
DAVIS ▪ BUTLER ▪ ORCUTT
THE WANDERING HEROES OF OGRE GATE
BEDROCK GAMES



虛界 遊俠傳

The Mystic Realms-Wandering-Hero-Legend

Wuxia and Martial Arts Fantasy in the Sertorius Universe



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This book is dedicated to the memory of William Butler (1967-2014).



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PREFACE

Wandering Heroes of Ogre Gate was originally conceived as an entry in the Books of the Archon series for *Sertorius*. While the powers contained in this ruleset can be ported into *Sertorius* quite easily, *Ogre Gate* is itself a new game. It began as a modest attempt to create a spell list modeled after wuxia movies and series, but it ballooned into its own thing. So this is a wuxia and martial arts fantasy variation on the *Sertorius* rules system and a setting within the same cosmology.

What is wuxia? Wuxia involves wandering knights or heroes who adhere to a code of chivalry derived largely from Confucianism and often use their powers to protect the weak from the strong. While these are key aspects, our interest in the genre is much less academic, and far less concerned with pure authenticity or the history of the tradition. To us wuxia is a genre set in historical China that involves honorable warriors engaged in swordplay who can defy gravity, channel Qi energy and take out dozens of armed men. In a nutshell that is what we strove to provide using a fantasy analog set in the *Sertorius* universe. It is basically about kicking butt using fantastical martial arts Techniques. We came to this as fans of the genre, and that is the approach we took to our design. If you want to learn more about the wuxia genre in cinema we suggest reading Stephen Teo's *Chinese Martial Arts Cinema: The Wuxia Tradition*. For more information on wuxia literature see John Christopher Hamm's *Paper Swordsmen: Jin Yong and the Modern Chinese Martial Arts Novel*.

That said, for those interested in such distinctions, *Wandering Heroes of Ogre Gate* is really a blend of two genres: wuxia and xian xia. If wuxia is about Martial Heroes, xian xia is about Mythic Heroes, immortals and monsters. *Wandering Heroes of Ogre Gate* is mostly rooted in wuxia, but it does include aspects of this other genre because of its strong suitability to table top adventure. We have also included other elements from Chinese folklore and martial arts fantasy. This allows campaigns to span in flavor from *Come Drink with Me* to *Journey to the West* and *A Chinese Ghost Story*. *Ogre Gate* is fantasy with an emphasis on chivalrous Martial Heroes.

For those seeking a pure wuxia experience, simply treat the xian xia and other non-wuxia supernatural elements of the game as myth and legend that have no real bearing on reality. So the story of Sunan and Bao is merely a tale told by the fire, inspired by history but that never really involved a being from another world or Ogre Demons. However we think the setting works best if you retain the xian xia and other fantasy elements.

SOURCES OF INSPIRATION

Wandering Heroes of Ogre Gate is inspired by wuxia films and television series as well as martial arts fantasy. It leans heavily on shows like the *Condor Heroes* trilogy and films like *Detective Dee* or *Butterfly and Sword*. It also draws on older movies like *The Golden Sword*, *Killer Clans*, *The One Armed Swordsman*

and *A Touch of Zen*. Our starting point for the wuxia genre is *Come Drink With Me* and the movies that followed. Other early films starring Cheng Pei-Pei were particularly influential. Wuxia television shows from Hong Kong, Taiwan and Mainland China were also a major influence.

Ogre Gate is also indirectly influenced by wuxia novels and stories. Many movies in the genre and a substantial number of the television shows are based on the works of wuxia writers like Gu Long and Jin Yong (also known as Louis Cha). However these are not widely available in English, and mainly found in the form of online fan translations. Our game is modeled after the visual interpretations of these stories in film and television, but not the works themselves. There are some exceptions to this.



One literary source that strongly influenced *Wandering Heroes of Ogre Gate* is Gu Long's book *The Eleventh Son*, which was translated into English by Rebecca Tai in 2005. It reads very well and did have noticeable impact on the design of the *Ogre Gate* setting. There are other books and translations that had similar influence, but generally speaking our interest has been in martial arts depicted on the screen, so *Ogre Gate* makes no claims to supporting the literary aspects of wuxia.

HISTORICAL INSPIRATION

The *Wandering Heroes of Ogre Gate* setting is inspired by Chinese History, particularly by the Song Dynasty period (there are exceptions to this of course). While we made a point of researching Song government, culture, and religion, we wanted the setting to be its own and, to a certain extent, timeless. Qi Xien has its own cosmology and this demanded that we deviate from Chinese history. We also greatly simplified or altered many of the important historical details that we did incorporate. For example, the Song Dynasty's civil service was complex and nuanced, with many titles likely being titular in nature and a number of caveats to any category or grouping. The bureaucracy itself was quite convoluted organizationally as well. Rather than force Gamemasters to learn a complex system of government, we reduced the complexity and changed it to better suit Qi Xien. While this book draws on a lot of features of the Song Dynasty, it should not be treated as a reference for this reason. Similarly we took liberties with the supernatural elements of the setting. Many monsters are based on Chinese myths and legends but still unique to the Qi Xien setting. In some instances we created new creatures to fit particular concepts.

In the GM section we mention historical sources we found useful for those who do want to look at the real history. This is a game book, not a history book by any stretch of the imagination. We encourage players and Gamemasters with an interest in Chinese culture and history to read reliable history books.

THANKS

We received help from many people while designing *Wandering Heroes of Ogre Gate* and owe them all a huge debt of gratitude. This project was a bit unique for us in that it attracted a lot of enthusiasm from people while we were working on it. Our readers (listed in the credits) played a huge role making this a better game. Their feedback and support was incredibly helpful. Without that advice and feedback, this would have been an impossible task. We also had help from people who are native to and/or familiar with the culture wuxia arises from. We need to thank our friend Chang Yaoyuan for all his invaluable help explaining Chinese terms and concepts and helping us understand the culture of wuxia more thoroughly (he clarified a great deal and helped direct us toward some very interesting sources). Susanna Liang of Wuxia Edge gave us a lot of great feedback and her website Wuxia Edge was a crucial resource. Mak Jo Si of Chi in Nature LTD (Taoist Temple) provided us feedback on weapons, rituals, Taoism and provided calligraphy art for the cover of the book. RPGpundit helped direct us to key books on Chinese religion and magic. Ezequiel Davidovich Caballero helped with transliteration of the Chinese terms, names, titles and words. Any remaining errors on this front are our own, of course, as Ezequiel was quite thorough. Zachariah Kennison helped us considerably with pricing of equipment and general rulebook review/feedback. We would also like to thank Professor John Christopher Hamm who was kind enough to answer some of our questions about wuxia terminology and concepts.

IN MEMORY OF WILLIAM BUTLER

During the completion of this project, William Butler passed away suddenly. A co-founder of Bedrock Games, a devoted gamer, and a good friend, his touch was felt in every Bedrock product. *Wandering Heroes of Ogre Gate* was just one of the many games he was helping to develop, and is the richer for his insight and hard work. His death was a shock to us all and this project in particular was difficult to resume without his presence. We hope the final product is something he would approve of.

INTRODUCTION

Welcome to *Wandering Heroes of Ogre Gate*, a game of gravity defying Martial Heroes. Characters start as lowly members of the martial world and roam the land perfecting their Kung Fu. Some uphold justice in the lawless shadow of a corrupt empire, while others seek only to further their own glory. Whatever path they take, to improve their martial arts they must learn from and defeat more powerful masters. Only then will their Kung Fu grow profound.

MARTIAL ARTS

Wandering Heroes of Ogre Gate is a game of Martial Heroes with legendary Kung Fu Techniques. These are abilities you acquire over time, through hard work and testing your skills against other experts. Each one is a unique martial arts Technique that draws on Qi and enables characters to perform feats not possible in our own world. They are inspired by the stylistic Kung Fu of wuxia films and television series.

The terms Martial Heroes and Martial Experts are frequently used throughout the book to refer to anyone who has Kung Fu Techniques and Ranks in Qi. Martial Hero is typically reserved for characters that use their powers to help the powerless and the downtrodden, while Martial Expert is reserved for those who use their Kung Fu for less altruistic reasons.

GAME SYSTEM

Wandering Heroes of Ogre Gate uses a variation of the Network System found in the *Sertorius* Fantasy RPG. The Network System is d10-based and described in Chapter Two. This game is completely self-contained.

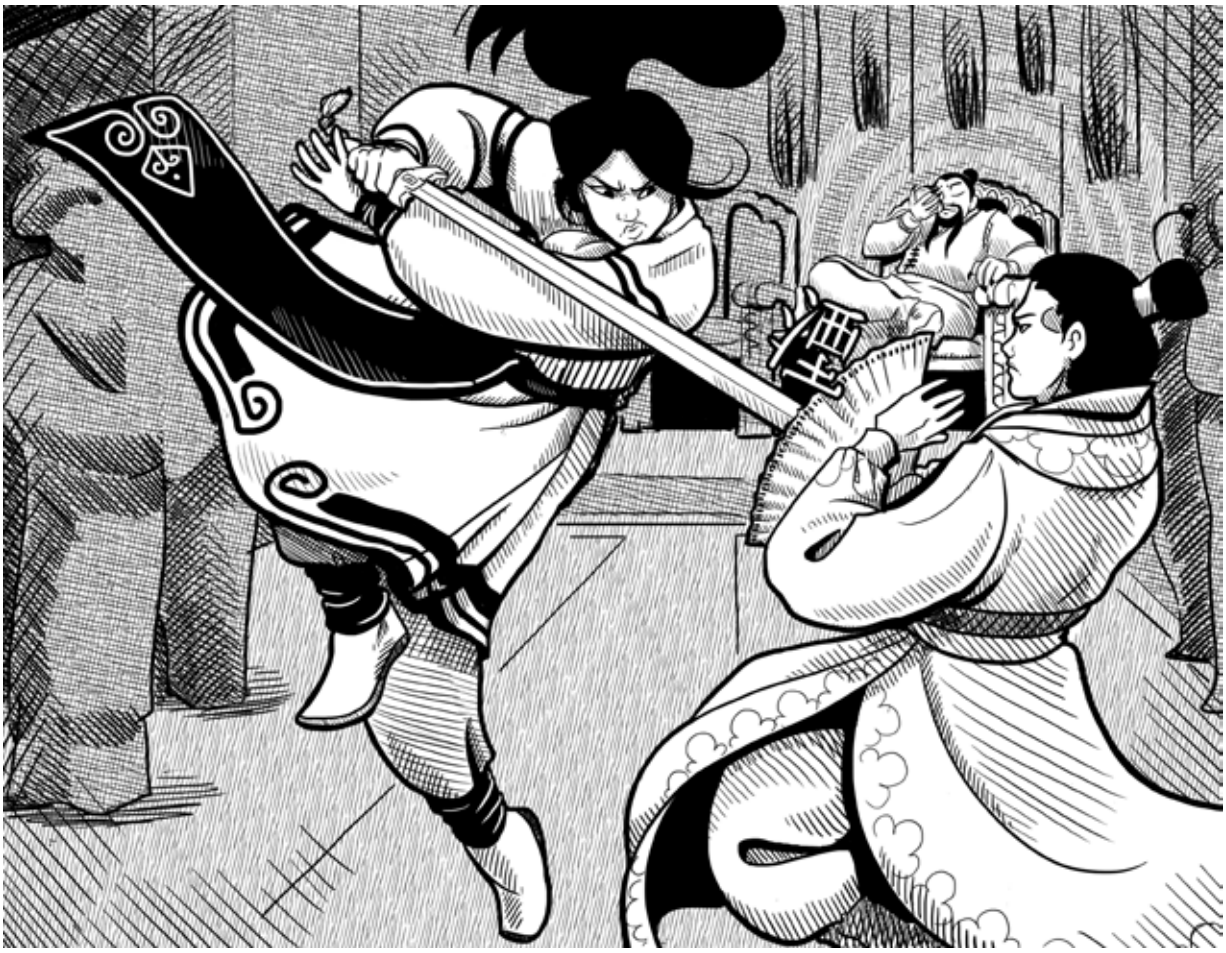
WHAT IS SERTORIUS?

Sertorius is our fantasy RPG set in the world of Gamandria, in which the characters are all powerful Spellcasters who are the reincarnated fragments of an ancient god. *Wandering Heroes of Ogre Gate* and *Sertorius* are part of the same cosmology and there are some tie-ins between the settings. The *Sertorius* Spell system is similar to the Kung Fu Techniques mechanics of *Wandering Heroes of Ogre Gate*.

You do not need the *Sertorius* rulebook to play *Wandering Heroes of Ogre Gate*. The games are compatible with some minor adjustments. Many of the rules, equipment and monsters of *Sertorius* can easily be used in the world of Qi Xien if desired.

FATE

Fate plays a major role in *Wandering Heroes of Ogre Gate*. At first it was a small feature of the game but it grew into something larger than we intended. The Will of Heaven is a powerful force in the world and characters will sense its invisible hand in their lives. There are rules in the Gamemaster (GM) chapter for handling Fate.



SETTING

Wandering Heroes of Ogre Gate is set in the world of Qi Xien, a place where a powerful energy blazes in every part of nature and can be tapped by Martial Experts to perform incredible Kung Fu Techniques. Characters live in a martial underworld beneath the shadow of a corrupt and wicked empire. Their reality is one of bloodshed and martial sects where reputation and loyalty are what matter. A noble few will rise above it all to become beacons of justice, aiding the downtrodden and protecting the weak with their Kung Fu.

Qi Xien is loosely connected to the *Sertorius* setting of Gamandria. In its past, the world was barren of Qi energy, the barriers between the different realms were strong. It was a world created from a god's disappointment with Gamandria and as perfect a place as humans could ever live. But centuries ago something from Gamandria broke through and upturned the natural order of Qi Xien. This punctured reality itself and Qi energy came into the world for the first time as the walls between realities cracked. A great evil was at the helm of this invasion: Yao-Feng, a powerful sorcerer who brought with him an army of Ogre Demons. Known as the Demon Emperor, he enslaved the world and all lived under his iron grip. However two heroic lovers, Sunan and Bao, emerged and they learned to use the Qi energy that came with Yao-Feng. They developed the first Kung Fu Techniques and led a rebellion that drove back the Demon Emperor and locked him in Yao Gong Palace (Ogre Gate). When the war was over they sacrificed their lives to create a potent seal to bind the palace and establish the Golden Guardians to watch over it. Many of their disciples did the same, transforming into lesser Golden Guardians to protect the world from Yao-Feng's return.

In the wake of this there was prosperity but also war. Despite the absence of Yao-Feng, the world was forever changed by the presence of Qi as demons and spirits entered the world freely and Martial Experts used Qi to devise intricate systems of fighting.

Nearly 100 years ago the world experienced its greatest ruler: the Righteous Emperor. However his son, the Glorious Emperor, followed him. The son lacked the father's noble character and chose to emulate the reign of Yao-Feng. Once again the world was plunged into oppression and many provinces rose up against the tyrant. Martial Heroes were united against him but he used ritual magic and converted many of them to his side, creating the Yao, a loyal

guard also known the Demons. The resisting provinces all fell, except Hai'an, the last remaining outpost against the rise of Zhan Dao, the Glorious Emperor.

Now most of the martial sects have retreated to their temples and villas in the Banyan region, a place just outside the emperor's reach. Initially they worked together in their continued fight against the emperor. Now, 97 years after the emperor's reign began, they are occupied with their own bitter feuds.

BOOK OVERVIEW

CHAPTER ONE: CHARACTER CREATION (page 27) explains how to make a character and includes descriptions of Skills, Expertise and Flaws.

CHAPTER TWO: RULES (page 69) describes the game system and includes explanations of important concepts like Qi, Kung Fu Techniques, Martial Disciplines, Possession and Afflictions, Sifu, Sects, Reputation, and so on.

CHAPTER THREE: KUNG FU TECHNIQUES (page 103) contains all the Kung Fu Techniques grouped by Martial Discipline category.

CHAPTER FOUR: RITUALS (page 167) has all the Rituals in the game.

CHAPTER FIVE: EQUIPMENT (page 175) explains all the equipment and provides prices. It also includes information on wages.

CHAPTER SIX: THE MARTIAL WORLD (page 189) provides your introduction to the martial world and its sects.

CHAPTER SEVEN: THE WORLD OF QI XIEN (page 209) describes the broad strokes of the setting's history and covers material like religions and the nature of the world. It also addresses customs and important parts of daily life.

CHAPTER EIGHT: PEOPLES AND PLACES (page 247) describes key areas of Qi Xien. It includes a detailed Gazetteer of the Banyan Region.

CHAPTER NINE: NON-PLAYER CHARACTERS (page 305) provides entries for major NPCs in the setting.

CHAPTER TEN: THREATS AND MONSTERS (page 343) includes threats and monsters characters will face in Qi Xien. Here you will find entries on creatures like Snake Demons, Hungry Ghosts and the Yao.

MAKE THIS GAME YOUR OWN

All of our books tell people to use the game however they like. Once they buy it, it is their own to use in their own way. With *Wandering Heroes of Ogre Gate*, this is even more true. Customize the mechanics, develop house rules, do what you think makes the gameplay better. Make new Techniques, change existing Techniques, and tinker with core mechanics. Whatever you think brings out better game play at the table that is what you should do. We have never been interested in standardization and believe one of the things that makes RPGs great is each group can adjust the system to their taste. But Ogre Gate is built more on this principle than other games because it is assumed that each group will create customized Kung Fu Techniques as the game progresses.

CHAPTER ELEVEN: MANUALS AND OBJECTS OF POWER (page 385) explores the manuals and objects found in the setting such as the Wind Sabre of Sunan. Manuals are particularly important, as they are a key source of learning new Kung Fu.

CHAPTER TWELVE: THE GAMEMASTER (page 395) is the Gamemaster Section, but it is more than simple advice on how to run a session. This chapter provides crucial rules for managing key aspects of the game, like Fate. Gamemasters should become well acquainted with **CHAPTER TWELVE**.

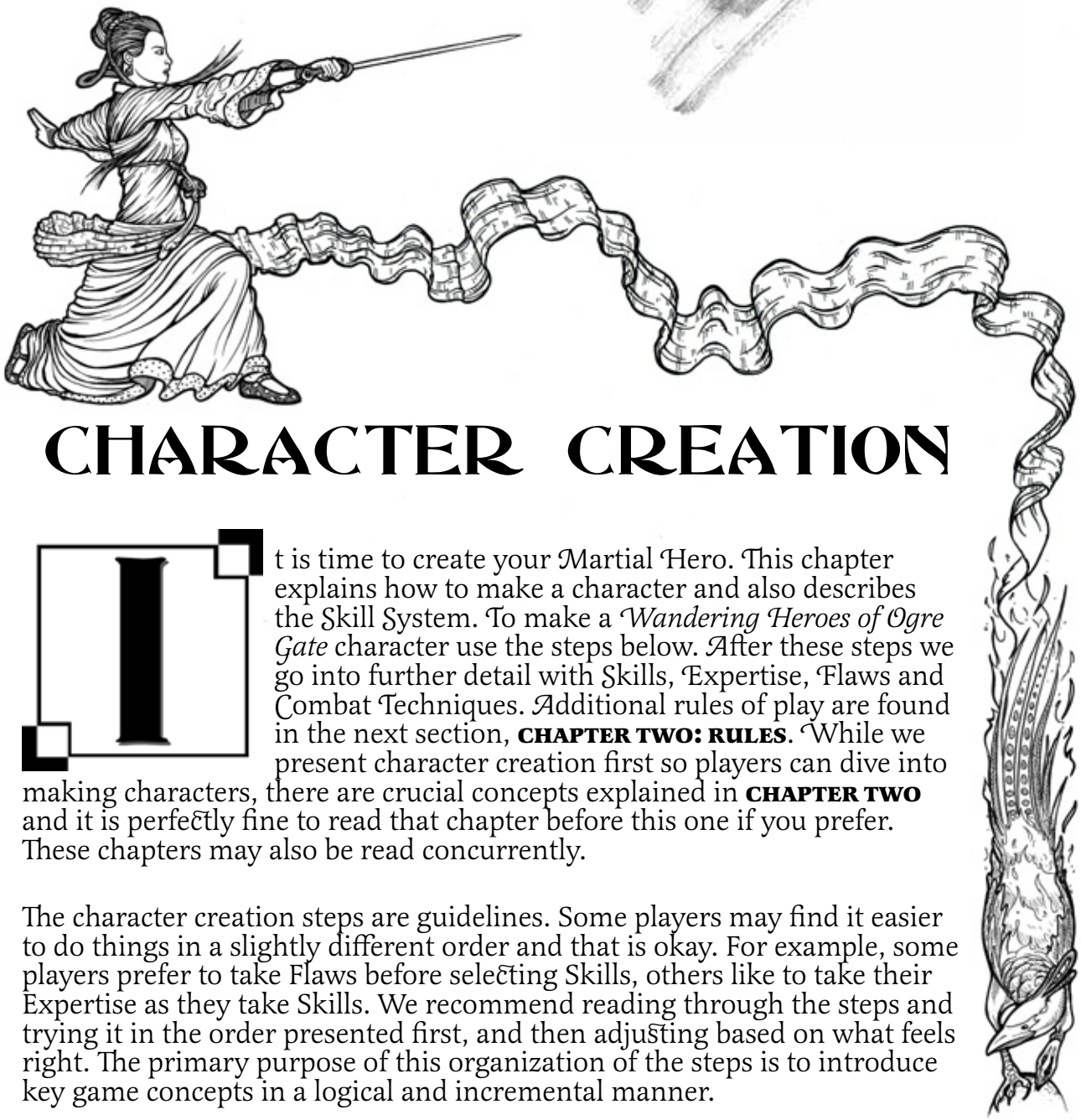
CHAPTER THIRTEEN: ADVENTURE—GHOSTS FROM THE ASHES (page 435) provides an investigative adventure set in the city of Chen.





CHAPTER 1

创作



CHARACTER CREATION

It is time to create your Martial Hero. This chapter explains how to make a character and also describes the Skill System. To make a *Wandering Heroes of Ogre Gate* character use the steps below. After these steps we go into further detail with Skills, Expertise, Flaws and Combat Techniques. Additional rules of play are found in the next section, **CHAPTER TWO: RULES**. While we present character creation first so players can dive into making characters, there are crucial concepts explained in **CHAPTER TWO** and it is perfectly fine to read that chapter before this one if you prefer. These chapters may also be read concurrently.

The character creation steps are guidelines. Some players may find it easier to do things in a slightly different order and that is okay. For example, some players prefer to take Flaws before selecting Skills, others like to take their Expertise as they take Skills. We recommend reading through the steps and trying it in the order presented first, and then adjusting based on what feels right. The primary purpose of this organization of the steps is to introduce key game concepts in a logical and incremental manner.



KEY CONCEPTS OF THE NETWORK SYSTEM

In order to help with character creation the game's primary mechanics are given here. Some players may wish to read the second chapter to get a better understanding of the game before creating a character.

Core Mechanic: The basic mechanic of Network is the Skill roll which is a d10-dice pool against a Target Number where you roll a number of d10 equal to your Skill Rank and take the single highest result.

Skill Rank: Skill Ranks determine how many d10 you roll to take an action. You have 0-3 Skill Ranks. So a character with 2 Ranks in Medium Melee, rolls 2d10 and takes only the higher of the two results when using a Kushen Sabre. A character with 3 Ranks in Medium Melee would roll 3d10 and take the single highest result. If you have 0 Ranks in a Skill, simply roll 2d10 and take the single lowest result.

Target Numbers (TN): Target Numbers represent the difficulty of a given task. When you make a skill roll, it is against a Target Number. You must equal or exceed this Target Number to Succeed. Target Numbers are either set by defense skills or determined by the GM.

Success, Total Success and Failure: Skill rolls can result in Success, Total Success (a die comes up a 10) or Failure. On a Success the skill works. On a Total Success it works spectacularly. On a Failure it does not work at all.

Damage and Health: When Combat Skill rolls succeed you roll Damage against your foe's Hardiness. Typically, a Success does 1 Wound, while a Total Success does 2 Wounds. Every character has Max Wounds. These are how many Wounds you can take before becoming incapacitated. You can take up to your Max Wounds in Damage, and then you become incapacitated and begin to die.

Qi: This is your level of cultivation of the energy that saturates the world of Qi Xien. Qi energy can be harnessed to perform amazing physical feats. As it grows, your Kung Fu improves and your health increases. When it reaches a high enough level you can attain longevity.

STEPS OF CHARACTER CREATION

Do each of the following steps to make your character. Following this section we cover the key aspects of character creation, like Skills and Flaws, in greater detail.

1: PICK RACE

All characters are assumed to be human. However, because individual campaigns may vary, this is the first step of character creation. There are no Skill bonuses, advantages, or disadvantages for being Human. Humans come in all shapes and sizes, colors and appearances. They can be broken up into various linguistic and ethnic groups.

Gamemasters using their own wuxia setting may have additional races available to choose from. We also offer additional races unique to the setting, but these are optional if the Gamemaster (GM) wishes to take a more fantastic approach to play. Note that the new races included are not meant to reflect anything specific in Chinese history, culture, or myth. They are intended to help emphasize how strange places beyond the core region might seem to locals. They are inspired loosely by the descriptions of far-off folk like the Three Bodies People and the Long Shins People found in *The Guideways Through Mountains and Seas* (a book compiled in its final form during the Han Dynasty). Rather than simply copy the races described in the book, we invented our own in the spirit of the text.



ZUN

OPTIONAL RACES

Kithiri: This unusual race is found in the South. They look human, though their skin is the color of bronze. Their minds however are quite unique, consisting of multiple splintered egos.

Hechi: A race of horned humanoids who can sense truth and live beyond the Eastern Sea.

The Juren: A race of four-armed giants who live far to the North. They are known for their great strength and dim intelligence.

The Ouyan: This is a race of people with three eyes who wear metallic clothing and can sense emotion with their third eye. They rule the land of Naqan from their mesa cities.

2: PICK TWO PRIMARY SKILL GROUPS

All skills are divided into groups: Primary and Secondary. Your Primary Skill groups are the two areas you excel most at. You may shift course later in life but up until now, this is what you have spent the most time on or simply have the greatest aptitude for. Your Secondary Skills are skills you have not spent as much time perfecting.

In previous Network System products, Skill Groups are determined by background. However, in wuxia anyone can be a hero, so background and social class are not linked to Skill Groups in *Wandering Heroes of Ogre Gate*. They may be a factor in how you shape your character, since social class and occupation are important, but they have no mechanical weight. While you may want to tailor your skills to reflect your character's social background, you are free to select what skills most fit your character concept.

Begin character creation by setting your Primary and Secondary Skill groups. Choose which two of your six Skill Groups will be your Primary Skills. You have 12 points to spend in each of these Primary Skill Groups. In the remaining Skill Groups (Secondary Skills) you have 6 points to spend in each (see Step Seven for Skills, which are impacted by this step).

Scholar Option: If you want to make a character that focuses on academics to the exclusion of other things, you may do so by choosing Knowledge as your sole Primary Skill Group. This gives you 24 points to spend in your Knowledge Skills but only 6 in all other Skill Groups.

3: CHOOSE SECT AND SIFU

Every character is affiliated with a sect and/or Sifu at character creation. It is from them that you learn your initial Kung Fu Techniques. Sects are organizations devoted to a particular martial art, lifestyle or governing philosophy. Frequently they come into conflict with one another. A Sifu is your martial arts teacher. With the GM's permission you can also have learned your starting Techniques from an unusual source like a manual if you do not want to belong to a sect or follow a Sifu.

Sects and Sifu are fully described in **CHAPTER SIX: THE MARTIAL WORLD**. Most characters are affiliated with a sect though you can choose to have only a lone Sifu if you wish. Select from the following sects:

ORTHODOX SECTS: Dehua sect, Golden Dragon sect, Heiping Temple sect, Mount Hai'an sect, Nature-Loving Monk sect, Perfect Heaven Lineage sect, Southern River sect, Sun Mai sect, and Tree-Dwelling Nun sect.

UNORTHODOX SECTS: Demon Moon cult, Fists of Qi Zhao, Majestic Lion cult, Mystic Sword sect, Purple Cavern sect, Red Claw Gang, Society of Leather Shadows (requires GM permission), Temple of the Nine Suns, Zhaoze sect, and Zhe Valley sect.

If you are not affiliated with a sect, you must at least select your master, called a Sifu. This is a specific person who is the source of your knowledge of Kung Fu. Characters that belong to a sect simply use the leader of the sect as their Sifu (though in actuality they may refer to many senior members as Sifu).

Keep in mind, this is just to get your character started. Over the course of a campaign you can learn from multiple masters and you can even leave one sect for another if permitted. However such choices are not always free from consequences.

4: CHOOSE REPUTATION

Reputation is important and reflects your standing in the martial world. Choose your reputation in two parts. The first is how your friends and allies view you, the second how your enemies and detractors view you. A character listed as "Brave-Untrustworthy" would have a reputation of being brave to one's friends, but perceived as untrustworthy by one's enemies. This is described more fully at the beginning of **CHAPTER TWO: RULES**.



Here is the list of potential reputations (presenting a positive, then negative of the same reputation): Filial, Unfilial; Loyal, Disloyal; Brave, Cowardly; Righteous, Unjust; Pure, Shameful; Calm, Ferocious; Selfish, Selfless; Trustworthy, Untrustworthy; Merciful, Vengeful; Kind, Cruel; Orthodox, Unorthodox; Cautious, Reckless; Truthful, Cunning. Characters known to use poison simply take Poisoner as their reputation for both friends and enemies. This list is not exhaustive.

5: ALLOCATE MARTIAL DISCIPLINE RANKS

You have four categories of Martial Discipline and need to distribute a total of four Ranks among them (with between 0-3 ranks in each Discipline). Every character has four points to spend on disciplines at a cost of 1 point per Rank. Your Ranks in the disciplines represent your inherent talents. These Ranks cannot adjust with time (except by use of specific abilities and powers). The four Martial Disciplines are:

Waijia (external Kung Fu such as weapons and fists), **Qinggong** (lightness Kung Fu), **Neigong** (internal Kung Fu), and **Dianxue** (pressure points). If you have zero Ranks in a discipline, you cannot learn Techniques from that category. Your Ranks in the martial disciplines produce your Imbalance Rating. Your Imbalance Rating equals your highest Martial Discipline Rank. This is explained in greater detail in **CHAPTER TWO: RULES**.

6: SELECT INITIAL KUNG FU TECHNIQUES

Kung Fu Techniques are the heart of the game. They are the martial arts maneuvers you use to obliterate your enemies and overcome obstacles. At first you do not have that many, and your Techniques are quite basic. But as you advance in training, you learn more and the Techniques you have access to increase in power.

You can take six (6) Kung Fu Techniques at character creation. All Techniques must be at your Qi level or lower. At character creation you can take any Kung Fu Techniques you want, provided you are the right Qi Rank. After character creation, Kung Fu Techniques are acquired by learning from teachers or manuals and require spending Experience Points (XP). Techniques listed under your sect are freely available. Occasionally you can learn Techniques on your own. We provide a complete section of Kung Fu Techniques in **CHAPTER THREE: KUNG FU TECHNIQUES**, but given the nature of the genre, we strongly encourage GMs and Players to create their own Techniques using these as models to fit their character concepts.



It is highly advisable to select a Counter as one of your Kung Fu Techniques. Counters help you defend against attacks.

SKILL GUTTING

Players can sacrifice all their points in one Skill Group (Combat, Specialist, Knowledge, etc) to spend extra points in another category (they can also spend them on Expertise if they wish or not use them at all). This is called Skill Gutting. The number of points gained depends on the Category you choose. Gutting Combat Skills bestows 3 extra points to spend elsewhere, while gutting Non-Combat or Defenses gives you 2 points to spend elsewhere.

Players may also put their extra points back into the Gutted Skill Group. Skills are described below in this chapter.

7: SELECT SKILLS

Skills are how you interact with the world. They are used for everything from climbing walls to performing Kung Fu techniques.

After you choose your Primary Skill Groups, you may purchase individual Skills. You have 12 points to spend in each Primary Skill Group, and 6 points to spend in each of your remaining Secondary Skill Groups (for a total of 48 Skill points). If you picked the Scholar Option, you

have 24 points to spend on Knowledges, and 6 points to spend in each of the other Skill Groups.

Skill costs are cumulative (see **SKILL TABLE**). Every Skill in *Wandering Heroes of Ogre Gate* starts with a Rank of zero and is raised by spending points. The cost to raise a Skill is the Rank desired, cumulative. So, it costs 1 point to bring your Light Melee Skill from 0 to 1, costs an additional 2 points to raise it the next level, and an additional 3 points to the third level. Thus it costs a total of 6 points to raise it from 0 to 3.

SKILL TABLE

RANK	COST	TOTAL*
0	0	0
1	1	1
2	2	3
3	3	6

**Cumulative Cost of Skills*

This means if you pick Combat and Physical as your Primary Skill Groups, you may spend 12 points toward skills in each of those categories. For example, you might take 3 Ranks in Heavy Melee, 2 Ranks in Light Melee and 2 Ranks in Arm Strike. Then you might fill out your Physical skills by taking 2 Ranks in Muscle, 2 Ranks in Swim, 2 Ranks in Endurance and 2 Ranks in Athletics. You would then have 6 points to spend in each of your remaining Skill Groups (including Defenses). It needs to be emphasized that this is six points to spend in each of these categories (not six points spread across them). So you can spend 6 points in Defenses, then 6 more points in Mental, etc.

You may have unused points remaining in different Skill Groups. This is fine as these points can be used to purchase Expertise.

IRON HEROES OPTION

Use this option for more powerful and heroic starting characters. You begin the game with 6 Wounds. Every level of Qi you acquire raises your Wounds by 3.

8: PURCHASE EXPERTISE

You can also purchase expertise to compliment your skills.

Expertise is specialized training in a particular use of a skill. It adds a +1d10 bonus to a given skill when used under the right circumstances. You might take an Expertise in a specific weapon for example.

One Expertise costs a single Skill Point. The point used for an Expertise must belong to the Relevant Skill Group. For example, if you have 6 points in Combat Skills, and only spend 5, you could take an Expertise with the remaining point, but you could not spend that point for an Expertise in Speed or Talent.

Most Skills have 3 Expertise and you can take as many as you wish. The Expertise are listed in this chapter after Skill descriptions.

9: TAKE ONE COMBAT TECHNIQUE

Every character gains a free Combat Technique at character creation and the cost of acquiring them after character creation is 12 Experience Points. Combat Techniques offer similar bonuses to Expertise but sometimes affect Damage as well.

10: SELECT FLAWS

Flaws are character defects that give you extra Skill Points at character creation. Unless otherwise stated each Flaw provides one Skill Point. Flaws are listed later in this chapter.

11: RECORD QI AND MAX WOUNDS

You begin the game with one level of Qi and 3 Max Wounds. This also gives you one free dot to add to your Defenses. Every additional level of Qi you acquire raises your Wounds by 2 and allows you to raise any Defense of your choice by 1. Qi is explained in **CHAPTER TWO: RULES**.

12: FLESH OUT YOUR CHARACTER

Consult with your Gamemaster to help decide your homeland, name, occupation and other important character details.

NAMES AND HOMELAND

Surnames generally come before personal names, and women traditionally combine their surname with their husbands (this is often hyphenated). This is a simple overview of some of the most likely possibilities:

Homelands: Chezou River Valley, Dai Bien, the Emerald Coast, Li Fan, Hu Qin, Hai'an, the Kushen Basin, Suk, the Yan Gu Plains, or Zun River Valley.

Male Personal Names: An, Anzhi, Ba, Bao, Buwei, Chengsi, Chishi, Chun, Cong, Delong, Fu, Guo,



Guozhong, Henglao, Hui, Jiayin, Jing, Jixuan, Kang, Zhe Ling, Lingsu, Lushan, Mengwei, Mofeng, Li, Min, Ping, Qui, Shaonan, Shisan, Shimei, Shizhong, Shu, Tieqiao, Ting, Wan, Xiaofeng, Xun, Yaoshi, Yuancheng, Zhen'e, Zhonggong, Ziju.

Female Personal Names: A'zhu, Bao, Cui, Chun, Daniang, E'hua, Feiyan, Guanyin, Guiying, Hui, Ju, Lian, Na, Nuan, Li, Lei, Miaohui, Min, Mochou, Ping, Qixia, Qui, Ruomei, Rong, Shanhu, Xiannang, Xiaolongnu.

CLAN NAMES (by Region)

Zun River Valley: Gui (Zun Valley area), Li, Lu, Pan, Shan, Yao, Zhu.
Jian Shu: Dou, Leng, Luo, Ouyang, Sunan, Yu, Zhen Liang.
Dai Bien: Cai, Hai, Hu, Long, Se, Wei, Xue, Xi, Yang.

The Empire: Most of the above plus Ban, Chan, Feng, Huo, Pei, Qi, Qian, Ruang, Sun, Zhang.

MARTIAL NAMES AND NICKNAMES

Characters are often known by descriptive nicknames called martial names. You can either pick a martial name when you make your character or allow it to develop naturally over time. Either way, your martial name may change during the campaign to reflect your Kung Fu style and personality. Ultimately this moniker is selected by the people around you. You may ask to be called Iron Tiger but if your skills and habits strain against this image, people may take to calling you something different like Wooden Tiger or Silk Monkey.

Below are some suggested martial names. These are merely examples to help you come up with your own. They can all be changed to reflect the gender of a given character. Note that "uncle" or "aunt" in a name generally indicates a person who is older (elder is perfectly acceptable as an alternative).

Possible Martial Names: Abbot Firebrand, Begging Dog, Broken Ogre, Clever Eagle, Cloud-Headed King, Dancing Bixie, Divine Phoenix, Devil-Faced Toad, Drunken Lion, Falling Comet, Flying Scholar, Forest General, Fragrant Shield, Freakish Monk, Golden Swan, Hairless Rat, Horned Demon, the Impaling Monk, Iron-Armed Demoness, Iron Fan Auntie, Iron Tiger, Jade-Faced Uncle, Jade Nun, Laughing Monkey, Little Meteor Fist, Little Tiger, Lord Demon Fist, Lord Thunder, Murdering Priest, Old One-Tooth, Reckless Wanderer, Restless General, Sabre-Twirling Grandma, Staff-Bearing Abbot, Storm-Breathing Abbess, Two-Faced Venom, Unwashed Swordsman, Whirling Tortoise, White Qilin, White-Eyed Tiger, Wind Rider.

Characters can also have normal nicknames, as these are quite common in Qi Xien even among non-martial characters.

CHARACTERS FROM CULTURES OUTSIDE THE EMPIRE

Shen (Kushen and Kailin): Alaqa (Female), Badai (Male), Batu (Male), Berude (female), Borte (Female), Chabi (Female), Cheren (Male), Chingis (Male), Dobun (Male), Galsuren (Male), Ganbataar (Male), Gerel (Female), Ho'elun (Female), Hooshal (Male), Jungsai (Male), Khaishan (Male), Khulan (Female), Mengettu (Male), Nomolun (Female), Ong (Male), Orqina (Female), Nergui (Male), Samga (Female), Sarnai (Female), Sokhor (male), Tartu (male), Yegu (male).

Shen Foundational Names (can be combined together or with above names, i.e. Qara Chinua would be Black Wolf): Alt (Gold), Arslan (Lion), Batu (Loyal), Bogol (Slave), Bor (Grey), Burilgi (destroyer), Chaghan (white), Chinua (Wolf), Erdene (Gem), Gal (flame), Gan (Steel), Ghoa (pretty), Gurban (three), Mergen (Smart), Mongo (Silver), Nasan (life), Negan (one), Tolui (Mirror), Qara (Black), Qoyor (two), Shria (yellow), Yeke (great).

Yan Personal Names: Aerri (Female), Bakui (Male), Bidam (Male), Hogong (Male), Hyeok (Male), Gil (Male), Geoseogan (Male), Maya (Female), Mishil (Female), Misaheun (Male), Sa (Female), Sadaham (Male), Seonhwa (Female), Songi (Female), Sunggyeom (Male), Taejong (Male), Tudochi (Male), Toksuri (Male), Yongchoon (Male), Yusa (Male).



Yan Clan Names: Bada, Maola, Narga, Shinda, Talu, Tolo, Uligai, Wanyal.

Sai: Ai (Female), Balek (Male), Banmeung (Male), Can (Female), Chamba (Male), Chiang (Male), Cintna (female), Danai (Male), Im (Female), Isaree (Female), Kaew (Male), Kangli (Female), Khem (Female), Lithai (Male), Noot (Female), Ong (male), Phadaeng (Male), Sanee (female), Sueang (Female), Suttho (Male), Sura (Male), Suwan (Male), Wan (Female).

Khus: Azamila (Female), Druzeen (Female), Gar-El (Male), Gor-yaum (Male), Harbeen (Female), Hirambi (Male), Qalima (Female), Qeshar (Male), Tauqra (Male).

Khus Titular Prefixes: Kas (Lord), Kharba (General), Khuba (Slave), Mogha (Priest), Ouy (Leader), Qal (Conqueror).

FAMILY

Be sure to include information on your family (there is a section for this on page two of the character sheet). Name your parents, your siblings, and so on. You may want to include some additional details about them as well such as where they live, their occupations and whether they are still alive.

OCCUPATION

This has more to do with social class and your perceived standing in Qi Xien (in particular how people in the Zhan Dao Empire, Hai'an, and parts of the Banyan conceive of different social roles). Within the Dehuan system of thought that prevails in these regions people are grouped according to four broad occupations (from highest to lowest): scholar-officials, farmers, artisans, and merchants (See **SOCIAL CLASS** in **CHAPTER SEVEN** for more details). While you can be born into a merchant family or family with notable scholar-officials in its ranks, there is some mobility between certain occupations as the scholarly exams are open to a number of different groups. If you take Scholar-Official at character creation, this means you are merely a student or born into a well-respected family (often with land and wealth) and are presumed to go onto the exams. In order to hold an actual title of office, you will need to pass the Imperial Exams after character creation. In theory a person born into the Farmer occupation can test into the Scholar-Official occupation, however, in practice this is often rare due to the inherent costs of studying for the exams.

13. PURCHASE EQUIPMENT

All characters start with a set of clothes, one weapon and another item, plus 2,000 spade coins.



CHARACTER ELEMENTS

This section of the chapter describes Races, Skills, Expertise, Flaws and Combat Techniques.

RACES

Human is the default of the setting but we do include some additional optional races to help establish the strangeness of foreign locations.

HUMAN

Advantages: None.
Penalties: None.
Gift: None.
Subgroups: Daolin, Khus, Sai, Shen, Yan, and Zun.

Humans range widely in appearance. Generally the people of Qi Xien are dark haired, with light hair being extremely rare.

The dominant human group in Qi Xien is the Daolin, the people who live in the area of the Zhan Dao Empire and in the Banyan region. Within the Daolin there is great variety of appearance, with northerners tending toward lighter skin and southerners tending toward darker skin. There is also tremendous linguistic variety with many Daolin speaking Daoyun, Hai'anese and Li Fei (which are related languages).

The Khus are a group of people that hail far from the West, in a land called Naqan. They are rare in Qi Xien but not unknown and inhabit portions of the Kushen Basin. Many come to Qi Xien for trade. The Khus can be dark or light skinned, have broader features than the other groups and more frequently have light colored hair (though among the Khus this still remains rare). The Khus speak Khubsi.

The Sai are people who live in the South. The Sai resemble the Daolin except their eyes are sometimes blue and their skin is darker (with the occasional child being born with amber or bronze colored skin). They live among the Kithiri and speak Singh.

The Shen are the western nomadic groups that include the Kailin and Kushen. They speak Kushen and are mostly nomadic horse riders. The Kailin wear their hair braided, prefer crimson-colored clothes, and wear facial paints and tattoos. The Kushen wear fur hats, hide, and frequently braid their hair as well. They prefer blue colors to the Kailin's red. Both groups value turquoise.

Another important group is the Yan. These are the northern people, some of them living a semi-nomadic way of life, others a settled way. The Yan are known for their more egalitarian traditions, with women and men both holding power. Both Chai Yun and Yangu are predominantly Yan. Yan people speak Yanli and while their personal names are unique to the Yan, their clan names suggeŝt they may have originated from the same area as the Kushen.

The Zun are the natives of the Banyan region. They resemble the Daolin physically but their culture is predominantly influenced by Yen-Li. They eschew many of the social conventions of the Daolin. Some Zun are settled farmers and get along peaceably with the Daolin settlers, while others are organized in tribes living in the mountains and forests. The tribal Zun are hostile to Daolin.

It is not necessary to record which subgroup of human a character belongs to. This is a somewhat fluid designation that can change over time due to circumstance or revelation. For example a character could be raised by the Shen, but later learns he is Daolin and decide for himself which group he most identifies with (or if he identifies equally with both).



Hechi (Optional Race)

Advantages: +1d10 to Endurance
Penalties: -2d10 Penalty to Athletics and Speed, -1d10 to Combat Skills
Gift: Horn of Truth

The Hechi are a race who lives far to the east on a massive desert island. They are humanoid but seem



vaguely goat-like in appearance, having shaggy white fur and a dun colored coat. Their bodies are bulky and they have something like a camel hump on their back, which helps them survive in the desert. Their most impressive feature is a long pearl colored horn that enables them to detect falsehoods.

Hechi are organized into tribes and their social structure is matriarchal. They worship Gushan, though they regard the deity as female and erect statues in her honor. Because they can discern lies with little effort, their culture is largely free of deception but it is their greatest taboo. For a Hechi, lying is the worst crime imaginable. They find flattery insulting and while they freely give their trust, once it is lost it can never be regained.

Hechi take a number of skill penalties due to their physical form. Their bulk makes athletic feats difficult and reduces their speed. Their reflexes are also somewhat poor, imposing a penalty to combat rolls.

Horn of Truth: Hechi can detect when people are lying by use of their horn. It simply feels the presence of deception. They do not even need to understand the language for this to work. This requires no roll. They feel it in the same way others might sense a drop in temperature. The sense is keen enough that they can tell what aspect of the person's behavior the deception relates to (actions, words, etc). The GM should feel free to give Hechi situational +1d10 bonuses to their Skill rolls (for things like Detecting surprise attackers or similar circumstances).

Juren (Optional Race)

Advantages: Beast Strength x2, Muscle Boost, +1d10 to Damage rolls on Melee Attacks
Penalties: -2d10 Speed, -1d10 Mental Skills, Wits cost double and cap at 2 Ranks.
Gift: Four Arms

The Juren are giants with four arms who live in the far North. Their skin is stone gray and their hair is usually white or black (occasionally both). The Juren worship fire and call their land Shiwa.

By the standards of Qi Xien, the Juren are barbarians. They eat humanoids, worship fire and are constantly warring among themselves. The Juren have a tradition of ripping apart a four-limbed creature (preferably a humanoid) on their wedding night as a sacrifice. Then they attempt to divine the future of the couple by reading the blood. If the reading is unlucky the couple are advised to remain vigilant and watch out for hardships.

Four Arms: Juren have four arms and this enables them to perform multiple tasks at once. A Juren can make two Skill rolls simultaneously as a result. This does allow one additional Attack each round. This only applies to skills where it makes sense. For example, a Juren could not make two knowledge rolls just because she has four arms.

Muscle Boost: Juren gain one free Rank of Muscle and get up to four Ranks total.





Ouyan (Optional Race)

Advantages: None
Penalties: -1d10 to all Physical Skills
Gift: Third Eye

The Ouyan are a race that live in the western land of Naqan, where they rule over the Khus from their Mesa-top cities. The Ouyan are slighter than the Khus, but tall, and frequently have silver or grey hair. They also have three eyes, with their third eye enabling them to detect emotions.

The Ouyan wear metal clothing, often in the form of scales or metallic threads for the less wealthy. The reason for this is that metal blocks the emotion reading ability of other Ouyan. For the Ouyan, emotions are meant to be concealed. They regard emotion, and displaying it, as a form of nakedness.

Third Eye: Ouyan can use their third Eye to detect emotions. They see emotion as a radiant glow the way others might detect physical objects or odors. There is usually no need to roll for this. If someone feels anger, sadness, joy or any other emotion, they can sense it and know how intense the feeling is. If it is dark or the person whose emotions they are trying to read is obstructed by something physical, then a Detect roll may be called for. The only limit to this ability is it that is inhibited by the presence of metal. If a person is wearing enough metal to cover their body, arms and legs, and wearing a cap made of metal, then the Third Eye is unable to detect any emotion.

KITHIRI (Optional Race)

Advantages: 1 Free Skill Rank in Empathy, Reason, and Wits.
Penalties: -1d10 to Command, Deception, and Persuade rolls against Non-Kithiri. Multi-Ego.
Gift: Flexible Mind

Kithiri look human, except that their skin is bronze in color with a vaguely metallic hue. Sometimes they pretend to be human, passing for Daolin or Sai. Kithiri are common in the South. Kithiri speak Singh and tend to favor democratic systems of government, though this is not universal. For example, the Suk are controlled by an aristocracy of Kithiri.

The unique feature of the Kithiri is that their minds are made up of six personalities, or, egos. Each ego is distinct but they all share the same memories and perceptions. The egos can communicate internally but express themselves as a single voice externally (though Kithiri use the pronoun "We" rather than "I").



KITHIRI

Balancing the egos is very important to the Kithiri. When one or more of their personalities dominate, this is disruptive to their well-being. It causes them to suffer (see **Multi-Ego** below).

Flexible Mind: Because their mind is made up of multiple egos, each capable of thinking independently, Kithiri can perform up to six mental tasks at a time. This has a number of effects; the most important at character creation and for advancement during play is that Knowledge Skills cost them half the normal amount of Skill Points or Experience Points. But this also has a number of implications as well. It affects any Skill roll that involves thinking alone. This pertains mostly to Mental Skills and Knowledge Skills. So a Kithiri can make a Reason Skill roll and an Empathy Skill roll as a single action.

Multi-Ego: Each Ego has its own distinct personality and motivation. Generally the egos function collectively and agree upon courses of action. Sometimes one ego manages to dominate the others and runs amuck. Whenever a Kithiri experiences great physical or emotional stress check to see if the egos become unbalanced by rolling 1d10 against the character's Resolve (examples of such stress include taking 2 Wounds in a round, making an Endurance roll, and so on). If the result equals or beats the Resolve score, then roll randomly to determine which personality is dominant. The player should play that

EGO PERSONALITY TABLES

TABLE I		TABLE II		TABLE III	
ROLL 1d10		**ROLL 1d10**		**ROLL 1d10**	
1	Intellectually Curious and Inventive	1	Dogmatic	1	Zealous
2	Compassionate	2	Vindictive	2	Opportunistic
3	Social and Friendly	3	Pretentious	3	Manipulative
4	Defensive and Wary	4	Cowardly	4	Paranoid
5	Aggressive and Assertive	5	Violent	5	Cruel
6	Greedy	6	Thieving	6	Exploitative
7	Reliable	7	Obsessive	7	Anxious
8	Heroic	8	Reckless	8	Destructive
9	Moderate	9	Reluctant	9	Disobedient
10	Roll on Table II	10	Roll on Table III	10	Pure Evil



THE WANDERING HEROES SET OUT ON THEIR FIRST QUEST
LEFT TO RIGHT: MIN, BEGGING DOG (SHU), PRINCESS SAMGA, LENG AND WENG ZHANG

personality for the full day. This could result in extreme and unusual behavior for the character. The personality must be played to the hilt, as if freed from years of confinement.

If the result of the Resolve roll is a 10, then the personality is desperate to enact some sort of scheme or plot against the other egos. This is not self-destructive. The ego does not try to harm the character but rather assert itself. The GM should determine what this is and explain it to the player. While in this state of inner conflict, Kithiri take 3 extra Imbalance Points for Cathartic use of Kung Fu Techniques.

EGO PERSONALITY GENERATOR

Players can make up the six ego personalities or roll on the **EGO PERSONALITY TABLES** (pg 36)

SKILLS

Wandering Heroes of Ogre Gate is a skill-based game. Skills are how you interact with the world. Characters use Skills to attack, meditate, sing, and so on. This section includes descriptions of the Skills available to characters in *Wandering Heroes of Ogre Gate*.

Skill costs are explained in the Steps of Character Creation above (in Step number 7). **CHAPTER TWO: RULES** explains the basics of skill use and combat in greater detail.

HOW SKILLS WORK

In each skill you have between 0 and 3 Ranks. When using the skill, you roll 1d10 for each Rank you possess as a dice pool and take the single highest result (if you have zero Ranks you roll 2d10 and take the single lowest result). This result is then compared to a Target Number (TN) set by the GM or against your opponent's relevant Defense Skill rating. If your single highest result equals or exceeds the Target Number or Defense Rating, you succeed. When you land a 10 result, this is called a Total Success.

SKILLS

DEFENSES	COMBAT	SPECIALIST
Hardiness	Arm Strike	Medicine
Parry	Leg Strike	Divination
Evade	Grapple	Meditation
Stealth	Throw	Talent (open):
Wits	Light Melee	Trade (open):
Resolve	Medium Melee	Survival (open):
	Heavy Melee	Ritual (open):
	Small Ranged	
	Large Ranged	

PHYSICAL	KNOWLEDGE	MENTAL
Athletics	History (open):	Command
Swim	Creatures (open):	Persuade
Speed	Places/Cultures (open):	Deception
Muscle	Martial Disciplines (open):	Empathy
Endurance	Institutions (open):	Reasoning
Ride (open):	Languages (open):	Detect
Sail (open):	Read Script (open):	
	Religion/Gods (open):	
	Classics (open):	



TARGET NUMBERS (TN)

Every Skill roll is made against a Target Number or in rare cases against an opposed roll. Target Numbers are usually just abbreviated as TN and are a static number you must equal or exceed to succeed on an action. In some cases, such as combat, Target Numbers are supplied by your defenses. In other cases, the GM assigns the Target Number based on difficulty.

Some Skills are rolled against character's Defenses when used and this sets the Target Number. This is called a Relevant Defense and is detailed in the Relevant Defense Chart. For example, Parry is the Relevant Defense for most Melee Combat Skills while Wits is the Relevant Defense for Empathy and Deception Skills.

SKILLS AND KUNG FU TECHNIQUES

Every Kung Fu Technique is associated with a specific Skill or Skill Group. Anytime you use a Kung Fu Technique, it requires the use of this Skill. For example, if you want to use Dog Bashing Stick, you must make a Light Melee Skill roll.

OPEN AND CLOSED SKILLS

Skills are of two basic types: open and closed. Most skills you simply take without further specifying a Sub-Skill. These are called closed Skills. Heavy Melee,

OPEN SKILL OPTIONAL RULE

One thing we occasionally do in our campaigns is allow players who have 2 Ranks in an open Skill from a given category to roll at least 1d10 in all other open Skills from that same category. So a Character with 2 or 3 ranks Ride: Horse, can roll 1d10 when trying to ride a camel (even though that normally requires the Ride: Camel Skill). This can also be handy for Survival. There are still some exceptions though. For instance, Skills like Talent: Poison must be taken to use. Additionally, the GM should generally use her judgment to decide how much of the related skill (if any) would apply to the particular situation. This is an optional method, not the default.

SUCCESS, TOTAL SUCCESS AND FAILURE

There are three possible outcomes with any Skill roll in Wandering Heroes of Ogre Gate: Success, Total Success and Failure. When you meet or exceed the Target Number of a Skill roll, this is a success. Typically this means the skill works as described. If you get a result of 10 on a die, then this is a Total Success, and the result exceeds your expectations. If you roll under the Target Number, this is a failure. This is described in more detail in **CHAPTER TWO: RULES**.

RELEVANT DEFENSE CHART	
RELEVANT DEFENSE SKILL	**COMBAT/NON-COMBAT SKILL**
Hardiness	Damage rolls
Stealth	Detect
Evade	Small Ranged, Large Ranged, Thrown Melee
Parry	Arm Strike, Leg Strike, Grapple, Throw, Light Melee, Medium Melee, Heavy Melee
Wits	Deception, Empathy
Resolve	Command, Persuade

Command, and Swim are examples of closed Skills. Other Skills are divided into Sub-Skills. When you select them, you must specify which Sub-Skill you are taking Ranks in each time. These are called open Skills. Open Skills are indicated on the character sheet with a colon (i.e. "Language:", "Trade:" and "Talent:"). Closed Skills, on the other hand, do not end in a colon (i.e. "Command", "Light Melee" and "Empathy").

For example, Language is an open Skill. When you take Ranks in Language you must specify the language you are taking Ranks in (and you can take up to three Ranks in that language). You might take 2 Ranks in "Language: Daoyun", 1 Rank in "Language: Singh" and 3 Ranks in "Language: Yanli".

COMBAT AND NON-COMBAT SKILLS

Combat Skills and Non-Combat skills function a bit differently from each other. Combat Skills are always rolled against your opponent's Defenses (Parry or Evade), then if successful followed by a Damage roll. Non-Combat Skills are made against a Target Number, usually set by the GM but in the case of certain skills by your opponent's Defenses (like Resolve, Stealth, or Wits).

DEFENSE SKILLS

Defense Skills reflect your character's ability to survive and resist assaults on their body or mind. Characters use Defense Skills to avoid being hit, avoid taking Wounds and to resist attempts at manipulation or mind control. Defenses are all static, never rolled (though there are optional rules for Active Defenses). They serve as Defense Ratings against enemy attacks.

Characters purchase Defense Skills like any other, except individual Defenses can be raised one point per level of Qi you possess. So Defenses improve as your Qi Rank increases. At character creation you purchase Defenses normally, never exceeding 3 Ranks in a Defense Skill. After you have purchased your skills, you may raise one Defense of your choice by 1 because all characters start at Qi level 1. After character creation, each time you gain a level in Qi you can raise one defense of your choice by 1, up to a maximum score of 10.

Each of your Defenses has a base value (3 for Hardiness, Evade and Parry; 6 for Stealth, Resolve and Wits). Ranks in Defense Skills can be purchased like others, giving you 0-3 Ranks in each one. You add your Defense Skill Ranks to the base values to arrive at your Defense Skill Rating. The Defense Skill Rating sets the Target Number for any Attack or Mental roll against you. This is the number opponents must equal or exceed on a Skill roll to harm you.

HARDINESS

Hardiness is your character's ability to withstand physical harm from attacks. It also indicates your ability to fight off infections and Poisons. Your Hardiness score sets the Target Number for any Damage rolls against you and it determines how long you live after you start Dying.

When an opponent lands a successful Attack against you, he makes a Damage roll against your Hardiness score. If the single highest result of the roll meets or exceeds your Hardiness, you take a Wound. If your opponent rolls a 10, you take an additional Wound (and other results of 10 add further additional Wounds). In some instances, the Damage roll will be open, meaning all successes are counted and treated as Wounds.

When you are Wounded enough that your Current Wounds equal your Max Wounds, you become Incapacitated. This means you are just barely conscious and need assistance to perform basic tasks like stumbling about. If you take further Damage, you begin to die. Dying takes a number of rounds equal to your Hardiness score, and can be stopped by a successful Medicine or Meditation roll. If you take any more Wounds while dying, you are killed right away. See **CHAPTER TWO: RULES** for more details.

The base value for Hardiness is 3. To calculate your Hardiness score, add your Rank to the base value. Armor can add to your Hardiness, but should be ignored against threats like fire and disease.

PARRY

Parry is used against Melee Attacks and represents your ability to deflect, duck and slip past potentially lethal strikes. It serves as your defense against: Grapple, Throw, Arm Strike, Leg Strike, Light Melee, Medium Melee, and Heavy Melee. Your Parry score sets the Target Number for any Melee Attack rolls against you.

When an opponent makes a Melee Skill Attack against you, he rolls the number of d10 equal to his Skill Rank. His roll must meet or exceed your Parry score to succeed. On a Success, he then makes a Damage roll against your Hardiness. If he scores any natural 10s (Total Successes), these add additional dice to his Damage roll.

The base value for Parry is 3. To calculate your Parry score, add your Rank in the Skill to the base value.



EVADE

Evade is used against Thrown and Ranged Attacks, like bows. It applies to Small Ranged, Large Ranged and certain Melee weapons, when thrown. Evade represents your ability to maneuver and position yourself, so Attacks are less likely to strike. Your Evade score sets the Target Number for any Thrown or Ranged Attacks against you.

When an opponent makes a Thrown or Ranged Attack against you, he rolls the number of d10 equal to his Attack Skill Ranking. His roll must meet or exceed your Evade score to succeed. If he succeeds, then he can make a Damage roll against your Hardiness. If he rolls any natural 10s (called Total Successes) on his Attack roll, those add additional dice to his Damage roll.

The base value for Evade is 3. To calculate your Evade score, add your Rank in Evade to the base value.

STEALTH

Stealth is your character's ability to remain unseen. It is a passive Skill and not rolled. Anytime you attempt to hide or pass unnoticed, this serves as the Target Number for anyone who might make a Detect roll to see you.

When you are trying to remain unseen, opponents may make Detect rolls against your Stealth score to see you. If the single highest result meets or exceeds your Stealth, they spot you and (if applicable) normal combat can begin. If your opponent fails to meet or beat your Stealth score, he does not detect you, and you can gain surprise (which allows you a free Skill roll or Attack). If multiple opponents are present, they each get a Detect roll. If any of them succeed, this prevents surprise.

The base value for Stealth is 6. To calculate your Stealth score, add your Ranks in Stealth to its base value.

WITS

Wits reflects how well you see through attempts at deception and your ability to conceal your true feelings. While reasoning handles making calculations or creating logical arguments, Wits is a Defense against Empathy, Deception and certain magical Attacks. Your Wits score sets the Target Number for any such attempt to deceive or read you.

When an opponent makes a Deception or Empathy roll against you, he must meet or exceed your Wits score to succeed.

The base value for Wits is 6. To calculate your Wits score, add your Rank to the base value.

RESOLVE

Resolve is how well you resist attempts to intimidate, tempt or convince. It represents your force of personality as well as your inner resolve. It is also used when you select certain Flaws (see the Resolve Tests below). Your Resolve score sets the Target Number against Command, Persuade and some supernatural Attacks.

High Resolve makes it harder for opponents to convince you. When an opponent makes a Command or Persuade roll against you, he must meet or exceed your Resolve score.

The base value for Resolve is 6. To calculate your Resolve score, add your Rank to the base value.

Resolve Test: Some Flaws require Resolve Tests to avoid succumbing to them. If you have a Flaw like Hedonist, you must occasionally pass a Resolve Test to avoid any temptations. Here is how a Resolve Test works: the Gamemaster rolls 1d10 to 6d10 (determined by the severity of the situation) against your Resolve score. Take the single highest result and if that meets or exceeds your Resolve, you succumb. If he rolls a Total Success (a result of 10), you succumb even more dramatically. If he rolls under your Resolve, you are unaffected. (See the **FLAWS** entry in this chapter for more details on how Resolve Tests interact with specific Flaws).

**Specific Kung Fu Techniques may state exceptions to this rule.*



YANG TUO PREPARES TO DEFEND A TEMPLE OF HEN-SHI.

COMBAT SKILLS

Combat Skills in *Wandering Heroes of Ogre Gate* are essential for Martial Heroes. You can use these on their own, or in combination with a Kung Fu Technique (See **CHAPTER THREE: KUNG FU TECHNIQUES**).

When using Combat Skills you roll them against Parry (in the case of Melee Attacks) or Evade (in the case of Ranged and Thrown* Attacks). If you successfully strike your foe, then you roll Damage against the target's Hardiness.

Here are descriptions of each combat skill:

ARM STRIKE

This is used to punch, elbow, palm strike and even to head-butt your foe. Attacks made using this skill have no reach and do Muscle -1d10 for Damage. When using Arm Strike, roll against the target's Parry. On a Success you can roll damage against their Hardiness as usual.

LEG STRIKE

This is used to kick, knee strike, and drop kick your enemy. Attacks made using Leg Strike generally do Muscle in Damage, have reach (provided it is kicking and not knees) and take -1d10 accuracy penalty to Attack. When using Leg Strike, roll against the target's Parry. On a Success you can roll damage against their Hardiness as usual.

GRAPPLE

This is used to restrain, pin, and disarm. This includes grappling techniques but also redirection, some basic throws and breaking free if someone else has restrained you.

When you Grapple someone with your bare hands, make a Grapple Skill roll against the person's Parry score. If you succeed, you restrain your opponent.

RESTRAINING

If you restrain a foe, you manage to grab and control their body. Your foe cannot move, though he can attack with small weapons like a dagger, or with one of the Arm Strike, Leg Strike, Grapple, or Throw Skills. Your movement is reduced to five feet while

you are restraining your foe. Wherever you go, you take your foe with you.

To maintain a Restrain, you must make a successful Grapple roll each round. Characters who are restrained can attempt to break free on their turn by making a Grapple Skill roll against their attacker's Parry (breaking free on a Success). Breaking free from a Grapple takes up a Skill Action (it is a free action if you are trying to break free from an opponent whose Qi level is lower than your own).

If you rolled a Total Success on your initial Grapple Skill, in addition to restraining your foe, you can also opt to perform one of the Restrain Maneuvers below:

Disarm: You remove a weapon from your opponent's grip. Possession of the weapon transfers to you, but takes an action to ready.

Pin: You gain complete control, preventing your foe from moving, attacking, or taking physical skill actions (including attempting to break free). Your foe is pinned until you let them go.

Throw: You throw your foe onto the ground up to five feet away from you. If you choose, you can deal Muscle+od10 Damage to your target. In addition, he lands on his back and must spend one move to get up (treat as prone position).

Wound: You use an unarmed Technique to bring harm to your opponent, inflicting one Wound.

THROW

This is used to throw and sweep your enemies. It functions like the Throw maneuver of the restrain rule except it is more effective.

You can try to throw anyone as long as you are close enough to reach them (adjacent or within five feet). On a Success you unbalance the target and place them on the ground, or you throw your foe onto the ground up to ten feet away from you. Roll your Muscle against his Hardiness to see if he takes Damage. In addition, he lands on his back and must spend one move to get up (treat as prone position). On a Total Success the person is conclusively thrown or tripped and must use a Move and Skill action to return to a standing position (in addition to the other effects).

LIGHT MELEE

You know how to use light Melee weapons effectively. These include butterfly swords, daggers, fans, fly-whisks, iron hats, needles, nets, and sticks. When you attack with such a weapon, make a Light Melee Skill roll against your opponent's Parry Score. If you are throwing the weapon, roll against Evade instead. On a Success, roll Damage Dice based on the weapon against your foe's Hardiness.

MEDIUM MELEE

You know how to use mid-sized Melee weapons effectively. These include gentlemen swords (Jian), ox tail daos, hook swords and staffs (gun). When you attack with such a weapon, make a Medium Melee Skill roll against your opponent's Parry score. If you are throwing the weapon, roll against Evade instead. On a Success, roll Damage Dice based on the weapon against your foe's Hardiness.

HEAVY MELEE

You know how to use heavier melee weapons effectively. These include hard whips (bian), meteor hammers, thunderbolt balls and halberds (Ji). When you attack with such a weapon, make a Heavy Melee Skill roll against your opponent's Parry score. If you are throwing the weapon, roll against Evade instead. On a Success, roll Damage Dice based on the weapon against your foe's Hardiness.

SMALL RANGED

You know how to use smaller ranged weapons effectively. These include bows, crossbows, fire lances, and short bows. When you attack with such a weapon, make a Small Ranged Skill roll against your opponent's Evade. On a Success, roll Damage Dice against the Target's Hardiness based on the weapon.

LARGE RANGED

You know to use larger ranged weapons effectively. These include the whirlwind catapult and triple bow ballista. When you attack with such a weapon, make a Large Ranged Skill roll against your opponent's Evade. On a Success, roll Damage Dice against the Target's Hardiness based on the weapon.

SPECIALIST SKILLS

Specialist Skills are used to perform complex tasks that require extensive training, apprenticeship or education. They tend to be Skills that involve both mind and body, serving as something of a middle ground between Knowledge Skills and Physical Skills. Gamemasters should pay close attention to the descriptions of Divination and Ritual, as these are quite important to the setting. Also of note are the Alchemy

sub-skill (under Trade) and the Poison sub-skill (under Talent). Many, but not all, Specialist Skills are open, meaning they can be taken multiple times for different areas of focus.

MEDICINE

Medicine is a crucial Skill. Medicine is highly advanced in Qi Xien after being honed and developed over the course of centuries. The Medicine Skill represents training in healing Techniques and the ideas underpinning this tradition. It can be used to heal, to diagnose and cure a Disease, to counter Poison, and to stop a person from dying.

Medicine indicates proficiency with acupuncture, pulse reading, physical examination and application of cures. For proficiency in brewing herbal cures characters should also take Talent (Poison).

TREATING WOUNDS

Treating a wounded character takes one round. On a Normal Success, the target is stabilized, meaning he does not die if he has started dying. On a Total Success, the target is stabilized and improves, removing one Wound. Characters cannot be healed this way more than once a day (though they can be stabilized multiple times).

DIAGNOSING AND CURING POISON/DISEASE

You can determine a person's condition by taking their pulse and examining their skin and external features. The pulse can tell you about the state of their internal organs, toxins in their body, even their emotional state. Likewise, external signifiers reveal the condition of internal organs as well. For example, the tip of the tongue can tell you information about the heart while the eyes reveal the state of the liver.

Diagnosing a Disease or Poison takes 1d10 minutes. On a Normal Success, you accurately identify the problem. On a Total Success, you diagnose the problem and gain a +1d10 on your roll to cure or counter it.

To cure a Disease or counter a Poison, use the following method: Make a Medicine Skill roll. The Target Number for this roll is listed under the individual Poison and Disease entries in **CHAPTER TWO: RULES** as Medicine Skill TN and is the Target Number to stop the effects. On a Success, the person stabilizes but continues to suffer the penalties associated with the Disease or Poison (it does not progress). However, they must continue to make regular Medicine rolls to see if they recover (on a Total Success), remain stabilized (Success) or slip back into illness (Failure). On a Failure, the Disease or Poison resumes or continues. On a Total Success, the person is cured or fully recovered and the penalties associated with the Disease or Poison go away (unless they are listed as permanent in the chart, in which case they remain forever). Note poisons usually require a specific antidote, which you need to use with your Medicine Skill for it to work. Some diseases will also require specific remedies for treatment to be effective.

Diseases and Poisons kill characters in increments of time (minutes, hours, days, weeks, etc.) listed under Lethality. The number of Medicine rolls you can make for a Disease is determined by the Lethality increment in its entry on the Disease and Poisons Tables in **CHAPTER TWO: RULES**. You can make one Medicine roll to recover per the increment of time identified in its lethality. Meaning, a Disease that lists Minutes under Lethality, allows one Medicine roll every minute, while a Disease that has Weeks for Lethality allows a Medicine roll every week. Many Diseases and Poisons require a specific substance or antidote for the Medicine Skill roll to even be attempted. These can be found, purchased or created with the Talent: Poison Skill. Occasionally specific poisons or diseases will function differently from this system (if so, this will be stated in the individual entry).

ASSESSING KUNG FU

Characters that know Kung Fu Techniques and have Ranks in Qi can use the Medicine Skill to assess a person's Kung Fu potential and to sense things like internal injuries (loss of Qi for example). To do this, they must feel the person's pulse for at least a few seconds. Doing this they can make a Medicine roll TN 6. If they succeed, they learn in very general terms the character's current Qi level and if the person has recently been drained of Qi or suffered any specific internal injury related to their meridians. The GM should not give a specific number like "Qi 5" but rather say something that the character would understand such as "You sense that Strange Phoenix is a little more powerful than you". This can also be used similarly to assess a person's potential in the different martial disciplines, so you could gauge if a person would be good at Waijia or Neigong.

DIVINATION

Divination is a broad range of techniques used to either interpret the will of heaven or see into the future (as well as the past and present). Diviners draw on practices such as astrology, burning bones



or turtle shells, casting lots, and many other methods. Most of these require at least two hours of effort (in some cases much more). The Diviner must also have the necessary materials available.

The effects of a Divination roll vary depending on what kind of questions the person is trying to answer. But Divination is real and works in the *Wandering Heroes of Ogre Gate* setting. Though Divination is not an open Skill (any character with Divination knows the following Techniques) there are different Divination Techniques and the user must specify which she is employing for a given task. Unlike other Skill rolls, Divination rolls should always be made by the GM in secret. A success reveals a vague but accurate result, a failure indicates an inaccurate result, and a Total Success indicates a more specific and accurate result.



Astrology: This involves assessing star alignment, planet alignment, days and years of birth, and other celestial features (such as the appearance of omens) to determine whether a particular day is auspicious or inauspicious (or neither). This is quite important in the world of Qi Xien and astrologers are regularly consulted to determine whether a given day is auspicious for marriage or building a home. This can also be used to find the ideal name for a newly born child. Another use of Astrology is to assess a person's Fate or personality.

Feng Shui: This is a form of geomancy that senses and interprets the flow of Qi over landscape in order to maximize health and spiritual benefit. It can be used for everything from finding an ideal camping site for the evening to the best place and orientation to build a new house, to knowing where to erect a tomb for a relative. This is primarily about avoiding bad Qi flow, which can cause health problems, create ghosts, and so forth.

Matchmaking: This practice predicts the future happiness of couples by comparing their days of birth and drawing on other fortune telling Techniques to determine their fate. Matchmakers are commonly used by families to find ideal partners for their children. The matchmaker does not uncover specifics but gets a general sense of whether they will have future luck in happiness, children and wealth.

Oracle Bones: This ancient divination Technique uses turtle shells or bones. The objects are first washed, and then the diviner must write a question to the Enlightened Goddess (or other deity) about a future course of action. The question needs to be somewhat specific, such as "Will we be victorious if we fight the Kushen today?" This does not need to be phrased as a question. It could also be phrased as a statement, for instance "the Enlightened Goddess approves of the Emperor". Once the question is rendered on the bone or shell, it is placed in a fire and heated until it cracks. The crack lines reveal a general answer or statement, usually as a negative or positive confirmation ("It is inauspicious to fight the Kushen today" or "the Enlightened Goddess does not favor the Emperor").

Oracle Sticks: This is a practice common among Yen-Li and Dehuan adherents where one inscribes numbers on 100 flat sticks after making an offering to a particular spirit or deity. The sticks are then placed in a tall bamboo cup which is shaken until one falls out. While shaking the cup, the diviner asks a question to the spirit or deity. The number then corresponds to a passage in the final section of the Book of Fortunes, which predicts a person's personal fate in their realm of inquiry for the coming year (or in relation to a particular challenge). This is good for helping characters figure out when they have acquired Fate or arriving at a better sense of their personal fate as it relates to a Fate flaw. A Yen-Li variation of this uses different configurations of phoenix and dragon symbols (usually represented as rows of broken or unbroken circles).

MEDITATION

This is a basic skill for any Martial Hero. It is used in many Kung Fu Techniques, but perhaps most importantly, for recovering and eliminating Imbalance Points when you overexert yourself. It also is used for staving off the effects of Qi Spirit Possession (TN 7+Imbalance Rating). Characters can also use Meditation to stabilize themselves when they are dying, on a Meditation Skill roll TN 7. Meditation is also used for certain abilities and rituals related to Internal Alchemy and Cultivation.

TALENT

Talent is a Skill acquired through extensive training not covered by the other Specialist Skills. It includes such things as playing a musical instrument, brewing Poison, thievery and appreciating fine food.

Below is a list of potential talents, but Gamemasters and players can elaborate or make new ones. Because it is so vital to play, the Poisoning Talent Sub-Skill is fully described after the list. Disguise and Snake Charming are also described in some detail.

- Brewing (Alcohol)
- Calligraphy
- Cooking

- Dancing
- Disguise
- Hawk Handling
- Instrument (simply name the instrument)
- Painting
- Poetry
- Poisoning
- Reciting
- Scribing
- Sculpting
- Shadow Puppetry
- Singing
- Snake Charming
- Tattooing
- Tea Preparation
- Theft (lock picking and purse snatching)
- Writing

Disguise (Talent): This is for putting together a disguise to change a person's appearance (for yourself or another person). It uses make-up, false hair, clothing, jewelry, and so on. It can make someone look exactly like another person or like a member of the opposite sex. It takes one hour to achieve and the result is the TN for Detect rolls to discern the disguise. This is just for the disguise itself. To actively pretend to be another person one must use the Deception Skill.

Poison (Talent): This includes the art of creating and administering deadly Poisons, as well as the art of brewing herbal cures. It can be used to make a Poison or cure. Brewing takes at least an hour and requires a Talent: Poison roll (TN set by the Poison or Herbal Remedy). On a Normal Success, the Poison functions as desired. On a Total Success, the Poison is more effective than normal, so its Lethality and Speed increase by an increment. On a Failure, the Poison has no effect but the brewer risks being harmed by the raw materials. If you roll all 1s on the dice on your failed result, then you accidentally ingested or inhaled enough of the raw components to suffer the Poison's effects. Creating a cure or salve is similar to making a Poison. On a Success, the cure works as intended and can be administered in congress with a Medicine roll. On a Total Success, the cure is so potent that it bestows a +1d10 to any Medicine rolls made while administering it.

Talent (Snake Charming): This allows one to control snakes through various means. If rolled against the Resolve of a Snake, on a Success it is non-hostile and even friendly toward the Snake Charmer. Once charmed, an individual snake will remain loyal. While some use music or other means in these efforts, this is mainly a matter of knowing how to handle and communicate with the snakes. Variations on this talent are possible for different animals. Hawk Handling functions like Snake Charming for example.

TRADE

Trade is an open Skill, meaning that each time you take it you must specify which Trade Sub-Skill you want. Each Trade Sub-Skill is based around a particular medium. Characters use Trade to make or design things. Trade Skills can also be used to disarm traps of the correct medium.

Trade can be used to build (or create), design, repair or to modify existing structures or objects.

Repairing/building a simple object or device takes 1d10 days. On a Normal Success, you repair/build the object in question. On a Total Success, you do so at a much faster rate (hours instead of days).

To modify an object or device, or rig it for Failure, takes 1d10 hours. On a Normal Success, you adjust the object accordingly. On a Total Success, you do so at a much faster rate (1d10 minutes).

These are the trade Sub-Skills:

Architecture and Engineering: You can devise plans for structures of impressive size.

Alchemy: You work with minerals and other elements to produce important chemicals like dye, Divine Fire, ink, paint, and perfumes. With the exception of simple things like certain dyes and paints, to use Alchemy to create these substances, you must have the Expertise for the substance (you do still get a bonus from the Expertise). Only Alchemy uses Expertise in this way. Alchemy also is used to make longevity substances, often using metals like mercury to prolong life. When used in this way it is usually called External Alchemy, which is contrasted with Internal Alchemy (a process that also attempts to achieve longevity but through meditation and cultivation of Qi).

When using the Alchemy Sub-Skill to create chemicals, you must have the relevant Expertise and any necessary materials. It takes 1d10 hours to manufacture a substance through Alchemy. On a Success, you create the substance desired. On a Total Success, you make it in minutes instead of hours. On a Failure, you do not achieve the desired effect.



Fabric: You are a skilled weaver and understand the basics of fabric production.

Ceramics: You know how to work with materials like clay and make porcelain wares. You can create bottles, cups, bowls and other such objects.

Glass: Somewhat rare in Qi Xien, this is often used to make beads, Bi discs and similar objects.

Hide: You know how to tan leather.

Jewelry: You know how to work with precious stones and to make fine jewelry.

Mechanical: You can create simple mechanical devices like automata, locks, and water wheels. This is frequently used to disarm mechanical traps.

Metal: You can shape steel and other metals. This includes everything from harmless metal parts to weapons.

Paper: You know how to make and work with paper. You also know how to make lanterns (from paper and similar material). This can also be used to make windows.

Stone: You know the craft of stonemasonry and can work with stone and concrete to create structures.

Wood: You can perform carpentry to create wooden objects or structures.

SURVIVAL

Survival is your ability to navigate and find resources in the wilderness and to thrive in a given environment (including cities). It covers things like agriculture, travel, and fire-building. It can be used to plant crops, travel safely, chart a course across the sea, and identify important plants.

When you take Survival, you select from the following list of Sub-Skills:

Cities: For any large settlement, particularly navigating slums.

Desert: The hot arid wastes, where water is scarce.

Mountain/Hill: The hills and highlands.



TRADE: FABRIC WILL ALLOW YOU TO WORK SILK

Plains: The flat lands.

Sea: This applies to oceans and seas. The focus of this Sub-Skill is navigation, although it also includes fishing and surviving in the open water. For the purposes of fishing it can include rivers and lakes.

Underground: This is used for underground structures like caverns.

Wilderness: This includes forests and jungles.

USING SURVIVAL FOR FOOD AND SHELTER

When using Survival Skills for agriculture, make a Survival Skill roll for the appropriate terrain against a TN set by the Gamemaster. On a Normal Success, you reap a good yield at harvest time. On a Total Success, you reap an abundant yield at harvest.

When using Survival Skill to fish on a Normal Success, you catch enough to feed yourself and your family. On a Total Success, you catch enough fish to sell and make a small profit. On a Failure, you find no fish.

When used to forage or find shelter (as well as water), make a Survival Skill roll for the appropriate terrain against a Target Number set by the GM. On a Normal Success, you find enough food or shelter for one person. On a Total Success, you find food and shelter for many people.

Survival can also be used to track people and animals. This may be against a flat TN set by the GM or done as an opposed Survival roll.

USING SURVIVAL FOR TRAVEL

When using Survival to travel, roll for the appropriate terrain against a Target Number set by the terrain. If traveling in a group, have the person with the highest Ranking make the roll. On a Success, you manage to make it safely without getting lost. On a Total Success, you make it through in half the normal time (by short cuts and a bit of luck). On a Failure, you are lost, impeded or have an encounter. Checks are made daily, hourly or every twenty minutes depending upon the circumstances.

The TN for traveling is set by the Terrain:

Civilized Road	4
Civilized Rural	5
Road	6
Hills/Rural	7
Coastal Waters	7
Forest/Frontier	8
Mountains/Ocean	9

RITUAL

These are a range of practices that involve mudra, offerings, recitations and the creation of various focus objects or talismans. Most religions have Rituals of some form, but they are largely associated with Yen-Li. The Ritual Skill in *Wandering Heroes of Ogre Gate* is open, meaning you take it multiple times allowing for Ranks in individual Rituals (see Rituals in **CHAPTER FOUR: RITUALS** for a listing of available Rituals). You must take ranks in each Ritual separately.

Ritual includes forms of sorcery but also more common rites such as ancestor veneration. The Ritual Skill is also powerful and dangerous, as spirits, demons, ancestors and other magical forces respond to users who perform Rituals correctly. However, Rituals almost always take at least an hour to perform (many rituals take longer and this is stated in their entry). Unless otherwise stated Ritual rolls are TN 6.

MENTAL SKILLS

Mental Skills reflect your ability to reason, socialize and sense things in your environment. Those who are clever, charming and observant have high Ranks in Mental Skills.

Most Mental Skill rolls are made against another Character's Resolve or Wits Score (or in some cases against a TN set by the GM). See individual Mental Skill entries for details.

COMMAND

This is your ability to get other people to do things. It indicates how much authority you project. Use this to order soldiers, bark commands at your social inferiors or to intimidate the weak-willed. It includes a broad range of Techniques from aggressive shouting, to threats and torture.

To make a Command attempt, roll against your opponent's Resolve. On a Normal Success, you can influence your Target's behavior, within their personal limits



(they will do something they consider reasonable). On a Total Success, you can influence a Target's behavior slightly beyond their normal limits. They will not ruin their own lives but they will do what they can and even bend or break a few rules to appease you.

PERSUADE

You are adept at the art of persuasion. While Command seeks to change peoples' immediate behavior, you seek to alter ways of thinking and long term behavior. You cannot undo a person's entire worldview in a single Persuade roll, but you can work within that worldview to convince them of things.

To make a Persuade attempt, roll against your opponent's Resolve. On a Normal Success, you convince the target to believe something that he is already likely to believe with a little persuasion. On a Total Success, you can convince the target of something he is much less likely to believe. Again, though, this would have to be within the worldview of the person you are trying to convince.



DECEPTION

This is the art of lying and distorting the truth but it also includes things like pretending to be someone you are not. This skill is also used when you disguise yourself using the Talent (Disguise) Skill or in attempts to pass as being a different gender or social class (use the Disguise Talent for the initial change of appearance, however).

To make a Deception attempt, roll against your opponent's Wits. On a Normal Success, you convince the target you are telling truth (or at the very least, you convince the Target you believe you are telling the truth). On a Total Success, you are so convincing that you achieve an automatic Success with the same Target on your next attempt.

If used to assume another identity, on a Normal Success you remain convincing to observers. On a Total Success, you are so convincing you get an automatic Success on your next roll for those same observers.

EMPATHY

This reflects how well you can read other peoples' intentions or Emotions. It can be used to decipher the motives of another character or to detect hostility. This is not a Mind-Reading Skill, but merely a Skill for interpreting social cues. GMs should not reveal what the NPC or creature is thinking when this Skill is used. Rather the PC will see signs or symptoms of the NPC's internal thoughts (a twitch, a downward look, and so forth). A GM can say what this likely suggests but it is absolutely not lie detection or thought reading.

To make an Empathy attempt, roll against your opponent's Wits. On a Normal Success, you achieve partial insight, sensing social cues that point to the person's mood or state of mind. On a Total Success, you sense subtle signs that point to the target's emotions, intentions or motives. The GM should describe what cues the player picks up on and not simply give a list of things going on in the NPC's head (for instance, "She glances at the curtain behind you when you step closer to her").

MANAGING MENTAL SKILLS

Mental Skills should be handled with care. While many of these skills enable players to influence the behavior of NPCs, this should always be reasonable and feasible within whatever conditions happen to exist. That is, the circumstances surrounding the characters, their positions in the world, their inherent disposition, should always be considered by the GM when he gauges what a successful Command, Persuade or Deception means. For this reason, the GM should set the outcome, not the player. A player can describe what he hopes to achieve with a particular skill use (for example, "I slap the emperor and tell him to tell him to stand up to the Yangu") but a Success does not automatically result in what the player desires (and slapping the emperor should almost never result in what the player desires). The GM has to decide how the particular NPC would react to a successful Command roll in the situation. Furthermore, the GM calls for Mental Skill rolls when they are appropriate, players should simply state what they intend to do. If there is some doubt over the outcome the GM will ask for a relevant Mental Skill roll.

It can be difficult to know when to ask for a Command, Persuade or Deception roll. As a general rule, do so when the outcome is not clear or when the Player's actions fall short of his character's Skill Rank. If the Players walk into a tavern and buy a round of drinks, you do not need to roll unless there is some doubt over whether they will get their drinks. But if they happen upon a group of bandits and demand the bandits step aside, and it is unlikely the bandits would respond to such a request, then a Command roll would be called for. However, do not roll if the players ask questions or make requests that would reasonably get a result. Essentially, do not roll if the players are already being persuasive, commanding or deceptive. Only when there is some doubt should you roll, when they fail to make a persuasive argument or issue a stern command.

REASONING

This is your ability to think logically and analyze pieces of information. It also represents your character's memory recall and can be used for things like recognizing a face you have seen only once before or recalling the precise wording of a previous conversation. Gamemasters can allow players to make Reasoning rolls when they fail to put together clues their characters may have stitched together.

Reasoning Skill rolls are usually against a TN, though in some cases it may make sense to employ opposed reasoning Skill rolls when two characters are pitting wits against one another and it cannot be resolved in game through roleplaying. On a Normal Success, you reach a valid conclusion/recollection in 1d10 minutes. On a Total Success, you reach a valid conclusion/recollection in 1d10 seconds. If the test of reason is between you and another, simply roll and whoever gets the single highest result wins. In the event of a tie, neither side can claim victory (effective stalemate or no clear winner).

DETECT

This reflects how well you observe your environment. It is used to search, gather evidence and to spot stealthy opponents. At its core, this is the ability to find things amid other things.

When used for finding clues or a search, the Gamemaster should set the Target Number based on the Difficulty. On a Normal Success, you find something of significance within an hour. On a Total Success, you find something of significance in minutes.

To spot someone sneaking or hiding, make a Detect roll against the target's Stealth Score. On a Success, you spot the person, taking away the element of surprise.

Detect involves all the senses and sometimes focuses on one of them. It should be used broadly and creatively to cover a wide range of possibilities. For example someone who uses Detect to taste a specially prepared meal at a restaurant and gets a Success might be able to discern the ingredients in the dish. A person who scores a Total Success could potentially learn the chef's state of mind while preparing the meal.

PHYSICAL SKILLS

Physical Skills represent your fitness and aptitude for grueling or involved kinetic activities. Your strength, endurance, speed and other athletic abilities are determined by your Physical Skills.

Most Physical Skills are made against a Target Number set by the Gamemaster, but this is not always the case. You will not always need to roll for Physical Skills. A character with 3 Ranks in Muscle does not need to roll to lift a five-pound log, but he may need to roll if he wants to lift a 400-pound boulder.

Physical Skills serve other functions as well. Muscle adds to Damage rolls, for example, and Speed sets your movement and Turn Order.

ATHLETICS

Athletics is your ability to do things like jump, climb or participate in sports. Characters use this Skill for Athletic feats not covered by the other Physical Skills. For example, when trying to leap from one moving horse to another, you would make an Athletics roll.

When you attempt to perform a simple Athletic feat, make an Athletics roll against a Target Number chosen by the GM (the number is based on the difficulty of the task). On a Normal Success, you accomplish the task without any problems. On a Total Success, you achieve your goal in an exceptional way or (if appropriate) gain a free Skill Action.

Jumping: When you try to jump the Target Number is set by height or distance. For standing long jumps, the Target Number equals distance in feet (with ten feet being TN 10). For running long jumps, the TN is equal to half the distance in feet (so 20 feet for a running jump is TN 10). For vertical jumps, the TN is equal to height multiplied by 2. So to jump five feet in the air is TN 10.

SWIM

Swim represents your ability to tread water. It is used to check for drowning and to determine your movement speed in the water.

Movement in the water is set by your Swim Rank (in the same way Speed governs land movement). You can swim 10 feet plus 5 feet per Rank of Swim. So, a Character with two Ranks in Swim moves 20 feet in a round when in the water.

You may occasionally need to make Swim rolls for chases or races in water. When trying to out-swim someone, make contested Swim rolls. Whoever gets the single highest result out-swims the other. When chasing someone in the water, make contested rolls in the same way. If the pursuer meets or exceeds the roll of the person in flight, then he catches up to him and can attempt to make a Restrain roll. If the person trying to flee rolls higher, then he creates substantial distance between himself and the pursuer.



Sometimes you make a Swim roll to avoid drowning. If you had to make a roll every time you set foot in water, every character would drown eventually. So your Swim Rank determines under what conditions you must roll to avoid drowning. When you enter water, compare it to the Drowning conditions in the **WATER CONDITIONS AND DROWNING** table to see if a roll is called for (or just use common sense). See the Swim Check column of the chart to determine whether you need to roll to avoid drowning or not.

To check for drowning, make a Swim roll. On a Failure, you begin to drown (See **SUFFOCATION AND DROWNING** in **CHAPTER TWO: RULES**). On a Success, you stay afloat. On a Total Success, you stay afloat and do not need to make a check the following round.

Even conditions that do not require a Drowning check for your Rank become dangerous after a while (in which case you do need to make a Swim roll to avoid drowning). Your Endurance Rank determines how many hours you can spend swimming in safe conditions before needing to make a Drowning check. Each Rank gives you one hour. So, a character with Rank 2 Swim can spend two hours in open sea conditions before making a check.

WATER CONDITIONS AND DROWNING

SWIM TN	WATER CONDITIONS	SWIM CHECK
3	Calm waters	Rank 0
6	Rough Waters	Rank 1 or lower
9	Stormy Waters	Rank 2 or lower
10	Hurricane or Tsunami	Rank 3 or lower

SPEED

Speed is a very important Skill in *Wandering Heroes of Ogre Gate*. It reflects how fast your reflexes are and how quickly you can get around. Its key functions are to set your movement in feet during combat and to determine your Turn Order in Combat.

You can move 30 feet plus an additional 10 feet per Rank of Speed (so with 2 Ranks in Speed you can move 50 feet in one combat round). For speed in water, use your Swim Skill instead (in water the rate of movement is 10 feet plus 5 for each Rank of Swim).

For Turn Order, when combat begins, everyone makes a Speed Skill roll and keeps their single highest result. For every Total Success after the first, add 1 to your Turn Order Score (so one Total Success is 10, two total successes is 11). Turn Order proceeds from highest to lowest. The GM counts down from the highest number each round, and you go on the round equal to your Speed roll result. If there is ever a tie, compare Speed Skill Ranks, and the person with the highest goes first. If there is still a tie, both characters go at the same time. When two characters go at the same time, they each declare their intentions and roll, and the GM determines how things unfold based on the results.

SPEED AND TURN ORDER

Your Speed Skill determines your Turn Order in combat. Therefore, characters with more Ranks in Speed usually go before characters with fewer Ranks in Speed during a battle.

MUSCLE

Muscle represents your physical strength and has several important uses in *Wandering Heroes of Ogre Gate*. With a Muscle Skill roll you can lift, break or throw objects for instance. Perhaps more importantly, you often add your Muscle to Melee Weapon Damage, usually a number of d10 equal to your Ranks in the skill. In addition, certain items require base Muscle Ranks in order to be used without penalties. So Muscle is a crucial Skill.

For more detailed information on Muscle and lifting objects see **LIFTING AND MOVING OBJECTS** in **CHAPTER TWO: RULES**.

ENDURANCE

Endurance represents your stamina and conditioning. Enduring harsh elements or running a long distance requires an Endurance roll. This is the skill to use when something might cause a character to collapse or pass out. The Target Number should be set by the Gamemaster.

When pushing your body to the limit, make an Endurance Skill roll. On a Normal Success, you remain active without resting. A Total Success imparts an automatic success for the same activity in the same period. A Failure indicates your body must rest or pass out in a number of rounds equal to your Hardiness (passing out lasts 1d10 minutes).

RIDE AND SAIL

Ride and Sail are two open Skills that can be taken multiple times for each type of vessel, animal or vehicle. For example, if you know how to drive a Wagon you take Ride (Wagon) and assign the desired Ranks.

Each time you take either of these Skills select from the following lists (these are not exhaustive).

Ride: Camel, Elephant, Horse, and Wagon.

Sail: Barges, Junks, and Row Boats.

The Ride and Sail skills can be used to evade, give chase, escape dangerous conditions or avoid sudden obstacles. In the case of sailing vessels, it can be used to pilot or captain a ship and to navigate.

All modes of transportation have a Performance Rating (and many have something called a handling speed). Anytime you try to perform a risky maneuver or exceed handling speed, you must make a Ride or Sail Skill roll with a TN equal to the mode of transport's Performance Rating.

For more information on Performance Ratings and Handling Speeds of Vehicles see **CARTS, HORSES AND BOATS** in **CHAPTER TWO**. See their respective entries in **CHAPTER FIVE: EQUIPMENT** as well.

RACES AND PURSUIT

This functions the same as it does for characters using their Speed roll to race when on foot (See S**PEED SKILL**). When you are racing vehicles or horses, simply roll their Speed (listed in each entry in the **MOUNTS AND TRANSPORT** in **CHAPTER FIVE: EQUIPMENT**). This is a contested roll between all participants. For a Race, whoever rolls higher wins, wins that segment of the race, or pulls ahead. On a Total Success, you can exceed your Handling Speed that round without making a Ride/Sail roll. For chases, the pursuer needs to meet or exceed the roll of the transport in flight to catch up. If the person running away rolls higher, then he creates substantial distance between himself and the pursuer (at least his transport's movement in feet).

MANEUVERS

On a Normal Success for any Ride/Sail Skill roll, you maintain control. On a Total Success, you can perform maneuvers or move at the Handling Speed without making another roll for one round. Maneuvers include: exceeding handling speed, sharp turns, jumping, sudden stop, and cutting off.

COMBAT

For combat on vehicles use the following rules. The rider or captain makes attacks using his Ride or Sail against the other vehicle's Evade Score. On a Success, he rolls his vehicle's Damage against the target Craft's Hardiness and deducts any Wounds from its Integrity. For ship combat we recommend using the Armies and War rules in **CHAPTER TWO: RULES**. Ship combat operates the same, except the person coordinating the attacks will occasionally use other skills like Large Ranged for ballista or cannons. This is explained in greater detail in **CHAPTER FIVE: EQUIPMENT**.

KNOWLEDGE SKILLS

Knowledge Skills encompass the things you know and understand. They include worldly knowledge and academic knowledge. This is an important category for anyone seeking to pass the Imperial Exams.

In most cases, Knowledge Skill rolls are made to determine whether you know a specific or relevant piece of information. Because knowledge is a reflection of what you already understand, you do not need to make as many rolls for them as with other skills. From time to time you will be called upon to do so, but often you can simply judge by your Rank if you know something. It is primarily when you try to operate beyond your Rank in a subject that a roll is required.

The only time you need to roll for knowledge is when the information you are after is more advanced than your level of understanding in the subject (i.e. if you want information that requires 2 Ranks in a subject but you only have one) and you attempt to make an educated guess based on what you know (and when taking exams). This level of understanding is called mastery.

Therefore, it is important to understand what different Ranks signify in terms of your mastery of a subject. There are five basic levels of mastery (plus two additional levels that are obtainable at the Profound and Immortal levels). Always be sure to add in any relevant Expertise when gauging your level in a particular subject:

0 Ranks (Untrained): You have no knowledge of the subject.

1 Rank (Novice): You are just starting to learn about the subject and only know very basic things.

2 Ranks (Student): You have spent a great deal of time learning about the subject but are far from a master. You have good general understanding of its major topics, though you do not know the finer details.

3 Ranks (Scholar): You have devoted yourself to the study of the subject and possess in-depth knowledge. You know the finer details but some obscure facts elude you.





KNOWLEDGE WILL OFTEN SAVE YOU FROM THE DANGERS OF THE WORLD

4 Ranks (Master): This is only possible with an Expertise and three Ranks in a Knowledge (or when you become a Profound Master or Immortal). You are one of the world's leading masters of the subject. If you do not know something about it, chances are that information is not available. You even know obscure tidbits that few have heard.

5 Ranks (Earthly Authority): Your knowledge of all earthly matters on the subject is complete. There is nothing recorded that exists in the world of man that you do not know about it.

6 Ranks (Celestial Authority): Your knowledge on all earthly matters on the subject is complete but you also know information recorded on the subject in the various celestial and demon realms. Only a few obscure details elude you.

When you attempt to use one of your Knowledge Skills, for example, to see if you know whether Zhen Birds are venomous, the GM will decide what level mastery that information requires. If your Rank is that level or greater, there is no roll required. If the information is deemed beyond that level, then you must roll to make an educated guess.

Languages follow a slightly different format than the one provided above, but this is explained in the Language Skill entry.

In addition to being used for determining what you already know, Knowledge rolls are made when conducting research through texts or artifacts to obtain new knowledge. This reflects your ability to navigate a subject and find the information you want quickly.

All Knowledges are open Skills, so you specify a Sub-Skill each time you select one and take up to three Ranks in it. You can take each Knowledge multiple times for different Sub-Skills. For example, you could take Places/Cultures (Chezou River) at 3 Ranks, Places/Cultures (The Kushen Basin) at 2 Ranks, and Places/Cultures (The Zun River Valley) at 2 Ranks.

HISTORY

This reflects your knowledge of a region's past. It can be taken multiple times, for a broad historical period.

The Gamemaster should set the Target Number for any History Skill rolls. On a Normal Success, you know relevant information about the region's history. On a Total Success, you know relevant information but can go a step beyond and make deeper connections.

Each time you take this Skill, choose which Sub-Skill you want Ranks in. History Sub-Skills are by historical age, rather than place. The Historical Ages are: the Era of the Thundering March, the Era of the Great Emperor, the Era of the Compassionate Daughter, the Era of the Demon Emperor, the Era of the Five Kingdoms, the Era of the Two Kingdoms, the Era of the Eastward Bound Invaders, the Era of the Northern Horse Riders, the Era of the Dutiful State, the Era of 100 Pieces, the Era of the Righteous Emperor, and the Era of the Glorious Emperor (present age).

CREATURES

This is your knowledge of animals, powerful beings and monsters. It is an important Skill if you want to know a creature's weakness or its key characteristics. When selecting this Skill take from the group of broad classes listed below each time. You can add another level of mastery by selecting an Expertise in specific creatures. This Skill imparts understanding of basic biology, diet, behavior, lore, and so on.

When making a Creatures Skill roll, the GM should set the TN based on difficulty. On a Success, you know an important piece of information about the creature. On a Total Success, you know several important pieces of information. Keep in mind that you do not need to roll if the information you hope to know is within your level of mastery.

Each time you take this Skill, choose which Sub-Skill you want Ranks in. The Creatures Sub-Skills are: Animals, Demons (includes Spirited Beasts), Humanity, Insects, Monsters, and Spirits (includes Ghosts and Undead).

PLACES/CULTURES

This Skill involves knowledge of places and cultures. It means you understand customs, politics, food, traditions, etc. You can take it multiple times.

The Gamemaster should set the TN for any Places/Cultures Skill roll. On a Normal Success, you know an important bit of information about the region. On a Total Success, you know multiple pieces of information about the place.

Each time you take this Skill, choose which Sub-Skill you want Ranks in. Sub-Skills are by region. The regions in Qi Xien are: Chezou River Valley, Dai Bien, the Emerald Coast, Hai'an, Hu Qin, Jian Shu, the Kushen Basin, Li Fan, Suk, the Yan Gu Plains, and Zun River Valley. Acquiring ranks in regions not listed here requires travel to them.

MARTIAL DISCIPLINES

The Martial Disciplines Skill is your knowledge of various Kung Fu Techniques and the broad categories they belong to. You can use it to identify a Technique or school's style. This is your knowledge of the different martial disciplines.

The TN for a Martial Discipline Skill is set by the GM. It should be based on the rarity of the Technique. So, something that is quite commonly performed should have a TN of 6, while an extremely rare Technique could be as high as 10.

Each time you take this skill, choose which Sub-Skill you want Ranks in. The Sub-Skills are: Waijia, Qinggong, Neigong, and Dianxue. You are able to use the skill to identify Kung Fu Techniques within that Discipline.

INSTITUTIONS

This Knowledge Skill is for important institutions. It reflects your working knowledge of things like armies or sects.

Like other Knowledge Skills, Target Numbers for Institutions rolls should be set by the GM. On a Normal Success, you know a relevant piece of information about the Institution. On a Total Success, you know several important bits of information.

Each time you take this skill, choose which Sub-Skill you want Ranks in. The institution Sub-Skills are: Criminal Underworld, the Imperial Bureaucracy, Military Organization, Religious Organizations, Sects, and Societies.

LANGUAGES

This represents your mastery of speaking different languages. It does not allow you to read scripts, however. Language can be taken multiple times, and all characters start with 3 Ranks in their native language. Daoyun, Hai'anese, and Li Fai are all related dialects of a broader tongue called Fei. All Fei speakers can communicate with one another, though with some difficulty.

Languages are quite simple and there are four basic levels of mastery. To speak within the scope of your Rank, you do not need to roll. For example, if you have



1 Rank in Daoyun and simply want to thank someone for being friendly, no roll is required. Should you then attempt to discuss your plans to revolutionize the silk trade, with just 1 Rank in the language, you would need to make a roll (with a high Target Number).

When making a Language Skill roll, you can communicate and understand on a Success. On a Total Success, you can pass as a native speaker. On a Failure, you fail to comprehend or communicate successfully.

Here are the basic levels of language mastery.

0 Ranks: You cannot speak a single word of the language

1 Rank (poor): You know basic words and conversational phrases, but cannot form complex or meaningful sentences.

2 Ranks (average): You can communicate in the language but with some trouble.

3 Ranks (fluent): You can communicate with competence in the language and speak on complex subjects.

You can take Ranks in multiple languages. Always start with 3 Ranks in your native tongue. When choosing a language, select from the list below (script is noted in parenthesis):

Daoyun (Feishu): The official language of the Zhan Dao Empire, spoken by most people north of the River Fei to the Yu River.

Hai'anese (Feishu): Spoken in Hai'an and by the Suk.

Khubsi (Yoshaic): A language from the far west spoken by the Khus. There are also traces of it in the Banyan region for some reason.

Kushen (Yanzi): Spoken in the Kushen Basin.

Li Fai (Feishu): Spoken in Li Fan and Hu Qin. Also spoken in the Banyan region.

Singh (Sai): Spoken by some in the South.

Yanli (Yanzi): Spoken in the Yan Gu Plains and the Emerald Coast.



READ SCRIPT

This is your ability to read and write a language's script. It does not grant you the ability to communicate in a language you do not have. It simply allows you to understand the language's letters. This must be taken for any language that you wish to be literate in. Groupings of languages have their own script plus sects have secret scripts as well.

Language Scripts: Feishu (Hai'anese, Li Fai, Daoyun), Sai (Singh), Yanzi* (Yanli and Kushen), and Yoshaic (Khubsi).

Sect Scripts: Each sect has its own script. These are just codes and symbols used to communicate with their own members. Scripts are only taught to members of a sect and extremely difficult for outsiders to learn. Characters gain 1 Free Rank in their Sects script at Character Creation.

RELIGION/GODS

This is your knowledge about the different religious practices in the world. It represents your familiarity with the religion's beliefs and principles. Religion/Gods is an open Skill so you take it separately each time, allowing for different Ranks in different religions. This Skill is useful for identifying certain religious practices, dress, and so on. For rites and ceremonies, use the Ritual Skill.

Qi Xien has many belief systems. The major ones relevant to the Banyan region are described in the **RELIGIONS AND PHILOSOPHIES** section of **CHAPTER SEVEN: THE WORLD OF QI XIEN.** Each time you take the Religion Skill, pick from one of the following or one of the less common entries from Chapter Seven (for example Hedra).

Cult of Hen-Shi: Some people venerate a figure named Hen-Shi, a woman believed to be the daughter of the Enlightened Goddess. She is known for her compassion and mercy, ideals her followers embrace.

Dehua: This is the most traditional and widespread religion of Qi Xien. It is both a faith and a philosophy. The great teacher, Kong Zhi, established it and its core belief is that the world of man (Qi Xien) is imperfect, but that we can aspire to perfection by emulating the principles of the Perfect Realm (Wan Mei) and by following the will of Xian Nu Shen (the Enlightened Goddess). The core values of Dehua are Filial Piety, Integrity, Loyalty, Propriety, Righteousness, Social Order, Tradition, and Wisdom.

Gushan: This is the Suk wind god of the South. According to those who worship Gushan he is the supreme reality that absorbs all. They acknowledge the existence of Xian Nu Shen and her realms, but in their view these are pale echoes of Gushan's magnificence.

Qi Zhao: This is an outgrowth of Dehua but blends practices from other religions. While they believe in

**This script is a relatively recent invention.*

similar core principles, they reject the path laid out by Dehua. Practitioners believe that the distinction between the Realm of Man (Qi Xien) and the Perfect Realm (Wan Mei) is an illusion, that the Perfect Realm can be achieved here on earth by living in harmony with nature. Their values can vary depending upon the lineage but often include Bravery, Individuality, Innovation, Passion, Truth and a healthy skepticism of the Orthodox. Many practitioners of Qi Zhao also hold Hen-Shi in high regard.

The Majestic Lion Cult: This religion originated in the West but accepts much of the cosmology shared by Dehua, Yen-Li and Qi Zhao. They believe in a figure called the Majestic Lion, who carries souls to paradise in the afterlife. According to their system of belief, to enter paradise one must be free of outstanding grudges. This means you must spill the blood of your enemies before you die. Only then will the Majestic Lion deliver you to Paradise.

Yen-Li: A system of folk beliefs that emerged around the phenomena of Qi and its presence in Qi Xien. Practitioners venerate spirits, immortals and other beings including Sunan and Bao. Like Dehuans they believe in the Perfect Realm (Wan Mei) but they regard it as one of countless worlds, all porous and interconnected.

CLASSICS

This is your knowledge of the classic texts in Qi Xien. The classics are the foundational texts of Daolin civilization and are important for anyone seeking official positions (memorizing them is key to passing the Imperial Exams). This is an open Skill like all Knowledges. Each time you take it, you take Ranks in one of the following works. While there are other works of note, these are the major ones, and possessing a Rank in one of them reflects broader knowledge of similar texts on the subject. The classics are all written in Daoyun.

The 26 Stratagems of Jiang Laozi: Jiang Laozi was a famous general during the Era of 100 Pieces and helped bring the Righteous Emperor to the throne. This text was written by Shang Fei who served under Jiang as a soldier. After his service, Shang Fei passed the Imperial Exams and rose to prominence as a poet and historian. The text is about the importance of unconventional tactics in war, and uses 26 examples used by General Jiang Laozi to overcome more powerful opponents.

Book of Fortunes: This is a Dehuan book of divination methods for determining the will of the Goddess Xian Nu Shen (who dwells in the Perfect Realm). It is also used by some Yen-Li practitioners. It includes methods such as reading hexagrams by drawing short and long stalks and arranging them into patterns. It also includes more ancient methods such as applying heat to shells to create cracks, which can then be interpreted. The book of Fortunes was written by Li Zhongyan.

Book of Laws: This is a text explaining principles of state power and its relationship with the people. Sometimes it appears at odds with the tenets of Dehua, yet some Dehuan scholars have synthesized it with their philosophy. The text goes in and out of favor, partly due to its emphasis on rigid and uncompromising implementation of law, and its sometimes cruel application by tyrants. However, it lays out some significant concepts and traditions that have been essential to maintaining a stable government. Most imperial bureaucracies have been modeled on the blueprint contained in the Book of Laws. This is believed to have been written in the Era of the Great Emperor by Minister Guan Dao.

Glorious Histories: Written by the highly respected court official and historian, Fan Qi, its original title was The Righteous Histories, in honor of Zhao Dao Huangdi, the Righteous Emperor. When Zhao Dao Huangdi's son came to power he executed Fan Qi and had his own court scholars revise the text to make it seem that history had prepared for his reign. This is a lengthy book, and though the text has been altered, much of it remains a reliable account of the Empire's political history. It should be noted that unaltered versions of the book are still widely read and studied in Hai'an.

Rites of Wan Mei: This is a Dehuan book, written by its founder, Kong Zhi. Dehua is an important philosophy and religion in Qi Xien. The Rites of Wan Mei are guidelines for etiquette and proper religious observances meant to bring one in alignment with the Perfect Realm (Wan Mei).

Sayings of Kong Zhi: This is another Dehuan book that contains dialogues between Kong Zhi and his students. It expresses the philosophical underpinnings of Dehua, its key moral principles (Filial Piety, Integrity, Loyalty, Propriety, Righteousness, Social Order, Tradition, and Wisdom), the importance of social roles, and the function of the state and its leadership. The core teaching of Dehua is that all things should strive to align themselves with the Perfect Realm (Wan Mei) and improve.

Scripture of Sun Mai: Technically this classic is not a Dehuan text, but it was based on the teachings of a great Dehuan Scholar whose ideas developed into Qi Zhao. Qi Zhao holds that the perfect Realm is a state of mind. The scripture of Sun Mai is a collectionof 12 books that explains this idea and promotes dialogue, debate, meditation and clarity of judgment.



EXPERTISE

Expertise cost 1 Skill Point and give you a +1d10 bonus to Skills in the right conditions. You gain this bonus when you use a Skill and you have a relevant Expertise.

COMBAT SKILL EXPERTISE

Expertise in Combat Skills are almost always relevant to the weapon. Consult each skill entry below for the available Expertise.

ARM STRIKE-NONE

There are no Expertise for Arm Strike.

LEG STRIKE-NONE

There are no Expertise for Leg Strike.

GRAPPLE-NONE

There are no Expertise for Grapple.

THROW-NONE

There are no Expertise for Throw.

LIGHT MELEE (SELECT WEAPON)

To take an Expertise for Light Melee, choose a weapon from the Light Melee category from **CHAPTER FIVE: EQUIPMENT** of this book. When you use that weapon, you gain a +1d10 to your Attack roll. You can take this for as many weapons as you like from this category.

MEDIUM MELEE (SELECT WEAPON)

To take an expertise for Medium Melee, choose a weapon from the Medium Melee category from **CHAPTER FIVE: EQUIPMENT** of this book. When you use that weapon, you gain a +1d10 to your Attack roll. You can take this for as many weapons as you like from this category.

HEAVY MELEE (SELECT WEAPON)

To take an Expertise for Heavy Melee, choose a weapon from the Heavy Melee category from **CHAPTER FIVE: EQUIPMENT** of this book. When you use that weapon, you gain a +1d10 to your Attack roll. You can take this for as many weapons as you like from this category.

SMALL RANGED (SELECT WEAPON)

To take an Expertise for Small Ranged, choose a weapon from the Small Ranged category from **CHAPTER FIVE: EQUIPMENT** of this book.

LARGE RANGED (SELECT WEAPON)

To take an Expertise for Large Ranged, choose a weapon from the Large Ranged category from **CHAPTER FIVE: EQUIPMENT** of this book. When you use that weapon, you gain a +1d10 to your Attack roll. You can take this for as many weapons as you like from this category.

SPECIALIST SKILL EXPERTISE

Expertise in Specialist Skills vary considerably. Consult each skill entry below for the available Expertise.

MEDICINE-DIAGNOSE

You know how to diagnose illness, Poison or Disease by examining a person. When you use your Medicine Skill to arrive at a diagnosis, you gain a +1d10 bonus to your Skill roll.

MEDICINE-SURGERY

You know how to perform surgeries. When using your Medicine Skill for surgical procedures, such as amputations, you gain a +1d10 bonus to your Skill roll.

MEDICINE-TREAT

You know how to treat illness and poisoning. When using your Medicine Skill to cure or heal, you gain a +1d10 bonus to your Skill roll.

DIVINATION-FORTUNE TELLING

You are skilled at foreseeing the future, understanding the present and uncovering the past. Any time you use Divination to learn about the future, past or present you gain a +1d10 bonus to your Skill roll.

DIVINATION-WILL OF HEAVEN

You are well trained in reading the will of heaven. Anytime you use Divination to obtain insight about fate you gain a +1d10 bonus to your Skill roll.

MEDITATION-RECOVER HEALTH

You are good at using meditation to calm and rejuvenate your body. Anytime you make a Meditation Skill roll to prevent yourself from dying you gain a +1d10 bonus.

MEDITATION-INSIGHT

You use meditation for deeper understanding of yourself and the world around you. When you make a Meditation Skill roll to gain an Insight, add a +1d10 bonus.

TALENT-PERFORM

Talents cover a broad range of Skills. So the exact nature of this Expertise varies according to the specific nature of the Talent Skill in question. It generally applies to the performance of the skill itself. If you have Talent: Singing, it refers to the act of singing, but if you have the Talent: Poisoning Skill, it refers to the act of poisoning someone. Anytime you do anything considered a performance with your Skill, you gain a +1d10 to your roll.

TALENT-COMPOSITION

Like Talent-Perform, this Expertise accommodates the precise Skill it applies to, but in most cases covers anything considered preparation or composition. So, if you have Talent: Singing, you would gain a +1d10 bonus when using the Skill to create a new melody.

TRADE-MEDIUM

When you take a Trade Expertise, you can choose specific objects, chemicals or structures you wish to specialize in. For example, you could take Trade: Wood-Furniture and this would give you a +1d10 bonus any time you make chairs. In the case of Alchemy, unless it is something simple like a common dye or paint, you must have the Expertise before being able to use the Alchemy Skill to create that chemical or substance. So, if you want to make Divine Fire, you must take Trade: Alchemy-Divine Fire. The following are just examples, the list of potential Trade Expertise is nearly limitless.

Alchemy: Paint, external alchemy for longevity substances (produces substances that prolong or enhance life) and transformative substances (produces substances that change living things), Divine Fire (see Divine Fire entry in Equipment section), smoke powder (See entry in Equipment section), dye, and related skills. For External Alchemy characters should also take or research complimentary Rituals. To be clear, longevity substances and transformative substances are each individual expertise.

Architecture and Engineering: Buildings, canals, roads, siege weapons, and related skills.

Ceramics: Pottery, porcelain, and related skills.

Fabrics: Clothes, rugs, sails, and related skills.

Glass: Beads, Bi discs and similar objects.

Mechanical: Locks, waterwheels, and related skills.

Metal: Weapons, armor, gates, and related skills.

Stone: Walls, stairs, houses, and related skills.

Wood: Furniture, wagons, tables, houses and related woodworked items.

SURVIVAL-FORAGE/SHELTER

You are good at foraging and finding shelter. When you use Survival to do either of these things, you gain a +1d10 to your Skill roll.

SURVIVAL-HARVEST/FISH

You are a Master Farmer and Fisherman, and gain a +1d10 bonus to your Survival roll when used for either of these things.

SURVIVAL-TRAVEL

You are a swift and able traveler. When you make a Survival roll to travel (particularly when rolling for an encounter), you gain a +1d10 bonus.

RITUAL-NO EXPERTISE

There are no Expertise for Ritual.



PHYSICAL SKILL EXPERTISE

Consult each Skill entry below for the available Expertise.

ATHLETICS-CLIMB

You are an experienced climber, and know how to climb safely and efficiently. When using the Athletics Skill to climb, apply your +1d10 Expertise Bonus.

ATHLETICS-LEAP

You are adept at leaping over distances and heights. When using the Athletics Skill to leap, apply your +1d10 Expertise Bonus.



ATHLETICS-SPORTS

You are skilled at sports like Cuju (ball-kicking: similar to football) or Chuiwan (ball-hitting: similar to golf). When using the Athletics Skill in a sporting event, apply your +1d10 Expertise Bonus.

SWIM-DIVING

You are an experienced diver, and know how to dive under water. When using the Swim Skill to dive into water, apply your +1d10 Expertise Bonus.

SWIM-FAST

You are an experienced swimmer, and know how to move quickly in the water. When using the Swim Skill to race or move quickly, apply your +1d10 Expertise Bonus.

SPEED-ELUDE

You move with cunning and make an elusive target. When using the Speed Skill to escape pursuit, apply your +1d10 Expertise Bonus.

SPEED-INITIATIVE

You have lightning reflexes, and react with perfect timing in combat situations. When using the Speed Skill to make a Turn Order roll, apply your +1d10 Expertise Bonus.

SPEED-PURSUE

You are fast on your feet, and able to run more swiftly than most. When using the Speed Skill to move fast, such as a running pursuit or race, apply your +1d10 Expertise Bonus.

MUSCLE-BREAK

You are good at breaking things, from tables to reinforced doors. When using the Muscle Skill to break something, apply your +1d10 Expertise Bonus.

MUSCLE-LIFT

You are strong and trained to lift heavy objects. When using the Muscle Skill to lift something, apply your +1d10 Expertise Bonus.

ENDURANCE-EXPOSURE

You have experience in harsh environments, and know how to pace yourself. When using the Endurance Skill to endure the elements, apply your +1d10 Expertise Bonus.

ENDURANCE-MARATHON

You can run at a steady pace when most others would collapse. When using the Endurance Skill to run long distances apply your +1d10 Expertise Bonus.

RIDE-MANEUVER

You know how to maneuver on your horse or in a chariot. When using the Ride Skill to perform a stunt or unusual maneuver, apply your Expertise Bonus. Select multiple times for each mode of transport you possess.

RIDE-RACE

You know how to move fast on your horse or in a chariot. When using the Ride Skill to go fast, apply your +1d10 Expertise Bonus. Select multiple times for each mode of transport you possess.

SAIL-BATTLE

You can command a crew in battle. Apply your Expertise Bonus when using the Sail Skill in combat.

SAIL-NAVIGATION

You are an adept navigator. Apply your Expertise Bonus when using the Sail Skill to navigate.

MENTAL SKILL EXPERTISE

Consult each skill entry below for the available Expertise.



COMMAND-LEAD

You are a strong leader. When using Command to order someone around, apply your +1d10 Expertise Bonus to the Skill roll.

COMMAND-EXTRACT

You know how to loosen a man's tongue. When using Command to extract information, apply your +1d10 Expertise Bonus to the Skill roll.

PERSUADE-CHARM

You are a charming person and use that to your advantage. When using your Persuade Skill to seduce or gain favor with a person, apply your +1d10 Expertise Bonus.

PERSUADE-CONVINCE

You know how to convince people. When you use your Persuade Skill to convince another person that your view is correct, apply your +1d10 Expertise Bonus.

DECEPTION-DENIAL

You know how to deceive, to convince someone you did not do something you actually did. When you use your Deception Skill to deny a fact you know to be true, apply your +1d10 Expertise Bonus.

DECEPTION-DISGUISE

You are adept at assuming alternate identities (including people of the opposite sex). This relies on initial use of the Disguise Talent. Once disguised, if you use Deception to pretend to be another person, you gain a +1d10 bonus.

DECEPTION-TALL TALE

You understand the subtle art of telling a tall tale and can convince anyone of anything. When you use your Deception Skill to tell a false story apply your +1d10 Expertise Bonus.

EMPATHY-EMOTION

You read other people's Emotions with ease. When you use your Empathy Skill to assess another person's emotional state, apply your +1d10 Expertise Bonus.

EMPATHY-INTENTION

You read other people's intentions accurately and understand what makes them tick. When you use your Empathy Skill to decipher another person's intent, apply your +1d10 Expertise Bonus.

REASONING-INFORMATION

You understand the principles of reasoned debate and know how to analyze information. When you use your Reasoning Skill to form a conclusion from evidence gathered, apply your +1d10 Expertise Bonus.

REASONING-RECOLLECTION

You have an excellent memory. Anytime you use Reasoning to recall a piece of information, you gain a +1d10 Expertise Bonus.

REASONING-WITS

You think quickly on your feet and know how to get out of tricky situation. When you use your Reasoning Skill to think up a solution on the fly, apply your +1d10 Expertise Bonus.

DETECT-SENSE

When you take Expertise in Detect, you select from one of the five senses: Smell, Sight, Hearing, Taste and Touch. Anytime this sense is the primary sense involved in a Detect roll, you gain a +1d10 bonus.

KNOWLEDGE SKILL EXPERTISE

Knowledge Skill Expertise is generally a very specialized area of study, but can vary from one Skill to the other.

HISTORY-CITY/TOPIC

A History Expertise indicates deep understanding of a particular city, object or site inside a given area. You can also choose a particular topic. You gain a +1d10 to your roll if it's related to this subject.

CREATURES-SPECIFIC

For a Creature Expertise, choose a specific type from its category. You gain a +1d10 to your roll for information related to this creature.

PLACES/CULTURES CITY OR TRIBE

A Places/Cultures Expertise indicates deep understanding of a particular city or tribe inside a given area. You gain a +1d10 to your roll if it's related to this subject.

MARTIAL DISCIPLINES (SPECIFIC TECHNIQUE)

When you take an Expertise in a Martial Discipline, select a specific Kung Fu Technique each time from the Relevant Discipline type.

INSTITUTIONS-FORMALITIES

You understand the procedures, rites, customs and etiquette of an institution. Anytime you make an Institutions roll on the matter of that organization's formalities, you gain a +1d10 bonus.

INSTITUTIONS-PEOPLE

You know the important people in an organization (you also know its general structure). Whenever you make an Institutions roll on the matter of the people inside an organization, you gain a +1d10 bonus.

INSTITUTIONS-SYMBOLS

You understand the symbols, standards or flags of an institution. Anytime you make an Institutions roll on the matter of that organization's symbols, you gain a +1d10 bonus.

LANGUAGE-NONE

There are no Expertise for languages.

RELIGION/GODS-HISTORY

You know about a religion's history and gain a +1d10 to your roll if it is related to this subject.

RELIGION/GODS-TEACHINGS

You know about the teachings, scriptures and beliefs of a religion. You gain a +1d10 to your roll if it's related to this subject.

CLASSICS-COMMENTARY

You are particularly skilled at interpreting passages and the many potential meanings and applications of each one. You gain a +1d10 to your roll when using it to analyze or interpret the text.

CLASSICS-ROTE MEMORIZATION

You are skilled at memorizing passages in the texts. You gain +1d10 to your roll when trying to recollect a specific line or paragraph.

FLAWS

These represent physical or mental disadvantages, defects of personality, and spiritual shortcomings.

Flaws can be chosen at character creation or acquired during a character's lifetime. Flaws, when taken during character creation, each provide one free skill point (in some cases they give you two points, and this is specified in the entry). Players can only take two Flaws at character creation, but the Fated Flaw (below) does not count against this total.

AWKWARD

You are off-putting to people in a particular way, such as arrogance, curtness or a stutter. Perhaps you are an intentional jerk or maybe you desire to be liked but make all the wrong moves. This could be anything you like (foul odor, speech impediment, a constant sneer, and so on) whatever it is, this imposes a -1d10 penalty to all your Persuade and Command rolls.

BLIND

Characters that are blind operate as if in lights-out conditions at all times. This imposes a -3d10/-3 to all Parry, Evade, Combat Skills, Relevant Physical Skills and the Detect Skill (it is ignored when vision is not a factor however). This gives you two free Skill Points.

BLOCKED ACCUPOINTS

Accupoints can be blocked due to misuse of Kung Fu Techniques, poison and other ailments. At character creation players can select Blocked Accupoints as a Flaw. In principle there are many different Accupoint blockages possible in the setting. The GM is free to create them as needed. The Three Blocked Points is the standard however.

Three Blocked Points: Due to blocked accupoints, your body cannot create enough warm energy and you must absorb what energy you can from others. If you do not your body slowly freezes. A character with this flaw needs to drink human blood or take -1d10 to all Physical Skills, freezing to death when reaching od10 in all.

Mute Accupoint: Your accupoints of speech have been permanently blocked, leaving you a mute.

Great Dragon Meridian Blockage: Your ability to channel your Qi energy is disrupted. Any time you perform a Kung Fu Technique Cathartically you take 2d10 Damage. This bestows two free Skill Points.

Wind Convergence Accupoint Blockage: This Qi blockage in the head area leads to an inability to hear. It isn't total deafness, but you hear only the loudest of sounds. This imposes a constant -3d10 Penalty to Detect Skill rolls where sound is the primary focus (and a -2d10 when sound is relevant).

COWARDLY

You value your own life and avoid risk at all cost. Whenever you can, you stay out of combat and you try not to expose yourself to danger. Any time you encounter a potentially harmful threat, you must make a Resolve test. If the GM rolls and meets or exceeds your Resolve, you do what you can to avoid the threat. If he gets a Total Success, you become obsessed with the threat, believing it is everywhere. If the GM rolls under your Resolve, you are able to confront the threat, but are still afraid.

ENEMY

You have a long-term enemy who hates you. An enemy is a fully fleshed out NPC (created by the Gamemaster). Enemies are placed on the highest slot of the Grudge Encounter Table (see **GRUDGE ENCOUNTERS** in **CHAPTER TWELVE**) and never shift from that spot. If an enemy dies, it is replaced by a family member or another threat (the character is fated to be hounded by an enemy).

FATED

Fate has singled you out for some purpose or reason. While some people are fated for greatness or destined to find happiness and love, this is a flaw so it must present difficulties for the character. The player should not know what his fate is. This is determined randomly by the GM (See **THE FATED FLAW** and **THE ROLE OF FATE** in **CHAPTER TWELVE: THE GAMEMASTER**). When you are fated, your life will be burdened by the weight of heaven. You will regularly find yourself encountering things related to your fate. This can also be acquired after character creation in certain conditions.

The Fated Flaw gives you two free skill points and does not count against your Flaw total.



FOUL-TEMPERED

You are irritable and impatient. You do not suffer fools and you are prone to fits of rage. When you do not get your way, or when people appear to be thwarting your efforts, you must pass a Resolve test. If the GM rolls and meets or exceeds your Resolve Rating, you become verbally confrontational and accusatory. If the GM gets a Total Success, you become physically confrontational. If the GM rolls under your Resolve, you can bite back your emotions and remain calm.

GREEDY

You lust for wealth and material gain. To obtain these things you would lie, cheat and deceive even a trusted ally. When the opportunity to gain presents itself, you must pass a Resolve test. If the GM rolls and meets or exceeds your Resolve, you take any non-violent action available to exploit the opportunity. If he gets a Total Success, you take any action (including a violent one) to exploit the opportunity. If the GM rolls under your Resolve, you resist temptation.



HEDONIST

You have an insatiable appetite for physical pleasures. This is normally a specific vice, that you have difficulty resisting. For example, you might select wine as the focus of your Hedonism. Food would be another choice. Sexual pleasures can also be the focus if the game is mature enough to include such elements. When in the presence of your vice, you must pass a Resolve test or attempt to partake of it. You will not necessarily do anything harmful to others to indulge your hedonism but you might behave recklessly in its pursuit or be unable to resist when it is offered. When confronted with the source of your Hedonism, the GM will roll a pool of d10 against your Resolve (the number would be based on the degree of temptation it presents). If the GM rolls under your Resolve, then you overcome your urges. If he meets or exceeds your Resolve Rating, then you give into your Hedonistic desires. If he gets a Total Success, you suffer a prolonged episode where you must make an additional Resolve test each day in order not to seek out your particular pleasure.

LAME

You are physically crippled in some way, such as having poorly developed legs or arms. A character may also take this when missing a hand or foot. This imposes a -1d10 penalty to a Physical Skill of your choice and to one Skill of the GM's choice (this skill should be related to the condition).

LAZY

You are slow and do not engage your surroundings. This is purely an issue of motivation and imposes a -1d10 penalty to Speed and Detect. This Flaw bestows 2 Skill Points.

MISSING LIMB

You are missing an arm or leg (anyone missing just a hand or foot should take the Lame flaw). The penalty for this depends on which limb you are missing. Missing Limb gives you 2 extra Skill Points instead of the normal 1 for Flaws.

Missing Arm: You take a -2 penalty to Parry, and a -1d10 penalty to Arm Strike, Grapple, Throw, Athletics and Swim. You cannot use weapons/devices requiring the use of two hands, such as bows or heavy spears. Certain other Skills may be affected by penalties as well at the GM's discretion. A character with two missing arms takes a -3 penalty to Parry, and a -2d10 to Athletics and Swim. Such a character would suffer any expected difficulties or challenges in normal day-to-day activities.

Missing Leg: You take a -2d10 penalty to Speed, a -1d10 to Ride, Leg Strike, Grapple, Throw and Athletics. Certain other Skills may be affected by penalties as well at the GM's discretion. A character with two missing legs takes -3d10 to Speed and -2d10 to Ride and Athletics, plus suffers the expected challenges to movement and transportation.

Note: Broken limbs are treated as missing limbs until they are healed.

MISSING OR DISRUPTED PHOENIX SPIRIT

You are permanently missing one of your original five Phoenix Spirits or it is disrupted (See **SPIRIT** in **CHAPTER SEVEN**). When this occurs it disrupts your personality severely. This can be taken at character creation but can also occur during play through supernatural means.

When your Phoenix Spirit is disrupted or taken during play, you have ten days to resolve the problem before it becomes a permanent condition.

This can be taken multiple times, each time you take it, choose from the following list for the affected Phoenix Spirit. When the Flaw comes up in play the GM rolls a Resolve test and encourages the player to roleplay accordingly.

Every human has five phoenix spirits, which are as follows (note that Missing and Disrupted are two separate conditions explained in each entry):

Phoenix Spirit of Anger and Hate: This contains all your rage and passion. Without it you lose the impulse to be righteous and affect the world in a meaningful way. You also lose the ability to hold grudges or seek retaliation. When it is disrupted you are overcome with rage at the slightest provocation. This is far worse than being ill-tempered, it is a senseless and violent rage that lasts for a full ten minutes.

Phoenix Spirit of Happiness: This is where your joy resides. Without it life is empty, and your demeanor grows cold. You may take delight in food or drink, but your mind is never enthused by ideas or discussion with other people. When it is disrupted it overwhelms you and you overflow with energy or optimism. Literally everything, even a dangerous idea, seems like a good choice when your Phoenix Spirit of Happiness is disrupted.

Phoenix Spirit of Love: This spirit contains all your memories and attachments of love. When it is missing, you lose all love (both romantic and non-romantic) that you feel for anyone. When it is disrupted it overpowers the other spirits and you easily fall in love, becoming infatuated with anyone who gives you a kind word.

Phoenix Spirit of Pleasure: This is your attachment to the physical world and its enticements (music, drink and flesh). When this is missing you lose all interest in the pleasures of life. This is quite dangerous, as you will forget to eat or drink if no one reminds you. When it is disrupted you are overpowered by a desire to satisfy your appetites.

Phoenix Spirit of Sorrow: This spirit contains all of your feelings of sadness and despair. Without it you cannot feel loss, hurt, grief or longing. When it is disrupted it overpowers the other spirits, and you sink into a deep depression, barely able to eat or act.

SECRET

You have a terrible secret that, if discovered, would ruin your reputation and put your life at risk. This flaw must be taken with GM approval and tailored to the character. It should be something significant, like pretending to belong to a sect when you do not, or masquerading as the opposite sex. Whatever the secret, it must be something that is a constant threat. If the secret would only be discoverable once a month or once a week even, then it is not significant enough as a Flaw.

SECRETLY EVIL

You have a secret agenda of your own that is directly in conflict with the rest of the party. This need not be truly evil but it must potentially put you at odds with the goal of the party. Because the goals of the party may not be known initially, this flaw can be taken during character creation but detailed and played out in the first few sessions of the campaign. This Flaw is worth 3 Skill points.

SICKLY

You may be physically strong, perhaps even a great athlete, but your body is susceptible to illness and harm. Your Hardiness has a base value of 2. When exposed to Poison or Disease, instead of increasing to base value 6, your Hardiness only increases to base value 4.

UNGAINLY

You are not adept at dodging or going unnoticed. This could be due to any number of factors, including physique or clumsiness. Your Evade has a base value of 2 instead of 3 and your Stealth has a base value of 4 instead of 6.

UNINTELLIGENT

Your memory is poor and learning new information proves difficult for you. As a result, you take a -1d10 penalty on all Knowledge Skill rolls.

WEAK-WILLED

You are easily manipulated and intimidated by others. As a result, your Resolve begins as base 4 instead of 6.

WHITE HAIR

Your hair is stark white. This could be for any number of reasons but most commonly occurs after intense grief or heartache. Because many supernatural creatures are believed to have White Hair this causes people to treat you with suspicion and fear. When people suspect you of being supernatural this flaw also imposes a -2d10 to Persuade but bestows +1d10 to Command as well.

RANDOMLY ROLLING FLAWS

If you would like to experience a more random set of flaws for yourself, the **RANDOM FLAWS TABLE** has been provided for you to use on page 64. Use two D10 as percentage dice to roll for your results.



RANDOM FLAWS TABLE	
ROLL 1d100	**RESULT**
1-5	White Hair
6-10	Weak-Willed
11-15	Unintelligent
16-20	Ungainly
21-25	Sickly
26-30	Awkward
31-35	Secret
36-40	Cowardly
41-45	Lazy
46-50	Lame
51-55	Hedonist
56-60	Greedy
61-65	Foul Tempered
66-70	Fated
71-75	Enemy
76-80	Missing Limb
81-85	Blocked Accupoints
86-90	Blind
91-95	Secretly Evil
96-100	Phoenix Spirit Disruption



DEMON FLAWS (OPTIONAL)

Demon Flaws are for campaigns that reach the Profound and Immortal levels of play. They are optional and will be expanded upon in the *Profound Masters of Ogre Gate* supplement. These are flaws that are acquired by characters through the mastery of Evil Techniques or as a result of evil actions. Anytime characters master Evil Techniques they take a Demon Flaw by rolling randomly on the Demon Flaw Table (see **EVIL TECHNIQUES** in **CHAPTER THREE: KUNG FU TECHNIQUES** for more details). Note that if you roll on the table and get the same or conflicting results, you can re-roll (at the discretion of the GM). It is possible to get the same result more than once and to simply intensify the effect each time (whether this is permissible is up the GM).

BLOOD LUST

Your body requires blood to survive. Without it you lose your powers and begin to die. You must Drink a human body worth of blood a month or suffer 2 Automatic Wounds and be unable to use any Kung Fu Techniques. This can be gained multiple times and each time it intensifies, increasing the time frame one must drink blood in by one increment (from month to week to day). So the first time this is taken, you have to drink blood once a month. The second time, you must drink blood once a week. The third time you must drink blood once a day.

CALAMITY OR CURSE

You have been afflicted with something dark and terrible by fate. Perhaps an evil star governs your life, or you were cursed by a powerful artifact that imposes its will upon you. Whatever the details you pay a heavy price in your daily life as a result. However, the calamity or curse may have some small benefit (one that never outweighs the cost). For example, perhaps you are cursed to bring death and destruction to those you care about, but the curse gives you a bonus of some kind when you strike out against those you hold dear (because it aids the curse in its purpose). As another example, you might have some kind of internal sympathy for demons, one that draws evil demons and spirits towards you, but also alerts you to their presence, allowing you to detect such things. With GM approval this can also be taken at character creation as a normal flaw (worth 3 points).

DEMON FLAW TABLE	
ROLL 1d100	**RESULT**
1-10	Demon Skin
11-20	Demon Hair
21-25	Demon Tongue
26-30	Rival Obsession
31-35	Spirited Beast
36-40	Love Obsession
41-45	Demon Eyes
46-50	Vile Heart
51-55	Supreme Vanity
56-60	Object Obsession
61-65	Lust for Pain
66-70	Pleasure Obsession
71-75	Lust for Divinity
76-80	Magic Obsession
81-85	Mindless Rage
86-88	Blood Lust
89-90	Empty Heart
91-92	Demon Hand
93-94	Demon Touch
95-96	Lust for Life
97	Memory Loss
98	Personality Reversal
99	Spirited Sibling
100	Calamity or Curse

DEMON EYES

Your eyes take on a sinister appearance. This can vary tremendously, being anything from a change in color to a glow. Such changes are visibly unnatural and difficult for people to ignore.

DEMON HAIR

Your hair changes drastically, its texture, color and manageability all alter. Additionally, your eyebrows and any facial hair you may have are similarly affected. Usually the effect is sharper or more wild looking. It might turn stark white, or an unnatural purple.

DEMON HAND

Your dominant hand appears beastly and sometimes acts on its own (3d10 Resolve test to resist). These actions will always serve to harm those loved or trusted by the demon hero. For instance, it may draw a weapon and strike at an ally, or it may refuse to offer aid in a critical circumstance.

DEMON SKIN

Your skin changes texture or color. Such changes are always clearly unnatural, and couldn't be mistaken for normal variance between peoples. For example, a person might develop a distinctly metallic hue to their flesh with spiky bumps, or their skin could turn ghost white and seem to flake away.

DEMON TONGUE

You become unable to speak the name of any righteous deity, and you cannot tell a noble truth or a noble lie (3d10 Resolve test to overcome this effect). You may only use your words to deceive and destroy. Sometimes, no words come out, or words that have the exact opposite meaning come out smoothly instead (usually unbeknownst to you).

DEMON TOUCH FLAW

Your touch is like poison to others. Based on what techniques you use and your personality, the GM will assign a poison that your skin exposes people to. Anyone who touches you, even through gloved hands, will immediately suffer the effects as the poison passes to them through glowing Qi energy.

EMPTY HEART

You have no feelings and are incapable of forming new emotional bonds. While this doesn't seem like much, others around you find it disquieting (even other Demon Heroes). You have no interest in the wellbeing of others (no matter what their relationship to you), but you also have no strong feelings of dislike or hatred toward them. You can feign interest and feign feelings, but doing so usually requires a Deception or Persuade Roll.

LOVE OBSESSION

You become obsessed with love for another, and also are profoundly soft hearted in the presence of that person. You can do them no harm and might even risk your own life to protect them. In their absence you suffer a -1d10 Skill Penalty as you yearn for their company.

LUST FOR DIVINITY

You become obsessed with literally becoming a deity. Even attaining that lofty goal will not be enough, and you will not rest until all other divinities are dead.

LUST FOR LIFE

You need the Qi energy of others to survive. This imparts the ability to Drain Qi energy through your Arm Strike (1 Qi level per wound delivered) but every day you go without draining at least 1 Qi, you lose a point of Hardiness for a week. This can be taken multiple times. Each time it increases the amount of Qi you need each day by 1.

LUST FOR PAIN

You depend on the suffering of others in order to survive. If you have not caused enough suffering recently, your body begins to wither and die, you take 3 Wounds every day until you manage to inflict sufficient pain on another. The length of time that this need is satiated depends on the nature of the victim and the depth and kind of suffering inflicted. Torturing and killing an old or dying person might bring a single day of respite, while a young person with a bright and promising future might last several days. Inflicting profound mental suffering is more potent. Taking away something that a good person loves the most in life may last a week, while breaking a good person's will to live may last a month. Utterly breaking the spirit of a legendary righteous hero may last a year or even longer.

MAGIC OBSESSION

You have had a taste of true power, and it leaves you wanting more. You become obsessed with finding and performing increasingly powerful Qi Rituals. Any day that is not spent working towards this goal imposes a cumulative -1d10 skill penalty due to mental distraction.

MEMORY LOSS

You forget who you are. Your mind is like an empty sky and you have no knowledge of your past. At night you may get images and traces of your history, but these momentary flashes are meaningless to you. This cannot be reversed. People can tell you about your personal history, but again such stories have no meaning. This may even cause personality changes, since it is as if you never experienced the moments that shaped your personality.

MINDLESS RAGE

You are prone to outbursts of mindless rage in the presence of specific triggers (determined by the GM at the time the Flaw is acquired). In the presence of the trigger, depending on how intense or noticeable it happens to be, the GM rolls 1d10 to 6d10 against your Resolve. If the result beats your Resolve Score, then you fly into a violent rage for 10 minutes (1 hour if the result is a 10). You attack anything that gets in your path. You cannot be reasoned with. You do not recognize anyone or anything you attack. During this time, your Muscle increases by +2d10 and all your attacks do 1 Extra wound.

OBJECT OBSESSION

You become obsessed with an artifact, personal object or device. Whatever it is, you must have it, understand it, and exploit its function. Any day you do not devote to obtaining and using this object, you suffer a cumulative -1d10 Skill Penalty due to mental distraction.

PERSONALITY REVERSAL

Your personality changes to become the opposite of what it was before. This won't necessarily make a good man bad, or a bad man good (though it can make a merciful man lose his compassion), but it will make someone who valued family suddenly detest filial piety. Every aspect of your personality inverts.

PLEASURE OBSESSION

You are obsessed with an earthly pleasure (food, drink, flesh, and so on). If you do not indulge it daily, you begin to die, suffering 3 Wounds every day you deprive yourself.

RIVAL OBSESSION

You become obsessed with a particularly powerful person in your life, becoming convinced that you deserve everything they have more than them. You do everything in your power to stop that person's advancement in life, career, love, etc. Any day not spent advancing this goal inflicts a cumulative -1d10 Skill penalty due to the mental distraction.

SPIRITED BEAST

You begin to take on the appearance and form of a spirited beast (a demon) that suits your personality. What this means is your body may start to resemble a beast or animal. If this Flaw is taken multiple times, then it intensifies, and you might change more physically and gain some of the creature's natural abilities.

SPIRITED SIBLING

You become joined as a sworn sibling of a demon or spirited beast but your ties to the creature are much deeper than normal. Your fates are bound together in a unique way. One of two things usually arises when this event occurs: Either the fate of the demon and the character are so entwined that the death of one can mean the death of the other, or they exchange essence and physical form. If the former, then whenever one of the pair takes damage, the other takes half that amount as well. If the latter, then they each gain something from the other, but also permanently lose something as well (usually a limb, sensory organ or other physical feature). The relationship is immediately known to both the character and the demon.

SUPREME VANITY

You groom and worry about your looks to an extreme. Anytime you are not dressed meticulously or any time you are in the presence of one who is superior in beauty or handsomeness to you, you suffer a -1d10 Skill penalty due to the mental distraction this creates.

VILE HEART

Your heart is filled with loathing for the ones who should mean the most to you. Whether mother, father, daughter, son, brother, sister or friend, anyone for whom you've had strong emotional ties to in the past, is now your enemy.

COMBAT TECHNIQUES

Combat Techniques are tricks, styles and characteristics that set you apart from others in your approach to fighting. Every character gets one Combat Technique at Character Creation. After Character Creation, Combat Techniques can be purchased at a cost of 12 XP.

ARM STRIKE, LEG STRIKE, GRAPPLING AND THROWING

Fists of Steel: Your fists fall like iron on your foes. When making an Attack without a weapon, you do not take a Muscle Penalty for being unarmed.

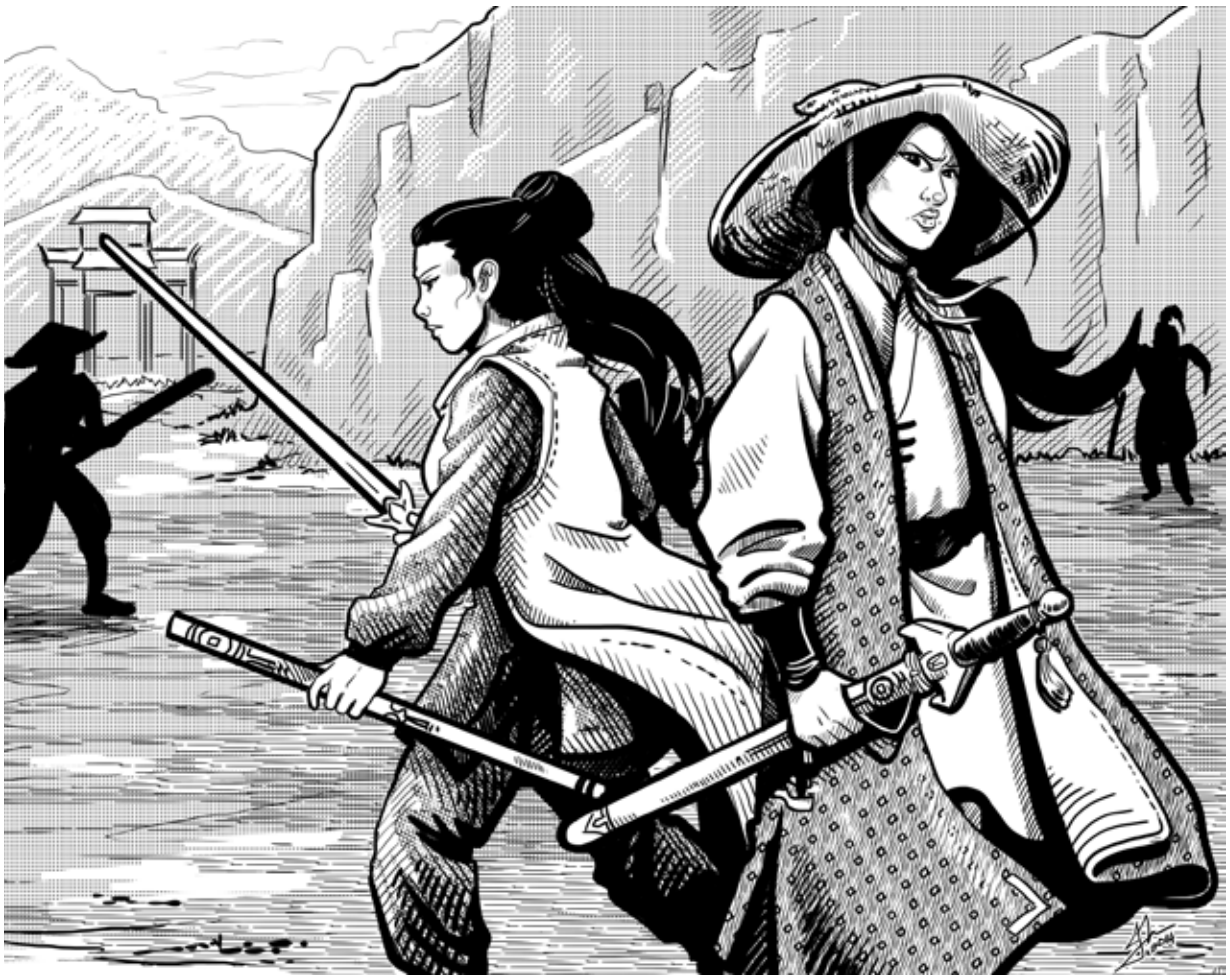
Inside Fighter: You hurt your foes by getting up close and cutting down their reach. If you only move five feet or less before attacking, you gain a +1d10 to your Damage roll.

Outside Fighter: You know how to dance around your opponent and keep them at a distance. If you move your full movement before attacking, you gain a +1d10 to your Damage roll.

GENERAL MELEE

Blind Swordsman: You have learned to compensate for your lack of sight during swordplay (and other melee). By listening to your foe's movements and sensing vibrations, you are able to function without extreme penalties. If you have the Blind Flaw, your penalties are reduced to -1d10/-1 instead of -3d10/-3. If you do not have the Blind Flaw, you can still take this ability, but it only reduces your penalties by one increment to -2d10/-2. So, an Illumination Penalty of -3d10 becomes -2d10.

Drunken Fighter: This eliminates the penalty to Combat and Physical Skills while drunk. Characters with this Technique must also have the Hedonist Flaw.



LADY WHITE BLADE AND HER DISCIPLE STAND AGAINST THE RED CLAW GANG.

One-Armed Swordsman: Through practice and determination you have partially overcome the limits imposed on your swordplay (and other one-handed Melee) through the loss of a limb. Instead of -2 Parry, you take -1 to your Parry. You must have the Missing Limb Flaw to take this Technique.

LIGHT MELEE

Counter: You know how to draw in opponents and set up counter attacks. If a foe hit you but failed to do Damage on their last Attack, you gain +1d10 to your Damage roll.

Deflect: You know how to parry effectively against incoming blows. You gain a +1 bonus to your Parry when you do not move.

From the Shadows: You know how to attack in the dark of the night and gain a +1d10 to Damage in Dim, Dark or Lights-Out Conditions.

Opportunity: You find opportunities to strike when a foe gets in close enough to do you harm. This gives you a +1d10 to your Damage roll against an opponent who wounded you in the previous or current round.

Quick: You are fast. If your Speed roll was higher than your opponent's this round, you gain a +1d10 to Damage.

MEDIUM MELEE

Counter: You know how to draw in opponents and set up counter attacks. If a foe hit you but failed to do Damage on their last attack, you gain +1d10 to your Damage roll.

Deflect: You know how to parry effectively against incoming blows. You gain a +1 bonus to your Parry when you do not move.

Momentum: When you Wound a target, you gain +1d10 to your next Attack. Cannot be taken with Press.

Press: You aggressively pursue and intimidate your opponent with constant attacks. If you hit, but did not Wound a target, you gain a +1d10 bonus to your next Attack. Cannot be taken with Momentum.

HEAVY MELEE

Hefty Crush: You can wind up and deliver a powerful blow to an opponent. You take a -2d10 to your Attack roll, -2 to your physical defenses, and in exchange, you do an extra Wound on a Successful Damage roll. This only works with blunt weapons.

Reach: You excel at fighting from a distance and circling your opponent. If the target is 10 feet away from you, and your weapon has reach advantage, you gain a +1d10 to your Damage roll.

Set-up: If you win Turn Order against an opponent, you can take a +1d10 on your Attack roll against him by choosing to go after him.

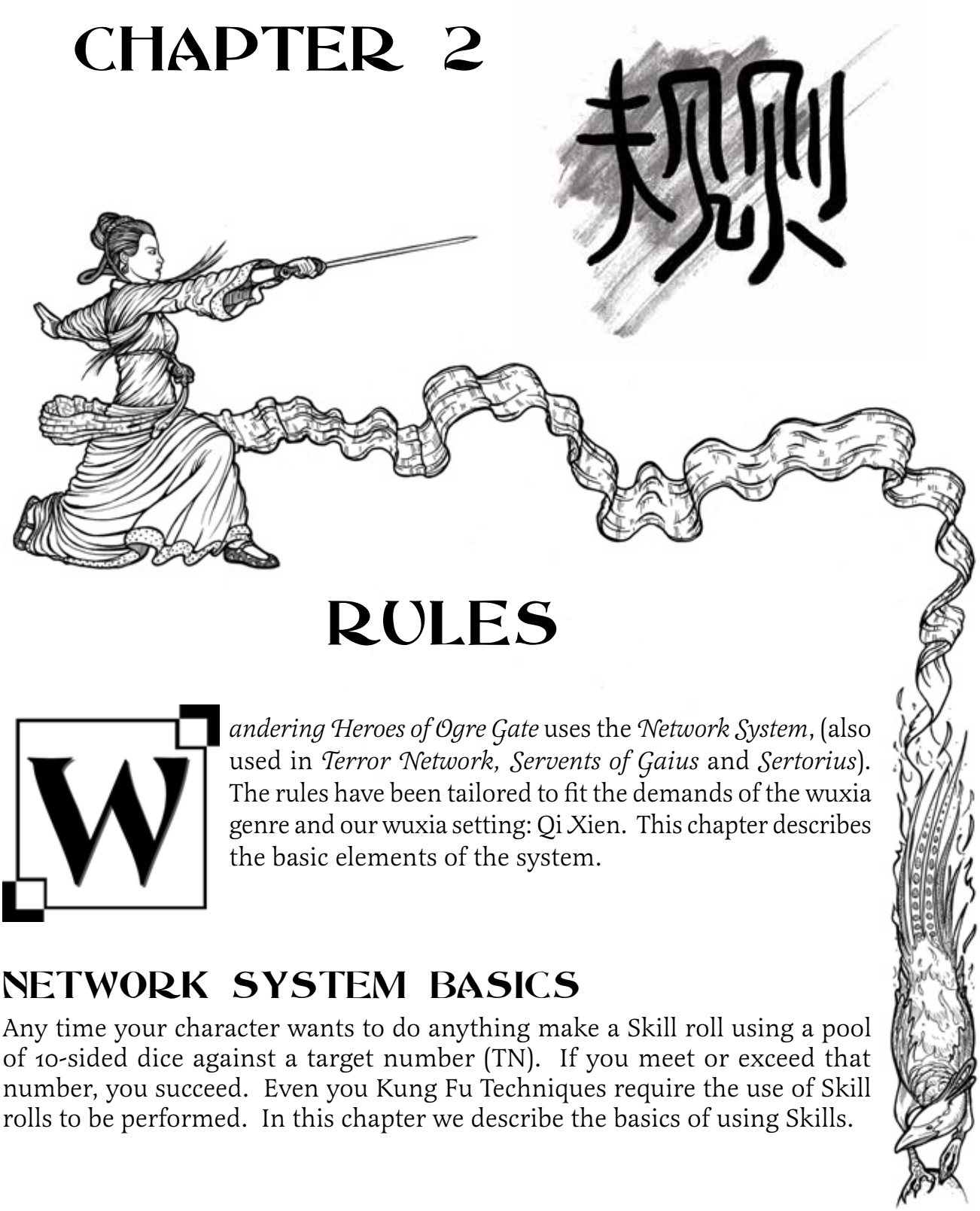
SMALL RANGED

Accurate: You gain a +1d10 to your Attack rolls against targets with cover.

Bow Rider: You do not suffer the -1d10 penalty for firing a bow while on a mount.

Hawkeye: You get +1d10 to Attacks in Poor Illumination.

CHAPTER 2



RULES

Wandering Heroes of Ogre Gate uses the *Network System*, (also used in *Terror Network, Servents of Gaius* and *Sertorius*). The rules have been tailored to fit the demands of the wuxia genre and our wuxia setting: Qi Xien. This chapter describes the basic elements of the system.

NETWORK SYSTEM BASICS

Any time your character wants to do anything make a Skill roll using a pool of 10-sided dice against a target number (TN). If you meet or exceed that number, you succeed. Even you Kung Fu Techniques require the use of Skill rolls to be performed. In this chapter we describe the basics of using Skills.



HOW TO MAKE A SKILL ROLL

To perform any action in *Wandering Heroes of Ogre Gate* roll one to six 10-sided dice (or simply d10) and take the single highest result, comparing it to a Target Number to determine Success, Total Success or Failure. To Succeed, you must meet or exceed the Target Number. If you get a result of 10, that is a Total Success (a kind of spectacular Success). If you roll below the Target Number, that is a Failure.

SKILL RANKS

All actions are based on Skills. Your Ranks in the Skill determines how many d10 you roll. This can be raised or lowered by situational modifiers and Expertise. The Target Number is determined by either the difficulty of the task or by the Relevant Defense Rating of your opponent.

UNSKILLED ROLLS

If your Skill Rank is zero (either because you are unskilled or modifiers drop you to 0d10) roll 2d10 and take the single lowest result.

USING TOTAL SUCCESSES FOR TRULY DIFFICULT TASKS

Some things in life are nearly impossible. The GM always has the ability to say a skill roll cannot apply to a truly impossible situation (for example, attempting to breath water). But sometimes the GM needs to set a higher difficulty than a mere TN 10 affords. In such cases, requiring multiple Total Successes is an option. The GM can decide how many are required for a given task (and can also decide if they need to be achieved in a single roll or in a series of rolls). This tool is meant to give the GM flexibility during play to deal with edge cases.

SKILL ROLLS

MAKING SKILL ROLLS AGAINST OTHER CHARACTERS

When you use your skills against other characters you roll against their relevant Defenses. Each Defense counters a specific Combat or Non-Combat Skill (it may also counter certain Spells or Monster abilities). See the **RELEVANT DEFENSE CHART** below. When one of these Skills is used against its counterpart, the Relevant Defense Rating provides the Target Number. For example, Resolve is the Relevant Defense Skill for Command. For Attacks, it functions the same (with Melee Weapon rolls needing to beat the target's Parry Score and Ranged Weapons needing to beat the target's Evade Score), except a Damage roll against Hardiness follows any successful Attack.

MAKING ATTACKS

When you Attack another Character you will use one of your Combat Skills, or if using a Kung Fu Technique you may use additional Skills as well. The Target Number for such an Attack is the relevant Defense Rating of your opponent. Each Defense in *Wandering Heroes of Ogre Gate* corresponds to a type of Attack. If you succeed on your Attack roll, then you roll Damage against Hardiness (this is determined by either your weapon or the Kung Fu Technique itself).

DAMAGE

On successful attacks, you roll damage against your foe. Damage is usually determined by the weapon, the Kung Fu Technique, or special ability you are employing. It is a number of d10 rolled against Hardiness. On a Success you do 1 wound, on a Total Success you do 2 wounds (with 1 additional wound for every Total Success you get). Some damage rolls are 'Open Damage rolls'. In such cases you count all successes as wounds. Wounds are recorded under Current Wounds on the Character Sheet and characters become incapacitated when their Current Wounds equal their Max Wounds. This is described in greater detail in the combat section.

RELEVANT DEFENSE CHART

RELEVANT DEFENSE SKILL	COMBAT/NON-COMBAT SKILL
Hardiness	Damage
Stealth	Detect
Evade	Small Ranged, Large Ranged, Thrown Melee
Parry	Arm Strike, Throw, Leg Strike, Grapple, Light Melee, Medium Melee, Heavy Melee
Wits	Empathy, Deception
Resolve	Persuade, Command

SETTING THE TARGET NUMBERS (TN)

Every task has a Target Number (TN), ranging from 2 to 10 (technically any task with a Target Number of 1 is an automatic success). You must meet or exceed this number to succeed on a Skill roll or Damage roll. Other rolls in the game follow this same principle. A routine Skill should not require a roll (such as opening a normal door or making a light snack). Such tasks have an effective Target Number of 1. Tasks that are easy, such as spotting a friend in a small tavern, are TN 3. Challenging tasks, like climbing a medium sized tree, are TN 5. Hard tasks like treating someone poisoned with Zhen Bird Venom are TN 7. Tasks that are extremely difficult, like shooting an arrow into a falling plank of wood, are TN 9. Things that are exceptionally hard to do are TN 10.

TABLE: SETTING TARGET NUMBER

TN	DIFFICULTY
1	Routine
2	
3	Simple
4	
5	Challenging
6	
7	Hard
8	
9	Extremely Difficult
10	

Some tasks have built in Target Numbers. When you Attack a foe with your sword, the Target Number is your opponent's Parry Rating, for example. But other tasks are more open to interpretation. When you perform such an action, the GM must assign a Target Number to the task, provided there is a chance of Failure or consequences for failing on the first try. Use the Setting Target Number table to arrive at a reasonable number.

EXAMPLE: SKILL ROLLS

Peter is playing Rong, a female member of the Tree-Dwelling Nun sect on a secret mission to steal the Wind Sabre of Sunan from Purple Cavern sect. Rong works her way into a band of Purple Cavern Disciples and travels with them for several weeks before seeing an opportunity late one evening when they are staying at the Silk Tavern. Another member of the party, Zhi-Zhu, played by Greg, is sleeping in the adjacent room and has the Wind Sabre. Rong decides to sneak in and take the sword after everyone retires for the night.

Earlier Greg had passed Sammi (the GM) a note saying Zhi-Zhu climbed out the window and slept on the roof, because Rong was behaving strangely all evening. But before he did, he also placed a needle trap laced with sleeping poison on Zhi-Zhu's bed to catch Rong in the act. Sammi is asking Peter to make a roll to notice the absence of Zhi-Zhu's typical snoring. She decides that this is a very difficult thing to observe and therefore assigns it a TN of 8.

PETER: I leave my room and walk to Zhi-Zhu's door. Do I hear anything?

SAMMI (GM): You walk down along the upper-mezzanine of the tavern to Zhi-Zhu's door. It is dark and you don't see any light through the paper screen. Make a Detect roll.

Peter looks at his sheet and sees that he has two Ranks in Detect, so he rolls 2d10, getting an 8 and a 4 (taking the single highest result which is 8).

PETER: I rolled an 8.

SAMMI: Okay. At first the room sounds clear, but then it occurs to you that you don't hear Zhi-Zhu snoring or rustling in her bed. What do you want to do?



PENALTY AND BONUS FORMAT

Penalties and Bonuses in *Wandering Heroes of Ogre Gate* can be applied to Defense Ratings or Skill rolls, so they are expressed as -1d10/-1 or +1d10/+1. The first number indicates how many d10 you gain or lose from a modifier on your Skill roll. The second number indicates how many points you add or subtract from your Defense Rating.

Penalties and Bonuses are applied at the discretion of the GM based on circumstances and conditions. These range from -3d10/-3 to +3d10/+3.

Use the **CONDITION MODIFIERS** Table for assigning bonuses to rolls.

TABLE: CONDITION MODIFIERS

CONDITION	PENALTY OR BONUS
Worst	-3d10/-3
Awful	-2d10/-2
Bad	-1d10/-1
Average	No Modification
Good	+1d10/+1
Ideal	+2d10/+2
Perfect	+3d10/+3

DEEP PENALTIES (OPTIONAL RULE)

In *Wandering Heroes of Ogre Gate*, penalties can bring you as low as 0d10 (meaning you roll 2d10 and take the single lowest result). For more realistic play, this can keep going down to 6d10 take the lowest. So if you have a skill Rank of 0d10, you roll 2d10 and take the single lowest result. Another -1d10 penalty brings you to 3d10 take the lowest, then the next -1d10 would take you to 4d10 take the lowest, etc.

For purposes of noting this in the text, when and if Deep Penalties optional rule is in use, an L is placed after the dice to denote "take the lowest". For example, 3d10L means roll 3d10 and take the single lowest result, while 4d10L means roll 4d10 and take the single lowest result. Rolling 2d10 and taking the single lowest result can be expressed as either 0d10 or 2d10.

ROLLING 10s

Results of 10 on Skill and Damage rolls indicate greater than normal success in *Wandering Heroes of Ogre Gate*. This always yields a special effect, but that effect varies depending on the kind of roll, the Skill in question and the circumstances in which it is made. The rules below apply to Player Characters and Non-Player Characters.

Attack Rolls: For every 10 you land on an Attack roll, add 1d10 to the Damage roll.

For Damage Rolls: A successful Damage roll normally inflicts one Wound. However, each natural 10 result causes an additional Wound. So, if you roll for Damage and get a single 10, the result is one extra Wound against the target (for a total of 2 Wounds). If you roll two 10s, the result is two extra Wounds (for a total of 3 Wounds). This applies only to Damage rolls.

For Non-Combat Rolls: For Non-Combat Skills such as Athletics or Medicine, a 10 result indicates better-than-expected results, and is called a Total Success. The precise nature of a Total Success is dependent on the particular Skill and the circumstances. Most Skill descriptions offer possible outcomes for Total Successes, but these are merely helpful guidelines. Ultimately, the product of a Total Success must make sense for what is happening and what the character is trying to achieve, so the GM has freedom to adapt the Skill's Total Success to the situation. Allow the skill descriptions to help but not hinder you here.

Deadly 10s (Optional): This is an optional rule to make 10s on your Combat Skill roll more significant. Using this option, any natural 10s you score on your roll confer an Extra Wound upon your target before you make your Damage roll. In addition, you still may make a Damage roll to follow-up. This makes combat more deadly but also more exciting.

ROLLING 10s FOR TARGET NUMBER 10

If the Target Number itself for a Skill is 10 (and they can be), then rolling a single 10 is treated as a Normal Success. To achieve a Total Success, you must roll an additional 10 result. You may always roll one additional d10 if you score a Success against a 10 TN, to see if you manage a Total Success.

CAPPING THE NUMBERS

To keep Dice Pools under control, numbers and dice in *Wandering Heroes of Ogre Gate* are capped. Generally speaking, modifiers and Skill Rankings will not exceed this cap. Dice rolls are capped at 6d10 in all circumstances, except in rare cases involving exceptional abilities, Kung Fu Techniques, or the like that explicitly state they allow the die cap to be broken. Defenses can never go above 10.

SOFT CAP OF SIX, HARD CAP OF TEN

As stated, dice pools generally cap at 6d10. Unless explicitly stated otherwise (such as through a Kung Fu Technique or special condition like Beast Strength), you do not roll more than 6d10. Even when special abilities specifically allow you to exceed this cap, there is still an absolute hard cap of 10d10. Never, under any circumstance do characters or monsters roll more than 10d10.

COMBAT

ACTIONS IN COMBAT

Like many other roleplaying games, *Wandering Heroes of Ogre Gate* divides combat into rounds. A round represents approximately ten seconds of time, during which each character is allowed to act. This is not precise, sometimes time is compressed depending on the exact actions people are taking. Every round you can make a Skill roll (including Combat Skills) and perform a Move (these can be sacrificed for bonuses seen on the **ACTIONS IN COMBAT** Table). Turn Order is set by Speed Skill rolls at the beginning of combat.

WHEN TO PERFORM (AND NOT TO PERFORM) A SKILL ROLL

Just because a character performs an action that is covered by a Skill does not mean that the character must make a roll every time. A roll should only be made if there is a *reasonable possibility or expectation of Failure at the character's level of Skill*.

For instance, an unarmored character with two or three dots in Swimming does not need to make a Skill roll every time he steps into water higher than his head, or an experienced Profound Master with four dots in Muscle should not have to make a roll to defeat a four year old child in an arm wrestling contest.

However, that same swimmer would have to make a roll in 15-foot-tall ocean waves, or to cross a calm lake before the next patrol boat comes by, or to swim against a stiff current while under crossbow fire. If the Profound Master had been poisoned before the arm wrestling contest, and was trying to win with the last shreds of his strength (operating under a -3d10 situational penalty), he has to roll against the four year old.

Whether or not a roll is required is a situational ruling, the GM should use common sense to determine when a roll is necessary.

TABLE: ACTIONS IN COMBAT

Skill roll and Move
Move and Skill roll
Move Twice; no Skill roll
One Move, No Skill roll, add +1 to Defense
No Move, add +1d10 to Skill roll
No Move, no Skill roll, add +2 to Defense

In a round you can Move and perform a Skill roll. If you choose, you may instead take two Moves, with no Skill roll. Or you can sacrifice your Skill roll, take one Move, but gain a +1 to your Evade and Parry. You can also sacrifice your Move to gain a +1d10 bonus to your Skill roll. Finally you can forgo both Move and the Skill roll to gain a +2 to your Parry and Evade.

Move: With a Move, you can move 30 feet plus an additional 10 for each Rank of Speed in a single round. Instead of actual movement you can do other things for your Move such as draw a weapon, change position (such as going from standing to prone), or retrieve a fallen weapon that is near you.

Skill Roll: You can perform a simple Skill with your Skill roll, such as attacking, climbing a tree or using Athletics to jump over a ravine.

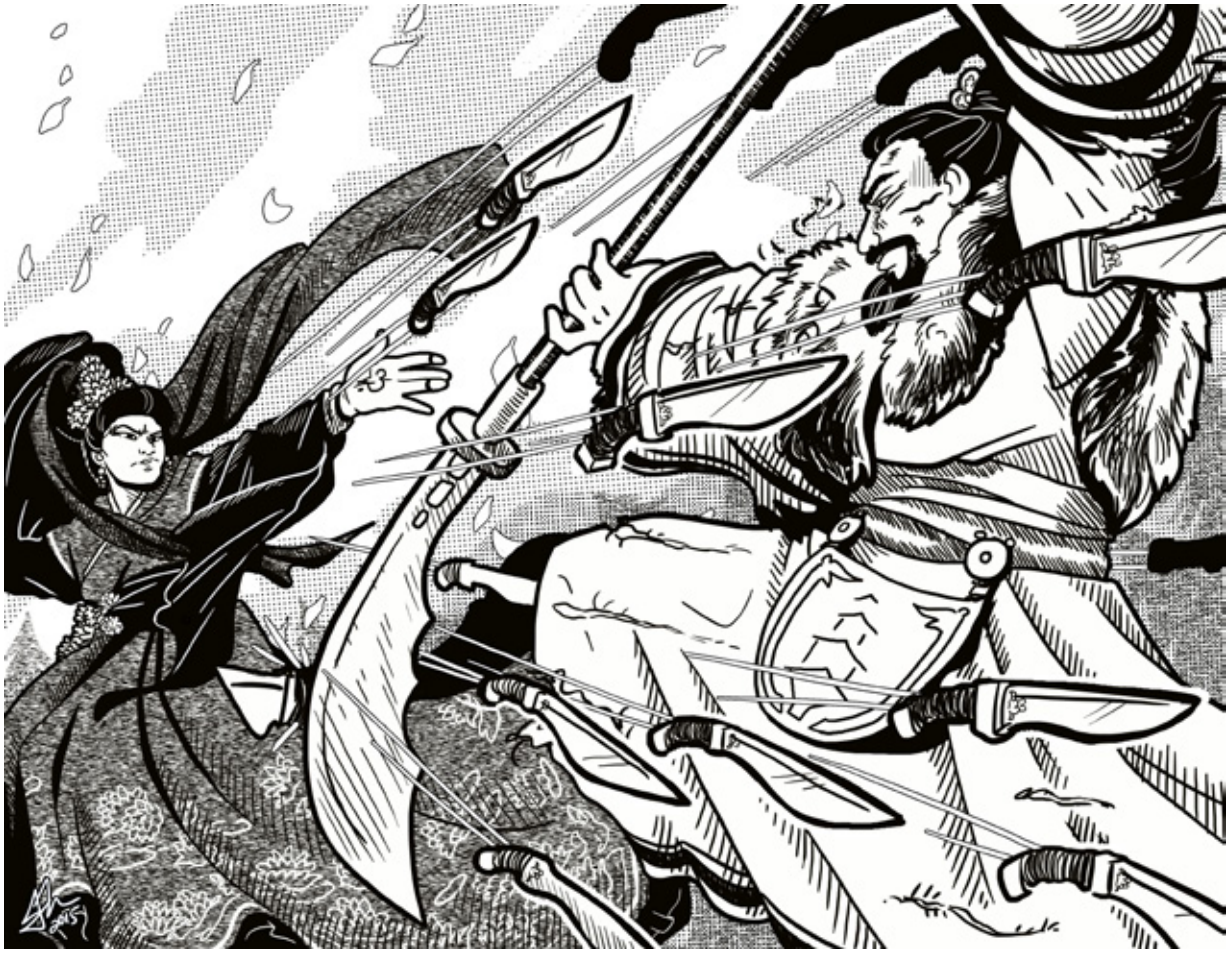
While these mechanics are important, players can focus on describing what actions they want to take in combat. The GM's role is to determine whether those translate into Skill Actions, Moves, etc. In most cases this will be clear. When it isn't use the above material to guide your ruling.

TURN ORDER IN COMBAT

Turn Order in combat is determined by your Speed Skill roll. At the beginning of combat every character (and monster) makes a Speed Skill roll and compares their single highest result. For every Total Success after the first, add 1 to your Total (so a single 10 gives you a Turn Order score of 10, while two 10s gives you a Turn Order score of 11, etc). The number you get indicates when you may act in the combat round for the remainder of the encounter (beginning with the highest number to the lowest).

In the event of a tie, compare Speed Skill Ranks. The character with the highest goes first. If there is still a tie, have those involved break the tie by rolling against each other once more (the winner going first, followed by the loser).





ABBESS XIONG-HUA, THE FEROCIOUS FLOWER, USES STORMING DAGGERS AGAINST THE GENTLE DEMON OF ZHE VALLEY.

MOVEMENT IN COMBAT

When you Move, you can travel the rate set by your Speed Skill (or in Swim Skill in water). In *Wandering Heroes of Ogre Gate* characters move 30 Feet plus 10 additional feet for every Rank of Speed. When swimming or climbing they move 10 feet plus an additional 5 feet for each Rank of Swim or Athletics (respectively). If you use two moves in a round, you can move twice your normal rate that round.

In most cases no Speed Skill roll is needed to move. However in chases and races, opposed Skills are used to see who goes faster.

Note that some creatures have a Fly Skill. This functions just like Speed in determining their movement when flying in combat (30 feet, plus 10 additional feet for every rank in Fly). Player Characters who cultivate high enough Qi ranks can also gain the Fly Skill (See Profound Heroes and Immortals for more information).

ATTACKING

Attacking in *Wandering Heroes of Ogre Gate* is very simple. Each weapon is associated with a Combat Skill. For example a Jian sword is a Medium Melee weapon, and therefore uses the Medium Melee Skill, while a Bow is a Small Ranged weapon and uses the Small Ranged Skill. When attacking with a weapon, roll the appropriate skill against the Parry (for melee) or Evade (for ranged) of your target. If you meet or exceed the Defense, you strike and can then roll Damage. If you roll a Total Success add +1d10 to your Damage roll for every 10 result you landed. If you fail to meet the Defense score of the target, you miss.

Attack Skills operate like all other skills; you roll a number of d10 equal to your Ranks. So if you have 2 Ranks in Medium Melee, you roll 2d10 against the Parry of your target when using the Jian.

Ranged and Thrown Attacks are always made against the Evade of your opponent (unless stated otherwise in individual Kung Fu Techniques). Melee Attacks are always made against the Parry score of your opponent.

DAMAGE AND WOUNDS

When your character is struck with a sword or hurt, she suffers Wounds. If she takes enough Wounds, then she begins to die. Wounds are tracked on your Character Sheet (under Current Wounds) and based on your Qi rating. Your Qi Rating determines your

Max Wounds, which is the total number of Wounds you can sustain before becoming incapacitated.

Anytime a character succeeds on an Attack roll, she rolls for Damage against the target's Hardiness. On a Success she inflicts 1 Wound (when using Open Damage rules each success counts as a Wound). On Total Successes she inflicts 1 additional Wound for each 10 result. These are tracked as your Current Wounds. When your Current Wounds equals your Max Wounds, you become incapacitated. If you take any more Wounds, you begin to die. Dying characters lose their life in the number of rounds equal to their Hardiness score. If you take another Wound while dying you die instantly.

Martial Heroes (which all players are assumed to be) start with 3 Max Wounds and gain 2 per additional Rank of Qi. All other characters simply have one Max Wound. Each time you take Wounds in combat, write this amount next under Current Wounds. These heal naturally over time or through special healing Techniques (see Healing).

EXTRA WOUNDS

Some Attacks do extra Damage to targets on a Successful Damage roll. Unless otherwise stated, when an ability does Extra Wounds you add the amount listed in the ability to the number of Wounds inflicted by the Damage roll. Individual entries may vary so be sure to read descriptions (for example some abilities do Extra Wounds with a successful Attack roll, even if the Damage roll fails).

CLOSED DAMAGE ROLLS

Most mundane forms of Attack use a Closed Damage roll. For Closed Damage, you roll your d10 dice pool and take the single highest result against the target's Hardiness. Here is how it works in more detail:

After a successful Attack, make a Damage roll against the target's Hardiness. On a Normal Success, the target takes one Wound. A Total Success (a result of ten) causes additional Wounds. For each result of 10, the target takes one extra Wound in addition to the initial Wound for the Success. So, if you roll a single 10 on your Damage roll, it inflicts two Wounds (and two 10s inflicts 3 Wounds).

EXAMPLE: *Lady Plum Blossom is chasing two thieves who broke into the Purple Caverns. She corners one in her audience hall and lashes at him playfully with her Fly-Whisk. She is just testing his defenses and not attempting a proper Kung Fu Technique. Her Attack strikes. A Fly-Whisk does Speed for Damage, this means with her three Ranks in Speed she rolls 3d10 for Damage against her opponent's Hardiness. Because she is making a mundane Attack, she rolls Closed Damage (taking the single highest result). She rolls a 4, 7 and 9. The single highest result is a 9, because her target has a Hardiness of 5, she succeeds and does one Wound.*

OPEN DAMAGE ROLLS

Open Damage rolls are called for occasionally, usually when using Kung Fu Techniques or when you have a tremendous advantage over an opponent (for example having surprise). This works just like a Normal Damage roll, except you apply all Successes to the Wound count. So if you need a 6 to succeed and roll a 7 and 8, you do two Wounds to your target.

If Kung Fu Techniques call for Open Damage, this will be clearly stated in the text, otherwise assume it is a Closed roll. If you gain surprise you always roll Open Damage (even if the method of attack normally calls for Closed Damage).

EXAMPLE: *Abbess Xiong-Hua of The Tree-Dwelling Nun sect listens to the Firelance Brothers speak in her tent on behalf of their master, Mr. Red Claw. They are trying to work out an arrangement allowing the Red Claw Gang to pass safely through her forest. All is going well until Ba, the older brother, sneers when one of her disciples offers him water instead of wine. Angered by the disrespectful gesture, she lifts a Jujube seed between her fingers and uses Finger Flick to launch it at his temple, striking true. She is using the Technique Cathartically, which does 1d10 Open Damage per Rank of Qi. With 6 Qi Ranks she rolls 6d10 Open Damage getting the following results: 9, 2, 2, 7, 8, and 6. Because Ba has a Hardiness of 5, all of her results equal to or over this amount inflict 1 Wound. Of her results, nine, seven, eight and six are all equal to or greater than 5, meaning she does four Wounds. Ba only has 5 Max Wounds so this single seed cracks him in the temple with devastating force, nearly incapacitating him.*





LETHAL AND NON-LETHAL ATTACKS

Some weapons and attack types are tagged as being Lethal or Non-Lethal. Lethal, simply means that the weapon does Damage normally and a person wounded beyond Incapacitated by the weapon begins to die. So, a blow from a Sword is lethal and anyone wounded by such a weapon while Incapacitated begins to die. But a fist is Non-Lethal, and anyone Wounded by a fist while Incapacitated is simply knocked out or dazed, but not dying. However, additional Non-Lethal attacks beyond that point can cause death.

Characters can always choose to make their Attacks non-lethal and fight in a controlled manner (for instance using the flat of a sword instead of the edge, or exerting control on a strike). See **CONTROLLED STRIKES** (pg 78) for more information.

MAX WOUNDS AND CURRENT WOUNDS

Max Wounds are the total amount of damage characters can take before becoming incapacitated. Your Max Wounds is your Qi Level x2+1. This is recorded on your characters sheet under Max Wounds. When you take wounds these are tracked on your character sheet under Current Wounds (next to the Max Wounds entry). When the number of Current Wounds equals your Max Wounds, you become Incapacitated.

INCAPACITATION AND DYING

When you take enough Damage so your Current Wounds equal your Max Wounds, you become Incapacitated. When Incapacitated, you are conscious but just barely clinging to awareness. With aid you can stumble about and do little else. Incapacitation ends when you heal a Wound. If you are Wounded beyond Incapacitated you begin to die. Dying takes a number of rounds equal to your Hardiness Score. So if you have a Hardiness Score of 5 you die in 5 rounds. If you take one or more Wounds while dying, you die.

HEALING

Characters heal 1 Wound per Rank of Qi they possess a day. Characters without Ranks in Qi, heal 1 Wound a week.

Faster Healing (Option): Instead of healing at a rate of 1 Wound per Rank of Qi a day, Martial Heroes heal at a rate of 1 Wound per Rank of Qi per hour.

EXAMPLE: COMBAT AND KUNG FU TECHNIQUES

Ryan is playing a character named Min, and Robert is playing Long Shu. They are traveling through the woods to bring important news to their Sifu, Lady Plum Blossom, but are trailed by a group of Kushen soldiers who want to stop them. The news concerns the reputation of Princess Sarnai and the Kushen plan to kill the party before they reach Lady Plum Blossom. The Kushen set an Ambush in a narrow vale, and Min and Long Shu soon find themselves surrounded by 30 soldiers.

GAMEMASTER: Descending from the surrounding hills, the circle of Kushen Soldiers raise their sabres high and move toward you in unison. Make Speed Skill rolls.

Long Shu has 1 Rank in Speed so Robert rolls 1d10, getting a result of 3. Min has 3d10 Ranks in Speed, so Ryan rolls 3d10, getting a 9. The Gamemaster looks at the Kushen Soldier entry and sees they have 0d10 in Speed, so she rolls 2d10 taking the single lowest result, which is a 2. This means Min goes first, followed by Long Shu, then the Kushen go last.

GAMEMASTER: Okay, Ryan, Min goes first. What do you want to do?

RYAN: I use Choking Lash of Lady Plum Blossom to strangle four of the nearest soldiers with my fly-whisk.

GAMEMASTER: Okay, you'll have to do it Cathartically to attack multiple targets. Make a Light Melee Skill roll.

Min has 2 Ranks in Light Melee so Ryan rolls 2d10. He gets a 7 and a 2 (with seven being the single highest). Because Kushen Soldiers have Parry scores of 3, Ryan scores a hit and the Kung Fu Technique works.

GAMEMASTER: Your fly-whisk lashes out in four angles at the targets wrapping each of their necks in its thick horsehair strands. The strands slacken and release, leaving purple rings that glow and squeeze their throats. The men stop what they are doing and immediately begin to pull at the rings. Ryan, the rings will last for four rounds. Starting next round you can make a roll against their Endurance

to see if they suffocate. Ryan you also take 2 Imbalance Points. Your turn, Robert.

ROBERT: Okay, so those guys are pre-occupied with the rings; does that leave 26?

GAMEMASTER: Yes it does.

ROBERT: Are any of them clustered together enough that I could skewer them in a straight line?

GAMEMASTER: Yes, there is a group traveling in a line from the western slope, if you have a Technique that can deliver that kind of power.

ROBERT: In that case I use my Spear of the Infinite Emperor Technique Cathartically to stab as many of them as I can in one thrust.

GAMEMASTER: Okay, make a Medium Melee Skill roll for your gun (staff).

Robert has 3 Ranks in Medium Melee, so he normally rolls 3d10, but Spear of the Infinite Emperor imposes a -2d10 penalty, so he rolls 1d10 getting a result of 10. This constitutes a Total Success because his single highest result is a ten (it also beats the Kushen Soldiers' Parry scores of 3).

GAMEMASTER: Because you are using Spear of the Infinite Emperor you add +2d10 to the Damage roll. But you got a Total Success, so that adds another +1d10 to the Damage roll. You have a Muscle of 2d10 and the gun staff does 2d10 plus Muscle. Together that comes to 7d10, but the Capping Limits mean you still roll 6d10 for Damage. Also because you got a Total Success, you take no Imbalance Points. Roll 6d10.

Robert rolls 6d10 and gets a 10, 5, 9, 2, 10, and 8. He takes the single highest result, 10, and compares that to the Hardiness of the Kushen, which is a 3. Since 10 beats 3, he did Damage. But he also got Two Total Successes and gets to count both of those. Two Total Successes will do 3 Wounds (1 for succeeding and 1 for each Total Success). Additionally the Technique Spear of the Infinite Emperor inflicts 1 Extra Wound when used Cathartically, for a total of 4 to each Kushen struck. Kushen only have 1 Wound so this is more than enough to kill them.

GAMEMASTER: Okay, you impale three Kushen Soldiers on the tip of your staff. There is a course of hot red blood running down your forearms as you drive the men to their death against the side of the mound.

SPECIAL ACTIONS AND CONDITIONS IN COMBAT

USING KUNG FU TECHNIQUES

To perform a Kung Fu Technique make the Skill roll associated with it and compare that to the appropriate Target Number (often this will be one of your opponent's defenses like Evade or Parry). If you meet or exceed the TN your Technique is successful, producing the result described in the text. There is no limit to how many times you can perform a given Technique but each one can be made normally or Cathartically. When performed normally this means you exert minimal Qi to achieve your aims and there is no risk associated with doing so. When performed Cathartically you exert considerable Qi, producing more spectacular effects but at great risk to yourself. The risk is represented by the acquisition of Imbalance Points.

When you perform a Technique Cathartically you gain a number of Imbalance points based on the Skill roll result and your Imbalance Rating. On a Failure you gain points equal to your Imbalance Rating +2. On a Success you gain a number of points equal to your Imbalance Rating. On a Total Success you gain 0 points. Once you reach 12+your Qi Rank in Imbalance Points you are subject to possession by a Qi Spirit. See **IMBALANCE POINTS AND POSSESSION** and **KUNG FU TECHNIQUES** later in this Chapter for further details.

PREPARED STRIKE

You can ready Attacks before opponents come into view or into range. For example, you may ready a blow as someone enters a door, or aim your bow at a specific area of the battlefield, waiting for a target to enter. You forgo your normal Attack to prepare such a strike at an anticipated target. This allows you to interrupt, with one Attack, any opponent that enters the designated zone, even if it is not your turn yet.

TARGETED STRIKE

You can target vital and non-vital areas of the body for more precise Attacks. Any weapon can be used to make a Targeted Strike. A Targeted Strike imposes a -1d10 penalty to your Attack roll. If you choose to target a vital area (such as the head or heart) and succeed, you gain a +1d10 to your Damage roll. If you choose to target a non-vital area, such as a hand or leg, you do Non-Lethal Damage, regardless of weapon type. In addition to these effects, Targeted



Strikes open up the possibility of special effects against certain creatures. For example, if a monster takes more Damage by being hit in the head, and you successfully target its head, then you can do the extra Damage.

AIMED STRIKE

An Aimed Strike gives you a +1d10 to your Combat roll, but takes a full round to prepare. You must spend one round aiming to gain this bonus. If you are able to aim without interruption, you can Attack with the +1d10 bonus on the next round.

CONTROLLED STRIKES

In the martial world of *Ogre Gate*, characters often engage in light combat with one another to test skills or prove their worth. These are not usually meant to be lethal and harming someone during a martial contest is considered dishonorable. Therefore heroes learn to control their Attacks. Any character with a Qi Level can do this. All it means is the character can avoid delivering a lethal blow with a mundane Attack or Kung Fu Technique even if the Damage roll produces a deadly outcome. For example, Min is having a friendly contest with her Sifu, Lu Zhi. Though not as skilled as her master, Min has been catching up and has worn her down during the fight, reducing Lu Zhi to 2 Wounds. She delivers another powerful Attack, and rolls for Damage, doing 4 Wounds. This is enough to kill Lu Zhi, so Min controls her Attack, only delivering 2 Wounds, enough to incapacitate.

SUICIDE BY KUNG FU

Sometimes Martial Heroes take their own life to save their reputation or similar reasons. Characters can choose to kill themselves using their own Kung Fu Techniques. Provided the Technique is in fact an Attack that delivers Damage, when they do so there is no need to roll. Any person can successfully kill themselves with their own Kung Fu Technique without rolling, provided no one is making an effort to stop them (in which case a contested roll may be required).

MAIMING (OPTIONAL)

In *Wandering Heroes of Ogre Gate*, maiming is a choice. You decide to maim a person when you make an Attack. It is not easy to maim another person, and it may have consequences down the road as many seek justice or revenge.



To attempt to maim a target, declare your intention to do so on your Attack. You make your Attack at a -1d10 penalty as per the Targeted Strike rules. If you succeed and if you get two Total Successes on your Damage roll, you may maim the foe as desired (blinding, chopping off their arm, and so on). The individual so affected should then take the relevant flaw (Blind, Missing Limb, or so forth).

DISARMING

Some weapons can disarm opponents. To disarm, make an Attack roll in the normal fashion. If you succeed, make your Damage roll against the target's Parry instead of his Hardiness. If this roll is successful, the opponent drops his weapon. You can try to disarm with a weapon not intended for that purpose but take a -3d10 penalty. Picking up a dropped weapon is a Move.

SURPRISE

Surprise is quite simple. When one character surprises another she gets a free action, and any Damage she rolls as a result (if it is an Attack) is Open Damage. If your Attack would already do Open Damage, then you get a +1d10 to the total. This free action can be either a move or Attack/Skill roll (not both). After the free action, normal Combat can begin.

To surprise a foe, simply declare that you intend to do so, explaining to the Gamemaster any important details of your plan. At the moment surprise would occur, the target makes a Detect roll against your Stealth Rating. If he fails, you have surprise. If he succeeds, your attempt fails and normal Combat begins. If he gets a Total Success, then he uses that as his Turn Order result when combat starts.

MOUNTED COMBAT

Fighting from a mount supplies a few advantages in combat. Anytime you are on a mount and your opponent is not, you receive a +1d10 bonus to your Attack and your opponent takes a -1d10 Penalty. In addition, you use your mount's Move in place of your own. Finally, when you charge on a mount, you do an Extra Wound to your target on a successful Attack (provided you succeed in your Damage roll).

There are some limitations on mounted combat. Charging requires you move at least 25 feet in a straight line toward your target and continue for the remainder of your movement in that direction after the Attack. Firing a bow from a mount is difficult to do; anyone attempting it takes a -1d10 penalty to their Attack. The only exceptions are characters with the Bow Rider Combat Technique. Additionally it is more of a challenge to smoothly channel Qi energy while on a moving animal, therefore characters take 1 Extra Imbalance Point when using Kung Fu Techniques Cathartically.

CHARGING ON FOOT

You can use momentum to charge on foot and do more Damage to a foe. A charge Attack adds +1d10 Damage to your Damage roll, but imposes a -1 penalty to your Evade and Parry Ratings. In order to perform a charge, you must move at least 20 feet in a straight line and engage your opponent (Close and Reach rules still apply).

DRAINING SKILLS, DEFENSES AND QI

Skill Points, Defenses and Qi can be drained or lost both temporarily and permanently. This is usually the result of magic or a monster's ability. Temporary Skill Point, Defense Rating and Qi loss is returned at a rate of one point per day, unless otherwise stated (many Kung Fu Techniques allow different recovery rates when they drain).

When Defenses are drained, be sure to include the base Ranks in your total calculation. A character with no Skill Points in Hardiness still has three Hardiness Points to lose. When certain Defenses are brought to zero, they each have a special effect:

Hardiness: A character reduced to zero Hardiness is on the brink of death and must make an Endurance roll TN 7 every hour or die.

Wits: A character reduced to zero Wits is barely able to think or process information. Such a person will mostly stare off into the distance and must make a Reason roll (TN 7) anytime he wants to communicate or attempt a Skill.

Resolve: A character with zero Resolve is filled with apathy and has no desire of his own. They can talk and communicate fine but will respond positively to any request or demand.

Qi: A character reduced to zero Qi cannot use any Kung Fu Techniques (though they can still make mundane Attacks).



COMBAT CONDITIONS

AD HOC COMBAT MODIFIERS

Sometimes the conditions of the battlefield will matter. When Players seize the high ground or opponents devise an ambush in a narrow passage, the GM can assign ad hoc combat modifiers to Attacks and to other Skill rolls as needed. These can range from -3d10 to +3d10. If applicable he can also bestow bonuses to Defenses ranging from -3 to +3.

TABLE: CONDITION MODIFIERS

CONDITION	BONUS OR PENALTY
Perfect	+3d10/+3
Ideal	+2d10/+2
Good	+1d10/+1
Neutral	No modifier
Bad	-1d10/-1
Awful	-2d10/-2
Worst	-3d10/-3

COVER

Cover improves your defenses against ranged Attacks and provides a bonus to Evade. There are three levels of cover: Slight, Medium and Full. An additional level of cover is provided by the Prone position, which improves your chances of avoiding ranged Attacks but makes you easier to hit with a melee weapon.

When applying the following bonuses from cover remember the capping rules. It should be noted that some shields provide cover to Evade.

Slight Cover: Small objects such as tables or low walls provide Slight Cover. Having Slight Cover gives you a +1 to your Evade against ranged Attacks.

Medium Cover: Medium objects such as waist-high walls, people or carts provide Medium Cover. Having Medium Cover gives you a +2 bonus to Evade against ranged Attacks.

Full Cover: Objects that cover three quarters or more of your body provide Full Cover. Standing behind a corner or crouching behind a mound are examples of Full Cover. Having Full Cover gives you a +3 to Evade against ranged Attacks.

The Prone Position: One can simulate cover by lying on the ground. This reduces your profile and makes you harder to hit with ranged weapons. This effect can combine with other types of cover. Prone position bestows a +1 Bonus to Evade against ranged Attacks but a -1 penalty to Parry. It takes one move to enter prone and one move to leave prone.

CLOSING AND REACH

A weapon's length is important when characters close in on each other. The moment in a combat round when characters engage is crucial and subject to bonuses/penalties from a weapon's reach. When you step in to attack with a melee weapon so that you and the other character are less than five feet apart the person with reach advantage receives a +1d10 to his Attack roll. The person with reach disadvantage takes a -1d10 penalty to the Attack roll. This modifier only lasts the one round when characters close in on each other.

Reach Advantage/Disadvantage is based on your weapon. Weapons are marked with the following reach categories: No Reach, Normal Reach, and Long Reach. You have reach advantage when you are at least one category higher than your opponent.

Weapons with long reach suffer a -1d10 penalty to attack an adjacent foe the round after closing in (and foes with No Reach who are adjacent to characters with Long Reach weapons gain a +1d10 bonus to their Attack).

On the round you take reach advantage you cannot move after attacking.

TABLE: ATTACKING OBJECTS

TN	EVADE	COMPOSITION	HARDINESS	INTEGRITY
1	Cannot Miss	Fragile	1	1
2	Large Stationary	Thin Wood	2	2
3	Medium Stationary	Thin Stone	3	3
4	Small Stationary	Thin Metal	4	4
5	Large Moving	Thick Wood	5	5
6	Medium Moving	Thick Stone	6	6
7	Small Moving	Thick Metal	7	7
8	Large Fast-Moving	Reinforced Wood	8	8
9	Medium Fast-Moving	Reinforced Stone	9	9
10	Small Fast-Moving	Reinforced Metal	10	10

NON-COMBAT RULES

ATTACKING OBJECTS

You can Attack and Damage objects as you would other characters. Every object in *Wandering Heroes of Ogre Gate* has an Evade Rating and a Hardiness Score. These determine the difficulty of Attacking and Damaging them. Use the **ATTACKING OBJECTS TABLE** (pg 80) to calculate the Target Number in such cases.

Objects have an Evade Rating based on their size and movement. When attacking an object, roll your Relevant Combat Skill against this number to see if you hit. If the object is held by another, then use the Parry Rating of the wielder instead as the TN for your Attack roll.

If you succeed on your Attack roll against an object, make a Damage roll and compare the single highest result to its Hardiness. If this succeeds, you deduct 1 point from its Integrity. Deduct an additional point for every 10 result you get.

Here is an overview of the **ATTACKING OBJECTS CHART**:

Target Number: This is the number you must roll to strike or Damage an object.

Evade: This sets the number you must roll to strike an object with your Attack. The object's size and speed (if it is moving) are the primary factors. Objects are identified as small, medium or large (with larger objects being easier to strike); and stationary, moving or fast-moving (with stationary objects being easier to hit). A Large Moving object has an effective Evade score of 5 for example.

Hardiness: To break an object, roll Damage against its Hardiness. The Hardiness of the object is determined by its mass and composition. To find its Hardiness, identify the type of object it is in the Composition column, and use the corresponding number in the Hardiness line as its Hardiness Score.

Integrity: This number is the amount of Damage the object can sustain before breaking. Integrity functions like a character's Max Wounds and is determined by the composition of the object.

LIFTING AND MOVING OBJECTS

When lifting an object take its weight and compare this to your base lift. Your base lift is determined by your Ranks in Muscle. You can lift this amount a few feet off the ground, drag it, or move it a bit. To lift anything greater than that, you must make a Muscle roll against the appropriate TN from the **BASE LIFT AND TN TABLE**. This means a character with Rank 3 Muscle, can easily deadlift 300 pounds, but if he encounters something heavier, he needs to roll to lift it (using the chart you can see this would be TN 2 for 450 pounds, TN 3 for 600 pounds, TN 4 for 750 pounds, etc.).

TABLE: BASE LIFT

MUSCLE RANK	BASE LIFT (POUNDS)	50% INCREMENT (POUNDS)*
0 Ranks	50	25
1 Rank	100	50
2 Ranks	200	100
3 Ranks	300	150
4 Ranks	400	200
5 Ranks	500	250
6 Ranks	600	300

** This is the amount for each TN increase.*

TABLE: BASE LIFT AND TN

	MUSCLE RANK/BASE LIFT (POUNDS)						
TN	**0d10/50**	**1d10/100**	**2d10/200**	**3d10/300**	**4d10/400**	**5d10/500**	**6d10/600**
1	50	100	200	300	400	500	600
2	75	150	300	450	600	750	900
3	100	200	400	600	800	1,000	1,200
4	125	250	500	750	1,000	1,250	1,500
5	150	300	600	900	1,200	1,500	1,800
6	175	350	700	1,050	1,400	1,750	2,100
7	200	400	800	1,200	1,600	2,000	2,400
8	225	450	900	1,350	1,800	2,250	2,700
9	250	500	1000	1,500	2,000	2,500	3,000
10	275	550	1100	1,650	2,200	2,750	3,300





You can also throw anything that matches your base lift, but you can never exceed this number. So a character with Rank 2 Muscle can throw up to 200 pounds but no more.

Some monsters, immortals and animals that are much bigger than the standard Races have a special designation of Beast Strength. This allows them to lift far greater amounts of weight than their Muscle Ranks would normally allow. This is often the case for beasts of burden. Beast Strength multiplies base lift by a number listed in parenthesis depending on the size and power of the creature. For example, the Golden Maiden of Buwei has Beast Strength (x2) meaning her base lift is doubled, while an Elephant has Beast Strength (×10) meaning its base lift is multiplied by 10 (so an Elephant with 4 Ranks in Muscle lifts 4000 pounds instead of 400).

BEAST STRENGTH

Some creatures in the game are designated as having Beast Strength. This allows them to do more with their Muscle Score and lets them exceed dice caps on Damage rolls for Physical Attacks.

When a creature has Beast Strength this is expressed with a number in Parenthesis, which serves as a multiplier for its Base Lift. You always multiply this number by the creature's Base Lift for the purposes of lifting and moving objects. Here are some examples:

Beast Strength (×2): This creature multiplies its base lift times 2, so if it has 2 Ranks in Muscle, its base lift is 400 pounds (200 × 2 = 400).

Beast Strength (×10): This creature multiplies its base lift by 10, so if it has 2 Ranks in Muscle, its base lift is 2,000 pounds (200 × 10=2,000).

Beast Strength (×20): This creature multiplies its base lift by 20, so if it has 2 Ranks in Muscle, its base lift is 4,000 pounds (200 × 20=4,000).

In addition to improving a creature's base lift, Beast Strength allows it to exceed the capping limit on Damage rolls for Physical Attacks. This can be exceeded up to 10d10. So an Ogre Demon with four Ranks in Muscle and a sword that does 3d10+Muscle, rolls 7d10 for Damage (3d10+4d10=7d10).

ENVIRONMENTAL HAZARDS AND CHALLENGES

Characters face threats not just from enemies, but also from the features of the world they inhabit. Falling down a deep ravine can be more deadly than facing a powerful Kung Fu Expert. The environment also makes everyday tasks easier or harder by its conditions. This section covers Falling Damage, Fire Damage, Illumination, and similar hazards.

FALLING DAMAGE

Falling from heights can kill you. When you fall, you suffer a Damage roll based on the length of your descent in feet. The Damage for a fall is 1d10 for every ten feet and is Open Damage, capping at 6d10 once you reach 60 feet. For every ten feet after that you take one Extra Wound. So a fall of ten feet is 1d10 Open Damage; a fall of 30 feet is 3d10 Open Damage. A fall from 60 feet is 6d10 Open Damage. A fall from 70 feet is 6d10 Open Damage plus one Extra Wound. A fall from 80 feet is 6d10 Open Damage plus two Extra Wounds. You may make an Athletics Skill roll during a fall to reduce the Damage. This is a TN 8 Athletics roll. On a Success, you reduce your Total Damage sustained by 1 Wound; on a Total Success you reduce the Damage by 2 Wounds.

FIRE DAMAGE

Anytime a character is exposed to flame, he can be burned and catch on fire. When this occurs, the GM rolls a number of d10s (determined by size of the fire) against the victim's Evade Rating. On a Success, the character is burned. On a Total Success, the character also catches fire and continues to take Damage each round. Just like a weapon, fire rolls d10s against the target's Hardiness. This is a Closed Damage roll, so take only the single highest Success and include any 10 results to determine how many Wounds it causes. The Damage roll of the fire is set by its size as well.

TABLE: FIRE DAMAGE

SIZE	BURN/DAMAGE
Candle/Lamp	0d10
Torch	1d10
Campfire	2d10
Bonfire	3d10
House fire	4d10
Forest Fire	5d10
Conflagration	6d10

When a character catches on fire, he continues to take burning Damage each round but at a reduced Rate of -1d10 each increment. So, a house fire that burns a character for 4d10 Damage and ignites him (by rolling a Total Success on the initial burn roll), rolls 3d10 Damage the next round, followed by 2d10, 1d10 and finally 0d10 (after which it burns out).

The Burn and Damage roll of fire is determined by its size. Use the following chart:

ILLUMINATION

You need light to see your opponents, and they need it to see you. Illumination affects Parry, Evade, Combat Skills, Relevant Physical Skills, and the Detect Skill. Objects like torches and candles can nullify Illumination Penalties. Characters also gain Stealth Bonuses from poor Illumination. These are the different levels of Illumination handled in the game.

Dim: It is dim when three quarters of the environment is illuminated. Situations where there are lots of shadows, despite the presence of a light source, qualify as dim. In such environments, you suffer a -1d10/-1 Penalty to affected Skills. This provides +1 to Stealth.

Dark: It is dark when only one quarter of the environment is illuminated. Walking in the woods by moonlight or strolling through a building with a single candle at night are examples of Dark Illumination. In dark environments you suffer -2d10/-2 to affected Skills. This also provides +2 to Stealth.

Lights-out: This is total darkness with no light source. When you are blind, you effectively operate at this level. In Lights-out conditions you suffer -3d10/-3 to affected Skills. This also provides a +3 to Stealth.

Note: In combat, Illumination Penalties are reduced by one on Skills used against adjacent targets. So, if you swing your short sword at a foe standing next to you in the total darkness (lights-out), you Attack at -2d10 instead of -3d10.

TABLE: WATER CONDITIONS AND DROWNING

SWIM TN	CONDITIONS	ROLL REQUIRED IF
3	Calm waters	Rank 0
6	Rough Waters	Rank 1 or lower
9	Stormy Waters	Rank 2 or lower
10	Hurricane or Tsunami	Rank 3 or lower

SUFFOCATION AND DROWNING

When you cannot breathe for any reason, make an Endurance roll every round to avoid losing consciousness. The Endurance roll is at TN 1+4 per previous round without air to remain conscious (to a maximum of TN 10). Effectively, this means that the victim automatically remains conscious on the first round of suffocation. On the second round the TN rises to 5, then to 9 on the third (going to 10 on the fourth round). On a Success you remain conscious. On a failure, you pass out and begin to die (see Dying) unless you get air. Once you are able to breathe, Suffocation and Dying stop, and you recover (you take no Wounds for suffocation despite having been Incapacitated).

DROWNING

One common cause of suffocating is drowning. Drowning begins when you are in the water and fail to swim well enough to keep yourself afloat by not making your Swim Skill roll. If you fail the Swim roll, you start to suffocate/drown. Roll Endurance as above. Check the Water Conditions and Drowning table for the conditions and the character's Swim Rank to see if a Swim roll is necessary and what the TN should be if it is.

NON-COMBAT SKILLS

Non-Combat Skills are a key part of the game. In *Wandering Heroes of Ogre Gate* most Skills are not Combat-related, and they are extremely important (though some are still used in Combat for certain Kung Fu Techniques). While Combat is essential to any RPG, so are political intrigue, investigation and exploration. Non-Combat Skills offer a way to explore these possibilities but are not intended to constrain or limit role-playing.

When you try to do anything in *Wandering Heroes of Ogre Gate*, you describe your actions to the GM and he determines the outcome. Sometimes, when the outcome is a foregone conclusion or obvious, he will simply state what happens and there will be no need to make any rolls. When the outcome is uncertain or when the action involves an amount of risk, you will likely be asked to make a Skill roll. Just like you have Skills that allow you to attack enemies in Combat you also have Skills that can be used to interact with the setting in a variety of ways.

Non-Combat Skill rolls function just like Combat Skill rolls, except most are rolled against a Target Number chosen by the GM (rather than a Defense Rating). When you want to use a Skill, roll a number of d10 equal to your Skill Rank and take the single highest result, then compare that against the GM's Target Number. A few Non-Combat Skills, such as Detect, Persuade or Deception are rolled against your target's Stealth, Resolve, or Wits.

Before making a Non-Combat Skill roll, state what your intentions are and what it is you are trying to do. This helps the GM to set the TN and gauge Success or Failure.



FAILURE, SUCCESS AND TOTAL SUCCESS

Gauging Success for Non-Combat Skills is critical. There may be times when the whole party's survival hinges on a single Skill roll. There are three possible outcomes with any Non-Combat Skill: Failure, Success, and Total Success. The outcome of your Skill roll determines which of these categories your actions falls within.

When you make a Non-Combat Skill roll, find the single highest result. If it is lower than your Target Number, that attempt is a Failure. If it is equal to or greater than your Target Number, it is a Success. And if it is a result of 10, it is a Total Success.

Failure occurs when you roll below your Target Number or below your target's Defense Score. It means you did not achieve the result you desired. For example, you make an Empathy roll to decipher a guard's intentions and roll lower than his Wits Score (a Failure). The result is you are unable to read his expressions for any helpful clues and do not sense his intentions.

Success occurs when you roll equal to or greater than your Target Number (or the Defense Rating of your target), but do not roll any 10s. It also means you achieved what you intended.

Total Success means you rolled a 10 on your Non-Combat Skill roll. This is a spectacular success. You achieved everything you were trying to do (within reason) and more. The GM has great flexibility determining what a spectacular success means depending on the situation.

To sum up, Failure means you rolled below the Target Number and did not achieve what you were trying to do with the Skill. Success means you rolled even with or above your Target Number (though not a 10) and basically achieved what you set out to do with the Skill. A Total Success means you rolled a 10, and achieved everything you were aiming for and more.

NON-COMBAT MODIFIERS

Non-Combat modifiers to Skills and defenses range from -3d10 to +3d10 and -3 to +3. These can be applied ad hoc by the GM or based on conditions. Use the Condition Modifiers Table as a guideline for assigning such bonuses and penalties.

TABLE: CONDITION MODIFIERS

CONDITION	BONUS/PENALTY
Perfect	+3d10/+3
Ideal	+2d10/+2
Good	+1d10/+1
Neutral	No Modifier
Bad	-1d10/-1
Awful	-2d10/-2
Worst	-3d10/-3

TRAVEL AND ENCOUNTERS

Going from place to place in Qi Xien can be dangerous and requires Survival checks. Travel times, Survival Skill checks and Encounters are described in **CHAPTER TWELVE: THE GAMEMASTER** in the **TRAVEL, ENCOUNTERS, AND SURVIVAL SKILL ROLLS SECTIONS**.

THE MARTIAL WORLD AND KUNG FU

SECTS AND SIFU

Sects are very important in the *Wandering Heroes of Ogre Gate* setting. These are martial organizations, often with special missions or even religious characteristics. They can resemble anything from a military order, a school, an academy, to a faith or gang. The sect you belong to forms a central part of your identity in the martial world.

SECT

This is the martial arts school or sect you belong to. It provides access to allies, Sifu, and additional benefits. A sect gives the character access to specific Kung Fu Techniques. There are no mechanical benefits to being part of a sect, but it matters in the setting. Most sects have rules and principles their members are expected to obey. Failing to do so can lower your reputation and even turn allies into enemies. Characters do not have to belong to sects if they do not wish, but most do. By taking the Sifu of a particular sect, you effectively make yourself a member of the sect as well. There are some exceptions to this of course. Sects are described in **CHAPTER SIX: THE MARTIAL WORLD**.

SIFU

A Sifu is a person you learn Kung Fu from and have a teacher-disciple relationship with. Characters start

the game with a Sifu (either created by the GM or chosen from the *Ogre Gate* book). This establishes what Techniques are available to the character at character creation. Your Sifu may be alive or dead (both have advantages and disadvantages) but the details should be discussed by the player and Gamemaster. It is assumed that starting characters are skilled enough to venture out on their own with their master's blessing. But they would periodically be expected to train with or perform duties for their Sifu. As you adventure you may encounter more Sifu and learn from them. It is even possible to be the disciple of multiple Sifu. Sifu are described in **CHAPTER SIX: THE MARTIAL WORLD**.

Note that in some cases, characters will use other language to describe their teacher, particularly when social convention prohibits or discourages becoming the student of a particular Sifu. In such instances, terms like Auntie, Uncle or similar labels may be applied.

REPUTATION

Reputation is a tool intended to help both players and GMs navigate the honor system of the Xia Code and the martial world. This is meant to be light and unobtrusive, not to surprise or trick players. The goal of tracking reputation is to make the actions of the characters matter in the setting and have an impact. It is also meant to help guide the GM's judgment in certain social situations (for example when deciding if the masters of a prestigious Sect believe a Player Character's blatant lie about his childhood). Characters can cultivate reputation through actions.

Reputation consists of two parts. The first is how you are viewed by people who admire and respect you; the second is how you are viewed by your enemies. In some cases these could be the same, in others they will be opposites or simply different. At character creation select from the list below for both friends and foes. These reflect values of the Xia code but also general traits or behaviors. As the campaign progresses your reputation may change due to publicly known actions your character performs.

Reputation is a role-playing tool. It helps you understand your place in the world of the Jianghu, but it also helps the GM know how Non-Player Characters (NPC) might react to your character. Reputation should always be viewed in context. Having a repu-



BRONZE MASTER BETRAYS HEIPING SECT.

tation for cruelty for example could be good or bad depending on the circumstances (a character known to be Cruel would likely be believed and heeded when she vows to rip out a person's eyes if they mistreat her friends).

The primary purpose of Reputation is to aid interaction between Player Characters (PC) and NPCs, but it also can provide a small circumstantial bonus or penalty (generally +1d10 or -1d10) to things like Mental Skill rolls. The GM should decide when this is appropriate and should not set out to punish players for being "bad" or reward them for being "good". It is simply about whether a particular reputation would be useful or a hindrance in a given situation. For instance, a character with the Truthful reputation among his enemies would probably benefit and receive a +1d10 bonus when trying to give his word to a sworn foe.

Reputation can change over time. For example, Wuji is young wandering hero known for being true to his word, but for treating his enemies fiercely. Therefore he selects Truthful/Ferocious as his reputation. However, as he adventures he finds himself in a number of situations and eventually breaks his word several times in very public displays. This changes his reputation from Truthful to something else (whether that something else is Cunning, Untrustworthy, etc., depends on the circumstances).

Gaining reputation for Poison is a somewhat special case. Anyone known for poison use will be widely feared but also considered highly dishonorable.

The honor code of the Xia is not mysterious to anyone in the setting. People understand how their actions are likely to be viewed. So the GM should not trap then surprise a player with a Reputation change. If a player is about to perform an action that will clearly affect his Reputation, it is fair for the GM to inform him that his character is aware that taking the action will alter how people view him (even specifically identifying what change will occur).

LIST OF REPUTATIONS (AND THEIR OPPOSITE)

- Brave-Cowardly
- Cunning-Truthful
- Ferocious-Calm
- Filial-Unfilial
- Kind-Cruel
- Loyal-Disloyal
- Orthodox-Unorthodox
- Poisoner
- Pure-Shameful
- Righteous-Unjust
- Selfish-Selfless
- Too Reckless-Cautious
- Trustworthy-Untrustworthy
- Vengeful-Merciful

ELEMENTS OF KUNG FU

MARTIAL DISCIPLINES

Characters all have Ranks in four Martial Disciplines. These reflect your innate talent for different aspects of Kung Fu: Waijia (external Kung Fu), Qinggong (lightness Kung Fu), Neigong (internal Kung Fu), and Dianxue (pressure points). Kung Fu Techniques are divided into one of these four disciplines each.

You have four points to distribute as you wish in your Martial Disciplines. Simply spend these at a one-to-one cost, with each point providing a single Rank. As an example you could take 2 Ranks in Qinggong, 1 Rank in Waijia and 1 Rank in Neigong. Your Ranks in a given discipline will affect your ability to use Techniques from that category. If you have zero Ranks in a Discipline you cannot learn any Techniques in that category.

Because these reflect your natural aptitudes, including things like body-type, internal strength, and spirit, Martial Discipline Ranks cannot adjust over time; they are fixed (they can be adjusted by specific Kung Fu Techniques and abilities in the game).

Your ranks in the Martial Disciplines help set your Imbalance Rating.

DISCIPLINES AND IMBALANCE RATING

Imbalance Rating does two things. First it affects how many Imbalance Points you gain when using Kung Fu Techniques Cathartically. Second it helps establish the TN for Meditation rolls related to Qi Spirit Possession. Your Imbalance Rating is equal to your highest Martial Discipline Rank. So if your highest Martial Discipline Rank is a 3 in Waijia (or any other Discipline) then your Imbalance Rating is a 3. If your highest Rank is a 2 in Neigong (or any other Discipline) then your Imbalance Rating is a 2. If your highest Rank is a 1 in Dianxue (or any other Discipline) then your Imbalance Rating is a 1. The lower your Imbalance Rating, the better.

When you use Kung Fu Techniques Cathartically, you gain Imbalance Points. The amount of points you gain is determined by your Imbalance Rating and the result of your Kung Fu Technique Skill roll.



If you succeed on your roll you gain a number of points equal to your Imbalance Rating. If you fail you gain a number of points equal to your Imbalance Rating +2. On a Total Success you gain no Imbalance Points. If you gain too many Imbalance Points you risk being possessed by a Qi Spirit.

You occasionally may need to make Meditation rolls to stave off the effects of Qi Spirit Possession. Your Imbalance Rating sets the TN for the roll. The TN for Meditation Skill rolls to stave off Qi Spirit Possession is TN 7+ your Imbalance Rating. So if you have an Imbalance Rating of 3, your TN for such rolls is TN 10. If you have an Imbalance Rating of 2, your TN is TN 9. If your Imbalance Rating is 1, your TN is 8.

KUNG FU TECHNIQUES

While anyone can kick or punch using a normal skill, Martial Experts have mastered specific Kung Fu Techniques that set them apart from everyday warriors. Each Kung Fu Technique has a Qi rating, which is the required level of Qi you must possess to use the Technique. In addition some Techniques increase in effect as your Qi increases.

Kung Fu Techniques are performed by using Skills (this is stated clearly in each Kung Fu Technique entry). Each Kung Fu Techniques identifies a particular skill you use to execute it. Once you have mastered a Technique you may use it anytime you wish. You can also increase its effect by using it Cathartically, which means you draw on more internal energy, but each time you do this you take Imbalance Points.

At character creation you start with 6 Kung Fu Techniques. These must be your Qi level or lower.

Kung Fu Techniques are described more completely in **CHAPTER THREE: KUNG FU TECHNIQUES**.

GAINING NEW KUNG FU TECHNIQUES

Players must take an active role in obtaining new Techniques. It is not enough to simply look through the rulebook and spend Experience Points (XP). To gain new Techniques start by finding teachers to instruct you or by looking for manuals. As you meet people with greater martial skill than yourself, they may be willing to train you.



LADY PLUM BLOSSOM ANSWERS GENERAL QIANG'S REQUEST WITH LASH OF THE FLY WHISK.



Techniques are gained by spending experience points AND through teachers, manuals, or great individual training effort. Both requirements must be met for characters to learn new Techniques. Teachers and manuals can instruct you in a given technique over the course of hours to weeks, while individual effort through training, meditation, insight and other actions takes months. In some cases, such as secret Techniques, the presence of a teacher or manual is required. With GM approval characters can learn secret Techniques on their own but only with years of effort.

Kung Fu Techniques cost 3 Experience Points per Qi Rank of the desired Technique.

When characters try to learn a new Technique the GM uses the following table for estimating the time it takes. Then the GM picks a time increment from the options given for that method based on circumstances and how difficult the Technique is. The GM then has the choice of allowing the player to roll on a regular basis in that increment to learn the Technique (i.e. once every hour or every day) or having the player automatically gain the new Technique at the end of the chosen timeframe (i.e. after a few hours, a couple of days, etc). See **MASTERING A NEW TECHNIQUE** below for more details.

Some Techniques are tagged "(Secret)". These are carefully guarded Techniques known to particular sects or masters. They are not widely known and some sects will kill outsiders who learn their Secret Techniques.

While the time increments are clearly not meant to reflect real world learning times, they are intended to reflect the accelerated learning rates seen in shows like *Condor Heroes*. The Gamemaster should determine the exact length based on the rarity, complexity and difficulty of the Technique. The source of instruction may also be a factor. A Sifu who is particularly adept at teaching students, could help someone master a Technique in less time than a Sifu who is difficult to work with.

MASTERING A NEW TECHNIQUE

For ease of play, the GM may simply decide that at the end of a given period of training that the new Technique has been mastered (using the **LEARNING TECHNIQUES** Table for timeframe). When possible we recommend you require a single Skill roll per increment of time it takes to learn (so one roll every hour, day, week, or appropriate time frame). This should be the skill used to perform the Technique. The new Technique is learned when you get a Total Success on the Skill roll.

LEARNING TECHNIQUES

TIME TO LEARN TECHNIQUE	METHOD
Hours or Days	Teacher
Days or Weeks	Manual
Months or years	Individual Effort*

**This requires GM approval and should be rare.*

Here are two optional methods for gaining new Kung Fu Techniques:

By Qi Rank (Optional): Another method for granting new Kung Fu Techniques is to ignore the XP requirement and instead use Qi Ranks. Using this approach you allow players to learn 2 new Techniques per Qi Level (or a number you find works best). They still need to learn the Techniques from sources in the game setting (manuals, Sifu) but a flat amount per Qi Rank can be easier to manage than using XP to purchase individual Techniques. However, at higher levels it will take considerable time to learn new techniques using this method.

No Experience Cost (Optional): The purpose of using XP as a requirement for gaining new Techniques is largely for balance and pacing (plus it makes a certain amount of sense for time and effort to result in gaining new Techniques). However this can be ungainly at times and interfere with in-game events. As an option, Kung Fu Techniques can be acquired without use of XP. All that matters is that the player character learns the Technique in the game world. This allows for a smoother, more natural development during play, though it can lead to balance issues. To learn a technique this way characters are allowed a single Skill roll in the Technique they are being taught each day. On a Total Success they learn the new technique.

EXAMPLE: *Samantha is playing a character named Ting the Iron Fist. Ting has a good selection of Techniques to reflect his Iron-fisted nature and is nearly a master after years of training and adventure. Samantha would like Ting to have a more potent counter that suits his hands-oriented martial style. Following rumors of a great master called Golden Roc who lives at the base of Mount Peng, Ting journeys west to learn from him. Once there he impresses Golden Roc with a witty verse and convinces the Sifu to teach him the Hidden Fist of Yanshi Technique.*

At this point the GM looks at the chart for learning new Kung Fu Techniques and decides the Hidden

Fist of Yanshi will take Ting hours to learn, because he is already quite experienced and there are no pressing distractions (the other option is weeks). Therefore the GM asks Samantha to make one Arm Strike Skill roll each hour for the hours they spend training that day, and once she gets a Total Success, Ting gains the Technique.

This does not mean you drop everything and just roll of course. There ought to be some interaction and opportunity for other characters in the party to make use of that time. Of course, interruptions are always a possibility.

OBSOLETE TECHNIQUES

As players advance it is possible new Techniques gained through XP will make older Techniques obsolete. For example a character may gain a new Qi Level 4 Technique that replicates and improves on the abilities of one of his Qi Level 2 Techniques, making the latter of no use. When this occurs, you get back the XP value of the obsolete Technique.

CREATING NEW TECHNIQUES

Characters can create their own Techniques when they reach Qi level 2. Doing so requires the player outline a challenge that the Technique responds to. For example, a player may want to find a Technique to get around another Technique called Arms of Silk. The player then provides a description to the GM of the Technique and how she will go about discovering it.

The GM decides how long this ought to take, what Qi level the power is, and creates the final mechanical and flavor description of the Technique. The player must then spend twice the amount of XP the Technique would normally cost, plus she must devote at least 2 months plus one month for each level of Qi the Technique requires. This time can be spent here and there; it does not have to be all at once. So a character can spend one week exploring a Technique, take a break, and resume the following month. The time can be reduced by half if the player is building off an existing Technique that he or she already knows.

IMBALANCE POINTS AND POSSESSION

Overusing Kung Fu Techniques can be dangerous. Characters that push themselves to the limit risk unbalancing their Qi and can become possessed by Qi Spirits.

Whenever you use a Kung Fu Technique Cathartically, you acquire Imbalance Points. After you gain 12 (plus your Qi Level) you are possessed by a Qi Spirit from the list below. Anytime you use your Kung Fu Techniques Cathartically you gain Imbalance Points automatically. If your Cathartic use is Successful you gain points equal to your Imbalance Rating. If it is a Failure you gain points equal to your Imbalance Rating +2. If you get a Total Success, you gain zero points.

Imbalance Points can be removed at a rate of 1 per Qi level per hour of meditation. This requires no Skill roll, but characters with Zero Ranks in Meditation recover only 1 per every two hours.

When you are possessed you can only be cured by Kung Fu Techniques that purge spirits and cannot recover points until the spirit is purged.

The longer the Qi Spirit has hold of your body, the more physical and mental changes you undergo (see Qi Spirit entries in **CHAPTER TEN: THREATS AND MONSTERS)**. If this process is not reversed in time, you transform into a demonic creature and become an NPC.

When possessed you must roll each day to see if you are in control of your mind or if the possessed spirit is in control. Use your Meditation Skill against TN 7+your Imbalance Rating. On a Success you are in control of your mind for a day. On a Total Success you are in control for 2 days. On a Failure the Spirit controls you for a day.

To reach this state you must acquire enough Imbalance Points to become possessed. When you reach the end on the Imbalance Points tracker on page two of the *Wandering Heroes of Ogre Gate* character sheet, roll on the **QI SPIRIT TABLE**. It does not matter what type of power you are using, your imbalance of Qi opens the door to possession from all types of Qi Spirits. Your Imbalance Point tracker extends by one for each Level of Qi you possess (on a base of 12). So a character with Qi Level 2 can take up to 14 points, while a character with Qi Level 4 can take up to 16.

QI SPIRIT TABLE

D10 ROLL	QI SPIRIT
1	Fox Spirit
2	Ogre Spirit
3	Water Spirit/Snake Spirit
4	Vulture Spirit
5	Compassionate Spirit
6	Swallow Spirit
7	Bull Spirit
8	Wolf Spirit
9	Unique Spirit
10	Pig Spirit





EXAMPLE: USING KUNG FU TECHNIQUES AND GAINING IMBALANCE POINTS

Drew is playing Xi Kang who is about to enjoy a cup of Snake Wine at the Inn of the Divine Scholar when the Firelance Brothers approach and slam their fists on the table demanding he return the money he stole from them.

DREW (KANG): An insult! I never stole your money; now let me finish my wine before I kill you with this stick.

SAMMI (GAMEMASTER): Ba, the older of the two bothers, raises his hand to slap the wine from the table and says "You filthy, drunken, dog". Do you want to do anything?

DREW: Yes, I try to attack before he can strike.

SAMMI (GAMEMASTER): Okay make a Speed roll.

They make Speed rolls, and it is established that Xi Kang goes first in the Turn Order.

DREW: I attempt Dog Bashing Stick Technique on Ba. I will use it Cathartically.

SAMMI (GAMEMASTER): All right, make a Light Melee Skill roll.

Dog Bashing Stick lists Light Melee under "Skill" so he needs to roll that to use it. With 1 Rank in Light Melee he only rolls 1d10. Drew rolls and gets a 7. Ba has a Parry of 5, so the Attack succeeds, meaning the effects of the Dog Bashing Stick Technique take effect.

SAMMI (GAMEMASTER): Okay, you crack the side of his head with the stick. Dog Bashing Stick inflicts 2d10 Open Damage per Rank of Waijia.

DREW: I have 2 Ranks in Waijia, so that gives me 4d10 Open Damage.

Drew rolls 4d10 getting a 2, 6, 9, and 5. Because it is Open rather than closed damage, he counts all the successes as Wounds against his opponent. Ba has a Hardiness of 5, so this means he did three Wounds (6,9 and 5 are each successes). It also drains 2 points of Hardiness as part of its Cathartic effect.

SAMMI (GAMEMASTER): You crack Ba on the side of the head and his neck whips to the side from the force. In addition he reels and looks a bit woozy (this is to reflect the Hardiness Drain). Because you used it Cathartically and you have an Imbalance Rating of 2, you take 2 Imbalance Points.

Drew then adds the two new Imbalance Points to the total on his sheet.

QI

Qi is a kind of internal energy but is also present in the natural world as well. All Kung Fu Techniques draw on this energy, however Neigong Techniques in particular channel the energy from the practitioner's body. When Martial Heroes unleash their

QI RANK AND EXPERIENCE PROGRESSION

QI RANK	XP REQUIREMENT	QI RANK	XP REQUIREMENT
Martial Heroes		***Immortals**	
1	0	13	624
2	6	14	780
3	18	15	1251
4	36	16	1581
5	72	17	2190
6	120	18	2346
Profound Masters*		19	2502
7	312	20	2661
8	360	21	2817
9	390	22	2973
10	420	23	3130
11	453	24	3287
12	500		

Profound Masters and Immortals have access to Profound Techniques and other special abilities. Some are included in this book in **CHAPTER THREE but they will be expanded in an upcoming release tentatively titled: Profound Masters of Ogre Gate.*

Qi, it produces luminous displays. The specific color and appearance will always be a reflection of the personality of the wielder or the Technique employed (with purple for example reflecting a venomous and evil nature, while a color like gold is thought of as more noble).

Characters begin with 1 Rank in Qi and can achieve 6 Ranks. After 6 Ranks it becomes considerably more difficult and rare to advance (consider these higher Ranks optional). See the **PROFOUND MASTERS AND IMMORTALS** entry in this chapter for more details.

Qi does a number of things, but it is primarily used as a measure of Kung Fu mastery. Ranks in Qi often affect the strength of individual Kung Fu Techniques for example. In addition each Rank in Qi you acquire can be used to permanently increase by one a Defense Skill of your choice (to a limit of 10 in any given Defense).

Qi is also important to Cultivation and Internal Alchemy (concepts that become more significant as characters advance into the Profound Master and Immortal levels). Fundamentally, your Qi Rank reflects your level of internal cultivation.

INCREASING QI AND ADVANCEMENT

Qi goes up when two criteria are met: you must achieve a specific level of Experience AND you must defeat an opponent whose Qi Rank equals the level you are advancing to or who poses a significant challenge. The opponent must be defeated in single one-on-one combat, or in the case of a party, against a foe at least two Qi levels higher. This means that an individual character should generally have to beat someone at least one Qi level higher than themselves to advance, while a group of characters generally need to beat someone at least two Qi levels higher than themselves. Of course the specific challenge the opponent presents is what matters, so the Qi level requirement can be waived if the GM feels the battle was difficult and has helped the characters grow as Martial Heroes. You do not need to spend any experience points to advance in Qi, you simply need to have acquired the amount of XP needed for each Qi Level.

Each Qi Level you advance (up through Qi Level 6) you can raise one Defense of your choice by 1. At Qi Level 7, you can no longer raise Defenses in this way. As you advance and earn Experience (XP), you can spend XP between sessions to raise Skills, acquire Techniques, etc. See Experience Points below for more information.



JADE BITTERFLY GETS READY FOR A QI DUEL.



QI DUELS

Sometimes adept practitioners of Neigong will find themselves locked with one another in a duel of Qi energy. When this occurs they must focus and channel their energy against a foe that does the same. Each moment that passes without one overpowering the other, causes the energy to build between them. The loser of such a duel is struck by the Qi energy generated during the duel.

A Qi duel can occur in one of two ways. The first and most common is a willing engagement between two Martial Heroes who each decide to use a Neigong Technique that generates a Qi blast at the same time. This only happens in normal combat if two characters attack at precisely the same moment; otherwise it occurs in formal Qi Duels. Also there can be no more than one Rank disparity for a duel to be initiated (when the gulf between opponents if greater than 1 Qi Rank, then powers function normally and there is no need for a duel).

The second way it can occur is when one character makes a Neigong energy Attack and another uses a Neigong counter that states it triggers a Qi Duel.

Whatever the cause, when a Qi Duel begins resolve it using the following method:

Each participant prepares to roll 1d10 per Rank of Qi. If your Qi Rank is one less than your opponent you take -2d10 to your roll. If your Neigong Rank is lower than your opponent you take another -1d10 to your roll. Both now make their rolls and compare results, with the person rolling highest achieving victory. If there is a tie, see the final paragraph of this section.

If the victor wins by Normal Success he unleashes an enormous blast of energy against his opponent doing 1 Extra Wound per Rank of Qi (combine both combatants Qi Ranks together for total). If the victor wins by Total Success, he unleashes an even greater blast of energy, doing 2 Extra Wounds to the target.

Ties: Each tie that occurs means neither side has overpowered the other, but they both keep contributing to the overall power level of the energy forces generated. Every round this occurs adds 2 Extra Wounds to the final Total.

EXPERIENCE POINTS (XP)

Experience Points are earned by performing great deeds, growing your reputation, advancing causes and defeating foes. You can usually earn up to 1-3 XP per session. For each of the following three criteria met during a session you gain 1 XP:

- Defeating a powerful foe
- Growing your reputation
- Performing a great deed

Defeating a Powerful Foe: You gain 1 XP for defeating a single foe whose Qi level equals your own, or, if you fight alongside a group, against a foe whose Qi level is one higher than your own. You can only get 1 XP for this per session.

Growing your Reputation: This is more subtle than the first two and involves any successful effort to advance your reputation in a meaningful way. This will vary a great deal from character to character as each PC has a different persona and is admired or feared for different reasons.

Performing a Great Deed: This is any notable deed that shapes the setting in a significant way. It can be good or bad. For example, protecting a village against ruthless bandits is a notable deed, but so is overcoming heroes to destroy a village.

BONUS EXPERIENCE

There is one key exception to the above rule: Bonus XP. The Gamemaster can award bonus Experience Points to individual players or to the party under special circumstances. Here are some examples and the suggested amount you should award:

- Character performs exceptional deed that saves party or brings them great success (2 XP)
- Party or individual character finds secret or forgotten manual through great effort (3 XP)

SPENDING XP

Experience points can be spent in the following way:

Kung Fu Technique	3 XP per Qi Level
Ritual	2 XP*
Expertise	5 XP
Skill Point Increase	10 XP per point
Knowledge Skill Point Increase	4 XP per point
Combat Technique	12 XP

**Rituals are 2 XP points each just to take the Sub-Skill, but one still has to spend points purchasing Skill Ranks as well.*

All XP spending and adjustments should be made with the awareness of the Gamemaster.

ADVANCEMENT

Record your XP total as you advance. This will increase your Qi ranks over time (see **INCREASING QI AND ADVANCEMENT** on page 90 for the progression table). Note that spending XP does not reduce your XP total for purposes of determining Qi rank (you should keep a separate tally of XP spent).

KARMA

Karma is a measure of your conduct. When you do really bad things, your Karma Rank decreases, when you do really good things your Karma Rank increases. Every thing you do carries over to the next life in the form of your Karma and Karma reflects this. It can change anytime you perform significant acts relating to Altruism, Filial Piety, Propriety, Rite, Wisdom and Justice. For the purposes of simplicity the GM may simply focus on Altruism. The exact measure of Karma is determined by the GM and this will often vary from campaign to campaign. But generally Karma should go up or down when characters perform significant acts of cruelty or significant acts of altruism (or when they are extremely unfilial or inappropriate if the GM is tracking all the major virtues).

Karma is a rating that spans from -10 to 10 (with any negative Karma rating being bad and a positive one being good). Initially characters do not know their Karma rating; it is tracked secretly by the GM (and its use is optional). When characters become Profound Masters or Immortals they can sense their Karma and players track their rating.

Karma starts at 0 and goes up or down by 1 for any significant act that abides by or violates one of the virtues. It can never go lower than -10 and never higher than 10. It is used to determine rebirth when you die, becoming an immortal, and will occasionally come into play when you deal with deities or other powerful entities (all of whom can sense your Karma and may act accordingly to it). For example a deity is much more likely to appear before someone with a high Karma Rating.

PROFOUND MASTERS AND IMMORTALS

This book is primarily designed with Martial Hero level characters in mind (those with Qi Ranks 1-6). However we intend to release more material for higher-level characters. These are optional Qi Levels.



The game works just fine if you stick with Qi 1-6, but opening up the door to Profound Masters and Immortals allows for more fantastic play in the style of *Journey to the West, Legend of Zu* and *Chinese Paladin*.

When characters reach Qi Rank 7, they begin to understand the process of internal alchemy, where one can cultivate Qi energy and develop insights that lead to the path of immortality. This is reflected by Qi Rank, and something all Martial Heroes do to an extent. But at the Profound and Immortal Level they become more aware of the process.

Profound Masters and Immortals are aware of their Karma and this is tracked on their character sheet. Normal people do not have enough self-awareness to know their Karma status, but Profound Masters and Immortals can sense their own rating.

When you become a Profound Master or Immortal, use the Profound Master and Immortal character sheets provided in the back of the book.

Note: The rules for Profound Masters and Immortals are all preliminary and will be expanded in a future release titled *Profound Masters of Ogre Gate*.

PROFOUND MASTERS

Becoming a Profound Master is simply a matter of time and devotion. It is also incredibly rare. It is so uncommon, not a single sect leader in the Banyan region is presently a Profound Master (Qi level 7 or higher). Part of this is the difficulty of attaining that degree of mastery and Qi cultivation. It is elusive and few survive long enough to reach it. But perhaps a more important reason is anyone who trains long enough to become a Profound Master has usually lost interest in the everyday world at that point and most likely lives in seclusion.

When you reach Qi Level 7, you are a Profound Master. Here are the chief effects of reaching this level:

1. You gain access to Profound Kung Fu Techniques. While you can still learn normal Kung Fu Techniques you now may try to learn Profound Techniques (though you still need to learn them from a source).

2. Your Max Wounds continue to increase with each Rank of Qi you acquire.

3. You no longer gain points to add to Defenses each level you advance in Qi.

4. You are still subject to the soft and hard cap limits on dice rolls. This means many of your Kung Fu Techniques will not scale past Rank 6 (you can still use them, they just do not give you extra dice beyond the cap limit unless specifically stated). However some Profound Techniques will specifically allow you to exceed this cap, in the same way certain Kung Fu Techniques are an exception to the rule.

5. When you become imbalanced by taking too many imbalance points, you do not turn into a Qi Spirit. Instead you transform into a Profound Spirit.

6. Your maximum Skill Ranks increase to 4,allowing you to take up to 4 Ranks in a Skill.

Also, at the Profound Master level, you might be allowed entry as a junior disciple into an Immortal or Demon Hero Sect.

DEMON HEROES

Demon Heroes are those who have reached a similar level of cultivation to Immortals but rely on Evil Kung Fu, dark rituals or quick methods to attain longevity and power. Because they handle evil Qi energy, this alters their physical form and their minds. For some reason they are more common in the area around Li Fan.

IMMORTALS

Characters can also become Immortals. It is not easy, few succeed, but it is possible to achieve.

To become an Immortal the following conditions must be met:

1. You must have 13 levels in Qi.

2. You cannot have any imbalance points at the moment you become an Immortal.

3. You must have performed some great deed that impacts the world in a significant way.

4. You either must achieve deep insight that adds something new to the world (something that significantly contributes to the setting) or you must have developed your own high level Kung Fu Technique.

5. You find a pathway to immortality.

Pathways to Immortality: There are actually many paths to becoming an immortal. But the most common is to enter into a sect that teaches the path to immortality, culminating in learning the correct ritual or technique to give the body longevity and help the mind illuminate. Some attribute this to judgment by The Enlightened Goddess or another deity. This is not precisely the case. Such entities can often bestow knowledge of the ritual on worthy people, or give them an elixir that bestows longevity, but such methods are also known to certain sects and immortals that choose to share them. Usually Karma is a factor as well. Regardless of the source, becoming an Immortal almost always involves evaluating your Karma (which normally has to be 10). If you fall short on Karma, you will likely be sent on a quest of some kind or required to continue cultivating (unless one is a member of a Demon Sect).

IMMORTAL CHARACTERS

Immortals are characters who have cultivated Qi energy and wisdom. They are ageless, powerful, celestial beings. This will be covered in our *Profound Masters of Ogre Gate* supplement in greater detail, but for now becoming an Immortal allows characters to do the following:

1. They can continue to advance in Qi Ranks and increase their max Wounds.
2. Have access to Profound Kung Fu Techniques and Normal Kung Fu Techniques.
3. They gain 1 Immortal power each Qi Rank, starting at 13.
4. Gain access to Insights (can attempt once each Qi Level).
5. Soft cap removed: Immortal Characters can ignore the soft capping limits and roll up to 10d10 for their Attacks and Damage.
6. Your maximum Skill Ranks increase to 6, allowing you to take up to 6 Ranks in a skill.
7. Gain the Immortal Abilities listed below.

IMMORTAL ABILITIES

Agelessness: Immortal characters do not age as they have achieved full longevity.

Regeneration: Immortals Regenerate 1 Wound per Qi level an hour.

Imbue Object: Immortals can put all of their spirit and power into an object and take residence in it for as long as they need.

Immunity: Immortal Characters are immune to mundane Attacks but affected by magic and Kung Fu. They are also immune to fire and cold.

Rejuvenating Rebirth: If an Immortal's body is destroyed by anything with fewer Qi Ranks than itself it is reborn in the world elsewhere in another form, growing into its old shape in 1d10 weeks. How it is reborn is unique to each immortal (a seed, a child, an animal, an object).

Celestial Weapon Bearing: While it is not guaranteed, every Immortal is capable of bearing a celestial weapon.

2

ADDITIONAL RULES

TRAVEL TIMES AND ENCOUNTERS

This is explained in the GM section alongside the Encounter Tables. See **TRAVEL, ENCOUNTERS AND SURVIVAL SKILL ROLLS** entry in **CHAPTER TWELVE: THE GAMEMASTER**.

CARTS, HORSES AND BOATS

Riding horses, driving carts and sailing ships is quite simple in *Wandering Heroes of Ogre Gate*: every animal, vessel and vehicle has a Performance Rating and Handling Speed. These are used for your Ride or Sail Skill rolls. In addition they have their movement per day and movement per round, as well as Evade Scores, Hardiness and Wounds/Integrity (for combat purposes). They also have an entry for how much Damage they can do should you try to crash them into something.

The Performance Rating of a transport is how easy it is to control and functions as the Target Number for your Ride/Sail Skill rolls. The Handling Speed of a transport is the speed at which your transport becomes difficult to control. At this speed you must make a Ride/Sail roll to maintain good control of the mount, vehicle or vessel. Performing maneuvers, even below Handling Speed, also requires the use of Ride/Sail Skill.

Normally you do not need to make rolls to Ride or Sail provided you have Ranks in the Skills. If you know how to ride a horse, there is no point in rolling every five minutes to see if you fall off. The only time you roll is when you push your mount, vessel or vehicle beyond its normal performance level. Any time you do this by taking risky maneuvers or try to perform a standard maneuver at its Handling



Speed, you make a Ride/Sail Skill against the Performance Rating of your transport.

For more information see the **RIDE** and **SAIL** Skills in **CHAPTER ONE:CHARACTER CREATION**.

Risky Maneuvers: Risky Maneuvers can include sharp turns, stopping, exceeding handling speed, jumping, and cutting off. On a Normal Success for any Ride/Sail Skill roll, you maintain control. On a Total Success, you can perform maneuvers or move at the Handling Speed without making another roll for one round.

Vehicle Combat: For combat on vehicles use the following rules. The rider or driver makes Attacks using his Ride against the other vehicles' Evade Score. On a Success, he rolls his Vehicles' Damage against the target Vehicle's Hardiness and deducts any Wounds from its Integrity.

Naval Combat: This is also covered in the equipment entry on ships and in the Ride/Sail Skill Entry. When ships engage the same rules as those used by vehicles for Combat apply, except Ranged devices like harpoons use the Large Ranged Skill instead of Sail. For ramming or boarding attempts use the Sail Skill. Normally, you default to the captain's Sail or Large Ranged Skill. However, anyone on a ship in charge of coordinating an Attack effort can make the roll. For ship combat we also recommend using the Armies and War rules in this chapter.

Navigation: Navigation relies on the Survival Skill. For sea Navigation use Survival (Sea) and for land Navigation use the other Survival sub-skills (by terrain). For information on travel and encounters see **TRAVEL, ENCOUNTERS AND SURVIVAL SKILL ROLLS** entry in **CHAPTER TWELVE: THE GAMEMASTER**.

Races and Pursuit: This functions the same as it does for characters using their Speed roll to Race when on foot (See **SPEED SKILL**). When you are racing vehicles or horses, simply roll their Speed (listed in each entry in the Mounts and Transport in **CHAPTER FIVE: EQUIPMENT**). This is a contested roll between all participants. For a Race, whoever rolls higher wins, wins that segment of the Race, or pulls ahead. On a Total Success, you can exceed your Handling Speed that round without making a Ride/Sail roll. For chases, the pursuer needs to meet or exceed the roll of the transport in flight to catch up. If the person running away rolls higher then he creates substantial distance between himself and the pursuer (at least his transport's movement in feet).



POISONS, DISEASES, HERBAL REMEDIES AND LONGEVITY SUBSTANCES

POISONS

Poisons in *Wandering Heroes of Ogre Gate* function according to the rules below.

Poisons can be cured through antidotes combined with a Medicine Skill roll. Other than that the only way to cure poison is through Neigong Techniques.

Antidotes can be made using the poison as a base and making a Talent: Poison roll against the Brew result of the poisoner's original roll.

POISON AND DISEASES

The world is full of Diseases and Poisons. Sooner or later characters come into contact with one or the other. When they do, use these rules to determine outcomes. This section also contains herbal remedies that can be used to cure or assist in the treatment of Poisons and diseases, as well as Longevity Substances (which require the Alchemy skill).

None

When a character comes into contact with a Disease or a Poison, you roll Potency against his Hardiness. If the roll equals or beats the character's Hardiness Score, he suffers the effects of the Disease or Poison.

Both Diseases and Poisons are potentially lethal when they take hold, and their crippling effects are expressed as a cumulative -1d10 Skill Penalty (see below). In addition individual Poisons and Diseases have specific effects described in their entries. Once a Poison or Disease takes hold, if it is lethal, it kills the victim within the time increment listed under its Lethality column on the Diseases and Poisons Tables. If no successful treatment is given before this time elapses, the character dies.

To recover from a Disease or Poison, characters can make a Medicine roll against the TN listed for it on the Diseases and Poisons charts. This roll can be made by the sufferer or by another character. You can make one Medicine roll to recover per the amount of time listed under the Disease's or Poison's lethality. Meaning a Disease that lists minutes under Lethality, allows one Medicine roll every minute, while a Disease that has weeks for Lethality allows a Medicine roll every week. Many Diseases require a specific substance or antidote for the Medicine Skill roll to even be attempt-

TABLE: POISONS

POISON	LETHALITY	SPEED	EFFECT	MEDICINE SKILL TN	BREW RATING	POTENCY	SKILLS
Standard	Hours	Hours	Temporary	4	5	1d10	All
Cyanide	Hours	Minutes	Temporary	8	8	3d10	All
Fire Poison	Days	Days	Permanent	6	5	2d10	M, P
Hellebore	Minutes	Seconds	Temporary	7	6	4d10	C, P
Mandrake	Days	Hours	Temporary	6	6	2d10	M
Naga Venom	Days	Minutes	Temporary	9	9	3d10	C, P
Purple Spirit Venom	None	Hours	Temporary	10	10	3d10	None, only affects Qi
Spiny Toad Venom	Weeks	Hours	Temporary	7	7	1d10	M, P*
Toad Demon Venom	Weeks	Hours	Temporary	7	7	3d10	M, P*
Viper Thorn	None	Seconds	Temporary	None	None	4d10	Special
Water Thorn	None	Seconds	Temporary	None	None	4d10	Special
Xi Kang's Spleen Freezing Wine	None	Minutes	Temporary	8	7	2d10	Special
Zhen Bird Venom	Hours	Seconds	Temporary*	7	10	4d10	All

**See entry*

ed. These can be found, purchased or created with the Talent (Poison) Skill. A few examples are given in the Herbs and Herbal Medicines section below.

Diseases in *Wandering Heroes of Ogre Gate* can arise from a number of different factors. Some are external, but others are caused by internal imbalances, and can be the result of excess or injury.

POISON AND DISEASE TABLE ENTRY FORMAT

Use the Poison and Disease Tables when players encounter or try to use them. The entries for both are quite similar. The major difference is Poisons have a Brew Rating that allows characters to make them using the Talent (Poison) Skill.

Lethality: This is how fast it takes for a Disease or Poison to kill. A character exposed to a Disease or Poison with "minutes" for Lethality dies in 1-10 minutes. If the Lethality is listed as "hours", it takes 1-10 hours. "Days" for Lethality kills in 1-10 days. Always roll a d10 to see how many minutes, hours, days, weeks or months the Disease or Poison takes to kill the target. Also remember that this time increment sets when characters can make Medicine rolls to recover (See above and the Medicine Skill entry in **CHAPTER ONE: CHARACTER CREATION**).

Speed: Most Diseases and Poisons impose a cumulative -1d10 Skill Penalty that advances at a set Rate. The Rate at which this penalty progresses is called the Speed. Speeds include: minutes, hours, days, weeks, months, and years. A Disease that has "hours" for its Speed, increases its -1d10 Penalty with each passing hour and a Disease that has "days" increases its penalty by -1d10 each day. Some diseases or poisons do not impose penalties but have an effect specified in their entry. In these instances the Speed indicates when this effect sets in.

Effect: This denotes how long the Skill Penalties from a Disease or Poison remain in effect. They have either a Permanent or Temporary Effect. If temporary, the Skill Penalties disappear after treatment. If permanent, they remain forever.

TABLE: DISEASES

DISEASE	LETHALITY	SPEED	EFFECT	MEDICINE SKILL TN	CONTAGIOUS	POTENCY	SKILLS
Blood Fire	Weeks	Days	Temporary	7 (+1 per Wound)	No	3d10 take lowest	C, M, P
Burning Plague	Weeks	Weeks	Temporary	8	Yes	1d10	C, P
Heart Fire	Months	Days	Temporary	6	No	1d10	M, P
Heat and Dampness of the Lung	Weeks	Days	Temporary	6	No	1d10	C, P
Ice of the Heart	Minutes	Seconds	Permanent	8	No	3d10	All
Malignant Wind Disease	Days	Hours	Permanent	6	No	2d10	M





Brew: Poisons function exactly like Diseases except they have a Brew Rating. This is the Target Number needed to successfully brew a Poison. Brewing takes one hour unless otherwise noted.

Medicine TN: This is how difficult it is to stop the effects of a Disease or Poison and prevent it from further harming a character. This reflects such things as administering an antidote or providing first aid. The Medicine TN is the Target Number needed on a Medicine Skill roll to stop the effects. On a Success the person stabilizes but continues to suffer the penalties associated with the Disease or Poison (it does not progress). However, they must continue to make regular Medicine rolls to see if they recover (on a Total Success), remain stabilized (Success) or slip back into illness (Failure). On a Failure the Disease or Poison resumes or continues. On a Total Success the person is cured or fully recovered and the penalties associated with the Disease or Poison go away (unless they are listed as permanent in the chart, in which case they remain forever). The number of rolls you can make and the timeframe are based on the Disease's or Poison's Lethality time increment. So if its Lethality is "minutes" you can make a roll each minute, if its Lethality is "hours" you can make a roll every hour, if its Lethality is "days" or "weeks" you can make a roll every day or week (respectively).

Contagious: Some diseases are contagious. This indicates whether the Disease can be spread from person to person.

Potency: When Characters come into contact with Disease or Poison they risk being affected by them. Whether or not a Character is harmed by a disease is determined by a Potency roll. This is the number of d10s rolled against the victim's Hardiness. On a Success, the victim suffers from the effects of the Disease or Poison.

Skills: These are the Skills impacted by the disease or Poison. These Skills suffer a cumulative -1d10 penalty as the Diseases or Poison takes hold (see Speed above). Poisons can affect combat (C), mental (M), and/or physical (P) Skills.

POISONS

Note that most poisons have a corresponding antidote. Unless stated otherwise, the antidote for a given poison should be assumed to exist even if it is not listed below.

Cyanide: This Poison is extremely lethal, taking effect in minutes and killing in hours. It comes from a chemical usually extracted from bitter almonds, though it appears elsewhere in nature. It works by preventing the body from using the air it breathes. This ultimately leads to unconsciousness and death. It can be ingested or made into a powder or smoke and inhaled. When inhaled its Lethality and Speed increase by one increment each. Finding the raw ingredients for cyanide is a TN 5 Talent (Poison) roll or TN 7 Survival roll.

Fire Poison: This poison is so named for the burning sensation it produces when ingested or injected. It causes nausea and weakens the muscles over the next few days. Soon madness takes hold, affecting the person's senses and their ability to process information. This makes communication very difficult, as the sufferer grows increasingly withdrawn and paranoid. If untreated it kills the victim in 1d10 days. Treatment requires the use of Lotus Oil. Even after treatment the scars it leaves are permanent. The venom is created by crushing a rare beetle found only in Suk lands and in certain large scorpions.

Hellebore: This black flower causes swelling and eventually leads to cardiac arrest. It is quite potent, prompting symptoms in seconds and death in just 1d10 minutes. Hellebore must be consumed. Hellebore is easy to find and grows around the Yao Yun Sea. It requires a TN 4 Talent (Poison) roll or TN 6 Survival roll.

Mandrake: This root is found throughout Naqan and can be used to brew a Poison that is slow but causes terrible delirium. It kills in 1d10 days and causes symptoms in hours. Those affected become confused and lethargic, slipping into a coma prior to death. Locating mandrake is a TN 5 Talent (Poison) roll or a TN 7 Survival roll.

Naga Venom: This Poison needs to be injected to be effective. It is naturally produced by a type of snake common in the west in a gland near their jaw, but this can be removed and used by others. Dipping a weapon into Naga venom is sufficient for one dose. It causes violent shaking once it takes hold, within minutes and kills in 1d10 days.

Purple Spirit Venom: This is a powerful poison that is extraordinarily difficult to make. Its primary ingredients include the venom of various hard to find insects and reptiles, rare tree saps and 32 medicines (arranged to the taste and desire of the poisoner). When ingested it does not cause any skill penalties, but works by blocking Qi. This effectively reduces the imbibers Qi by 1 with each hour that passes, until Qi reaches 1. Qi cannot be restored until the poison has been purged from the system. This is only possible through either an antidote or a high level Kung Fu Technique (specified in the entry of such Techniques). Purple Spirit Venom causes no other harm to the victim, it simply lowers Qi. Its effects are not permanent if the antidote is taken.

Spiny Toad Venom: This venom takes a long time to kill but will do so if the antidote is not administered. It causes symptoms within an hour involving both mild hallucinations and seizures. Make an Endurance roll every hour to see if a seizure occurs. With every seizure that happens, the character suffers a progressive -1d10 penalty to Physical and Mental Skills (not permanent).

Viper Thorn: These are the thorns of the Zhe Valley Chrysanthemum, which come in two types: viper and water. Half of all Zhe Valley Chrysanthemums carry Viper Thorns. It is impossible to tell the difference between Viper and Water Thorns. Anyone pricked by a Viper Thorn suffers a single Wound, experiences wracking pain with rage and gains a +2d10 bonus to Muscle for 3 hours.

Water Thorn: These are the water thorns of the Zhe Valley Chrysanthemum. Half of all Zhe Valley Chrysanthemums carry Water Thorns and they are impossible to distinguish from Viper Thorns. Anyone pricked by a Water Thorn heals a single Wound, experiences profound euphoria and suffers a -4 Penalty to Resolve and -2d10 to Speed and Athletics for 10 hours as the venom of the thorn affects coordination.

Xi Kang's Spleen Freezing Wine: This poison is made using alcohol (preferably rice wine) as a base blended with Deathstalker Scorpion venom, peach seed (to ensure even distribution through the system), gypsum, skullcap, cinnamon bark and two other ingredients. It tastes like normal wine (only on a Detect roll TN 10 would someone notice anything unusual) and causes full paralysis for 1d10 minutes shortly after ingestion.

ALL HERBAL CURES AND POISONS ARE FICTIONAL

Obviously the poisons and herbal cures described in this section are fictional and the ingredients listed are purely for flavor. These are not real recipes and not safe for consumption. Do not attempt to replicate them at home.

Zhen Bird Venom: As soon as a person is exposed roll 4d10 against their Hardiness. If it meets or exceeds their Hardiness rating they are affected, suffering cumulative -1d10 penalties every 10 seconds as their body and mind are overwhelmed with violent tremors and a profound mental fatigue. The Poison of the Zhen Bird is incredibly lethal, killing in hours. The antidote requires the use of ground rhinoceros horn and a human tooth (in addition to 27 other ingredients).

HERBAL CURES

Herbal Cures are brewed like poisons using the Talent-Poison Sub-Skill but administered to heal (usually alongside the Medicine Skill).

Bitter Orange Remedy: This is prepared using a combination of bitter orange and magnolia bark as well as 13 other ingredients. It produces a liquid, one sip of which will restore balance to Qi (it eliminates 5 Imbalance Points per sip). However it is quite unstable, lasting only twenty minutes after brewing. Brew Rating: TN 6.

Blue Phoenix Pills: These round pills are made from red sage root, blackberry lily, gold thread, and green chiretta. They are not a cure for anything but can eliminate heat from the body and help stifle toxins in the blood. If you take one pill daily it lowers the speed of any poison or heat related disease you are suffering from by one increment (so something that kills you in days, kills you in weeks for example).

Celestial Spirit Pills: These round pills are made from cinnabar, jujube seeds and ground oyster shells. They induce calm and can muffle the outbursts of a person suffering from Missing Phoenix Spirit (see the **FLAWS** entry in **CHAPTER ONE**). Taken daily these reduce outbursts but do not stop the other effects. Each day a person takes Celestial Spirit Pills he or she is not subject to Resolve Tests when their condition would be triggered.

Longzhi Bone Powder: The bones of the Longzhi (a human-eating creature with nine heads and nine tails) can be ground into a fine powder and boiled with ginseng and lily bulb. If drunk while still hot it greatly enhances strength, bestowing a +1d10 to Muscle for 1d10 days. However the rarity of the Longzhi makes this exceptionally expensive when it is available. Brew Rating: TN 9.

Lotus Oil: Taken from the Red Lotus flower this oil can cure Fire Poison. Without this Fire Poison cannot be treated.

Master Li's Cure: This is a well-known concoction, attributed to the great doctor Li. It contains 18 substances, including ginseng and fish bones. The ingredients are combined and brewed over heat for several hours then served as a bitter hot drink. It helps in the treatment of diseases, lowering their Medicine TN by 2 for a day. The Brew Rating: TN 7.

Numinous Mushroom: This is brilliant gold colored mushroom is rare and considered a good Omen. Numinous Mushroom serves a few functions. When properly prepared, it can reveal the numinous world of spirits and gods to human eyes. See Master Ren's Eye Opening Concoction in the Longevity Substance list below for an example. Its other more pedestrian purpose is as a healing agent. Numinous Mushroom can be ground into a powder and made into a bitter drink. The effect is it can restore up to three Wounds



but imposes a -1d10 Penalty to all Mental and Knowledge Skills for a day. Brew Rating: TN 8.

According to legend these are guarded by stone-throwing creatures called Jufu.

Purple Jelly Fungus: Jelly Fungus is an edible mold. There is a subtype that grows in the Purple Caverns that is particularly healthy. This is a colorful gelatinous fruit-bearing mold that can be consumed as a meal. One handful of Jelly Fungus is about as nutritious as a bowl of rice and green leafy vegetables.

Purple Sapphire Mushroom: This unique mushroom only grows in the Purple Caverns. When crushed and formed into a pill using 14 other ingredients it can stave off the effect of any poison for one day. As long as one takes a Purple Sapphire Mushroom pill each day it continues to stave off the effects. Brew Rating: TN 7.



Purple Spirit Venom Antidote: Like the poison it treats, Purple Spirit Venom Antidote is very hard to create. It requires the same raw venoms and saps, plus a specific combination of 32 medicines to match the poison. This means you must either be the person who made the original venom, or find out what combination of 32 medicines the original poisoner employed.

Red Ru-Fish Meat: Eating the flesh of a Red Ru-Fish protects against insects for 24 hours. Insects will not bite or attack anyone who has eaten such a creature. This also cures conditions like lice and scabies.

Snake Demon Antidote: This cures anyone affected by Demon Snake Venom. To make it one must boil Snake Demon scales and combine them with various roots and flower petals. Brew Rating TN 8.

Xi Kang's Spleen Freezing Wine Antidote: This antidote nullifies the effects of Xi Kang's Spleen Freezing Wine. It is made with 24 total ingredients, including peonies, fresh ginger, lotus seed, and long pepper. Brew Rating: TN 9.

Yellow Phoenix Pills: These are effective at eliminating heat from the body and eliminating many toxins. It is an effective antidote for Hellebore and Mandrake but most known for its treatment of Blood Fire, giving a +1d10 bonus for Medicine rolls to treat the disease.

LONGEVITY AND TRANSFORMATIVE SUBSTANCES

These are similar to herbal cures but made for the purpose of prolonging or enhancing life (or even obtaining deep spiritual awareness). They are created with the Alchemy Skill, which draws on the power of substances like gold and cinnabar. By ingesting Longevity Substances once can experience their effects.

Forgetting Substance (Transformative Substance): This is created to extinguish a person's memories. Usually it is aimed at something very specific (a particular emotion attached to an individual or a traumatic event). The more specific the emotion, the higher the TN for creating the substance, and in turn the less specific the lower the TN.

Human Forming Essence (Transformative Substance): This is used by some demons (or Spirited Beasts) to take human form (particularly snake demons). Most versions of this require human Qi energy or blood. It requires daily preparation and use, and allows any non-human creature that ingests it to become human for 24 hours. The effect increases by an hour each time they take it. During the 24 hour period they can shift between human and beast form as desired. The TN for making it is TN 7.

Life Prolonging Pill (Longevity Substance): This is rumored to be produced through a process involving gold and mercury. Ingesting it harms the liver. Anyone drinking it takes 1d10 Imbalance Points and suffers 1 Wound. The imbiber also becomes restless and aggressive for an hour. However drinking this over time can prolong life. If someone successfully drinks this over the course of ten consecutive days, they will live an additional 1d10 years. Further use after this point will reduce life expectancy by a year for each use. The TN for making it is TN 10.

Master Ren's Eye Opening Concoction (Transformative Substance): This requires the use of Numinous Mushroom and a cauldron or pot to prepare 23 other ingredients by flame. When drunk it opens perceptions to the spiritual realms, allowing the drinker to see spirits and discern the true nature of creatures that are disguised by illusion. It also enables one to see when a person is possessed by a spirit and to see through enchantments.

DISEASES

Blood Fire (Optional): This is caused by an excess of heat in the blood usually introduced from an external source (such as poison or a Wound). Any character whose skin is broken causing a Wound risks succumbing to Blood Fire. When this happens roll 6d10 against Hardiness taking the single lowest result. If the result meets or exceeds the Hardiness then the character develops Blood Fire. It can be treated with a Medicine roll with the physician working to expel

the heat and the toxin in the blood through acupuncture. Using Golden Phoenix Pills can bestow a +1d10 to any Medicine roll attempting to cure Blood Fire. This should only be used in gritty campaigns.

Burning Plague: This first appeared in the time of the Demon Emperor. Those exposed experience a fiery rash and itching. This is simply annoying but it progresses and eventually causes the sufferer to experience a massive increase in heat in their internal organs. The sensation is overwhelming and builds until blisters erupt on the skin. The rash then turns into black and blue welts. After this point most die in one or two days. Burning Plague is carried in the air from person to person, or animal to person. Roll 1d10 against Hardiness to see if airborne infection occurs.

Heart Fire: This is a disease caused by an overabundance of heat and dampness in the heart. It can arise from the environment itself (simply overexerting oneself in a humid and hot climate) or when a person experiences deep frustration in love. The problem with Heart Fire is it produces extreme behavior, rage and depression. Every hour that the patient is not already enraged or depressed by Heart Fire, roll 1d10 against the Resolve of the person suffering from it. If the result meets or exceeds their resolve score, they become extremely emotional, even hostile for about an hour. If the result is a 10 they even become violent. This is always followed by 1d10 hours of depression. In addition to these symptoms, Heart Fire causes agitation of the body. Heart Fire can be cured through acupuncture (Medicine roll against TN 6).

Heat and Dampness of the Lung: This is an illness caused by excess heat and humidity in the lung and is usually acquired after spending excessive time in the rain or a body of water (particularly when it is warm). Those suffering from it experience heavy cough, lethargy and shiver with cold. If it is not treated in a timely manner it can be deadly.

Ice of the Heart: This disease is caused by an excess of cold in the heart. It is most commonly the result of the northern feast beetle, which is parasitic and burrows into the human body until it reaches the heart. Once there, it waits until the person consumes water. As soon as water is consumed the beetle draws it into the heart and releases a terrible poison throughout the system that causes the body to literally freeze. When this occurs the person's limbs become stiff like ice and they die within minutes. The beetle then consumes the frozen flesh slowly over the course of months.

Malignant Wind Disease: This is an illness caused by evil spirits. It is carried in the air in a cloud and anyone who inhales it risks exposure. It affects the mind within hours, causing outbursts of emotion and an inability to focus, and kills within 1d10 days. The sign of Malignant Wind Disease is a dark spot on the tip of the tongue. It kills by producing an overflow of heat and wetness in the heart, and eventually the full reversal of blood flow. This cannot be cured by medicine but must be cured by the correct Ritual. However a successful Medicine roll can stave off the effects (and prolong life) for one day (but each failed attempt causes one Wound).

SPECIAL RULES

CRICKET FIGHTS

Gambling is popular among Martial Heroes. One common form of gambling is the cricket fight, where two crickets are put into a small circular "arena" on a table and instigated to do battle with sticks or straws held by handlers. These are notorious for being fixed or rigged, but many matches are honest. As a general rule for resolving these contests, give each cricket a d10 Rank, then have them roll off, whichever gets the single highest result, wins. If either side gets a Total Success, it kills its opponent; otherwise it merely wins without causing lasting harm. A newly bought standard cricket should have a Rank of 1d10. A champion should have a Rank of 3d10. Every match a cricket wins, increases its Rank by 1d10 (to a max of 6). Every loss reduces it by 1d10 (to a maximum of od10: roll 2d10 take the lowest result).

ARMIES AND WAR

Occasionally the need manage large-scale combat in a simple way may arise. There are many options for handling this when it does occur. The most straightforward is to use miniatures on battle grid and play out a full conflict. This is an entirely acceptable option, but some groups find it too slow. Since *Wandering Heroes of Ogre Gate* is designed to play fast, with a focus on role-playing, we provide a simple mass combat system that can adjudicate most battles in a small series of rolls. Use the following tools to handle large-scale military combat.

Sometimes you will want to use this system for smaller scale battles, between dozens or hundreds of men, rather than thousands. You can simply scale the numbers accordingly dividing Army Size by 10. So 500 becomes 50 and 2,000 becomes 200.

COMBAT ROLL

Combat between armies and naval forces functions a bit like combat between characters, except there is no Damage roll. When two armies collide, they each roll their Combat Rating (a number of d10 arrived at by



consulting the Army Combat Rating Chart) and the side with the single highest result wins that clash of arms. On a Success, the winning army inflicts casualties; deducting one slot from the opponent's Army Strength (this works like Wounds). On a Total Success, the winner inflicts double casualties, deducting 2 slots from the opponent's Army Strength. When an Army's Strength is depleted it is defeated (though it can always choose to surrender before that time). In addition to inflicted casualties, both sides deduct one slot of Strength due to Attrition whether they win or lose. Attrition is avoided if you get a Total Success on your Combat roll.

If one side chooses to flee, but the other chooses to press, roll as normal with the following exception: the side that flees must sacrifice all its modifiers to Combat Rating (excluding those of Divine origin). If the fleeing side wins, they successfully outmaneuver their opponents and escape. If they lose, they take an additional casualty in addition to any others sustained.

The Combat roll itself does n ot necessarily represent direct fighting. It also includes things like poisoning food supplies and guerilla combat. Casualties do not represent actual deaths. It includes deaths, but also covers desertion, surrender, being outmaneuvered and other factors.

COMBAT RATING

The Combat Rating of an army is between 0d10 to 6d10 (just like Skills) and based on size, leadership, training, and resources. Combat Ratings begin at 2d10 and are raised or lowered by the modifiers listed on the Army Combat Rating Chart. These ratings always cap at 6d10 (except when the modifiers are Divine in nature).

STRENGTH

Strength is directly tied to an army's size and functions like Wounds. Strength ranges from 1-10. Consult the Army Strength Chart to find an army's Strength rating. A force of roughly 2,000 men has a Strength Rating of 3, while an army of 18,000 has a Strength of 6.

PRE-COMBAT SKILL ROLLS

When PCs are in a position to rally troops or devise clever plans of action, they should be permitted up to three Skill rolls before Combat to boost morale and raise the Combat Rating Score of the Army. These can include giving a Stirring Speech (Persuade) or trying to reinforce discipline (Command), or even checking for omens of favor from heaven (Divination).

CALCULATING CASUALTIES

When you lose Army Strength, you lose soldiers. If you have a rating of 10, that indicates 100,000 men in your army. If you take 2 Casualty slots, your Army is reduced to 50,000 men. This represents everything from death to surrender.

TABLE: ARMY STRENGTH

SIZE	STRENGTH RATING
500	1
1,000	2
2,000	3
4,500	4
9,000	5
18,000	6
30,000	7
50,000	8
80,000	9
100,000	10

TABLE: ARMY COMBAT RATING

CONDITION	MODIFIER
Forces smaller by one increment	-2d10
Forces smaller by two increments	-3d10
Forces smaller by three increments	-4d10
Forces larger by one increment	+2d10
Forces larger by two increments	+3d10
Forces larger by three increments	+4d10
Less equipped than enemy	-1d10
Better equipped than enemy	+1d10
Less training/discipline than enemy	-1d10
Greater training/discipline than enemy	+1d10
Lower Morale than enemy	-1d10
Greater morale than enemy	+1d10
Tactical Advantage	+1d10
Tactical Disadvantage	-1d10
Favored by the Heaven	+2d10
Disfavored by Heaven	-2d10
Martial Heroes	+2d10

CHAPTER 3

武术



KUNG FU TECHNIQUES

Kung Fu Techniques form the heart of *Wandering Heroes of Ogre Gate*. They are more than mere kicks or sword thrusts. Kung Fu Techniques take exceptional skill to master and draw on internal energy called Qi. A Kung Fu Technique delivered by the hand of a master can shatter the bones of a less cultivated person or perhaps cause their heart to rupture. Some can even shape their internal Qi into powerful, luminous energy.

STARTING KUNG FU TECHNIQUES

Every character begins the game with 6 Kung Fu Techniques and can gain new ones by spending XP. These can be selected from the list below provided you have Ranks in the relevant Martial Discipline. There are an infinite variety of possible Kung Fu Techniques yet to be discovered. Gamemasters and players are encouraged to work together to create new Techniques, using the ones in this book as models.

After character creation, new Techniques must be learned from an in game source (teachers, manuals, sects, and so on). If you belong to a sect you can freely learn Techniques listed in their entry, with the exception of Secret Techniques.



THE FOUR DISCIPLINES

All Kung Fu Techniques are grouped according to four Disciplines: Waijia (External Kung Fu), Qinggong (Lightness Kung Fu), Neigong (Internal Kung Fu), and Dianxue (Pressure Point Kung Fu). Every character has an innate level of talent in each of these categories, expressed in Ranks (from 0-3). You have four points to distribute among the Disciplines at character creation, with each point earning a single Rank. Your Rank in a Discipline affects how well you perform its Techniques. You cannot use Techniques if you have no Ranks in the Discipline.

Neigong represents your mastery of internal energy. It allows you to do things like harden your body to attacks and generate Qi blasts. Qinggong represents you ability to shift the weight of your body, making it lighter so you can do things like walk on walls or leap over rooftops. Waijia is your mastery of weapons and open-handed fighting techniques. Dianxue reflects knowledge of the system of meridians and Qi flow through the human body. It enables you to manipulate these through pressure points, causing effects like paralysis.

Your highest rank in the Martial Disciplines sets your Imbalance Rating (so if your highest Martial Discipline rank is Waijia 3, you have an Imbalance Rating of 3).

PERFORMING KUNG FU TECHNIQUES

Each Kung Fu Technique is associated with a key skill. To perform the Technique you must make this Skill roll successfully. If you succeed then the Technique's effects occur.

Using Kung Fu Techniques is not without risk. A Technique performed with small effort is safe; you can do this all day without harming yourself. But if you exert your full power into a Technique, this places you in danger and is called a Cathartic use. When you use Kung Fu Techniques Cathartically you risk unbalancing your Qi and can be afflicted or possessed by a spirit. If you succeed on your roll, you gain a number of points equal to your Imbalance Rating. If you fail you gain a number of points equal to your Imbalance Rating +2. On a Total Success you gain no Imbalance Points. If you gain too many Imbalance Points you risk being possessed by a Qi Spirit. It is unclear if this is actual possession or simply a manifestation of internal imbalance, but the result is it reshapes your mind and body. This process is described in the previous chapter.

CATHARTIC KUNG FU

In *Wandering Heroes of Ogre Gate*, you can use Kung Fu Techniques as often as you like. However using them at their full potential is called a Cathartic use and comes with greater risk of unbalancing your Qi. Most times you perform Kung Fu Techniques Cathartically, you gain imbalance points. On a successful Cathartic Kung Fu Technique use, you gain Imbalance Points equal to your Imbalance Rating. On a failed Cathartic Kung Fu use, you gain Imbalance Points equal to your Imbalance Rating +2. If you get a Total Success Cathartically performing a Kung Fu Technique, you take no imbalance points.

KUNG FU TECHNIQUES IN THIS CHAPTER

This chapter includes a description of Kung Fu Techniques available to Player Characters and NPCs in *Wandering Heroes of Ogre Gate*. While the list is extensive it is not the limit of what is possible in the game. The setting is assumed to include thousands of Techniques. The Techniques presented here are a starting point, as players and Gamemasters can create new Techniques to enhance their campaign.

Techniques are organized according to the four core disciplines (Waijia, Qinggong, Neigong and Dianxue) plus the Stance and Special categories. The GM should consult **APPENDIX ONE: KUNG FU TECHNIQUE TABLE** to discover the possible sources in the setting for learning each Technique.

CHAPTER THREE IS PUBLIC DOMAIN

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KUNG FU TECHNIQUE ENTRY FORMAT

This describes the entry format of individual Kung Fu Techniques.

Skill: This is the skill used to apply the Technique. You must roll this Skill to use the Kung Fu Technique in question. When it includes a Combat Skill, even when the Skill refers to a specific weapon, one can typically employ any similar weapon from within the Skill category to use the Technique. As a general rule, if the weapon is well suited for the Technique, then the player should be permitted to use it. If the weapon seems useable but not ideal for the Technique, then a -1d10 or -2d10 penalty to the Attack roll should be applied. If the weapon is wholly unsuited, then it should not be allowed.

For example while Spear of the Infinite Emperor is intended for spears, the Technique could be used with another weapon. A character using a Ji (halberd) should be allowed to use it without a penalty at all. A character wielding a Jian (gentlemen sword) would use the Technique at a -1d10 penalty. A character with a Flying Guillotine should not be able to attempt the Technique because the Flying Guillotine is a weapon not operated in any manner similar to a spear.

Discipline: This is the martial discipline category the Technique belongs to (Waijia, Neigong, Qinggong, and Dianxue). If you don't have ranks in the Discipline listed, you cannot master the Technique.

Qi: This is the Qi level required to gain the Technique. Your Qi level must meet or exceed this if you wish to master the Technique.

Type: Kung Fu Techniques are divided into three different categories: Normal, Counters, and Stances. These are each described below. The type sets basic things like when the Technique is useable and how long it lasts.

Requirement (s): This includes any conditions that must be met for you to either obtain the Technique in the first place or continue to use it on a regular basis. For example, Venom Techniques usually require you expose yourself to poisons on a daily or weekly basis.

TECHNIQUE EFFECTIVENESS

On occasion, the effect of a Technique may be less than if you just attacked normally with that weapon. In these cases, when the Damage is less than it normally would be and there are no other additional effects (for example hitting multiple opponents, stunning, throwing, and so forth), then use whichever Damage is higher and add 1 Extra Wound.

TYPES

There are different kinds of Kung Fu Techniques: Counters, Normal Techniques and Stances. Normal Techniques are your basic attacks and abilities, and take a Skill Action to perform unless otherwise stated. Counters are blocks and counter attacks that occur off-turn and are considered free actions. Stances are treated as Move actions. There is also a Special category for unique Techniques.

COUNTERS

These are defensive Techniques triggered by attacks from other opponents, and include Counter Attacks, Blocks, Dodges and Parries. They are all instant, meaning you can use them off-turn as a reaction to another person's Attack, without losing your Move or Skill action that round (unless otherwise stated). They usually allow you to stop an attack or attack someone as they attack you. Some Counters will specify when you can use them, otherwise they can occur anytime someone attacks you (for example some Counters work anytime you are attacked, while others work only when you have been hit, or when the opponent misses).

Counters do not count as actions, and you can perform as many as you need in a round (one per Attack against you). Unless otherwise stated, against opponents whose Qi level equals or exceeds your own, Counters can only be used Cathartically. You can never use multiple counters against a single Attack.



NORMAL

The bulk of Kung Fu Techniques are in this category. They are each a skill action (unless otherwise stated). They usually do not last beyond the round they are employed unless stated otherwise in the text.



STANCES (OPTIONAL)

These are optional, we recommend using stances once you have familiarized yourself with the rest of the system. We also encourage people to create new Stances.

Stances are a special category of Kung Fu Techniques that deal with how you position your body. This usually affects how strong you are when executing or defending against certain kinds of attacks, often providing advantages for some types and disadvantages for others. Unlike other Kung Fu Techniques, Stances are generally unaffected by your Martial Discipline Ranks (though they may be complementary to Techniques from a particular Discipline). Some stances benefit from multiple practitioners performing them together for greater effect.

To use a Stance non-Cathartically, counts as a Move Action (not a Skill Action like you would for a Normal Technique), and no Skill roll is required. That Stance remains in effect until you choose to end it or assume a different Stance. Similarly, to use a Stance Cathartically, counts as a Move Action instead of a Skill Action. However, because it requires greater intensity of effort to assume the stance in this manner, you must also make a successful Skill roll and take Imbalance Points just as you would when using any other Kung Fu Technique Cathartically. Additionally it is more difficult to stay in the Stance; once you have assumed the Stance Cathartically, you must make a successful Skill roll each round to stay in it, taking Imbalance Points as normal for using a Cathartic Technique. You do not need to spend any additional Move actions to stay in the stance Cathartically, however.

Some Stances are categorized as Formations. These involve multiple participants and bestow special benefits. A formation can be broken if you score a Total Success on your Attack roll against it.

SPECIAL AND COMBINATION TECHNIQUES

Some Techniques are not stances and they do not fit easily into the Martial Discipline groups, these are placed under the Special Techniques Section.

There is an informal category of Techniques we call Combinations that also fall under Special. These combine two or more Techniques to create a new and interesting effect. Gamemasters and Players should feel free to design their own (these are discussed in greater detail in **CREATING NEW TECHNIQUES** in **CHAPTER TWELVE: THE GAMEMASTER**). As a general rule, Combination Techniques require characters know the Techniques they are built upon.

A CHANGING KUNG FU LANDSCAPE

Some Techniques in Qi Xien are simply better than others. Some are worse. Qi Level gives a possible indication of a Technique's power but it is not the only measure, and some Techniques exceed others of the same level. Fundamentally Qi Levels indicate complexity to master a Technique, which often reflects lethality but not always. This means some Techniques will emerge as the best and most feared. At first this creates an imbalance but Kung Fu in Qi Xien is constantly evolving. When a powerful Technique first emerges, few can counter it. But over time, new attacks and defenses are devised to reduce its effectiveness or eclipse its splendor. Powerful Techniques often create big openings for counter attacks. Therefore the GM should always be designing new Techniques during a campaign, partly to meet the challenges of players with incredibly good Kung Fu but also as a response to NPCs with great abilities. Eventually other masters figure ways to counter peoples' unbeatable Techniques. This is meant to reflect the interplay of great masters and Martial Heroes trying to outdo one another in the pugilistic world.

SPECIAL TECHNIQUES

Adaptation of the Maimed

Disciplines: None
Skill: See Text
Type: Normal/Special
Qi: 4

This is a unique Kung Fu Technique in the game. By taking this you permanently eliminate any penalties you would have suffered from being Blind, Missing a Limb or being Lame. In order to take this you must also have any relevant Flaws and Combat Techniques. The Technique has no other use, as its effect is constant.

I am the arrow (secret)

Disciplines: Waijia, Qinggong
Skill: Athletics
Type: Normal/Special
Qi: 3

You appear in a flash above your opponent and fall like an iron spear upon him.

Make an Athletics roll TN 6. On a Success you appear above the target by as much as 60 feet. You then fall upon the target making the relevant Melee roll against their Evade. For every 20 feet you descend take -1d10 to your Attack roll but +1d10 to your Damage roll (Closed Damage). On a Failure you take falling Damage.

Because this is a combination of Spear of the Infinite Emperor and Great Stride you must have both these Techniques to learn or use I am the Arrow. You must be able to see the target before using this Technique. This requires at least 20 feet of space above the target and cannot be performed if there are things obstructing a clear path for the descent. To counter this Attack characters must make first make a Detect roll against the user's Stealth Rating.

Cathartic: On a Cathartic use you take no penalty for the length of the descent and you do 2 Extra Wounds.

Iron spear of the timeless master (secret)

Discipline: Waijia, Qinggong
Skill: Endurance then Heavy Melee
Type: Normal/Special
Qi: 6

You assume a firm stance, allowing your Qi to flow through your spear. It strikes with fiery might and can unleash a magnificent blast of force at a distance.

First make an Endurance roll TN 6. If you succeed you can then make a Heavy Melee Skill roll against Parry of your target. On a Success you deliver normal Damage plus 3 Extra Wounds. This cannot be countered by any known Technique currently in existence.

Cathartic: When used Cathartically you can deliver normal Damage plus 6 Extra Wounds, or you can release a potent blast of energy that explodes on impact. This can strike a distance of 100 feet and creates an explosion 60 feet in diameter that does 2d10 plus 2 Extra Wounds to all within the area.

Stances (optional)

Dancing hawk sword stance

Discipline: Neigong
Skill: Any Melee
Type: Stance (Formation)
Qi: 1

This is a combined sword stance that must be used by two practitioners, with one standing atop the other's palm and being raised high in the air, to create a towering effect against opponents. It extends their reach against opponents but also can provide a strong barrier against Qi Attacks.

Using this stance, the practitioners improve their reach by one category (must be using a sword). However they must move together and can only do so at half their normal rate.

Cathartic: Used Cathartically this increases your Parry and Hardiness to 10 against any Neigong based Attack.

Elephant stance

Discipline: None
Skill: Endurance
Type: Stance
Qi: 1

You make yourself strong as a wall and are unmoved by many attacks.

This has no effect unless used Cathartically.

Cathartic: This blocks any charge Attack automatically, causing the charger to fall down unless he makes an Athletics roll against your Endurance result.



Iron foot stance

Discipline: None
Skill: Muscle
Type: Stance
Qi: 1

You inhale deeply and plant your feet firmly in the ground, thrusting out your hands. You channel your internal power to your fingers to protect against Attacks.

When used normally you are very difficult to throw or move, giving opponents -1d10 to their Grapple or Throw attempts against you. However you cannot move more than 5 feet while in this stance.

Cathartic: When used Cathartically this prevents Damage. You absorb one Wound against anyone whose Qi is lower than your own.

Lion at rest stance

Discipline: None
Skill: Athletics
Type: Stance
Qi: 3

You drop to the ground and assume the posture of a reclining lion, relaxing your entire body and drawing on your inner strength. Your initial attack from this stance is fast and terrifying.

The first attack you make from this stance gains a +2d10 bonus to the Attack roll and does 1 Extra Wound on a successful hit.

Cathartic: You can Attack one target per Rank of Qi within a range of 10 feet (with the same benefits as described above).

Lurking spider stance

Discipline: None
Skill: Stealth
Type: Stance
Qi: 3

You use your limbs to suspend yourself along a wall, crack or ceiling, making it harder for opponents to see you.

This stance must be used Cathartically and gives you a +1d10 to Damage when you gain surprise. It also confers +2 to Stealth. However if you are hit while holding this stance, you must make an Athletics roll to avoid falling.

Reclining stick stance

Discipline: None
Skill: Medium or Heavy Melee
Type: Stance
Qi: 1

You lean back casually, balancing your body horizontally with a spear or stick, making you difficult to strike. From this position you can move and evade strikes effortlessly.

This lowers your initiative result by 3 for any Attack, but improves your parry against melee weapon attacks by 2.

Cathartic: This imposes a -1d10 penalty to anyone trying to strike you with a melee weapon.

Rising dragon stance

Discipline: None
Skill: Endurance
Type: Stance (Formation)
Qi: 4

This stance requires six people, who must stack to form a three-tier pyramid. From this position they are well defended against Melee Attacks and can channel their efforts into attacks together as one.

While in this stance all involved gain a 10 to Parry and Hardiness.

Cathartic: This allows the participants to Attack as one if they choose. When doing so, one of the members of the formation attacks normally on everyone's behalf (using a Technique or Combat Skill). This gives the attacker a +2d10 to his Attack roll and +4 Extra Wounds to Damage.

Rising swan stance (secret)

Discipline: None
Skill: Athletics
Type: Stance
Qi: 4

You balance deftly on a single foot, thrusting the other forward and arching back in a graceful position that allows you to counter attacks easily.

You get one free mundane Attack anytime someone strikes you (whether they hit or miss).

You cannot move while maintaining this stance.

Cathartic: You automatically counter any Attack, doing 1 Wound per Rank of Qi.



Twin strike
Discipline: Waijia
Skill: Athletics TN 6
Type: Stance (Formation)
Qi: 2

You pair up with an ally who is missing the opposite arm from yourself. Together your strikes achieve greater potency and flow.

Unlike other Stances, this one requires a skill roll to use non-Cathartically. On a Success you may both Attack normally at the same time for the next 2 rounds. You each do one Extra Wounds on successful Attacks and your Parry score increases by a number equal to your Waijia ratings.

Requirement: You must have the Missing Limb Flaw and the One-Armed Swordsman Technique to use this (it can be used with characters who are missing legs rather than arms). This must be used in coordination with someone who also has the Missing Limb Flaw, this Kung Fu Technique and their missing limb must be the opposite arm of your own.

Cathartic: When used Cathartically you do 2 Extra Wounds.

Not all Kung Fu is equal

In keeping with the spirit of the genre, some Kung Fu Techniques are better than others in *Wandering Heroes of Ogre Gate*. Part of the challenge of the game is finding the superior Techniques and learning them.

Stance of the drunken cat
Discipline: None
Skill: Athletics
Type: Stance
Qi: 1

You sway and meander in an apparent drunken stupor, enabling you to dodge blows effortlessly.

This lowers your initiative result by 3 for any Attack, but improves your Parry and Evade by 1.

Requirement: This Technique requires the user to be inebriated by alcohol.

Cathartic: This increases your Parry and Evade by 2.

Sword stance
Discipline: Waijia
Skill: Any Melee
Type: Stance
Qi: 1

This is the basic sword stance for delivering attacks.

When in sword stance, you can add your Waijia rating to your Initiative roll result each round for any Attack with swords. It lowers your Initiative for any Leg Strike Attack by 3.

Cathartic: Used Cathartically, the sword stance increases your Parry to 10 against charge Attacks.

Waijia

Arms of silk
Discipline: Waijia
Skill: Grapple against Parry
Type: Normal
Qi: 3

You unfurl a portion of your sleeve, robe or fabric at your opponents, entangling them in elaborate wrappings.

Make a Grapple roll against Parry. On a success you can launch strips of fabric at your foes, by up to 10 feet per Rank of Waijia (provided you have enough cloth to do so), and can use this to Restrain them (see Restrain rules in **CHAPTER ONE** under **GRAPPLE**). This allows you to target one foe per Rank of Waijia (or one person per 10 feet). Characters restrained by arms of Silk can attempt to escape as a Skill Action by making a Grapple roll as usual (the entangling silk has an effective Parry of 5 + your Ranks in Waijia). Escaping from Arms of Silk can be attempted as a free action for characters with higher Qi Ranks than the user of the Technique.

Cathartic: When used Cathartically you can attempt to choke your opponent (using the Suffocation rules), or squeeze them for 1d10 Damage per level of Qi each round you maintain your hold. The entangling silk has an effective Parry of 7+ your Ranks in Waijia on a Cathartic use.





A HEIPING NUN MASTERS ARMS OF SILK

Biting Blade
Discipline: Waijia
Skill: Any Melee against Parry at -1d10
Type: Normal
Qi: 1

You make a single, carefully aimed and timed blow that bites deeply into the flesh of your opponent.

This Technique requires a bladed weapon. Make a Melee roll against the opponent's parry at a -1d10 penalty. On a Success, roll twice the normal Damage, and for the purpose of determining Damage, subtract your Ranks in Waijia from the opponent's Hardiness. On a Total Success, the Attack also inflicts an Extra Wound.

Cathartic: On a Cathartic use do Extra Wounds equal to 1+Qi Rank. Additionally, when you are determining Damage for this Attack, you may subtract twice your Ranks in Waijia from your opponent's Hardiness.

Blade of the Dancing Fox
Discipline: Waijia
Skill: Speed against Parry
Type: Normal
Qi: 3

You make a series of lightning-quick slashes with your blade against a single target.

This Technique requires a bladed weapon. You can make a number of Attacks against your target equal to your Ranks in Speed. Make a single Speed roll against your target's Parry to determine if all Attacks hit. On a Success, each Attack deals 2d10 Damage for every Rank you have in Speed. On a Total Success, you make one additional Attack.

Cathartic: You can make a number of Attacks against your target equal to your Ranks in Speed+Waijia.

Blasting Blade
Discipline: Waijia
Skill: Any Melee against Evade
Type: Normal
Qi: 1

When you strike solid objects such as glass, wood or stone, your blow creates a cascade of sharp fragments that rain on your enemies.

On Success, a burst of sharp particles strike at everyone in a cone (20 feet per Rank of Waijia), causing each target to take 1d10 Damage.

Cathartic: Targets take 1d10 Damage per Rank in Qi.

Blazing Net
Discipline: Waijia
Skill: Light Melee against Evade
Type: Normal
Qi: 4

You cast a net at your foes that blazes with the power of Qi and can expand to exceptional size.

Functions like a normal net except it is infused with your Qi, requiring a Muscle roll (TN 4+Qi Level) to escape.

Normal rules for Restrain apply. Targets with higher Qi Ranks than the attacker can attempt to escape as a free action.

Cathartic: The net expands unnaturally, encompassing an area 10 feet per Rank of Qi and Waijia.

Blind strike

Discipline: Waijia
Skill: Detect Against Stealth, then Melee Against Evade (Special)
Type: Normal
Qi: 3

You use hearing and pinpoint the position of foes around you and unleash a flurry of precise strikes that send objects and debris toward them all.

To use this ability you must first make a Detect roll against Stealth of everyone in a 20-foot radius per Rank of Qi. Then you may attack everyone you sense indirectly by striking objects or features around you to send items and/or debris at your foes in an oddly targeted way. Make a Melee roll against the Evade of all affected. Do normal Damage.

Requirement: You must have the Blind Flaw and the Blind Swordsman Combat Technique to use this ability without a -2d10 penalty to both Skill rolls.

Cathartic: You inhale deeply using your intuition and hearing to aim your strikes perfectly. This removes the -1d10 Penalty for any Targeted or Maim strike against foes using this Technique.

Blood letting thorns (secret)

Discipline: Waijia
Skill: Light or Medium Melee (must be bladed) against Evade
Type: Normal
Qi: 4

You throw a bunch of stemmed roses into the air (or any thorny blossom) and slice it, creating clusters of thorns that rip the flesh of your foes.

You must have rose bunches to do this. Make a Light or Medium Melee Attack roll against your target's Evade. You slice the rose bunch into one rose cluster per Rank of Qi and they cause 1d10 Damage, plus 1 Extra Wound per Rank of Waiija to each target. On a Total Success the blossom bursts, unleashing a cloud of pollen and dust on the foes, causing them to suffer -1d10 to all Physical and Mental Skills for an hour as they suffer sneezing fits and hay fever.

This takes both your movement and Attack action for the round.

Cathartic: When used Cathartically the roses do 3d10 Open Damage, plus 1 Extra Wound per Rank of Waijia.

Crack of the hard whip

Discipline: Waijia
Skill: Heavy Melee
Type: Normal
Qi: 3

You deliver a debilitating strike with the Hard Whip (Bian), cracking bone.

On a success this drains one point of Hardiness for 1 round per Rank of Waijia. On a Total Success the foe is stunned for two rounds (instead of the normal 1 from the Hard Whip).

Cathartic: This drains 1 point of Hardiness for 1 day per Rank of Waijia. On a Total Success, the foe is stunned for two rounds instead of one as above, but in addition, Hardiness comes back at a rate of 1 week per Rank of Waijia due to the bone being fractured.

The Crushing lash of lady plum blossom (secret)

Discipline: Waijia
Skill: Light Melee
Type: Normal
Qi: 6

You lash your fly-whisk around your enemy's body, causing it to tighten and crush their organs.

Roll Light Melee against Parry. On a Success you can extend the lash of your fly-whisk (5 feet per Rank of Qi) to wrap briefly around a foe's body causing it to tighten and crush for 6d10 Damage each round (beginning this round) you sustain it. On a Total Success you can opt to retain the grip of your lash for a number of rounds equal to your Waijia.

To break free from the lash is a Muscle roll against the result of your initial Attack roll. Targets with more Qi Ranks than the attacker can attempt to escape as a free action.

Cathartic: This does 6d10 Open Damage plus 3 Extra Wounds. The Damage to the body is also crippling, causing the target to lose 2 Hardiness (Hardiness returns at a rate of 1 per day).



Clutch of the Hawk

Discipline: Waijia
Skill: Grapple
Type: Counter
Qi: 1

You grab your opponent's spear or halberd as they strike, pulling them toward you for a lethal attack.

If anyone attacks you with a Long Reach Weapon and misses, you can make a Grapple roll against their attack Parry. On a Success you pull them in and get one free mundane Attack with a melee weapon, arm strike or leg strike, provided your Qi level is equal to or greater than your foe.

Cathartic: When used Cathartically you can employ any close range Kung Fu Technique as your free Attack, and you get to add in your Waijia Ranks to the roll. There is no Qi requirement for using it Cathartically.

Deep Biting Blade

Discipline: Waijia
Skill: Medium or Heavy Melee Against Parry at -1d10
Type: Normal
Qi: 3

You make a single, carefully aimed and timed blow that bites deeply into the flesh of your opponent.

This Technique requires a bladed weapon. Make a Medium or Heavy Melee roll against the opponent's Parry at a -1d10 penalty. On a Success, the Attack deals 1 Extra Wound plus maximum Damage (6d10), and for the purpose of determining Damage for this attack, subtract twice your Ranks in Waijia from the opponent's Hardiness. On a Total Success, the Attack also inflicts an additional Extra Wound.

Cathartic: The Damage becomes open. Additionally, when determining Damage for this Attack subtract three times your Waijia Rank from your opponent's Hardiness. For instance, if you are Qi Rank 3, you have 2 Ranks in Waijia, and you are attacking a character with Hardiness of 7, her Hardiness is effectively 2 against this one attack only.

Deflecting Canopy

Discipline: Waijia
Skill: Athletics TN 6
Type: Counter
Qi: 1

You unfurl your robe, a piece of fabric or even bits of stone and dirt to create a glorious protective canopy against incoming attacks.

On a success the canopy protects against projectiles in an area before you (20 feet per Rank of Waijia), reducing Damage dice of such attacks by 1d10 per Rank of Qi.

Cathartic: You expand the canopy, inflating it with Qi and causing the accumulated projectiles (all the projectiles that have hit the canopy) to rebound back at the attackers. You can direct each projectile at a single target of your choice, each doing 1d10 Damage.

Dip of the Drunken Snake

Discipline: Waijia
Skill: Athletics Against Attack Roll
Type: Counter
Qi: 1

You bend back to evade a Melee Attack, nearly touching the ground with your head then springing back with force to strike your foe.

If anyone attacks you with a Melee Attack you can use this counter. On a success you bend back and avoid the strike, then swiftly bounce back to deliver a potent blow of your own (mundane strike but at a +1d10 Damage bonus per Rank of Waijia). This does not work against characters with Qi levels higher than you.

The user must be inebriated by alcohol to use this Technique.

Cathartic: When used Cathartically your Damage roll is Open.

A TRUE MASTER ADAPTS

While some Techniques may be very powerful or used highly effectively by a clever Martial Hero, other Martial Heroes are neither complacent nor stupid. Sometimes, a character (PC or NPC alike) can become over-reliant on a single powerful Technique. In such cases, over time, an even more powerful counter against that specific Technique will often be developed by his or her enemies. A true Martial Hero must always stay one step ahead of his foes.

This means players should consider developing counters to specific Techniques they see again and again, while the GM should do the same when PCs make regular use of an effective Technique. For more information on creating new Kung Fu Techniques see **CHAPTER TWELVE: THE GAMEMASTER.**

Dog Bashing Stick (Secret)

Discipline: Waijia
Skill: Light Melee against Parry
Type: Normal
Qi: 3

You deliver a painful and debilitating blow to your opponent, using a stick or similar blunt object.

On a Success you do Open Damage equal to your Waijia Rank and drain one point of Hardiness.

Cathartic: The Attack does Open Damage equal to twice your Waijia Rating and drains 2 points of Hardiness.

Dog Lifting Stick (Secret)

Discipline: Waijia
Skill: Light Melee against Parry
Type: Normal
Qi: 2

You jab your foe in the belly with a stick or similar small blunt weapon, then raise him into the air over your head.

On a Success, instead of doing Damage, you can opt to raise your foe above your head. You raise your target above your head and may keep him there for 1 round per Rank of Waijia.

While the target is still free to Attack, he cannot move freely as his body is suspended above the ground. He can try to break free using the Restrain rules.

Cathartic: This lasts for 1 round per Rank of Waijia, and you can throw your opponent to the ground at any point, knocking him prone and inflicting 1d10 Damage per Rank of Waijia. You may add your Waijia Ranks to your Parry and Evade against the target.

Double Thrust

Discipline: Waijia
Skill: Any Melee (sword) against Parry
Type: Normal
Qi: 2

Wielding a sword in each hand you deliver a forward thrust with one and a violent reverse stab against anyone behind you.

This Technique allows you to strike the person directly in front of you and the person directly behind you. Make a Melee Skill roll (any Sword) with any sword against Parry. On a Success you can strike a target directly before you and directly behind delivering 1 Extra Wound to both targets. On a Total Success you recover your footing quickly after the Technique and do not take the below penalty to Speed.

Delivering this Technique exposes you slightly, meaning on the following round (and only for that round) your Turn Order score drops to 1.

Cathartic: Does 2 Extra Wounds to both targets.



Endless arc of the spear

Discipline: Waijia
Skill: Any Melee with Spear
Type: Normal
Qi: 4

You grip your spear in one hand and whirl it around your head, causing the tip to glow, striking enemies within your reach with great force, and releasing a blast of energy that damages enemies in a larger area.

Make a Melee Skill roll against the Parry of everyone within a 20-foot radius per Rank in Waijia. On a Success, the Attack strikes everyone who is within reach of your spear for 4d10 Open Damage. Additionally, everyone else in the affected area is hit with a lesser energy blast that deals 1d10 Damage.

Cathartic: The effects are the same except the lesser energy blast portion of the Attack does 4d10 closed Damage.

Fearless reply of the spear (secret)

Discipline: Waijia
Skill: Any Melee with Spear
Type: Counter
Qi: 3

You effortlessly evade and flow with the Slicing Blade of the Flying Phantoms Technique. Moving with the attacker you rise on one foot after their final backswing and thrust out your spear in a single arm to impale them.

Make a melee Skill roll against the Attack roll of your opponent. On a Success you counter the Attack doing Damage as described below. If this counter is used against the Slicing Blade of the Flying Phantoms, you gain +1d10 per Rank of Waijia to your Skill roll.

Created by the Fearless Rival of Dai Bien, Fearless Reply of the Spear was developed to counter The Slicing Blade of the Flying Phantoms Technique used by Mystic Sword sect. This can be used as a standard counter for any sword Attack, in which case you do normal Damage for your weapon. If used against Slicing Blades of the Flying Phantoms you do 2 Extra Wounds against the attacker.

Cathartic: Against normal Sword Attacks you do 2 Extra Wounds, against the Slicing Blade of the Flying Phantoms you do 4 Extra Wounds.

Fierce strike

Discipline: Waijia
Skill: Any Melee
Type: Normal
Qi: 1

You let your weapon land with a swift surge of aggression.

This can be used with any Melee weapon. On a Success you add +1d10 to the Damage roll. On a Total Success you add +2d10 per Ranks of Waijia to the Damage roll and can exceed the soft dice cap.

Cathartic: This can be used with the above effects against one additional target per Rank of Qi.

The First fist of yanshi (secret)

Discipline: Waijia
Skill: Arm Strike
Type: Normal
Qi: 1

You smash your fist into your opponent, causing enough pain to disrupt concentration on Technique.

Make an Arm Strike Skill roll against your opponent's Parry. If you succeed make a normal Damage roll. If that is successful you strike with enough force that it hurts the target for 1 round per Rank of Waijia, causing them to take -1d10 to their Skill rolls (this only works against foes with fewer Qi Ranks than yourself). On a Total Success of the initial Arm Strike roll you do 1 Extra Wound as well.

Cathartic: On a Cathartic Strike, your opponent also takes a -2 per Rank of Waijia to Parry and Evade, in addition to the normal -1d10 penalty to Skills. Again this only works against opponents with fewer Qi Ranks than yourself.

Fluttering kicks

Discipline: Waijia
Skill: Leg Strike
Type: Normal
Qi: 3

You leap toward your foe, unleashing a rapid patter of kicks to the chest that drives her back.

Make a Leg Strike Skill roll against your opponent's Parry. On a Success you deliver 3d10 Open Damage with your kicks and drive your opponent back 5 feet per Rank of Waijia.

Cathartic: The kicks do 6d10 Open Damage to your target and drive her back 10 feet per Rank of Waijia (you must press forward in a straight line to drive the foe in this manner).

Gust of the fan blade

Discipline: Waijia
Skill: Light Melee Against Evade
Type: Normal
Qi: 3

You snap your wrist and swipe your fan, causing a powerful gust of wind that scatters dust and debris.

Make a Light Melee Skill roll against the Evade of everyone in the affected area. On a Success you create a gust of wind that obscures the air for one round, imposing a -1d10 Penalty to the Skill rolls of all caught inside. On a Total Success this penalty increases to -2d10.

The gust of wind is 20 feet-wide and 40 feet-long per Rank of Waijia.

Cathartic: The wind imposes a -1d10 penalty to those caught inside it (-2d10 on Total Success) and also causes any nearby debris and objects to strike people in the affected area for 2d10 Open Damage. In addition the wind glows with Qi energy and powerful microbursts can disarm weapons from everyone inside (roll 1d10 per Qi Rank once against everyone's Parry to disarm).

Guiding the crashing wave

Discipline: Waijia
Skill: Throw against Parry
Type: Counter
Qi: 1

You redirect an attacker, and throw them to the ground.

If someone misses you with an Arm Strike, Grapple or Throw, you hurl them to the ground for 1d10 Damage per Rank of Waijia.

Cathartic: This redirects even a successful Attack, and slams the person to the ground for 1d10 Damage per Waijia and Qi Rank.

Grasp of the python

Discipline: Waijia
Skill: Grapple against Parry
Type: Counter
Qi: 1

You grab an attacker's arm when they strike at you, pulling their strike wide. Against poorly aimed strikes, you can also pull them into a deadly chokehold.

When someone attacks you with an Arm Strike, you make a Grapple Skill roll against their Parry. On a Success you automatically avoid the Attack. If your opponent's original Attack roll against you was a Failure, you can also pull your opponent into a chokehold. Each round, they must make an Endurance roll to remain conscious (TN 1+1 per Waijia Rank each round: meaning you cumulatively add your Waijia Rank to the Endurance roll TN each round, starting on the first). This must be maintained each round with an additional Grapple roll against Parry.

Cathartic: Whether the attacker misses or succeeds, you get an opportunity to roll Grapple against Parry to initiate the choke. However if they miss, you also do 2 Wounds each round automatically in addition to the choking effect.



Grudge-bearing sword strike

Discipline: Waijia
Skill: Medium or Heavy Melee against Parry
Type: Normal
Qi: 6

You focus all of your anger and wrath into a single swipe of the blade, killing even the most durable foe.

On a Success you do 6d10 Open Damage.

Cathartic: This does 6d10 Open Damage multiplied by two.

3

Hands of the hawk beak

Discipline: Waijia
Skill: Grapple against Parry, then Grapple against Hardiness
Type: Normal
Qi: 1



You grip your opponent's limbs and snap them, like branches clutched in the beak of a hawk.

You can attempt this if you succeed on a Grapple Skill roll against the target's Parry. Follow the grapple immediately with another Grapple roll against Hardiness. On a Success you injure the target's arm or leg briefly, causing the following penalties for 1 round per Rank of Waijia. Attackers chooses:

Arm Injury: -2 Penalty to Parry, -1d10 to Arm Strike, Grapple and cannot use two-handed Melee weapons.

Leg Injury: -2d10 Penalty to Speed, -1d10 to Leg Strike, Grapple and Athletics.

This ability does not work on characters with Qi levels higher than you.

Cathartic: You fracture or break the limb, causing the above penalties for 1 week per Rank of Waijia. This is considered very cruel and even dishonorable to do to a Martial Hero, so performing such an act publicly could alter your reputation. Still does not work against those with higher Qi levels than you.

The Hidden fist of yanshi (secret)

Discipline: Waijia
Skill: Arm Strike
Type: Counter
Qi: 5

This potent counter allows you to interrupt any close-range melee Attack with a sudden punch to the throat, avoiding all Damage.

Can only be used Cathartically.

Cathartic: Make an Arm Strike roll against your opponent's Attack roll. If you succeed, you deliver a stunning blow to your opponent's throat that does 5 Extra Wounds and stuns them for one round.

Impact of the falling star

Discipline: Waijia
Skill: Leg Strike or Arm Strike against TN 1 per 10 feet fallen
Type: Counter
Qi: 1

When you hit the ground (or another similar surface) after a fall, it is the ground that loses.

You can use this when you are thrown to the ground as part of an Attack or when you fall from heights. On a Success, at the end of your fall, you literally strike the ground, transferring the energy of your fall harmlessly out of yourself. The area that you impact is usually cracked or otherwise damaged by the force of the impact. On a Total Success, you are invigorated by the impact and gain a +1d10 bonus to your next action. On a Failure, you take falling Damage as usual (but see Cathartic below).

Cathartic: You automatically are considered to have succeeded on your Leg Strike or Arm Strike roll. This can be done even if you've already failed your non-Cathartic Skill roll. Because this is the result of a failed roll, using this skill in this manner always costs 4 Imbalance Points.

Intercepting Arrow

Discipline: Waijia
Skill: Small Ranged
Type: Counter
Qi: 1

You shoot down ranged Attacks with your arrow.

Fire against the Attack roll for a chance to strike down someone's incoming arrow, or to aid a friend from being hit. Make a Small Ranged Skill roll against the Attack roll of your opponent. On a success you strike their projectile and deflect it.

Cathartic: You can deflect multiple Attacks by rapidly firing your bow (up to one per Rank of Qi).

Invisible Whip of the Spider Demon

Discipline: Waijia
Skill: Grapple against Evade
Type: Normal
Qi: 3

You lash or snap out with your silks or ropes with the intent to trip and delay opponents.

Make a Grapple Skill roll against your opponent's Evade. On a success you entangle and/or trip the target for one round, requiring them to make an Athletics roll against your original Attack roll result in order to move. On a Total Success this effect lasts two rounds. If they fail their Athletics they cannot move that round.

This lashes out in a 10 by 30 foot cone per Rank of Waijia.

Cathartic: This increases the cone area to 20 by 60 feet per Rank of Waijia. In addition the silk or ropes move so fast they are nearly invisible. Affected targets must make a Detect TN 6 roll or suffer a -3 to Evade and -3d10 to Athletics (against this attack and its effects).

Kick of the Golden Elephant

Discipline: Waijia
Skill: Leg Strike
Type: Normal
Qi: 1

You spin and drive your heel against the enemy with an upward motion. Though useless when used by the initiate, a master can apply this Technique to deliver a lethal kick. On a Success you deliver a kick that does 1d10 Damage per Muscle + Qi Rank.

Cathartic: On a Success forgo the Damage roll and do 1 Wound per Rank of Qi directly.

Knock of the Meteor Hammer

Discipline: Waijia
Skill: Heavy Melee against Parry
Type: Normal
Qi: 2

Your meteor hammer slams into a foe, knocking him to the ground as it potentially bounces toward someone else.

Make a Heavy Melee Skill roll against Parry. On a success you strike a foe with such force, that they drop to the ground and back by 5 feet per Rank of Waijia and they must expend a Move to get back up (in addition to taking normal Damage). On a Total Success the hammer bounces against the nearest target of your choice (this occurs even if it is countered) by the first target).

Cathartic: This knocks your foe back 10 feet per Rank of Waijia and they hit the ground so hard they must spend a Skill and Move action to get up.

Lady White Blade's Bursting Charge (Secret)

Discipline: Waijia
Skill: Light Melee or Medium Melee against Parry
Type: Normal
Qi: 6

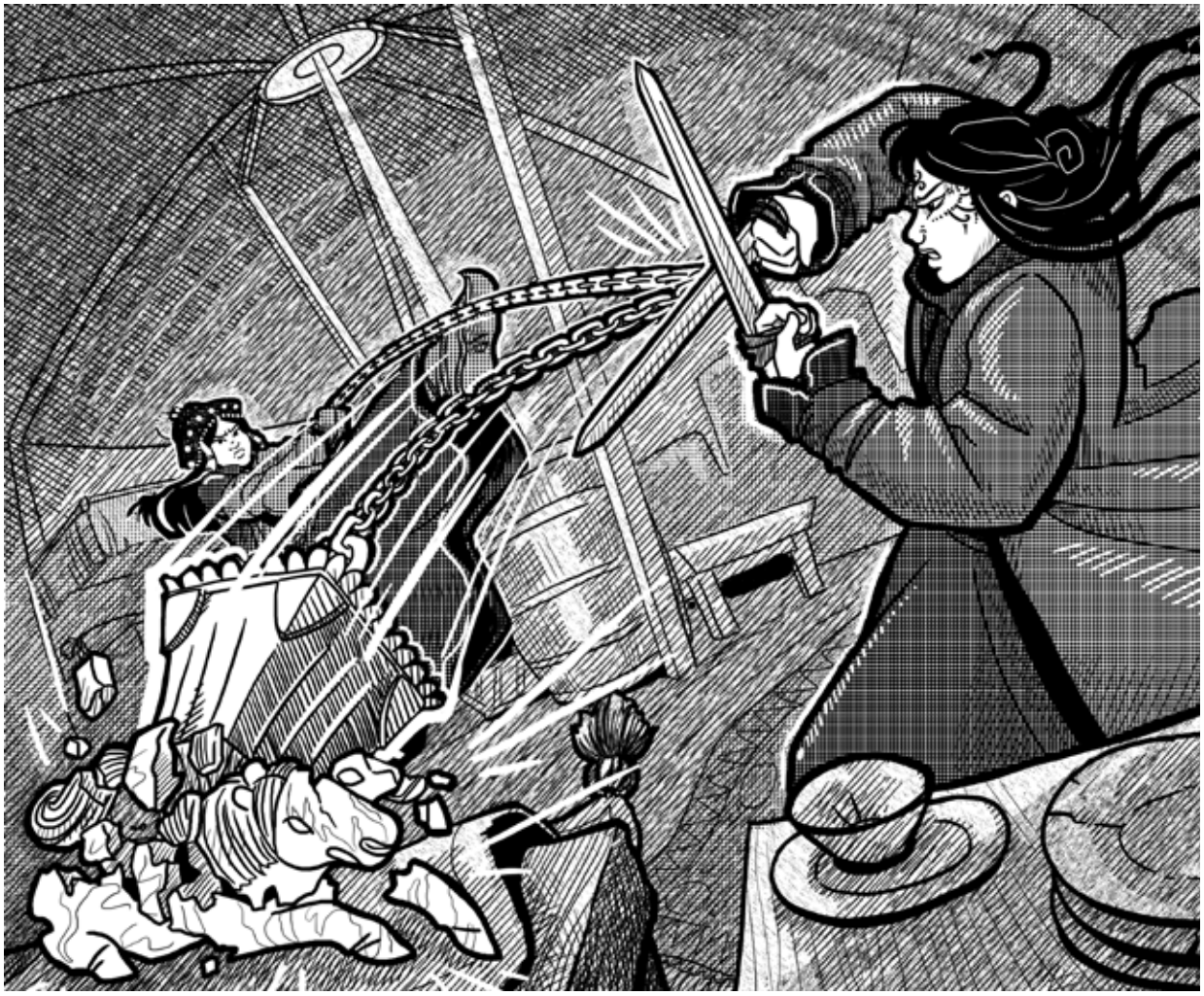
This attack was developed by Lady White Blade and is one of her more feared Techniques. The attacker charges with a sword at an opponent, delivering a thrust and cut so extreme it can create an opening for the attacker to pass through as it rips the victim asunder.

On a success, this does 3 Extra Wounds to the target in addition to a regular Damage roll. If the Attack kills the target, it rips him apart allowing you to pass through his body as bursts in a terrible display.

It requires a reckless charge imposing a -3 to your Evade and Parry for the round plus you must move 20 feet in straight line toward the target.

Cathartic: This does 8 Extra Wounds to the target in addition to regular Damage roll.





PRINCESS SARNAI STRIKES AT PRINCESS SAMGA WITH KNOCK OF THE METEOR HAMMER.

Lash of the Fly-Whisk

Discipline: Waijia
Skill: Light Melee against Parry
Type: Normal
Qi: 1

You lash out with your fly-whisk, its tethers extending unnaturally long to reach opponents and pull them closer.

Roll Light Melee against Parry. On a Success you can extend the lash of your fly-whisk to wrap around foes or disarm them at a distance (10 feet per Rank of Qi). Anyone struck can be pulled to you that round (though they can make a Muscle roll against your Attack result to get away).

Cathartic: When used Cathartically you can throw your opponent causing 1d10 falling Damage per Rank of Waijia.

Master Teaches Student

Discipline: Waijia
Skill: Any Combat Skill against foe's Parry or Evade
Type: Normal
Qi: 1

You use your hands, feet or weapon to guide the body of another person, forcing them to deliver attacks as you intend.

On a success you force the target to serve as an intermediary for your attacks. You direct them, and they attack using weapons and abilities they possess. The person attacks on your turn, but does not lose their regular turn as a result.

Cathartic: You can channel your Kung Fu Techniques through the target.

Mighty paws of the lion

Discipline: Waijia
Skill: Arm Strike against Parry
Type: Normal
Qi: 4

You lash out at foes with your fingers in a series of raking strikes with such fury that it energizes the air around you.

If you succeed on this attack, it knocks targets with less Qi Ranks than you prone and stuns them for a number of rounds equal to the difference in your Qi Ranks. On a Total Success, you send your opponents flying back, causing them to take Damage equal to your Waijia Rank.

Cathartic: When done in this manner, your ferocious attacks create a visible shimmer in the air that protects you, negating the first Wound that round from any Attack. You also get one additional free Attack with the Mighty Paws of the Lion Technique.

One-armed strike

Discipline: Waijia
Skill: Any Melee against Parry
Type: Normal
Qi: 3

You unleash a powerful swing of your melee weapon, heaving it near the space where your arm once was to generate a more powerful Attack.

On a Success, instead of rolling Damage you do 2 Wounds directly. On a Total Success the amount of Wounds is doubled.

Requirement: You must have the Missing Limb Flaw and the One-Armed Swordsman Technique to use this (it can be used with characters who are missing legs rather than arms).

Cathartic: The Attack does 5 Wounds directly (no Damage roll necessary).

The Perfect block of the raksha (secret)

Discipline: Waijia
Skill: Any Bladed Melee
Type: Counter
Qi: 6

You dip and parry, meticulously evading strikes while deflecting them with your blade to stop the legendary Perfect Strike of the Phoenix Technique.

This gives you a chance to deflect or evade the Perfect Strike of the Phoenix. If someone uses that Technique against you non-Cathartically, you may roll your Melee against their Damage roll. If you succeed you are not struck.

This Technique is rumored to be the only defense against the Perfect Strike of the Phoenix. It cannot be used against any other Technique.

The Perfect Block of the Raksha was lost ages ago when the Raksha clan was extinguished. Some say a manual with this Technique exists.

Cathartic: This works even against a Cathartic Perfect Strike of the Phoenix.

The Perfect strike of the phoenix (secret)

Discipline: Waijia
Skill: Any Bladed Melee (No roll required)
Type: Normal
Qi: 6

You leap at your foe in a whirl of meandering strikes that no one can block or dodge.
This Technique is so profound and perfect that it requires no Attack roll. It also cannot be parried by any counter except for the Perfect Block of the Raksha. To attack a foe, simply roll normal Damage with your weapon.

This is an ancient Technique long since forgotten and lost after the destruction of the Jade Phoenix sect. According to legend, the details of this Technique are still contained in the ruins of the Jade Phoenix Temple (but no one knows its whereabouts).

Cathartic: In addition to the above effects, you may use this to strike multiple foes (1 per Rank of Waijia) and you may add 3 Extra Wounds per Attack. Even though no Attack roll is required, for the purpose of determining Imbalance Points gained, treat as a normal success.



Phantom phoenix sword

Discipline: Waijia
Skill: Medium Melee TN 6
Type: Normal
Qi: 5

You have reached a point in your training where you no longer require a sword. Focusing your mind, you create a ghostly gentlemen sword that is one with your body.

On a Success you create a sword that deals 1d10 Damage per Qi level (do not add Muscle) plus 2 Extra Wounds.

This lasts 1 round per Rank of Qi.

Cathartic: You create a sword that deals 1d10 Damage per Qi level (do not add Muscle) plus 3 Extra Wounds. This lasts 1 hour per Rank of Qi.

Rain of arrows

Discipline: Waijia
Skill: Small Ranged against Evade
Type: Normal
Qi: 1

You nock multiple arrows and fire them at your foes.

On a Success you fire 2 arrows at a target. Roll Damage once against the target but treat a Success as two Wounds. Total Successes count normally.

Cathartic: You can fire one additional arrow per Rank of Qi. Roll Damage once against the target but treat a success as a number of Wounds equal to the number of arrows you fired.

Ribbons of steel (secret)

Discipline: Waijia
Skill: Light Melee against Parry
Type: Normal
Qi: 6

You unfurl ribbons or strands of cloth, causing them to harden at a precise moment to slice through foes.

You can unleash a flurry of strands that lash out at everyone in a 20-foot radius per Rank of Waijia. Roll Light Melee against Parry scores of all inside the affected area. How it affects people is based on the targets' Ranks in Qi:

TARGET'S RANK	EFFECT
0-1	Target is decapitated and killed
2	Target loses a limb (take Flaw) and suffers 4 Wounds
3	Target suffers 4 Wounds
4	Target suffers 2 Wounds
5	Target suffers 1 Wound
6+	Target takes 3d10 Damage

This ability can only be used Cathartically.

This can only be used safely by castrated males and is contained in the Merciless Willow manual. Non-castrated males and women can both learn the Technique and attempt to use it, but doing so incurs 7 Wounds and reduces Hardiness by one permanently (every time you use it).

Ringing strike of the hand

Discipline: Waijia
Skill: Arm Strike
Type: Normal
Qi: 2

With this attack you strike open handed at your enemy, delivering a rigid blow with the side of your hand to the neck, sometimes with debilitating effect.

Make an Arm Strike roll against Parry. On a Success your Attack does 1d10 Damage per Rank of Waijia and Muscle. On a Total Success you strike hard and true, causing your foe to shake and take -1d10 to all Physical Skill rolls for the next hour.

Cathartic: You do 1 Extra Wound per Rank of Waijia. On a Total Success, in addition to -1d10 to Physical Skills, Combat Skills are affected as well.



The Second fist of yanshi (secret)

Discipline: Waijia
Skill: Arm Strike
Type: Normal
Qi: 2

You spin on the ball of your foot, whipping your fists at everyone around you. Make an Arm Strike Skill roll against all opponents around you (each target must be within five feet of your body). This allows you to strike each of them with enough force to do normal Damage and to push them back in a straight line, 5 feet per Rank of Waijia.

Cathartic: You hit with enough force that each of your opponents slam into anyone in their path when they are pushed back, and do 1d10 Damage per Qi Rank you possess to those they strike.

Skull breaking stick (secret)

Discipline: Waijia
Skill: Light Melee (-1d10) against Parry
Type: Normal
Qi: 6

You crack your opponent in the skull with a stick or similar implement, with enough force to break bone and cause death.

On a Success you do 6d10 Open Damage against your foe. Attacks must be aimed at the head, imposing a -1d10 penalty to your Attack roll.

Cathartic: This does 6d10 Open Damage plus 6 Extra Wounds.

Slashing blade

Discipline: Waijia
Skill: Any Melee against Parry
Type: Normal
Qi: 2

When you slash your sword, it creates a ripple through the air, slicing your enemy at a distance.

On a Success you unleash a rippling slice trough the air toward your target and strike for normal Damage. As long as you can see the enemy and there is nothing substantial in the way you can attempt to attack them with this Technique.

Cathartic: Ignores all obstacles and slices through multiple enemies in a straight line (one additional enemy per Rank in Waijia).

The Slicing blade of the flying phantoms (secret)

Discipline: Waijia
Skill: Any Melee
Type: Normal
Qi: 3

You leap at your foes slashing sideways and winding back like a snake with your blade, making your strike dangerous to counter.

On a Success you do normal Damage. Anyone who attempts to counter this and fails takes 1 Extra Wound as your blade bites them on its backswing.

Though known only to Mystic Sword and associated with the Flying Phantoms this is actually a forgotten, ancient Technique that was rediscovered by Lady White Blade.

Cathartic: Works as above except you do 1 additional Extra Wound per Rank of Waijia on the initial attack and on the backswing as well.

Somersault strike of the drunken monkey

Discipline: Waijia
Skill: Arm Strike or Leg Strike against Parry
Type: Normal
Qi: 4

You flip into a somersault and splay your limbs to strike a foe with your outstretched arms or legs.

Make an Arm Strike or Leg Strike roll against your opponent's parry. On a Success you do normal Damage plus they have to make an Endurance roll (TN 5 +1 per your Rank in Waijia) to avoid being dazed for one round (they can take no actions for one round). On a Total Success the opponent is dazed for two rounds if they fail their Endurance roll.

This Technique requires the user be inebriated by alcohol.

Cathartic: On a Cathartic use you plow down with great force and do 3 Extra Wounds (as well as the normal effects).



Spearing Blade

Discipline: Waijia
Skill: Light Melee or Medium Melee against Parry
Type: Normal
Qi: 5

In a frenzy of stabbing motions you skewer multiple opponents and inflict grave injury against them with your sword.

Roll Light or Medium Melee once and apply it to 1 target within reach per Qi Rank. Anyone struck takes 2 Wounds (no additional Damage roll).

Cathartic: Anyone struck takes 3 Wounds (no additional Damage roll).



Spear Swipe

Discipline: Waijia
Skill: Medium or Heavy Melee against Parry
Type: Normal
Qi: 1

You swing your spear in a circle at enemies surrounding you, slicing their bodies and even causing them to be hurled back with great force.

You can attack anyone within reach of your weapon around you (up to 3 people per Rank of Waijia). Make one roll and apply to the Parry of everyone in range. On a Success you hit those affected with your spear normally.

Cathartic: In addition to being hit by your spear, everyone Damaged is hurled back 10 feet per Rank of Qi. It also allows you to strike an additional target per Rank of Qi (on top of the 3 per Rank of Waijia).

Spear of the Infinite Emperor

Discipline: Waijia
Skill: Medium Melee or Heavy Melee against Parry
Type: Normal
Qi: 1

You stab your spear fiercely, striking deep into your foes.

This Technique requires a great deal of force. You take a -1d10 penalty to make your Attack, but add 2d10 to your Damage roll.

Cathartic: You can use to strike and impale multiple targets in a straight line, up to one target per level of Qi (make a single Attack roll). Anyone hit in such a manner takes one Extra Wound. The penalty still applies.

Spinning Back Kick

Discipline: Waijia
Skill: Leg Strike against Parry (Normal) or Attack roll (Counter)
Type: Normal and Counter
Qi: 1

You whirl your body and unleash a powerful kick. This can potentially be used to counter kicks, leaps and charges as well.

On success you do normal kicking Damage plus 1 Extra Wound.

Must be used Cathartically to counter an Attack.

Cathartic: Can be used instantly to interrupt any kick, charge or leap Attack. If you succeed using it as a normal Attack, you do normal Damage plus 1 Extra Wound and you send your opponent back 5 feet. If you succeed using it as a counter, you do 2 Extra Wounds and send your foe back 5 feet.

Spinning Steel (Secret)

Discipline: Waijia
Skill: Any Melee against Parry
Type: Normal
Qi: 4

The attacker pours all of her anger and rage into a heavy bladed weapon, twirls into her enemies and cuts off their heads.

The attacker can unleash a spinning attack and twirl like a spinning top, striking out at everyone in a 10 feet radius per Rank of Waijia. Roll any Melee against Parry scores of all inside the affected area. How it affects people is based on the targets' Ranks in Qi:

TARGET'S RANK	EFFECT
0	Decapitated and killed
1	Target takes 2 Wounds and is decapitated if killed
2	Target takes 1 Wound and loses a limb on a Total Success
3	Target takes 1 Wound
4	Target takes normal Damage
5	Target takes 1d10 Damage
6+	Target takes no Damage

This ability can only be used Cathartically.

Spinning Steel was devised by the legendary swordswoman One Armed Fiery Demon. This can only be used safely by females and was an attempt to recreate one of the Techniques from the Merciless Willow manual. Men can learn the Technique and attempt to use it, but doing so incurs 5 Wounds and reduces Hardiness by one permanently (every time you use it). This is due to the difference in Qi flow through the body.

The Stern Rebuke of Heiping (Secret)

Discipline: Waijia
Skill: Light Melee against Special
Type: Counter
Qi: 3

With lightning speed you turn your sword to deflect an incoming ranged or thrown attack back at the assailant.

When someone makes a thrown or ranged Attack against you, you can try to counter with this by rolling Light Melee against a TN equal to their Attack roll result or Evade (whichever is higher). On a Success you deflect the object back at the attacker for 2d10 Damage per Rank of Qi.

Cathartic: When used Cathartically the Attack flashes with energy and delivers 2d10 Open Damage per Rank of Qi. This can exceed the Soft Damage Cap of 6d10, but can never exceed 10d10.

Strike of the Diving Falcon

Discipline: Waijia
Skill: Athletics against Special
Type: Normal
Qi: 1

You jump or fall directly onto your enemy, transferring most of the force of your impact to your foe.

To land on your target, roll Athletics skill. If your target is unaware of your presence, the TN is 3. If the target is aware, roll against her Evade. On a Success, your target takes falling Damage equal to the distance of your fall and you take half the normal Damage (round down). The target is also knocked prone. On a Failure, you miss the target completely and you take falling Damage as usual. On a Total Success, you may make a mundane Attack against the target as well.

Cathartic: If you succeed in your Athletics roll, you do not take any Damage from the fall. Additionally, on a Total Success you may use a Kung Fu Technique against your target instead of a mundane Attack.

Stick of the Rebounding Dog (Secret)

Discipline: Waijia
Skill: Light Melee against Parry
Type: Normal
Qi: 3

You deliver an upward strike that sends your opponent bouncing into the air with each blow you land.

On a Success you send your foe up into the air 5 feet per Rank of Waijia, doing normal Damage. The person lands the next round, taking normal falling Damage, unless you choose to strike again (sending them back up into the air).

Cathartic: When done in this manner, you may use Stick of the Rebounding Dog as a Move action, allowing you to Attack or perform Skills while you bounce your target in the air each round.

Stick of the Rising Dog (Secret)

Discipline: Waijia
Skill: Light Melee against Parry
Type: Normal
Qi: 4

You crack your opponent with a stick, in a sudden, violent upward swing.

On a Success you do 2d10 plus your Rank in Waijia. The damage is Open Damage.

Cathartic: Instead of rolling Damage you do Wounds equal to 2 plus your Rank in Waijia.

Storm of Arrows

Discipline: Waijia
Skill: Small Ranged against Evade
Type: Normal
Qi: 1

You nock multiple arrows and send a volley at your foes.

You fire several arrows into a 10 x 10 foot area per Rank of Waijia. Make one Attack roll against all targets in this zone. The arrows deal normal Damage.

Cathartic: You fire a volley into 10 x 10 foot area per Rank of Waijia+Qi level.



Storming Daggers

Discipline: Waijia
Skill: Light Melee against Evade
Type: Normal
Qi: 2

You can throw multiple daggers with immense precision at a single target.

You can throw one dagger per Rank of Qi at a single target with the dagger's throw range. Roll one Attack roll for all the daggers. If the Attack hits, make a single Damage roll. If the Damage roll meets or exceeds the target's Hardiness, he takes 1 Wound for each dagger thrown. Do not add any Damage from the roll itself.

This can only be used with daggers or dagger-like objects (needles and caltrops cannot be used for this Technique).

Cathartic: As above, except you can throw two daggers per Rank of Qi, and you may divide the daggers between multiple targets.

Storming Needles

Discipline: Waijia
Skill: Light Melee against Evade
Type: Normal
Qi: 1

You throw multiple needles with great precision.

On a success you can throw 3 extra needles per Rank of Qi at a single target, up to a distance of 10 feet per Rank of Waijia.

Cathartic: You can throw the needles at multiple targets (same range).

Stunning Stick Strike

Discipline: Waijia
Skill: Light Melee against Parry
Type: Normal
Qi: 1

You beat your opponent fiercely with a quick carefully aimed strike of your stick (or other light blunt weapon), stunning them.

On a Success you stun your foe for a single round. On a failure your foe gets one free Attack against you, because this Technique requires total commitment to the strike.

This does not work against opponents 2 or more Qi Ranks higher than you.

Cathartic: The stunning effect lasts for 2 rounds.

Swan Taming Strike

Discipline: Waijia
Skill: Any Melee against Parry
Type: Normal
Qi: 4

You twirl into the air and dive toward your foe for a deadly series of spinning strikes.

You can make one extra attack per Rank of Waijia. Each Attack rolls Damage separately.

Cathartic: When used in this manner the Swan Taming Strike nullifies the Rising Swan Stance, ending the stance for a full round. You can also use this to strike multiple targets within your area of movement instead of just a single target.

Sword Whipping Strike

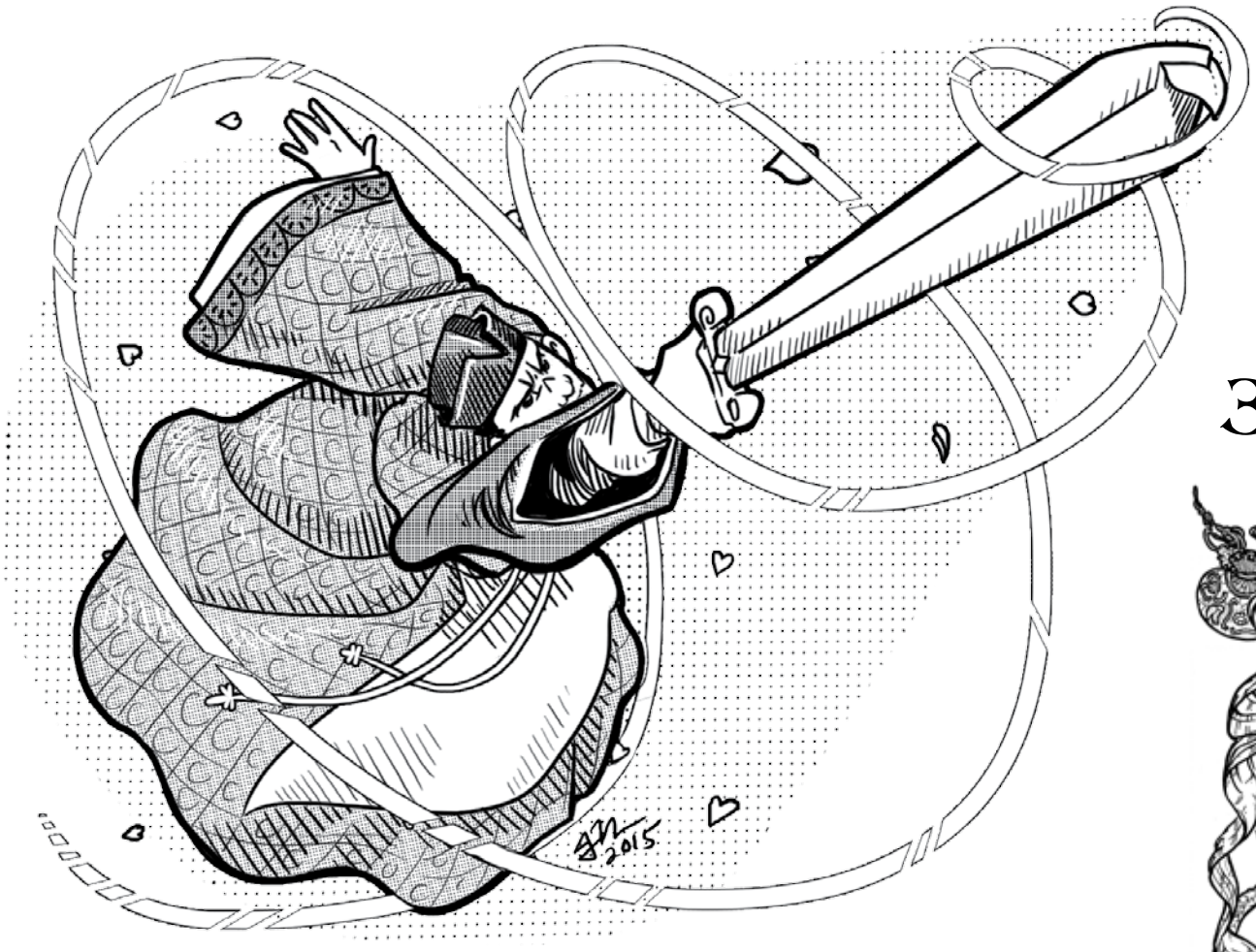
Discipline: Waijia
Skill: Any melee against Parry
Type: Normal
Qi: 4

You whirl your blade in a whipping motion above your head, generating a green energy that lashes out at targets in in all directions.

Roll against up to 6 targets per Rank of Waijia within a 40 foot area. This does 2d10 Open Damage to each of them.

Cathartic: Cathartically this can be used against 10 targets per Rank of Waijia, and does 3d10 Open Damage against them.





A PRIEST LEAPS AT HIS ENEMIES WITH SWAN TAMING STRIKE.

Tai Lan's Staff Strike

Discipline: Waijia
Skill: Medium Melee against Parry
Type: Normal
Qi: 1

You swiftly crack one foe in the head then spin quickly to strike another's skull.

Make a Medium Melee Skill roll and apply it against the Parry of all targets. On a Success you deliver normal Damage to those struck plus they are thrown off balance taking a -1d10 to all Physical Skills for 1 round per Rank of Waijia. This penalty can also affect Damage rolls because it includes Muscle.

You can hit up to two targets per Rank of Qi (up to as many foes as are within reach).

Cathartic: Does an Extra Wound to each target on a Successful hit.

Turn of the Caltrop

Discipline: Waijia
Skill: Light Melee against Attack roll/Evade
Type: Counter
Qi: 1

You flick a number of caltrops into the air, where they suspend and twirl to redirect incoming projectiles.

This can be used only against mundane Attacks (not against Kung Fu Techniques). Roll Light Melee against the Attack roll of the projectile. On a Success the weapon is spun by your caltrop and strikes the original attacker (provided your Light Melee roll beats their Evade as well). On a Total Success you can redirect the projectile at any target of your choice.

Cathartic: When used Cathartically the caltrops remain suspended and in effect for one full round. It also works against Kung Fu Techniques when used in this manner.

Venom of the Fly-Whisk

Discipline: Waijia
Skill: Light Melee Against Evade
Type: Normal
Qi: 2

You dip the tips of your fly-whisk in venom and flick it with explosive force, causing the droplets to move so fast they penetrate skin.

Roll Light Melee against Evade against 1 target. On a Success you do no Damage but expose the target to the poison. On a Total Success the person also takes 1d10 Damage. On a Failure it sprays or splashes on a random person near the target (Roll 1d10: In front of target 1-2, Behind target 3-4, Left of target 5-7, Right of target 8-10).

This is considered a thrown Attack and has a range of 5 feet per Rank of Waijia.

Requirement: This Technique requires you physically have the poison you wish to use.

Cathartic: This can strike multiple targets, up to 1 per Rank of Qi. Range also doubles to 10 feet per Rank of Waijia.

Wall of Caltrops

Discipline: Waijia
Skill: Light Melee against Evade
Type: Counter
Qi: 3

You unfurl a cluster of caltrops into the air, causing them to suspend and spin in place, forming a wall that pins charging or leaping foes.

Make a Light Melee Skill roll against the Evade scores of your opponents as they charge, fly or leap at you. On a Success, the targets strike a caltrop and are pinned in place. To extract themselves they must succeed on a Muscle TN 6 roll (remain pinned until they succeed). Targets who are higher Qi Rank than you can attempt this as a free action.

When anyone charges or leaps to attack you, you can interrupt their Attack with this counter. This forms a continuous wall of caltrops 5 feet long per Rank of Qi. The wall is vertical and can be any shape you wish. This Technique must be used Cathartically to affect Kung Fu Techniques.

Cathartic: When used Cathartically this counter can work against Kung Fu Techniques, it also remains in effect for the full length of the round against anyone who tries to pass through.

Weapon Hunts for Food

Discipline: Waijia
Skill: Any Melee against Parry
Type: Normal
Qi: 4

You throw your Melee weapon at a foe and it attacks on its own, flying through the air for some time before returning to you.

On a Success you throw your melee weapon up to 20 feet per Rank of Qi at your foe, and it attacks, then returns to your hands.

Cathartic: The weapon remains airborne, attacking your foe independently each round for 2 rounds +1 round per Rank of Waijia. While this is in effect you may take other actions or Attacks.

Whirling Blade

Discipline: Waijia
Skill: Any Melee against Parry
Type: Normal
Qi: 2

You launch into a terrible spinning charge attack, crashing against your foe with tremendous force.

Make a Melee Attack roll against your target's Parry. On a Success you strike normally and do 1 Extra Wound. On a Total Success you can make one more attack against the same target.

Cathartic: In addition to the above effect, on a Cathartic use you do 2 Extra Wounds to the target.

TN6 is the Default

If a Kung Fu Technique doesn't specifiy a Target Number, assume it is TN 6. The only exception is in cases where a Target Number isn't given but it is obvious the technique is used against an opponent's Parry (Melee Attacks) or Evade (Ranged Attacks). Whenever there is doubt on this matter, the GM should adjudicate.



QINGGONG

Crawling Tiger
Discipline: Qinggong
Skill: Athletics TN 6
Type: Normal
Qi: 1

You climb and crawl with the grace of a tiger, allowing you to move up sheer surfaces and over narrow rooftops, seemingly in defiance of gravity.

Make an Athletics roll against TN 6. On a success you can climb up vertical surface or amble across narrow pathways with ease. This allows you to move 20 feet per Rank of Qi. On a Total Success you may also use an additional Kung Fu Technique while performing Crawling Tiger.

Cathartic: When used Cathartically you are completely silent as you move. This imposes a -1d10 Penalty per Rank of Qinggong on efforts to Detect you when sound would be relevant.

Dance of the Bixie
Discipline: Qinggong
Skill: Speed TN 6
Type: Normal
Qi: 2

This Technique allows you to make your body physically lighter, making it harder to hit you, but also making hits against you potentially more lethal.

Make a Speed roll TN 6. On a Success, you may temporarily transfer your Hardiness points to Evade or Parry. The maximum number you can transfer is 1 per Qi level, but you do not have to do that many. You may also split them up. For example, a Qi level 3 user has 7 Hardiness, 6 Parry, and 6 Evade. She may transfer up to 3, and chooses to split them to 2 in Parry and 1 in Evade. This results in her Defenses being 4 Hardiness, 8 Parry, and 7 Evade.

This change lasts 1 round per Rank in Qinggong.

Cathartic: For each point of Hardiness you sacrifice, both Parry and Evade increase by 1.

Dreaming Heavenly Splendor
Discipline: Qinggong
Skill: Speed
Type: Counter
Qi: 6

This Technique specifically counters The Final Tranquility of the Storm, giving you an opportunity to avoid it. It can be used in natural storms as well.

If your Speed roll meets or exceeds the Ritual roll of The Final Tranquility of the Storm, you dodge out of the way, and the lightning strikes the ground where you were (this may be harmless or have some effect such as starting a fire; consult the GM). If you are dodging a natural lightning strike, the GM should roll 1d10 and treat that as the original Ritual roll.

After successfully using this Counter, if you find the design used for The Final Tranquility of the Storm while it is still glowing, you immediately learn the identity of whoever sent the bolt at you.

Cathartic: Your body's Speed aligns perfectly with that of the lightning, and you allow yourself to be struck, channeling the lightning through you, to your benefit. First, roll 6d10, and heal one Wound for each die that meets or exceeds your Hardiness (Total Successes heal two). For the next hour, you receive +1 Evade, +1d10 Speed, and +1d10 Athletics. Finally, the design made by The Final Tranquility of the Storm will remain for one day instead of one hour.

Drift of the Butterfly Fish
Discipline: Qinggong
Skill: Athletics TN 6
Type: Normal
Qi: 2

You can take to the air and glide like a butterfly fish or flying squirrel.

On a success you can glide 100 feet horizontally per Rank of Qinggong for every 25 feet of vertical descent (simply multiply the vertical height of your fall by 4 to arrive at the base number of feet). So falling from a 100-foot tree, enables you to glide a distance of 400 feet per Rank of Qinggong. If you are able to touch water with your feet you can skip for additional 25 feet per Rank.

Cathartic: In addition to using this Technique to glide, you can make an attack or use another Kung Fu ability while in flight.



Drunken dodge

Discipline: Qinggong
Skill: Athletics TN set by opponent's Attack
Type: Counter
Qi: 3

You bend, dip and weave in an elegant flow of drunkenness, evading attacks with ease.

This allows you an opportunity, if an Attack beats your Parry or Evade score, to avoid being struck by making a successful Athletics Skill roll against your opponent's Attack roll. On a Total Success you get a free mundane Attack against the target.

Requirement: This requires the character be inebriated to perform.

Cathartic: When used Cathartically, you can use this ability to defend against multiple Attacks (up to 2 Attacks per Rank of Qi). On a Total Success you can make a free Kung Fu Attack against one target.

Fearless stride of the storm

Discipline: Qinggong
Skill: Speed TN Special
Type: Normal
Qi: 4

You focus your mind and Qi energy into one objective: get to that spot. You may move at your maximum speed, but to others it appears as though your legs are still making a walking motion. This Technique can be used in a number of situations. Each use only affords one of the below effects, which you choose, also setting the TN for your Speed roll:

Meet Foe: You may use this Technique to saunter obliviously across a battlefield, but you must declare one single opponent that you are marching up to. This opponent may be farther than your normal move range, up to your normal move multiplied by your Ranks in Qinggong. Make a Speed roll TN 6. On a Success, you reach him as a Move and Skill action, and no one who you pass may make any free Attacks or attempt to interrupt your advance in any way, including the target you walk up to. On a Failure, you still make it to him, but all who you pass may react as normal.

Walk on Air: You may use this Technique to walk across air as though it were solid. You must begin this Technique on solid ground, stepping off a ledge (ex. cliff face), then making a Speed roll TN 4. On a Success, you walk across air as though it were a perfectly flat, horizontal plane. You may walk a distance up to your Ranks in Qinggong + your Qi level, then multiplied by your normal move. So, a user with 2 Ranks in Qinggong and 2 Points in Speed has a normal move of 50 feet. If they were Qi level 4, 2+4=6, 6x50 = maximum range of 300 feet. On a Failure, you fall, because you cannot stand on air. Looking down at any point while using this Technique constitutes an immediate Failure, causing you to fall.

This Technique was created by Reckless Storm.

Cathartic: When using this Technique to Meet Foe, you may deliver a mundane Attack or Kung Fu Technique at the end of your move.

When using this Technique to Walk on Air, the maximum distance of your walk increases to your Ranks in Qinggong + your Qi level, then multiplied by 200 feet. Additionally, you may treat the air you are walking on as "solid ground" for the purposes of making another immediate use of this Technique.

The Final tranquility of the storm

Discipline: Qinggong
Skill: Ritual (any) TN 4
Type: Normal
Qi: 6

In order to use this Technique, it must be raining. You position falling raindrops in a specific pattern known only to those with this Technique. To others, you look a fool who runs about (admittedly quickly) redirecting raindrops all over the place.

Using a Move and Skill action, you roll any Ritual Skill and choose one target who is currently wet from the storm you are in and has no significant barrier between him and the sky (a roof would count, an umbrella would not). Regardless of your roll, the pattern you created begins to glow a brilliant golden color.

The Technique's effect becomes apparent on your next turn (you may still take actions, the Ritual just took time to work). If you succeeded, the target you chose is struck by lightning for 6d10 Open Damage. If you failed, you are struck by lightning for 6d10 Open Damage. If the Attack deals Damage to anyone, the glow disappears. If it does not (see **DREAMING HEAVENLY SPLENDOR**, a Technique which counters this) the glowing design remains for one hour.

Cathartic: You may add one additional target per Rank of Qinggong. Roll independently for each target, and all Failures strike you.



The First Tranquility of the Storm

Discipline: Qinggong
Skill: Athletics
Type: Normal, Counter
Qi: 2

In order to use this Technique, it must be raining. You dart quickly from side to side, never being touched by raindrops.

As a normal Technique, to avoid the drops, make an Athletics roll TN 6. This affords you +1 to Evade for the quick movement and +1 to Stealth because people will hear the rain, and you will not be trudging through it. However, as you must move constantly, you must reuse this Technique each time it is your turn to continue its effect.

This can also be used as a Counter to the Third Tranquility of the Storm. When used in this way, if your Athletics roll meets or exceeds the opponent's initial Speed roll, you avoid their raindrops as well and take no Damage.

Cathartic: When used Normally, the duration becomes 10 minutes, so you do not have to repeatedly roll until it ends. When used as a Counter, if you successfully dodge and have a fan, you may redirect the raindrops at a target of your choice (can be the original attacker, but does not have to be). Use the original Attack's Speed roll to hit, and if it works, do the original attacker's Damage.

Flight of the Hawk

Discipline: Qinggong
Skill: Athletics (TN 4)
Type: Normal
Qi: 3

You can take flight through the air like a bird.

On a success you can fly 50 feet plus 10 feet per level of Qinggong per round. Must use this Technique each round to stay in flight.

Cathartic: This enables you to maintain flight without additional Skill rolls for 10 minutes per Rank of Qinggong.



Flying swan kick

Discipline: Qinggong
Skill: Leg Strike
Type: Normal
Qi: 2

You leap great distance toward a foe unleashing a high kick and using the target to spring back upon another enemy.

On a Success you can leap up to 10 feet per Rank of Qinggong to kick your opponent, doing Muscle +1d10 Damage. You can then leap another 10 feet per Rank of Qinggong against another foe (also doing Muscle +1d10 Damage). Use your original roll for both attacks.

Cathartic: When used Cathartically you can make an additional number of leaping kick attacks equal to your Rank in Qi (again, use the same roll for all of them).

Graceful retreat

Discipline: Qinggong
Skill: Speed (TN 9 -1 per Rank of Qinggong)
Type: Counter
Qi: 2

You slide back as your opponent charges against you.

On a success this increases your parry by your Ranks in Qinggong against Charging Attacks. This ability can be used instantly.

Cathartic: When used Cathartically this Technique effectively nullifies any charge Attack.

Great stride

Discipline: Qinggong
Skill: Speed
Type: Normal
Qi: 3

You vanish into thin air and reappear some distance away.

On a success you can teleport as a Move and Skill action by up to 20 feet per Rank of Qi and Rank of Qinggong.

You can only move to a spot that is in your current line of sight.

Cathartic: You can teleport as a Move and Skill action by 100 feet per Rank of Qi and Rank of Qinggong. You can only move to a spot that is in your current line of sight.

Horizontal sidestep

Discipline: Qinggong
Skill: Athletics TN 7
Type: Counter
Qi: 2

You retreat quickly against a vertical surface evading your opponent's Attack, holding a horizontal stance that defies physics, your body parallel with the ground. You deliver a counter Attack from this position.

To perform this Technique there must be a wall or similar object for you to retreat to (a tree, post or other vertical surface will work). It can be used whenever someone attacks you. Make an Athletics roll against TN 7. On a Success you evade your opponent's Attack and can make an immediate mundane Attack.

Cathartic: As above except you can deliver a mundane Attack or Kung Fu Technique.



BRIDGE THE GAP WITH LEAP OF THE SWAN.



THE FEROCIOUS FLOWER USES HORIZONTAL SIDESTEP TO EVADE AN ATTACK.

Kick of the Swan

Discipline: Qinggong
Skill: Leg Strike
Type: Normal
Qi: 1

You bound into the air, kicking furiously and carrying yourself further with each kick.

This allows you to kick multiple enemies, using each strike to carry you forward through the air. As long as there are enemies before you, separated by only five feet per Rank of Qinggong, you may continue to Attack and move until you fail. These are normal kicks.

For example, if you have two Ranks in Qinggong, and succeed on your first Attack against an enemy within ten feet, then you may Attack another foe provided they are also within ten feet. If you land your Attack on the second foe, then you may continue and Attack another target provided it is within ten feet. If your Qinggong were Rank 3, then this minimum distance would be 15 feet.

Cathartic: When used Cathartically you can continue to Attack as long as there are enemies before you, separated by only ten feet per Rank of Qinggong.

Leap of the Swan

Discipline: Qinggong
Skill: Athletics TN 6
Type: Normal
Qi: 1

You can leap great distance, more than a normal human.

Make an Athletics roll against TN 6. On a success you can jump an additional 20 feet per Rank of Qinggong (use the jumping rules from the **ATHLETICS** entry in **CHAPTER ONE** of the *Wandering Heroes of Ogre Gate* rulebook). Target Number is set by base distance (ignoring the additional 20 feet per Rank as a factor). On a Total Success you jump an extra 40 feet per Rank of Qinggong.

Cathartic: In addition to using the Technique to make a leap or jump, you can also make an Attack or use another Kung Fu ability while in flight.

Pounce of the Lion (Secret)

Discipline: Qinggong
Skill: Athletics against Parry
Type: Normal
Qi: 3

You leap high into the air and land upon your foe, smashing down on their body and pinning them by digging your fingers into their joints.

On a success you do 1d10 Damage per Rank Qinggong and you pin the target (as per the restrain rules) for 1 round. For any further pinning you must make a normal Grapple roll. On a Total Success you add +1d10 to Damage.

Cathartic: Works as normal except the Damage is increased to 2d10 per Rank, and you may pin the person for up to a number of rounds equal to your Qi, provided that is all you do (you cannot Attack or perform any other skill action during this time). The target is not able to make the usually attempt to escape unless he or she has at least twice your Ranks in Qi.

The Second Tranquility of the Storm

Discipline: Qinggong
Skill: Athletics TN 4
Type: Normal
Qi: 4

In order to use this Technique, it must be raining. You use raindrops as though they were solid, stepping impossibly quickly from raindrop to raindrop, resulting in an overall increase in elevation.

To step up the drops, make an Athletics roll TN 4. This allows you to ascend 20 feet per Qi level and Rank of Qinggong.

Cathartic: The distance becomes 100 feet per Qi level and rank of Qinggong.

Stealth of the Spider Demon

Discipline: Qinggong
Skill: Athletics TN 6
Type: Normal
Qi: 3

You move effortlessly, bending your body to find every shadow and unseen space to elude the vision of foes. You also lighten your body, making your steps soundless.

On a success you can are incredibly difficult to spot. This means anyone making a Detect roll against your Stealth to spot you, must make two consecutive Detect rolls to succeed.

You need to roll this anytime someone might see you. If you do anything to call attention to your presence, the Technique will not work (for example stabbing someone in the face).

Cathartic: When used Cathartically the effect lasts for ten minutes.

Swift Stride

Discipline: Qinggong
Skill: Speed
Type: Normal
Qi: 4

You vanish into thin air and reappear some distance away. On a success you can teleport as a Move action by up to 40 feet per Rank of Qi and Rank of Qinggong.

Cathartic: You can Teleport as a Move action by 200 feet per Rank of Qi and Rank of Qinggong.

Swift Pounce of the Cheetah

Discipline: Qinggong
Skill: Speed
Type: Normal
Qi: 1

You move in explosive bursts so fast, you seem to pop in and out of existence.

If successful you can add your Qinggong to your Speed for purposes of determining movement. This takes up your Attack for the round.

Cathartic: This can be used instantly and applied to initiative. You can also make a mundane Attack after moving. When you reach Qi Rank 4, you can make a mundane Attack or a Kung Fu Attack after moving.



The Third tranquility of the storm

Discipline: Qinggong
Skill: Speed against Evade
Type: Normal
Qi: 5

In order to use this Technique, it must be raining and you must have a fan (it can be bamboo or metal). You use raindrops as though they were solid, flicking your fan and sending them flying at an opponent.

To hit the rain properly, make a Speed roll against Evade. This allows you to direct enough sharp, solid raindrops to inflict one target with 1d10 Damage per Qi level.

Cathartic: You may add one additional target per Rank of Qinggong. Damage to each target increases to 1d10 per Qi Level plus 2 Extra Wounds.

Tree bounding stride

Discipline: Qinggong
Skill: Athletics TN 6
Type: Normal
Qi: 1

Using this Technique, you bound and walk upon trees and branches with ease.

On a success you can move freely through trees for a number of rounds equal to your Qinggong Rank. This allows you to walk, climb, and run on even the smallest tree branch. Move your full rate.

Cathartic: This allows you to blend in completely with the tree, giving you 10 Stealth for 30 seconds per Rank of Qinggong.

Tree bounding strike

Discipline: Qinggong
Skill: Athletics against Parry
Type: Normal
Qi: 1

You bound from tree to tree causing them to sway and attack your foes with each step.

On a success you can cause tree branches to bend and attack your foes, swiping at 1 enemy per Rank of Qinggong. These do 1d10 Damage. You also move at half your normal rate through the trees.

Cathartic: You use up to 2 trees per Rank of Qi to bend and attack your foe and each one does 1d10 Damage per Rank of Qinggong.

The Turn of the zhen bird

Discipline: Qinggong
Skill: Speed TN 7
Type: Counter
Qi: 4

This Technique can be used as a Counter whenever someone makes a Melee Attack against you. You pivot to avoid their attack, leading them to falter for just a moment so you finish the pivot, placing yourself behind them.

On a Success you avoid their Attack and may respond using a mundane Attack that does 1 Extra Wound (due to surprise).

Cathartic: You avoid the Attack and may counter with a mundane Attack or Kung Fu Technique, with surprise inflicting 1 Extra Wound.

Weapon stride

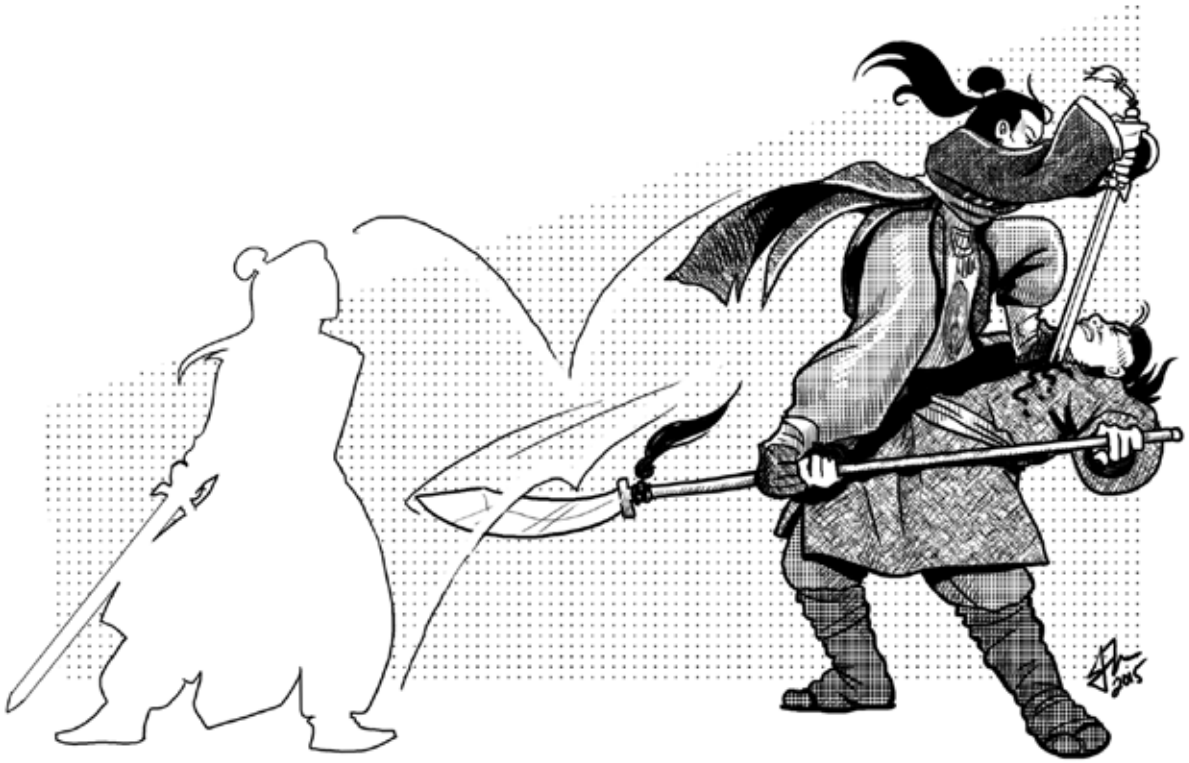
Discipline: Qinggong
Skill: Speed against Parry
Type: Counter
Qi: 1

When an opponent strikes at you with a melee weapon, you leap upon it to avoid the attack. If the original Attack would have missed, you can also stride toward your foe and deliver a deadly Attack.

When an opponent makes a melee weapon Attack against you, roll Speed against the attacker's Parry. On a Success, you pounce onto the melee weapon. If the opponent's Attack roll against you was a Failure, you can also walk quickly toward the enemy to deliver a normal mundane Attack (you cannot deliver a Kung Fu Technique).

Cathartic: If the opponent misses you, you can deliver a Kung Fu Technique rather than a mundane Attack. Even if you would have been hit by the Attack, you can still deliver a mundane Attack as part of this counter.





WITH WEAPON STRIDE, YOU TURN A PERSON'S WEAPON INTO AN ATTACK PATH.

Whirling Dodge
Discipline: Qinggong
Skill: Athletics TN set by opponent's Attack
Type: Counter
Qi: 1

You leap in the air at the last moment and twirl to avoid Attacks that surely would have landed otherwise.

This gives you an opportunity to reduce the Damage of the Attack by spinning and rotating your body. Roll Athletics against the attackers Attack roll, if you succeed, then you reduce their Damage roll by -1d10. If you get a Total Success you reduce the Damage roll by -2d10.

In order to dodge you need space, so this counter is not effective against attacks covering a large area where there is no safe place for you to whirl into.

Cathartic: This allows you an opportunity, if an Attack beats your Parry or Evade score, to avoid being struck by making an Athletics Skill roll against your opponent's Attack roll. If you succeed, the Attack misses and you take no Damage.

Neigong

Absorbing Palm
Discipline: Neigong
Skill: Medicine
Type: Normal
Qi: 4

You place your hands upon a person injured by Qi energy or whose Qi energy is imbalanced and draw the Qi into your own body.

This must be used Cathartically.

Cathartic: Make a Medicine roll against TN 8. On a Success you draw the energy into your body and dissipate it. On a Total Success you draw in the energy and you know the nature of the Technique that delivered it. On a Failure you draw the energy into your body but suffer the effects of it yourself. At the discretion of the GM, some Kung Fu Techniques may cause additional specific effects for using this power.

Blade pinch

Discipline: Neigong
Skill: Arm Strike against Attack roll
Type: Counter
Qi: 3

You use Qi energy to strengthen your grip and catch an incoming blade between two fingers, occasionally flicking it into the air to disarm your opponent.

Make an Arm Strike against the Attack roll. If you succeed, then you effectively block the Attack with your fingers. On a Total Success you fling the weapon into the air and disarm your foe (this happens automatically, no additional roll required).

This only works against mundane Sword Attacks or any bladed weapon, not against Kung Fu Techniques.

Cathartic: You can use this Technique against Kung Fu Techniques that use any type of sword or bladed weapon. Additionally on a successful counter you can choose to shatter the weapon (provided it is not magic in nature).

Blast of the dragon

Discipline: Neigong
Skill: Arm Strike against Evade
Type: Normal
Qi: 1

You summon your internal strength and unleash a red gust of energy that hurls foes into the air.

You create a gust of energy with a range of 10 feet per Rank of Qi. On a Success you throw the target 10 feet back per Rank of Neigong. This does no Damage but leaves the target prone.

Cathartic: This does 1d10 falling Damage per Qi Level in addition to the normal effects.



Breath of fury

Discipline: Neigong
Skill: Endurance against Evade
Type: Normal
Qi: 1

You exhale a breath filled with your internal energy, unleashing a powerful wind on your foes.

On a Success you knock back your foes 10 feet per Rank of Qi. This does no Damage but can move them a considerable distance. This works against all people within twenty feet of the direction you are facing.

Cathartic: In addition you can Damage your foes, hurling them to the ground violently, doing d10 equal to your Neigong Ranking in Damage.

Breath of the lotus petal

Discipline: Neigong
Skill: Meditation
Type: Normal
Qi: 1

You enter a deep meditative state, controlling your heart rate and breath, enabling your body to heal at a faster than normal rate.

On a Success you heal at a rate of 1 plus your Rank in Neigong each hour. You must meditate the entire time.

Cathartic: You heal at a rate of 1 plus your Rank in Neigong every ten minutes.

Calm of Sunan

Discipline: Neigong
Skill: Meditation against Poison TN
Type: Normal
Qi: 1

You meditate, slowing down your breath and blood flow to stave off the effects of poison.

If you Succeed you slow down the lethality rate of the poison for 1 hour per Rank of Neigong. It reduces lethality by one increment (so a poison that kills in minutes takes hours to kill). On a Total Success the rate reduces two increments (minutes become days).

You must meditate for one complete hour, during which time you manage to halt the progress of the poison.

Cathartic: This does the same thing as the normal version but it lasts for 12 hours per Rank of Neigong. Cathartic drains one point of your Qi for each use for 12 hours.

Cherry Blossom Palm (Secret)

Discipline: Neigong
Skill: Endurance
Type: Normal
Qi: 1

This is the first of the Cherry Blossom Palm Techniques. You draw on your internal power, bringing a lavender-colored light to your hands that enhance your strikes.

On a Success, any Attack you make unarmed does +1d10 Damage for two rounds per Rank of Neigong. This takes one move action to perform.

Cathartic: Any unarmed Attack you make does 1 Extra Wound for 2 rounds per rank of Neigong.

The Choking Lash of Lady Plum Blossom (Secret)

Discipline: Neigong
Skill: Light Melee against Parry
Type: Normal
Qi: 4

You lash out with your fly-whisk, whip or similar weapon, wrapping it around the target's throat and leaving an echo of Qi energy that chokes the person.

Roll Light Melee against Parry. On a Success you can extend the lash of your fly-whisk to wrap briefly around the foe's neck (within 5 feet per Rank of Qi) filling it with energy as you do so. This can affect one target and leaves a pulsating purple ring in its wake that chokes the victim (use **SUFFOCATION** rules from **CHAPTER TWO: RULES**). The ring remains for 2 rounds.

The ring can be removed using a Technique like Absorbing Palm that draws in a person's Qi. Whoever does so, takes 2 Extra Wounds per Rank of your Neigong.

Cathartic: You can strike 1 target per Rank of Qi. The ring remains for 4 rounds.

Cloud of Inebriation

Discipline: Neigong
Skill: Command against Wits
Type: Normal
Qi: 2

You focus your mind and release a powerful cloud of golden energy that fumes from your body and engulfs your foes, causing them to feel your state of inebriation.

User spreads an unseen cloud out from their body (10 feet per Qi Rank) through force of will.

Make a Command Skill roll against the Wits of all targets in affected area. Those affected suffer -1d10 to all Skills and Defenses due to drunkenness (except Resolve and Hardiness which increase by 1) for 10 minutes per Rank of Neigong. This affects everyone in the area, even allies.

Total success changes duration from 10 minutes to 1 hour. This Technique only affects targets 2 Qi Ranks or more lower than you.

Requirement: The user must be drunk to use this Technique.

Cathartic: Affected targets immediately pass out.



Croak of the Toad

Discipline: Neigong
Skill: Athletics
Type: 1 Skill Action
Qi: 2

You croak, gathering Qi in your arms, before shooting forward at your opponent and ramming into them with your head.

Make an Athletics Skill roll against the Parry of your target. On a Success you deliver 1d10 Damage per Rank of Neigong. The range of this maneuver is 5 feet times your Qi level. You move your opponent back 5 feet once you hit them.

Cathartic: You fall on all fours and croak, gathering Qi throughout your body before again shooting forward at your opponent, moving 10 feet times Qi level and pushing them back that full distance, delivering 2d10 Damage per Rank of Neigong and 1 Extra Wound per Rank of Qi. When used Cathartically, you gain 2 Extra Imbalance Points.

Curing Palm

Discipline: Neigong
Skill: Endurance against Medicine Skill TN
Type: Normal
Qi: 2

You inhale deeply and release your Qi into a person afflicted with poison, pushing the venom from their body.

On a Success the poison's effect is delayed for 1 hour per level of Qi.

This only works on natural poisons, not those rendered through Neigong Techniques.

Cathartic: On a success the poison is effectively nullified and removed from the body. On a failure, the poison accelerates by one increment. Using this Cathartically temporarily depletes one Qi level for a day. This still also only works on natural poisons.



QIXIA USES CURING PALM TO PUSH VENOM FROM A FLYING PHANTOM'S WOUND.

Eagle descends loudly

Discipline: Neigong
Skill: Throw against Parry
Type: Normal
Qi: 1

You summon your inner power and hurl your foe either a great distance or straight into the air.

Make a Throw Skill roll against your opponents Parry. On a Success you throw your foe but at a horizontal distance of up to 10 feet plus 5 feet per Rank of Qi (doing Damage plus your Neigong Rank and making them prone). On a Total Success you throw them a distance of 10 feet plus 10 feet per Rank of Qi.

Cathartic: You throw your foe straight up in the air, 10 feet per Rank of Qi. This causes normal falling Damage. On a Total Success you throw the person in the air 20 feet per Rank of Qi. You can opt to throw you opponent horizontally for twice the normal distance.



The Encompassing Emerald of Sun Mai (Secret)

Discipline: Neigong
Skill: Meditation against Evade
Type: Normal
Qi: 5

You sit in a meditative posture and a scintillating green energy forms around a foe in the shape of an emerald, encasing and crushing him.

Make a Meditation roll against Evade. On a Success you create an emerald-shaped enclosure of Qi energy that traps your foe and exerts incredible pressure on him. This lasts for 3 rounds. Each round it is in effect the person inside must roll Endurance against TN 6 or take 3d10 Damage. Though the attacker need not continue meditating to maintain the effect, if he does choose to continue meditating, he may add his Ranks in Neigong to both the Damage inflicted each round and the TN of the Endurance roll.

Breaking through the enclosure is difficult. It has a Hardiness Rating of 8 and Integrity 8.

Cathartic: When done Cathartically the Encompassing Emerald lasts 6 rounds and also does 2 Extra Wounds each round on a failed Endurance roll.

Ferocious Flower's Storming Petals (Secret)

Discipline: Neigong
Skill: Empathy TN 6
Type: Normal
Qi: 6

You erase the barriers in your mind separating you from nature, and form a link with all flower and leaf bearing plants in the area, causing them to unleash a powerful hail of deadly petals. The petals are light but become hard and sharp as steel.

On a Success, you cause a 10-foot swath of petals per Rank of Qi to sweep before you for up to 150 feet, doing 2d10 Damage per Rank of Neigong to all affected targets.

Cathartic: The area increases to a 50-foot swath per Rank of Qi and Damage becomes Open.

The Fifth Fist of Yanshi (Secret)

Discipline: Neigong
Skill: Meditation TN 7 (and Special)
Type: Normal
Qi: 5

You enter a deep meditative stance, blue energy coursing down your arms as they turn into solid stone.

Spend two rounds to make a Meditation Skill roll against TN 7. On a Success your fists and arms become solid stone, giving you a +2 bonus to Parry, and causing any Arm Strike you make to do 5 Extra Wounds. The effect lasts for 2 rounds per Rank of Neigong. On a failure your arms still turn to stone but become too heavy and immobile to function.

Cathartic: In addition to the above effects, you can point and unleash a flow of jagged rocks from your hands at your foes. This reaches up to 20 feet and strikes everyone in its ten-foot wide path (Meditation against Evade), doing 3 automatic Wounds to everyone struck.

Finger flick

Discipline: Neigong
Skill: Light Melee
Type: Normal
Qi: 1

You can flick small objects like stones or darts with tremendous speed and accuracy using your inner energy.

On a Success you strike your opponent with the object doing 1d10 Damage per Rank of Qi. Against immobile targets, the object strikes precisely where you intend.

If you spend 1 round to focus and prepare you can flick two objects for two separate Attacks.

Cathartic: This Technique does 1d10 Open Damage per Rank of Qi.

The First Song of Shan Lushan (Secret)

Discipline: Neigong
Skill: Talent (Singing or any woodwind instrument) against Resolve
Type: Normal
Qi: 3

You sing or play a beautiful yet haunting piece of music, about the true desires of a person's heart.

On a Success the listener is filled with a gentle calm that sooths them, and produces feelings of gratitude toward the singer. This is nothing more than normal gratitude.

Cathartic: This produces a hypnotic effect on the target, causing anyone affected to be dazed for 1 round per Rank of Neigong (does not work on anyone 2 or more Qi Ranks higher than yourself). In addition, anyone who has 2 Qi Ranks lower the user, is enthralled, willing do to that person's bidding for 1 hour per Rank of Neigong.

Flaming Dragon (Secret)

Discipline: Neigong
Skill: Athletics against Evade
Type: Normal
Qi: 3

You lean your body back in a nearly impossible arc as flaming energy releases from your chest and lashes in multiple directions, striking those you desire.

On a Success you strike your targets and deliver 1d10 Fire Damage. It affects a 100-foot area per Rank of Qi.

Cathartic: In addition to the above effects, Damage increases to 3d10 Fire Damage.

Flood of Wine

Discipline: Neigong
Skill: Medium Melee against Evade
Type: Normal
Qi: 3

You thrust your staff towards a distant enemy and shoot a flowing beam of light in a color reminiscent of wine you have recently imbibed.

Upon a successful strike, the target takes normal Damage from the staff and also becomes drunk, suffering -1d10 to Skills and Defenses (except Hardiness and Resolve which increase by 1) due to drunkenness for 1 hour. On a total success the target takes 1 Wound plus all other effects. The beam can travel 30 feet per Rank of Neigong.

The user is drained of one Qi Rank which comes back at a rate of 1 per day and loses his inebriated state.

Requirement: The user must be drunk to use this Technique.

Cathartic: The user does not lose their inebriated state and recovers Qi Ranks at a rate of 1 per hour.



The Fourth fist of yanshi (secret)

Discipline: Neigong
Skill: Meditation TN 7
Type: Normal
Qi: 4

You stand and breathe in, drawing Qi into your fists, causing them to glow and become hard like stone.

Make a Meditation Skill roll against TN 7. On a Success your fists become hard like stone and glow a cool blue color. While your fists are this hard, any strike you deliver with your hands (including other Kung Fu Techniques) cause opponents to lose 1 point of Hardiness on a successful Damage roll, which returns at a rate of 1 per hour. This lasts for 2 rounds per Rank of Neigong (3 rounds per Rank on a Total Success).

Cathartic: Your fists become bone-crushingly hard. Provided your Attack and Damage rolls are successful, you cause your opponent to lose 2 points of Hardiness, which returns at a rate of 1 per month.

Gaze of the lion

Discipline: Neigong
Skill: Command against Resolve
Type: Normal
Qi: 1

You gaze fiercely at your opponent, giving them a glimpse of your internal strength through your eyes, draining their confidence.

Make a Command Roll against Resolve. On a Success the target is unable to land any Total Successes against you or your allies. On a Total Success the duration is doubled. This lasts for 1 round per Rank of Neigong. Works on one target.

Cathartic: Works on multiple targets, 2 per Rank of Qi.

The Happy strike of laughing fox (secret)

Discipline: Neigong
Skill: Arm Strike against Parry
Type: Normal
Qi: 4

You channel Qi energy into a strike, filling your foe with joy.

Roll Arm Strike against Parry. On a Success you do normal Damage and fill the target with a powerful sense of happiness for 1 Round per Rank of Neigong. This effect is so strong that the person cannot attack anything living while it is in effect. The target feels a sense of joy even toward enemies. On a Total Success the duration doubles.

Cathartic: When used Cathartically the effect lasts for 1 hour per Rank of Neigong.

Harmonizing strike

Discipline: Neigong
Skill: Talent (Any Stringed Instrument) against Evade
Type: Normal
Qi: 1

You pluck a stringed instrument such as a Guzheng, and create a potent blast of energy harming your foe's internal organs.

This creates a moon-shaped swath of energy that cuts through the air, 5 feet long per Rank of Qi (affecting 1 target per Rank of Qi). Anyone it hits is drained of 1 point of Hardiness per Rank of Neigong. The lost Hardiness is recovered in a single round.

Cathartic: This creates a more lasting effect and lost Hardiness must be recovered at the normal rate.



Heart smashing palm

Discipline: Neigong
Skill: Meditation
Type: Normal
Qi: 1

You enter a brief state of resting mediation and build up dangerous levels of internal powers to deliver a lethal blow that sends a shockwave through the body, and can blast the heart or other internal organs. You can choose to meditate for longer periods to build up massive energies.

Spend one round to make a Meditation Skill roll against TN 9 (-1 per Rank of Neigong). On a Success, you summon enough internal strength to deliver 1 Extra Wound on your next Arm Strike Attack (provided it is made within one minute after you stop using this Technique). You may also choose to attempt this Technique in the next round (see below). On a Failure, you disrupt your own Qi and take the number of Extra Wounds the Attack would have inflicted.

If you wish, you can choose to repeat this process each subsequent round, rolling Meditation against the TN as usual. You can continue to do this up to a number of total rounds equal to your Qi level or until you fail a Meditation roll. For each additional Success, you add one additional Extra Wound to your next Arm Strike.

Cathartic: This has two important alterations to the basic Technique. First, once you have successfully used this Technique, you automatically succeed on your Meditation roll on each subsequent round that you choose to build up energy. It also allows you to build up internal strength for a total number of rounds equal to twice your Qi level (to a max of 12), allowing you to do 12 Extra Wounds if you Meditate for 12 rounds.

Illuminating ice claw (secret)

Discipline: Neigong
Skill: Meditation against Attack roll or TN 6
Type: Normal, Counter
Qi: 1

When someone attacks you openhanded, you clutch their wrist and dig in with icy claws that chill the blood.

On a Success you grow luminous claws that are as sharp as ice. You do normal Damage +1d10 per Rank of Neigong with the Arm Strike and drain 1 point of Hardiness.

This special Technique requires payment to the ghosts in blood. If you do not kill the target of this attack within the hour, you take 2 Wounds and suffer wracking pain.

Cathartic: In addition to the normal effect, on a success this drains one point of Hardiness per Rank of Neigong, but it also temporarily eliminates the target's emotions. You select which emotion to eliminate. They can literally feel no Love, Hatred, Pleasure, Anger, Happiness or Sorrow for 1 hour per Rank of Qi. You may only eliminate one emotion.

Iron body

Discipline: Neigong
Skill: Muscle against Attack roll
Type: Counter
Qi: 1

You inhale deeply, drawing on your internal strength to make your body like an iron post.

Roll your Muscle against the Attack roll. On a Success you can deflect attacks from mundane, non-Kung Fu Techniques.

Cathartic: When used Cathartically you deflect attacks from mundane sources and from Kung Fu Techniques equal to your Qi level or less.



Iron Spirit

Discipline: Neigong
Skill: Muscle
Type: Normal
Qi: 1

You plant your feet in the ground and assume a low horse-riding stance, building your internal energy to protect you against attacks.

On a Success, you absorb 1 Wound from up to 1 Attack per Rank of Neigong for one round. This only works against mundane Attacks, not Kung Fu Techniques. You cannot take any Moves while using this ability, but you can attack.

Cathartic: This absorbs 1 Wound from up to 1 Attack per Rank of Neigong for one round per Rank of Neigong. This works on both mundane Attacks and Kung Fu Techniques equal to or less than your Qi level.

Iron Spirit Resistance

Discipline: Neigong
Skill: Meditation against TN 7
Type: Counter
Qi: 2

You assume a calm fighting stance, clasping your hands together and building your internal energy to protect against energy Attacks.

When someone Attacks you with a Neigong Technique this increases your Parry and Hardiness. Make a Meditation Skill roll against TN 7. On a Success your Hardiness and Parry rise by 1 per Rank of Neigong (against Neigong Attacks) for this round. On a Total Success the effect lasts two rounds.

This only works against melee based Neigong Techniques.

Cathartic: This automatically triggers a Qi Duel against any opponent making a melee energy Attack against you (provided you both meet the requirements). For the purposes of the Duel add +1d10 to your Qi Rank. If your opponent has at least 2 Qi Ranks less you do, this completely blocks the attack.

Iron Spirit Reversal

Discipline: Neigong
Skill: Muscle against opponent's Parry
Type: Counter
Qi: 1

You assume a low and powerful stance, thrusting out your arms as you build your internal energy to reverse attacks made against your body.

When someone attacks you with a melee weapon and misses, you push their weapon back upon them, causing them to be affected by their own attack. Roll Muscle against your opponent's Parry applying a -1d10 Penalty to the Muscle roll for each Rank that your opponent's Qi exceeds your own. On a Success the weapon strikes your opponent instead of you. This only works against Mundane Attacks.

Cathartic: Works just like the normal version except you can reverse Kung Fu Techniques and mundane Attacks. This only works against opponents who have less Qi Ranks than you. This does not work against Neigong Techniques.

Jade Rending Claw (Secret)

Discipline: Neigong
Skill: Meditation against TN 7
Type: Normal
Qi: 1

You enter a standing meditation and your fingertips glow brightly.

On a Success you grow sharp luminous claws that resemble jade. In addition to normal Damage these do 1 Extra Wound on all Damage rolls from Arm Strike Attacks (including other Kung Fu Techniques). The effect lasts for 1 round +1 per Rank of Neigong.

This special Technique requires payment to the ghosts in blood. Every round it is in effect that you do not do Damage the five ghosts drain a point of your Hardiness (returns 1 point per hour).

Cathartic: The claws do 2 Extra Wounds. This increases to 3 Extra Wounds at Qi Rank 4 and increases again to 5 Extra Wounds at Qi Rank 6.



Jade Maiden Strike (Secret)

Discipline: Neigong
Skill: Arm Strike against Parry
Type: Normal
Qi: 6

With a mere touch, your foes' body turns to cold stone.

Make an Arm Strike roll against the Parry of 1 target per Rank of Neigong. On a Success any targets you strike who are Qi level 2 or lower turn to stone for 1 Round per Rank of your Qi.

Cathartic: On a Cathartic use of this Technique the transformation is often fatal and the Technique works on anyone Qi level 5 or lower. The effect still lasts for 1 round per Rank of Qi, but each round the frozen targets take 3d10 Open Damage, crumbling to dust if they are reduced to 0 health.

Lashing Dragon

Discipline: Neigong
Skill: Athletics against Evade
Type: Normal
Qi: 1

You twist your body into the stance of a dragon, unleashing a flurry of arching red streams that look like claws made of energy. The red streams strike at multiple opponents in the area.

On a Success you strike your targets and deliver 1d10 Damage. This can hit up to 1 target per level of Qi.

Cathartic: You can strike 2 targets per Rank of Qi, and Damage increases to 3d10.

Life Stealing Blue Claw (Secret)

Discipline: Neigong
Skill: Meditation against TN 6
Type: Normal, Counter
Qi: 1

Your fingertips turn a shimmering blue and grow luminous points. When these strike an enemy, they draw the victim's life force into you, healing yourself as it harms the foe. But this comes at a heavy price.

On a success you grow sharp blue claws. On a Successful Attack roll, every two Wounds you do, you gain back 1 Wound. The claws themselves do 4d10 Damage. You can use the claws for one Attack, then they dissipate.

The amount of Wounds you heal need to be tracked every month. For every three Wounds you heal, you must kill one person. If you do not the Five Ghosts will come and attack someone you care about or need.

Cathartic: You gain back 1 Wound for every Wound you cause. You can use the claws for 3 Attacks, then they dissipate.

Majesty of the Lion (Secret)

Discipline: Neigong
Skill: Persuade against Wits
Type: Normal
Qi: 6

You summon your inner power and engulf yourself in the majesty of the lion. Your hair flows and light pours from your body in a glorious display, causing your enemies to avert their eyes or cower in fear.

On a Success anyone 2 or more Qi Ranks lower than you, must avert their eyes, even if they attack. This imposes a -3d10 penalty to any Attacks made against you by affected targets. This lasts for 1 round per Rank of Neigong.

Cathartic: The effect is the same except it works on anyone 1 Qi level less than you. It also prohibits them from attacking you entirely. They are simply in awe of your majesty. This lasts for one minute per Rank of Neigong.



Merciless Black Claw (Secret)

Discipline: Neigong
Skill: Meditation against TN 8
Type: Normal
Qi: 1

You adopt a meditative stance and inhale, raising your arms up and down in quick but powerful motions. Dark claws grow from your fingertips and your eyes burn with a white light.

On a Success you grow claws. These do 1d10 Damage per Rank of Qi and lasts 5 rounds.

Cathartic: Functions like normal, but the claws are even more ferocious, using your internal energy to rend your enemies. This enables you to do 1d10 Open Damage per Rank of Qi. If your Attacks land Total Successes, you roll on the critical injury table below instead of doing normal Damage.

This is a very potent, and insidious Technique that few have truly mastered. Each Cathartic use causes you to take double the Imbalance Points you would normally gain. In addition after the power leaves you, your Qi is imbalanced and your current and max Wounds are halved for the next two hours.

Table: Critical Injury (Merciless Black Claw)

Roll 2d10	Result
2	Death by precise injury (head blow, punctured organ, etc).
3	Eyes damaged or gouged out. Take Blind Flaw.
4	Arm destroyed/severed. Take Missing Limb Flaw.
5	Foot destroyed/severed. Take Lame Flaw.
6	Leg badly injured. Treat as Missing Limb Flaw for 1 month.
7	Normal Damage plus 2 Extra Wounds.
8	Bad temporary Injury. Lame for 1 month.
9	Normal Damage plus 1 Extra Wound.
10	Normal Damage plus target stunned, loses one turn.
11	Normal Damage from Damage roll.
12	Normal Damage plus target stunned, loses one turn.
13	Normal Damage plus 1 Extra Wound.
14	Bad temporary Injury. Lame for 1 month.
15	Normal Damage plus 2 Extra Wounds.
16	Arm badly injured. Treat as Missing Limb Flaw for 1 month.
17	Hand destroyed/severed. Take Lame Flaw.
18	Leg destroyed/severed. Take missing Limb Flaw.
19	Eyes damaged or gauged out. Take Blind Flaw.
20	Death by massive injury (decapitation, impalement, etc).

Merciless Thirst of the Root (Secret)

Discipline: Neigong
Skill: Arm Strike against Parry
Type: Normal
Qi: 3

You drive your fingers deep into the victim's flesh like roots and begin drawing out his vital energies.

On a Success, your Attack does Damage equal to your Neigong Ranks + Muscle. You also heal one Wound if the Attack successfully inflicts Damage. On a Total Success, your fingers become lodged in the victim, and the Attack is considered to automatically hit on the next round as well. On a Failure, the Attack misses.

This Technique can only be used safely by castrated males and is found in the Merciless Willow Manual. Non-castrated males can learn and attempt it, but they take 4 Wounds and they permanently lose 1 point of Hardiness after each use.

Cathartic: On a Success, the Attack also deals 2 Extra Wounds, and you heal the amount of Wounds you inflict (up to a maximum of target's Ranks in Qi). Additionally, if the target has fewer Qi Ranks than the attacker the drain of vital energies is so severe that the victim must roll Endurance against TN 8 or be rendered unable to use any Kung Fu Techniques for an hour.

Mountain in the Flood

Discipline: Neigong
Skill: Endurance against Attack roll
Type: Counter
Qi: 1

You channel your Qi to shrug off the effects of area attacks.

This gives you an opportunity to reduce the Damage done to you by an area attack by channeling your Qi, reducing its effect against you. Roll Endurance against the attacker's Attack roll, if you succeed, then you reduce their Damage roll by -1d10 (ignore the last die rolled, or if necessary, randomly determine the Damage die to ignore). If you get a Total Success you reduce the Damage roll by -2d10 instead.

Cathartic: This allows you an opportunity to negate all effects of the attack against you entirely by making an Endurance Skill roll against your opponent's Attack roll.

Naga palm (secret)

Discipline: Neigong
Skill: Arm Strike against Parry
Type: Normal
Qi: 4

Your body flows with the venom of the Naga. With a simple touch of the palm you can pass it into a person's body.

On a Success you do no Damage but cause the target to begin shaking violently, taking a -1d10 Skill penalty per Rank of Neigong to physical and Combat Skills. The effect lasts until cured. The Medicine TN to cure is 1+Qi+Neigong Ranks and requires an antidote.

Requirement: Acquisition of this Technique requires you to take small doses of Naga venom each morning for four months. The dose is small, so not lethal, but imposes a -1d10 Skill penalty to Combat and Physical Skills for two hours after exposure.

Cathartic: The target suffers the normal Skill penalties and dies in 1d10 days unless it is cured. When used Cathartically it cannot be cured by mundane use of the Medicine skill, but instead requires the use Nine Divine Snakes Technique.

Palm of the dragon

Discipline: Neigong
Skill: Arm Strike TN 6
Type: Normal
Qi: 1

You thrust out your hands to release gusts of smoke that blind your foes.

If successful you unleash billowing smoke from your hands that envelops 10 feet per Rank of Qi around you and imposes a -1d10 per Rank of Neigong illumination penalty to all within it (yourself included). The smoke remains in the area for 1 round per Rank of Neigong.

Cathartic: Your Palm of the Dragon is more precise and only affects those around you, not yourself.

Path of the dragon (secret)

Discipline: Neigong
Skill: Athletics against Evade
Type: Normal
Qi: 6

You raise your hands in the air and leap high, unleashing a powerful column of energy that sweeps away enemies before you and moves at targets freely for some time.

On a Success you create a large pillar shaped column of energy, that moves and bends at your command, striking anything in its path. Each round it can plow through up to 10 targets per Rank of Qi as it zips through the field of battle. This does 1d10 Fire Damage per Rank of Qi and it lasts 1 round per Rank of Neigong.

Cathartic: This does 1d10 Fire Damage per Rank of Qi plus 1 Extra Wound per Rank of Neigong to each target it strikes. It can strike 20 targets per Rank of Qi per round.

The Phoenix dragon strike (secret)

Discipline: Neigong
Skill: Arm Strike Against Evade
Type: Normal
Qi: 6

You and a partner touch hands left to right, and immediately extend your remaining hands toward the enemy, unleashing a powerful flood of Qi that replicates the primordial energy of the Phoenix and Dragon.

Make an Arm Strike Skill roll against the Evade of everyone in a 10-foot by 300-hundred foot line per Rank of Neigong. On a Success it does 3d10 Open Damage plus 3 Extra Wounds to everyone in it strikes.

This requires two practitioners to employ. One must be a man and the other must be a woman. Use the Arm Strike Skill of the person with the lowest Rank.

Cathartic: This does 6d10 Open Damage plus 6 Extra Wounds to everyone it strikes.

When used Cathartically this ability automatically destroys any spirits or demons.



Perfect Harmony of the Willow (Secret)

Discipline: Neigong
Skill: Meditation against TN 6
Type: Normal
Qi: 1

You draw upon the energies of the sun, using its strength to attain perfect tranquility and overcome hardship.

To use this Technique, you must meditate for an hour in at least partial sunshine. Roll Meditation against TN 6. On a Success, you can ignore any penalties caused by mental or physical distraction or even weakness for one day. Additionally, you recover Imbalance Points at double the normal rate while meditating using this Technique. On a Total Success, the time required to meditate is halved. On a Failure, nothing happens.

Requirement: Such perfect harmony can only be achieved by a castrated male. This Technique is contained in the Merciless Willow Manual.

Cathartic: Meditation time is reduced to one round (one Skill action on a Total Success), but you do not recover any Imbalance Points. In addition to the effects above, all temporarily drained Ranks of Qi and Defense (such as Hardiness) are restored.

Purge Affliction

Discipline: Neigong
Skill: Meditation TN 6
Type: Normal
Qi: 6

You sit down and meditate for several hours, then channel Qi through your hands into another person to purge them of Mental Afflictions. This must be used Cathartically and takes hours to perform.

Cathartic: On a Success you successfully purge a Mental Affliction from the target. On a Total Success you purge up to two Mental Afflictions. On a Failure you take 3 additional Imbalance Points for using this Technique cathartically. After purging, the target must rest for 12 hours.

Purge Spirit

Discipline: Neigong
Skill: Meditation TN 6
Type: Normal
Qi: 3

You sit down and meditate for several hours. You then channel Qi through your hands into another person to purge them of Spirit possession.

This must be used Cathartically. This takes take hours to perform.

Cathartic: On a Success you successfully purge a Spirit from the target. On a Total Success you purge the Spirit and remove all Imbalance Points from the person. On a Failure you take 3 additional Imbalance Points for using this Technique Cathartically. After purging, the target must rest for 12 hours.

Rage of One Thousand Grieving Widows

Discipline: Neigong
Skill: Command against TN 6
Type: Normal
Qi: 6

You throw your hands down and raise your head to release a powerful scream, causing your whole body to emanate a blast of energy that flushes over the land and kills weaker foes.

Make a Command Skill roll against TN 6. On a Success you create a 300-foot radius blast per Rank of Neigong that knocks all affected targets on the ground and stuns them for one round. On a Total Success they are stunned for three rounds.

This ability only affects targets with no Ranks in Qi.

Cathartic: All affected targets in the area are killed. This only affects targets with no Ranks in Qi.



Red Claw Strike (Secret)

Discipline: Neigong
Skill: Meditation against TN 7
Type: Normal
Qi: 1

You enter a meditative position, and your arms flail wildly as you draw on your Qi to shape your body, causing your arms to sprout scales as scarlet claws grow on your fingertips.

On a Success you grow claws and scales on your arms. These give you a +1 to your parry per Rank of Neigong, and do 1d10+Muscle in Damage. In addition they leave a burning mark on your foes that cause one automatic Wound, after combat ends (or after ten rounds). Lasts one round per Rank of Qi.

Cathartic: This functions like normal, but the claws deal an additional automatic Wound per Rank of Qi, after combat ends (or after ten rounds).

Restoring Palm

Discipline: Neigong
Skill: Endurance
Type: Normal
Qi: 1

You draw on your inner strength and flow your Qi into a person whose power has been depleted.

On a Success this temporarily restores 1 point of Qi per Rank of Neigong to a target who has been drained or depleted. On a Total Success it restores one additional point of Qi. The effect lasts one hour. For every point you restore, you temporarily lose 1 point of your own Qi for an hour.

It does not work when poison is the source of a person's Qi loss. This takes ten minutes to perform.

Cathartic: This restores 2 levels of Qi per Rank of Neigong. The effect is permanent, but depletes your own Qi by the same amount for one day per level of Qi restored.

Ringing Strike of the Divine Ram

Discipline: Neigong
Skill: Arm Strike against Evade
Type: Normal
Qi: 1

You jump into the air and strike the ground with your hands and forehead, releasing a circular blast of energy.

On a Success, you release a brief burst of ring-shaped energy that strikes everyone around you within five feet of your body. It does 1d10 Damage per Qi level.

Cathartic: The ring emanates from you in a circular pattern, striking everyone around you within 10 feet per Rank of Neigong.

Roar of the Lion

Discipline: Neigong
Skill: Command against Resolve
Type: Normal
Qi: 1

You unleash a powerful roar, striking terror into the hearts of your enemies.

On a Success you unnerve those who hear your roar, shaking them for a -1 penalty to Parry per Rank of Neigong if they choose to engage you in melee. The roar affects an area of five feet per Rank of Qi. The effect lasts 1 round per Rank of Qi.

The roar is exhausting; each use causes you to take a Wound due to internal injury.

Cathartic: The power of the roar is greater, causing the normal effects but also doing 2 Wounds to everyone who hears it. It also increases to an area of 10 feet per Rank of Qi. This effect causes you to take 2 Wounds due to internal injury.



Shift of the Chameleon (Secret)

Discipline: Neigong
Skill: Deception TN 6
Type: Normal
Qi: 3

You are use your internal energy to alter your appearance, changing hair length and color, skin tone, and features to resemble another person.

Make a Deception roll against TN 6. On a Success you assume the appearance of another person. This is an imperfect disguise however and anyone familiar with the person you are pretending to be may make a Detect roll to discern the charade. The effect lasts twenty minutes per Rank of Qi. On a Total Success it lasts 40 minutes per Rank of Qi.

The TN to Detect your deception is 7 + your Ranks in Neigong. To assume a person's appearance you must have seen them at least once before.

Cathartic: You assume the person's appearance down to the last detail. The only time anyone may detect the Deception is if you give them some reason to believe you are not who you say you are. Otherwise they get no such roll. In addition for anyone to Detect your deception, foes must make two consecutive Detect rolls rather than one.

Stone Shattering Finger

Discipline: Neigong
Skill: Arm Strike against Evade
Type: Normal
Qi: 1

You touch a large stone or boulder with your finger, generating enough Qi to drive it toward your foe or smash it into pieces.

On a Success you hurl a large piece of stone at your foe, which does 2d10 Damage. It has a range of 10 feet per Rank of Neigong.

Cathartic: You can shatter an enormous stone or rock, hurling many chunks at your opponent. Works as normal except you can deliver one stone per Qi Level. The character must be in possession of a stone for this to work. If used to hurl at foes, the stone does 5d10 Damage.

Swift Rebuttal

Discipline: Neigong
Skill: Meditation against TN 7
Type: Counter
Qi: 2

You lean back and let your internal energy flow to protect you against ranged energy attacks.

When someone attacks you with ranged Neigong Technique this increases your Evade and Hardiness. Make a Meditation Skill roll against TN 7. On a Success your Hardiness and Evade rise by 1 per Rank of Neigong (against Neigong Attacks) for this round. On a Total Success the effect lasts two rounds.

Only works against ranged based Neigong Techniques.

Cathartic: This automatically triggers a Qi Duel against any opponent making a ranged energy Attack against you (provided you both meet the requirements). If your opponent has at least 2 Qi Ranks less you do, this completely blocks the Attack.

Sun Mai Sword (Secret)

Discipline: Neigong
Skill: Meditation against Parry
Type: Normal
Qi: 3

You adopt a meditative posture and bring to life an invisible sword that strikes against your enemies. When performed precisely this Technique can be devastating.

Roll Meditation against Parry. On a Success you strike your opponent with an invisible blade that does 2d10 plus 1d10 Damage per Rank of Neigong. On a Total Success you call forth three additional blades, inflicting 3 Extra Wounds.

Because the blades are invisible they impose a -1 to Parry per Rank of Neigong.

Cathartic: Same as above except on a Total Success you call forth 8 more blades, inflicting 8 Extra Wounds.



The Third Fist of Yanshi (Secret)

Discipline: Neigong
Skill: Arm Strike
Type: Normal
Qi: 3

This powerful strike draws Qi into the fist so it can destroy solid matter like stone or iron.

To use Third Fist of Yanshi, make an Arm Strike Skill roll against the desired object's Hardiness (if the object is difficult to hit due to size or movement you must make an initial Attack roll). If you succeed you shatter up to a foot per Qi level of material. On a Total Success, you can shatter up to 10 feet per Qi level of material.

Your Rank in Neigong determines what material is susceptible to your strike.

RANK	MATERIAL VULNERABLE TO STRIKE
1	Wood/Hard Glass
2	Stone/Iron/Bronze
3	Diamond

Cathartic: On a Cathartic use of the power you can do one of two things. The first is strike the ground and cause it to shake for one round per Rank of Qi. This forces anyone in a 50-foot area to make an Athletics roll (using your Arm Strike result as a TN) or fall prone, it also cuts movement in half for everyone in the area.

The second is you can use the Technique against creatures or people made from the material in question. If used against such beings, you Attack normally, add your Neigong to your Damage roll and do Open Damage. Against creatures that regenerate or restore after destruction, this doubles the time it takes for them to do so.

Trapping Wind

Discipline: Neigong
Skill: Endurance against Evade
Type: Normal
Qi: 1

You release a terrible wind from your palms that circles and traps your enemies.

On a Success you create a short-lived wind that traps your foe for one round. They can escape by making a Muscle roll (TN 5+ Qi level).

Cathartic: The trapping wind lasts longer, 1 additional round per Rank of Neigong.

Whipping Strands

Discipline: Neigong
Skill: Grapple against Evade
Type: Normal
Qi: 4

Your hair flows wildly as it bristles with Qi energy and your strands fly out in all directions gripping and dissecting your foes.

Make a Grapple roll against everyone in a 30-foot area per Rank of Neigong. Your hair grows, flies and grabs anyone with zero Qi Ranks in this area whose Evade score your Grapple roll meets or exceeds. On a Success they are killed in one of two gruesome ways: the hair rips their bodies in two or they are choked. Either way the death is instant. This does not work against anyone Qi Rank 1 or greater. You can opt to restrain targets rather than kill them.

Requirement: Unless the GM states otherwise you must have the White Hair Flaw to use this.

Cathartic: On a Cathartic use this can be used against anyone with Qi Rank 1 or more, however it only does 2d10 Damage. In lieu of doing Damage you can opt to restrain targets for one round instead.

Willow (Secret)

Discipline: Neigong
Skill: Survival TN 7
Type: Normal
Qi: 1

You absorb and unleash the energy of the sun.

The glory of the sun is absorbed as you remain in place, motionless. Make a Survival roll against TN 7, and on a Success you stand still, gathering the energy of the sun. This may be continued up to one round per Rank of Qi, plus one round per Rank of Neigong. The built up energy reduces any Wounds suffered each round by one per round of buildup, to a maximum of three. At the start of any round, the absorbed energy may be released instantly, and inflicts 1d10 per round of buildup to everything within 60 feet. On a Total Success it only harms those you want it to harm.

This Technique may only be used safely by a castrated Male when the sun is shining. It can be found in the Merciless Willow Manual. Any non-castrated male who tries to use this Technique can still do so but takes 7 Wounds and permanently loses 1 point of Hardiness when it is completed.

Cathartic: The energy inflicts Open Damage.



Zhe valley blade

Discipline: Neigong
Skill: Endurance TN 6
Type: Normal
Qi: 4

You draw energy from the Zhe Valley Chrysanthemum and imbue its healing or harming properties into your blade, causing it to radiate gold and purple.

This can only be used Cathartically.

Requirement: To use this Technique you must maintain a vegetarian diet and consume no meat or blood. Eating even a small amount of meat will inhibit your ability to use this Technique for 24 hours.

Cathartic: To use this Technique you must possess a Zhe Valley Chrysanthemum. Make an Endurance roll TN 6. On a Success you channel the harming energies of the flower into your blade and anyone struck by it takes 4 automatic Wounds. On a Failure, you channel the healing energies into your blade and anyone struck by it is healed by 4 Wounds. The Blade maintains this effect for two rounds plus one additional round for every Rank of Neigong. It is suggested that the GM secretly roll your Endurance on your behalf so you do not know the result.

Zhe valley fist

Discipline: Neigong
Skill: Endurance TN 6
Type: Normal
Qi: 4

You recklessly channel Qi into your fists to produce bursts of purple and golden energy that can strike your foes at distance.

This is a Cathartic only Technique.

Requirement: To use this Technique you must maintain a vegetarian diet and consume no meat or blood. Eating even a small amount of meat will inhibit your ability to use this Technique for 24 hours.

Cathartic: To cast you must make an Endurance roll against TN 6. On a Success you channel the energy into your hands and can strike foes with it at a distance of 30 feet (use Arm Strike against Evade for this ability). Such Attacks deal 4d10 Open Damage. Additionally, double the total number of Wounds caused by this Attack. The energy lasts two rounds plus one per Rank of Neigong. On a Failure you sustain 4d10 Open Damage and take double the usual number of Wounds.

Dianxue

The Biting grasp of the invisible master

Discipline: Dianxue
Skill: Light Melee (Iron Thread) against Evade
Type: Normal
Qi: 3

You unfurl an iron thread at your foes. It lashes out and wraps around vulnerable meridian points, weakening the victim and ripping his skin if he struggles.

On a Success, the target takes normal Damage and is considered Restrained (per the Grapple Skill rules, but see below). On a Total Success, an extra die of Damage is added to the Damage roll. On a Failure, the Attack misses.

Breaking free from this Technique physically is impossible by mundane means, but escape is attainable by properly channeling ones own internal energies. To break free from the Restrain, characters must use their Meditation Skill rather than their Grapple Skill. Additionally, if the victim attempts to break the Restrain, they automatically take one Wound.

Cathartic: As above, but attempting to break the Restrain inflicts two Wounds. The target also loses -1d10 Muscle for 1 hour per Rank of Dianxue. In addition you can choose to inflict one Wound of Damage (or only excruciating pain) once per turn without using an action.

Bladder strike

Discipline: Dianxue
Skill: Arm Strike against Parry
Type: Normal
Qi: 1

You strike your opponent in a precise spot between the eyes, reversing and disrupting the flow of Qi to the bladder.

On a success the person's fluids shift, causing body temperature to rise. This imposes a -1d10 to Reason Skill rolls for one hour per Rank of Dianxue.

Cathartic: In addition to the above effects, you lower the target's Resolve by 1 per Rank of Qi and Dianxue. The points are recovered at a rate of one per day.

This can also be used to reverse the effects of a Bladder Strike.

Calming Profundity

Discipline: Dianxue
Skill: Arm Strike TN 7
Type: Normal
Qi: 2

This Technique must be used on a target who is willing or immobile. You attempt to help them with their problems by re-balancing their Qi energy.

You make an Arm Strike TN 7. On a Success, the target's veins glow a light blue color that illuminates an area of 10 feet for each of the target's Qi levels. Additionally, they are calmed, and while they still have worries, they tackle all of them objectively, rather than panicking. This provides a +1d10 bonus to all Mental Skills, but a -1d10 to all Combat Skills. Both the glow and the skill effects last for 1 hour per your Ranks in Dianxue. On a Total Success, the duration doubles.

However, on a Failure the target falls into even greater despair, turning the glow a dark red and suffering -1d10 to both Mental and Combat Skills for the duration.

Cathartic: When used Cathartically the area of the glow doubles, and there is no penalty to Combat Skills.

On a Cathartic Failure the duration still doubles and the glow becomes dark red, but the target instead becomes angry. The Skill bonuses are reversed, causing the target to take -1d10 to all Mental Skills and +1d10 to all Combat Skills. Additionally, for the duration, the target sees the user of this Technique as having made all of their problems worse, causing a change in behavior (possibly even attacking the caster).

Clutch of the Timeless Master (Secret)

Discipline: Dianxue
Skill: Arm Strike
Type: Counter
Qi: 3

You grab the wrist of anyone attacking with a sword, tapping a little known meridian that causes them to lose control and stab themselves with their own Attack.

Roll against your opponent's Attack roll. On a Success you turn any Mundane or Non-Cathartic Kung Fu Technique back against the user.

You also do 1 Extra Wound per Rank of Dianxue.

Cathartic: This works on any Cathartic Kung Fu Technique.

Eight Divine Snakes (Secret)

Discipline: Dianxue
Skill: Medicine
Type: Normal
Qi: 4

You touch the eight meridian points of a person afflicted with Purple Spirit Venom to cure them.

On a Success you ward off the effects of the Purple Spirit Venom for six hours per Rank of Dianxue. On a Total Success you ward off the effects of Purple Spirit Venom for one day per Rank of Dianxue.

Cathartic: Used Cathartically this cures Purple Spirit Venom entirely on a Successful roll. Failed attempts do 6 Wounds to the target (-1 per Rank of Dianxue). When used Cathartically it also restores up to 2 Qi levels per Rank of Dianxue (only works on Qi Ranks lost due to Purple Spirit Venom).

Finger of Supreme Annihilation (Secret)

Discipline: Dianxue
Skill: Arm Strike against Parry
Type: Normal
Qi: 6

You tap the governing vessel along your foe's back with the tip of your finger, causing the balance of energy to disrupt as you desire. This unleashes a flood of deadly energy in the body that can only be stopped by the Finger of Supreme Compassion.

On a Success the target takes 1d10 Damage per Rank of Qi. This can be hot or cold energy and continues each round until someone stops it with Finger of Supreme Compassion.

There is a way to stave off the effect of this ability but it is not for the faint of heart. If one consumes a human heart, that can temporarily hold off the effects for three days.

Cathartic: On a Success the target takes 2d10 Damage per Rank of Qi, which continues every round until someone stops it with Finger of Supreme Compassion. This can exceed the normal 6d10 capping limits (up to a maximum of 10d10).



Finger of Supreme Compassion (Secret)

Discipline: Dianxue
Skill: Medicine TN 6
Type: Normal
Qi: 6

This is the only known way to stop the deadly Finger of Supreme Annihilation. You tap the governing vessel gently but precisely, restoring the balance of energy to the body.

On a Success you end any effects from Finger of Supreme Annihilation that were caused by a non-Cathartic performance.

Cathartic: This ends any Cathartic effects of Finger of Supreme Annihilation.



Finger of Supreme Disruption (Secret)

Discipline: Dianxue
Skill: Arm Strike against Parry
Type: Normal
Qi: 1

You tap the governing vessel along your foe's back with the tip of your finger, causing the balance of energy to disrupt as you desire. The victim is overcome with a flood of hot or cold energy.

On a Success the target takes 2d10 Damage per Rank of Dianxue as their body is overcome with hot or cold energy.

Cathartic: On a Success the target takes 2d10 Damage per Rank of Dianxue. This can be hot or cold energy and continues each round at a reduction of 1d10 until it reaches 0d10 (see next paragraph).

This functions like Fire Damage, continuing each round at -1d10 from the previous round until there are no Damage dice left. For example if the opponent takes 4d10 the first round, he takes 3d10 the second, followed by 2d10 on the third.

Four-Point Touch

Discipline: Dianxue
Skill: Medicine TN 8
Type: Normal
Qi: 1

You touch a series of crucial accupoints, channeling small amounts of Qi in order to increase the flow of energy in key meridians and lower it in others, with the aim of altering the balance of a person's inherent abilities.

For this to be performed you must have a target who is either willing or immobilized. Make a Medicine Skill roll TN 8. On a Success you may change the target's Discipline Ranks by one increment per Rank of Dianxue (for each increment you can raise 1 Discipline and lower another). On a Total Success you change it by two increments per Rank of Dianxue. The effect lasts for one hour.

The character's Imbalance rating changes accordingly for the duration of the Technique. This Technique takes ten minutes to perform.

Cathartic: As above except the changes are permanent.

Gallbladder Strike

Discipline: Dianxue
Skill: Arm Strike against Parry
Type: Normal
Qi: 1

You strike the gallbladder meridian point with great force, reversing and disrupting the flow of Qi.

On a Success this creates stomach discomfort and the inability to digest for one hour per Rank of Dianxue.

Cathartic: You lower the target's Wits by 1 per Rank of Qi and Dianxue. The points are recovered at a rate of one per day.

This can also be used to reverse the effects of a Gallbladder Strike.

Heart strike (secret)

Discipline: Dianxue
Skill: Arm Strike against Parry
Type: Normal
Qi: 3

You strike your opponent on the tongue disrupting flow of Qi to the heart causing blood flow to stagnate.

On a Success the person feels sluggish, taking a -1d10 to all Mental Skill rolls for one hour per Rank of Dianxue.

Cathartic: You lower your target's Hardiness by 1 per Rank of Dianxue. If this amount reaches zero, the person sinks into a coma (they must make an Endurance roll against TN 7 every hour to avoid death). Hardiness returns at the normal Rate. On a Total Success the effect is permanent.

This can also be used to reverse the effects of a Heart Strike.

Infinite counter of the phoenix (secret)

Discipline: Dianxue
Skill: Arm Strike and Medicine Skill
Type: Counter
Qi: 3

When someone strikes at you with a melee weapon or unarmed, you grab their limb and deliver a devastating series of taps that render them helpless.

When anyone strikes at you with a melee weapon, leg strike, throw, grapple or arm strike, you may use this counter (does not work against Kung Fu Techniques). Roll Arm Strike against your attacker's Attack roll. On a Success you avoid the attack and grab one of their limbs. You may now attempt a Medicine Skill roll TN 6. On a Success the person is immobile for 1 round per Rank of Dianxue.

This is a lost Technique known only to the Phoenix clan. They have vanished and according to rumor it is still found in one of their old manuals.

Cathartic: This can be used against Kung Fu Techniques as well. In addition the person is immobile for 2 rounds per Rank of Dianxue.

Inverted three-point strike

Discipline: Dianxue
Skill: Arm Strike, Melee or Leg Strike (at -1d10) against Parry
Type: Normal
Qi: 3

You quickly tap three vital meridian points on the target's chest, causing paralysis.

On a Success you paralyze the target for 1 round per Rank of Dianxue. On a Total Success the paralysis lasts one additional round.

Against characters without Qi levels, this ability works normally. However for any Martial Heroes (characters with at least one level of Qi) this only works if you attack when the target is surprised. This is a well-known attack and only the most inattentive Martial Heroes fall for it.

Cathartic: When used Cathartically, the effect is very powerful, immobilizing the person for one hour per Rank of Dianxue. This can also be used Cathartically to undo the effects of an Inverted Three-Point Strike.

Kidney strike

Discipline: Dianxue
Skill: Arm Strike against Parry
Type: Normal
Qi: 1

You strike your opponent in the ear, disrupting Qi flow to the kidneys.

On a Success you cause the target to suffer a loss of energy and virility that lasts one hour per Rank of Dianxue.

Cathartic: You lower your target's Speed and Endurance Skill Rank by 1 per Rank of Dianxue. These are recovered at a rate of 1 per day.

This can also be used to reverse the effects of a Kidney Strike.





INVERTED THREE POINT STRIKE IMMOBILIZES FOES.

Liver Strike

Discipline: Dianxue
Skill: Arm Strike against Parry
Type: Normal
Qi: 2

You quickly strike a meridian point on the top of your opponent's head, disrupting the flow of Qi to the liver.

On a Success the person feels irritable, even depressed and finds their eyes lose focus. This imposes a -1d10 penalty to Detect for one hour per Rank of Dianxue.

Cathartic: The target suffers the above effects plus is overcome with stiffness and pain of the joints, taking a -1d10 penalty per Rank of Dianxue to Athletics and Detect for one hour.

This can also be used to reverse the effects of the Technique.

Liver Stagnation Strike

Discipline: Dianxue
Skill: Arm Strike against Parry
Type: Normal
Qi: 4

You quickly strike a meridian point on the top of your opponent's head and eyes, halting the flow of Qi to through the liver.

On a Success the person feels very hot when physically active. This imposes a -1d10 penalty to any skill requiring movement or exertion for one hour per Rank of Dianxue.

Cathartic: The target suffers the above effects plus is overcome with stiffness and pain of the joints, taking a -1d10 penalty per Rank of Dianxue to Athletics and Detect for one hour. The person also becomes irrational, acquiring a random mental affliction from the Mental Affliction Table in **CHAPTER FOUR** for one day per Rank of Dianxue.

This can also be used to reverse the effects of the Technique.

Lung strike

Discipline: Dianxue
Skill: Arm Strike against Parry
Type: Normal
Qi: 4

You quickly tap your opponent's nose, disrupting the flow to the lungs.

On a Success the person feels tired and desires sleep for one hour per Rank of Dianxue. This imposes -1d10 penalty per Rank of Dianxue to Endurance.

Cathartic: The person takes -1d10 per Rank of Dianxue to Muscle and Endurance for one hour per Rank of Dianxue.

This can also be used to reverse the effects of a Lung Strike.

Nine divine snakes

Discipline: Dianxue
Skill: Medicine
Type: Normal
Qi: 1

You touch the nine meridian points of a person afflicted with Naga Palm Technique to cure them.

On a Success you ward off the effects of the Naga Palm for 6 hours per Rank of Dianxue. On a Total Success you ward off the effects of Naga Palm for 1 day per Rank of Dianxue. For this to work you must have a Qi rating equal to or greater than the original poisoner who delivered the Naga Palm.

Cathartic: Used Cathartically this cures Naga Palm Technique on a Successful roll, provided your Qi level is the same or greater than the original poisoner. Failed attempts do 6 Wounds to the target (-1 per Rank of Dianxue).

If the original poisoner's Qi rating is greater than your own, you can still stave off the effects of the Naga Palm for 2 hours per Rank of Dianxue. If you expend 6 Wounds you can extend this to one day per Rank of Dianxue.

Phoenix palm (secret)

Discipline: Dianxue
Skill: Arm Strike at a -1d10 penalty Against Parry
Type: Normal
Qi: 6

Your hands move in a dazzling blur as you press a complicated series of accupoints on the victim. Then pressing palm flat against the flesh, you permanently alter the flow of Qi through their meridian points, doing almost irreversible harm to their vital energies. This also leaves a dull red outline of your hand.

This is a lost Technique known only to the Phoenix clan. They have vanished and according to rumor it is still found in one of their old manuals.

It can only be performed Cathartically.

***Requirements**:* This Technique requires three Ranks in the Medicine Skill.

Cathartic: This Attack is made a -1d10 penalty, and you cannot do anything else in the round that you make this strike. On a Success, the victim permanently loses 2 points per Rank of Dianxue from Hardiness and all Physical Skills. In addition, the victim takes normal Damage plus 4 Extra Wounds. On a Total Success, an additional point is drained and an Extra Wound suffered. This Attack may not be performed multiple times on the same target. The Ranks drained by this Attack do not recover at the normal rate, and can only be returned through the use of a Kung Fu Technique or a suitably powerful supernatural being.

This Technique can also be used to reverse the effects of Phoenix Palm.



Phoenix Spirit Disruption (Secret)

Discipline: Dianxue
Skill: Arm Strike against Parry
Type: Normal
Qi: 3

This ancient Technique is known to only a few Zun Tribesmen in the Banyan region. You rapidly tap meridians on your foe's fingertip and armpit causing one of their five Phoenix Spirits to overwhelm the others, producing strange behavior.

Make an Arm Strike against Parry. If you succeed then a Phoenix Spirit of your choosing is disrupted for ten minutes per Rank of Dianxue. On a Total Success the duration doubles.

The victim must take the Missing Phoenix Spirit flaw (using the disrupted entry) while under the effects of the Technique.

Cathartic: The same except this effect lasts for one day per Rank of Dianxue.

Phoenix Star Strike

Discipline: Dianxue
Skill: Arm Strike against Parry
Type: Normal
Qi: 1

You press a series of accupoints on the victim, blocking the flow of Qi through the little known Phoenix Star meridian points damaging their vital energies.

On a Success, the victim has one point of Hardiness drained for one minute per Rank of Dianxue, but suffers no Damage from the Attack. On a Total Success, 2 points are drained instead of one. This Attack may not be performed multiple times on the same target.

Cathartic: The Hardiness Drain is for one hour per Rank of Dianxue instead (one day per Rank of Dianxue during the Phoenix Moon). Additionally, the arm attack deals normal Damage as usual.

Phoenix Star Reversal

Discipline: Dianxue
Skill: Arm Strike against Parry
Type: Normal
Qi: 4

You press a series of accupoints on the victim, reversing the flow of Qi through their Phoenix Star meridian and significantly damaging their vital energies.

On a Success, the victim has one point of Hardiness drained per Rank of Dianxue, but suffers no Damage from the Attack. These points return at the normal rate (one per day). On a Total Success, an additional point is drained. This Attack may not be performed multiple times on the same target.

Requirements: This Technique requires two Ranks in the Medicine Skill.

Cathartic: In addition to Hardiness, the target loses a Rank in all Physical Skills (two on a Total Success). This drain also recovers at the usual rate (one per day). Additionally, the arm attack deals normal Damage plus 1 Extra Wound (During the Phoenix Moon this does 2 Extra Wounds).

Plum Blossom Palm (Secret)

Discipline: Dianxue
Skill: Medicine Skill TN 8 -1 per Rank of Dianxue
Type: Normal
Qi: 1

You use your knowledge of the meridian points to boost a person's vitality.

If you Succeed on your Medicine Skill roll (TN 8 -1 per Rank of Dianxue), this allows you raise a person from incapacitated and remove a single Wound provided you can touch their chest with your palm. The target cannot be healed further using this technique without doing so Cathartically.

This skill takes ten minutes to perform.

Cathartic: You flow your own Qi through the target's meridian point. Enables you to heal a target you touch by 1 Wound per Rank of Qi you possess.



Sealing the Phoenix

Discipline: Dianxue
Skill: Arm Strike -1d10 twice against Parry
Type: Normal
Qi: 5

This fearsome Technique allows the user to seal another Kung Fu user's Techniques, preventing her from using them. You jab quickly and carefully at the target's temple, then her heart, blocking the intellectual and physical ability to use one Technique she knows of your choice.

First, make Arm Strike against Parry at the target's temple (this is made at -1d10, per the specific targeting rules). On a Success, you choose one Kung Fu Technique that she knows, and she is intellectually unable to use that. However, if the Technique you choose is a Counter, each time it is applicable she may make an Endurance roll TN 7 + your Ranks in Dianxue to use the Counter as a reaction of muscle memory.

To prevent this, you may make a subsequent jab to her heart as part of the same action, once again with an Arm Strike at -1d10 penalty. If you hit, the Technique is also sealed within her heart, so she may not use it at all and is not afforded the above Endurance roll.

If your Arm Strike misses, the Qi energy you have summoned has no outlet, and so it turns on you, sealing one of your Kung Fu Techniques (chosen randomly by the GM).

The Technique is sealed for one hour, or one day on a Total Success.

Cathartic: When used Cathartically the duration is permanent, but so are the Imbalance Points you take for using this. Note: If you fail, losing one of your own Techniques, the duration is still permanent.

Sealing the Winds of Gushan

Discipline: Dianxue
Skill: Arm Strike
Type: Normal
Qi: 1

You seal two pressure points on the neck using your forefinger and thumb, rendering the target mute.

Make an Arm Strike Skill roll against the target's Parry. On a Success the person cannot speak for one minute per Rank of Dianxue.

Catharsis: The effect now lasts a number of hours up to your Qi Rank.

Strike of the Raging Tiger

Discipline: Dianxue
Skill: Arm Strike against Parry
Type: Normal
Qi: 3

You touch a little known meridian along the back causing the person to succumb to uncontrollable rage.

Make an Arm Strike roll against Parry. On a Success the target is briefly overcome with a raging madness and anger that confuses his sense of friend and foe. The target gains a +1d10 to all Damage rolls, but must Attack the nearest ally (and if that is not possible, nearest enemy). This lasts two rounds. On a Total Success the effect lasts one extra round per Rank of Dianxue.

Cathartic: When used Cathartically this lasts ten minutes per Rank of Qi (on a Total Success it lasts an additional ten minutes per Rank of Dianxue).

Three-Point Strike

Discipline: Dianxue
Skill: Arm Strike, Melee or Leg Strike (at -1d10)
Type: Normal
Qi: 3

You quickly tap three vital meridian points on the target, blocking the channels and freezing the blood of the victim.

On a Success the person's meridian points are partially blocked, making them extremely cold taking -1d10 penalty to all their Skills. This lasts until the points are unblocked, requiring a Medicine Skill roll against TN 5+1 per your Rank in Dianxue. Drinking human blood (a full body worth) can stave the effects off for one day.

Cathartic: You fully block the three meridian points, causing the person to progressively freeze, taking a -1d10 penalty to their Skills that increases by an additional -1d10 per day. When they reach -3d10 in all Physical Skills, their blood freezes in six hours and they die. A person so affected takes the Three Blocked Points Flaw. This process can be reversed by one day by drinking a full human body of blood. The only other way to undo this effect is another use of Three-Point Strike. The TN to undo such a strike is TN 7+1 per Rank of the original attacker's Dianxue.



Trembling Strike

Discipline: Dianxue
Skill: Arm Strike against Parry
Type: Normal
Qi: 2

You touch a little known meridian along the back causing the person to convulse.

Make an Arm Strike roll against Parry. On a Success the target takes -1d10 to all Combat and Physical Skills due to trembling for one round. On a Total Success the effect lasts one extra round per Rank of Dianxue.

Cathartic: When used Cathartically this sets off a reaction within the body that lasts until the person is able to control it. The person shakes more with each passing round, taking an increasing -1d10 penalty to Combat and Physical Skills. This only ends if they make a successful Meditation roll against your initial Arm Strike roll.

Triple Yang Strike

Discipline: Dianxue
Skill: Arm Strike against Parry
Type: Normal
Qi: 2

You use your knowledge of meridian points to rapidly tap points from the forearm to inner elbow of your foe, disrupting their equilibrium.

On a Success the target is dizzy and takes -1d10 to athletics for 1 hour per Rank of Dianxue.

Requirement: Requires 1 Rank in Medicine to use.

Cathartic: On a Success the target loses 1 point of Stealth, Evade and Parry per level of Qi. These recover at a rate of 1 per hour.

This can also be used to reverse the effects of a Triple Yang Strike.

White Flower Palm

Discipline: Dianxue
Skill: Medicine TN 9 -1 Rank/Dianxue, Arm Strike against Parry
Type: Normal
Qi: 1

Using your knowledge of meridian points and Qi flow, you tap a person in chest to reverse blood flow.

Make a Medicine Skill roll (TN 9 -1 per Rank of Dianxue). On a Success you can then briefly lower the Hardiness of anyone you strike with your bare palm using the Arm Strike Skill. You lower their Hardiness by 1 per Qi level you possess for a number of rounds equal to your Dianxue Ranking.

Requirement: Must have 1 Rank in Medicine to use.

Cathartic: The effect of your strike last longer with Hardiness points recovering at a rate of 1 per day using the normal Draining Skills rules from **CHAPTER TWO: RULES** of the *Wandering Heroes of Ogre Gate* rulebook.

Profound Techniques

These are exceptionally powerful Kung Fu Techniques possessed only by Profound Masters and Immortals. They are accessible to characters with 7 Ranks of Qi or more but usually require entrance into an Immortal or Demon sect to learn. They will be addressed in a future supplement but for now we include the following examples so Gamemasters can develop them as needed until *Profound Masters of Ogre Gate* is released. Profound Techniques are always performed Cathartically.

For the purposes of acquiring Imbalance Points with Profound Techniques, treat every character as having an Imbalance Rating of 2. So on a Successful use of a Profound Technique you gain 2 Imbalance Points. On a Failure you gain 4 and on a Total Success you gain zero Imbalance Points.

Bloodless sword strike of Hen-Shi (Secret)

Skill: Medium or Heavy Melee
Type: Normal
Qi: 7

You strike at your foe and your sword passes through the target like a phantom causing their Qi to spill from their body like blood.

Make a Medium or Heavy Melee Roll with a bladed weapon against Parry. On a Success you strike your foe and cause their Qi to spray from their body. Roll 6d10 Open Damage against Hardiness multiplied by 2 and instead of doing wounds, drain their Qi (1 point for every success, 2 for every Total Success).

Qi drained in this manner returns at a rate of 1 per round.

This technique is known to members of Celestial Heart Sect.

Burning Array

Skill: Large Ranged against Evade
Type: Normal
Qi: 8

You take a wide stance, thrust your hands down and generate a spinning pattern of golden Qi energy that encircles your body and expands outward to burn your foes.

This releases a powerful circular array of energy that expands outward from your body striking at everyone in a 200-foot radius. Make a Large Ranged Attack roll against the Evade of everyone inside the 200-foot area. If you succeed, everyone struck takes 8d10 Open Damage.

Celestial Mind Technique

Skill: Meditation TN 6
Type: Normal
Qi: 12

You sit in Meditation, illuminating your mind and bringing you to the brink of immortality. This is the first step toward a celestial life.

Make a Meditation Roll against TN 10. On a success you understand more about your internal cultivation. This takes one day to perform. After you have mastered this technique you can begin learning the Celestial Mind Qi Ritual.

This technique can also be used to heal yourself of any poison, mental affliction or wound. This takes one minute to perform when used in this way.

Celestial Seal

Skill: Endurance against Resolve
Type: Normal
Qi: 24

You concentrate with your body and mind, flowing Qi energy from your body to create a force field around anyone with demonic essence. You then make a seal to trap them with your life energy.

Roll Endurance against the Resolve against any targets with negative Karma. If you keep them in place for five minutes and succeed, they are trapped by the force field for a period of time determined by the seal. The strength of the seal is set by your life energy and by their negative Karma rating. For every point of Hardiness you imbue into the seal and for every point of negative Karma they have, it traps them for 1 decade. This Hardiness is restored to your when the seal is broken.

This takes five minutes to perform.

Clouding Swords

Skill: Meditation against Evade
Type: Normal
Qi: 7

You call a swirl of fifteen swords into existence. They swarm around your target and strike with lethal sharpness.

Make a Meditation roll against the Evade of a single target. On a success roll 2d10 against Hardiness for damage. If this is successful, forgo normal damage and inflict 15 automatic wounds.

Demon Strike

Skill: Arm Strike against Parry
Type: Normal
Qi: 12

With a mere touch you can destroy most demons, causing them to disappear in a flash of dust and heat.

Make an Arm Strike against the Parry of any Demon. If you succeed the creature is completely destroyed. It does not work if the Demon has Qi rank and they exceed your own.

This works against standard demons and against Qi Spirits. However against Ogre Demons, it does not destroy them automatically, rather you roll 6d10 Open Damage against them plus do 6 Extra Wounds.



Dreams of the Infinite Sky Realm

Skill: Meditation TN 7
Type: Normal
Qi: 9

You enter into a deep meditative trance and project your will into a person's dream.

Using this allows you to enter a person's dream and interact with them. Not only can you speak and communicate with them, any physical interaction you have while in the dream state (such as combat) has lasting and real impact. You can remain in a person's dream for one minute per Rank of Qi.

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Fists of Flame

Skill: Arm Strike against Parry or Evade
Type: Normal
Qi: 7

You strike your foes with flaming fists, occasionally shooting streaks of fire at distant targets.

You can attack a single target up close with a flaming strike or send a blaze of fire at a single target up to 60 feet away. Make an Arm Strike against Parry or Evade (whichever is most appropriate). On a Success you deliver 10d10 Fire Damage plus 3 Extra Wounds.

Great Tranference

Skill: Endurance TN 7
Type: Normal
Qi: 8

You transform knowledge into energy and flow it into a person's heart.

You distill your knowledge of Kung Fu into energy and transfer it to another. You can impart as many Kung Fu Techniques as you know to another person for any length of your choosing (from a mere few seconds to eternity). You cannot use your powers until the duration you set expires.

Hands of the Fireshield

Skill: Arm Strike against attack Roll
Type: Counter
Qi: 7

You throw up your hands and block strikes with a burning wall of flame.

Make an Arm Strike against any melee attack. On a success you deliver 10d10 Fire Damage and block the attack. On a Total Success you send the target flying back with a blast of flame (still doing 10d10 damage) that explodes for another 4d10 Fire Damage.

King Viper's Fiery Greeting

Skill: Arm Strike
Type: Normal
Qi: 8

You place your hands together, palms touching with open fingers, as a spew of red-hot debris flows toward your enemies.

Make an Arm Strike Roll against Evade of up to thirty targets within an 800-foot area. This does 8d10 damage plus 2 Extra wounds and does 3d10 fire damage to anyone struck starting on the following round.

Mind Rise

Skill: Meditation against TN 6 (+1 for every thousand pounds)
Type: Normal
Qi: 12

You concentrate on a person or object and lift it into the air with your mind.

Make a Meditation Roll against TN 6 (add +1 to the TN for every 1000 pounds). If you succeed you cause the person or object to float 10 feet per rank of Qi.

In some cases, a being that is being moved by this technique may have some means of resisting (such as the Perfect Flight ability or by grabbing onto a very large and very strong object nearby). Use an Opposed roll where needed to resolve such cases. In most cases, the being that is being moved will suffer a -1d10 modifier to their roll or higher due to the terrible force exerted by this technique.

Ride the cloud

Skill: Fly TN 4
Type: Normal
Qi: 12

You can fly through the sky at tremendous speed using cloud vapor like a steed. Make a Fly Skill roll against TN 7. On a Success you can move 10 miles per rank of Qi every ten minutes.

Roar of the dragon

Skill: Command against Hardiness
Type: Normal
Qi: 10

You unleash a violent scream that fills the surrounding air with storm-like winds. The sound is so loud it knocks people to the ground and leaves them delirious with madness.

Make a Command roll against everyone in a 100-foot radius per Rank of Qi. On a Success everyone below your Qi rating within the area is knocked prone to the ground. The sound is so loud it disrupts the balance in their minds, driving them permanently mad. Those affected are nearly catatonic the first few days. Once that passes they emerge with a pronounced negative change to their personality. This is significant and specific to the individual. Some may fly into rages at the slightest provocation, others may cower in fear. Some may be delusional or talk to people who are not there. The GM should determine the nature of the madness on a case-by-case basis and give them the appropriate Mental Affliction.

The Seven sword formation of celestial heart (secret)

Skill: Medium Melee or Heavy Melee (any sword)
Type: Normal
Qi: 7

You and your allies raise your swords and slice the sky as you flip back through the air creating arcs of light that produce a protective dome of energy. Make a Medium or Heavy Melee roll against TN 7. On a success you contribute energy to a protective dome that deflects incoming attacks.

This requires two or more participants (but no more than seven) who all know the technique. Everyone who succeeds on the roll can add their Qi Rank to the Integrity of the dome. The Dome's hardiness is equal to the 3 plus the number of participants. The total Qi ranks of the participants also produce the size of the dome (10 feet per rank of Qi).

Sleeves of frost

Skill: Grapple against Parry
Type: Normal
Qi: 9

You unfurl your sleeve or a similar strip of cloth, wrapping around your foe's arms, legs or body, causing them to freeze with an icy coating.

On a success you can launch strips of fabric at your foes, by up to 10 feet per Rank of Waijia (provided you have enough cloth to do so), and can use this to strike one foe per Rank of Waijia (or one person per 10 feet). Those affected begin to freeze starting with where they were struck. Each round they take an increasing -1d10 to their Speed, when they reach zero they are frozen completely. This coats their entire body in ice and paralyzes them. On a Total Success the duration doubles. This works against anyone from Qi Rank 1-24, regardless of your own Qi Rank.

For duration, this lasts 10 minutes if the target has fewer Qi Ranks than you, but only 1d10 rounds against Targets with more Qi Ranks than you. However if your target has half as many Qi Ranks as you or less, the frozen state lasts for one day per your Rank of Qi. When this is the case they get one Endurance roll a day to break from the ice (the TN is your Resolve Rating). Characters whose Qi Rank is greater than your own can make an Endurance roll every round to break free. All other characters may make a roll every minute.

Note: Due to their resistance to cold and fire Attacks, this does not work on Immortals.

Thundering palm of the heavens

Skill: Meditation against Evade
Type: Normal
Qi: 7

You stand or sit in quiet meditation, calmly generating a massive avalanche of force that crashes from the sky upon your foes, leaving them broken and imprinting the earth with a palm print the size of a mountain.

This affects an area equal to 1,000 feet per Qi level. On a success anyone inside the area of effect takes 6d10 Open Damage.



Wave of frost

Skill: Large Ranged against Evade
Type: Normal
Qi: 8

With the wave of your hand you cause a heavy and cold wind to wash over your foes leaving them in a frozen state.

Roll Large Ranged against the Evade of all foes in an 80-foot by 30-foot column before you. On a success those affected ender a frozen state (see next paragraph for duration). Their bodies are coated in ice and they experience no harm from the cold, but they are effectively paralyzed and not aware. On a Total Success the duration doubles. Note this does not work against opponents of equal or greater Qi Rank than yourself.

For duration, this lasts 10 minutes if the target has fewer Qi Ranks than you. However if your Target has half as many Qi Ranks as you or less, the frozen state lasts for one day per your Rank of Qi. When this is the case they get one Endurance roll a day to break from the ice (the TN is your Resolve Rating).

Note: Due to their resistance to cold and fire Attacks, this does not work on Immortals.

Weight of the ox tail

Skill: Medium or Heavy Melee
Type: Normal
Qi: 7

You slash your Ox Tail Dao or similar weapon in a blinding arc of light against several foes, cutting their flesh and leaving behind a heavy Qi energy that pins them to the ground.

Make a Medium or Heavy Melee attack roll against the Parry of anyone within striking distance of your blade. On a success you do 8d10 Open Damage and leave a powerful and heavy Qi energy in the wound itself that pushes the target to the ground. This is equivalent to 900 pounds (so to move and attack those affected must lift that with a Muscle Roll). It lasts for 3 rounds.

This does not work against foes with more Qi ranks than you.

Evil Techniques

These are dangerous and cruel techniques used mainly by Demon Heroes. Evil Techniques are ones that draw on dark Qi energy and tend to produce sinister results. They also pose more of a risk to those seeking to master them. While they function much like normal Profound Techniques, each time you master an Evil Technique you must roll on the Demon Flaw Table to reflect the transformative process that mastering such techniques requires. Once mastered, the Demon Flaws are permanent.

Evil Techniques will be expanded upon in Profound Masters of Ogre Gate. Here we simply provide the flaws and a few Evil Technique as examples so the GM can create more for the campaign. Demon Flaws are described in the Flaws section of **CHAPTER ONE: CHARACTER CREATION**.



Cultivation of the Demon Moon

Skill: Meditation against TN 6
Type: Normal
Qi: 7

Standing you move your arms before your chest and channel a dangerous mixture of phoenix and dragon energy through your meridian points, harnessing them in your center for an explosion of power.

Perform this standing meditation as a Move Action. On a Success, for the next 3 rounds, your Melee Attacks deliver normal damage plus 8 Extra Wounds. On a Total Success your melee attacks deliver normal damage plus 15 Extra Wounds and the effect lasts for 4 rounds. On a failure you lose control, attacking the nearest target possible each round until the technique ends, doing normal damage plus 8 Extra wounds. The effect lasts for 5 rounds on a failure.

The Festering Cleave of Marauding Dragon

Skill: Medium or Heavy Melee (Any Bladed)
Type: Normal
Qi: 18

You bring down a heavy bladed weapon to carve open the chest of your enemy, leaving a sickly red glow that prevents healing and can kill even an immortal.

Make a Medium or Heavy Melee Skill roll against the Parry of the target. This does normal damage plus 18 Extra wounds, and the wound cannot be healed by anything short of a Qi rank 19 healing technique or the intervention of a god. Any immortal incapacitated by this attack dies normally (and cannot use its Rejuvenating Rebirth ability).

Anyone using this technique gains 1 negative point of Karma.

Hand of the Hungry Ghost

Skill: Arm Strike
Type: Normal
Qi: 8

You clasp your foe's head and suck out their Dragon Spirit, causing them to rise as a Hungry Ghost that temporarily obeys your commands.

Make an Arm Strike roll against Parry. On a success you do 5d10 Open Damage plus 1 Extra Wound as the person's Dragon Spirit is drawn violently from their body and absorbed into your own. This invigorates you, bestowing 4 Extra wounds to your next Melee Attack. If the target dies, then he or she rises up as a Hungry Ghost immediately and serves you loyally for 1d10 hours. If you got a Total Success on your initial attack roll and the target dies, then he or she rises up as a Hungry Ghost immediately and serves you for 1d10 days.

The Hidden Hands of the Shadow Puppeteer

Skill: Talent (Shadow Puppetry)
Type: Normal
Qi: 10

You send out thin lines of Qi that find the meridian lines of your foes and allow you to control their actions.

Make a Talent (Shadow Puppetry) Skill roll against the Evade of your targets. On a success you control their actions for 2 rounds. On a Total Success you control their actions for 4 rounds. Ten targets, plus an additional target per rank of Qi that you posses, may be affected. This technique can only affect individuals with 2 ranks of Qi or less, and all targets must be within a 500-foot area.

Ruinous Array of the Armillary Sphere

Skill: Meditation against Resolve
Type: Normal
Qi: 7

You make several pronounced, circular gestures with your hands, bringing forth a swirling sphere of Qi energy that resembles an armillary sphere. It rises into the air and sucks out the Qi energy of those in its presence.

Make a Mediation Roll against the Resolve of everyone in a 200-foot area. On a Success the sphere unleashes a bursting array of glowing tendrils that strike those affected. Roll 6d10 Open Damage against affected targets, except instead of doing wounds, you drain them of Qi levels equal to the amount of wounds they would have suffered (and this all gets absorbed into the sphere). Their Qi ranks return at a rate of 1 every ten minutes.



You can then absorb the sphere into your own body and utilize the Qi to feel your impending fate with great clarity. This doesn't reveal anything specific, but makes anything that unfolds in the next hour more familiar. The effect is a +2d10 bonus to all your skills for the next 10 minutes for every Qi rank you drained.

Thougts Bloom into one-thousand petals

Skill: Meditation against Wits
Type: Normal
Qi: 7

You enter calmly into meditation and project your thoughts into the minds of others, awakening images that seem real to them.

Make a Meditation Roll against the Wits of up to 1 Target per rank of Qi. If you succeed then you can play with their senses, creating false images in their minds that feel real. This can extend to touch, taste, sound etc. The illusion can be large, can involve multiple senses but must be focused on a particular idea (such as a forest). The illusion lasts for as long as you Meditate.



IMMORTAL ABILITIES

IMMORTAL POWERS

Immortals all begin with one of the following powers. Each Level they can gain a new Immortal Power. These are not always identical as each Immortal is unique.

Create spirited entities

You impart sentience to any living thing or once living thing (animal, plant, bones, etc). Slowly it matures mentally and physically, taking on the characteristics of an intelligent species of your choice over time. This is a demon, a spirited beast, but one that reflects your nature. Those with good Karma create spirited entities that are kind and generous, those with bad Karma create spirited entities that are wicked and selfish. The entity views you as it would a parent or sibling.

Control wind

You can summon winds and storms with the swing of a sword or wave of a hand (or fan).

Curse

You can curse any mortal. This usually takes the form of a Fated Flaw based on the curse you'd like them to experience, but it can be more extreme. Simply describe to the GM what effect you want and the GM develops the curse based on that.

Enchanting whisper

With a gentle word you can convince anyone (except other Immortals), even enemies, that you are their friend. Roll Persuade against Resolve.

Empathic link

You can form a mental link with anyone or any creature over great distance (anywhere in the world). This ability does not work across celestial realms however. To use it, simply make an Empathy roll against the target's wits. If you succeed you can communicate for ten minutes.

Incredible strength

You are stronger than any mortal, with 6d10 Muscle and Beast Strength (x20). This means you can lift heavy objects with ease (multiplying base lift by 20).

Kung fu mastery

You can increase a single Martial Discipline Rank by 1. This may be taken no more than two times. Martial Disciplines cannot exceed the cap of 3 ranks.

Perfect flight

This is the ability to fly with precision and great speed. The Immortal gains the Flight Skill at Ranks equal to his or her Speed. Flight can be increased with XP over time. With this power you can move 20 feet per level of Qi.

Perfect hearing

Your hearing is so perfect that you are unaffected by total Darkness and roll 6d10 for Detect. In addition you can hear at extraordinary distance, and are capable of eavesdropping on any conversation anywhere in a 50-mile radius.

Shape change

You can change your appearance at will to anything you want, provided it is the same size as you.

Timeless dream

With this power an immortal gains the ability to protect an area the size of a town or small city by taking it outside of time and into the realm of dreams. This in effect creates a pocket dimension where all the inhabitants and structures are held, while the original location succumbs to the weathering of age and time. The people continue to live their lives, but never die and nothing ever changes. They do not age, yet they do not notice anything is amiss. To use this power the Immortal must meditate for 10 hours and succeed on a Meditation Skill roll of TN 9. The process can only be reversed by making another Meditation roll.

Water breathing

You can breath in water as you would in the air. You can also move much more freely in water (at your full speed).

INSIGHTS

Immortals can attempt to gain Insights every time they advance in Qi Rank. They may gain up to 4 Insights in total, and can only make one attempt each Qi Rank. Gaining Insight requires going into ten days of reflective seclusion and making a single Meditation Skill roll (add +1d10 for every Rank of Neigong you possess). If you succeed, you can roll on Insight Table One. On a Total Success roll on Insight Table Two. These tables are just to start, Gamemasters can create their own and we will expand upon this in the Profound Masters of Ogre Gate rulebook.

Insights are realizations that create permanent effects. For example, the ability to always tell when someone is lying or to sense a person's weakness. Insights on the first table are largely about mundane matters that pertain to humanity. The second table includes insights that are far more profound and impressive.

As an option, when characters fail their Meditation roll they may get some glimpse or vision. If they follow this vision, they still may get an insight (but the GM gets to choose which one and it requires something substantial like going on a quest).

Adaptation of the pure one

This is a greatly sought after Insight. With it your regeneration increases to 1 Wound every ten minutes.

All are one

You can freely enter the body of any mortal you choose (but not the body of a Spirit, Profound Master or Immortal). Doing so requires a meditation roll.

All passions blaze

You can read the intentions and desires of mortals (not specific thoughts) by looking at them.

Awakening of the resting deity

Gain the ability to strike out against the gods. You can challenge and hurt them, as you can anyone else. The specifics of this are up the GMs discretion but potentially this would allow you to wound any deity.

All paths are one

You have a small realization about the nature of reality itself. Many of the obstacles we face are illusionary and eventually all paths lead to the same end because one never really goes anywhere. It is difficult to put into words and often confuses people when you talk about it, but the end result is no door, seal or barrier can stop you. You always find an opening or path to go through, and this applies to realms too. There is no place you cannot go.

Butterfly awakes

You know that the reality of dreams and waking life are the same. When you sleep you can go out into the world and act as if you were awake. You can interact with people in their dreams or with the real world. To you, the division between the two is meaningless.

Detect weakness

You understand how the internal landscape of a person is reflected externally through behavior and health. You know the Defense Ratings of anyone you look at.

Death and life are the same

You can restore any mortal to life with the touch of a hand. However doing so intertwines your fate with theirs (and not always to your benefit). The person gains a Fated Flaw that always connects to you in some way.





Dew upon the lily

Memories are fragile and can wash away like dirt with the morning dew. You can erase yourself from the memory of any mortal at will.

Dissolution of I

This is similar to all are one, but you gain a more specific understanding of the interconnectedness of all living things. By making a successful Command roll against Resolve, you can control any living being or immortal's actions for one round (ten minutes on a Total Success). However, during this time, any Damage they take, you take as well.

Illumination of the golden light

You can direct your attention inward and use this to refine your Skills, martial disciplines and defenses. This allows you to recalibrate your Martial Disciplines as desired, to move existing Skill Ranks around and to move your defenses around. You cannot add new Ranks; merely swap with other abilities in the same category. This takes an hour.

Natural understanding

You can communicate with animals and vegetation.

Profound awareness

You can concentrate on any place in the world and see what is happening there. This requires use of the Meditation Skill.

River reverses flow

Time is a matter of perspective. You can travel back in time. It is somewhat tricky and you never know how far you will go. You select the timeframe and roll a number of corresponding d10 (years: 1d10, decades: 2d10, centuries: 3d10, and millennia: 4d10, etc). The result is how many years you travel back in time. Similar methods can be used for shorter periods like hours or days.

River surges forward

This works like River Reverses Flow except you can travel forward in time.

See without sight

You can sense all around you, without using your eyes or other senses. This means you can see in total darkness but also that you can see in all directions.

Sense lies

You know when a person is lying. There is no need to roll, you simply know.

Signs of fate

Fate is written into nature itself and humans are particularly obvious when it comes to their future actions. You can anticipate the near future (by up to a day) by looking for the signs. You can also detect a person's individual fate at will.

There is no phoenix, there is no dragon

You understand that the human spirit's division into Dragon and Phoenix is an illusion. With this ability you can heal anyone who has a disrupted Phoenix Spirit. You can also sense when a person suffers from a disrupted Phoenix Spirit.

Time stands still

You understand the true meaning of time and can control it with a breath. This allows you to stop time itself. However this is greatly damaging to the body, inflicting 1 Wound every round.

Insight Table One

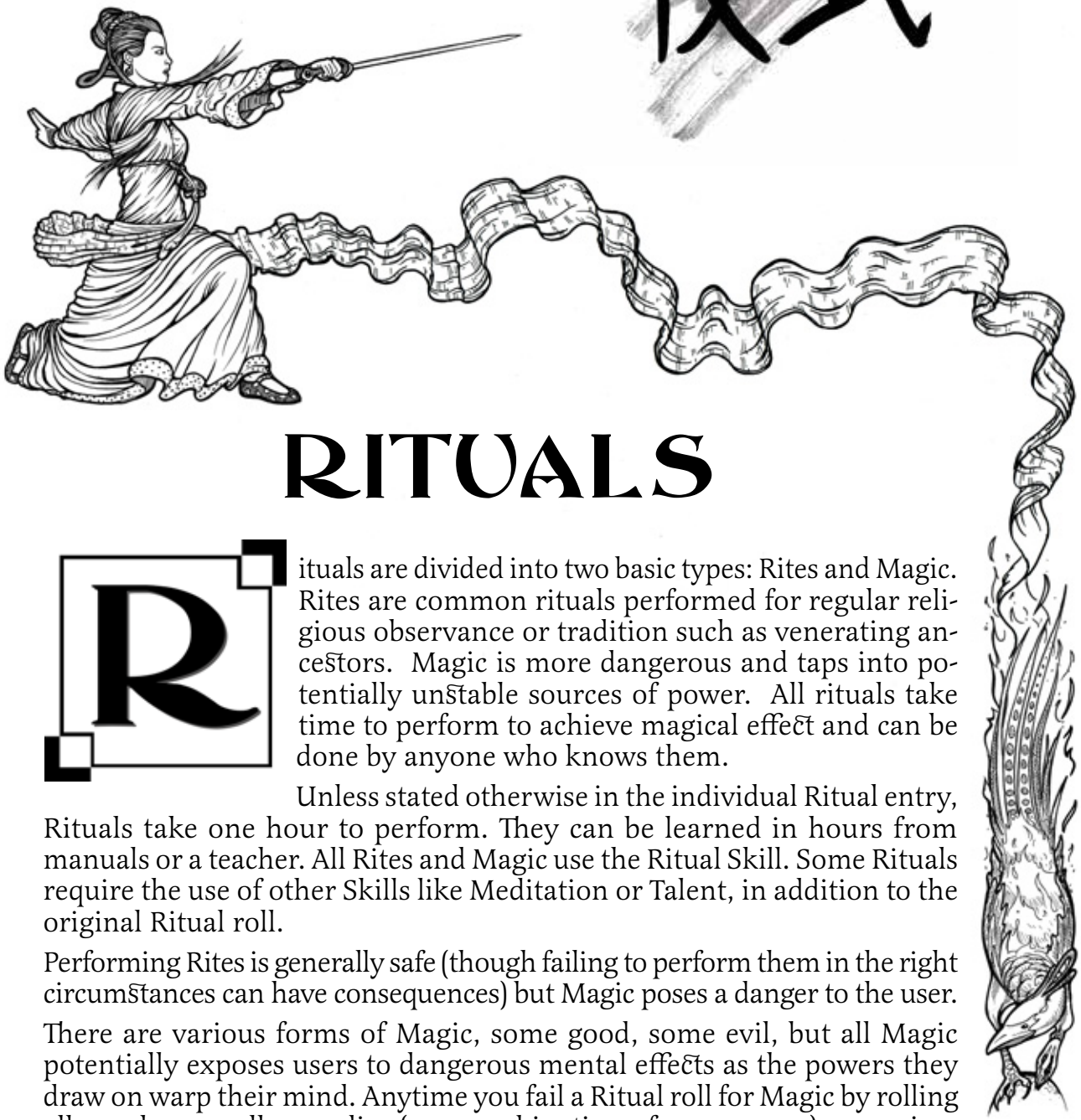
Roll 1d10	Insight
1	Detect Weakness
2	Sense Lies
3	See Without Sight
4	Natural Understanding
5	There is No Phoenix, There is No Dragon
6	Death and Life are the Same
7	Illumination of the Golden Light
8	Dew Upon the Lily
9	All Passions Blaze
10	Signs of Fate

Insight Table Two

Roll 1d10	Insight
1	Butterfly Awakes
2	All Paths are One
3	Time Stands Still
4	Adaptation of the Pure One
5	All are One
6	Dissolution of I
7	Awakening of the Resting Deity
8	Profound Awareness
9	River Reverses Flow
10	River Surges Forward

CHAPTER 4

仪式



RITUALS

Rituals are divided into two basic types: Rites and Magic. Rites are common rituals performed for regular religious observance or tradition such as venerating ancestors. Magic is more dangerous and taps into potentially unstable sources of power. All rituals take time to perform to achieve magical effect and can be done by anyone who knows them.

Unless stated otherwise in the individual Ritual entry, Rituals take one hour to perform. They can be learned in hours from manuals or a teacher. All Rites and Magic use the Ritual Skill. Some Rituals require the use of other Skills like Meditation or Talent, in addition to the original Ritual roll.

Performing Rites is generally safe (though failing to perform them in the right circumstances can have consequences) but Magic poses a danger to the user.

There are various forms of Magic, some good, some evil, but all Magic potentially exposes users to dangerous mental effects as the powers they draw on warp their mind. Anytime you fail a Ritual roll for Magic by rolling all 3 or less on all your dice (any combination of 3s, 2s, or 1s) you gain a mental affliction from the **MENTAL AFFLICTION** chart (pg 164).



Acquiring Mental Afflictions from Rituals

If you fail a Ritual Skill roll to perform Magic by rolling 3 or less on all your dice (any combination of 3s, 2s, and 1s) you acquire a Mental Affliction. Roll on the Mental Afflictions table to see what result you get. All Mental Afflictions can only be removed by certain Kung Fu Techniques. Otherwise they are permanent and last forever. Once acquired each Mental Affliction has a trigger unique to the individual character based on the circumstances surrounding how the affliction was gained. This could be something as simple as a color or as complex as a common verse or line of music. As a general guideline the GM should roll a d10 to determine how specific or broad the affliction is. On a 1, it is very broad, like a color; on a 10 it is incredibly specific, like a particular line of poetic verse. This is a spectrum so a 4 would indicate a somewhat broad trigger (like the sight of blood), while a 6 would indicate a somewhat specific trigger (like the sound of a particular instrument). Anytime the character is in the presence of the trigger, roll between 0-6d10 against his Resolve. Choose the number of dice based on the intensity of the trigger. If the result meets or exceeds the character's Resolve rating, he succumbs to the Mental Affliction for 1d10 hours.

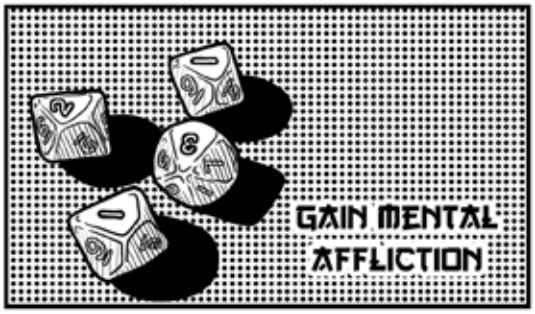
Mental Afflictions Table

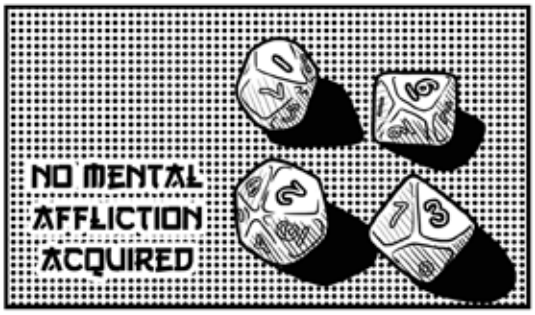
D10 Roll	Mental Affliction
1	Explosive Rage
2	Delusional
3	Nightmares
4	Masochism
5	Sadism
6	Splintered Personality
7	Hyper Vigilance
8	Hallucinations
9	Panic
10	Extreme Cowardice

Rites

Activation (TN 6)

This is used to activate the power of talismans and certain magic objects. The precise method will vary depending on what it is used for.





Ancestor Veneration (TN 5)

This usually involves lighting incense at a shrine to the spirit of the family ancestors and takes about twenty minutes. It is always performed by the head of the household and failing to do so on a regular basis can result in the whole family acquiring the Fated Flaw. If the Rite is performed incorrectly (if the Skill roll fails) it should be performed again from the beginning. On a Success the Rite is performed correctly. On a Total Success the Rite brings good luck to the entire family, giving everyone a +1d10 on any Skill made in the next day.

Capping/Hairpinning Ceremony (TN 6)

These are coming of age ceremonies for men and women. They usually involve giving a speech and assigning a courtesy name (this simply replaces their existing personal name). In the case of boys, they don a cap at the end of the ceremony while girls put their hair up with a pin.

Create Paper Talisman (TN 6)

This is a basic ritual for creating a paper talisman or fu scroll. These are long strips of paper with beneficial or harmful characters rendered on them that confer some minor effect (such as a bonus or penalty). They can be used to ward away harmful spirits, provide a small bonus to attack rolls when dealing with particular types of creatures, and similar effects.

The talismans are normally pinned to an object, person, or creature and last about a day. More powerful paper talismans require use of specific rituals.

Spirit Keeping (TN 5)

This is a very important ritual that must be performed on dead bodies between death and burial. Failure to do this can result in a portion of the spirit to remain in the body and animate as a Hopping Ghost or other creature. The Spirit Keeping Ritual must be performed at least once each day until the body is properly buried. It involves writing prayers on a paper talisman and asking the spirit to depart. The paper talisman is then placed on the body.

MAGIC

Binding Demon Ritual (TN 6)

This ritual first requires the user to entangle or grab the demon with rope, chain, or a net (the exact material can vary). Once this is achieved, the person holds forth a potential container such as a gourd. The user chants and draws in the spirit of the demon, trapping it in the container. Unlike most Rituals, this only takes 1d10 rounds to perform. This is really a temporary measure, as the creature can get out with a Meditation TN 10 roll (allowed once a day).

Blazing Hands of Hen-Shi (TN 6)

This odd ritual is a Yen-Li corruption of a little known Hen-Shi sutra. It functions quickly, taking only seconds to perform in the hands of a skilled practitioner (just a Move action). You prick your hands and quickly dab the blood in your palms forming the first and last character of Hen-Shi's name. Then any Demon or Spirit you strike with your hands for the next two rounds takes 2 Extra wounds as contact with your blood burns their skin. With each strike you must quickly recite the sutra for this to work.

Blood Offering for the Demon Emperor (TN 7)

You offer up the remains of an enemy you have killed. The enemy must be your equal or more powerful than you. You present the body before a shrine dedicated to the Demon Emperor. In exchange the Demon Emperor bestows one of his gifts upon you.



A pair of Yen-Li priests, Mark Ching Yeun and Lau Ching Sin, capture a fox demon.

Gifts can be tailored to the specific recipient. Roll 1d10. On a result of 1-4 the Demon Emperor asks you to pledge a part of yourself in exchange for the gift (a hand, a foot, an eye, 2 points of hardiness, 2 points of resolve or wits, etc). On a result of 5-10 he demands a task in exchange for the gift. A task is usually a very difficult mission that can take up to two months. If you fail, then the Demon Emperor takes a piece of you.

Blood pledge for the demon emperor (TN 7)

This is similar to Blood Offering for the Demon Emperor, but it requires that the caster cut off one of his own limbs (or sacrifice something of equal or greater significance) as a sign of loyalty to the Demon Emperor. Before making the sacrifice the caster must indulge in meat, wine and other pleasures for a full month, to de-purify his or her body. Then he or she writes a formal request onto the flesh of the offered limb, asking for an office in the Demon Emperor's hierarchy and for a gift that will help him or her serve in that office. The office is usually a title similar to those found in the imperial government. The request is written in formal Feishu script and must also include symbolic writing below the request to empower the talisman. The limb is then sliced off during the hour of the Demon, cooked and eaten by the caster. Due to the extreme nature of this act, an assistant and physician are often called upon to cook the meat and ensure the survival of the caster. If the casting is successful the Demon Emperor bestows a title and a gift. The exact nature of the gift depends on the significance of the sacrifice. It is often a very powerful ability with limited use or a great cost. For example one might gain the ability to expel a vast wind that washes over an entire army doing 1 Wound to everyone it reaches (but only be able to do this during an actual battle and requiring ten full days of rest after).

Celestial spirit ritual (TN 9)

This ritual involves visualizing the Bureaucracy of Heaven and the Enlightened Goddess and submitting a written request for some kind of action (rain, good harvest, bad weather, good fortune, etc). Petitions should be addressed to the correct deity or spirit. While this is often effective and can achieve good results when successfully performed it is more of an exchange, nothing is given without a price. The price is based entirely on the nature of the request. A person, who asks for good harvest and receives it one year, might expect a poor harvest at some later time for example.

Create seal of Jiangnu (TN 8)

This is a powerful ritual that creates a seal that wards a particular area. The seal is in the form of a written petition to the thunder goddess Jiangnu, asking her to strike down trespassers and prevent passage. It can be etched into stone, written onto paper or any other medium. The effect is to create a barrier large enough to block a doorway, passage or seal off a room. Anyone trying to get through is immediately attacked by Lightning (3d10 against Evade; 6d10 Open Damage) and is physically unable to pass through the area. There are ways around seals, the most common being petitions to other deities. Another way is to strike the seal with the sword, Blue Thunder. Every seal created in this manner is weakest in the month of the Dragon. The lightning only does 3d10 Open Damage during that month.

Create talisman of the Red General (TN 8)

This ritual is complex and involves three Skill rolls to be successfully performed. First the user must repeat several chants dedicated to the Red General; this requires a Ritual Skill roll TN 8. Then the user must enter into a trance and become one with the spirit of the Red General. This requires a Meditation roll (TN 6). If successful, the practitioner can then begin to create a Talisman from any kind of metal, making a Trade (Metal) TN 6 roll. If successful the Talisman is empowered by the Red General and will function so long as the person wearing it is motived by love. The talisman lasts for a week before losing its power. The wearer gains the following benefits: +1d10 to all Combat Skills, +2 Wounds, and +1d10 to all Physical Skills, +2 to Hardiness. However the wearer also suffers the following penalty: -1d10 to all Mental Skills.

Curse of the spirit (TN 8)

This requires writing the character "remain" on a slip of paper while reciting prayers. If the paper is placed onto (or inside of) the body of a dead person, they will come back as a ghost or undead. The only thing that can prevent this from working is to find and remove the paper or perform a Spirit Keeping Ritual on the body. However the caster of any Spirit Keeping Ritual on a cursed body takes one Wound for each casting and the TN rises to 10.

Draw out the demons (TN 6)

You swing a sword and throw out your hands, causing a wave of blasts and explosions that force demons and spirits from their hiding places. This functions as a skill action and is made against the resolve of



any demons suspected of being in the area (whether they are hiding in water, in a building, in foliage, etc). If the roll beats their resolve they are forced out into plain view. On a Total Success they take 3d10 damage from the explosions.

Expulsion of the Malignant Winds (TN 8)

This ritual is meant to cure Malignant Wind Disease. It requires use of a cauldron and the caster must beseech Hen-Shi to drive out the malignant wind from the body of the afflicted. If successful it cures the illness entirely.

Extract Phoenix Spirit (TN 8)

This is an ancient ritual known only to a handful of practitioners throughout the world. You can use it to extract one of the five phoenix spirits that form part of a person's soul.

Extracting a spirit from someone is time consuming, taking six hours and requiring that they be still the entire time. This also requires the use of a tripod cauldron. You must write the name of the person and the phoenix spirit you want to extract on a long piece of paper or wood, then burn it into the cauldron. You then must repeat the name and phoenix spirit for the next six hours. As you do, the spirit is drawn into the cauldron then transferred into an object of your choice. There it remains until you or someone else performs the ritual again. The affected person should take the Missing Phoenix Spirit Flaw while under the effect of the ritual (they have ten days before this becomes permanent). The Phoenix Spirit can be restored by performing the Extract Phoenix Spirit Ritual in reverse.

Forceful Petition to the Immortals (TN 10)

With this you write a request to any Immortal of your choosing upon a piece of paper and place it on the body of a Zhen Bird (which must then ascend to the Heavens). If you succeed on your Ritual roll the Immortal experiences a deeply frustrating headache that imposes -1d10 to all its Mental Skills until it responds to the request. Note that the death of the caster also has the effect of ending the headache.

Green Guardian (TN 9)

This ritual turns someone into a devoted guardian, who retains some intelligence but no memories and follows a lifelong general command. To perform it, you must feed the person a pound of Zhe Valley Chrysanthemums, and bury the person alive for three days while chanting prayers to the earth. On the third day the person emerges, transformed. Their body is wreathed in plant-life and they slowly take on the characteristics of the local environment. They lose their memories, retain whatever abilities they had in life, and follow whatever lifelong command you give them upon their awakening. Their Max Wounds increase by four and their Stealth is 10 whenever they are surrounded by plants and greenery. Resolve increases to 10 and Hardiness increases by 3. See **GREEN GUARDIAN** in **CHAPTER NINE** for more information.

Harvest Qi by Blood (TN 7)

This ritual allows you to harvest the Qi energy of others to use in Qi Rituals. This way you can cast Qi Rituals without draining your own Qi. To perform the ritual you must drain a person of 1 cup of blood for every Qi level you wish to Harvest. The method for this doesn't matter, so long as you gain the blood. Then you must put the blood into a Jade receptacle, which will hold the Qi energy until you wish to draw upon it. See **QI RITUALS** later in this chapter for more information.

Heart Taking Ritual (TN 10)

This ritual is known only to Cai Yuanyu, the Senior Grand Councilor of the emperor. To perform it one needs a small red-colored stone (no bigger than a fist), a bell and a knife. The ritual master carves out the person's heart while invoking the name of the Bold King; he then places the heart beside the stone and rings the bell (with the intention of transferring some of the person's spirit into the stone). After this he whispers the name of the emperor to the stone and places it where the person's heart was. The heart itself continues to survive out of the body if the ritual is completed properly and the target becomes a Yao (see **YAO** in **CHAPTER TEN: THREATS AND MONSTERS**). Variations of this ritual, where the heart is replaced with that of a Spirited Beast or other Demon are rumored to exist (but having much different effects).

Mind Illumination (TN 7)

This ritual removes any enchantments that cause people to misperceive reality or be captivated. It is particularly well suited to the charms of demons. To perform it requires at least five other ritual masters who know Mind Illumination. You then form a ring around the person and must chant sutras to Henshi or Hedra for at least ten hours. If successful the enchantment is broken.





Paper talisman of curse warding (TN 6)

These paper talismans can temporarily stave off the effects of a curse, powerful magical item or similar effect on a large area. The Talismans only last six hours each and must be placed on all entrances (doors, windows, gates) to the area you intend to protect. The larger the area the more Talismans required in total (roughly 1 Talisman for every 20 foot area). This could, for example, stave off the effects of magic device that causes people to rise from the dead or drains their Qi.

Petition to the five ghosts (TN 9)

This ritual is associated with the Five Ghost sect, a Yen-Li cult. It is performed by making a written request to one of the five ghosts to complete a task on one's behalf. The petition is then burned in a tripod cauldron or similar device, whereupon it ascends to the air in a golden flash of light. This petition request could be anything from murdering an enemy to spreading rumors. The petition should be made to the appropriate ghost. If stats for the ghost are needed, use one of the Gui entries. Typically the Ghost expects that his favor will be returned two-fold.

Ritual of the boundless dream (TN 9)

This Ritual takes six hours to perform and requires use of a tripod cauldron. First you must write the name of each individual you wish to target on a red slip of paper to signify their Dragon Spirit, then on a blue piece of paper to signify their Phoenix Spirit. These are then burned over the tripod cauldron and the spirits of the target are drawn into a focus object where they are kept safe. The Dragon Spirit papers are always burned first and if the ritual master fails to draw in the Phoenix Spirits, the affected targets are splintered existing in both the focus object while their bodies remain behind as Phoenix Ghosts.

Ritual of the boundless perfection (TN 8)

The name of this ritual is perhaps an overstatement, but its existence is rumored among certain Yen-Li practitioners. This is dark magic, and comes with a higher risk than most rituals. To perform it is actually quite simple, the caster makes a food offering to a particular kind of Gui spirit, and promises to temporarily trade places. The effect is the user transforms into a Gui for 1d10 hours, while the Gui gains control of the caster's body. In additional to the normal consequences of casting such a spell, the user invites some amount of danger by making the transformation. Once a Gui has returned to physical form, it is reluctant to give it up and they have been known to seek ways of making the transformation permanent.

The Song of GU (TN 8)

This is an exorcism ritual. It requires a number of steps. First the performer must make several offerings to deities of her choosing, then sing an ancient verse intended to coax the spirit or deity from the possessed person's body. The first step is a simple ritual roll, followed by a Talent (Singing) roll TN 6. If both steps are successful, the person is no longer possessed.

The Spell of the golden fireball (TN 7)

The caster assumes several mudra postures and declares the might of Sunan against all demons and spirits. At that moment a luminous orb of golden light ascends into the air and toward any nearby demons or spirits. There is the sound of war drums and clashing steel as the ball passes through the enemies inflicting 6d10 Open Damage against any such creatures.

Stop transformation ritual (TN 6)

This ritual stops any supernatural transformation before it is complete. It takes 12 hours to perform and requires that you ritually cleanse the person with a cloth and recite mantras to Hen-Shi. If you succeed the transformation does not occur and the person is cured.

The Storms of Gushan (Talent: musical instrument TN 6)

This is a potentially powerful ritual that summons a potent storm. However it grows in power for every person who performs the melody. A single person performing it creates a small local wind with enough force to knock down a weak wall or tree. Every additional person adds strength to it. They must perform the melody at the same time but not necessarily in unison. Only those who venerate Gushan may use this ritual.

Sword ritual of Bao (TN 6)

This Ritual can be performed to channel the spirit of Bao and wage battle against demons and spirits. It

requires use of an altar dedicated to Bao (or both Sunan and Bao). The user must make an appropriate offering and cleanse a sword, then enter a trance and achieve union with the mind of Bao. This also requires a successful Meditation roll (TN 6). This takes approximately ten minutes. Once this is achieved, then the performer of the Ritual is able to fight with the grace and power of Bao, channeling her Qi to fend off demons and Spirits. The effect lasts for one hour, during which time the caster gains a +2d10 to his or her Medium Melee Skill, and also inflicts 2 Extra Wounds against Demons and Spirits on any successful Attack.

Tattoo of the Demon King (TN 7)

This is an ancient ritual known among the Zun (particularly the forest dwellers). In order to perform this ritual, one must prepare the ink, chanting prayers to the Demon King, then one must apply a tattoo to the intended target's skin. This requires a Talent (Tattooing) Skill roll (TN 6). If both succeed then you render the characters for Demon King on the person. The Tattoo itself lasts for 1d10 months before fading. During that time, if you (and only you) ever Speak the words Demon King, the target dies instantly.

Timeless Steps of Bao (TN7)

This ritual takes the user outside time itself, preventing anyone from seeing her. She can then choose any point within the next hour to reappear. This is particularly useful for evading powerful foes such as demons or gods. It takes only about 1 minute to perform, but you requires a series of sword Steps, snaking in a southerly direction. This requires an additional Athletics roll (TN 6). To onlookers, this seems nothing more than a graceful sword form. If successful, you blink out of time and reappear anywhere you wish within the next hour and within one mile. Even to a god, you seem to have vanished from existence. This is found deep inside the ruins of Yao Gong Palace.

Wealth Attainment (TN 7)

This Ritual recruits the work of a Gui or other supernatural entity to help the caster increase his or her personal wealth. The Gui does so unseen as a guiding force, creating new opportunities for the beneficiary of the ritual. A person can grow quite rich by use of this magic but it comes with some risk and requires a terrible act to be performed. First the caster must create the Gui or Spirit. This can only be done by killing another human being. Once this is achieved, the ritual requires the creation of Special scrolls to be placed on the body, then the body placed somewhere no one will find it. If the ritual is successful the caster will encounter a golden opportunity in the next month to increase his or her wealth. If the casting is not successful, the victim becomes a Gui hostile to the caster (the type of Gui the victim becomes should be determined by the GM based on the manner in which the person died). Also if the body is ever discovered or disturbed it rises as a Gui and seeks to destroy the caster or take his or her wealth.

Western Heavens (TN Target's Evade)

The caster assumes three long mudra postures and recites an ancient sutra in a forgotten tongue. While doing this, the caster must write a character on a piece of paper that represents the intended target, then burn the paper. The target must also be within a one-mile area. On a success, the target is drained of 2 Ranks of Qi for one hour.

Zhe Valley Heart (TN 8)

This ritual takes 10 hours to perform and can bring the dead back to life. To perform it, you must take the body of the person you intend to resurrect and place the heart of a living victim inside their chest. As long as the Ritual is being performed the victim whose heart has been removed will remain alive and be capable of defending themselves. Then the caster must walk in circle around both the victim and the beneficiary while chanting ancient Li Fai words. If the Ritual Skill is a success, the victim dies and the beneficiary is restored to life. If the ritual fails, the victim transforms into a Demon (any random type) until the death of the caster is achieved (and the demon desires nothing more than the caster's death).

Each performance of Zhe Valley Heart demands some vitality from the caster, depleting his or her Qi for a full month.

Zun Demon Master Ritual (TN 8)

This ritual takes two days to perform but transforms the caster into a Demon temporarily. To perform the Zun Demon Master Ritual, one must first kill a human and create a small hut from the skin. Then within this hut, prayers and offerings must be made to the Demon King. The caster asks to be turned into a particular type of demon and if the ritual is successfully performed, he turns into the desired creature for a day.



Zun forest shaping ritual (TN 7)

This ritual requires that the Demon Master recite prayers to local forest spirits, while someone assists by banging a bronze drum. If successful the caster can shape nearby forest and earth temporarily as desired for about ten minutes. This is a subtle effect that is primarily good for eluding trackers or setting up an ambush.

Qi Rituals (Optional)

4



Qi Rituals are powerful magic that use Qi energy to create a rapid and potent effect. In many ways they are like normal Rituals, but unless otherwise stated can be performed in seconds as a Skill Action. They are mainly intended for Profound Level Campaigns and will be expanded upon in Profound Masters of Ogre Gate. Here we include the basic explanation of Qi Rituals along with a couple of examples.

Using Qi Rituals drains you of your Qi Levels temporarily (as this is the source of their power). Unless otherwise stated Qi Rituals drain 5 Qi Levels that come back at a rate of 1 per day (1 per hour if you make a successful Meditation roll during recovery).

Most of the time, you use your own Qi to power a Qi Ritual. This is safe and only has the effect of temporarily draining your Qi energy. However some practitioners (particularly evil people or those who lack the internal cultivation themselves) will harvest the Qi energy of others to use for Qi Rituals. To do this you must use the Harvest Qi Ritual.

Unlike normal Rituals, Qi Rituals do not typically cause mental afflictions to the user. The exception to this is if you use other peoples' Qi to power a Qi Ritual. Then the standard Mental Affliction rules apply.

Celestial mind (TN 8)

Performing this ritual is only possible if you first master the Celestial Mind Technique. Once you have mastered Celestial Mind Technique, then you can perform the Ritual by sitting for several days in seclusion and manipulating your Qi energy through meridian points in your body to achieve longevity. If this is done, if you have mastered Celestial Mind Technique and are Qi level 13, then you become an Immortal. This drains you of 12 Qi Levels.

Harvest Qi (TN 7)

This Ritual allows you to draw in another person's Qi while they sleep. You can then store it in an object or immediately use it for another Ritual if you desire.

Profound binding of the demon (TN 8)

As with a normal Demon Binding Ritual, you must first grab or entangle the demon. A demon is bound in a container, but can only attempt an escape once per week at a -1D10 meditation roll. The demon may leave the binding at any time they turn their heart towards the teachings of Hen-Shi and make a vow. Breaking the vow causes the creature to take -1 to Hardiness a week until it returns to the object it was contained in.

Supreme activation (TN 6)

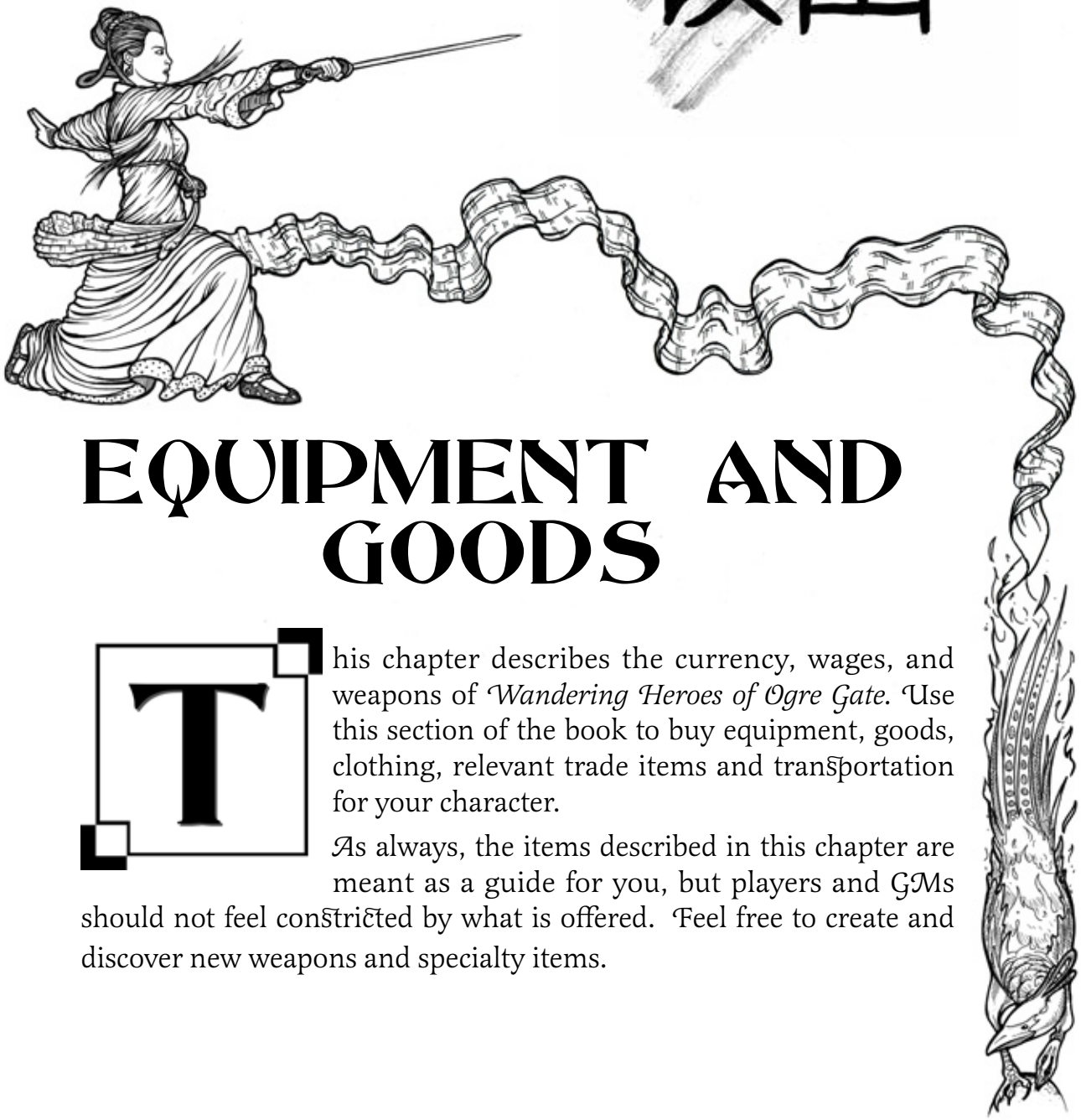
This functions like the normal Activation Ritual, except it works in a matter of seconds (as a Skill Action). Use this to activate magical effects or tap into the power of Objects of Power. Use of this ability drains 2 Qi Ranks.

Skin transference of plum tree temple (TN 8)

This terrifying ritual is painful for both the caster and target. You utter a series of words long forgotten and a great wind arises. Immediately your skin peels off and the skin of one other person also peels off (provided they are within seeing distance). The flesh hovers in the air and swaps bodies, making you look exactly like the person and vice versa. This effect lasts for five hours, then painfully reverses when it is done. Each time this occurs it causes 1 wound. However if one of the individuals involved in the ritual dies, the exchange is permanent. Using this ability drains 12 Qi Ranks.

CHAPTER 5

设备



EQUIPMENT AND GOODS

This chapter describes the currency, wages, and weapons of *Wandering Heroes of Ogre Gate*. Use this section of the book to buy equipment, goods, clothing, relevant trade items and transportation for your character.

As always, the items described in this chapter are meant as a guide for you, but players and GMs should not feel constricted by what is offered. Feel free to create and discover new weapons and specialty items.

WEALTH AND CURRENCY

SAMPLE WAGES AND SALARIES

Monthly salaries and stipends are generally expressed as Strings, which are 1000 spade copper coins looped together with a cord. Note that salaries often also include relevant clothing, food and items. For example, an Academy Headmaster might receive a gift of robes annually as well as additional money for expenses. Most salaries are monthly, unless stated otherwise.

Academy Headmaster: 100 Strings

Academy Staff (Lecturers, Librarians, Facility Managers, etc): 20-40 Strings

Academy Student: 5 Strings

Clerk: 3-5 Strings depending on position

Craftsman: 4-7 Strings (depending on quality of material)

Farmhand: 1-2 Strings

Household Servant: 3-4 Strings

Laborer: 3 Strings

Merchant: 2 to 100 Strings (varies considerably depending on business)

Matchmaker: 4 Strings

Military Officer: 4-7 Strings

Sailor: 3-5 Strings

Scholar-Officials (usually by Rank or office): 12 to 600 Strings plus grain, clothing and land allowances (200 Mu to 2,000 Mu depending on Rank)

Soldier: 260 Spades (paid in food)

STARTING WEALTH

All characters start with a set of clothes, one weapon and another item, plus 2 Strings of Cash (2000 Spade coins). The clothing, weapon and other item can be anything in this chapter.

CURRENCY

Within the Empire and the surrounding regions coins minted by the Imperial Treasury are the standard form of exchange. However Taels made from a large metal weight with an imperial seal are also used, though mostly by the wealthy or by those working for them. Barter is still very common in the countryside. Paper money exists as well.

TAELS

Silver Tael: A boat shaped ingot with the seal of the emperor. One Silver Tael equals 1,000 Spades. Weighs 1 ounce.

Gold Tael: Similar to a silver tael but made of gold. These are worth 10,000 Spades. Weight 1 ounce.

STRINGS OF CASH

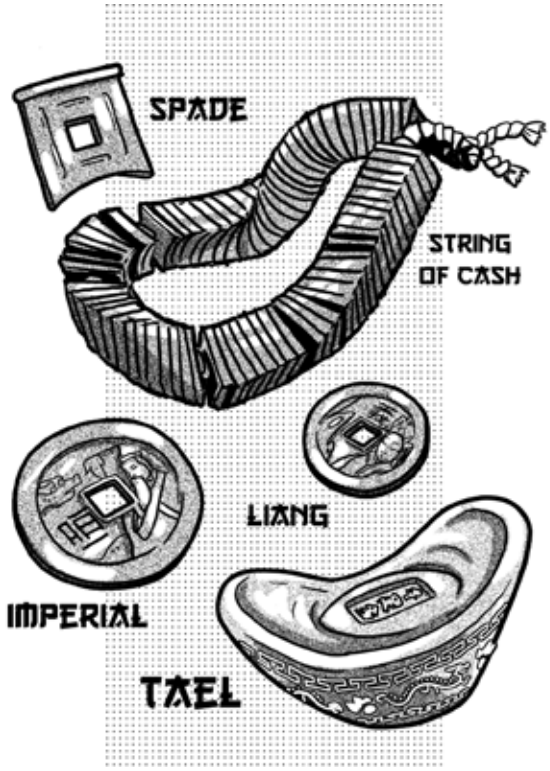
A String of cash is 1000 Spades Strung together.

COINS

The coins of Qi Xien are minted by the Empire, being round or square with a square hole in the center which allows them to be looped together with a String. The base unit is the Spade. These come in three types:

Imperial: Large copper coin with the face of the emperor on it and a phoenix/dragon motif on the obverse. One Imperial is worth 10 Spades.

Spade: This is a medium copper coin, square in shape resembling a Spade. One Spade is worth 100 Liang and 10 Spades are worth 1 Imperial. One Spade can typically buy a handful of grain.



Liang: This is a small copper coin and usually has an image of Sunan on one side and Bao on the obverse. One Thousand Liangs are 1 Imperial and 100 Liang are worth 1 spade.

PRECIOUS STONES

This is the value of a various gemstones per ounce in spades.

Diamond: 11,000

Emerald: 9,000

Green Jade: 12,000

Pearl: 600

Ruby: 3,000

Sapphire: 900

White Jade: 35,000

WEIGHTS AND MEASURES

Chi: 12.3 inches

Duo: 6.6 Liters

Jin or Catty: 1.3 lbs.

Mu: 573 square meters

COIN AND TAEL CONVERSATION GUIDE

100,000 Liangs = 1000 Spades

1000 Spades = 10 Imperials

10 Imperials = 1 String of Cash

1 String of Cash = 1 Silver Tael

1 Silver Tael = 0.1 Gold Tael

WEAPONS

This is an overview of the weapons available in Qi Xien. They are divided according to Skill group. Their availability can vary from place to place. Before reading the weapons descriptions or weapons chart, you may want to review the entry format below for clarification.

WEAPON ENTRY FORMAT

This is the weapon entry format guide.

Weapon: This is the weapon name.

Group: The Skill group used to wield the weapon.

Damage: This is how much Damage the weapon inflicts and indicates how many d10 to roll against Hardiness. Usually this is tied to Muscle. A plus or minus indicates whether you add or subtract from your Muscle to roll Damage. For example, using a Jian Sword you would add 1d10 to your Muscle Skill and that would be your Damage Dice pool (so a character with 2 Muscle would roll 3d10 for Damage).

Accuracy: This is how easy the weapon is to wield accurately. Sometimes weapons add a penalty or bonus to your Attack roll. For instance, a Bian has an accuracy of -1d10, so you subtract that from your Heavy Melee Skill roll when you attack with one.

Muscle Requirement: This is the minimum number of Ranks in Muscle a character needs to use the weapon effectively in combat. If a character fails to meet the Muscle requirement, he suffers -1d10 to his Attacks with that weapon.

Lethal: This indicates whether the weapon does Lethal Damage or Non-Lethal. If Non-Lethal, characters wounded by this weapon while Incapacitated do not begin to die.

Type: There are three types of weapons: Sharp, Mighty or Blunt. Each has advantages against certain types of armor (see Armor Entries for details).

Range/Reach: This is how many feet from your character your weapon can reach. If using a grid map, anything with a range of 10 can reach two squares/hexes away from the square/hex your character occupies, ranges of 15 can reach three squares from your character, and so forth. Otherwise, this is just their reach in feet.

In addition to a Numerical Reach Value, many weapons are labeled with a type of Reach. Reach is categorized as No Reach, Normal Reach, and Long Reach. Reach comes into play when characters close in on one another. That round they are subject to a 1d10 bonus or penalty depending on whether they have Reach Advantage or Disadvantage. See **CHAPTER TWO: RULES**, Closing and Reach.

Some weapons have three numbers to represent Short, Medium, and Long Range. When firing a Ranged Weapon at Short Range the attacker rolls normally. At Medium Range, he incurs a -1d10 penalty to his Attack. At Long Range, he suffers a -2d10 penalty to his Attack.



Disarming: A few weapons allow characters to disarm others. To disarm, one must make a successful Attack with the weapon in the usual fashion. On a Success, make a Damage roll against the target's Parry score. If this is successful, your opponent drops his weapon. Characters can attempt to disarm with weapons not intended for this function, but do so at a -3d10 penalty.

WEAPON DESCRIPTIONS



Bian (Hard Whip): This item looks like a bamboo sword with ridged sections, but is actually made from iron or similar heavy metal. It feels heavier than it is and is a bit difficult to wield. If you make an Aimed Strike with the Bian and roll a Total Success on your Attack roll, it delivers a debilitating strike that stuns the target for one round. It can also be used to break objects, including weapons. When attacking objects it does Open Damage.

Butterfly Swords: Used in pairs, Butterfly Swords are equipped with long cross-guards that protect the hands and assist parrying. Though short, they are highly effective at close range. Butterfly Swords are sometimes sharpened only halfway down the blade, allowing the user to parry more easily. Therefore Butterfly Swords have a +1 bonus to Parry.

Caltrops: These can be dispersed in a 10-foot by 10-foot area. Use Light Melee to place them, this sets the TN for your target's Athletics roll to avoid them. Anyone who crosses over an area containing caltrops makes an Athletics roll against the result of your Light Melee roll. On failure the target steps on a caltrops and suffers a 10-foot penalty to movement and -1d10 to Speed rolls for initiative. Removing the caltrop eliminates the penalty but this takes one full round.

Caltrops can also be thrown directly at targets for od10 Damage but doing so they take an accuracy penalty of -1d10. Characters with enough skill (see Techniques like Storming Needles) can throw multiple caltrops at foes. If directed at a single target, their Damage increases by 1d10 for every caltrop. So two caltrops do 1d10, three do 2d10, four do 3d10, and so on.

Dagger: Any short bladed weapon that is not a sword. Does Muscle+od10 Damage. Can be thrown up to 15 feet in an attack.

Divine Fire: This powder is explosive and used in weapons like the firelance or thunderbolt ball.

Fan (bamboo or metal): A fan is an ideal concealed weapon. This is simply a hand fan with sharpened blades that can be used to slash or stab at opponents, and to conceal needles (when thrown using a fan, needles increase their range to 15 feet). Fans also assist Parrying and Stealth. They provide a +1 to Parry and they provide a +1 bonus to Stealth if you attempt a surprise attack with them.

Fire Lance: This is a spear-like weapon fitted with a shaft of bamboo filled with explosive powder (Divine Fire). When used as a spear it does Muscle +2d10 and has long reach. However if the powder is ignited, it can be used to release a projectile or poisoned dart. When used in this fashion it has a range of 20 feet and uses Small Ranged Skill, doing 3d10 Fire Damage to anyone it strikes (in the case of projectiles) or doing 1d10 Damage plus poison effect (in the case of poisoned dart).

Fly-whisk (Chen Fu): This consists of a handle and a long lash of horsehair and is used primarily to dust. However in the hands of a person with the correct training, it can be used as a weapon. To use this as a weapon, the player must expend an expertise simply to utilize its abilities. For the full expertise bonus with the Fly-whisk an additional expertise must be spent. Fly-whisks are more about swiftness than power, so they use the Speed Skill for Damage (Speed +od10). They can also be used to disarm opponents. To disarm one must make a successful Attack with the weapon in the usual fashion. On a Success, make a Damage roll against the target's Parry score. If this is successful, your opponent drops his weapon.

Flying Guillotine: This weapon is only rumored to exist. No one knows for sure if it has been invented (many have claimed to have engineered such a device, but none have produced any evidence of their success). Generally it is described as being like a circular dome or crown, lined with blades. It is attached to a long chain or cord and thrown onto peoples' heads. Once it lands an enclosure of silk or cloth falls to the victim's neck, where the blades then can be pulled to decapitate by the person holding the cord.

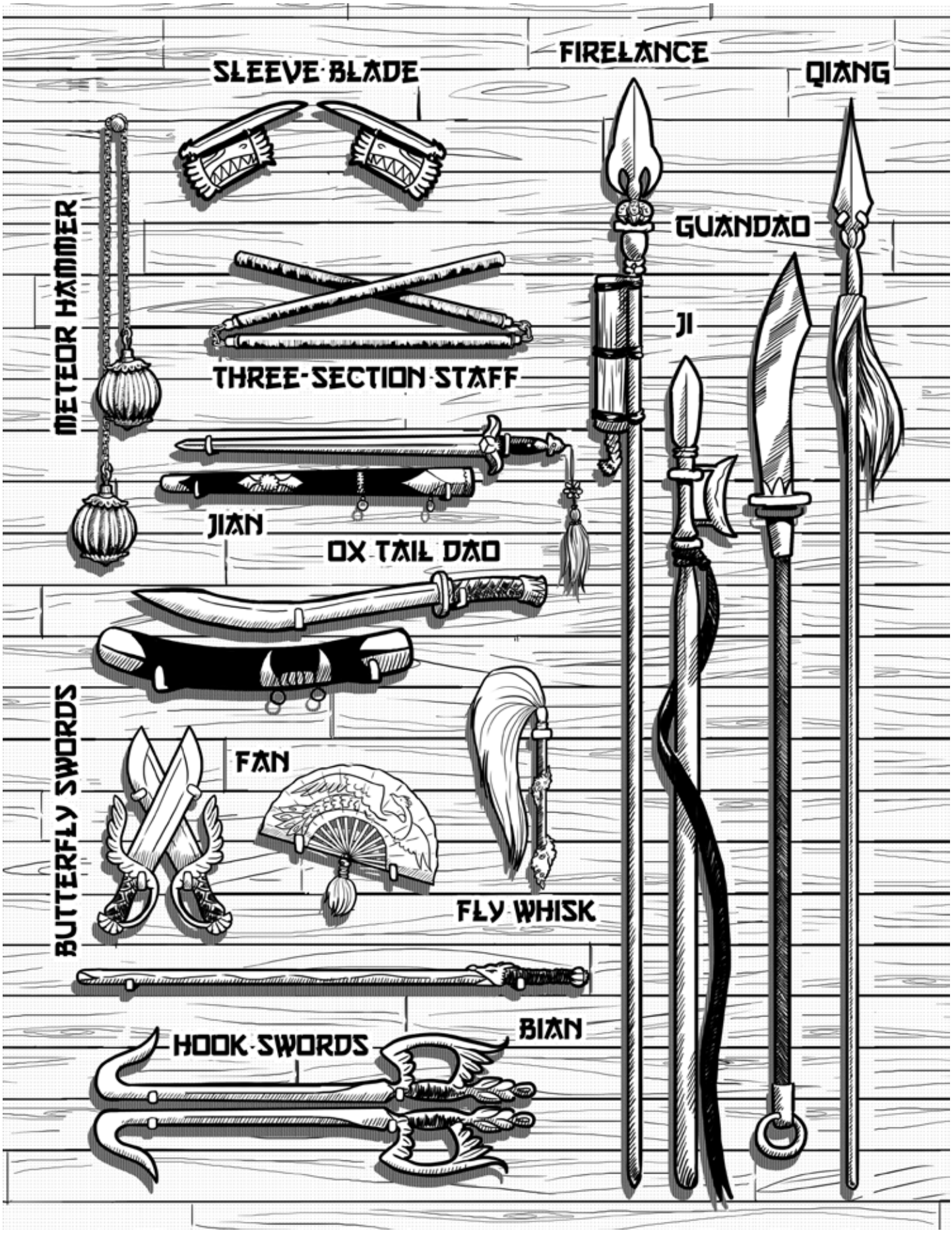
To use a Flying Guillotine make a Medium Melee roll (it can be thrown up to twenty feet but also slammed onto someone's head at close range). Using a Flying Guillotine imposes a -3d10 penalty to the Attack roll. After a Successful Attack it traps the person's head with the silken enclosure (removing the Guillotine requires a TN 6 Muscle roll). The following round the user can pull the chord to behead target.

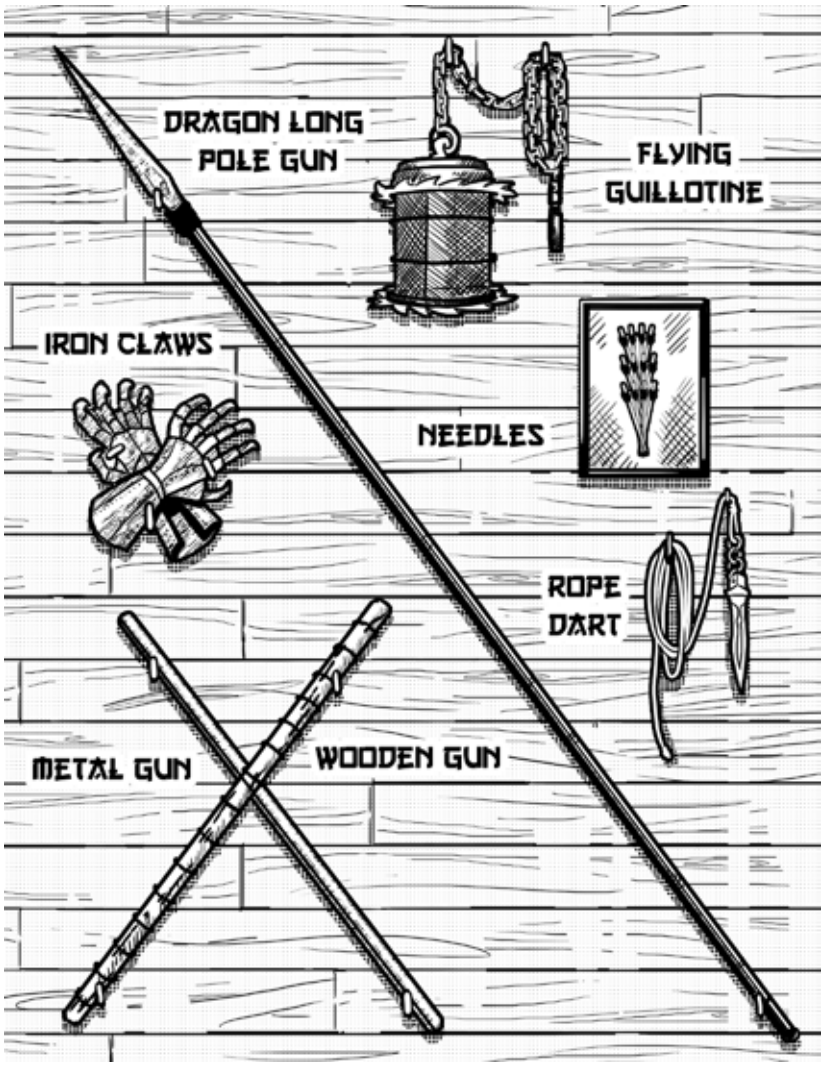
TABLE: WEAPONS

WEAPON	GROUP	DAMAGE	ACCURACY	LETHAL	MUSCLE	TYPE	RANGE/REACH	PRICE/SPADES
Arm Strike	Arm Strike	Muscle -1d10	None	No	0	Blunt	No Reach	None
Axe	Medium Melee	Muscle +1d10	None	Yes	0	Sharp	Normal Reach	430
Battering Ram	Heavy Melee	1d10 per wielder	None	Yes	1	Mighty	None	40
Bian (Hard Whip)	Heavy Melee	Muscle +2d10	-1d10	Yes	2	Blunt	No Reach	450
Bow, Short	Small Ranged	2d10	None	Yes	0	Sharp	50/100/150	30
Bow, Composite	Small Ranged	3d10	+1d10	Yes	1	Sharp	100/200/300	100/500
Butterfly Swords	Light Melee	Muscle +1d10	+1d10	Yes	0	Sharp	No Reach	425
Caltrops	Light Melee	None	None	No	0	Sharp	15 feet	10
Catapults	Large Ranged	6d10 open	-2d10	Yes	2	Mighty	100/300/600	4000
Chain Whip	Medium Melee	Speed +1d10	-1d10	Yes	0	Blunt or Sharp	10 feet/Long Reach	370
Crossbow	Small Ranged	2d10	+2d10	Yes	0	Sharp	50/100/150	140/450
Dagger	Light Melee	Muscle +0d10	None	Yes	0	Sharp	No Reach	75
Fan, bamboo	Light Melee	Speed +0d10	+1d10	Yes	0	Sharp	No Reach	125
Fan, metal	Light Melee	Speed +1d10	None	Yes	0	Sharp	No Reach	275
Fire Lance	Heavy Melee or Small Ranged	Muscle +2d10*	Special	Yes	1	Sharp and special	10/Long Reach and special	700
Fly-whisk (Chen Fu)	Light Melee	Speed +0d10	-1d10	No	0	None	No Reach*	20
Flying Guillotine	Medium Melee	Special	-3d10	Yes	0	Sharp	Up to 20 feet	Special
Guan Dao	Heavy Melee	Muscle +2d10	-1d10	Yes	2	Sharp	10/Long Reach	350
Gun (Staff), Dragon Long Pole	Medium Melee	Muscle +0d10	None	Yes	0	Blunt and/or Sharp	15/Long Reach	60
Gun (Staff), Metal	Medium Melee	Muscle +1d10	+1d10	Yes	1	Blunt	10/Long Reach	50
Gun (Staff), Wood	Medium Melee	Muscle +0d10	+2d10	No	0	Blunt	10/Long Reach	10
Hook Sword	Medium Melee	Muscle +0d10	+1d10	Yes	0	Sharp	Normal Reach	375
Iron Claw	Arm Strike	Muscle +0d10	None	Yes	0	Sharp	No Reach	10
Iron Hat	Light Melee	Reason +1d10 or Muscle +0d10	-1d10	Yes	0	Sharp	No Reach/10 feet	200
Iron Thread	Light Melee	+0d10 Muscle	+1d10	Yes	0	Sharp	Up to 30 feet	100
Ji (Halberd)	Heavy Melee	3d10 plus Muscle	-1d10	Yes	2	Mighty	Long Reach	275
Jian	Medium Melee	Muscle + 1d10	+2d10	Yes	0	Sharp	Normal Reach	500
Kushen Sabre	Medium Melee	Muscle +1d10	None	Yes	0	Sharp	Normal Reach	350
Leg Strike	Leg Strike	Muscle	-1d10	No	0	Blunt	Normal Reach	
Mace, Giant	Heavy Melee	Muscle +4d10**	-1d10	Yes	3	Blunt	Normal Reach	175
Meteor Hammer	Heavy Melee	Muscle +4d10**	-2d10	Yes	3	Blunt	20/Long Reach	300
Needle	Light Melee	0d10	None	No	0	None	5 feet	5
Net	Light Melee	No Damage	-2d10	No	0	None	10 feet	10
Ox Tail Dao	Medium Melee	Muscle +2d10	-1d10	Yes	1	Sharp	Normal Reach	400
Parasol	Light Melee	Muscle +1d10	None	Yes/No	0	Sharp and/or Blunt	Normal Reach	75+
Qiang (Spear)	Heavy Melee	Muscle +2d10 or Muscle (one handed)	None	Yes	1	Sharp	10/Long Reach	230
Rope Dart	Light Melee	Speed +2d10	-3d10 or -1d10	Yes	3	Sharp	20/Long Reach	200
Sleeve Blade	Light Melee	1d10	None	Yes	0	Sharp	No Reach	450
Spade of Sun Mai	Heavy Melee	Muscle +3d10	-1d10	Yes	1	Mighty or Sharp	Long Reach	580
Stick	Light Melee	Speed +0d10	+1d10	No	0	Blunt	Normal Reach	1
Three Section Staff	Medium Melee	Muscle +0d10	-1d10	Yes	0	Blunt	15/Long Reach	175
Thunderbolt Ball	Heavy Melee (Thrown)	5d10	-1d10	Yes	2	Mighty	15 feet plus 5 per Rank of Muscle	400
Triple Bow Small Bed (Ballista)	Large Ranged	6d10	None	Yes	2	Mighty	200/400/800	2000
Whirlwind Catapult	Large Ranged	5d10 open	-1d10	Yes	2	Mighty	100/300/600 (30 foot area)	3000

**altered by some Kung Fu Techniques*

***This can exceed Damage cap by one increment (up to 7d10).*


SLEEVE BLADE
FIRELANCE
QIANG
METEOR HAMMER
GUANDAO
JI
THREE-SECTION STAFF
JIAN
OX TAIL DAO
BUTTERFLY SWORDS
FAN
FLY WHISK
BIAN
HOOK SWORDS



Gun, Dragon Long Pole: This is a long wooden staff, often used by boatmen and fishermen. It sometimes has a long metal point affixed to the end for spearing. Its chief advantage is its reach. If it has a point, it can be used as a Sharp weapon as well as a Blunt weapon.

Gun, Metal: This is a metal staff. It does not provide a bonus to parry but hits harder than its wooden counterpart.

Gun, Wooden: This is a wooden staff. It bestows a +1 bonus to Parry when used.

Hook Sword: These are meant to be wielded one in each hand. They have long blades like a Jian, except instead of ending in a point they end in hooks used for trapping weapons and tripping opponents. They also have crescent shaped guards to assist attacks and parries. Hook Swords provide a +1 to Parry and can be used to disarm (see **CHAPTER TWO: RULES**). When you score a Total Success on an Attack roll, opponents must make an Athletics roll TN 10 or be swept to the ground (into prone position). Damage: Muscle +0d10.

Iron Claw: These long metal claws secure to the hand and can enhance an unarmed strike, improving Damage to Muscle +0d10. If you score a Total Success on an Attack with them, they do Muscle +2d10 Damage instead (includes the bonus for Total Success).

Iron Hat: This looks like a wide brimmed hat with a hole in the middle to place on your head. In actuality it is an iron circle with a sharpened rim. This is a great concealed weapon and particularly lethal if it strikes true. It can also be thrown. The Iron Hat is very difficult to wield safely; if you roll all 1s on your Attack roll, you inflict Damage on yourself. The Iron Hat can be used more effectively by an intelligent wielder. It does Reason + 1d10 or Muscle +0d10 Damage and grants a +2 bonus to Parry when wielded. On a Total Success it does a single Extra Wound instead of adding an extra die to your Damage roll.

Iron Thread: This thin metal thread is strong for its width and razor sharp. You can attack by lashing it around your foe and pulling it taught to slice their skin. It can be used to make Restrain attempts at a distance (under the Grapple Skill rules). Because the thread is difficult to see, attempts to counter attacks made with it are done at -1d10. For purposes of cutting or breaking the thread, it has a Hardiness of 10 and Integrity of 2.

Jian: A one-handed sword, with a long double-sided blade for precise slashing and stabbing. Jians provide a +2d10 Accuracy to Attacks. Damage: Muscle +1d10

Mace, Giant: This is a large round metal orb (similar to a meteor hammer) attached to a handle. It is incredibly powerful but too heavy for most people to wield. In addition to requiring 3 Ranks in Muscle, you must have Muscle-Lift expertise to use this.

Meteor Hammer: This weapon is a chain or rope attached to a heavy iron ball (sometimes two balls). It is very powerful but difficult to control. These come in two basic varieties, one with dense but small iron balls, one with bigger balls. In both cases they are

extremely heavy. In addition to requiring 3 Ranks in Muscle, you must have the Muscle-Lift Expertise. On a Total Success with a Meteor Hammer the user can opt to restrain a foe with the chain or knock them back five feet (in addition to normal Damage). Characters wielding the Meteor Hammer can exceed the normal capping limits by up to 7d10 on their Damage roll.

Needles: Needles can be thrown at foes using Light Melee Skill. While they do not do a lot of Damage, they are perfect mediums for poisons. Characters with enough skill (see Techniques like Storming Needles) can throw multiple needles at foes. If directed at a single target, their Damage increases by 1d10 for every needle. So two needles do 1d10, three do 2d10, four do 3d10, etc.



Net: Nets are excellent for stopping an opponent in his tracks. On a Successful Attack, they do no Damage, but take away two Moves and impose a -1d10 on all Physical/Combat Skills. On a Total Success, nets take away three Moves. Accuracy: -2d10.

Ox Tail Dao: These powerful sabres are curved with a wide single-edged blade for slashing and chopping. The Dao is a one-handed weapon. The Dao does an Extra Wounds instead of adding Damage dice when you get a Total Success on Attack roll. Damage: Muscle +2d10.

Parasol: This is an umbrella, usually for fending off the sunlight. It can be used as a weapon and often has a sharpened tip. This allows it be used as a blunt or sharp, and to do lethal or non-lethal damage (depending on which part is used to strike). When opened, it provides a +2d10 to Evade against projectiles. It also can provide a +1d10 to Athletics rolls made to reduce falling damage.

Rope Dart: This weapon is a chain or rope attached to a sharp dart tip. It is effective and lethal but difficult to control. It imposes a -3d10 accuracy penalty unless you have 2 Ranks or more in Athletics (in which case the penalty drops to -1d10). On a Total Success you can opt restrain a foe with the rope or impale them sharply for 1 Extra Wound.

Sleeve Blades: These are special blades fitted to metal bracers that can be used to slice or to stab while punching. They do 1d10 Damage and this can be added to any Arm Strike related Kung Fu Technique Damage roll. In addition they provide a total bonus of +2 bonus to Parry. While these are equipped it is incredibly difficult to hold other weapons and/or tools, imposing a -2d10 penalty to any Skill roll made under such circumstances. This penalty also applies to using Dianxue Techniques that involve the hands.

Three-Section Staff: This staff is divided into three parts connected by a rope or chain. It can be used to deliver distance attacks but also close range and used to parry. On a Total Success you may restrain your foe (as per the Restrain rules). This weapon also gives you a +1 to Parry.

Thunderbolt Ball: This is a ball made of bamboo with two metal rods connected to each side. The ball is filled with Divine Fire and this can be ignited through the metal rod. It can be thrown 15 feet plus 5 per Rank of Muscle. As long as you roll above TN 6 on your Heavy Melee Skill roll it lands anywhere you wish within its range and strikes everyone within a 10-foot radius so long as your initial roll exceeds their Evade. It does 5d10 Fire Damage.

ARMOR AND SHIELDS

Here is an overview of the most common types of armor or specific weapons in Qi Xien. Armors afford protection from Attacks by imposing a -1d10 to -2d10 against attackers Damage rolls using specific classes of weapons (specified by the armor).

ARMOR DESCRIPTIONS

Armor in *Wandering Heroes of Ogre Gate* only protects against Mundane Attacks unless otherwise stated and the Bonus does not count against attacks from Kung Fu Techniques or other Qi driven abilities. The only effective defense against Kung Fu attacks is martial skill and Qi mastery, not material objects such as armor.

Cord and Plaque Armor (Ancient): Blunt and Sharp weapons -2d10 Damage rolls. Wearer takes -3d10 Speed. Cord is very restrictive, heavy armor. 5000 Spades

Iron Lamellar: Sharp and Blunt weapons take -1d10 Damage rolls. Wearer takes -1d10 to Speed. 2500 Spades

Lacquered Iron Plates: Blunt and Sharp weapons take -2d10 Damage rolls. Wearer takes -2d10 to Speed. 8000 Spades

Leather Lamellar: Blunt weapons take -1d10 Damage rolls. 500 Spades

Paper Scale Armor: Arrows suffer -2d10 to Damage roll. No Speed Penalty. 3000 Spades

Scale Armor: Blunt weapons take -2d10 Damage rolls. Wearer takes -1d10 to Speed. 4000 spades.

Shield Descriptions

Like armor shields offer no protection against Kung Fu Techniques. Shields bestow a bonus to Parry and, in some cases, Evade.

Wicker Shield: Parry +1, 100 Spades.

Combat Shield: Parry +2, Muscle requirement 1, 325 Spades.

Siege Shield: Evade +3 (from Cover), -2d10 Speed Penalty, Muscle Requirement 2, 600 Spades.

Mounts and Transport

These are the beasts of burden, vehicles and sea vessels available in Qi Xien. They use the following entry format:

Performance Rating: This represents how easy a vehicle or mount is to control. When you exceed the handling speed of your transport or when you try a risky maneuver, you make a Ride/Sail roll against this as your Target Number.

Handling Speed: This is the speed at which your transport becomes difficult to control. When you travel below the handling speed there is normally no need to make any Skill roll to control your mount or vehicle. When you exceed the handling speed, you must make a roll to maintain control. This is expressed in MPH and feet per round.

Miles per Day: This is how many miles your mode of transport can travel in a normal day.

Speed: This is the Speed Score of your transport which serves both as the number of d10 you roll when racing or chasing, but also provides the amount of feet or hexes you can travel in a combat round.

Evade: This is how easy your transport is to hit in combat. It serves as the TN for Attack rolls made against it.

Hardiness: This functions like a character's Hardiness. When someone attacks your transport, they must meet or exceed its Hardiness on their Damage roll to harm its Integrity.

Integrity: This functions like Wounds for a character. Integrity is the amount of Damage it can take before dying, sinking or becoming inoperable. Any Damage beyond a transport's Integrity goes to its riders. Any 10 results on a Damage roll against transport causes one Wound to a person aboard.

Table: Mounts and Transports

Vehicle	Performance	Handling MPH/Speed (ft.)	Miles/ Day	Speed Score (feet/Hex)	Evade	Hardiness	Integrity/ Health	Damage	Cost / Spades
Barge	6	3 MPH/1d10(40)	40	6d10(90/18)	5	5	3	1d10	88,500
Camel	5	30 MPH/1d10(40)	35	3d10(60/12)	5	3	1	0d10	1000
Cart	6	30 MPH/1d10(40)	30	3d160/12	5	3	1	0d10	200
Elephant	7	25 MPH/0d10(30)	25	2d10 (50/10)	4	7	4	5d10 or 1d10	15,000
Horse	4	40 MPH/3d10(50)	40	5d10(80/16)	6	4	2	0d10	6000
Imperial Steed	3	50 MPH/4d10(60)	50	6d10(90/18)	6	5	3	1d10	12,000
Kushen Steed	3	60 MPH/5d10 (70)	60	6d10 (90/18)	7	6	3	1d10	15,000
Junk, Imperial War	8	6 MPH/2d10 (70)	100	4d10 (110/22)	5	9	6	6d10	295,000
Junk, Large War	7	8 MPH/3d10(100)	100	5d10(160/32)	6	8	5	5d10	177,000
Junk, Merchant	5	6 MPH/2d10(80)	135	4d10(120/24)	6	6	3	2d10	106,200
Junk, War	6	9 MPH/4d10(120)	100	6d10(180/36)	7	7	4	4d10	147,500
Chariot	7	40 MPH/3d10	40	5d10 (80/16)	5	5	1	0d10	2,950
Ox	5	30 MPH/1d10 (40)	40	3d10 (60/12)	5	5	3	2d10	1000
Palanquin	4	9 MPH	10	2d10	3	3	1	None	2000 to 150,000



Damage: This is how much Damage your transport can do when attacking or ramming.

TRANSPORT AND COMBAT

Regardless of the type of vehicle, attacks are made using the Ride/Sail Skill rules. The rider or captain makes Attacks using his Ride/Sail Skill against the target vehicle/vessel's Evade Score. On a Success, he rolls his transport's Damage against the target's Hardiness similar to Normal Combat. Wounds are deducted from the opponent's Integrity Score accordingly. In some cases, as when sea going vessels have weapons mounted on their decks, the Large Ranged Skill is used instead of the Sail Skill for making Attacks (always use the Skill of the character coordinating the use of the weapon).



NAVAL COMBAT

Ship combat functions like combat with other vehicles but there is the possibility of boarding another craft. In addition, for ship combat where weaponry is involved, other Skills like Large Ranged may be used. In such cases normally the Captain or whoever is commanding the attack effort makes the roll. Ships can try to board an opponent by using grappling harpoons and boarding planks. You can also use the **ARMIES AND WAR** rules in **CHAPTER TWO: RULES** to handle naval combat.

FOOD, DRINK AND GOODS

WINES

There are a wide variety of wines and alcohols available in Qi Xien. These are listed below.

When a character drinks enough alcohol to become inebriated the following effects occur. First, the character gains a +1 to Hardiness and Resolve. However, the drunken character also suffers a -1d10/-1 to -3d10/-3 penalty to all other Skills and defenses depending on the severity of the inebriation.

It is custom to pair wine with the ideal cup. While this can vary from region to region and from one historical period to another, the current and most accepted traditional cup for each wine is listed at the end of its entry.

Jade Wine (Chou jiu): This wine is made from fermented sticky rice and has a heavy white appearance. Traditional Cup: White porcelain.

Pear Blossom Wine: This sweet wine is made in the Spring when pear flowers bloom. Traditional Cup: Jade.

Snake Wine (She jiu): This beverage is usually made from fermented rice infused with a snake's body that steeps in the same container as the wine. It is strong tasting and valued for its ability to improve health. Those drinking it gain lost Hardiness or Qi at twice the normal rate. Anyone at full Hardiness gains one point of Hardiness for an hour. However each serving of Snake Wine inflicts 1d10 Damage. Traditional Cup: Wooden Horn.

Sorghum Wine (Kaoliang): This is a strong alcohol brewed from Sorghum. Traditional Cup: Bronze.

Yellow Wine (Huang jiu): This is a grain-based wine, usually made from rice. It varies in color from clear to red to yellow. It is also divided into a number of subtypes, often based on color or other ingredients. Traditional Cup: Blue Porcelain.

TEA

Teas come in a wide variety, often with very elaborate names. They are also usually sold in large blocks called bricks, or formed into ornate shapes and stamped, called cakes or nuggets. A cake or nugget can make a pot of tea and this is achieved by grinding it into powder then whisking the tea in hot water. The process is involved. Steeped Tea has not yet developed in Qi Xien (however boiled tea is still practiced).

MUSICAL INSTRUMENTS

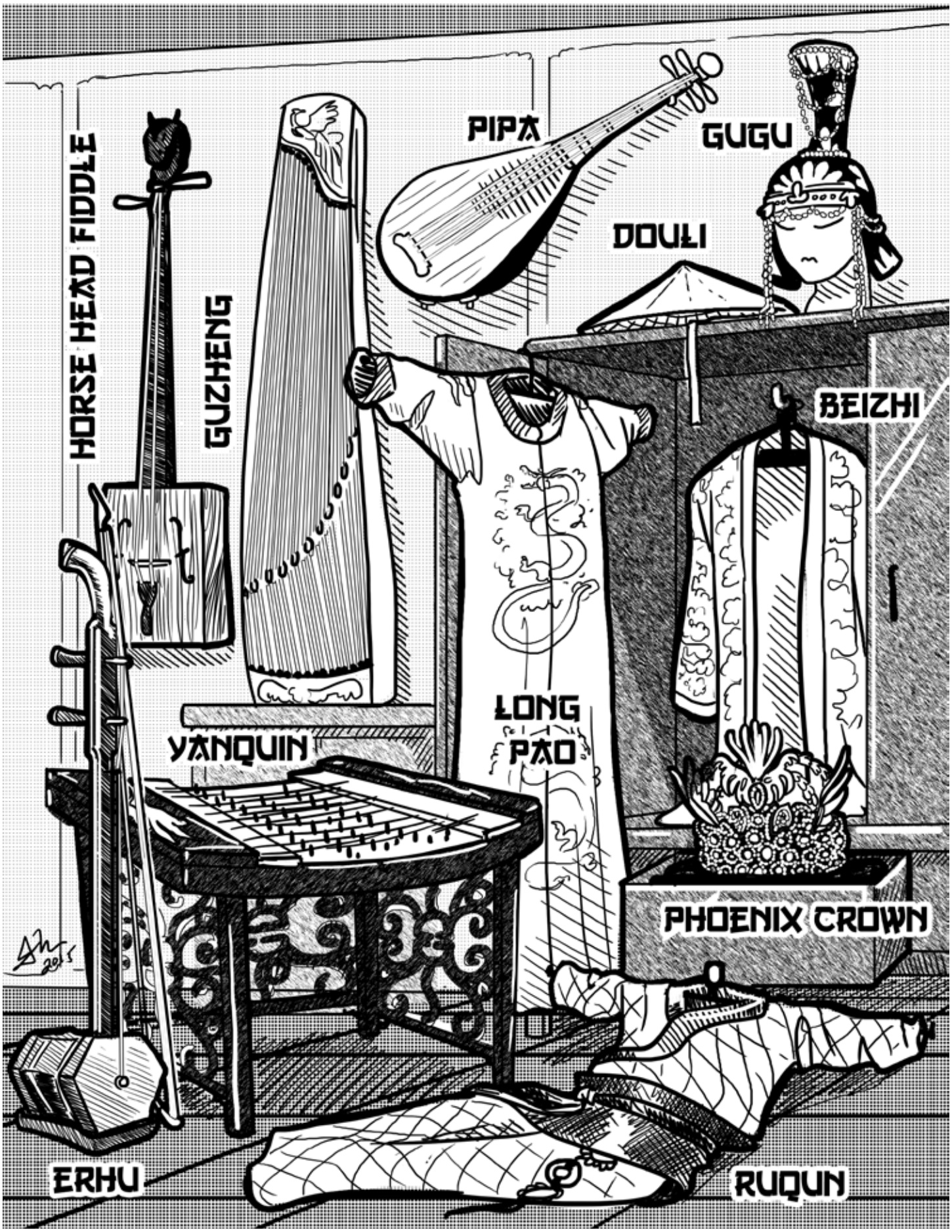
Erhu: This is a two-stringed bowed fiddle. It has a tall neck that connects to an eight-sided body, often covered with snakeskin. The neck and body are made of hard woods.

Guzheng: This is a zither that can be of considerable size. It is plucked horizontally on a surface and has up to 21 strings. The guzheng is appreciated for its elegance and water-like sound.

Guqin: This is a zither with 7 strings and, like the Guzheng, regarded as elegant.

Horse Headed Fiddle: A popular instrument among the Kushen and Kailin. It is two stringed like an Erhu but with a large square body.

Pipa (Lute): This is a stringed instrument held in one's lap and plucked. It is pear-shaped with four strings and varied number of frets. It is enormously popular in both Hai'an and Zhan Dao.


HORSE HEAD FIDDLE
GUZHENG
PIPA
GUGU
DOULI
BEIZHI
LONG PAO
YANQUIN
PHOENIX CROWN
ERHU
RUQUN



EVERYDAY ITEMS AND MATERIALS

Beizi: This is one of the most popular articles of clothing in Hai'an, Zhan Dao and parts of the Banyan. It is a jacket that is open in the front, with sleeve of varying length. It is worn by both men and women, and is also worn by members of all social classes.

Conical Hat (duoli): Made from bamboo these round hats come to a point and are held in place by a strip of cloth or silk. They are widespread among farmers but most strongly associated with the people of Hai'an.

Gecko Cinnabar: This is a red dye made from the bodies of geckos fed on cinnabar. If placed on a woman's skin it will remain there for full year unless she has sexual intercourse, in which case it will vanish. Sects with chastity regulations frequently require their students to wear a cinnabar mark.

Gugu Hat: This is a tall ornamental hat for women that is worn primarily by the Yan, Kushen and Kailin. While it was once limited to Queens, it is now worn by women of any social status during important occasions.

Lover's Bao: This is a perfumed satchel, usually made of cloth or silk with embroidery and containing herbs. It is given as a token of love, and worn by the recipient.

Seven Star Shawl: These are the traditional black shawls of the Zun people made from lambskin.

Xi Pottery: These yellow-glazed ceramic objects are primarily cups or bowls. They are made in the village of Xi and highly valued for their realistic relief work depicting natural scenes and beggars.

TABLE: SERVICES

SERVICE	COST (SPADES)
To Accuse Someone Before a Judge	800
Armed Escort	20 /day per armed guard
Armed Escort (Martial Hero Qi Rank 1)	200 /day
Armed Escort (Martial Hero Qi Rank 2)	400 /day
Armed Escort (Martial Hero Qi Rank 3)	800 /day
Armed Escort (Martial Hero Qi Rank 4)	2,000 /day
Armed Escort (Martial Hero Qi Rank 5)	Best offer
Armed Escort (Martial Hero Qi Rank 6)	Best offer
Fortune Teller	10 per reading
Guide	20 /day per Rank in Survival (+20 for relevant expertise)
Inn Room (Cheap)	10
Inn Room (Mid-Quality)	100
Inn Room (Very Luxurious)	1000
Meal, Cheap (Restaurant)	5
Meal, Mid-Quality (Restaurant)	50 - 200
Meal, Very Luxurious Meal (Restaurant)	1,000+
Musician	3 per song
Physician	100 per day of care
Ritual Master (Novice: 1d10 Skill)	5 per rite, 200 spades per ritual
Ritual Master (Disciple: 2d10 Skill)	20 per rite, 1000 spades per ritual
Ritual Master (Priest: 3d10 Skill)	80 per rite, 4000 per ritual
School Entrance Fee	1,000 to 4,000
Singer	5 per song

ALCHEMICAL SUBSTANCES

These are substances like dyes and inks which require the use of the Trade (Alchemy) Skill to produce. Each substance is described below, along with its material requirements and the Alchemy Skill TN to produce it. For Longevity substances see **CHAPTER TWO: RULES**.

Divine Fire: This combustible is used in firelances or fireworks but can also be used on its own. It requires saltpeter, sulfur and charcoal. One pound of divine fire can produce a 10-foot radius explosion that does 3d10 Open Damage to everything in its area. For every additional pound, the radius of the blast increases by 10 feet. The TN to make divine fire is 9.

Smoke Powder: This substance is similar to divine powder but produces an obscuring smoke instead of a blast. The ingredients for it are sulfur, charcoal and sea turtle dung. When ignited, six ounces of smoke powder can fill a 20-foot radius, blocking all visibility (treat as Lights-out Illumination Penalty), lasting 1d10 rounds. The TN to make smoke powder is 7.

Paints and Inks: These are various substances used in writing and art. They vary in quality and color but the general TN for their creation is 6.

TABLE: GOODS	
GOOD	**COST (SPADES)**
TRADE GOODS	
Gecko Cinnabar	800 per ounce
Gold	10,000 per ounce
Rice	50 for 1 Duo (6.6 liters)
Salt	60 per pound
Silk	2,000 per bolt
Silver	1,000 per ounce
Tea (See **FOOD AND DRINK**)	
ALCHEMICAL SUBSTANCES	
Ink Stick	15 per stick
Powder, Divine	800 per duo
Powder, Smoke	500 per duo
EVERYDAY GOODS	
Blanket	50-2,100
Calligraphy Brush	12-4,000
Cauldron	400
Cricket	4
Cricket (Champion)	5,000
Cup, Porcelain	10
Hair Pin, Simple (Ji and Zan)	20-5,000 (depends on material and quality)
Hair Pin, Double (Chai)	50-7,000
Hair Pin, Comb	5-4,000
Hair Pin, Dangling (Buyao)	300-15,000
Hair Pin, Floral (huasheng)	100-10,000
Hair Pin, Hood (Buyao Hood)	500-20,000
Hair Band, Cloth (Mo'e)	10-3,000
Ink Stick	15
Ink Stone	25
Lantern, Glass	300
Lantern, Paper or Silk	100
Lantern, Palace	8,000
Lantern, Paper or Silk	100
Lantern, Shadow Picture	1,000
Lantern, Sky	150
Lover's Bao (Perfumed Satchel)	50 - 1,000
Make-up	160 - 3,000
Mirror	200 - 3,400
Mortar and Pestle	60
Parasol	75 - 2,200
Pet Cat	500
Pet Cormorant (Fishing Bird)	900
Pet Dog	650
Pet Fancy Tail Carp	200
Torch	10
Xi Pottery	400
Xuan Paper	10

TABLE: GOODS	
GOOD	**COST (SPADES)**
HATS AND HEADRESS	
Cap (Jin)	10
Conical Hat (Duoli)	8
Hai'an (Gaoshan Guan)	1,000
Hat (Guan)	100 - 2,000
Hat, Gugu	400
Headcloth (Zi Man)	5
Headcloth, ornamental (Lei Jin)	20
Mian (Lacquer Board with Jade Beads)	14,000 - 75,000
Phoenix Crown (Feng Guan)	2,000+
Winged Official Hat, Zhan Dao (Fotou)	200
CLOTHING	
Belt, Ornate	150
Belt, Simple	40
Boots (pair)	80
Cloud Collar (Xiapei)	300
Coat, Open (Beizi), Cotton	100
Coat, Open (Beizi), Silk	300
Dragon Robe, Imperial (Longpao)	20,000
Gown, Cotton	235
Gown, Silk	470
Jacket, Closed, Cotton	250
Jacket, Closed, Silk	500
Python Robe, Official (Mangpao)	3,000
Sandals (Pair)	25
Sash	45
Scarf, Cotton	22
Scarf, Silk	45
Seven Star Shawl	500
Shoes (pair)	45
Trousers, Cotton	80
Trousers, Silk	160
Tunic, Silk	200
Tunic, Cotton	100
Wrap Coat, Cotton	222
Wrap Coat, Silk	445
Wrap Robe, Cotton	170
Wrap Robe, Silk	340
Wrap Skirt and Blouse (Ruqun), Cotton	100
Wrap Skirt and Blouse (Ruqun), Silk	200
Very Luxurious and Well-ornamented/ embroidered Clothing	Add +2,000-8,000
SHADOW PUPPET	
Average	80
Mid-Quality	400
Very Fine Quality	3,000



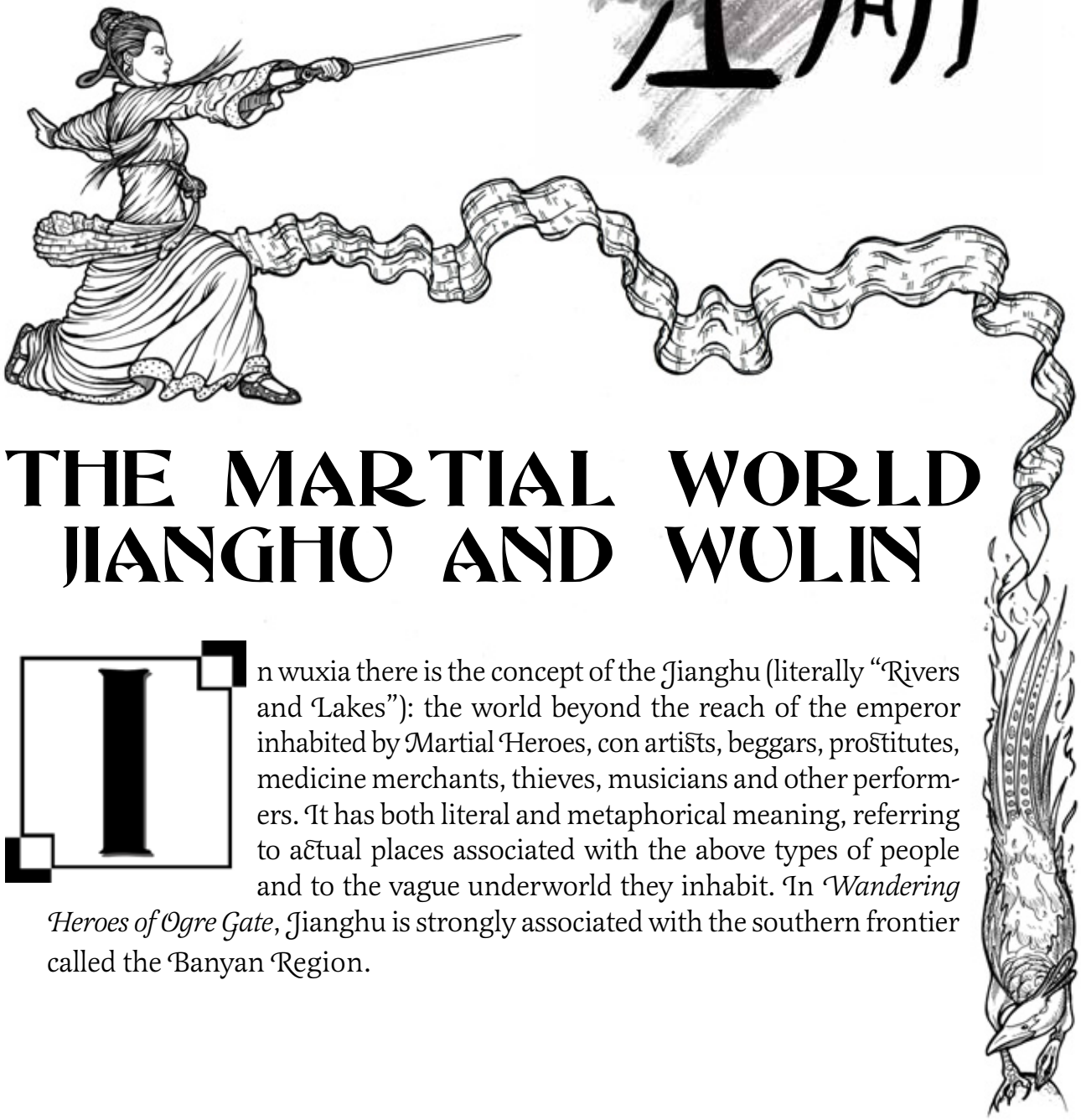


TABLE: GOODS	
GOOD	**COST (SPADES)**
MUSICAL INSTRUMENTS	
Erhu	30
Flute	12
Guqin	50
Guzheng	100
Guzheng (Fine)	2,000
Horse-headed Fiddle	80
Pipa	112
Yanqin	90
FOOD AND DRINK	
Buns (Steamed)	6
Buns, Meat (Steamed)	9
Dumplings	7
Meal, Dongpo Pork	25
Meal, Noodles	12 per bowl
Meal, Noodles with meat	20 per bowl
Meal, Roast Duck	150
Meal, Vegetables	4 per dish
Meat, Beef	30 per catty
Meat, Duck	20 per catty
Meat, Grass Carp	10 per catty
Meat, Pork	15 per catty
Meat, Chicken	13 per catty
Tea, Dragon (brick)	25,200
Tea, Dragon (cup)	140
Tea, High-Minded Phoenix (brick)	180,000
Tea, High-Minded Phoenix (cup)	1,000
Tea, High-Minded Phoenix (nugget)	6,000
Tea, Jade Flower (brick)	126,000
Tea, Jade Flower (cup)	700
Tea, Jade Flower (nugget)	4,200
Tea, Menglao's Black Tea (brick)	9,000
Tea, Menglao's Black Tea (cup)	50
Tea, Menglao's Black Tea (nugget)	300
Tea, Standard (brick)	1800
Tea, Standard (cup)	10
Tea, Standard (nugget)	60
Wine, Jade	150 per cup
Wine, Pear Blossom	50 per cup
Wine, Snake	80 per cup
Wine, Sorghum	20 per cup
Wine, Yellow	10 per cup

TABLE: GOODS	
GOOD	**COST (SPADES)**
POISON (See Entries in CHAPTER TWO: RULES)	
Cyanide	300 per dose
Fire Poison	800 per dose
Hellebore	600 per flower
Mandrake	1,500 per root
Naga Venom	3,000 per dose
Purple Spirit Venom	6,000 per dose
Spiny Toad Venom	2,800 per dose
Viper Thorn	2,000 per stem
Water Thorn	2,000 per stem
Xi Kang's Spleen Freezing Wine	1,500 per cup
Zhen Bird Venom	10,000 per dose
HERBAL CURES (See Entries in CHAPTER TWO: RULES)	
Bitter Orange Remedy	2,000 per cup
Blue Phoenix Pills	200 per pill
Celestial Spirit Pill	1,200 for three pills
Longzhi Bone Powder	30,000 per cup
Lotus Oil	1,000 per ounce
Master Li's Cure	100 per cup
Numinous Mushroom	12,000 per mushroom
Purple Sapphire Mushroom	7,000 per mushroom
Purple Spirit Venom Antidote	400 per pill
Red-Ro Fish Meat	2,000 per catty
Snake Demon Antidote	900 per pill
Yellow Phoenix Pills	150 for three pills
Xi Kang's Spleen Freezing Wine Antidote	3,000 per cup

CHAPTER 6

江湖



THE MARTIAL WORLD JIANGHU AND WULIN

In wuxia there is the concept of the Jianghu (literally "Rivers and Lakes"): the world beyond the reach of the emperor inhabited by Martial Heroes, con artists, beggars, prostitutes, medicine merchants, thieves, musicians and other performers. It has both literal and metaphorical meaning, referring to actual places associated with the above types of people and to the vague underworld they inhabit. In *Wandering Heroes of Ogre Gate*, Jianghu is strongly associated with the southern frontier called the Banyan Region.



CLANS, CULTS AND SCHOOLS

In wuxia films and shows martial sect names are translated a number of ways, often confusingly and inconsistently. There are three basic types of martial sect:

Jiao: Religion or cult

Pai: Martial Arts School

Bang: Martial Arts Society

Within Jianghu is the more specific division of Wulin, which includes anyone who knows martial arts. Wulin literally means the "martial grove" and is made up of Martial Heroes, bodyguards, soldiers, martial sects, bandits and monks or priests who know Kung Fu. While all characters in *Wandering Heroes of Ogre Gate* are assumed to belong to the Jianghu, not all belong to Wulin. Belonging to Wulin means you know Kung Fu and are part of the culture surrounding it. Members of the Wulin are also more likely to belong to a sect or follow a Sifu.

Characters that belong to a sect have the advantage of allies and resources for training, but they must adhere to stricter codes of chivalry. Characters that do not belong to sects have learned martial arts on their own, perhaps having a Sifu, but not being associated with any particular organization. They are still part of the martial world and have to worry about reputation but are freer to operate outside the bounds that tend to restrict those belonging to particular sects.

Sects each have their own hierarchy, rules and beliefs. Some are driven by a particular philosophy, a political aim, or even by religion. Members are expected to be loyal to their sect and to obey senior members.

MARTIAL SECTS

This section provides entries for each of the major sects. Martial sects are organized groups of Kung Fu Experts and come in many forms. Some sects are associations or communities, some are religious orders and others are martial arts schools. Sects are divided into orthodox and unorthodox sects. There is no concrete separation between the two, but generally speaking the unorthodox sects are more poorly regarded in the martial world, due to a perception that they are less chivalrous than the others. This does not necessarily reflect the reality, it could just be a lingering impression based on past actions of a sect or even on false rumors. Also it does not necessarily denote good or evil (though sect members will certainly see this division in moral terms). However in the unorthodox sects one is more likely to find those willing to resort to cruelty, violence and trickery to advance their agenda. The major difference in practice is orthodox sects tend to follow the spirit and letter of the Xia code, while unorthodox sects follow the letter, but perhaps not always the spirit. Still all is not what it seems in the martial world. Sometimes sects get branded as unorthodox for past deeds or mere hearsay. Sometimes sects get lauded as orthodox despite secretly using cruel methods or having aspirations that would harm the innocent.

Note that each entry includes Techniques associated with the sect. Those are the Techniques freely available to any characters who are members (Secret Techniques require special permission from higher ranking members). They can still learn other Techniques by training with people outside the sect.

This listing of sects is not the final word on martial organizations in Qi Xien. Many other sects are assumed to exist throughout the setting and the Gamemaster should feel free to make new ones as needed.

LOST SECTS

Many sects have existed during Qi Xien's long history, but not all survive. The wars between sects and masters have left a trail of ruined temples and forgotten Techniques. Sometimes these remain in the form of legend and rumor. The Raksha clan and the Jade Phoenix sect are two well-known examples, but there are many more.

ORTHODOX SECTS

Dehua sect

Leadership: The Five Masters
Allies: Heiping Temple sect
Enemies: Nature Loving Monk sect, Tree-Dwelling Nun sect
Numbers: 1,200 (5 Masters, 14 Priests, 800 Initiates, 381 others)

HISTORY AND ORGANIZATION

Dehua sect traces its roots to the origin of Dehua itself and claims their founder, Du Qian, was an ally of Sunan and Bao. Du Qian was a scholar-official

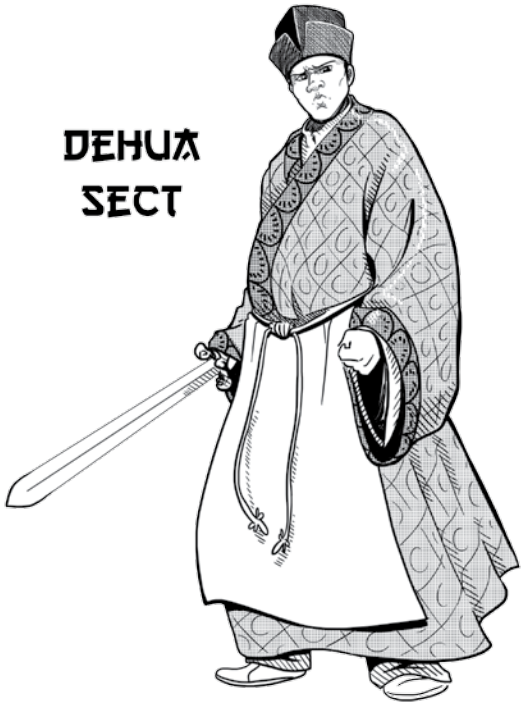
during the reign of Yao-Feng. Rejecting the emperor's evil ways, he fled to the Banyan region but brought the courtly customs with him to the south. The sect he started believed that the natural order had been thrown into disarray by the presence of demons. By purifying oneself and using balanced Kung Fu to destroy all things evil (generally any spirit, unorthodox sect, demon or monstrous entity), Dehua hoped to restore order to Qi Xien.

The sect is led by five masters who have equal authority. "The Five Masters" manage 14 senior disciples (often called priests) who then manage the hundreds of junior disciples (called initiates).

BELIEFS

This is a sect of austere scholars and priests dedicated to Dehua. They are known for their conservatism and for their embrace of the ancient class system and rigid codes of etiquette. At their best, the Dehua sect are unparalleled in wisdom and honor, at their worst, they are cunning schemers who look down on others for superficial reasons.

Dehua believes in balance and therefore any member of this order must be able to perform in at least three different martial disciplines. The ideal student has 1 Rank in each but they will allow anyone who demonstrates skill in three of the four disciplines to enter.



Dehua sect punishes any member who fails to display the following virtues: filial piety, propriety, respect for tradition, respect for order, respect for wisdom, personal integrity, loyalty to the sect, and righteousness against evil.

Dehua sect despises evil, which it perceives in the form of demons, spirits and unorthodox sects. It absolutely rejects the use of poison or any Neigong or Dianxue Technique that is venom related. Any Technique that could be characterized as dark or evil, they reject.

They also look down upon those without formal understanding of etiquette. Above all they look down upon beggars and vagrants. In particular they disdain the Tree-Dwelling Nuns and Nature Loving Monks, who they believe break social custom by choice, not from ignorance.

Members of Dehua are expected to study many different subjects and this should be reflected by taking adequate Knowledge skills. Those who fall short will be punished by the Five Masters and be given lengthy sessions until they master at least three areas of learning.

Members of Dehua wear wrap coats and flat-topped hat.

Dehua only uses swords or open-handed Techniques.

REPUTATION

Dehua sect enjoys a good reputation. They are well regarded by most of the orthodox sects. The unorthodox sects generally consider them haughty. Dehua is more well known for its philosophy and learning than its Kung Fu.

TECHNIQUES

Bladder Strike, Blade Pinch, Blasting Blade, Calm of Sunan, Curing Palm, Deep Biting Blade, Double Thrust, Drift of the Butterfly Fish, Grasp of the Python, Hands of the Hawk Beak, Horizontal Sidestep, Kick of the Swan, Sword Stance, Three-Point Strike, Whirling Dodge.

Golden Dragon Sect

Leadership: The Six Masters
Allies: Mount Hai'an sect
Enemies: Purple Cavern sect, Southern River sect
Numbers: 2,000 (6 Masters, 60 Senior Disciples, 1,200 Junior Disciples, 734 others)

HISTORY AND ORGANIZATION

This sect claims direct descent from Sunan and Bao and is based near Ogre Gate. The original purpose



GOLDEN DRAGONS

of the organization was to protect the people from oppression and tyranny. At the time of their founding the threat was Ogre Gate, but for years after the sect fought against injustice of all kinds. However in the centuries since its founding it has become more focused on its original cause and now sees its mission as protecting the world from the return of Ogre Gate.

The Golden Dragon sect is led by a council of six masters (each denoted by a different color: bronze, emerald, jade, pearl, sapphire, and silver). Each master personally oversees 2-15 senior disciples who in turn instruct up to 5-40 junior disciples each. In practice this forms six different factions of the sect.

One of the old masters of the Golden Dragon sect, Lady Sapphire, was kicked out thirty years ago for having a physical relationship with Master Emerald. He was allowed to remain in his position, but she changed her name to Lady Plum Blossom and started the Purple Cavern sect. Bronze Master spearheaded the movement to have her removed. At the time, Lady Sapphire, Bronze Master and Master Emerald formed an inner circle of greats in the Golden Dragons (with Lady Sapphire being the most advanced). Since then the Purple Cavern Sect and the Golden Dragons have feuded with each other. For the full history of these events see **LADY PLUM BLOSSOM, MASTER EMERALD** and **THE BRONZE MASTER** entries in **CHAPTER NINE: NON-PLAYER CHARACTERS**.



The disciples of Golden Dragon sect wear trousers, boots, layered shirts and layered tunics, sometimes with vests. The masters dress in long robes. All members of the sect keep their hair up.

Presently the most influential member of the council is the Bronze Master.

BELIEFS

They believe in balance, embracing both concepts from Dehua and Yen-Li, as well as Qi Zhao. Balance extends to Kung Fu, in the sense of maintaining clear judgment and mastery of one's Qi. Their primary focus is the protection of the world from Ogre Gate. They trace their lineage back to Sunan and consider this a mark of pride.

Members of the Golden Dragon Sect may not have a physical relationship with another sect member. Though an archaic and often overlooked rule, it is occasionally enforced depending on how strict or lenient the current masters are.

Golden Dragon members are also forbidden from using 'sorcery'. The penalty for this can be death. All Rites are acceptable, but any Rituals the sect deems evil are prohibited.

REPUTATION

The sect is highly regarded throughout the martial world, and this is deserved. Their Kung Fu is strong and their members are dedicated to fighting against evil. However there is hypocrisy in the sect at the upper levels. Some consider the Golden Dragon sect too ferocious in its pursuit of evil demons and spirits.

TECHNIQUES

Blast of the Dragon, Blasting Blade, Calm of Sunan, Drift of the Butterfly Fish, Flaming Dragon, Fluttering Kicks, Gallbladder Strike, Inverted Three-Point Strike, Lashing Dragon, Leap of the Swan, Lung Strike, Palm of the Dragon, Path of the Dragon*, Rising Dragon Stance, Spear of the Infinite Emperor, Spear Swipe, Spinning Back Kick, Sword Stance, Three-Point Strike.

**While the sect has this Technique written in a manual, no current master of the sect is skilled enough to perform or teach it.*

Heiping temple set

Leadership: Queen Lu Zhi
Allies: Dehua sect
Enemies: Witch of Zhaoze Zhou, Zhaoze sect, Zun River gang
Numbers: 650 (1 Queen, 1 Chief Abbess, 20 Abbesses, 580 Nuns, 48 others)

History and Organization

Heiping was founded centuries ago by a hero named Heiping who was the protector of Heiping Village (named in her honor). According to legend, the village was beset by many demons when Heiping, a Dehuan nun and descendent of Sunan and Bao, took pity on the villagers and vowed to protect them. After fending off the demons she erected a home in the nearby cliffs (which is the present day Heiping Temple) and began taking students in order to keep the village safe for generations. According to accounts found in manuals at the temple, Heiping possessed the Wind Sabre of Sunan. This however was lost by the second generation of leadership.

Since then the temple has been dedicated to the spirit of Heiping and her successors. About fifteen years ago the leader at the time was Lu Feiyan. Rumors came to her that a wicked couple named Li Sou Chao and Kang Yin had found the Wind Sabre of Sunan. In truth the couple were great heroes but Lu Feiyan either failed or refused to see their virtue. She decreed the couple thieves and hunted them down to the valley. There her nuns masqueraded as helpless maidens in need of aid to stage an ambush. In the ensuing battle Lu Feiyan mortally wounded Kang Yin but was killed by Li Sou Chao (who also massacred the other members of Heiping Temple sect present at the time). When news reached Heiping, Lu Feiyan's adopted daughter, Lu Zhi, was made the new leader of the sect. Li Sou Chao forsook the heroic life and consumed herself with revenge, murdering indiscriminately and becoming known as the Witch of Zhaoze Zhou and still possesses the Wind Sabre of Sunan.

This is a sect made up entirely of women. Members cannot marry or have physical relationships. They are based near Heiping and their current leader is Queen Lu Zhi. The head of the sect is always called Queen, who is aided by a figure called the Chief Abbess, while the lower senior members are called abbesses. From their ranks the Chief Abbess is drawn, who serves directly below the Queen. Junior members are referred to as nuns.

The present leader of Heiping Temple sect is Queen Lu Zhi, adopted daughter of Lu Feiyan. However the oldest member of the order, and Lu Zhi's chief adviser, is Qi Pei, the Chief Abbess of Heiping. The role of Chief Abbess is important as she is expected to instruct the other members in Dehua and its beliefs.

Members of the sect bear the gecko cinnabar mark on their forehead or arm. They wear wrap skirt and blouse (Ruqun) with cloth head coverings. Nuns usually have yellow robes while higher rank members of the sect have purple robes.

Beliefs

Heiping Temple sect controls a nearby village, and they are a religious organization, adhering to Dehua. They regard spirits and demons as abominations. The Heiping Temple sect is particularly hostile toward veneration of the Demon King (a spirit worshipped by many local Zun people), killing anyone it suspects of engaging in this practice. They consider anyone possessed by spirits to be weak-willed and un-virtuous. In addition to the normal virtues of the Xia code, they embrace the tenets of Dehua and place particular emphasis on oaths and honesty. All members



HEIPING SECT

of the sect itself must take a vow of chastity and loyalty. All members of Heiping Temple must bear a gecko cinnabar mark on their body (typically the arm or forehead) to prove their chastity.

Presently the order is obsessed with reclaiming the Wind Sabre of Sunan and killing the Witch of Zhaoze Zhou.

REPUTATION

Heiping is admired for its sword-style and open-hand Kung Fu and considered one of the more severe and stoic sects. Above all they are known for being true to their word. A vow or oath from a member of the Heiping sect is as good as gold.

TECHNIQUES

Arms of Silk, Blade Pinch, Blasting Blade, Clutch of the Hawk, Double Thrust, Drift of the Butterfly Fish, Graceful Retreat, Grasp of the Python, Horizontal Sidestep, Kick of the Swan, Leap of the Swan, Ringing Strike of the Divine Ram, Ringing Strike of the Hand, Rising Swan Stance, Slashing Blade, Stern Rebuke of Heiping, Stone Shattering Finger, Swan Taming Strike, Sword Whipping Strike, Weapon Stride.



MOUNT HAI'AN SECT

Leadership: Jinghui
Allied Sects: Golden Dragon sect, Dehua sect
Enemy Sects: Majestic Lion Cult, Mystic Sword sect
Numbers: 833 (1 Sifu, 3 Elder Disciples, 40 Senior Disciples, 700 Junior Disciples, 89 others)

HISTORY AND ORGANIZATION

Mount Hai'an sect was founded by Ju-Long, the daughter of a Hai'an general martyred during the fall of Hai'an. The sect split into two branches: Mount Hai'an and Mystic Sword. The division was partly political and partly a matter of Technique. The Mystic Sword branch was founded by Ju-Long's own daughter, Dou Li. When Dou Li died of poisoning, her daughter, Dou Lei (later known as Lady White Blade) broke all ties with Mount Hai'an and vowed revenge.

Thirty years ago, Jinghui, Mount Hai'an sect's Sifu, was engaged to the head of Majestic Lion Cult, Iron Clawed Lion. Just days before a very public ceremony in Zun City, Iron Clawed Lion eloped with Lady Xiang humiliating Jinghui before all the important leaders of the martial world. Since then, Junghui has focused her efforts on destroying Majestic Lion and regards her dispute with Mystic Sword sect as a mere distraction.

Mount Hai'an sect is led by a single Sifu, Jinghui. All other disciplines of the sect are ranked into one of four categories: Student Disciple, Junior Disciple, Senior Disciple and Elder Disciple. There are only ever three Elder Disciples at a time. Traditionally the leadership of Hai'an has been female but anyone can rise to the level of Sifu.

Members of Mount Hai'an sect wear wrap top robes with skirts, with senior members wearing red open coats (Beizi) trimmed in black and black lettering (usually denoting their rank). They also always don conical duoli hats.

The headquarters of Hai'ain sect are located on the shores of the remote Lake Hai'an on the mountain of the same name.

BELIEFS

Though an orthodox sect in good standing, Mount Hai'an is dedicated to the destruction of sects it deems evil (mainly the unorthodox sects). This is driven primarily by the leader's enmity with the Majestic Lion Cult. They believe strongly in courage, propriety, filial piety, and honesty. They use mainly open-handed Techniques, pressure points and Neigong.

REPUTATION

Mount Hai'an sect is both respected and feared by the other orthodox sects, and it carries tremendous influence in the politics of the martial world.

TECHNIQUES
Breath of Fury, Breath of the Lotus Petal, Clutch of the Hawk, Deflecting Canopy, Eagle Descends Loudly, Elephant Stance, Finger Flick, Fluttering Kicks, Gust of the Fan Blade, Inverted Three-Point Strike, Iron Body, Iron Spirit, Iron Spirit Resistance, Kick of the Golden Elephant, Nine Divine Snakes, Restoring Palm, Ringing Strike of the Divine Ram, Spinning Back Kick, Stone Shattering Finger, Strike of the Diving Falcon, Swift Rebuttal, Three-Point Strike.

Nature-Loving Monk Sect

Leadership: Abbot Huan Dai (Green Beggar)
Allied Sects: Zhaoze sect, Temple of the Nine Suns, Tree-Dwelling Nun sect, Southern River sect
Enemy Sects: Dehua sect
Numbers: 1,800 (1 Abbot, 12 Senior Monks, 1,600 Junior Monks, 187 others)

HISTORY AND ORGANIZATION
The Nature Loving Monk sect was founded hundreds of years ago by a beggar named Dee who united the homeless and poor against the ruling classes, even staging a rebellion against the emperor himself. It is unclear exactly which time period this occurred in and the emperor Dee opposed changes with each telling of the story. What is known is the leadership of the Nature Loving Monk sect was persecuted, and forced to flee to the Dai Bien Forest. While the organization claims all beggars belong to their sect, the leaders live well outside the Empire, and their actual numbers are too small to support this boast (however they are popular among beggars and among the poor). Still they have more of a presence outside the Banyan than most sects and remain active in Hai'an helping defend it against the Empire.

Though viewed as an orthodox sect, because they believe in defending the weak and helpless, the Nature Loving Monks are close to a number of unorthodox sects. They are friendly with the Temple of the Nine Suns because they share many common principles. They are friendly with Zhaoze sect because Abbot Huan Dai is good personal friends with Shan Lushan (the leader of Zhaoze).

The Nature Loving Monk sect is led by a master who uses the title Abbot (currently Huan Dai or Green Beggar). All other members are referred to as Monks. However these are divided into senior and junior monks. Senior monks have been in the sect for five years or more and meet with the firm approval of the current Abbot. The Senior Monks form a body that advises the Abbot and can command junior Monks.

While they call themselves Abbots and Monks, these titles are used mainly by the organization to show its contempt for institutions. The Nature Loving Monks are not a religious order. Nature Loving Monks never bind their hair in a top-knot and eschew expensive clothing.

BELIEFS
The Nature Loving Monks subscribe to the normal Xia code, except they emphasize treating others (especially the weak or downtrodden) well and with benevolence. They also reject wealth and uniformly live a life of begging and living on the edges of society. They tend to hold both Merchants and Scholars in low regard.

REPUTATION
The Nature Loving Monks are widely admired, and their current leader, Huan Dai, is considered an exemplar in the martial world.

TECHNIQUES
Breath of Fury, Clutch of the Hawk, Dog Bashing Stick, Dog Lifting Stick, Graceful Retreat, Horizontal Sidestep, Lashing Dragon, Palm of the Dragon, Path of the Dragon, Rising Dragon Stance, Reclining Stick Stance, Skull Breaking Stick, Stick of the Rebounding Dog, Stick of the Rising Dog, Whirling Dodge.



NATURE LOVING MONKS

Perfect Heaven Lineage Sect

Leadership: Master Zheng Liang (White-eyed Dragon) and Lady Pei Ruomei (Divine Phoenix)
Allies: None
Enemies: None
Numbers: 250 (2 Ritual Masters, 248 Priests and Nuns)



PERFECT HEAVEN LINEAGE SECT

History and Organization

This is an old sect that was very active in the Empire during the reign of the previous Emperor.

The headquarters of Perfect Heaven Lineage are in Hai'an where they continue to wage a campaign against the Empire.

Perfect Heaven Lineage is made up of Priests and Nuns and led by two Ritual Masters (one man and one woman). Half their membership is female, the other half male. The current leaders are Master Zheng Liang and Lady Pei Ruomei, who are highly regarded in the martial world for their courage.

Members of the sect keep their hair in a topknot (some with a double pin) and wear blue wrap robes.

Beliefs

The Perfect Heaven Lineage sect derives from Yen-Li and is religiously motivated. They venerate the memory of Perfect Heaven Lineage's founder Cai Shimei of Yu and venerate all the gods and immortals under Xian Nu Shen's authority. For them the chief virtue is for man to understand his place within this hierarchy and to behave accordingly. They value Righteousness, Loyalty, Filial Piety, and Bravery. Above all they despise the Glorious Emperor and work diligently against him, sending their men and women into the heart of Zhan Dao toward that goal. Importantly Perfect Heaven Lineage believes in evaluating sects and other Martial Heroes on a case-by-case basis, not to rush to conclusions like many of the other orthodox sects do.

The Perfect Heaven Lineage sect is well-versed in many Rituals to help them fight evil. They are also knowledgeable about religion and other esoteric beliefs. They have a particular interest in the importance of the phoenix and dragon principles, which is why they like to balance their order perfectly with half the members being women and half the members being men.

Their symbol is a phoenix and dragon swirling together in a circle.

Reputation

Their reputation in the martial world is good, though some of the orthodox sects consider them less than discriminating in who they conduct themselves with. They are known for their sword Techniques and Dianxue Techniques. In addition their mastery of Rituals and Medicine is unmatched.

Techniques

Adaptation of the Maimed, Biting Blade, Bladder Strike, Blade of the Dancing Fox, Blasting Blade, Blind Strike, Deep Biting Blade, Double Thrust, Drift of the Butterfly Fish, Fierce Strike, Finger of Supreme Compassion, Fluttering Kicks, Four-Point Touch, Heart Strike, Horizontal Sidestep, Inverted Three-Point Strike, Kidney Strike, Liver Strike, Lung Strike, Nine Divine Snakes, Phoenix Star Reversal, Phoenix Star Strike, Slashing Blade, Spearing Blade, Sword Whipping Strike, Three-Point Strike, Whirling Blade, Whirling Dodge, White Flower Palm.

Southern River Sect

Leadership: Grand Marshal Mi
Allied Sects: Nature Loving Monk sect, Purple Cavern sect
Enemy Sects: The Golden Dragon sect*
Numbers: Unknown

HISTORY AND ORGANIZATION

The Southern River sect was established in the beginning of the Glorious Emperor Period, about 85 years ago. Their founder was a former military official named Guang who served under the Righteous Emperor and continued when the Glorious Emperor ascended to power. Guang hated the corruption of the new emperor and tried to overthrow him. He was forced to flee when the conspiracy was discovered but started the Southern River sect with the purpose of killing the Glorious Emperor.

The Southern River sect retains some of its early military structure beginning with the leader, who has the title Grand Marshal. Below the Grand Marshal are four Generals who control the four major branches of the organization (Moon Branch, Sun Branch, Earth Branch and Water Branch). Below the Generals are the Captains who govern secret cells of 10-20 soldiers. Members of the cells do not know anyone else within the organization except their Captain and some of their cell members. Captains know only 1 other Captain, the members of their cell and their commanding General. There is also a position called Chief Herbalist, which is filled by an herbalist who carries messages from the Grand Marshal to the General and acts as an adviser (in many ways the Chief Herbalist is the most important member of the sect).

BELIEFS

The Southern River sect is highly secretive. Though based in southern Dai Bien, they are active in the Empire, believing in waging war against the emperor's tyranny. Their code is simple: protect the weak and punish the wicked.

REPUTATION

The Southern River sect is just barely regarded as Orthodox, mainly because they are so popular with the people. They have an ongoing conflict with the Golden Dragon sect. While this has not resulted in much bloodshed over the years, they see the Golden Dragons as corrupt and unwilling to uphold justice where it matters. They believe the Golden Dragons use their illustrious history as an excuse to do nothing.

TECHNIQUES

Drift of the Butterfly Fish, Grudge Bearing Sword Strike, Heart Strike, Horizontal Sidestep, Inverted Three-Point Strike, Kick of the Swan, Leap of the Swan, Liver Strike, Pounce of the Lion, Slashing Blade, Spear of the Infinite Emperor, Storm of Arrows, Storming Needles, Swift Pounce of the Cheetah, Three-Point Strike, Triple Yang Strike, Weapon Stride.

Sun Mai Sect

Leadership: Abbot Yuancheng
Allied Sects: None
Enemy Sects: None
Numbers: 400

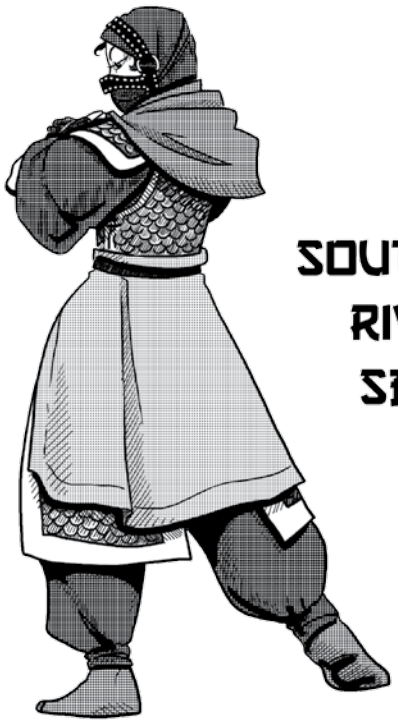
HISTORY AND ORGANIZATION

Sun Mai sect traces its origins to Sun Mai, a scholar from the Era of the Demon Emperor who founded Qi Zhao, a religion teaching that the boundaries between the perfect and imperfect realm are illusory. A student of Sun Mai, Shisan, founded Sun Mai Temple in the Banyan following his master's death.

The sect is led by an Abbot (presently Yuancheng). Below the Abbot are the senior monks and then the junior monks. Monks are organized into four ranks (and these are each assigned to different halls in the Temple, each headed by a senior monk).

Sun Mai Temple only accepts male initiates, though they made one exception in their distant past, accepting the Iron Sky Maiden (see **IRON SKY MAIDEN** in **CHAPTER NINE** for details) in their order under special circumstances.

Sun Mai Temple members always dress in yellow and shave their heads. Monks dress in simple wrap coats with trousers while the abbot wears full-length wrap robes.



SOUTHERN RIVER SECT



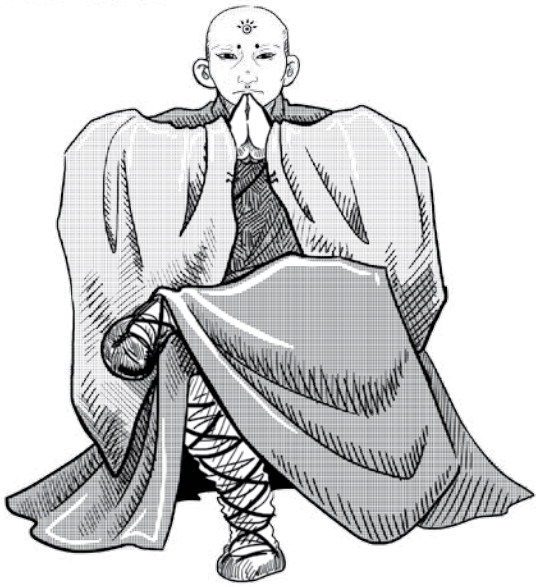
BELIEFS

The chief virtues of Sun Mai are compassion, mercy, truthfulness and true understanding. Their chief practices for achieving true understanding are meditation and Kung Fu. They believe these principles help them see through the false divisions of the perfect and imperfect realm, allowing them to experience Wan Mei. According to the teachings of Shisan, one who has achieved this understanding can sense the interconnectedness of all things and therefore truly understand why compassion and mercy are at the heart of their religion.

They also venerate Hen-Shi, not because they view her as some distant deity who needs placating but because they believe she is an idea that is present in every person and by looking to her as a model one can cultivate compassion and mercy. Whenever they must commit acts of violence (which they understand is occasionally necessary), Sun Mai monks are encouraged to invoke the name of Hen-Shi so they do not lose sight of mercy. While they will use violence to defeat foes that pose a threat, Sun Mai monks are not supposed to kill and should only do so when all other options have been exhausted. They would rather work to rehabilitate an evil foe, than kill.

The Sun Mai monks must remain celibate and can never marry. Sun Mai sect members are not allowed to possess wealth. They may only keep their robes and borrow possessions of the temple such as weapons or tools. The temple supports itself by donations from lay people. The monks go out in groups to beg for alms from the population. In exchange for this generosity they can offer moral guidance, teach Sun Mai beliefs about Hen-Shi and Wan Mei.

SUN MAI



REPUTATION

Sun Mai Temple is a reputable sect known for keeping its word and for being even-handed in its treatment of others. Of all the martial sects they are probably the most trusted.

TECHNIQUES

Absorbing Palm, Breath of the Lotus Petal, Clutch of the Hawk, Curing Palm, Drift of the Butterfly Fish, Eagle Descends Loudly, Encompassing Emerald of Sun Mai, Finger Flick, Finger of Supreme Compassion, Fluttering Kicks, Grasp of the Python, Guiding Crashing Wave, Hands of the Hawk Beak, Inverted Three-Point Strike, Iron Body, Iron Spirit, Kick of the Golden Elephant, Kick of the Swan, Leap of the Swan, Purge Spirit, Restoring Palm, Spinning Back Kick, Sun Mai Sword, Swift Rebuttal, Tai Lan's Staff Strike, Triple Yang Strike, Weapon Stride, Whirling Dodge.

TREE-DWELLING NUN SECT

Leadership: Abbess Xiong-Hua (the Ferocious Flower)
Allied Sects: Nature Loving Monk sect, Temple of the Nine Suns
Enemy Sects: Purple Cavern sect, Dehua sect
Numbers: 700 (1 Abbess, Nuns: 3 Senior Disciples, 107 Junior Disciples, 550 Initiates, 39 Monks)

HISTORY AND ORGANIZATION

The history of the Tree-Dwelling Nuns is murky, and they are not particularly concerned about the details. They sometimes claim their order was established when a Martial Hero named Ko married a tree after she was driven mad by an imbalance of Qi. According to the legend, the Tree Spirit restored her balance and she remained its devoted spouse. Their child was the first Abbess of the Tree-Dwelling Nun sect.

The Tree-Dwelling Nun sect is led by an Abbess (presently Xiong-Hua, called the Ferocious Flower). Below the Abbess are the nuns, who are divided into initiates, Junior Disciples and Senior Disciples. Nuns of the sect are allowed to marry as long as their husbands join the order as monks. Monks, with rare exceptions, are considered equal to initiates.

The Tree-Dwelling Nuns live in Zun Forest and are nomadic, residing in hide tents and tree hammocks. They live primarily through hunting and gathering, though they also trade for goods. Their pattern of movement is dictated by the spotted deer herds which

inhabit Zun forest. Tree-Dwelling Nuns wear green wrap robes and keep their hair high in veiled topknots with cloth strands. The higher one's rank, the longer the cloth and more elaborate the veil.

BELIEFS

Unlike their allies, the Nature Loving Monk sect, the nuns of this organization are actual nuns. They belong to an offshoot of Yen-Li that reveres nature and the harmony of the forest. Their belief system incorporates some of the philosophical tenets of Qi Zhao as well. In particular they venerate tree spirits, and have a symbiotic relationship with the woods they inhabit. While they do not literally live in trees, they frequently travel by leaping through the branches of trees and have mastered Kung Fu Techniques that utilize this brachiating form of locomotion.

The values of the Tree-Dwelling Nun sect include: respect for nature, living in the present moment, bravery, altruism, and honoring grudges. The Tree-Dwelling Nuns are well known for bearing grudges for generations.

REPUTATION

The Tree-Dwelling Nun sect is admired for its altruism and wisdom.



TECHNIQUES

Blazing Net, Breath of the Lotus Petal, Drift of the Butterfly Fish, Ferocious Flower's Storming Petals, Finger Flick, Flight of the Hawk, Graceful Retreat, Great Stride, Horizontal Sidestep, Intercepting Arrow, Lashing Dragon, Leap of the Swan, Purge Spirit, Storming Daggers, Storming Needles, Trapping Wind, Tree Bounding Stride, Tree Bounding Strike, Weapon Hunts for Food, Whirling Dodge.

UNORTHODOX SECTS AND CRIMINAL ORGANIZATIONS

Majestic Lion Cult

Leadership: Iron-Clawed Lion
Allied Sects: Purple Cavern sect
Enemy Sects: Hai'an sect
Numbers: 979 (1 King, 1 Left Vanguard, 1 Right Vanguard, 35 Generals, 900 Cubs, 1 Priestess, 40 Nuns)

HISTORY AND ORGANIZATION

The Majestic Lion cult originated far in the western Kushen Basin, and they worship a figure called the Majestic Lion. Very little is known about their history, as they keep what texts they hold on the subject secret, but they claim to come from a royal order dedicated to the Majestic Lion.

The Majestic Lion cult developed a grudge with Hai'an sect 30 years ago when the current King (Iron-Clawed Lion) and the leader of Mount Hai'an sect, Jinghui, were lovers and engaged to be married. Before the wedding, Iron-Clawed Lion met the charming Lady Xiang, and married her instead. Jinghui sought revenge and killed Xiang one year after the wedding. Since then the two sects have been in conflict as Iron-Clawed Lion seeks retribution for the death of his wife, and Jinghui seeks retribution for his betrayal.

The cult leader is called a King because they trace their descent from a line of royal priests who ruled over an ancient empire. The King has two subordinates: Left Vanguard and Right Vanguard, who each issue his commands to different divisions of the cult. Below the vanguards are the Generals, who each command between twenty and thirty soldiers, referred to as Cubs. All these members are male, but there is also a female wing of the cult, called the Order of the Lioness. They are led by a Priestess who answers directly to the King; she is in charge of roughly forty Nuns who maintain shrines and

temples. The Order of the Lioness manages the day-to-day spiritual affairs of the cult and maintains the group's morality among its membership, but they are also highly trained assassins, who eliminate the organization's enemies in gruesome displays. There are few groups as feared as the Order of the Lioness. They know many Techniques outside the Cult's repertoire and actively steal them from other sects.

Majestic Lion cult members wear trousers, tunics and head-wraps.

BELIEFS

The sect worships a figure called Majestic Lion and believes in an afterlife that is divided between paradise and rebirth. They regard the lion as a caretaker of souls after death and have elevated the grudge to a sacrament. When a person dies they believe he or she will be reborn as a lesser creature unless their grudges are fulfilled by loyal family members or friends.

Members of the Majestic Lion cult must adhere to the code of the Xia at all times and are forbidden from marrying outside the cult (this rule is recent). They are the sworn enemies of the Hai'an sect. Majestic Lion cult is known for its ferocity and cruelty in battle. They adhere to the code of the Xia except they strongly emphasize honoring grudges with revenge. They also elevate minor transgressions and offenses above what others might. So they are honorable and true to their word, but will kill for something as small as a broken promise. In addition they place great emphasis on filial piety.





REPUTATION

Majestic Lion cult has one of the worst reputations in the Banyan region. People fear their religion and the organization is known for escalating conflicts needlessly.

TECHNIQUES

Absorbing Palm, Breath of Fury, Curing Palm, Deflecting Canopy, Finger Flick, Fierce Strike, Fluttering Kicks, Gaze of the Lion, Grasp of the Python, Hands of the Hawk Beak, Iron Spirit, Iron Spirit Resistance, Iron Spirit Reversal, Kick of the Golden Elephant, Lion at Rest Stance, Majesty of the Lion, Mighty Paws of the Lion, Pounce of the Lion, Roar of the Lion, Stone Shattering Finger, Swift Pounce of the Cheetah, Spinning Back Kick.

Mystic Sword Sect

Motto: Killing can be merciful
Leadership: Lady White Blade
Allied Sects: Heiping sect
Enemy Sects: Hai'an, Temple of the Nine Suns
Numbers: 660 (1 Master, 15 Senior Disciples, 584 Junior Disciples, 60 Flying Phantoms)

HISTORY AND ORGANIZATION

The Mystic Sword sect was once a branch of Hai'an sect, which was founded by Ju-Long, the daughter of a great Hai'an general martyred during the fall of Northern Hai'an (Dou Lun). Ju-Long's daughter (Dou Li), established the Mystic Sword sect as a Western Branch of Hai'an. She died of poisoning, and it was rumored members of Hai'an were responsible. Dou Li's daughter, Lady White Blade (Dou Lei), broke ties with Hai'an.

Mystic Sword sect is based in Mystic Sword Temple, which is dedicated to the spirit of General Dou Lun. They are led by Lady White Blade, with fifteen Senior Disciples below her and many junior disciples beneath them. All members of the sects wear their hair long, and senior members all have hats to signify their rank. Members all wear the same style robes (with the exception of very high ranking disciples who have more choice in the matter). Initially these are pure blue, and as they advance they change into robes that are increasingly white and until their robes are finally white with blue trim. Only Lady White Blade is allowed to wear pure white robes.

Mystic Sword has a special wing devoted to eliminating enemies and responding to grudges. These are the Flying Phantoms, who wear masks and dress in black and white robes. Beneath their masks, the Flying Phantoms are scarred to varying degrees by sword blades (many severely). Lady White Blade punishes the Flying Phantoms for failure by slicing their face with her jian.

Lady White Blade is particularly harsh with all disciples who fail to live up to her expectations and the sect's code. Maiming is a common punishment in the sect, and almost a mark of honor because to disappoint Lady White Blade, means she holds one in high regard.

BELIEFS

This order is known for its rigid adherence to the Xia Code and its highly punitive reaction to breaches of that code. They emphasize loyalty and honoring oaths above all else. It can be described as an unorthodox sect that regards itself as supremely orthodox. Lady White Blade thinks she is the rightful descendent of Hai'an sect and by extension Hai'an itself. They seek the destruction of Hai'an sect, followed by removal of the Empire from Hu Qin (formerly Northern Hai'an). They hold Hen-Shi in high regard, and also revere Sunan and Bao. They also venerate the spirit of General Dou Lun. Some are puzzled by their lethal tactics and their devotion to Hen-Shi, but they explain it by labeling certain killings and deaths a form of mercy. Their definition of mercy killing is exceptionally broad however.

Though they venerate Hen-Shi, Sunan, Bao and General Dou Lun and reside at a temple, the Mystic Sword sect is not a religious organization.

REPUTATION

Respected but considered overly zealous and inflexible. Lady White Blade is sometimes called the White Thunder for her fierce temper. Her reputation and the sect's are one and the same.

TECHNIQUES

Blade Pinch, Blasting Blade, Flight of the Hawk, Graceful Retreat, Grudge Bearing Sword Strike, Horizontal Side Step, Lady White Blade's Bursting Charge, Phantom Phoenix Sword, Slashing Blade, Slicing Blade of the Flying Phantoms, Spearing Blade, Swan Taming Strike, Sword Whipping Strike, Weapon Hunts for Food, Whirling Dodge, Weapon Stride.

Purple Cavern Sect

Leadership: Lady Plum Blossom
Allied Sects: Southern River sect, Majestic Lion Cult
Enemy Sects: Golden Dragon sect, Tree-Dwelling Nun sect
Numbers: 540 (1 Sifu, 4 Junior Sifu, 40 Senior Disciples, 495 Junior Disciples)

HISTORY AND ORGANIZATION

The Purple Cavern sect was established by Lady Plum Blossom thirty years ago when she was forced out of the Golden Dragon sect for having a physical relationship with a fellow Sifu. At the time she was one of the six Golden Dragon masters and known as Lady Sapphire but fell in love with Master Emerald. The Golden Dragon sect ejected her from their order but allowed Master Emerald to remain. She changed her name to Lady Plum Blossom and started Purple Cavern sect, with the twin aim of living up to the true ideals of Sunan and Bao and exposing the hypocrisy of the Golden Dragon masters.

The Purple Cavern sect dwells in a cavern and tunnel complex at the base of Mount Rong (Rong Shan). They have a very simple structure. The sect is led by a single Sifu (presently Lady Plum Blossom). She has 4 Junior Sifu who answer directly to her. Each Sifu has 10 Senior Disciples who in turn each command



Junior Disciples. Their organization is spread throughout the Banyan region, but concentrated in the area near the Purple Caverns.

The highest rank Junior Sifu is a woman named Sun. Of the Senior Disciples, Lady Plum Blossom has favored Xiu, who she treats like a daughter and who serves as her personal body guard. Though he is not a member of the sect, the hero Iron Dragon guards their headquarters and is personally loyal to Lady Plum Blossom.

Occasionally Lady Plum Blossom bestows one of two seals to trustworthy disciples: The Phoenix Seal and the Plum Blossom Seal. The Phoenix Seal gives anyone who holds it authority over all Junior Disciples they encounter. The Plum Blossom Seal gives authority over all Senior Disciples.

Members of the sect wear black or purple robes and senior members wear hats or headdresses to denote rank.

For more information see **PURPLE CAVERN SECT HEADQUARTERS** in **CHAPTER EIGHT: PEOPLE AND PLACES** and L**ADY PLUM BLOSSOM** in **CHAPTER NINE: NON-PLAYER CHARACTERS**.

BELIEFS

The Purple Cavern sect is still devoted to the memory and ideals of Sunan and Bao, but they detest the hypocrisy they believe infests the martial world. Purple Cavern sect is noted for their use of poison and their secretive ways, but also their firm belief in righteousness, altruism, bravery and reciprocity. They place particular emphasis on reciprocity and helping the weak obtain revenge for grudges. They have also largely rejected Dehua in favor of Yen-Li principles. Though Lady Plum Blossom regards herself as a Yen-Li nun, none of her disciples are ordained.

They consider themselves one of the more honorable sects even though they believe poison use is entirely acceptable to advance their ideals and goals. They take justice into their own hands, particularly among the downtrodden, and will often go to extreme lengths to rectify wrongs committed against villagers and farmers in their area (which has made them enormously popular with the local population).

When accepting new students, Lady Plum Blossom looks for people who are well rounded (meaning they can perform Techniques in each of the four martial disciplines). She also pays close attention to character, favoring those who demonstrate consistent principles.

REPUTATION

While the local population holds Purple Cavern sect in high regard, the orthodox sects consider them wicked (largely due to their poison use and their conflict with the Golden Dragons). They are respected and feared by their enemies, but considered untrustworthy and aggressive.

TECHNIQUES

Blade Pinch, Blast of the Dragon, Blood Letting Thorns, Breath of the Lotus Petal, Choking Lash of Lady Plum Blossom, Drift of the Butterfly Fish, Flaming Dragon, Heart Strike, I am the Arrow, Inverted Three-Point Strike, Lash of the Fly-whisk, Naga Palm, Nine Divine Snakes, Palm of the Dragon, Plum Blossom Palm, Rising Dragon Stance, Spear of the Infinite Emperor, Sword Stance, Three-Point Strike, Venom of the Fly-whisk.



PURPLE CAVERN SECT

Red Claw Gang

Leadership: Red Claw Demon (Mr. Red, Mr. Red Claw)
Allied Sects: Mystic Sword sect
Enemy Sects: Golden Dragon sect
Numbers: 44

History and Organization

Very little is known about the gang's origin. It is believed that Red Claw was once a student of Yanshi but proved impossible to control and so ultimately rejected by the master. Red Claw spent years working as a killer and thief for various people (corrupt officials, local gang leaders, and others). Eventually he met the Firelance Brothers and a woman called Strange Phoenix, who became important parts of his organization. The group developed a following of brigands and Red Claw's generosity toward his followers made him a popular leader.

The structure of the gang is quite simple. Red Claw is the leader, Strange Phoenix is his right hand and in charge of matters requiring diplomacy or intelligence (she often serves as the legitimate face of the organization). The Firelance Brothers serve below Strange Phoenix and often lead up to 20 men each.

Members of the gang are free to dress however they want. Many choose to go bare-chested and dress in ways that emphasize their physique.

Beliefs

The Red Claw Gang has few beliefs worth noting. They are a criminal organization devoted to increasing their wealth at the expense of others. However they do believe in loyalty to the gang, and they like to believe they are true to their word.

Reputation

Red Claw gang has a reputation for cruelty to those who resist but fairness to those who capitulate. There is an exception to this however, while Red Claw and Strange Phoenix are fair and true to their word, the Firelance Brothers are unpredictable and often take things into their own hands.

Techniques

Blasting Blade, Clutch of the Hawk, Drift of the Butterfly Fish, First Fist of Yanshi, Guiding the Crashing Wave, Hands of the Hawk Beak, Horizontal Sidestep, Iron Foot Stance, Iron Spirit, Iron Spirit Resistance, Iron Spirit Reversal, Lash of the Fly-whisk, Red Claw Strike, Spear Swipe, Tai Lan's Staff Strike.



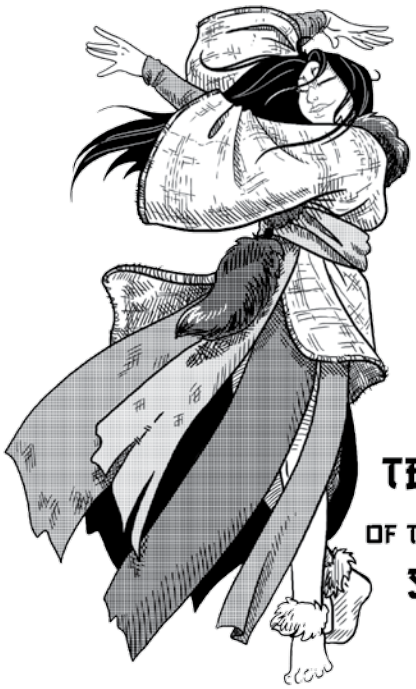
Temple of the Nine Suns

Leadership: Laughing Fox
Allied Sects: Tree-Dwelling Nun sect, Nature Loving Monk sect, Mystic Sword sect*
Enemy Sects: Mystic Sword sect*, Heiping sect
Numbers: 500 (1 Chief, 499 Disciples)

History and Organization

Established during the Era of the Five Kingdoms, this sect has a long and glorious history, serving closely with many rulers and emperors. They once knew this history well, recording it in detail and meticulously archiving an extensive collection of books on the subject in their temple. However when their last leader realized the 7th age was upon them (see below), he burned their library and instructed the sect to forget all that came before.

The structure of the Temple of the Nine Suns changes with each age. They are presently ruled by a single leader, Laughing Fox. The leader of the Temple of the Nine Suns always possesses an object called the Golden Disc. Laughing Fox recently developed a sudden interest in the Wind Sabre of Sunan and the Phoenix Crown of Bao. His desire to possess the former has brought him into conflict with Mystic Sword sect and Heiping



6 TEMPLE OF THE NINE SUNS

sect, even though Laughing Fox is personal friends with Lady White Blade.

Members of the sect may dress however they wish, however most choose to leave their hair down and dress in clothes comfortable for travel and fighting.

BELIEFS

The Temple of the Nine Suns believes in nine ages, sometimes called days, symbolized by suns. There is disagreement over which age is the current one, but the majority holds we are in the Age of the 7th Sun. According to their system of thought, each age demands a different approach to life and war. The Age of 7th Sun is one of indulgence and individuality. So their members tend toward the unruly. At best they eschew convention; at worst they destroy law and order. Their Kung Fu focuses on Neigong and fighting without weapons.

They venerate Xang, the sun god.

REPUTATION

Most sects consider Temple of the Nine Suns untrustworthy but clever and resourceful.

TECHNIQUES

Absorbing Palm, Breath of Fury, Breath of the Lotus Petal, Calm of Sunan, Clutch of the Hawk, Curing Palm, Eagle Descends Loudly, Fluttering Kicks, Guiding the Crashing Wave, Hands of the Hawk Beak, Happy Strike of Laughing Fox, Inverted Three-Point Strike, Iron Body, Kidney Strike, Restoring Palm, Trapping Wind, Three-Point Strike, Triple Yang Strike.

*The sect's relationship with Mystic Sword sect is complicated. They are technically enemies, but the leaders are personal friends.

Zhaoze Sect

Leadership: Shan Lushan
Allied Sects: Zhe Valley Sect
Enemy Sects: Unclear
Numbers: 33 (1 Sifu, Venom of Zhaoze and Little Venom, 30 Junior Disciples)

HISTORY AND ORGANIZATION

This is a recent sect that grew around a single master: Shan Lushan the Poet. Known for his exquisite verse and superb Kung Fu, Shan Lushan was a former aristocrat in Li Fan, but left for the Banyan Region twenty five years ago to devote himself to the arts and to Kung Fu. He devised a fierce system based on internal strength and attracted many who wanted to follow him. But Shan Lushan was discriminating, and only taught those whose knowledge and mastery of the arts was also strong. Those who failed to please, he simply killed.

Today Zhaoze is based on Zhaoze Island, and is a very small group. There is no real hierarchy, Shan Lushan is acknowledged as Sifu and all his disciples must obey his orders. He is known for his cruelty but can surprise people with sudden compassion or insight.

Zhaoze sect are allowed to dress how they want, but most disciples emulate Shan Lushan and dress in cloth caps, wrap robes and (in the case of men) grow long beards.

BELIEFS

The Zhaoze believe in the supremacy of the arts and Kung Fu. Nothing else matters to them. They, more than any group, appear to have the least respect to the Xia code. While they will occasionally invoke it, the code only matters when Shan Lushan says it matters.

REPUTATION

Zhaoze sect is feared, and considered evil even by most of the other unorthodox sects. No one trusts them.

TECHNIQUES

Cherry Blossom Palm, Curing Palm, First Song of Shan Lushan, Gallbladder Strike, Great Stride, Harmonizing Strike, Inverted Three-Point Strike, Iron

ZHAOZE SECT



Spirit, Iron Spirit Reversal, Kick of the Golden Elephant, Mighty Paws of the Lion, Naga Palm, Pounce of the Lion, Spinning Back Kick, Storming Needles, Swift Pounce of the Cheetah, Trapping Wind, Three-Point Strike.

ZHE VALLEY SECT

Leadership: Zhe Ling (The Gentle Demon)
Allied Sects: Zhaoze sect
Enemy Sects: Tree-Dwelling Nun sect
Numbers: 916 (1 Chief, 13 Master Scholars, 13 Senior Disciples, 400 Junior Disciples, 427 others)

HISTORY AND ORGANIZATION

Zhe Valley sect was established thirty years ago by Zhe Ling, the Gentle Demon. Before that time there were four sects in the valley (Canyon Sect, Viper Thorn, Water Thorn, and Zhe River sect). Zhe Ling united Viper and Water Thorn and waged war on the other two sects. They defeated Zhe River sect and secured their loyalty, but had to destroy Canyon sect.

According to legend, Zhe Ling used sorcery to enchant the former head of Canyon sect and turned him into the Green Guardian, who is the protector of Zhe Valley.

Zhe Ling leads the sect as Chief. He is followed by his 13 Master Scholars who in turn command the senior and junior disciples. Three of the Master Scholars have the special duty of managing the villages in the area. A fourth, called the Master of War, manages affairs of conflict.

Zhe Valley sect claims to have retreated from the martial world, but their leader continues to dabble in its politics, regarding the other sects as pawns in a grand chess match. Zhe Ling recently seduced and married a member of the Tree-Dwelling Nun sect, causing a feud.

Most members of the sect wear black and green silk wrap robes and long coats or beizi. Some dress in the manner of the Zun.

BELIEFS

Zhe Ling, the Gentle Demon controls Zhe Valley sect. He is a master poet and a great painter. His fondness for the arts has created a lasting friendship between Zhe Valley sect and Zhaoze sect. Zhe Ling is called the Gentle Demon because he is capable of endless cruelty to his foes, but treats his friends very well and loves animals. Because of this, all Zhe Valley Techniques require a vegetarian based diet.

The Zhe Valley sect values loyalty, knowledge, integrity, filial piety, etiquette and a strict adherence to a vegetarian diet.

ZHE VALLEY SECT



Reputation
Zhe Valley is not looked upon well by the other sects. Zhe Ling is viewed as a sorcerer by the other masters.

Techniques
Blasting Blade, Breath of Fury, Double Thrust, Drift of the Butterfly Fish, Flight of the Hawk, Hands of the Hawk Beak, Intercepting Arrow, Iron Foot Stance, Iron Spirit, Iron Spirit Reversal, Rain of Arrows, Spearing Blade, Weapon Stride, Zhe Valley Blade, Zhe Valley Fist.

6 Strange Cults and Secret Sects



These are smaller martial arts organizations or criminal groups. They are just examples as there are many such organizations throughout the world. Their entry formats reflect their more mysterious nature. *These sects contain hidden information and should only be read by the Gamemaster.*

Demon Moon Cult
Leadership: Anzhi (Lord Moon)
Allied Sects: Unclear
Enemy Sects: Unclear
Numbers: 99 (60 Junior Cultists, 29 Senior Cultists, 8 Priests/Priestess and 1 High Priestess, 1 Lord)

This highly unorthodox sect reveres Yao-Feng and embraces all demons. Their symbol (and weapon of choice) is the hard whip. It holds some unusual views, believing that death is a kind of liberation for the uninitiated (so killing non-believers is considered a moral good) and that the act of killing can slowly turn you into a god or immortal. During the Demon Moon they are known to perform mass sacrifices. To join the Demon Moon cult one must cut off a finger or toe (they are obsessed with the number 9 for some reason and consider 10 a moral imperfection). The only way to leave the cult is to take the nine strikes. This ceremony allows the nine strongest members of the cult to strike you once each with a hard whip or similar weapon. If you survive you may leave. It is led by Lord Moon who commands the Cult through his second in command: Jade Priestess. See **JADE PRIESTESS** entry in **CHAPTER NINE: NON-PLAYER CHARACTERS** for more details.

Fists of Qi Zhao
The Fists of Qi Zhao are a group of reclusive Qi Zhao practitioners who practice martial arts that require inebriation. They believe that the perfect realm can be attained only in a drunken state and they follow the three teachings of Master Jiu: drink, fight and contemplate Wan Mei. Mostly they are wanderers who occasionally meet together in taverns.

Five Fingered Assassins
This highly secret organization does the dirty work of the martial world. They are widely feared killers, known for carefully planning their attacks.

Their organization is murky at best, being led by a leader called Toad-Faced Evil (who is rumored to be a former member of Demon Moon cult). Toad-Faced Evil is capable of great cruelty but only allows his disciples to take contracts that meet three criteria: it must be a just kill, the client must present clear evidence of a wrong-doing by the target, and the price should be one quarter of the client's present wealth. As result of these rules, they have been paid everything from a handful of spades to small fortunes.

The initiation process for joining the Five Fingered Assassins is severing one's own hand before the other members. Anyone already missing a hand is considered bad luck and not permitted to join.

All members are adept at poison use.

Pure Phoenix Sect
Leadership: Abbess Jing-Mei
Membership: 17 (1 Abbess, 1 Sifu, 15 Nuns)

Pure Phoenix is a hidden sect, not widely known to the martial world. They are descendants of Bao's disciples who have sworn to live reclusively deep inside Yao Gong Palace's underground tombs. There they serve as guardians, bound to protect the world from the return of The Demon Emperor. They recruit secretly and keep their numbers small to avoid detection. The sect has laid a number of traps to prevent intruders.

Pure Phoenix Sect and Golden Dragon sect were once unified. Bao and Sunan originally joined their sects into the Dragon-Phoenix Sect. The male members of the sect were Dragons and the females Phoenix. They stayed inside the remains of Yao Gong, promising to keep from the world, only leaving on occasion to get supplies or when a dire situation required outside information to resolve.

After the first hundred years, the leaders of the Dragons abandoned Yao Gong to go into the world (this is a secret only members of this sect know). The reasons for their departure are unclear but the records in Yao Gong indicate a dispute between the two groups preceded the decision. The Dragons were most likely lured by the promise of wealth and luxury. On the surface they became known as the Golden Dragon Sect. The remaining female disciples took the name Pure Phoenix Sect and vowed to kill any men who entered the halls of Yao Gong (women would be given the choice of joining them or being put to death). The reason for this rule is to help maintain the secrecy of the sect.

The rules of Pure Phoenix Sect are simple:

1. Use your life to protect Yao Gong and prevent the return of the Demon Emperor
2. Do not eat meat
3. Do not lie
4. Do not hesitate to kill evil
5. Do not engage in sexual misconduct
6. Venerate Hen-Shi, The Enlightened Goddess, Jiangnu, Sunan and Bao
7. Only leave Yao Gong with permission from Abbess.

The hierarchy is monastic. The sect is lead by an abbess, who in turns commands nuns. Some nuns are designated as Sifu of the sect. The present leader of Pure Phoenix Sect is Abbess Jing-Mei. Next to her, Sifu Caiyun is the most influential.

The martial arts of the sect focus on swordplay, internal energy and lightness kung fu.

Disciples of Pure Phoenix Sect wear blue robes.

Society of Leather Shadows

Leadership: Director Long Shisan
Members: 400 (100) agents
Areas: Hai'an, Hu Qin and Li Fan

On its surface this is an organization for shadow play performers and enthusiasts. They meet every ten days at the Shadow House south of Lu Hai in Hai'an. The Shadow House is an earthen round house and sort of headquarters/shadow play school for the organization. Its paper walls are used defensively with its Leather Shadow Puppets serving as a surface for them to materialize upon (See **LEATHER SHADOW PUPPET** and **SOCIETY OF LEATHER SHADOWS AGENT** entries in **CHAPTER TEN: THREATS AND MONSTERS** for more details). While the formal name for the organization is The Society of Leather Shadows most know them by their colloquial name: The House of Paper Shadows.

In truth it is a double-faced secret agency. While they were established to assist the King of Hai'an in rooting out his enemies and assisting allies inside the Empire, their true purpose is to serve the Empire. They must play a very delicate game in this respect, leading the king to believe they are his devoted servants, which means they must occasionally land serious blows against the Glorious Emperor. This is all merely a charade of course, so they can secretly achieve the Empire's objectives.

Their leader is Director Long Shisan.

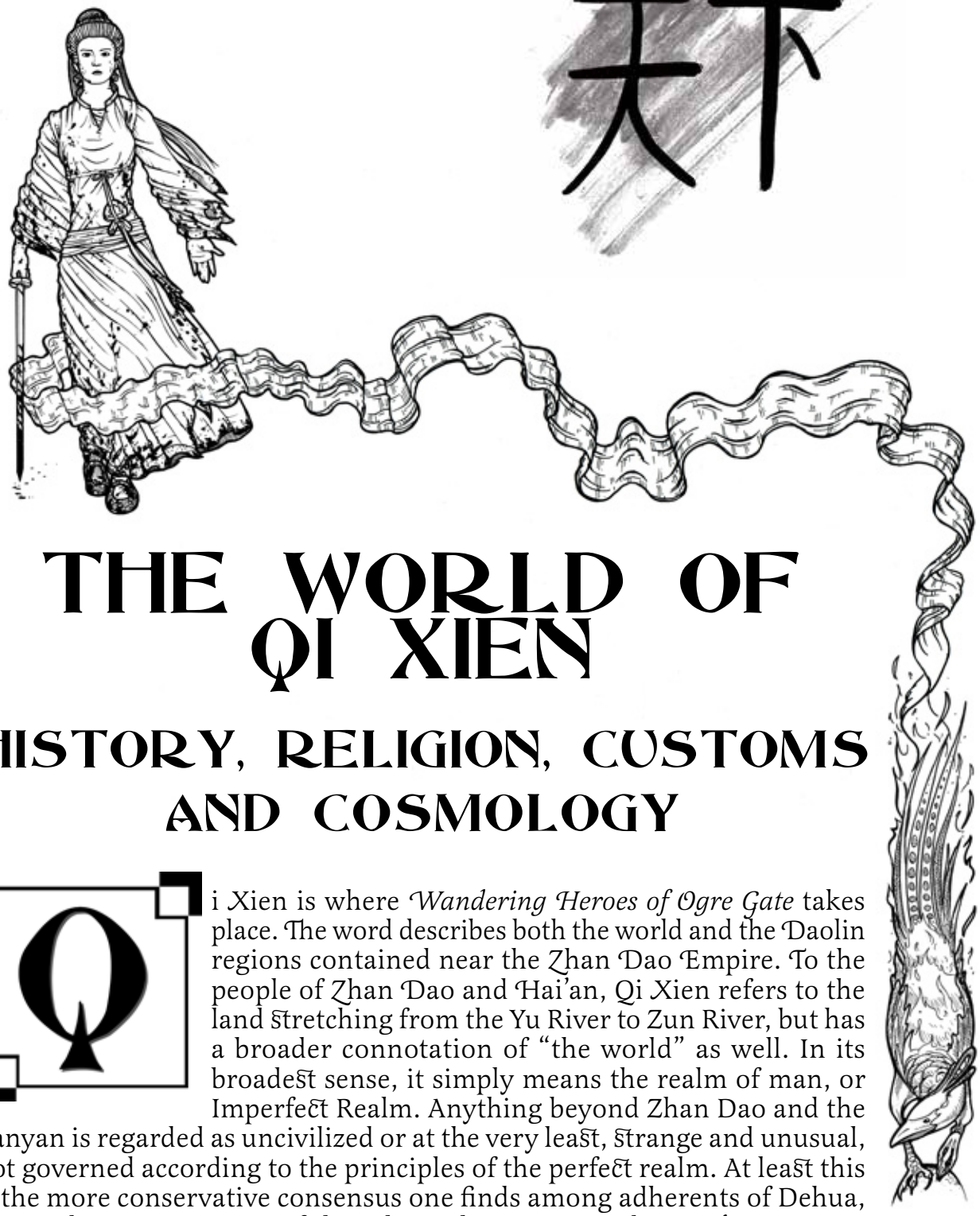
Zun River Gang

This is a ruthless group of brigands who extract protection money from the local population and raid traffic along the Zun River. They are led by Frowning Eagle. The chief stays at the Ornamental Pearl in Bouzhou where he has a room. The Zun River gang is loyal to Li Sou Chao (the Witch of Zhaoze Zhou) and greatly admire her (they also know her personal history better than others).




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CHAPTER 7



THE WORLD OF QI XIEN

HISTORY, RELIGION, CUSTOMS AND COSMOLOGY

Qi Xien is where *Wandering Heroes of Ogre Gate* takes place. The word describes both the world and the Daolin regions contained near the Zhan Dao Empire. To the people of Zhan Dao and Hai'an, Qi Xien refers to the land stretching from the Yu River to Zun River, but has a broader connotation of "the world" as well. In its broadest sense, it simply means the realm of man, or Imperfect Realm. Anything beyond Zhan Dao and the Banyan is regarded as uncivilized or at the very least, strange and unusual, not governed according to the principles of the perfect realm. At least this is the more conservative consensus one finds among adherents of Dehua, the predominant system of thought in the Empire and in Hai'an.

This chapter includes information on life in Qi Xien and its cosmological assumptions. It begins with a quick overview of the world's history, followed by descriptions of religions and deities, after which customs and daily life are detailed.

The next chapter, **PEOPLES AND PLACES**, provides information on the cultures, states and locations in Qi Xien, with a more detailed gazetteer specifically covering the Banyan region.

7 THE CALENDAR



Dates are organized according to eras. This creates a cycle of years, with each era beginning with the year one (1) anew and continuing until it ends. At which point a new era begins and the count goes back to one. So fifty years into the Era of the Compassionate Daughter would be known as Year 50 of the Compassionate Daughter. Typically Eras are declared by the Emperor or ruler of the time, however sometimes eras are declared in hindsight. These are not necessarily the same as Dynasties. A single Dynasty can encompass several eras. For example the Dao Dynasty is split into two eras.

Eras are important because they are associated with the incarnations of the sun god Xang. Emperors are expected to announce new ages when the time has come for Xang to change form.

For information on months and the lunisolar calendar see **THE CALENDAR AND TIME** later in this chapter.

PRE-HISTORICAL ERAS

These eras are known through oral legend and fragments of evidence, but no written records were left during this time to inform future generations.

THE ERA OF CREATION

Length: 10,000 years

This is when the world was formed. It was toward the end of this period that mankind was created. According to myth, the world was created by the will of the Goddess Xian Nu Shen, who took the form of a great, feathered serpent carving rivers with her winding body. When she was finished, she shed her skin and from this came the five dragons and phoenixes of creation. Xian Nu Shen so adored their beauty she wept and humankind sprouted from where her tears touched the earth.

ERA OF THE HUANG DYNASTY

Length: 1100 years

Qi Xien was originally inhabited by warring people (the Jing, the Hai and the Daolin), who eventually formed kingdoms and then were united by Emperor Huang. The Huang Empire covered the land from the Fei River to the Yao Yun Sea. Its northern borders were threatened by the kingdoms of Mu Turen, Chezou and Tung, which were all along the Chezou River. Its southern borders were threatened by the Suk. Little is known for certain about Emperor Huang or his successors, but it is during this period that most believe the basic elements of Qi Xien culture were established.

HISTORICAL ERAS

These eras all benefit from written accounts. In some cases the records have been lost, but references to the original sources still exist.

ERA OF THE THUNDERING MARCH

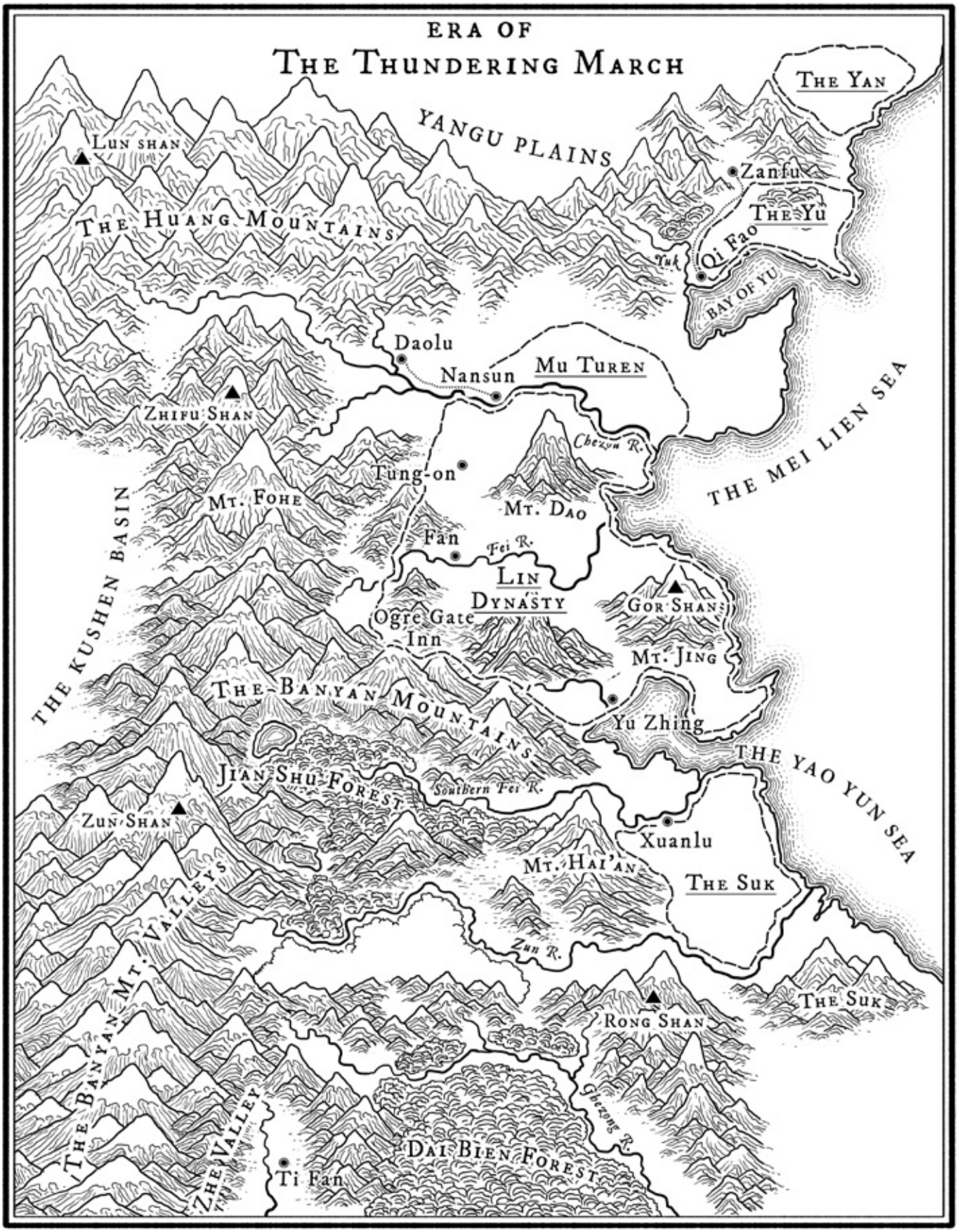
Length: 800 years
Dynasties: Lin Dynasty, Jin Se Dynasty, Ban Dynasty and Qi Zhao-ao Dynasty

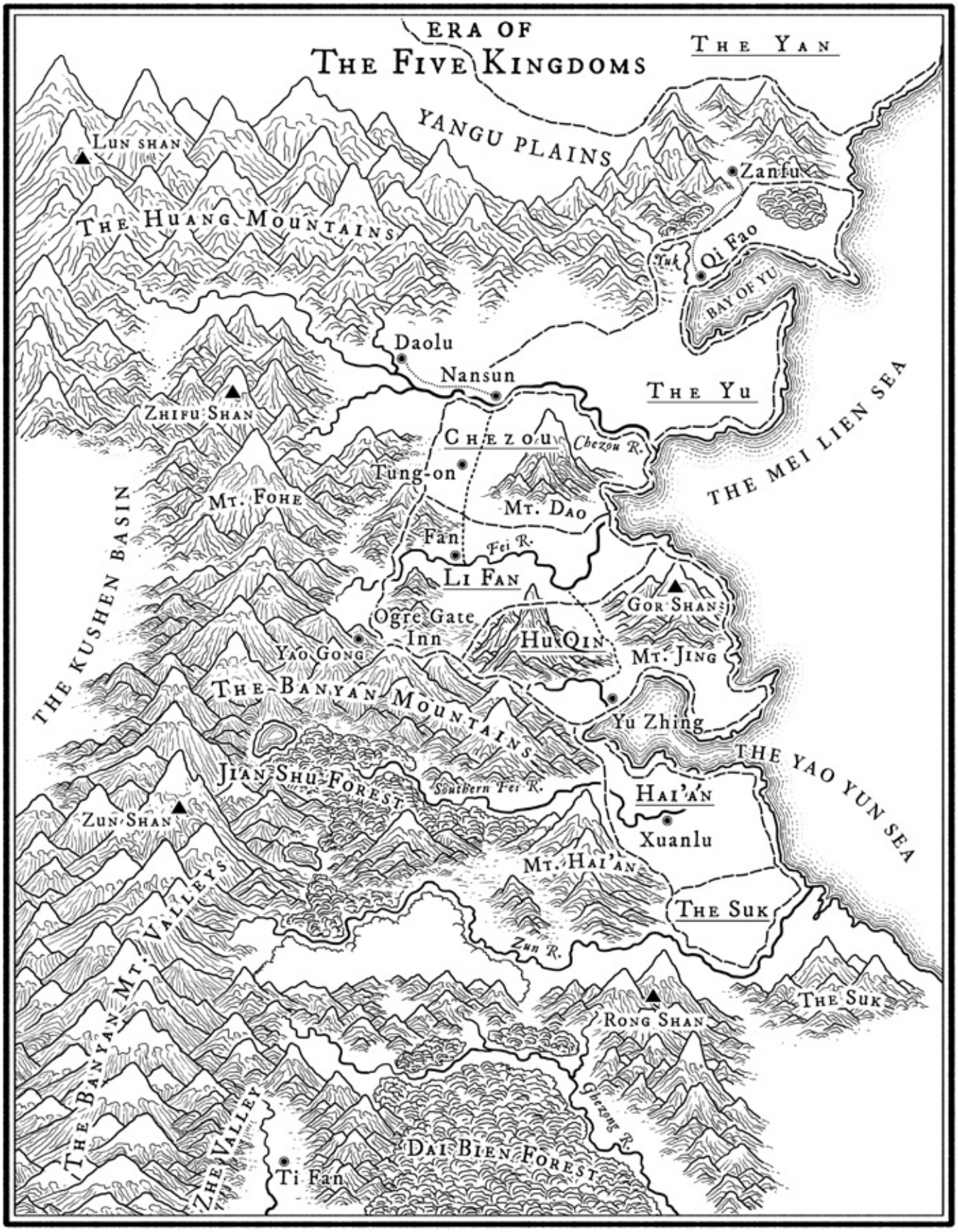
The first written accounts of Qi Xien record the acts of Emperor Lin, who started a new dynastic line and began his reign by expanding north, conquering Chezou and Tung (Mu Turen remained an independent kingdom). This era also saw the rise of the Yu and the Yan in the north, as well as a small Suk state along the Southern Fei River.

ERA OF THE GREAT EMPEROR

Length: 600 years
Dynasties: Hao Dynasty

This is when Dehua first emerged and when Qi Xien as a concept truly emerged. It also witnessed another expansion, as Emperor Hao conquered Mu Turen and moved as far as the Yu River, driving the Yu into Yan territory. The basic structure of government that Hao put into place, though it has changed in details over the years, largely remains to this day. This was a time of great stability, growing centralization and internal progress.


ERA OF
THE THUNDERING MARCH
THE YAN
YANGU PLAINS
LUN SHAN
ZANFU
THE HUANG MOUNTAINS
THE YU
QI FAO
YUK
BAY OF YU
DAOLU
NANSUN
MU TUREN
ZHIFU SHAN
CHEZUN R.
THE MEI LIEN SEA
TUNG-ON
MT. FOHE
MT. DAO
THE KUSHEN BASIN
FAN
FEI R.
LIN DYNASTY
GOR SHAN
OGRE GATE INN
MT. JING
THE BANYAN MOUNTAINS
YU ZHING
THE YAO YUN SEA
JIAN SHU FOREST
SOUTHERN FEI R.
ZUN SHAN
XUANLU
MT. HAI'AN
THE SUK
ZUN R.
THE BANYAN MT. VALLEYS
RONG SHAN
THE SUK
CHEZONG R.
THE ZHE VALLEY
DAI BIEN FOREST
TI FAN


ERA OF
THE FIVE KINGDOMS
THE YAN
YANGU PLAINS
LUN SHAN
ZANTU
THE HUANG MOUNTAINS
YUK
QI FAO
BAY OF YU
DAOLU
NANSUN
THE YU
THE MEI LIEN SEA
ZHIFU SHAN
CHEZOU
CHEZOU R.
TUNG-ON
THE KUSHEN BASIN
MT. FOHE
MT. DAO
FAN
FEI R.
LI FAN
GOR SHAN
OGRE GATE INN
HU QIN
MT. JING
YAO GONG
THE BANYAN MOUNTAINS
YU ZHING
THE YAO YUN SEA
JIAN SHU FOREST
SOUTHERN FEI R.
HAI'AN
ZUN SHAN
XUANLU
MT. HAI'AN
THE SUK
THE BANYAN MT. VALLEYS
ZUN R.
THE SUK
RONG SHAN
ZHE VALLEY
CHEZONG R.
TI FAN
DAI BIEN FOREST

Era of the Compassionate Daughter

Length: 300 years
Dynasties: Hen-Shi Dynasty

The last of the Hao emperors, Emperor Chanku was killed by an assassin and his heirs slaughtered. Chanku was inflexible and devised a rigid system of laws based on Dehua. His aim was to embody the will of the perfect realm and of Xian Nu Shen. When he attempted to purge his government of perceived corruption with a string of executions, his enemies united against him. Out of this turmoil a new faith was embraced by the population. It was the Cult of Hen-Shi, which venerated the compassionate daughter of Xian Nu Shen. She was so widely adored that the first ruler of the new dynasty assumed her name, Empress Hen-Shi. To this day some believe it was actually the Compassionate Daughter who descended to the throne but most consider that a myth. Empress Hen-Shi was succeeded by her sons and the only ruling empress until the Era of the Dutiful State (there had always been and continued to be dowager empresses, but this was the first time an Empress officially ruled in her own right).

This was also a period of peace and stability; it also saw improvements in irrigation and the growth of canals to improve commerce. However something occurred toward the end of the Hen-Shi Era that would forever change Qi Xien.

Era of the Demon Emperor

Length: 100 years
Dynasty: Guo Dynasty

Nine hundred and ninety four years ago, something appeared in the Banyan Mountain range: a spectral palace that radiated glowing energy. Soon after, an entity emerged and with him the wave of powerful energy that would later be called Qi. Prior to these events the people of the world knew nothing of Qi, having lived without knowledge of it for thousands of years. It existed prior to this, but had not flowed so freely through the world. The entity, called Yao-Feng, led an army of ogres against the Hen-Shi Dynasty and began a cruel reign.

With the arrival of Qi, the landscape changed. This potent substance breathed new life into the land, lending its powers to animals, plants and man. It also disrupted the natural cycle, piercing the barriers between the realms, causing those who died to occasionally return as spirits. Though it brought chaos, some realized Qi could be harnessed for different purposes. The first of the Yen-Li shamans appeared at this time, attempting to control the spirits and the magic through rituals.

In the sixtieth year of the Era of the Demon Emperor, a man by the name of Sunan was the first to utilize Qi for fighting, building an elaborate system of Techniques called Wu-Sunan. Later, Wandering Heroes and their sects would look to Sunan as their originator and see the different styles that developed over the years as representing the paths of his various disciples and students. Sunan was practical and embraced the traditions of Dehua as well as the innovations of Yen-Li and the merciful teachings of Hen-Shi. Another great hero to emerge at this time was, Bao, who attracted her own following. Bao and Sunan each had their own sect. After a brief feud the two became lovers and married, joining their two sects together.

For the next forty years, Sunan and Bao waged war against Yao-Feng. In their final days they drove back the Demon Emperor to the ethereal palace, eventually sacrificing themselves to create a powerful seal, the Golden Guardians, to bind Yao-Feng and his most powerful demons to Ogre Gate (Yao Gong). Bao became a magnificent Golden Phoenix Guardian and Sunan became a mighty Golden Dragon Guardian. Many of their most devoted disciples did the same, sacrificing themselves as couples to establish lesser guardian lions throughout the Jian Shu region in the south. Yao-Feng's right vanguard, the Ogre Zhehu escaped but was captured and imprisoned by the remaining disciples of Sunan.

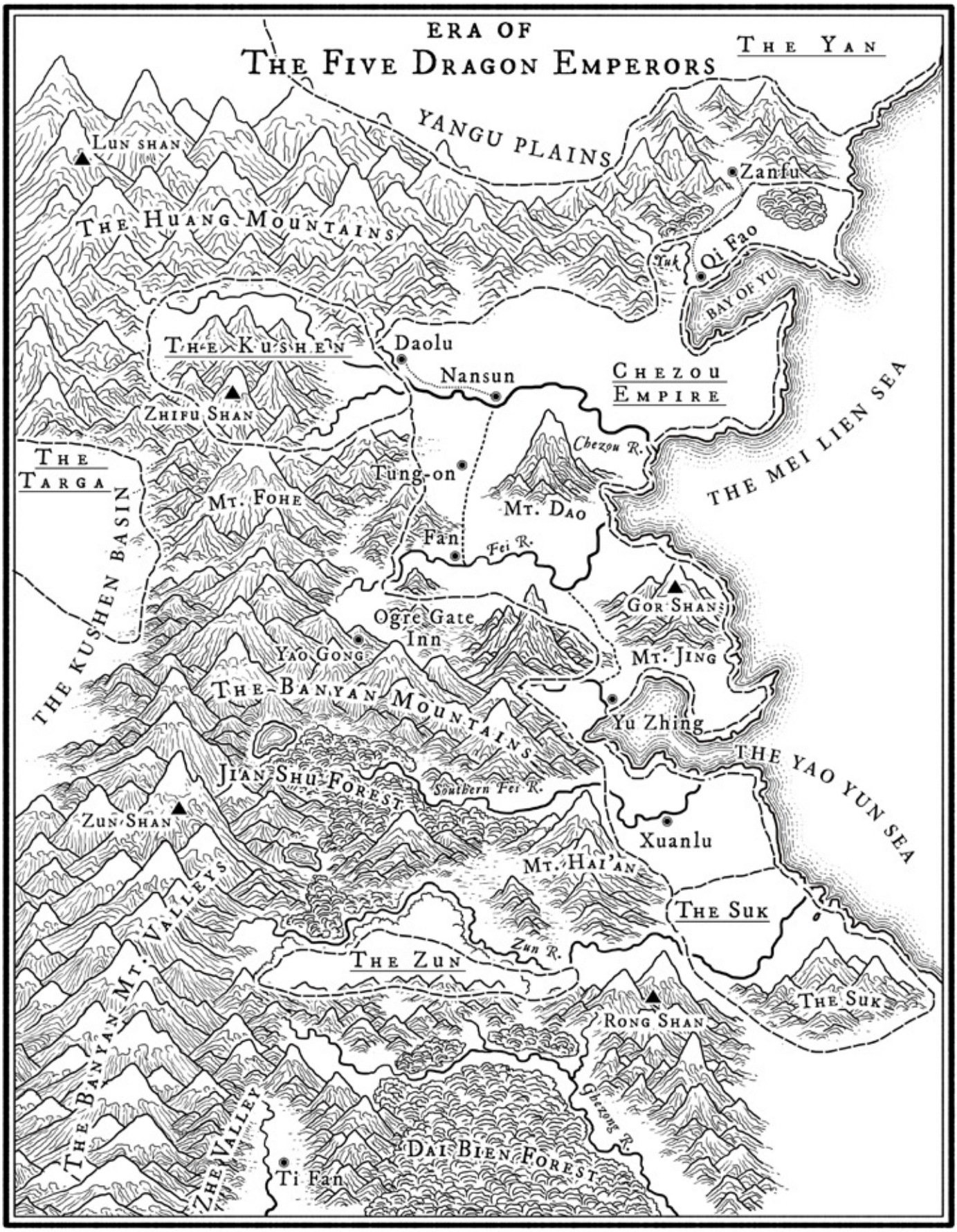
Yao-Feng was defeated, but without Sunan and Bao to guide them the provinces descended into conflict.

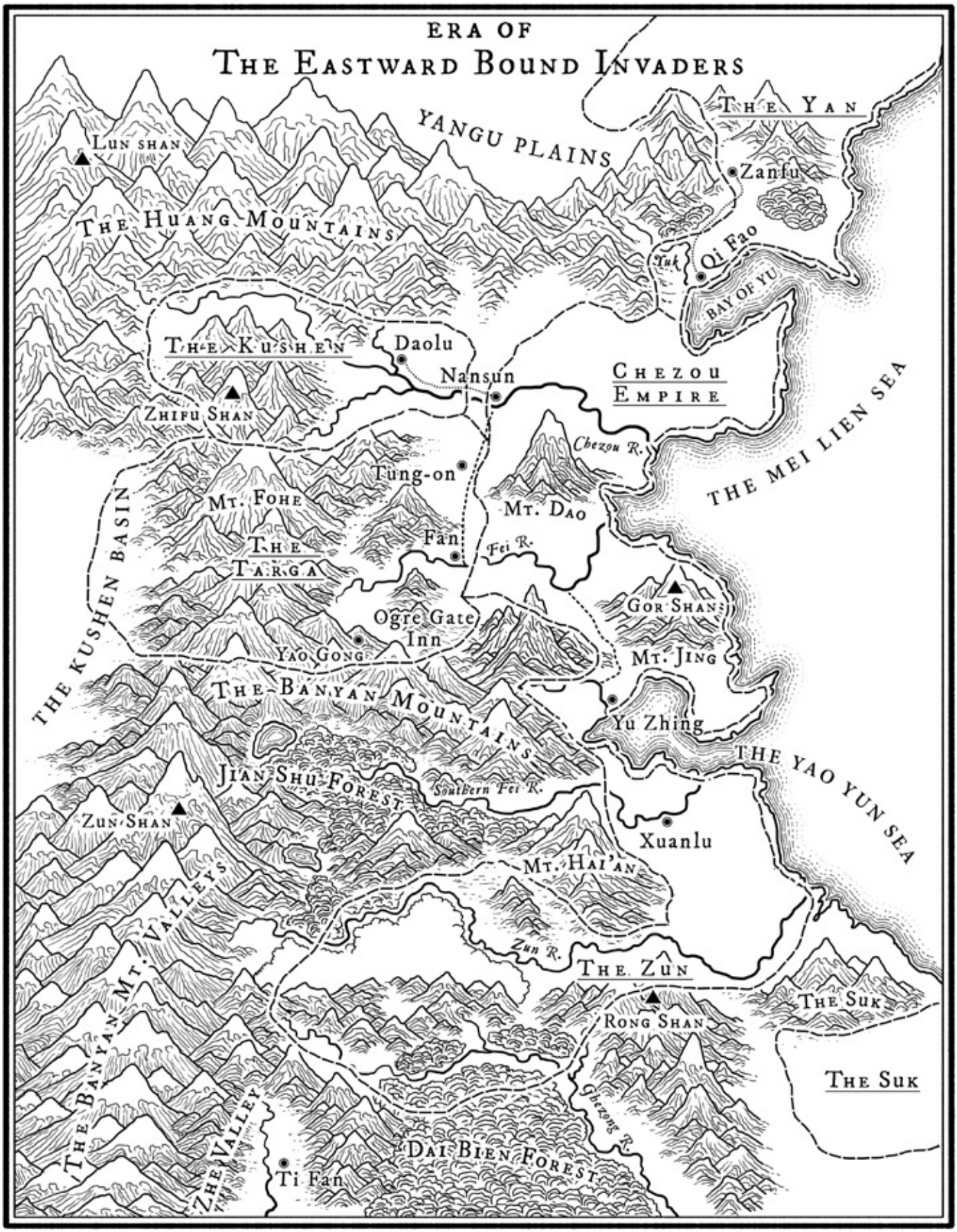
Era of the Five Kingdoms

Length: 120 years
Kingdoms: Li Fan, Hu Qin, Hai'an, Chezou and Yu

The Empire collapsed once again, breaking into five kingdoms: Li Fan, Hu Qin, Hai'an, Chezou, and Yu. Though Sunan and Bao were gone, the martial tradition they began continued and many of their former disciples started new sects. The first sect was the Golden Dragons, who were based near Yao Gong Palace. Another early sect was Dehua. These rival orders involved themselves in the ongoing war, each trying to impose its philosophy on the region by supporting sympathetic states. Dehua allied with Chezou and the Golden Dragons with Hai'an. When Chezou formed an agreement with Li Fan and Hu Qin, Hai'an was forced to concede and give tribute to Chezou.




ERA OF
THE FIVE DRAGON EMPERORS
THE YAN
YANGU PLAINS
LUN SHAN
ZANFU
THE HUANG MOUNTAINS
YUK
QI FAO
BAY OF YU
THE KU'SHEN
DAOLU
NANSUN
CHEZOU EMPIRE
ZHIFU SHAN
THE TARGA
CHEZOU R.
THE MEI LIEN SEA
TUNG-ON
MT. FOHE
MT. DAO
FAN
FEI R.
THE KUSHEN BASIN
GOR SHAN
OGRE GATE INN
YAO GONG
MT. JING
THE BANYAN MOUNTAINS
YU ZHING
THE YAO YUN SEA
JIAN SHU FOREST
SOUTHERN FEI R.
ZUN SHAN
XUANLU
MT. HAI'AN
THE SUK
THE BANYAN MT. VALLEYS
ZUN R.
THE ZUN
THE SUK
RONG SHAN
GHEZONG R.
THE VALLEY
DAI BIEN FOREST
TI FAN


ERA OF
THE EASTWARD BOUND INVADERS
THE YAN
YANGU PLAINS
LUN SHAN
Zanfu
THE HUANG MOUNTAINS
Tuk
Qi Fao
BAY OF YU
THE KU'SHEN
Daolu
Nansun
CHEZOU EMPIRE
ZHIFU SHAN
Chezou R.
THE MEI LIEN SEA
Tung-on
MT. FOHE
MT. DAO
THE KUSHEN BASIN
THE TARGA
Fan
Fei R.
GOR SHAN
Ogre Gate Inn
YAO GONG
MT. JING
THE BANYAN MOUNTAINS
Yu Zhing
THE YAO YUN SEA
JIAN SHU FOREST
Southern Fei R.
ZUN SHAN
Xuanlu
MT. HAI'AN
THE BANYAN MT. VALLEYS
Zun R.
THE ZUN
THE SUK
RONG SHAN
THE SUK
Gbezong R.
THE VALLEY
DAI BIEN FOREST
Ti Fan



Era of the Two Kingdoms

Length: 223 years
Dynasties: Qi Dynasty (Chezou), Ulei Dynasty (Yu)

Chezou established itself as the dominant state, rivaled only by Yu in the north. The Yan continued to expand across the Yan Plains, and in the Kushen Basin the Targa and Kushen nomads emerged. In the south the Suk and Harpa warred, with the Suk ultimately absorbing the Harpa.

Martial sects continued to flourish as their skills were increasingly valued by the wealthy and powerful. This sometimes had a corrupting influence on the sects, with many succumbing to the temptations of easy money.

This era came to an end when the King of Chezou defeated Yu at the Battle of Qi Fao.

Era of the Five Dragon Emperors

Length: 150 years
Dynasties: Lung Dynasty

This was a major re-unification of Qi Xien. For the first time in ages, the area that is now the Zhan Dao Empire was ruled by a single person. The first was Qi Mofeng, the king of Chezou who defeated Yu and established a large empire that stretched from Zanfu to Xuanlu. When he ascended to rulership, Qi Mofeng assumed the title Long Huangdi or Dragon Emperor. His dynasty lasted for 150 years, producing five Dragon Emperors in total. In truth, the Lung were just a continuation of the Qi.

In the west the Targa expanded, driving out the Kushen, who fled into the hills of Mount Fone. Another group, the Zun emerged in the Banyan Region, but they were little more than scattered villages and farmland.

Era of Eastward Bound Invaders (Kushen Wang Guo)

Length: 140 years
Dynasties: Second Qi Dynasty

The peace of the five emperors was shattered when the Targa and Kushen united, driving across Mount Fone and taking the western cities of Daolu Fan and Tung-on. This effectively cut the Chezou Empire in half. Over the next several decades, more territory was lost as the Zun united under the famed Heavenly King and took Xuanlu, capital of Hai'an in the south, and the Yan took Qi Fao in the North.

Another nomadic group, the Kailin emerged in the southern Kushen Basin at this time.

Era of the Northern Horseriders

Length: 64 years
Dynasties: Second Qi Dynasty (Chezou) and Wei Dynasty (Li Fan)

This era began with an important victory for Chezou at the Battle of Mount Dao, where they drove back the Western invaders. This was due less to military prowess and planning than a breakdown of the Kushen and Targa alliance. The leader of the Targa, Morgu, married the Kushen chieftain's daughter but killed her when she produced no children. This prompted Kushen chieftain, Egai'a to rally his people against the Targa and attack their winter capital. He then pressed all the way to their summer capital and murdered Morgu.

Chezou continued to reclaim its western territory but the general of Li Fan declared himself king and broke from the Empire. In the south, the Zun broke into three states: Zun in the north, Zha in the South, and Bien in the west.

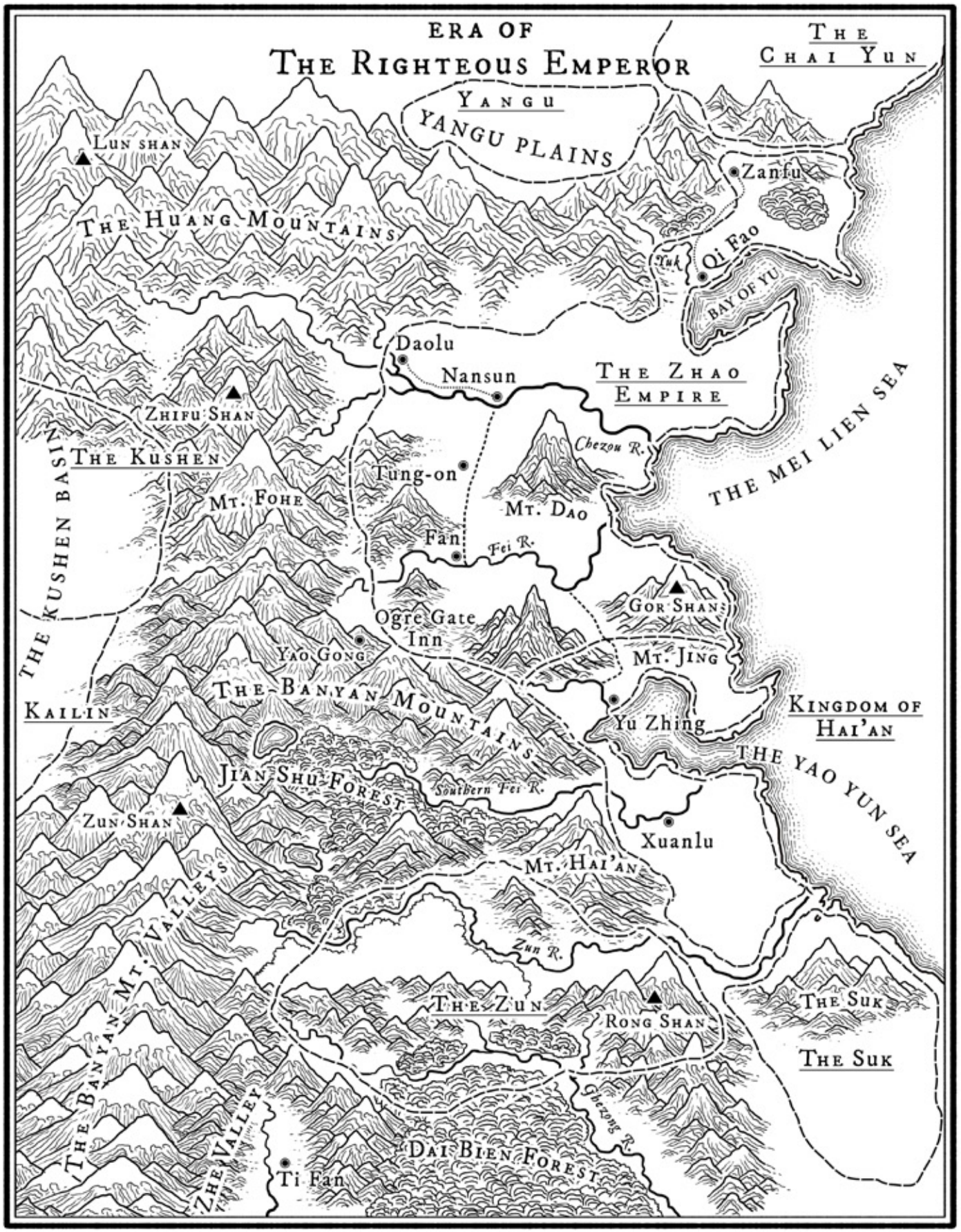
Twenty years into this period a new threat stormed down from the north, the Chai Yun. They trampled the Yan, absorbing them and driving some of them to the North West and continued until they took Daolu and Nansun. Chai Yun came to dominate the area that is now the Empire. They did not set up a state, rather they demanded tribute and received it from the southern kingdoms.

Era of the Dutiful State

Length: 200 years
Dynasties: Sunan Dynasty

This was an era of relative stability with Li Fan as the dominant state, but with many other smaller kingdoms with independence. It was begun by Empress Sunan, a notable descendant of Sunan and Bao, who established a dynasty lasting 200 years. She drove Chai Yun from the north, establishing a protectorate there after the Battle of Huang Pass. The empress was stern yet flexible and intelligent, perhaps the strongest mind to sit on the imperial throne. She managed a complex arrangement of minor kingdoms that held some independence. She emphasized the ethical principles of Dehua among her administrators, believing an ethical state would last. This may have been the case, but the last ruler of the dynasty, Emperor Cai, shattered the stability she had created when he attempted to fully incorporate the independent kingdoms through brute force.

In the south the state of Zha absorbed Zun and Bien continued to flourish as loosely linked network of villages and towns.


ERA OF
THE RIGHTEOUS EMPEROR
THE CHAI YUN
YANGU
YANGU PLAINS
LUN SHAN
THE HUANG MOUNTAINS
Zanfu
Qi Fao
Tuk
BAY OF YU
Daolu
Nansun
THE ZHAO EMPIRE
THE MEI LIEN SEA
ZHIFU SHAN
THE KUSHEN
THE KUSHEN BASIN
Chezou R.
Tung-on
MT. FOHE
MT. DAO
Fan
Fei R.
GOR SHAN
Ogre Gate Inn
YAO GONG
MT. JING
KAILIN
THE BANYAN MOUNTAINS
KINGDOM OF HAI'AN
Yu Zhing
THE YAO YUN SEA
JIAN SHU FOREST
Southern Fei R.
ZUN SHAN
Xuanlu
MT. HAI'AN
THE BANYAN MT. VALLEYS
Zun R.
THE ZUN
RONG SHAN
THE SUK
THE SUK
Chezong R.
THE VALLEY
DAI BIEN FOREST
Ti Fan

Era of 100 Pieces

Length: 73 years

This is another lengthy period of war and conflict between many rising and falling kingdoms. It began when Emperor Cai attempted to dominate the nominally independent kingdoms under his control and caused a wave of a rebellion. He was quickly defeated and executed but the entirety of Qi Xien fell to war, each petty general or king vying to establish his or her own dynasty. The period ended when the King of Dao defeated the other kingdoms with the help of General Jiang Laozi, and became Emperor Zhao.

Era of the Righteous Emperor

Length: 30 years
Dynasties: Dao Dynasty



Known for adhering strictly to the principles of Dehua, Emperor Zhao, the Righteous Emperor, earned the respect of the people and the respect of the world's heroes through his effective policies, fair judgment and his efforts to improve the government and weed out corruption. He established the Dao Dynasty and reigned peacefully for 30 years.

When Emperor Zhao died, his wife, Empress Bian selected Zhan, fifth son of the Emperor through consort Min, to rule. This caused a stir throughout the Empire, as the Emperor's second son Guai (Bian's own child) was regarded as a more appropriate choice (due to his similarity to his father, his experience and his widespread popularity). There were rumors that Empress Bian and Zhan were lovers, which only exploded the controversy further. While technically not blood relatives, this would still be regarded as incest by Dehuan teachings.

A month into Emperor Zhan's reign, his brother Guai died under mysterious circumstances. A number of court officials issued memorials placing blame on Empress Bian and suggesting she had poisoned Emperor Zhao.

When Emperor Zhan was formally made emperor he expressed his desire to rule jointly with Empress Bian. This was not without precedent, so it was allowed, with Emperor Zhan's Council of State meeting first with him and confirming all decisions in a secondary meeting with the empress. In violation of a long tradition of neutrality toward official memorials, Emperor Zhan had the official who accused the empress of poisoning his brother executed.

Era of Sadness and Triumph

Length: 5 years

The marks the first five years of the reign of Emperor Zhan, whose ruthless policies alienated many of the martial sects and heroes who had served his father. Technically during this period he ruled jointly with Empress Bian, who would confirm his decisions after he made them. The Empire descended into Civil War, with the Zhan ruling from Daolu in the North and General Dou Lun controlling Yu Zhing in the south.

Initially the Southern Rebellion had the advantage. Zhan was not as popular as his father, not particularly skilled in military matters and did not have as many Martial Experts on his side. This changed however with two key developments. First, Zhan, a life-long practitioner of various forms of magic, discovered a ritual to make men his mental slaves provided they were willing to undergo the process. He kidnapped family members of key Martial Heroes threatening to kill their loved ones unless they underwent the ritual. Some refused but many joined, losing their will in the process and becoming his loyal warriors. Zhan eventually called those who joined him in this way, the Yao.

The second major development was two-fold: an alliance with Yangu and Chai Yun and a major increase in agricultural tax. He brought many of their tribal leaders into his government, plying them with land, wealth and spouses. This increased the size of his army, brought in new military leadership and horses, and eliminated a threat on his border.

This period was ended when Zhan led an army at the battle of Yu Zhing, where General Dou Lun was killed and Zhan decisively took control of the southern capital and made Northern Hai'an a protectorate of the Empire. Before Dou Lun's death, his daughter Ju-Long escaped south and started the Hai'an sect. Also at the time of his death, the Calamity Star in the west splintered into Three-Points of light. According to legend, General Dou Lun told a handful of eyewitnesses that he would return to claim the throne and to look for a child marked by the birds of paradise flower. Though the Empire had reclaimed most of its territory (or at least established the loyalties of the rulers of its previous holdings) Southern Hai'an (now simply known as Hai'an) continued to be independent and established the Qiang Dynasty.

ERA OF THE GLORIOUS EMPEROR

Length: 97 years, and still going
Dynasties: Dao Dynasty and Qiang Dynasty

This is the present era, declared by Emperor Zhan following the battle of Yu Zhing. Within months Empress Bian began to sicken and she died soon after. It was widely believed that Emperor Zhan had a hand in her death.

After the battle of Yu Zhing, Emperor Zhan declared himself the son of Xian Nu Shen (and therefore Hen-Shi's brother). He then claimed that he and the supreme goddess were in the midst of a feud with Hen-Shi for inciting rebellion with a number of lesser deities. He confiscated the property of all Hen-Shi temples, and suppressed Hen-Shi devotion. According to Zhan, the natural order was disrupted by his sister and he intended to restore it by reigning in the Martial Heroes and bandits who carelessly tamper with the divine energy (Qi).

One of the most important policies implemented by Zhan was forcing all Martial Heroes to take a vow of loyalty to serve the emperor personally. Those refusing to do so were hunted down and killed. Many retreated to the Banyan region. Those who joined him were called the Yao.

Emperor Zhan has ruled for 97 years. Though Emperor Zhan still wages his war against Hai'an in the south, he now faces growing threats from the west in the form of the Kushen and Kailin who are increasingly bold. To reduce this threat he has essentially resorted to bribing their tribal leaders. This has worked but required another large increase in taxes from the rural population. The result has been an increase in bandits (particularly in the south) among the disaffected farmers.

Ten years ago, Emperor Zhan reorganized the state religion and its rites, building many Yen-Li shrines and temples in the palace. This was met with widespread public approval. However five years ago he erected a hall to the memory of the Demon Emperor, renaming him the Bold King. Since then there have been many bad signs and portents, including a rise in fires caused by lightning strikes and a red haze that appears with greater and greater frequency in the sky. Emperor Zhan's Senior Grand Councilor Cai Yuanyu has attempted to explain these as signs of heaven's favor but many have their doubts.

To the consternation of many, Cai Yuanyu and Emperor Zhan are unconcerned with these portents. Some say that Cai Yuanyu has usurped the throne, others say he intends to usurp heaven itself by helping the Demon Emperor overthrow the Enlightened Goddess.

See **TRUTHS OF THE SETTING** in **CHAPTER TWELVE: THE GAMEMASTER** for more details on the Emperor.

RELIGION AND COSMOLOGY

The primary religions in Qi Xien are Dehua, Yen-Li, the Cult of Hen-Shi and Qi Zhao. It is important to note that there is tremendous cross fertilization between these religious movements and that many people do not identify as belonging solely to one over another. For most people it is perfectly acceptable to draw freely as needed and as suited to the occasion from all of them.



DEHUA

A religious and philosophical system devised during the Era of the Great Emperor that believes the world of man (Qi Xien) is imperfect but that there is a more perfect realm called Wan Mei, which is the source of creation and the dwelling place of the enlightened goddess (Xian Nu Shen). Dehua claims that by aspiring to the principles of the Perfect Realm (Wan Mei), humanity can achieve perfection in life and in death. Failure to emulate the perfection of Wan Mei results in further rebirth in the world of man, but also produces calamity in daily life. The ethical principles of Dehua include: Filial Piety, Integrity, Loyalty, Order, Propriety, Righteousness, Tradition, and Wisdom. It also believes in the Mandate of Heaven (see below).

Dehua regards the presence of spirits and demons as a symptom of the deterioration of the world of man. However they maintain that only certain rites and rituals are acceptable. It is permissible to make an offering to a god or ancestor asking them to fulfill their purpose, but not acceptable to ask for them to directly intervene in our world. Rather they believe in the value of divining the will of the Enlightened Goddess and the lesser deities to guide man away from disaster and toward excellence.

Traditionally, Dehua places strong emphasize on social order and hierarchy, with there being natural lower classes and natural upper classes, however the religion is divided between conservatives and reformers. The reformers often reject such a rigid notion of hierarchy. Generally the conservatives are skeptical about Martial Heroes and the manipulation of Qi by humans, while the reformers regard them more positively. Both however have reservations about the presence of Qi in the world of man and what it signifies. In addition to the conservatives and the re-

formers, is the imperial Dehua, the official religion of the Empire itself. It straddles both, using conservative arguments when it suits the state and reform arguments when those are convenient.



Dehua was founded by Kong Zhi and based on a collection of books that begin with his own and include those of his later students and then court officials who added their own commentaries: the Rites of Wan Mei (Kong Zhi), the Sayings of Kong Zhi (written by his students), the Book of Fortunes (Li Zhongyan). The first two books contain the bulk of ethics, etiquette, and cosmology of Dehua, while the latter book provides methods for divination through the casting of lots that are believed to help align humanity with the will of Xian Nu Shen and other deities.

It is important to note that Dehua does believe in the supreme goddess Xian Nu Shen as well as many other deities. They envision her Court of the Perfect Realm as a model for Imperial government, with Xian Nu Shen ruling like an Emperor over a vast and complicated network of officials grouped into departments. They do not believe in thousands of realms of existence like practitioners of Yen-Li, though they do believe in the multitude of deities and regard the Demon Emperor as a rogue god who fractured the order imposed by the Enlightened Goddess.

The present Emperor, Zhan, is Dehuan but also claims to be the son of Xian Nu Shen. He also claims that his purpose is to reign in those who recklessly use Qi (something he attributes to the meddling of Hen-Shi). He has therefore drawn on certain Yen-Li practices, incorporating many into the officially sanctioned Dehua of the Empire as a necessary weapon against such threats. This move alarms some of the more conservative proponents of Dehua.

Generally Dehua does not have priests or monks. Their priesthood is the bureaucracy of state, the scholar-officials who serve the kings and emperors, as well as monarchs themselves. However there are, particularly in the south, some instances of religious hierarchy emerging. This is notable with the Heiping sect for example.

YEN-LI

Yen-Li began as a tradition of folk customs and beliefs that emerged around the presence of Qi. Yen-Li venerates spirits and deities it regards as good and protects against those it regards as harmful. In addition they worship powerful beings such as the immortals and the gods shared by Dehua. They also worship Sunan and Bao. They believe that the world of man (Qi Xien) and the perfect realm (Wan Mei) are but two among thousands of realities forming a celestial hierarchy—that those who die without living a good life are born into the lower realms and those who abstain from evil are reborn in the higher realms. They believe that these realms are porous and contact between them routine. In their view, Qi Xien is a midpoint and Wan Mei the pinnacle. They believe the Enlightened Goddess created thousands of worlds in sequence, each more perfect and good than the previous attempt, culminating in the perfection of Wan Mei.

Yen-Li has no central hierarchy, so titles vary considerably. Priests, Exorcists and Ritual Masters are the most common, but Monks and Nuns exist as well.

Unlike Dehua, which is broadly divided into the conservative and more progressive factions, Yen-Li is divided into numerous lineages, usually originating with a particular teacher or set of texts (they are not unlike martial sects in this respect). Some lineages are benevolent seeking mainly to channel the powers of good spirits and deities or thwart the evil, but a few are less restrained, drawing freely on spirits and deities

from realms below Qi Xien in the celestial hierarchy. Also some practitioners will give primacy to a particular deity or spirit. Below are some lineages and cults as examples:

The Five Ghosts sect (Wu Gui Jiao): This sect was started by Shen Jixuan during the Era of the Five Dragon Emperors. It is dedicated to the Five Ghosts (see below) and calls upon them to inflict harm on their enemies. The Five Ghost sect will also draw upon the powers of the Ghosts for a fee, but the price is usually very high.

Perfect Heaven Lineage: This line of Yen-Li was established in the Era of the Two Kingdoms by master Cai Shimei of Yu. It promotes a studied understanding of magic for the purpose of protecting the weak and cultivating virtue. They are known mainly for their protective talismans and scrolls.

Supreme Righteousness Lineage: This is a lineage devoted to the pursuit of immortality and seclusion. However they occasionally venture into the world, and when they do they carry their swords against evil, showing no mercy to those violating the will of heaven. They reside at the Temple of Supreme Righteousness in Li Fan (in the Banyan Mountains).

Golden Sword Lineage: Established during the Era of the Eastward Bound Invaders by Master Weng Henglao, this is a small but respected lineage that exorcizes spirits and demons.

Bright Sun Lineage: A splinter from Golden Sun Lineage established by Mak Ching Yuen and Lau Ching Sin. They are exorcists like Golden Sword but place greater emphasis on moral purity and helping the poor.

CULT OF HEN-SHI

Hen-Shi is believed to be the daughter of the Enlightened Goddess (Xian Nu Shen) and to dwell on a far off island called Xan. She is known to minister to the sick and wounded and to live a life of compassion and mercy. Those who devote themselves to Hen-Shi value these two ideals above all and are extremely reluctant to kill. Not all are pacifists, but even most invoke her name when blood must be spilled and ask for forgiveness. Devotees of Hen-Shi advocate letting go of grudges. Hen-Shi has been known to elevate people and creatures from lower realms to higher realms if they are genuinely good, accelerating their cultivation.

While some are exclusively devoted to Hen-Shi, there are many who venerate her while venerating other deities or practicing Yen-Li and Dehua.

QI ZHAO

Qi Zhao developed as a reaction against Dehua. While they embrace some of the principles of Dehua, they reject its claims about the Perfect Realm (Wan Mei), believing that the Perfect Realm is actually a state of being achieved by living in harmony with the true principles of reality. It is the pursuit of these true principles that drives Qi Zhao practitioners. In fact they believe the distinctions humans make between all the different realms of existence are based on illusion. Qi Zhao values the individual, bravery, truth, the unorthodox and innovation. Qi Zhao is often organized into monastic orders led by abbots or abbesses, with monks and nuns making up the bulk of the religious leaders.

Qi Zhao is based on the writings of a great Dehuan Scholar from the Era of the Demon Emperor named Sun Mai. According to some accounts he was a follower of Sunan and Bao, but this has never been verified. Sun Mai believed Dehua had become too much of an abstract philosophy that focused on external change rather than internal development. He promoted a blend of intuition and rationality, with the ultimate aim of dissolving the mental barrier between the Perfect and Imperfect realms. He encouraged his students to engage in dialogue, debate, and to cultivate mental clarity through both meditation and study. One of his students, Mu Ping, collected Sun Mai's advice into the Scripture of Sun Mai.

Qi Zhao, even more than other religions, is open to borrowing practices from elsewhere. They often think in terms of hidden meanings and symbols. To them it is possible to arrive at true understanding using the principles of Dehua, the Cult of Hen-Shi and Yen-li, if one truly understands those principles beyond their surface level meaning. Since they all ultimately originate from the same source, they must contain within them some clue of the world's true form. This is not a religion that rejects the gods necessarily. Many Qi Zhao practitioners, including the prestigious Sun Mai Temple, venerate Hen-Shi for example (Hen-Shi is quite popular in Sun Mai). But they have a tendency to see such things as expressions of a single unified reality, or aspects of it.

THE MANDATE OF HEAVEN

This is a key belief of Dehua, which contends that the ruler (usually conceived as the Emperor, but this can vary) must abide by the will of heaven in order to rule. When the Emperor acts in a way that gains the Enlightened Goddesses displeasure, she sends



signs or portents to indicate her disapproval. It is the function of the leader's officials to interpret these signs and inform the emperor. If he continues to go against the will of the Enlightened Goddess, it is believed she will bring an end to the current dynasty though natural disaster, sickness or invasion.

It is for this reason that new emperors are always selected by the Senior Empress.

COSMOLOGY

While there are different ways of conceiving the world, this is the most common description one finds among the common people of Qi Xien. Within this understanding there are some minor variations on key points.



Heaven is vast and encircles the earth like a tall dome. Heaven and the Perfect Realm (Wan Mei) are one and the same. Beneath the dome of heaven are contained the sun and the moon as well as the stars. Some say these individual stars are the lower realms of heaven and Heaven is the dome above them. Some imagine the realms of Heaven as layers in the sky. The earth itself is square with four sides surrounded by ocean. It is supported by Mount Zhizhu, which reaches far below the oceans. Many believe that the demon realms are carved into Mount Zhizhu and that these are accessible by traveling through Emo Cheng (see below). Of course the more conservative Dehuans regard any talk of realms (besides the Perfect and Imperfect) as legend and superstition (or at the very least as needless sub-divisions of those two realms).

At the pinnacle of the world, is the Enlightened Goddess who dwells in the Heaven. Wan Mei looms over creation and is the source of morality and truth, a place or state of absolute perfection. Everyone agrees that Wan Mei is a realm that envelops the earth, but not all agree on its nature.

The World of Man occupies a mid-point in this hierarchy of realms. These are actual places between heaven and the deepest of the lower realms. There are thousands of realms and the people of *Wandering Heroes of Ogre Gate* inhabit its earthly center. Any realms above the World of Man are upper realms (or Heavenly Realms), while those below it are usually called lower realms (or Demon Realms). These are also identified by numbers and occasionally by name as well. When a person dies they are reborn either returning to their own realm, or moving up or down the cosmological chain. Some even view these realms as other realities or places that transcend Qi Xien, but the typical belief is they are all contained within the canopy of heaven.

REALMS AND GATES

Realms are different places or states of existence that exist on a sort of continuum in Qi Xien. Depending on whom you ask, realms can be described in a variety of different ways. Most people think of them as actual places, usually in the sky or underground, that are protected by magic gates. They can be anything from a city inhabited by spirits to an entire world governed by a deity.

In the past, the barriers between these realms were sealed. They were perfectly divided and nothing could transfer from one realm to the next without the direct permission or agreement of Xian Nu Shen. For the most part only the Enlightened Goddess herself traveled between the realms at this time and did so by means of sky poles and cavern tunnels. Occasionally deities had permission to travel between them and would carry her seal when doing so.

But then Yao-Feng came to Qi Xien from another reality through a portal called Ogre Gate. Ogre Gate created fissures, opening up the World of Man (Qi Xien) to inhabitants and powers from these other places when Qi fused with the land. Now there are gates between these different realms, usually protected by a deity or mountain god under orders from Xian Nu Shen. These are usually formidable barriers but their power waxes and wanes with the movement of the stars.

Qi plays an important role in *Wandering Heroes of Ogre Gate*. It is energy and power of divine origin. And among some demons and spirits it is a source of magic. While most humans focus on harnessing Qi for the purposes increasing their martial skill or achieving supernatural abilities, other entities feed on Qi, growing in power as they do but at the expense of their prey. Those with patience can cultivate Qi over time, using it to achieve insight and immortality. Before Ogre Gate, the Realm of Man was barren of Qi and its distribution through the Upper and Lower Realms were controlled by the Enlightened Goddess. But the arrival of Ogre Gate flooded the Realm of Man with Qi energy, enabling humans to make use of it.

Sometimes the people of the World of Man speak of a place called the Demon Realm. This is simply a large umbrella term for any of the various lower realms inhabited by the darker spirits. According to legend there is a city called Emo Cheng that serves as a potential gate into these places. Another realm thought to exist is the Ogre Realm, a lower realm created by Yao-Feng and inhabited by his ogre demons.

Folks also sometimes speak of the upper realms and this is simply another broad term for any of the realms above the world of man inhabited by certain spirits and god-like beings. The Perfect Realm exists above these and is usually just called Heaven. One notable upper realm is Infinite Sky Realm. This is protected by the Iron Sky Maiden and believed to be accessible through a gate resembling a giant head in the sands of the Kushen Basin (believed by locals to be a face of Vaagu).

Whether or not one believes in thousands of realms, two realms or a single realm divided only by illusion, most recognize the existence of a state of being after death where people are judged according to their acts in life and then their destination in the next life determined by the outcome of this judgment (usually the destination is to be reborn accordingly in another realm or back in one's own realm). There is also widespread belief that a number of magistrates preside over this judgment, each holding court with the dead for a day. The precise number varies from religion to religion and usually simply aligns with its virtues. So Dehuans say there are eight Magistrates each in charge of a different principle: filial piety, loyalty, propriety, and so forth.

After death one can expect to be reborn. The exact nature of this rebirth is unclear. Some believe we are reborn in the world of man until we achieve some kind of harmony with heaven, others believe we are born into different realms based on our behavior. People generally believe that the spirit is divided into a phoenix spirit and a dragon spirit. The phoenix spirit remains with the body after death eventually returning to the earth and the dragon spirit moves on. In most accounts these two halves are further subdivided (see **SPIRIT** below).

Since the events of Ogre Gate, the boundaries between different realms became permeable. While Ogre Gate itself is a direct connection to another place, other entry points also exist to those with the ability to see them. These realms are sealed by gates and guarded by deities. They are ephemeral and less permanent than Ogre Gate, but a direct result of its existence. Because the hierarchy of realms is deliberately divided by the Enlightened Goddess, she assigns agents to seek out and punish entities found in realms they are not permitted to enter.

SPIRIT

The human spirit is believed to be divided into a dragon essence and a phoenix essence. The dragon essence is a kind of hot energy. It is divided into three components and resides in the heart. The three dragon essences are: Will, Qi and Intuition. This is sometimes further divided into two additional aspects: Spirit and Essence. Most scholars consider these two be subsumed into one of the three prior categories; a few suggest these are hidden portions of the spirit that can only be illuminated through intense cultivation or meditation. Either way, when one dies it is the dragon spirit that is judged and reborn.

There is also the phoenix spirit, a more corporeal and cool substance that resides in the body and remains after death. The Phoenix Spirit is the source of key aspects of personality. Eventually it decays but if the body is disrupted or spirit un-venerated, then it can cause it to return as a hungry ghost or other creature. The phoenix spirit is divided into five parts: happiness, anger, pleasure, sorrow, and love. When these are disrupted or eliminated they are believed to be the cause of madness.

THE FIVE DRAGONS AND THE FIVE PHOENIX

There is tremendous mystery surrounding the Five Dragons and the Five Phoenix. These powerful entities are believed by many to be manifestations of Xian Nu Shen's power, or sometimes said to be manifestations of the powers Xian Nu Shen controls (some even say they are merely the principles upon which her power and all of existence operate). In particular they are the cycles of creation and destruction present in all things. The distinction is subtle but important to scholars who debate the subject endlessly.

According to legend there are five pairs of dragons and phoenix that produce change and substance in the world. They are what cause winter to give way to spring and life to turn to death. Each pair consists of a male dragon and a female phoenix. The dragon and phoenix form a duality that is associated with an element and time of year. And each of these is believed to have two components (two aspects to one element). For many they are merely symbols for fundamental principles of creation. Change on a minor scale is often explained as an interaction between these two entities as is the change of seasons. In some accounts dragons and phoenix associated with like elements mate and produce change, in others it is more complex. This also is used to explain change in other aspects of life, everything from political change to catastrophe is considered related to five pairs of Dragons and Phoenix. The human body itself is said to be governed by these forces of change on a micro-level and the organs of the human body are believed to correspond to them as well.





THE FIVE DRAGONS AND THE FIVE PHOENIX	
DRAGON	**PHOENIX**
Mulong (Wood/Gallbladder/Spring)	Xiao Huang (flesh/liver/Spring)
Huo Long (fire/Heart/Summer)	Yi Huang (air/small intestines /Summer)
Shui Long (water/winter/bladder)	Li Huang (ice/winter/kidney)
Jin Long (metal/autumn/large intestines)	Zhong Huang (liquid mercury/autumn/lungs)
Tu Long (Earth/Late Summer)	Ren Huang (stone/spleen/Late summer)

Generally Dragons are associated with heat, while Phoenix are associated with cold. Even though the Phoenix Yi Huang is said to be associated with fire, this is strictly due to her relationship with Huo Long. The fire heat of summer is a product of Huo Long while a summer's breeze is a product of Yi Huang.

THE FIVE PAIRS AND THEIR ASSOCIATIONS

Dragons and Phoenix are also associated with Martial Heroes through their originators: Sunan and Bao. Dragons are also more recently associated with the emperor himself (at his own insistence), Phoenix with the empress.

The pairs are associated with the five peaks (Lu Shan, Gor Shan, Zhifu Shan, Rong Shan, and Zun Shan). Legends vary of course but generally each peak is believed to have been created by a pairing specific dragons and phoenix. By some accounts the peaks are merely the meeting point where a child was produced and the names of the peaks (Gor, Lun, Zhifu, Rong and Zun) are the names of immortal offspring of the dragons and phoenix.

THE BUREAUCRACY OF HEAVEN

The Perfect Realm is envisioned as a kind of imperial court, with Xian Nu Shen presiding over a vast bureaucracy of gods, Immortals and other powerful beings. Most governments, particularly those that practice Dehua, attempt to emulate the perceived structure of the Bureaucracy of Heaven. Hen-Shi is often viewed as a kind of minister in the Bureaucracy of Heaven but also as an independent agent of change or advisor to Xian Nu Shen.

One key function of the Bureaucracy of Heaven is to prevent crossing between realms. To do so one must seek permission from Xian Nu Shen or possess her Jade Medallion (Yu Pai). To travel without such permission will result in being hunted down by Supreme Judge Yu, a deity who helps Xian Nu Shen enforce the laws of heaven.

DAOLIN DEITIES AND SPIRITS

There are a multitude of gods worshipped in Qi Xien. They are usually thought of as belonging to the Bureaucracy of Heaven, but not always. Some are described as having been mortal in the past. Others are believed to have started as animals or spirits.

THE ENLIGHTENED GODDESS (XIAN NU SHEN)

Xian Nu Shen is the Empress of Heaven, or Perfect Realm, and the creator of all things. She is characterized differently by one religion to the next but her chief qualities are a stern sense of judgment, supreme wisdom, a desire for social order and stability, and righteousness. People believe that she bestows emperors with the right to rule and can relinquish this authority.

HEN-SHI

The daughter of Xian Nu Shen, Hen-Shi is venerated for her compassion. People believe she roams the land to help those who suffer and to guide them toward a better rebirth. As the daughter of the Enlightened Goddess she is still bound by duty to Heaven's laws. Presently images of Hen-Shi, temples and acts of worship are forbidden in the Zhan Dao Empire.

XANG

This is the god of the sun. He rules solar realm and its radiance is powered by his body. His wife, a great winged steed with the head of a Phoenix named Heng, pulls the sun across the sky. Xang slowly ages and dies over the course of each age as his body is spent illuminating the earth. Eventually he dies and is reborn in a new form, with a new personality and luminosity. This is why the renaming of eras is important.

Members of the Temple of the Nine Suns believe that Xang will have nine incarnations and each one demands a different value system and attitude from mankind. They believe it is currently the seventh incarnation.

XING

This is the goddess of the moon and ruler of Lunar Kingdom. The Lunar Kingdom is a kind of prison for holding those who have violated the laws of Heaven. It is mainly used for those who transgress realm boundaries without permission and for holding particularly powerful beings that the Enlightened Goddess wants under control. Xing is married to Supreme Judge Yu who also resides in the realm.

HENG

Heng is a great horse-like beast with the head of a Phoenix and mighty wings who pulls the sun the through the sky. Considered the wife of Xang (the Sun God).

THE IMMORTALS

The Immortals are humans who learned to secrets of longevity. They are like gods often independent or organized into celestial sects, sometimes answering to Hen-Shi, occasionally serving Xian Nu Shen directly. Most believe there are 49 Immortals, some believe there are eight, others claim there are actually clusters of five. In truth the number is in the hundreds. Like Mortal Heroes, the Immortals themselves are organized into sects and groups and often live in barely accessible pocket realms or mountain peaks. Many believe the Immortals were first created during the Era of the Demon Emperor.

The most well known Immortals are Sunan and Bao, the Iron Sky Maiden and the Five Immortals of Red Mountain. Evil entities similar to Immortals are called Demon Heroes.

THE EIGHT MAGISTRATES

According to Dehuans, the dead must undergo a period of judgment and review by the eight magistrates. Each magistrate spends a day evaluating the deceased, based on celestial records of his or her actions in life. They also consult the Book of Living and Dying to make certain that the death occurred when it was fated to do so (and if there is a mistake they may send the person back to the world of the living). There is one magistrate for each major Dehuan Virtue: Filial Piety, Integrity, Order, Loyalty, Propriety, Righteousness, Tradition, and Wisdom. Other religions believe in similar deities but the precise number and nature of them changes to match the faith's precepts.

MOUNTAIN GODS

These are not really gods, they are strange creatures made by gods to protect the gates to their realms. They exist for the sole purpose of protecting their assigned gates but generally grow bored, even a little mad, remaining at their post. Offerings of tasty food or exotic items can therefore earn their good will (though it does depend on the individual mountain god). Mountain gods vary in appearance but they are usually quite large. They are also commonly hybrids of different animals and beasts. Some may be humanoid with goat horns and snake scales, others might have the body of a bear and the head of a serpent. They are often assembled with little thought by their creating deities, who simply try to fashion something they think will frighten most humans. Sometimes the result is terrifying, but a few Mountain Gods appear somewhat silly to human eyes. Mountain gods have a wide range of powers too.

SUNAN AND BAO

Sunan and Bao are widely revered and respected across many different faiths. They were the ones who fought against and destroyed the Demon Emperor and they are credited with creating Kung Fu. They became Immortals and rule over Immortal Realm. But Sunan and Bao are much more than Martial Deities, they are also regarded as history's greatest lovers, as symbols of undying love and affection. Most marriage ceremonies include offerings to Sunan and Bao.

THE BOLD KING

This is the Demon Emperor recast by Emperor Zhan as a misunderstood ruler.

DIVINE SCHOLAR WU

Scholar Wu is the celestial official of knowledge and the imperial exams. Those about to test for imperial posts commonly make offerings to him. According to legend, Scholar Wu was originally born as a snake in the Era of the Two Kingdoms, but took an interest in a nearby academic society, spying on them and absorbing the teachings of Kong Zhi. Knowing that that he would die and be reborn, but forget all he had learned, Scholar Wu devised a series of meditation exercises to help him remember. When he was reborn as an alligator, he recalled his previous life and continued his studies and meditations. This went on for a number of lives until he became a man and eventually an Immortal god.



Scholar Wu is known for both his intellectual abilities and his martial prowess. He also is highly regarded for his healing abilities. He has been known to take human form to help guide men and women in the ways of Dehua.

THE FIVE GHOSTS (WU GUI)

These are five powerful spirits each specializing in a particular vice. Their individual names vary greatly though they are usually associated with a color that remains fairly constant. The ghosts are: the Ghost of Murder (White), the Ghost of Theft and Greed (Silver), the Ghost of Lies (Orange), the Ghost of Intoxication (Green), the Ghost of Power (Black). Some practitioners of Yen-Li, usually belonging to evil cults, appeal to the Five Ghosts to harm their enemies or increase their own power. Some believe they are the rulers of Emo Cheng.



THE HEAVENLY KING AND EARTHLY QUEEN

These are two figures venerated by the Zun and by Daolin living in the Banyan region. The Heavenly King formed a brief empire in the Banyan region centuries ago and his tomb is rumored to contain the greatest treasure known to the world. The Earthly Queen was the Heavenly King's chief general, responsible for Zun expansion at the time.

THE TWIN THUNDER GODS

These gods are twins, sometimes described as children of Xian Nu Shen, other times described as former rulers. King Fengbao of the North blows powerful storms and sends bolts of lightning against his enemies. Queen Jiangnu of the south blows gentle breezes and cold air to purify the lands. Most cities and settlements have a structure called Thunder Pavilion (or some variation on that) and these each have small thrones where King Fengbao is placed the first half of the year and Queen Jiangnu is placed the second half of the year.

RED GENERAL

Born in Hai'an during the Era of the Dutiful State, the Red General was a commander in Empress Sunan's Army. According to legend he fell in love with the Empress and went against all propriety by openly declaring his affection for the monarch. This resulted in his execution, but prior to his death he vowed to continue to love and defend her. By some accounts Hen-Shi was moved by his plea and made him general of Meidu, one of the realms between the world of man and the Perfect Realm.

SUPREME JUDGE YU

This deity is a magistrate but also a great warrior and carries a long golden spear. He is known to ride a bixie. While he enforces all the laws of Heaven, his chief function is to punish anyone who travels between realms. He is free to choose the punishment. Most often he assigns the personal a difficult task. Occasionally the punishment is death or lower rebirth.

See **SUPREME JUDGE YU** in **CHAPTER TEN: THREATS AND MONSTERS** for more details.

THE DUTIFUL EMPRESS

Known in life as Empress Sunan, the Dutiful Empress is believed to have become the ruler of the Meidu, one of the realms between Wan Mei and Qi Xien. Meidu is a place devoted to the perfection of virtue and the study of ethics. Its protector is Red General.

DEITIES OF THE SEAS

Though these are the gods of the oceans they sometimes come inland when drawn by something that intrigues them or attracts their anger.

Mei Lien: This is the goddess of the eastern sea. She glides upon the oceans in a vessel made from a lotus leaf. She is often characterized as indifferent and aloof but predictable.

Huo: The god of the western Sea. He is said to ride upon the back of a giant turtle named Yan. Huo is righteous and easily provoked to fury by injustice.

Bing: God of the icy seas in the north. She cares little for the world, though rarely takes an interest in exceptional individuals. She admires those who persevere through hardship and who suffer but still attain greatness.

Yao Yun: The demon of the southern seas. A fierce and angry deity he is known for claiming anything that enters his waters as his own.

FOREIGN GODS AND RELIGIONS

THE DEMON KING

This is a being worshipped by some of the Zun (particularly the tribes) in the Banyan region. They believe his spirit inhabits the mountains of the Banyan, and that he returns periodically to unite and rule the Zun (who claim to once have had a mighty civilization of their own). Some believe this figure is actually Yao-Feng.

GUSHAN

The Great Wind God of the South, worshipped by the Suk but also by islanders off the coast. Believers in Gushan claim that the multitude of realms embraced by Yen-Li and the twin realms of Dehua constitute a single pillar in an endless array of realities. Their god, Gushan, governs the Supreme Reality, obliterating and absorbing the others. Gushan has many saints, sometimes gods of faiths he has conquered, sometimes men or women he has elevated. These are usually known as Little Winds, each governing a particular area of concern and represented frequently in the form of statues. Representations of Gushan tend to be highly abstract mounds of stone with eyes and mouths, with the Little Winds clustered upon him. In some instances Gushan is given more human features. When the hot winds of the south blow north, the statues of the Little Winds speak issuing prophecies, commandments and warnings. The teachings of Gushan are related in a great poem passed down orally through the priesthood. It also contains the moral and cosmological teachings of the deity, including the purpose of life, which is to discover the true nature and shape of one's spirit, as crafted by Gushan, and to express that nature fully and powerfully. Some do this through art, others through war or fighting, and some through music. Gushan is a creative force, but also one of destruction, to make way for the new.

VAAGU

This is the twin headed god of thunder, worshipped by the Yan, Kushen and Kailin people. According to legend, Vaagu is a giant who dwells in the sky, and has two faces. When one face is awake and alert, the other sleeps. His left face is wicked and blows malicious winds and storms across the skies. His right face is kindly and blows gentle breezes and rain across the sky.

LOMA

This is an earth goddess, sometimes confused with the Earthly Queen or even Hen-Shi. In reality she is a separate entity, worshipped by some Yan and Kushen. They call her the Awakened Mother and devotion to her emerged quite recently. Only a few chieftains acknowledge her, but this is spreading as these groups grow in power. They say the rivers are her flowing blood and the blossoms are her eyes. Some say she is the wife of the twin-headed thunder god, Vaagu, others say she is his mother. A few say she has come to reclaim Vaagu. Devotees of Loma believe she can impart her powers to exotic artifacts and goods, for example they claim she can summon floods with a sea shell. One striking characteristic of tribes that worship Loma (particularly those that do so exclusively) is they tend to confer greater power and prestige to their women. In many cases male chieftains have proclaimed their daughters, rather than sons, their heirs.

MAJESTIC LION CULT

This belief system has elements of Dehuan and Yen-Li but originated in the west and subscribes to slightly different notions of the afterlife. They believe in a similar cosmology, but place emphasis on a deity called the Majestic Lion, a great being who delivers souls to a glorious paradise after death. Those who die with outstanding grudges are reborn as lesser creatures, but those who spill the blood of everyone who has wronged them will be cared for by the Majestic Lion. As a way of helping family who have died with grudges unfulfilled, the Majestic Lion cult encourages children, siblings and parents to do so on behalf of the departed. This is also a martial sect.

In the west, particularly at the edge of the Kushen Basin, the faith of the Majestic Lion is a full-fledged religion (not a minor cult). There they have a formal hierarchy of priests and monks, and they believe in something called the Blood Oath, the promise made by the Majestic Lion, when he appeared in the world to bring his message. With the Blood Oath he vowed to bring anyone to paradise if they sealed their devotion to him by fulfilling their grudges.

HEDRA

This is a goddess figure of compassion and insight. She may well be Hen-Shi by another name, but could be another deity altogether. She is worshipped by the people of Naqan. They believe that Hedra punishes everyone for each drop of blood they spill. Their beliefs are based around a set of texts called the Hedraja, which was rendered onto 18 massive stone pillars in Naqan. Priests of Hedra must memorize this text. There are three major sects devoted to Hedra, all controlled by elaborate priesthoods. The sect of Compassion believes in strict non-violence and vegetarianism. They encourage forgiveness and pacifism. The sect of Wisdom believes in cultivating a true understanding of Hedra's teachings, and they advocate a middle position of spilling blood only when necessary for survival. The sect of the Chief Pillar believes that spilling blood is good when it serves the punishing aspect of Hedra. So they allow for violence against those who have committed violence without good cause or who committed great evil in a prior life. Priests are called Mogha (singular) or Moghis (plural).



NUA

A snake goddess of salt wells, worshipped by the Zun of Heiping Mountain (See **GODDESS OF THE SALT WELLS** in **CHAPTER NINE: NON-PLAYER CHARACTERS**).

CUSTOMS AND DAILY LIFE OF QI XIEN

There are numerous customs and traditions in *Wandering Heroes of Ogre Gate*. Some features of Qi Xien are unique to particular places; this section deals mainly with those belonging to the Daolin people (the predominant group living in Zhan Dao, Hai'an and the Banyan). When describing customs or practices of a specific area the region will be denoted in parenthesis.



FILIAL PIETY

Respecting your parents and your ancestors is deeply important, and failure to do so results in loss of reputation. The specifics can vary from region to region, but mostly involves a commitment to honor the words of your parents (obeying their commands), showing them respect in public and private, and caring for them when they grow old. It also means obtaining justice for them and defending their reputation even after they have died. Venerating Ancestors is an aspect of filial piety.

VENERATION OF ANCESTORS

This involves honoring the spirits of deceased family members, going back many generations, often at household shrines, with the aim of maintaining the familial relationship. Veneration of Ancestors is an extension of Filial Piety. It is believed failure to do so can result in bad luck or being haunted by the spirit of the dead family member. When people die and go into the next life, hopefully to the Perfect Realm (Wan Mei), offering food, burning incense or saying prayers maintains the filial bond and results in good luck. Ancestors have been known to perform favors for their living descendants on occasion.

Veneration of Ancestors uses the Ritual (Ancestor Veneration) Skill and is normally performed by the head the household. It is his duty to understand the rites involved and failure to abide by them regularly should result in the whole family acquiring the Fated Flaw. Failure to properly bury and venerate can also result in the body rising as a ghost due to its phoenix spirit being unable to naturally dissipate.

ELDERS AND SENIORITY

In Qi Xien age commands a certain amount of respect and juniors should heed their seniors. They are also expected to address them with some amount of formality. It is not an excuse for outrageous behavior. A senior who is flagrantly disruptive could be challenged for example. But generally speaking the young are expected to treat elders well and display respect.

SWORN FAMILY

Bonds approaching that of actual family can be established by taking someone as a sworn sibling, aunt, uncle, parent, grandparent or cousin. Those bound by such an agreement are expected to perform the same duties and responsibilities toward sworn family as they would to those related by blood. Swearing such an oath by facing the sun or moon is the most common tradition but it can vary (some may simply do so by sharing a cup of wine for example).

FATE

In *Wandering Heroes of Ogre Gate*, fate is a force that affects the everyday life of the world's inhabitants. There is some amount of uncertainty regarding the nature of fate. Some believe it is the expression of the will of the enlightened goddess (Xian Nu Shen), while others think that it is a reflection of the perfect realm (Wan Mei). Some simply believe it is the unconscious product of everyone's internal Qi, and a few regard fate as the domain of powers unknown. Whatever the source of fate, no one can deny its reality. Not everything is a product of fate, but often chance meetings, strange coincidences, or tragic outcomes are a result of this force. Friends, enemies and lovers are often assumed to be fated. This is reflected in the game system by actions of the Gamemaster, who occasionally takes an active role in presenting events, meetings, and developments to the characters. It is also reflected in the Flaw system. See **CHAPTER TWELVE: THE GAMEMASTER** for more information.

THE CODE OF THE WANDERING HEROES

Characters in *Wandering Heroes of Ogre Gate* are assumed to be Martial Heroes, who belong to the martial underworld. In this world is a code that most adhere to or pay lip service to. Not everyone views these principles identically and a few groups in the martial world hold additional principles or exclude some of those listed below. This is a general guideline of conduct. Those who fail to live up to the code can incur shame from their fellow Martial Heroes.

Loyalty: This means being faithful to family, leaders, to your oaths and most importantly to your Sifu and sect.

Righteousness: This means pursuing justice and doing what is right. Of course, not everyone agrees on what is right and what is wrong in all cases.

Altruism: This means to act kindly toward others.

Bravery: Wandering Heroes are expected to act with courage in the face of danger.

Reciprocity: This means repaying hospitality and favors but also seeking revenge for grunges or misdeeds. This is deeply important to many in the martial world, though some groups oppose or resist the concept.

Filial Piety: Respecting one's family, and particularly one's parents is extremely important.

Individuality: The Xia stand out from the rest of society, valuing the individual and this is exemplified by their ideal of the wandering warrior. This also includes being true to one's nature, as well as respecting the natures of others.

Under the Dehuan system of thought, the relationship between a master and student is regarded as that of parent and child. Therefore there is a strong taboo against romantic relationships between Sifu and disciple. Such a relationship is regarded as a form of incest by most members of the martial world and considered incredibly shameful, even worthy of death.

GRUDGES AND REVENGE

The martial world is one of grudges and vengeance. This is all bound up in the ideal of reciprocity. To let a wrong go unreciprocated shows a lack of virtue. Grudges can span generations and lead to a cycle of conflict that sometimes consumes entire clans or sects. They can arise from the mere perception of disrespect to more concrete transgressions and wrongdoings. What misdeeds are worthy of bloodshed is debated. Typically this is reserved for serious acts against a



LADY WHITE BLADE TAKES BEGGING DOG'S EYES.



STRANGE PHOENIX AND HEARTLESS DOG SEAL THEIR ALLIANCE AGAINST RED CLAW.

person (killing a family member for instance would be the normal standard). But some people have a much lower threshold for grudges. A few even believe in forgiving them, seeing them as a natural consequence of one's own failures and actions. This depends on a person's religious beliefs, personal philosophy, upbringing and many other factors.

In many ways, this notion of grudges and reciprocity has torn apart the martial world, making it too fragmented to stand up against evil as it once did. Zhan Dao, the Glorious Emperor, has used this to his advantage, sewing seeds of conflict where he can between the different sects who might oppose him.

Generally those who believe in letting grudges go and showing mercy do so in the name of deities like Hen-Shi or Hedra.

MARTIAL CONTESTS

These are common in the Jianghu. When wandering heroes meet each other, they often engage in friendly sparring matches or fights where the intent is not to kill. There is no shame in losing such a contest, though one is expected to acknowledge the superior Kung Fu of a victor. There is however great shame in killing during a martial contest. Sometimes these are held to determine the new leader of a sect or who should possess an important artifact.

EDUCATION, SOCIAL INSTITUTIONS AND PRACTICE

Private and public institutions of learning exist in both the Zhan Dao Empire and Hai'an. Most cities have a number of modest sized schools and one or two major state owned schools and academies. State schools are managed by the Directorate of Education. There are also private academies as well, and these depend on patrons or tuition. Some private academies are associated with a particular clan or family, and their gates are only open to those sharing the surname. For purposes of simplicity a school refers to a place where children learn the rudiments of literacy, grammar, and the classics, while academies refer to more advanced communities of scholars focused on preparing young men for the official exams. In both the Empire and Hai'an

State schools and academies are open to anyone who can pass entrance exams though many have an entrance fee. There are also higher-level academies that only take students who have passed government exams and they help prepare them for urban and capital examinations.

Schools are typically smaller, with a limited body of students and operated by former officials or men who only passed the Rural Exams. They are paid for by the students' parents if they are private, or by the state. State schools usually have a number of slots for students who receive stipends from the government.

Both state schools and academies receive funding from the government, but they are also usually granted land when they are established which they can use to support their endeavors. Most schools and academies have strict dress codes, regular exams and harsh punishments for rule breakers.

Academy grounds are often walled and built in the manor of a courtyard house, with numerous halls for living quarters, offices, lecture halls, libraries and ancestral shrines.

Away from the cities and settlements, one occasionally finds mountain retreat academies. These are highly prestigious and ancient. Typically they are self-sustaining as well and have more varied architecture.

For more information see **IMPERIAL EXAMS**.

BOOKS AND MANUALS

While some books are written by hand most are printed using one of two methods. The first and most common (because it is less expensive) is woodblock printing. Woodblocks take more time because the entire page is carved onto each block, which is then stamped onto cloth or paper. The second method, moveable type, is much faster but less common (though certainly in use). This uses ceramic type that can be placed into an iron frame to make a single page. It is used mainly for high volume.

IMPERIAL MEMORIALS

These are bound documents passed from lower rank officials till they go through the Secretariat where the content is refined and printed then passed to the emperor. They are official communications meant for the emperor's eyes. Memorials are how the emperor understands what is going on within his government and among its people. They include reports of events, assessments of emerging problems, policy proposals, feedback on existing policies, etc. Memorials are passed through the bureaucracy but can begin with a single complaint from an individual. In theory information can be passed up to the emperor from the people themselves. But in practice it is difficult to have such content work itself up the chain without corruption or alteration. The emperor frequently responds directly to memorials in writing, to the appropriate official.

GAZETTEERS (DIFANGHZI)

One of the most common types of books is the gazetteer. These are usually combinations of maps and text that describe a geographical area along with key details considered important by the writer.

Gazetteers, or Difangzhi, are crucial for local administrators both in and outside the Empire. They provide maps and details of geography, institutions, local landmarks, customs, and structures. One can learn a great deal of useful information from a gazetteer. For adventurers these are of particular use because they often contain references to local legends of buried artifacts.

Gazetteers usually cover a specific region and era. For instance one might find a gazetteer of Hai'an during the Era of the Righteous Emperor. While most are general, some can be quite specific, covering a single city, or a building or street.

Most gazetteers are reports from officials commissioned by the state. They serve a vital function, informing rulers about the land and people they control. However some gazetteers are written with more scholarly aims.

In the past gazetteers tended to be sparse, with minimal details included. However the Glorious Emperor, for all his faults, greatly improved them by emphasizing the need for richer content, more comprehensive and informative so he could make the best possible strategic decisions. Since then rigor has become the focus of such works, and writers are expected to verify their facts first hand, both by physically visiting the places they write about and by conducting the appropriate research through all available records.

They fall into two main types: Northern and Southern. Difangzhi in the north are almost entirely commissioned by the emperor for military purposes. These books focus on things that matter to generals and help inform the emperor when making political or military decisions. That is not to say they do not also include cultural details or history, as they do, but just not as much as the Southern Gazetteers.



Southern Gazetteers are commissioned primarily the King of Hai'an and serve both an educational and political function. These gazetteers are more literary than their northern counterparts, and they include more historical biographies of key figures. The aim is to teach moral lessons through local history and culture, giving readers figures they can aspire to emulate.

MANUALS

Kung Fu and Ritual Manuals are widespread among the martial sects of Qi Xien. Examples are provided in **CHAPTER ELEVEN: MANUALS AND OBJECTS OF POWER**.



THE CLASSICS

These are the standard texts that one must understand to be considered cultured and educated. They include: The Rites of Wan Mei (Kong Zhi), The Sayings of Kong Zhi (written by his students), The Book of Fortunes (Li Zhongyan), The Glorious Histories (Fan Qi), The 26 Stratagems of Jiang Laozi (Shang Fei), The Book of Laws (Guan Dao).

OTHER WORKS

While the classics are the focus of imperial examinations and the nobility, there are other works of importance. Books on medicine, music, wine and other things are highly valued. There are also great scholars whose works are not included in the Classics. Zhou Chengda for instance is a still living writer from Hai'an who is renowned for his Gazetteers. The Scriptures of Sun Mai are foundational texts of Qi Zhao and quite important as well.

FAMILY

Family is important in Qi Xien and the family structure, like many other things, is a microcosm of the larger world (and in particular of the political and divine hierarchies of the celestial and human realms). While it can vary and while this often breaks down when resources do not allow it to thrive, for most Daolin the extended family household is the ideal. This is a house made up of several generations, including children, parents, grandparents, household servants, uncles, aunts and others.

Families are hierarchical with seniority commanding respect. Not only must children obey their elders, younger siblings are expected to obey their older brothers and sisters.

Family can extend beyond the immediate household. Those with the same surname are usually assumed to be related in some way. So a person with the surname Li who travels to the Banyan and meets someone else by the name of Li, can expect to be treated warmly. Family can also be gained through oaths, taking sworn brothers and sisters (or even adopting someone as a father or uncle). When women marry they become part of their husband's household.

One vital obligation children have is to continue the parental bond into old age and death, taking care of their parents when they are frail and venerating their parent's spirits after they die.

CAPPING CEREMONY AND HAIRPINNIG

Hair is kept long in Daolin society as a sign of respect to one's parents. Children may cut their hair, but when they come of age, they stop doing so. After this age, cutting one's hair is usually only done as part of a religious obligation or as a symbolic way to break ties with a person or group.

When young men reach adulthood (at age 20) they participate in the capping ceremony, while young women entering adulthood (at age 16) do the hair pinning ceremony. Family elders usually perform the rite. For men it simply involves putting the hair up and donning a cap. For women hair is combed four times then styled and held up with a pin. A courtesy name is also assigned at this time (this is a name that replaces the personal name and indicates one fully belongs to the family or clan).

SOCIAL CLASS

Social classes and hierarchies can vary tremendously from place to place, but in the regions where Daolin culture predominates (the Empire, Hai'an and portions of the Banyan) social class is conceived through the moral lens of Dehua. Under this system of thought people are grouped according to four occupations (in order of prestige): scholar-officials (Shi), farmers (Nong), artisans (Gong), and merchants (Shang). It is important to understand this is a moral division of occupations, and that some people can move one class to another. However movement from class to class is difficult and mainly achieved through the imperial exams. Merchants for example are not permitted to take the Imperial Exams (which would allow entrance into the Scholar Official class) but their sons can sometimes alter their designation and be eligible.

Scholar-officials hold the most prestige. They often serve in key posts in the Imperial or local government and it is considered ethical for them to earn wealth through land, not commerce (while holding official

positions it is illegal for them to engage in commerce directly, though they may rely upon intermediaries). One is not born into this class, rather it is attained by passing the Imperial Exams (see below). However the son of a scholar-official will be more likely to have the resources and guidance needed to study for the exams. Scholar-officials are expected to embody the great Dehuan virtues and ideally help the emperor maintain the mandate of heaven by serving the population well and with benevolence. In practice, this is not always the case (particularly under the reign of the Glorious Emperor).

Below the scholar-officials are the peasant farmers (Nong). See **AGRICULTURE** below for more information on this class. The important point to keep in mind is they are not at the bottom of the social order in terms of prestige (though they are often poor). Dehuans consider the production of food for the population to be essential for civilization and therefore hold farmers in esteem. Soldiers frequently come from the farmer class.

Below the farmers are the artisans. Many artisans are conscripted by the government to work in large workshops producing items like belts, combs, ornaments, baskets, soap, and paper. Occasionally non-government organizations or magnates unlawfully conscript artisans. While many artisans work in large teams as part of these workshops, some operate individually and acquire a reputation for the quality of their goods. Typically their knowledge is passed down within the family. In the Zhan Dao Empire Artisans are not allowed to form guilds, but in Hai'an they may do so.

Below the artisans, at the bottom of the Dehuan conception of social order, are the Merchants. Merchants frequently have their own guilds (they are free to form them in both the Zhan Dao Empire and Hai'an). Guilds are led by a headman and often engage in price fixing. Commerce is generally believed to be a corrupting force and those who engage in it are believed to have lower moral character. Therefore merchants are prohibited from taking the imperial exams. However they are often wealthy and influential despite the lack of respect afforded by their class.

Regardless of Social Class, those with substantial wealth tend to have large households filled with servants, craftsmen, workers and other individuals. For this reason, talented people often seek to enter into such a household by impressing the master with their skill.

IMPERIAL OFFICIALS

Scholar-officials are the administrators who manage government throughout the Zhan Dao Empire and in places like Hai'an. They are expected to be learned in the classics, knowledgeable about military matters, poetry, history and to embody the values of Dehua.

IMPERIAL RANKS

All officials are ranks from 1-9 (with 1 holding the most authority and 9 the least). Each rank is divided into grades A and B (with A being higher). Occasionally this is followed by further division of upper or lower (indicated with a 1 or 2). For example the Chamberlain of Ceremonials is rank 7b2. This is an easy way to determine which official in a given situation has the greatest authority. Note that this system is also applied to institutions outside the scholar-officials.

THE IMPERIAL EXAMS

Not only are scholar-officials still an important part of the Empire, outside the Empire exam systems for official positions are also common. The Imperial Exams are the primary method for gaining entrance into the civil and military services. Merchants cannot take any of the exams.

Exams are conducted in permanent Exam Compounds, square structures with thousands of individual cell-like rooms for candidates. Exam Compounds have a single gate for an entrance, with no back exit, and examinees are expected to stay at least three days in their respective testing room during the examination period. Upon entering the compound they are searched for contraband (cheating materials) at the first gate, and then searched again before being assigned their room. Searches are thorough because inspectors are rewarded financially for each item of contraband they find (effectively they have a Detect Skill of 2d10).

Exam Compounds are known to be haunted by those who failed the exams or died while taking them. Students seeking to pass the exams must not only contend with the exams themselves, the harsh conditions of the cells, but also with the very real possibility of being tormented or challenged by ghosts.

Below are general exams for degrees in Letters or Military Service. However there are also more specialized exams following similar systems for degrees in Law, History, Classics, and so forth. Exams are changed each time they are given, and administered by the highest available official. They involve repeating large sections of texts from memory, summarizing passages from important classic works and



writing lengthy solutions to a number of difficult political or military problems. Some tests involve commentary or performance of additional skills like archery or calligraphy.

CHEATING

Characters who manage to bring cheating materials into the Exam Compound should be permitted to roll twice, rather than once for each testing subject. Anyone caught cheating is usually prohibited from taking the exams for the rest of their life.



ZHAN DAO RURAL ADMINISTRATIVE EXAMS

This is the lowest exam in the Empire and allows one to teach or serve as temple administrators in the provinces. Passing the rural exam means entry into the Shi class at its lowest ranks. It also makes one eligible to enroll in state run academies.

The exams are held every autumn. While characters are not tested on their ability to read or write, it goes without saying that literacy in the relevant language is a base requirement to take the exams. To pass characters must succeed on all the following skills (with one chance for each):

Classics (any one) TN 5

Talent (Calligraphy) TN 5

Ritual (one Rite) TN 5

History (any one era) TN 5

ZHAN DAO URBAN ADMINISTRATIVE EXAMS

This enables one to serve minor official posts, but its main function is passing it qualifies one for the Capital Exams. These are held every two years in autumn and to pass, characters must succeed on the following Skills (specific questions on the exams are chosen by official conducting the test):

Classics (Sayings of Kong Zhi, Rites of Wan Mei, or the Book of Laws) TN 6

Talent (Calligraphy) TN 6

Talent (Poetry) TN 5

Ritual (one Rite) TN 7

History (Era of the Righteous Emperor and Era of the Glorious Emperor) TN 6

Religion (Dehua) TN 5

ZHAN DAO AND HAI'AN CAPITAL EXAMS

These exams are for entrance into central government posts in the capital and the palace (overseen by the emperor or king himself). Merchants, criminals, priests, monks and artisans are all prohibited from taking the Capital Exams. Those who pass earn the title Jinshi and a degree.

Exams are held once every three years in autumn. And require the following:

Classics (Sayings of Kong Zhi or the Book of Laws) TN 8

Classics (Glorious Histories or the 26 Stratagems of Jiang Laozi): TN 8

Talent (Calligraphy) TN 7

Talent (Poetry) TN 7

Talent (Feng Shui) TN 5

Ritual (one Rite) TN 9

History (Era of 100 Pieces, Era of the Dutiful State, Era of the Great Emperor) TN 7

Religion (Dehua and Yen-Li) TN 6

MILITARY EXAMS

There are also military exams for appointment to high military posts. However military positions can easily be gained through sponsorship. To pass characters must succeed on the following skills:

Classics (26 Stratagems of Jiang Laozi) TN 5

Talent (Calligraphy) TN 5

Ritual (one Rite) TN 5

Small Ranged TN 5

Any Melee TN 5

PROMOTION

Extensive records are kept on all officials and these are regularly updated. Annual merit ratings are issued along with reports on overall performance and character. Promotions begin with a review of these records before a decision is made. There are also additional exams one must take to advance, called Promotional Exams. While merit alone is supposed to guide promotions, the institution of sponsorship has a big impact on one's advancement.

SPONSORSHIP

Sponsorship is both complimentary to the merit system and a way around it. Through sponsorship, one can sometimes advance by the recommendation of a superior official without meeting other criteria. However the sponsor takes personal responsibility for the performance and character of the official he recommends for advancement (in rare cases sponsorship can earn people posts without even taking any of the Imperial Exams). The purpose of sponsorship is to help officials find the right person for unusual positions. For example there may be a person who lacks the formal qualifications to hold a prefecture post but his background or knowledge make him particularly well suited to it.

LOCAL MAGNATES (BANYAN REGION)

While most farmers in the Empire and Hai'an are now free from bondage to powerful aristocrats or landlords, in the Banyan Region this practice has resurfaced due to the dangerous nature of the location. Most of the Banyan is largely under the control of local magnates, individuals with influence, prestige, wealth and power. Local magnates are often Martial Heroes, sects, wealthy merchants, bandits, or generals. They usually control an area of land and grant protection to those who live on it in exchange for obligations of labor, military service, and submission to the magnate's legal authority. These tenant farmers are often referred to as "guests" though the patron client relationship is more reminiscent of a kinship, with the magnate as the father and the farmers as his children. The precise arrangement varies from place to place and magnate to magnate.

Many magnates raise their own private militias and acquire enormous wealth through farming. Two key resources that magnates exploit in the Banyan are tea and salt, though others, like rice, are also common.

Magnates can be from all walks of life, but they need the resources and power to protect their land and the people who reside on it. Toward this end they raise their own militias (sometimes called Righteous Armies), but also frequently employ Martial Heroes. In many instances the martial sects themselves are magnates. Some magnates style themselves kings or assume other royal titles.

Most magnates are Daolin migrants or descendants of Daolin migrants. Most of the farmers in the Banyan are Zun natives.

GOLDEN MEDALLIONS (JIN PAI)

Jin Pai, golden medallions or seals, are symbols carried by important officials indicating authority imparted to them by the Emperor or head of state. The Jin Pai are specifically golden medallions with bearing the Imperial seal. To have one in your possession is as good as having the emperor with you. Similar talismans are used in the Bureaucracy of Heaven. Sects also use seals to verify identity, send messages and deliver orders.

THE ROLE OF CLANS

Clans are informal patrilineal institutions that provide social support and cohesion. They generally tie back to a single common ancestor and place (and the clan name is usually simply a place name or a surname modified by a place name). Clans often form associations led by an elder male member. These take care of ancestral shrines and can help protect its members. In many ways they are reminiscent of sects.

THE GREAT CLANS

There were once great prestigious clans in Qi Xien, and these would normally be denoted by their place of origin. So you might have the Fei Ban clan, who are people with the Ban surname from the Fei River area of the Empire. However these families no longer hold the power, prestige or place they once held in society. Ever since the Righteous Emperor (and even prior to his reign) things have moved away from the notion of accumulated rank and prestige, toward a more merit based society.

Some of the great clans migrated to Yangu where they were able to secure favorable positions, others have migrated south.

THE CALENDAR, TIME AND ASTROLOGY

The Daolin of Zhan Dao Empire, Hai'an, and in the Banyan observe a lunisolar calendar, relying both on moon phases and the movement of the sun to orient seasons and time. Stars are also crucial to their



understanding, as each month tends to be associated with a particular star alignment.

There are four seasons but these are each divided into three phases (early, middle and late). The year has 338 days, 13 months and each lunar phase is also divided into two, thirteen-day cycles (each day taken from the Zodiac for the first thirteen, then repeated the second thirteen). The day is divided into thirteen hours (each varying in length but being divided into roughly 100 minutes (early morning and afternoon hours are shorter starting at 80 minutes; evening hours are longer reaching 120 minutes). Hours are usually marked in cities and other settlements according to a drum or metal gong. Day hours are regarded as Dragon hours, while evening hours are regarded as Phoenix hours (and their respective influence is considered greater at those times). The day begins at midnight and ends at midnight the following evening.

It is currently the 97th year of the Era of the Glorious Emperor, the year of the Elephant.



LET THE STARS INFLUENCE THE DICE

The calendar information presented here is more than just flavor text, it should have an impact on the game itself. In months when the forces of demons or spirits are said to be strong, give them a +1d10 bonus to all Skill rolls. In months when they are said to be weak, give them a -1d10 penalty. During the Month of the Demon Moon, use the Demon Moon Encounter Table in **CHAPTER TWELVE: THE GAMEMASTER** (and feel free to make additional, month specific tables if you desire).

Note this is also important for certain Divination Skill rolls (for example, identifying lucky days, months or hours). This is discussed further in **CHAPTER TWELVE: THE GAMEMASTER**.

THE ZODIAC

Every year, month and hour corresponds to a particular heavenly body and creature or person (usually representing that heavenly body).

Dragon: The first lunar month. This is a good month for marriage, money, war and rejuvenation.

Butterfly: The second lunar month. This is a lucky time for meeting new people and matchmaking. This is a very unlucky time for marriage ceremonies however.

Monkey: The third lunar month. This month marks the weakest point in time for evil spirits and demons. Any rituals cast against spirits or demons in this month are made with a +1d10 bonus. This is a lucky month for taking risks, but unlucky for conducting important exchanges or making political decisions.

Demon: The 4th lunar month. This is when the moon is at its darkest and when demons are at their most powerful. This is considered an unlucky time for humanity. Always use the Demon Moon encounter table during this month.

Dog: The 5th lunar month. It is a good time for obedience and a bad time for violating hierarchy or rules. The dog is also considered the servant of the phoenix and dragons. This is a month for cleansing evil.

Elephant: The 6th lunar month. This is a good month for integrity and observation, and a bad month for compromise or laziness. This is strongly associated with scholar-officials.

Horse: This is 7th lunar month and considered a good time for travel and enduring hardship. This is a bad time for giving up or changing course.

Phoenix: The 8th lunar month. This is a month for good virtue and strength. This is an unlucky month for showing weakness.

Bixie: The 9th lunar month. In this month demons are weaker (suffering a -1d10 to all their rolls). It is lucky time for starting new projects or having a child.

Snake: The 10th lunar month. This is a fortuitous time for cunning, deception and poison. An unlucky time for fools and the unwise.

Turtle: This is the 11th lunar month. It is a lucky time for the elderly and a not so lucky time for the young.

Owl: 12th lunar month. This is a good time to die or kill, for transitions, a bad time to be born or bring something new into the world.

Emerald Monk: This is 13th lunar month. This is a lucky time for personal growth, for fighting, but an unlucky time for making amends. This is a time for settling scores and grudges.

DAILY HOURS

These are the hours in a day and their approximate real world equivalents:

Dragon (5 AM)

Butterfly (6:30 AM)

Monkey (8 AM)

Demon (9:30 AM)

Dog (11 AM)

Elephant (12:30 PM)

Horse (2 PM)

Phoenix (4 PM)

Bixie (7 PM)

Snake (9 PM)

Turtle (11 PM)

Owl (1 AM)

Emerald Monk (3 AM)

FESTIVALS AND IMPORTANT TIMES OF YEAR

There are many festivals, most of which are local and not widespread. Below are some of the more common and important festivals.

THE DRAGON FESTIVAL

This is held at the start of spring in the first moon of each year when the Dragon Star aligns with the Emerald Monk Star. It marks the New Year and is celebrated with gift giving, fireworks, music and marriages. The favored colors for this festival are red and blue. Celebration of the festival begins on the first day of the first moon and continues till the 13th day. In some areas it ends with the burning of a large paper statue of a phoenix (to commemorate the departure of the Phoenix Seasons). More commonly a statue of Fengbao, the thunder god of the south, is placed in Thunder Pavilion.

GHOST FESTIVAL

This is a festival held during the first ten days of spring, when Hungry Ghosts (E Gui) are said to appear. It is believed that by putting out offerings of food and lighting lanterns they can be kept from harming people. According to legend, hungry ghosts sometimes masquerade as beggars and harm those who refuse to feed them. The festival is celebrated in the fourth lunar month. It is also a time for venerating ancestors.

DEMON MONTH

This is an ominous period of time, the fourth lunar month when the moon suddenly darkens and demons are said to appear in greater numbers.

BUTTERFLY FESTIVAL

This is a celebration of love and longevity, occurring on the second day of the second month. It lasts for seven days. The Butterfly festival is a lucky time for the meeting of lovers or the arrangement of future marriages by matchmakers. It is also considered a time for lovers to make noble sacrifices. However it is regarded as an unlucky time for marriages to actually take place. The Red General and the Dutiful Empress are widely venerated and admired during this festival. There are also many plays and shadow puppet shows telling variations of their story and of Sunan and Bao's tale.

THE PHOENIX FESTIVAL

This is held when the Phoenix Star aligns with the moon on the eighth day of the month of the Phoenix. Celebrated in the 8th month of the year and celebrated for eight days, it commemorates the coming of the colder seasons and the need for warmth and light. Sky lanterns are released in large numbers to light up the sky before the darker months come. During this month a statue of the thunder goddess, Queen Jiangnu, is paraded through town on a sedan and placed in Thunder Pavilion (while Fengbao is removed). In a few places the festival ends with the burning of a giant paper dragon to mark the end of the Dragon Seasons.

STARS

Stars are very important in Qi Xien and are believed to carry meaning. Every sign of the zodiac (dog, elephant, and so forth) has a corresponding star. Some behave regularly according to an observable rhythm while others are more chaotic. While there are countless stars in the heavens the following four are especially important.

DRAGON STAR

This red star aligns with the moon on the first lunar month. It is the twin of the Phoenix Star, and the two are ever encircling one another in the heavens as if in a dance. It is associated with Sunan.



PHOENIX STAR

This bright blue star aligns with the moon on the eighth day of the month of the phoenix. It circles the heavens with the Dragon Star and is associated with Bao.

EMERALD MONK STAR

The favored star of Martial Heroes, this green body is brightest in the 13th month of the year. Occasionally it has red streaks that people interpret as blood. It is believed that the Emerald Star bleeds when a great hero dies.

THE CALAMITY STAR

This dim star in the western sky often heralds important shifts in history. Presently it is actually three small pinpoints of light, having split when General Dou Lun died at the battle of Yu Zhing. This star is strongly associated with Fate.

CITIES

The ideal city in Qi Xien is square to reflect the perceived shape of the world. They can be quite large, particularly imperial capitals, with populations of over one million. Imperial cities are often divided into Burroughs and Wards, in some cases wards are individually walled off from one another.

Not all cities are square however. Smaller settlements tend to be shapes more convenient to the local landscape and large settlements in more mountainous regions heed the demands of topography. Cities in the south along rivers are often ribbon shaped, flanking both banks.

MONEY LENDERS AND PAWN SHOPS

Money Lending is a common practice, both by the state and private families. While rules vary by region, in the Empire lenders are permitted to charge up to 4% interest a month, while the state commonly charges as much as 5% a month for loans. Lending is also strongly associated with pawnbrokers.



MADAME HAMAYA PERSUADES DANCING HAWK TO STEAL THE HEART OF YAO-FENG.

SOCIETIES

Organizations that bring like-minded people together or those who share a common interest are common in Qi Xien (particularly in big cities). Societies exist for religions, pastimes and forms of entertainment or even games. They are usually led by an elected head or director and they require dues from the members who are then able to participate in regular meetings where they can socialize and participate in activities. There are poetry societies, literary societies, music societies, archery societies and even societies dedicated to shadow plays.

Societies are associated with the scholar-official class but they exist for men in the military and for people of the other occupations as well.

Usually societies have colorful names like the Society of the Golden Scholar, The Dog and Rat Society or the Witty Cricket Society.

RESTAURANTS, WINE SHOPS AND INNS

Restaurants and wine shops are very common throughout Qi Xien. Some are simple affairs while others are multi-level with dozens of private rooms for dining (multi-level restaurants are often called "Mountains"). Most restaurants offer menus with a selection of food and wine, with waiters and other staff. Customers in populated cities have high expectations, often giving highly specific and individualized instructions for how they want their meal prepared. They are social hubs and many can also serve as inns.

Wine shops often serve as fronts for brothels and are rather elaborate affairs. A major city might have as many as 70 wine shops, and particularly high-class establishments often have over 100 private banquet rooms (used for drinking with friends but also for prostitution). Some even have private sleeping areas. Wine shops are frequently the sites of drinking contests. Martial Heroes like to show their prowess and forge bonds over such competitions. The most prevalent wine is yellow wine, which is usually made from rice, but sorghum wine and pear blossom wine are also common. Wine made from grapes is relatively rare, though not unheard of.

Inns are particularly important in Qi Xien. They are strongly associated with the martial world and often serve as meeting points for sects, heroes, thieves and other denizens of Jianghu.

The line between an inn, restaurant and wine shop is not always brightly drawn. Inns often serve food and some can be described as mountains, while some wine shops have rooms for sleeping. Many of these places employ dancers, singers and musicians.

TEA AND TEA HOUSES

Tea houses in Qi Xien are also important social hubs where people from a range of backgrounds can gather to exchange ideas and experience different entertainments (music, games, cards, poetry, storytelling, and so forth). These can be elaborate multi-storied structures (not unlike inns) and they are often the favorite location for scholar-officials to spend their leisure hours. In the past, tea houses were the exclusive domain of the elites, but in the past couple of hundred years tea has grown in popularity among the common people as well. So tea houses of all types prevail. At the higher end are exceptional tea houses that serve outrageously expensive and exotically named teas (i.e. high-minded phoenix tea), while more affordable tea houses with simpler offerings exist for those with less wealth.

Tea houses will occasionally hold tea competitions where different producers of tea can compete against one another to see whose tea has the best color, fragrance and taste.

There are different methods for preparing tea. The most common is called mo cha, where tea is pressed into bricks which are broken into bits and placed in boiling water. This is then whipped into a froth with a whisk. More expensive teas served in imperial courts and wealthy households are formed into tea cakes rather than bricks, embossed with delicate images after being dry roasted. Plum juice is frequently added to the bricks to sweeten the tea.

Like wine shops, tea houses sometimes serve as fronts for brothels.

FOOD

In the last two hundred years or so there has been tremendous change in cuisine. Before that time dishes were highly regional, but now, particularly in the cities, cooks are expected to know a range of flavors from different places. Outside of the cities this is less the case, where regional flavors tend to predominate but within the dizzying array of food stalls and restaurants in the urban areas the people have developed worldly and adventurous tastes.

Seasoning includes soy sauce, vinegar, ginger, spices and pepper. Fermented pastes are also a common ingredient.

Meat is used sparingly and often minced but full use of the animal's parts is typical. Pork, chicken, lamb



and duck are common meats. Goat, beef, deer, pheasant, quail, frog and rabbits are also consumed. Along the coasts and rivers fish and shellfish are a part of the diet as well. Pickled shrimp are particularly popular in the south.

As fruit choices, plums, melons, jujubes, pears, lemons, oranges and longan fruit are commonly consumed.

Noodle dishes are widespread. Though associated with the north, where wheat is easier to grow, they have spread to the south as well (and noodles made from other flours are often employed). Noodle shops are a common sight in most cities and often remain open quite late to serve drunken revelers.



Dumpling dishes are also common, usually served on special occasions. A dumpling is a noodle-like shell, stuffed with minced meats, fish and/or vegetables.

Other popular food stall items include sesame buns, moon cakes, soup, clams and rice balls. Buns are usually steamed and stuffed with anything from minced shrimp to mutton.

Methods of cooking are quite diverse. Steaming, boiling, pan-frying, roasting, salting, smoking braising, and baking are all employed. Cooking is based around the notion of the five flavors: sour, bitter, sweet, hot and salty. The aim is to arrive at the desired balance of the five flavors, sometimes with an eye toward the physical health of the eater, as the five flavors are also associated with different medicinal effects. For instance, sour foods are regarded as good for the liver, while bitter foods are believed flush the body of heat. In addition the five flavors are associated with particular regions of Qi Xien. The north is known for dishes that are predominately sour, the east is associated with sweeter foods, the south is more associated with spicy flavors, the west is associated with salty flavors, the central region of the Zhan Dao Empire is known for its bitter dishes.

Food is generally eaten with chopsticks and food is cut prior to serving, not after (so knives are a rarity at the table). Mostly chopsticks are lacquered wood but sometimes they are made from bronze or bamboo.

There are many famous dishes available in the Empire and Banyan. One of the most popular is dongpo pork, a pork belly that is fried then braised and served with a rich sauce. This is widely available. Some dishes are famous but can only be found in specific places. Longevity duck, which is only found at the Silk Tavern in the southern Banyan, is admired by people as far as the imperial capital.

Dairy is quite rare in the Empire, Hai'an and the Banyan. However among the Kushen, Kailin and northern nomads it is more common.

SECURITY COMPANIES

In *Wandering Heroes of Ogre Gate* there is a widespread institution called Baojia, which refers to groups of families and neighborhoods brought together under the leadership of a chief for the purpose of internal policing and stability. They keep watch, help collect taxes, and protect order. Where these exist they are a way for governments to cheaply ensure control. They also occasionally assist the government to transport goods or protect important people. Each security company in this system usually is made up of ten families.

In addition to this formal system, which the governments have some control over, there are informal security companies. These are often structured similarly with a chief at the head but they exist outside the government on the frontier, with the aim of producing wealth. Many Martial Heroes in the Banyan for example have formed security companies and specialize in things like bodyguard services, escort, and collections.

BROTHELS AND COURTESANS

These are common throughout the Banyan and the Empire, but prostitution encompasses more than sex alone. The profession is associated with singers, dancers and musicians. People go to brothels or hire courtesans for their company and talents. Both scholar-officials and Martial Heroes are commonly found in brothels. Many brothels are tea houses or restaurants, but usually operated by a female proprietor. Male prostitution, generally for male clients, is also quite widespread.

There are many classes of courtesan (Ji) in Qi Xien, but three primary ones: household courtesans, government courtesans and independent courtesans. Government courtesans are officially registered with the state and entertain officials mainly at courtesan banquets. Household courtesans are attached to a particular household (usually part of a troupe). Independent courtesans work for a fee at wine shops, tea shops, restaurants, inns and brothels.

Courtesans often attend banquets among upper class literati or scholar-officials. Their presence is considered normal though there are sometimes regulations on how frequently such banquets can be held.

CLOTHING

Clothing can vary a lot from place to place. Within and around the Empire there are some general principles. Affluent women often wear robes, trousers, coats and vests, while women from the lower classes, particularly in the country, wear farm dresses and skirts. For men this is much the same with the affluent wearing robes and the poor wearing simple trousers and jackets. The beizi, or open jacket, is presently quite popular. Merchants and soldiers typically wear trousers as well. Officials usually wear silk robes with long sleeves and collars. Silks in general are associated with the upper classes, while cloth is associated with the lower classes. In addition blue colors are associated with the lower classes, while officials wear colors based on their rank. The exact colors vary by place but generally the go from purple to black to green (for the highest ranking officials).

Hats and hair ornaments are commonplace. In public it is considered proper to wear one.

ARCHITECTURE

Among the people of Hai'an, Zhan Dao and the Banyan, buildings are laid out with the aim of being in harmony with the movement of Qi over the landscape. Most Daolin structures are built on a north south axis, with the main gate or entrance preferably being placed on the southeastern side. Local conditions are the key concern, so in some instances, due to nuances of the flow of energy, placements might be different. Though houses can be different from region to region, one common feature is the ancestral hall, regardless of design.

Overall the architecture of Qi Xien favors symmetry. Roofs tend to be gabled and inclined. They sometimes terminate in sweeping curves (usually palaces and religious structures).

A common structure in the north, and in flat areas of Hai'an and the Banyan, is the courtyard house. This is a walled house with an inner compound surrounded by halls. There can be several inner compounds and courtyards in a courtyard house as the design lends itself well to expansion. Halls are divided into three sections, each being a living area or room. A hall will have a central room (called the principal room) and two rooms extending from it. Typically the first hall of the inner courtyard is the living quarters of the head of the household.

Courtyard houses usually are home to a large extended family of parents, grandparents, children, servants, cousins, uncles and aunts.

In the western section of the Empire, cave dwellings are not uncommon. These are not literally caves, but are built into the earth itself and make efficient use of the surrounding environment (literal cave homes do exist however in some places). Cave dwellings are very often several stories high and built into the side of a hill or even a cliff, with horizontal hallways dug to connect them. There are also cave dwellings that emulate the style of the courtyard house.

In the south where it is rugged and uneven, terraced houses are fairly common. Terraced houses employ steps and balconies to accommodate the steep land and can be multistoried.

In Hai'an there is a style of house called the earthen round house, which is prevalent in the countryside and even in some cities. Some are big enough for an entire clan of up to 300 people to inhabit. Their walls are made from a dense clay and quite thick. These are often large and circular. The outer circle serves both as a wall and living area. It is usually multistoried overlooking an inner courtyard with additional halls or an inner ring (this is often where the ancestral hall is). Kitchen and storage are located on the ground floor, with living quarters on the upper floors.

Inside cities, particularly crowded cities, buildings are normally interconnected. Most such structures are rectangular with six to seven rooms and partitions to create more space. In cities houses and shops usually have unglazed panel tiles while public buildings and wealthy homes have glazed round tiles. Wealthier homes often have ponds, gardens, trees, fish and even waterfalls.

Pagodas are not infrequent in Qi Xien. They are typically associated with Hen-Shi, usually housing statues of the goddess, relics related in some way connected to her, or the bones of men and women who were highly regarded devotees. There are different styles of pagoda, but the most current is the octagonal pagoda. These can be up to five stories, reaching 35 meters or more in height (with some as tall as 80 meters). Each floor usually has a balcony on the interior and a central hall. Depending on the resources available or the desire of the architect, pagodas can be made of wood or stone, or even more unusual materials such as copper.

AGRICULTURE

Within the Empire and in southern regions like Hai'an there are two basic types of farmers: 1) those who own and work their land then pay taxes to the state 2) guest farmers who rent land and equipment from the former. Land is measured in Mu, which comes to roughly 573 square meters. Farmers who own their own land are generally divided into three ranks:



First Rank: Those owning 100 to 10,000 Mu. These are generally older families with high status and longstanding ties to the state. This group frequently rents it land to Guest Farmers.

Second Rank: Those owning between 20 to 100 Mu. People in the second rank produce enough to feed themselves but are able to earn additional income by selling their surplus.

Third Rank: Those owning between 3 to 20 Mu. Families in this category produce enough for themselves and can often make a little extra as well, particularly if they rent out land or equipment. Still most make just enough for to survive.



Production depends on the crop, conditions, and other factors, but as a base 1 Mu can produce 100 Kilograms of Rice per year and it takes 0.5 Kilograms a day to feed a person.

Generally speaking rice and tea are cultivated in the south while wheat, millet and sorghum are cultivated in the north (soy bean is grown in both the south and north). Fish farming is also quite widespread.

TAXES

These also vary by region, in some places of the Banyan being pretty much non-existent, but within the Empire and Hai'an taxes are a fact of life. The Empire typically places a 20% tax on agricultural yields (though this differs based on soil quality and conditions). The Empire charges land taxes in the cities and the countryside, and taxes in the form of labor and military conscription. While even Hai'an must rely occasionally on labor conscription, the Zhan Dao Empire has been particularly heavy in its use, often for questionable projects. Usually labor and military conscription function the same way with each household having to supply 1 male between the age of 18 and 60 for a set period of time.

The rate of taxation on yields has increased steadily within the Empire to help fund the war with Hai'an and keep payments to the western tribes (again this varies by region). In the past this tax was 10%, but it now hovers at 20% (in some places it is even 30 or 40%). The increase is such a burden that many farmers resort to banditry.

WEDDINGS

Weddings are often arranged with the help of a matchmaker, who is usually also skilled at variation Divination Techniques to determine the suitability of a couple. They compare birthdates to evaluate the fortunes of the prospective husband and bride; if it is auspicious then a dowry is paid by the bridegroom. A wedding day is selected by the bride's father who occasionally employs an astrologer to help him select a favorable day. During the wedding ceremony, the bride traditionally wears a phoenix crown and the groom wears a dragon-embroidered robe. The attire is meant to emulate the famed lovers Sunan and Bao, but is also symbolic of the nature of marriage as a product of creation and change. However in recent years, the Zhan Dao emperor has forbidden men from wearing dragon robes on their wedding day, reserving such garments for himself alone.

After thirty it is typical for men to marry. Usually they marry women who are a few years younger than themselves, but not by much. Marrying outside of one's own generation is highly taboo (almost regarded as a form of incest).

Marriage serves an important function for upper class and even lower class families. It helps establish bonds and relationships that can help careers. Marriage can also be an economic opportunity for a family, since son-in-laws will help take care of their wife's parents in old age. It is also not unheard of for ambitious fathers to secure promising son-in-laws by abducting them and pressuring them to marry their daughters. However, despite the economic realities of Qi Xien, romantic love is also another motivation for marriage.

For those who can afford it, concubines are permitted. However these are very rare and it is generally a practiced reserved for kings and emperors.

BURIAL

Burial customs do vary, but in the Empire, Hai'an and the Banyan they tend to follow similar patterns. There are two primary reasons for burial: to make sure a dead person does not become a ghost, and to help ensure their spirit continues to be venerated. The preferred method, if it is possible, is entombment in an underground chamber with a mound of earth erected over it. Inside the tomb the body is placed in a stone coffin and a limestone epitaph tablet describing the person's true deeds and value is fitted on the coffin's lid. These can be quite lengthy, up to several thousand words. Items of value like brass mirrors, jade ornaments and food and water are also placed inside. The tomb is then sealed with a door. People without much wealth usually make tablets of brick or wood and simply bury the body in the earth.

From the moment of death until burial it is important to perform spirit keeping rites to prevent a portion



MIN BREAKS TIES WITH HEIPING AND GIVES LENG A LOVERS BAO.

of the spirit from remaining and creating a ghost or undead. After death, to prevent spirits from returning as hungry ghosts and to ensure a proper transition to the next life, offerings of food, water and prayer should be made by relatives.

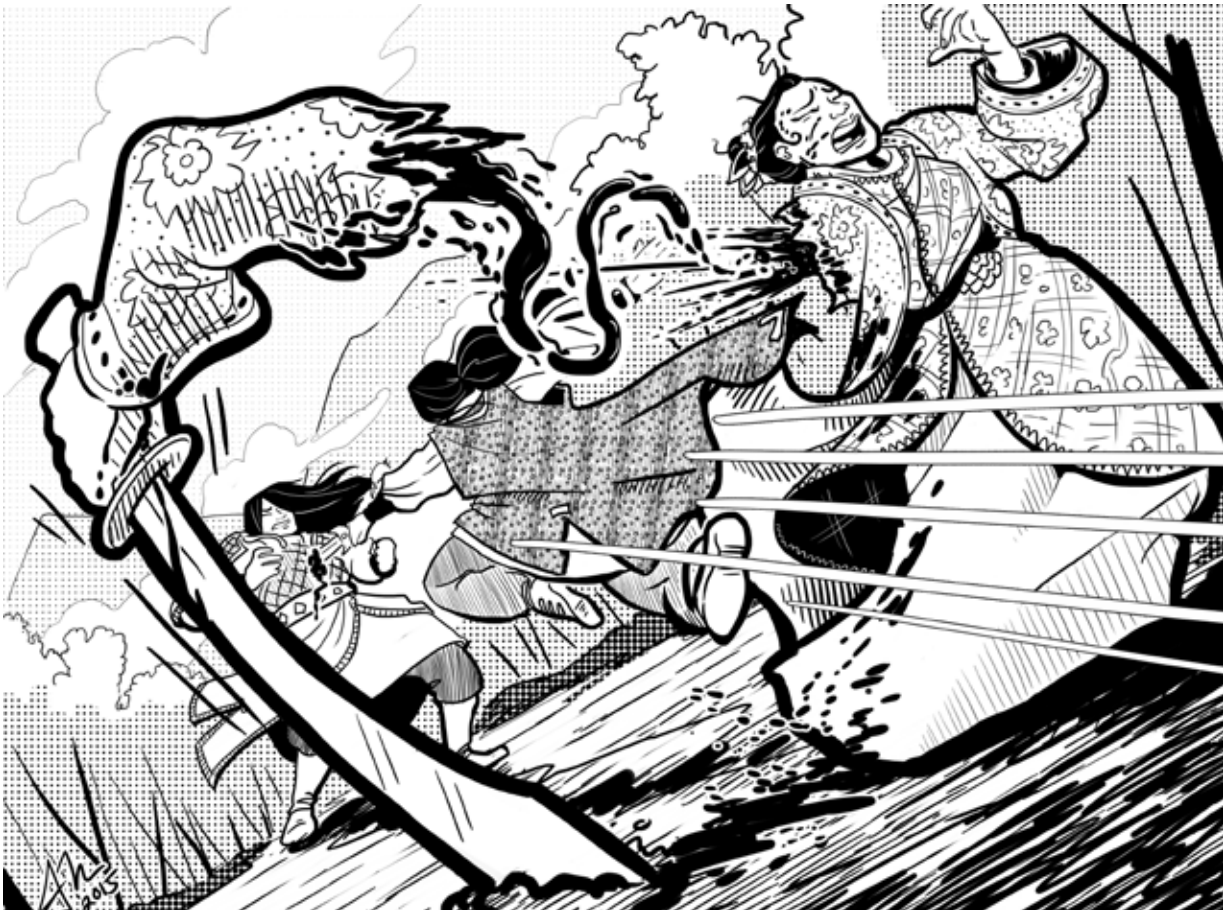
Typically people are buried near their home or their ancestral home in a family cemetery, with it being preferred to bury relatives in close proximity. Families are obligated to continue maintaining ancestral graves and making offerings (or they should at least send kinsmen to do so if they are unable to). When a parent dies there is a three-year mourning period. This is typically displayed by wearing white.

BANDITRY

Particularly with the rise of agricultural tax, banditry is on the rise in the countryside and periphery of the Empire. Bandits are particularly active in Southern Li Fan, and often have ties to Kushen and Kailin tribes. Whole armies of bandits occasionally rise around a single leader or chieftain. These can be quite large, in a couple of instances reaching into the tens of thousands and requiring the Empire to dispatch its army. Some bandits fancy themselves heroes waging a campaign against a corrupt state, others are just in it for the money and bloodshed. More often than not, it arises out of desperation and a need to support ones family and to eat. When bandit leaders become well known, they often find safety in the Banyan.

LAWS

Law and order in cities is usually maintained by a small force of military officials assigned with that duty (in some places these are non-military posts). There are also district inspectors who man police offices for populated areas. For the purposes of policing, settlements are divided into wards with most settlements assigning two officers per ward. In addition, wards are informally managed under the baojia system by a ward chief who functions like the headman of a village. One ward is about 100 households. The rural districts are patrolled by military inspectors and civil sheriffs. When someone is charged with a crime they are immediately jailed and their innocence must be proven. However false accusations are a serious offence and accusers frequently find themselves under intense scrutiny from



WITH A SINGLE STROKE, LADY WHITE BLADE TAKES MIN'S ARM AND HER HUSBAND LENG

judges. While innocence is not assumed, for an accusation to have any weight there must be evidence that a crime was committed. Also, to make an accusation one must first make a payment to the judge (this is a longstanding custom). Torture is frequently used to extract a confession. If the crime requires anything more severe than corporeal punishment it is usually reviewed by a prefectural magistrate.

There are extensive laws in the Daolin States of Qi Xien, but all fall under the moral canvass of Dehua and begin with filial responsibility. While there are many laws, the most fundamental are the following: laws against treason, laws against disturbing the peace, laws against murder (particularly of family members), laws against incest, laws against unfilial behavior, laws against adultery, and laws against theft. In Zhan Dao veneration of Hen-Shi is strictly forbidden and punishable by face branding.

Not all are equal before the law in Qi Xien. One's social status and one's relation to the victim of a crime matter when judgment is issued. For example, striking parents or grandparents is punishable by death. Striking an elder or a sibling can earn one three years hard labor. A servant who kills a master is punished by death. A master who kills a servant is punished by 1 year of hard labor.

There are nine basic punishments possible in Qi Xien. Note that the first five only exist officially in the Zhan Dao Empire and are ancient practices reintroduced by the current emperor:

Phoenix Spirit Disruption/Extraction: This is a very old punishment that is officially no longer in use (though some whisper that the emperor still employs it). Originally it was used as a way of altering the disposition of unrepentant criminals but it came to be used as a punishment for adulterers or anyone deserving of special treatment for their crimes. This requires the Phoenix Spirit Disruption Kung Fu Technique or the Extract Phoenix Spirit Ritual (much more severe) to be achieved.

Face branding or tattooing: Criminals are usually branded upon the face. This is commonly used for thieves and bandits (when leniency is shown).

Disfigurement: Mainly this involves cutting the face or removing the nose. This is a punishment reserved for anyone who commits incest.

Amputation: This is used as punishment for speaking against the emperor in the Zhan Dao Empire. It is especially effective because this mark is believed to carry over into the next life.

Castration: The testicles are removed as punishment for crimes like adultery.

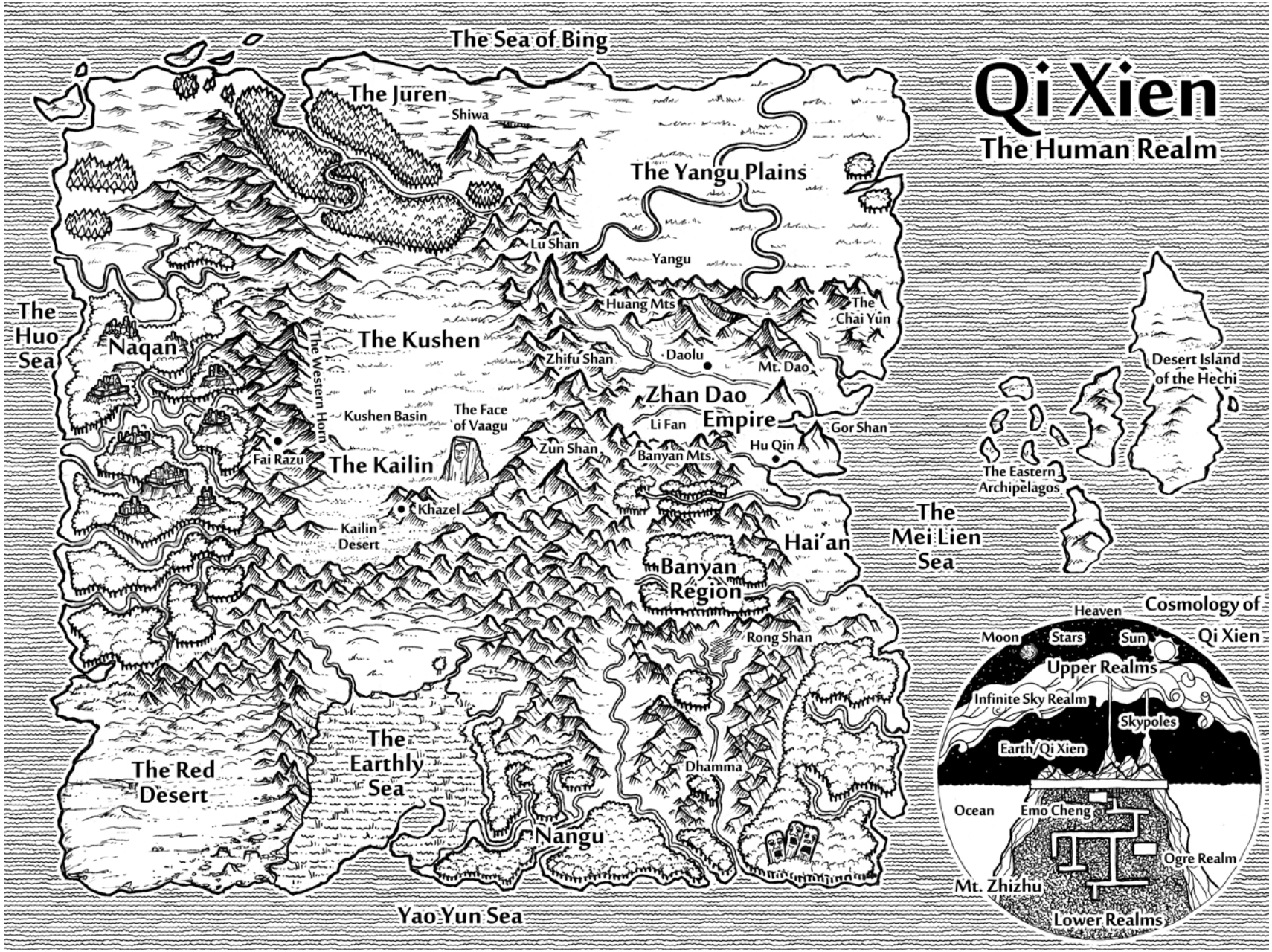
Confinement: The person is placed under house arrest, often to a single room. This is a punishment for female adulterers. It usually lasts 1-5 years.

Death: This punishment is only given to men. Beheading, strangulation, slicing and quartering are all acceptable methods. Women cannot be executed but they can be forced to commit suicide. This punishment is given for treason, striking ones parents, committing multiple murders, and so forth.

Forced Labor: This is a corrective punishment that also serves the state's need for public works. This is usually a month of labor though it can last substantially longer in extreme cases. It is commonly applied to unfilial acts, failure to pay taxes, and murder.

Lashing: This is for relatively minor offenses and is seen as a corrective method of punishment. Generally this never exceeds 100 blows. This is often used against people who commit unfilial acts that do not warrant forced labor.




Qi Xien
The Human Realm
The Sea of Bing
The Juren
Shiwa
The Yangu Plains
Lu Shan
Yangu
The Huo Sea
Naqan
The Kushen
The Western Horn
Huang Mts
The Chai Yun
Zhifu Shan
Daolu
Mt. Dao
Zhan Dao Empire
Kushen Basin
The Face of Vaagu
Li Fan
Gor Shan
Zun Shan
Banyan Mts.
Hu Qin
Fai Razu
The Kailin
Khazel
Kailin Desert
Hai'an
Banyan Region
Rong Shan
The Red Desert
The Earthly Sea
Dhamma
Nangu
Yao Yun Sea
The Mei Lien Sea
Desert Island of the Hechi
The Eastern Archipelagos
Cosmology of Qi Xien
Heaven
Moon
Stars
Sun
Upper Realms
Infinite Sky Realm
Skypoles
Earth/Qi Xien
Ocean
Emo Cheng
Ogre Realm
Mt. Zhizhu
Lower Realms

CHAPTER 8



方誌

PEOPLE AND PLACES

According to most accounts the world is vast, square and supported by a submerged mountain called Zhizhu. Qi Xien is the eastern surface of the earth but there are places beyond. These distant places are a source of mystery and fear in Qi Xien. In the center of Qi Xien is the Zhan Dao Empire and the Daolin people. To the west are the nomadic Kushen and Kailin. To the south there are the reclusive Suk. To the North are the semi-nomadic and egalitarian Yangu and the state of Chai Yun. The east is ocean inhabited by various island peoples.

Most scholars in Qi Xien recognize four major civilizations beyond their own, each coming from the four directions. In the west is a place called Naqan, a land of dense jungle where mesas rise above the trees to support intricate stone cities. It is believed a race of three-eyed lords rule this region. It is also home to the Khus, a group of humans who occasionally come to Qi Xien for trade.

The people of Naqan worship a deity named Hedra. In the south is a vast range of mountains and hot valleys inhabited by warring kingdoms. This land is called Nangu and inhabited by a strange race called the Kithiri who worship the wind god Gushan. The Eastern Seas are believed to be a great expanse of islands and archipelagos beyond which is a desert island ruled by a race of horned people called the Hechi. In the far north are lands of ice and mountain, inhabited by a race of giant four armed beings known as the Juren. The Juren worship fire itself and call their land Shiwa.

While this Chapter does provide a rough impression of the Zhan Dao Empire, Hu Qin, Li Fan and Hai'an, its primary purpose is to detail the frontier inhabited by Martial Heroes known as the Banyan Region. There is a complete gazetteer of the Banyan in this chapter. We will release PDF supplements on Li Fan, Hai'an, the Empire and other parts of the setting (there will also be a setting/supplement released for Ogre Gate Inn in both print and PDF).

This section is intended for the Gamemaster's eyes only.

IMPORTANT REGIONS AND POWERS

Wandering Heroes of Ogre Gate is set in the world of Qi Xien. The Zhan Dao Empire is the greatest power in the in the east. The ruler, Zhan the Glorious Emperor, who has reigned for 97 years, is the son of the previous emperor, Zhao (under his reign it was called the Zhao Dao Empire). Zhao was beloved and benevolent. His son is cruel and dabbles in sorcery. After Zhao's sudden death, Zhan claimed the throne, but was opposed by the loyal heroes who had served his father and knew the new emperor's character well. A civil war broke out that lasted five years. The Heroes of the Zhao Dao Emperor secured the southern kingdom of Hai'an (which included the territory of current day Li Fan and Hu Qin at the time) while Zhan controlled the area from the Yu River to the Fei River. This situation was ended when Zhan allied with the Yan plainsmen and brought their aristocracy into his government.

Zhan also used sorcery to turn some of his father's former heroes into his own pliable servants. This growing inner circle of Martial Experts was given the name Yao (the demons). After five years of civil war Zhan defeated northern Hai'an, establishing the protectorates of Li Fan and Hu Qin. His father's heroes retreated to southern Hai'an, where many remain, though the vast majority fled to the Banyan Region, the heart of the martial world.

Today, 97 years later, Hai'an is the last remaining vestige of the former empire. Its people regard themselves as the true inheritors of Daolin culture.

Zhan Dao Empire

Ruled by Emperor Zhan, who has reigned for 97 years, the Zhan Dao Empire is known for its strict and rigid laws, its rampant corruption and its ties with the foreign people of the Yangu Plains (who hold many key posts in the government). It is protected by a large army and an inner circle of Martial Experts called the Yao. The Yao are feared throughout the land and are rumored to be impervious to death (See **THE YAO** in **CHAPTER TEN: THREATS AND MONSTERS**).

While Zhan styles himself the Glorious Emperor, he is widely despised by the population and held in low esteem in the martial world. Not only is he given to cruelty, but he has launched persecutions against the Cult of Hen-Shi, weakened the Empire and grown too reliant upon his Yangu allies. Some even believe he seeks to overthrow the Enlightened Goddess herself. Where his father earned the respect and loyalty of the people by building poor houses to feed and clothe those in need, his son has twisted such institutions into recruiting grounds for spies, thugs and assassins.

POLITICAL STRUCTURE

Zhan Dao is in direct control of the land from Zanfu to the Fei River. It is divided into 14 prefectures, each managed by an Imperial Prefect. Prefectures are divided into districts which number in the dozens to hundreds and are governed by Magistrates. Prefects and Magistrates are appointed by the Emperor—sometimes as rewards, sometimes as punishments. In addition there are two protectorates, which function like client states but under the close alliance with an imperial general.

Government is divided into three departments each divided into ministries or directorates and staffed by scholar-officials. There also exist independent bureaus, institutes and commissions. Departments are headed by Chief Councilors (working as directors with vice-directors) who each answer to the Emperor through his Senior Grand Councilor (or the Junior Grand Councilor when needed). Directorates and bureaus are usually headed by Supervisors. The Emperor deliberately creates confusion by changing and altering the mandates of different departments from time to time. Occasionally he hands out specific commissions to low ranking officials as a way of keeping higher rank officials in check. Because of


Yangu
The Yangu Plains
The Chai Yun
Lun Shan
The Huang Mountains
Zanfu
Yu River
Yu
Bian Yu
Malu
Jinxu
Qi Foo
The Bay of Yu
Suwong Guo
Huangol Xu
Dao Xu
The Zhan Dao Empire
Jiang Wei
Daolu
Nansen
Maoyi Wei
Chezou River
Yan Hai
Zhang Chang
Mount Dao
Sichao Xu
Lake Loma
The Kushen Basin
Tung-on
Fan Xu
The Mei Lien Sea
Mount Fone
Fei Xu
Fan
Fei River
The Kushen
The Kailin
Snake Peak
Li Fan
Gar Shan
Ogre Gate Inn
Bone Kingdom Badlands of Yao
Mount Jing
The Face of Yaogu
Yao Gong Palace
The Southern Desert
Dragon Tooth Cavern
HuQin
Heaven Palace Sect
Banyan Mountains
Yu Zhing
The Yao Yun Sea
Whispering Swamp
Jian Shu Forest
Screeching Lake
Southern Fei River
Zun Shan
Xuanlu
Mount Hai'an
Hai'an
Demon Moon Lands
The Caves of A'zhu
THE BANYAN REGION
Harmony Sustaining Palace
The Blue Cliffs
The Mir Clans
Zun River
Weiqi Lake
Skinless Forest
Banyan Mountain Valleys
The Zun Valley
Huisheng
The Shadow House
River of the Swarming Beggars
The Suk
Mount Wuxing
Rong Shan
Mount Bao
Hanging Temple of Bao
Ghezong River
The Jin Suk
Dai Bien Forest
Jin Suk Forest
Zhe Valley
Ti Fan
To Dhamma
Copper
Emerald
Gold
Horses
Rice
Salt
Silk
Silver
Spice
Wheat
Wood
Legend
River
Snow/Ice
Alpine
Woodland
Grassland
Forest
Desert
Mountains
Hills
Swamp
Escarpment
Settlement
Point of Interest
Mountain Peak
Canal
1 Hex = 30 miles

his alliance with the Yan, the emperor frequently gives their aristocrats military posts (something likely to destabilize the Empire over time).

The most important body below the Emperor is the Grand Council, which is headed by the Senior Grand Councilor (presently Cai Yuanyu) and includes the head of the Bureau of Military Affairs.

INSTITUTIONS OF THE EMPIRE



The Grand Council: Led by Grand Councilor Cai Yuanyu, this is the body of advisers who shape imperial policy, answer directly to the Emperor and manage the day-to-day affairs of state. It is headed by a Senior Grand Councilor and Junior Grand Councilor but also includes the following members taken from other departments/bureaus: Chief Councilor of State Affairs, Chief Councilor of the Secretariat, and Commissioner of the Bureau of Military Affairs. These positions fluctuate and change with time.

The Department of the Secretariat: A body that was originally in charge of helping the emperor establish policy. It has absorbed some of the Department of State Affairs responsibilities, particularly those involving matters of justice. It includes the Ministry of Courts, Directorate of Imperial Manufacturing, Directorate of Education, Historiography Institute, Palace Domestic Service, and Imperial Medical Institute.

Department of the Censorate: This department is in charge of internal investigations, providing critical feedback to the Emperor regarding his policies and taking the census. It includes the three following ministries: Remonstrance, Census, and Review.

The Department of State Affairs: This department manages the overall bureaucracy of state and the canals and other public works systems. However some of its functions have been absorbed by other departments, commissions, and bureaus. It includes the following bureaus: Personnel, Revenue, Rites, Military Affairs, Justice, and Works.

The Bureau of Inward and Outward Righteousness (the Yao): This is the Emperor's network of Martial Heroes. In the past they were heroes loyal to the previous emperor. Now to secure their loyalty, all members must undergo the Heart Taking Ritual, a rite introduced by Senior Grand Councilor Cai Yuanyu, where their hearts are cut out and placed in boxes kept under guard at the palace. For more information on the Ritual see **HEART TAKING RITUAL** in **CHAPTER FOUR**. For more information on the Yao, see the Yao in **CHAPTER TEN**. The current director of the Bureau is Cai Yuanyu.

The Independent State Finance Commission: This controls the financial policies of the government and manages its monopolies. It is divided into the following bureaus: The Salt and Tea Monopoly Bureau, the Tax Bureau, and the Transport Bureau.

Palace Domestic Service: This palace institution is part of the Department of the Secretariat. It is made up entirely of eunuchs and women attendants.

Police Offices: Major cities and townships usually have a police office, headed by a two military inspectors.

IMPERIAL SUCCESSION AND THE MANDATE OF HEAVEN

The Empire must reflect Heaven. Typically it is considered appropriate for men to rule as Emperor because the World of Man is a mirror image of the Perfect Realm (so while the Enlightened Goddess rules the perfect realm, it is assumed male monarchs should rule the Imperfect Realm). This has not always been the case however. There have been Empresses who ruled and there have been times when it was assumed women should rule because this best emulates the structure of the Perfect Realm. Now, Emperors are male but the subject is still debated among scholar-officials. The horror and unnatural duration of the Glorious Emperor's reign has led many such men to question this long held assumption. After the death of the current emperor, it is likely a female ruler would be acceptable to many members of the imperial bureaucracy.

Because of the Mandate of Heaven, which requires the approval of the Enlightened Goddess for a dynasty to continue, the Senior Empress (there are often several women holding the title Empress at a time) always selects the new Emperor when the need arises. In addition, the Senior Empress typically has considerable influence and authority in the palace, sometimes eclipsing the Emperor's authority.

People believe that when the Emperor deviates from Dehuan principles, the Enlightened Goddess allows his reign to come to an end. Usually this is preceded by signs or portents warning the Emperor of Heaven's displeasure.

CONFLICTS, TAXES AND BANDITS

Zhan Dao continues its war in the south, but also faces threats from the west. The Kushen and Kailin are increasingly hostile to the Empire, and in order to stabilize the situation the Emperor has begun making payment to their tribal leaders, essential-

ly bribing them not to attack. This has only emboldened the tribes, causing them to ask for larger sums each year. To meet the demand and to pay for his other ventures, the Emperor raised taxes on farmers. As the farmers struggle under heavy taxation many have resorted to banditry (especially in the southern provinces).

RELIGION

The Zhan Dao Empire has always embraced Dehua, but the current Emperor has reshaped it in his image emphasizing the importance of order and clarifying righteousness to mean being in accord with the Empire, since it is a reflection of Wan Mei. Importantly he has declared Hen-Shi an evil entity, and forbidden veneration in her name. All Hen-Shi temples and shrines inside the Empire were closed and their property confiscated. The Emperor has also absorbed many Yen-Li practices into the state cult and recently venerated the spirit of the Demon Emperor (now called the Bold King).

Hai'an

Hai'an emerged during the Era of the Five Kingdoms as an independent state established with the help of the Golden Dragon sect. It became a tributary of Chezou by the end of the Era. For centuries it was part of the Chezou Empire but during the Era of the Eastward Bound Invaders, the Zun took their capital and they became subjects of the Heavenly King. It went through many different phases after this, becoming a minor Zun state after the fall of the Heavenly King then emerging again as Hai'an Kingdom by the end of the Era of 100 pieces, at which point it became part a province of the Zhan Dao Empire. When the Glorious Emperor inherited the throne, Hai'an broke from the Empire and became a kingdom under the leadership of General Dou Lun. However Dou Lun was defeated at the battle of Yu Zhing, so the northern portion of Hai'an fell to the Empire. On his death the Calamity Star broke into three parts and he said that he would return and destroy the Empire when it reformed as one. The general then told his followers to head south and accept his sworn brother, Qiang Ba as their king.

Qiang Ba made Xuanlu the Capital of Hai'an. The new Hai'an state was modeled after that of the empire during the Righteous Emperor. Most of the martial sects fell to infighting and other concerns but Perfect Heaven Lineage sect and the Nature Loving Monk sect remained active in Hai'an to help protect it from Imperial conquest (by now the idea of defeating the Empire was a distant thought). Qiang Ba's son, Qiang Lun, who he named after the General, was by now a great hero in the Nature Loving Monk sect and resented his father's obvious preference for Perfect Heaven Lineage sect. However, when the forces of the Empire marched south very suddenly and attacked Xuanlu, the father and son stood together to protect the city. Qiang Ba was mortally wounded and his son vowed to succeed him.

Qiang Lun nominally remained a member of the Nature Loving Monk sect, took many of its senior members as advisors but was primarily focused on ruling Hai'an. He famously defeated an entire battalion of the emperor's single handedly. He continued to patronize the Perfect Heaven Lineage sect in honor of his father and was on the cusp of uniting the martial world under his name in the final years of his reign when an assassin struck.

In the 96th year of the Era of the Glorious Emperor, King Qiang Lun died from an assassin's hand. His son, Qiang Qing, sometimes called the Green King, assumed the throne. The assassin was Whispering Tail (See **MADAME HAMAYA** in **CHAPTER NINE: NON-PLAYER CHARACTERS**) and believed to have been hired by the king's brother, Long Bai. Bai was executed and his remaining relatives forced to relinquish their titular ranks and wealth. They were also forced to change their names unless they went into voluntary exile.

Qiang Qing has many of his father's strengths but weaknesses of his own that threaten the permanence of Hai'an. Some consider his knowledge and love of music excessive, to the point that it distracts from governance (he even requires all officials to master an instrument, believing he can discern disloyalty in through their performance). He is less trusting than his father, sometimes dangerously so. However he is brave and he is willing to meet the enemy on the field of battle himself. The people do support King Qiang Qing, he simply does not have the charisma to rally the sects around him (and he sometimes overestimates his own abilities). The mother of the King, Queen Ai Nu, has assumed a number of responsibilities to help her son manage Hai'an. In many ways she is the true power in the Kingdom.

Though something of a melting pot due to its long history of conquest and absorption into other states, modern Hai'an is solidly Daolin in character. This has only intensified with the fall of Yu Zhing (its former capital). However it has some peculiarities that set it apart from the Empire. While its government is almost identical in form, the Dehuan scholar-officials in Hai'an are largely reformers, not conservative. They also have an office devoted to the observation of the sky for any change in the Calamity Star called the Astronomical Office. Dehua in



Hai'an has more of the trappings of a religion. In addition Hai'an has a reputation for the pleasures of music, poetry, art, drinking and other amusements, being less stoic than its counterpart in the north.

HAI'ANESE GOVERNMENT STRUCTURE

Hai'an is governed by a very similar system to the Empire. There are some notable differences, however. Eunuchs play a key role in the administrative structure of the government, more so than in the Empire itself. There are also important quasi-titular offices within the Hai'anese government. They have retained some of the old nobility heritages for key families who can trace their origins back to the times of Bao and Sunan. The most important are the two dukes (Liang Kung) and the two teachers (Liang Shi). Their primary purpose is to serve as personal advisers to the King. They also have limited powers to preside over courts on the matter of treason.

There are three major departments in the Hai'an government, each headed by a director and helped by two vice directors. They are as follows: The Department of State Affairs, The Secretariat, and the Chancellery. Here is a rough overview of major Hai'anese institutions and departments:

The Grand Council: Like the Emperor of Zhan Dao, the King of Hai'an has an inner council. This is made up of The Directors of the Chancellery and The Secretariat, the Minister of War, the Minister of Revenue, and The minister of Music. Since the death of the previous King, the Senior Councilor is the Queen (mother of the current King) who technically speaks on behalf of her deceased husband.

Department of State Affairs: This handles the day-to-day administration of the kingdom. Divided into Six Ministries (headed by a Minister) of Personnel, Rites, Revenue, War, Justice, and Works. Ministries are further divided into four offices each.

The Astronomical Office is also part of the Ministry of Rites (they are in charge of viewing the Calamity Star for changes as well as looking for other signs of heaven's will).

The Secretariat: This department mainly handles documentation within the government, particularly the palace. They also give advice to the King and are expected to provide feedback on policies. It is headed by two Directors, two vice directors and four drafters.

The Chancellery: The Chancellery has two main functions. One is to help advise, edit and redraft documents from the Secretariat, the other is to curate all musical culture in Hai'an.

Special Ministries and Offices: These are organizations that exist outside the normal structure, often answering directly to the King.

The Censorate: This agency is basically a secret network of spies who monitor officials to eliminate corruption and prevent treason. They wield considerable power, possessing the King's Seal. It is divided into three bureaus: Palace, Investigation, and Central. They are controlled by Queen Ai Nu.

KEY PLACES IN HAI'AN

Though many places in Hai'an are marked on the Banyan regional map, they are described here for convenience.

THE CAVES OF A'ZHU

This vast network of caves open out to the Blue Cliffs. However they extend below Hai'an at least as far as the Demon Moon Hills. There are rumors of an underground kingdom ruled by Queen A'zhu who is a descendant of an ancient Zun ruler and claims that Hai'an rightfully belongs to her people. The Six Clans claim that she is a sorcerer with powers granted by a great Ritual Vessel.

In truth her powers are in fact a product of the Ritual Vessel of Yao-Feng. This once belonged to the Demon Emperor himself and can disrupt the barriers between realms. It is also the reason for the prevalence of demons, spirits and other evil things in the Demon Moon Lands.

THE DEMON MOON LANDS AND THE SIX CLANS

This is a largely independent area controlled by the six clans; large family networks based in earthen round houses. They inhabit The Demon Moon Lands, the greatly feared region between Demon Moon River and Demon Moon Hills. Here the boundaries between the realms are weaker and every month is like the Demon Month (Use the Demon Month Encounter Table here regardless of time of year).

The six Clans are each headed by a chief who meet each other annually to settle important matters between the clans. The clans are allied with Hai'an and are highly regarded by most Hai'anese. They stick to their earthen round houses, which are defensive measures against the creatures roaming the Demon Moon Lands.



THE HANGING TEMPLE OF BAO

This is an ancient temple in southern Hai'an, established during the reign of the Demon Emperor. The temple hangs on the side of mount Bao, a maze-like wooden structure that is affixed to the cliff-side and accessible by narrow steps. It is managed by an Abbess and nuns, who claim to have lived in the temple for generations. Despite taking vows of chastity and never allowing men to enter the temple grounds, there seems to be a vibrant community here. There are rumors they are able to conceive through Rituals. Some say these require human sacrifice. While it is assumed the nuns venerate the spirit of Bao, no one knows for sure. It is possible they worship another deity altogether. On rare occasions when they do venture into Hai'an they do not discuss their religious beliefs. In truth they believe in a very simple religion that venerates Bao and the reason they are able to sustain their community is they take in children without families (this is one of the major reasons for their visits into the community). Still they do not mind the fear that surrounds their temple as it helps ward off intruders, so they have taking to erecting frightful statues in the area and not denying rumors when asked about them.

HUISHENG

Population: 100,000

This Hai'anese city is famous for its music and its pleasure quarters. All the local geographic features are named after musical instruments or concepts (Zithering Lake, Wind Gong Hill, etc). The city itself straddles a wide section of the river with the northern side being devoted to artisan workshops, butcheries, etc. The southern section of the city is home to the wealthy and countless wine shops, brothels, music houses, and theaters. Of note are Infinite Tea House, The Green Pearl Theater, Butterfly Moon Brothel and Yue Guang House (the home of the exceptionally wealthy and influential Yue Family). Many of the former royal family members forced into exile live in Huisheng (often working as servants in different establishments).

THE JIN-SUK

The Jin-Suk are thought to be a Suk tribe or related people. They do not speak but communicate by hand signals and gestures. It seems they have the capability to learn spoken language, and often show signs of understanding it, but their particular worship of Gushan demands life long silence so they never interrupt the speaking winds of their god.

While they generally keep to their forests south of Hai'an, increasingly they've been advancing into Hai'anese territory. They haven't attacked or tried to take land, but large numbers of them have walked into Hai'an where they often stand in fields or by streams looking at the sky. This has created general unease by the folk living in these regions.

JIN SUK FOREST

This is mainly a bamboo forest, where the Jin Suk live. They generally avoid people, so it is quite easy to travel through the woods without worry. The place is littered with massive statues of Gushan with 'little winds' affixed to his head, creating a strange mass of faces with open mouths. These can be unnerving, and they will frequently make pronouncements that come to pass.

RIVER OF THE SWARMING BEGGARS

A river where monkeys congregate and often attack. During the Demon Moon people say some of them become demons.

THE SKINLESS FOREST

This dense forest in Hai'an gets its name from the bare white trees that proliferate here. They are wide and often warped, but appear to have no bark whatsoever. The forest is notable because it is rumored to be haunted. This is partly true. The Society of Leather Shadows often sends young agents here to attack unwary travelers as part of their training (using Leather Shadow Puppets).

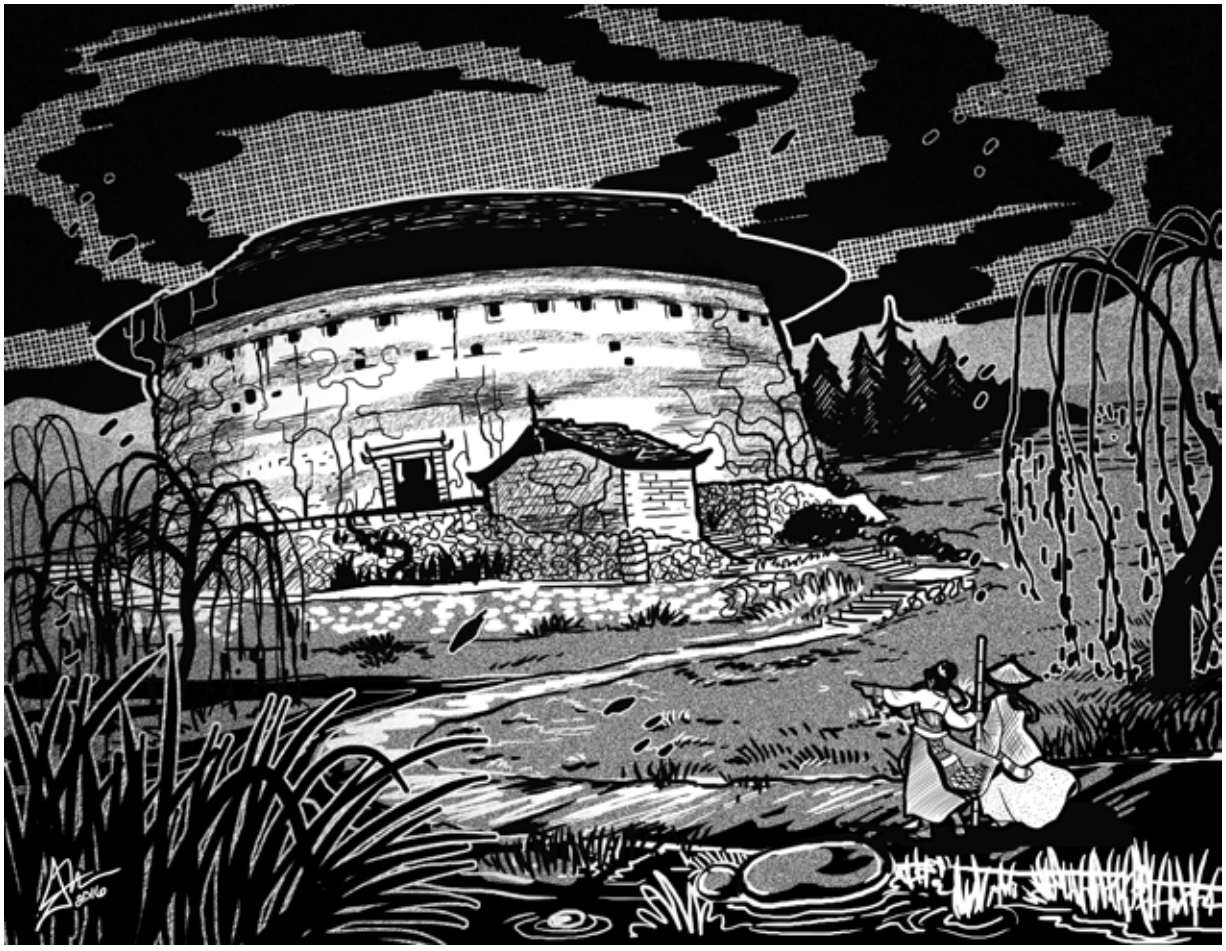
SHADOW HOUSE

This is a large earthen roundhouse in Southern Hai'an that serves as the House of Paper Shadow's headquarters. It is rumored to be filled with magic traps and deadly creatures. What is true for certain: its walls are made from paper allowing them to use Leather Shadow Puppets as their line of defense against intruders. No one has ever infiltrated the Shadow House without being captured.

WEIQI LAKE

This lake in Hai'an gets its name from the black and white stones on its shores that resemble the pieces of a Weiqi Board (also called 'Go'). Once a year the king holds a Weiqi competition here for this reason, but Weiqi is not the primary purpose of this site. In the center of the lake, upon a smooth gray stone is an ancient Guzheng. Any Guzheng this old that has been exposed to the elements so long, should not be playable, but the one resting upon the stone here is





pristine. Quite a bit larger than a normal Guzheng, its strings are also sharp and difficult to play. In fact to play it without losing a finger requires a Talent (Guzheng) TN 9 Roll. Those who succeed produce unparalleled sounds, those who fail, lose a digit and cause the lake valley to reverberate with dissonance.

The Weiqi competition always ends with an opportunity for great Guzheng players to step forward and test their skills. Those who perform well are invited to the palace to serve as official musicians. Those who fail are still admired for their devotion to the craft.

WHISPERING SWAMP AND SCREECHING LAKE

These swamps are feared by most residence of Hai'an. Only powerful martial heroes or crazed cultists would dare make their homes here. There are rumors of Flying Crocodiles inhabiting the swamp, and of Toad Demons living in the lake. These may or may not be true, but few who venture in ever return. The queen frequently rewards people with land here when she wants to give dangerous allies a 'gift' after their services are no longer useful.

See **FLYING CROCODILES** and **TOAD DEMONS** in **CHAPTER TEN: THREATS AND MONSTERS** for more information.

XUANLU

Population: 440,000
Leadership: Queen Ai Nu

This is the capital of Hai'an. It is also where the headquarters of Perfect Heaven Lineage Sect is located. It is an orderly city and managed primarily by the Queen (as the King spends much of his time in Harmony Sustaining Palace to the south).

Hu Qin

Hu Qin is ruled by King Jian, under the close supervision of General Dee (one of the Emperor's most trusted commanders). General Dee is a ruthless and sadistic servant of the Empire who is also a disciple of the Senior Grand Councilor. Some call him Iron Fisted General because he is missing one hand and had it replaced with an iron facsimile.

Hu Qin is a protectorate and receives heavy military support. It is a major source of rice for the Empire (which is shipped north in high volumes on the canal system). Hu Qin also serves as a buffer against Hai'an.

YU ZHING

Population: 21,000
Leadership: King Jian and General Dee

This city is the capital of Hu Qin and pretty much under the authority of the brutal and sadistic General Dee. King Jian is the official authority but General Dee runs things on a day-to-day basis and his methods appear to work. There are many artisan workshops in Yu Zhing and all workers are conscripted. These include everything from comb workshops to paper, silk and lacquered goods.

There is a good deal of trade in Yu Zhing and this has resulted in a large number of extravagant inns. Nothing matches the Towering Chrysanthemum however. This isn't single inn, but a complex of inns, wine shops, tea houses, music halls, shops etc. It is a huge multistoried structure built over the four-way intersection at the center of the city (people can literally walk underneath it). There are also many pavilions throughout the city reserved for Scholar-Officials and members of the military (where they frequently host gatherings and events). There is a large silkworm farm to the south of the city.

One institution of note is the Dog and Rat Society. They are breeders who supply dog officers (or hunting dogs) to the king. Over time they evolved into a criminal network that is actually a front for the Society of Leather Shadows. They have ties to General Dee.

General Dee's residence is located here, near the kings. It is specially constructed with many paper walls so that it can be defended using Leather Shadow Puppets whenever he feels threatened. When this occurs, the Society of Leather Shadows usually sends 4-5 agents to stand watch and to summon Leather Shadow Puppets with their horns in the event of an attack or assassination attempt.

Dhamma

This is a small kingdom of Singh speakers ruled by a dynasty of kings who are priests of the Majestic Lion cult. They are presently ruled by King Chen Kimhan. The previous dynasty was also religiously oriented but was devoted to Hen-Shi (whom they call Kwam Thramma). The current dynasty (the Chan Dynasty) came to power by allying with the Suk and overthrowing the Jaru Dynasty (who are still in hiding and hoping to reclaim control of Dhamma). Dhamma has a rigid class system with religious scholars at the apex, warriors below them and farmers and craftsmen at the bottom. Among the farmers and craftsmen the cult of Gushan has become increasingly popular. They believe the current social structure inhibits the discovery of one's true self (a key tenet of the cult). Some sects seek to assassinate the king and overturn the social order.

KWAM METTA (IN DHAMMA)

Leadership: Seventh Brother Mengwei
Population: 500 (Ghosts)

This small town was a Daolin community in Dhamma established hundreds of years ago during the Era of the Eastward Bound Invaders by a traveling hero named Qian Zhen'e and his family. They were devoted to Hen-Shi and pilgrimaged here when they heard that Dhamma was ruled by a dynasty (the Jaru Dynasty) that worshipped her (calling her Kwam Thramma). Over the years the village took on many of the characteristics of local Dhamma culture, including familiarity with Singh and using Singh names (though the people still spoke Daoyun).

A series of wars with the Lom and other neighboring populations put the town under threat. When Zhen'e was on his deathbed he sent a request for aid from Sun Mai temple and they sent Iron Sky Maiden to help. She became Kwam Metta's protector. When she had to leave to tend to celestial matters, she left Seventh Brother Mengwei to care for the people. He performed admirably but when the Suk and Chan allied together they defeated Dhamma. He was overwhelmed by his Qi energy trying to ward off their Martial Heroes, becoming a Profound Spirit (See **PROFOUND SPIRIT ENTRY** in **CHAPTER TEN** for more information on Seventh Brother). Before the transformation he placed the Dragon Spirits of the people inside the Jade Turtle (see **JADE TURTLE** entry in **CHAPTER ELEVEN: MANUALS AND OBJECTS OF POWER**). Because the ritual was incomplete, their bodies became Phoenix Ghosts and remain like frozen statues throughout the settlement.

Kwam Metta is now haunted by ghosts who are tied to the area and roam aimlessly. Phoenix Ghosts are quite common, with many frozen human bodies appearing throughout the settlement.

There are a few areas of interest in Kwam Metta. Most notable though is the pagoda of Golden Mercies.



The Pagoda of the Golden Mercies: The ruin of the Pagoda of Golden Mercies is in the heart of the town. It has a shrine to Hen-Shi in the pavilion, filled with floating golden miniature statues of the goddess. There is also a hall of the Iron Sky Maiden below the Pagoda's foundation. This has a statue of the Iron Sky Maiden and through it she can communicate with anyone who asks a question (however each utterance she makes requires her to rest one month). Below the Hall of the Iron Sky Maiden, the Jade Turtle is located in a trapped chamber.

The Pagoda itself is still enchanted by Iron Sky Maiden's protective wards, though they have weakened over the years. Anyone who enters the Pagoda and ascends must face specific threats on each level (enemies they have killed, shadows of themselves and an opponent who represents their Fate). Somewhere in the Pagoda, the details of the calamity that befell it are recorded by one of Seventh Brother's disciples. The top floor of the Pagoda has been nested by Zhen Birds.



KWAM METTA ENCOUNTERS	
ROLL 1D10 EVERY TEN MINUTES (2 in 10 chance of encounter):	
1-4	Phoenix Ghost
5	E Gui
6	Headless Ghost
7-9	Seventh Brother Mengwei
10	Tree Demon

The Kushen and Kailin

These are pastoral nomads known for their superior horsemanship, who inhabit the Kushen Basin. They care little for the conflict between Zhan Dao and Hai'an, making raids and even gaining footholds in the western territory of both the Empire and the Banyan region.

The Kushen are ruled by a king called a Khagan. The present king is a man named Ganbaatar, and he has been seeking to subjugate the Kailin with some degree of success. In addition he has recently united all the Kushen tribes and hopes to be given the title Great King (The Khagan). There are rumors that his daughter, Princess (Gonji) Sarnai, possesses the Phoenix Crown of Bao. Khagan Ganbaatar is aided by his advisor, Nergui Mogha, a powerful Martial Expert.

The Kailin practice astrology and are loosely unified under the leadership of the Shoro tribe. However this unity threatens to weaken in the wake of the death of their king, Hooshal Khagan. His wife, Bolormaa Khatun, now rules the tribe. However she is sick and lives in seclusion at their capital Khazel. The tribe is effectively led by her children, Prince Gol and Princess Samga (who commands most of the riders). The Kailin, under the leadership of Hooshal, adopted semi-nomadic ways, embracing a more settled way of life and building cave settlements near the Face of Vaagu.

Li Fan

Li Fan is ruled by King Hui, who has held power for the last twelve years. Once loyal to Hai'an, Li Fan has been a protectorate of Zhan Dao for 97 years. King Hui is loyal to the Empire on the surface but helps Hai'an and the heroes of the Banyan region behind the scenes. His son, Prince Yuan on the other hand is cruel and faithful to the emperor's Senior Grand Councilor.

The southern desert region of Li Fan is home to many groups of bandits. Some of these are on friendly terms with the king, others are beyond his control. One bandit chief in particular, Qui Pan, has been a notable problem for both Li Fan and the Empire. He has been slowly gathering an army of disaffected farmers and raiding towns. There is growing concern that he has enough men to take and hold a city (some estimate his forces to be as large as 20,000 men).

Li Fan is a key source of salt for the Empire and an important buffer zone. Perhaps due to its proximity to Ogre Gate, Li Fan is famous for its strange landscape and irregular climates. The south is a waste of badlands and desert, but further north are a series of small mountains, each with unique fauna and weather (some are icy, others balmy). There are also martial sects in Li Fan that never fled to the Banyan, including Heaven Palace sect and Supreme Righteousness sect.

An important landmark here is the Ogre Gate Inn, a well-known waypoint between the Banyan and Li Fan. It is a rowdy place, frequented by Martial Heroes and villains. It often serves as a kind of neutral ground for disputes between rivals.

Bone Kingdom

Bone Kingdom is an area of note in Li Fan. It is a series of tunnels, caves, chambers and secret groves carved intricately into a massive mesa in the Broken Lands of Yao. It was established by disciples of Pure Phoenix Sect over four hundred years ago who secreted away the Ten Talismans to keep them from the hands of Heaven Palace Sect. Originally there were ten disciples, each caring for a single Talisman.

They dispersed throughout the land but Qinwen tracked down the first seven one by one. The remaining disciples (Bingyin, Dawa, and Liling) used the three remaining talismans to create Bone Kingdom and transform themselves into powerful guardians. Now they are known as the Sisters of Bone Kingdom. Bone Kingdom is protected by a variety of minions created by the sisters (mostly from former members of Heaven Palace Sect).

Since their transformation, the three sisters have continued to age but never die, so they are withered and shrunk from time yet more powerful than they've ever been. In the intervening years, they've grown distrustful of each other, retreating into different sections of the kingdom and plotting to steal the talismans from their siblings. The only person they hate more than each other is Qinwen Keeper of the Seven Talismans. The Sisters must eat considerable amounts of human flesh to survive though and they send out their skeletal servants to retrieve fresh meat for them.

The sisters all have Phoenix Talismans and do not have any Dragon Talismans. These are the talismans they possess: Sister Bingyin (Talisman of Ren Huang), Sister Dawa (Talisman of Li Huang), Liling (Yi Huang).

For more information see **THE SISTERS OF BONE KINGDOM** in **CHAPTER NINE: NON-PLAYER CHARACTERS**. See also **THE TEN TALISMANS** entry in **CHAPTER ELEVEN: MANUALS AND OBJECTS OF POWER**.

HEAVEN PALACE SECT

Another key location in Li Fan, Heaven Palace Sect is in a canyon near the Southern Desert. This sect lives in an austere structure of cliff-houses and underground pathways that run the edge of Heaven's Canyon. The heart of the complex is a beautiful palace of soft blue and green stone. There are also peaceful gardens of exotic plants and trees. Cold blue waters run through the place, despite the surrounding aridity. The waters are inhabited by the sect's prized Ethereal Carp.

The sect is called Heaven Palace but in reality they are Yao Gong Sect: an ancient order devoted to restoring Yao-Feng by finding his key and bringing it to Xu Jie Chamber in Yao Gong (the Demon Emperor's ancient palace). The pretext they've adopted is to claim their purpose is to prevent the return of Yao-Feng, but their ruthless and cruel behavior belies this façade.





Though they are greatly feared, many come to Heaven Palace seeking help as their leader, Qinwen Master of the Seven Talismans, has the power to twist reality and grant certain wishes (though often at a tremendous price). He controls the seven talismans, objects that imbue the wearers with the ability to change reality and enhance their internal energy.

OGRE GATE INN

Proprietor: Pei Hai (Dead, replaced by bandits)
Menu: Cold Noodles (14 Spades), Vegetable Noodles (20 Spades), Mutton Noodles (30 Spades), Buns (12 Spades) and Red Dragon Eating Gold (Crispy Pork 90 Spades), Yellow Wine (10 Spades per cup)
Rooms: Open Room (10 Spade), Small Room (50 Spades), Medium Room (120 Spades), Large Room (520 Spades)

This is a simple inn in Li Fan made of stone, mudbrick and wood at the edge of the Empire's reach on the border between the client state of Li Fan and a great desert that leads both to the Banyan and Kushen territory. It is a popular inn among martial heroes as well as travelling merchants. A rowdy place, people tolerate violence here and tend not to interfere when it breaks out.

It was established at the end of the Era of Sadness and Triumph by a disciple of General Dou Lun named Pei Wan. He constructed a tomb to the general below the inn and his descendants have managed the place since.

While the Ogre Gate Inn is famous for its mutton noodles and its crispy pork dish called Red Dragon Eating Gold, the food does not taste very good of late. This is because the staff and proprietor have been killed by Bandits led by a Martial Hero named Stone Foot. The bandits killed the proprietor in order to take the treasure rumored to exist in the tomb below. Unfortunately the traps in the General's Tomb have killed many of Stone Foot's men and delayed any progress. In the meantime the Bandits must keep up the charade of running the Ogre Gate Inn. Not only is Stone Foot a mediocre cook, he is missing the secret ingredient to the inn's most famous recipe, Red Dragon Eating Gold (this ingredient is Green Numinous Mushroom, unique to the Tomb area below the inn).

The Ogre Gate Inn will be described in more detail in the upcoming supplement **OGRE GATE INN AND THE STRANGE LAND OF LI FAN**.

SNAKE PEAK

This densely forested mountain is home to both Virtuous Nagas and Southern Snakes. The peak itself is steep and narrow, rising violently from the surrounding land. It is also where Pei Xinyu lives, making her home in a small cave home filled with the simple tools of everyday life. However she leaves here frequently to obtain goods in Gaoxing (a nearby settlement). The Naga of Snake Peak only harm those who are wicked (see **NAGA** entry in **CHAPTTER SEVEN**).

For information on **PEI XINYU** see her entry in **CHAPTER THREE**.

Every Half Hour there is a 3 in 10 Chance of an Encounter.

SNAKE PEAK ENCOUNTERS

ROLL 1d10	RESULT
1-6	Virtuous Naga
7-9	Naga
10	Pei Xinyu

YAO GONG PALACE (OGRE GATE)

This is the former fortress and residence of Yao-Feng, the Demon Emperor who spilled Qi into the world when he breached the perfect realm from a distant place. During the Era of the Demon Emperor the palace rose like a glimmering blue specter from its foundation in the mountains. Now all that remains are stone outlines and numerous tunnels guarded by golden lions. Below the foundations is a maze of tombs that lead to a vast chamber with the name Xu Jie scrawled onto the entrance. Here stand a statue of a great golden phoenix (Fenghuang) and a golden dragon. These are what remains of Sunan and Bao. According to legend they will awake to stop anyone trying to restore the palace to its former glory.

Yao Gong can be restored if the Key of Feng is brought into Xu Jie chamber. This will cause the ethereal walls to rise like a pagoda tower. However for Yao-Feng and his ogres to be restored, a person carrying his heart must enter the palace.

The Palace is protected by an ancient sect that closed itself off to the world and kills anyone who intrudes called Pure Phoenix Sect. They claim to have once been connected to the Golden Dragons and they only allow female members.

The Suk

These are a mountainous people who live south of Hai'an. Little is known of them as they avoid the Hai'anese when possible. The Suk are presently led by an aristocracy of Kithiri. The word Suk is pronounced 'sůk' like 'cook'.

Yangu and the Chai Yun

Yangu is a state to the north of the Zhan Dao Empire. A Yanli speaking people, the Yangu, like the Kushen, are horse riders and nomads. But Yangu, who dominate their neighbors, the Chai Yun to the east, are well known for their cruelty in war. They are larger than the people south of the Yu River, and some even say they carry demon blood in their veins. Yangu has close ties with the Empire and its royalty take up key imperial posts.

While they are still nomadic, the Yangu have been influenced by the Zhan Dao Empire, adopting Daolin customs and titles.

The Chai Yun were once a formidable threat to the Empire. Their current leader, King Talu was a great man in his prime; however, in the past fifteen years he has sunk into a restless state and has grown increasingly irrational. The Chai Yun revere their kings like gods and even a bad king is believed to be appointed by the heavens. There are rumors that King Talu is the victim of sorcery—that someone has dampened or destroyed some of his Phoenix Spirits.

This chapter provides descriptions of each entry on the Banyan Regional Map. This is the area of the setting inhabited by Martial Heroes, beyond the reach of the Zhan Dao Empire.

Gazetteer of Banyan Mountain Valleys and Lakes

The Banyan is a frontier, originally inhabited by a people called the Zun (many of whom still live in the region). It was first settled by Martial Heroes and sects, then Hai'an sent its population to settle the area. Many settlers have been here for some time, in a few instances even large settlements have emerged in the safety afforded by local Martial Heroes. Though Hai'an technically claims ownership of the region, its reach here is weak. Rather the place is governed by a variety of local magnates who are a mix of Martial Heroes, sects, elders, bandits, wealthy landowners, merchants and former generals. Some local magnates even style themselves kings, queens or other royalty. Local magnates often form their own private militias and control local resources.

One of the main attractions of the Banyan for merchants is tea. Salt and rice also bring many enterprising folk.

While personal bondage and landed aristocrats have largely disappeared from the Empire and Hai'an, in the Banyan a system of clientage and land tenure has emerged around the local magnates. The magnates offer the locals protection in exchange for labor, commitment to their militias and other obligations. The precise terms vary but almost always the magnate serves as a sort of patron or patriarch over farmers tied to the land in various ways.

The presence of many Martial Heroes and sects ensures a certain degree of balance and fragmentation in the Banyan.

The Banyan region is densely forested, hilly and mountainous. Here there are evergreen oaks, banyan and bamboo trees. The forests tend to be canopied with heavy undergrowth. Most of the Banyan is hot. In the south, it can be extremely hot and humid. Some places are cooler due to elevation or unusual local phenomena.

The Zun

The indigenous people of the Banyan are the Zun. They mainly speak Singh or Hai'anese and practice Yen-Li. Most Zun pay special homage to the Heavenly King and Earthly Queen, who created a brief Empire in the Banyan centuries ago. Some of the Zun worship a figure called the Demon King, a figure many believe to be Yao-Feng. Most Zun these days are farmers and form a large part of the local population, particularly in cities like Chen. But some are organized in roaming tribes, who live in the mountains and deep in the forests.

Zun people live either in concealed forest huts or in well-hidden cliff-side villages accessed by a single and easily defended cat trail.

Tribal Zun are usually led by Demon Masters, shamans who claim the ability to turn into demons or control them. Below the Demon Masters is a warrior caste, who extract grain tribute and support from various Zun and Suk farmers.

The Zun believe that under the Heavenly King, they had a mighty civilization in the Banyan ages ago.



This may be the case as many ruins can be found in the Banyan that are clearly not of Daolin or Suk origin. The architecture is curious for the region, often circular in shape, with lotus shaped domes and made from purple stone. Most of the ruins that remain are tombs, but some traces of cities appear as well. Other Zun believe that this empire was created by the Demon King.

The tribal Zun dress in hides, while the settled Zun dress much like the Daolin. Zun men and women both let if fall long, viewing braids and top knots as restrictive. Women also dress in long black garments that drag on the earth (usually made from fur). All Zun ornament themselves in fur and those who dwell in the mountains wear heavy fur clothing.



A NOTE ABOUT THE ENTRIES

The setting details were created with an eye toward the genre of wuxia rather than historical realism. The Banyan region is a frontier and comparable in some ways to the southern frontier during the Song Dynasty. We did our research in an effort to achieve believability, but our primary goal was to make the setting gameable and easy to use. We took liberties and relied heavily on the role of Martial Heroes to make interesting sites like Chen or Rong-Yao.

Keep in mind that population numbers given for settlements include the surrounding villages and rural populations. Though they are not marked on the map due to clarity concerns, any big settlement or isolated inn should be assumed to have nearby villages or homesteads.

Gamemasters should feel free to elaborate on the entries and to add new elements to the map as desired. We also strongly encourage them to review relevant NPC entries in **CHAPTER NINE** when a location is likely to come up in play.

Bamboo cave

This deep cave is named for the bamboo trees surrounding the mound that forms its entrance. According to rumors and legend the place is haunted and cursed, but they say a powerful manual written by Bao herself can be found inside. None who have ventured in have returned so it is assumed the curse is real or the place is heavily trapped. Another legend says a great evil is trapped inside, perhaps a Tree Demon.

Bao chun

Leadership: Minister Yu
Population: 500

Bao Chun is a rice farming village near the base of Zun Shan. It is home to three clans (Zhen Liang and Luo), each headed by elders who form a council that once governed the village. About six months ago, an ogre called Horned King and a band of Yumen attacked the village, taking food. They left behind a Yumen named Minister Yu, who would govern the village and make sure it produced plenty of wine and rice for Horned King.

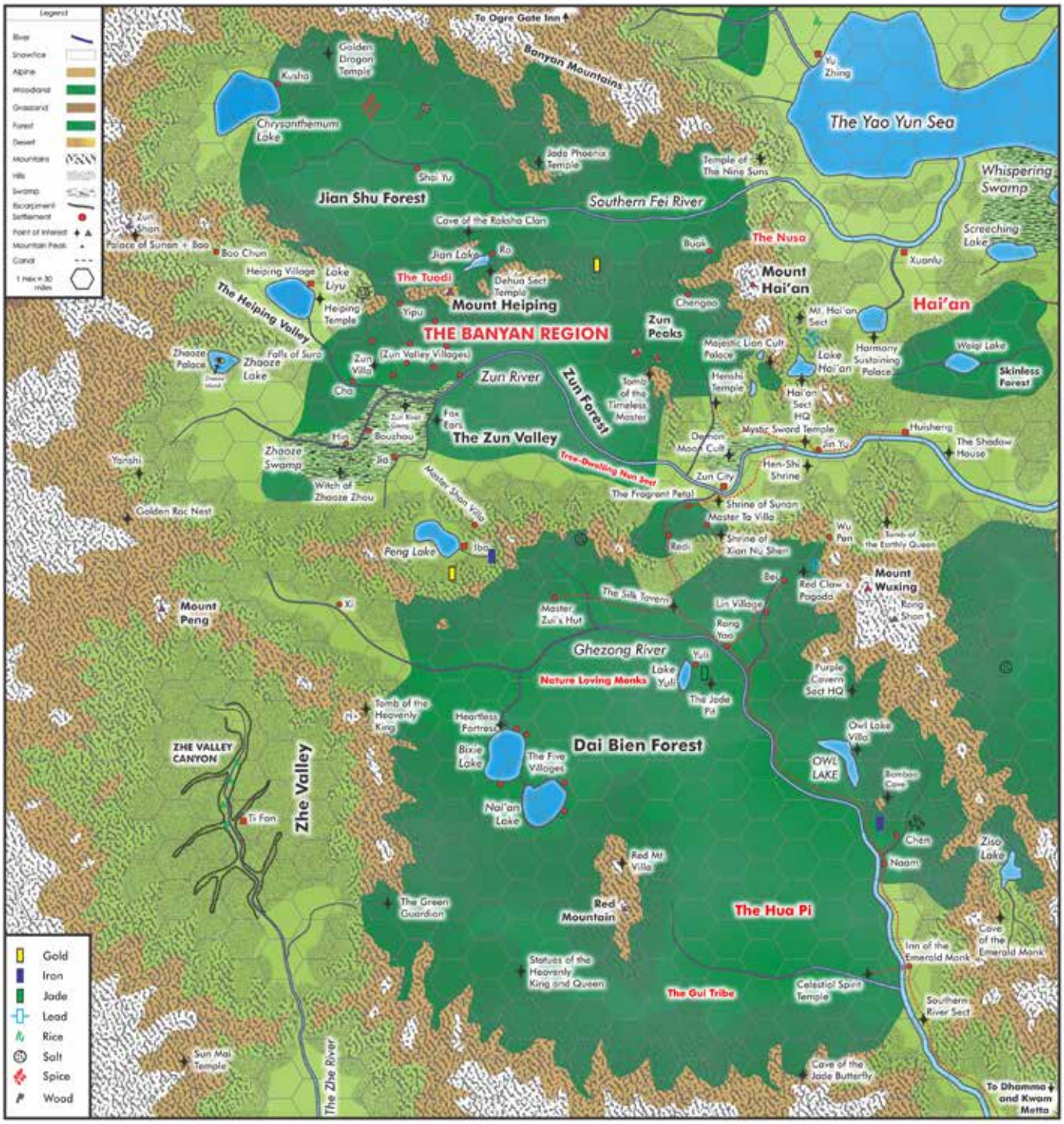
Bei

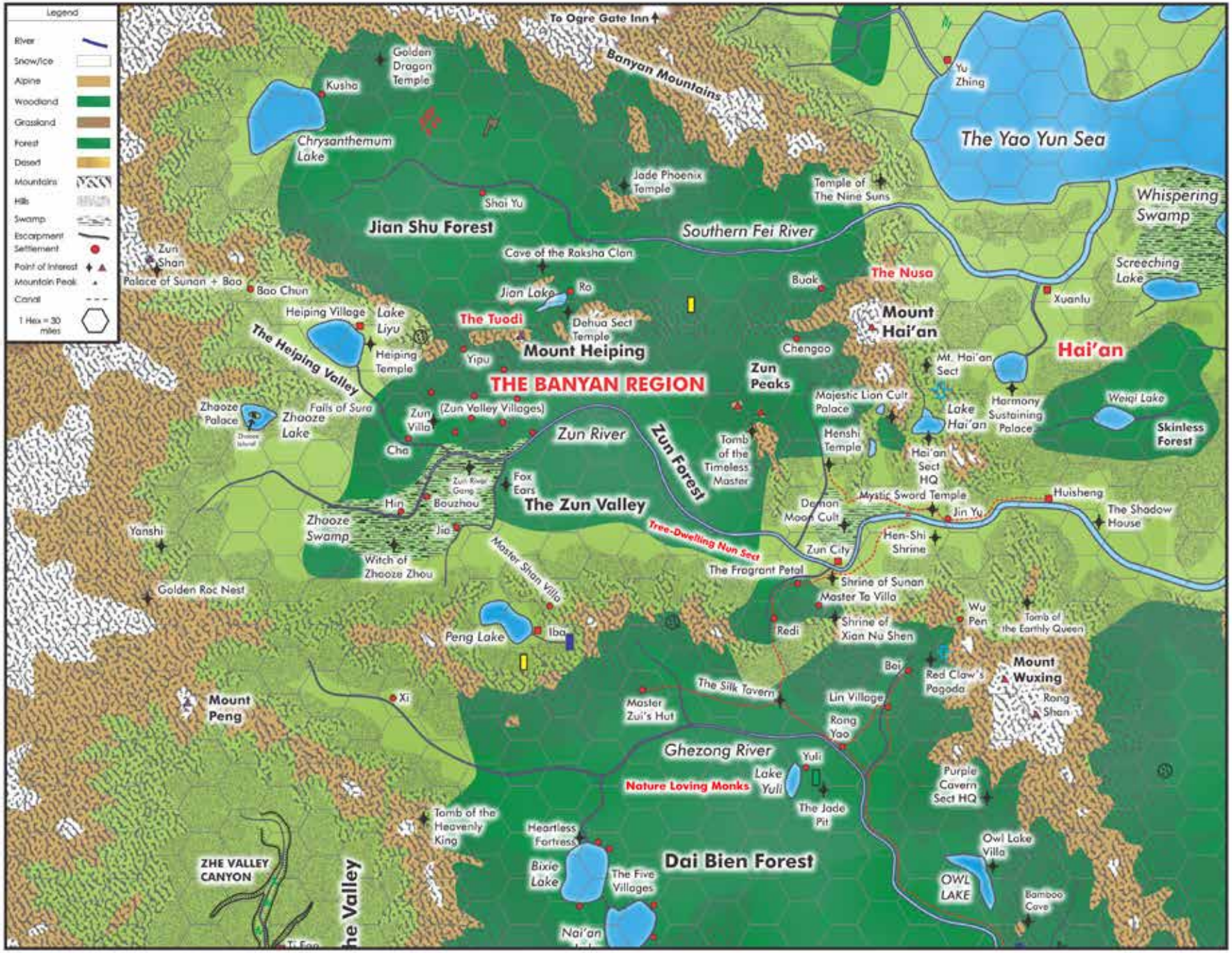
Leadership: The Dongshi (10 Member Council)
Population: 800

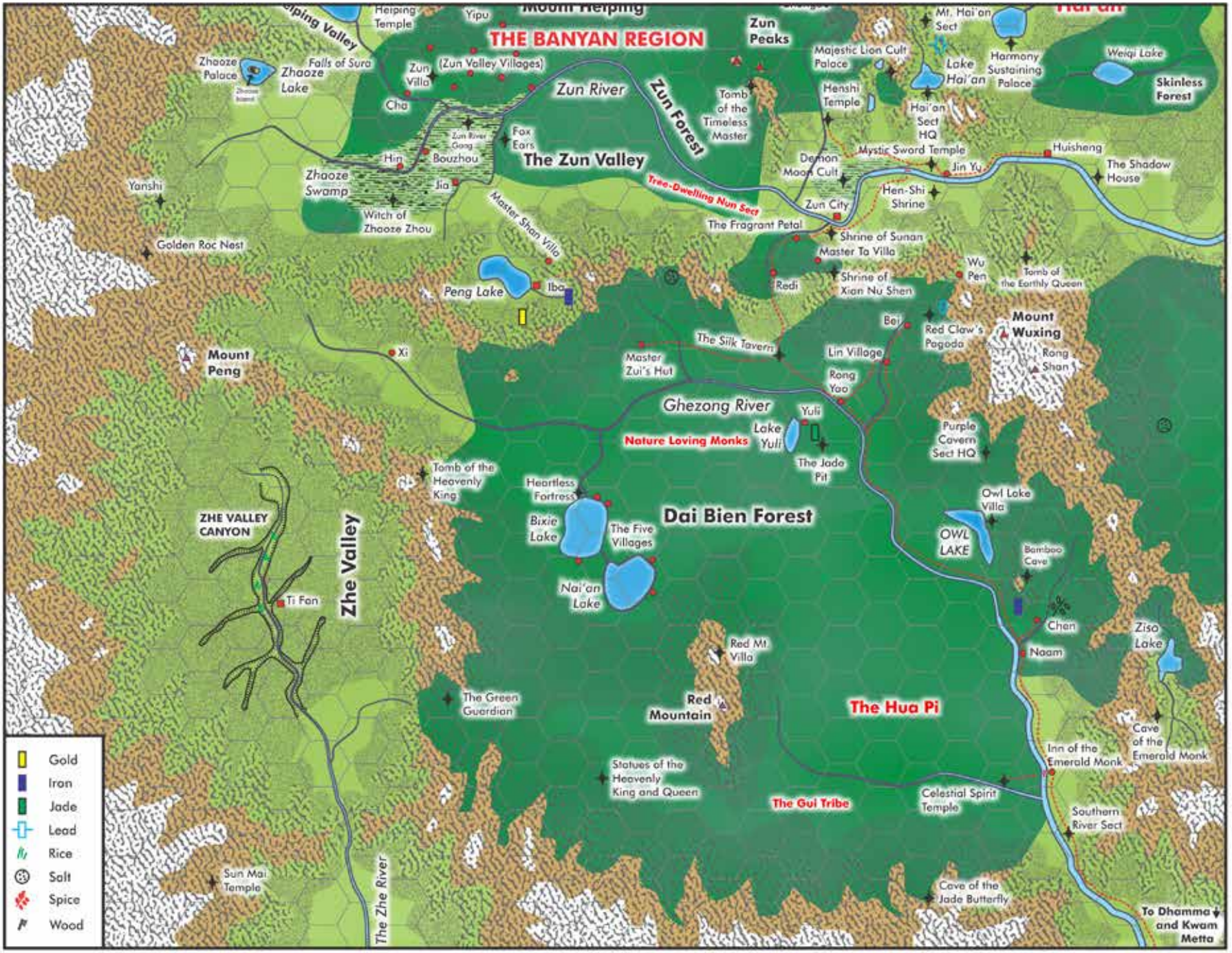
This is a small town with a stone gate dedicated to Xian Nu Shen, the Enlightened Goddess. Locals claim the town was established 250 years ago by settlers from Hai'an. It is a lead mining community that has been overtaken by a man named Red Claw who leads a gang of about 40 bandits and Martial Experts. A few months ago Red Claw and his men took control of the mines and forced the locals to labor in them for a handful of rice a day.

Bei is governed by a council of ten members called the Dongshi, with each member representing one of the ten clans in the settlement. The ten clans are: Pan, Gui, Yao, Ruang, Pei, Hai, Wei, Xi, Zhu, and Luo. Property is divided by clan lines with the Ruang Clan being the most prominent. The mines were controlled collectively by all the clans until the arrival of Red Claw.

Though small there are many notable places in Bei. The most famous is the Duck House, which is managed by Wei Kang who is fiercely loyal to Red Claw. The Duck House is a restaurant that serves exceptional duck but is also a gambling hall where cricket fights are held each evening. It has become popular with Red Claw's men. Another notable location is the House of Sima, a three-story inn known for its sorghum wine. The lead mines are located in the nearby mountains; this is also where Red Claw's Pagoda can be found. The Pagoda is a shrine to Xian Nu Shen but Red Claw has fortified it with wooden walls, towers and guards. He has also adapted it to his lavish lifestyle (though a shrine still remains on the ground floor).


Legend
River
Snowfield
Alpine
Woodland
Grassland
Forest
Desert
Mountains
Hills
Swamp
Escarpment
Settlement
Point of Interest
Mountain Peak
Canal
1 Hex = 30 miles
Gold
Iron
Jade
Lead
Rice
Salt
Spice
Wood
To Ogre Gate Inn
Banyan Mountains
Golden Dragon Temple
Kusha
Chrysanthemum Lake
Jade Phoenix Temple
Shai Yu
Jian Shu Forest
Temple of the Nine Suns
Yu Zhing
The Yao Yun Sea
Whispering Swamp
Southern Fei River
Cave of the Raksha Clan
Screeching Lake
Zun Shan
Palace of Sunan + Bao
Bao Chun
Jian Lake
Ro
Buak
The Nusa
Xuanlu
Mount Hai'an
Heiping Village
Lake Liyu
The Tuodi
Dehua Sect Temple
Mount Heiping
Chengao
Hai'an
The Heiping Valley
Heiping Temple
Yipu
THE BANYAN REGION
Zun Peaks
Mt. Hai'an Sect
Majestic Lion Cult Palace
Harmony Sustaining Palace
Weigi Lake
Zhaooze Palace
Falls of Sura
Zhaooze Lake
Zun Villa
(Zun Valley Villages)
Zun River
Zun Forest
Lake Hai'an
Skinless Forest
Cha
Tomb of the Timeless Master
Hanshi Temple
Hai'an Sect HQ
Fox Ears
The Zun Valley
Mystic Sword Temple
Jin Yu
Hunsheng
Demon Moon Cult
The Shadow House
Zhaooze Swamp
Bouzhou
Jia
Yanshi
Tree-Dwelling Nam Sect
Hen-Shi Shrine
Zun City
Witch of Zhaooze Zhou
Master Shan Villa
The Fragrant Petal
Shrine of Sunan
Master To Villa
Golden Roc Nest
Peng Lake
Iba
Redi
Shrine of Xian Nu Shen
Wu Pan
Tomb of the Earthly Queen
Mount Wuxing
Bei
Red Claw's Pagoda
Mount Peng
Xi
The Silk Tavern
Master Zui's Hut
Lin Village
Rong Shan
Rong Yao
Ghezong River
Yuli
Lake Yuli
Purple Cavern Sect HQ
Nature Loving Monks
The Jade Pit
Tomb of the Heavenly King
Heartless Fortress
Owl Lake Villa
ZHE VALLEY CANYON
Dai Bien Forest
Bixie Lake
The Five Villages
OWL LAKE
Bamboo Cave
Zhe Valley
Nai'an Lake
Ti Fan
Chen
Ziso Lake
Naam
Red Mt. Villa
The Green Guardian
Red Mountain
The Hua Pi
Cave of the Emerald Monk
Inn of the Emerald Monk
Statues of the Heavenly King and Queen
The Gui Tribe
Celestial Spirit Temple
Southern River Sect
Sun Mai Temple
The Zhe River
Cave of the Jade Butterfly
To Dhamma and Kwam Metta


Legend
River
Snow/Ice
Alpine
Woodland
Grassland
Forest
Desert
Mountains
Hills
Swamp
Escarpment
Settlement
Point of Interest
Mountain Peak
Canal
1 Hex = 30 miles
To Ogre Gate Inn
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The Nusa
Screeching Lake
Xuanlu
Heiping Village
Lake Liyu
The Tuodi
Dehua Sect Temple
Mount Hai'an
Heiping Temple
Yipu
Mount Heiping
Chengoo
Hai'an
The Helping Valley
THE BANYAN REGION
Zun Peaks
Mt. Hai'an Sect
Majestic Lion Cult Palace
Harmony Sustaining Palace
Weiqi Lake
Zhaooze Palace
Falls of Sura
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(Zun Valley Villages)
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Bouzhou
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Mystic Sword Temple
Huisheng
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Jin Yu
The Shadow House
Zhaooze Swamp
Jia
Tree-Dwelling Nun Sect
Hen-Shi Shrine
Yanshi
Witch of Zhaooze Zhou
Master Shan Villa
Zun City
The Fragrant Petal
Shrine of Sunan
Golden Roc Nest
Master To Villa
Wu Pen
Tomb of the Earthly Queen
Peng Lake
Iba
Redi
Shrine of Xian Nu Shen
Bei
Red Claw's Pagoda
Mount Wuxing
Mount Peng
Xi
The Silk Tavern
Lin Village
Rong Shan
Master Zui's Hut
Rong Yao
Ghezong River
Yuli
Lake Yuli
Purple Cavern Sect HQ
Nature Loving Monks
The Jade Pit
Tomb of the Heavenly King
Heartless Fortress
Owl Lake Villa
ZHE VALLEY CANYON
Bixie Lake
The Five Villages
Dai Bien Forest
OWL LAKE
Bamboo Cove
Nai'an


THE BANYAN REGION
Helping Temple
Yipu
Zun Peaks
Mt. Hai'an Sect
Majestic Lion Cult Palace
Lake Hai'an
Harmony Sustaining Palace
Weiqi Lake
Skinless Forest
Zhaoze Palace
Zhaoze Island
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The Five Villages
Dai Bien Forest
OWL LAKE
Bamboo Cave
Zhe Valley
Nai'an Lake
Ti Fan
Chen
Ziso Lake
Naam
Red Mt. Villa
The Green Guardian
Red Mountain
The Hua Pi
Cave of the Emerald Monk
Inn of the Emerald Monk
Statues of the Heavenly King and Queen
Celestial Spirit Temple
The Gui Tribe
Southern River Sect
Sun Mai Temple
The Zhe River
Cave of the Jade Butterfly
To Dhamma and Kwam Metta
Gold
Iron
Jade
Lead
Rice
Salt
Spice
Wood

Bouzhou

Leadership: Chief Frowning Eagle
Population: 3,000

Bouzhou is a small riverside town in Zhaoze Swamp inhabited by thugs, thieves, bandits, assassins and all manner of villainy. The residents are under the protection of the Witch of Zhaoze Zhou, but also at her mercy. They mainly raise water buffalo, hunt and cultivate cypress trees. They resort to banditry and crime when they need. The people also craft wood goods and produce cypress oil. Gambling, drinking and prostitution abound here.

The Ornamental Pearl is a well-known Inn found in Bouzhou. It is a three-story inn that serves a number of beef dishes and excellent rice wine. Operated by Sheng, who is the brother-in-law of the chief of the Zun River Gang (Frowning Eagle). Frowning Eagle stays here often and is often hosting guests from Zhaoze Sect (Huo Ju, Little Venom and Huo Si, the Venom of Zhaoze).

Buak

This village is built high on the cliffs of Mount Hai'an. Homes are carved into the limestone rock itself in a well-hidden spot and a single narrow trail leads from the village to the valley below. The villagers harvest barley and raise sheep. They are loyal to the Nusa Tribe, who expect an annual tribute of barley and wool.

Cave of the Emerald Monk

This is a remote cave that is guarded by wilderness. Though the Cave of the Emerald Monk is uninhabited, many creatures have taken up residence. The Emerald Monk looks like a giant figure made in a square tablet of Jade or similar stone (its exact properties are unique) but it has the glimmer of emerald as well.

According to legend the Emerald Monk was a disciple of Sunan and Bao who turned to evil and became an enemy of his former masters. He was highly skilled and an exemplar in all things but was seduced to darkness by vanity and the desire to live beyond his years. Above all he feared aging and death, so he made a pact with Yao-Feng who gave him a potion saying it would make him immortal and beautiful. When the monk drank the potion his body turned to green stone, trapping his mind forever in the gemstone. Other legends claim people who make vows before the monk's statue must abide by them or suffer a terrible fate. It has therefore become a common pilgrimage site for anyone entering into an important agreement (married couples, merchants, and officials). The legends are true. Anyone who makes a vow here will be held to it by Heaven and acquire a Fated Flaw if they break the vow (see **CHAPTER TWELVE: THE GAMEMASTER**).

Cave of the Jade Butterfly

This is the home of the Jade Butterfly, a Martial Hero who roams the southern Banyan protecting the weak. She is allied with local Zun tribes and there are usually 2d10 Zun Warriors in the area offering their protection to her. Though the cave looks primitive from the outside, Jade Butterfly has turned it into a comfortable home.

For more information see **JADE BUTTERFLY** in **CHAPTER NINE: NON-PLAYER CHARACTERS**.

Cave of the Raksha Clan

The Raksha clan was one of the greatest sects established soon after the Era of the Demon Emperor. They were known for their ferocity and cruel tactics. However they warred incessantly with the Phoenix sect and eventually the two groups annihilated each other in the now Legendary Battle of Southern Fei River. No one knows for sure when this occurred but most put the date at four hundred years ago.

The Cave of the Raksha clan is the former headquarters of the Rakshas. No one knows its location (though it is marked on the map for the GM). The cave complex is deep, intricate and heavily trapped. There is also a Fox Demon dwelling inside, who leaves occasionally to feed on the locals nearby.

In the lower chambers of the cave, there are a series of pillars. These have images on them that can be read as a kind of manual, revealing the Perfect Block of the Raksha, the only known counter to the Perfect Strike of the Phoenix.

Celestial Spirit Temple

This is a remote Yen-Li forest temple managed by a small group of priests. They are led by Wu Yong, a former bean curd merchant who had a vision of the Enlightened Goddess and a host of spirits and deities. He devised the Celestial Spirit ritual, which enables him to petition Bureaucracy of Heaven with requests (or so he claims). Wu Yong is also adept with many other rites such as Ancestor Veneration and Spirit Keeping.

The temple itself is built on a former holy site of the Zun. Wu Yong retains some of his enterprising spirit from his previous occupation and makes a good living selling services the local people by having his junior

priests perform Spirit Keeping rituals. The temple has 20 junior priests and five senior priests, who all follow Wu Yong as their teacher. In addition to performing various rites for locals, the temple also grows rice and makes crafted goods from the local timber.

Employing junior priests to perform Veneration or Spirit Keeping rites costs 5 spades per day. They perform these tasks with a Ritual Rank of 1d10. Hiring Senior priests costs 20 spades a day and this is performed at a Rank of 2d10. Hiring Wu Yong himself costs 100 spades but these are performed at 3d10.

Cha

Leadership: Headman Ting Yen
Population: 1,200

A small riverside town that farms rice, mines jade, and crafts jade goods. Members of the town are all Daolin and belong to the Hefei clan, claiming descent from Hen-Shi, the compassionate daughter. They are led by six elders and a headman, Ting Yen. The community is built around a shrine of Hen-Shi. They are loyal to the Heiping sect.

The Town of Cha is desperate, being victimized by a terrible swordsman who lives somewhere in the surrounding forest. They call him "The Swordmaster" and he has been brutally murdering the most innocent and honorable people in the village. So far eight have been killed. They sent a messenger to Heiping Sect but he never returned.

The Swordmaster is actually the Fearless Rival of Dai Bien, a great Martial Hero who has succumbed to an Imbalance of Qi energy. See **THE FEARLESS RIVAL OF DAI BIEN (SE SENIANG)** in **CHAPTER NINE: NON-PLAYER CHARACTERS** for more details.

Chen

Leadership: The Council of Scholars
Population: 20,000

Chen is a prosperous city in the southern Banyan region. It is led by a council of scholars established by the city's founder, Hu Sheng. Hu Sheng was a former imperial official who traveled to the Banyan with the goal of creating the perfect city. While he never achieved perfection, Chen is a shining example of good governance with fair laws. Streets are patrolled by Martial Heroes handpicked by the council of scholars. They look for people who possess intelligence, virtue and strong Kung Fu. These Martial Heroes are called Wardens and divided into two groups: the Red Wardens and the Green Wardens. The Red Wardens enforce the laws of the city. The Green Wardens are more of an intelligence or investigation agency that handles unusual crimes.

The Council of Scholars is a group of six scholar-officials who each sit as the chief councilor of one of the city's six bureaus: Justice, Works, Civil Administration, Revenue, Religion, and Defense. As chief councilors of the six bureaus they are aided by numerous other scholar-officials (all ranked from 1-9, with 1 the being the most senior). The council of scholars wear robes of yellow, while their most senior ministers wear robes of orange (ranks 1). Lesser ranked ministers wear robes of green (ranks 7-9), brown (ranks 4-6) and gold (ranks 2-3).

Chen is surrounded by a number of loyal Zun villages. These receive protection from the city in exchange for regular taxes (usually in the form of rice). The headman of these villages are often encouraged to study at the Golden Grotto Academy and given the title scholar-official.

Positions within the city are open to all who can qualify by passing a series of examinations. This system is assisted by a vast center of learning and training called the Golden Grotto Academy. It contains halls and dormitories dedicated to moral excellence and scholarship. One of its halls, the Hall of Perpetual Wisdom, is a library containing many books. The school has hundreds of teachers appointed by the council and it accepts every student who applies the first year but after that one must continue to pass rigorous examinations in order to remain a student. Students are divided into a hierarchy of five Halls, each of which requires exam testing to enter. Exams are held every autumn. Those taking the exams can do so by making successful rolls on the following Skills: Classics (3 randomly selected texts), Talent (Calligraphy), Talent (Poetry), History (2 randomly selected periods), Places/Culture (2 randomly selected places) and Medicine. The TNs begin at TN 5 for the first Hall and rise to TN 9 for the final Hall. Joining the Golden Grotto Academy costs nothing.

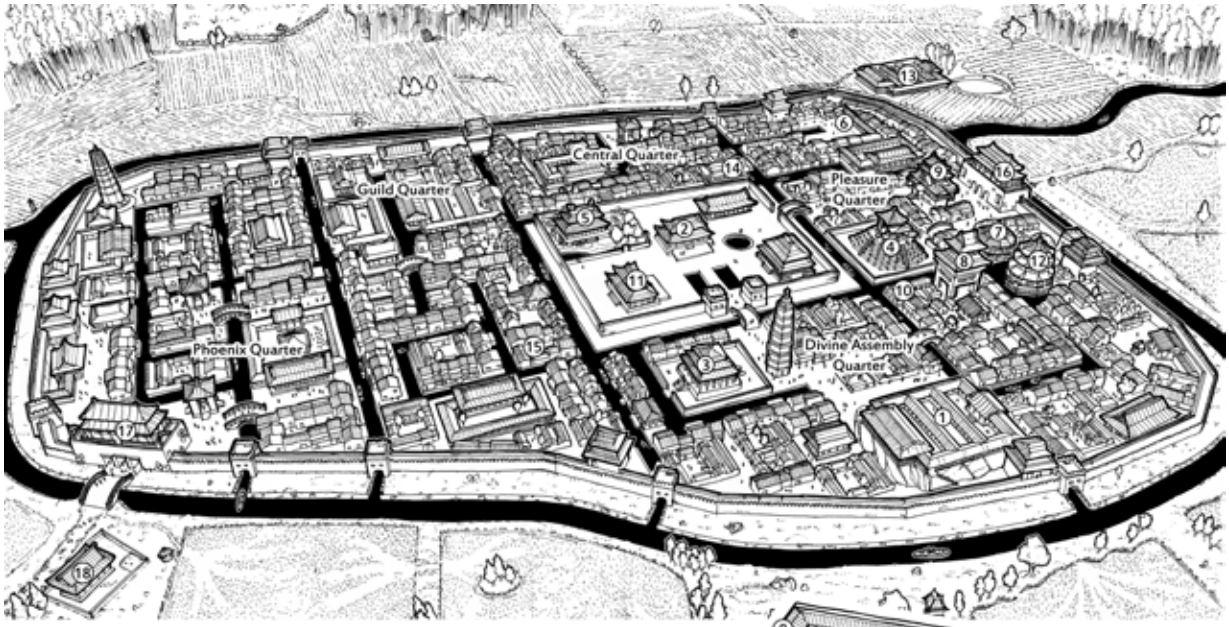
The primary exports of Chen are tea, bamboo, rice, tofu, and rice wine. They also craft weapons and control a number of iron mines.

Additional places of interest include the following:

Bixie Villa: The residence of the famous Poet Hong. For more information see **BIXIE VILLA** in **CHAPTER THIRTEEN**.

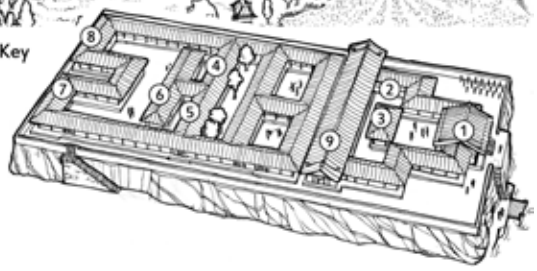


CITY OF CHEN



City of Chen Key

1 Golden Grotto Academy
2 Spring Palace
3 Hu Sheng Temple
4 Red Warden Palace
5 Green Pavilion
6 Ghost Market
7 Xu's Mutton Stew Shop
8 Scholar Pagoda Restaurant
9 Brass Dragon Theatre
10 Fresh River Restaurant
11 Bureau of Works
12 Menglao Tea House
13 Bixie Village
14 Drama School of the Seated Lion
15 Su Residence
16 Brass Dragon Gate
17 Silver Phoenix Gate
18 Phoenix Tail Inn



Golden Grotto Academy Key

1 Gate
2 Golden Garden
3 Hall of Repose
4 Headmaster Hall
5 Dean Hall
6 Lecture Halls
7 Staff Residence
8 Junior Dorm Hall
9 The Hall of Perpetual Wisdom

Brass Dragon Theater: This is a large theater where musical dramas are performed. It can seat 800 people. The clientele are mainly from the merchant class, though literati and the lower classes also attend.

Drama School of the Seated Lion: This school is owned by Headmaster Qiu. He is willing to accept any student who displays talent, though most are taken from society's lower ranks, including prostitutes and street performers. The school makes extra money helping the Green Wardens with its theatrical abilities.

Fresh River Restaurant: This restaurant serves mainly plates of fish and vegetables, though they also offer soups, steamed buns and beef. This is a hotspot for members of the Red Wardens.

Ghost Market: This street becomes a thriving market place after sundown and remains open throughout the night. Lanterns illuminate the many shops here that sell a variety of things including: fine clothes, jewelry, snacks, noodle stalls, incense, and fortune telling.

Green Pavilion: This multi-storied building is surrounded by a garden inside the Spring Palace and is home to the secretive Green Wardens.

Hu Sheng Temple: A great temple dedicated to the spirit of Hu Sheng, founder of Chen.

Menglao Tea House: This popular tea house serves a wide variety of excellent teas and offers musical performances, even drama, upon a small stage for customers. In addition to tea, the Menglao serves plates of red dates. In truth this is a front and the Menglao Tea House is in reality an outpost for the Mystic Sword sect. The proprietor is an artist and poet named Menglao. Menglao's real identity is Iron Ghost.

Phoenix Tail Inn: This is hub of criminal activity controlled by a mysterious man named Killer Zang. People believe he pays off the Red Wardens but in truth he is a member of the Green Wardens and Phoenix Tail Inn is merely a trap for the most powerful criminals and villains. They allow minor crime to flourish in the Inn, using that to occasionally draw in larger crime lords. The inn itself is known for elaborate chicken and duck dishes styled as Phoenixes.

Red Warden Palace: This is where the Red Wardens are based.

Scholar Pagoda Restaurant: This is not an actual pagoda, rather it is a four story tower-like restaurant

that caters mainly to scholar-officials in the city. The proprietor, Ma Dun, is also a famous poet and calligrapher. Food and wine here is expensive but worth the cost. In the later hours, patrons often entertain one another by making and reciting poems.

The Spring Palace: This is where the Council of Scholars resides and meets. It is also where all major government business is conducted.

Xu's Mutton Stew Restaurant: This is a popular and affordable restaurant with two floors and patient wait staff. The proprietor, Xu Dunyi, offers a broad range of mutton stews served with rice and vegetables. He also offers three kinds of fried pork and many wines. The popularity of his restaurant affords him access to many of the city's secrets. For those willing to pay 10 spades, he will share a piece of information they may find interesting.

Chengao

This is a Zun cliff-side village of about 20 households. They grow taro and herd pigs. The people of Chengao are loyal to the Nusa, giving them annual tribute, and they revere oxen. Like Buak, Chengao is only accessible through a narrow trail that overlooks a dizzying plummet. The pathway is made more difficult by trees the locals have planted to deliberately stall attackers. In the surrounding area one occasionally sees exposed remains of deceased residents suspended in the trees or against the cliff-side. The people of the village believe that a body must be offered to the mountain spirits before it can be buried in a cliff-side tomb.

Chrysanthemum Lake

This clear lake is in the high foothills of the Banyan Mountains. The surrounding terrain cuts it off from the rest of the Jian Shu Forest area. There is a small house on the shore and all know the lake to be the retreat of Reckless Storm. He comes here mainly to train and cultivate. Most people avoid the lake, fearing his unpredictable reception to visitors.

For more information see **RECKLESS STORM** in **CHAPTER NINE: NON-PLAYER CHARACTERS**.

Dai Bien Forest

This tropical wet forest is notable for its large banyan trees. It has a high and dense canopy as well as a thick undergrowth carpeting the ground. Crocodiles and tigers are very common here.

Demon Moon Cult

This series of pavilions and connected walkways located deep in a swamp is the headquarters of the Demon Moon Cult. It is built near a rising mound where the walkways continue and wrap around it, forming a network of tiered platforms. Jade Priestess and Lord Moon have their own private quarters, all others reside in communal halls.

The Demon Moon Cult worships Yao-Feng and is noted for its cruel methods. For more information see **DEMON MOON CULT** entry in **CHAPTER SIX: THE MARTIAL WORLD**.

Priests (8)

Defenses: Hardiness 7, Evade 4, Parry 8, Stealth 6, Wits 7, Resolve 6

Key Skills: Grapple: 2d10, Throw: 3d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 2d10, Medium Melee: 1d10, Heavy Melee: 3d10, Athletics: 1d10, Speed: 2d10, Muscle: 3d10, Endurance: 3d10, Meditation: 3d10, Detect: 2d10, Command: 1d10, Survival (Wilderness): 3d10, Ritual (Curse of the Spirit): 3d10, Ritual (Ritual of Boundless Perfection): 1d10, Creatures (Demons): 3d10, Religion (Yao-Feng): 3d10

Qi: 3

Max Wounds: 7

Weapon: Butterfly Sword or Hands

Techniques (Waijia 1, Neigong 2, Qinggong 1): Slashing Blade, Ringing Strike of the Divine Ram, Life Stealing Blue Claw, Jade Rending Claw, Illuminating Ice Claw (counter), Whirling Dodge (Counter)

Senior Cultists (30)

Defenses: Hardiness 6, Evade 4, Parry 8, Stealth 6, Wits 7, Resolve 6

Key Skills: Grapple: 2d10, Throw: 3d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 2d10, Medium Melee: 1d10, Heavy Melee: 3d10, Athletics: 1d10, Speed: 2d10, Muscle: 3d10, Endurance: 3d10, Meditation: 3d10, Detect: 2d10, Command: 1d10, Survival (Wilderness): 3d10, Ritual (Curse of the Spirit): 2d10, Creatures (Demons): 2d10, Religion (Yao-Feng): 2d10

Qi: 2

Max Wounds: 3

Weapon: Butterfly Sword or Hands

Techniques (Waijia 1, Neigong 2, Qinggong 1):

Slashing Blade, Ringing Strike of the Divine Ram, Life Stealing Blue Claw, Jade Rending Claw, Illuminating Ice Claw (counter), Whirling Dodge (Counter)

Junior Cultists (60)

Defenses: Hardiness 4, Evade 4, Parry 4, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Throw: od10, Arm Strike: od10, Leg Strike: 1d10, Light Melee: od10

Medium Melee: od10, Heavy Melee: od10, Athletics: 1d10, Speed: 1d10, Muscle: 1d10, Endurance: 3d10, Meditation: 3d10, Detect: 2d10, Command: 1d10, Survival (Wilderness): 1d10

Max Wounds: 1

Weapon: Butterfly Swords (Muscle +1d10, accuracy +1d10, +1 parry)



Dehua Sect Temple

This mountain temple is where members of Dehua sect reside. The buildings themselves are built into the cliffs of the mountain, creating a hanging effect. There are also numerous grottoes used for storage and as additional living spaces for young students. The Dehua sect exerts considerable influence over the nearby settlements.

Falls of Sura

One of the largest waterfalls in the world, Sura drops an astonishing 3,000 feet. All alongside the falls are steep steps cut into the mountain rock itself, leading from the base to Heiping Valley. These are barely recognizable as steps and quite dangerous. Anyone scaling them must make a Survival: Mountain Skill roll to avoid hazards at TN 7, in addition to the normal survival rolls required for traveling.

The Five Peaks

These are the five tallest points in Qi Xien and each one is associated with a dragon and phoenix (as well as their respective element): Lu Shan, Zhifu Shan, Gor Shan, Zun Shan and Rong Shan. According to legend the peak names are either the children or guardians of these pairs (in both accounts they are powerful Immortal heroes). Other legends claim that Immoral sects dwell in these peaks.

Additionally the five peaks are believed to be pathways to the heavens. However they are said to be protected by Mountain Gods and by magical gates which mortals cannot pass. See **APPENDIX SIX** for details.

The Five Villages

This is a number of villages that are located around Heartless Fortress. They all benefit from the presence of the Heartless Bandits who secure the loyalty of the people by giving them gifts of plunder from their expeditions. In exchange the bandits expect help from the townspeople when needed, as well as food and supplies.

Fox Ears

Fox Ears is a blind Kung Fu master, who lives in a hut on the edge of the Zhaoze marshes. He was blinded by the Witch of Zhaoze Zhou ten years ago, when he tried to take the Wind Sabre of Sunan. He now lives in the marsh, afraid if he tries to leave, she will kill him. He does not realize she is less powerful than him and merely got lucky with his eyes. As time has passed he has exaggerated his memory of her abilities as well. He knows the background of the sword, as she explained to him the history of the Wind Sabre.

Defenses: Hardiness 9, Evade 2, Parry 2, Stealth 9, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Throw: 3d10, Arm Strike: 1d10, Leg Strike: 2d10, Light Melee: 2d10 or 3d10 (stick), Medium Melee: 2d10, Heavy Melee: od10, Small Ranged: od10, Deception: 3d10, Speed: 2d10, Muscle: 2d10, Detect: 1d10, Medicine: 1d10

Qi: 4

Max Wounds: 9

Weapon: Stick (2d10 Damage, +1d10 Accuracy)

Flaws: Blind (-1d10/-1 to Parry, Evade, Physical Skills and Detect)

Combat Technique: Blind Swordsman

Key Kung Fu Techniques (Qinggong 1, Waijia, 1, Neigong 2): Blind Strike, Cloud of Inebriation, Eagle Descends Loudly, Flaming Dragon, Flood of Wine, Great Stride

Dragon and Phoenix Associations with Peaks

Lu Shan Peak is associated with metal and the Dragon Jin Long as well as the Phoenix Zhong Huang. Zhifu Shan Peak is associated with fire and the Dragon Huo Long as well as the Phoenix Yi Huang. Gor Shan is associated with water and the Dragon Shui Long as well as the Phoenix Li Huang. Zun Shan is associated with wood and the Dragon Mulong as well as the Phoenix Xiao Huang. Rong Shan Peak is associated with earth and the Dragon Tu Long as well as the Phoenix Ren Huang.

The Fragrant Petal

This is a villa and brothel in the forest. It is owned and operated by Madame Hamaya, who is an ally and informant of Master Ta (See **MASTER TA's VILLA**). She established the Fragrant Petal with her teacher, Whispering Tail (now dead). While the place is highly reputable and regarded for its musical performances, Madame Hamaya is a skilled Kung Fu practitioner. Two of the women in residence (Nuan and Cui) are Madame Hamaya's disciples. Madame Hamaya earns a good deal of wealth hiring them out as assassins on occasion. All the women at the Fragrant Petal can play the Guzheng, and often do so as travelers pass by to attract their attention.

See **MADAME HAMAYA** in **CHAPTER NINE: NON-PLAYER CHARACTERS** for more details.

Golden Dragon Temple

This elaborate complex is on the southern cliffs of Banyan Mountain overlooking the Jian Shu area. Though called Golden Dragon Temple in appearance, it is more of a palace structure, with an enormous high gate with stairs on either side leading inside. Within a fortified wall is an expanse of halls, pavilions, the twin pagodas of Sunan and Bao, and Golden Palace.

The Gui Tribe

This is a tribe of Zun who view themselves as protectors of the Statues of the Heavenly King and Earthly Queen. They are also cannibalistic, eating the flesh of anyone who dares trespass through this area. They will allow other Zun to move through when they need to go to the statues, but they never let Daolin pass. There are rumors that they feed the bones of their victims to tree demons. There is always a 4 in 10 chance of Encountering the Gui Tribe (on top of normal encounters for Survival Rolls). Usually there are 3d10 Gui Tribesmen in such an encounter. The Gui prefer to ambush people from a distance with bows than engage directly and will fall back frequently, only to attack again at a later time.

Gui Warriors (14)

Defenses: Hardiness 5, Evade 7, Parry 5, Stealth 9, Wits 6, Resolve 7

Key Skills: Grapple: 1d10, Throw: 2d10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 2d10, Medium Melee: 1d10, Heavy Melee: 1d10, Small Ranged: 3d10, Speed: 1d10, Muscle: 2d10

Max Wounds: 1

Equipment: Bow (2d10 Damage), Qiang (4d10 Damage)

Hai'an Sect Headquarters

This is a very simple villa surrounded by small fields for harvesting tuber crops. Hai'an sect is based here, and they enjoy the remoteness it affords. The sect lives by hunting and horticulture. They also have a large treasury located in a secret chamber within the villa, storing wealth brought here by the sect founder. The surrounding woods are filled with traps for trespassers.

Heartless Fortress

This is the headquarters of the Heartless Bandits, a group of thieves and plunderers who steal from far off settlements and use the wealth for themselves and to assist the Five Villages. The structure is surrounded by a high slanted square stone wall. There is one gate (Mercy Gate) leading into the courtyard. Inside the wall there are several halls, including one dedicated to the spirits of Sunan and Bao. There is also a central wooden palace. Before the palace stands Legacy Hall, where the bandit chief holds audience with guests.

The Heartless Bandits are so named for their initiation practice, which requires new prospects to kill a man and cut out his heart. When they present the heart to the chief, they are allowed to join.

Chief Huangfu (also known as Flying General) is the current leader of the group. He is assisted by Left Vanguard Yue and Right Vanguard Meng.

See also **THE FIVE VILLAGES** in this section.

Heartless Bandits (700)

Defenses: Hardiness 3, Evade 4, Parry 3, Stealth 8, Wits 6, Resolve 7

Key Skills: Grapple: 0d10, Throw: 0d10, Arm Strike: 1d10, Leg Strike: 0d10, Light Melee: 1d10, Medium Melee: 0d10, Heavy Melee: 1d10, Small Ranged: 1d10, Speed: 0d10, Muscle: 0d10

Max Wounds: 1

Equipment: Bow, Dao

Flying General (Chief Huangfu)

Chief Huangfu is generous and kind to the people of the Five Villages and to his men but cold and stern with outsiders and excessive in his cruelty toward enemies. His dedication to the five villages is notable and probably connected to the kindness they showed his mother when she gave birth to Huangfu while she was passing through the area to her home in Chen.



Defenses: Hardiness 4, Evade 4, Parry 7, Stealth 7, Wits 7, Resolve 7

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 3d10, Medium Melee: 2d10, Heavy Melee: 1d10, Small Ranged: 3d10, Speed: 2d10, Muscle: 2d10, Athletics: 3d10

Qi: 3

Max Wounds: 7

Equipment: Bow (2D10 Damage), Ox Tail Dao (4d10 Damage, -1d10 Accuracy), Dagger (2d10 Damage)

Combat Technique: Deflect (Medium and Light Melee)

Key Kung Fu Techniques (Qinggong 3, Waijia 1): Blasting Blade, Double Thrust, Drift of the Butterfly Fish, Flight of the Hawk, Horizontal Sidestep, Whirling Dodge



Heiping Temple

Leadership: Queen Lu Zhi

This is the main headquarters of the Heiping Temple sect. Heiping Temple is commanded by Queen Lu Zhi. Below her is Chief Abbess Qi Pei. The temple is dedicated to the spirits of the previous sect leaders and members but ultimately is devoted to Dehua. Queen Lu Zhi is the adopted daughter of the old leader, Lu Feiyan, who killed Kang Yin but was killed in turn by the Witch of Zhaoze Zhou in a battle over the Wind Sabre of Sunan (the sabre was taken by the witch). Lu Zhi wants to obtain the Wind Sabre and avenge the death of her mother. Qi Pei is older than Lu Zhi, stern and fiercely loyal. There is a rear entrance to the temple on the far side of the mountain (though the passageway is long and has lethal traps).

Physically the temple is surrounded by a stone wall with a gate that leads to a series of halls and residences. Portions of the temple are built into the side of the mountain itself.

The temple has dealings with local Zun people, including the Tuodi, who trade information for safe passage. Heiping sect effectively controls Heiping Village and the smaller settlements in the valley.

Heiping Valley and Lake Liyu

This is a mountain Valley controlled by Heiping Sect. All the people here are primarily of Zun ancestry and work the land on behalf of Queen Lu Zhi. There are many homesteads and small settlements on the edge of Lake Liyu.

Recently an object fell from the sky into Lake Liyu (most accounts say it was burning hot and looked like a spear tip). Since then, something massive and strange has lurked at the lake's bottom and people have been rising from the dead as Jiangshi, or Hopping Ghosts.

Heiping Village

Leadership: Abbess Ji

This is a small Zun fishing village that cultivates rice and farms carp. Though the people here are of Zun origin, they have been influenced by the presence of Heiping Temple sect. Dehua is widely practiced as a result and Hen-Shi is venerated. The villagers are loyal to Heiping Temple and give monthly donations to the temple that keep the sect adequately fed and supplied. Still various Yen-Li practices resurface and there are occasionally even those who venerate the spirit of the Demon King (a practice forbidden by Queen Lu Zhi). Though Heiping Village is the largest settlement on Liyu Lake there are many other homesteads and small communities elsewhere along the shore. Peace and order are maintained in the village by Abbess Ji, a member of Heiping who oversees the local Heiping Shrine and is supported by 13 Nuns in residence. While the village is simple and only gets occasional visitors, there is a tavern called the Gold Fin, which serves carp stew over rice with wine.

In the past few weeks, there have been reports of villagers rising up as Jiangshi or Hopping Ghosts. These were first reported after an object fell from the sky into Lake Liyu.

Hen-Shi Temple

This is a small temple managed by a group of 12 nuns lead by Abbess Bing. They can perform exorcisms and provide some healing to passerby. They do not expect anything in return but ask those who can to assist them however they are able (whether that is through work, food donations or financial donations is up to the person).

Abbess Bing

Technically Bing is not an abbess, she is just a regular nun, but the previous abbess (Mei) left to investigate rumors of Bird Demons and never returned. Since then the other nuns have looked to her for guidance. Bing is knowledgeable about demons and a helpful person by nature. Lately she has felt a strong desire to go out into the martial world to learn more about spirited beasts.

Defenses: Hardiness 3, Evade 6, Parry 5, Stealth 6, Wits 9, Resolve 7

Key Skills: Arm Strike: 1d10, Leg Strike: 2d10, Light Melee: 3d10 or 2d10 (Fly Whisk), Medium Melee: 2d10 or 3d10 (Jian), Muscle: 1d10, Speed: 3d10, Athletics: 2d10, Survival (Wilderness): 2d10, Divination: 3d10, Meditation: 3d10, Talent (Singing): 2d10, Medicine: 2d10, Ritual (Activation): 3d10, Ritual (Spirit Keeping): 3d10, Ritual (Song of Gu): 2d10, Ritual (Binding Demon): 2d10, History (Era of the Demon Emperor): 2d10, History (Era of the Compassionate Daughter): 3d10, History (Era of the Righteous Emperor): 2d10, Places/Cultures (Zun River Valley): 3d10, Institutions (Religious Organizations): 3d10, Language (Daoyun): 3d10, Language (Li Fai): 3d10, Language (Singh): 2d10, Religion (Cult of Hen-Shi): 3d10, Read Script (Feishu): 3d10, Creatures (Demons): 1d10, Creatures (Spirits): 1d10

Qi: 2

Max Wounds: 5

Weapon: Fly Whisk (3d10 Damage, -1d10 Accuracy), Jian (2d10 Damage, +2d10 Accuracy)

Key Techniques (Waijia 1, Qinggong 3): Lash of the Fly Whisk, Whirling Blade, Drift of the Butterfly Fish, Flying Swan Kick, Kick of the Swan, Leap of the Swan, Graceful Retreat (Counter), Horizontal Sidestep (Counter).

Hin

Leadership: Headman Kun-Mai Mang
Population: 400

This is a small village that is under the influence of Bouzhou and the Witch of Zhaoze Zhou. They live on a series of mounds connected by bridges that rise above the swamp. Most of the people here practice Yen Li and are fearful of the swamp spirits. They believe the Witch of Zhaoze Zhou brings them protection and they make wine from a local berry called the Kun-Mai. The members of the village share the surname Gaiwu and claim to be descendants of demons or spirits.

The people of Hin eat turtle meat and make goods from wood and turtle shells. They export wine to Bouzhou.

There is a Toad Demon living in the nearby swamps. They believe it is a god and when the weather is bad or the Kun-Mai berries don't grow, they placate it by sending unwary travelers into its territory where it can eat them.

The Hua pi

This appears to be a Hai'anese Speaking Zun tribe who dress in human skins. They are numerous in this



densely forested area and anyone passing through has a 3 in 10 chance of encountering 4d10 Hua Pi every eight hours (on top of normal encounters for survival rolls). They roam the entire area between Red Mountain and Ghezong River. For every ten Hua Pi encountered there is usually 1 Demon Master and 2 Martial Heroes. When they fight, they rarely aim to kill, but instead prefer to capture (though many in the Banyan believe this is worse than death).

There are rumors that the Hua Pi not only wear peoples' skin, but that they use them as disguises to infiltrate Daolin communities and wreak havoc. There are further rumors that their leadership is made up strange creatures called Painted Deaths, who use the skins to cover up their own decaying bodies. For information on Painted Deaths see **PAINTED DEATH** in **CHAPTER TEN: THREATS AND MONSTERS**.



HUA PI DEMON MASTER

Defenses: Hardiness 3, Evade 3, Parry 3, Stealth 9, Wits 8, Resolve 8

Key Skills: Grapple: 0d10, Throw: 0d10, Arm Strike: 0d10, Leg Strike: 0d10, Light Melee: 0d10, Medium Melee: 2d10, Heavy Melee: 2d10, Small Ranged: 1d10, Speed: 2d10, Muscle: 1d10, Ritual (Sun Demon Master Ritual): 3d10, Ritual (Zun Forest Shaping Ritual): 2d10, Ritual (Harvest Qi by Blood): 3d10

Qi: 1

Max Wounds: 3

Equipment: Ox Tail Dao (3d10 Damage, -1d10 Accuracy)

Key Kung Fu Techniques (Waijia 3, Qinggong 1): Blasting Blade, Fierce Strike, Whirling Dodge (Counter)

HUA PI WARRIORS (14)

Defenses: Hardiness 6, Evade 5, Parry 6, Stealth 7, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 2d10, Medium Melee: 2d10, Heavy Melee: 2d10, Small Ranged: 2d10, Speed: 1d10, Muscle: 2d10

Max Wounds: 1

Equipment: Ox Tail Dao (4d10 Damage, -1d10 Accuracy), Bow (2d10 Damage)

HUA PI MARTIAL HEROES (14)

Defenses: Hardiness 7, Evade 5, Parry 6, Stealth 7, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 2d10, Light Melee: 1d10, Medium Melee: 3d10, Heavy Melee: 2d10, Small Ranged: 2d10, Speed: 2d10, Athletics: 1d10, Muscle: 1d10

Qi: 2

Max Wounds: 5

Equipment: Ox Tail Dao (5d10 Damage, -1d10 Accuracy), Bow (2d10)

Key Kung Fu Techniques (Waijia 3, Qinggong 1): Blasting Blade, Fierce Strike, Slashing Blade, Whirling Blade, Drift of the Butterfly Fish, Whirling Dodge (Counter)

IBA

Leadership: Elders and Master Shan
Population: 1,000

This is a town on the edge of Peng Lake. It is famous for its wealth in gold, and its weapons (spears of Iba are highly prized). Its houses cluster around the rim of Peng and its inhabitants frequently travel to nearby Redi for trade. Many of the people here are miners, soldiers or servants employed by master Shan. He does not govern the settlement directly but has great influence. The town is led by five elders who each represent one of the five major clans in the area (Shan, Pan, Yao, Zhu and Gui).

INN OF THE EMERALD MONK

The Inn of the Emerald Monk is a famous establishment near the southern Ghezong River. It is operated by Lady Guan Tao, who is highly skilled in business matters and claims to be a distant relative of the previous emperor. Though not a Martial Expert herself, she has a network of contacts in Jianghu who assure her protection. Lady Tao is known for her gracious manners to paying guests but her shrewd and aggressive dealings with those who fail to pay their bills. Her husband Guan Chong manages the dining area of the inn and is often the one receiving the brunt of Lady Tao's wrath when customers fail to pay or make a mess.

In the martial world, the Inn of the Emerald Monk is considered neutral ground. There is an unspoken agreement that no fighting should occur in the inn or its surrounding area. For this reason many sects use the Inn for important meetings. Occasionally this rule is breached but those who break it face the wrath of the other patrons (who are usually skilled Martial Experts).

The inn itself is not the couple's only source of income. Lady Tao also operates a security company out of the inn with posts in all the towns and cities of the Banyan (called Emerald Security Company). She uses her contacts to hire members from a variety of sects to protect the transportation of merchant goods.

The inn serves a variety of dishes, most of which are considered great accompaniments to heavy drinking. They include: pickled shrimp, wines, roasted chicken, steamed buns, stuffed hummingbird, lotus-seed soup, red-braised pork with fermented wine, and fried beef with vegetables. Prices vary based on the reputation of the customer but most dishes begin at 18 spades.

Jade phoenix temple

This ruined temple complex is hidden behind centuries of tree growth. No one knows that this spot is where the once great Phoenix sect planted its headquarters. The temple structure is peculiar, featuring many heads carved into the walls. These are the heads of the sect's leaders, which were carved soon after each of their deaths. In all there are 24 such heads.

The temple is built into a peak in Jian Shu Valley. The construction is quite good, forming an elaborate complex of square and rectangular chambers. These are all trapped, as the Phoenix sect wanted to protect their secrets and knew they might perish at the Battle of Fei River (where they fought the Raksha Clan). If one can survive the endless array of trapped chambers and falling corridors, the Manual of the Jade Phoenix sect is still contained in a room deep below the temple. This contains the Perfect Strike of the Phoenix, as well as several other Techniques.

There is no more Jade Phoenix sect. They were destroyed during the Battle of Southern Fei River.

The Jade pit

This is a cavern with rich deposits of jade under the control of the village of Yuli. It was recently discovered after a sinkhole collapsed into the complex. It is only a matter of time before the newfound wealth attracts nearby bandits to the village.

Jia

This is a small village of 300 people on the edge of Zhaoze Swamp that has close ties to the Tree-Dwelling Nun sect. There is also a notable tavern here called the White Inn. Zun River Gang, the Tree-Dwelling Nuns and members of Zhaoze all frequent the place. Otherwise the village is entirely unremarkable with some land for farming crops, particularly vegetables and beans. They also breed livestock.

Jian shu forest

This is a forest in the northern most valley of the Banyan region. Near the river it is a mix of Banyan and Bamboo trees. There is a thick mist that hangs here creating a heavy humidity, but it becomes drier in the foothills.

Jin yu

This is a fishing village near Mystic Sword Temple and across from a Shrine of Hen-Shi. The village has about 60 households and numerous fish ponds. The headman of the Village is a man known as Elder Yu. Mystic Sword sect has a strong presence here and the villagers are able to conduct trade with merchants going from Hai'an to Zun City.

There are some places of note in Jin Yu. Dou Apothecary Depot is a large building owned by the Mystic Sword sect that has stores of herbs and medicines for sale. The Merciful Phoenix is a well-regarded inn run by allies of the Mystic Sword sect.

Kusha

This is a secret tent garrison of the Kushen, led by Princess Sarnai, daughter of the Khagan, Ganbaatar. The purpose of the garrison is to oversee the extraction of a local turquoise deposit; however, Sarnai's true reason for being in the Banyan is to learn from one of the great Martial Heroes. She is assisted by hundreds of Kushen soldiers and her father's advisor, Nergui Mogha. Princess Sarnai keeps the Phoenix Crown here in a locked cabinet that is trapped with poison darts and powder.

Lin village

Leadership: Chief Xiao Ruk
Population: 109

This is a rice farming village in Dai Bien. A mono-lineage community, all residents belong to the Xiao Clan and they are led by chief Xiao Ruk. Lin only has 109 people and most are farmers, though they also have livestock and craft goods to sell in Rong Yao. Recently a gang led by a man named Red Claw came to the village and demanded regular tributes of rice. The amount grows each time his men come to Lin and it has become a burden for the community. This has created such hardship that the villagers sometimes work together to rob unwary travelers so they can feed and clothe their families.





Lu Zhan, Zhifu Shan, Gor Shan, Zun Shan and Rong Shan

These are the tallest peaks in the civilized world. They are believed to be paths to heavenly realms, protected by Mountain Gods and gates. Some say Immortals dwell in the peaks. See **THE FIVE PEAKS** for more information.

Majestic Lion Cult Palace

This towering structure is a multistoried fortress and home to the Majestic Lion cult. Below its foundations are a series of secret tunnels where it stores its manuals and gains access to the mountain base. There is a chamber here containing Manual of the Golden King, which includes the Secret Technique: Majesty of the Lion. The palace grounds are surrounded by a dense forest which is thickly inhabited by archers who fire at intruders. It is also protected by numerous log and pit traps.

Master Shan's Villa

Master Shan is a wealthy former minister of the Empire who controls the local gold and iron deposits. He is also the benefactor of the town of Iba (employing many of its inhabitance and protecting them with his soldiers). Master Shan's opulent villa is protected by 60 soldiers, and five elite heroes (who are his disciples). He can easily raise two hundred additional men if he needs from the surrounding area and the town of Iba. Though he presents a public face of a contemplative and compassionate scholar, in truth Master Shan is cruel and only true to his word when it suits him. He has a longstanding feud with Master Ta over the nearby iron mines that once belonged to Master Ta's family. Though the conflict arose when Shan seized the mines, it has escalated into a tit-for-tat war with each plotting the other's death. So far, they have only managed to kill one another's servants, soldiers, siblings, and heroes.

Master Ta's Villa

This modest sized villa is the home of Master Ta and household. It provides enough space for training as well as several acres for growing tea (which Master Ta sells). It is guarded by 15 soldiers, 13 elite heroes and 30 servants. Master Ta has a longstanding feud with Master Shan over possession of the nearby iron mines. While Master Ta is not a Martial Hero himself, his group of heroes, led by a woman named Little Toad, are exceptionally loyal due to his generous treatment.

Master Zui's Hut

This small hut is made of bamboo, elevated from the ground by stilts. It is the residence of Master Zui, who is known for his magnificent Qinggong abilities and a fondness for games. He does not belong to any sect and has retired from the world, but he will occasionally teach people his skills if they can beat him in Go or some other challenge. This area is inhabited by dangerous birds called Nao Ren. While they attack many who come into the area, they leave Master Zui in peace.

Mystic Sword Temple

The Mystic Sword Temple is the headquarters of Mystic Sword sect and a temple dedicated to the spirits of General Dou Lun, his daughter Ju-Long, and his granddaughter Dou Li. Lady White Blade, the daughter of Dou Li, is head of the sect and resides at the temple. The temple has forty junior disciples and five senior disciples. It is near a Shrine of Hen-Shi and near the fishing village of Jin Yu. The Mystic Sword Temple provides medicines and wine for the village, and is renowned for its medical knowledge. They also sell herbs and aromatics to merchants passing through the village and own several apothecary depots along the river.

The mound that the temple was built on is actually an old headquarters of the Timeless Master. Lady White Blade and her sect are unaware below their temple deep underground is a hidden cavern complex with instructions for half of the Iron Spear of the Timeless Master Technique (the other half is at the Tomb of the Timeless master).

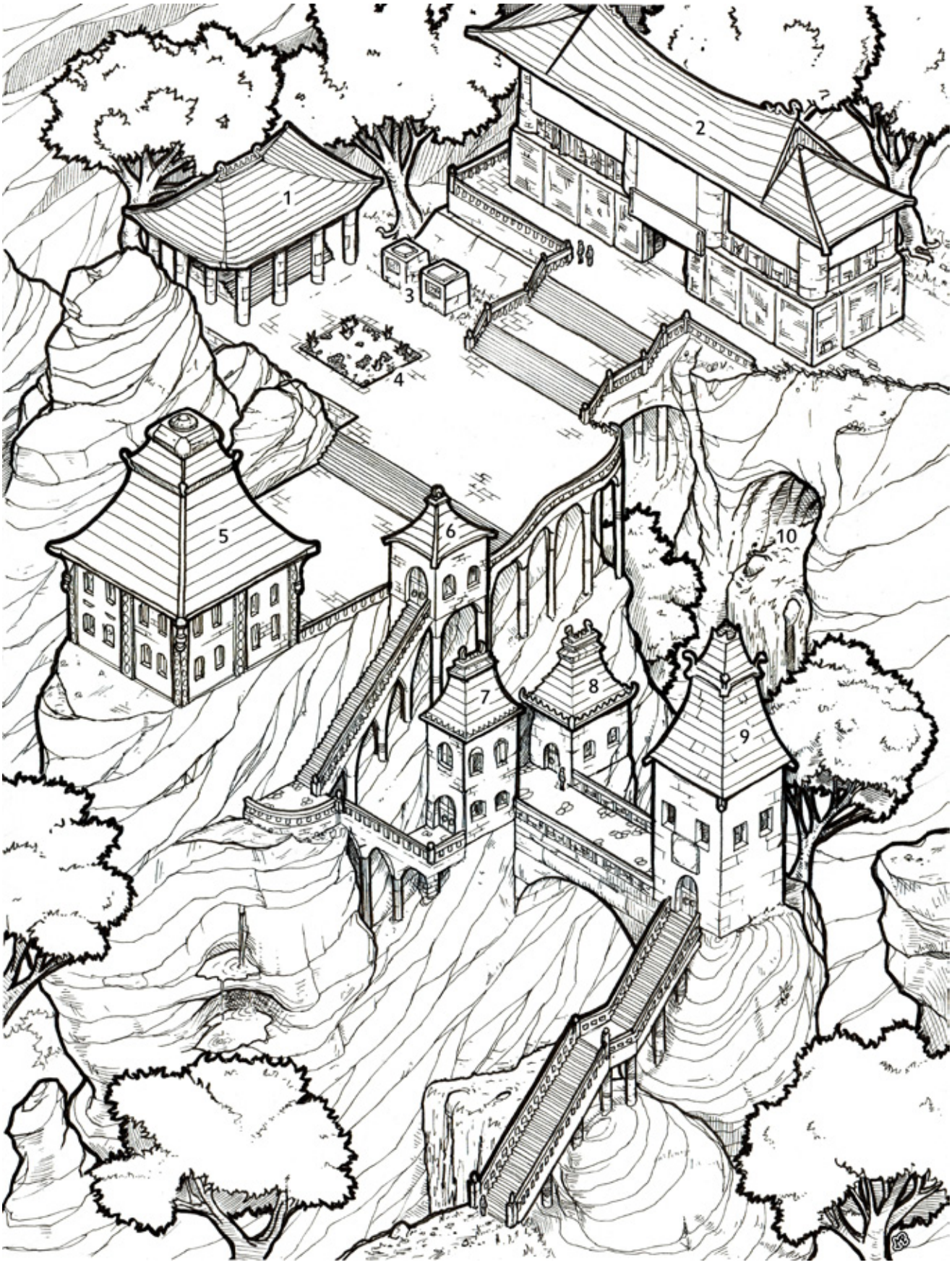
Naam

This is a small trade town that holds the annual Tea Festival. It is known for its canals and dragon boats, as well as the presence of a dangerous black market. A well-known inn called Inn of the Divine Scholar is here at the center of town. The proprietor, Mr. Lu, serves Steamed Vegetables (4 Spades), Dongpo Pork (30 Spades) and Yellow Wine (10 Spades). Rooms cost 10 Spades. The Martial Hero, One-Armed Fiery Demon frequents the inn to find information on Mystic Sword Sect (whose member's she kills on sight).

The Nusa

A nomadic Zun tribe who roam Mount Hai'an and extract tribute from local settled Zun people. They are known for dressing in hide (they prize tiger hides most of all), practicing human sacrifice and venerating the Demon King. They are led by Demon Master Yi.

Mystic Sword Temple



Temple Key: 1. Mystic Hall (shrine to General Dou), 2. White Blade Hall (living quarters and classroom), 3. Shrines of Ju Long and Dou Li, 4. Garden and Training Area, 5. Hall of Hen-Shi (library), 6. Heavenly Virtue Gate (entryway), 7. Hall of Sunan (defensive tower and shrine), 8. Hall of Bao (shrine), 9. Southern Purity Gate (entryway), 10. Hidden Cavern Complex

Owl lake

This is a pristine lake known for its clear waters and colorful fish. According to legend a water spirit or possibly even a goddess watches over the area.

Owl lake villa

This is the home of the very wealthy tea merchant, Gentleman Ou Tao. He travels with his goods up and down the Ghezong and is highly knowledgeable of the people and groups in the area. He is a good and compassionate man, willing to invest in people who display kindness or a skill he values. However he is not above using deception if he believes it will ultimately benefit the other party.



The Palace of sunan and bao

This was once the refuge and training grounds of Sunan and Bao during their war with Yao-Feng. This is also where the couple was married and it is believed that the Phoenix Crown of Bao is located here deep in Mount Zun (this belief is wrong as the Phoenix Crown is currently in the possession of Princess Sarnai).

The Palace was abandoned by Sunan and Bao during the war and forgotten, but years later monks devoted to the couple came here and maintained the grounds. They did so for centuries, until six months ago, when an Ogre called Horned King invaded the complex with a small group of Yumen. Horned King killed the monks, threw them into the depths of the mountain chambers and set himself as lord of the palace. He controls the nearby village of Bao Chun through his minion Minister Yu (a Yumen).

The Palace is high in the mountain and accessible by narrow stone steps cut from the rocky base. The grounds are surrounded by a stone wall (cut from the mountain as well). Inside is a courtyard, hall, and dozens of small buildings such as kitchens and barracks. The central hall affixes to the side of the mountain and offers access to an interior chamber Sunan once used as an audience room. Two small openings lead fifty feet below to secret chambers, where Sunan kept a library, prisoners, and other items of interest to him.

Purple Cavern Sect Headquarters

This elaborate limestone cave system is where the Purple Cavern sect is headquartered. They have built their shrines and halls into the stone itself. The whole structure is layered in tapering stalactites and the floor is jagged with protruding purple stone.

The head of the sect, Lady Plum Blossom, considers the caverns sacred—a temple to the shrine of Sunan and Bao. She is one of the great masters of the martial world and a former member of Golden Dragon sect. She was forced to leave the Golden Dragons many years ago and has focused her mind on revenge. Present in the headquarters are Lady Plum Blossom herself, her highest ranked Sifu (Sun), 2 Senior Disciples, and 100 Junior Disciples. There are an additional 2 Senior Disciples and 100 Junior Disciples within a day's walking distance from the area around the cavern. Hundreds more can be found within three day's distance. The remaining members of the sect are spread throughout the Banyan and Empire.

The caverns are regularly patrolled by groups of five Junior Disciples. They patrol in interior and exterior of the caverns. Anyone sneaking into the cavern should make a Survival (Underground) Skill roll TN 8 every 10 minutes to avoid encountering such patrols. If the patrol raises the alert, 10 additional Junior Disciples arrive each round.

Map Key

I. Entrance

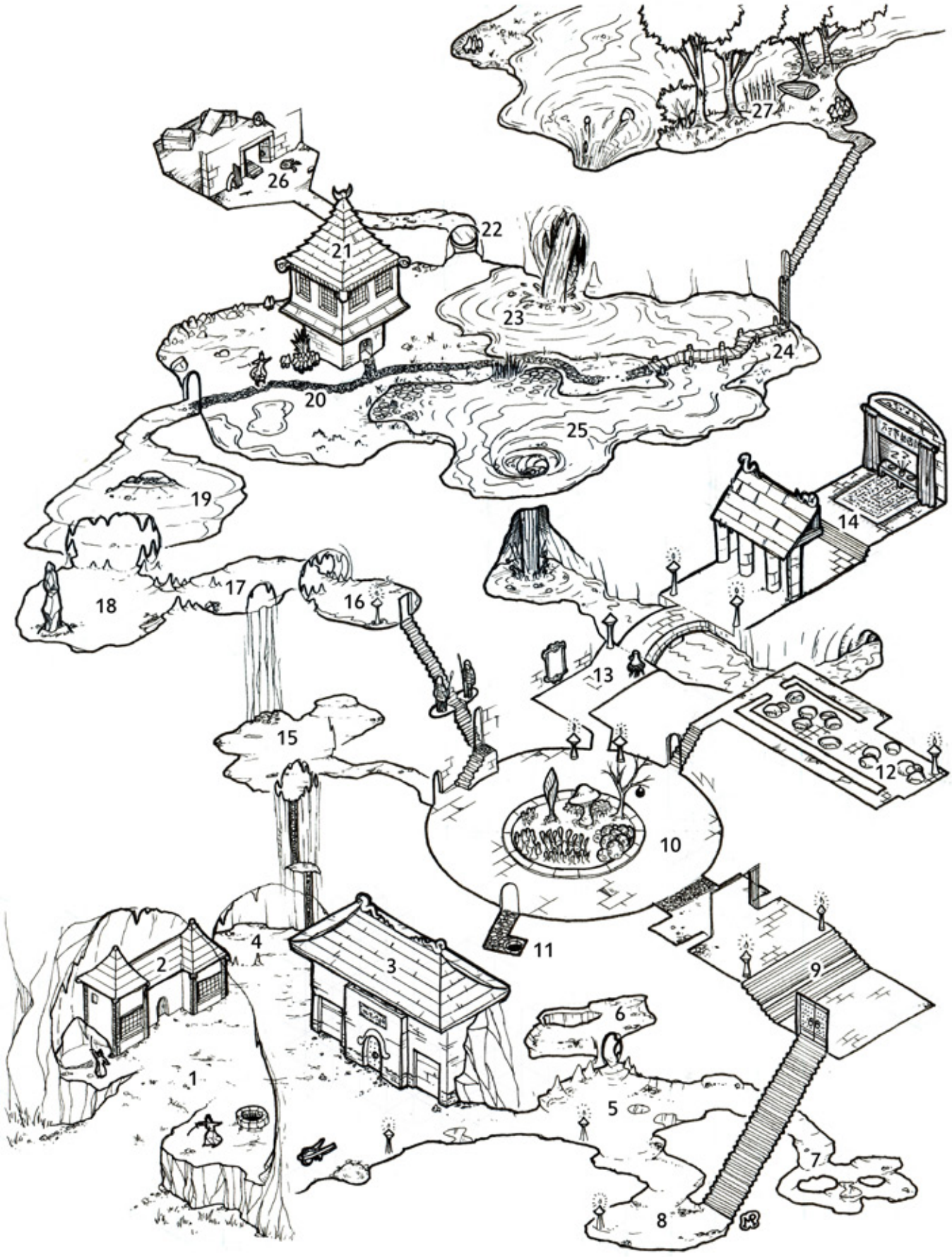
This is the main entrance to the sect's headquarters. There are two halls here that serve as dormitories for the disciples, areas for training and places of study. The natural light that pours into the cavern is useful as it provides enough illumination to reduce lantern oil cost. There is also a well in this area for fetching water. Two Junior Disciples always stand watch on either side of the entrance.

Junior Purple Cavern Sect Disciple (2)

Defenses: Hardiness 6, Evade 4, Parry 7, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 1d10, Medium Melee: 1d10, Athletics: 1d10, Speed: 1d10, Muscle: 0d10, Endurance: 1d10, Meditation: 1d10, Medicine: 3d10, Talent (Poison): 1d10, Detect: 1d10, Command: 1d10

PURPLE CAVERN SECT HEADQUARTERS



Qi: 1

Max Wounds: 3

Weapon: Jian (Damage 1d10, +2d10 Accuracy)

Combat Technique: Deflect (Medium and Light Melee)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Plum Blossom Palm, Sword Stance.

2. Hall of the Thundering Blade

This is essentially a dormitory for the Junior Disciples. It contains living quarters but also the kitchen because preparing meals is the duty of the lowest ranked students.



3. Purple Cavern Hall

This opens into a large area where Lady Plum Blossom holds morning meditation and instruction with the Junior Disciples. It also serves as a training area for basic Techniques. The second floor contains living quarters for Senior Disciples and Sifu Sun, as well as a library. Most of the books in the library are devoted to Yen-Li and Dehua, with a number of manuals on medicine and poison.

4. Training Area

This is used for more advanced training and weapon Techniques. The cavern provides a wide space but also natural obstacles. There is a small series of ladders here that lead to area 15. There are ropes and baskets used for hoisting supplies between the locations.

5. Cavern Intersection

This intersection connects to areas 1, 6, 7 and 8. It also serves as a natural alarm for daytime intruders, as there are bats on the ceiling that have been trained to recognize regular disciples but will stir and create noise when unrecognized intruders pass by (roll 3d10 against Stealth). During the night the bats are out hunting so there is no such roll.

6. The Cave of Infinite Calm

This natural cavern has a smooth limestone floor and a pit near the northern wall that descends for seventy feet. The opening is concealed by a large stone that can be open or closed by turning a nearby stalagmite (Detect TN 9 to notice). The area serves two purposes. The first is as a place for Lady Plum Blossom to pass on secret Techniques. The second purpose is practicing lightness Kung Fu and forcing students to train while afraid (by use of the pit).

7. Holding Area

Presently this part of the cavern is empty, save for several manacles attached to the wall. When the sect needs to hold prisoners, this is where they keep them.

8. The Steps of Hypocrisy and Righteousness

This landing leads to a steep stairway passage, carved into the rock itself. On either side of the steps are fresco depictions that trace the history of the martial world from its righteous beginnings to its decline with the present day leaders of the Golden Dragon sect. The right side begins with an image of Bao, and continues with subsequent images of highly regarded female heroes, culminating in an anonymous disciple of the Tree-Dwelling Nun sect. The left side begins with an image of Sunan, continuing with images of other highly regarded male heroes and ends with an anonymous member of Golden Dragon sect. Each step of the way, the purity of the hero diminishes through desire for prestige wealth and other earthly attachments. The stairs end at a stone door. The door is locked and trapped*.

9. Audience Hall

This chamber is both a grand entrance into Plum Blossom Hall and where Lady Plum Blossom prefers to receive people when she intends to intimidate them. To do so she stands on the upper landing flanked by her disciples. The archway of the door leading to area 10 is painted with a blue and red fresco of a dragon and phoenix that meet at the apex. This area is also trapped. By pressing a switch beneath the Phoenix's talon, one can release a slew of poisoned needles that fire from the stairs and strike at anyone in the lower landing. Anyone struck is immediately informed they have been poisoned and can only gain the antidote if they cooperate.

Poisoned Needles: Type Attack, Detect TN 9, Attack 3d10 against Evade, Effect Poison Exposure (Naga Venom), Disarm TN 9

10. Courtyard Garden

This area encircles a beautiful garden filled with strange fungi like purple sapphire mushroom, jelly fungus, and tooth fungus. The garden is also filled with large chunks of trees and other wood for some of the fungus to grow upon. In addition there is a single lacquered plum blossom tree. The mushrooms and other funguses are used for both food and medicine by the sect.

This is where Lady Plum Blossom prefers to take guests for private conversations.

**Locked reinforced wooden door: TN 9 to Open; Hardiness 5, Integrity 10.*

11. Toilet

This area has a simple circular hole that leads into a passage of flowing water below. It is effective but potentially dangerous for the unwary. Used with care, this is not a problem. Anyone making use of the facilities with any lack of caution risks falling through the large opening (Athletics TN 3).

12. Meditation Chamber

This room is filled with circular meditation cushions for Junior Disciples and plenty of open stone floor space for Senior Disciples. While morning meditations are often conducted in Purple Cavern Hall, this area is ideal for meditation Techniques like Breath of the Lotus Petal due to the proximity of the passing stream and the unique architecture of the room. Anyone performing a Kung Fu Technique that uses the Meditation Skill gains a +1d10 bonus to their roll while in this chamber.

13. The Hall of the Four Gems

This room is a chamber for cleansing and reflection that stands before the shrine of Sunan and Bao. It contains a scroll on the northern wall with a painting of a dragon and phoenix, the words Righteousness, Altruism, Bravery and Reciprocity (the Four Gems) are written in calligraphy between the two figures. There is also a tall water basin here for cleansing before entering the shrine. A stone bridge separates this area from the shrine entrance. Anyone who crosses the bridge and enters the shrine without cleansing takes a -1d10 penalty to all combat skills until they make a proper offering to the spirits of Sunan and Bao (while clean).

14. Shrine of Sunan and Bao

This area has an altar with icons of Sunan and Bao, before which are bowls filled with joss sticks and a surface to place offerings of food. Beyond the altar the wall is painted with a simple scene of trees and two birds—one blue, the other red.

The shrine is different from others dedicated to the two Martial Heroes. Lady Plum Blossom's dedication to the four gems, and her regular attention to the memories of Sunan and Bao, has given this shrine a power not found elsewhere. Anyone who enters the shrine and has not cleansed themselves with the basin in area 13 suffers a -1d10 penalty to their combat skills until they make a proper offering. Anyone who makes an offering here while purified gains a +1d10 bonus to their Combat Skills for three hours on a successful Ritual roll.

15. Storage Area

This is where the sect keeps most of its material supplies and non-food items. Various tools, rope, and containers are found here. Most gifts to the sect end up here as well. Among them are many ceramic pots, oil, inkstones, a large bronze drum, several tripod cauldrons, and even a rock sculpture that resembles Lady Plum Blossom herself. Two junior Disciples, Jinlian and Ping, both sisters, are in charge of this area. There is a 4 in 10 chance one of them is in here (both are here on a 1). They are easily bored and prone to fighting between themselves over placement of objects in the storage area.

Jinlian and Ping

Defenses: Hardiness 8, Evade 4, Parry 7, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 1d10, Medium Melee: 1d10, Athletics: 3d10, Speed: 1d10, Muscle: 2d10, Endurance: 1d10, Meditation: 0d10, Medicine: 3d10, Talent (Poison): 1d10, Detect: 0d10, Command: 1d10

Qi: 1

Max Wounds: 3

Weapon: Qiang (4d10 Damage)

Combat Technique: Deflect (Medium and Light Melee)

Key Kung Fu Techniques (Waijia 1, Neigong 1, Qinggong 1, Dianxue 1): Blast of the Dragon, Breath of the Lotus Petal, Nine Divine Snakes, Palm of the Dragon, Plum Blossom Palm, Spear of the Infinite Emperor, Sword Stance.

16. Inner Quarters Entrance

This is just a small passageway that ends in an opening rimmed with toothy stalactites and stalagmites. The archway is trapped. The residents of the caverns know to depress the third stalagmite from the left to disarm it. Anyone who fails to do this triggers the trap as they pass through. When triggered the opening closes down like a jaw, impaling passerby with jagged stones.

Entryway Trap: Type Attack, Detect TN 8, Attack 2d10 against Evade, Effect 5d10 Damage, Disarm TN 7.

17. Cliffside Passageway

This is also a nondescript passageway, except for a wide opening on the southern wall that overlooks



area 15. A rocky cliff connects the opening to the lower chamber. Scaling the wall requires an Athletics roll (TN 7). The cliff itself is 50 feet (so 5d10 Open Damage if anyone falls the full length).

18. Cavern of the Jade Maiden

This yawning cave is largely bare except for a towering jade stone that rises from the ground. It vaguely resembles the shape of a female swordsman, and Lady Plum Blossom regards it as a likeness of Bao. There is a mystical quality to the stone that has preserved Lady Blossom's youth since she came to the Purple Caverns. So long as she lives up to her ideals of Bravery, Altruism, Reciprocity and Righteousness, the Jade Maiden suppresses the ageing effect of time for Lady Plum Blossom (she can kill or poison provided the person deserves it). Anyone who meditates or prays before the Maiden will find their mind naturally drawn to these four principles. The Jade Maiden has other abilities as well (see **JADE MAIDEN** entry in **CHAPTER ELEVEN: MANUALS AND OBJECTS OF POWER**).

19. Lady Plum Blossom's Training Area

This is where Lady Plum Blossom conducts her own training as she hones and develops Techniques. There is a naturally round rise of earth with a flat top in the center, which she employs toward a number of different ends. This area is off limits to Junior Disciples; Senior Disciples must ask permission prior to entering. Sifu are permitted to enter anytime as can Xiu (Lady Plum Blossom's favored student, see area 20 below).

20. Plum Blossom Lake

This vast open area is where Lady Plum Blossom built her residence. There is firm ground here and a pebbled pathway leading from the entrance to her house on to the bridge in area 24. There is a 3 in 10 chance of Encountering Yan Shun here, Lady Plum Blossom's pet tiger (see area 24 for more details).

Near the house is a dense garden of numinous mushrooms (See Numinous Mushroom entry in **CHAPTER TWO: RULES** in the **POISON** section). No one may take a numinous mushroom from this garden without permission, as Lady Plum Blossom uses them only when there is need.

During the day this area is protected by Lady Plum Blossom's immediate disciple Xiu, whom she has favored. The area is guarded by a normal Senior Disciple in the evening.

Xiu

Xiu is an orphan from Hai'an who tried to steal from Lady Plum Blossom when she was a child. Impressed with her agility, Lady Plum Blossom showed mercy and compassion taking Xiu as a student and viewing her almost as a daughter. Xiu is loyal to Lady Plum Blossom and fiercely protective.

Defenses: Hardiness 6, Evade 4, Parry 7, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 2d10, Throw: 2d10, Arm Strike: 2d10, Leg Strike: 3d10, Light Melee: 3d10, Medium Melee: 2d10, Athletics: 2d10, Speed: 3d10, Muscle: 2d10, Endurance: 2d10, Meditation: 2d10, Ritual (Ancestor Veneration) 1d10, Medicine: 2d10, Talent (Poison): 3d10, Detect: 3d10, Command: 3d10, History (Era of the Demon Emperor) 1d10, Martial Disciplines (All) 1d10, Institutions (Sects) 1d10, Religion (Qi Zhao and Dehua) 1d10, Language (Hai'anese) 3d10, Languages (Li Fai and Daoyun) 1d10

Qi: 3

Max Wounds: 7

Weapon: Fan, Fly-whisk and Jian

Combat Technique: Deflect (Medium and Light Melee)

Key Kung Fu Techniques (Waijia 1, Neigong 1, Qinggong 1, Dianxue 1): Blast of the Dragon, Breath of the Lotus Petal, Drift of the Butterfly Fish, Gust of the Fan Blade, Lash of the Fly-whisk, Nine Divine Snakes, Palm of the Dragon, Plum Blossom Palm, Spear of the Infinite Emperor, Sword Stance, Venom of the Fly-whisk.

21. Lady Plum Blossom House

This is where Lady Plum Blossom lives. The downstairs is a kind of receiving area, partitioned by a curtain. Behind the curtain is a small room for taking tea with visiting masters or students whom she trusts. A set of red wooden stairs curl around the outer edge of the room and lead to a second floor. There are four rooms separated by sliding doors: Lady Plum Blossom's Room, a Study, Xiu's Room, and an Herbalism Room.

The Herbalism Room is where Lady Plum Blossom prepares poisons and medicine. On a large metal table there is a bronze tea stove, for boiling ingredients and a wall of cubby boxes with all standard herbal components for making cures. Below the table are a number of other items, like a three-chambered clay pot (also for boiling but each chamber can contain something different).

The study is small but contains a number of books on Dehua (including the Classics), Yen-Li, and Qi Zhao.

There are also several histories of the Era of the Demon Emperor and Gazetteers of the Banyan Region. Lady Plum Blossom has one book on each of the major sects, and they all include up to date information on their membership (Lady Plum Blossom revises them regularly). There are several manuals here including the Manual of the Great Hong (Heart Strike), Manual of the Great Ji (Blood Letting Thorns), the Hidden Book of Yanshi (Fourth Fist of Yanshi and Fifth Fist of Yanshi), the Dragon Manual, and the Manual of the Red Lord (Red Claw Strike).

Lady Plum Blossom and Xiu each have their own bedroom. The rooms are nearly identical, both having low elm wood beds with minimal padding. Lady Plum Blossom keeps the Phoenix Key to area 22 here. The Phoenix Key is a bronze key with elaborate phoenix feathers designs.

22. Sliding Stone Door

This circular entrance way can be sealed with a heavy sliding stone door. The door is 1,650 pounds making it nearly impossible for a normal person to slide open or closed. For example a character with Muscle Rank 3 can move it on a TN 10 Muscle roll (see **LIFTING AND MOVING OBJECTS** in **CHAPTER TWO: RULES** for information). There is a visible lock fitted with an engraving of a dragon head. If the Phoenix Key (see area 21) is used on the lock, it triggers a mechanism that causes the door to slide open or closed easily.

23. Falls Exit

This is where the falls from area 27 empty. The waters here have a current and require a TN 4 Swim roll.

There is a 2 in 10 chance that Yan Shun, Lady Plum Blossom's pet tiger, is swimming here looking for fish (see area 24 for more details).

24. Boarded Path

This footbridge is made of wood similar to teak and shafts of bamboo. It is stable but requires some amount of balance to cross. Anyone taking their time to cross it, can do so without concern. But anyone rushing across must make an Athletics roll TN 4 or fall into the water. The waters here are teaming with carp that Lady Plum Blossom brings to this location regularly to feed Yan Shun.

The shore here is also where Lady Plum Blossom's pet Pearl Tiger, Yan Shun, prefers to rest (though it can be found in other areas of the lake). There is a 5 in 10 chance of encountering Yan Shun here.

Yan Shun (Pearl Tiger)

Yan Shun Guards the entire lake but prefers to stay in area 24 feasting on fish. Though he prefers human flesh, Yan Shun has been tamed by Lady Plum Blossom and only feeds on man when she allows him to do so (which is a rarity). Yan Shun is smarter than a typical Pearl Tiger and his coat has tufts of yellow and red hair (which is striking and vaguely unpleasant).

Defenses: Hardiness 7, Evade 3, Parry 5, Stealth 9, Wits 4, Resolve 3

Key Skills: Bite: 2d10 (Damage 3d10), Claw: 2d10 (Damage 4d10), Speed: 3d10 (60 feet), Muscle: 4d10, Detect: 3d10

Max Wounds: 4

Pounce: Big cats stalk and pounce on their prey. When a Lion or Tiger has surprise it does one Extra Wound on its Damage roll.

Soothing Purr: The purr of a Pearl Tiger is relaxing and can even cause people to fall to sleep. Roll 2d10 against Resolve, on a success the target is filled with a great calm and lethargy for 2 rounds. This effectively reduces the number of actions in a combat round to either a single Skill roll or Move Action. On a Total Success the target falls asleep for two rounds. To be affected targets must be within fifteen feet of the tiger.

25. Whirlpool

This area of the lake forms a whirlpool. Sometimes Lady Plum Blossom uses it to help train her students and improve their strength. Swimming these waters requires a TN 6 Swim roll to avoid being pulled into the pool and brought to the river below. Those who fail take 2d10 Damage and get swept up in the river that passes through Area 13. They can try to grab the bridge to avoid being taken into the underground river system (Athletics roll TN 5). They can also try to swim against the current (Swim TN 7). Those who enter the underground river system have several miles of winding and plunging waterways to survive before being expelled on the southern face of the mountain.

26. Plum Blossom Tomb

This area is still under construction but is intended as a tomb for Lady Plum Blossom and her highest ranking disciples. No one except the disciplines in charge of this area's construction are allowed here and only under Lady Plum Blossom's strict supervision.

There are two empty stone coffins, each with a heavy stone tablet placed on top. Both tablets contain the words: Altruism, Righteousness, Bravery and Reciprocity. One of the tablets has phoenix and dragon



imagery etched onto the surface. This will be Lady Plum Blossom's coffin after she dies. There is a hidden compartment in her coffin (Detect TN 10) that contains Naga Venom Antidote and The Manual of Sunan and Bao.

The Manual of Sunan and Bao contains the Phoenix Dragon Strike. While Lady Plum Blossom has learned the Technique she has not taught it to anyone else, and it requires both a man and woman to perform.

27. Sheltered Cove

8



The cavern wall opens to a small shore and pond, where plentiful mushrooms and reeds grow. The river flows here slowly and descends into the purple caverns. There is a small fishing boat here and Iron Dragon, the guardian of the back entrance, can be found here most days and nights (1 in 10 chance he is away on errands or hunting).

Iron Dragon lives here in the shelter of the cove. When he needs to sleep he stretches a hammock between the trees or takes shelter in the cavern. Iron Dragon has lived here for five years. While not an official member of the sect, his loyalty to Lady Plum Blossom is greater than anyone's (even Xiu). Iron Dragon has vowed never to let anyone pass through the back entrance without Lady Plum Blossom's permission. For more information see his entry below.

Anyone who takes the falls into the cavern must make an Athletics roll (TN 9) or suffer 4d10 Open Damage due to jagged rocks and falling (take half on a success).

Iron Dragon (Lu Zhong)

Iron Dragon is not an official member of the sect but quite loyal. Five years ago he was framed by his commanding officer in the Hai'anese army who wanted to sleep with his wife. This led to Iron Dragon's arrest and nearly his execution. He was merely called Lu Zhong at the time, but known for his furious temper. Rather than sleep with Lu Zhong's superior, his wife committed suicide. Upon hearing word of the injustice Lady Plum Blossom rescued him and helped him kill his commander. He vowed to serve her from that day. Because his talents and temper were ill suited to the sect, Lady Plum Blossom refused. But he insisted and remained at the rear entrance. Over time he became its guardian, and Lady Plum Blossom, though she has never taken him as a student or permitted him to call her Sifu, appreciates his loyalty—he calls her mother rather than Sifu. From time to time she has taught him Techniques from the Golden Dragon sect.

Defenses: Hardiness 9, Evade 3, Parry 7 (9 with Iron Hat), Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Throw: 3d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 1d10, Heavy Melee: 3d10, Athletics: 1d10, Speed: 2d10, Muscle: 3d10, Endurance: 3d10, Meditation: 1d10, Detect: 2d10, Reason 1d10, Command: 1d10, Institutions (Military) 2d10, Language (Hai'anese) 3d10, Languages (Li Fai and Daoyun) 1d10

Qi: 3

Max Wounds: 7

Weapon: Iron Hat, Qiang (5d10 Damage)

Combat Technique: Counter (Heavy Melee-Setup)

Key Kung Fu Techniques (Waijia 1, Qinggong 2, Neigong 1): Breath of Fury, Drift of the Butterfly Fish, Flaming Dragon, Flight of the Hawk, Guiding the Crashing Wave, Iron Foot Stance, Iron Spirit, Lashing Dragon, Palm of the Dragon, Spear of the Infinite Emperor, Spear Swipe, Trapping Wind, Clutch of the Hawk (Counter), Whirling Dodge (Counter)

Purple Cavern Sect Members

Sifu Sun

Defenses: Hardiness 7, Evade 4, Parry 8, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 2d10, Throw: 2d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 2d10, Medium Melee: 2d10 or 4d10 (Jian), Small Ranged: 1d10, Athletics: 2d10, Speed: 3d10, Muscle: 2d10, Endurance: 2d10, Meditation: 3d10, Medicine: 3d10, Talent (Poison): 3d10, Detect: 3d10, Command: 3d10

Qi: 4

Max Wounds: 9

Weapon: Jian (3d10 Damage)

Combat Technique: Deflect (Medium and Light Melee)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1):

Blast of the Dragon, Breath of the Lotus Petal, Drift of the Butterfly Fish, Flaming Dragon, Inverted Three-Point Strike, Naga Palm, Nine Divine Snakes, Palm of the Dragon, Plum Blossom Palm, Rising Dragon Stance, Spear of the Infinite Emperor, Sword Stance, Three-Point Strike.

Senior Purple Cavern Sect Disciple (20*)

Defenses: Hardiness 6, Evade 4, Parry 7, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 2d10, Light Melee: 1d10, Medium Melee: 2d10, Heavy Melee: 2d10, Athletics: 1d10, Speed: 2d10, Muscle: 1d10, Endurance: 1d10, Meditation: 2d10, Medicine: 2d10, Talent (Poison): 2d10, Detect: 2d10, Command: 2d10

Qi: 2

Max Wounds: 5

Weapons: Qiang (3d10 Damage) and Jian (2d10 Damage, +1d10 Accuracy)

Combat Technique: Deflect (Medium and Light Melee)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blast of the Dragon, Breath of the Lotus Petal, Drift of the Butterfly Fish, Nine Divine Snakes, Palm of the Dragon, Plum Blossom Palm, Spear of the Infinite Emperor, Sword Stance.

Junior Purple Cavern Sect Disciple (200*)

Defenses: Hardiness 6, Evade 4, Parry 7, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 1d10, Medium Melee: 1d10, Heavy Melee: 1d10, Athletics: 1d10, Speed: 1d10, Muscle: od10, Endurance: 1d10, Meditation: 1d10, Medicine: 3d10, Talent (Poison): 1d10, Detect: 1d10, Command: 1d10

Qi: 1

Max Wounds: 3

Weapons: Qiang (2d10 Damage)

Combat Technique: Deflect (Medium and Light Melee)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blast of the Dragon, Breath of the Lotus Petal, Nine Divine Snakes, Palm of the Dragon, Plum Blossom Palm, Spear of the Infinite Emperor, Sword Stance

Red Claw's Pagoda

This multi-story Pagoda was a shrine to Xian Nu Shen, Hen-Shi, and Divine Scholar Wu that has been turned into a fortification and pleasure palace by the Red Claw Gang, a group led by a man named Red Claw. While the original shrine remains on the ground floor, the other levels of the Pagoda have been converted into a place for the gang to enjoy the spoils of their efforts. The ground floor shrine has also been reworked, with a huge bronze statue of Mr. Red Claw replacing the statue of Xian Nu Shen (which he put outside his fort to ward off attackers). Below the Pagoda is an underground palace dedicated to Hen-Shi and Divine Scholar Wu. There is a reliquary here (converted to a treasury), a small library (containing many books on Iron Sky Maiden), and an area used as a holding cell. Red Claw's pride is a special chamber he created where he tortures his enemies. It is built around a circular pit filled with venomous insects and has a chain attached to a wheeled crank for lowering people into the pit.

A wooden wall rings the Pagoda with several towers, and a bridge leads over a huge mountain crevasse from a nearby lead mine. From this location Red Claw and his men control the town of Bei and terrify the village of Lin. They have huge stores of rice beneath the Pagoda, which are taken from Lin Village. They also force the people of Bei to work the lead mines.

For more information see **BEI** and **LIN**.

Red Mountain

This tall set of peaks is named for the mistaken belief that there are hidden deposits of rubies somewhere on its surface or in its depths. A few rumors also circulate that there is a treasury filled with rubies in the Red Mountain Villa. This is all untrue. There is a Red Mountain Villa, inhabited by five immortals (described below), and they have no treasure. Instead they watch over their prisoner, Ogre Demon of Yao-Feng.

One notable feature of the mountain is a seventy-foot tall head on its eastern cliffs. Here next to a waterfall, is a set of stone steps that ascend half-way up the mountain to a spot occupied by a long crumbled shrine. Beside the trail the head is carved into the stone. Its features are worn but locals call it the Face of Hen-Shi. Most likely, it is dedicated to an ancient Zun deity, but local Daolin come and bring offerings of food at a new shrine at the base of the mountain.

A creature known only as Compassionate Monkey guards the mountain passes from any who would reach the villa. His two disciples, Xun and Anzhi, keep watch at the base of the steps leading up Red

**The other half are out on various missions and at outposts.*



Mountain. See **COMPASSIONATE MONKEY** in **CHAPTER NINE: NON-PLAYER CHARACTERS** for more details.

Red mountain villa

This appears to be a normal villa, if a bit more placid and opulent than most. It is ringed by a circular courtyard and inhabited by five scholars: Ji, Shuang, Zhu, Li, and Hong. Physically they are quite distinct, with Ji being the smallest and Hong being considerably larger than the others. Ji specializes in poetry, Shuang specializes in music, Zhu specializes in governance and politics, Li specializes in martial knowledge and painting, while Hong is a connoisseur of food, relics and drink. The scholars do not like to be disturbed and are in actuality the immortal guardians of Zhehu the Right Hand of Yao-Feng.

The Five Immortals refuse anyone entrance to the villa, except those who display an aptitude in one of the arts or pursuits that interest them.

Below the Villa is a long tunnel made of emerald and this leads into a prison encased in emerald where Zhehu is contained.

For information on the scholars see the **FIVE IMMORTALS OF RED MOUNTAIN VILLA** in **CHAPTER NINE: NON-PLAYER CHARACTERS** for more information.

Redi

Leadership: Council of 12 Elders
Population: 2,700

Redi is a town in lower Zun Forest. It produces tea and timber, trading with Iba and Zun City. The local clan leaders are close allies of Master Ta, who frequently bestows gifts to the community. It has several notable tea houses including: the Emerald Cup, the Black Tea Inn, the House of Bao, and Curling Incense Cavern. Dehua is popular here, and there is a notable Shrine of the Enlightened Goddess on a nearby mountain (see **SHRINE OF NU SHEN** in this chapter).

Ro

Leadership: Headman Ouyang Fu
Population: 2,000

This is a lakeside Daolin town that is under the protection of Dehua sect. There are about 2,000 people here who farm rice, mine salt, fish, and make crafted goods from local bamboo. Most of the homes are simple bamboo construction, though larger buildings are made from evergreen oak. There is a well-known inn here named the Gentlemen Sword. The headman, Ouyang Fu, is a great hero in his own right and former student of Dehua sect (he retired from the martial world to protect the people of Ro).

The locals believe that Lake Jian is inhabited by Ru-Fish that can grant wishes.

Rong-Yao

Leadership: General Qiang
Population: 21,000

Known for its spicy food and impressive stone walls, Rong-Yao is a large city under the control of General Qiang. Formerly it was called Dao-Yu, but was renamed by the General. It is surrounded by dense bamboo forest and farmland and is situated along the Ghezong River, which divides its upper and lower quarters. General Qiang, a former commander of the Zhan Dao Empire, seized the city twenty years ago and has expanded its reach greatly, dominating nearby villages along the river. General Qiang feuds with the Nature Loving Monk sect, who have a strong presence in the surrounding area and among the beggars in his city. Residing at the fork in the Ghezong, it is a center of trade between Bei in the north, Xi in the west and Chen in the south. Resources include livestock, rice, timber, jade, and spice.

The general has 3,000 soldiers directly under his command, and uses them to police the city. Rong-Yao's government is modeled after the old imperial system (pre-Zhan Dao). At the head is General Qiang, who controls two bureaus: The Law Bureau and the Public Works Bureau. Each Bureau controls three ministries. Law Bureau governs the Ministries of Justice, Defense, and Trade. The Public Works Bureau governs the Ministries of Rites, Revenue, and Personnel. The city also employs an exam system for its officials conducted by the Ministry of Personnel. Anyone can take the exams and appointments are based on exam results, not background.

Shai Yu

Leadership: Headman Li Zhen'e
Population: 3,000

This is remote village along the Southern Fei River. By all appearances they are simple farmers who belong to the Li Clan. The village is surrounded by lush citrus orchards and trees with unusually vibrant leaves. The people of Shai Yu harvest sunflower seeds, fruit (mainly oranges and other citrus), fish and raise livestock. Though they have a statue of Hen-Shi in



the center of their settlement which they venerate, in truth this is just an outer shell masking an ancient statue of Yao-Feng from the Era of the Demon Emperor. They consider themselves Yao-Feng's true descendants and believe the prosperity of their village is due to the regular offerings made to his spirit.

Shrine of Xian Nu Shen

This tall statue of Xian Nu Shen (The Enlightened Goddess) is surrounded by a garden of ponds and grottoes. Amid the garden are several pavilions and a single hall where Little Duck, a nun who protects the shrine, lives. Anyone who makes an offering at the shrine should make a Ritual (Ancestor Veneration) roll to gain a +3d10 bonus for up to ten minutes the next time they are attempting to do an altruistic or righteous deed in the next 24 hours (1 week on a Total Success). The shrine also provides a +2d10 Bonus to anyone performing the Celestial Spirit Ritual.

Little Duck

Little Duck earned her nickname because she is tall with a heavy build. It was once a source of irritation as children teased her for her height, but became a source of strength when she learned Kung Fu. She is part of a line of nuns who have overseen the shrine for centuries. She inherited her position from her master, Stone Shattering Nun, and intends to find a disciple to carry on the tradition. However the future chosen disciple must be worthy; displaying Altruism, Propriety, Wisdom, Righteousness, Filial Piety, and an understanding of proper rites. Little Duck despises those who cannot live up to these simple ideals and demands anyone who enters the area make an offering to Xian Nu Shen.

Defenses: Hardiness 9, Evade 3, Parry 6, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Throw: 2d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 0d10, Medium Melee: 3d10, Heavy Melee: 3d10 (2d10 with Ji), Athletics: 1d10, Speed: 0d10, Muscle: 3d10, Endurance: 1d10, Detect: 1d10, Persuade: 3d10, Reason :2d10, Talent (Erhu, two stringed fiddle): 3d10, Ritual (Ancestor Veneration): 3d10, Ritual (Celestial Spirit Ritual): 3d10, Ritual (Spirit Keeping): 3d10, Meditation: 3d10, Religion (Xian Nu Shen): 3d10

Qi: 3

Max Wounds: 7

Weapon: Ji (Halberd) 6d10, long reach

Combat Technique: Counter

Key Kung Fu Techniques (Waijia 2, Neigong 2): Harmonizing Strike, Spear Swipe, Kick of the Golden Elephant

The Silk Tavern

Proprietor: Zhou Gui
Food: 10-80 Spades (Longevity Duck 1000 Spades)
Rooms: 20 Spades

This tavern is built at the crossroads between Rong Yao and Xi. It is known for its gentle tasting wines and gambling. There are also a number of small houses dotting the nearby area and small farmland.

Three stories tall, the tavern offers a number of single room accommodations and private dining areas. It is a favorite of passing Martial Heroes, second only to the Inn of the Emerald Monk. However there is no unspoken rule about neutrality here, many grudges have been settled amid the tables and diners of the Silk Tavern.

The Silk Tavern is operated by Zhou Gui, who prides himself on his elaborate menus and clean rooms. He will also take custom orders as best he can. For meats they serve duck, chicken and pig. His specialty is a dish called Longevity Duck, seasoned with ginger and cooked in oil then served with cubes of diced meat and drenched in a delicious sauce, which he claims prolongs life by up to 1000 years. While this is a bold exaggeration, consumption does have some benefit due to five secret ingredients known only to Zhou Gui. Anyone who eats it gains a +1d10 to their Reason Skill for 1d10 hours and feels alert and healthful. The secret ingredients include human meat. Zhou Gui employs a number of shady Martial Experts to procure the meat for him. The human meat has no effect, it is not essential to the recipe, but Gui believes it is.

Zhou Gui seems gentle in disposition, friendly and speaks with a soft voice. He is a capable conversationalist and knowledgeable on a range of subjects. His family has owned the inn for five generations. Zhou Gui dislikes when disputes are settled in his tavern but knows to mind his own business when Martial Experts clash. Most of the time, those who end up in fights pay for any damages that they cause, and if a few bodies need to be disposed of, Zhou Gui can use them in his longevity duck recipe.

The food is prepared by Chef Wu, who is loyal to Zhou Gui, but known for his aggressive temperament. Gui likes to keep him in the kitchen away from guests.

The Southern River Sect Headquarters

This is a secret complex inside of a large hill. It is very difficult to discern the outlines of the hidden door that leads inside (Detect TN 10) but any who do can either try to break it open or can open it more



easily by playing a melody at the entrance called the Moonlit Festival. This will signal for those inside to open the door.

This is where Grand Marshal Mi resides along with a number of key sect members. Only a few people know about this secret headquarters.

Statues of the Heavenly King and Earthly Queen

These tall statues are carved into the sides of the rocky hills. The Heavenly King and the Earthly Queen stand together. The Heavenly King is depicted in heavy furs in the style of a Zun Chieftain, while he Earthly Queen wears a type of ancient lamellar armor and caries a tall bow. For the Zun this site is sacred and they come here for important tribal meetings to resolve disputes. It is also where many come to marry.

Anyone who rips the statues from the stone hills will find a map on the back, barely readable, that shows where the Tomb of the Heavenly King and Tomb of the Earthly Queen are located. However, doing this would surely anger the Zun in the region.

Temple of the Nine Suns

The headquarters of Temple of the Nine Suns sect, this is a series of elegant white dagoba, or stupas, designed in the western style. These are ringed by an enclosure of wooden walkways, pavilions and housing.

This is a sect that believes in nine ages, sometimes called days, symbolized by suns. There is disagreement over which age is the current one, but the majority of the members hold that we are in the age of the 7th Sun. According to their system of thought, each age demands a different approach to life and war. The age of 7th Sun is one of indulgence and individuality. So their members tend toward the unruly. At best they eschew convention; at worst they destroy law and order. Their Kung Fu focuses on Neigong and fighting without weapons. They are presently ruled by a single leader, Laughing Fox. The leader of the Temple of the Nine Suns always possesses the Golden Disc.

See **LAUGHING FOX** in **CHAPTER NINE: NON-PLAYER CHARACTERS**: Non-Player Characters for more details.

Ti Fan

Leadership: The Gentle Demon (Zhe Ling)
Population: 4,000

This is the Headquarters of Zhe Valley sect. This is an impressive and ornately constructed villa along the Zhe Valley Canyon edge. It is surrounded by several small villages. Everyone living in the area is loyal to the sect. The people here grow ramie (for fabric), rice, and citrus fruits. Everyone in Ti Fan is vegetarian by order of their leader, Zhe Ling. Ti Fan is home to some of the greatest scholars, musicians, poets and painters in all the world. Officially Ti Fan has collectively retired from the martial world to pursue peace and scholarship. However it is known that they still meddle in the affairs of other sects and their leader, Zhe Ling, recently caused trouble when he married a member of the Tree-Dwelling Nun sect. Ti Fan claims this was a willing arrangement, but the Tree-Dwelling Nuns suspect sorcery.

Lately bodies of villagers have been appearing in Ti Fan, their hearts typically ripped from their chests. There are rumors of a Fox Demon, and some of the stories suggest that Huifing, Gentle Demon's wife, is such a creature.

Tomb of the Heavenly King

This heavily trapped tomb is located in the heights of Mount Peng and believed to contain incredible treasures. The map to safely navigate its traps is located in the Tomb of the Earthly Queen. The Heavenly King was a Zun ruler who created a small empire in the Banyan centuries ago.

The tomb is considered sacred by many of the Zun. The tribes inhabiting the mountains frequently guard it.

Though the Heavenly King spread a rumor that he was burying himself with the treasures of the Empire, in truth, the tomb only contains his coffin and a poem. The poem is written in Singh using the language's tones to produce contrasting patterns. The poem reads as follows:

The Heavenly King's greatest treasure!
The sword is a tool
Needing wisdom
Good men raise their swords
Like lamps at night

When the darkness fades
Put out your lamps

Anyone who literally puts out their lamps and torches, will see narrow points of light on the floor. This reveals a series of small holes on the ceiling, through which a radiant light flows. Above the ceiling is a hidden chamber that contains a giant pillar of glowing jade with The Ice Sword of the Zun encased inside.

The Lacquered Plum Tree Box is near the King's tomb by a body of a man killed in an old spear trap. Those opening it could unleash the Yaksha Demons inside (See **LACQUERED PLUM TREE BOX** entry in **CHAPTER ELEVEN: MANUALS AND OBJECTS OF POWER** and **YAKSHA DEMONS** entry in **CHAPTER TEN: THREATS AND MONSTERS**).

The tomb of the earthly queen

This tomb is located on the sheer edge of Mount Wuxing. It is not trapped, but quite lengthy and confusing. The cold here is also quite unbearable requiring an Endurance roll every hour to avoid taking a Wound. The coffin of the Earthly Queen is located deep inside the complex and contains a tablet map of the traps in the Tomb of the Heavenly King.

The entrance to the Tomb of the Earthly Queen is protected by the Yanna Tribe, a cluster of Zun clans who live on Mount Wu Xing.

THE TOMB OF THE TIMELESS MASTER

This well protected canyon valley contains a palace, a mountain fortress, and tombs. It is hundreds of years old and most of its wooden structures have collapsed into ruin; however, a network of grottoes once inhabited by people remains. This was also the site of two great battles between Yao-Feng and Li Buwei (his son).

The canyon was the seat of Li Buwei, who became the Timeless Master after death. Here there was a diverse community of former imperial officials, soldiers, commoners, as well as great Martial Heroes opposed to the Demon Emperor's rule.

HISTORY

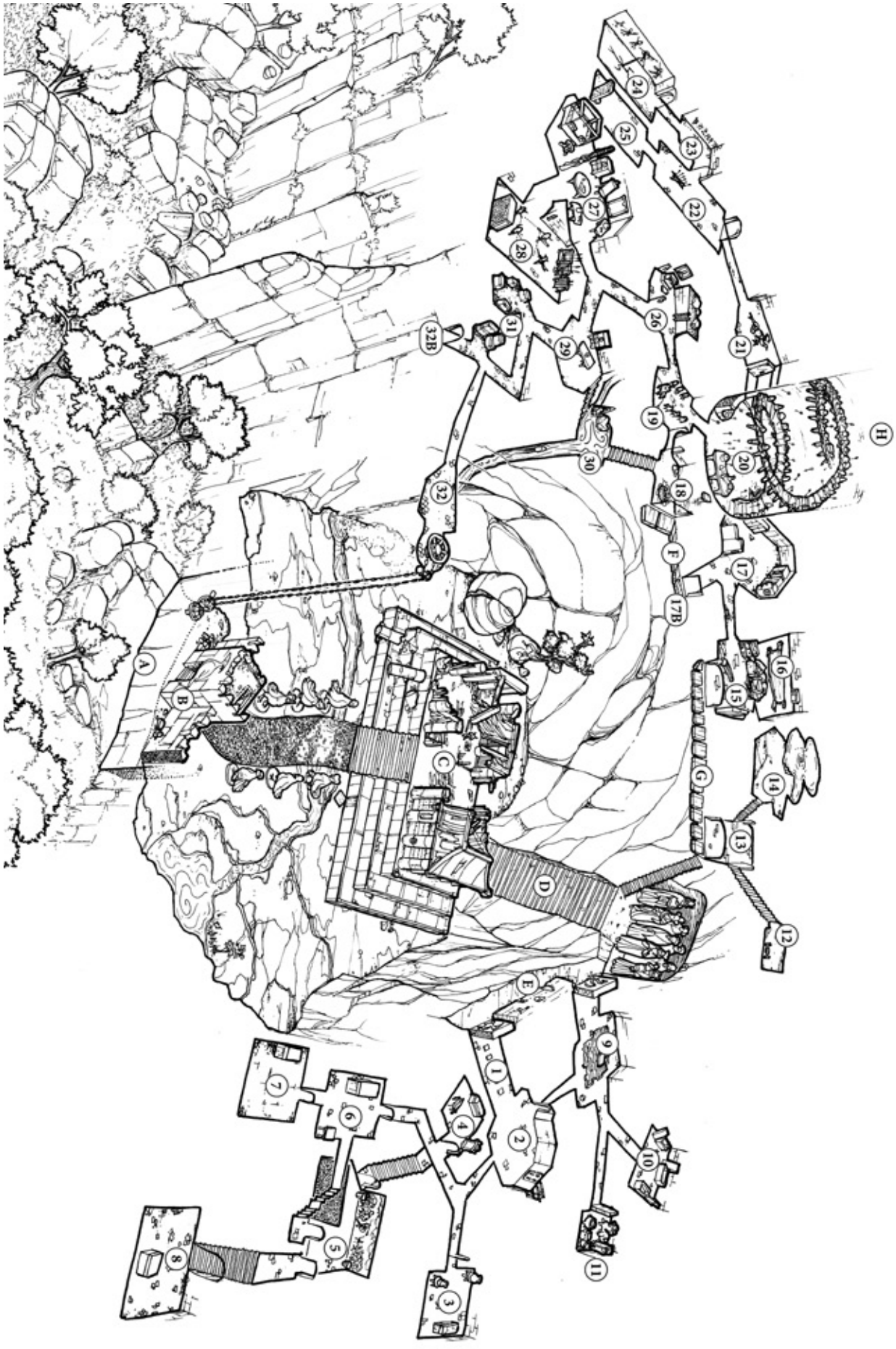
The Timeless Master's identity is a mystery. Some argue he was an enemy of Yao-Feng, others argue that he was a servant of the Demon Emperor. There are even those who say he was Yao-Feng himself.

The truth is more complicated. He was the son of Yao-Feng, torn between his loyalty to his father and loyalty to being righteous in the face of evil. In the end he chose to ally with Sunan and Bao, retreating deep into the Banyan Region where he helped fight against his father. There he took the new name Li Buwei. His following rivaled Sunan and Bao's. He established a great palace in Zun Valley and the martial world looked to him as their next Emperor when Yao-Feng was defeated. His followers were a mixture of Dehuans, adherents of Hen-Shi and even a number of Qi Zhao practitioners.

This infuriated the father, the Demon Emperor, who sent all his men to his son's palace and wiped out all of his disciples and family, only Li Buwei and his disciple Pei Fu survived. Knowing that Yao-Feng would return and they would both be killed, Li Buwei dutifully mourned and built a tomb complex for his family and people. Then he wrote several manuals to preserve his martial knowledge. He created traps to stop those unworthy of his skills and he begged the Enlightened Goddess to let him continue in some other form so he could oversee the teaching of his Kung Fu (for he knew it was a matter of time before Yao-Feng returned). When this was completed, his father's men came back and he fought against them on his own, eventually meeting his demise in the upper fortress area. Since that time, some of the manuals have been taken from the tomb but a few remain (as do the ghosts of the tomb's past).



THE TOMB OF THE TIMELESS MASTER



A number of residents have arrived in the intervening years: Duan, a Martial Hero possessed by a Bull Spirit, a flock of Xiaoyangs, and a snake demon named Jia. A local tribe of Zun people, the Sun Tribe, also dwell in the nearby mountains and they worship the Snake Demon. A rival group of Zun, called the Mountain Tribe, also live in the area and worship the Bull Spirit. The Xiaoyang's hunt the Zun, the Snake Demon feeds on the Xiaoyang (and on the Mountain Tribe when the Sun make a sacrifice) and the Sun serve her will.

Tomb of the Timeless Master Encounters

Roll Survival (Underground) or (Mountain -1d10) against TN 7 every twenty minutes. On a Failure roll 1d10 for an encounter:

1-3	Zun Warriors (d10)
4	Zun Warriors (2d10) and Demon Master
5	Martial Heroes
6-7	Xiaoyang (1-4)
8	Fen Guardian
9	Duan, Bull Spirit
10	Jia (If in Upper Fortress) or 1d10 Xiayang

The Zun tribes

The Sun Tribe lives on the northern face of the mountain and follow Demon Master Hau. The Mountain Tribe lives on the southern section of the mountain and follows chief Wei. The Sun Tribe worships Jia, the Snake Demon, while the Mountain Tribe worships Duan the Bull Spirit.

The Sun Tribe have been instructed to kidnap any man who knows medicine or appears scholarly and bring him to Jia (see her entry for more details). They also know where all the traps are in the Tomb Complex because Jia has informed them.

Zun Demon Master

Defenses: Hardiness 3, Evade 3, Parry 3, Stealth 9, Wits 8, Resolve 7

Key Skills: Grapple: 0d10, Throw: 0d10, Arm Strike: 0d10, Leg Strike: 0d10, Light Melee: 0d10, Medium Melee: 0d10, Heavy Melee: 1d10, Small Ranged: 1d10, Speed: 0d10, Muscle: 0d10, Ritual (Sun Demon Master Ritual): 3d10, Ritual (Zun Forest Shaping Ritual): 2d10

Max Wounds: 1

Equipment: Stick (0d10 Damage)

Zun Warriors (14)

Defenses: Hardiness 5, Evade 5, Parry 5, Stealth 7, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 1d10, Medium Melee: 1d10, Heavy Melee: 1d10, Small Ranged: 1d10, Speed: 1d10, Muscle: 1d10

Max Wounds: 1

Equipment: Ox Tail Dao (3d10 Damage, -1d10 Accuracy), Bow (2d10 Damage)

Martial Heroes

Other Martial Heroes may be in the area looking for the Four Finger Manual or the Divine Snake Manual. If you roll this result, then fit it into the current context of your campaign. Depending on what has occurred any number of other sects or independent experts could be here. For example, you could have Strange Phoenix of Red Claw Gang leading a group of bandits here, or you might have Dancing Hawk and Lady Hamaya team up to find one of the manuals. Either way, whoever it is, likely poses a threat against the party or, at the very least, a complication. It may be possible to work with such individuals as well, though unscrupulous individuals after the manual are likely to betray the party should it be found.

The Xiaoyang

The small group Xiaoyang inhabits the area and their leader, Loud Fist, has led a band here to take the caves from the Snake Demon. He had a dream of a vast deposit of emerald inside the caves and is convinced that they are meant to dwell there. In truth there is no such deposit. So far they have only suffered losses and have regrouped in the Library. For more information on them (including stats) see area 17.

Tomb of the Timeless Master Map Key

The Tomb of the Timeless Master is a combination of tomb, grotto, and fortress that was used by Li Buwei and his people as a defense against the forces of the Demon Emperor and as a home away from the horrors of that reign. The structure is hewn into the rocky of the cliffs itself, forming many-connected chambers.

A note about ceiling height in the tomb: Unless otherwise stated in the individual room entry, all ceilings should be assumed to be 8 feet tall.





GETTING INSIDE

There are a number of ways into the cavern. The first is to climb through area 32B. This is the perhaps the most risky due to cliff height and sheerness (See **AREA A: THE CAVERN WALL** below for details). However players can also gain entry by climbing through the river exit, which cuts a narrow pass through the rock itself. This also is somewhat dangerous, requiring Athletics rolls TN 6 to avoid falling into the river (which should also require Swim rolls to avoid drowning). Players can also scale the entire cavern wall (perhaps even more dangerous than trying to access area 32B). Finally if these options all seem too risky, there are less steep access points to the peak about 2 miles north and 4 miles south. This should allow them to more slowly and safely make their way to the canyon area (however they ought to face more threats of encounters from Zun Tribesmen if they take these routes).

A. THE CAVERN WALL

This is wall encircles the former palace of the Li Buwei (the Timeless Master). It is 350 feet high and quite difficult to scale without the help of Kung Fu, tools or rope (Athletics TN 8). There is one small entrance about 100 feet up through area 32B (see entry for information). The cliff itself is actually a massive concealed gate into the interior valley. It can be opened via a device in area 32. Anyone with Trade (Stone) can determine that the cavern wall is not a natural formation. Someone with Trade (Mechanical) can determine that "A" is meant to be opened and closed.

Anyone scaling the wall risks attracting the attention of the Xiaoyang. There is a 3 in 10 chance of encountering 1 Xiaoyang if anyone scales the cliff.

XIAOYANG

Defenses: Hardiness 6, Evade 6, Parry 4, Stealth 9, Wits 4, Resolve 4

Key Skills: Bite: 1d10 (Damage 3d10 Open), Grapple: 1d10 (Damage 4d10), Arm Strike: 0d10 (Damage 4d10), Speed: 3d10 (60 feet), Muscle: 4d10, Detect: 3d10, Athletics: 3d10, Command: 1d10

Max Wounds: 3

Powers: Climb, Bite (3d10 Open), and Laugh

B. GATE OF THE VERMILLION PHOENIX

This gate has crumbled from its former glory. It was once the palace's primary defense after the cliff face. The outline of a giant phoenix carved into the stone remains on the western side of the gate. There is a single passage running through the gate itself and the wall connecting the gate to the cliff is shattered as if by some great force. There was once a tower atop the gate, but it has collapsed (though the stairs leading to it remain).

Beyond the gate is the road to the palace. The first section of this road is flanked by giant statues of turtles, dragons, and phoenixes. After the palace it becomes Timeless Way (see D for details).

C. PALACE RUIN

This was once a large palace, but the wooden structure has mostly collapsed. All that remains are some pillars, a few sections of wooden wall, what is left of the roof and the stone foundation and stairs. The stairs themselves are still quite impressive, surrounding all sides of the palace and leading forty feet up to an enormous stone floor.

Currently this is where Duan resides. He was once a great Martial Hero but became unbalanced his Qi and was possessed by a Bull Spirit while exploring the area. Now he believes himself to be the Timeless Master and threatens any who pass with death (except the Mountain Tribe who worship him). When he sees anyone approaching the canyon he prefers to appear to them in the palace before they reach the stairs, demanding they turn back. If they refuse he attacks. He demands offerings if they wish to remain but will not allow them into the tomb area. It is possible to trick him however. For example a party offering to find his manual for him, that proves their loyalty over a lengthy period of time (bringing several offerings over the course of days or weeks) may convince him to allow them to pass. Similar deceptions are likely to work as well, since he isn't very intelligent. The key is to prove their loyalty and value to him.

DUAN, BULL SPIRIT

Duan looks like a human with the upper body of a water buffalo. He has two long horns that extend from his head and he carries a Guan Dao. Duan believes himself to be the Timeless Master and is furious at anyone who enters his "sacred ground". However his memory is muddled, and he grows frustrated if anyone asks him specific questions. His anger is explosive, only being abated by strong displays of chivalry or adoration. Though tough and deadly, Duan is not particularly intelligent. He is easy to fool or mislead.

Defenses: Hardiness 9, Evade 5, Parry 5, Stealth 7, Wits 4, Resolve 10

Key Skills: Grapple: 3d10, Gore: 2d10, Heavy Melee: 2d10 , Speed: 4d10 (70 feet), Bite: 2d10 (3d10 Open), Muscle: 4d10, Fly: 4d10 (70 feet), Detect: 1d10, Command: 2d10

Qi: 2

Max Wounds: 14

Key Kung Fu Techniques (Waijia 2, Qinggong 2):

Fierce Strike: On a Success you add +1d10 to the Damage roll. On a Total Success you add +4d10 to the Damage roll and can exceed the standard dice cap. Cathartic: Use on 3 targets in range.

Whirling Dodge: Roll Athletics against Attack roll to reduce Damage by -1d10 (-2d10 on Total Success). Cathartic: Roll Athletics against Attack roll to avoid attack.

Powers: Gore, Devour (heal 1 Wound for every inflicted by bite) and Shapechange.

See **CHAPTER TEN, BULL SPIRIT**, for more information.

D. TIMELESS WAY

On either side of this road are giant stone statues of terrible looking birds with heads resembling ogres. These were created by Yao-Feng and his men to ward anyone from opening the tombs or disturbing his son's body (though he did not give him a proper burial, he still loved his son and wanted to make sure no one took the corpse). If anyone approaches the stairs to areas E and G, they animate and attack.

FENG GUARDIANS (4)

These are large stone bird and ogre hybrids. They are similar to Golden Guardians but were created by Yao-Feng.

Defenses: Hardiness 9, Evade 4, Parry 5, Stealth 6, Wits 6, Resolve 10

Key Skills: Bite: 3d10 (Damage 6d10), Claw: 4d10 (Damage 5d10), Speed: 3d10 (60 feet), Muscle: 5d10, Endurance: 6d10, Detect: 3d10

Max Wounds: 7

Powers:

Beast Strength (x2)

Breath of Venom: Once per round each statue can unleash a breath of chalky dust as a Skill Action that covers a 20-foot area. Anyone inside this area must make an Endurance roll TN 6 or take 1d10 Wounds and lose 1 point of Hardiness for an hour.

E. TOMB ENTRANCES

A set of narrow steps leads up to this walkway that is 60-feet high and crawls along the wall of the canyon. It connects to the tombs and the treasury. There are massive statues of the Eight Magistrates in the wall as one approaches the tomb area. The magistrates are believed to judge people after death and each specializes in a particular virtue (Filial Piety, Propriety, Tradition, Order, Wisdom, Integrity, Loyalty, and Righteousness).

These entrances are both sealed with heavy stone doors bearing the name Li. The first door has the relief image of a dragon, while the second has the relief image of a phoenix. The doors are completely sealed and must be destroyed or pushed with great force to open. Each door weighs 1,100 pounds (use the **LIFTING AND MOVING OBJECTS** entry in Chapter 2 as needed here). Characters with 2 Ranks in Muscle face a TN 10 Muscle roll to move the door while characters with 3 Ranks face TN 7. If moving it is difficult, it is possible to breach by attacking the door. Anyone with the Trade (Stone) Skill may be able to find a weak point to help open it.

Stone Iron Door: TN 10 to Open (Trade: Stone); Hardiness 6, Integrity 8

F. UPPER FORTRESS ENTRANCE

This stairway area slides into the canyon and is presently concealed. It is 100-feet high. It only slides out if someone plays the correct melody on the Guzheng in area 15. Otherwise all that exists here is a series of footholds and handholds. Without the sliding walkway, getting from area 17B to 18 takes an Athletics roll of TN 8. Those who fail fall 100-feet (6d10 Open Damage plus 4 Extra Wounds).

G. SPRINGS AND LIBRARY ENTRANCES

These are both open and along a walkway that connect to E. The walkway here is considerably higher though, climbing 80-feet into the air. Both entrances here are open with no door. This pathway can slide into the wall if someone plays the incorrect notes on the Guzheng in area 15. Should this occur, it slides completely into a space in the canyon wall rapidly, forcing anyone on it to make an Athletics roll (TN 7) or fall 80 feet (6d10 Damage plus 2 Extra wounds).

H. VENT

There is a small ten-inch by ten-inch circular opening on the canyon surface above area 20. This was originally a vent for cooking but can be opened further



if enough Damage is done to create a possible entrance into the chamber (area 20). The rock is very tough, but by inflicting 10 Damage to it a large enough area for entrance can be created. The drop is 100 feet.

Vent: Hardiness 10, Integrity 10

1. Entry Way

This passage is about twenty feet long and ten feet wide. The stone floor has vague Feishu script etched onto its surface (with illumination this is visible on a TN 7 Detect roll to those actively looking). Anyone reading the script will see that each character represents one of five virtues: Loyalty, Righteousness, Bravery, Filial Piety, and Reciprocity. These are each spaced 4 feet apart and so long as people walk on them the Spear Trap launched from area 2 is not triggered. Anyone who walks down the passage, stepping on any other portion of the floor, triggers the trap.

Entryway Trap: Type Attack, Detect TN 8, Attack 2d10 against Evade, Effect 6d10 Damage, Disarm TN 7. Must be in area 2 to disarm.

This spear trap can fire up to three times before needing to be reloaded. Roll 2d10 against the Evade of anyone standing in the lead in the hall when someone fails to step on one of the virtue characters. Anyone hit takes 6d10 Damage.

2. Chamber of the Timeless Master

This square stone chamber connects to the outside via an entrance passage (Area 1) and has two narrow passages leading from its eastern and western walls. These are each only a few feet across. The southern wall has a number of wide circular holes for the Spear Trap and behind these holes is the loading mechanism. From here characters can attempt to disarm the trap.

Anyone inspecting the wall sees the following passage written in Feishu Script (in the Daoyun language):

You have entered the Tomb of the Timeless Master where I have laid to rest my fallen companions. Only the worthy may enter. The unworthy may never leave.

3. Tomb of the Hero Qian Chengsi (Stone Footed King)

This simple stone room is the tomb of hero Qian Chengsi. There is a large stone coffin in the back of the chamber with a limestone lid bearing an inscription. A bronze chair rests against one wall and a ceramic wine cup is set on a rotting wooden table.

There is a limestone epitaph that also serves as a lid for Chengsi's coffin (which is also stone). The lid is a foot thick and quite heavy (1,500 pounds, use the **LIFTING AND MOVING OBJECTS** entry in Chapter 2 as needed here). The slab can be removed with a Muscle Skill roll or through other means if the characters are inventive enough. The TN for such a Muscle roll varies according to Rank in the skill but would be TN 9 for a character with Muscle Rank 3. It is fortunate that the lid is so heavy.

The epitaph reads (in Feishu script and Daoyun language): "His ancestors came from the north and took the name Qian. He served his master well, performing the role of commandant of the upper fortress. His loyalty and his bravery were widely admired. He was killed by the Demon Emperor's invading forces and killed many men before an archer struck his heart. These are the true facts of Qian Chengsi's life."

The coffin contains the remains of Hero Chengsi, a firm ally of the Timeless Master who died in Yao-Feng's initial attack. However the spirit keeping ritual was inadequately performed when he was laid to rest, causing him to turn into a hopping ghost. The lid keeps him safely inside the coffin, but anyone who removes it risks being attacked immediately.

Hero Chengsi (Hopping Ghost)

Chengsi appears as a normal Hopping Ghost, with desiccated skin and stiff limbs that force him to hop rather than walk or stride. He is quite hungry and will attack anyone who opens his coffin. Hero Chengsi is unlike other Hopping Ghosts, rather than vulnerability to flame, he is vulnerable to any Kung Fu Technique.

Defenses: Hardiness 8, Evade 3, Parry 3, Stealth 6, Wits 3, Resolve 10

Key Skills: Bite and Claw: 1d10 (Damage 2d10, plus Qi drain), Speed: od10, Detect: 1d10

Max Wounds: 8

Powers

Bite: The bite of the Jiangshi does 2d10 Damage. Once they bite, they begin to drain Qi energy from the body.

Drain Qi: Upon biting a victim, the Jiangshi begins to drain Qi from the body, drawing energy into itself by latching onto the target. This drains 1 Point of Qi each round, killing a normal person instantly but taking some time with Martial Heroes who have greater reserves of Qi. Anyone drained to o Qi dies. Qi returns at a rate of 1 per week. Removing a Jiangshi that has latched on either requires

destroying it entirely or making a Muscle TN 8 roll to pry it off.

Immunities: Immune to normal Attacks, only harmed by Kung Fu Techniques performed by those who are righteous.

4. TOMB OF QIXIA

This is the tomb of the Timeless Master's wife, Qixia. She was killed during the first attack by Yao-Feng. There is a large stone coffin here with a limestone lid fitted with an emerald epitaph (worth 4,000 spades). Next to the coffin is a bronze mirror, a lacquered flute, and Qixia's Jian Sword. There is also a wall scroll with the text of the Maiden of Weeping Pavilion (see Below). The area is protected by either her spirit or a Qi memory, attacking anyone who enters and remains. On the other wall is a scroll painting of the Lady Qixia herself. Any who have seen the Golden Maiden of Buwei or have the Talisman of the Golden Maiden, will discern a similarity.

The epitaph reads in Feishu script: "Lady Qixia was a skilled swordswoman, artist and the master's wife. She was feared by enemies but adored by her allies. She had three righteous sons who fight in the north alongside Sunan and Bao. Her music filled the fortress with joy at night. Death came to her from the hand of Yao-Feng."

In addition the wall scroll contains the full verses of the poem Maiden of Weeping Pavilion. This is a well-known poem and anyone who recognizes it is also aware of the traditional melody associated with it. The poem is about a woman whose husband is killed. She comes to their pavilion each day to remember him. When she dies her grief lives on in the pavilion causing it to drip with water. This is important because it gives an indication of the correct melody to play in Area 15.

There is also a Qi Memory trap here.

Whirling Blade Qi Memory (Qixia) Trap: Type Attack, Detect TN "None", Attack 2d10 against Parry, Discipline Rank 3, Qi Rank 2, Effect "Special", Disarm "Special", Hardiness 6, Parry/Evade 8.

This effect attacks one person each round with Whirling Blade Technique. It appears as the shimmering glimpse of a female figure who whirls at them with a ghostly sword each time it strikes, then vanishes. The Attack does 3d10 Damage plus 1 Extra Wound (if it gets a Total Success on the Attack roll, it may attack the target one more time). Anyone so attacked may attempt a counter (and this is the only opportunity to harm it). Doing six Wounds in this manner destroys the effect. See Qi Memory Trap in **CHAPTER TWO: RULES** for more details.

THE SWORD OF QIXIA

This is a well-crafted Jian sword with a blue handle and blue tassel made of dyed horsehair. It does 1 Extra Wound against Demons.

5. MURAL CHAMBER

This area is a square stone room with a mural depicting the disciples and men of the Timeless Master fighting against Yao-Feng and his Ogre Demons.

6. TOMB LADY CUI

This is the Tomb of Lady Cui, the mother of Qixia and wife of Guo. Here there is another stone coffin with a limestone lid and epitaph. However the lid is ajar and the skeletal hand of Lady Cui is clearly visible on the ground. A rat managed to sneak in and feast on her body, causing it to turn into a demon (see area 7 for details). Upon inspection (Detect TN 8) a small four-inch crack can be seen on the lower side of the coffin. This tomb is also notable as the epitaph is the only one to bear the Timeless Master's name (Li Buwei). Against the wall is a stone slab bearing a jade comb, a ceramic plate, and a cup.

In Feishu script the Epitaph Reads: "Lady Cui died by her husband's side and was buried by her daughter Qixia and her son-in-law Li Buwei. She was respected from the Banyan to the Capital and helpful in the fight against the Demon Emperor."

7. TOMB OF GUO

This is the tomb of Master Guo, father of Qixia and father-in-law to the Timeless Master. There is a large stone coffin at the end of the room with a limestone lid that is slightly ajar. The remains of Guo are inside but the flesh has been consumed by the Rat Demon and the coffin itself turned into a nest. If the players inspect the coffin, the Rat Demon attacks. Further inspection reveals a small litter of baby Rat Demons as well (however it is unclear from looking at them if they are normal rats or demonic ones).

The Rat Demon litter is old enough to survive on its own and if reared by humans it may be possible to tame them. However it is uncertain what unique powers or qualities they might develop over time.

RAT DEMON

This is an ordinary rat that began feeding on the bodies of Lady Cui and Master Guo, causing it to develop greater intelligence as it absorbed their residual Qi energy. It also changed its physical form, growing in size, strength and developing much fiercer teeth.



Defenses: Hardiness 3, Stealth 10, Evade 7, Parry 2, Wits 2, Resolve 6

Key Skills: Bite: 1d10 (Damage 2d10, plus drain Qi), Claw: 2d10 (Damage 1d10), Speed: 1d10 (30 feet), Muscle: 1d10, Detect: 3d10

Max Wounds: 5 (+1 per Qi drained)

Powers

Qi Drain: After it bites, on a successful Damage roll it drains 1 Point of Qi which returns at a rate of 1 per hour.

Ear Piercing Squeak: As a skill action the rat can squeak causing everyone in a 300 foot radius to take 1d10 Damage. This can also be used to lift heavy objects like stone. The Rat Demon can move up to 2000 pounds in this way but at a very slow speed.



8. THE EMPTY TOMB OF THE TIMELESS MASTER

This chamber contains a stone coffin with a simple Feishu inscription on the lid:

"I am the Timeless Master. Kowtow three times and take me as your Sifu. I will teach you powerful Kung Fu to destroy your enemies and protect your allies."

The lid is 1,500 hundred pounds (so TN 9 for anyone with 3 Ranks in Muscle to lift). If anyone Kowtows the lid opens automatically and inside is the Four Finger Manual (see **CHAPTER ELEVEN: MANUALS AND OBJECTS OF POWER**). The manual is secured by a bronze latch that only releases if one performed the kowtow. The latch itself can be forced open, but doing so triggers a trap that collapses the ceiling on everyone standing in the room (see Collapsing Ceiling Below).

THE FOUR FINGER MANUAL

Anyone who kowtows and accepts the scroll begins to see images of blood scrawled on the wall in a language they understand every few minutes that read "Find my body. It's in the upper fortress. Return it here where it belongs as your first act of obedience." These images continue until the person finds the Timeless Master's body and places it in the tomb. From that point on they will continue to receive similar instructions from the Timeless Master as he is now their Sifu. These will occur rarely however (no more than once a month).

If one does not kowtow three times and accept the Timeless Master as teacher, then the compartment never opens and the contents of the manual appear blank. Only those who have kotowed can see the words written on the scroll.

Collapsing Ceiling Trap: Type Attack, Detect TN 6, Attack 3d10 against Evade, Effect 3d10 Open Damage, Disarm TN 6.

The entire ceiling falls down, caving in on everyone who stands in the room. Roll 3d10 against the Evade of all in the area. Anyone hit takes 3d10 Open Damage.

9. TOMB OF THE DISCIPLES

This chamber is where the Timeless Master buried his disciples after they were slaughtered by the Demon Emperor. While the tombs in the other chambers were prepared well in advance of anyone's deaths, the Timeless Master had few options when the time came to bury his students. There were simply too many and Yao-Feng was soon to return. He buried them together in a mass grave cut into the stone floor itself. He then packed this area with dirt and placed a wooden tablet commemorating the names of all his students. There are 40 names in total on the list.

The floor here is exposed and filled with earth. The wooden tablet commemorating the names of the Timeless Master's students is lacquered, intact and rendered in impeccable calligraphy (it stands nearly ten feet tall). While the bodies below the earth pose no threat to trespassers, the ground shifts uneasily beneath the feet of anyone passing through. Feel free to let the players assume the worst here, before springing the true guardian on them.

This area leads to the treasury and is protected by the Golden Maiden of Buwei. As soon as anyone approaches the passages leading to areas 10 or 11, she materializes in a whirl of golden dust and immediately attacks.

GOLDEN MAIDEN OF BUWEI

The Golden Maiden of Buwei was made in the image of Lady Qixia and protects the treasury. She looks like an animate statue of Qixia fashioned from gold carrying a Jian. She materializes as soon as anyone heads toward the southern passages. The Golden Maiden can be controlled by the Talisman of the Golden Maiden (located in the Treasury).

Defenses: Hardiness 8, Evade 6, Parry 8, Stealth 6 or 9 when still, Wits 4, Resolve 10

Key Skills: Speed: 3d10, Muscle: 3d10, Medium Melee: 3d10 (5d10 with Jian), Grapple: 2d10, Arm Strike: 3d10, Leg Strike: 3d10, Throw: 3d10, Medium Melee: 3d10, Detect: 2d10, Endurance: 6d10

Qi: 4

Max Wounds: 12

Weapon: Jian (4d10 Damage, +2d10 Accuracy)

Key Kung Fu Techniques (Waijia 2, Qinggong 2): Blasting Blade, Fierce Strike, Grasp of the Python, Guiding Crashing Wave, Whirling Blade, Whirling Dodge (Counter)

Powers

Resolute: Skills like Command, Deception, and Persuade only succeed against her on a Total Success, and even then she is merely confused. She can never be convinced to attack the wielder of her Talisman.

Beast Strength (x2): The Golden Maiden of Buwei is strong and her Base Lift is doubled. She also can exceed capping limits on Damage rolls for Physical Attacks.

Gold Body: Because she is made from gold, the Maiden has a hardiness of 8.

Meld: She can meld into any surface made of stone, earth or mineral, allowing her to travel freely through that medium using her normal movement.

10. TOMB OF THREE SONS

This area contains three open stone coffins, none of which contain bodies. There are limestone lids fitted with empty plaques. These were meant for the Timeless Master and Qixia's three sons; however, they were never buried here.

11. TREASURY

This is the treasury. It is sealed with an iron door that blocks the entire passage way. The key to the door is located in area 22. Without it the characters may have to break it down or pick the lock. If they choose to break it open that will create tremendous noise and surely attract either Zun Tribesmen or Xiaoyang to their location.

Locked Iron Door: TN 9 to Open (Trade: Mechanic); Hardiness 9, Integrity 9

The treasury contains a number of valuable items, including a case of 2,000 silver taels from the Era of the Demon Emperor. In addition the following can be found here (values given in parenthesis).

Objects: large golden tripod cauldron (4,200 spades), a large clay bixie (400 spades), Talisman of the Golden Maiden (see entry description below), Jade Phoenix Amulet (20,000 spades),

Talisman of the Golden Maiden (18,000 spades): This gold talisman has the image of Lady Qixia's face engraved on its surface. Anyone who possesses it can cause her to materialize in any location they know for twenty minutes at a time once a day by saying the name "Qixia". The person with the Talisman also has control of the Golden Maiden when she materializes. Once the Talisman is held by someone, the Golden Maiden materializes and kowtows (then vanishes).

12. TOILET

This is the latrine area. It is a simple hole in the ground with two raised bricks on either side. This room is also under the heavy air effect due to the presence of a Shui Gui in area 14. Characters take -1d10 to Endurance while in this room, area 13 and 14.

There is a Zun Bear Claw Medallion inside the toilet itself. Anyone searching will find it wedged between cracks in the stone (Detect TN 7). Ping (See AREA 14) placed this here when she realized she was about to be overwhelmed by Yao-Feng's Guards.

Zun Bear Claw Medallion: This is a stone circular medallion with the image of a bear claw and spear. It has a magical effect on anyone wearing it that gives them a +1d10 Bonus to Persuade, Deception or Intimidate rolls against Zun Tribesmen (whether they see it or not).

13. HALL

This is an empty hall, but the presence of the Shui Gui in area 14 affects the air here. Characters who enter will find it slightly harder to breath, as if the air has grown heavy, taking a -1d10 to their Endurance roll until they leave areas 12, 13 or 14.

14. SPRINGS

This opens up into natural springs, which were once used for bathing and cleaning water. The stone floor provides a small platform and carved stairs gently lead into the water. The waters are home to a Shui Gui (water ghost) named Ping, a young hero who was drowned here at the hands of the Demon Emperor's guards.

Players who make a Detect TN 8 roll may see a pair of disembodied eyes peering above the surface of the pool. This is how Ping appears at first. If anyone enters the water, or gets near, the outline of her body emerges, and she tries to drag them in to trade places (see below). Take anyone involved in this encounter aside until it is finished. If a player character is replaced by the Shui Gui, let the player continue playing his or her character but inform them that they are now Ping (give them Ping's information).





PING (SHUI GUI, WATER GHOST)

Ping was a great Martial Hero in life named the Drunken Crane. She was known for her Drunk-style Kung Fu and her fierce loyalty to the Timeless Master. She was killed by Yao-Feng's guards in the springs and her desire for revenge continues into death. Should she retake a body, her goal is to kill the Emperor and as many imperial guards as possible (once she has reclaimed her Bear Claw Medallion from area 12). It does not matter to her who the current emperor is, she makes no distinction between the Glorious Emperor and the Demon Emperor (she will simply view him as the Demon Emperor reborn). She will also want to get drunk whenever possible. Even if this impairs her ability to perform Kung Fu Techniques, she will be adamant that it enhances her fighting.

See Shui Gui entry under **GUI** in **CHAPTER TEN: THREATS AND MONSTERS** for further details.

Defenses: Hardiness 10, Evade 6, Parry 6, Stealth 10, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Speed: 6d10, Muscle: 4d10, Detect: 2d10

Max Wounds: 10

Powers

Suffocate and Possess: If Ping attacks with her Grapple Skill and pulls a target under water, use the normal suffocation rules. Anyone killed in this manner, immediately changes places with her.

Immunities: Shui Gui can only be harmed by weapons made from Plum Tree wood.

15. LIBRARY RECORD HALL

This is the library record hall. There are several cabinets lining the walls here containing documents in pullout drawers. Most of the documents are on wooden planks and pertain to the daily management of the palace, records and its resources. By reading through these, players can determine that the person in command of the palace was someone named Li Buwei, that he was an ally of Sunan and Bao during the reign of the Demon Emperor and that they had just suffered a great attack from the emperor's forces and were expecting another soon. According to the records Li Buwei commanded 10,000 men and a number of great heroes. This complex was his headquarters but also served as a small community of refugees from the Empire (including former imperial officials). There is also information here stating that Yao-Feng, the Demon Emperor, wanted not only to kill Li Buwei, but also destroy his style of Kung Fu and kill all his disciples. Toward that end he had a small group of Ogre Demons dedicated to killing anyone who knew the Techniques found in the Four Finger Manual.

There is a Guzheng bolted to the floor here. It was originally part of the fortresses defenses, allowing them to control access to the lower and upper fortress. If one plays the melody of the Maiden of Weeping Pavilion, the walkway leading from area 17B to 18 slides out from the side of the canyon wall, allowing easy passage. If anyone plays any other note on the Guzheng this causes the pathway connecting all the G entrances to slide into the canyon wall (dropping anyone on it to the ground below). This passage slides back out however as soon as Maiden of Weeping Pavilion is played. Talent (Guzheng) TN 6.

A pile of rubble and boulders block the passage into area 16. These were deliberately placed here. They can be moved to create an opening but this takes at least an hour. Before the pile is the remnants of a small campfire left by the Xiaoyang from the previous night (they had camped in this chamber).

Guzheng of Qixia: Observant PCs will wonder why the strings still remain intact and why the Guzheng itself has not warped. This is a special Guzheng and once belonged to Lady Qixia. It is made from lacquered wood and the strings are twisted silk. It has blue designs on the surface that have not faded (possibly turquois). The instrument never needs to be restrung, tuned, and it is impervious to ware. It can be physically damaged but effectively has a Hardiness of 10 and Integrity of 10.

16. STUDY

This was once a study area. There is a long table filled with wooden planks for writing, a number of coarse-haired calligraphy pens and an inkstone. The table's legs have been smashed. There is a wooden wall scroll hanging before the table and seated next to it is the skeleton of a Pei Fu (see next paragraph) still keeping a meditative posture, with an ivory calligraphy pen in hand.

During the final attack on the complex, there was a great battle in here between Yao-Feng and the hero Pei Fu (the Timeless Master's sworn brother). Yao-Feng was unable to defeat him so he smashed the stone and trapped Pei Fu inside the chamber to die. Already weakened by their exchange, he died soon after but managed to write and hang a scroll upon the wall (see Wooden Scroll below).

Wooden Wall Scroll: This is suspended from the ceiling and written in Feishu Script in the Daoyun language. It reads:

"The Demon Emperor had a secret child."

This is a reference to the Timeless Master being the son of the Demon Emperor.

17. The Library

This is the library. There are several wooden cabinets, heavily worn and cracked that open to reveal stacks of books and wooden scrolls. The cabinets each have round dragon medallions on their sides. They contain The Rites of Wan Mei, The Sayings of Kong Zhi, The Book of Fortunes, and other important texts.

There is a secret passage on the northern wall. The outlines of this passage can be detected on a TN 10 Detect roll. It can be opened by turning the dragon medallion on the cabinet next to the passage.

Presently there are a group of Xiaoyang who retreated following an attack by the Snake Demon and Leaping Leopard when they were trying to get into her lair (through area 18) Some of them are clearly wounded from sword slashes and they are in a heated argument, with Loud Fist furious that they fled.

Xiaoyang (5)

This group of 5 Xiaoyang (see **CHAPTER TEN: THREATS**) is led by Loud Fist, who resembles them except he looks more scarred and tall. He thinks this is an ideal location for his people and is leading an attack against the Snake Demon. They will see the party as a threat, but possibly can be reasoned with and will work with the PCs against the Snake Demon. They speak their own language but also a little Daoyun, so communication should be possible.

Defenses: Hardiness 6, Evade 6, Parry 4, Stealth 9, Wits 4, Resolve 4

Key Skills: Bite: 1d10 (Open Damage 3d10), Grapple: 1d10 (Damage 4d10), Arm Strike: 0d10 (Damage 4d10), Speed: 3d10 (60 feet), Muscle: 4d10, Detect: 3d10, Athletics: 3d10, Command: 1d10, Language (Xiao): 3d10, Language (Daoyun): 1d10

Max Wounds: 3 (but two are Wounded with only 1)

Powers: Climb, Bite (Open Damage 3d10), and Laugh.

Loud Fist

Defenses: Hardiness 8, Evade 6, Parry 4, Stealth 9, Wits 4, Resolve 4

Key Skills: Bite: 1d10 (Open Damage 3d10), Grapple: 2d10 (Damage 4d10), Arm Strike: 2d10 (Damage 4d10), Speed: 3d10 (60 feet), Muscle: 4d10, Detect: 3d10, Athletics: 3d10, Command: 3d10, Language (Xiao): 3d10, Language (Daoyun): 1d10

Max Wounds: 3

Powers: Climb, Bite (Open Damage 3d10), and Laugh.

Secret Passage (17 to 21)

This narrow passage leads into area 21. There is a dart trap in the middle of the passage that fires four poisoned on anyone who steps on a panel here concealed by years of dust.

Poisoned Darts Trap: Type Attack, Detect TN 9, Attack 3d10 against Evade, Effect Poison (Spiny Toad Venom), Disarm TN 9.

Roll 3d10 against the Evade of the person who triggers the trap. This does no Damage but exposes the victim to Spiny Toad Venom.

17B. Sliding Stairs

This stair passage way presently slides out from the canyon when someone plays Maiden of Weeping Pavilion on the Guzheng in area 15. Otherwise it is inside the canyon wall, meaning characters must use footholds and handholds to get from 17B to 18. Without the stairs it is a TN 8 Athletics roll to cross this area. This is 100 feet high so any fall does 6d10 Open Damage plus 4 automatic Wounds.

18. Leaping Leopard

This room has a very high ceiling (100 feet high) and a pit in the center where people may have once kept a fire. Leaping Leopard has placed planks of wood into the stone wall to serve as foot holds, but they are spaced sixty feet from one another. In all there are eight planks. The first set of two are twenty feet high, with one on the western wall and one on the eastern wall. The second set are 80 feet high and both on the western wall.

Near the pit is a clay cooking pot, some simple earthenware bowls and cups, a spoon, and a satchel filled with rice and spices.

These objects belong to Leaping Leopard, a Zun hero and member of the Sun Tribe. They worship the Demon Snake Jia (see area 27). Their leader, Demon Master Hau, instructed Leaping Leopard to guard the entrance. He usually perches himself on one of the planks during the day, breaking only to train (which is what he uses the planks for). At night he sleeps upon one of the planks. The Sun Tribesmen come every few days to bring him food and supplies.

Leaping Leopard will attack anyone who insists on



passing through area 18. He makes no exceptions. However he is polite and enjoys banter.

LEAPING LEOPARD

Leaping Leopard wears leopard hide and carries an ox tail dao. He is playful in his fighting style, occasionally sipping from his wine gourd for effect (but not enough to get drunk) and taunting foes.

Defenses: Hardiness 4, Evade 7, Parry 7, Stealth 6, Wits 6, Resolve 7

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 3d10, Light Melee: 2d10, Medium Melee: 3d10 (2d10 with Ox Tail Dao), Athletics: 3d10, Speed: 3d10, Muscle: 1d10, Endurance: 1d10, Detect: 3d10, Talent (Cooking): 2d10

Qi: 3

Max Wounds: 7

Weapons: Ox Tail Dao (3d10 Damage or 1 Extra Wound on Total Success, -1d10 Accuracy)

Combat Technique: Medium Melee-Deflect

Key Kung Fu Techniques (Waijia 1, Qinggong 3): Biting Blade: Attack roll at -1d10 but do twice normal Damage (subtract 1 from target's Hardiness for determining Damage roll). Cathartic: Do 4 Extra Wounds on attack and subtract 1 from Target's Hardiness for purposes of damage roll.

Fierce Strike: On a Success you add +1d10 to the Damage roll. On a Total Success you add +2d10 to the Damage roll and can exceed the standard dice cap. Cathartic: Use on 4 targets in range.

Leap of the Swan: Athletics roll to leap 60 feet. Cathartic: Can also attack.

Whirling Dodge: Athletics roll against Attack to reduce Damage by -1d10 (-2d10 on Total Success). Cathartic: Avoid Attack entirely.

19. HALL OF THE SNAKE DEMON

This is the audience hall used by the Snake Demon for greeting the Sun Tribesmen when they bring tribute or sacrifices. There are several lanterns on the wall and fine mahogany chairs facing one another in a row before a larger chair with elaborate snake patterns carved into the back. On either side of the central chair are two tables (also mahogany).

This area looks recently used.

20. KITCHEN, MEDICINE AND STORAGE

This room has a very high ceiling (100 feet high) with a small circular hole that opens to the top of the canyon. There are several tables with clay cooking pots and various utensils are here. The room is circular and ringed with a flimsy wooden ramp that goes 50 feet up the side of the wall. The ramp is dangerous, requiring an Athletics roll (TN 6) every twenty feet not to collapse it and fall. It also has dozens and dozens of arrows wedged on its surface as if fired from the ceiling. Along the side of the ramp are various earthenware storage vessels containing raw ingredients for cooking. There is also a bronze and wood cabinet on the eastern wall. This contains all the major ingredients for medicine (including antidotes and poisons). The floor is littered with broken arrow shafts.

This is the room where the Timeless Master was fatally wounded. While fending off the Demon Emperor's guards he was struck by an Assassin's Storm of arrows, then made his way to area 22 where he died. There is still a memory of the attack in the air and this triggers anytime someone enters the room.

Storm of Arrows Qi Memory Trap (Imperial Assassin): Type Attack, Detect None, Attack 2d10 against Evade, Discipline Rank 2, Qi Rank 2, Effect Special, Disarm TN Special, Hardiness 8, Parry/Evade 8.

A shadowy bowman flashes briefly into existence crouched high in the ceiling and releases a single arrow which turns into a volley that strikes the entire chamber. Roll 2d10 against the Evade of anyone in the chamber. On a hit they each take 2d10 Damage. The figure vanishes but reappears every two rounds to attack as long as anyone is in the room.

21. SEALED ENTRANCE CHAMBER

This chamber is sealed by a strong iron door. On the floor is the body of an Ogre Demon. It was killed by the Timeless Master and its hand was chopped off. However anyone coming into the chamber who became a disciple of the Timeless Master causes it to awaken and attack. It is very obvious and vocal about its motivation, screaming things like "I shall extinguish the Timeless Master's Kung Fu".

Iron Door: TN 10 to Open (Trade: Metal), Hardiness 8, Integrity 8.



Ogre Demon

In life this creature's name was Hesha. In death he is a beastly creature with a wide body, hulking shoulders, fangs and horns. His left hand is missing and he has a massive slash wound across his face. Though he has been here for centuries, his body has decayed slowly.

Defenses: Hardiness 9, Evade 5, Parry 8, Stealth 7, Wits 6, Resolve 8

Key Skills: Grapple: 2d10, Arm Strike: 2d10, Throw: 3d10, Kick: 2d10, Light Melee: 2d10, Medium Melee: 3d10, Heavy Melee: 3d10, Speed: 1d10, Muscle: 4d10, Endurance: 2d10, Detect: 3d10

Max Wounds: 10

Powers: Qi Immunity, Mighty (roll Open Damage for Attacks), Weakness (Jade), Qi Disruption

22. Body of the Timeless Master

The remains of the Timeless Master are in this chamber. His body is on the ground, almost completely skeletal and riddled with arrows. He also wears a bronze key to the treasury (area 11). Anyone who gives his body a proper burial will be bestowed with a +2d10 Luck bonus for the rest of the day on all Skill rolls and a +1d10 for the remainder of the week.

23. The Wall of the Timeless Master

This room contains the final words of the Timeless Master, written in blood on the northern wall. It reads: Between Rong and Hai'an.

This is a clue to the location of the second half of his Iron Spear of the Timeless Master Technique (see area 24). It is a reference to Mount Rong and Mount Hai'an (the second half of the manual is below Mystic Sword Temple in a forgotten cavern).

24. The Chamber of the Iron Spear

There is a large iron spear stuck into the rock floor here. It was placed deliberately by the Timeless Master. The walls of the chamber have numerous illustrations of a spear Technique written in blood. The Timeless Master wrote this before he died. It is the second half of the Iron Spear of the Timeless Master Technique. This can be copied or studied here. However to master the Technique the remaining half is required (this is located deep below Mystic Sword Temple). It is clear to anyone attempting to study it that this only contains half of the technique.

Iron Spear of the Timeless Master

This is a normal spear except it bestows a +1d10 bonus when using any spear-related Kung Fu Techniques.

25. Shrine of the Enlightened Goddess

This room contains an old Shrine to the Enlightened Goddess. It is simply a tall tablet at the back of the room with the image of the goddess upon it. There is a bronze bowl that once contained sand and incense but now is just filled with dust.

26. Shrine of Shun

Unlike many other areas of the upper fortress, this room looks like it has been inhabited or used recently. There is a shrine of recent construction against the northern wall. Above the shrine is a wall scroll painting of a man in his mid-forties with a beard and dressed in clothing that looks about 100 years out of fashion (however the image was clearly made less than a year ago). This is an image of Shun, the deceased husband of Jia the Snake Demon. Two lanterns hang on the western wall. There is also a ladder against the eastern wall leading up to a large alcove that was once used as a sleeping area. In the alcove are some cushions and a box containing Shun's robe and hat. Any man wearing these items will be mistaken for Shun's reincarnation by Jia.

27. JIA'S LAIR

This is where Jia, the snake demon resides. She has stocked the chamber with fine curtains, cushions, mirrors, paints, dyes and other luxuries. She also took several calligraphy brushes and ink stones from the library and brought them here. Before she took up residence the room was a hall for the soldiers. Five lanterns hang from the walls. There is a sizeable bed in the northern corner as well. A silk curtain forms a partition separating the bed chamber from the rest of the room. Before the bed is an iron brazier with bixie motifs and three legs. It is clear to anyone entering that someone resides here.

Jia is not always present. Sometimes she wanders away from the lair in search of food or supplies. There is a 2 in 10 chance that she is present during the day and a 5 in 10 chance that she is present in the evening. She will be hostile to any intruders, though she can be reasoned with. However she will attack anyone who tries to steal the Divine Snake Manual from area 28. Jia longs for the return of her husband, Shun (who died ages ago). Male characters who present themselves as scholars or show skill in Medicine risk being mistaken for Shun. Jia is hopeful he will return and once she decides someone is his reincarnation, she will have difficulty believing otherwise. It is even possible such a character is her Shun reincarnated and fate meant for them to cross paths again. This may cause her to view the rest of the party with hostility if they appear to be "interfering in their love".



JIA (SNAKE DEMON)

Jia is a Snake Demon who has lived here for some time, having come to the location shortly after her husband, Shun, died of old age. Though he was human she found his compassionate and trusting nature compelling. A skilled physician and scholar, he roamed the Banyan with Jia aiding the sick and needy. However they were dogged by the Dehua and Heiping sects, who blamed Shun for loving a Snake Demon. They tried repeatedly to kill the couple and to destroy their love, but never succeeded. When Shun died Jia was devastated and came here to find peace and to train. Eventually the grief was too much and she came to believe that Shun would return to her, reincarnated. When the local Zun started worshipping Jia and bringing her sacrificial offerings, she asked them to find any men who seemed like skilled physicians and scholars and bring them to her. Jia has been training regularly in Kung Fu so that she can protect Shun when he returns.

Jia is an exceptional Snake Demon in that she trains in Kung Fu and has Qi Ranks. She can gain Techniques by draining Qi as well, but many she has learned herself.

When she believes no one is around, Jia assumes her snake form, but unless she is trying to intimidate, she appears in human form to any intruders. For clothing she prefers black and red robes.

Jia knows where every trap in the complex is located, but leaves them armed to defend her lair.

Defenses: Hardiness 6, Evade 5, Parry 6, Stealth 6 (10 trees or water), Wits 6, Resolve 9

Key Skills: Bite: 3d10 (Damage 4d10), Arm Strike: 1d10, Grappling: 4d10, Light Melee: 1d10, Medium Melee: 2d10, Heavy Melee: 3d10, Speed: 4d10 (70 feet), Fly: 3d10 (60 feet), Muscle: 4d10, Detect: 2d10, Persuade: 3d10, History (Era of the Righteous Emperor): 3d10, Trade (Alchemy): 3d10, Talent (Tea Preparation): 2d10, Talent (Paint): 3d10, Talent (Poison): 3d10, Talent (Calligraphy): 2d10, Medicine: 2d10, Trade (Mechanical): 3d10, Trade (Wood): 3d10

Qi: 4

Max Wounds: 18

Expertise: Alchemy-Transformative Substances, Alchemy-Longevity Substances

Key Kung Fu Techniques (Waijia 1, Neigong 1, Dianxue 2): Eight Divine Snakes, Fierce Strike, Heart Strike, Inverted Three-Point Strike, Naga Palm, Nine Divine Snakes, Whipping Strands

Eight Divine Snakes: This cures Purple Spirit Venom.

Fierce Strike: +1d10 to Damage (Total Success +2d10). Can exceed the die cap. Cathartic: Up to 4 additional targets.

Heart Strike: Arm Strike against Parry. Causes discomfort and -1d10 to all mental skills for 2 hours. Cathartic: Lowers Hardiness by 2.

Inverted Three-Point Strike: Arm Strike Against Parry to cause paralysis for 2 rounds (only works on surprise against characters with Qi Ranks). Cathartic: Lasts for 2 hours.

Naga Palm: Arm Strike against Parry, -2d10 to Physical and Combat Skills. Cathartic: Kills target in 1d10 days.

Nine Divine Snakes: This cures anyone afflicted with Naga Palm.

Whipping Strands: Grapple against Evade of everyone with 0 Qi Ranks in 30 foot area, kills them. Cathartic: Works on people with Qi 1 or more for 2d10 Damage or allows her to restrain them.

Powers: Drain Qi, Kung Fu, Shape Change, Compelling Gaze, Bite (Damage 4d10, plus Snake Demon

Venom), Constrict, Beast Strength (x10).

Poison: The poison of the Snake Demon is particularly strong and causes horrible hallucinations.

Poison	Snake Demon Venom
Lethality	Day
Speed	Minute
Effect	Temporary
Medicine Skill TN	7
Brew Rating	7
Potency	4d10
Skills	C, P

28. Hall of the Wooden Guardians

Like areas 26, 27, and 29, this portion of the upper fortress looks recently inhabited and seems to serve as an armory or training area. There is a clear area in the middle of the room, three weapons racks against the wall and a fine lacquered cabinet on the western wall. Before the cabinet are what look like two wooden training dummies, except the limbs are heavily spiked and they seem to have pulley and spring mechanisms. If anyone stands in the area before the wooden dummies their weight triggers a mechanism that drops two more wooden dummies behind them (for a total of four). Anyone seeking to reach the cabinet must contend with this trap.

Jia actually uses the traps to protect her manual. There is a small icon of Hen-Shi on the wall of the passage leading from area 27 to 28 (Detect TN 8), if this is turned, all the wooden dummies slide into the ceiling, posing no threat.

The weapons rack contains several weapons, including 4 jian swords, a spear, a hard whip, butterfly swords, and an ox tail sabre. None are magical in nature but all are exceptionally crafted and have snake motifs being worth 5 times the normal values for their appearances alone.

The Divine Snakes Manual: The cabinet contains the Divine Snakes Manual, which was written by Jia. It includes the Eight Divine Snakes, Naga Palm and the Nine Divine Snakes Technique.

Wooden Dummy Trap: Type Attack, Detect TN 4, Attack 2d10 against Parry, Effect 2d10 Damage, Disarm TN 8.

Each round and any time a character moves past one of the dummies (for example to reach the cabinet or to escape the middle of the chamber), all dummies within striking range attack (in the center of the trap this means being attacked by four limbs, but closer to the cabinet, two).

29. Tea Chamber

This area is clearly lived in by someone. There is a table with a blue glazed cup. There is a cabinet stocked with two pounds of black tea brick. The cabinet also contains implement for mixing and whisking the tea (tea cloth, tea whisk, glazed bowl, and so on). The air smells fragrant from regular tea preparation. Jia, the Snake Demon, uses this room for drinking tea and relaxing.

30. Flooded Chamber

This area used to be living quarters but all the contents have been washed away by a flood of water. An underground river broke through the wall about eight years ago and flows out the southern passage forming a falls down the canyon wall. The room itself is pooled with water and there is a current. The water is four feet deep. The steps leading from areas 18 and 29 only go halfway down before meeting the water.

Anyone trying to get across the water either needs to swim or climb along the wall. The Athletics TN to climb is 9, while the Swim roll is TN 8. Anyone who fails the swim roll is pulled toward the falls, where they must make an Athletics roll or fall over the edge for 5d10 Open Damage.

31. Storage Area

This is another storage area, where soldiers kept some of the clothing and gear. It is small and cramped but includes several wooden boxes with 12 suits of cord and plaque armor from the Era of the Demon Emperor. These are still wearable.

32. The Gate Mechanism

This room is where the soldiers could open the massive stone door that resembles the canyon wall (A). There is an enormous hand crank and mechanical wheel system that takes at least three people to pull (moving it is the equivalent of 2,000 pounds). Turning the hand crank five rotations opens the door enough to let men into the canyon.

32B. Look-out

This concealed lookout is little more than a perch on the edge of the canyon. It can also serve as an alternative entrance into the upper fortress but is very difficult to spot, even from up close (Detect TN 10).



GAZETTEER OF BANYAN MOUNTAIN VALLEYS AND LAKES (CONT'D)*

The Tuodi

This is a nomadic Zun tribe who roam Heiping Mountain and Zun Valley. They are less hostile than some of the other Zun nomads, exploiting only Zun villages and trading with the Daolin. They take regular salt tribute from the village of Yipu. They are loyal to Heiping sect, trading information for safe passage through the area. Heiping also forbids them from harming anyone in Heiping valley.

The Witch of Zhaoze Zhou

This is the small stilt house of the Witch of Zhaoze Zhou (See **THE WITCH OF ZHAOZE ZHOU** in **CHAPTER NINE: NON-PLAYER CHARACTERS** for more information). Her home is a series of small huts on wooden platforms raised above the water level of the swamp. It is surrounded by crocodiles that seem to do her no harm but always attack intruders. In addition Red Ru-Fish are unusually common here. She also has a number of traps set up in the surrounding area. Members of the Zun River Gang are often in the area to trade information with Li Sou Chao or see if she needs any favors.

Wu Pen

This is a small and isolate village in the mountain pass between Dai Bien and Zun Valley. The villages here are Daolin settlers of the Wei-Yan Clan, and claim to be descendants of one of the early emperors (though the precise emperor they claim lineage from changes with each telling). The people of Wu Pen do what they must to survive and are not above robbing unwary travelers. They get water from local wells (of which there are many), raise livestock, and grow tuber crops. There is one inn in town called the Mountain Dragon Inn, it is run by Wei-Yan Jun, a meagerly talented Martial Expert.

There are a few unsavory characters that live in the area or frequent the Mountain Dragon Inn. Among them is Dancing Hawk (Nephew of Master Ta). He is on good terms with the village, pays the people well for their time and assistance, and relies on Wu Pen when he needs to ambush an enemy (often at the Mountain Dragon Inn) or entertain a friend.

Wu Pen Villager

Defenses: Hardiness 4, Evade 3, Parry 4, Stealth 8, Wits 6, Resolve 7

Key Skills: Grapple: od10, Throw: od10, Arm Strike: 1d10, Leg Strike: od10, Light Melee: od10, Medium Melee: od10, Heavy Melee: od10, Small Ranged: od10, Speed: 1d10, Muscle: 1d10, Detect: 1d10

Max Wounds: 1

Weapons: Wooden Gun Staff (2d10) or Fists

Wei-Yan Jun

Wei-Yan Jun owns the Mountain Dragon Inn and is a crude man of slightly heavy build. He often tells inappropriate jokes and comments on the bad habits of others when they are not present. He always treats the person he is speaking to like his greatest friend while denigrating the last person he spent any time with.

Defenses: Hardiness 5, Evade 3, Parry 5, Stealth 8, Wits 6, Resolve 7

Key Skills: Grapple: od10, Throw: od10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: od10, Medium Melee: 1d10, Heavy Melee: od10, Small Ranged: od10, Speed: 1d10, Muscle: 2d10, Detect: 1d10, Command 1d10

Qi: 1

Max Wounds: 3

Weapons: Wooden Gun Staff (3d10) or Fists

Key Kung Fu Techniques (Waijia 2, Neigong 2): Iron Body, Roar of the Lion, Tai Lan's Staff Strike, Trapping Wind

Xi

This is a small village on the Ghezong river of about 120 people. The people here are herders and fishermen but also cultivate soybeans (which they eat plain but also ferment to make tofu). They are on good terms with the Nature Loving Monks and venerate Hen-Shi. They always provide hospitality to those in need. Pottery from Xi is particularly prized, though the folks who live here see nothing special about it themselves. These items are yellow-glazed ceramic dishes and cups. What is notable about them is the realistic relief work on the surface. These usually include images of wildlife (fish being a common theme) but also include images of the Nature Loving Monks who they admire. The head of the village is chief Yuan.

Yang Tuo, a renowned Martial Hero, has taken up residence in the village. For reasons of his own, he started training as an apprentice under the master potter Dee to learn how to make Xi pottery.

**Note: All entries past this point are not a part of the Tomb of the Timeless Master sub-section.*

Yipu

This is a Zun village that has not adopted Daolin beliefs. They continue to dress in hide and they violently reject the ideas of Dehua, instead worshipping local demons and spirits. However they have embraced Daolin technology. The village has about 25 households, and is built high in mount Heiping. They do trade with Heiping Village and the Dehua sect, as well as with some of the villages in Zun Valley. They also pledge annual salt tribute to the Tuodi.

The Yipu survive by farming high elevation crops and mining their many salt wells. They believe the salt wells are inhabited by a serpent goddess named Nua who demands regular sacrifice of young male consorts to keep the salt plentiful. Their numbers are small, so to find victims they sneak in to the Zun Valley Villages and steal men.

Yipu is led by a council of five elders who each represent the different ancestries in the village.

Yuli

Leadership: Headman Li Desun
Population: 300

Yuli is a small fishing and pearl harvesting village. They are known for their fresh water pearls and until recently that was their primary source of trade. However, recently a young man from the village fell into a massive sinkhole on the opposite side of the lake. The sinkhole revealed a cavern with large jade deposits. Since then the village has gained tremendous wealth mining and selling the jade to Chen and Rong-Yao. However this has not escaped the attention of local bandits (See **THE HEARTLESS FORTRESS**). They also may attract the attention of General Qiang of Rong-Yao, who would be interested in their sudden flood of Jade. The people of Yuli do not know it but they will soon be attacked by an outside group (or groups) looking to capitalize on their recent discovery.

There is a temple dedicated to Hen-Shi and a massive ancestral shrine dedicated to the early founders called Hall of the Li Clan. Most residents of the village belong to this clan.

Zhaoze Lake and Zhaoze Island

Leader: Shan Lushan

This clear lake rests at the base of the Banyan Mountains, and cradles a small island inhabited by pearl tigers and tall white birch trees. The only people living on the island are the residence of Zhaoze Palace, a sprawling courtyard dwelling owned by Shan Lushan, leader of the Zhaoze sect. Shan adores the arts and those residing here often engage in painting, poetry and music, as well as fine cuisine. The Tigers are extremely hostile to intruders, but appear to be under the complete control of Shan Lushan, who keeps them from harming invited guests. For information on Zhaoze sect see their entry in **CHAPTER SIX: THE MARTIAL WORLD**.

Zhaoze Palace

This is really more of a series of extensive courtyard dwellings and halls than a palace. It is where Shan Lushan retires from the world to indulge in poetry and music. He often invites great artists to join him. The grounds of the palace are prowled by pearl tigers under Zhang Long's command.

Zhe Valley

This valley is warm but comfortable year round, with just enough rain and humidity to ensure plentiful flora and wildlife. It is enormously pleasing to the eye, with beautiful white cliffs on all sides sheering up toward Mount Peng. At its center is a steep canyon said to be endless, though in truth it is one mile deep. The base of the canyon is quite cold for supernatural reasons, in contrast with the surface of the plains and land surrounding it. Its cliffs are white and smooth, requiring a TN 10 Athletics roll to scale.

Zhe Valley is home to all manner of wildlife, but all of it is non-predatory. In fact consuming blood or meat while inside Zhe Valley causes 1 Wound and reduces Qi by 1 for each day the diet is maintained (it returns at a rate of 1 per day once the diet is abided by or the person leaves Zhe Valley). Of special note is the Zhe Valley Chrysanthemum, a purple and golden colored flower that has long curved florets and carries poisonous thorns. The thorns come in two types: Water and Viper. The Water Thorns have healing properties but also cause euphoria and disrupt coordination. Viper Thorns, in contrast, cause pain and injury but enhance physical strength. A good number of these flowers can be found here. See **WATER THORN** and **VIPER THORN** in **CHAPTER FIVE: EQUIPMENT** for more information.

On the edge of the canyon there is a villa called Ti Fan with some surrounding villages. This is where Zhe Valley sect and its leader are headquartered. See TI'FAN in this chapter for more information.

The entrance to Zhe Valley is protected by a mysterious warrior called Green Guardian. See Green Guardian in **CHAPTER NINE: NON-PLAYER CHARACTERS** for more details.





Zun city

Leadership: Chief Wan Lin

Population: 27,000

This is a large city in Zun Valley along the main river. It is considered neutral ground by the sects. Every sect has a temple or headquarters here. The city is led by Wan Lin, a Martial Hero known to be the best and considered the head of the Wan bloodline, therefore those in high positions in Zun tend to carry this surname. Wan is not a proper sect but a family clan. Wan Lin is unaffiliated with any of the existing sects. Zun is something of a trade center of the southern region because the Zun River forms a trade route between the Banyan and Hai'an. The Hen-Shi Tea House is a favorite spot for local scholars and poetry enthusiasts.

Zun city is known for its elaborate Dragon and Phoenix festivals, ending them with the burning of ten giant paper phoenix (for Dragon Festival) and dragons (for Phoenix Festival). They also send out several wooden dragon or phoenix boats which they also burn.

A number of villages encircle Zun, farming mainly rice and producing the best wine in the region.

Zun forest

This is a dense forest of bamboo and other types of trees. Spotted deer are common, bandits frequent, and Zun Tribes dwell here in small hutted villages. It is also where the Tree-Dwelling Nun sect live. Some say the forest is cursed and home to skeletons, tree demons and other creatures. See **TREE-DWELLING NUN** Entry in **CHAPTER TEN: THREATS AND MONSTERS** for stats.

The Zun river gang

Leadership: Frowning Eagle

This is a ruthless group of brigands who extract protection money from the local population and raid traffic along the Zun River. They are led by Frowning Eagle. The chief stays at the Ornamental Pearl in Bouzhou where he has a room, and is usually protected by 6 underlings.

Recently Chief Frowning Eagle was humiliated by a band of heroes, and has sought an alliance with Zhaoze sect to increase his numbers. In exchange he pledged to call their leader master and provide regular shipments of wine.

Zun river underling

Defenses: Hardiness 3, Evade 3, Parry 3, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: od10, Throw: od10, Arm Strike: od10, Leg Strike: od10, Light Melee: od10, Medium Melee: od10, Heavy Melee: od10, Small Ranged: od10, Speed: od10, Muscle: od10

Max Wounds: 1

Zun valley villages

These are small Daolin Villages who belong to what they call the five clans (Shan, Li, Lu, Mui, Keiban). They were early settlers to the region. Each village is governed by a group of clan elders and they once were under the control of Master Yu Guang of Zun Villa. However he was recently killed, which has left them exposed to raids from the Tuodi and Yipu. The Zun Valley Villages collectively control a local salt mine, but without Master Yu Guang's protection this may fall into the hands of either the Tuodi or Yipu.

Zun villa

This was the residence of a former local magnate and great Martial Hero named Yu Guang. He protected the Zun Valley Villages in exchange for salt and annual grain tribute. Yu Guang was killed in a battle with the Witch of Zhaoze Zhou three weeks ago.

CHAPTER 9



武林

NON-PLAYER CHARACTERS

This chapter includes major and minor characters in the setting. It is not exhaustive (we simply did not have room to include everyone). If people express interest we will release character supplements that include the remaining sect leaders and personalities of Qi Xien.

Player Characters (PCs) and Non-Player Characters (NPCs) are the most important element in a *Wandering Heroes of Ogre Gate* campaign. Gamemasters should review relevant entries thoroughly from this chapter when they are likely to come up in game. They should also make plenty of new NPCs as needed. We kept most NPC descriptions short (with a handful of key exceptions like Lady Plum Blossom) so Gamemasters can read them quickly during play as well.

Many of the characters here also appear on **THE MARTIAL WORLD PERSONALITIES TABLE** in **CHAPTER TWELVE: THE GAMEMASTER**. Some however are not found on that table, so it is worth perusing the section to find characters to introduce in your campaigns.

Abbess Xiong-Hua (Ferocious Flower)

Abbess Xiong-Hua was born into the Tree-Dwelling Nun sect, her mother being a respected Senior Nun and her father an Initiate. The Abbess is called the Ferocious Flower, because she adorns herself in lotus flowers and has an unrelenting fighting style. Her chief personality traits are stubbornness and bravery. She is friendly with Abbot Huan Dai of the Nature Loving Monk sect and has a long-standing grudge with Lady Plum Blossom of the Purple Cavern sect (who poisoned one of her junior disciples). She also has a grudge against The Gentle Demon for marrying her disciple, Huifing. Above all she despises the Dehua sect because of their haughtiness. For this reason, she immediately hates anyone who appears to be friendly with Dehua.

Defenses: Hardiness 5, Evade 8, Parry 6, Stealth 10, Wits 6, Resolve 8

Key Skills: Grapple: 3d10, Arm Strike: 2d10, Throw: 1d10, Kick: 1d10, Light Melee: 3d10 or 5d10 with Butterfly Swords, Medium Melee: 2d10, Heavy Melee: 1d10, Athletics: 3d10, Speed: 2d10, Muscle: 2d10, Endurance: 3d10, Meditation: 3d10, Ritual (Spirit Keeping): 3d10, Ritual (Zun Forest Shaping): 2d10, Ritual (Activation): 2d10, Ritual (Binding Demon): 2d10, Divination: 3d10, Detect: 3d10, Languages (Daoyun): 3d10, Language (Li Fai): 3d10, Language (Hai'anese): 2d10, Institutions (Sects): 3d10, Institutions (Criminal Underworld): 2d10, Places (Dai Bien and Zun River Valley): 3d10, Survival (Wilderness): 3d10, Survival (Mountains): 2d10, Religion (Yen-Li): 3d10, Religion (Qi Zhao): 2d10, Creatures (Spirits): 3d10, Read Script (Tree-Dwelling Nun): 3d10

Qi: 6

Max Wounds: 13

Weapons: Net, Butterfly Swords (3d10 Damage, +1d10 Accuracy), and Daggers (2d10 Damage)

Expertise: Butterfly Swords

Reputation: Brave-Ferocious

Key Kung Fu Techniques (Waijia 1, Qinggong 2, Neigong 1): Blasting Blade, Drift of the Butterfly Fish, Flight of the Hawk, Great Stride, Tree Bounding Stride, Tree Bounding Strike, Horizontal Sidestep, Ferocious Flower's Storming Petals, Breath of the Lotus Petal, Lashing Dragon, Leap of the Swan, Purge Spirit, Great Stride, Storming Needles, Trapping Wind, Finger Flick, Storming Daggers, Weapon Hunts for Food, Blazing Net, Horizontal Sidestep (counter), Whirling Dodge (counter), Interception Arrow (counter)



Bronze Master (Yue Tonghuai)

The Bronze Master is the most influential member of the Golden Dragon sect's council of Six Masters. Throughout the martial world he is respected and held in high esteem for his profound Kung Fu and impeccable character. While he projects this image of himself to the world, inside he is selfish and will do anything to advance his own interest. Bronze Master is the martial world's supreme hypocrite. He values his reputation and is not above stooping to murder to stamp out gossip or rumor.

Thirty years ago, the Bronze Master was deeply in love with another member of the council, Lady Sapphire, but romance between members of the sect was forbidden. He learned that Lady Sapphire and Master Emerald (another member of the council) had already consummated a love affair and was filled with jealous rage. Though an archaic and often overlooked rule, the Bronze Master made a point of having it enforced. However he feared that if both Master Emerald and Lady Sap-

phire were ejected from the sect, they would continue as lovers. Therefore he put all the guilt on Sapphire, accusing her of seducing Master Emerald with sorcery. The punishment for this was death. When Emerald pleaded with him for Lady Sapphire's life (as he expected he would), Bronze Master agreed to let her leave the sect in peace so long as Master Emerald remained and continued to atone for his crimes. If he ever tried to leave the sect, Bronze Master vowed to have Lady Sapphire killed. Later, Bronze Master disguised himself as Emerald Master and told Lady Sapphire his position in the sect meant more to him than their love. Lady Sapphire left the sect, and changed her name to Lady Plum Blossom.

To this day Bronze Master loves Lady Plum Blossom and has exerted his influence from time to time to protect her from harm. He is the sort of man who usually feels no remorse for things he has done. However, thinking of Lady Plum Blossom brings regret and remorse. He is not worthy of her love and knows it.

Defenses: Hardiness 10, Evade 4, Parry 4, Stealth 6, Wits 8, Resolve 7

Key Skills: Grapple: 3d10, Arm Strike: 3d10, Throw: 2d10, Kick: 3d10, Light Melee: 2d10, Medium Melee: 3d10, Heavy Melee: 3d10, Athletics: 1d10, Speed: 1d10, Muscle: 3d10, Endurance: 3d10, Medicine: 1d10, Meditation: 3d10, Detect: 3d10, Deception: 3d10, Persuade: 2d10, Languages (Daoyun): 3d10, Languages (Li Fai): 2d10, Languages (Hai'anese): 3d10, Read Script (Feishu): 3d10, Read Script (Golden Dragon): 3d10, History (Era of the Demon Emperor): 3d10, History (Era of the Righteous Emperor): 3d10, Institutions (Sects): 3d10, Creatures (Demons): 3d10, Creatures (Spirits): 2d10



Qi: 5

Max Wounds: 11

Weapons: Qiang (5d10 Damage)

Reputation: Righteous-Unjust

Flaws: Secretly Evil

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blast of the Dragon, Calm of Sunan, Drift of the Butterfly Fish, Flaming Dragon, Fluttering Kicks, Inverted Three-Point Strike, Lashing Dragon, Leap of the Swan, Palm of the Dragon, Rising Dragon Stance, Shift of the Chameleon, Spear of the Infinite Emperor, Spear Swipe, Spinning Back Kick (Counter), Whirling Dodge (Counter)

Cai Yuanyu, Senior Grand Councilor of Zhan Dao

Cai Yuanyu is the Senior Grand Councilor of the Zhan Dao Empire and the close adviser of Emperor Zhan. He appears to be no older than his early fifties but is actually 134 years old. Cai Yuanyu stopped aging when he was 54 after the Yao recovered the Heart of Yao-Feng. While the object is supposed to prolong the life of the person who wears it (currently Emperor Zhan Dao) for some reason it appears to have benefited Cai Yuanyu as well.

Cai Yuanyu has an unusual background. He was originally a Yen-Li priest of Five Ghost Lineage in the Banyan region, but left after having relentless dreams about the Demon Emperor. He became convinced that in a former life he had served the Demon Emperor in some capacity and secretly began to venerate the Spirit of Yao-Feng. He studied the history of the emperor's reign and devised his own rituals to draw on the Demon Emperor's power.

Though he never took the Imperial Exams (as a priest he was disallowed) he was appointed to a position in the Department of the Censorate by a sponsor, named Cai Yanbo, who saw promise in him. Yuanyu took his sponsor's surname and entered his household. It was from Cai Yanbo that Yuanyu learned about the Bold King (see **CHAPTER SEVEN**) and the Heart of Yao-Feng. Cai Yanbo ensured he had a good career path in the Department of the Censorate for Yuanyu. He regarded Cai Yuanyu as his own son, bestowing his wealth and property on him when he died. Yuanyu came to the emperor's attention

SENIOR GRAND COUNCILOR CAI YUANYU



by hinting at the existence of the Heart of Yao-Feng and using his knowledge as a surveillance official to help the emperor improve the Bureau of Inward and Outward Righteousness. Because of his hard work, he was ultimately made director of this institution.

As director of the Bureau of Inward and Outward Righteousness, Yuanyu made a key change by introducing the Heart Taking Ritual to ensure the loyalty of their Martial Heroes. He also led the mission nearly 80 years ago to obtain the Heart of Yao-Feng (which was successful).

Cai Yuanyu is feared and respected by other Imperial officials. His temperament is cool but curious and friendly if his interest is piqued. Though he comes from a humble background, decades of palace life have spoiled him. He may lack some of the more subtle refinements one expects from a scholar-official however. Yuanyu's knowledge of certain topics is encyclopedic but no one would describe him as naturally intelligent, his accomplishments are a product of determination more than inherent ability. This has led to several notable weaknesses (particularly in subjects he has little interest in). His mastery of poetry and music is known to be crude and simple for example. He has also not put much effort into studying the classics. Cai Yuanyu is distrustful of poetry, not understanding it very well, and this has led many to exploit it as an avenue for criticism and ridicule of the Senior Grand Councilor.

Defenses: Hardiness 4, Evade 6, Parry 9, Stealth 7, Wits 6, Resolve 10

Key Skills: Throw: 2d10, Grapple: 3d10, Arm Strike: 3d10, Leg Strike: 3d10, Medium Melee: 2d10, Light Melee: 3d10, Speed: 3d10 (60 feet), Muscle: 1d10, Detect: 2d10, Athletics: 1d10, Endurance: 1d10, Trade (Alchemy): 3d10, Ritual (Wealth Attainment): 3d10, Ritual (Spirit Keeping): 3d10, Ritual (Heart Taking): 3d10, Ritual (Extract Phoenix Spirit): 2d10, Ritual (Activation): 2d10, Ritual (Zun Demon Master Ritual): 2d10, Ritual (Tattoo of the Demon King): 2d10, Ritual (Petition to the Five Ghosts): 3d10, Ritual (Blood Offering for the Demon Emperor): 3d10, Ritual (Blood Pledge of the Demon Emperor): 3d10, Ritual (Binding Demon): 2d10, Medicine: 3d10, Meditation: 2d10, Talent (Poetry): od10, Talent (Poison): 3d10, Persuade: 2d10, Deception: 3d10, Empathy: 3d10, The Classics (All): 1d10, History (Era of the Demon Emperor): 3d10, History (Era of the Glorious Emperor): 3d10, History (Era of the Righteous Emperor): 3d10, History (Era of the Two Kingdoms): 2d10, History (Era of The Eastward Bound Invaders): 2d10, Places/Cultures (All): 3d10, Languages (Singh, Daoyun, Khubsi): 3d10, Read Script (Feishu, Sai): 3d10, Institutions (Imperial Bureaucracy): 3d10, Religion (Yen-Li): 3d10, Religion (Bold King): 3d10, Creatures (Demons): 3d10

Qi: 4

Max Wounds: 9

Weapons: Fan (4d10 Damage)

Expertise: Alchemy-Longevity Substances, Alchemy-Transformative Substances

Reputation: Cunning-Shameful

Key Kung Fu Techniques (Waijia 1, Neigong 3): Absorbing Palm, Curing Palm, Gust of the Fan Blade, Naga Palm, Purge Spirit, Ringing Strike of the Divine Ram, Trapping Wind, Swift Rebuttal (Counter)

Powers

Immortality: The Heart of Yao-Feng bestows its powers of immortality on Cai Yaunyu as well as the emperor. As long as the Emperor lives, so will Cai Yuanyu.

Cao Bai

Cao Bai is a well respected scholar in his early 70s, from Hai'an. He is an expert on the Age of the Demon Emperor, with an interest in Sunan and Bao, and a special devotion to the Wind Sabre and Phoenix Crown. Cao Bai is both admired and ridiculed for his honesty. This recently got him into trouble with General Qiang of Rong-Yao, his former patron. He offered too frank an assessment of the General's thorough methods of justice and is now in flight. He is currently looking for a group of martial heroes to travel with so they can protect him.

Defenses: Hardiness 3, Evade 3, Parry 3, Stealth 6, Wits 9, Resolve 6

Key Skills: Combat Skills: 0d10, Speed: 1d10, Muscle: 0d10, Endurance: 1d10, Divination: 2d10, Medicine: 2d10, Meditation: 1d10, Talent (Poetry): 2d10, Persuade: 2d10, Deception: 2d10, Detect: 1d10, Institutions (Sects): 2d10, Places (Jian Shu and Dai Bien): 3d10, History (Era of the Demon Emperor): 3d10, History (Era of the Righteous Emperor): 3d10, History (Era of the Five Kingdoms): 3d10, Languages (Li Fai): 3d10, Languages (Daoyun): 3d10, Language (Hai'anese): 3d10, Read Scripts (Feishu), Read Script (Sai), The Classics (All): 3d10, Creatures (Demons): 1d10, Creatures (Spirits): 2d10

Max Wounds: 1

Expertise: History-City/Topic-Wind Sabre of Sunan, History-City/Topic-Phoenix Crown of Bao

Reputation: Truthful-Truthful

Compassionate Monkey

Compassionate Monkey is a monkey who learned Kung Fu by spying on great masters then using it on his fellow apes. In the process he became intelligent but cruel spirited beast, and eventually learned to talk. In the Kushen Basin he marauded local populations for sport and came to lead a small gang of men. One day, Hen-Shi appeared before him and told Compassionate Monkey to repent and become a force of benevolence in the world. He attacked her and she disappeared. Struck by her beauty, every time he attacked someone Hen-Shi's words echoed in his mind. This continues to build into a great crescendo until he stifles it with a good deed. Though his nature is still cruel, Compassionate Monkey performs good services to silence the echoes of Hen-Shi in his head. He considers himself a devotee of Hen-Shi but is also angry with her. His relationship to the deity is like that of a child who does not understand a parent's authority.

Though cruel by nature, Compassionate Monkey works to improve himself. He simply lapses into his aggressive and violent past when stressed. Once he gives in, Compassionate Monkey delights in causing harm. One redeeming quality Compassionate Monkey possesses is honesty. Sometimes this gets him in trouble, but it also means he does not go back on his promises (and if he does he is genuinely remorseful).

Compassionate Monkey has two disciples Xun and Anzhi (See **XUN AND ANZHI** for further details). Xun is missing his left arm, while Anzhi is missing his right. They were ripped out by Compassionate Monkey in a rage when the two initially refused to devote themselves to Hen-Shi. Xun and Anzhi are all that remain of his gang from the Kushen Basin.

Compassionate Monkey came to Red Mountain Villa following rumors of a great treasure, but was defeated by the Immortals and forced to take a vow to watch the mountain bridge. Taking the vow seriously, he guards the bridge and has his disciples protect the path up the mountain.

Defenses: Hardiness 4, Evade 6, Parry 8, Stealth 9, Wits 6, Resolve 8

Key Skills: Bite: 1d10 (Damage 4d10), Throw: 2d10, Grapple: 3d10, Arm Strike: 3d10, Leg Strike: 2d10, Medium Melee: 2d10 or 4d10 with Jian, Speed: 3d10 (60 feet), Muscle: 4d10, Detect: 3d10, Athletics: 3d10, Talent (Flute): 2d10, Empathy: 1d10

Qi: 4

Max Wounds: 10

Weapons: Jian (5d10 Damage, +2d10 Accuracy)

Reputation: Loyal-Cruel

Flaws: Foul Tempered

Mental Affliction: Explosive Rage

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Breath of Fury, Crawling Tiger, Mighty Paws of the Lion, Swan Taming Strike, Weapon Stride (Counter)

Compassionate Monkey also has a unique Kung Fu Technique of his own devising:

The Ripping Arms of Compassion: This must be used Cathartically. When used Cathartically Monkey needs only 1 Total Success on a Maiming attempt to tear out a person's arms.

Powers

Climb: Monkeys can use their Athletics Skill to climb trees and craggy surfaces at their full speed.

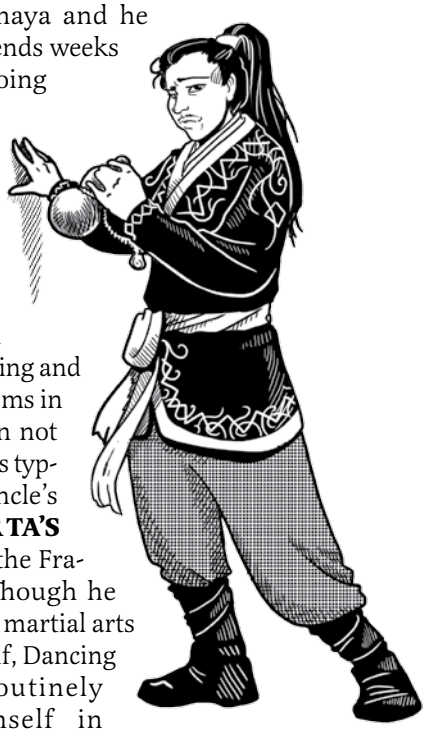
Beast Strength (x2)





Dancing Hawk (Ta Jing)

Dancing Hawk is the nephew of Master Ta and is madly in love with Madame Hamaya (who does not return his affection but encourages it). Dancing Hawk is known for his flirtatious ways and a hot temper. However his heart belongs to Madame Hamaya and he sometimes spends weeks drinking or going to brothels in the face of her unreciprocated affection. He is also a local bully who likes to spend his time gambling and causing problems in Wu Pen. When not in Wu Pen, he is typically at his uncle's villa (**MASTER TA'S VILLA**) or at the Fragrant Petal. Though he boasts modest martial arts abilities himself, Dancing Hawk is routinely finding himself in grudges or disputes with equal or better experts. To escape such situations intact he resorts to paying other Martial Heroes to do the job for him. On more than one occasion he has put out a call for great champions to compete for position as one of his bodyguards or servants.



Defenses: Hardiness 3, Evade 6, Parry 4, Stealth 6, Wits 6, Resolve 8

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 1d10, Light Melee: 2d10, Medium Melee: 2d10 or 4d10 with Jian/Gun, Heavy Melee: 0d10, Small Ranged: 1d10, Speed: 2d10, Muscle: 1d10, Language (Daoyun): 3d10

Qi: 2

Max Wounds: 5

Weapons: Wooden Gun Staff (1d10 Damage, +2d10 Accuracy), Jian (2d10 Damage, +2d10 Accuracy)

Reputation: Too Reckless-Shameful

Key Kung Fu Techniques (Waijia 1, Qinggong 3): Dancing Hawk Sword Stance, Drift of the Butterfly Fish, Hands of the Hawk Beak, Stunning Stick Strike, Tai Lan's Staff Strike, Spinning Back Kick (Counter), Clutch of the Hawk (Counter)

Fearless Rival of Dai Bien (Se Saniang)

Seniang was called the Fearless Rival of Dai Bien because she challenged great Kung Fu experts with no fear, eagerly becoming their nemesis. Known for her rigid adherence to the Xia Code, her devotion to truth, and her endless compassion for those in need, she became a much-adored hero in Dai Bien. However, she practiced her Kung Fu too recklessly while fighting with the Nature Loving Monks and began to transform into a Vulture Spirit. Now she wanders the Banyan aimlessly destroying anything in her path, including people.

Se Seniang is lean and wiry, with overly long limbs. Her features are smooth but striking. The proportions just seem too long and her nose curved down to her lower lip. Her eyes have the vacant black stare of a vulture. Her hands are bony and end in lengthy talons. These are the effects of her transformation into a Vulture Spirit. The most obvious sign of this change is a large pair of black wings from her back, which she conceals under heavy capes and shawls.

Defenses: Hardiness 8, Evade 6, Parry 6, Stealth 10, Wits 6, Resolve 8

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 3d10, Muscle: 2d10, Medium Melee: 3d10, Heavy Melee: 2d10, Fly: 6d10 (90 feet), Speed: 3d10, Bite: 2d10 (3d10), Detect: 2d10, Command: 2d10, Deception: 2d10, Persuade: 3d10, Knowledge (Varies): 2d10

Qi: 3

Max Wounds: 7

Weapons: Jian, Spear

Reputation: Brave-Ferocious

Key Kung Fu Techniques (Waijia 2, Qinggong 2): Fearless Reply of the Spear, Flight of the Hawk, Pounce of the Lion, Slashing Blade, Spear of the Infinite Emperor, Spear Swipe, Sword Stance, Whirling Dodge (Counter)

Powers

Flight: Se Seniang can fly using the Fly skill because she has wings.

Burning Gaze: Se Seniang cause terrible pain by looking at a person. Roll Command against Resolve. On a success she imposes a -1d10 pain penalty for 2 rounds.

Claws of the Vulture: Se Seniang's Claws expose anyone struck by them to a disease of the spirit. Roll 2d10 against Hardiness. On a success the person is afflicted with terrible nightmares filled with scenes of gore and violence. This makes sleep all but impossible. Only a concoction of Ginseng

and Mild Poison can purge the body of this affliction.

Limb Breaking Beak: This is normally not visible but appears as a ghostly beak when she chooses to strike. It does 3d10 Damage. On a Total Success it breaks bones and these take two weeks to heal.

Piercing Wail: Se Seniang can release a loud shriek that causes 2d10 Damage to everyone in a 20-foot radius. This is a Move action.

Firelance Brothers (Ba and Ting)

The Firelance Brothers are identical twins who work for Red Claw Demon and are important leaders in the Red Claw Gang. They both have foul tempers, being prone to outbursts and bullying at the slightest provocation. Generally they don't get along with others or follow rules well. While loyal to Red Claw they freely bend his orders to gain the most for themselves personally. Physically impressive, they prefer to go bare-chested and are always seen with their firelances.

Defenses: Hardiness 5, Evade 8, Parry 5, Stealth 8, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 1d10, Light Melee: 1d10, Heavy Melee: 2d10, Small Ranged: 2d10, Athletics: 1d10, Speed: 1d10, Muscle: 2d10, Meditation: 1d10, Read Script (Red Claw Gang): 2d10

Qi: 2

Max Wounds: 5

Weapons: Fire Lance (4d10 or 3d10 Fire Damage 20 feet), Fly Wisk (1d10 disarm, roll Damage against Parry)

Reputation: Ferocious-Unjust

Combat Technique: Hefty Crush

Key Kung Fu Techniques (Waijia 3, Neigong 1): Guiding the Crashing Wave, Iron Foot Stance, Lash of the Fly-whisk, Spear Swipe, Iron Spirit Resistance (Counter)

The Five Immortals of Red Mountain Villa

These are Five Immortals of Red Mountain Villa. They were tasked with guarding Zhehu, the Ogre Demon who possesses the Key of Feng. The Five Immortals resemble one another but are different sizes, with Ji being the smallest and Hong the largest. Though Immortal Guardians of Red Mountain Villa, they consider themselves cultivated gentlemen and present as such to the world. Each has a specialty. Ji



THE FIRELANCE BROTHERS

is an expert in poetry. Zhu knows about statecraft and Dehuan philosophy. Li is a painter and expert swordsman. Shuang is a musician. Hong is the senior of the five immortals. Hong is a master of food, able to decipher a great deal of information from smells and flavors alone, has an abiding interest in ancient relics, and a profound appreciation of wine.

The Five Immortals spend most of their leisure time pursuing their respective interests. They are confined to the Red Mountain Villa, with only one or two at a time occasionally leaving when an important matter demands attention. They are hospitable to visitors who demonstrate an interest and aptitude for the pleasures they enjoy, but will not allow those who do not possess such talents to enter the villa grounds.

Ji

Defenses: Hardiness 3, Evade 6, Parry 6, Stealth 6, Wits 9, Resolve 6

Key Skills: Arm Strike: 2d10, Leg Strike: 5d10, Light Melee: 4d10, Medium Melee: 2d10, Speed: 3d10, Muscle: 2d10, Endurance: 2d10, Meditation: 3d10, Talent (Poetry): 5d10 or 6d10 (with Expertise), Talent (Calligraphy): 2d10, Persuade: 5d10, Deception: 2d10, Detect: 2d10, Read Scripts (All): 3d10, Languages (All): 3d10, Classics (All): 2d10

Qi: 15

Max Wounds: 31

Weapons: Bamboo Fan, Needle

Expertise: Talent-Composition

Combat Technique: Light Melee-Counter

Key Kung Fu Techniques (Waijia 2, Qinggong 2): Arms of Silk, Blood Letting Thorns, Gust of the Fan Blade, Spinning Back Kick, Storming Needles, Whirling Dodge (Counter), Horizontal Sidestep (Counter)

Profound Techniques: Burning Array, Thundering Palm of the Heavens

Insight: All are One

Shape Change (Immortal Power): Ji can change his appearance at will to anything he wants, provided it is the same size as himself.

Zhu

Defenses: Hardiness 3, Evade 3, Parry 3, Stealth 8, Wits 9, Resolve 10

Key Skills: Light Melee: 3d10, Medium Melee: 3d10, Heavy Melee: 3d10, Speed: 2d10, Muscle: 1d10, Endurance: 1d10, Meditation: 1d10, Divination: 3d10, Ritual: 5d10, Talent (Poetry): 1d10, Talent (Poison): 2d10, Persuade: 3d10 or 4d10 (with Expertise), Deception: 6d10, Detect: 3d10, Read Scripts (All): 3d10, Languages (All): 3d10, Classics (All): 3d10, Religion (Dehua): 6d10, Institutions (Imperial Bureaucracy): 3d10, Institutions (Religious Organizations): 4d10, Institutions (Sects): 2d10

Qi: 14

Max Wounds: 29

Weapons: Fly-whisk

Expertise: Persuade-Convince

Combat Technique: Light Melee-From the Shadows

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Crushing Lash of Lady Plum Blossom, Choking Lash of Lady Plum Blossom, Lash of the Fly-whisk, Venom of the Fly-whisk, Graceful Retreat (Counter), Horizontal Sidestep (Counter)

Profound Techniques: Demon Strike

Insight: Detect Weakness

Enchanting Whisper (Immortal Power): With a gentle word Zhu can convince anyone, even enemies, that he is their friend. Roll Persuade against Resolve.

Li

Defenses: Hardiness 8, Evade 3, Parry 10, Stealth 6, Wits 6, Resolve 6

Key Skills: Arm Strike: 2d10, Leg Strike: 1d10, Light Melee: 4d10, Medium Melee: 5d10, Heavy Melee: 4d10, Speed: 3d10, Muscle: 2d10, Endurance: 3d10, Meditation: 2d10, Talent (Calligraphy): 2d10, Talent (Painting): 5d10, Detect: 2d10, Read Scripts (All): 3d10, Languages (All): 3d10, Classics (All): 1d10

Qi: 13

Max Wounds: 27

Weapons: Jian, Ox Tail Dao

Expertise: Medium Melee-Jian

Combat Technique: Medium Melee-Press

Key Kung Fu Techniques (Waijia 3, Qinggong 1): Blasting Blade, Drift of the Butterfly Fish, Grudge-Bearing Sword Strike, Phantom Phoenix Sword, Slashing Blade, Swan Taming Strike, Sword Whipping Strike, Horizontal Side Step (Counter), Whirling Dodge (Counter)

Profound Techniques: Great Transference

Insight: All Passions Blaze

Control Wind (Immortal Power): Li can summon winds and storms with the swing of his sword.

Shuang

Defenses: Hardiness 3, Evade 10, Parry 5, Stealth 6, Wits 8, Resolve 6

Key Skills: Arm Strike: 5d10, Throw: 2d10, Heavy Melee: 2d10, Speed: 3d10, Muscle: 1d10, Athletics: 2d10, Endurance: 3d10, Meditation: 3d10, Medicine: 3d10, Talent (Instrument-Guzheng): 4d10, Talent (Instrument-Pipa): 4d10, Talent (Instrument-Yangqin): 6d10, Talent (Instrument-Dizi): 5d10, Detect: 6d10, Read Scripts (All): 3d10, Languages (All): 3d10, Classics (All): 2d10, Religion (Dehua): 3d10, Institutions (Imperial Bureaucracy): 3d10, Institutions (Religious Organizations): 2d10, Institutions (Sects): 2d10

Qi: 13

Max Wounds: 27

Weapons: Hands, Instruments or Bian

Expertise: Talent-Perform

Combat Technique: Light-Opportunity

Key Kung Fu Techniques (Qinggong 1, Neigong 3): Absorbing Palm, Cherry Blossom Palm, Curing Palm, Drift of the Butterfly Fish, First Song of Shan Lushan, Flaming Dragon, Flight of the Hawk, Har-



monizing Strike, Ringing Strike of the Divine Ram, Weapon Stride (Counter)

Profound Techniques: Sleeves of Frost

Insight: Natural Understanding

Perfect Hearing (Immortal Power): Shuang's hearing is so perfect he is unaffected by total Darkness and rolls 6d10 for Detect. In addition he can hear at extraordinary distance, and is capable of eavesdropping on any conversation anywhere in a fifty-mile radius.

Hong

Defenses: Hardiness 3, Evade 10, Parry 5, Stealth 6, Wits 8, Resolve 6

Key Skills: Arm Strike: 2d10, Kick: 4d10, Throw: 3d10, Heavy Melee: 3d10, Medium Melee: 3d10, Speed: 1d10, Muscle: 6d10, Athletics: 2d10, Endurance: 4d10, Meditation: 3d10, Medicine: 2d10, Divination: 2d10, Talent (Cooking): 5d10, Talent (Tea Preparation): 6d10, Talent (Poison): 3d10, Survival (Wilderness): 3d10, Trade (Architecture and Engineering): 2d10, Detect: 5d10 or 6d10 (Tasting*), Read Scripts (All): 3d10, Languages (All): 3d10, Classics (All): 3d10, Religion (Dehua): 3d10, History (All): 3d10, Institutions (Imperial Bureaucracy): 3d10, Institutions (Religious Organizations): 2d10, Institutions (Sects): 2d10

Qi: 15

Max Wounds: 31

Weapons: Qiang, Ox Tail Dao

Expertise: Detect-Taste*

Combat Technique: Heavy Melee-Hefty Crush

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Calm of Sunan, Double Thrust, Eight Divine Snake Strike, Gaze of the Lion, Heart Smashing Palm, Heart Strike, Inverted Three-Point Strike, Iron Body, Iron Spirit, Kick of the Golden Elephant, Lung Strike, Majesty of the Lion, Pounce of the Lion, Spearing Blade, Iron Spirit Reversal (Counter), Iron Spirit Resistance (Counter)

Profound Techniques: Thundering Palm of the Heavens.

Insight: Dew Upon the Lily

Incredible Strength (Immortal Power): Hong is stronger than any mortal, with 6d10 Muscle and Beast Strength (x20). This means he can lift heavy objects with ease (multiplying his base lift by 20). With a Base Lift of 600 pounds, that means he can lift anything weighing up to 12,000 without even making a Muscle roll (Base Lift 600 x 20 =12,000).

Frowning Eagle (Bang Run)

An orphan who was raised by Li Sou Chao (the Witch of Zhaoze Zhou), Bang Run became the leader of the Zun River Gang. Though a criminal, Frowning Eagle likes to think he is fair and brings a certain amount of order to the region. His nickname stems from his demeanor and the eternal expression of displeasure on his face (even when supremely happy or laughing, he frowns). He is loyal to Li Sou Chao and regards her as a mother. Frowning Eagle is married to E'hua. His brother in-law, Sheng, runs the Ornamental Pearl in Bouzhou.

Defenses: Hardiness 4, Evade 3, Parry 7, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 1d10, Arm Strike: 2d10, Throw: 2d10, Leg Strike: 1d10, Light Melee: 1d10, Medium Melee: 2d10, Heavy Melee: 1d10, Speed: 2d10, Muscle: 2d10, Endurance: 1d10, Meditation: 2d10, Detect: 2d10

Qi: 2

Max Wounds: 5

Weapons: None

Reputation: Trustworthy-Unjust

Key Kung Fu Techniques (Waijia 1, Neigong 3): Eagle Descends Loudly, Finger Flick, Iron Foot Stance, Red Claw Strike, Ringing Strike of the Divine Ram, Whirling Dodge (Counter)

Gal Ganbaatar Khagan

Ganbaatar is the son of a Gal Batu Khan. He united the tribes of the Kushen and is planning in the future to invade the Empire by way of Li Fan. He is also a great martial hero in his own right and something of a reformer, granting more freedom to female tribesmen, especially his wives. Ganbaatar has seven wives, all of whom are his personal bodyguards (though this isn't known beyond his immediate circle). Three of his wives have been made Commanders of 10,000. He had one daughter, Princess Sarnai (who he trusts) and five sons: Mengettu, Galsuren, Togu, Dobun, and Jungsai. He distrusts all his sons, ever since Togu allied with Ganbaatar's brother Urgi to overthrow him. He exiled Togu and has since executed Dobun and Jungsai. Unlike other Khans and Khagans, Ganbaatar emphasizes personal loyalty and only trusts command to those who have earned it, refusing to give his children positions of power (with the exception of Princess Sarnai).

Ganbaatar is fiercely opposed to human slavery, particularly of women, but this quality is often overlooked by his enemies due to his ferocious tactics in warfare.



Defenses: Hardiness 5, Evade 6, Parry 8, Stealth 6, Wits 8, Resolve 7

Key Skills: Grapple: 2d10, Throw: 3d10, Arm Strike: 2d10, Leg Strike: 3d10, Light Melee: 2d10, Medium Melee: 3d10, Heavy Melee: 2d10, Small Ranged: 3d10 (4d10 with Composite Bow), Ride: 3d10 Speed: 2d10, Muscle: 3d10, Deception: 2d10, Persuade: 2d10, Command: 3d10, Reason: 3d10, Meditation: 3d10, Talent (Hawk Handling): 3d10, Survival (Plains): 3d10, Survival (Mountains): 2d10, Languages (Kushen): 3d10, Languages (Daoyun): 3d10, Read Script (Yanzi): 3d10

Max Wounds: 15

Qi: 7

Equipment: Kushen Sabre (4d10 damage), Bow of Loma (3d10 plus 2 Extra Wounds)

Reputation: Loyal-Cunning

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 2): Slicing Arrow, Life Taking Hand, Cleave of the Sabre, Kick of the Swan, Flying Swan Kick, Whirling Blade, Whirling Dodge (counter)

Profound Technique: Thundering Palm of the Heavens

In addition to widely known techniques, Ganbaatar has devised his own which are described below (they are not found in the chapter on Kung Fu Techniques or elsewhere in the book):

Slicing Arrow: Small ranged against Evade for a powerful arrow strike that does 6d10 damage. Cathartic: Strikes anyone in a 60-foot area line (can take crescent shaped path), passing through each target. Each target it passes through reduces damage by 1d10. So 6d10 for first target, 5d10 for second, 4d10 for third, etc.

Life Taking Hand: Arm Strike against Evade on 1 target. Then roll 3d10 against Resolve. On a success all their defenses reduce by 1 per rank of Neigong. Cathartic: Target ages 10 years (5 years per rank of Neigong).

Cleave of the Sabre: Normal Sabre attack, 1 extra wound. Cathartic: Cuts deep into a meridian line and rattles the target, reducing Parry and Evade by 1 for one hour (+1 hour for every rank of Waijia).



General Dee (Iron Fisted General)

General Dee is a loyal servant of the Demon Emperor and a disciple of Cai Yuanyu. He has command of the army in Hu Qin and is the effective ruler of the city of Yu Zhing but his main goal is to help restore the demon emperor and enable him to take over heaven. He hopes to be rewarded for his efforts with immortality or deification.

General Dee appears to be in his early 50s. He is a sadistic and merciless. He surrounds himself with equally terrible people and admires those who demonstrate both intelligence and ruthlessness. In such company he enjoys watching as all try to outdo one another with tales of their own cruelty. He is missing his left hand but has replaced it with an Iron Fist. Some call him Iron Fisted General but he hates this nickname and kills anyone known to utter it.

He has had two great loves. The first was a Nun of Heiping he once seduced to learn some of her techniques, but he fell in love. She was kicked out of the sect and came after him for revenge. He killed her reluctantly during a confrontation and erected a shrine to her in his residence.

He also was once married to a woman named Pei Xinyu, ages ago before he became cruel. In his past, General Dee was a well-respected and decent man. However Cai Yuanyu seduced him with offers of power, and his mastery of rituals dedicated to the Demon Emperor changed his nature, making him sadistic. He also acquired the ability to take a terrible new ogre demon form (see below). Xinyu left him and retreated to Snake Peak after his temperament and personality changed.

Defenses: Hardiness 7, Evade 7, Parry 7, Stealth 6, Wits 6, Resolve 10

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 2d10, Light Melee: 2d10, Medium Melee: 3d10, Heavy Melee: 3d10, Small Ranged: od10, Speed: 2d10, Muscle: 3d10, Meditation: 3d10, Athletics *1d10, Detect: 2d10, Empathy: 2d10, Ritual (Blood Offering of the Demon Emperor): 3d10, Read Script (Feishu): 3d10, Language (Daoyun): 3d10, Institutions (Imperial Bureaucracy: 3d10, Classics (all): 2d10, Creatures (Demons): 2d10, History (Era of the Demon Emperor): 2d10, Ritual (Activation): 2d10, Ritual (Binding Demon Ritual): 2d10, Ritual (Blood Pledge for the Demon Emperor): 1d10, Ritual (Blood Offering for the Demon Emperor) 1d10, Ritual (Tattoo of the Demon King): 1d10, Ritual (Petition to the Five Ghosts): 1d10

Qi: 5

Max Wounds: 11

Weapon: Ox Tail Dao (5d10), Fist (4d10 damage)

Combat Technique: None

Affliction: Sadism

Flaws: Lame (Missing left hand; replaced with iron fist)

Key Kung Fu Techniques (Neigong 1, Waijia 2, Qinggong 1): Phantom Phoenix Sword, Spearing Blade, Sword Whipping Strike, Swan Taming Strike, Whirling Dodge (Counter), Weapon Stride

(Counter), Stern Rebuke of Heiping (Counter).

Special Abilities

Gift of Discernment: Can tell if someone is lying with a successful Empathy Roll.

Gift of Ogre Kind: When reduced to 0 health, General Dee transforms into an Ogre Demon. If he can eat human flesh by the end of the day, he can turn back, otherwise he is permanently in Ogre Demon Form.

Ogre Demon Form of General Dee

In this form, General Dee is eight feet tall and has purple skin. If his human body dies, the immediately changes to his demon form with full health.

Defenses: Hardiness 9, Evade 5, Parry 8, Stealth 7, Wits 6, Resolve 8

Key Skills: Grapple: 2d10, Arm Strike: 2d10, Throw: 3d10, Kick: 2d10, Light Melee: 2d10, Medium Melee: 3d10, Heavy Melee: 3d10, Speed: 1d10, Muscle: 4d10, Endurance: 2d10, Detect: 3d10

Max wounds: 10

Powers: Qi Immunity (25%), Qi Disruption, Beast Strength (x2), Might, Weakness (Snake Venom and Snake Skin)

General Qiang

A former commander in the army of the Zhan Dao Empire, General Qiang led his men into the Ghezong River region in search of glory. They conquered the city of Dao-Yu and renamed it Rong-Yao. Qiang is an effective if tough leader, who has brought his city to new heights and established order in its streets. He is fond of his position, of the adoration and acclaim it brings him. He is kind to his friends and allies but ruthless against his foes. In particular, he despises the Nature Loving Monk sect, because it has a foothold among the beggars in Rong-Yao and he believes they seek to overthrow him. He also has a personal dislike of their disorderly ways. General Qiang is a handsome man with a strikingly tall and wide build.

Defenses: Hardiness 10, Evade 3, Parry 5, Stealth 6, Wits 7, Resolve 8

Key Skills: Grapple: 2d10, Arm Strike: 2d10, Throw: 1d10, Kick: 2d10, Light Melee: 1d10, Medium Melee: 2d10, Heavy Melee: 3d10, Small Ranged: 2d10, Large Ranged: 3d10, Speed: 2d10, Muscle: 3d10, Endurance: 3d10, Meditation: 3d10, Command: 3d10, Persuade: 2d10, Detect: 3d10, Martial Disciplines (Waijia and Neigong): 2d10, Institutions (Imperial Bureaucracy and Sects): 3d10, Languages (Li Fai): 2d10, Languages (Daoyun): 3d10, Languages (Hai'anese): 3d10, Classics (The Sayings of Kong Zhi): 2d10

Qi: 5

Max Wounds: 11

Weapons: Qiang and Dao

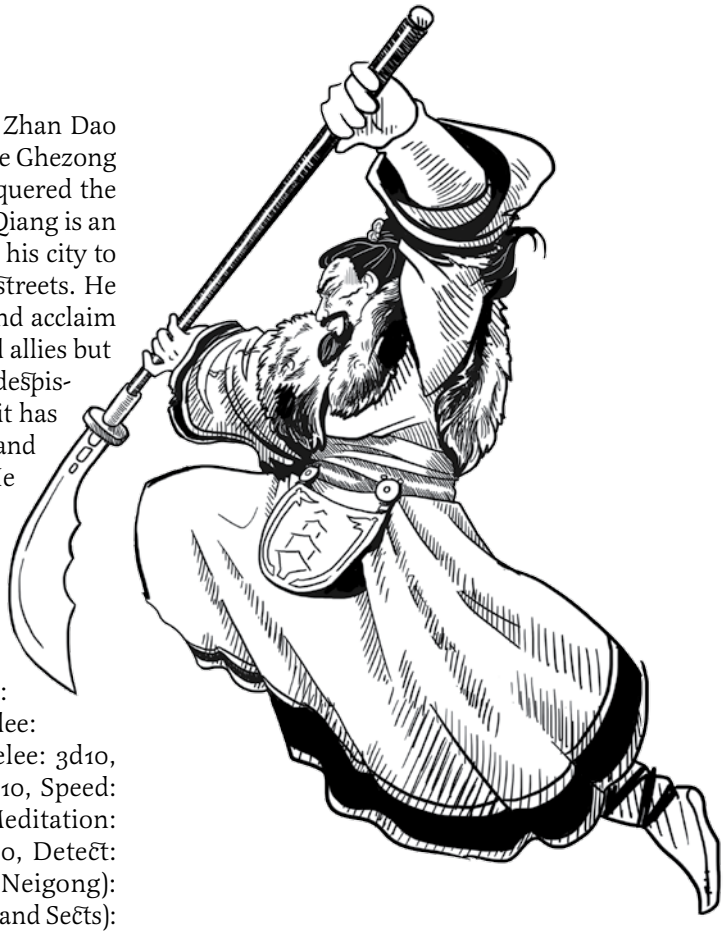
Reputation: Kind-Cruel

Key Kung Fu Techniques (Waijia 2, Neigong 2):

Breath of Fury, Calm of Sunan, Gaze of the Lion, Heart Smashing Palm, Iron Spirit, Mighty Paws of the Lion, Naga Palm, Spearing Blade, Spear of the Infinite Emperor, Spear Swipe, Storm of Arrows, Swift Rebuttal (Counter), Iron Body (Counter)

Gentle Demon (Zhe Ling, Leader of Zhe Valley Sect)

Gentle Demon is broad shouldered, tall and has a robust physique. He has a reputation for being outrageous and shameful, which he makes worse by deliberately shocking and provoking his enemies with words and deeds. However to those close to him he is true to his oaths, a good ally who remembers his



friends. A vegetarian, Gentle Demon will not tolerate even minor mistreatment of animals (or even insects). He wears his hair long but slightly unkempt. His wide smile can be either soothing or terrifying depending on his mood. He is a master scholar, poet, and painter, but also a creature filled with boundless rage against those who wrong him or stand in his way. Gentle Demon is unique for his ability to speak and read every known language with near perfection.

Gentle Demon took over Zhe Valley thirty years ago when he united Water and Thorn sect against Canyon and Zhe River sect. Since then he has ruled without question, and officially retired from the martial world to pursue the arts. He also married Huifing, a former member of the Tree-Dwelling Nun sect. Their love is genuine but rumors of sorcery on Zhe Ling's part has caused the Tree-Dwelling Nuns to regard the marriage as forced. There are also rumors that Huifing is a Fox Demon.



Not the greatest Martial Hero, Zhe Ling often relies on rituals to supplement his lack of martial ability. When he does fight, he prefers to use the Guan Dao.

Defenses: Hardiness 8,
Evade 3, Parry 8,
Stealth 6, Wits 8, Resolve 6

Key Skills: Grapple: 3d10, Throw: 2d10, Arm Strike: 3d10, Leg Strike: 1d10, Light Melee: 2d10, Medium Melee: 2d10, Heavy Melee: 3d10, Small Ranged: 1d10, Meditation: 3d10, Ritual (Zhe Valley Heart): 3d10, Ritual (Green Guardian): 3d10, Ritual (Curse of the Spirit): 2d10, Medicine: 2d10, Talent (Painting and Poetry): 3d10, Speed: 2d10, Muscle: 3d10, Athletics: 2d10, Languages (All): 3d10, Read Script (All): 3d10

Qi: 5

Max Wounds: 11

Weapons: Guan Dao (5d10 Damage) and Ji (6d10 Damage)

Reputation: Shameful-Kind

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blasting Blade, Breath of Fury, Double Thrust, Drift of the Butterfly Fish, Flight of the Hawk, Intercepting Arrow, Iron Foot Stance, Iron Spirit, Spearing Blade, Zhe Valley Blade, Zhe Valley Fist, Weapon Stride (Counter), Iron Spirit Reversal (Counter), Intercepting Arrow (Counter), Hands of the Hawk Beak (Counter)

Goddess of the Salt Wells (Nua)

Nua was once a great Martial Hero, possibly a member of Heiping sect (she has forgotten most of her past). She transformed into a Water/Snake Spirit while seeking revenge against members of Dehua sect who had wronged her. She now resides in the salt wells of Heiping Mountain where local Zun people (particularly Yipu village) worship her and give her sacrifices.

Defenses: Hardiness 8, Evade 6, Parry 6, Stealth 10, Wits 6, Resolve 8

Key Skills: Grapple/Constrict: 3d10, Bite: 2d10 (Poison), Throw: 1d10, Arm Strike: 3d10, Leg Strike: 1d10, Light Melee: 2d10, Medium Melee: 3d10, Heavy Melee: 2d10, Small Ranged: 1d10, Meditation: 3d10, Medicine: 2d10, Speed: 6d10, Fly 6d10, Swim: 6d10, Muscle: 2d10, Athletics: 2d10

Qi: 4

Max Wounds: 13

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blasting Blade, Breath of Fury, Drift of the Butterfly Fish, Eight Divine Snakes, Flight of the Hawk, White Flower Palm, Iron Spirit Reversal (Counter), Weapon Stride (Counter), Hands of the Hawk Beak (Counter), Intercepting Arrow (Counter)

Powers Immunities (Immune to mundane Attacks, only susceptible to magic and Kung Fu Techniques), Constrict, Bite (1D10 Damage and Poison), Poison (Snake Spirit Venom)

Golden Roc (Yanshi)

Yanshi is a stout man in his mid-40s, who lives in the western cliffs of Mount Peng, where his only companions are the local Rocs. A master of internal Qi, Yanshi is known for his powerful Five Fist Techniques and his ability to pulverize stone. His personality and demeanor is impassive and without compassion. It is rumored he was once more inclined to mercy and passion, but his heart was crushed by a lover (of whom never speaks) and so he set out to make it strong like stone. While he rarely teaches his Techniques to students he regards laughter as the only genuine and permissible emotion, and will teach one Technique to anyone who makes him laugh.

Defenses: Hardiness 10, Evade 3, Parry 5, Stealth 6, Wits 6, Resolve 8

Key Skills: Grapple: 2d10, Throw: 3d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 1d10, Medium Melee: 1d10, Heavy Melee: 3d10, Small Ranged: 1d10, Speed: od10, Muscle: 3d10, Creatures (Animals): 3d10

Qi: 5

Max Wounds: 11

Weapons: Fists (3D10 Damage due to Fists of Steel Expertise)

Reputation: Calm-Trustworthy

Expertise: Fists of Steel

Key Kung Fu Techniques (Waijia 1, Neigong 3): Clutch of the Hawk, Fifth Fist of Yanshi, First Fist of Yanshi, Fourth Fist of Yanshi, Hidden Fist of Yanshi, Second Fist of Yanshi, Third Fist of Yanshi, Grasp of the Python (Counter)

Green Guardian

The Green Guardian was once a man, but now his body and face are covered in soil, moss, and Zhe Valley chrysanthemums. This allows him to blend in and surprise foes. He wields a Dao and carries a belt of 8 daggers.

The Green Guardian is intelligent but has no memories of his past and cannot speak. He is devoted to protecting Zhe Valley from unwanted intruders and spends most of his time guarding the eastern pass leading into the valley.

Defenses: Hardiness 8, Evade 5, Parry 9, Stealth 6 (10 in forest or greenery), Wits 6, Resolve 10

Key Skills: Grapple: 2d10, Throw: 2d10, Arm Strike: 2d10, Leg Strike: 2d10, Light Melee: 2d10, Medium Melee: 3d10 or 2d10 with Ox Tail Dao, Heavy Melee: 3d10, Small Ranged: 1d10, Medicine: 2d10, Speed: 3d10, Muscle: 2d10, Athletics: 3d10

Qi: 4

Max Wounds: 13

Equipment: Daggers (2d10 Damage), Ox Tail Dao (4d10 Damage, -1d10 Accuracy)

Key Kung Fu Techniques (Waijia 2, Qinggong 2): Blasting Blade, Drift of the Butterfly Fish, Flight of the Hawk, Great Stride, Intercepting Arrow, Slashing Blade, Storming Daggers, Sword Whipping Strike, Tree Bounding Stride, Weapon Stride (Counter), Whirling Dodge (Counter)

Powers

Harming Touch: With a single Attack (used Arm Strike against resisting targets) the Green Guardian causes 3 Wounds. He uses his right hand to heal.

Heal Self: To heal the Green Guardian simply fades into the soil for one hour, emerging fully recovered. If killed, he dissipates into the soil and takes 30 days to repair himself.

Healing Touch: With a single Attack (use Arm Strike against resisting targets) the Green Guardian heals 1 Wound. This cannot be used on himself. He uses his left hand to heal.

Headmaster Mu

Headmaster Mu is a eunuch and scholar, as well as the present headmaster of Golden Grotto Academy. He castrated himself when Lady Tao promised him the Merciless Willow Manual, only to learn she had deceived him. He fled to Chen and has been plotting his revenge ever since, learning a variety of Yen-Li Rituals to aid him. For more information on Headmaster Mu see **CHAPTER THIRTEEN: GHOSTS FROM THE ASHES**.

Defenses: Hardiness 3, Evade 3, Parry 6, Stealth 6, Wits 9, Resolve 6

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 1d10, Light Melee: 2d10, Medium Melee: 1d10 (3d10 with Jian), Heavy Melee: 1d10, Small Ranged: 0d10, Speed: 2d10, Muscle: 1d10, Athletics: 1d10, Meditation: 3d10, Talent (Tattooing): 2d10, Ritual (Western Heavens): 3d10, Ritual (Petition to the Five Ghosts): 2d10, Ritual (Tattoo of the Demon King): 3d10, History (Era of the Demon Era): 3d10, History (Era of the Five Kingdoms): 3d10, History (Era of the Dutiful State): 2d10, History (Era of 100 Pieces): 3d10, Religion (Dehua): 3d10, Religion (Yen-Li): 3d10, Classics (All): 3d10

Qi: 3

Max Wounds: 7

Weapons: Jian (2d10 Damage, +2d10 to Attack)

Reputation: Righteous-Vengeful

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blasting Blade, Calm of Sunan, Drift of the Butterfly Fish, Inverted Three-Point Strike, Sword Stance, Three-Point Strike

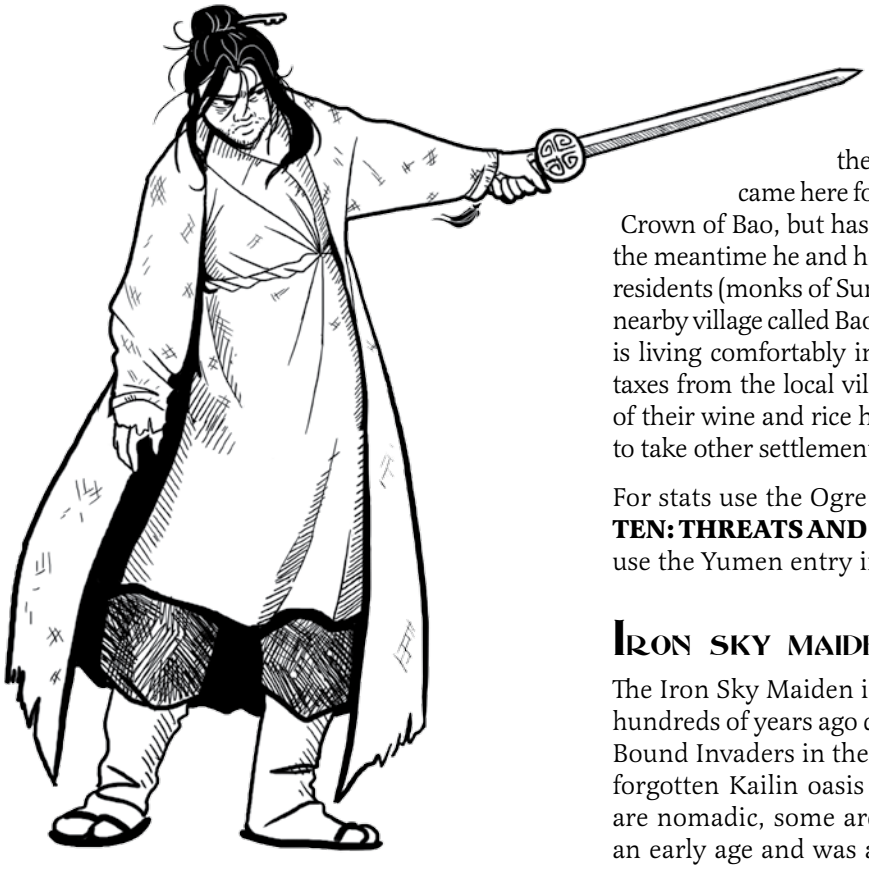
Heartless Dog (Xi Kang)

Kang is a Martial Hero whose true motivations are hidden behind a fog of drunkenness. While on the surface he seems to seek only money, wine and violence, his true goal is redemption. He drinks heavily to bury the pain of his past, where inaction cost his family dearly. Now, with the aid of alcohol, he acts without thinking of consequences and often without caring for them. A known follower of Red Claw Demon, he has acted as an enforcer for the crime boss and muscle for his Sifu, Strange Phoenix. The heavy drinking has caused Kang to hallucinate a young girl named Lily Blossom, who follows him around. He has been known to abandon tasks or stand back from a fight if he feels Lily is in danger. The Heartless Dog has become friendly with the Nature Loving Monks and the Purple Cavern sect.

Defenses: Hardiness 7, Evade 5, Parry 6, Stealth 6, Wits 6, Resolve 7

Key Skills: Arm Strike: 1d10, Leg Strike: 2d10, Grapple: 2d10, Light Melee: 1d10, Medium Melee: 2d10, Gun Staff Expertise: 1d10, Athletics: 2d10, Muscle: 2d10, Medicine: 1d10, Meditation: 1d10,





Talent (Theft): 1d10, Talent (Poisons): 1d10, Survival (Plains): 1d10, Survival (Wilderness): 1d10, Persuade: 1d10, Deception: 1d10, Detect: 2d10 (Glance +1d10), Creatures (Monsters): 1d10, Creatures (Demons): 1d10, Institutions (Sects): 1d10, Institutions (Criminal Underground): 1d10, Language

(Khubsi): 1d10, Read Script (Khubsi): 1d10, Read Script (Red Claw Gang): 1d10

Qi: 3

Max Wounds: 7

Weapons: Gun Staff (Wood), Dagger (x2)

Armor: Leather Lamellar

Equipment: Two wine jugs

Combat Technique: Drunken Fighter

Reputation: Reckless-Ferocious

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Blasting Blade, Dip of the Drunken Snake, Dog Bashing Stick, Somersault of the Drunken Monkey, Stance of the Drunken Cat, Tai Lan's Staff Strike, Horizontal Sidestep (Counter), Clutch of the Hawk (Counter)

Wine Spitting: Kang is known to spit wine in a form of untrained Divination and will abide by the results almost religously, no matter what they are.

Horned King

The Horned King is an Ogre Demon who leads a band of about 50 Yumen. He is cruel but intelligent, and resides in the Palace of Sunan and Bao. He came here following rumors of the Phoenix Crown of Bao, but has yet to find the object itself. In the meantime he and his men slaughtered the former residents (monks of Sunan and Bao) and dominated a nearby village called Bao Chun. Presently Horned King is living comfortably in the palace, extracting heavy taxes from the local villagers. When he grows weary of their wine and rice he may recruit soldiers and try to take other settlements.

For stats use the Ogre Demon entry in **CHAPTER TEN: THREATS AND MONSTERS**. For his soldiers use the Yumen entry in the same chapter.

Iron Sky Maiden

The Iron Sky Maiden is an immortal who was born hundreds of years ago during the era of the Eastward Bound Invaders in the Kushen Basin at a small and forgotten Kailin oasis village (though many Kailin are nomadic, some are settled). She had visions at an early age and was a gifted astrologer. At 18, she sensed signs of an impending disaster when a large stone mound appeared slowly over the course of days. The rest of the village interpreted this as a good sign, while she knew it meant death for her people. She went to the Banyan to train at Sun Mai Temple in hopes of gaining the power to defeat what was to come. In her absence a face appeared upon the stone mound and the people of her village began to worship it. What they did not realize was this was a fragment of Yao-Feng and formed a gate to a pocket realm he had created as a contingency measure during his reign. In her travels she met Hen-Shi and Xian Nu Shen who gave her the Sky Lantern of the Blue Heart. The Iron Sky Maiden returned to her village with a group of heroes she had befriended called the Seven Blood Brothers and drove back Yao-Feng's forces just as they began to exit the gate. She then stormed into the pocket realm and used the Sky Lantern of the Blue Heart to subdue its Ogre Demons. Hen-Shi then taught her and her companions the secrets Immortality, giving her control of the pocket realm (which she named Infinite Sky Realm) and making her its Queen. The Seven Blood Brother became leaders of the sects of the Infinite Sky Realm, while many of the Ogres became Illuminated Demons in her service.

Iron Sky Maiden appears as a tall woman with a lean but athletic frame who still dresses in traditional Kailin fashion (braided hair and crimson robes). The

only weapon she carries is a fan, but she also possess the Sky Lantern of the Blue Heart which she can absorb into her body for holding but release at will (See **SKY LANTERN OF THE BLUE HEART** in **CHAPTER ELEVEN**).

Defenses: Hardiness 9, Evade 6, Parry 9, Stealth 6, Wits 6, Resolve 9

Key Skills: Grapple: 3d10, Arm Strike: 4d10, Leg Strike: 5d10, Light Melee: 6d10 or 7d10 with Metal Fan, Medium Melee: 2d10, Speed: 4d10, Fly: 5d10, Muscle: 4d10, Endurance: 2d10, Ride (Horse): 3d10, Meditation: 5d10, Divination: 6d10, Command: 6d10, Detect: 3d10, Read Scripts (All): 3d10, Languages (Kushen): 3d10, Language (Daoyun): 2d10, Qi Ritual (Celestial Mind): 4d10, Ritual (Demon Binding): 5d10, Talent (Sing): 5d10, Religion (All): 4d10, Institutions (Bureaucracy of Heaven): 4d10

Qi: 22

Max Wounds: 45

Weapons: Metal Fan (5d10 Damage)

Expertise: Light Melee-Fan

Combat Technique: Light Melee-From The Shadows

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1, Dianxue 1): Iron Sky Maiden knows All of the standard Techniques in the rulebook but her signature Techniques are Clutch of the Hawk, Eagle Descends Loudly, Encompassing Emerald of Sun Mai, Flying Swan Kick, Gust of the Fan Blade, Hands of the Hawk Beak, Iron Body, Iron Spirit, Sun Mai Sword, Trapping Wind, Iron Spirit Resistance (Counter), Iron Spirit Reversal (Counter)

Profound Techniques: Celestial Mind Technique, Dreams of the Infinite Sky Realm, Great Transference

Insights: Death and Life are the Same, Profound Awareness

Control Weather (Immortal Power): Iron Sky Maiden can control the weather and create powerful winds with her fan.

Kung Fu Mastery (Immortal Power): Iron Sky Maiden has an extra rank in Waijia.

Timeless Dream (Immortal Power): This can place a settlement outside of time.

Empathic Link (Immortal Power): Can communicate with anyone through her statue in Kwam Metta in the Pagoda of Golden Mercies. This can even work outside her Realm but every exchange requires a month of rest.



Iron-clawed lion

Iron-Clawed Lion is a man in his early fifties and the King of Majestic Lion cult. Despite his age and graying hair, he is robust and looks healthy. He is loud, boastful, and above all has a powerful appetite for bloodshed. Whereas some masters see killing and death as an unfortunate necessity, he sees them as the purpose of existence. Iron-Clawed Lion lives for three things: killing, admiring beautiful women, and revelry. Presently he seeks to kill the leader of Hai'an sect and to master the Majesty of the Lion Technique (this is contained in a manual passed down from one King of the Majestic Lion cult to the next). Though he practices Kung Fu regularly, Iron-Clawed Lion has plateaued because he focuses too much on aggression and lacks the creativity to grow. His development has also been delayed by regular disruptions and attacks from Mount Hai'an sect.

Iron-Clawed Lion has always liked violence and killing. As a young man in Zun City learning Kung Fu, he could not wait to practice his skills on the other local children. His Sifu eventually rejected him and Banished Iron-Clawed Lion from Zun City. He fell in with local bandits and thoroughly enjoyed the life this

afforded him. When he turned twenty he was almost killed when a great Martial Expert named Soft Dragon, speared him through the belly while Iron-Clawed Lion's gang tried to rob him. Soft Dragon killed the entire gang and spared Iron-Clawed Lion. He saw something in the young man and decided to take him to Majestic Lion cult palace, as he was friends with the current King, Tauqra. King Tauqra adored Iron-Clawed Lion and made him his successor.

When he assumed leadership of the cult, Iron-Clawed Lion decided he must be married so he proposed to Jinghui, the leader of Mount Hai'an (who was known for her beauty). Days before the wedding, he was introduced to Lady Xiang who was even more beautiful than Jinghui. He married her instead and sent a formal letter to Jinghui rescinding his original proposal. Jinghui responded by killing Lady Xiang one year after the wedding. He has a daughter named Fearless Cat who is a member of his sect, though he has kept her identity secret to protect her from Jinghui. She was born just before Lady Xiang was killed.

Iron-Clawed Lion adores music, and is always eager to hear musicians perform in the palace. His singing voice is terrible, something he fully understands. Occasionally he tests his underlings by singing out of key and demanding an assessment of his performance. Those who have witnessed such performances before know he despises flattery.

Defenses: Hardiness 8, Evade 3, Parry 7, Stealth 6, Wits 6, Resolve 8

Key Skills: Arm Strike: 3d10, Leg Strike: 2d10, Grapple: 3d10, Throw: 2d10, Light Melee: 1d10, Medium Melee: 2d10, Heavy Melee: 3d10, Small Ranged: 1d10, Athletics: 2d10, Speed: 1d10, Muscle: 3d10, Endurance: 3d10, Medicine: 1d10, Command: 3d10, Meditation: 2d10, Talent (Singing): od10, Talent (Poetry): 2d10, Talent (Painting): 1d10, Religion/Gods (Majestic Lion Cult): 3d10, Detect: 2d10, Meditation: 3d10, Language (Daoyun): 3d10, Language (Khubsi): 2d10, Languages (Singh): 1d10, Read Script (Feishu): 3d10, Read Script (Yoshaic): 1d10, Read Script (Majestic Lion Cult): 3d10

Qi: 4

Max Wounds: 9

Weapons: Iron Claw (3d10 Damage)

Reputation: Ferocious-Cruel

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 2): Absorbing Palm, Breath of Fury, Curing Palm, Fierce Strike, Fluttering Kicks, Gaze of the Lion, Hands of the Hawk Beak, Lion at Rest Stance, Merciless Black Claw, Mighty Paws of the Lion, Pounce of the Lion, Roar of the Lion, Swift Pounce of the Cheetah, Iron Spirit Resistance (Counter), Spinning Back Kick (Counter), Graceful Retreat (Counter), Grasp of the Python (Counter), Deflecting Canopy (Counter)



JADE BUTTERFLY

Jade Butterfly

Jade Butterfly is a free spirited hero with a mysterious past. Though she gravitates toward the unorthodox and has many allies among the unorthodox sects (having learned a lot of their Techniques), she is kind and considered a protector among the people living in the Southern Banyan. In particular she has a soft spot for the Zun who live in the mountains and forests near her cave. Though she ventures into the cities occasionally her home is the wilderness. Among her enemies there is a rumor that she is a water demon or butterfly fish spirit, but this is untrue. Jade Butterfly is good friends with Shan Lushan (the leader of Zhaoze sect) and Abbess Xiong-Hua (leader of the Tree-Dwelling Nun sect).

Defenses: Hardiness 3, Evade 8, Parry 9 (10 with Butterfly Sword), Stealth 6, Wits 6, Resolve 8

Key Skills: Grapple: 2d10, Arm Strike: 3d10, Throw: 2d10, Kick: 3d10, Light Melee: 3d10 or 4d10 with Butterfly Swords, Medium Melee: 3d10, Heavy Melee: 2d10, Swim: 3d10, Athletics: 3d10, Speed: 3d10, Muscle: 1d10, Endurance: 1d10, Meditation: 3d10, Detect: 2d10, Persuade: 2d10, Deception: 3d10, Language (Daoyun): 3d10, Read Script: (Feishu) 3d10, Language (Hai'anese): 3d10, Institutions (Sects): 3d10, 2d10, Survival (Sea): 3d10, Survival (Wilder-

ness): 3d10, Talent (Flute): 3d10, Talent (Sing): 2d10, Ritual (Spirit Keeping): 3d10, Ritual (Zun Forest Shaping): 2d10, Ritual (Song of Gu): 1d10

Qi: 5

Max Wounds: 11

Weapons: Butterfly Swords (2D10 Damage, +1d10 Accuracy), Daggers (1d10 Damage)

Reputation: Kind-Unorthodox

Key Kung Fu Techniques (Waijia 1, Qinggong 2, Neigong 1): Absorbing Palm, Blast of the Dragon, Breath of Fury, Curing Palm, Drift of the Butterfly Fish, First Song of Shan Lushan, Flying Swan Kick, Phantom Phoenix Sword, Roar of the Lion, Shift of the Chameleon, Spearing Blade, Spinning Steel, Stick of the Rebounding Dog, Storming Daggers, Trapping Wind, Stern Rebuke of Heiping (Counter)

Jade Priestess (Qixia)

Jade Priestess is a high-ranking member of the Demon Moon cult, being the High Priestess and just below Lord Moon in rank. She was born a man but identifies a woman. She is tall but otherwise it is difficult to detect her birth gender. She dresses in fine silk waist skirts and robes, keeps her hair in a tall double bun adorned with Jade and gold. She also wears a shawl embroidered with swans that she uses for her Arms of Silk and Deflecting Canopy Techniques. Among the members of the Demon Moon cult she is highly respected and even among the orthodox sects she is perceived as the reasonable actor within the cult. Jade Priestess is kind by nature and abides by the Xia code even though many of her fellow sect members do not. She is particularly disdainful of Martial Experts who use their powers to harm or bully the weak. However she can be lethal and cunning when she needs to and when it serves the interests of the cult. Though she is a poisoner, Jade Priestess has been careful to conceal this from others, preserving her reputation.

Much less cruel than Lord Moon, but loyal, Jade Priestess looks forward to the day when she can rightfully take over leadership of the cult and refashion it according to her own principles (which are often at odds with Lord Moon's).

Defenses: Hardiness 8, Evade 4, Parry 8, Stealth 6, Wits 7, Resolve 6

Key Skills: Grapple: 2d10, Throw: 3d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 2d10, Medium Melee: 1d10, Heavy Melee: 3d10, Athletics: 1d10, Speed: 2d10, Muscle: 3d10, Endurance: 3d10, Meditation: 3d10, Detect: 2d10, Command: 1d10, Talent



JADE PRIESTESS MEETS RECKLESS STORM

(Poison): 3d10, Talent (Disguise): 3d10, Deception: 3d10, Persuade: 3d10, Survival (Wilderness): 3d10 , Ritual (Curse of the Spirit): 3d10, Ritual (Ritual of Boundless Perfection): 2d10, Ritual (Blood Offering of the Demon Emperor): 3d10, Creatures (Demons): 3d10, Religion (Yao-Feng): 3d10, Read Script (Demon Moon Cult): 3d10

Qi: 4

Max Wounds: 9

Weapons: Butterfly Sword or Hands

Reputation: Righteous-Untrustworthy

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 2): Arms of Silk, Jade Rending Claw, Life Stealing Blue Claw, Ringing Strike of the Divine Ram, Slashing Blade, Whirling Dodge (Counter), Illuminating Ice Claw (Counter), Deflecting Canopy (Counter)

Gifts (from blood offering of the demon emperor)

Summon and Sense Animal Companions (Gift): The Jade Priestess is bonded with a Zhen Bird named Red Beak. She can see through its eyes and summon it at will. She can also command it to perform tasks.

Transform (Gift): The Jade Priestess can transform into a crocodile.



Jinghui

Jinghui is the Sifu of Mount Hai'an sect. For the last thirty years of her life she has devoted the sect's energy to killing members of Majestic Lion cult (and occasionally members of Mystic Sword). Jinghui is a beautiful woman in her late 50s who has an air of authority and might. Though her Kung Fu is not as good as many of the other masters, she is an effective leader and has earned the loyalty of all her disciples for her fairness and resourcefulness. She is exceptionally good at using clever tactics to defeat more powerful foes. Some say she chose not to focus as much on developing her Kung Fu. In her view it is better to learn broadly and progress slowly so one can make better use of ones' martial skills. She spends much of her spare time reading, cultivating important skills and tending to political matters.

Thirty years ago, Jinghui was engaged to Iron-Clawed Lion. At the time she admired his honesty and straight-forwardness, defending his reputation among the Orthodox sects. However he betrayed her, taking Lady Xiang as his lover and marrying her instead. Jinghui retaliated by killing Xiang one year after the wedding. This was not primarily an act of jealousy (though that played a role early on). Jinghui was angered because Iron-Clawed Lion's act tarnished her reputation and the reputation of her sect in the martial world; it was an act that demanded a life-long grudge. Now she views their conflict as a game of strategy in which she is the superior player. Her aim is to draw out the conflict for as long as possible to help thwart Iron-Clawed Lion's progress, so she can catch up to his abilities and face him in a duel.

Defenses: Hardiness 6, Evade 5, Parry 6, Stealth 6, Wits 7, Resolve 8

Key Skills: Arm Strike: 2d10, Leg Strike: 3d10, Grapple: 2d10, Throw: 2d10, Light Melee: 3d10, Medium Melee: od10, Heavy Melee: od10, Small Ranged: od10, Athletics: 3d10, Speed: 3d10, Muscle: 2d10, Endurance: 3d10, Reasoning: 3d10, Command: 3d10, Persuade: 2d10, Deception: 1d10, Empathy: 3d10, Detect: 2d10, Meditation: 3d10, Medicine: 3d10, Divination: 2d10, Languages (Hai'anese): 3d10, Languages (Daoyun): 3d10, Read Script (Feishu): 3d10, Read Script (Mount Hai'an Sect): 3d10, Institutions (Sects): 2d10, Creatures (Spirits): 2d10, Creatures (Animals): 2d10, Creatures (Demons): 2d10, History (Era of the Demon Emperor): 3d10, History (Era of the Glorious Emperor): 3d10, History (Era of the Righteous Emperor): 3d10, Places/Cultures (Hai'an): 3d10, Places/Cultures (Dai Bien): 2d10, Places/Cultures (Zun River Valley): 3d10, Survival (Wilderness): 3d10, Survival (Mountains): 3d10, Martial Disciplines (All): 2d10, Talent (Calligraphy): 3d10, Classics (All): 2d10

Qi: 3

Max Wounds: 7

Weapons: Unarmed or Fan

Reputation: Trustworthy-Cunning

Combat Technique: Fists of Steel

Key Kung Fu Techniques (Waijia 2, Neigong 1, Dianxue 1): Breath of Fury, Breath of the Lotus Petal, Clutch of the Hawk, Eagle Descends Loudly, Elephant Stance, Finger Flick, Fluttering Kicks, Gust of the Fan Blade, Inverted Three Point Strike, Iron Spirit, Kick of the Golden Elephant, Nine Divine Snakes, Restoring Palm, Ringing Strike of the Divine Ram, Spinning Back Kick, Stone Shattering Finger, Three Point Strike, Deflecting Canopy (Counter), Swift Rebuttal (Counter), Iron Body (Counter), Iron Spirit Resistance (Counter)

King Qiang Qing (The Green King)

King Qiang Qing is the ruler of Hai'an. He is a great of admirer of music, perhaps to a fault. He spends much of his time listening to famous musicians and performing on the guzheng. He also believes he can detect disloyalty among his officials by listening to them play melodies on instruments or hearing them

sing. Therefore he requires all members of the palace to gain musical proficiency. This caution sometimes serves him well but also isolates him further and further from the people.

Though he lacks his father's charisma, he is perhaps braver than the former king, often leading his own men into battle against the advice of his inner circle. In matters of state, King Qiang Qing usually defers to his mother, Queen Ai Nu. However on some issues, like how to deal with disloyal members of his own family, he has shown greater mercy than she. The King has been known to take musical retreats for months, leaving his mother in charge in his absence.

Defenses: Hardiness 7, Evade 4, Parry 7, Stealth 6, Wits 7, Resolve 8

Key Skills: Arm Strike: 2d10, Leg Strike: 1d10, Grapple: 0d10, Throw: 0d10, Light Melee: 1d10, Medium Melee 2d10, Heavy Melee 1d10, Meditation: 2d10, Ritual (Spirit Keeping): 2d10, Ritual (Celestial Spirit Ritual): 2d10, Religion (Yen-Li): 3d10, Places (Hai'ain): 3d10, History (Era of the Righteous Emperor): 2d10, Medicine: 2d10, Athletics 2d10, Muscle: 1d10, Speed: 2d10, Endurance: 1d10, Command: 1d10, Persuade: 0d10, Deception: 1d10, Talent (Poetry): 3d10, Talent (Guzheng): 3d10, Talent (Flute): 3d10, Talent (Singing): 2d10, Talent (Painting): 2d10, Language (Hai'anese): 3d10, Language (Daoyun): 3d10, Read Script (Feishu): 3d10

Qi: 4

Max Wounds: 9

Weapon: Jian or Unarmed

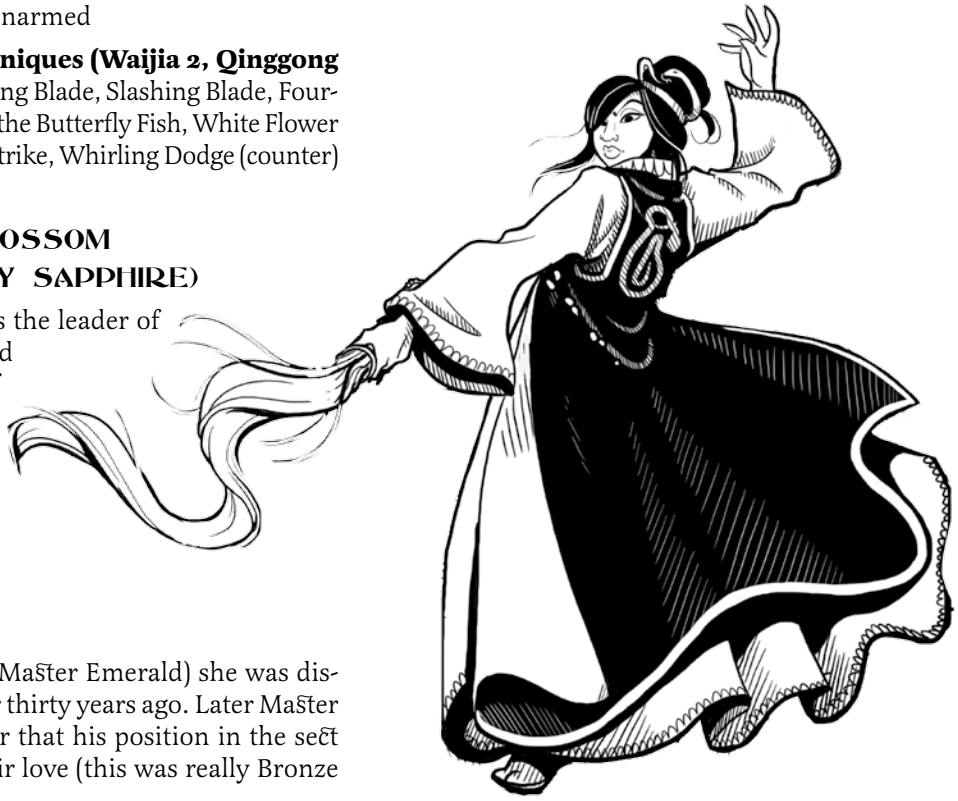
Key Kung Fu Techniques (Waijia 2, Qinggong 1, Dianxue 1): Blasting Blade, Slashing Blade, Four-Point Touch, Drift of the Butterfly Fish, White Flower Palm, Phoenix Star Strike, Whirling Dodge (counter)

Lady Plum Blossom (formerly Lady Sapphire)

Lady Plum Blossom is the leader of Purple Cavern sect and a former member of the Golden Dragons. In her old sect she was known as Lady Sapphire, one of its 6 leading masters. After having a physical relationship with another member of the sect's leadership (Master Emerald) she was dismissed from the order thirty years ago. Later Master Emerald informed her that his position in the sect meant more than their love (this was really Bronze Master in disguise). Had the Golden Dragon sect also punished Master Emerald, it would have ended there, but they chose not to for their own reasons. This planted the seed of a grudge that remains to this day.

Lady Plum Blossom dedicated herself to training and became one of the greatest and most feared masters in Qi Xien, perhaps the greatest. She trained and scavenged the globe for secret manuals (learning many other masters' Techniques in the process), developing her own style on top of what she had learned from the Golden Dragon sect. Before she left, she also stole the Dragon Manual, and learned most of its contents. She then established her own organization called the Purple Cavern sect. In many ways purple cavern is a mirror to the Golden Dragons, with a particular dislike of hypocrisy and an abiding pledge to help the downtrodden avenge grudges. In pursuit of martial perfection, Lady Plum Blossom accepted poison use as necessary.

Though the leader of an unorthodox sect with a reputation for poison use, Lady Plum Blossom genuinely believes in the principles she espouses and in the honorable history of the Golden Dragons. She simply believes that the leaders of that sect have become corrupt with time, so she places most of her focus on Sunan and Bao, adhering to the core ideals of Righteousness, Bravery, Reciprocity and Altruism. One of the chief things she believes in is helping the weak, particularly in helping them obtain justice. If a good person without the means is wronged and



develops a grudge, she has been known to personally seek vengeance on their behalf.

Since she was removed from Golden Dragon sect thirty years ago, Lady Plum Blossom has showed little sign of aging. This is due to the Jade Maiden found in the Purple Cavern sect Headquarters (see **PURPLE CAVERN SECT HEADQUARTERS** entry in **CHAPTER EIGHT** for details). Watching Master Emerald grow old while she stays young, gives her a certain amount of satisfaction. Lady Plum Blossom believes that the Jade Maiden can also impart more powerful Kung Fu Techniques to her. In her meditations before it each day, she has become aware that she needs to eliminate all traces of romantic love from her mind. She is currently working to do this, and believes that one way to achieve it is to kill Master Emerald. This, she thinks, will cause the Jade Maiden to reveal hidden Techniques. Lady Plum Blossom has also moved away from Dehua and toward Yen-Li since her departure (regarding herself as a Yen-Li nun).

Lady Plum Blossom's favored student is Xiu, whom she thinks has the most potential in her sect, and is her personal guard (For Xiu's stats see area 20 of the **PURPLE CAVERN SECT HEADQUARTERS** in **CHAPTER EIGHT**). Ten years ago, Lady Plum Blossom caught Xiu (who was only a child and orphan at the time) trying to steal money from her while on a trip to Hai'an. She took pity on Xiu and, impressed by the young girl's athleticism, made her a student of Purple Cavern sect. She views Xiu as a daughter.

Lady Plum Blossom has a pet pearl tiger named Yan Shun, whom she has tamed. Though it is rumored she feeds her enemies to him. The truth is that she only lets the pearl tiger eat those who have committed the most vile crimes imaginable.

Defenses: Hardiness 9, Evade 4, Parry 8, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 2d10, Throw: 3d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 3d10, Medium Melee: 3d10 or 5d10 with Jian, Small Ranged: 1d10, Athletics: 2d10, Swim: 3d10, Speed: 3d10, Muscle: 3d10**,** Endurance: 2d10, Meditation: 3d10, Ritual (Ancestor Veneration): 3d10, Ritual (Spirit Keeping): 2d10, Ritual (Celestial Spirit): 2d10, Ritual (Song of Gu): 2d10, Medicine: 3d10, History (Era of the Demon Emperor): 3d10, Martial Disciples (All): 3d10, Institutions (Sects): 3d10, Read Script (Feishu): 3d10, Read Script (Purple Cavern Sect): 3d10, Religion (Qi Zhao, Dehua): 2d10, Religion (Yen-Li): 3d10, Talent (Poison): 3d10, Talent (Singing): 2d10, Detect: 3d10, Command: 3d10, Languages (Li Fai): 3d10, Languages (Daoyun):3d10, Languages (Hai'anese): 3d10, Creatures (Demons): 3d10, Creatures (Spirits): 3d10

Qi: 6

Max Wounds: 13

Weapons: Fly-whisk (3d10 Damage, -1d10 Accuracy), Jian (4d10 Damage, +2d10 Accuracy)

Expertise: Fly-whisk

Combat Technique: Deflect (Medium and Light Melee)

Reputation: Poisoner

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blast of the Dragon, Blood Letting Thorns, Breath of the Lotus Petal, Choking Lash of Lady Plum Blossom, Crushing Lash of Lady Plum Blossom, Drift of the Butterfly Fish, Fifth Fist of Yanshi, Flaming Dragon, Flight of the Hawk, Fourth Fist of Yanshi, Happy Strike of Laughing Fox, Heart Strike, I am the Arrow, Inverted Three-Point Strike, Lash of the Fly-whisk, Naga Palm, Nine Divine Snakes, Palm of the Dragon, Path of the Dragon, Phoenix Dragon Strike*, Plum Blossom Palm, Red Claw Strike, Rising Dragon Stance, Spear of the Infinite Emperor, Sword Stance, Three-Point Strike, Venom of the Fly-whisk, Blade Pinch (Counter), Whirling Dodge (Counter)

Lady White Blade (Dou Lei)

Lady White Blade is the great-granddaughter of General Dou Lun, a hero of Northern Hai'an in the final days of the Civil War. He was martyred and his daughter fled to the banyan region and started Hai'an sect. Lady White Blade's mother was a member of Hai'an sect named Dou Li, who formed her own branch, the Mystic Sword sect but died of poisoning, presumably at the direction of Hai'an. She assumed the leadership of Mystic Sword sect when her mother died.

Born Dou Lei, Lady White Blade earned her nickname because her temper and sword are said to strike with the ferocity of white lightning and because she is fond of white clothing (she almost always dresses in pure white robes because of their association with death). Lady White Blade is famously severe as a Sifu and sect leader. She's been known to maim students who displease her (particularly favorites who fall short of her expectations). On the other hand she can be quite maternal with her disciples, and even with her enemies, when they show the proper amount of respect. She has a soft spot for the young and innocent, being unusually forgiving of their mistakes. Such softness quickly gives way to her fierce temper when provoked.

There are perhaps none in the martial world as vengeful as Lady White Blade. She acquires new grudges with ease and devotes considerable energy to satisfying

**Requires two practitioners. Only Lady Plum Blossom knows this Technique. She has not taught to anyone else.*

LADY WHITE BLADE



existing ones. Some say she slit a waiter's throat in Chen for serving her cold tea. When she was informed that the tea was meant to be served cold by the proprietor, she cut out his tongue for failing to speak and allowing her to act in ignorance against the waiter.

Lady White Blade considers herself the greatest Martial Hero in the world and will attack anyone who suggests she is not. For this reason she believes the Wind Sabre of Sunan belongs to her and is taking efforts to secure it. The only thing better known than her temper is her pride. She has two basic goals she hopes to achieve before death: the destruction of Hai'an sect and the restoration of Northern Hai'an (which is now part of Hu Qin). Lady White Blade venerates the memories of her mother, great-grandfather, Hen-Shi, Sunan and Bao.

Lady White Blade has nearly the same facial features as Strange Phoenix (a member of Red Claw Gang). This is because Strange Phoenix is her long lost twin sister. She is unaware of this fact, though has heard rumors of the alleged similarity. Rather than take an interest in any potential family relation this might suggest, Lady White Blade has been contemplating ways to turn this resemblance to her advantage.

Defenses: Hardiness 6, Evade 3, Parry 10, Stealth 6, Wits 6, Resolve 9

Key Skills: Grapple: 2d10, Arm Strike: 2d10, Throw: 2d10, Kick: 3d10, Light Melee: 3d10, Medium Melee: 3d10 (6d10 with Jian or 2d10 with Ox Tail Dao), Heavy Melee: 3d10, Speed: 3d10, Muscle: 2d10, Endurance: 2d10, Athletics: 2d10, Meditation: 3d10, Command: 3d10, Detect: 2d10, Deception: 2d10, Ritual (Ancestor Veneration): 2d10, Language (Li-Fai) 3d10, Language (Hai'anese): 3d10, Language (Daoyun): 3d10, Read Scripts (Feishu): 3d10, Read Script (Mystic Sword Sect): 3d10, History (Era of the Glorious Emperor): 3d10

Qi: 6

Max Wounds: 13

Weapons: Ox Tail Dao (4d10 damage, -1d10 Accuracy) and Jian (3d10 Damage, +2d10 Accuracy)

Expertise: Medium Melee-Jian

Reputation: Righteous-Cruel

Flaws: Foul-tempered

Key Kung Fu Techniques (Waijia 3, Qinggong 1): Lady White Blades Bursting Charge, Blade Pinch, Blasting Blade, Flight of the Hawk, Grudge Bearing Sword Strike, Lady White Blade's Bursting Charge, Phantom Phoenix Sword, Slicing Blade of the Flying Phantoms, Spearing Blade, Sword Whipping Strike, Slashing Blade, Swan Taming Strike, Weapon Hunts for Food, Whirling Dodge Counter), Graceful Retreat (Counter), Horizontal Sidestep (Counter), Weapon Stride (Counter)

Laughing Fox

Laughing Fox is the mercurial leader of Temple of the Nine Suns sect. Now in his late 60s, he has commanded the sect for decades and always carries a bronze disc with him that symbolized his authority. Laughing Fox looks to nature for guidance for signs sent by the sect's previous masters. Very recently he became convinced that the Wind Sabre of Sunan and the Phoenix Crown of Bao must be reunited and housed within their temple. This has brought him into conflict with Mystic Sword sect (a longtime ally) and Heiping sect.

Highly unpredictable and capable of ethical extremes, Laughing Fox meditates and reflects each morning to determine which mood and disposition is most suitable for the day. He then uses that as a basis for how he interacts with people. Each day he essentially adopts a different persona, to determine which one roll 1d10. It is important to keep in mind these are affected personas that he commits to fully:

ROLL 1d10	RESULT
1-2	Compassionate
3-4	Merciless
5-6	Calm and wise
7-8	Playful and cunning
9	Wicked and bloodthirsty
10	Crazy

Defenses: Hardiness 4, Evade 4, Parry 4, Stealth 7, Wits 10, Resolve 8

Key Skills: Grapple: 3d10, Throw: 2d10, Arm Strike: 3d10, Leg Strike: 3d10, Light Melee: 1d10, Heavy Melee: 1d10, Small Ranged: 1d10, Athletics: 3d10, Speed: 3d10, Muscle: 2d10, Endurance: 3d10, Meditation: 3d10, Medicine: 3d10, Divination: 3d10, Empathy: 1d10, Language (Daoyun): 3d10, Read Script (Feishu): 3d10, Read Script (Temple of the Nine Suns): 3d10

Qi: 4

Max Wounds: 9

Weapons: None

Reputation: Truthful-Too Reckless

Combat Technique: Fists of Steel

Key Kung Fu Techniques (Waijia 1, Neigong 2, Dianxue 1):

Absorbing Palm, Breath of Fury, Breath of the Lotus Petal, Calm of Sunan, Clutch of the Hawk, Curing Palm, Eagle Descends Loudly, Fluttering Kicks, Hands of the Hawk Beak, Happy Strike of Laughing Fox, Inverted Three-Point Strike, Kidney Strike, Restoring Palm, Three-Point Strike, Trapping Wind, Triple Yang Strike, Guiding the Crashing Wave (Counter), Iron Body (Counter)

Little Venom (Huo Ju)

The daughter of the Venom of Zhaoze (Hou Si), Little Venom is a capable poisoner and follows in her father's footsteps. She is a dutiful daughter, looking forward to the day she can avenge her mother. Huo Ju respects and admires her father but has a softer heart than he. She can kill if she feels it is necessary or the person deserving, otherwise it is easy for her to show leniency. She also is incredibly curious and easily befriends new people (though she is smart enough to remain cautious of any dangerous behavior, quickly picking up on small cues). In the presence of her father she feigns cruelty to placate him. Little Venom takes a slightly different approach from her father when it comes to fighting, preferring to dip needles in poison and use those instead of palm Techniques.

Defenses: Hardiness 4, Evade 4, Parry 5, Stealth 6, Wits 9, Resolve 7

Key Skills: Grapple: 1d10, Arm Strike: 2d10, Throw: 0d10, Leg Strike: 2d10, Light Melee: 1d10, Medium, Melee: 1d10, Heavy Melee: 0d10, Reasoning: 2d10, Speed: 3d10, Muscle: 1d10, Athletics: 2d10, Endurance: 1d10, Medicine: 1d10, Talent (Poison): 1d10, Survival (Wilderness): 2d10, Survival (Mountains): 1d10, Meditation: 2d10, Detect: 1d10, Languages (Li Fai): 3d10, Languages (Daoyun): 2d10, Languages (Hai'anese): 3d10

Qi: 2

Max Wounds: 5

Weapons: Needles (with Spiny Toad Venom)

Reputation: Poisoner

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 2): Cherry Blossom Palm, Drift of the Butterfly Fish, Leap of the Swan, Storming Needles, Iron Spirit Reversal (Counter), Spinning Back Kick (Counter)

Long Shu

Long Shu is a member of Purple Cavern sect who comes from Hai'an. He claims descent from a disowned part of the royal family and was sent away at a young age by his father. Raised by Purple Cavern sect during his teenage years, he also formed a bond with local Qi Zhao monks and learned a great deal from them. In additional he is good friends with fellow disciples Xue Lingsu and Min. He decided that there cannot be good without evil, that too much of either leads is the enemy of perfection. Even an evil tyrant can produce good by uniting heroes against him. Acceptance is but one part of growth. Perseverance is another essential ability to growth and improvement. He views his own life as a catalyst for these tenets, which can occasionally put him at odds with his own sect. Out of a desire to help create balance, Long Shu actively explores the Banyan region seeking that knowledge using his martial powers to further his own belief system.

Defenses: Hardiness 4, Evade 3, Parry 7, Stealth 7, Wits 8, Resolve 7



Key Skills: Arm Strike: 2d10, Throw: 2d10, Light Melee: 1d10, Medium Melee: 3d10 (Gun Staff), Swim: 3d10, Athletics: 2d10, Speed: 1d10, Muscle: 2d10, Ride 1d10, Meditation: 1d10, Medicine: 2d10, Talent (Sculpting): 1d10, Trade (Wood): 1d10 Detect: 1d10, Persuade: 2d10, Deception: 3d10 (Tall Tales), Empathy: 1d10, Language (Daoyun): 3d10, Read Script: (Sai) 1d10, Read Script (Purple Cavern): 2d10, History (Demon Emperor): 1d10, Institutions (Imperial Bureaucracy): 2d10, Institutions (Criminal): 1d10, Religion (Qi Zhao): 1d10

Qi: 4

Max Wounds: 9

Weapons: Metal Gun Staff with retracting spear point (treat as gun staff but Sharp when using point), Dagger, Blue Thunder (see entry in **CHAPTER ELEVEN: MANUALS AND OBJECTS OF POWER**).

Expertise: Deception-Tall Tales

Reputation: Righteous-Untrustworthy

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blast of the Dragon, Deflecting Canopy, Great Stride, I am the Arrow, Plum Blossom Palm, Reclining Stick Stance, Spear of the Infinite Emperor, Whirling Dodge (Counter)

Lu Zhi
Queen of Heiping Sect

Lu Zhi is the leader of Heiping sect and the daughter of its former Queen (Lu Feiyan). Her adopted mother was killed by the Witch of Zhaoze Zhou over the Wind Sabre of Sunan and she has sworn to retake the blade and kill Lu Feiyan's murderer. Lu Zhi is strict with her disciples, almost cruel when they fall out of line, but gentle when they are obedient.

Lu Zhi is in her late thirties and has led the sect since she was 23. This has impeded her ability to reach her full potential, as many of the sect's key Techniques died with Lu Feiyan. Still she is a highly regarded master in the martial world and known for her unbending will.

Queen Lu Zhi often uses her spear instead of her Jian for sword-based Kung Fu Techniques (taking the -1d10 penalty when this is appropriate).

Defenses: Hardiness 3, Evade 3, Parry 9, Stealth 8, Wits 6, Resolve 9

Key Skills: Grapple: od10, Arm Strike: 2d10, Throw: od10, Kick: 2d10, Light Melee: od10, Medium Melee: 3d10, Heavy Melee: 3d10, Speed: 2d10, Muscle: 2d10, Endurance: 1d10, Athletics: 1d10, Meditation: 3d10, Detect: 1d10, Divination: 2d10, Ritual (Ancestor Veneration): 3d10, Religion (Dehua): 3d10, Creatures



LU ZHI, QUEEN OF HEIPING

(Spirits): 3d10, Creatures (Demons): 2d10, Language (Daoyun): 3d10, Language (Li Fai): 3d10, Language (Hai'anese): 3d10, Read Script (Feishu): 3d10, Read Script (Heiping Sect): 3d10, Classics (The Sayings of Kong Zhi): 3d10, Classics (Book of Fortunes): 2d10

Qi: 4

Max Wounds: 9

Weapons: Spear, Jian

Expertise: Heavy Melee-Qiang (Spear)

Reputation: Pure-Vengeful

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Arms of Silk, Blade Pinch, Blasting Blade, Double Thrust, Drift of the Butterfly Fish, Endless Arc of Spear, Grasp of the Python, Kick of the Swan, Leap of the Swan, Ringing Strike of the Divine Ram, Ringing Strike of the Hand, Rising Swan Stance, Slashing Blade, Spear of the Infinite Emperor, Spear Swipe, Stone Shattering Finger, Swan Taming Strike, Sword Whipping Strike, Clutch of the Hawk (Counter), Graceful Retreat (Counter), Horizontal Sidestep (Counter), Stern Rebuke of Heiping (Counter), Weapon Stride (Counter)

Madame Hamaya

Owner of the Fragrant Petal, Madame Hamaya is a skilled Martial Hero and musician. She is allies with Master Ta, and often brings information about clients to him. She also uses the Fragrant Petal as a front for an assassination service.

Madame Hamaya came from a prestigious family in Hai'an but narrowly escaped death at a young age



when disciples of Perfect Heaven Lineage sect murdered her mother and father after they were discovered to have dealings with agents of Emperor Zhan. All she knows about her father's death is it involved the Four Finger Manual (he had been talking about it with her mother the night before). She spent her early years in Zun City surviving as a con artist and performer (her youth in Hai'an had provided a wide skill set that was useful toward this end). Over the years she persuaded many wandering Sifu to instruct her in Kung Fu. Her natural ability to read people enabled her to gain their trust and learn many secrets of the martial world. This information was often more valuable than the Kung Fu they taught her. Because she was able to move so easily between different levels of society, a notable assassin named Whispering Tail took her as his student. They shared a mutual hatred of Hai'an and she greatly refined her skills under his tutelage. They established the Fragrant Petal together, using it as a cover for their assassination services. Whispering Tail died last year after he assassinated King Qiang Lun of Hai'an (he was caught and beheaded). While rumors circulated that he had been hired by a member of the King's family, the act was actually a display of affection for Madame Hamaya (to avenge her father's death). He was the only person Madame Hamaya considered worthy of her admiration and now measures all people against his memory.

Madame Hamaya is friendly with Dancing Hawk, the son of Master Ta. He loves her, but she does not reciprocate (her heart belonging to Whispering Tail), however she is happy to use his desires to her advantage. She no longer wants revenge against Hai'an, as Whispering Tail obtained it on her behalf. However she is still wary of anyone from Hai'an, rarely allowing them into her establishment. Above all, she wants the Four Finger Manual because she wants to know what her family died for.

Defenses: Hardiness 3, Evade 3, Parry 7, Stealth 10, Wits 8, Resolve 6

Key Skills: Grapple: 1d10, Throw: 0d10, Arm Strike: 2d10, Leg Strike: 2d10, Light Melee: 3d10, Medium Melee: 1d10, Heavy Melee: 0d10, Small Ranged: 1d10, Speed: 3d10, Muscle: 1d10, Medicine: 3d10, Survival (Wilderness): 2d10, Reason: 2d10, Persuade: 3d10, Deception: 2d10, Empathy: 3d10, Talent (Guzheng): 3d10, Talent (Flute): 3d10, Talent (Singing): 2d10, Talent (Poetry): 2d10, Talent (Poison): 2d10, Languages (Daoyun): 3d10, Languages (Hai'anese): 3d10, Read Script (Feishu): 3d10, Institutions (Sects): 3d10, Places/Cultures (Dai Bien): 2d10, Places/Cultures (Zun River Valley): 3d10, Places/Cultures (Hai'an): 2d10

Qi: 4



Max Wounds: 9

Weapons: Fan, Jian

Reputation: Kind-Shameful

Flaws: Secret

Key Kung Fu Techniques (Waijia 1, Qinggong 2, Dianxue 1): Arms of Silk, Dancing Hawk Sword Stance, Drift of the Butterfly Fish, Great Stride, Gust of the Fan Blade, Heart Strike, Inverted-Three Point Strike, Kick of the Golden Elephant, Leap of the Swan, Storming Needles, Swift Pounce of the Cheetah, Deflecting Canopy (Counter), Intercepting Arrow (Counter)

Mak Ching Yuen and Lau Ching Sin

This is a husband and wife who formed their own Yen-Li lineage called Bright Sun. They formerly belonged to the Golden Sword lineage but left when they discovered one of the priests trying to petition the Five Ghosts. Now they roam the Banyan aiding the poor and eliminating evil spirits.

Mak Ching Yuen is surprisingly nimble and a skilled swordsman. He is good in a fight but also an expert exorcist. Lau Ching Sin knows minimal martial arts but is incredibly cunning and knowledgeable. They like to say that he is the soldier and she is the general. Both use the title Ritual Master.

Mak ching yuen

Defenses: Hardiness 7, Evade 5, Parry 5, Stealth 8, Wits 6, Resolve 7

Key Skills: Grapple 1d10, Arm Strike: 1d10, Throw: 2d10, Kick: 2d10, Light Melee: 1d10, Medium Melee: 3d10, Heavy Melee: 3d10, Speed: 2d10, Muscle: 2d10, Endurance: 2d10, Medicine: 3d10, Meditation: 3d10, Ritual (Spirit Keeping): 3d10, Ritual (Celestial Spirit): 3d10, Ritual (Binding Demon Ritual): 3d10, Ritual (Expulsion of the Malignant Winds): 2d10, Ritual (Song of Gu): 3d10, Detect: 2d10, Persuade: 2d10, Languages (Daoyun): 3d10, Languages (Li Fai): 3d10, Languages (Hai'anese): 1d10, Read, Script (Feishu): 3d10, Creatures (Demons) 3d10, Creatures (Spirits): 3d10

Qi: 4

Max Wounds: 9

Weapons: Jian (3d10 Damage)

Reputation: Righteous-Unorthodox

Key Kung Fu Techniques (Waijia 3, Qinggong 1): Double Thrust, Drift of the Butterfly Fish, Fierce Strike, Fluttering Kicks, Flying Swan Kick, Leap of the Swan, Slashing Blade, Spinning Back Kick, Swan Taming Strike, Whirling Blade, Whirling Dodge (Counter)

Lau ching sin

Defenses: Hardiness 4, Evade 4, Parry 4, Stealth 6, Wits 9, Resolve 7

Key Skills: Grapple: 1d10, Arm Strike: 1d10, Throw: 1d10, Kick: 1d10, Light Melee: 1d10, Medium Melee: 2d10, Heavy Melee: 1d10, Speed: 3d10, Muscle: 1d10, Endurance: 1d10, Medicine: 3d10, Meditation: 3d10, Survival (Wilderness): 2d10, Ritual (Spirit Keeping): 2d10, Ritual (Celestial Spirit): 2d10, Ritual (Expulsion of the Malignant Winds): 1d10, Ritual (Song of Gu): 2d10, Detect: 2d10, Reasoning: 3d10, Persuade: 2d10, Languages (Daoyun): 3d10, Languages (Li Fai): 3d10, Languages (Singh): 2d10, Languages (Hai'anese): 1d10, Read, Script (Feishu): 3d10, Read Script (Singh): 1d10, Creatures (Demons) 3d10, Creatures (Spirits): 3d10, Creatures (monsters): 3d10, Places/Culture (Hai'an): 2d10, Places/Culture (Emerald Coast): 1d10, Places/Culture (Dai Bien): 2d10, Places/Cultures (Kushen Basin): 1d10, Classics (All): 2d10

Qi: 1

Max Wounds: 3

Reputation: Righteous-Unorthodox

Key Kung Fu Techniques (Waijia 1, Qinggong 3): Fierce Strike, Spinning Back Kick, Whirling Dodge (Counter)

Master emerald

Master Emerald is one of the leaders of Golden Dragon Sect. He dresses in long gold robes and a golden hat. He wears a thin brown beard that appears dyed. His features are angular and somewhat handsome. Calm and refined, Master Emerald's demeanor conceals a deep sadness over the loss of his true love (Lady Plum Blossom, formerly named Lady Sapphire). Though he may seem skilled to a beginner, Master Emerald has not put the great effort that many of his peers have into training.

Thirty years ago, Master Emerald was nearly kicked out of Golden Dragon sect for having an affair with Lady Sapphire. The two were discovered and Bronze Master accused Lady Sapphire of using sorcery to seduce Master Emerald. This could have resulted in her execution, but Master Emerald saved her by privately vowing to atone and remain in the sect, while she was ejected. After she left the sect she changed her name to Lady Plum Blossom. Though he still loves Lady Plum Blossom, and believes she misunderstands his actions, Master Emerald has never contacted her out of fear it would reignite the wrath of the Golden Dragons. Part of him feels like this is an act of cowardice and perhaps it is. Since these events, his enthusiasm for training has diminished.

Defenses: Hardiness 7, Evade 4, Parry 7, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 2d10, Arm Strike: 2d10, Throw:

LAU CHING SIN





2d10, Kick: 3d10, Light Melee: 2d10, Medium Melee: 2d10, Heavy Melee: 3d10 or 2d10 (Bian), Speed: 1d10, Muscle: 2d10, Endurance: 2d10, Medicine: 1d10, Meditation: 3d10, Detect: 3d10, Deception: 3d10, Persuade: 2d10, Languages (Li Fai): 2d10, Languages (Daoyun): 3d10, Languages (Hai'anese): 3d10, Read, Script (Feishu): 3d10, Read Script (Purple Cavern): 3d10, Knowledge (Era of the Demon Emperor): 3d10, Knowledge (Era of the, Righteous Emperor): 3d10, Institutions (Sects): 3d10, Creatures (Demons) 2d10, Creatures (Spirits): 1d10

Qi: 4

Max Wounds: 9

Weapons: Bian (4d10 Damage) or Qiang (Heavy Spear)

Reputation: Righteous-Hypocritical

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blast of the Dragon, Calm of Sunan, Crack of the Hard Whip, Drift of the Butterfly Fish, Flaming Dragon, Inverted Three-Point Strike, Lashing Dragon, Palm of the Dragon, Rising Dragon Stance, Spear of the Infinite Emperor, Spear Swipe, Spinning Back Kick (Counter),Whirling Dodge (Counter)

Master Shan

Master Shan Jiayin is a cruel and deceitful scholar-official who controls the iron and gold mines near Iba. He has a longstanding feud with Master Ta and is obsessed with finding the Phoenix Crown of Bao and the perfect bride to wear it. He appears jovial and friendly at first but his dark nature quickly becomes apparent as he drops his guard over time.

Decades ago Master Shan was an editorial academic in the Secretariat of the Zhan Dao Empire, then became a supervisor in the Salt and Tea Monopoly Bureau. He left his post suddenly when a large shipment of High-Minded Phoenix Tea was unaccounted for and suspicion fell on him. He came to the Banyan and built a villa on land under Master Ta's control, taking the nearby iron mines (as well as placing the village of Iba under his authority). He also found a rich deposit of gold in the area that Master Ta had never discovered. His ferocity frightened Master Ta, who still carries a grudge.

He has five disciples (four Qi Rank 1 and one Qi Rank 2) and 60 soldiers who work for him.

Defenses: Hardiness 8, Evade 4, Parry 5, Stealth 7, Wits 7, Resolve 7

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 2d10, Light Melee: 2d10, Medium Melee: 2d10, Heavy Melee: od10, Speed: 2d10, Muscle: 3d10, Endurance: 1d10, Deception: 3d10, Persuade: 1d10, Empathy: 2d10, Reason: 2d10, Talent (Tea Preparation): 1d10, Survival (Wilderness and Mountains): 3d10, Trade (Alchemy): 1d10, Trade (Stone): 1d10, Trade (Metal): 1d10, Talent (Poetry): 3d10, Talent (Calligraphy) 2d10, Talent (Poison): 1d10, Religion (Dehua): 2d10, Institutions (Criminal Underworld): 3d10, Institutions (Imperial Bureaucracy): 3d10, Places (Chezou River Valley): 3d10, Places (Zun River Valley): 3d10, Languages (Hai'anese and Daoyun): 3d10, Read Script (Feishu): 3d10, Classics (All): 2d10

Qi: 3

Max Wounds: 7

Reputation: Cunning-Cruel

Key Kung Fu Techniques (Neigong 2, Dianxue 2): Curing Palm, Heart Strike, Strike of the Raging Tiger, Stone Shattering Finger, Three-Point Strike, Trembling Strike, Blade Pinch (Counter)

Master Ta (Ta Kang)

A wealthy local magnate who lost his land to a rival, Master Ta resides on villa in a small mountain. Though he was once a champion of the weak and downtrodden, and to this day remains at his core a good man, Master Ta is obsessed with avenging the loss of his family's iron mines near Iba to Master Shan and his men. Master Ta's men remain loyal because he raised many of them out of poverty. He is friendly with the Nature Loving Monk sect and is well liked in the town of Redi. The Fragrant Petal often assists him as an information source. Master Ta has several acres of Tea and sells his leaves to Redi and Zun City. Master Ta's nephew, Dancing Hawk, is a constant source of frustration, because he uses his name and money for carousing and bullying.

Defenses: Hardiness 3, Evade 3, Parry 3, Stealth 6, Wits 8, Resolve 8

Key Skills: Grapple: od10, Throw: 1d10, Arm Strike: od10, Leg Strike: od10, Light Melee: 1d10, Medium Melee: 1d10, Heavy Melee: od10, Speed: 1d10, Muscle: 1d10, Deception: 2d10, Persuade: 3d10 Reason: 3d10, Talent (Cooking); 2d10, Talent (Tea Preparation): 3d10, Trade (Wood and Mechanical): 2d10, Survival (Wilderness and Mountains): 2d10, Talent (Poetry): 2d10, Institutions (Criminal Underworld): 2d10, Places (Zun River Valley): 3d10, Languages (Hai'anese and Daoyun): 3d10, Read Script (Feishu): 3d10

Max Wounds: 1

Expertise: Survival-Harvest/Fish

Reputation: Cowardly-Trustworthy

Min

Min is a swordswoman of the martial world with a rebellious streak and personal code. She always keeps to her own word, but most sees her as dishonorable because she rejects many orthodox assumptions. Stubborn and unfilial, she takes no surname as her father said she brought shame to the family when she joined Purple Cavern sect. She has a sister named Jing who she secretly visits on occasion.

A recent recruit into Purple Cavern sect, she is close to Xue Lingsu and Long Shu. By working with them she became increasingly known in the martial world, as well as being recognized by Lady Plum Blossom, leader of Purple Cavern sect. She is famous for fighting with a sheathed Jian.

Defenses: Hardiness 6, Evade 4, Parry 6, Stealth 6, Wits 6, Resolve 7

Key Skills: Grapple: 2d10, Light Melee: 2d10, Medium Melee: 3d10, Speed: 3d10, Muscle: 2d10, Endurance 2d10, Meditation 3d10, Command 2d10, Deception 1d10, Reasoning 1d10, Detect 1d10, Institutions (Sects): 2d10, Read Script (Purple Cavern): 2d10

Qi: 4

Max Wounds: 9

Weapons: Sheathed Sword (Medium Melee +0d10 to hit, Muscle +1d10 Blunt Damage), Fly-Whisk

Reputation: Unorthodox-Unfilial

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Blasting Blade, Breath of the Lotus Petal, Choking Lash of Lady Plum Blossom, Double Thrust, Fierce Strike, Gaze of the Lion, Great Stride, Hands of the Hawk Beak, Swan Taming Strike, Weapon Hunts for Food, Weapon Stride (Counter), Grasp of the Python (Counter)

Nergui Mogha

Nergui Mogha is a priest (or Mogha) of Hedra from Naqan who currently advises the Khagan of the Kushen. He has been placed in charge of protecting the Khagan's daughter, Princess Sarnai, during her expedition into the Banyan region (a duty he dislikes but intends to do well). Nergui has helped advance Princess Sarnai's Kung Fu, but is on the lookout for a good local master to help her achieve her aim of learning from one of the greats.

Nergui belongs to the sect of the Chief Pillar, a Hedran group who believe that spilling blood is good if it enacts Hedra's punishing aspect. Nergui is exceptionally ugly but intelligent and affable with those he respects.

Defenses: Hardiness 7, Evade 6, Parry 7, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 2d10, Throw: 1d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 2d10, Medium Melee: 2d10, Heavy Melee: 3d10 (1d10 Meteor Hammer), Small Ranged: 1d10 (2d10 with Composite Bow), Speed: 1d10, Muscle: 4d10, Deception: 3d10, Reason: 2d10, Religion (Hedra): 3d10, Institutions (Sects): 1d10, Places (Naqan): 3d10, Languages (Khusbi): 3d10, Languages (Kushen): 2d10, Languages (Daoyun): 2d10, Read Script (Yoshaic): 3d10

Qi: 4

Max Wounds: 9

Weapons: Meteor Hammer (7d10 Damage)

Reputation: Cautious-Unjust

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 2): Absorbing Palm, Kick of the Golden Elephant, Knock of the Meteor Hammer, Purge Spirit, Ringing Strike of the Divine Ram, Iron Body (Counter)

One-Armed Fiery Demon (Shang Pu, formerly named Cai Min)

Shang Pu is a former member of Heiping sect who left to marry the great Martial Hero Leng. To alleviate her master's anger, Shang Pu and Leng attempted to steal the Wind Sabre of Sunan from the Witch of Zhaoze Zhou. They failed but rumors persisted that they had succeeded. Lady White Blade, leader of the Mystic Sword sect, tracked the two down after their friend Weng Zheng revealed their whereabouts and demanded they hand over the Wind Sabre. When they were unable to do so, she killed Leng and cut off Shang Pu's right arm, leaving her for dead. The grief drove Min insane and turned her hair white. She fled to the mountains and trained with a number of great teachers before returning to the Banyan using the name Shang Pu. As she started taking vengeance on Mystic Sword sect members, she quickly earned the nickname One-Armed Fiery Demon.

Shang Pu still dresses like a Heiping sect member but her clothes are all rose-colored. Shang Pu always smells like roses because she carries five to seven bunches at all times for use with one of her Techniques. Her hair is white and she is missing her right arm.

Shang Pu is the embodiment of determination. Her goal is nothing less than the eradication of Mystic Sword sect and the death of Lady White Blade. She knows she is not ready to take on the Lady herself yet, but is content to unleash her fury on minor



disciples until she improves her Kung Fu. She will ally with anyone who shares her hatred of Mystic Sword sect and has a soft spot for those who have suffered a similar loss to herself. She carries the decorative bao she once gave to Leng on her person at all times.

While she is not looking for disciples, she will teach Techniques to anyone who can confirm they have killed a Mystic Sword sect member (preferably by presenting her with the head).

Defenses: Hardiness 7, Evade 5, Parry 8, Stealth 6, Wits 6, Resolve 7

Key Skills: Grapple: 2d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 2d10, Light Melee: 3d10, Medium Melee: 3d10 (5d10 with Jian or 2d10 with Ox Tail), Heavy Melee: 2d10, Small Ranged: od10, Speed: 3d10, Muscle: 1d10 Athletics: 2d10, Meditation: 3d10, Ritual (Ancestor Veneration): 3d10, Ritual (Song of Gu): 2d10, Religion (Dehua): 2d10, Institutions (Sects): 2d10, Creatures (Demons): 1d10

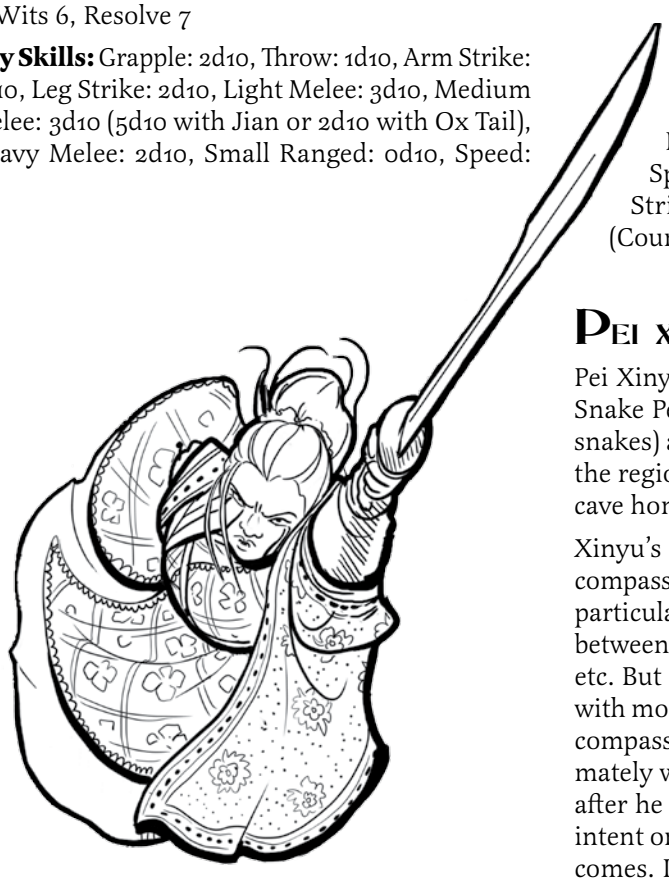
Qi: 4

Max Wounds: 9

Weapons: Jian (2d10 Damage, +2d10 Accuracy), Ox Tail Dao (3d10 Damage, -1d10 Accuracy)

Flaws: Missing Limb (penalties removed with Adaptation of the Maimed)

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Adaptation of the Maimed, Blasting Blade, Blood Letting Thorns, Drift of the Butterfly Fish, Kick of the Swan, One-Armed Strike, Purge Spirit, Spinning Back Kick, Spinning Steel, Stealth of the Spider Demon, Swan Taming Strike, Weapon Stride (Counter), Stern Rebuke of Heiping (Counter), Whirling Dodge (Counter)



WHO REALLY HAS THE WIND SABRE?

Technically the Wind Sabre would seem to be in the hands of Li Sou Chao, the Witch of Zhaoze Zhou, but in reality this is not at all clear. The current state of the NPCs and their holdings is a snapshot. The sword may have changed hands, or peoples' impressions could be wrong. Perhaps the one possessed by Li Sou Chao is a fake, and the real one is possessed by One-Armed Fiery Demon or Lady White Blade. Ultimately such details are up to the GM. Feel free to modify and change NPC histories or personalities to suit your taste or create the sense of a world where people are frequently mistaken about crucial details (such as that Lady White Blade actually used to be very kind, but...).

Pei Xinyu

Pei Xinyu is the Wife of General Dee. She lives on Snake Peak (a small mountain in Li Fan filled with snakes) and is one of the most respected masters in the region. She is a bit of a hermit, living in a small cave home.

Xinyu's personality is a mixture of sternness and compassion. She believes in the traditions of Dehua, particularly the rules governing social interactions between masters and students, husbands and wives, etc. But she also believes when these are in conflict with more important virtues, like righteousness and compassion, they must be challenged. This is ultimately what led her to part ways with General Dee, after he turned to sadism and evil. Now she trains, intent on stopping him and his allies when the time comes. If she can find a worthy student to aid her, she will do so, but she has very high expectations and will only teach someone who demonstrates internal virtue.

Pei Xinyu appears to be in her early 50s, and dresses in the style of the Hu Qin elite (double bun hair-style, wrap-top, skirt and shawl). Her appearance wouldn't be noteworthy except given her remote dwelling, she clearly takes great pains to continue dressing in this manner. This is important to her, because she wants General Dee to recognize her when they face in battle. Therefore she continues to dress and style herself as she did when she was living as his wife.

Pei Xinyu knows the art of snake charming and uses it to control the snakes on Snake Peak. She is not herself a poisoner however.

Defenses: Hardiness 8, Evade 5, Parry 7, Stealth 6, Wits 7, Resolve 8

Key Skills: Arm Strike: 4d10, Leg Strike: 4d10, Grapple: 4d10, Throw: 2d10, Light Melee: 3d10, Medium Melee: 2d10, Heavy Melee: 1d10, Small Ranged: od10, Athletics: 3d10, Speed: 4d10, Muscle: 3d10, Endurance: 2d10, Talent (Snake Charming): 3d10, Talent (Flute): 3d10, Command: 2d10, Detect: 2d10, Religion (Dehua): 3d10, 3d10, Read Script (Feishu): 3d10, Language (Daoyun): 3d10, Institutions (Imperial Bureaucracy: 3d10, Classics (all): 2d10, Creatures (Animals): 3d10

Qi: 8

Max Wounds: 17

Weapon: Unarmed (3d10 Damage)

Combat Technique: Fists of Steel

Key Kung Fu Techniques (Waijia 2, Neigong 2): Emanating Palm, Lady Xinyu's Pacific Heart Technique, Breath of the Lotus Petal, Restoring Palm, Iron Spirit, Finger Flick, Stone Shattering Finger, Ribbons of Steel, Ringing Strike of the Hand, Fluttering Kicks, Arms of Silk, Deflecting Canopy (counter), Spinning Back Kick (counter), Iron Spirit Resistance (Counter)

Profound Techniques: Wave of Frost

In addition to many widely known techniques, Xinyu has created two unique attacks of her own. These are not found in the Kung Fu Techniques of the rulebook. The only way to discover them or learn them is to become a disciple of Xinyu:

Emanating Palm: This creates a blast that hits everyone in a straight line of 80 feet (going through all targets in its path). It does 4d10 Damage to each person struck plus 2 Wounds. Cathartic: Works as normal but does 4d10 Damage plus 4 Extra wounds to each person struck.

Lady Xianyu's Pacific Heart Technique: Causes a swirling flow of energy that pins and pacifies. Meditation roll against Resolve of everyone in an 80-foot diameter circle. Anyone affected is frozen in place for 2 rounds but can speak. They also can do no harm to anyone during this time. Cathartic: Anyone affected is frozen in place for 2 hours. If the user commits any act of violence, it ends the effect.

Princess (Gonji) Sarnai

Princess Sarnai (her official title is Gonji) is the daughter of Khagan Ganbaatar and was recently put in charge of extracting turquoise from the northern Banyan. She begged her father for the position so she could use the opportunity to learn from some of the region's great masters. Though her father knows her real intentions, he feigns ignorance and has placed her under the watchful eye of his advisor Nergui Mogha. She resides in Kusha, a temporary tent garrison and possesses the Phoenix Crown of Bao.

Princess Sarnai is short tempered (due largely to her upbringing as royalty) and unusually quick witted. She is sincere and loyal to those she likes. Though small, she is incredibly strong for her size.

Defenses: Hardiness 6, Evade 6, Parry 5, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 1d10, Light Melee: 2d10, Medium Melee: 2d10, Heavy Melee: od10, Small Ranged: 2d10 (3d10 with Composite Bow), Ride: 3d10 Speed: 2d10, Muscle: 3d10, Deception: 2d10, Persuade: 1d10, Command: 1d10, Reasoning: 3d10, Surival (Plains): 3d10, Talent (Hawk Handling): 2d10, Languages (Kushen): 3d10, Languages (Daoyun): 2d10, Read Script (Yanzi): 3d10

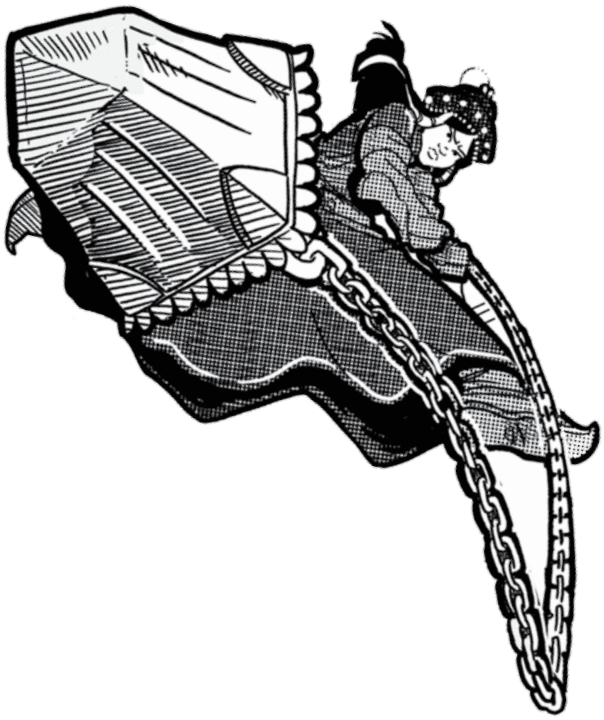
Qi: 2

Max Wounds: 5

Weapons: Kushen Sabre (4d10 Damage), Meteor Hammer (7d10 Damage) Bow (3d10), Phoenix Crown of Bao

Reputation: Loyal-Cunning

Key Kung Fu Techniques (Waijia 1, Qinggong 3): Knock of the Meteor Hammer, Flying Swan Kick, Kick of the Swan, Whirling Blade, Whirling Dodge (Counter)





Qinwen master of the seven talismans

Qinwen is the leader of Heaven Palace Sect and is 415 years old. He looks young, except his hair is stark white and he always dresses the old Li Fan style (a white and black wrap robe called a Shenyi, with a wide cloth belt). Born just before the Era of the Dutiful State, Qinwen was an ambitious marital hero who stole the talismans from the ten Disciples of Pure Phoenix Sect about 350 years ago. He killed seven and took their talismans but the remaining three eluded him and killed many of his men. He isn't an immortal, but has achieved longevity and youth through his talismans and been alive for centuries.

Qinwen worships the Demon Emperor, though he hides this fact from the world by presenting his intimate knowledge of the subject as part of his effort to prevent the Demon Emperor's return. He also encourages conflicting rumors about his nature. His favorite is to lead people to believe he is one of the original founders of Golden Dragon Sect, or a former ally of Sunan and Bao.

Qinwen is cautious, authoritative and highly confident in his abilities. He can be lenient with those who cross him, provided he contains them as a threat. He prefers to turn enemies into allies when possible and secure loyalty by demonstrating mercy. But anyone who exhausts his leniency will face severe punishments (often from the Talismans).

Defenses: Hardiness 5, Evade 5, Parry 7, Stealth 6, Wits 8, Resolve 8

Key Skills: Grapple: 2d10, Throw: 2d10, Arm Strike: 4d10, Leg Strike: 3d10, Light Melee: 1d10, Medium Melee: 1d10, Heavy Melee: 1d10, Small Ranged: 1d10, Large Ranged: 2d10, Speed: 3d10, Muscle: 4d10, Medicine: 3d10, Meditation: 3d10, Athletics 4d10, Persuade: 2d10, Empathy: 2d10, Deception: 4d10, Command: 2d10, Reasoning: 2d10, Detect: 2d10, Ritual (Binding Demon): 4d10, Ritual (Blood Offering of the Demon Emperor): 4d10, Ritual (Blood Pledge for the Demon Emperor): 3d10, Ritual (Activation): 4d10, Ritual (Extract Phoenix Spirit): 3d10, Religion (The Bold King): 3d10, Read Script (Feishu): 3d10, Language (Daoyun): 3d10, Language (Li Fai): 3d10, Language (Khubsi): 3d10, Language (Singh): 3d10, History (All): 4d10, Talent (Flute): 3d10

Qi: 10

Max Wounds: 21

Weapon: None

Flaw: White Hair

Talismans: Mulong/Xioa Huang, Huo Long, Shui Long, Jin Long/Zhong Huang, Tu Long

Key Techniques (Qinggong 1, Neigong 3): Flight of the Hawk, Swift Stride, Great Stride, Flaming Dragon, Calm of Sunan, Breath of the Lotus Petal, Whipping Strands, Stone Shattering Finger, Path of the Dragon, Blast of the Dragon, Iron Spirit, Iron Spirit Resistance (Counter), Iron Spirit Reversal (Counter), Iron Body (Counter), Whirling Dodge (Counter)

Profound Techniques: Burning Array, Roar of the Dragon

Evil Technique: Hand of the Hungry Ghosts

In addition Qinwen has his own technique:

Winds of the Dragon: You extend your arm as powerful light emanates from your body striking everyone in a 300-foot area. Make a Meditation Roll against Evade. On a Success everyone takes 3d10 Damage plus 1 Extra Wound. Cathartic: Every Takes 3d10 Damage plus 2 Extra wounds and is stunned for one round.

Queen Ai Nu

The true power behind the throne of Hai'an, Queen Ai Nu is an intelligent and well-educated woman, who has training in the techniques of The Perfect Heaven Lineage Sect and Nature Loving Monk Sect. Though she rarely boasts or demonstrates, Queen Ai Nu is one of the foremost martial experts in Hai'an.



One year ago her husband, King Qiang Lun, was killed by an assassin named Whispering Tail. An investigation revealed that his brother, Long Bai, was likely the one who hired the blade. Long Bai was executed and his wives and children arrested. King Qiang Qing decided to be merciful and offer them exile. He also gave them the option to lose all titles and change their identities if they wanted to remain within Hai'an. Queen Ai Nu is furious that her son showed mercy to the children of Long Bai (viewing this as a sign of weakness). She has used what influence she possesses to ruin the lives Long Bai's family who chose to stay in Hai'an.

Defenses: Hardiness 4, Evade 7, Parry 8, Stealth 6, Wits 8, Resolve 8

Key Skills: Arm Strike: 3d10, Leg Strike: 2d10, Grapple: 2d10, Throw: 2d10, Light Melee: 3d10 (4d10 with Stick), Medium Melee 2d10, Heavy Melee 1d10, Meditation: 3d10, Ritual (Spirit Keeping): 2d10, Ritual (Celestial Spirit Ritual): 2d10, Religion (Yen-Li): 3d10, Places (Hai'an): 3d10, History (Era of the Righteous Emperor): 3d10, Institutions (Imperial Bureaucracy): 3d10, Medicine: 2d10, Athletics 2d10, Muscle: 1d10, Speed: 3d10, Endurance: 2d10, Command: 3d10, Persuade: 2d10, Deception: 3d10, Talent (Poetry): 3d10, Talent (Guzheng): 3d10

Qi: 6

Max Wounds: 11

Weapon: Stick (3d10 damage) or Unarmed

Techniques (Waijia 1, Neigong 1, Qinggong 1, Dianxue 1): Blasting Blade, Slashing Blade, Four-Point Touch, Drift of the Butterfly Fish, Breath of Fury, All Dragon Techniques, Clutch of the Hawk, Reclining Stick Stance, Dog Bashing Stick, Dog Lifting Stick, Skull Breaking Stick, Stick of the Rebounding Dog, Stick of the Rising Dog, Graceful Retreat, Horizontal Sidestep, Whirling Dodge, White Flower Palm, Phoenix Star Strike, Whirling Dodge (counter)

Reckless Storm (Xue Guo)

Guo is a Kung Fu master whose Phoenix Spirit of Happiness has been permanently blocked and disrupted, leaving him in a constant state of buoyant optimism. As a result he possesses a complete and utter inability to control his impulses. He is enthused by any notion or whim that enters his mind, no matter how unsafe. The only thing restraining him is a very rigid sense of propriety concerning women, parents and religion. Anything that would go against filial piety, decorum between the sexes or violate religious precepts (such as shattering an altar) he reacts against with explosive rage. Beyond these particular sensibilities he is open to any suggestion someone makes, however he tends to elaborate on his own, going in quite unexpected directions by the time any plan is executed. Reckless Storm is therefore almost completely unpredictable. According to some rumors, so much so that he was kicked out of the Temple of the Nine Suns sect.

Reckless Storm is in his 60s but has a youthful demeanor. He delights in learning and is curious about anything he sees someone else doing (if someone can do something he cannot, he immediately seeks to master the skill).

Defenses: Hardiness 10, Evade 7, Parry 7, Stealth 7, Wits 7, Resolve 10

Key Skills: Arm Strike: 2d10, Light Melee: 2d10, Speed: 3d10, Athletics: 3d10, Ritual (Spell of the Golden Fireball): 3d10, Survival (Wilderness): 2d10, Talent (Singing): 2d10, Talent (Guzheng): 2d10, Talent (Tea Preparation): 2d10, Talent (Dancing): 2d10, Talent (Cooking): 2d10, Talent (Theft): 2d10, Command: 1d10, Reasoning: 1d10, Detect: 1d10, Meditation: 3d10, Religion (Yen-Li): 2d10

Qi: 6

Max Wounds: 13

Weapons: Metal Fan (4d10 Damage)

Reputation: Too Reckless-Too Reckless

Key Kung Fu Techniques (Qinggong 2, Dianxue 2): Calming Profundity, Dance of the Bixie, Fearless Stride of the Storm, Final Tranquility of the Storm, First Tranquility of the Storm, Heart Smashing Palm, Sealing the Phoenix, Second Tranquility of the Storm, Third Tranquility of the Storm, Turn of the Zhen Bird (Counter), Dreaming Heavenly Splendor (Counter)

Red Claw Demon (Mr. Red Claw)

A former student of Yanshi, Red Claw Demon was impossible to control and used his martial powers to exploit others. His former master dismissed him, striking him hard in the left temple as he did so, leaving a permanent dent in Red Claw's head. Now Red Claw leads his own gang of 40 plus men. He is assisted by Strange Phoenix (his second in command) and the Firelance Brothers. Red Claw is kind to those who submit to his will but shows no mercy to those who resist. Confident, boisterous and crude, Red Claw Demon has a tendency to overestimate his own refinement and underestimate the enemy's Martial Skill. In his spare time he often plays the Guzheng. His musical talents are remedial though considers himself a budding master with endless potential. He takes a similar approach to calligraphy.



Defenses: Hardiness 7, Evade 3, Parry 8 (10 with Red Claw), Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: 2d10, Throw: 2d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 0d10, Medium Melee: 1d10, Heavy Melee: 1d10, Small Ranged: 0d10, Athletics: 2d10, Speed: 2d10, Muscle: 3d10, Meditation: 3d10, Talent (Calligraphy): 0d10, Talent (Guzheng): 0d10, Languages (Daoyun): 3d10, Read Script (Feishu): 1d10, Read Script (Red Claw Gang): 2d10

Qi: 3

Max Wounds: 7

Weapons: Hands (3d10 Damage)

Expertise: Fists of Steel

Reputation: Merciful-Vengeful

Key Kung Fu Techniques (Waijia 2, Neigong 2): Clutch of the Hawk, First Fist of Yanshi, Iron Spirit, Red Claw Strike, Second Fist of Yanshi, Iron Body (Counter), Guiding the Crashing Wave (Counter), Iron Spirit Resistance (Counter)



Shan Lushan
Leader of Zhaoze Sect

Shan Lushan is a mercurial man who does what he wants and has high standards when choosing friends or associates. He is capable of extreme displays of anger and violence, though these pass quickly. The head of Zhaoze sect, which he established, Lushan prefers to surround himself with a small number of disciples who share his devotion to the arts. He lives at Zhaoze Palace, on Zhaoze Island in Zhaoze Lake, where he engages in poetry and music. He is also a patron of arts and invites promising painters, poets, musicians and scholars to reside on his grounds. Zhaoze Island is inhabited by Pearl Tigers, but Shan Lushan Commands them with the Turquoise Necklace of Li Fan (which he stole). Shan Lushan likes to either develop his own Techniques or trick people into teaching him Techniques he wishes to know (usually through a friendly competition). He acquired the Hidden Fist of Yanshi by beating him in a "moon staring" contest.

Shan Lushan was not always so unconventional. This side of his personality came with age and bloodshed. He was once a member of the Yao, however he grew to despise the Emperor, not for the leader's moral failures, but for his lack of appreciation for music and poetry. In time, he came to despise the Emperor for philosophical reasons. Lushuan stole the Emperor's prized Turquoise Necklace of Li Fan and fled to Zhaoze Island, where he lives today. Shan Lushan is the only former member of the Yao to recover his heart (see **THE YAO** in **CHAPTER TEN: THREATS AND MONSTERS** and **THE ZHAN DAO EMPIRE** entry in **CHAPTER EIGHT**). For this he feels a certain amount of guilt. Valuing independence and being true to one's spirit, he finds the Emperor's use of the ritual highly objectionable. Nothing angers him more than the sight or mention of the Yao. The scar on his chest is a constant reminder of his past.

Defenses: Hardiness 10, Evade 4, Parry 4, Stealth 7, Wits 8, Resolve 8

Key Skills: Grapple: 2d10, Arm Strike: 2d10, Throw: 2d10, Kick: 3d10, Light Melee: 3d10 or 4d10 with Flute, Medium Melee: 0d10, Heavy Melee: 0d10, Athletics: 3d10, Endurance: 3d10, Speed: 1d10, Muscle: 2d10, Detect: 2d10, Talent (Singing): 3d10, Talent (Poetry): 3d10, Talent (Guzheng): 2d10, Talent (Flute): 3d10, Talent (Painting): 1d10, Talent (Calligraphy): 2d10, Languages (Li Fai): 3d10, Languages (Daoyun):3d10, Languages (Hai'anese): 2d10, Read Script (Feishu): 3d10

Qi: 6

Max Wounds: 13

Weapons: Unarmed, Flute (1d10 Damage)

Reputation: Truthful-Selfish

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 2): Cherry Blossom Palm, Dog Bashing Stick, First Song of Shan Lushan, Great Stride, Harmonizing Strike, Iron Foot Stance, Kick of the Golden Elephant, Mighty Paws of the Lion, Pounce of the Lion, Swift Pounce of the Cheetah, Blade Pinch (Counter), Hidden Fist of Yanshi (Counter), Guiding the Crashing Wave (Counter)

The Sisters of Bone Kingdom

The three Sisters of Bone Kingdom were once disciples of Pure Phoenix Sect, and still regard themselves as members, but have long since abandoned its beliefs. Bingyin is the eldest and the most wicked of the sisters. She cares for no one but herself and kills the most frequently. Dawa is a few years younger than Bingyin and still retains a trace of her former compassion. Liling is intelligent and curious but enjoys toying with her foes. Of the three she is perhaps the cruelest, though she only mistreats those who infuriate her.

The sisters are old and shriveled but still physically powerful, however Liling frequently uses her youthful beauty ability to alter her appearance. They have a number of Kung Fu Techniques learned from their sect but also have powers granted to them by the Phoenix Talismans they control. In addition each sister has a unique power not possessed by the others. Because they possess the Talismans, they can use them to create terrible effects (but this requires special action on their part or the part of the person they



BINGYIN, A SISTER OF BONE KINGDOM

are using the Talisman for). The sisters all have habits of using the talismans to create servants for themselves, but the most creative in this respect is Liling, who twists her servants into pets that are pleasing to the eye or objects of ridicule.

While Bingyin always keeps her talisman on her person, the other two sisters keep them in hidden chambers.

Liling always wears one of thirteen hair pins, each representing a figure or animal for a given month. During the relevant month these bestow a +1d10 bonus on any skill roll relevant to the month's nature and character.

Talismans: Talisman of Yi Huang (Liling), Talisman of Li Huang (Dawa), The Talisman of Ren Huang (Bingyin).

Defenses: Hardiness 8, Evade 8, Parry 8, Stealth 6, Wits 6, Resolve 8

Key Skills: Grapple: 2d10, Bite: 2d10, Throw: 2d10, Arm Strike: 3d10, Leg Strike: 3d10, Light Melee: 2d10, Medium Melee: 3d10, Heavy Melee: 2d10, Small Ranged: 2d10, Speed: 3d10, Muscle: 4d10, Endurance: 2d10, Athletics: 3d10, Ritual (Ancestor Veneration): 3d10, Ritual (Activation): 3d10, Ritual (Sword Ritual of Bao): 3d10, Ritual (Spirit Keeping): 3d10, Meditation: 3d10, Command: 3d10, Detect: 3d10, Read Script (Feishu): 3d10, Language (Daoyun): 3d10, History (Era of the Demon Emperor): 3d10, Religion (Yen-Li): 3d10, Religion (Dehua): 2d10, Religion (Hen-Shi): 3d10

Qi: 6

Max Wounds: 13

Weapon: Jian (5d10)

Combat Technique: None

Key Techniques (Neigong 2, Waijia 1, Qinggong 1): Arms of Silk, Leap of the Swan, Drift of the Butterfly Fish, Fluttering Kicks, Biting Blade, Blasting Blade, Whirling Blade (Counter)

The sisters have devised their own Kung Fu Techniques that are not known to anyone else:

Reply of the Swan (counter): Against any melee attack, you spin away from the strike and arch your back, striking your enemy behind you. Roll Medium Melee against the attack roll. On a success you evade the strike and make a normal attack. Cathartic: You add your ranks in Neigong to the damage roll.

Gentle Strike: This soft hand strike feels almost like a reassuring pat or caress, but in actuality it creates a delayed effect that ripples through the whole body. Arm Strike against Parry. On Success target takes 2 wounds each round for 6 rounds (rounds equal to Qi). Can make Meditation Roll TN 7 to stop damage each round. Cathartic: Hit up to 3 targets.

Ring of the Sword: You swirl around and carve a blue ring into the air, which expands and strikes targets all around you. Roll Medium Melee against Evade. On Success opponents hit suffer your Qi rank in damage (6d10). This can exceed the soft cap. Cathartic: Anyone struck is knocked back 10 feet per rank of Qi (60 Feet).

Cascading Phoenix: You arch your back and a flow of blue energy pours from your body and hits people in a curving path. Can hit 14 Targets (2 per Qi rank). Roll Athletics against Evade. Does 1d10 Cold Damage. Cathartic: Hits 21 Targets (3 per Qi rank), does 2d10 Damage and imposes a -1d10 penalty to Physical skills for 2 rounds (Neigong Rank).

Powers

Devour: The teeth of the Sisters are sharp and they deliver 3d10 open damage when biting.

Command the Dead: People killed by the sisters who return as skeletons and follow their commands.

Create Skeletons: When a Sister kills someone and touches their forehead, they rise up as a skeleton under her command.

Deathless: The sisters age but never die. They can only be killed if their bodies are destroyed and purged in a fire.

Youthful Beauty (Liling): Only Liling has this ability. She can change her appearance at night so

she looks younger and prettier than her sisters. Anyone who is attracted to females and sees her risks falling instantly in love (roll 2d10 against Resolve). This effect lasts until a subsequent roll fails (one roll a month).

Control Water (Dawa): Dawa can command bodies of water and even summon rain. She merely needs to make a Command roll against TN 6.

Death Curse (Bingyin): This is a strange form of resurrection that Bingyin can perform by kissing the lips of the dead. A kiss from Bingyin prevents the spirits from leaving the body but the flesh still dies. This is living nightmare as the person cannot sleep, cannot enjoy food or drink, but feels everything as their body rots and decays. Only when the body has fully rotted into oblivion can the spirits leave. Anyone brought back in this manner is entirely dependent on Bingyin as her pools of Dispassion are the only thing that can alleviate their pain. See **DEATH CURSED GUARDIANS** in **CHAPTER TEN: THREATS AND MONSTERS** for more details.



Spider Demon (Zhi-Zhu)

Spider Demon is a street urchin who spends her time among the rooftops of the Dai Bien Forest. A hero of the people, she is kind and charitable to those who suffer from tyrants and poverty, yet vengeful against those with evil intent. It is this vengeful side that often makes her highly unpredictable; mercy or retribution lay at her hand. This judgment almost always occurs when enemies provoke combat and tapers down as the battle slows. Always conscious of her own morality, she maintains a defensive posture until threatened, and will not kill anything or anyone unless provoked. Zhi-Zhu is highly secretive, hiding her past, her associates, and her alliances. She takes no sect, and is rumored to have no true Sifu. Unswayed by money and glory, she is only driven by her sense of justice. Her greatest secret is her true name, as the name "Zhi-Zhu" was given to her by the Zun villagers, for her innate ability to climb and lurk within the shadows. Zhi-Zhu is a name that has both positive and negative connotations among the people and is usually dependent on their motivations.

Defenses: Hardiness 4, Evade 5, Parry 4, Stealth 10, Wits 6, Resolve 6

Key Skills: Grapple: 3d10, Light Melee: 3d10, Talent (Juggling): 2d10, Survival (Cities): 1d10 (+1d10 Forage/Shelter), Survival (Wilderness): 1d10, Detect: 3d10, Athletics: 3d10, Speed: 3d10, Muscle: 2d10, History (Righteous Emperor): 1d10 (2d10 for City Daolu), Places/Cultures (Dai Bien): 1d10 (2d10 for City Chen), Institutions (Sects): 1d10 (2d10 for People).

Qi: 4

Max Wounds: 9

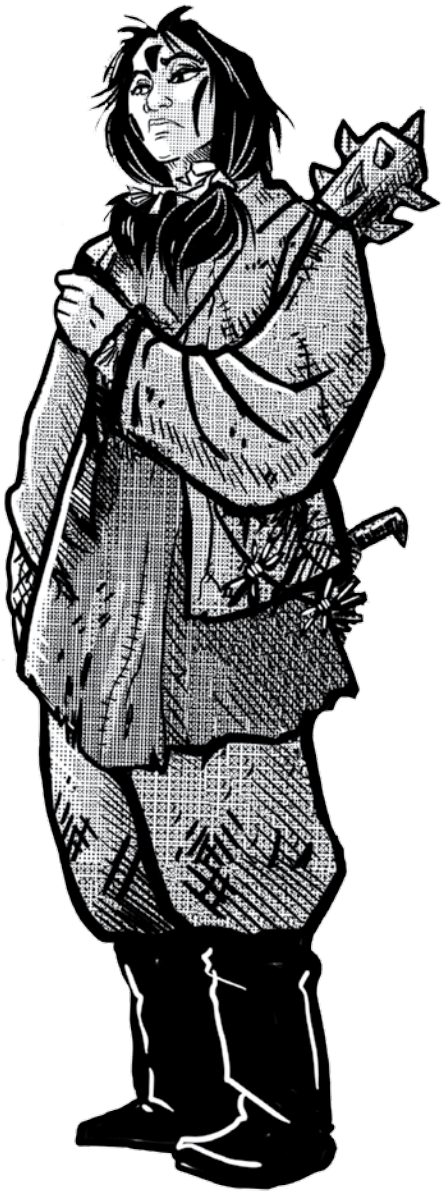
Weapons: Daggers, Caltrops

Expertise: Survival (Cities)-Forage/Shelter, History (Righteous Emperor)-Daolu, Places/Cultures (Dai Bien)-Chen

Reputation: Kind-Vengeful

Combat Technique: Quick (Light Melee)

Key Kung Fu Techniques (Waijia 2, Qinggong 2): Arms of Silk, Crawling Tiger, Invisible Whip of the Spider Demon, Lurking Spider Stance, Slicing Blade of the Flying Phantoms, Stealth of the Spider Demon, Storming Daggers, Storming Needles, Turn of the Caltrop, Wall of Caltrops, Weapon Stride (Counter), Horizontal Sidestep (Counter)



Strange Phoenix (Sunan Nuan)

Strange Phoenix is second in command of the Red Claw Gang. She is tall and athletic and bears a striking resemblance to Lady White Blade. She is called Strange Phoenix because her scholarly demeanor is an odd contrast to Red Claw and the rest of his gang. While she keeps her past shrouded in mystery it is clear to anyone who speaks with her that she is well educated and cultured. Loyal to Red Claw, she disagrees with some of his tactics, finding them crude and brutal. His efforts at the arts disgust her. She believes the gang could be more profitable if it spent time cultivating the good will of the people it exploits. She isn't against stealing, robbing or murder when it helps achieve their goals, she simply dislikes Red Claw's reckless approach.

Strange Phoenix frequently serves as the face of the Red Claw Gang and will occasionally dress as a man when doing so, taking the name Mr. Yu and pretending to be a former imperial official. Intelligent and reliable Strange Phoenix's one flaw is her love of gambling. She is well versed in the classics and in history, but has a particular interest in legends and tales of the Iron Sky Maiden.

Strange Phoenix's resemblance to Lady White Blade is more than just a coincidence; the two are long lost twin sisters (though neither is aware of this). At birth, Strange Phoenix was secreted away to a reputable family in Hai'an, as part of an effort to preserve General Dou Lun's lineage (she is the great-granddaughter of the general and the daughter of Dou Li, the original founder of Mystic Sword sect). Strange Phoenix has no knowledge of her true birth identity.



Defenses: Hardiness 7, Evade 5, Parry 6 or 8 (with Iron Hat), Stealth 8, Wits 7, Resolve 6

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 2d10, Light Melee: 3d10, Medium Melee: 2d10 or 4d10 (Wooden Staff), Heavy Melee: 0d10, Small Ranged: 0d10, Athletics: 2d10, Speed: 3d10, Muscle: 2d10, Meditation: 2d10, Reasoning: 2d10, Command: 3d10, Persuade: 2d10, Deception: 2d10, Talent (Disguise): 2d10, Talent (Calligraphy): 2d10, Talent (Guzheng): 3d10, Talent (Theft): 3d10, Talent (Poetry): 2d10, Reason: 3d10, Medicine: 2d10, Read Scripts (Feishu): 3d10, Read Script (Red Claw Gang): 3d10, Languages (Daoyun, Hai'anese, Yanli and Li Fai): 3d10, Language (Kushen): 2d10, Religion (Dehua): 2d10, Classics (All): 1d10, History (Era of the Great Emperor): 1d10, History (Era of the Compassionate Daughter): 2d10, History (Era of the Demon Emperor): 1d10, History (Era of the Eastward Bound Invaders): 3d10, History (Era of the Dutiful State): 1d10, History (Era of the Righteous Emperor): 1d10, History (Era of the Glorious Emperor): 2d10

Qi: 3

Max Wounds: 7

Weapons: Iron Hat (4d10 but Damage self if all ones on Attack roll), Jian, Wooden Staff (2d10)

Reputation: Calm-Cunning

Flaws: Hedonist (Gambling)

Combat Technique: Medium Melee-Counter

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Blasting Blade, Calm of Sunan, Curing Palm, Dog Lifting Stick, Drift of the Butterfly Fish, Fierce Strike, Stunning Stick Strike, Tai Lan's Staff Strike, Horizontal Sidestep (Counter)

Venom of Zhaoze (Huo Si)

Huo Si is known as the Venom of Zhaoze, and widely feared in the martial world. He is tall, strong, broad-shouldered, with cold green eyes. He keeps a trimmed beard and travels with his daughter Little Venom (Huo Ju). Venom of Zhaoze was once a Martial Hero and healer, but he turned toward the practice of poison when his wife, Na, was brutally murdered by one of his former masters (one of the Masters of Golden Dragon; he does not know which one). He uncovered the secrets of venom Kung Fu to gain

revenge. To protect his daughter, he joined Zhaoze sect, knowing others in the martial world would not dare attack them if they were a part of this group. Now he boasts of his own cruelty and seems proud when his daughter demonstrates the trait. His current wish is to find her a worthy husband, someone with powerful Kung Fu and intelligence.

Defenses: Hardiness 6, Evade 4, Parry 5, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 3d10, Arm Strike: 3d10, Throw: 1d10, Kick: 2d10, Light Melee: 2d10, Medium Melee: 1d10, Heavy Melee: 1d10, Speed: 1d10, Muscle: 3d10, Endurance: 2d10, Talent (Poison), Medicine: 3d10, Meditation: 3d10, Survival (Wilderness): 3d10, Survival (Mountain): 3d10, Survival (Cities): 1d10, Detect: 2d10, Languages (Li Fai): 3d10, Languages (Daoyun): 1d10, Languages (Hai'anese): 3d10

Qi: 4

Max Wounds: 9

Weapons: None

Reputation: Poisoner

Key Kung Fu Techniques (Qinggong 1, Neigong 2, Dianxue 1): Cherry Blossom Palm, Croak of the Toad, Curing Palm, First Song of Shan Lushan, Inverted Three-Point Strike, Naga Palm, Nine Divine Snakes, Sealing the Winds of Gushan, Trapping Wind, Zhe Valley Fist, Iron Spirit Reversal (Counter)



Witch of Zhaoze Zhou (Li Sou Chao)

Li Sou Chao was once part of a pair. She was married and in love with Kang Yin. Both were widely respected and admired heroes. She and her husband found the Wind Sabre of Sunan. This powerful artifact is highly prized and the different sects conspired against the lovers to take it from them. They were tricked by members of the Heiping sect, who masqueraded as helpless maidens in dire peril. The Heiping nuns murdered Kang Yin and tried to take the sabre, but Li Sou Chao massacred them and took back the sword. She then murdered Lu Feiyan, leader of Heiping sect at the time. Disillusioned by the betrayal, Li Sou Chao forsook her former role as hero and vented her rage and grief by spreading violence and pain. Though hell-bent on revenge and destruction, she has a soft spot for those who resemble her late husband (particularly those of a stoic or somber disposition). This caused her to take pity on a young orphan, whom she raised and nicknamed Frowning Eagle. She also always reciprocates kindness.

Defenses: Hardiness 6, Evade 4, Parry 7, Stealth 6, Wits 6, Resolve 7

Key Skills: Grapple: 2d10, Arm Strike: 2d10, Throw: 1d10, Kick: 3d10, Light Melee: 1d10, Medium Melee: 2d10, Heavy Melee: 2d10, Speed: 2d10, Muscle: 1d10, Endurance: 2d10, Ritual (Spirit Keeping): 2d10, Ritual (Zun Forest Shaping): 2d10, Ritual (Petition to the Five Ghosts): 3d10, Ritual (Paper Talisman): 2d10, Ritual (Western Heavens Ritual): 1d10, Survival (Sea): 3d10, Survival (Wilderness): 3d10, Talent (Poison): 3d10, Religion (Yen Li): 2d10, Meditation: 3d10, Detect: 3d10, Deception: 2d10

Qi: 3

Max Wounds: 7

Weapons: Jian, Dao and Poison Needles (1d10 plus 1d10 for each additional needle)

Expertise: Survival-Harvest/Fish

Reputation: Poisoner

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Arms of Silk, Merciless Black Claw, Slashing Blade, Storming Needles, Sword Stance, Weapon Stride (Counter), Deflecting Canopy (Counter), Whirling Dodge (Counter)

Xun and Anzhi

Xun and Anzhi are the two remaining disciples of Compassionate Monkey. Xun is missing his left arm while Anzhi is missing his right, so they tend to fight next to each other to compensate. Their arms were ripped out by Compassionate Monkey himself when they refused to follow Hen-Shi. Since then they have become reluctant devotees of the goddess, and they now reside on Red Mountain where Compassionate Monkey has ordered them to stop anyone attempting to reach the peak.

Defenses: Hardiness 8, Evade 3, Parry 5, Stealth 6, Wits 6, Resolve 6

Key Skills: Throw: od10, Grapple: 1d10, Arm Strike: 1d10, Leg Strike: 2d10, Medium Melee: 1d10, Speed: 1d10 (40 feet), Muscle: 2d10, Detect: 2d10, Athletics: 2d10, Swim: od10

Qi: 2

Max Wounds: 5

Weapons: Jian (3d10)

Reputation: Cowardly-Untrustworthy

Flaws: Missing Limb

Combat Technique: One-Armed Swordsman

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Breath of Fury, Fierce Strike, Twin Strike, Weapon Stride (Counter)

Yang Tuo

Yang Tuo is a legendary hero in his own lifetime, known for his kindness and strict adherence to customary etiquette. Despite this, some in the martial world consider him untrustworthy, a recurring problem during his life.



Though he never took the Imperial exams his father was a scholar-official in Hai'an and trained him in the classics. When his family was killed by the Venom of Zhaoze he was orphaned before finding a place at Sun Mai Temple. Despite some early training with the sect, he was forced to leave after a rival student falsely accused him of theft. Since then he has roamed the Banyan, helping the weak and powerless against any who would oppress them. His friendly disposition and righteous temperament has earned him the good graces of many Martial Experts, and this has allowed him to master a range of unusual Techniques. Recently Yang Tuo has been staying in the village of Xi, learning to make pottery as an apprentice under Master Dee.

Defenses: Hardiness 9, Evade 4, Parry 4, Stealth 10, Wits 7, Resolve 7

Key Skills: Grapple: 3d10, Arm Strike: 3d10, Throw: 2d10, Kick: 3d10, Light Melee: 2d10, Medium Melee: 2d10, Heavy Melee: 2d10, Athletics: 3d10, Speed: 3d10, Muscle: 2d10, Endurance: 2d10, Meditation: 3d10, Detect: 2d10, Language (Daoyun): 3d10, Read Script: (Feishu) 3d10, Language (Li Fai): 3d10, Language (Hai'anese): 3d10, Religion (Qi Zhao): 2d10, Institutions (Sects): 2d10, Places (Dai Bien and Zun River Valley): 3d10, Classics (All): 3d10, History (Era of the Demon Emperor): 2d10, Talent (Calligraphy): 3d10, Trade (Ceramics): 1d10, Ritual (Ancestor Veneration): 2d10, Reasoning: 3d10, Persuade: 3d10

Qi: 5

Max Wounds: 11

Weapons: None

Reputation: Brave-Untrustworthy

Flaws: Fated (To Misunderstand)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 2): Clutch of the Hawk, Crawling Tiger, Double Thrust, Drift of the Butterfly Fish, Encompassing Emerald of Sun Mai, Flaming Dragon, Fluttering Kicks, Fourth Fist of Yanshi, Grasp of the Python, Great Stride, Hands of the Hawk Beak, Happy Strike of Laughing Fox, Iron Foot Stance, Kick of the Golden Elephant, Sun Mai Sword, Zhe Valley Fist, Guiding the Crashing Wave (Counter), Whirling Dodge (Counter), Iron Spirit Resistance (Counter)

Zhehu, the Right Hand of Yao-Feng

A massive creature with purple skin and a single horn, Zhehu is a terror to behold. His eyes are black with thin red pupils and his nails are the bright white of ivory. Zhehu is an Ogre Demon and the former disciple of Yao-Feng, who brought Ogre Gate to the world of man and became emperor. Before Yao-Feng was defeated

by Sunan and Bao, Zhehu was entrusted with the Key of Yao-Feng, and escaped before the enemy drove his master back to Ogre Gate. Swallowing the key, he fled, but was ultimately captured and imprisoned beneath Red Mountain Villa, where the Five Immortals watch over him. There he awaits the opportunity to kill his captors and return with the key to Ogre Gate.

Zhehu swallowed the key and keeps it in his stomach.

Defenses: Hardiness 9, Evade 5, Parry 8, Stealth 7, Wits 6, Resolve 8

Key Skills: Grapple: 2d10, Arm Strike: 2d10, Throw: 3d10, Kick: 2d10, Light Melee: 2d10, Medium Melee: 3d10, Heavy Melee: 3d10, Speed: 1d10, Muscle: 4d10, Endurance: 2d10, Detect: 3d10

Max Wounds: 14

Reputation: Loyal-Cruel

Powers

Qi Immunity: All Ogre Demons have a natural immunity to Qi and Qi related powers. Zhehu has a resistance of 80% and Qi-based attack has a flat 80% chance of failing against him.

Qi Disruption: Any Melee Attack from an Ogre Demon is potentially debilitating to Martial Heroes because it disrupts Qi and blood flow. If they score a total success on their Attack roll, then in addition to doing normal Damage, the temporarily drain an amount of Qi equal to the Wounds they inflict that round (follow normal rules for recovering lost Qi). So if an Ogre Demon inflicts 2 Wounds and scored a total success on the Attack roll, he also drains two levels of Qi.

Mighty: All physical attacks by Zhehu roll Open Damage.

Weakness: Emerald. Any weapon made of Emerald can harm Zhehu.

Zhou Gui and Chef Wu

Zhou Gui is the proprietor of the Silk Tavern. A seemingly gentle and elegant man, Zhou Gui has a dark heart and exploits his position at the Silk Tavern to murder people and feed them to his guests. Zhou Gui is affable and friendly but deeply disturbed, delighting in tricking his clientele into eating human flesh. In conversation he can discuss a wide range of topics and has a particular interest in music. Chef Wu is Zhou Gui's right hand man and protector (his stats are included with Zhou Gui's for convenience). Both share an interest in food and drink.

Zhou Gui

Defenses: Hardiness 7, Evade 6, Parry 6, Stealth 10, Wits 10, Resolve 7

Key Skills: Grapple: 1d10, Light Melee: 2d10, Speed: 3d10 (60 feet), Detect: 2d10, Persuade: 3d10, Deception: 2d10, Medicine: 2d10, Talent (Cooking): 3d10, Talent (Brewing): 2d10, Talent (Tea Preparation): 2d10, Talent (Horse Headed Fiddle) 3d10, Pipa (3d10), Classics (All): 3d10, History (Era of the Demon Emperor): 1d10, History (Era of the Righteous Emperor): 1d10, History (Era of Great Emperor): 2d10, History (Era of the Compassionate Daughter): 2d10, Creatures (Demons): 2d10, Trade (Alchemy): 2d10

Max Wounds: 1

Expertise: Detect-Taste

Chef Wu

Chef Wu is the head chef at the Silk Tavern and also serves as Zhou Gui's personal bodyguard and accomplice in murder. If Zhou Gui is disturbed, Chef Wu is positively crazed. While he gains no pleasure from tricking guests into eating human meat, he greatly enjoys butchering and killing. Chef Wu is incredibly focused on whatever task he happens to choose, but in a battle becomes a raging beast.

Defenses: Hardiness 9, Evade 3, Parry 7 (9 with Iron Hat), Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Throw: 3d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 1d10, Heavy Melee: 3d10, Athletics: 1d10, Speed: 2d10, Muscle: 3d10, Endurance: 3d10, Meditation: 1d10, Detect: 3d10, Reason 1d10, Command: 1d10, Talent (Cooking): 3d10, Institutions (Military) 2d10, Language (Hai'anese) 3d10, Languages (Li Fai and Daoyun) 1d10

Qi: 3

Max Wounds: 7

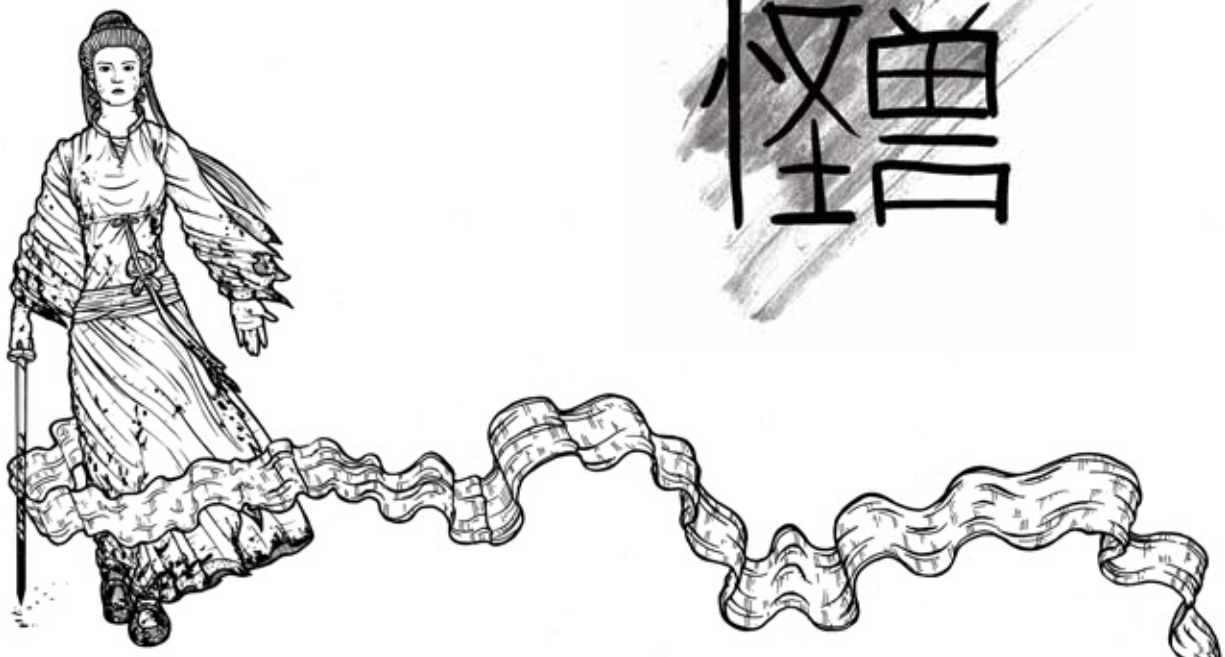
Weapons: Cleaver (4d10 Damage), Qiang (Heavy Spear)

Expertise: Detect-Taste

Combat Technique: Counter (Heavy Melee-Set-up)

Key Kung Fu Techniques (Waijia 1, Qinggong 2, Neigong 1): Breath of Fury, Clutch of the Hawk, Drift of the Butterfly Fish, Flaming Dragon, Flight of the Hawk, Iron Foot Stance, Iron Spirit, Lashing Dragon, Palm of the Dragon, Spear of the Infinite Emperor, Spear Swipe, Trapping Wind, Guiding the Crashing Wave (Counter), Whirling Dodge (Counter)

CHAPTER 10



THREATS AND MONSTERS

This chapter includes stats and information for mundane threats and monsters. It begins with human foes, including details on disciples from each sect, tribes and bandits. This is followed by entries on common animals. It then provides descriptions of creatures like Fox Demons and Hungry Ghosts.

Monsters in the setting should all be treated as unique. The entries in this chapter serve as snap-shot examples, but individual creatures will each have their own abilities and characteristics. For example, you might have a Hungry Ghost that is stunningly beautiful or handsome that feeds on love rather than food. Feel free to draw inspiration from different sources and incorporate them freely into the setting. None of the monster entries here should be regarded as describing all creatures of that type.

10



DEMONS

The inhabitants of the setting use the word 'demon' to refer to a range of creatures. This can mean anything from animals that have gained supernatural powers, sometimes called Spirited Beasts, to gods that have fled from the Perfect Realm to cause havoc in the Realm of Man. It can even refer to people corrupted by Qi energy and Evil Kung Fu. Sometimes it denotes powerful monsters like Ogre Demons or anything that appears to go against nature.

NOTE: The creatures, spirits and other entities in this chapter are not authentic descriptions of monsters from Chinese lore. While they are based on and inspired by such things as they appear in film, books and television, we also took substantial liberties and tailored everything to the setting. In some instances, new monsters were created (Phoenix Ghosts, for example).

HUMAN THREATS

This section includes information on bandits, underlings, standard disciples, soldiers, city guards, Zun tribesmen, standard masters, and individual entries for each sect (usually offering one or two sample disciples).

RABBLE

These are the masses of thugs and everyday folks characters encounter on a regular basis.

Bandit

Defenses: Hardiness 3, Evade 4, Parry 3, Stealth 8, Wits 6, Resolve 7

Key Skills: Grapple: od10, Throw: od10, Arm Strike: 1d10, Leg Strike: od10, Light Melee: 1d10, Medium Melee: od10, Heavy Melee: od10, Small Ranged: 1d10, Speed: od10, Muscle: od10

Max Wounds: 1

Weapons: Short Bow (2d10 Damage), Ox Tail Dao (2d10 Damage, -1d10 Accuracy)

Disciple, Junior

Defenses: Hardiness 3, Evade 3, Parry 3, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 1d10, Medium, Melee: 1d10, Heavy Melee: od10, Small Ranged: 1d10, Speed: 1d10, Muscle: 1d10

Max Wounds: 1

Weapons: Varies

Disciple, Standard

Defenses: Hardiness 5, Evade 4, Parry 5, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 1d10, Medium, Melee: 1d10, Heavy Melee: od10, Small Ranged: 1d10, Speed: 1d10, Muscle: 1d10

Qi: 1

Max Wounds: 3

Weapons: Varies

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blasting Blade, Calm of Sunan, Kidney Strike, Whirling Dodge (Counter)

Kushen Soldiers

Defenses: Hardiness 3, Evade 3, Parry 3, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: od10, Throw: od10, Arm Strike: od10, Leg Strike: od10, Light Melee: od10, Medium Melee: od10, Heavy Melee: od10, Small Ranged: od10, Speed: od10, Muscle: od10

Max Wounds: 1

Weapons: Kushen Sabre (1d10 Damage), Leather Lamellar (-1d10 Damage against blunt weapons), Composite Bow (3d10 Damage)

Society of Leather Shadows Agent

Defenses: Hardiness 6, Evade 6, Parry 6, Stealth 9, Wits 7, Resolve 7

Key Skills: Arm Strike: 2d10, Leg Strike: 2d10, Grapple: 2d10, Throw: 1d10, Light Melee: 2d10, Medium Melee 1d10, Talent (Shadow Puppetry): 4d10, Talent (Singing): 3d10, Talent (Suona Horn): 3d10, Muscle: 1d10, Detect: 3d10, Speed 3d10

Qi Rank: 3

Wounds: 7

Expertise: Detect-Sight, Talent-Perform

Equipment: Horn of the Society of Leather Shadows

Key Kung Fu Techniques (Qinggong 3, Waijia 1): Flight of the Hawk, Flying Swan Kick, Graceful Retreat (Counter)

Underling

Defenses: Hardiness 3, Evade 3, Parry 3, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: od10, Throw: od10, Arm Strike: od10, Leg Strike: od10, Light Melee: od10, Medium Melee: od10, Heavy Melee: od10, Small Ranged: od10, Speed: od10, Muscle: od10

Max Wounds: 1

Weapons: Qiang (2d10 Damage or od10 Damage), or Ox Tail Dao (2d10 Damage, -1d10 Accuracy)

Zun city soldiers

Defenses: Hardiness 3, Evade 3, Parry 3, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: od10, Throw: od10, Arm Strike: od10, Leg Strike: od10, Light Melee: od10, Medium Melee: od10, Heavy Melee: 1d10, Small Ranged: od10, Speed: 1d10, Muscle: od10

Max Wounds: 1

Weapons: Qiang (2d10 Damage or od10 Damage), Leather Lamellar (-1d10 Damage against blunt weapons)



Zun city soldiers (elite squad)

Defenses: Hardiness 5, Evade 3, Parry 5, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: od10, Throw: od10, Arm Strike: od10, Leg Strike: od10, Light Melee: od10, Medium Melee: od10, Heavy Melee: 1d10, Small Ranged: od10, Speed: 1d10 or od10 in Armor, Muscle: 1d10

Max Wounds: 1

Weapons: Qiang (3d10 Damage or 1d10 Damage), Iron Lamellar (-1d10 Damage against blunt and sharp weapons)

Zun city soldiers (the black dragons)

Defenses: Hardiness 6, Evade 3, Parry 5, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: od10, Throw: od10, Arm Strike: 1d10, Leg Strike: od10, Light Melee: od10, Medium Melee: od10, Heavy Melee: 1d10, Small Ranged: 1d10, Speed: 1d10 or od10 in Armor, Muscle: 2d10

Qi: 1

Max Wounds: 3

Weapons: Qiang (4d10 Damage or 2d10 Damage), Iron Lamellar (-1d10 Damage against blunt and sharp weapons)

Key Kung Fu Techniques (Waijia 3, Qinggong 1): Spear of the Infinite Emperor, Fierce Strike, Horizontal Sidestep (Counter)

Zun demon master

Defenses: Hardiness 3, Evade 3, Parry 3, Stealth 9, Wits 8, Resolve 7

Key Skills: Grapple: od10, Throw: od10, Arm Strike: od10, Leg Strike: od10, Light Melee: od10, Medium Melee: od10, Heavy Melee: 1d10, Small Ranged: 1d10, Speed: od10, Muscle: od10, Ritual (Sun Demon Master Ritual): 3d10, Ritual (Zun Forest Shaping Ritual): 2d10, Ritual (Binding Demon): 1d10

Max Wounds: 1

Weapons: Stick (od10 Damage, +1d10 Accuracy)

Zun warrior

Defenses: Hardiness 5, Evade 5, Parry 5, Stealth 7, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 1d10, Medium Melee: 1d10, Heavy Melee: 1d10, Small Ranged: 1d10, Speed: 1d10, Muscle: 1d10

Max Wounds: 1

Weapons: Ox Tail Dao (3d10 Damage, -1d10 Accuracy), Bow (2d10 Damage)

10 Sample Masters

These are presented by level of ability attained.



Fearsome master

Defenses: Hardiness 6, Evade 5, Parry 9, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: 2d10, Throw: 1d10, Arm Strike: 3d10, Leg Strike: 1d10, Light Melee: 2d10, Medium Melee: 3d10 or 5d10 (Jian), Heavy Melee: 2d10, Small Ranged: 1d10, Meditation: 3d10, Medicine: 2d10, Speed: 2d10, Muscle: 2d10, Athletics: 2d10

Qi: 4

Max Wounds: 9

Weapons: Jian (3d10 Damage, +2d10 Accuracy)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blasting Blade, Breath of Fury, Drift of the Butterfly Fish, Eight Divine Snakes, Flight of the Hawk, Hands of the Hawk Beak, White Flower Palm, Iron Spirit Reversal (Counter), Weapons Stride (Counter), Intercepting Arrow (Counter)

Deadly master

Defenses: Hardiness 8, Evade 3, Parry 6, Stealth 6, Wits 8, Resolve 8

Key Skills: Grapple: 2d10, Throw: 3d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 3d10 or 4d10 (Stick), Medium Melee: 3d10 or 2d10 (Ox Tail), Heavy Melee: 2d10, Small Ranged: 2d10, Speed: 3d10, Muscle: 3d10, Meditation: 3d10, Athletics: 2d10, Divination: 1d10

Qi: 5

Max Wounds: 11

Weapons: Stick (3d10 Damage, +1d10 Accuracy), Ox Tail Dao (5d10 Damage, -1d10 Accuracy)

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Dog Bashing Stick, Mighty Paws of the Lion, Naga Palm, Reclining Stick Stance, Spearing Blade, Stick of the Rising Dog, Swan Taming Strike, Whirling Blade, Weapon Stride (Counter), Iron Body (Counter), Iron Spirit Reversal (Counter)

Profound master

Defenses: Hardiness 6, Evade 6, Parry 9, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: 3d10, Throw: 3d10, Arm Strike: 3d10, Leg Strike: 3d10, Light Melee: 4d10 or 5d10 (Stick), Medium Melee: 4d10, Heavy Melee: 3d10, Small Ranged: 2d10, Speed: 3d10, Muscle: 3d10, Persuade: 3d10, Ritual (Activation): 2d10, Ritual (Binding Demon): 2d10, Meditation: 4d10, Divination: 3d10, Creatures (Demons): 3d10, Martial Disciplines (All): 2d10

Qi: 7

Max Wounds: 15

Weapons: Stick (3d10 Damage, +1d10 Accuracy), Meteor Hammer (7d10 Damage, -2d10 Accuracy)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 2): Blast of the Dragon, Grudge Bearing Sword Strike, Knock of the Meteor Hammer, Majesty of the Lion, Path of the Dragon, Pounce of the Lion, Rage of One Thousand Grieving Widows, Skull Breaking Stick, Whirling Dodge (Counter), Deflecting Canopy (Counter), Iron Spirit Reversal (Counter)

Profound Techniques: Thundering Palm of the Heavens

Sect Members

These reflect approximations and averages of the membership, they are also a reflection of the policies and structures of the sects. Individual members may vary. The numbers indicated in parenthesis after the names are the amount of heroes of that type the sect has. So Dehua Sect Priest (14) means there are 14 priests, and Dehua Sect Masters (5), means there are 5 masters in the sect.

Dehua Sect

Dehua sect initiate

Defenses: Hardiness 3, Evade 3, Parry 3, Stealth 6, Wits 8, Resolve 6

Key Skills Grapple: 1d10, Throw: 0d10, Arm Strike: 1d10, Leg Strike: 0d10, Light Melee: 1d10, Medium Melee: 0d10 (2d10 with Jian), Heavy Melee: 0d10, Small Ranged: 0d10, Speed: 1d10, Muscle: 1d10, Athletics: 1d10, Meditation: 1d10, Talent (Calligra-

phy): 1d10, Ritual (Ancestor Veneration): 1d10, History (All Eras): 1d10, Religion (Dehua): 1d10, Classics (All): 1d10

Qi: 0

Max Wounds: 1

Weapons: Jian (2d10 Damage, +2d10 Accuracy)

Dehua sect priest (14)

Defenses: Hardiness 3, Evade 3, Parry 5, Stealth 6, Wits 9, Resolve 6

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 1d10, Light Melee: 2d10, Medium Melee: 1d10 (3d10 with Jian), Heavy Melee: 1d10, Small Ranged: 0d10, Speed: 2d10, Muscle: 1d10, Athletics: 1d10, Meditation: 3d10, Talent (Calligraphy): 3d10, Ritual (Ancestor Veneration): 3d10, History (All Eras): 2d10, Religion (Dehua): 3d10, Classics (All): 3d10

Qi: 2

Max Wounds: 5

Weapons: Jian (2d10 Damage, +2d10 Accuracy)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Calm of Sunan, Drift of the Butterfly Fish, Slashing Blade, Sword Stance

Dehua masters (5)

Defenses: Hardiness 3, Evade 3, Parry 6, Stealth 6, Wits 9, Resolve 6

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 2d10, Medium Melee: 3d10 (5d10 with Jian), Heavy Melee: 2d10, Small Ranged: 0d10, Speed: 3d10, Muscle: 1d10, Athletics: 2d10, Meditation: 3d10, Talent (Calligraphy): 3d10, Ritual (Ancestor Veneration): 3d10, History (All Eras): 2d10, Religion (Dehua): 3d10, Classics (All): 3d10

Qi: 3

Max Wounds: 7

Weapons: Jian (2d10 Damage, +2d10 Accuracy)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Bladder Strike, Blade Pinch, Blasting Blade, Calm of Sunan, Curing Palm, Deep Biting Blade, Double Thrust, Drift of the Butterfly Fish, Fierce Strike, Grasp of the Python, Hands of the Hawk Beak, Horizontal Sidestep, Kick of the Swan, Slashing Blade, Sword Stance, Three-Point Strike, Whirling Dodge





Golden Dragon Sect

Golden Dragon Sect Junior Disciples (1,200)

Defenses: Hardiness 4, Evade 4, Parry 4, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: od10, Arm Strike: od10, Throw: od10, Kick: 1d10, Light Melee: od10, Medium Melee: od10, Heavy Melee: od10, Speed: 1d10, Muscle: od10, Endurance: 2d10, Medicine: 1d10, Meditation: 1d10, Detect: od10, Deception: od10, Persuade: od10, Languages (Li Fai): 2d10, Languages (Daoyun): 3d10, Languages (Hai'anese): 3d10, Read Script (Feishu): 3d10, Knowledge (Era of the Demon Emperor): 1d10, Knowledge (Era of the Righteous Emperor): 1d10, Institutions (Sects): 1d10

Max Wounds: 1

Weapons: Qiang (Spear: 2d10 or od10 Damage) or Ox Tail (2d10 Damage, -1d10 Accuracy)

Golden Dragon Sect Senior Disciples (60)

Defenses: Hardiness 5, Evade 5, Parry 5, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 1d10, Arm Strike: 1d10, Throw: 1d10, Kick: 1d10, Light Melee: 1d10, Medium Melee: 2d10 or 1d10 (Ox Tail Dao), Heavy Melee: 2d10, Speed: 1d10, Muscle: 2d10, Endurance: 2d10, Medicine: 1d10, Meditation: 2d10, Detect: 2d10, Deception: 2d10, Persuade: 1d10, Languages (Li Fai): 2d10, Languages (Daoyun): 3d10, Languages (Hai'anese): 3d10, Read Script (Feishu): 3d10, Knowledge (Era of the Demon Emperor): 2d10, Knowledge (Era of the Righteous Emperor): 2d10, Institutions (Sects): 2d10, Creatures (Demons): 1d10

Qi: 2

Max Wounds: 5

Weapons: Qiang (4d10 or 2d10 Damage) or Ox Tail (4d10 Damage, -1d10 Accuracy)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blast of the Dragon, Blasting Blade, Spear Swipe, Fierce Strike, Spinning Back Kick (Counter)

Golden Dragon Sect Masters (6*)

Defenses: Hardiness 6, Evade 6, Parry 6, Stealth 7, Wits 7, Resolve 7

Key Skills: Grapple: 1d10, Arm Strike: 1d10, Throw: 1d10, Kick: 1d10, Light Melee: 1d10, Medium Melee: 2d10 or 1d10 (Ox Tail Dao), Heavy Melee: 2d10, Speed: 1d10, Muscle: 2d10, Endurance: 2d10, Medicine: 1d10, Meditation: 3d10, Detect: 3d10, Deception: 3d10, Persuade: 2d10, Languages (Li Fai): 2d10, Languages (Daoyun): 3d10, Languages (Hai'anese): 3d10, Read Script (Feishu): 3d10, Knowledge (Era of the Demon Emperor): 1d10, Knowledge (Era of the Righteous Emperor): 3d10, Institutions (Sects): 3d10, Creatures (Demons): 2d10

Qi: 3

Max Wounds: 7

Weapons: Qiang (4d10 or 2d10 Damage) or Ox Tail Dao (4d10 Damage, -1d10 Accuracy)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blast of the Dragon, Blasting Blade, Drift of the Butterfly Fish, Fierce Strike, Inverted Three-Point Strike, Lashing Dragon, Spear Swipe, Spinning Back Kick (Counter)

Hai'an Sect

Mount Hai'an Junior Disciple (700)

Defenses: Hardiness 3, Evade 4, Parry 4, Stealth 6, Wits 6, Resolve 6

Key Skills: Arm Strike: 1d10, Leg Strike: 1d10, Grapple: od10, Throw: od10, Light Melee: od10, Medium Melee: od10, Heavy Melee: od10, Small Ranged: od10, Athletics: 1d10, Speed: od10, Muscle: od10, Detect: 1d10

Max Wounds: 1

Weapons: Unarmed (od10 Damage)

Combat Technique: Fists of Steel

Mount Hai'an Senior Disciple (40)

Defenses: Hardiness 6, Evade 5, Parry 5, Stealth 6, Wits 7, Resolve 8

Key Skills: Arm Strike: 2d10, Leg Strike: 2d10, Grapple: 2d10, Throw: 2d10, Light Melee: od10, Medium Melee: od10, Heavy Melee: od10, Small Ranged: od10, Athletics: 1d10, Speed: 1d10, Muscle: 2d10, Endurance: 1d10, Command: 2d10, Detect: 2d10

Qi: 2

Max Wounds: 3

Weapons: Unarmed (2d10 Damage)

Combat Technique: Fists of Steel

Techniques (Waijia 2, Neigong 2): Finger Flick, Iron Spirit, Restoring Palm, Ringing Strike of the Hand, Stone Shattering Finger, Deflecting Canopy (Counter), Spinning Back Kick (Counter)

For Master Emerald and Bronze Master use their stats from **CHAPTER NINE: NON-PLAYER CHARACTERS.*

HEIPING SECT

NUN OF HEIPING (550)

Defenses: Hardiness 3, Evade 3, Parry 4, Stealth 7, Wits 6, Resolve 7

Key Skills: Grapple: od10, Throw: od10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 1d10, Medium Melee: 1d10, Heavy Melee: od10, Small Ranged: od10, Speed: 1d10, Muscle: od10, Religion (Dehua): 1d10, Ritual (Ancestor Veneration): 1d10, Creatures (Demons): 1d10, Creatures (Spirits): 1d10

Max Wounds: 1

Weapons: Jian (1d10 Damage, +2d10 Attack)

ABBESSES OF HEIPING (20)

Defenses: Hardiness 4, Evade 5, Parry 6, Stealth 7, Wits 7, Resolve 9

Key Skills: Grapple: 1d10, Throw: od10, Arm Strike: 2d10, Leg Strike: 2d10, Light Melee: 1d10, Medium Melee: 2d10, Heavy Melee: od10, Small Ranged: od10, Speed: 2d10, Muscle: od10, Athletics 2d10, Religion/Gods (Dehua): 2d10, Meditation: 2d10, Divination: 1d10, Ritual (Ancestor Veneration): 2d10, Classics (Rites of Wan Mei): 1d10, Classics (Sayings of Kong Zhi): 2d10, Creatures (Demons): 2d10, Creatures (Spirits): 2d10

Qi: 2

Max Wounds: 5

Weapons: Unarmed, or Jian (1d10 Damage, +2d10 Attack)

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Clutch of the Hawk, Double Thrust, Kick of the Swan, Leap of the Swan, Ringing Strike of the Divine Ram, Ringing Strike of the Hand, Slashing Blade, Stone Shattering Finger, Graceful Retreat (Counter), Grasp of the Python (Counter)

MAJESTIC LION CULT

MAJESTIC LION CUB (900)

Defenses: Hardiness 4, Evade 4, Parry 4, Stealth 7, Wits 6, Resolve 6

Key Skills: Arm Strike: 1d10, Leg Strike: 1d10, Grapple: 1d10, Throw: od10, Light Melee: od10, Medium Melee: od10, Heavy Melee: od10, Small Ranged: 1d10, Athletics: od10, Speed: od10, Muscle: 1d10, Endurance: 1d10,



TREE-DWELLING NUN, NATURE-LOVING MONK, MOUNT HAI'AN AND ZHE VALLEY

Religion/Gods (Majestic Lion Cult): 1d10

Max Wounds: 1

Weapons: Unarmed (od10 Damage), or Bow (2d10 Damage)

Majestic Lion General (35)

Defenses: Hardiness 6, Evade 5, Parry 5, Stealth 7, Wits 6, Resolve 8

Key Skills: Arm Strike: 2d10, Leg Strike: 2d10, Grapple: 2d10, Throw: 1d10, Light Melee: od10, Medium Melee: 1d10, Heavy Melee: od10, Small Ranged: 1d10, Athletics: 1d10, Speed: 1d10, Muscle: 2d10, Endurance: 1d10, Religion/Gods (Majestic Lion Cult): 2d10, Command: 2d10, Detect: 2d10, Meditation: 1d10

Qi: 2

Max Wounds: 5

Weapons: Unarmed (2d10 Damage), or Kushen Sabre (3d10 Damage)

Combat Technique: Fists of Steel

Key Kung Fu Techniques (Waijia 2, Neigong 2): Breath of Fury, Fierce Strike, Gaze of the Lion, Iron Spirit, Kick of the Golden Elephant, Roar of the Lion, Spinning Back Kick (Counter), Iron Spirit Reversal (Counter)

Majestic Lion Nun (40)

Defenses: Hardiness 3, Evade 5, Parry 6, Stealth 9, Wits 7, Resolve 7

Key Skills: Arm Strike: 3d10, Leg Strike: 3d10, Grapple: 2d10, Throw: od10, Light Melee: 2d10, Medium Melee: od10, Heavy Melee: od10, Small Ranged: od10, Athletics: 2d10, Speed: 3d10, Muscle: 1d10, Endurance: 2d10, Athletics: 3d10, Detect: 3d10, Persuade: 2d10, Empathy: 1d10, Religion/Gods (Majestic Lion Cult): 3d10, Places (Kushen Basin): 3d10, Meditation: 3d10, Language (Khubsi): 3d10, Language (Daoyun): 3d10, Read Script (Feishu): 3d10, Read Script (Yoshaic): 3d10

Qi: 3

Max Wounds: 7

Weapons: Unarmed (1d10 Damage), Daggers (1d10), Divine Powder (3d10 Open Damage in 10 foot radius per pound)

Combat Technique: Fists of Steel



TEMPLE OF THE NINE SUNS, MYSTIC SWORD, SUN MAI AND PERFECT HEAVEN LINEAGE

Techniques (Waijia 1, Qinggong 2, Neigong 1): Crawling Tiger, Deflecting Canopy, Fierce Strike, Fluttering Kicks, Gaze of the Lion, Hands of the Hawk Beak, Kick of the Swan, Lion At Rest Stance, Pounce of the Lion, Stealth of the Spider Demon, Storming Daggers, Swift Pounce of the Cheetah, Graceful Retreat, Grasp of the Python (Counter), Spinning Back Kick (Counter)

Mystic Sword Sect

Mystic Sword Junior Disciple (584)

Defenses: Hardiness 5, Evade 3, Parry 5, Stealth 6, Wits 6, Resolve 7

Key Skills: Grapple: 1d10, Throw: 0d10, Arm Strike: 1d10, Leg Strike: 0d10, Light Melee: 1d10, Medium Melee: 1d10 (0d10 with Ox Tail Dao), Heavy Melee: 0d10, Small Ranged: 0d10, Speed: 1d10, Muscle: 1d10, Detect: 1d10, Medicine: 1d10

Max Wounds: 1

Weapons: Ox Tail Dao (3d10 Damage, -1d10 Accuracy

Mystic Sword Senior Disciple (15)

Defenses: Hardiness 5, Evade 3, Parry 6, Stealth 6, Wits 6, Resolve 8

Key Skills: Grapple: 1d10, Throw: 0d10, Arm Strike: 1d10, Leg Strike: 0d10, Light Melee: 2d10, Medium Melee: 2d10 (1d10 with Ox Tail Dao), Heavy Melee: 0d10, Small Ranged: 0d10, Speed: 1d10, Muscle: 1d10, Detect: 1d10, Medicine: 1d10

Qi: 2

Max Wounds: 5

Weapons: Ox Tail Dao (3d10 Damage)

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Blasting Blade, Slashing Blade, Whirling Dodge (Counter)

Mystic Sword Sect
Flying Phantoms (59)

Defenses: Hardiness 5, Evade 3, Parry 6, Stealth 6, Wits 6, Resolve 8

Key Skills: Grapple: 1d10, Throw: 0d10, Arm Strike: 1d10, Leg Strike: 0d10, Light Melee: 2d10, Medium Melee: 2d10 (1d10 with Ox Tail Dao), Heavy Melee: 0d10, Small Ranged: 0d10, Speed: 2d10, Muscle: 1d10, Detect: 1d10, Medicine: 1d10

Qi: 3

Max Wounds: 7

Weapons: Ox Tail Dao (3d10 Damage, -1d10 Accuracy)

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Blasting Blade, Flight of the Hawk, Slashing Blade, Slicing Blade of the Flying Phantoms, Whirling Dodge (Counter), Graceful Retreat (Counter)

Mystic Sword Sect
Flying Phantom Leader (1)

Defenses: Hardiness 5, Evade 3, Parry 7, Stealth 6, Wits 6, Resolve 8

Key Skills: Grapple: 1d10, Throw: 0d10, Arm Strike: 1d10, Leg Strike: 0d10, Light Melee: 2d10, Medium Melee: 3d10 (2d10 with Ox Tail Dao), Heavy Melee: 0d10, Small Ranged: 0d10, Speed: 3d10, Muscle: 2d10, Detect: 2d10, Medicine: 1d10

Qi: 4

Max Wounds: 9

Weapons: Ox Tail Dao (4d10 Damage, -1d10 Accuracy)

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Blasting Blade, Blade Pinch, Clashing Blade, Flight of the Hawk, Slicing Blade of the Flying Phantoms, Swan Taming Strike, Sword Whipping Strike, Graceful Retreat (Counter), Whirling Dodge (Counter)

Nature Loving Monk Sect

Junior Monks (1,600)

Defenses: Hardiness 4, Evade 4, Parry 3, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Throw: 0d10, Arm Strike: 0d10, Leg Strike: 1d10, Light Melee: 0d10, Medium Melee: 0d10 or 2d10 (Wood Gun Staff), Heavy Melee: 0d10, Athletics: 1d10, Speed: 1d10, Muscle: 1d10, Endurance: 3d10, Meditation: 3d10, Detect: 2d10, Command: 1d10, Survival (Wilderness): 1d10

Max Wounds: 1

Weapons: Stick (1d10 Damage, +1d10 Accuracy), Wood Staff (1d10, +2d10 Accuracy)

Senior Monks (12)

Defenses: Hardiness 8, Evade 4, Parry 7, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: 2d10, Throw: 3d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 2d10, Medium Melee: 1d10, Heavy Melee: 3d10, Athletics: 1d10, Speed: 2d10, Muscle: 3d10, Endurance: 3d10, Meditation: 3d10, Detect: 2d10, Command: 1d10, Survival (Wilderness): 3d10



Qi: 3

Max Wounds: 7

Weapons: Stick (2d10 Damage, +1d10 Accuracy), Wood Staff (3d10 Damage, +2d10 Accuracy)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 2): Blast of the Dragon, Breath of Fury, Clutch of the Hawk, Dog Bashing Stick, Dog Lifting Stick, Flaming Dragon, Reclining Stick Stance, Whirling Dodge (Counter), Horizontal Sidestep (Counter)

Perfect Heaven Lineage Sect

10

Priests/Nuns (248)

These are stats for the average Priest or Nun, but individuals may vary considerably if desired.

Defenses: Hardiness 5, Evade 4, Parry 7, Stealth 6, Wits 7, Resolve 7

Key Skills: Arm Strike: 2d10, Leg Strike: 1d10, Grapple: 0d10, Throw: 0d10, Light Melee: 1d10, Medium Melee 2d10 or 2d10 (Jian), Heavy Melee 1d10, Athletics 2d10, Muscle: 1d10, Speed: 2d10, Endurance: 1d10, Meditation: 2d10, Ritual (Demon Binding): 1d10, Ritual (Spirit Keeping): 2d10, Ritual (Celestial Spirit Ritual): 2d10, Religion (Yen-Li): 3d10, Places (Hai'an): 3d10, History (Era of the Righteous Emperor): 2d10, Medicine: 2d10

Qi: 2

Max Wounds: 5

Weapons: Unarmed (0d10 Damage), or Jian (2d10 Damage, +2d10 Accuracy)

Techniques (Waijia 2, Qinggong 1, Dianxue 1): Blasting Blade, Drift of the Butterfly Fish, Four-Point Touch, Phoenix Star Strike, Slashing Blade, White Flower Palm, Whirling Dodge (Counter)

Purple Cavern Sect

Junior Purple Cavern Sect Disciple (495)

Defenses: Hardiness 6, Evade 4, Parry 7, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 1d10, Medium Melee: 1d10, Heavy Melee: 1d10, Athletics: 1d10, Speed: 1d10, Muscle: 0d10, Endurance: 1d10, Meditation: 1d10, Medicine: 3d10, Talent (Poison): 1d10, Detect: 1d10, Command: 1d10

Qi: 1

Max Wounds: 3

Weapons: Qiang (2d10 Damage or 0d10 Damage)

Combat Technique: Deflect (Medium and Light Melee)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blast of the Dragon, Breath of the Lotus Petal, Nine Divine Snakes, Palm of the Dragon, Plum Blossom Palm, Spear of the Infinite Emperor, Sword Stance

Senior Purple Cavern Sect Disciple (40)

Defenses: Hardiness 6, Evade 4, Parry 7, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 2d10, Light Melee: 1d10, Medium Melee: 2d10, Heavy Melee: 2d10, Athletics: 1d10, Speed: 2d10, Muscle: 1d10, Endurance: 1d10, Meditation: 2d10, Medicine: 2d10, Talent (Poison): 2d10, Detect: 2d10, Command: 2d10

Qi: 2

Max Wounds: 5

Weapons: Spear and Jian (2d10 Damage)

Combat Technique: Deflect (Medium and Light Melee)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blast of the Dragon, Breath of the Lotus Petal, Drift of the Butterfly Fish, Nine Divine Snakes, Palm of the Dragon, Plum Blossom Palm, Spear of the Infinite Emperor, Sword Stance

Junior Sifu (4)

Defenses: Hardiness 7, Evade 4, Parry 8, Stealth 6, Wits 7, Resolve 7

Key Skills: Grapple: 2d10, Throw: 2d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 2d10, Medium Melee: 2d10, Small Ranged: 1d10, Athletics: 2d10, Speed: 3d10, Muscle: 2d10, Endurance: 2d10, Meditation: 3d10, Medicine: 3d10, Talent (Poison): 3d10, Detect: 3d10, Command: 3d10

Qi: 4

Max Wounds: 9

Weapons: Jian (3d10 Damage, +2d10 Accuracy)

Combat Technique: Deflect (Medium and Light Melee)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Blast of the Dragon, Breath of the Lotus Petal, Drift of the Butterfly Fish, Flaming Dragon, Inverted Three-Point Strike,

Naga Palm, Nine Divine Snakes, Palm of the Dragon, Plum Blossom Palm, Rising Dragon Stance, Spear of the Infinite Emperor, Sword Stance, Three-Point Strike

Red Claw Gang

Red Claw Underling (40)

Defenses: Hardiness 4, Evade 3, Parry 4, Stealth 6, Wits 6, Resolve 6

Key Skills: Grapple: od10, Throw: od10, Arm Strike: 1d10, Leg Strike: od10, Light Melee: od10, Medium Melee: od10, Heavy Melee: od10, Small Ranged: od10, Speed: od10, Muscle: 1d10

Max Wounds: 1

Weapons: Wooden Staff (1d10 Damage), Qiang (3d10 Damage or 1d10 Damage), or Ox Tail Dao (3d10 Damage, -1d10 Accuracy)

Southern River Sect

Southern River Private (Unknown Number)

Defenses: Hardiness 4, Evade 3, Parry 4, Stealth 7, Wits 6, Resolve 6

Key Skills: Arm Strike: od10, Leg Strike: od10, Grapple: od10, Throw: od10, Light Melee: od10, Medium Melee: 1d10, Heavy Melee: 1d10, Small Ranged: 1d10, Athletics: od10, Speed: od10, Swim: 1d10, Muscle: 1d10, Endurance: 1d10, Detect: 1d10

Max Wounds: 1

Weapons: Spear, Bow, or Ox-Tail Dao

Southern River Sergeant (Unknown Number)

Defenses: Hardiness 5, Evade 3, Parry 4, Stealth 8, Wits 6, Resolve 7

Key Skills: Arm Strike: 1d10, Leg Strike: 1d10, Grapple: od10, Throw: od10, Light Melee: od10, Medium Melee: 1d10, Heavy Melee: 1d10, Small Ranged: 1d10, Athletics: 1d10, Speed: od10, Swim: 2d10, Sail (Junks): 2d10, Muscle: 1d10, Endurance: 1d10, Detect: 1d10, Command: 2d10, Survival (Wilderness): 2d10

Qi: 1

Max Wounds: 3

Weapons: Spear, Bow, or Ox-Tail Dao

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Dianxue 1): Leap of the Swan, Spear of the Infinite Emperor, Storm of Arrows, Triple Yang Strike



Southern River, Zhaoze, Majestic Lion, and Red Claw Gang



Sun Mai Sect

Monks of the First Rank (250)

Defenses: Hardiness 3, Evade 3, Parry 3, Stealth 6, Wits 6, Resolve 7

Key Skills: Grapple: 0d10, Throw: 0d10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 0d10, Medium Melee: 0d10, Heavy Melee: 0d10, Small Ranged: 0d10, Speed: 2d10, Muscle: 1d10, Endurance 1d10, Meditation: 1d10, Athletics 2d10, Classics (Scripture of Sun Mai): 1d10, Religion/Gods (Qi Zhao): 1d10, Religion/Gods (Cult of Hen-Shi): 1d10, Martial Discipline (Neigong): 1d10, Martial Discipline (Waijia): 1d10

Max Wounds: 1

Weapons: Unarmed (0d10 Damage), Wooden Gun Staff (1d10 Damage)

Monks of the Third Rank (120)

Defenses: Hardiness 5, Evade 4, Parry 5, Stealth 6, Wits 6, Resolve 7

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 0d10, Medium Melee: 2d10, Heavy Melee: 0d10, Small Ranged: 0d10, Speed: 2d10, Muscle: 2d10, Endurance 3d10, Meditation: 3d10, Athletics 2d10, Classics (Scripture of Sun Mai): 2d10, Religion/Gods (Qi Zhao): 2d10, Religion/Gods (Cult of Hen-Shi): 2d10, Martial Discipline (Neigong): 2d10, Martial Discipline (Waijia): 2d10

Qi: 2

Max Wounds: 5

Weapons: Unarmed (2d10 Damage), Wooden Gun Staff (2d10 Damage)

Combat Technique: Fists of Steel

Techniques (Waijia 1, Qinggong 1, Neigong 1, Dianxue 1): Breath of the Lotus Petal, Guiding the Crashing Wave, Kick of the Golden Elephant, Tai Lan's Staff Strike, Triple Yang Strike, Iron Body (Counter), Grasp of the Python (Counter)

Temple of the Nine Suns

Nine Suns Disciple (499)

Defenses: Hardiness 3, Evade 3, Parry 6, Stealth 6, Wits 6, Resolve 6

Key Skills: Arm Strike: 2d10, Leg Strike: 1d10, Grapple: 2d10, Throw: 1d10, Light Melee: 0d10, Medium Melee: 0d10, Heavy Melee: 0d10, Small Ranged: 0d10, Athletics: 2d10, Speed: 0d10, Muscle: 1d10, Endurance: 3d10, Meditation: 1d10, Talent (Singing): 2d10

Qi: 1

Max Wounds: 3

Weapons: Unarmed (1d10 Damage)

Combat Technique: Fists of Steel

Key Kung Fu Techniques (Waijia 1, Neigong 2, Dianxue 1): Clutch of the Hawk, Kidney Strike, Trapping Wind, Iron Body (Counter), Guiding the Crashing Wave (Counter)

Tree-Dwelling Nuns

Tree-Dwelling Nun, Initiates (550)

Defenses : Hardiness 3, Evade 3, Parry 3, Stealth 7, Wits 6, Resolve 7

Key Skills: Grapple: 0d10, Throw: 0d10, Arm Strike: 1d10, Leg Strike: 0d10, Light Melee: 0d10, Medium Melee: 0d10, Heavy Melee: 0d10, Small Ranged: 1d10, Athletics: 1d10, Speed: 0d10, Muscle: 0d10, Survival (Wilderness): 2d10

Qi: 0

Max Wounds: 1

Weapons: Net, Butterfly Swords (1d10 Damage)

Tree-Dwelling Nun, Monks (39)

Defenses: Hardiness 3, Evade 3, Parry 4, Stealth 7, Wits 6, Resolve 7

Key Skills: Grapple: 0d10, Throw: 0d10, Arm Strike: 1d10, Leg Strike: 0d10, Light Melee: 0d10, Medium Melee: 0d10, Heavy Melee: 0d10, Small Ranged: 1d10, Athletics: 1d10, Speed: 0d10, Muscle: 0d10, Trade (Wood): 2d10, Survival (Wilderness): 2d10, Divination 1d10

Qi: 1

Max Wounds: 3

Weapons: Net, Dragon Longpole (0d10 Damage)

Key Kung Fu Techniques (Waijia 1, Qinggong 2, Neigong 1): Breath of the Lotus Petal, Finger Flick, Spear of the Infinite Emperor, Tree Bounding Stride, Tree Bounding Strike, Graceful Retreat

Tree-Dwelling Nun Junior Disciples (107)

Defenses: Hardiness 3, Evade 5, Parry 5, Stealth 7, Wits 6, Resolve 7

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 2d10, Medium

Melee: 2d10, Heavy Melee: 1d10, Small Ranged: 1d10, Athletics: 3d10, Speed: 2d10, Muscle: 2d10, Trade (Wood): 3d10, Survival (Wilderness): 3d10 Survival (Mountains): 1d10, Religion (Yen-Li): 1d10, Religion (Qi Zhao): 1d10

Qi: 2

Max Wounds: 5

Weapons: Net, Qiang (4d10 Damage), Daggers (2d10 Damage)

Key Kung Fu Techniques (Waijia 1, Qinggong 2, Neigong 1): Breath of the Lotus Petal, Finger Flick, Spear of the Infinite Emperor, Storming Daggers, Tree Bounding Stride, Tree Bounding Strike, Graceful Retreat (Counter)

Tree-dwelling nuns senior disciples (3)

Defenses: Hardiness 3, Evade 5, Parry 7, Stealth 7, Wits 6, Resolve 7

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 1d10, Light Melee: 3d10, Medium Melee: 2d10, Heavy Melee: 1d10, Small Ranged: 2d10, Athletics: 3d10, Speed: 2d10, Muscle: 2d10, Divination: 1d10, Ritual (Spirit Keeping): 1d10, Trade (Wood): 3d10, Survival (Wilderness): 3d10, Survival (Mountains) 2d10, Religion (Yen-Li): 2d10, Religion (Qi Zhao): 2d10, Creatures (Spirits): 1d10

Qi: 4

Max Wounds: 9

Weapons: Net, Qiang (4d10 Damage or 2d10 Damage), Butterfly Swords (3d10 Damage, +1d10 Accuracy), Daggers (2d10 Damage)

Key Kung Fu Techniques (Waijia 1, Qinggong 2, Neigong 1): Blazing Net, Breath of the Lotus Petal, Fierce Strike, Finger Flick, Spear of the Infinite Emperor, Storming Daggers, Tree Bounding Stride, Tree Bounding Strike, Whirling Dodge (Counter), Graceful Retreat (Counter)

Zhaoze sect

Zhaoze junior disciples (30 divided into three groups of 10)

Defenses: Hardiness 4, Evade 4, Parry 4, Stealth 6, Wits 6, Resolve 7

Key Skills: Grapple: 0d10, Throw: 1d10, Arm Strike: 1d10, Leg Strike: 0d10, Light Melee: 0d10 (Ox Tail) Medium Melee: 0d10, Athletics: 1d10, Speed: 1d10, Muscle: 0d10, Endurance: 2d10, Detect: 1d10, Command: 1d10, Talent (any music except Singing): 1d10

Qi: 1

Max Wounds: 3

Weapons: Unarmed (0d10 Damage), or Needles (0d10 Damage)

Combat Technique: Deflect (Medium and Light Melee)

Key Kung Fu Techniques (Waijia 1, Neigong 1, Dianxue 3): Cherry Blossom Palm, Gallbladder Strike, Storming Needles

Zhe valley sect

Zhe valley master junior disciple (400)

Defenses: Hardiness 3, Evade 3, Parry 4, Stealth 7, Wits 7, Resolve 6

Key Skills: Arm Strike: 0d10, Leg Strike: 0d10, Grapple: 1d10, Throw: 0d10, Light Melee: 0d10, Medium Melee: 1d10 or 3d10 (Jian), Heavy Melee: 0d10, Small Ranged: 1d10, Athletics: 2d10, Speed: 1d10, Muscle: 0d10, Endurance: 0d10, Creatures (Animals): 2d10, Talent (Poetry): 1d10, Talent (Painting): 1d10, Survival (Wilderness): 2d10

Max Wounds: 1

Weapons: Short Bow (2d10 Damage) or Jian (1d10 Damage, +2d10 Accuracy)

Zhe valley master senior disciple (13)

Defenses: Hardiness 4, Evade 6, Parry 6, Stealth 8, Wits 7, Resolve 7

Key Skills: Arm Strike: 2d10, Leg Strike: 1d10, Grapple: 2d10, Throw: 0d10, Light Melee: 0d10, Medium Melee: 2d10 or 4d10 (Jian), Heavy Melee: 0d10, Small Ranged: 3d10, Athletics: 2d10, Speed: 1d10, Muscle: 1d10, Endurance: 2d10, Creatures (Animals): 3d10, Talent (Poetry): 2d10, Talent (Painting): 2d10, Survival (Wilderness): 2d10, Trade (Wood): 1d10, Command: 2d10, Detect: 2d10

Qi: 3

Max Wounds: 7

Weapons: Short Bow (2d10 Damage) or Jian (2d10 Damage, +2d10 Accuracy)

Key Kung Fu Techniques (Waijia 2, Neigong 1, Qinggong 1): Blasting Blade, Breath of Fury, Drift of the Butterfly Fish, Flight of the Hawk, Hands of the Hawk Beak, Rain of Arrows, Storm of Arrows, Intercepting Arrow (Counter)



Zhe Valley Master Scholar (13)

Defenses: Hardiness 4, Evade 6, Parry 7, Stealth 8, Wits 8, Resolve 7

Key Skills: Arm Strike: 2d10, Leg Strike: 1d10, Grapple: 2d10, Throw: 0d10, Light Melee: 0d10, Medium Melee: 2d10 or 4d10 (Jian), Heavy Melee: 0d10, Small Ranged: 3d10, Athletics: 2d10, Speed: 3d10, Muscle: 2d10, Endurance: 2d10, Creatures (Animals): 3d10, Talent (Poetry): 3d10, Talent (Painting): 3d10, Survival (Wilderness): 2d10, Trade (Wood): 2d10, Command: 2d10, Detect: 2d10

Qi: 4

Max Wounds: 9

Weapons: Short Bow (2d10 Damage) or Jian (3d10 Damage, +2d10 Accuracy)

Key Kung Fu Techniques (Waijia 2, Neigong 1, Qinggong 1): Blasting Blade, Breath of Fury, Drift of the Butterfly Fish, Flight of the Hawk, Hands of the Hawk Beak, Rain of Arrows, Storm of Arrows, Zhe Valley Blade, Zhe Valley Fist, Intercepting Arrow (Counter)

ANIMALS

Alligators and Crocodiles

Alligators and crocodiles are short-limbed, water-dwelling reptiles with narrow bodies that blend with their surroundings. Their long snouts are filled with sharp teeth, and their powerful jaws make them one of the most feared predators in the rivers of Qi Xien. Alligators tend to dwell in the north while crocodiles are in the south. Crocodiles grow larger and are more aggressive towards humans, while Alligators have wide jaws suited for tougher prey (like turtles).

Defenses: Hardiness 5, Evade 6, Parry 3, Stealth 6 (10 in water), Wits 3, Resolve 4

Key Skills: Bite: 4d10 (Damage 4d10), Tail: 2d10 (Damage 1d10), Swim: 4d10 (70 feet), Speed: 2d10 (25 feet on land), Muscle: 3d10, Detect: 3d10

Max Wounds: 3-4 (Alligator)

Max Wounds: 3-6 (Crocodile)

POWERS

Beast Strength (x2): Alligators and Crocodiles are very strong. Their Base Lift is doubled, and they can exceed capping limits on Damage rolls.

Alligator Jaws: Alligators have wider jaws than crocodiles that are better suited for breaking through shells and other hard forms of protection. This imposes a -2 on the Hardiness of any creature they bite.



Flying Crocodiles

These are like normal crocodiles except they can fly effortlessly through the air and their bodies are larger.

Defenses: Hardiness 5, Evade 6, Parry 3, Stealth 6 (10 in water or forest), Wits 3, Resolve 4

Key Skills: Bite: 4d10 (Damage 5d10), Tail: 2d10 (Damage 1d10), Swim/Fly: 4d10 (70 feet), Speed: 3d10 (25 feet on land), Muscle: 4d10, Detect: 3d10

Max Wounds: 4-7

POWERS

Beast Strength (x2): Crocodiles are very strong. Their Base Lift is doubled, and they can exceed capping limits on Damage Rolls.

Flight: Flying Crocodiles can move through the air like water.

Elephants

Elephants stand up to 13 feet at their shoulders. They thrive in warm climates, and tend to be found in the south in places like Dhamma and far to the west.

Defenses: Hardiness 8, Evade 2, Parry 4, Stealth 2, Wits 4, Resolve 2

Key Skills: Tusk: 1d10 (Damage 4d10), Stomp: 0d10 (4d10 Open Damage), Speed: 2d10 (50 feet), Muscle: 4d10, Detect: 2d10

Max Wounds: 4

POWERS

Charge: If an elephant moves its full rate before an Attack, its tusks do an Extra Wound on a successful Attack.

Stomp: Elephants do Open Damage on Stomp Attacks.

Beast Strength (x10): Elephants are very Strong. Their Base Lift for Muscle is multiplied by 10 (so 4,000 pounds instead of 400). They can also exceed the dice pool cap for Damage rolls for physical Attacks by up to 10d10.

Lions and Tigers

These are big cats that roam the wilderness and occasionally prey on humans.

Defenses: Hardiness 5, Stealth 6, Evade 3, Parry 5, Wits 2, Resolve 2

Key Skills: Bite: 2d10 (Damage 2d10), Claw: 2d10 (Damage 3d10), Speed: 3d10 (60 feet), Muscle: 3d10, Detect: 3d10

Max Wounds: 2

POWERS

Pounce: Big cats Stalk and pounce on their prey. When a Lion or Tiger has Surprise, it does one Extra Wound on its Damage roll.

Northern Feast Beetle

These shiny blue beetles come from the northern mountains and burrow into human flesh until they reach the heart. Once there they are the cause of Ice of the Heart (See **POISONS AND DISEASES** in **CHAPTER TWO: RULES**). They move in clusters and swarm opponents when they can.

Defenses: Hardiness 1, Stealth 10, Evade 1, Parry 1, Wits 1, Resolve 10

Key Skills: Bite: od10, Speed: od10

Max Wounds: 1 per cluster

POWERS

Burrow and Poison: If a Northern Feast Beetle bites its target, it begins to burrow, reaching the heart in 5 rounds. Before that time it can be extracted with a successful Medicine roll, but this causes 1 Wound per round the creature has burrowed. Once it is in the heart it causes Ice of the Heart (See **POISONS AND DISEASES** in **CHAPTER TWO: RULES**).

Pearl Tigers

These large, white-furred tigers are known for their aggressive disposition and preference for human meat.

Defenses: Hardiness 6, Evade 3, Parry 5, Stealth 9, Wits 3, Resolve 5

Key Skills: Bite: 2d10 (Damage 3d10), Claw: 2d10 (Damage 4d10), Speed: 3d10 (60 feet), Muscle: 4d10, Detect: 3d10

Max Wounds: 3

POWERS

Pounce: Pearl Tigers pounce on prey. When a pearl tiger has surprise it does 1 Extra Wound on its Damage roll.

Soothing Purr: The purr of a pearl tiger is relaxing and can even cause people to fall to sleep. Roll 2d10 against Resolve, on a success the target is filled with a great calm and lethargy for 2 rounds. This effectively reduces their number of actions in a combat round to either a single Skill roll or Move Action. On a Total Success the target falls asleep for two rounds. To be affected targets must be within fifteen feet of the tiger.

Southern Snake (Venomous)

These Snakes are mainly found on Snake Peak. They are particularly venomous.

Defenses: Hardiness 2, Evade 7, Parry 2, Stealth 9, Wits 3, Resolve 4

Key Skills: Bite: 1d10 (See Entry), Speed: 1d10 (40 feet), Detect: 1d10

Max Wounds: 1

POWERS

Poison: Anyone Struck by this Snake Bite attack is exposed to its venom (no damage roll). Roll 3d10 against Hardiness. If successful the target dies in 1d10 Hours unless an Antidote is administered. This effect can be delayed with a Successful Medicine Roll (only one attempt allowed per hour).

Wolves

Wolves are predatory canines that hunt in packs of 2d10.

Defenses: Hardiness 3, Evade 5, Parry 5, Stealth 6, Wits 3, Resolve 4

Key Skills: Bite: 1d10 (Damage 1d10), Swim: od10, Speed: 2d10 (40 feet), Muscle: 1d10, Detect: 3d10 or 4d10 (Smell)

Max Wounds: 1

POWERS

Track: Wolves can track by scent. This allows them to trail any foe using Detect.



Bronze monks of bao

These supernatural guardians look like men with skin and clothing of bronze. They are bald with flowing robes. The Bronze Monks of Bao can materialize and dematerialize at will, disappearing or appearing from any surface composed of stone, mineral or earth. They obey completely any person who possesses the Talisman of Bao. Up to five Bronze Monks of Bao can appear at a time.

Defenses: Hardiness 9, Evade 4, Parry 7, Stealth 6 or 9 when still, Wits 3, Resolve 10

Key Skills: Speed: 2d10, Muscle: 4d10, Grapple: 3d10, Arm Strike: 3d10, Leg Strike: 3d10, Throw: 3d10, Medium Melee: 3d10, Detect: 2d10, Endurance: 6d10

Qi: 3

Max Wounds: 10

Key Kung Fu Techniques (Waijia 2, Qinggong 2): Guiding Crashing Wave, Kick of the Golden Elephant, Horizontal Sidestep (Counter), Grasp of the Python (Counter)

POWERS

Resolute: Any attempt to manipulate Bronze Monks of Bao rarely works. Command, Deception and Persuade only succeed against them on a Total Success, and even then they can merely confuse, never stop or deter them. They can never be convinced to attack their creator. Techniques, Rituals and other abilities affecting the mind also require a Total Success to work on Bronze Monks.

Beast Strength (x2): Bronze Monks are strong and their Base Lift is doubled. They also can exceed capping limits on Damage rolls for physical Attacks.

Bronze Body: Because they are made from bronze, the monks have a hardiness of 9.

Meld: Bronze Monks can meld into any surface made of stone, earth or mineral, allowing them to travel freely through that medium using their normal movement.

Bixie

Bixie appear as massive winged creatures with lion-like faces. They often have two horns (though some have none) and their teeth are extremely lethal to spirits and demons. In addition, they can transfer health and good fortune to their riders. They are also adept at locating gold and silver.

Defenses: Hardiness 8, Evade 7, Parry 6, Stealth 6, Wits 5, Resolve 9



Key Skills: Bite: 2d10 (7d10 Damage), Horn: 4d10 (5d10 Damage), Swim: od10, Speed: 3d10 (60 feet), Fly: 3d10 (60 Feet), Muscle: 5d10, Detect: 2d10 or 4d10 (for gold and silver)

Max Wounds: 15

POWERS

Bite and Horn: A Bixie's bite does 7d10 Damage while its horns do 5d10 damage. However, against Demons or Spirits their teeth also drain 2 Points of Hardiness and transfer them temporarily to their rider (for one hour).

Luck of the Bixie: Anyone riding a Bixie gets a +2d10 Skill bonus on any skill roll made against demons, spirits or people with negative Karma.

Beast Strength (X20): Their Base Lift for Muscle is multiplied by 20. They can also exceed the dice cap on Damage rolls for physical Attacks.

Dragon horse

The Dragon Horse looks like a horse layered in dragon scales with a more reptilian head and fierce red eyes. They have wings and can walk on water. Coloration varies but is often a mix of turquoise, red and black. Dragon Horses have thick golden manes and short horns along their snout. According to legend they must be defeated in combat if they are to be tamed.

Defenses: Hardiness 8, Evade 3, Parry 6, Stealth 7, Wits 2, Resolve 4

Key Skills: Bite: 2d10 (5d10 Damage), Horn: 3d10

(4d10 Damage), Swim: od10, Speed: 3d10 (60 feet), Fly: 1d10 (40 Feet), Muscle: 4d10, Detect: 2d10

Max Wounds: 4

POWERS

Bite and Horn: A Dragon Horse's bite does 5d10 Damage while its horns do 4d10 Damage.

Water Walk: A Dragon Horse can walk across water as though on a solid surface.

Beast Strength (X10): Their Base Lift for Muscle is multiplied by 10 (so 4,000 pounds instead of 400). They can also exceed the dice cap on Damage rolls for physical Attacks.

Death-cursed guardian

These unfortunate souls have died but were cursed to have their spirits remain trapped in their bodies. Their flesh and organs continue to decay and never heal but they cannot truly be free until their bodies are completely wasted to dust. All death-cursed guardians are created by Bingyin, a Sister of Bone Kingdom. They can still speak and have a trace of their old personality but are always distracted and absorbed in their own pain. They won't talk to the living, with the exception of Bingyin, but they will speak with one another. Because of their decayed state, when they do speak, it sounds like gentle muttering.

Defenses: Hardiness 8, Evade 4, Parry 7, Stealth 5, Wits 4, Resolve 10

Key Skills: Bite: od10 (2d10 damage), Claw: 1d10 (3d10 damage), Grappling: 2d10, Speed: 2d10 (40 feet), Muscle: 2d10, Detect: od10

Max Wounds: 20

POWERS

Death Curse: The ability of a Death Cursed Guardian to continue despite extraordinary damage to its body is reflected in a very high max wounds. However, they never heal, so this number varies from individual to individual.

Pain of the Flesh: The Death Cursed Guardians are in constant pain and this imposes a -1d10 Penalty to all rolls (factored into stats above) except when they are in the Pools of Dispassion.

Demons (Spirited Beasts)

Demons are either entities born in the lower realms or they are beasts reborn in the Realm of Man, who acquire magical abilities by draining human essence and Qi. The demons in this section are primarily spirited beasts (animals or plants that have acquired human-like qualities through magic, cultivation or other means). Many use other methods such as internal or external alchemy to cultivate human form. Most become humanlike by draining the life energy or Qi of people (usually causing illness or death). Over time this transforms them, causing them to become more human. They often start out as animals that grow in power and defy the natural order. Sometimes people become demons by supernatural means or when they die in a highly emotional state. For other types of Demons (like Yaksha Demons or Ogre Demons) see their individual entries elsewhere in this chapter.

There are many different kinds of Demons; the ones presented here are examples. Every Demon is unique. And even within each type there are endless varieties. Gamemasters should feel free to customize each demon as needed. Many demons are wicked or malicious, but some are good-natured.

Though rare, it is possible for a demon to become genuinely human over centuries (often taking 1,000 years). This requires them to understand and practice the virtue of Altruism and to develop a truly human perspective by cultivating human emotions (for a Demon this can be a challenge). If they succeed in these things the Enlightened Goddess may permit them to become human. The final step in the process is to have a human child. Any demon that is capable of producing human offspring (male or female) has become human.

Bird demon

These are spirited beasts that can assume the form of a bird, a human or a grotesque hybrid. Bird Demons must eat human hearts regularly for sustenance. They can be of any type, each with slightly different abilities, but most common are Blue Kingfisher Demons, Brown Owl Demons, Peacock Demons and Red Minivet Demons. Though some Bird Demons cultivate by draining life energy, most are produced through external alchemy. Powers of different types of Bird Demons are indicated in parenthesis. Bird Demons are somewhat simple-minded and don't increase in many powers as they age.

Defenses: Hardiness 7, Evade 8, Parry 6, Stealth 10, Wits 8, Resolve 6

Key Skills: Claw: 4d10 (5d10), Speed: 6d10 (90 feet), Breath: 3d10, Bite: 3d10 or 2d10 (Peacock) see below for damage, Fly: 6d10 (90 feet), Detect: 2d10, Command: 2d10, Deception: 2d10, Persuade: 3d10, Muscle: 4d10, Trade (Alchemy): 2d10

Max Wounds (Owl): 20

Max Wounds (Kingfisher): 15

Max Wounds (Minivet): 6



Max Wounds (Peacock): 10

POWERS

Expertise: Alchemy-Transformative Substance

Fire Breath (Kingfisher): Roll against Evade of all in a 10 by 20 foot line. 7d10 Fire Damage.

Dazzle (Peacock): Creates false images of itself (up to 10). Any attempt to attack it has a 1 in 10 chance of striking the false image.

Pecking Beak (Minivet): The Minivet can rapidly peck up to seven targets at a time. Make a single attack roll. On a Success each peck does 4d10 plus 2 Extra Wounds.

Piercing Beak (Kingfisher): The Kingfisher can impale several foes at a time in a straight line (up to four people). This does 4d10 plus 5 Extra wounds.

Heart Pluck (Peacock): Plows beak into chest cavity and into heart. This does 10d10 Open Damage plus it drains 2 Qi. If the strike kills, it plucks out the target's heart and devours it.

Limb Breaking Beak (Owl): Owl Demons have powerful beaks and on a Total Success they break bones that take two weeks to heal. This attack does 6d10 Damage. See **MISSING LIMB FLAW** in **CHAPTER ONE: CHARACTER CREATION** for the mechanical effects of broken limbs.

Fearful Hoot (Owl): The hoot of the Owl Demon causes people to literally shake with fear, imposing a -1d10 Penalty to any skill requiring dexterity or grace. Roll 3d10 against the Resolve of anyone in hearing distance to see if this affects targets.

Vanish (Minvet): On a Successful Speed Roll TN 6, it can appear and re-appear at will (as a Move). This must be within seeing distance.

Healing Heart: When Bird Demons eat a human heart it nourishes them but also heals them by an amount equal to the victim's Qi Rank.

Shape Change: Bird Demons can take the form of birds, bird-like hybrids and humans.

Immunities: Bird Demons are immune to all normal attacks, only taking damage from Kung Fu techniques Qi level 1 or greater.



Fox Demon (Huli Jing)

Fox Demons look like normal foxes in their natural form. When they desire, Fox Demons can transform into the shape of a beautiful human and are also capable of draining Qi (which they use to increase their health). They are mischievous, quick-tempered but ultimately forgiving when their anger runs its course. Fox Demons require human essence to survive. This can be achieved by draining the breath of a normal human or the Qi of a Martial Hero. As they grow hungry, their appearance (regardless of the form they take) turns white-skinned and/or haired and black eyed.

Defenses: Hardiness 8, Evade 6, Parry 6, Stealth 10, Wits 8, Resolve 6

Key Skills: Bite: 3d10 (4d10 Damage), Grapple: 1d10, Arm Strike: 2d10 (4d10 Damage), Speed: 7d10 (100 feet), Fly: 6d10 (90 feet), Detect: 3d10, Command: 1d10, Deception: 3d10, Muscle: 2d10, Persuade: 3d10, Empathy: 2d10, Talent (Any Two): 2d10, Knowledge (varies): 2d10

Max Wounds: 7 (+2 per Qi level drained)

POWERS

Drain Qi: Fox Demons can drain the Qi of targets by touching, biting or striking them. On a Successful Arm Strike or Grapple Attack, instead of doing Damage, Fox Demons can choose to drain Qi equal to the Damage they would have inflicted. Those drained recover at a rate of 1 per hour, and during that time the Fox Demon's Wounds increase by 2. Such increases are permanent if they drain the person to death. They also learn one Kung Fu Technique per level of Qi drained from the target (they never lose this).

Those who have no Qi are drained of Hardiness. This is how they feed and doing so requires a successful Grapple roll. If they roll Damage, it drains Hardiness instead of causing Wounds as the Fox



Demon sucks breath from the victim. Done against sleeping targets, this requires no roll. They can also attack Martial Heroes in this way, draining Hardiness instead of Qi.

Kung Fu Techniques: For every Qi Rank that the Fox Demon has drained it gains 1 Kung Fu Technique (treat all disciplines as Rank 1). A typical Fox Demon has 3-8 Kung Fu Techniques.

Shape Change: Fox Demons have two forms: that of a fox and that of an attractive human. Less cultivated Fox Demons will still appear quite foxlike in human form (perhaps having a tail or snout). They can fly in both forms.

Immunities: Fox Demons are immune to all normal Attacks, only taking Damage from Kung Fu Techniques Qi level 1 or greater.

SPECIAL POWERS

Every 100 years Fox Demons gain a new magical power from the following list:

Captivation: On a successful Persuade roll against any target, the Fox Demon can cause a captivating effect. They can only maintain one captivation at a time. This does not alter the person's personality or compel them to do bad things, but it causes them to adore and trust the Fox Demon fully. No amount of evidence can shake the target's adoration of the Fox Demon, no matter how damning.

Borrow Appearance: The Fox Demon can look like another person, so long as they spend an hour of time with the individual. This lasts as long as the Fox Demon desires, but fades if a Fox Demon takes more than three Wounds.

Healing Touch: Some Fox Demons develop a healing touch that restores 2 Wounds.

Illusions: This power enables a Fox Demon to create a believable illusion that utilizes sound, imagery and motion. The illusion can be no larger than a ten-foot area. Simply roll the Fox Demon's Deception Skill against the target's Wits. If the Fox Demon succeeds the viewer sees no imperfections in the illusion. If the roll fails, then the viewer detects subtle imperfections in the illusion.

Boundless Journey: The Fox Demon can move across large distances in nearly an instant as a Skill action. Using this ability a Fox Demon can travel hundreds or thousands of miles in a round.

Snake demons

These large serpents often start out as normal snakes but take on intelligence and powers through various means (usually through external alchemy). Most are about 60 feet in length with wide serpentine bodies. They can also take human form as desired. Most are venomous and able to constrict. Snake Demons survive by feeding on life energy through their prey's breath (in the form of Qi and Hardiness). However, they can survive on anything from humans to rats.

Defenses: Hardiness 6, Evade 5, Parry 6, Stealth 6 (10 trees or water), Wits 6, Resolve 7

Key Skills: Bite: 3d10 (Damage 4d10), Grappling: 4d10, Speed: 4d10 (70 feet), Fly: 3d10 (60 feet), Muscle: 4d10, Detect: 2d10, Persuade: 3d10, Trade (Alchemy): 3d10, Knowledge (Varies): 1d10

Max Wounds: 9 + 1 per Qi drained.

Expertise: Alchemy-Transformative Substances

POWERS

Drain Qi: Snake demons can drain the Qi of targets by biting them and sucking their breath. On a Successful Bite, Snake Demons can choose to drain Qi equal to the Damage they would have inflicted. Those drained recover at a rate of 1 per hour, and during that time the Snake Demon's Max Wounds increase by 2. If they kill the person their Max Wounds increase is permanent. They also learn one Kung Fu Technique per level of Qi drained from the target (they never lose this). Those who have no Qi are drained of Hardiness. Done against sleeping targets, this requires no roll.

Poison	Snake Demon Venom
Lethality	Day
Speed	Minute
Effect	Temporary
Medicine Skill TN	7
Brew Rating	7
Potency	4d10
Skills	C, P

Kung Fu Techniques: For every Qi Rank that the Snake Demon has drained, it gains 1 Kung Fu Technique (treat all disciplines as Rank 1). A typical Snake Demon has 3-8 Kung Fu Techniques.

Shape Change: Snake Demons have two forms: that of a giant snake and that of an attractive human. They can fly in both forms. Most achieve this transition by use of Human Forming Essence.

Immunities: Snake Demons are immune to all normal Attacks, only taking Damage from Kung Fu Techniques Qi level 1 or greater.

Compelling Gaze: A Snake Demon can cause a human to love them with a simple stare. In addition to this effect anyone under the Snake Demon's Compelling Gaze overlooks any obvious signs that the creator is not human. To use this ability roll Persuade against Wits. On a Success, the person is in love for 10 days. On a Total Success the person is permanently in love unless the enchantment is broken through magic.



Bite: The bite of a Snake Demon does 4d10 Damage plus it injects venom into the target. Antidote for the venom can be created by boiling the demon's scales. It can also Drain Qi or Hardiness on a successful bite attack (see above).

Constrict: In giant snake form, if a Snake Demon bites a target, it can begin to constrict, which causes suffocation to occur the following round. Targets can escape by making a Muscle roll TN 8.

Beast Strength (X10): In giant snakes form Snake Demons are very strong. Their Base Lift for Muscle is multiplied by 10 (so 4,000 pounds instead of 400). They can also exceed the dice cap on Damage rolls.

Poison: The poison of the Snake Demon is particularly strong and causes horrible hallucinations.



Toad demon

Toad Demons look like enormous toads (up to 15 feet tall) with sickly skin and shaggy eyebrows. Their features are slightly more human than a normal toad's and they can occasionally take human form (though they hate doing so). They cultivate by attracting worshippers whose presence gives them life energy. While they do not need to eat it, they very much like the taste of human flesh.

Toad Demons are incredibly greedy and adore objects of value. Those who worship them regularly and bring them food or wealth will be bestowed with luck. This can affect entire communities.

Defenses: Hardiness 6, Evade 6, Parry 7, Stealth 7 (10 water), Wits 8, Resolve 8

Key Skills: Tongue Attack: 2d10 (Special), Ram/Squash: 3d10 (6d10 Damage), Grappling: 2d10, Speed: 4d10 (70 feet), Fly: 3d10 (60 feet), Muscle: 6d10, Detect: 2d10, Command: 3d10, Persuade: 2d10, Knowledge (Varies): 3d10

Max Wounds: 12+1 per follower

POWERS

Swallow: On a Successful Tongue attack the Toad Demon can swallow a person. Every round spent in a Toad Demon's stomach does 1 Automatic wound to the person inside. To cut through, one must do enough damage to kill the Toad Demon. Climbing out is possible on a successful Athletics Roll (TN 10).

Ram/Squash: A Toad Demon can ram or squash people by leaping onto their bodies for 6d10 Damage.

Shape Change: Toad Demons can take human form but always appear sick and ugly when they do so. In addition, they have their natural giant toad form, but can also change into a small toad if needed.



TOAD DEMON

Immunities: Toad Demons are immune to all normal Attacks. They only take Damage from Kung Fu Techniques Qi level 3 or greater that involve energy Attacks (normal Kung Fu Techniques do no harm to them). Weapons that are cheaply made and rusty can do normal damage against them.

Bestow Luck: Toad Demons can bestow luck on individuals or entire communities. This is usually a small +1d10 bonus to any Skill for a given activity (for example +1d10 to Survival for harvesting rice or +1d10 to Melee Attacks against Crocodiles).

Venomous Skin: The skin of a Toad Demon is poisonous and similar to Spiny Toad Venom (except it has a potency of 3d10 instead of 1d10). Touching the flesh of the Toad Demon is enough to expose people to it. But anytime a toad demon takes a wound from an attack that cuts its flesh, people in the immediate area (within five feet) are potentially exposed as the venom is released into the air. Roll 2d10 against the Evade of all within that area to see if they are exposed.

Poison	Toad Demon Venom
Lethality	Weeks
Speed	Hour
Effect	Temporary
Medicine Skill TN	7
Brew Rating	7
Potency	3d10
Skills	M, P*

Tree demon

Tree Demons are vile creatures who despise humanity and seek to cause as much suffering and bloodshed as possible. They can take two forms, that of a large Banyan Tree or that of a humanoid shape covered in thick vines and roots. They attack by unleashing their roots at multiple foes and potentially infecting them. Those infected by Tree Demons become minions. Encounters with Tree Demons are often preceded by interactions with their minions who do their bidding in the world.

Defenses: Hardiness 7, Evade 5, Parry 7, Stealth 8 (10 in Forest), Wits 6, Resolve 9

Key Skills: Bite: 2d10 (Damage 3d10), Grappling Roots: 1-5d10 (Damage 1-5d10, see below), Speed: 3d10 (60 feet), Muscle: 3d10, Detect: 2d10, Persuade: 3d10, Knowledge (Varies): 1d10

Max Wounds: 10 + 2 per Qi Drained

POWERS

Lashing Roots: Tree Demons can send their roots out 40 feet in a number of directions or focus them on fewer foes (they can hit between 1-5 opponents each round). When they attack they have 5d10 to distribute against their foes as they wish. These dice represent each root, 1d10 for each one. This means they can choose how many of the 5d10 dice go into each Attack roll. Each root effectively rolls 1d10 for its Attack and 1d10 for Damage. So if the Tree Demon Attacks one person with 3d10 and succeeds, it rolls 3d10 Damage. If it Attacks another person with 2d10, it rolls 2d10 for Damage.

Thirsty Root: Tree demons can drain the Qi of targets by touching them with their roots. This is how the Tree Demon feeds. This requires no Attack roll against sleeping targets.

On a Successful Lashing Roots Attack, instead of doing Damage, Tree Demons can choose to drain Qi equal to the Damage they would have inflicted. The Tree Demon's Max Wounds increase by 2 per Rank of Qi drained (this may exceed the Tree Demon's usual Max Wounds). Additionally, the Tree Demon also learns one Kung Fu Technique per level of Qi drained from the target (they never lose this).

Those who have no Qi are drained of Hardiness instead as the Tree Demon sucks life energy from the victim.

Kung Fu Techniques: For every Qi Rank that the Tree Demon has drained it gains 1 Kung Fu Technique (treat all disciplines as Rank 1). A typical Tree Demon has 3-8 Kung Fu Techniques.

Shape Change: Tree Demons have two forms: that of a Banyan tree and that of a humanoid shape wreathed in roots, leaves and branches. Those who cultivate for centuries can appear as a human, but something just never seems right about their appearance (their skin hue is slightly off, their eyes look strange, etc).

Immunities: Tree Demons are immune to all normal Attacks. They only take Damage from Kung Fu Techniques Qi level 1 or greater that involve energy Attacks (normal Kung Fu Techniques do no harm to them).

Create Minion: Anyone struck by a Tree Demon's roots risks becoming infected and turning into a Tree Demon Minion. Roll 1d10 against the Hardiness of the target. On a Success the victim becomes a Tree Demon Minion in 1d10 days. Tree Demon Minions are loyal to the Tree Demon who infected them, desire to harm humanity and can shape change into trees. The only way to save someone turning into a tree demon minion is with the Stop Transformation Ritual.

Tree Demons have between 0-10 Minions (some have been known to have as many as thirty or forty but this is much rarer).

Tree demon minion

A normal human (see B**ANDIT, JUNIOR DISCIPLE, PROFOUND MASTER**, and so forth) that is completely loyal to its **TREE DEMON** and also has the following ability:

Shape Change: Tree Demon Minions have two forms: that of a small Banyan tree and original, pre-infection humanoid shape.

DEMONS, CELESTIAL

These are demons of wide ranging appearances and powers who are actually gods or similar beings. In most cases they either fled the Bureaucracy of Heaven or were forced out. Many are in hiding and actively hunted by Supreme Judge Yu. Each Celestial Demon is unique so we provide two here as examples.

Abbot song

Abbot Song, in his true form, has azure skin, is 12 feet tall and has a wild mane of black hair. His hands are made of solid gold but can bend and flex like flesh. His teeth protrude and are razor sharp. However, he prefers to use his Change ability to assume the form of a kindly, slightly overweight abbot, with a cheerful smile and gentle eyes. Since coming to the world of man he has taken to eating human flesh prepared as a stew.

Abbot song was once the Wine Superintendent of Heaven. He came to the earthly realm to retrieve



the Enlightened Goddess's wine chalice (which he had dropped). But when he found it embedded in Ice Mountain he was seduced by its beauty and by the pleasures of the earth. He chose to remain here, keeping the chalice (now a giant mound of diamond) for himself. A monastery formed around the mound from the metallic rim of the chalice. It formed a grotto temple, called Pure Mind Monastery, with nine levels and to his horror the halls of each level record his crimes against heaven (his loss of the cup, his decision to stay on earth, the carnage and bloodshed he has caused, the pleasures he has enjoyed, etc).

10



While he can soar through the air on a cloud like many deities, since settling in at the temple he has been unable to do so. In fact, he hasn't even been able to fly so long as the diamond and the pleasures of earth captivate him.

Defenses: Hardiness 8, Evade 7, Parry 7, Stealth 6, Wits 9, Resolve 9

Key Skills: Grapple: 3d10, Arm Strike: 4d10, Leg Strike: 3d10, Light Melee: 3d10, Medium Melee: 3d10, Speed: 3d10, Fly: 4d10*, Muscle: 4d10, Endurance: 4d10, Ride (Horse): 6d10, Ride (Bixie): 5d10, Medicine: 3d10, Meditation: 4d10, Divination: 4d10, Command: 3d10, Detect: 3d10, Talent (Brewing): 7d10, Talent (Tea Preparation): 4d10, Talent (Poison): 5d10, Read Scripts (All): 3d10, Languages (All): 3d10, Religion (All): 3d10, Institutions (Bureaucracy of Heaven): 3d10

Qi: 20

Max Wounds: 41

Weapons: Golden Fist (8d10 Damage)

Key Techniques (Waijia 1, Neigong 3): Spinning Back Kick, Hands of the Hawk Beak, Mighty Paws of the Lion, Whipping Strands, Roar of the Lion, Ringing Strike of the Divine Ram, Gaze of the Lion, Purge Spirit, Iron Body, Iron Spirit Reversal (Counter).

Profound Techniques: Change, Ride the Cloud*

POWERS

Immunity: Abbot Song can only be harmed by Kung Fu Techniques, Profound Kung Fu Techniques and Immortal Powers. However, he can never be permanently killed (this requires a decree from the Enlightened Goddess). If he takes 40 wounds he vanishes and reappears in 1d10 days.

Regeneration: Abbot Song regenerates 1 wound every hour.

Drunken Touch: With a touch of his finger to a person's forehead, Abbot Song can cause inebriation. He must make an Arm Strike roll against the target's parry. If he succeeds, roll 2d10 against the Target's Hardiness. On a success the person suffers a -2d10/-2 to all Skills (except Hardiness and Resolve which gain a +1 bonus). On a Total Success the penalty increases to -3d10/-3. This effect lasts for one hour. Many mistake this experience for a spiritual awakening.

Change (Profound Technique): Abbot Song can use this ability to appear as an elderly and kind human of either sex, or as a young and attractive human of either sex. Otherwise he must assume his natural form.

Abbot Song's Minions (Monks of Pure Mind Monastery)

These appear to be normal red-robed monks, their heads are shaved and their bodies lean. However, they are in truth monsters created from the bones of those eaten by Abbot Song.

The minions are loyal to Abbot Song and do as he tells them. Like him, they enjoy eating the flesh of humans. Their preferred style of preparation is a stew made over many hours of low heat, but they will repast on whatever Song gives them.

Presently there are 8 Minions. Each one can splinter into up to 10 separate individuals as needed.

Defenses: Hardiness 5, Evade 8, Parry 5, Stealth 7, Wits 6, Resolve 10

Key Skills: Grapple: 1d10, Arm Strike: 2d10, Leg Strike: 2d10, Light Melee: 2d10, Medium Melee: 2d10, Speed: 1d10, Muscle: 4d10, Endurance: 1d10, Meditation: 2d10, Divination: 2d10, Detect: 2d10, Talent (Brewing): 2d10, Talent (Tea Preparation): 1d10, Talent (Poison): 1d10, Read Scripts (All): 3d10, Languages (All): 3d10

Max Wounds: 10

Weapons: Fists (4d10 damage)

POWERS

Splinter: The minions of Abbot Song can each divide themselves up at will. This allows them to divide their body into 10 exact duplicates. Their max wounds are spread evenly among the total number of duplicates (so dividing into 2 means each duplicate has 5 max Wounds, while dividing into 10 means each duplicate has 1 max wound). Any duplicate that is destroyed turns into vapor and rejoins the original. They may splinter once per hour.

Killing a Minion: When a minion is reduced to 0 wounds, it turns into its natural form (a skeleton with a wild mane and beard). Smashing the bones

*Cannot use

or pulverizing and cremating them will permanently kill the minion. Otherwise they heal over the course of 10 days (gaining one wound each day).

Crawl: Minions of Abbot Song can crawl like lizards on sheer surfaces at their normal movement.

Lord Demon Horn

Lord Demon Horn has a similar background to Abbot Song (though his led to a much different outcome). He was once the Supervisor of Music, serving under the Enlightened Goddess herself, but he played a sour note and was forced to incarnate as a horned monstrosity and dwell in Emo Cheng. However, he escaped and found his way to Nangu, where he followed rumors of a monkey who possessed heavenly pills. With the Heavenly pills he hoped to hasten his return to a celestial form. Toward this end he found the monkeys, whose king had gone missing, subjugated them and forced them to dig and search for the pills (the king had buried them somewhere in the area secretly).

Lord Demon horn is massive, with a face resembling a rhino or great bird, and a single horn extending five meters from above his eyes. He stands 30 feet tall and can change shape as he desires. He wears a black silk robe and golden crown.

Lord Demon Horn is extremely fond of and knowledgeable of teas, but above all loves music. A well-played piece of music can sooth his anger and, in rare cases, dissuade his hunger.

Defenses: Hardiness 9, Evade 5, Parry 8, Stealth 7, Wits 6, Resolve 8

Key Skills: Grapple: 2d10, Arm Strike: 2d10, Throw: 3d10, Kick: 2d10, Light Melee: 2d10, Medium Melee: 3d10, Heavy Melee: 3d10, Speed: 1d10, Muscle: 5d10, Endurance: 2d10, Detect: 3d10, Talent (Guqin): 4d10, Talent (Guzheng): 4d10, Talent (Erhu): 6d10, Talent (Bells and Chimes): 4d10, Talent (Flute): 3d10, Talent (Singing): 5d10, Talent (Pipa): 4d10, Talent (Cooking): 2d10, Institutions (Bureaucracy of Heaven): 3d10

Max Wounds: 40

Equipment: The Golden Cudgel (7d10 Open Damage), Golden Crown (worth 15,000 Spades)

Expertise: Detect-Taste, Talent-Composition

POWERS

Mighty: All physical attacks by Lord Demon Horn roll Open Damage.

Roar: Lord Demon Horn can unleash a powerful roar that throws his enemies and knocks them to the ground. Roll 2d10 against the Evade of everyone before him. All affected are thrown into the air and back 30 feet for 3d10 damage (characters can make an athletics roll TN 7 to grab onto something so they aren't thrown back but they are still knocked to the ground). Anyone hit by this attack (even those making their athletics roll) must use a Move to get back up.

Change: Lord Demon Horn can alter his size to be smaller (as small as a mouse) or change his appearance (to look human or like an animal). However, in human or animal form, he suffers a -1d10 to all skills, so prefers to stay in his natural form when he can.

Weakness: Any object made of Jade inflicts 5 Extra Wounds against Lord Demon Horn.

Beast Strength (x20)

Demons, Illuminated

Illuminated Demons are created by the Sky Lantern of the Blue Heart. Any demon that stands in its light, and has a true desire to be righteous and free from evil, transforms into an Illuminated Demon. Physically they are the same as before with most of the same powers, however they lose the ability to drain Qi and no longer require Qi or life energy to survive (an Illuminated Demon needs no sustenance of any kind). Over the next 1000 years an Illuminated Demon has a chance to be reborn into a higher realm if it performs 1,000 deeds of compassion and 1,000 deeds of righteousness.

Dogs of Liling

These are creatures created by Liling, one of the Sisters of Bone Kingdom. She reserves this fate for her most detested enemies. Dogs of Liling look like ill-tempered mutts with the hair of a pig and a coat of white scales covering their body from shoulder to hindquarters. The scales are stronger than many metals and are highly protective. Their eyes burn a dull yellow and their sense of smell is quite strong, enabling them to detect and track intruders with ease.

Defenses: Hardiness 8, Evade 7, Parry 5, Stealth 9, Wits 3, Resolve 4

Key Skills: Bite: 1d10 (Damage 1d10), Swim: 0d10, Speed: 3d10 (50 feet), Muscle: 1d10, Detect: 4d10

Max Wounds: 1

POWERS

Track: Dogs of Liling can track people for miles using detect. This allows them to follow anyone whose scent they pick up provided the trail is no more than two days old and it hasn't rained or otherwise been washed away.





Fei beasts

This creature's hooves cause plants and grass to wither. Even water turns to mist as it passes by. Fei Beasts resemble oxen with a white coat, a tail like a snake, and one eye.

Defenses: Hardiness 8, Evade 5, Parry 8, Stealth 6, Wits 4, Resolve 6

Key Skills: Gore: 2d10 (Open Damage 3d10, plus Qi drain), Speed: 3d10 (60 feet), Muscle: 3d10, Detect: od10

Max Wounds: 2

POWERS

Beast Strength (x4): Fei Beasts are incredibly strong and have Beast Strength x4.

Gore: Anyone gored by a Fei Beast suffers 3d10 Open Damage and feels their Qi energy pour into the creature. Each Wound inflicted drains 1 Qi that returns at a rate of 1 per month.

Deathly Passage: Merely passing through an area kills all plant life, insects, and so forth.

Fire gluttons

Fire Gluttons are flame-breathing beasts that enjoy the taste of cooked human meat. These creatures are easily mistaken for large wild cats or even dogs, because they tend to move on all fours. However, they can walk erect like men or apes.

Defenses: Hardiness 6, Evade 6, Parry 6, Stealth 7, Wits 4, Resolve 5

Key Skills: Bite: 2d10 (Damage 2d10), Fire Breath: 2d10 (Fire Damage 4d10), Speed: 2d10 (50 feet), Muscle: 2d10, Detect: 2d10

Max Wounds: 3

POWERS

Fire Breath: Fire Gluttons can breathe a stream of flame and lash it around, striking at anyone in a 20-foot arc before them. If they succeed Targets take 4d10 Fire Damage. On a Total Success Targets catch on fire.

Golden guardians

These are large stone statues of stylized lions that stand watch over an area. They are made of stone and gold. Golden Guardians stand motionless, always in a deep slumber, until they are awakened. Each lion guards over some relic, manual, or other fragment of Ogre Gate. Their purpose is to ensure these do not fall into the hands of curious men or women and risk restoring the Demon Emperor.

Defenses: Hardiness 9, Evade 4, Parry 5, Stealth 6, Wits 6, Resolve 10

Key Skills: Bite: 3d10 (Damage 6d10), Claw: 4d10 (Damage 5d10), Speed: 3d10 (60 feet), Muscle: 5d10, Endurance: 6d10, Detect: 3d10

Max Wounds: 5

POWERS

Pounce: When a Golden Guardian has surprise it does one Extra Wounds on its Damage roll.

Resolute: Golden Guardians are resolute and unwavering, having a 10 Resolve.

Beast Strength (x2): Golden Guardians are strong and their base lift is doubled. They also can exceed capping limits on Damage rolls for physical Attacks.

Stone Body: Because they are made from metal and stone, Golden Guardians have a hardiness of 9.

Roar of Sleep: Once every hour, Golden Guardians can release a powerful roar that lulls listeners to sleep. Roll 2d10 against Resolve. On a Success the Target falls asleep for 1d10 minutes.

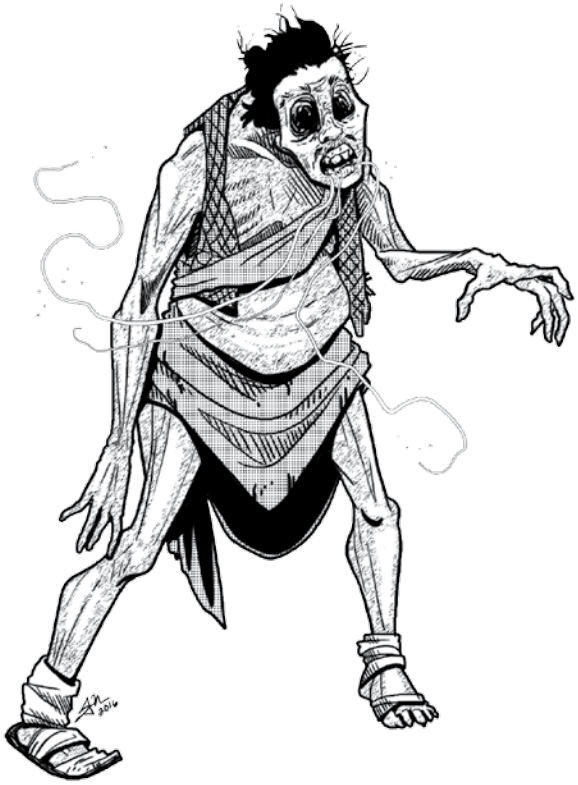
Gui (ghosts)

These are the spirits of the dead. Normally they do not interfere with the living world but on certain days they are said to return to wreak havoc or reward. The spirits of those who have not been venerated by family can be particularly malicious, as can those who died with unfulfilled grudges. There are many different types of Gui and each have their own abilities. Not all Gui are evil or malicious, some are helpful or indifferent to humanity.

By most accounts Gui can speak and when they do their voices are powerful and throaty. Gui can take a number of different forms, from something resembling their corpse to a pair of eyes protruding from the mud.

All Gui are unique in Qi Xien. The following entries are simply what players may commonly encounter but no two will be alike. They can take many different shapes and forms. Their vulnerabilities may vary greatly.

Destroying Gui: Eliminating a Gui requires magic. Magic Weapons harm them and Qi based energy Attacks can harm them. Normal Mundane attacks and even non-energy Kung Fu attacks will do little against them. Individual Gui usually have a particular vulnerability. Ghosts reduced to zero health by magic weapons or energy Attacks are not destroyed permanently. They come back in a matter of days. Only Ritual magic, Immortal Powers or the hand of a deity can truly destroy a Ghost.



HUNGRY GHOST

TYPES OF GUI

E GUI (HUNGRY GHOST)

These are ghosts who usually appear during the first ten days of summer. They have green skin, small mouths and large bellies but can briefly appear as normal people (often choosing to look like beggars). Hungry Ghosts eat everything they can but are never satisfied. They sometimes go from home to home and if they do not receive food from a family afflict them with Malignant Wind Disease.

Defenses: Hardiness 10, Evade 6, Parry 6, Stealth 10, Wits 6, Resolve 3

Key Skills: Grapple: 1d10, Speed: 2d10, Muscle: 2d10, Detect: 2d10

Max Wounds: 8

POWERS

Disease Breath: E Gui can exhale to produce a cloud of Malignant Wind Disease (roll 3d10 against Evade to see if people are exposed). Anyone exposed to Malignant Wind Disease may succumb to the illness (See **MALIGNANT WIND DISEASE** under **DISEASES** in **CHAPTER TWO: RULES**).

Fire Breath: Some E Gui can also breathe fire (roll 1d10 against Evade). The Fire breath of an E Gui does 3d10 Fire Damage.

Hunger: Hungry Ghosts are easily redirected by offerings of food. They generally will not attack if food is offered.

FENG GUI (PHOENIX GHOST)

A Phoenix Ghost is created when a person's spirit is unnaturally divided and one or more of their phoenix essences remain. The Phoenix Spirits remain in the body of the deceased and are anchored to the area where he or she died (a village, a city block, a house) while the Dragon Spirits are elsewhere. Generally, they cannot move outside an area greater than half a mile in size but this can vary depending on their emotional attachment to the location.

Physically they look as they did in life, except their body darkens and appears damp. Their teeth turn sharp and yellow and their mouths can open a little too wide to feed on the blood of their prey. The hair of a Phoenix Ghost often turns stark white. The disruption to their spirit causes Phoenix Ghosts to become cold and wet, freezing in ten days if they do not feed on human or animal blood. Freezing does not kill them, it merely makes them immobile. When frozen, they hibernate until potential prey comes within striking distance, at which point they attack. While frozen they look like a frigid corpse (which can be alarming in a hot climate).

Defenses: Hardiness 7, Evade 7, Parry 7, Stealth 8, Wits 4, Resolve 9

Key Skills: Bite: 2d10 (Open Damage 2d10 and Special), Arm Strike: 1d10 (Damage 2d10), Grapple: 2d10, Speed: 3d10, Detect: 2d10, Muscle: 2d10

Max Wounds: 12

POWERS

Bite and Feast: A Phoenix Ghost must drink human blood to drive away the cold or it will freeze. When it bites a target and does Damage, it inflicts 2d10 Open Damage and drains 1 points of Hardiness (that comes back at a rate of 1 point per day).

Disrupted Phoenix Spirit: Phoenix Spirits are driven by powerful emotions because their Phoenix Spirits are imbalanced. Generally, this manifests with one emotion being dominant in a terrifying manner. For example, if the Phoenix Spirit of Hatred dominates the body, then the Phoenix Ghost sees everyone it meets as an enemy. This functions identically to the Missing or Disrupted Phoenix Spirit Flaw from **CHAPTER ONE: CHARACTER CREATION**.

If only one Phoenix Spirit remains in the ghost, then that is the dominant spirit. If there are two or more remaining then they compete for control, effectively shifting every ten minutes. When players

meet a Phoenix Ghost, the GM should roll 1d10 to see which one is in control: Happiness (1-2), Anger (3-4), Pleasure (5-6), Sorrow (7-8), and Love (9-10)

Phoenix Spirit Disruption: Phoenix Ghosts can send dark Qi energy into a person's body along meridians causing the Target's Phoenix Spirits to experience serious disruption. A person struck and Damaged by a Phoenix Ghost is afflicted with the Missing or Disrupted Phoenix Spirit Flaw for one day (the player should take the "Disrupted" aspect of the flaw, not the "Missing" aspect). See **MISSING OR DISRUPTED PHOENIX SPIRIT** in **CHAPTER ONE: CHARACTER CREATION** for more information.



Shui Gui (Water Ghost)

These are water spirits of people who drowned. They must remain in the place where they were killed. Shui Gui have no appearance below the water, but as they stretch themselves above the surface the details and outlines of their former bodies appear. They are often seen as a pair of eyes peaking just at the water level. Shui Gui pull victims below the water and suffocate them, taking over their bodies when they succeed. This follows the normal rules of attack and drowning/suffocation. When they do this, they completely control the body and are once again able to live the life of a human. However, the victim replaces the spirit below the water, becoming a Shui Gui. This process can be reversed if the victim is able to attack its former body and make the switch again. Otherwise it can wait for a new victim.

When running Shui Gui encounters GMs are encouraged to take the players involved aside so others do not know what is happening. If a PC is replaced by a Shui Gui, allow the player to continue playing the character, but as the Shui Gui. This has no effect on Kung Fu Disciplines and Techniques.

Defenses: Hardiness 10, Evade 6, Parry 6, Stealth 10, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Speed: 6d10, Muscle: 4d10, Detect: 2d10

Max Wounds: 10

POWERS

Suffocate and Possess: When a Shui Gui attacks it pulls people under using its Grapple Skill. The normal rules of suffocation come into play and the Shui Gui takes over the person's body if it succeeds.

Immunities: Shui Gui can only be harmed by weapons fashioned from plum tree wood.

Wu Tou Gui (Headless Ghost)

Though called headless ghosts these can be ghosts of anyone seriously maimed before death and are generally the victims of injustice (normally an execution). The most well-known type is missing its head. They roam the land, in search of revenge and to reclaim their lost body part. Once they find their missing limb or head, they cherish it and carry it with them.

Defenses: Hardiness 8, Evade 6, Parry 7, Stealth 7, Wits 5, Resolve 10

Key Skills: Arm Strike: 2d10 (Damage 3d10), Grapple: 2d10, Speed: 3d10, Detect: 2d10, Muscle: 3d10

Max Wounds: 10

POWERS

Life Drain: If a Headless Ghost strikes and Damages a foe it drains 1 Point of Hardiness which comes back at a rate of 1 per hour.

Vacuous Gaze: The gaze of a headless ghost (provided it has one) is haunting and pulls people's focus with hypnotic effect. If a headless ghost stares at a person for one full round, roll 3d10 against the target's resolve. On a Success the target loses a Move that turn due to being drawn by the gaze. On a Total Success the target loses all actions that turn.

Heyu

These boar-like creatures have human faces and can talk like a baby. They spit small sharp objects (anything they can find) at their foes, and these are laced with a venom they acquire in their saliva from eating snakes and insects.

Defenses: Hardiness 4, Evade 7, Parry 4, Stealth 8, Wits 5, Resolve 3

Key Skills: Bite: 1d10 (Damage od10, plus poison), Spit: 2d10 (Damage od10 plus poison), Speed: 3d10 (60 feet), Muscle: 1d10, Detect: 2d10, Deception: 2d10

Max Wounds: 3

POWERS

Spit: Heyu can spit any small object such as a stone or seed, which carry the poison from their saliva. Treat as Standard Poison.

Babble: Heyu can speak nonsense words like a small human baby.

Jiangshi (Hopping Ghost)

When a body is not buried properly or dies in tragic circumstances, a part of its soul remains and animates the corpse. This is called a Jiangshi (sometimes called Hopping Ghost, Hopping Zombie or Hopping Vampire). Most commonly these are created when people fail to perform spirit keeping rituals on bodies



JIANGSHI

prior to burial or during transportation to the burial site. Their bodies are so stiff from rigor mortis they cannot bend their limbs, so must hop to reach their victims. Jiangshi are driven by a desire to have a proper burial and also to consume Qi energy. Jiangshi increase in power with age.

Defenses: Hardiness 8, Evade 3, Parry 3, Stealth 6, Wits 3, Resolve 10

Key Skills: Bite and Claw: 1d10, Speed: od10, Detect: 1d10

Max Wounds: 8-12

POWERS

Bite: The bite of the Jiangshi does 2d10 Damage. Once they bite, they begin to drain Qi energy from the body.

Drain Qi: Upon biting a victim, the Jiangshi begins to drain Qi from the body, drawing energy into itself by latching onto the target. This drains 1 point of Qi each round, killing a normal person instantly but taking some time with Martial Heroes who have greater reserves of Qi. Anyone drained to 0 Qi dies. Qi returns at a rate of 1 per week. Removing a Jiangshi that has latched on either requires destroying it entirely or making a Muscle TN 8 roll to pry it off.

Immunities: Jiangshi are immune to normal Attacks. They take Damage only from fire and energy Attacks.

Jiangshi (old)

Jiangshi gain powers as they age. Initially this is merely an increase in basic skills (they acquire 1 new skill for every ten years). But with more time, they can gain the abilities below.

Flight: Very old Jiangshi no longer need to hop, and instead can fly (treat as Fly Skill Rank 1d10). Their Speed also increases by 1d10 for every 100 years.

Kung Fu: Jingshi over 100 years old can start to learn Kung Fu Techniques and effectively gain Qi levels.

Rituals: Truly venerable Jiangshi can master various Rituals.

Deadly Bite: Their teeth grow long and sharp. Bite skill increases to 3d10 and does 4d10 Open Damage.

Jufu

Jufu are stubborn animals drawn to Numinous Mushrooms where they nest and stand watch over them. They attack anyone who approaches a Numinous Mushroom by throwing stones at them. They look like small apes with yellow fur and black stripes or spots.

Defenses: Hardiness 4, Evade 8, Parry 5, Stealth 7, Wits 3, Resolve 8

Key Skills: Bite: 1d10 (Damage 2d10), Light Melee (stones): 2d10, Grapple: od10, Arm Strike: od10 (Damage 1d10), Speed: 3d10 (60 feet), Muscle: 1d10, Detect: 3d10, Athletics: 4d10

Max Wounds: 2

POWERS

Stone Throw: Jufu can swiftly throw three stones for 1d10 each. These can be targeted at one or more characters.

Kui demon

Kui Demons despise human travelers, particularly those seeking cures or remedies for loved ones. They lurk in marshes, hills and mountain paths, creating traps for or attacking any people they encounter.

Kui Demons can vary in appearance but all have a single leg and a single arm. Their heads usually look human, but can be that of an animal. They have the bodies of upright fur-covered beasts. Despite the limitations imposed by their appendages, Kui Demons are surprisingly proficient at putting together mechanical devices and making traps.

Defenses: Hardiness 8, Evade 5, Parry 4, Stealth 9, Wits 7, Resolve 6

Shadow Puppets



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Key Skills: Leg Strike: 2d10 (Damage 1d10 plus one Extra Wound), Speed: 0d10 (20 feet), Detect: 2d10, Muscle: 1d10, Deception: 2d10, Reason: 2d10, Language (Any): 3d10, Trade (Mechanical): 3d10, Trade (Wood): 3d10, Survival (Wilderness and Mountain): 3d10

Max Wounds: 4

POWERS

Kick: The kick of a Kui Demon is strong doing 1d10 Damage plus one Extra Wound.

Leather Shadow Puppets

These two-dimensional figures appear on illuminated flat surfaces where they look like colorful two-dimensional shadow puppets wielding bladed weapons, which move stiffly but elegantly and attack the shadows of living humans. While they cannot physically hurt a human, they can cause limb paralysis. They do so by cutting off the limbs of the target's shadow, which paralyzes the stricken appendage. They can also attempt to take control of the person's shadow, thus controlling the target's movement. They can only attack a person's shadow, not their body.

Though literally shadow, they can be harmed by attacking the surface they move upon.

Most Leather Shadow Puppets are under the control of the House of Paper Shadows who use special horns to control them. The puppets are dressed and armed to suit the tastes of the puppet master.

Defenses: Hardiness 3, Evade 10, Parry 8, Stealth 10, Wits 7, Resolve 7

Key Skills: Arm Strike: 2d10, Leg Strike: 1d10, Grapple: 2d10, Throw: 1d10, Light Melee: 2d10, Medium Melee 2d10, Heavy Melee 1d10, Muscle: 0d10, Speed: 3d10, Detect: 1d10

Max Wounds: 2

POWERS

Attack Shadow: Leather Shadow Puppets can attack a person's shadow to either paralyze their limbs or take control of their body. When doing so, use the person's normal Defense ratings.

Paralyze: When a shadow succeeds on an Attack roll, instead of a normal Damage roll, they should roll 2d10 against Resolve to see if the paralysis takes effect. Each Wound that would be inflicted in this way cuts off a single limb from a person's shadow, causing them to lose the ability to use that limb for 1 minute (or 6 Rounds).

Control: Leather Shadow Puppets can gain control of a person's body for two rounds and manipulate them like a puppet. To do so, they must make an Arm Strike roll that targets the head, suffering a -1d10 per the specific targeting rules. They must also succeed on a 0d10 Damage roll (2d10 take the lowest). If they do this, they gain control of the person for 2 rounds.

Shadow: These creatures are made of shadow and difficult to strike. They can be hit by striking at them through the surface they are using. Normal Attacks take a -2d10 to strike them. However, fire and similar methods are very effective against them.

Longzhi

A creature that has nine tails and nine foxlike heads with a body that resembles a tiger's. It roams in mountains and forests, seeking human meat to feed upon. However, it prefers the flesh of the righteous, finding that the meat tastes better. The bones of the Longzhi, when ground up and brewed with herbs, are believed to enhance strength. This is true, and they can be used to make an herbal cure called Longzhi Bone Powder.

Defenses: Hardiness 7, Stealth 8, Evade 4, Parry 5, Wits 3, Resolve 7

Key Skills: Bite: 1d10 (9d10 Open), Claw: 3d10 (Damage 3d10), Speed: 2d10 (50 feet), Muscle: 3d10, Detect: 1d10

Max Wounds: 5

POWERS

Bite: A Longzhi can attack one target with all of its heads at once, doing 9d10 Open Damage if it strikes. This is rolled as a single Attack.

Pounce: When a Longzhi has surprise, it does one Extra Wound on its Damage roll with its claws.

Righteous Hunger: Longzhi prefer the meat of the virtuous, always going after those with highest Karma Rating first.

MOUNTAIN GODS

Mountain gods are protectors of the gates to the different realms. They normally linger near their assigned gates in the mountain peaks. There are many such beings throughout the world. These are some examples.

Da duye

Da Duye inhabits the Rong Shan Mountain peak region and is the protector of the gate to Meidu (realm of the Red General and Dutiful Empress). A giant with the body of a large ape, he has a human face with two sabre teeth and goat horns. From his eye sockets extend bundles of writhing snakes, their fangs dripping with deadly venom.

Da Duye is willful but not cunning. He detests wine but adores tea and spicy noodle dishes. Above all he loves moon cakes.

There are a number of mountain gods that resemble Da Duye.

Defenses: Hardiness 10, Evade 4, Parry 8, Stealth 3, Wits 4, Resolve 10

Key Skills: Bite: 2d10 (Open Damage 3d10), Arm Strike: 2d10 (Damage 8d10), Breath: 2d10 (Damage 5d10), Snake Bite: 2d10 (See Entry), Medium Melee: 2d10, Speed: 1d10 (40 feet), Muscle: 5d10, Detect: 2d10, Meditation: 3d10, Institutions (Bureaucracy of Heaven): 1d10

Qi: 20

Max Wounds: 41

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 2, Dianxue 1): Hands of the Hawk Beak, Ringing Strike of the Divine Ram, Roar of the Lion, Iron Body (Counter), Whirling Dodge (Counter)

POWERS

Deathless: Destroying Da Duye's body is only a temporary measure. He buds from the nearest tree slowly over 1d10 months when this occurs.

Immunities: Da Duye is immune to all mundane Attacks and unharmed by Kung Fu from anyone below his own Qi Rank. However, when he drinks wine, Da Duye becomes vulnerable to the Kung Fu Techniques for one hour regardless of the user's Qi Ranks.

Stinky Breath: Da Duye can exhale a plume of terrible smelling vapor that encompasses a 60-foot radius as a Move action. Roll 4d10 against the Endurance of all in the affected area. Those who fail suffer a -1d10 penalty to all their skills for one hour.

Smash: Da Duye can strike with incredible force with his Arm Strike Skill, doing 8d10 Damage and causing his target to fly back ten feet (taking 2d10 more Damage if they strike any surface).

Beast Strength (x5): Da Duye is very strong. His Base Lift is multiplied by 5 and he can exceed capping limits on Damage rolls

Snake Bites: The snake bites of Da Duye are lethal. Anyone struck by his Snake Bite Attack is exposed to the venom (no Damage roll). Roll 3d10 against Hardiness. If successful, the Target dies in 1d10 minutes. The only antidote is Da Duye's own saliva, which he is reluctant to give.

Long gu

Long Gu dwells near Zun Shan Peak, where he is the protector of the gate to the Immortal Realm. He is tall and wiry with a dragon-scaled body and a human head. His feet and hands both end in claws and talons, like those of a hawk. When he strikes his round belly it bangs like a drum and induces pain in those nearby.



Long Gu has a taste for wine and fried meats. He also admires those who can play music with him.

Defenses: Hardiness 10, Evade 8, Parry 7, Stealth 5, Wits 5, Resolve 8

Key Skills: Arm Strike: 2d10 (Damage 4d10), Grapple: 3d10, Breath: 2d10 (Damage 5d10), Medium Melee: 2d10, Speed: 3d10 (70 feet), Fly: 2d10 (50 feet), Muscle: 4d10, Detect: 3d10, Talent (Flute): 3d10, Meditation: 3d10, Institutions (Bureaucracy of Heaven): 3d10, Medicine: 3d10

Qi: 18

Max Wounds: 37

Key Kung Fu Techniques (Waijia 1, Qinggong 3, Neigong 1, Dianxue 1): Great Stride, Merciless Black Claw, Mighty Paws of the Lion, Palm of the Dragon, Purge Spirit Red Claw Strike, Horizontal Sidestep (Counter)

POWERS

Deathless: Destroying Long Gu's body is only a temporary measure. He reappears as an egg and hatches in 10 days.

Immunities: Long Gu is immune to all mundane Attacks but vulnerable to Kung Fu Techniques.

Slash: Long Gu's talons are incredibly sharp, causing anyone struck by them to take 5d10 Damage, followed by 4d10 Damage the next round, and 3d10 the round after that, etc. This is due to the heavy bleeding his attacks induce.

Drum Belly: By striking his belly, Long Gu produces a massive sound like an alligator drum that ripples over people's bodies in a 300-foot radius. Roll 3d10 against the Hardiness of all in this area. Those affected take 6d10 Damage from the pain.

Beast Strength (x2): Long Gu very strong. His Base Lift is doubled and he can exceed capping limits on Damage rolls.



Naga

Naga are giant serpent spirits who inhabit the rivers of the far south. They have green metallic scales and long powerful jaws that house blade-like teeth. They range in length from 40-60 feet, females tending to be longer. The male Naga is usually green hued with a simple narrow head, while the females have a glimmering layer of gold scales that begin in their midsection and end in a cobra-like flap. While the males have no venom but exhale a plume of disease causing fumes, the females deliver a deadly toxin secreted from their gums.

Naga live almost exclusively in rivers and are fiercely territorial. They seem to respond to worship and grow more docile if offerings of wealth are given on a regular basis. According to legend they like to horde jade, silver, and gold at the bottom of their waters (and these can sometimes be seen glimmering from the surface).

Defenses: Hardiness 8, Evade 4, Parry 3, Stealth 9, Wits 2, Resolve 7

Key Skills: Bite: 2d10 (Open Damage 4d10), Constrict: 4d10, Swim: 4d10 (70 Feet), Speed: 1d10 (40 feet), Muscle: 3d10, Detect: 3d10

Max Wounds: 5

POWERS

Constrict: A Naga can wrap its body around prey after a successful Attack. This effectively Restrains the target, but does 1 Wound each round if it is successful. To maintain Constriction, the Naga must roll its Constrict (4d10) against the target's Parry each round.

Flame Spray: Female Naga can exhale a 15-foot spray of flame that does 5d10 Fire Damage.

Disease Breath: Male Naga can cause Heart Fire Disease by releasing a plume of breath. This covers a 20-foot cone shaped area and uses the Naga's Bite Skill against the target's Evade. If the Attack is successful, the person is exposed to Heart Fire Disease (See **DISEASES** in **CHAPTER TWO: RULES**).

Poison: When a female Naga bites, she can release Venom from her gums into the Wound. This follows the Poison Rules from the **CHAPTER TWO: RULES**. The Naga Poison entry is detailed there, but repeated here for convenience. Once bitten, roll the Naga Venom's Potency (3d10) against the target's Hardiness. On a Success, it takes hold and will kill the victim in 1d10 days. Each minute that passes the victim also suffers a cumulative -1d10 penalty to all Combat and Physical Skills. Saving someone from the Venom requires a TN 9 Medicine roll.

Poison	Naga Venom
Lethality	Day
Speed	Minute
Effect	Temporary
Medicine Skill TN	9
Brew Rating	9
Potency	3d10
Skills	C, P

Naga, Virtuous

Virtuous Naga look like normal Naga but all appear to be female and only attack the wicked (anyone with negative Karma). Their scales are blue and yellow, and they have a wide cobra-like hood at their head. Virtuous Naga are non-venomous, but can exhale powerful gusts of flame.

Most Virtuous Naga dwell on Snake Peak, where they are the loyal servants of Pei Xinyu.

Defenses: Hardiness 8, Evade 4, Parry 3, Stealth 9, Wits 2, Resolve 7

Key Skills: Bite: 2d10 (Damage 4d10 Open), Constrict: 4d10, Swim: 4d10 (70 Feet), Speed: 1d10 (40 feet), Muscle: 3d10, Detect: 3d10

Max Wounds: 10

POWERS

Constrict: A Virtuous Naga can wrap its body around prey after a successful attack. This effectively restrains the Target, but does 1 Wound each round if it is successful. To maintain Constriction, the Naga must roll its Constrict (4d10) against the Target's Parry each round.

Flame Spray: Virtuous Naga can exhale a 25-foot spray of hot and sticky flame that does 5d10 Fire Damage and always ignites (so it does not need a Total Success to catch people on fire).

Poison	Heart Fire
Lethality	Months
Speed	Days
Effect	Temporary
Medicine Skill TN	6
Brew Rating	No
Potency	1d10
Skills	M, P

Nao Ren

These large birds have black feathers the color of soot, broken up by patches of white gooseflesh and a bald head. Their eyes are enormous and intelligent, more so than normal birds. They tower at eleven feet tall, and lure their prey by imitating sounds and contorting their bodies to resemble other creatures. They can even change the color of their feathers briefly to aid the deception.

Nao Ren eat mammals, and prefer humans.

Defenses: Hardiness 5, Evade 7, Parry 5, Stealth 10, Wits 5, Resolve 3

Key Skills: Bite: 3d10 (Damage 5d10), Claws: 3d10 (Damage 4d10), Speed: 2d10 (50 feet), Fly: 4d10 (70 feet), Detect: 4d10, Muscle: 3d10, Deception: 1d10, Reason: 1d10, Language (Any): 1d10

Max Wounds: 3

POWERS

Claws and Bite: The claws of a Nao Ren do 4d10 Damage, while their bite does 5d10.

Imitate Sound: Nao Ren can imitate the sounds and languages of other animals. Though they can speak words and sentences clearly, they have limited vocabulary and are not intelligent enough to understand the full nature of language. They have learned to use simple phrases like "help me" or "I am a friend" to attract humanoid prey.

Contort and Blend: Nao Ren can contort their bodies into a wide variety of shapes. This is a natural and non-magical ability, so it is not perfect. They must use their Deception Skill against the Wits of their prey to form a convincing imitation. Through this method they can shape themselves into humanoids, trees, and animals, provided the overall mass is not more than they can handle. Up close the deception is obvious, but ten feet or more away it can be quite convincing. This is enhanced by their ability to change the color of their feathers for up to several minutes at a time (allowing them to look like hair, clothes or even leaves).

Ogre demons

Ogre Demons were originally normal ogres from another land and came to Qi Xien through Ogre Gate. However, their very nature is disruptive to the Qi that surrounds everything in Qi Xien, and this not only gives them tremendous powers, but also warps their bodies.

In appearance Ogre Demons are purple-skinned humanoids who stand up to eight feet tall, with dark hair and two horns on their head. The bones of an



Ogre Demon can be used to make Ogre Masks (See **CHAPTER ELEVEN: OBJECTS OF POWER**).

Defenses: Hardiness 9, Evade 5, Parry 8, Stealth 7, Wits 6, Resolve 8

Key Skills: Grapple: 2d10, Arm Strike: 2d10, Throw: 3d10, Kick: 2d10, Light Melee: 2d10, Medium Melee: 3d10, Heavy Melee: 3d10, Speed: 1d10, Muscle: 4d10, Endurance: 2d10, Detect: 3d10

Max Wounds: 10-18

POWERS

Qi Immunity: All Ogre Demons have a natural immunity to Qi and Qi related powers. Any such Attack has a flat 50% chance of failing against them. It should be mentioned that some Ogre Demons have greater resistance than others, while others have less, so in rare cases this percentage chance can be lower or higher (never under 10% and never over 90%).

Qi Disruption: Any Melee Attack from an Ogre Demon is potentially debilitating to Martial Heroes because it disrupts Qi and blood flow. If they score a total success on their Attack roll, then in addition to doing normal Damage, they temporarily drain an amount of Qi equal to the Wounds they inflict that round (follow normal rules for recovering lost Qi). So if an Ogre Demon inflicts 2 Wounds and scored a Total Success on the Attack roll, he also drains two levels of Qi.

Mighty: All physical Attacks by Ogre Demons roll Open Damage.

Beast Strength (x4)

Weakness: Every Ogre Demon has a weakness, usually a substance. Weapons made of this material can bypass the normal resistance of an Ogre Demon.

Painted Death

The Painted Death is a walking corpse that somehow willed its body to continue after the spirit ought to have departed. Most scholars believe the force animating such creatures has no connection to the original person, but is a spiritual parasite. Whatever the case, they can disguise their nature by painting new skin and features for themselves on a variety of mediums, which they then don. The effect is astounding, causing them to look completely human. Only the most observant individuals notice flaws in the disguise.

The feeding habits of the Painted Deaths are terrible to behold. They twist their entire body into a mouth, turning their rib cage into sharp teeth and opening to devour their prey. They will eat any person but have a particular affinity for scholarly gentlemen.

Defenses: Hardiness 6, Evade 6, Parry 6, Stealth 7, Wits 9, Resolve 6

Key Skills: Grapple: 3d10, Bite: 3d10, Arm Strike: 3d10, Speed: 4d10 (70 feet), Muscle: 3d10, Detect: 3d10, Talent (Painting): 4d10, Deception: 2d10

Max Wounds: 8

POWERS

Painted Skin: Painted Deaths can fabricate flesh and facial features for themselves using the Talent (Painting) skill on a surface such as paper, flesh, cloth or silk. They then wear the fake skin to appear like a normal human. They are so good at painting their bodies and faces that few can tell the difference. It takes two consecutive successful Detect rolls to notice any flaws in the disguise, and characters must specifically be examining the creature closely.

Devour: When Painted Deaths feed their whole skeleton becomes a gnarled mouth that opens and consumes their prey. On a successful bite roll they do 5d10 Open Damage. To do this they must shed their painted skin disguise.

Profound Spirit

When a Profound Master succumbs to Qi imbalance, she does not become a Qi Spirit, but rather is transformed into a Profound Spirit.

These entities are enormously powerful and each one is unique. The conditions of their transformation and their personal history shape their strengths, weaknesses and vulnerabilities. They cannot be destroyed by simple means but must be laid to rest by achieving conditions specific to their personal history.

Because every Profound Spirit is unique we include Seventh Brother as an example below. However Profound Spirits share the following traits:

Max Wounds: All Profound Spirits have +10 Wounds.

POWERS

Special Power: All Profound Spirits have a unique special power that is supernatural in nature. This can be anything from fire breath to being able to weave illusions with song.

Weakness: Every Profound Spirit has a weakness that will permanently lay it to rest. This is always related to its personal history and the cause of its transformation.

Deathless: Profound Spirits cannot be killed permanently unless they are laid to rest (see Weakness above). If reduced to 0 Wounds, they simply vanish and rematerialize in one hour.



Control Local Environment: Many, but not all, Profound Spirits are tied to a particular area and can exert their will to alter the reality of the location they inhabit. This is often done unconsciously.

Key Kung Fu Techniques and Profound Techniques: Some profound Spirits know the Kung Fu Techniques and Profound Techniques they had in life. Most forget these, or they linger on as residual abilities.

Seventh Brother

The Iron Sky Maiden, after training at Sun Mai, went on pilgrimage to the Dhamma during the reign of the Jaru Dynasty and established a shrine to Hen-Shi in the Daolin village of Kwam Metta Tong. This became the Pagoda of the Golden Mercies. Though she cared for the people of Kwam Metta Tong, Iron Sky Maiden had to depart to return home and face her destiny. She left her Seventh Sworn Brother, Mengwai, in the village to protect it. When he grew old the Chen Dynasty took over Dhamma and tried to destroy the shrine. He used up all his Qi protecting it and became a terrible Profound Spirit.

Before he transformed, Seventh Brother placed the dragon Spirits of the people of Kwam Metta in a small jade turtle containing a dream replica of the village. This was achieved through the Ritual of the Boundless Dream. He never completed the ritual and their Phoenix Spirits remained in their bodies, causing them to rise as ghosts.

Now he roams Kwam Metta sending anyone he finds into the Jade Turtle with a touch. Seventh Brother looks like a distorted apparition with bird-like features and a glowing body. He can increase his size tremendously and occasionally appears as an enormous floating and glowing head inside an orb.

Only when the people of Kwam Metta are restored can he be put to rest. His physical body is inside the Jade Turtle, lying in repose.

Defenses: Hardiness 8, Evade 6, Parry 6, Stealth 10, Wits 6, Resolve 8

Key Skills: Grapple: 1d10, Arm Strike: 2d10, Medium Melee: 3d10, Speed: 6d10 (90 feet), Bite: 2d10 (3d10), Fly: 6d10 (90 feet), Detect: 2d10, Command: 2d10, Deception: 2d10, Persuade: 3d10, Ritual (Ritual of the Boundless Dream), Religion (Hen-Shi): 3d10, Religion (Qi Zhao): 2d10

Max Wounds: 25

POWERS

Fly: Seventh Brother can fly.

Burning Gaze: Roll Command against Resolve. On a success the target's body is wracked with burning pain imposing a -1d10 Skill penalty for 2 rounds.

Disintegrating Finger: Seventh Brother believes he can eradicate people with only the use of one finger. In truth he sends them to the Jade Turtle (normal peoples' bodies remain as ghosts, heroes are fully transported there). Roll Small Ranged against Evade. If he hits, roll 3d10 against Hardiness. On a success the person seems to disintegrate but is actually transported into the Jade Turtle (inside is a thriving copy of Kwam Metta).

Change Shape: Seventh Brother normally looks vaguely humanoid but he can transform into a luminous orb of energy, reaching the size of a small building. In this form his face is still visible all around the surface of the orb.

Deathless: If killed, Seventh Brother returns an hour later.

Spinning Sword: Seventh Brother can spin in an expanding circle, striking everyone in a 100-foot area. Roll 3d10 against Parry of all potential Targets. On a Success, inflict 3d10 Open Damage.

Without Substance: Grappling is impossible as Seventh Brother can dematerialize with a thought.

Immune: Seventh Brother is only affected by Kung Fu Techniques.

Laying Seventh Brother to Rest: There are two ways to restore him. The first is to present the Jade Turtle to him and absorb his Spirit into it. This is simply a matter of touching his body to the Jade Turtle. Once this occurs his Spirit will enter the Jade Turtle and take the Phoenix Spirits of the people of Kwam Metta with him to rejoin their Dragon Spirits, allowing them to live the rest of their lives inside the turtle. The other way to lay him to rest is to go into the Jade Turtle and awaken his body in some manner. If he can be restored and conclude the ritual their Phoenix Spirits will join their Dragon Spirits in the Stone.

For More Information See **KWAM METTA (CHAPTER EIGHT), THE JADE TURTLE (CHAPTER ELEVEN)** and **IRON SKY MAIDEN (CHAPTER NINE)**.

Qi Spirits

Qi Spirits are powerful beings who are drawn to Qi energy and possess Martial Heroes who have made themselves vulnerable by overusing their Kung Fu. They are similar to demons and sometimes that is what people call them. In time the Qi Spirit and its victim merge, becoming one entity. Exactly what a Qi Spirit is, is somewhat debatable. Some believe they are merely a reflection of an imbalance within the Kung Fu user (a bodily manifestation of corrupted Qi



Energy or Phoenix Spirits), others think they are beings external to those they possess (the haunting spirits of great masters or spirited beasts for example).

There are many different kinds of Qi spirits. Each one is detailed below.

This list is far from exhaustive however. Use the Qi Spirit (General) as a baseline for creating new types.

Qi Spirit (General)

Defenses: Hardiness 8, Evade 6, Parry 6, Stealth 10, Wits 6, Resolve 8

Key Skills: Grapple: 1d10, Speed: 6d10 (90 feet), Fly: 6d10 (90 feet), Detect: 2d10, Command: 2d10, Deception: 2d10, Persuade: 3d10, Knowledge (varies): 2d10

Max Wounds: +1-10

POWERS

Possess: Qi Spirits can possess anyone whose Qi is imbalanced. When characters acquire thirteen Imbalance Points, they are automatically possessed by Qi Spirits. Otherwise Qi Spirits cannot use this power.

Once they have possession of a character, each week the possessed body transforms, acquiring more and more characteristics and powers of the spirit. After three weeks the process is complete and cannot be reversed. The first week, the body changes to reflect Defenses, Skills and Wound levels. In the second week, the body changes to accommodate the spirit's powers, gaining half of them. The third week the remaining powers are acquired and after the last day the spirit takes complete possession of the body.

Possessed characters retain their skills and Kung Fu Techniques, but gain any possessed by the Qi Spirit. When they both have the same skill, take the one of higher value.

Special Powers: Individual spirits have powers specified in their entries.

Max Wounds: Add the number of Wounds in the entry to the possessed target.

Bull Spirit

A Bull Spirit is a being filled with anger and endless hunger. They consider themselves honorable, adhering to many of the key tenets of the Xia Code and inflicting harm on those they feel have violated it. However, their temper is uncontrollable at even the slightest breech of decorum.

A person possessed by a Bull Spirit slowly changes shape into a massive human-bull hybrid, with a shaggy body and large bovine head. They can change shape into a human when their hunger is satisfied.

Defenses: Hardiness 9, Evade 5, Parry 5, Stealth 7, Wits 6, Resolve 10

Key Skills: Grapple: 3d10, Gore: 2d10, Heavy Melee: 3d10, Speed: 4d10 (70 feet), Bite: 2d10 (3d10 Open), Muscle: 4d10, Fly: 4d10 (70 feet), Detect: 1d10, Command: 2d10, Knowledge (varies): 4d10

Max Wounds: +9

POWERS

Gore: The Horns of a Bull Spirit do 6d10 Damage.

Devour: The bite of the Bull Spirit inflicts 3d10 Open Damage. Every Wound it inflicts in this manner heals its own body of one Wound.

Change Shape: A Bull spirit can change into a humanoid bull or into a human shape. To change shape a Bull Spirit must have eaten human flesh in the last hour.

Beast Strength (x6): Base lift doubled and can exceed Damage caps.

Compassionate Spirit

Compassionate Spirits are benevolent entities who cause no physical change to the possessed. However, they cause tremendous change of personality. Compassionate Spirits have an overwhelming need and desire to stop the suffering of others and protect the weak from harm. While on the surface this seems a good thing, they frequently put themselves at risk in their pursuit of compassion.

Defenses: Hardiness 6, Evade 6, Parry 6, Stealth 10, Wits 6, Resolve 10

Key Skills: Grapple: 1d10, Speed: 6d10 (90 feet), Fly: 6d10 (90 feet), Detect: 2d10, Command: 2d10, Deception: 2d10, Persuade: 3d10, Medicine: 3d10, Meditation: 2d10, Knowledge (varies): 2d10

Max Wounds: +5

POWERS

Heal: A Compassionate Spirit can heal others by transferring its own energy. For every Wound a Compassionate Spirit heals, it takes 1 Wound itself. This can never be enough to bring it to Incapacitation or Death.

Alleviate: With a simple touch, Compassionate Spirits can remove physical or emotion suffering from targets for one hour.

Protect: A Compassionate Spirit can create a large bubble shaped protective barrier in an instant around anyone within a 100-foot area. These protect against all forms of harm (drowning, fire, physical damage, and so forth). They last for only a few seconds and



the Compassionate Spirit can create a number of bubbles equal to their Wound total each hour.

Fox spirit

Fox Spirits resemble Fox Demons with pure white coats, taking on a bipedal half-human, half-fox form. They can also change their appearance briefly to appear human. Fox Spirits are drawn to human emotion and delight in controlling it.

Defenses: Hardiness 6, Evade 7, Parry 7, Stealth 10, Wits 9, Resolve 8

Key Skills: Melee (all): 2d10, Speed: 4d10 (70 feet), Detect: 3d10, Persuade: 3d10, Command: 2d10, Deception: 2d10, Persuade: 3d10, Talent (Any Two): 3d10, Knowledge (varies): 1d10

Max Wounds: +2

POWERS

Enchant: Fox Spirits can enchant targets using one of their talents. This is a particularly strong enchantment that causes people to fall madly in love with the Fox Spirit or feel a sense of extreme devotion. Simply roll the Talent Skill against the Resolve of the target. On a success the person is enchanted and the only way to eliminate the enchantment is to destroy the Fox Spirit.

Shape Shift: Fox Spirits can take on the full human form of the person they possess for 10 minutes at a time. After an hour they can use this ability again.

Ogre spirit

Ogre Spirits are powerful creatures with massive bodies and an unquenchable desire for conquest. They begin to resemble Ogre Demons and Yakshas over time.

Defenses: Hardiness 9, Evade 6, Parry 6, Stealth 3, Wits 7, Resolve 7

Key Skills: Grapple: 3d10, Speed: 2d10 (50 feet), Muscle: 4d10, Detect: 1d10, Command: 2d10, Persuade: 3d10, Knowledge (varies): 2d10

Max Wounds: +10

POWERS

Powerful: Any Melee Attack from an Ogre Spirit does 2 Extra Wounds.

Qi Mastery: Ogre Spirits can draw on the Qi Energy of others, converting it into powerful blasts of energy. Every round they can siphon the Qi energy of those around them (all targets in a 50 foot area). This does not drain their Qi, but it allows the Ogre to shape it into a potent ball of energy that it throws at any target. The energy ball does Open Damage and the amount is determined by the number of rounds the Ogre Spirit spends siphoning. Each round the energy ball increases by 1d10 per Martial Hero in the affected area. This can get as high as 7d10 Open Damage.

Pig spirit

Pig Spirits look like humans with large boar-heads and tusks. They can change shape into pigs and into beautiful humans. In human form they are unable to convey facial expressions however, as this is simply a mask to conceal their true nature.

Pig Spirits, like Bull Spirits, hunger for human meat, however they know how to prepare it and delight in tricking other humans into eating it.

Defenses: Hardiness 7, Evade 6, Parry 6, Stealth 10, Wits 10, Resolve 7

Key Skills: Grapple: 1d10, Gore: 1d10 (Damage 2d10), Light Melee: 2d10, Speed: 4d10 (70 feet), Detect: 1d10, Persuade: 3d10, Talent (Cooking): 3d10, Knowledge (varies): 4d10

Max Wounds: +6

POWERS

Gore: The tusks of a Pig Spirit do 2d10 Damage plus 1 Extra Wound.

Change Shape: Pig Spirits can change shape into pigs, humans and pig-human hybrid.

Illusion: Pig Spirits can create small visual illusions at will.

Swallow spirit

Swallow Spirits are mischievous bird-like beings who delight in meddling in human affairs but are also capable of compassion and remorse if they form strong human connections. A person possessed by a Swallow Spirit can assume either human form or the form of a small swallow.

Defenses: Hardiness 6, Evade 6, Parry 6, Stealth 10, Wits 9, Resolve 6

Key Skills: Grapple: od10, Speed: 6d10 (90 feet), Bite: od10 (od10), Fly: 6d10 (90 feet), Detect: 3d10, Deception: 3d10, Empathy: 3d10, Persuade: 3d10, Knowledge (varies): 4d10

Max Wounds: +1

POWERS

Meddling Whisper: A Swallow Spirit can whisper something in a person's ear, causing them to believe whatever is said. Roll Deception against Wits. On a Success the target believes the statement of the Swallow Spirit.

Invisibility: At will a Swallow Spirit can become invisible.

Change Shape: A Swallow Spirit can change shape into a swallow or human.



Vulture Spirit

The Vulture Spirit is an entity of cruelty that delights in causing suffering and inflicting pain. When Vulture Spirits take over a hero, they use the person's Kung Fu to injure the innocent and to avenge personal grudges.



Defenses: Hardiness 8, Evade 6, Parry 6, Stealth 10, Wits 6, Resolve 8

Key Skills: Grapple: 1d10, Speed: 6d10 (90 feet), Bite: 2d10 (3d10), Fly: 6d10 (90 feet), Detect: 2d10, Command: 2d10, Deception: 2d10, Persuade: 3d10, Knowledge (varies): 2d10

Max Wounds: +3

POWERS

Fly: While many Qi Spirits can fly, Vulture Spirits must use their wings to do so. This is usually the first change the possessed person experiences.

Burning Gaze: A Vulture Spirit can cause terrible pain by looking at a person. Roll Command against Resolve. On a success they impose a -1d10 pain penalty for 2 rounds.

Claws of the Vulture: The Vulture's Claws expose anyone struck by them to a disease of the spirit. Roll 2d10 against Hardiness. On a success the person is afflicted with terrible nightmares filled with scenes of gore and violence. This makes sleep all but impossible. Only a concoction of ginseng and mild poison can purge the body of this affliction.

Limb Breaking Beak: The Vulture Spirit has a powerful beak. On a Total Success it breaks bones that take two weeks to heal. It does 3d10 Damage.

Piercing Wail: The wail of the Vulture Spirit emanates twenty feet and does 2d10 Damage to everyone inside that area.

Water or Snake Spirit

Water Spirits look like giant serpents with the heads or upper torsos of people. Their mouths have sharp fangs that deliver a lethal poison. They prefer to dwell in lakes or rivers and produce massive amounts of salt, which causes them to be associated with salt wells. Water Spirits are Obsessed with revenge.

Defenses: Hardiness 8, Evade 6, Parry 6, Stealth 10, Wits 6, Resolve 8

Key Skills: Grapple/Constrict: 3d10, Bite: 2d10 (Poison), Speed: 6d10 (90 feet), Fly: 3d10 (600 feet), Swim: 6d10 (90 feet), Detect: 2d10, Command: 1d10, Deception: 3d10, Persuade: 3d10, Knowledge (varies): 1d10

Max Wounds: +4

POWERS

Constrict: A Water Spirit can wrap its body around prey after a successful Attack. This effectively restrains the target, but does 1 Wound each round if it is successful. To maintain Constriction, the spirit must roll its Constrict (4d10) against the target's Parry each round.

Bite: Water Spirits have sharp fangs that do 1d10 Damage and release a potent venom.

Poison: Once bitten, roll the Venom's Potency (3d10) against the target's Hardiness. On a Success, it takes hold and will kill the victim in 1d10 days. Each minute that passes the victim also suffers a cumulative -1d10 penalty to all Combat and Physical Skills. Saving someone from the Venom requires a TN 9 Medicine roll.

Poison	Water/Snake Spirit Venom
Lethality	Day
Speed	Minute
Effect	Temporary
Medicine Skill TN	9
Brew Rating	9
Potency	3d10
Skills	C, P

Wolf spirit (hunger)

Wolf Spirits feed off of Qi energy and are known for their ravenous appetites. They also enjoy causing fear. A person possessed by a Wolf Spirit can take the form of a wolf or a man.

Defenses: Hardiness 8, Evade 6, Parry 6, Stealth 10, Wits 6, Resolve 8

Key Skills: Bite: 2d10, Speed: 4d10 (70 feet), Detect: 3d10 (4d10 Smell), Command: 2d10, Deception: 1d10, Knowledge (varies): 2d10, Survival (Wilderness): 3d10

Max Wounds: +2

POWERS

Devour: Wolf Spirits feast off of the Qi of others, draining 1 point per Wound they inflict with each bite.

Howl: The howl of a Wolf Spirit causes those who hear it to tremble in fear. Anyone in hearing range is potentially affected. Roll 2d10 against the Resolve of the targets. On a Success they suffer -1d10 to all Physical Skills due to fear and trembling. On a Total Success they suffer -1d10 to Physical and Combat Skills.

Track: Wolf Spirits can track anyone by scent if they make a Survival (Wilderness) Skill roll.

Control Wolves: A Wolf Spirit can summon 2d10 wolves with a howl. These are completely under its control.

Change Shape: Wolf Spirits, when they possess someone, can assume human or wolf form.

Red ru-fish (chiru)

These cunning creatures swim in the southern rivers of the Banyan and Dhamma where they delight in tricking humans to their death so they may eat them. Red Ru-Fish have small teeth and their bites can hurt, but they are not much of a direct physical threat to humans, so they must lure them into dangerous situations, eating them after they succumb to disaster. For example, they may pretend to be a person who is drowning or in similar danger.

In appearance a Red Ru-Fish looks like a three-foot long carp with scales the color of a sunset. Their faces appear human and they can talk (which helps them trick their prey). Eating the flesh of a Red Ru-Fish wards against insects for 24 hours.

Defenses: Hardiness 3, Evade 9, Parry 5, Stealth 10, Wits 9, Resolve 3

Key Skills: Bite: 1d10 (Damage 0d10), Swim: 5d10 (90 feet), Muscle: 0d10, Detect: 2d10, Deception: 3d10, Talent (Sing): 2d10

Max Wounds: 1

POWERS

Speak: The Red Ru-Fish's main weapon is its ability to talk. This allows it to trick humans into deadly waters where it can consume them after they drowned or fall unconscious.

Raksha demons

These are large flesh devouring creatures with dark skin, black or crimson-colored hair and large green eyes. They have two sharp teeth protruding from their lower jaw and possess a number of supernatural abilities. Sometimes they work together or serve a more powerful entity. Their hunger for human flesh is strong. Different types of Raksha exist, many divide into clans when they are big enough. Some believe in cooking human meat with great care, others prefer to devour humans raw.





Defenses: Hardiness 8, Evade 4, Parry 7, Stealth 9, Wits 7, Resolve 6

Key Skills: Bite: 2d10 (7d10 Open Damage), Claw: 3d10 (5d10 Damage), Speed: 4d10 (70 feet), Fly: 5d10 (80 Feet), Detect: 2d10, Muscle: 5d10, Deception: 2d10, Language (Any): 3d10, Talent (Cooking): 3d10

Max Wounds: 18

POWERS

Beast Strength (x10): Multiply the Raksha's Base Lift by 10. It can also exceed dice caps on Damage Rolls.

Devour: The teeth and mouths of Raksha Demons are exceptionally large and lethal. They deliver 7d10 Open Damage on a successful bite.

Immunities: Raksha are only harmed by energy attacks and cold. Peach Tree wood is particularly harmful to them (any weapon made of Peach Tree Wood will hurt them normally).

Illusion and Transformation: Raksha can create powerful illusions by rolling Deception against the Wits of their Target. This allows them to alter their appearance, alter the local environment's appearance and achieve a number of similar effects.

Fly: Raksha Demons can fly.

Roc

These staggeringly large predatory birds inhabit the western mountain ranges and portions of the Banyan. They prefer the flesh of large mammals but will settle for humans when bigger creatures are less plentiful. Irritable and fowl tempered, according to legend they occasionally form strong bonds with humans under the right circumstances.

Defenses: Hardiness 6, Evade 9, Parry 2, Stealth 9, Wits 6, Resolve 10

Key Skills: Bite: 3d10, Claws: 3d10, Speed: 1d10 (40 feet), Fly: 6d10 (90 Feet), Command: 4d10, Detect: 7d10, Muscle 2d10

Max Wounds: 18

POWERS

Bite: The powerful beak of a Roc does 6d10 Open Damage on a successful Attack. Total Successes on Damage rolls each do 2 Extra Wounds rather than 1.

Claws: A Roc's claws do 4d10 Open Damage on a successful Attack. In addition, they can choose to restrain their target when they succeed in such an attack.

Skeletons

Skeletons are the remains of the dead brought back to life through spirit possession or magic (occasionally master engineers have created mechanical skeletons to do their bidding). They vary, but usually arise in extraordinary circumstances.

Defenses: Hardiness 10 (5 against Blunt Weapons), Evade 4, Parry 4, Stealth 7, Wits 2, Resolve 10

Key Skills: Bite: 0d10 (Damage 2d10), Claw: 1d10 (Damage 1d10), Wrestling: 0d10, Speed: 1d10 (40 feet), Muscle: 0d10, Detect: 0d10

Max Wounds: 3

Skeletons of Bone Kingdom

Anyone touched on the forehead by one of the sisters of Bone Kingdom transforms into a Skeleton. Their flesh rots rapidly and falls from the body, leaving white bone. The bones pulse and grow, increasing in overall size and strength (to about eight feet). They have long, wide hands that end in sharp points and their rib cages open and close (which they use to imprison captives). These Skeletons reside at Bone Kingdom and venture out to find food for the sisters.

Defenses: Hardiness 10 (5 against Blunt Weapons), Evade 4, Parry 7, Stealth 5, Wits 4, Resolve 10

Key Skills: Bite: 0d10 (2d10 damage), Claw: 1d10 (3d10 damage), Grappling: 2d10, Speed: 2d10 (40 feet), Muscle: 2d10, Detect: 0d10

Max Wounds: 5

POWERS

Encage: On a successful Grapple attack, the Claw Skeleton places the victim in their chest cage. To escape requires breaking the cage by inflicting 2 wounds from Targeted Strikes.

Supreme Judge Yu

Supreme Judge Yu is the deity in charge of enforcing the rules against travel between Realms, that is the law issued by the Enlightened Goddess requiring that anyone going from one Realm to another (for example from the Human Realm to the Demon Realm) submit a request to do so. Anyone who has not submitted a request and received permission from the goddess is in violation of this law and subject to the authority of Supreme Judge Yu (who must return them to their realm and administer a punishment). Supreme Judge Yu cannot punish, stop or harm anyone who carries the Jade Medallion of Xian Nu Shen.

Supreme Judge Yu dresses in gold and red robes and wears a winged hat. He carries a long spear and rides a Bixie named Fen. Around his body he often wears golden cages containing prisoners chained to his robes.



10

Supreme Judge Yu is rigid in his enforcement of the law. Boisterous and ill-mannered, he was assigned the task of guarding the Realm borders to keep him away from the Enlightened Goddess (who finds his manners repugnant). He dislikes his assignment (considering it well below his abilities) but is intent on doing it well.

Defenses: Hardiness 10, Evade 8, Parry 8, Stealth 6, Wits 6, Resolve 10

Key Skills: Grapple: 5d10, Arm Strike: 6d10, Leg Strike: 4d10, Light Melee: 4d10, Medium Melee: 7d10, Speed: 4d10, Fly: 5d10, Muscle: 5d10, Endurance: 4d10, Ride (Horse): 6d10, Ride (Bixie): 7d10, Meditation: 4d10, Divination: 6d10, Command: 4d10, Detect: 3d10, Read Scripts (All): 3d10, Languages (All): 3d10, Religion (All): 3d10, Institutions (Bureaucracy of Heaven): 5d10

Qi: 40

Max Wounds: 80

Weapons: Qiang (7d10 Damage)

Key Kung Fu Techniques (Waijia 2, Qinggong 2, Neigong 2, Dianxue 1):

Judge Yu knows all Kung Fu Techniques

Profound Techniques: Judge Yu knows all Profound Kung Fu Techniques.

POWERS

Beast Strength (x50)

Immunity: Supreme Judge Yu can only be harmed by Kung Fu Techniques, Profound Kung Fu Techniques, and Immortal Powers. However, he can never be permanently killed (this requires a decree from the Enlightened Goddess). If he takes 80 Wounds he vanishes and reappears in one day in the Enlightened Goddesses' Court.

Regeneration: Supreme Judge Yu regenerates 1 Wound every round.

Detect Trespass: There is a 5% chance that Supreme Judge Yu senses any transgression between Realm Boundaries.

Task: With the touch of a finger Supreme Judge Yu creates a glowing emblem on a person's forehead charging them with a specific task. This emblem is only visible to the wearer, Immortals, and deities. Any day the wearer of the emblem does not spend devoting herself to the required task, she is wracked with terrible pain and is drained of 2 Hardiness (which come back at a rate of one per week). The task can be anything Supreme Judge Yu desires and it is usually given as punishment. Generally, he likes to assign tasks that can be completed in a month, but has been known to send people on decades long endeavors.

Golden Cage: Using his Large Ranged Skill Supreme Judge Yu causes a shimmering cage of light to appear in his hand and throws it at a target. Anyone hit by the cage is instantly imprisoned and he secures it to his robe with a chain as the cage and its contents shrink to a manageable size (this process does no harm to the captive). No matter how big or heavy they are, when in the cage they are weightless for him to carry. The cage itself is impossible to break free from.

Teleport: Supreme Judge Yu can teleport anywhere he wishes as a Move.

Xiaoyang

These flesh eating ape-like humanoids have long arms and long black hair. They are believed to roam the hills and mountains of the Banyan region, and some even have wings. They are known for their menacing laugh, which slows the blood, causing men to move at a crawl. Xiaoyang can speak but rarely choose to do so. Mostly they speak their own language (Xiao) but some learn the languages of humans. They value Emerald.

Defenses: Hardiness 6, Evade 6, Parry 4, Stealth 9, Wits 4, Resolve 4

Key Skills: Bite: 1d10 (Open Damage 3d10), Grapple: 1d10 (Damage 4d10), Arm Strike: od10 (Damage 4d10), Speed: 3d10 (60 feet), Muscle: 4d10, Detect: 3d10, Athletics: 3d10, Command: 1d10

Max Wounds: 3

POWERS

Climb: Xiaoyang can use their Athletics Skill to climb trees and craggy surfaces at their full speed.

Bite: The sharp teeth of these creatures inflict 3d10 Open Damage to targets.

Laugh: To laugh they must take no other actions for a full round. This literally causes the blood and muscles of humans to slow. Roll 1d10 against Resolve against all in a 60-foot radius. On a success, the targets take -1d10 (and -10 feet) to their Speed Skill/move. On a Total Success they take -2d10 (and -20 feet) to their Speed Skill/move. This affects rolls for Turn Order as well.

Yaksha demons

These are small demons that resemble Raksha with red, blood-colored hair and gray skin. Their eyes bulge and their eyebrows and facial hair are overgrown. They feed on human blood and flesh using their long needle-like claws to draw out blood.

Defenses: Hardiness 8, Evade 5, Parry 4, Stealth 9, Wits 7, Resolve 6



Key Skills: Bite: 2d10 (5d10 Open), Claw: 2d10 (3d10 and Special), Speed: 8d10 (110 feet), Detect: 2d10, Muscle: 3d10, Deception: 2d10, Language (Any): 3d10, Talent (Singing): 3d10

Max Wounds: 6

POWERS

Devour: The teeth and mouths of Yaksha Demons are exceptionally large and lethal. They deliver 5d10 Open Damage on a successful bite.

Blood Nail: The fingernails of Yaksha are narrow and sharp, ideal for puncturing veins. When they hit with their claws, on a Total Success, they cause the target to bleed profusely (1 Automatic Wound per round until the bleeding is stopped). They can also use this to help feed on sleeping victims at night.

Singing Whisper: The Yaksha can sing a gentle melody that lulls people to sleep. Roll their Talent (Singing) against Resolve. On a success the person falls asleep for an hour. On a Total Success they fall asleep for 8 hours.

Immunities: Yaksha are only harmed by energy attacks and cold. Peach Tree wood is particularly harmful to them (any weapon made of Peach Tree Wood will hurt them normally).

Spiteful Burst: Yaksha do not like being captured and would rather die than be forced to cultivate or reform. They can explode themselves in a blast of burning blood. Roll 4d10 against the Evade of everyone in the area. Those affected take 5d10 Fire Damage (no need for Total Success to function as the blood sticks to anything it comes in contact with).



The Yao

The Yao are Martial Heroes loyal to the Glorious Emperor whose hearts have been cut out and replaced with a red stone. The process leaves all their Phoenix Spirits intact but takes away their Dragon Spirit (which is contained in the heart) and places it under the control of the emperor (who keeps the hearts in fine lacquered boxes in the palace). The Yao are therefore echoes of their former selves, at the mercy of their emotions and completely loyal to the emperor. They can still interact with others like normal people, but something about them seems off. Their eyes are fierce but lack focus.

The Heart Taking Ritual not only alters their personalities, it enhances their powers as well. Physically, they cannot die. They are for all intents and purposes, immortal.

The preferred weapon of the Yao is the Guan Dao but individuals vary considerably based on their previous experiences and training.

Defenses: Hardiness 7, Evade 7, Parry 7, Stealth 9, Wits 6, Resolve 10

Key Skills: Grapple: 2d10, Throw: 3d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 2d10, Medium Melee: 2d10, Heavy Melee: 3d10 or 2d10 (Guan Dao and Ox Tail Dao), Small Ranged: od10, Deception: 3d10, Speed: 2d10, Muscle: 3d10, Athletics: 2d10, Detect: 3d10, Meditation: 3d10

Qi: 4

Max Wounds: 14

Weapons: Guan Dao (Damage 5d10), Ox Tail Dao (5d10)

Combat Technique: Heavy Melee-Reach

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1):

Biting Blade, Deep Biting Blade, Double Thrust, Eagle Descends Loudly, Endless Arc of the Spear (with Guan Dao), Fierce Strike, Flight of the Hawk, Great Stride, Heart Smashing Palm, Iron Spirit, Iron Spirit Resistance (Counter), Iron Spirit Reversal (Counter), Whirling Dodge (Counter)

POWERS

Dark Qi Energy: The body of the Yao pulses with a dark Qi Energy that powers their Neigong Techniques and protects them from harm. They are therefore immune to mundane Attacks and have the ability to regenerate. Any Neigong ability they use does one Extra Wound on Damage as a result of this dark energy.

Regeneration: The Yao can regenerate 4 Wounds every ten minutes. This also includes the ability to regrow lost limbs. The only way to stop this ability

is to cut the stone from their chest. This leaves the body seemingly lifeless.

Heartless: The Yao have no heart as it is locked away in a box possessed by the emperor. This alters their personality severing any emotional connection they had to anyone in life. It does not eliminate emotions however. The Yao, in fact, are brimming with emotions, but this is forever held in check by their imperial loyalty. This becomes apparent in the savagery of their attacks. Stabbing the heart of a Yao (its real heart) will kill it instantly. Taking out its heart stone will cause its body to stop functioning (though this will restore if the stone is placed back in the chest again). It is possible for a Yao to recover from its condition by reclaiming its old heart and replacing the heart stone with it.



Yumen (Feathered People)

These are tall humanoids that look across between black vultures and men. Their limbs are long and end in sharp claws. They have curved beaks and a hunger for blood (preferably human). Intelligent, they live in small bands and can speak. They have wings and are able to fly. There are rumors of celestial Yumen who have obtained longevity and are worshipped by some, but the ones described here are tribal Yumen who hide in the mountains and remote forests.

Defenses: Hardiness 4, Evade 6, Parry 3, Stealth 9, Wits 5, Resolve 5

Key Skills: Bite: 1d10 (Damage 2d10), Claw: 1d10 (Damage 1d10), Medium Melee: 1d10, Speed: 1d10 (40 feet), Fly: 2d10 (50 feet), Muscle: 1d10, Talent (Perform any instrument): 1d10, Detect: 3d10

Max Wounds: 2

POWERS

Drink Blood: Every wound a Yumen inflicts allows it to drain 1 point of Qi as it drinks the person's blood.

Zhen Bird

Zhen birds are beautiful avian creatures whose coloring and feathers are rivaled only by the Phoenixes. These animals have long necks, feathers ranging in hue from purple to red and white, a long copper-toned beak and golden claws. Though not easily provoked, when they do attack, they are greatly feared because their beaks and claws carry terrible venom.

Defenses: Hardiness 2, Evade 9, Parry 2, Stealth 10, Wits 2, Resolve 5

Key Skills: Claws: 0d10 (Damage 1d10, plus poison), Peck/Bite: 0d10 (Damage 1d10 plus poison), Speed: 3d10, Fly: 5d10 (80 feet), Detect: 4d10, Muscle 0d10



THE YAO

Max Wounds: 1

POWERS

Poisoned Peck/Claw: The Peck and Claw of a Zhen Bird is poisonous. Anyone who is hit and takes Damage from either of these attacks is potentially exposed.

As soon as a person is exposed to Zhen Bird venom roll 4d10 against their Hardiness. If it meets or exceeds their Hardiness rating they are affected, suffering cumulative -1d10 penalties every 10 seconds as their body and mind are overwhelmed with violent tremors and a profound mental fatigue. The Poison of the Zhen Bird is incredibly lethal, killing in hours. The antidote requires the use of ground rhinoceros horn and a human tooth (in addition to about 27 other ingredients).

Poison	Zhen Bird
Lethality	Hours
Speed	Seconds
Effect	Temporary*
Medicine Skill TN	7
Brew Rating	10
Potency	4d10
Skills	All

CHAPTER II

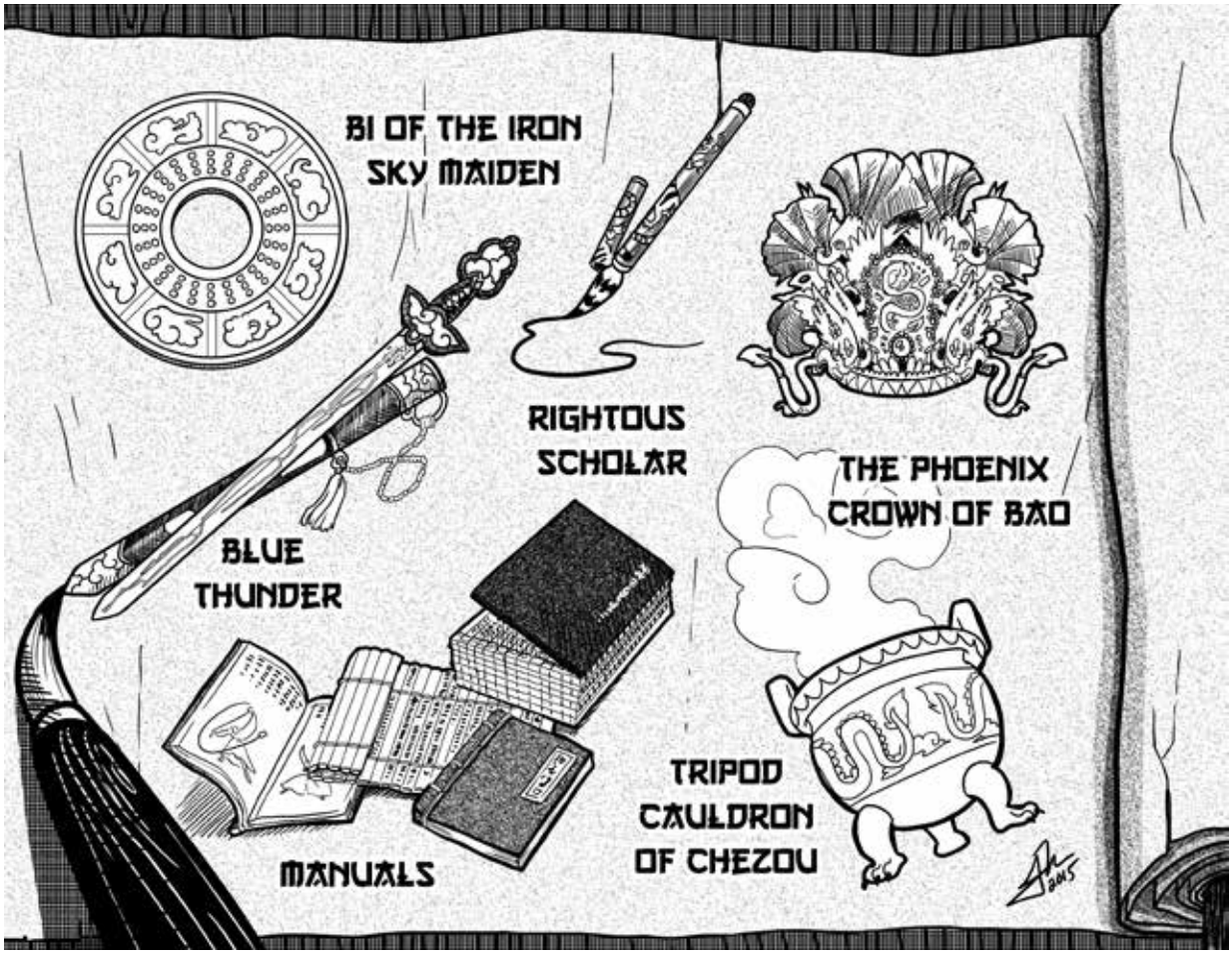


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MANUALS AND OBJECTS OF POWER

Manuals are a staple of *Wandering Heroes of Ogre Gate* and come in many forms. The most common is a bound book but they can exist in virtually any form (from scrolls made of paper or bamboo strips to etchings on a cavern wall). Most manuals include text and diagrams of the Techniques in question.

Objects of Power also exist. These can be items of any kind imbued with supernatural Qi energy. They are often crafted by deities or spirits, but can also develop naturally on their own over time (for example a book that belongs to a powerful Martial Hero may spontaneously gain magical qualities or even sentience).



Belt of Mercy

This belt is made from interlocking gilt bronze squares and ornamented with pearls. Some say it was created by Hedra, others attribute the belt to Hen-Shi. Whatever the source of its design this item is powerful indeed. A person who places the belt on his or her waist finds it cannot be removed. There is simply no mundane method that will take it off short of halving the person wearing it. While it is in place, if the person commits any act of violence that is not 100% necessary to save oneself or another, then he or she experiences crushing pain as it tightens and causes 1 automatic Wound. Even participating in such an act through an intermediary will trigger the device. It can only be removed by the hand of a deity like Hedra or Hen-Shi.

Bi of the Iron Sky Maiden

This is a circular jade disc with a hole in the center, and about ten centimeters in diameter. According to legend it was buried with a Martial Hero known as the Iron Sky Maiden but now contains traces of her spirit. Anyone holding the Bi of the Iron Sky Maiden gains a +1d10 to their Grapple and Arm Strike Skill rolls. In addition they gain +1d10 to any Qinggong ability that allows flight.

Blue Thunder

This simple looking Jian Sword has a handle made of wood fitted with turquoise shapes that resemble a stormy sky. According to legend it was created by the god and goddess of thunder, Fengbao and Jiangnu. It passed into the hands of man, eventually into the possession of Master Emerald of Golden Dragon sect then into the possession of Lady Plum Blossom, who in turn gave it to Long Shu, one of her disciples.

Blue Thunder is unassuming and seems quite simple on inspection. Even after initial use it appears to have little power. However over time, as the wielder becomes more familiar with Blue Thunder, it powers become apparent and intuitive. The user should learn one of the following powers each month automatically.

Strike of the Sky: Against Demons, Blue Thunder delivers 2 Extra Wounds on a Successful Damage roll.

Perfection of Heaven: The sword cuts through bone and flesh with little effort, making it easy to

maim. When the wielder chooses to maim someone, instead of needing two total successes, only one is required.

Peel of Thunder: To use this ability, the wielder must channel his own Qi energy into the blade as he strikes the target. For every Rank of Qi energy he channels, the target takes 2 Extra Wounds. However the user is drained of these Qi Ranks which return at a rate of 1 per day.

Divine seals

These are usually large slabs of stone with writing (often a religious mantra or a warning). They are made by deities and used to imprison people, spirits, demons, and so forth. They can be used to prevent a being from exiting a location (such as a particular cave or forest) freely. The deity determines what conditions must be met for the seal to be lifted. This can be anything ranging from specific circumstances to a particular kind of person having the power to move it. If the seal is lifted, then the enchantment ends and the imprisoned creature is free.

Dragon manual

This once belonged to the Golden Dragons and was their prized book of Techniques. To this day they still believe they possess it. But in truth it is held now by Lady Plum Blossom who stole it and replaced it with a forgery when she left the sect. It includes the following Techniques: Flaming Dragon, Lashing Dragon, Palm of the Dragon, Path of the Dragon, and Rising Dragon Stance.

The Emerald monk statue

The Emerald Monk was a former student of Sunan and Bao who was lured into a pact with Yao-Feng by the promise of immortality. He feared death and drank a potion that Yao-Feng promised would make him eternally beautiful. The concoction did as told but not as expected. It turned him into an emerald statue that housed his spirit and mind like a prison. According to legend anyone making a vow before the statue must abide by it or suffer punishment from Heaven.



LONG SHU DELIVERS A LETHAL BLOW

Anyone who makes a vow or promise before the statue must adhere to their exact words or Heaven will punish them. This results in the character acquiring a Fate based on the vow (see GM section on Acquired Fate). The Statue is located in the Banyan in the Cave of the Emerald Monk.

Four finger manual

This is an ancient book written by one of the early masters from the time of the Demon Emperor. Unless one kowtows three times to the manual and accepts the Timeless Master as a Sifu, the contents appear blank. According to legend, it was penned by the Timeless Master. His disciples were all wiped out by the Demon Emperor, so his Kung Fu was never passed on. However he placed manuals with his Techniques in hidden locations throughout the world. By some accounts if one finds such a place where such a manual is hidden and kotows six times, announcing one's devotion to the Timeless Master, the hidden manual will reveal itself. One such manual is the Four Finger Manual and it contains Clutch of the Timeless Master, Finger of Supreme Annihilation, Finger of Supreme Compassion, and Finger of Supreme Disruption.

The Heart of yao-feng

This looks like a coin medallion with the image of a bearded creature with sharp teeth. It appears to be sculpted from bone and has very little weight. When adorned around the neck it extends life, effectively making one immortal, but slowly warping the person's personality, causing them to have less and less empathy for others. A person killed while wearing the Heart of Yao-Feng will rise again in a day, fully healed.

While its ability to prolong life is impressive, its most important power is that it can restore Yao-Feng to his throne at Ogre Gate (Yao Gong). For this to occur, first Ogre Gate itself must be restored using the Key of Yao-Feng, then if someone enters Ogre Gate Palace wearing the heart, that person becomes Yao-Feng. If a pregnant woman wears the heart, there is a 50% chance that Yao-Feng inhabits the body of the child.

Heavenly pills

These perfectly round, blue pills are regularly created for the enjoyment of the Enlightened Goddess in the Perfect Realm. However some have occasionally been stolen and found their way to the world of man. Each pill, if swallowed, immediately and permanently increases Qi by one. There are consequences for taking them. It is illegal for any being to consume the pills other than the Enlightened Goddess (or someone who has her permission). Supreme Judge Yu will go after anyone who takes them. While the Bureaucracy of Heaven leads people to believe the punishment is death, it is actually a mere flogging. In addition a person who takes the pill without permission suffers -4 to their Karma Rating and risks acquiring a Mental Affliction (because of its potency).

To see if the pill taker suffers an affliction, they must make a Meditation Roll. If they succeed, they acquire no affliction. If they fail, they gain a random mental affliction for a month. If they fail by rolling a result of all 3 or less (any combination of 3s, 2s, or 1s on their roll) they gain a permanent Mental Affliction. Unlike normal mental afflictions these can only be removed by The Enlightened Goddess, Hen-Shi or Xang.

If someone gains an affliction, roll on the following random table:

Mental Afflictions Table

D10 Roll	Mental Affliction
1	Explosive Rage
2	Delusional
3	Nightmares
4	Masochism
5	Sadism
6	Splintered Personality
7	Hyper Vigilance
8	Hallucinations
9	Panic
10	Extreme Cowardice

Horns of the society of leather shadows

These suona horns are quite well crafted by the head of the Society of Leather Shadows. When you play the horn (Talent TN 6) it causes several shadow puppets to materialize on the nearest solid surface. They follow your instructions, attacking whoever you desire (they can also simply spy and report back to you). The horn summons up to 1d10 leather shadow puppets every 3 rounds. They remain for so long as you play the horn (fading if you stop).

See **LEATHER SHADOW PUPPETS** in **CHAPTER TEN: THREATS AND MONSTERS**.

The Immortal killing sword

This light blade was made from liquid mercury then sealed with the Demon Emperor's blood. The sword

is black and wavy, ending in a sharp fork. It is deadly but particularly lethal to immortals. Anyone cut by the sword continues to bleed, losing 1 point of Hardiness an hour until they die. This can only be stopped by Neigong Healing. Any immortal struck by the blade loses 3 points Hardiness in addition to taking wounds. The effect causes their skin to wither and they die if they reach 0 Hardiness. Treat the sword as a Light Melee that does Damage: 2d10 + Muscle.

Jade maiden

This crude human sized natural formation of Jade, bears a vague resemblance to Bao (or so people say). It is inside the Purple Caverns. The Jade Maiden has a potent age suppressing effect on anyone who meditates before it and adheres to the four principles of Bravery, Altruism, Righteousness and Reciprocity. The Jade Maiden has an additional power. She can teach the Jade Maiden Strike (See **CHAPTER THREE: KUNG FU TECHNIQUES**) to any woman who meditates before her and has relinquished all attachment to romantic love.

Jade medallion of xian nu shen

This medallion is crafted from Jade and has an image of two phoenixes facing each other encircled with a fiery motif. According to legend it was given to one of the early emperors of earth granting the holder permission to travel between the different realms. However it was lost long ago. It is normally a serious transgression for mortals to pass from the Human Realm to other realms, but any who hold this object can do so without fear of punishment.

Jade turtle

This is a large piece of white jade is shaped like a turtle and weighs about 8 ounces. It is currently inside the Pagoda of the Golden Mercies in the town of Kwam Metta. The item is perfectly sculpted and in its center there is a warm amber glow. The Jade Turtle contains the Dragon Spirits of the people of Kwam Metta and it also contains a replica of the town of Kwam Metta. The residents continue to exist there, though they are shadows of their former selves due to their Phoenix Spirits being left behind (which haunt the original Kwam Metta as Phoenix Ghosts). The people inside the Jade Turtle do not age, grow sick or die. Seventh Brother can transport people into the turtle by pointing at them.

If anyone touches Seventh Brother with the Jade Turtle, it absorbs his spirit and causes the Phoenix Spirits of the people of Kwam Metta to go inside and reunite with their Dragon Spirits.

If the spirits of the Jade Turtle are returned to Iron Sky Realm, this will leave the device empty and it can be re-used in a similar manner by using the Activation Ritual. Doing this causes the turtle to absorb the Dragon Spirits of everyone in the area except the caster (who is fully protected by a mass of golden energy). In its pristine state the Jade Turtle is a purification device. All trapped inside can leave once they have cultivated enough or found some other escape.

Key of yao-feng

This looks like a large bronze key coin and is quite old. The key is the size of a human hand but is light. It has no special properties except that if it is brought into the lower chambers of Yao Gong Palace (Ogre Gate) it will cause the structure to reform (see Yao Gong Palace for more details). Presently it is in the stomach of Zhehu, the Ogre Demon.

The Lacquered plum tree box

This box made from Plum Tree Wood originates from Plum Tree Temple in Fan Xu province of the Zhan Dao Empire. Inside are 15 Yaksha Demons who do the bidding of the owner. When the lid is opened, the owner states a number and this brings forth the amount of Yaksha's he wishes to perform a task. They can remain out of the box for about an hour (each hour after that they take 1 wound). While in the box they are undetectable.

Manual of the golden king

An old bamboo scroll containing the Majesty of the Lion Technique. It is located in a secret chamber in Majestic Lion cult Palace.

Manual of the jade phoenix sect

This ancient book contains Infinite Counter of the Phoenix, the Perfect Strike of the Phoenix, and Phoenix Palm. These are all forgotten Techniques that belonged to the Phoenix sect. The manual is still housed in the Jade Phoenix Temple.

Manual of the red lord

This slender book contains the Red Claw Strike Technique. It was supposedly written by Red Claw Demon but through theft came into the possession of Lady Plum Blossom.

Merciless willow manual

This ancient book contains several unique Waijia and Neigong Techniques that can only be channeled safely



by castrated males. Contains the Techniques: Merciless Thirst of the Root, Perfect Harmony of the Willow, Ribbons of Steel, and Willow.

In addition to Kung Fu Techniques, the Book of the Merciless Willow also contains a wealth of wisdom about how a castrated male can utilize their unique relationship to both Yin and Yang that must be mastered before any Techniques can be learned.

Each week the book is studied, the eunuch may attempt a Meditation roll versus TN 8. If he succeeds, he has mastered the fundamental concepts of the book. In addition to being able to now learn the Techniques contained in the manual, he gains a permanent +2d10 bonus when rolling Meditation to recover from Qi Spirit Possession.



Ogre mask

Ogre Masks, sometimes called Exorcism Masks, are fairly common among the Zun and Daolin Yen-Li practitioners. They are usually made of metal and bone, and shaped to resemble the face of an Ogre Demon. Anyone who wears an Ogre Mask while performing a Ritual is shielded from the negative energies and only acquires a Mental Affliction if he or she lands all 1s on the Ritual Skill roll.

True Ogre Masks are rare. Many false Exorcism Masks are sold in cities and towns, but to have any potency an Exorcism Mask must be made from with the bones of an Ogre Demon. Mostly they are passed down from teacher to student.

Paper talismans

These are strips of paper with characters for luck or power written on them (usually by a Yen-Li priest). They confer a small bonus or penalty under certain conditions and must be stamped to on the place or individual they are meant to affect (they can also be held). Typically this is in the form of a +1d10 Bonus or a -1d10 Penalty. However there are more powerful paper talismans than this as well.

Phoenix crown of bao

This blue head dress is an elaborate design with intricate patterns of kingfisher feathers, pearls, gemstones and gold. It is a traditional ceremonial wedding crown, and believed to have been word by Bao herself. The materials are shaped into flower patterns that contain images of three golden dragons and five red phoenixes. According to legend, whoever has both the Phoenix Crown of Bao and the Wind Sabre of Sunan, can rule the martial world.

The Crown has two major powers. The first is it enhances the Wind Sabre of Sunan if it is worn by anyone holding that weapon (see Wind Sabre of Sunan for details). The second power is much more impressive. Anyone wearing the crown can compel Martial Heroes to heed their word. This power affects anyone with Qi levels, and allows the wearer to use their Deception Skill to weave magical lies. Roll Deception against the wits of the target. On a success whatever lie the wearer happens to tell, is believed, no matter how outrageous. Even those who know that the Crown has this power, and try to guard against it, believe the lie if the roll is successful.

However the headdress has a will of its own being crafted from a Phoenix Demon. Each day it rolls 2d10 against the Resolve of the person wearing it. If it succeeds the wearer desires whatever the Phoenix Spirit desires. The Phoenix Demon wants to increase its power and spread destruction against humanity. Bao was immune to this effect as it was designed for her, and any woman who is a blood descendant of Sunan and Bao is also immune to this effect.

Righteous scholar

This is a thick ink brush with a sandal wood stalk, gold inlays and a tiger-hair brush. According to legend it was the brush of Kong Zhi himself, though some have argued Kong Zhi always used simple brushes and that Righteous Scholar is far too extravagant to have belonged to the founder of Dehua. It is known to have been the pen of a number of important scholars through the ages and believed to have been used by Fan Qi when he wrote the Glorious Histories.

Righteous Scholar has been owned by a number of elite minds through the ages and over time the knowledge transmitted through the pen bestowed upon it a kind of sentience. This eventually became more than mere mind, as the pen was soon able to take on human form for limited periods and developed a personality of its own.

Anyone who owns the pen can form a bond with it, becoming its master. Once this bond is formed the pen cannot unwillingly be transferred to another (one may physically possess the pen but cannot become its new master until the previous one has died). The master of the Righteous Scholar can ask it to take human form and give it commands. It must follow these provided they do not violate its personal code of conduct (see below).

Righteous Scholar appears either as the Ink Brush or as an elderly man in black robes and beard. He can also turn into a wispy cloud and move at great speed

in this form. When in human shape, Righteous Scholar can perform simple actions (like picking things up, carrying baskets and sorting books). However he is quite weak, only having a muscle Rank of od10.

Righteous Scholar is very strict in adhering to the tenets of Dehua upholding the virtues of Filial Piety, Propriety, Tradition, Order, Wisdom, Integrity, Loyalty, and Righteousness. He can answer many questions about the past and about the classics, and is happy to do so for the genuinely courteous but refuses to help anyone seeking this information for purposes such as cheating on the Imperial Exams. Any master who asks for such a favor can expect silence from the Righteous Scholar for at least a week. He fancies himself a poet, but his poetry leaves something to be desired.

The Righteous Scholar can assume human form as long as needed, but he must spend an equal amount of time back in ink brush form to rest. So if the owner of the pen has him stay in human form for four hours, he must return to pen form for four hours.

It is impossible to destroy the Righteous Scholar through mundane means. Breaking the pen simply causes him to reform in 1d10 days. Killing his body simply causes him to return back to his pen form.

Righteous scholar stats

Key Defenses: Hardiness 4, Evade 3, Parry 3, Stealth 6, Wits 10, Resolve 9

Key Skills: Muscle: 01d10, Talent (Calligraphy): 3d10, Talent (Poetry): 1d10, Talent (Painting): 3d10, History (All): 3d10, Classics (All): 3d10, Read Script (Feishu): 3d10, Languages (Hai'anese, Li Fai and Daoyun): 3d10, Persuade: 3d10, Reasoning: 3d10, Detect: 2d10, Empathy: 1d10

Max Wounds/Integrity: 5

The Ritual vessel of yao-feng

This is an ancient Zun Ritual Vessel with images of Rakshas and Ogre Demons on it. It can be used to contact other realms and its presence also disrupts the barriers between realms (this requires the Activation Ritual to utilize). It can also be used to Harvest Qi energy for Qi Rituals.

Seal of the demon emperor

This is a rectangular piece of ceramic material. An Ogre Demon head is carved into its opaque surface. To activate the seal, once must use the Ritual (Activation) skill. When activated it enables the wielder to teleport instantly to any location. It even allows travel to protected areas (such as Red Mountain Villa), Emo Cheng, and Immortal Realm. Any useage of the device has a 5% chance of attracting the attention of Supreme Judge Yu (See **SUPREME JUDGE YU** entry in **CHAPTER TEN: THREATS AND MONSTERS**).

Sky lantern of the blue heart

This looks like a white sky lantern illuminated and powered by a radiant blue orb of flame. It can only be handled and controlled by the Iron Sky Maiden. Anyone else who attempts to touch it disintegrates or becomes an Illuminated Demon.

The Sky Lantern was created by Xian Nu Shen and Hen-Shi, who each gave a small portion of their spirit to form the blue heart. The heart is equal parts condemnation and compassion. Upon the Sky Maiden's command, the light of the orb illuminates brightly and judges any demon within a 300-foot area. Demons who have a genuine desire to become righteous are transformed into Illuminated Demons (see **ILLUMINATED DEMON** entry in **CHAPTER TEN: THREATS AND MONSTERS**). Demons that have no such desire in their heart are immediately destroyed, vanishing in a blaze of dust and light.

When not in use, the Lantern remains in the body of the Iron Sky Maiden.

The Spear of yao yun

This is the weapon possessed by Yao Yun, demon of the southern sea. It is massive and requires 5 Ranks of Muscle to wield. It radiates a potent energy that unleashes on foes when it strikes. The spear does 5d10 plus Muscle (and can exceed the standard dice caps). Anyone struck takes an additional 10 wounds from lightning-like charge. The spear itself courses with dangerous energies that are highly unstable. Anytime it is used to parry there is a flat 5% chance it splits and the pieces fly off for miles in either direction.

Wherever these land, they create a disruptive effect that causes everyone within a five mile radius to rise up as various forms of ghosts.

The Sword of time

This looks like a normal Jian. However it contains the spirit of a powerful profound master who was imprisoned in the blade catastrophically when he tried to use a dangerous internal alchemy Technique to master the flow of time. Now the sword acts as a strange time traveling device, carrying people into the past, where they remain briefly as witnesses



THE TEN TALISMAN PAIRS		
NAME	**MATERIAL**	**EFFECT**
Talisman of Mulong and Xiao Huang	*Petrified Wood*	*Wood (flesh, life, birth)*
Talisman of Huo Long and Yi Huang	*Ruby*	*Fire (beauty, force, pain, light, nations, beginnings)*
The Talisman of Shui Long and Li Huang	*Jade*	*Water (joy, pleasure, endings)*
The Talisman of Jin Long and Zhong Huang	*Gold and Silver*	*Metal (heaven, creation, celestial, destruction)*
The Talisman of Tu Long and Ren Huang	*Marble*	*Earth (power, darkness, death)*

(length of time varies from hours to days to weeks). The sword is usually triggered by the presence of wronged spirits or similar creatures. Anyone holding the sword in the presence of a trigger is sent back in time to when the spirit experienced a significant injustice that needs to be corrected. This effect also sends back anyone in the immediate area of the wielder. The Sword of Time has a strong personality and attempts to prevent time travelers from influencing historical events. It does this by inhibiting their ability to be seen or interact. To use this ability roll 4d10 against the Resolve of anyone sent back in time by the sword. On a Success they are invisible and cannot interfere with the past in anyway. On a Total Success the sword can impart some insight to them about the events they are seeing. On a Failure they become visible and are able to influence events.

Talisman of Bao

This jade talisman is attributed to Bao, but it is not known if she created it or even possessed it in life. It is blue and depicts flowers wrapped around a dragon. Whoever possesses the Talisman commands the Bronze Monks of Bao.

Tea bowl of Xian Nu Shen

This is a simple glazed tea bowl, perhaps three hundred years old. According to legend it was sipped by the lips of the Enlightened Goddess herself and this bestow upon a special gift. Anyone who holds the Tea Bowl of Xian Nu Shen and faces it toward a Demon or Spirit can trap them inside for an indefinite period. Their spirit and body are drawn into the vessel and to another realm. The nature of this realm is unclear though those who have been there describe it as small, forested and surrounded by a stone gate.

To use the bowl simply make a Small Ranged Attack against the Evade of the target. On a Success the creature is drawn in. It can be released by the wielder at any time by speaking the entities name.

The Ten talismans

These ten talismans are primordial devices of creation. They are crudely shaped precious stones, metals and petrified wood with characters for different elements written upon them. They are actually five pairs, with each pair having one Dragon Talisman and one Phoenix Talisman. When people speak of the Dragons and the Phoenix, the Talismans are the physical manifestations of that power. Created ages ago by the Enlightened Goddess, the Talismans can shape reality, with each pair governing a particular area of creation or destruction. The Dragon talisman is always the active element which creates something new when invoked, however this always produces a reaction from the Phoenix talisman causing some negative repercussion (such as a loss of the users limbs or loved ones). A Phoenix Talisman can be used to destructive effect, but the corresponding Dragon Talisman always requires some creative action or achievement to balance the result. The repercussion or creative achievement are referred to as the cost. If one wields both talismans in the pair, they are under the full control of the user and he or she can shape the cost of tapping the talisman. If one wields only one half of the pair, then the user can only control the creative or negative force (and has no ability to shape the cost). The Talismans kept by Qinwen of Heaven Palace Sect are actually 7 of the 10 Talismans. He is missing three Phoenix Talismans (which belong to the Three Sisters of Bone Kingdom).

Using the talismans follows a simple principle: Phoenix Talismans produce almost any negative effect you desire but require the user perform a creative or worthy deed of equal measure, Dragon Talismans can create new things or positive effects but must come at a cost of equal measure (for example, an arm in exchange for a new love). To activate a Talisman requires performing the Activation Ritual.

Because the Talismans are the fundamental sources of change in the world, and powered by the magic of the Enlightened Goddess, they can be used for almost anything. There are no limits. The only limit is the price. Each phoenix talisman can create a profound negative effect like a curse, loss of life, a

terrible change in the world, etc. What effect it can produce is determined by its type but this can be almost anything. However it requires the user do something substantial as a cost. Dragon Talismans can create new things and produce positive effects such as enhancing a person's body, making a barren region fertile, and so forth, but the user must give something in exchange as a price.

The price is always determined by the opposite Talisman in the pair. If the person holds both talismans, then he or she can help shape the price. It must still be of equal measure but the details are under that person's control. If the user only has one of the talismans, and not the other in the pair, then the price is seemingly random (and almost always unwelcome).

Below is a table containing the ten talismans as pairs. The first name indicated refers to the Dragon, while the second name refers to the phoenix. Each pair was originally a single object, but the Enlightened Goddess split them. There is no power in the world that can re-unite or break the talismans further. Each Talisman has the effect written as a single word and a hexagram. Each effect is described as an element but in parenthesis we include what this element can refer to in terms of what its powers relate to.

Tripod cauldron of chezou

This bronze cauldron stands on three legs and was originally used for ritual purposes by the first ruler of the Lung Dynasty, Qi Mofeng. This is sometimes also called the Cauldron of the Dragon Emperors. The cauldron has two basic effects. The first is it bestows a +2d10 bonus to anyone performing a Ritual in its presence.

Its more impressive effect is the ability to be used as a weapon. Wielding it as such requires 2 Ranks of Muscle (or all Attacks with it are at -1d10). It can be used to absorb Qi energy Attacks. Any Kung Fu Technique that generates a blast or flow of Qi energy can be absorbed by the person holding the cauldron. Further, the cauldron can store the Qi energy for up to an hour and unleash it in a potent blast (doing 2d10 Damage plus 1 Extra Wound per Attack absorbed). To unleash the Qi energy simply make a Small Ranged Attack roll.



Min returns to the martial world as one-armed fiery demon slices the neck of Lying Tiger on her warpath against Lady White Blade.

The Tripod Cauldron of Chezou can also be wielded as a bludgeoning weapon, imposing a -1d10 to Speed and Attack, but doing 5d10 plus 2 extra Wounds. Use the Heavy Melee Skill to use the cauldron in this way.

Turquoise necklace of Li Fan

This gorgeous turquoise necklace was crafted four hundred years ago, but fell into the possession of the Emperor of Zhan Dao. However it was stolen by Zhang Lung, who took it to Zhaoze Island. Whoever holds the necklace has absolute control over tigers. They do as the person wishes and do not harm the holder.

Two spears of the unfilial son

This is another ancient manual, written by the Timeless Master. Written on a wooden scroll it can only be read by those who kowtow three times and take the Timeless Master as their Sifu, otherwise the contents appear blank. It contains Endless Arc of the Spear.

Wind sabre of Sunan

Believed to have been crafted by Sunan himself and given to his wife Bao as wedding gift, this is a finely crafted Ox Tail Dao. On an Attack roll, if you land a Total Success, the Wind Sabre of Sunan paralyzes the target for 2 rounds. It also does 1 Extra Wound on a successful Damage roll. When used in combination with the Phoenix Crown of Bao it does 3 Extra Wounds on a Successful Damage roll. Anyone who has possess the Wind Sabre gains a Fated Flaw (kept secret by the GM) to lose their lovers to violence.

Celestial Weapons

Celestial Weapons are artifacts so powerful that they cannot simply be wielded, but must become one with the user to work. Created by deities they are only accessible to Immortals or greater beings, anyone else attempting to handle them is incinerated by their power. Their original function was to help the gods protect their realms. When the Demon Emperor emerged centuries ago, more were created. Since then, they have spontaneously come into being on their own.

Every Celestial Weapon has a Qi rating. If a character's Qi rating is below this number they take 10d10 Open Damage each round they attempt to wield it.

We include one Celestial Weapon here as an example. Like other Immortal rules more of these will be included in *Profound Masters of Ogre Gate*.

Calamity sword

Qi Rating: 18

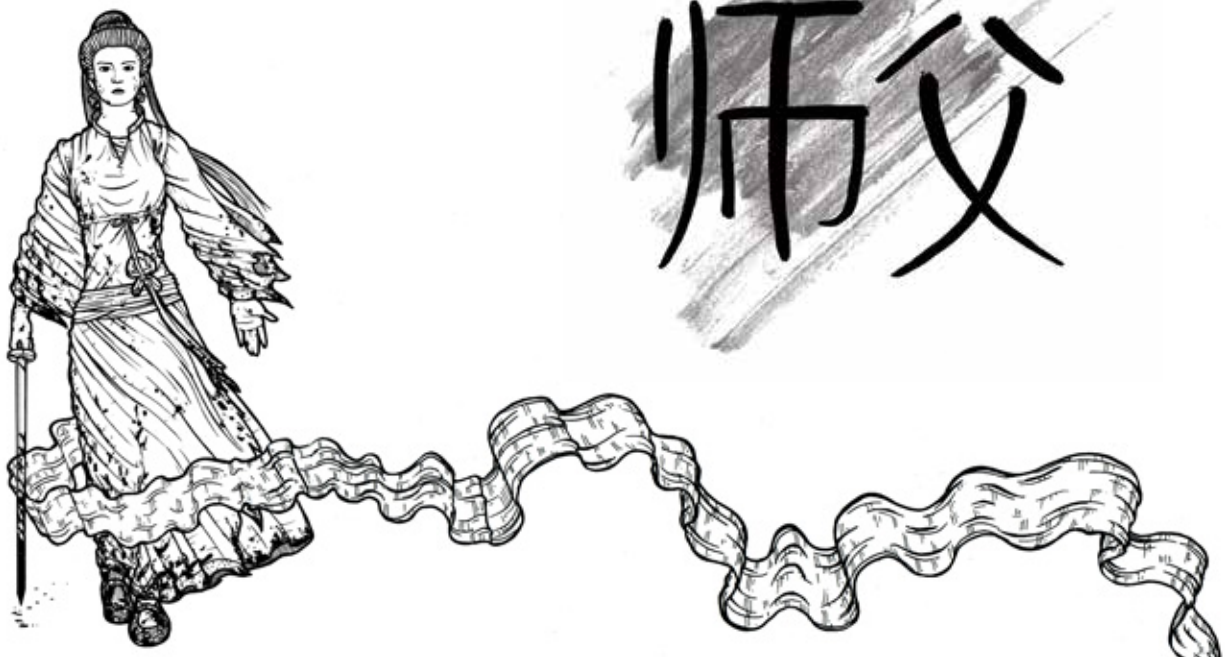
This blade was created by the Dutiful Empress. It looks like a blue glowing sabre and when it unites with a wielder bestows the following powers:

God-Harming Strike: All of your Attacks can harm any type of creature even if they are normally immune, from the lowest demon to the Dutiful Empress herself. The Enlightened Goddess and Hen-Shi however remain immune to your Attacks.

Imprisoning Array: You can call forth a an intricate pattern of stars that forms a great glowing ball and imprisons any mortal being for as long as you desire. Against Immortals you must roll your Meditation Skill against their Resolve once per day to keep them imprisoned. It cannot imprison deities.

Blue Blazing Strike: A glowing blue sabre of energy extends from your finger. This is useable with any of your Techniques or with a normal Attack and does 10 Extra Wounds to anything it strikes.

CHAPTER 12



THE GAMEMASTER

This chapter offers an overview of how a Gamemaster (GM) can run *Wandering Heroes of Ogre Gate* and describes key elements of the genre. It is based on our observations from running *Wandering Heroes of Ogre Gate* and other wuxia campaigns. This is what worked for us and it is best to think of the rules presented here as optional tools. Use them to fit your tastes.

The chapter begins covering wuxia in general, providing viewing and reading recommendations for the genre. This is followed by our specific take on implementing wuxia into an RPG and a number of rules to help the GM create encounters, adventures and manage the campaign.

WUXIA

Wandering Heroes of Ogre Gate is an RPG set in a world inspired by wuxia movies and television dramas. This section will explore how to bring wuxia to life in your game and talk about the nature of the genre itself. In the introduction we describe what wuxia is. Here we go into greater detail.

ELEMENTS OF WUXIA

Martial Arts movies are typically broadly divided between Kung Fu and wuxia. Kung Fu movies are more realistic, with a focus on open-handed techniques, with little or no strong supernatural elements. Wuxia is a separate sub-genre.



We define wuxia fairly simply, as a sub-genre with heavy emphasis on martial arts sword play, set in historical china featuring heroes and villains who can defy gravity with lightness Kung Fu, channel Qi energy and generally adhere to a code of chivalry.

For our purposes, this definition is sufficient. We also fold many additional sub-genres into the term wuxia for convenience. For example mythic martial arts movies belong to the sub-genres called Xian Xia and Shenhua. We do not worry about these distinctions and include those elements in *Wandering Heroes of Ogre Gate* under the label wuxia.

Throughout the book we have made a strong effort to illustrate what wuxia is through the setting material. We come to this with a genuine sense of enjoyment in the films and series themselves, and so wanted to convey the genre through the setting material itself. With this in mind, we encourage Gamemasters to read through the rulebook to get a sense of what is appropriate to the genre. But more importantly, we encourage GMs to watch wuxia. That really is the only way to know what the genre is about. Any amount of cataloging we do here will not mean much of anything without context, and if you have already got that context from going to the sources themselves, you do not really need a break down from us.

That said here are some recurring elements in wuxia that we personally have come to appreciate and have brought to our own table. This is not exhaustive and it is not the only way to do things. This is just how we do wuxia. Make your campaign setting your own. Some of the things below are central to the genre, like Martial Heroes who use their Kung Fu to protect the weak; other things are more universal but come up a lot in the genre (like Romance). We discuss the latter to emphasize the scope of wuxia (romance for example, isn't an essential feature of wuxia but it is a common theme).

THE JIANGHU AND WULIN

The Jianghu is the world of beggars, thieves, Martial Heroes, performers and con artists beyond the reach of official authority. It literally means "Rivers and Lakes". One way to think of it is as the underworld with its colorful characters, inns and brothels. Wulin is a more narrow aspect of the Jianghu which includes anyone who knows martial arts. Wulin literally means "martial grove" and refers specifically to the Martial Heroes and sects within Jianghu. We describe this in greater detail in previous chapters.

SWORDPLAY AND MARTIAL ARTS

For me personally this is one of the key elements that immediately indicate if I am watching wuxia or a Kung Fu film. There is tremendous crossover (Kung Fu movies sometimes have swords and wuxia movies have plenty of unarmed Kung Fu) but I think wuxia gravitates toward swordplay because of the elegance it conveys. At its most iconic, wuxia is swordplay with the gentleman sword (or Jian).

Swordplay is more than just fighting in wuxia. It is almost a form of communication. And it is not limited to swords alone. The Jian is the most iconic but wuxia revels in its diversity of weapons (which often enhance the personalities of those who wield them). Swordplay encompasses other weapons as well. Movies often feature villains inventing new weapons to crank up the excitement. You see this in films like the *Flying Guillotine* or even *The One-Armed Swordsman* (where the villains use a special hook sword to overpower the Golden Sword School's Techniques).

Because wuxia features so much swordplay, the genre has to work hard to keep it fresh and interesting. It is constantly evolving in this respect. The GM in a wuxia campaign must do the same. This is addressed later in this chapter in the **MAKING COMBAT COME ALIVE** section.

LIGHTNESS KUNG FU (QINGGONG) AND INTERNAL KUNG FU (NEIGONG)

While the powers possessed by heroes in wuxia may seem arbitrary on initial viewing, they are in fact a product of great internal consistency within the genre. When characters fly through the air, drift over water or amble along treetops with ease, this is not because the filmmakers have decided to flagrantly violate physics in favor of cool-looking action, it is because of Lightness Kung Fu, or Qinggong. When



JADE PRIESTESS SAYS GOODBYE TO RECKLESS STORM

characters raise a ball of energy from their belly and explode it into a beam from their fingertips, this is a product of Internal Kung Fu, or Neigong.

Lightness Kung Fu is the ability of great Martial Heroes to manipulate and shift their weight. In the hands of a master, this can mean actual flight. Wirework in martial arts movies is a reflection of their lightness Kung Fu. It is why characters can walk up walls or leap from rooftop to rooftop.

Internal Kung Fu is all about the mastery of one's inner energy. The existence of Qi is taken for granted in wuxia and true masters can control the flow of Qi through the meridians in their body. There is usually a sense in the genre that some people have greater aptitude for Internal Kung Fu (masters sensing the strong internal energy of a student is a common trope). This energy can be used to heal and to harm.



PRESSURE POINT TECHNIQUES (DIANXUE)

These are based on similar traditional medicine principles to Neigong and are about manipulating the various accupoints and meridians in a person's body to redirect the flow of Qi and blood. This most commonly is represented by the attacker rapidly tapping key places for a desired result (one of the most common being paralysis). But this can go much further than that, there are movies and shows where pressure points are used to alter peoples' personalities or make them incapable of speech. It can even be used to destroy internal organs.

COLORFUL CHARACTERS

Characters in wuxia are colorful and stark. Their dress, personality and weaponry is a reflection of this. When someone is a master of Kung Fu and kills at will, people are reluctant to thwart their eccentricities. This is part of the individualistic streak in wuxia. It is also an easy way for identifying characters in a genre that often has enormous casts. GMs should make use of this shorthand in play in order to keep their NPCs distinct and memorable.

INNS AND RESTAURANTS

These are huge staples of the genre (more so even than in medieval fantasy literature). Not only are they regularly featured over the course of movies and television series, in some instances they serve as the sole backdrop. Inns and restaurants also make up part of the "rivers and lakes" geography that is the Jianghu.

ROMANCE

Romance is really common in wuxia movies and series. Do not be afraid to introduce it into your campaigns. Whether it is PCs falling in love with each other or NPCs and PCs falling in love, this is something that works very well in a wuxia campaign. It is a natural fit and helps tie characters to the setting. Do not force it or railroad it, but allow it to exist. Not all love stories have happy endings of course—especially in wuxia. Be sure that your players are comfortable with this at the table, and be sure to let them know it is an element before play begins.

GRUDGES

We discuss this in more detail later in this chapter but grudges are a prominent feature of wuxia. There is a cycle of violence where murder leads to revenge, and this in turn leads to further acts of vengeance. Grudge encounters (described in a later section) are meant to emulate this, but ultimately the GM's judgment is the most important factor in breathing life into the violent reciprocity of the martial world.

FEUDING SECTS

Not every wuxia story is about sect conflict but they usually feature into it in some way. This could be on a grand scale, with one sect chief trying to become leader of the martial world, or on a smaller scale with one sect trying to steal the secret manual of another. Sects are incredibly common and are a huge part of the genre.

THE XIA CODE

See the setting material for more information on this, but wuxia is a world where characters are expected to abide by a number of social principles as well as the code of the Martial Heroes. Not everyone follows it to the letter. Some defiantly violate the code in flagrant displays of their power, but most at least pay lip service to it. The Xia Code of the Ogre Gate Setting is described in the **CODE OF THE WANDERING HEROES** entry in **CHAPTER SEVEN**.

COURTESY

While this is bound in the xia code itself, it also deserves mention on its own. Courtesy is a feature of the genre and often serves as an important plot element as characters must navigate around social niceties while they try to thwart and outdo one another. Characters frequently use being "impolite" as a euphemism for battle (i.e. "If you continue to annoy us, do not blame me for being impolite!"). As a result, threats are often veiled. Only the boldest Martial Expert threatens clearly and unambiguously.

DUTY

Even though wuxia is a world of heroes who display individualistic streaks at times, the heroes are still bound by social ties and traditions that impose duties upon them. In some cases this may be duty to their nation, in others it may be duty to their sect or their master. It could simply be to their word or a principle.

REPUTATION

Reputation matters a great deal in wuxia. Some heroes are powerful enough or unorthodox enough that they can disregard many of the accepted customs. But even they usually express concern for the reputation they have in the martial world (true a great evil of the Jianghu may not care if people call him a liar, but he might care if they call him inarticulate or cowardly). Word travels quickly in *Wandering Heroes of Ogre Gate*. Characters that perform public acts that enhance or destroy their reputation should soon see news of their behavior spread.

MELODRAMA

Melodrama here is not meant in the pejorative sense. Here it is meant to indicate the genuine and sincere display of emotions to move the viewer and connect them to the action. This is probably one of the more striking aspects of wuxia (and Asian cinema in general) if you are not accustomed to it. Especially in wuxia drama series, where there is more time for smaller social interactions, a lot of screen time is given to emotional displays of filial piety or grief. Sometimes the genre gets a reputation for stoicism, and there is some truth to this, but these are often characters who cry for lost loves, weep when their father tells them a moving story about their mother, or rejoice in the camaraderie of finding a new sworn brother. Even many of the grudges that villains give vent to arise from emotional wounds.

BIG EVILS (AND FATHER-IN-LAWS)

Powerful Martial Experts are common staples to the genre. In some instances they are the future-father in laws of the protagonist or otherwise closely related to them. However they are not always the villains. Sometimes the Big Evil is opposed to the hero (and usually there is such a character) but is not uncommonly a key ally. This can even be the same character over time. For example Ouyang Feng, the Western Venom, is one of the villains of *The Condor Heroes*. But in the next installment of the trilogy, *Return of*



MISTAKEN FOR DEAD, LENG RETURNS TO FIND THE BODY OF HIS BELOVED MIN (ONE-ARMED FIERY DEMON) AND UNLEASHES THE RAGE OF ONE-THOUSAND GRIEVING WIDOWS UPON HER KILLERS.

Condor Heroes, he is the godfather of the protagonist Yang Guo and teaches him his toad skill Kung Fu.

SHIFTING ALLIANCES

Something the genre is a bit famous for is shifting alliances. Characters frequently team up with their enemies when it is convenient and switch sides when the union is no longer to their advantage. At its most extreme participants will shift their allegiance mid-battle.

MANUALS AND SECRET TECHNIQUES

In the typical fantasy adventure magic rings, spell books and enchanted swords are staples. These can exist in wuxia as well, but the manual is a key element that recurs over many movies and series. These are often simple bound books with diagrams, illustrations and text, explaining how to perform a handful of Techniques (or just a single Technique). Often reading them is enough to impart the knowledge required to perform them. Sometimes they take unorthodox forms. For example manuals can appear as wall carvings, tattoos or be scattered in pieces throughout the world.

HEROISM

Whether the PCs in your campaign are heroes is up to them, but characters that live up to the ideals of the xia code are typically the protagonists in wuxia. There are exceptions to this, and there is usually a certain amount of moral ambiguity, but some things are fairly constant. Using your powers as a Martial Expert to protect the weak is one of them. Even the most rebellious and rascally of Martial Heroes usually has a soft spot for the downtrodden (though the genre does feature some genuinely ugly heroes).

That said, the genre can get complicated. The flip side of this sentiment is seen in movies like *Killer Clans* and you even catch glimpses of it in the *Condor Heroes* trilogy. These are powerful characters that can basically do what they want without being stopped by most people. A lot of times out of control martial characters who take what they want and kill who they want serve as the villains but in movies like *Killer Clans*, things are a lot less clear.

GO TO THE SOURCES

Wandering Heroes of Ogre Gate is inspired by movies like *Come Drink With Me* and television series like *Demi-Gods and Semi-Devils*. We made several nods to the sources in the setting. For example the Jade Maiden statue is a reference to the Jade Maiden Manual from *Return of Condor Heroes* and the Purple Cavern sect is inspired by the Tomb sect from that same series.

While wuxia is somewhat niche in the west, it is fairly mainstream in Chinese media. New school wuxia novels had their start as genre fiction in daily newspapers in places like Hong Kong and writers like Jin Yong helped bring it widespread appeal to the point that his novels are regularly adapted to television and screen.

Most series are based on novels like Yong's *Condor Heroes* trilogy, if you can obtain them in English they are well worth reading. Only a handful of wuxia books have officially been translated into English, and more often you will have to read fan translations. You can sometimes find them adapted into comic books or graphic novels. There are also classic Chinese novels widely available in English, like *The Water Margin*. *The Water Margin* in particular is recommended because it is set during the Song Dynasty, which is the primary period *Wandering Heroes of Ogre Gate* draws on.

The more wuxia series, movies and books you consume, the better your game will be. These can provide an endless wealth of inspiration for the Gamemaster. Many wuxia movies are available on streaming platforms, and wuxia series are accessible online with English fan translations on sites like viki.com. Because *Wandering Heroes of Ogre Gate* contains many fantasy elements and many strong historical elements we also include mythic martial arts films and historical martial epics in our list below.

USEFUL HISTORY BOOKS AND OTHER SOURCES

While *Wandering Heroes of Ogre Gate* is based more on the wuxia we see on film and television, it can be very helpful to read some of the history. Other types of books can be useful too. The following are those we found especially inspiring or informative.

The Age of Confucian Rule: The Song Transformation of China, Dieter Kuhn

A Chinese Bestiary: Strange Creatures from the Guideways Through Mountains and Seas, translated by Richard E. Strassberg

Chinese Clothing, Hua Mei

China's Examination Hell, Ichisada Miyazaki

Chinese Architecture, Cai Yanxin

Chinese Martial Arts Cinema: The Wuxia Tradition, Stephen Teo

Civil Service in Early Sung China, E.A. Kracke, Jr.

The Country of Streams and Grottoes, Richard von Glahn

Religion and Society in the Tang and Sung Dynasty, edited by Patricia Buckley Ebrey and Peter N. Gregory.

A Dictionary of Official Titles in Imperial China, Charles O. Hucker

Daily Life in China on the Eve of the Mongol Invasion, Jacques Gernet

The Destruction of the Medieval Chinese Aristocracy, Nicolas Tackett

A Short History of China, J.A.G. Roberts

Strange Tales from a Chinese Studio, Pu Songling

An Introduction to Chinese Philosophy: From Ancient Philosophy to Chinese Buddhism, JeeLoo Liu

FILM SUGGESTIONS (BY YEAR)

This is a list of viewing recommendations. Mostly this list is wuxia, but a few xian xia and historical romances are also included when they had a particularly strong influence on the *Wandering Heroes of Ogre Gate* setting. While we recommend all the films below, we particularly suggest watching the following: *Come Drink With Me*, *Golden Swallow, A Touch of Zen, One-Armed Swordsman*, *Lady Hermit*, The first two *Dragon Gate* films, *Killer Clans*, *Zu Warriors From Magic Mountain*, *The Bride With White Hair*, *A Chinese Ghost Story*, *Wing Chun, Tai-Chi Master*, *Swordsman II*, *Detective Dee and the Mystery of the Phantom Flame*, and *Journey to the West: Conquering the Demons*.

Come Drink With Me (1966)

The One-Armed Swordsman (1967)

Return of One-Armed Swordsman (1969)

Dragon Gate Inn (1967)

Golden Swallow (1968)

Lady Hermit (1971)

A Touch of Zen (1971)

The Shadow Whip (1971)

The 14 Amazons (1972)

Intimate Confessions of a Chinese Courtesan (1972)

The Fate of Lee Khan (1973)

Flying Guillotine (1974)

Killer Clans (1976)

Clans of Intrigue (1977)

Death Duel (1977)

Legend of the Bat (1978)

The Avenging Eagle (1978)

The Last Hurrah for Chivalry (1979)

Heroes Shed No Tears (1980)

Human Lanterns (1982)

Zu Warriors from the Magic Mountain (1983)

Holy Flame of the Martial World (1983)

A Chinese Ghost Story (1987)

Swordsman II (1991); this is part of a trilogy, the other films in it are also recommended (*Swordsman* and *The East is Red*)

New Dragon Gate Inn (1992)

King of Beggars (1992)

Butterfly and Sword (1993)

The Bride with White Hair (1993)

Tai-Chi Master (1993); also called *Twin Warriors*

Green Snake (1993)

Wing Chun (1994)

Ashes of Time (1994)

Dragon Chronicles: The Maidens (1994)

A Chinese Odyssey (1995)

Storm Riders (1998)



Crouching Tiger, Hidden Dragon (2000)

The Legend of Zu (2001)

Hero (2002)

House of Flying Daggers (2004)

The Seven Swords (2005)

The Legend of the Black Scorpion (2006); also called *The Banquet*

The Curse of the Golden Flower (2006)

Assassin's Blade (2008)

Painted Skin (2008)

Red Cliff (2009)

Detective Dee and the Mystery of the Phantom Flame (2010)

Flying Swords of Dragon Gate (2011)

The Sorcerer and the White Snake (2011)

Painted Skin: The Resurrection (2012)

Young Detective Dee and the Rise of the Sea Dragon (2013)

Journey to the West: Conquering the Demons (2013)

Brotherhood of Blades (2014)



WUXIA TELEVISION SERIES

While we are sure most readers are familiar with wuxia films like *Hero*, *House of Flying Daggers* and *The Bride with White Hair*, many may be less familiar with television programs like *Legends of Condor Heroes*, *Demi-Gods and Semi-Devils* or *The Swordsman*. These shows are generally very long, typically 30 to 50 hour-long episodes. They are available on DVD and online. If you liked movies like *Hero* and have never seen a series like this, you may want to check them out. They start slow at times in order to set up the series, so as a rule of thumb watch 3 episodes before deciding a series is not for you. Many of them also tell stories you may already be familiar with if you watch martial arts movies. For example if you have seen *Swordsman II* or *Legend of the Swordsman* with Jet Li, it is based on the same story (*Smiling, Proud Wanderer* by Louis Cha/Jin Yong) as the 2013 television series *Swordsman*. We recommend going to wuxiaedge.com to learn more about wuxia television series in the last fifteen years. There you can find lots of information on different shows and read articles by a supremely devoted wuxia fan. Another good source of news and information is SPCNET. There are also recaps of such series available on fan pages and blogs. To watch wuxia online, viki.com offers a number of channels with English subtitles.

We strongly recommend watching wuxia television series for inspiration. Note that many of these television series are made and remade multiple times (for convenience we list the release dates of several remakes for each series). There are splits in fandom over which versions are the best. There are also divided opinions on shows produced after the transfer of Hong Kong back to Mainland China. We will not wade into any of those disputes here, but simply provide a listing of well-known and worthy series. Some of these series go under different names depending on the year they were made, for example, *Legend of Condor Heroes* is sometimes called *Eagle Shooting Heroes*. There are far more than listed here, many are regularly coming out each year, so use these as starting points.

Not all versions of the series below are available in English. For example the 1983 and 2006 versions of *Return of Condor Heroes* can be found with English Subtitles, but to our knowledge the 1995 version has not officially been released with subtitles. Fan subs are occasionally available.

The Bride With White Hair (1986*, 1995*, 2012)

Legend of Condor Heroes (1983, 1993, 2003, 2008)

Demi-Gods and Semi-Devils (1982, 1997, 2003, 2013)

Heavenly Sword and Dragon Sabre (1978, 1986, 1994, 2000, 2003, 2009)

Legend of Dagger Li (1999)

Legend of Qin (2015)

Legendary Siblings (1999)

Return of Condor Heroes (1983, 1995, 2006 and 2014**)

Strange Hero Yi Zhi Mei (2011)

*These versions titled *The Romance of the White Haired Maiden* **This version titled *Romance of Condor Heroes*
***This version is titled *Crimson Sabre*

Sword Stained with Royal Blood (1985, 2001***, 2007)

Magic Blade (2012)

The Smiling Proud Wanderer (1984, 1996, 2001, 2013)****

Sword Stained with Royal Blood (1985, 2000, 2007)

Treasure Venture (2000)

The Four (2008, 2015)

XIAN XIA, ROMANCES AND HISTORICAL DRAMA SERIES (BY YEAR)

In addition to straightforward wuxia series there are also shows based on Chinese Myth, history and even video games (the latter often has elements of all three other categories).

Madame White Snake (2001, 2005),

Chinese Paladin (2005)

The Little Fairy/Seven of the Sky (2005)

Chinese Paladin 3 (2009)

Xuan Yuan Sword: Scar of the Sky (2012)

Mulan (2013)

The Patriot Yue Fei (2013)

Sound of the Desert (2014)



ZHI-ZHU AND RONG FIND THE EVIDENCE OF ONE-ARMED FIERY DEMON'S TRAIL

**** Titled *Smiling Proud Wanderer,* State of Divinity, *Laughing in the Wind* and *The Swordsman*

Hua Xu Yin or City of Desperate Love (2015)

Journey of the Flower (2015)

The Legend of Zu (2015)

Nirvana in Fire (2015)

TRUTHS OF THE SETTING

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These are the behind the scenes truths of the Qi Xien setting. This section makes these explicit for the GM to help him better run the game. While the setting has been presented as players or characters will understand it in earlier chapters, here are important details that a Gamemaster should know. These address nuances and hidden details of the setting and relationships of certain characters. *Players should not read this section*.

OGRE GATE

In addition to being Yao-Feng's prison and former Palace, Ogre Gate is a portal between Gamandria and Qi Xien, created by the deaths of thousands of Sertori (powerful spell casters in the world of Gamandria). The details here can be integrated into the greater Sertorius campaign setting. Ogre Gate is a place in Gamandria (the setting of Sertorius) but exists simultaneously in Qi Xien due to Yao-Feng forcing a pathway between the two worlds. The being who established Ogre Gate, Gar-El, is in fact Yao-Feng. He created a portal from Gamandria to Qi Xien at the site of Ogre Gate by killing thousands of spell casters in his native land and using their magic to power the rift. The setting of *Wandering Heroes of Ogre Gate* can blend seamlessly with the Sertorius Role-Playing Game. For more information on Gar-El and Ogre Gate see the **OGRE GATE** entry on page 203 of the **SERTORIUS RULEBOOK**.

WORLDS VERSUS REALMS

Realms are actual places in the world of Qi Xien. The world of man, or Earthly Realm, is a square continent surrounded by four seas. Above the Earthly Realm are the Upper Realms, and these exist between Heaven and Earth. Below the Earthly Realm, are the lower realms, which exist deep in the mountain upon which the earth rests. Encircling the whole thing is Heaven, Wan Mei: the Perfect Realm.

Worlds (with a capital W) on the other hand refer to individual realities. Qi Xien is a world. Gamandria is a world.

THE ENLIGHTENED GODDESS AND AETIA

The Enlightened Goddess is the entity described in *Sertorius* as Aetia. She has created many Worlds. Before she made Qi Xien, she established Gamandria. But the gods she assigned to shape and govern it were petty and marred her creation, ultimately allowing their own powers into the hands of man.

Aetia abandoned Gamandria and created a new world: Qi Xien. Here she is known as the Xian Nu Shen or the Enlightened Goddess.

THE ENLIGHTENED GODDESS WAS ALL

Before Qi Xien, before Gamandria, everything was one. The Enlightened Goddess was that oneness, but with each new creation, she lost of portion of herself. Over time, she forgot and believed the division between herself and other things to be real. In truth everything that exists is a part of her unity, even the Demon Emperor. In a very real sense, she and the Demon Emperor are one. The phoenix and dragon principles are the constant divisions fragmenting this unity further and further, creating something new with each step.

This can be seen with the creation of Hen-Shi and Gushan (below).

HEN-SHI AND THE ENLIGHTENED GODDESS

While Hen-Shi and the Enlightened Goddess are distinct entities now, they were not always so. Hen-Shi, who is in a sense the daughter of the Enlightened Goddess, was once part of her. They were one being but the Enlightened Goddess created Hen-Shi and imbued her with all of her compassion. She did this in order to allow part of herself to tend to the inhabitants of the setting while she ruled from Heaven. However there were unintended consequences of this action.

By splintering part of herself in this way, the Enlightened Goddess changed. She became colder in her judgments. When Yao-Feng was able to break into Qi Xien from Gamandria she became angry that this world too was suffering from the flaws of Gamandria and refused to take direct action to stamp out the Demon Emperor. Hen-Shi, now her own entity, was troubled by the Enlightened Goddesses indifference. Instead she could only convince her to appoint guardians to minimize the damage and travel between the realms. Hen-Shi determined that the only solution was to have mortals fix Qi Xien and proposed the

elevation of select humans to immortality. She then shared with them methods for attaining longevity. It is possible she is also scheming to unify her spirit with the Enlightened Goddess, but this may not be the case.

It is important to understand that while Hen-Shi sometimes disagrees with the Enlightened Goddess, and even occasionally bends a rule or two when she feels it is acceptable to do so, she is ultimately dutiful to her mother.

WHO HAS THE MANDATE OF HEAVEN?

The Mandate of Heaven is how rulers stay in power in Qi Xien. When one governs in accord with the principles of the Perfect Realm, the Enlightened Goddess looks favorably upon the dynasty and allows it to remain in power. When one governs against the principles of the Perfect Realm, the Enlightened Goddess expresses her displeasure through portents and signs (comets, firestorms, and so forth) and will eventually bring the dynasty to an end through things like invasion or natural disaster. The people of Qi Xien use the term "heaven" somewhat interchangeably with the Enlightened Goddess (Xian Nu Shen) and the Perfect Realm (Wan Mei). However one conceives of it, your role as the Gamemaster is to play this entity because she occasionally exerts her influence on individual heroes and humble folk, not just great rulers.

There are numerous codes and philosophies in Qi Xien, many covering the same ground or dealing with similar concepts and some deviating from these, but there is one true reality. The Enlightened Goddess is real; there are thousands of different realms and just as many Worlds. What matters here is to understand which virtues the Enlightened Goddess values. Whatever words one uses to describe them, as long as they abide by the following virtues, they are in accord with heaven: Filial Piety and Rite, Altruism, Propriety, Wisdom, and Justice. For a ruler to maintain the mandate, he must govern consistently using these principles. It is okay to stray for a time, the Enlightened Goddess will often give decades before bringing someone's reign to end, choosing instead to send them signs in the hope that they will change course. Also she never intervenes directly, rather she allows others to rise to topple rulers or dynasties who have lost the mandate.

Keep in mind the Mandate of Heaven can change. If Hen-Shi rejoins with the Enlightened Goddess as a single entity, then mercy and compassion would become more important once again. If something catastrophic were to occur, such as the Demon Emperor returning and inverting heaven so that he was at its head, this would radically change the mandate (and this is an entirely possible outcome in the setting).

As one can see, if the Emperor of Zhan Dao does not hold the mandate, eventually the Enlightened Goddess will dethrone him. But to do so, Xian Nu Shen knows she hardly needs to lift a finger. The Emperor's chosen path has already laid down the foundations of his fall. For years he has been empowering Yangu in the North, and this will eventually have terrible consequences for the Empire. It is only a matter of time before they usurp or invade and seize control.

One might think Hai'an in the south continues with heaven's mandate because they have waged war against the Empire for generations, but the truth is Hai'an also is not governed in accordance with heaven's principles and this is why they have never been able to defeat the Empire.

THE EMPEROR'S LONGEVITY

Zhan has ruled for an exceptionally long time, 97 years, and is well past the age when most men would have died. Early in his reign, Zhan became fixated on extending his life, surrounding himself with magicians, physicians, alchemists, and priests all claiming to have the answer. Most of their remedies either did nothing or made him sickly. Emperor Zhan eventually executed all who had tried to help him realize his dream of immortality. Taking matters into his own hands, he decided instead to surround himself with scholars and historians, and began furthering his own skills in magic. It was around this time that Cai Yuanyu (the future Senior Grand Councilor of the Empire) came to the Emperor's attention as a surveillance official. Cai Yuanyu's knowledge of the Demon Emperor and esoteric Yen-Li practices earned him the ear of the ruler. Through Cai Yuanyu, the Emperor learned about the reign of the Demon Emperor and an object called the Heart of Yao-Feng, an artifact from that era with life giving powers. He commanded his order of Martial Experts, the Yao, to find the heart. Seventeen years into his reign, one of the experts returned to him with the Heart of Yao-Feng. This is the source of his longevity but has also served to make an already evil mind even more wicked.





GUSHAN

Gushan seems to be a contradiction to the supremacy of the Enlightened Goddess. In truth, like Hen-Shi, he is a part of her. Before the Enlightened Goddess carved out her compassion to create Hen-Shi, she tested the idea by cutting off some strands of her hair and wove them into Gushan, then placed him in the southern lands (away from Zhan Dao). To make sure he did not cause problems, she imbued him with a sense of righteousness and introspection. She did not impart too much of herself, as she later did with Hen-Shi, and this gave Gushan considerably more independence from her will. His righteousness and introspection led him to seek his own truths and he eventually devised his own system of ethics. Gushan believes the Enlightened Goddess is part of a bigger process of creation and destruction. He seeks to restore balance by wiping the slate clean. The masses are his source of power. He believes in elevating humanity and lowering divinity. Frustrated by his autonomy, but seeing part of herself in him, the Enlightened Goddess could not bring herself to destroy Gushan. When she made Hen-Shi, she deliberately instilled a firmer sense of filial duty in her.

NUA THE SNAKE GODDESS

In truth, Nua is no goddess, but rather a former Martial Hero who transformed after misuse of her Qi. See her entry in the NPC section for more information.

WHAT REALLY HAPPENED AT OGRE GATE

Yao-Feng, in his home world of Gamandria was Gar-El, a powerful Sertorius of the Bukhra tribe of dwarves who ruled thousands of miles of land. However, his Empire did not begin through conquest. He was a young wanderer once, and through wily negotiation he was able to solve disputes between squabbling Ogre tribes. Through his great charisma and power, he became respected by them.

Reincarnation was a known occurrence at the time, if a mysterious one, and Gar-El was able to convince many followers that death was meaningless if it meant the furthering of a grander goal. Ogres, lacking a civilization of their own since the fall of Nong Sai, and lacking the powers available to Sertori, flocked to Gar-El in large numbers.

As they did so, strangely his power grew. His divinity increased with their worship. He was in fact the first Sertori to gain power this way, and the first Sertori ever to perform Thauma or miracles. The Ogres saw him as an agent of their god Senga (who had been killed by one of their kings).

Gar-El enjoyed the luxuries afforded by his conquest and stature. His appetites were vast and the power of his magic slowly twisted his personality, causing him to behave terribly to some of his most trusted and loyal men. It wasn't unheard of for him to kill respected generals for their wealth and for their wives.

At Ogre Gate, Gar-El wasn't intending to open a portal to just one untapped world: he was intending to open up a permanent portal where he could travel anywhere to other countless worlds, those created by Aetia and perhaps others beyond that.

However, thanks to the machinations of a cabal formed by one of the wives of his generals, a number of strong Sertori were smuggled into the sacrifices he had prepared, and were disguised through potent illusionary magic. In the middle of the casting of the Portal Thauma, the Sertori suddenly cleaved through Gar-El's personal Ogre bodyguards and stabbed Gar-El in the back. The magical energy being channeled exploded outward, uncontrolled. He attempted to cast a spell similar to Splintering of Yaum and was permanently divided into at least two separate bodies.

This is what brought forth Yao-Feng and Qi energy to the world of Qi Xien. This is why his body can exist below Ogre Gate in Gamandria and inside Yao Gong Palace (where it is presently sealed). However, it is possible more duplicates were created during the explosion at Ogre Gate.

DO WHAT YOU WILL WITH THE SETTING

Gamemasters should feel free to adjust the above setting details to suit their taste and preferences. The material contained in this book is not intended to establish canon, rather it is meant to inspire.

RUNNING WANDERING HEROES OF OGRE GATE

This section provides advice for running the game and managing a campaign. It includes a number of tools to help the GM deal with things like encounters.

GENDER ROLES IN QI XIEN

The wuxia genre is a bit unusual when it comes to gender roles and equality. On the one hand this is very much a genre where women and men are treated as equals in terms of martial arts skill. The earlier wuxia movies frequently featured female protagonists, often disguised as men, who could swing a sword as good as anyone. Later films in the late 60s and early 70s like *Come Drink With Me* would continue this tradition (though the trend declined for a time during the 70s). In the movie *A Touch of Zen*, for example, the two chief characters are a male scholar named Ku and female Martial Hero named Yang. Ku is depicted as a meek and bumbling intellectual while Yang is a fearless and aggressive warrior. But wuxia is also a genre where gender roles are clear and at times constrictive.

Because our aim was to be true to the genre, we assume that most social conventions present in wuxia film and literature are also present in Qi Xien. This does not reflect our personal views of traditional gender roles, it is merely an attempt to reflect the source material. That said, we also do not place particular emphasis on this either.

Ultimately this is a social game. While Qi Xien is a world that contains traditions and customs found in wuxia, this is your game and you can run it the way you want. We do not want female players to feel the disparities that characters in the setting experience. So while imperial posts are largely run by men in Qi Xien, and families are led by men, this does not mean you cannot make exceptions for individual player characters. It also should not be used to make anyone uncomfortable at the table.

There are a few ways to deal with this issue in a campaign. One approach is to completely ignore the distinctions in social status between men and women. Just assume it is not a part of the setting at all. Even though this is not the approach we took with the rulebook, there is nothing wrong with doing this. If you do not like the presented setting or find it too constricting, ignoring it is a perfectly acceptable option. Another method is to draw on existing tropes in the genre. The most common is women disguising themselves as men and taking male names. Whether or not the people around her know she is really a woman, this should allow you to handwave any impediment to her holding a position normally reserved for men. Basically any female character disguised as a man, would be treated as one. Another approach is the one mentioned above: just treat PCs as the exception to the rule.

THE ROLE OF FATE

Fate is real in *Wandering Heroes of Ogre Gate*, it is a force felt in the daily lives of the world's inhabitants. As the Gamemaster you take on the role of Fate. Everything you introduce to the campaign should either flow naturally from the events of the setting or be a product of the will of Heaven and the past incarnations of the player characters. Characters are free to ignore their fate, but they should be able to sense it working in the background.

Fate is a bit like gravity but it is not about specific outcomes. It can be about a one-time event in the character's life or a pattern of events and challenges (i.e. one might be fated to a deadly attraction by the empress, or one might simply have a pattern of being the object of other people's affection). It is about the full potential that a person has inside them and things they are meant to do or face. It is ultimately up to the characters to interpret their fate based on who is drawn to them, who they keep bumping into, what circumstances they find themselves in. It is not intended to create a railroad. As a general rule, to keep things simple, you should establish fate for the party, not individuals (except in cases where players take the fated flaw). You can either roll on the optional table below for the party's fate once during each major leg of the campaign or determine it on your own. This should not be something the players have to do, simply a thing fate wants for them. It does not have to unfold in any particular way. Real life is messy and fate does not always produce clean, discernable results. While players may feel the hand of fate, they are under no obligation to heed it, in fact rejecting fate is perfectly acceptable. When characters act in accord with their fate, you can occasionally give them bonuses (+1d10 to +3d10) to reflect the will of heaven.

You can roll on the following table once or twice. Rolling once provides a more open and general fate. Whereas rolling twice gets more specific. If you choose to roll once ignore the prepositions connecting Result 1 with Result 2. So if you just roll once and get a 9, the result should be interpreted as "The party is fated to..." "...be hunted." since you ignore the "by". If you find the result doesn't make sense for the group or if you have trouble incorporating it, just roll again. The GM should feel free to create more Fate charts (these are just to get things started).





TABLE: PARTY FATE CHART I		
PARTY IS FATED TO...		
Roll 1d10 (once or twice)	Result 1	Result 2
1	...protect...	... a lowly person or family
2	...become involved with....	...an Evil Warlord
3	...fight...	...an unorthodox sect
4	...have many misunderstandings with...	...an orthodox sect
5	...learn about...	...a great ruler
6	...save or learn compassion for...	...a town or community
7	...kill or harm...	...a supernatural entity
8	...impede or vex...	...outsiders or foreigners
9	...be hunted by...	...a hero
10	Roll on Party Fate Chart II	Roll on chart Party Fate Chart II

TABLE: PARTY FATE CHART II		
PARTY IS FATED TO ...		
Roll 1d10 Twice	Result 1	Result 2
1	...care for or protect...	...a secret manual or text
2	...destroy....	...a powerful object
3	...be harmed by...	...a secret
4	...learn about...	...an important heirloom
5	...share...	...a Technique
6	...hide or contain...	...a song or poem
7	...become involved with...	...a powerful force of evil or good
8	...war over...	...a forest, mountain, etc
9	...create...	...a palace or villa
10	...repair/reconstruct...	...a hidden chamber

ACQUIRED FATE

Any character who violates any one of the following virtues in a truly spectacular and violent way, has a 10% attracting the attention of heaven: loyalty, righteousness, altruism, reciprocity, and filial piety. The violation must be big enough to cause death, be willful and somewhat exceptional. If this happens the GM should secretly give that character a Fate Flaw (see below), but customized to circumstances (so do not roll on the chart). The nature of the Fate should be relevant to the transgression. This remains in effect until appropriate restitution is made (and that may not be possible in all cases). For example a character who murders his brother in cold blood to steal his wife, may be fated to be betrayed violently by his own sworn brothers and sisters for the rest of his life. That is not the only possibility but perhaps the most obvious one.

THE FATED FLAW

Characters who take Fated as a flaw, regularly face the same kind of challenge or difficulty throughout their life. The GM will have to be adaptive and work the character's fate into sessions from time to time. When a player takes the Fated Flaw, the GM should roll secretly on the chart below to determine the nature of the character's fate. The player is not told his fate, but discovers it through play.

Characters can deny their fate. It is a force, but not a foregone conclusion. The universe simply tries to nudge them in a particular direction, making life easier if you bend to your fate. For example, a character that is fated to become vengeful and evil, may resist and remain good and merciful, but events will occur during the campaign that make that course extremely difficult.

FATE TABLE I	
Roll 1d10	**FATED TO BE....**
1	...loved by many admirers, who want to be the one and only. Those denied will despise the character and plot their vengeance.
2	...entangled with a specific person or family, someone they should avoid.
3	...betrayed by those who should be most loyal.
4	...despised despite the good they do.
5	...the bearer of the burden of leadership.
6	...surrounded and admired by evil people.
7	...denied what they most desire.
8	... connected to an enemy.
9	...made to take a burdensome oath.
10	Roll on Fate Table II

FATE TABLE II	
Roll 1d10	**FATED TO BE....**
1	...haunted by their enemies.
2	...hunted down by a sect or kingdom.
3	...the cause of harm when trying to cause good.
4	...the catalyst of countless misunderstandings, believing their enemies to be friends and friends to be enemies.
5	...forced to choose, saving one thing and destroying another.
6	...the bearer of the burden of leadership in great conflicts.
7	...the obstacle that denies people what they desire.
8	...changed to a life of revenge and evil.
9	...the person who kills those you love.
10	Roll on Fate Table III

FATE TABLE III	
Roll 1d10	**FATED TO BE....**
1	...one who goes to war and kill, to live a life soiled by blood and pursued by grudges.
2	...one who is loved by your worst enemies. You become the obsessive focus of your enemies.
3	...a criminal. Fate presents circumstances where the only way to follow the honor code is break the law.
4	...one who dwells in poverty.
5	...one who wanders and never settles.
6	...one who crosses paths with demons, spirits and other supernatural entities.
7	...dishonorable. Your needs and desires are fated to conflict with the code of honor.
8	...to be killed by a specific object, weapon or person.
9	...caught in forbidden love.
10	...stuck in slavery or servitude.





AUSPICIOUS DAYS, GOOD LUCK AND BAD LUCK

Luck is real in Qi Xien, just as Fate is real. In fact the two are often closely intertwined.

Some days are auspicious toward certain actions, due to the alignment of stars, birth dates, and so forth. Normally this is not a concern, when a character buys a shovel or crosses the road, there is no need to worry about auspices. But for the people of Qi Xien, choosing an auspicious day for key events is important. When characters get married, build a new home, erect a temple, go to fight an important battle, or the like, they might consult an astrologer to find a day that is auspicious (or perform this task themselves). For this reason, you ought to rule on whether a particular day is auspicious or not when no one bothers to check. Be sure to use the Luni-solar Calendar in **CHAPTER SEVEN** as a guide here. Certain months are designated as favorable to some actions and unfavorable to others. Beyond this you can either simply make a ruling on the matter, or to be fair, you can roll 2d10 with the day being auspicious if the result is two tens (or two total successes). If the result is two 1s, then the day is inauspicious.

A day being auspicious should have a real effect. The GM needs to be flexible here because the precise nature of the benefit can vary depending on the specific circumstances. A marriage on an inauspicious day may be plagued by financial troubles or rival suitors. A house build on an inauspicious day may plague the residents with bad luck (which could be a simple penalty on certain Skill rolls so long as they live at the residence).

Bad luck can be expressed any number of ways, from regular occurrence of unpleasant events, to regular penalties on specific Skills. Good luck similarly can be expressed through regular occurrence of good events or regular bonuses to specific Skills. Such bonuses and penalties should be somewhat narrow and tailored to the situation. So perhaps a bonus to Survival Skill when used to harvest the nearby fields if you built a home on a day that was auspicious. Generally speaking these should be similar in scope to Expertise.

It is important to realize that maintaining good luck goes beyond just building on the right day or in the right place, one can invite bad luck through one's actions even if a person chooses an auspicious day to erect their house.

Good and bad luck can also come from other sources, for example failing to arrange your home according to the local flow of Qi may bring you bad luck. This can also affect things like Survival rolls for encounters. For example characters who camp in an area without properly accounting for Qi Flow, make incur a -1d10 Penalty on their Survival Skill to avoid encounters the next day.

TRAVEL, ENCOUNTERS AND SURVIVAL SKILL ROLLS

TRAVEL TIMES

Characters can travel 30 miles by foot on a day in good terrain with roads, 20 miles on good terrain with no roads, 20 miles a day in rough terrain with roads, 10 miles a day in rough terrain (wilderness, hills, and so forth), and 5 miles a day in mountains. Generally the penalty per increment of difficulty is -10 miles to a minimum of 5 miles per day.

This principle applies to transport vehicles and mounts as well. Mounts can go their full Miles Per Day on a road (see **CHAPTER FIVE: EQUIPMENT**). Off roads they deduct 10 from their Miles Per Day. In rough terrain they deduct 20 miles. Similarly ships in rough waters may face penalties like this. Note the horseback entry is for a standard horse mount.

TABLE: TRAVEL TIME

TERRAIN	MILES PER DAY	ON HORSE-BACK	MODIFIER TO DAILY RATE
Good Road	30	40	Nil
No Road	20	30	-10
Road on Rough	20	30	-10
Rough Terrain	10	20	-20
Mountains	5	10	-30*

**Minimum of 5 miles possible.*

TABLE: TRAVEL TN BY TERRAIN

Civilized Road	4
Civilized Rural	5
Road	6
Hills/Rural	7
Coastal Waters	7
Light Forest	7
Forest/Frontier	8
Mountains/Ocean	9
Mountain Peaks	10

SURVIVAL ROLLS AND ENCOUNTERS

Anytime Players travel, one member of the party should make a Survival Skill roll. Always have the person with the highest Rank in the correct sub-skill make the roll. This is to determine if they get lost, are impeded or have an encounter. In a dangerous place like the Banyan, the roll should be made up to once every ten miles of movement. In a more civilized area, the roll should be once every thirty miles.

The Target Number for Survival rolls is based on the geography. On a Success, the party has an uneventful day of travel and manages to stay on course. On a Total Success, the party finds a shortcut or has a burst of luck that cuts their travel time in half. On a Failure, they get lost, have an encounter or are impeded (use encounter tables to determine). Alternately the GM can simply decide the most appropriate consequence of failing a Survival roll.

ENCOUNTERS AND IMPEDIMENTS

Encounters can happen when characters travel overland, explore underground or venture into dangerous areas of a city. Whenever an encounter is possible, the GM can ask players to make Survival Skill rolls according to Terrain Sub-Skill: wilderness, desert, plains, city, sea, underground, and mountain/hill (in groups, the person with the highest Rank for the relevant terrain makes the roll for everyone). Only the player with the highest relevant Skill makes the roll. Typically the GM asks for Survival rolls in one of the following time increments:

Daily: A single Survival roll per day. This is the default for overland travel. But it can also apply to camps in relatively safe areas or small villages. In more wild or dangerous places, this can be higher. The Gamemaster can roll 2 or 3 times a day when it is suitable to do so.

Hourly: When things are more dangerous, the GM may ask for an hourly Survival Skill roll. Hourly Survival Skill rolls apply to traveling underground or in particularly dangerous forests.

Every Twenty Minutes: This applies anytime characters are in an inhabited structure like a cave, dungeon, or house.

When needed, the GM can shift time increments. For example, while overland travel is usually daily, he may ask for hourly checks if the players are passing through a warzone. He could also ask for weekly checks in very safe conditions. These rates are meant to serve as a tool for the GM.

Survival Skill rolls for encounters are made against the TN of the terrain and location (which is usually set by the GM). On Successes and Total Successes, they manage to navigate the area as desired (and on a Total Success they cover 50% more distance). When characters fail their Survival rolls, they have an encounter, impediment or challenge. This represents the character's inability to avoid existing dangers (it does not spawn things that did not already exist). For this reason, the GM should roll on the Encounter Chart as the characters make their Survival roll. Even if they succeed, the players may choose to engage a potential encounter or challenge. Characters who fail simply have no choice in the matter.

For example, characters passing through a forest fail a Survival roll and encounter a pack of wolves. The wolves were there looking for food the whole time and the failed Survival roll means the party failed to spot the signs and attracted the attention of predators. The GM can always forgo a Survival roll when he feels it is not needed, and the GM is always the one to determine if a Survival roll for encounters is warranted. Had the Player's succeeded, the GM may have informed them they see wolf tracks in the area, and can easily avoid the creatures by taking the right trail.

Below are some basic encounter charts to use as guidelines. These are all 2d10 based. Simply roll 2d10 and use the result. The GM should feel free to create his own encounter charts for different areas. In some tables, when the bell curve of a 2d10 roll isn't suitable, a d100 or a simple d10 can be used instead.

SPECIFIED ENCOUNTERS (OPTIONAL)

Some locations will have specified encounters, people or creatures that are residents of a particular area. In these instances, the GM can roll separately on a d10 to determine whether that encounter is present or not when the players pass through. Simply roll a d10 and pick a range that indicates the encounter occurs. In *Wandering Heroes of Ogre Gate* products this range is expressed as an X in 10 chance of occurring. So a 4 in 10 chance would be any result of 4 or less on a d10 roll, a 3 in 10 chance would be any result of 3 or less, and so forth.

FATED ENCOUNTERS

Remember that the role of Fate is important in Qi Xien. While random encounters have their place, planned encounters also have a place and they are explained as being fated. A planned encounter may be something you pre-design prior to play or something you throw at the party on the fly.

A fated encounter could be a one-time event or a series of interactions with the same individual over time. For example, a party's fate may be intertwined with Chief Frowning Eagle due to heaven's will. So every so often you plan a new encounter with Chief Frowning Eagle. These could be antagonistic, friendly, indifferent, or a mixture.

SECT ENCOUNTERS

Encounters with other members of the martial world are included on encounter tables. For example, in some areas a party might bump into disciples from the Tree-Dwelling Nun sect or Mystic Sword sect.

How such encounters unfold will largely depend on the developments within your own campaign. While the general stances of each sect toward the others have been provided in the sect entries, these can change and your players may do things that shift alliances or bring them into conflict with allies. Grudges are also another factor worth considering.

When the party encounters members of another sect consider all these things when determining their disposition toward the player characters.

If you get a result that says they encounter someone "from the nearest sect headquarters" simply look on the map and choose the sect whose headquarters are closest to the party.

MARTIAL PERSONALITY ENCOUNTERS

While some encounters with heroes and villains of the martial world are fated, others are by chance. We include a **ROLL ON MARTIAL PERSONALITY TABLE** result in our encounter tables. Use the **MARTIAL WORLD PERSONALITIES** Table rolling 1d100 rather than 2d10. We encourage GMs to make their own **MARTIAL WORLD PERSONALITIES** tables. We opted for the d100 rather than the 2d10 added together because we did not want a bell curve that would cause players to encounter some characters with much greater frequency than others.

FLOWING ENCOUNTERS

Ultimately all the above GM suggestions are just tools to help you weave a world that feels real where fate is palpable and everything is in motion. They are not rigid rules, but guidelines and devices for better realizing this goal. You do not need to use random tables to achieve this (though they can help). After a while you may find that discarding them is helpful, as you get into the flow of the setting and develop a sense of what encounters seem appropriate for a given moment.

When seen from this point of view, encounters are a part of the flow of the setting. They are a byproduct of fate, chance, and consequence. Your role as Gamemaster is to use encounters judiciously to make such a world come alive for the players.

THE NATURE OF ENCOUNTERS

Encounters are not always about combat. Many encounters are normal interactions with other human beings. Some are threats the party may want to avoid or flee from (for example if they are greatly outnumbered). Others may be threats that can be appeased with money or information (for example bandits). The point is that fighting is not always the best option. A group of weak characters facing 20 bandits will probably want to give into the bandits' demands.

By the same token, as a GM your first choice should not always be combat. When you roll an encounter and get a result, think about what it means. Consider the motives of the people that the party is about to meet. Use that as a guide for how they behave. To use the bandit example again, they are probably not interested in killing everyone they come across, rather they want wealth. So as long as they get what they are after, unless they are particularly cruel or sadistic, they will likely let the players go on their way.

DISPOSITIONS IN ENCOUNTERS (OPTIONAL)

Sometimes it is not clear how people or creatures react to a party. When the party has an encounter, the player with the highest Persuade Skill Rank can make a roll against the Resolve of the threat they face. This does not represent anything the character says, just how he or she initially appears to the target. The result of this roll determines how the threat reacts initially to the party. On a Success, the threat is neutral, on a Total Success the threat is friendly, and on a Failure, the threat is hostile.

The GM should impose the following penalties and modifiers to any Disposition roll.

CIRCUMSTANCES	MODIFIER
Person making Persuade roll cannot communicate with threat	-1d10
Threat is a different species from person making Persuade roll	-1d10
Threat has reason to be hostile	-1d10
Threat has reason to be friendly	+1d10
Party has attacked threat	-2d10
Party has defended threat	+2d10

ENCOUNTER TABLES

These tables are examples of the kinds of Encounter Tables you can create for your *Wandering Heroes of Ogre Gate* session. They are for the Banyan region.

When making Encounter Tables remember that not all encounters are hostile or combat focused. Try to figure out the motives of the people or creatures that come up on encounter checks before you insert them into the game.

Even if you use the tables below as written, you will want to update them periodically as developments occur in the setting. For example, if Kushen were to drive out some of the Zun Tribes from the mountains this could have an impact on your tables (possibly making Zun encounters more likely and adding in Kushen as a possibility).

TABLE: JIAN SHU ENCOUNTER (TN 6)

ROLL (2d10)	RESULT
2	Roll on **GRUDGE TABLE**
3	Roll on **BANYAN TABLE II**
4	Yumen
5	Senior disciple of nearest sect headquarters
6	Dehua sect (1d10 Disciples)
7	Temple of the Nine Suns sect (1d10 Disciples)
8	Zun Warriors (1d10)
9	Yen-Li priests
10	Bandits (1d10)
11	Lost
12	Hai'anese merchants
13	Tigers
14	Bandits (3d10)
15	Golden Dragon sect (1d10 Disciples)
16	Kushen soldiers (1d10)
17	Heiping sect (1d10 Disciples)
18	Gui
19	Kushen soldiers (2d10)
20	Demon

TABLE: ZUN VALLEY ENCOUNTER (TN 7)

ROLL (2d10)	RESULT
2	Roll on **GRUDGE TABLE**
3	Roll on **BANYAN TABLE II**
4	Xiaoyang
5	Bandits (3d10)
6	Heiping sect (1d10 Disciples)
7	Majestic Lion cult (1d10 Disciples)
8	Hai'an sect (1d10 Disciples)
9	Bandits (2d10)
10	Impediment
11	Lost
12	Zun City merchants
13	Zun warriors (2d10)
14	Mystic Sword sect (1d10 Disciples)
15	Tree-Dwelling Nun sect (1d10 Disciples)
16	Hazardous terrain
17	Zhaoze sect (1d10 Disciples)
18	Senior disciples of nearest sect (1d10)
19	Roll on **MARTIAL WORLD PERSONALITIES TABLE**
20	Jiangshi or demon

TABLE: DAI BIEN ENCOUNTER (TN 7)

ROLL (2d10)	RESULT
2	Roll on **GRUDGE TABLE**
3	Roll on **BANYAN TABLE II**
4	Fox Demon
5	Chen or Rong-Yao Scholars
6	Merchants
7	Purple Cavern sect (1d10 Junior Disciples)
8	Impasse
9	Zun warriors (2d10)
10	Celestial Spirit Priests
11	Lost
12	Zun Warriors (2d10)
13	Nature Loving Monk sect (Junior Disciples 1d10)
14	Rong Yao soldiers (2d10)
15	Zhe Valley sect (Junior Disciples 1d10)
16	Senior disciples 1d10 (nearest sect headquarters)
17	Red Claw Gang (1d10 Bandits)
18	Zun Warriors (3d10) and 1 Zun Demon Master
19	Heartless bandits (5d10)
20	Roll on **MARTIAL WORLD PERSONALITIES** Table





TABLE: ZUN FOREST ENCOUNTER (TN 8)	
ROLL (2d10)	**RESULT**
2	Roll on **GRUDGE TABLE**
3	Roll on **MARTIAL WORLD PERSONALITIES TABLE**
4	Roll on **BANYAN TABLE II**
5	Zun Warriors (2d10)
6	Impasse
7	Bandits (2d10)
8	Zun Warriors (1d10)
9	Yen-Li priests
10	Bandits (1d10)
11	Lost
12	Zun City merchants
13	Tigers or crocodile (whatever most appropriate)
14	Bandits (3d10)
15	Tree-Dwelling Nuns (Initiates)
16	Spotted Deer Herd (1d10)
17	Tree-Dwelling Nuns (Junior Disciples)
18	Zun Demon Master and Warriors (2d10)
19	Tree-Dwelling Nuns (Senior Disciples)
20	Bandits (4d10)

TABLE: BANYAN MOUNTAINS (TN 8)	
ROLL (2d10)	**RESULT**
2	Roll on **CELESTIAL BEING TABLE**
3	Fire Gluttons
4	Profound Master (Friendly)
5	Kui Demon
6	Feng Gui
7	Xiaoyang
8	Jufu
9	Zun Warriors (3d10)
10	Zhen Bird
11	Merchants or sect members
12	Travelers
13	Jiangshu
14	Bandits (3d10)
15	Skeletons (1d10)
16	Nao Ren
17	Longzhi
18	Profound Master (Insane)
19	Fei Beasts
20	Ogre Demon

TABLE: MARTIAL WORLD PERSONALITIES	
ROLL (d100)	**RESULT**
1	Sect leader of nearest sect
2-3	Random sect leader
3	Min and Long Shu
4-5	The Fearless Rival of Dai Bien (Se Saniang)
6-7	One-Armed Fiery Demon
8-10	Jade Priestess (Qixia)
11-12	Heartless Dog (Xi Kang) and Spider Demon (Zhi-Zhu)
13-15	Dancing Hawk (Ta Jing)
16-20	Little Venom (Huo Ju); 50% chance of being with Venom of Zhaoze (Huo Si)
21-25	Yang Tuo
26-30	Princess Sarnai
31-35	Reckless Storm (Xue Guo)
36-40	Strange Phoenix (Sunan Nuan)
41-45	Nergui Mogha
46-50	The Witch of Zhaoze Zhou (Li Sou Chao)
51-55	Zhou Gui and Chef Wu
56-60	Master Ta
61-65	Headmaster Mu
66-70	Mak Ching Yuen and Lau Ching Sin
71-75	Madame Hamaya
76-80	The Venom of Zhaoze (Huo Si); 50% chance of being with Little Venom (Huo Ju)
81-85	Jade Butterfly
86-90	Firelance Brothers
91-95	General Qiang
96-100	Golden Roc (Yanshi)



SENIOR GRAND COUNCILOR, CAI YUANYU, PREFORMS THE HEART TAKING RITUAL ON DANCING HAWK AND PREPARES TO MAKE HIM A YAO

TABLE: BANYAN TABLE II	
ROLL (2d10)	**RESULT**
2	Roll on **CELESTIAL BEING TABLE**
3	Heyu
4	Wu Tou Gui (Headless Ghost)
5	Xiaoyang
6	Tree Demon
7	Nao Ren
8	Yumen
9	Zhen Bird
10	E Gui (Hungry Ghost)
11	Fox Demon or Snake Demon
12	Jiangshi
13	Naga
14	Jufu
15	Feng Gui (Phoenix Ghost)
16	Fire Glutton
17	Longzhi
18	Red Ru-Fish (where applicable)
19	Leather Shadow Puppet
20	Kui Demon

CELESTIAL BEING TABLE	
ROLL (2d10)	**RESULT**
2	Hen-Shi
3	Nua
4	Red General
5	Iron Sky Maiden
6	Twin Thunder Gods
7	Yao Yun
8	Ogre Demon
9	Immortal
10	Immortal
11	Immortal
12	Supreme Judge Yu
13	One of the Five Ghosts
14	Huo
15	Divine Scholar Wu
16	Mei Lien
17	Dutiful Empress
18	Gushan
19	Bing
20	Xian Nu Shen

SEASONAL ENCOUNTERS

Seasons are important in Qi Xien and you should consider using seasonal encounter charts. For example during the demon month you might replace the Jian Shu Encounter Chart with the following:

TABLE: DEMON MOON ENCOUNTER (TN 7)

ROLL (2d10)	RESULT
2	Roll on **GRUDGE TABLE**
3	Shui Gui
4	Yumen
5	Kui Demon
6	Feng Gui
7	Fox Demon
8	Yaksha Demons
9	Yen-Li priests
10	E Gui
11	Snake Demon
12	Tree Demon
13	Jiangshu
14	Raksha Demon
15	Skeletons (1d10)
16	Qi Spirit
17	Painted Death
18	Wu Tou Gui (Headless Ghost)
19	Roll on **CELESTIAL BEING TABLE**
20	Ogre Demon

TABLE: CITY ENCOUNTERS

ROLL (2d10)	RESULT
2	Roll on **CITY ENCOUNTERS II TABLE**
3	Public punishment (official)
4	City soldiers
5	Crime or violent event
6	Dancers or acrobatic performance
7	Thief or pickpocket
8	Beggars or musicians
9	Con artist or charlatan
10	Merchant or vendor
11	Lover's quarrel
12	Drinking contest (1d10 participants)
13	Drunk revelers
14	Someone decides to bully the PCs
15	Drunk soldiers
16	Two people fighting
17	Street brawl
18	Martial competition
19	Local justice being performed (unofficial)
20	Dead body

TABLE: CITY ENCOUNTERS II

ROLL (2d10)	RESULT
2	Martial hero is hostile to the party (roll on **MARTIAL WORLD PERSONALITIES** Table)
3	Significant martial competition
4	Major theft attempt against party
5	Drunk scholar-officials bully the party in poetic verse
6	Large-scale brawl between two sects (2d10 participants)
7	Innocent person pursued by officials (not necessarily local officials)
8	Duel between two Martial Heroes (roll on **MARTIAL WORLD PERSONALITIES** Table)
9	Party is recognized by someone who would do them harm
10	Blatant and violent abuse of power by local official
11	Defenseless person being victimized by a gang or members of a martial sect
12	Members of a rival sect approach the party
13	Spy from another sect follows the party
14	Con artist seeks the party's help with the aim of making a profit of their effort
15	Flatterer tries to attach himself to the party and earn a living off their reputation
16	Kidnapping occurs
17	Desperate person being chased seeks the help of the players
18	Guilty person pursued by local officials
19	Antagonistic and drunk Martial Hero (roll on **MARTIAL WORLD PERSONALITIES** Table)
20	Roll on **BANYAN TABLE II**

THE BLOODSTAINED UNDERBELLY OF THE MARTIAL WORLD

Wandering Heroes of Ogre Gate is about virtuous heroes and magnificent swordplay, but the martial world they inhabit has a dark side. Grudges, hypocrisy, and endless killing all feature prominently in play. The characters can be heroic. They can beat the bad guy and save the day. But they cannot escape the bloody reality of the Jianghu where revenge is often a duty that leads to a cycle of death. Revenge is merely the most worthy aspect of its dark side. Crime, exploitation, greed, betrayal, and cruelty are hidden there as well.



All actions have consequences. As a GM you must remember the actions taken by the PCs for later use. A thoughtless killing here or there can be the seed of a lifelong grudge. Some grudges manifest shortly after the crime itself is committed, others take years, not revealing themselves until the characters are nearing retirement and the child of one of their previous victims has grown to adulthood.

In some ways, the feuds and battles of the martial world are not unlike the street violence of gangs and crime syndicates. There are of course crucial differences, many of the martial sects are noble in their goals and few are motivated purely by greed (though the martial world is inhabited by bandits and evil sects who are). In the Jianghu, grudges take on a life of their own leading to an endless cycle of violence. There are pauses, there are brief stays, but eventually past deeds have a way of exploding in the present.

Use Grudge Encounters to bring the blood stained underbelly to life in your campaign.

GRUDGE ENCOUNTERS

A Grudge Encounter involves a person or sect who is after the party, a particular character, or someone connected to the group indirectly. The individual or sect holds a grudge that must be settled for personal or collective honor to be restored. The settlement of the grudge is entirely dependent on the situation and characters. Usually it is resolved through violence but other agreements can be reached. Running away and resorting to wits should always be an option. Also, once a grudge is established, you should roll a Grudge Encounter check regularly to see if it comes up. Every new grudge the party acquires should also be placed on the Grudge Encounter table.

ROLLING FOR GRUDGE ENCOUNTERS

You should roll for Grudge Encounters regularly once a week (or on a regular increment of your choosing). This is separate from Survival rolls or other encounter rolls. This is a check to see if anyone attacks the party due to a grudge at a time and place that is convenient for the attacker.

The Grudge Encounter Table is different from other tables. This is one you need to build yourself over time. Initially there are no grudges on the table, merely empty slots for future grudges. As the party or individual characters acquire grudges, you list them on the table, placing them first at the result of 2, then shifting down one with each grudge that is added. So, if your party kills a member of Purple Cavern sect, and the table is empty, you would write "Purple Cavern sect grudge" in the result of 2 slot. Then if they gained a new grudge by killing Lady White Blade of Mystic Sword sect, you would shift Purple Cavern sect grudge to the result of 3 Slot and add "Mystic Sword sect grudge" to the result of 2 slot. When you fill up all the existing grudge slots, move the oldest grudge onto a new grudge table (Grudge Table II) at position 8 (moving all the new entries onto the second table up from position 8 to 2 as new entries are added).

When you roll, there are four possible results: Existing Grudge, No Encounter and roll on Unknown or Mistaken Grudge Table and roll on Grudge Encounter Table II. Here is an explanation of each.

No Encounter: This simply means there is no encounter due to grudges this week.

Existing Grudge: If this slot has an entry for a specific Grudge, then someone connected to the sect or person harboring that grudge attacks the party during the week. If the slot is not yet filled with a grudge treat it as "No Encounter".

Roll on Unknown or Mistaken Grudge Table: If you get this result then the players are attacked by someone nursing a grudge they did now know existed (or is the product of mistaken identity or confusion). Roll on the Unknown or Mistaken Grudge Table and use that result to create a grudge based encounter for the week. When you roll on the table, come up with a quick character concept on the fly, using the stock stats from **CHAPTER TEN: THREATS AND MONSTSERS**. Try to make it fit the situation as best as possible and feel free to allow for creative interpretation—such as a terrible misunderstanding on the part of the aggrieved character.

Roll on Grudge Encounter Table II: This is used when you have filled all 8 slots of the first Grudge Table and need to make a new Grudge Table to accommodate additional grudges. If you have not yet started a new table, simply treat this result as "No Encounter". If you have a new Grudge Table, then you roll on that when you get this result.





STRANGE PHOENIX HELPS HEADMASTER MU ELIMINATE A LOCAL NUISANCE, SETTLING AN OLD GRUDGE

TABLE: GRUDGE ENCOUNTER	
ROLL (2d10)	**RESULT**
2	Existing Grudge Slot
3	Existing Grudge Slot
4	Existing Grudge Slot
5	Existing Grudge Slot
6	Existing Grudge Slot
7	Existing Grudge Slot
8	Existing Grudge Slot
9	No encounter
10	No Encounter
11	No Encounter
12	No Encounter
13	No Encounter
14	No Encounter
15	No Encounter
16	No Encounter
17	No Encounter
18	Roll on **UNKNOWN OR MISTAKEN GRUDGES TABLE**
19	Roll on **UNKNOWN OR MISTAKEN GRUDGES TABLE**
20	Roll on Grudge Encounter Table II*

**This is simply a new Grudge Table you build when you have eight grudges on the first table.*

TABLE: UNKNOWN OR MISTAKEN GRUDGES	
ROLL (2d10)	**RESULT**
2	Profound Master (highly eccentric gripe)
3	Deadly Master (personal vendetta)
4	Fearsome Master (vendetta that goes back generations)
5	Fearsome Master (eccentric gripe)
6	Disciple (vengeance for master)
7	Disciple (personal vendetta)
8	Underling (vengeance for master)
9	Underling (personal vendetta)
10	Mundane Character (vengeance for family)
11	Mundane Character (reputation sullied)
12	Mundane Character (personal loss of fortune, love, etc.)
13	Underling (vengeance for sect)
14	Underling (vengeance for family or friend)
15	Disciple (vengeance for sect)
16	Disciple (personal reputation sullied)
17	Fearsome Master (eccentric request)
18	Fearsome Master (personal reputation sullied)
19	Deadly Master (eccentric gripe or request)
20	Profound Master (reputation sullied)

MANAGING PLAY

MAKE COMBAT COME ALIVE

A typical *Wandering Heroes of Ogre Gate* campaign features a lot of combat. As the GM you need to keep combat fresh and interesting, not allow it to become repetitive or dull.

STAKES

If people are fighting there is a reason and there are likely to be stakes. The stakes can be relatively small or benign (possible loss of reputation for example) or they could be huge (fighting for control of an entire sect). Death looms as the ultimate stake and it should always be a threat, but do not limit your conflicts to death alone.

The important thing with stakes is follow-through.

DO NOT FUDGE

If the players are fighting for a control of a sect, for that to matter and for the excitement to be real, the outcome needs to be genuine and not known beforehand. The game is more fun when both the GM and the players can be surprised by the dice. Do not use fudging to protect your NPCs or your players.

PUT THOUGHT INTO COMBAT

Not every battle can be well planned or thought out in advance. But think about your fights between games and do so from the point of view of your NPCs. Think about how certain NPCs might try to lure the player characters into a trap or ambush them at a tavern. Think about who they might hire to help them and the kind of theatrics they employ to intimidate the player's will. Picture them in your head, and then relate this to the players as it unfolds.

ALLOW COMBAT TO ARISE ORGANICALLY

While there are plenty of set pieces in wuxia, it can feel artificial to force set-pieces in an RPG. There are exceptions of course. It can be done skillfully and unobtrusively, but generally speaking it is better to allow combat to flow organically from the interaction of PCs and NPCs. This is why I emphasized thinking through potential combats from the points of view of the ambushers and attackers.

In *Wandering Heroes of Ogre Gate* you will not have to force encounters because so often the actions of the players will naturally lead to people coming after them for a variety of reasons.

MAKE IT MEMORABLE

It can be hard for players to remember different battles when there are so many. So you need to throw in memory cues, things that stand out and leave a lasting impression. This may be a particular feature or personality trait of an NPC involved. It may be the nature of the locale or it could simply be the novelty of the means their enemies employed. Not every fight needs to be memorable, but there should be some that stand out in the player's minds at the end of an adventure.

Give foes interesting weapons, Kung Fu Techniques and personality traits. The aim here is not depth, but narrow and memorable. Depth can come later. In combat, on the fly, you need one or two key things to wrap your head around to make a foe stand out. If you can, tie it to the name of the character. Characters in wuxia have names like Old Naughty Boy and Smiling Tiger for a reason. Make use of these flamboyant traits.

PREPARE YOUR TECHNIQUES IN ADVANCE

When you make NPCs you know the players might fight, make notes for at least three of their key Kung Fu Techniques. You will want the notes to be extensive enough that you can run the encounter without looking up the Technique in the rulebook. This leads to smoother combat and to NPCs that make better decisions in the middle of a fight. If you just have a list of Technique names, but no idea what each one does, then it is difficult to have your NPCs react appropriately in the moment.

UNDERSTANDABLE MOTIVES

Whether it is a character you introduced on the fly or one you've been planning weeks in advance, believable motives are important. This is where depth matters. If someone attacks the party, there should be a good reason (maybe even a reason the players can appreciate). This doesn't mean the person is sympathetic or even rationale, just that their basic motivation makes sense.

FAMILIARIZE YOURSELF WITH THE RULES

This goes without saying, but you should know the rules of the game prior to play. Be sure to understand the basics of character creation, Kung Fu Techniques, and the core rules. It helps to review **CHAPTER TWO** and entries in **CHAPTER THREE** every once in a while until you have it down.



REWARD CLEVER IDEAS

Outsmarting the enemy is a common feature of wuxia, and the GM should be prepared to reward well thought out ploys to trick the enemy. When players devise such a scheme, consider its feasibility and the overall personality of its target. It is okay to be generous with outcomes if the plan is particularly insightful or innovative. Not every clever strategy should work, but the best ones ought to (or at least have a chance).

SKILL ROLLS ARE NOT MAGIC BUTTONS

Skill rolls are part of the game to facilitate play. They are meant to aid you in adjudicating the actions players take. Rather than seeing the world through their Skill list, encourage players to see the world through their characters and say what they intend to do without referencing Skills. When you deem a Skill roll necessary, tell them to roll the most appropriate Skill for the action they are taking.

This is especially true of mental Skills. They should not replace dialogue between characters or player description of what they intend to say. A Skill roll is never enough for you to determine an NPCs reaction. To decide how an NPC reacts you need to know what a player character is saying and doing. Then if there is any doubt about how the NPC would respond, you can ask for a Persuade, Deception, or Command roll from the player.

BRINGING CHARACTERS BACK FROM THE DEAD

When characters die, they always appear before the Eight Magistrates to determine what their next incarnation will be. However, there are sometimes errors. Every person has an appointed date of death entered into the Book of Living and Dying, and either the entry itself might be inaccurately recorded or the person may have died prematurely. Therefore when a character dies it is appropriate to role-play their appearance before the magistrates and to entertain the possibility that they can be returned to the living world.

When the PC appears before the magistrates to plead, the GM takes on the role of the magistrates and should use his or her own opinion regarding the character's worthiness for return. While an error in book keeping is a good starting point, it is can take a great deal of effort and work to return someone from the dead, so the magistrates are reluctant to restore anyone who is not truly worthy.

While the GM should begin with some sense of whether the character is truly worthy, the player has a responsibility to plead. This can be done through a series of exchanges, rebuttals, and trade-offs. This is an opportunity for the player to remind the GM of exploits that would impress the magistrates.

In the end a person can be returned if the magistrates find any of the two requirements below are met:

1. The death was incorrect due to a book keeping error, celestial negligence, or an illegal act.

2. The person is indeed virtuous and merits returning to life.

3. The person has important business involving the gods in the world of man and it is beneficial to Heaven that these matters be completed.

The GM should make a decision based on the above criteria. If there is uncertainty then the GM can make a roll to determine the outcome. Roll a 1d100 and if the result exceeds the age of the character, the magistrates judge the case favorably. This roll can be modified at the GM's discretion due to good or bad karma and other factors (for example, important events in the campaign involving gods and spirits). Keep in mind, mistakes by the magistrates are rare.

If a character is permitted to return, there should be some lasting effect. This should be customized to the character but it is generally something to perpetually remind the character of his or her good fortune (often a new flaw, curse, or abnormality). Also the magistrates may enter in a new date in the book of Living and Dying, limiting the individual's new life span to a matter of days, months, years, or decades depending on their desire.

Technically it is the person's dragon spirits that appear before the magistrates while their phoenix spirits remain in the body. It is important to note that the body is only viable for a certain amount of time. If it has begun to rot and degrade, then the dragon spirit cannot return to it. When this is the case, and when the magistrates feel it is still important for the person to return, they may have them enter the body of another who is fated to die soon. This sometimes has an impact on the person's personality though because the phoenix spirits remain with the bodies.

DESIGNING ADVENTURES

There are countless ways to design adventures and any one of them can work for *Wandering Heroes of Ogre Gate*. Much of this is dependent upon your GMing style and the play style of your group. What follows is advice based on how we run *Wandering Heroes of Ogre Gate*.

DRAMA AND SANDBOX

We designed *Ogre Gate* with an eye toward both sandbox and drama. The players are free to explore as they wish, with no railroading, but the GM should introduce active elements that heighten the tension and create excitement. This can be done in the form of NPCs, events, movements, and additional elements. In a sense, this is a combination of exploration adventure and situational adventures (a term coined by Clash Bowley where you throw in a situation or complication and see how the Player Characters respond).

Situational adventures introduce complications, NPCs and other interesting elements. They build in response to the player's reactions. The wuxia genre is filled with situational adventures. Whether it is a respected but ruthless master who has an interest in being one of the player character's father in-law, or a misguided and reckless Martial Hero eager to impress them and become their disciple, complications tend to present themselves.

On the other hand, it is important not to go too far here. The purpose is to enhance the exploration aspect of the game with interesting developments. Respect the players' freedom to explore and use active complications to show them there is a dynamic world at work around them.

Exploration is a key feature of the game. This obviously involves prepping locations but it requires flexibility and being able to shift gears at key moments. When I run *Wandering Heroes of Ogre Gate*, I give the players freedom to explore and try to build off of their choices. If they decide to investigate rumors of ghosts at the Pagoda of Golden Mercies in Kwam Metta, then I am happy to allow that, even if I had something else planned for the session.

That does not mean everything you had planned evaporates. You have to play it by ear but some elements the characters ignore might still be in play. Never railroad. Never force elements because you want them. If the players avoid the growing fiasco with Lady Plum Blossom and the Four Finger Manual to explore Kwam Metta, and it makes sense that Lady Plum Blossom has a continued interest in them, she may come after the party or send disciples to deal with them. Even if she does not, you ought to mentally note (better yet, write down) what occurs regarding Lady Plum Blossom and the manual in case it becomes relevant later in the campaign.

ADVENTURE STARTING POINTS

Below are a number of good places to start when designing adventures or campaigns. We have simplified and emphasized four areas you can focus on when developing ideas: villains, conflicts, situations, and locations. Once you have your starting point, you may well draw from the other areas as well.

START WITH THE VILLAIN

This approach works well in horror campaigns but we found it useful in creating adventures for wuxia style play. At the heart of such an adventure is the threat, which emanates from your villain. If you make a villain with clearly defined motives and a strong personality, the adventure itself falls into place quite easily.

A good villain is compelling, being both repulsive and attractive at the same time. This is not physical repulsion or beauty (though it can be). Rather the villain ought to be repulsive in an area of behavior and belief, something that can frighten your PCs or stir them into action. It can help to balance this with redeeming features, something that makes their time in the campaign memorable. They do not need to be sympathetic (though they can be). They just need to be someone your players can fear and respect at the same time. You can have a villain who is wholly evil, shows no mercy to the innocent, and is consumed by selfishness, but perhaps she is intelligent or a skilled and passionate musician. No matter how evil your villain, it should be possible to have a conversation with her.

For your villain, be sure to create a background, goals that fit that background, and a personality that is easy to get into during play. In order for your villain to be gameable, you want the villain's goals to potentially intersect with the party. An example might be that the villain causes a threat to their interests, or is a threat to a person/place they would naturally be inclined to defend (including themselves). This could be anything from the villain bullying a town of innocent people to a villain who steals money or relics from the players' sect.





While it is usually best to create your villain completely on your own, feel free to roll on the **ADVENTURE TABLES** below if you need. Simply roll for each one (**VILLAIN IDENITTY**, **VILLAIN GOAL**, and **VILLAIN PERSONALITY**). You may want to roll more than once on the Personality Table. If you get clashing results consider how they might be possible. For example if you are a respected Scholar on Identity but Stupid for Personality, this could mean any number of things. It might indicate a character who has taken the imperial exams multiple times and failed, but is regarded as a scholar by people in his or her community. It could even mean someone who is well read, passed the exams but is otherwise gullible and ignorant. Such a character might be able to quote the classics line by line, know the perfect strategy for a specific military challenge, yet have difficulty making small talk in a tavern or easily fall prey to con artists.

If you are minimizing or not using supernatural elements, simply ignore those results and roll again.

ADVENTURE TABLE: VILLAIN IDENTITY

ROLL (1d10)	RESULT
1	Sect leader
2	General
3	Respected scholar or priest
4	Reputable leader
5	Sifu
6	Envious brother or sister
7	Wealthy aristocrat or merchant
8	Bandit leader
9	Lone Martial Hero or villain
10	Roll on Villain Identity II Table

ADVENTURE TABLE: VILLAIN IDENTITY II

ROLL (1d10)	RESULT
1	Servant or eunuch
2	Imperial official
3	Musician or artist
4	A disgraced Martial Hero
5	Great Martial Hero or villain
6	Great sect leader
7	Priest or Abbot with criminal ties
8	Physician
9	Band of great heroes or villains
10	Roll on Villain Identity III Table

ADVENTURE TABLE: VILLAIN IDENTITY III

ROLL (1d10)	RESULT
1	Demon or spirited beast
2	Mastermind or cult leader with many supernatural minions
3	Ritual master or sorcerer
4	Small meddlesome creature
5	Unique creature never before seen in the world
6	Large and dangerous creature
7	Ghost (gui) or similar creature
8	A great martial expert returned from the dead (or reincarnated)
9	A creature from another World
10	A god or powerful spirit in disguise

ADVENTURE TABLE: VILLAIN GOAL

ROLL (1d10)	RESULT
1	Exploit defenseless community
2	Possess a person who loves another
3	Possess a powerful artifact or weapon
4	Possess a secret manual
5	Trick a person or family out of great wealth
6	Poison an enemy
7	Befriend and then betray over a grudge
8	Settle a grudge with a person or community
9	Achieve a re-union with long-lost family
10	Roll on Villain Goal II Table

ADVENTURE TABLE: VILLAIN GOAL II

ROLL (1d10)	RESULT
1	Command a criminal organization and grow wealthy
2	Achieve the objectives of a former master
3	Massacre a large number of people possibly in service to a Ritual
4	Become the greatest Martial Hero in the world
5	Improve a family member's standing in society
6	Eliminate a threat or problem once and for all
7	Complete a great work of art, engineering, etc.
8	Kill an important leader
9	Control a city
10	Roll on Villain Goal III Table

ADVENTURE TABLE: VILLAIN GOAL III	
ROLL (1d10)	**RESULT**
1	Rule the Martial World
2	Bring back a dead loved one
3	Bring in a foreign invasion as part of a larger scheme
4	Prevent an impending calamity at any cost (possibly a calamity that is entirely in the villain's mind)
5	Achieve longevity
6	Unleash a terrible new weapon upon the martial world
7	Wipe out an important martial sect
8	Work with demons or spirits to accomplish a great, but highly destructive or murderous, task
9	Cause tremendous political upheaval
10	Invert heaven or otherwise disrupt the Bureaucracy of Heaven (for example, restore The Demon Emperor)

ADVENTURE TABLE: VILLAIN PERSONALITY	
ROLL (1d10)	**RESULT**
1	Cruel
2	Charming and Flirty
3	Scholarly or intelligent
4	Artistic
5	Haughty and Rude
6	Hedonist
7	Crazy or Unorthodox
8	Vengeful
9	Hypocritical
10	Roll on Villain Personality II Table

ADVENTURE TABLE: VILLAIN PERSONALITY II	
ROLL (1d10)	**RESULT**
1	Kind
2	Calm
3	Stupid
4	Obsessive
5	Polite
6	Ascetic
7	Inflexible
8	Merciful
9	Truthful
10	Roll on Villain Personality III Table

ADVENTURE TABLE: VILLAIN PERSONALITY III	
ROLL (1d10)	**RESULT**
1	Murderous
2	Loyal
3	Deeply religious or spiritual
4	Strategic or Genius
5	Seductive
6	Reckless and Mercurial
7	Clever and Witty
8	Paranoid or Nervous
9	Ostentatious
10	Eccentric

START WITH A CONFLICT BETWEEN PEOPLE OR POWER GROUPS

Conflict is a source of adventure in wuxia. Whether it is battling sects, a cycle of grudges and revenge between two families, a race to obtain a secret manual or imperial officials meddling in local affairs, you can build a whole campaign around a single conflict. Perhaps a group of martial sects are all trying to obtain the Wind Sabre of Sunan, or maybe local bandits have taken over a village and forced them to work nearby mines. The players may be heroes passing through who decide to lend a hand or they could be directly involved in the dispute.

For this you need to decide who is involved and what the source of the conflict is. Then once you have that, and fleshed out the situation, you can simply drop in the players and see where it takes things. The nice thing about this approach is you just need a basic outline of the characters involved and you are pretty much good to go. You may need some maps and stats for any of the specific threats or places in the scenario as well.

This kind of adventure favors an open approach where you let the players loose and see what they do. It is not a great fit for a linear structure. As the players interact with the groups and make choices, you need to decide how these groups react.

Again it is best to make your conflict from scratch to suit your needs, but you can use the following tables if you need. Roll multiple times on the **ADVENTURE TABLE: CONFLICT PARTICIPANTS** until you have enough groups for your taste. Then roll on the **ADVENTURE TABLE: CONFLICT SOURCE**. If you get identical results on the conflict participant table that is okay, it simply means like forces are clashing. For example if you get sect twice, this would just indicate a scenario involving feuding sects.





ADVENTURE TABLE: CONFLICT PARTICIPANTS	
ROLL d10 FOR MULTIPLE RESULTS	**RESULT**
1	Sect
2	Merchant
3	Imperial official
4	Independent Martial Expert
5	Bandit
6	Local community or city
7	Farmer
8	Wealthy magnate
9	Religious organization
10	Landowner or shop keeper

ADVENTURE TABLE: CONFLICT SOURCE	
ROLL d10 FOR MULTIPLE RESULTS	**RESULT**
1	Manual
2	Kung Fu Technique
3	Grudge
4	A secret
5	A plot to expand
6	Location or treasure
7	Valued resource
8	Sacred object
9	A great deception
10	Love

ADVENTURE TABLE: SITUATION	
ROLL d10 FOR MULTIPLE RESULTS	**RESULT**
1	Kidnapping
2	Great disaster or calamity
3	An invasion
4	String of murders
5	Someone is dying or poisoned and needs a cure
6	Something important was stolen and needs to be returned
7	Person or group needs help transporting goods or people safely
8	Someone is being chased by imperial officials or a powerful organization
9	War between sects or other groups
10	Someone needs help obtaining vengeance

START WITH A SITUATION

This is one of the easiest ways to plan adventure, simply begin with a compelling situation that will likely attract the attention of the players. In some ways this is quite similar to Conflict, and there is tremendous cross over between the two, this approach merely gets right to the heart of things.

START WITH A LOCATION

Sometimes it is easiest to begin with an interesting location for characters to explore. Wuxia is a great genre for exploration-based adventures. It is filled with places like temples housing sacred artifacts and stocked with deadly traps. Cavern complexes, ancient tombs, an unexplored island, these are all possible sites your players can investigate.

Because *Wandering Heroes of Ogre Gate* is wuxia and martial arts fantasy, you can take a dungeon approach to locations and fill them with monsters. If your campaign is more focused on wuxia and ignores the supernatural elements in the monster and threat section, you can still use traps, secret passages and puzzles to keep things fun and entertaining.

ADVENTURE TABLE: LOCALE	
ROLL d10 FOR MULTIPLE RESULTS	**RESULT**
1	Secret temple
2	City
3	Village
4	Inn or tavern
5	Sect headquarters
6	Palace or villa
7	Cavern complex
8	Camp or place in the wilderness
9	Mines
10	Roll on Locale II Table

ADVENTURE TABLE: LOCALE II	
ROLL d10 FOR MULTIPLE RESULTS	**RESULT**
1	Well known temple
2	Fort, keep or wall
3	Tournament
4	Festival
5	Boat
6	Island
7	Tomb
8	Swamp
9	Far off land
10	Hidden settlement or under-city

THE WUXIA DUNGEON

One potential type of location-based adventure is the dungeon. While it may not immediately seem like an appropriate fit for a wuxia campaign, dungeons actually feature heavily in the genre. For example, the Ancient Tomb sect in *Return of Condor Heroes* is headquartered in a massive underground tomb with secret chambers, traps and other threats that blend easily in any standard RPG fantasy campaign. The wuxia series *Treasure Venture* has incredible dungeons with animated skeletons and trapped pits of acid.

Dungeons make useful adventure sites in *Wandering Heroes of Ogre Gate*. In a world where characters gain Kung Fu Techniques by finding lost manuals, the dungeon is a perfect fit. While not all adventures need to take place in the dungeon, and most will probably feature more character driven elements, it can add a lot to the feel and flow of your campaign to include dungeon locations like the Tomb of the Timeless Master (See **CHAPTER EIGHT: PEOPLES AND PLACES**).

Every GM will approach wuxia differently. If you use fewer supernatural elements, this does limit your dungeon options, but you can still pull off an interesting location using traps, human opponents and animals. However we found in our own games that monsters and magic make dungeon locations a lot more exciting. So we encourage Gamemasters to make full use of monsters, magical objects and Qi memory traps.

Whatever tone and feel your campaign, if you do make dungeons be sure to give yourself adequate time to prepare. Dungeons, particularly in a wuxia setting like this, need to fit into a time and place. They need a history and they need a present. It is important to know why the dungeon was made in the first place, who inhabited, why it was abandoned (if it was abandoned) why its contents have not been looted yet, who has moved in, what threats are currently present, etc.

We encourage GMs to look at the Tomb of the Timeless Master as an example of the kinds of threats and obstacles one can employ. The key is to take your time with each area, breathe life into it and have fun. Do not just fill rooms with the first things that leap to mind. Think about the backstory, come up with surprising puzzles that tie different locations together in a believable way. If you are not enjoying making the dungeon, chances are your players will not enjoy exploring he dungeon.

Most dungeons should have an encounter chart (here you can use the Survival Skill every ten minutes or so to determine if a wandering encounter occurs—if wandering encounters are present in the location). As you stock the dungeon with traps and creatures, think of it as a snap shot, placing things under the assumption that this is a mere glimpse of the location at a single moment, that nothing is tethered to one place. The dungeon should live. If you place a fox demon den in the lower tombs, the fox demon does not have to stay there, it can move around (particularly if the players are making noise that might track its attention). Give the inhabitants of your dungeon the same awareness and sentience the PCs themselves have.

Anything you put in the dungeon should be there for a reason. If there are Zun tribesmen in the area and they inhabit the dungeon, come up with a good reason for them to be there. Perhaps they worship a local snake demon or maybe they are there to mine a deposit of Jade. If there are other threats, think of how they interact with the Zun. If you have traps, do not just place them randomly, someone put those there for a reason as well.

In addition to challenges and threats, you need a reason for players to go to the dungeon in the first place. Often a simple manual will serve as a tempting goal. These are tailor made objectives for dungeon crawls. But they are not the only reason. There could be an important piece of history in a dungeon, vital information, a relic or even a powerful magic object.

TRAPS

Some places Player Characters explore are trapped with things like tipping floors, poisoned darts, and spiked walls. There are also more exotic traps created through supernatural sources. Temples, sect headquarters, ancient tombs and other locations are sometimes protected by such devices.

Traps have statistics just like monsters and characters. Whenever Players encounter a trap, they have a chance to see it, and this is set by the trap's Detect TN. Characters failing to see traps may be subject to their effects (these can vary). Some traps have Attack scores, others are obstacles that the Players must avoid using their own Skills, others are magical or supernatural.





TRAP ENTRY FORMAT

Type: This is the type of trap category a given trap belongs to.

Detect TN: This is the TN for Detect rolls to see the trap.

Attack: Most Traps roll a Dice Pool against character's defenses to harm them. Even if they are not physically attacking the character, they can still target defenses (for example a fragile bridge rolls against Stealth before collapsing). In some cases, the PC simply makes an Athletics roll to avoid the Trap.

Effect: Most traps have a Damage roll expressed as a d10 Dice Pool. This is either a result of its attack or the Player Character succumbing to its effects. Some simply expose characters to Poisons or similar hazards.

Disarm TN: Traps can be disarmed using a Trade Skill roll (usually Trade: Mechanical is the most appropriate).

The normal rules for Athletics can be applied for avoiding traps in the first place. For example, characters who know a section of floor is trapped, can use Athletics to jump over it and avoid the triggers.

The GM should use the following rules based on different categories of traps, when creating adventures. As a matter of simplicity, a GM needing traps on the fly can just assign Detect TNs, Disarm TNs, Attack rolls and Effects that feel appropriate.

OBSTACLE TRAPS

These are traps such as pits, greased floors, and tipping bridges.

ATTACK TRAPS

These are triggered traps that Attack such as dart releases, gas traps, bladed traps and spiked floors. They are sometimes poisoned. In most cases Attack Traps have Damage rolls but some simply expose characters to Poisons.

SUPERNATURAL TRAPS

These are created by supernatural entities like spirits, Qi energy, deities and other sources. These are often unique and described with some amount of detail.

SAMPLE TRAPS

Fragile Bridge

Type: Obstacle
Detect TN: 10
Attack: 3d10 against Stealth
Effect: 4d10 Falling Damage (or 1d10 per 10 feet)
Disarm TN: 8

The standard fragile bridge is deliberately engineered to collapse under the weight of a target. Only by inching across it slowly and lightly can characters avoid a sudden fall of forty feet (this distance can vary of course). This causes 4d10 Falling Damage, using the Normal Falling Damage rules, allowing for Athletics roll TN 8 to reduce Damage. If there is something available to hang onto, the victim can make an Athletics Skill roll to stop the fall (suggested TN 10).

Collapsing Door

Type: Attack
Detect TN: 6
Attack: 1d10 against Evade
Effect: 3d10 Open Damage
Disarm TN: 6

These are common devices to protect burial chambers. They are extremely heavy iron or stone doors, designed to fall forward on intruders when anyone stands in front of them. Collapsing doors can be several thousand pounds, and do 3d10 Open Damage to targets.

Poisoned Darts

Type: Attack
Detect TN: 9
Attack: 3d10 against Evade
Effect: Poison
Disarm TN: 9

Traps like this can be triggered by a range of actions, from stepping on a floor panel to opening a door. The darts do not do any Damage, but they do expose targets struck by the Attack roll to a Poison (any from the list in **DISEASES AND POISONS** in this chapter).

Spear trap

Type: Attack
Detect TN: 8
Attack: 2d10 against Evade
Effect: 6d10 Damage
Disarm TN: 8

These are triggered by ropes or wires and release a row of spears at the target. In some cases, they release several such rows (if so make an Attack roll and Damage roll for each one). Spear Rows do 6d10 Damage.

Blade trap

Type: Attack
Detect TN: 6
Attack: 3d10 against Parry
Effect: 3d10 Damage
Disarm TN: 8

These are large blades powered by bow-like mechanisms that slash or stab at targets and are usually triggered by a wire. They do 3d10 Damage.

Pit trap

Type: Obstacle
Detect TN: 6
Attack: Target rolls Athletics TN 8
Effect: 2d10 Falling Damage
Disarm TN: Special

This is a very simple trap, a concealed pit with a ten to twenty foot drop. They are either concealed naturally by the contours and lighting of the environment or have a layer of extremely collapsible material that breaks when anyone walks across. If a person does not see the pit and walks into it, they may get an Athletics roll TN 8 to avoid falling. If they fall, the pit does 2d10 Falling Damage (or more if it is greater than twenty feet). A second Athletics roll to reduce Damage is allowable under the Falling rules.

Spiked pit traps: These function just like a normal pit trap but have spears or spikes set at the bottom, which use the weight of the victim's fall to impale them. These do 3d10 Open Damage.

Qi memory trap

Type: Attack
Detect TN: None
Attack: 2d10 against Relevant Defense
Discipline Rank: Special
Qi Rank: Special
Effect: Special
Disarm TN: Special
Hardiness: 6 (but can vary)
Parry/Evade: 6 (but can vary)

Qi Memory traps are created when Martial Heroes perish under intense emotion, leaving a trace effect in their wake. This can be the form of an actual ghost or simply a lingering Qi presence. In either case the effect is much the same. This is essentially a trap that unleashes a particular Kung Fu Technique. The GM needs to design each such Qi Memory Trap individually, assigning Qi Rank and Discipline Rank based on the Martial Hero who created it.

When a character walks into the presence of a Qi Memory Trap it briefly appears as a human shape and unleashes the Technique against them. The only way to "disarm" a Qi Memory Trap is if the character manages to pull off a counter. This is the only time that characters have an opportunity to strike the Qi Memory. If they succeed and do Damage it dissipates.

Stronger Qi Memory (Optional): Some Qi Memory traps are powerful and do not go away after just a single counter. They can take Damage equal to their Qi rating. So a Qi 6 Memory Trap, would need to take 6 Wounds before it fades.

Adventure Ideas

Below are adventure suggestions that can serve as the basis for campaigns or scenarios, as well as situations that can be thrown into the game during play to keep things lively.

The Revenge of the Flying Guillotines

Someone with a serious grudge against the party hires or kidnaps an ingenious scholar-official who is famous for his clever inventions. They force him to make the perfect weapon: a flying guillotine. The nemesis then dispatches his or her followers to attack the party's allies, leaving a wake of beheaded bodies in the area. What starts out as a murder investigation leads to a deadly trap for the party. Following the trail of clues plays right into their enemy's hand as a group of disciples armed with Flying Guillotines await their arrival.





MR. YAN'S CORPSE

In this adventure the party is paid 5 Silver Taels to transport the body of Mr. Yan Kang, a wealthy bean curd merchant from a village near Chen to his ancestral grave in Rong Yao (or whatever location works for the scenario). There it will be received by Chief Minister of Justice, Pei Heng (his father and Yan Kang's father were sworn brothers). The difficulty will be finding someone to perform the Spirit Keeping Ritual. The added difficulty is that Mr. Yan's wife, Nu, placed a curse paper (reading "remain") inside his body, making the Spirit Keeping Ritual TN 10 rather than 5. Not only that, but the caster of the ritual takes a Wound for each use. If this fails, Mr. Yan will rise up as a Jiangshi, or Hopping Ghost.

THE SEARCH FOR THE IMMORTAL REALM

A prominent leader of the martial world secretly hires a group of scholars from Hai'an to recruit the bravest and strongest members of the major sects on a great expedition to Zun Shan Peak to find the gate to the Immortal Realm. The PCs are among those recruited. He has also been secretly working with the Zhan Dao Empire and been lent some of the emperor's Yao to ambush the great heroes and kill them on Zun Shan. The emperor promised the sect leader the thrones of Li Fan and Hu Qin if he can unite the martial sects under his authority and take Hai'an. Killing the key Martial Heroes on Zun Shan is crucial for him consolidating his power without challenge.

Of course the emperor has no plan to honor this agreement, for him it is enough to topple Hai'an and plunge the marital world into chaos so he can move his own forces south.

THE MERCILESS FATHER-IN-LAW

A very powerful Martial Hero who loves his daughter dearly has decided one of the male PCs will make an excellent son-in-law. He is convinced they are a perfect match and takes any rejection as a personal insult. If the PC does not agree he may resort to kidnapping or brute force to have his way.

MISTAKEN IDENTITY

Someone in the martial world has a secret grudge with one of the PCs. He or she uses disguises or possibly the Shift of the Chameleon Technique to masquerade as the player character and commit terrible crimes (with the aim of tarnishing their reputation). The individual does not want a duel or even to kill the character.

THE RUMOR OF CALAMITY STAR

A strange star appears in the sky for several nights. Weeks later players hear rumors that the star heralded the birth of a child fated to dethrone the emperor and take his place. Should the party or their sect take an interest in the matter, they find themselves in a race to find and protect the baby from the minions of the Glorious Emperor (including the Yao and secret allies in the Banyan). When they find the child, it is a girl, which immediately divides any supporters she might have. This is for a more long-term campaign goal.

JOURNEY TO THE SOUTH

A Sun Mai monk recruits heroes to help him reach Kwam Metta in Dhamma, a village in the south that houses the Pagoda of the Golden Mercies. A devotee of the Iron Sky Maiden, he seeks to learn more about the lady's history by finding artifacts and texts. Getting there will be a dangerous trek through humid jungles filled with threats the players have never encountered before. Once there they discover that the place is abandoned, that its protector, the Seventh Brother of Iron Sky Maiden, was turned into a Profound Spirit. Before he died he placed the Dragon Spirits of the inhabitants into a Jade Turtle to protect them from an impending invasion. However he was unable to complete the ritual before the attack twisted him with sorcery. The bodies of the inhabitants were left behind as Phoenix Ghosts (because their phoenix spirits remained in their bodies). The Jade Turtle must touch Seventh Brother to complete the process and reverse his transformation. They can find the Jade Turtle in the Pagoda of Golden Mercies and also uncover clues about the village's terrible past in its upper stories. However it retains some residual protective wards left by the Iron Sky Maiden herself, that pit intruders against the crimes of their own past, their fated future and even themselves. Once obtained, the Jade Turtle will need to be returned to Iron Sky Realm (where the true adventure begins).

THE FOUR FINGER MANUAL

The players hear the sounds of murder in the streets from their inn room window. Investigating they find the dead body of a former Hai'an official living under an assumed name in the Banyan. His murderers were a group of Yao (special agents of the emperor) and can be seen fleeing into the nearby woods. The official was killed for a puzzle box he possessed that contains a gazetteer describing the location of the Tomb of the Timeless Master. If the players follow the Yao, they can retrieve the puzzle box and uncover its contents. If they investigate the murdered official,

they can learn that he was on a special commission charged with finding the Four Finger Manual and was seeking information in the Banyan. In his house are reports he was sending to his supervisor in Xuanlu stating that he believed he found the location of the Tomb of the Timeless Master and believed this to be the final location of the Four Finger Manual. Should the players seek the tomb, they find themselves embroiled in political intrigue from beyond the Banyan as both imperial and Hai'anese agents seek to thwart or ally with them.

THE GREAT COMPETITION

Soon after the players discover a powerful item or important manual, Bronze Master tries to organize a competition and make the object in question its prize. He will first appeal to their sense of honor and claim the discovery is too important for the martial world, and that fate must be allowed to judge its rightful owner. He will resort to deception and trickery if need be, or simply go ahead with the competition and claim the players agreed to it (threatening their reputation if they back out). In truth he covets the item and plans to cheat and rig the competition to his advantage.

THE SWORD OF TIME

A player comes across a special sword under common circumstances (found in a dungeon, or bought at a shop), and the sword seems completely ordinary. There is no effect in any way until the players encounter a Gui (ghost) or similar creature. When this happens, the sword transports them back in time where they witness the death of the person who would become the Gui, and the circumstances behind how the ghost was formed. The players most likely cannot interfere with the circumstances of the death, but witness the exact occurrence if they were there but invisible. The Gui then begs the players to redeem it, so that it may be free of its afterlife as a ghost. If they decide to ignore the Gui's plea, it gets angry at them and attacks; or they can work to avenge the Gui and fight to have it released from its unearthly bond. If the players righteously avenge the Gui, they also gain luck for the course of their next full adventure. The sword continues to activate like this if it is held when encountering a Gui or spirit who died in unusual circumstances. See **SWORD OF TIME** entry in **CHAPTER ELEVEN: MANUALS AND OBJECTS OF POWER**.

THE TRAVELING CARAVAN

The players arrive at a town for a market. There are numerous traders and caravans that are there with great sales and plenty of wares. The next day, the players learn that a person has gone missing in town (after all the merchants have left). Suspicion falls on the players, since they are the only strangers still in town. The players must clear their name by investigating while under scrutiny and threat of arrest from local officials. The players discover that each town that the caravan stops at, a person seems to go missing, though this is often only discovered a day or two later. The players may eventually make the connection to a specific merchant and his caravan. The merchant is actually an evil sorcerer travelling from town to town using the "Wealth Attainment" Ritual to get rich. All of his riches come from this method and not his sales, as once seemed the case. The sorcerer, disguised as a merchant, kills a person in each town, gets wealthy, and buys a new cart before moving on to the next settlement. The victim's bodies are kept under the floorboards of the cart, which then have another floor over the top of them. He moves town-to-town killing people so that he may get rich. The sorcerer uses the money he collects to buy more rituals and to enjoy the comforts of the world's finest restaurants and tea houses. As an optional twist, the dead bodies could be Jiangshi under the sorcerer's command.

MANAGING THE CAMPAIGN

Adventures are one thing, but holding together a game over the long haul is another matter. The campaign is the broader context that your adventures fit into. There are lots of ways to manage campaigns and make them last. Here are some things that work for us.

EXPAND THE CAMPAIGN

When the players wind down and have resolved all their conflicts and achieved their goals it can be tricky to know where things might go next. If your campaign runs out of fuel, or players run out of leads, expand. Introduce new characters, new threats, new developments, new angles for them to pursue. The world does not stop just because the party destroyed the Manual of Emo Cheng. Let the world grow around the players and expand. Build off what has come.





CAMPAIGN BACKGROUNDS

Though the setting material of this book sets the stage for your campaigns, you may want to take things further and devise a more specific background to frame your campaign. This can be helpful in giving it focus and tying it more directly to your PCs particular backgrounds (though it need not do so). Devising a campaign background is quite simple and you should construct them in a way that suits your playstyle.

The first thing to understand about campaign backgrounds is while they do set the stage; they do not necessarily form a campaign arc. The campaign background is more like a well you can draw from as you design adventures. If the players are interested in exploring the background, it may feature more prominently over the course of the campaign.

Begin by simply taking the elements in the setting as presented in the rulebook and establish some recent events that give you a clear sense of where possible adventures and motivations might arise from. These could be events within the last few weeks or hitherto unknown events from the last ten or twenty years. Here is an example from one of our own campaigns:

In the rulebook the Wind Sabre of Sunan is possessed by the Witch of Zhaoze Zhou, but coveted by many others, including Heiping sect. This could serve as an excellent basis for a campaign background. Perhaps there was a battle over the blade, and in the conflict it came into possession of a group of heroes (Leng, Min, Weng, and Shu). Originally tasked by Mystic Sword sect and Heiping sect with retrieving the blade from the witch, they stole it for themselves when Leng and Min fell in love and got married (a violation of Heiping sect's rules). This caused a feud between many sects in the martial world and culminated in a fierce battle at Zhe Valley Canyon when Weng betrayed his allies and helped Lady White Blade of Mystic Sword sect defeat them. Leng was killed in the battle and Min lost her arm defending him. Shu was killed but Weng survived. The result was the Wind Sabre of Sunan ended up in the hands of Lady White Blade. Min fled to the mountains seeking profound Kung Fu to help her obtain revenge. The campaign takes place ten years after these events, when Min returns to the Banyan region wreaking havoc on the martial world, calling herself One Armed Demon. Desperate for an edge, Lady White Blade begins a search for the Phoenix Crown of Bao (which pairs with the sabre) causing many others in the Banyan to do the same.

Your players may or may not be drawn into these events themselves. In fact, it is often best when they are not. This merely serves as the current situation in the martial world for your campaign. You can take form what it what you need, incorporating aspects into your adventures. This will give your players the sense that they are living in a world inhabited by characters and sects with motives and goals. It is an active, ongoing world, not a passive one.

TABLE OF FUTURE EVENTS (OPTIONAL)

This is used to construct a future event timeline. This will allow you to plot several years into the future or determine events as needed. Use it in conjunction with a campaign calendar. Use it as inspiration. Roll randomly and interpret the results. Modify as needed. You will often need to roll on Table IV to determine the location of the event.

Each month roll and mark down the day or time when the event begins to develop. It is important to create new events independent of rolling as well, based on prior ones. As new events occur they might suggest further developments. For example a massive drought or famine could trigger a migration, and this in turn could trigger an invasion. There is no need to roll for these additional events. Use the tables as tools, not as something to limit possibilities.

With many events, actions by the players can alter the outcomes. When you roll and record events in your campaign calendar, these are done with the assumption of no intervention. Things may change if the players decide to intrude themselves.

TABLE IV: LOCATION OF EVENT

ROLL (1d10)	RESULT
1	Zhan Dao Empire
2	Distant land
3	Li Fan
4	Hu Qin
5	Hai'an
6	Banyan
7	Dhamma
8	Kushen Basin
9	Yangu Plains
10	Chai Yun

TABLE I: MONTHLY EVENTS

ROLL (2d10)	RESULT
2	Roll on **TABLE II**
3	Important family or group dies or vanishes mysteriously
4	Local event or festival goes terribly wrong
5	Great artist (musician, poet, actor, etc) holds an important public performance
6	Disaster strikes a small village or ward in a town
7	Small group of bandits plaque a region
8	New local magnate emerges
9	Sign of or portent of the future appears (roll in advance to determine future event)
10	Great leader or personality is involved in scandal
11	Nothing significant, business as usual
12	New song, poem, work of literature or craft item gains popularity
13	Great artist or craftsman emerges attracted followers
14	Local storm
15	Series of murders occur
16	Fire breaks out in a ward or village
17	Monstrous threat briefly threatens a local population
18	New public nuisance or social disturbance appears in a town or province
19	Someone holds a tournament or contest
20	Two martial sects on brink of conflict

TABLE II: MAJOR EVENT OR DEVELOPMENT

ROLL (2d10)	RESULT
2	Roll on **TABLE III: HISTORICAL TURNING POINT**
3	Key figure in martial world dies or is killed
4	Local warlord rises
5	Minor invasion occurs
6	Minor migration occurs
7	Martial Villain bullies a local population
8	Something ancient and important is discovered
9	New monstrous threat arises, something never seen before
10	Individual gains great influence or prestige
11	New activity or pastime gains popularity
12	Two martial sects go to war
13	New musical, literary, poetic or other artistic form gains popularity
14	Natural disaster occurs
15	Minor uprising occurs
16	City is plagued by a great evil or monstrous threat
17	New public nuisance or social disturbance spreads widely
18	Important leader marries or has a child
19	Important leader dies
20	Local government cracks down on a specific crime or perceived social problem

TABLE III: HISTORICAL TURNING POINT

ROLL (d100)	RESULT
1	Global plague
2	Major technological development occurs
3-4	New martial sect arises
5	Civil war
6	New religion rises and spreads
7	Major invasion from a distant power
8-9	Major invasion from a nearby power
10	State collapses
11	Shift occurs in one of the upper or lower realms
12	Major migration occurs
13-15	New technology or innovation
16-17	New alliance formed
18-19	Old alliance broken
20-21	Major policy changes
22-25	New trade good introduced from a distant location
26-28	Disaster strikes a city
29-30	Significant reforms or restructuring of society attempted
31-35	New trade good discovered locally
36-38	Minor invasion from a distant power
39-40	Existing martial sect splits into two
41-43	Economic disaster
44-45	New settlement is established or an existing community grows considerably
46-50	Existing religion gains many followers and spreads
51-55	Famine or drought
56-60	Great evil or monstrous threats spread far and wide
61-65	Moral panic spreads
66-67	Conflict arises between religion and government
68-70	Great fire devastates a region or entire settlement
71-75	Government starts major project, such as a canal or other works
76-80	Government becomes less oppressive and strives to improve conditions of population
81-82	Government becomes more oppressive
83-85	Two great Martial Heroes have a duel (1 in 10 chance each one dies)
86-88	Major natural disaster
89-90	Existing trade good becomes plentiful
91-93	Existing trade good becomes scarce
94-95	Major uprising occurs
96-97	Social shift occurs, such as the rise to power or importance of an existing class
98-99	New people emerge
00	Major artifact or powerful relic emerges



MANAGING NPCS

Wuxia is very focused on characters and *Wandering Heroes of Ogre Gate* embraces this. You should fill your adventures with interesting foes for your players to face and try to make them each stand out in some way.

Nicknames are useful here. They help make NPCs memorable but also give the GM a useful tool for visualizing the character. The nickname can be a good starting point to flesh out a concept.

Because players will face so many foes, the goal here is not to make each one have layers of depth (though you can do that), rather it is to make them pop out in memorable ways. Giving them a strong but narrow character trait, paired with appropriate Kung Fu Techniques and weapons can make for a lasting impression. If Iron Hawk has techniques like Clutch of the Hawk and Iron Body and is needlessly confrontational, it will be easy for your players to remember him.



TRACKING SECTS AND NPCs

It is very important to keep track of the different sects (and other groups) and NPCs active in the campaign. Not only do you need a sense of where the major players in a given campaign are and what they are doing, you will also want a general sense of where everyone stands should they get pulled into a situation or scenario. While the sect entries in the rulebook may be enough at the beginning, as your campaign evolves you will probably need to track things further. There are a few possible ways to do this.

For tracking NPCs the key thing is to update them. If your players cut off Dancing Hawk's right arm at the Silk Tavern, you will want to note that. Some people use NPC tables for this, others use index cards. I use individual NPC sheets in a 3 ring binder plus a master NPC table. Whatever works for you, that is how you should manage it. It is also helpful to note motivations relevant to campaign events (if the players have the Wind Sabre of Sunan and Laughing Fox wants it, it is good to write that down).

For sects my preferred method is to draw a diagram of all the sects with notes indicating their current goals and lines with symbols indicating their present disposition to other sects (this last bit is important because it can change a lot over a campaign). I also include key NPCs in these pages. They are a helpful at-a-glance way of figuring out how things develop or how different sects react as events occur.

THE SECT AND NPC MAP

This method is a special way to track your NPCs and sects during play. Basically you just print a map of the Banyan or Qi Xien from this rulebook and place it behind your GM screen. Then you put tokens on it representing the positions of different groups of NPCs (possibly entire sects). Move the tokens around as they go about their business and/or react to player activity. This will not be necessary every session but it is a very useful tool if you have a lot of things going on and very active NPCs. It is also just a good visual representation of what your NPCs options are. If you know Lady White Blade is in Chen and the players stole one of her manuals, this gives you an idea of how easy it will be for her to catch up to them or track them down.

NPCs AND ENCOUNTERS ON THE FLY

Sometimes you need to come up with stats on the fly for encounters. As a general rule of thumb use the following Ranks for your NPCs skills based on the kind of challenge they represent. An underling can have all od10 in Key Skills, while a Master ought to have 3d10 in Key Skills. For Techniques, just grab enough of the appropriate level for the encounter (if applicable). Ideally you have stats before play to create more textured encounters, but there is nothing wrong with assigning a uniform 1d10 or od10 to all skills to keep it easy.

CHALLENGER	SKILL LEVELS	TECHNIQUES	WOUNDS
Underling	0d10	No Technique	1
Disciple	1d10	Qi Level 1	3
Senior Student	2d10	Qi Level 3	7
Master	3d10	Qi Level 5	11

NPC GROWTH OVER TIME

As the Player Characters advance they will grow more powerful, some of their foes will keep up, some will plateau and stagnate, while others will continue to exceed them at every turn. Over the course of the campaign update your NPCs with this in mind. A character who was Qi Rank 4 when they first started (and therefore presented a huge challenge) may never advance and become an easy victory for them down the road. On the other hand, a character that seemed like no threat at all when they were Qi Rank 2, could learn a bunch of secret Techniques and advance rapidly to pose a serious threat. If a character does advance, have a reason for the breakthrough, as this will make the exchange more interesting should it come up.

CREATING NEW KUNG FU TECHNIQUES AND RITUALS

While the *Wandering Heroes of Ogre Gate* book contains plenty of Kung Fu Techniques and Rituals, we strongly encourage GMs to create new Techniques as needed. Wuxia is a big genre and a single section of a rulebook cannot contain all possible Kung Fu abilities. If you see something in a movie or book that we did not include, by all means make it yourself. If your players express interest in a Technique that sounds like it ought to exist, you should work with them to create an entry for it. We were limited by page count, and could only include so many of each in the rulebook.

GM CREATED NEW TECHNIQUES

The GM evaluates each new Technique and determines elements like Damage and specific effects. While you should aim for some rough balance, we have avoided a strict approach of aiming for pure parity between abilities. We found in playtest that too much of this made things far too similar. If a Kung Fu Technique seems too good in play, try imposing a negative effect for use or a downside first, then consider reducing the power level if that does not help. However there is nothing wrong with an extremely effective technique existing in the setting (eventually someone will figure a way around it).

As a rule of thumb (one you should be willing to violate) use the following guidelines:

Techniques that deliver Extra Wounds: These should do an amount of Damage roughly equal to their Qi level on a Cathartic use of the Technique, if there is some negative cost of using the ability. If the Technique has no negative cost, it should do half its Qi Rank in Extra Wounds.

Techniques that do Damage rolls: Generally 1d10 Open Damage per Qi Rank plus 1 Extra Wound per Discipline Rank is acceptable for a standard Kung Fu Technique. If there is negative cost of using the ability, then this could increase (or potentially double). The most a Technique should do is about 13 Wounds to a single target. Profound Techniques can exceed this of course.

Techniques with significant cost or that have very narrow application should be able to exceed all the above guidelines. We have to emphasize these are merely rules of thumb. The setting assumes some Techniques are better than others, so it is okay to have one that is exceptionally powerful from time to time.

Generally you should begin with the flavor of the Technique (what it does in the setting) then design mechanics to fit that.

CHARACTERS CREATING NEW TECHNIQUES

In character, players can try to devise new Kung Fu Techniques of their own when they reach Qi level 2. This should be something their character would plausibly come up with. For example a player character who has recently had trouble defeating a foe who keeps using Spinning Steel, might try to develop a Technique that overcomes it. Once the player describes the Technique, you decide what Qi level it is, how much Damage it should do and all other mechanical details. In order to master the Technique, the player must spend twice the normal amount of XP and devote 2 months plus 1 month per Qi Rank of the ability to learning it (this time can be broken up and divided as needed, it does not have to be continuous).

Try to emphasize designing Techniques from the point of view of the character, not the player.

COMBINATION TECHNIQUES

One way to create new Techniques is to combine existing ones. For example, I am the Arrow is a combination of Spear of the Infinite Emperor and Great Stride. The GM of course can create such Techniques but so can player characters. This follows all the above guidelines but with the added rule that anyone learning or using such a Techniques must know the Kung Fu Techniques that they are based off of. These should also make a bit of sense. They should not be random combinations but rather fit together in a way that reflects the content of the different Techniques.

Combination Techniques are a helpful tool. They are meant to emulate wuxia scenarios where the characters realize that two Techniques can be combined for greater effect. This opens up all kinds of possibilities once you start pairing up different Techniques.



NEW RITUALS

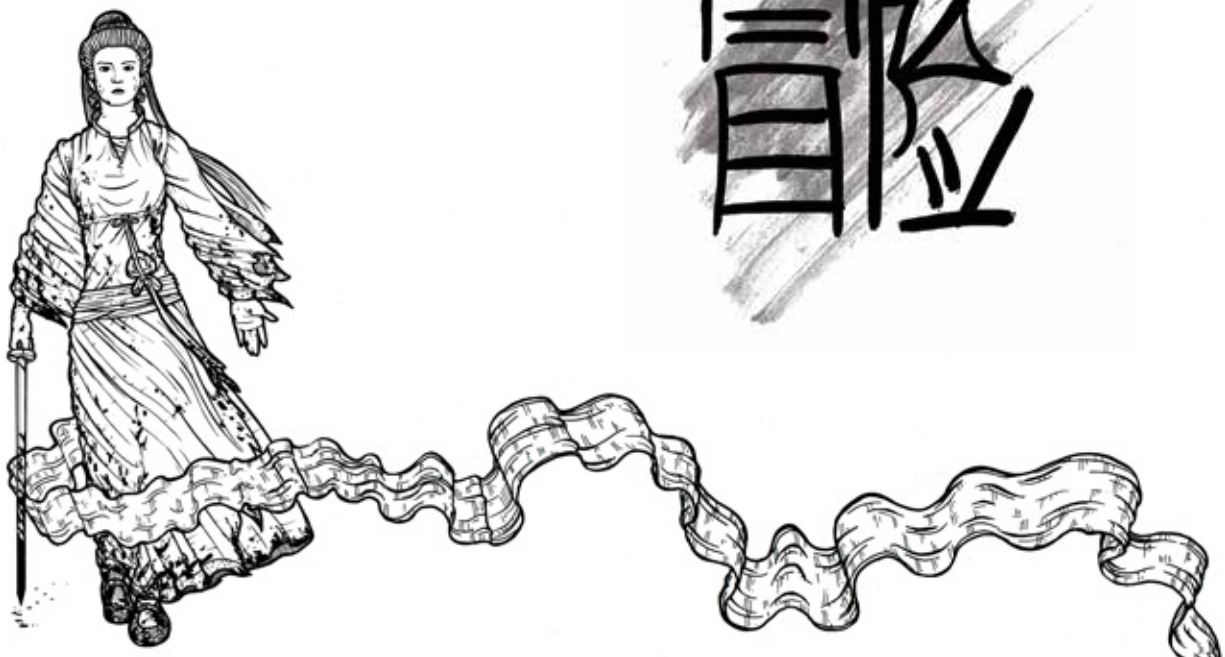
Wandering Heroes of Ogre Gate features supernatural elements, but it is not a magic-heavy setting. Therefore we included a smaller number of Rituals than Kung Fu Techniques. But this does not mean our ritual entries are all that can or should exist in the setting. GMs should feel free to make their own as they are needed.

Rituals are different than Kung Fu Techniques. They are considerably more dangerous to use and this is something of a natural balancer. Beyond their built in cost, specific powers have additional dangers and risks. The more powerful a Ritual, the greater the risk and cost should be.



When creating a new Ritual think of the effect first, what it is you want the ritual do, then create the mechanics. Use the existing Rituals in the book as models and look for inspiration from history, movies and other sources.

CHAPTER 13



ADVENTURE: GHOSTS FROM THE ASHES

Players are given a contract by Lady Tao of the Emerald Security Company to investigate the mysterious death of Su Long (an engineer in Chen) and his daughter. They learn that Long may still be alive and that his daughter was seen in the city. Investigation leads them to the Golden Grotto Academy, where they learn Headmaster Mu has abducted Su Long and forced him to create a terrible device to be unleashed at the Emerald Inn.

KEY NON-PLAYER CHARACTERS

Dee Benli: Su Long's replacement

Headmaster Mu: A eunuch who runs the Golden Grotto Academy

Firelance Brothers: Two gruff members of Red Claw Gang hired by Headmaster Mu keep an eye on the Inn of the Emerald Monk

Iron Ghost/Menglao: A member of Mystic Sword sect hired to abduct Su Long and Su Yuyan. He wants to steal the Report of the Phoenix Crown from Golden Grotto.

Little Venom: A member of Zhaoze sect hired by Headmaster Mu to help protect his plans

Minister Zhao: An investigator in the Bureau of Justice

Poet Hong: A friend of Su Long who sees her daughter and hires the PCs to investigate

Su Long: Official in Bureau of Works

Yuyan (daughter of Su Long): This is Su Long's daughter. She is held by Headmaster Mu of Golden Grotto Academy. They have dressed her as a boy and she now uses the name Yuencheng.



INTRODUCTION

This is an adventure for a party of Qi Levels 1-2. It is an investigation with supernatural elements and intended to expose new players to key aspects of the game. It works best if the party agrees to work for the Emerald Security Company but they can be brought into the adventure through a number of other possible hooks. While it can take place any time during the year, it works best if it begins two weeks before the start of the Dragon Festival.

Be sure to familiarize yourself with the background information. The more you remember the easier it will be to inform the players as they conduct their investigation.

BACKGROUND

Eunuch Mu, the current headmaster of Golden Grotto Academy, has a secret. His real name is Du Jian and he was once a promising young member of Dehua sect, called Smiling Monkey by his friends. His skills and intellect were widely respected by his fellow disciples but Mu was arrogant and abusive toward those less intelligent and virtuous than himself. His intolerant attitude earned him the enmity of a hero named Iron Lion. Though Mu tried to adhere to the code of Dehua, Iron Lion pushed him too far and he lashed out. Unable to control his anger, Mu killed Iron Lion after he had already conceded defeat.

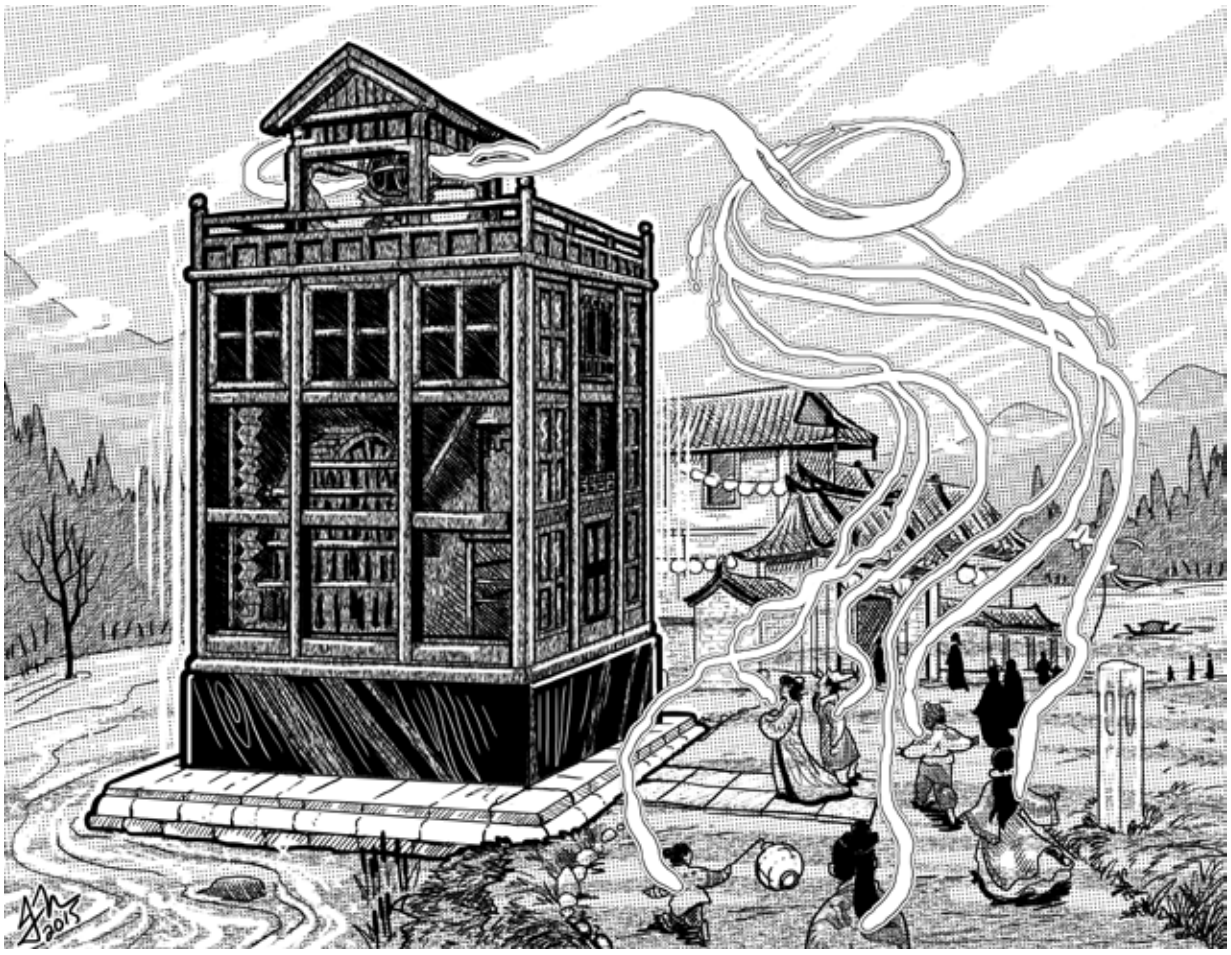
What Mu did not know at the time was that Iron Lion was the nephew of Lady Tao (owner of the Inn of the Emerald Monk). Later she concocted a plan for revenge. First she used her influence to have Mu expelled from the Dehua sect. After his expulsion, she befriended him and nurtured his desire to settle the score with his former sect. She told him about the Merciless Willow Manual and said she knew where it was. With the Merciless Willow Manual in his possession, she said she was certain he could murder his former masters. However she wanted proof of his commitment because the Merciless Willow Manual was no ordinary book of Techniques, it could only be used safely by eunuchs, which would require castration. If he performed the castration immediately she would reveal its whereabouts and his revenge would be assured. He did as he was asked, but afterwards Lady Tao called him an 'insect' and 'murderer'. She wanted to see him live the rest of his life in humiliation for killing her nephew. However she said she would keep her promise and reveal the location on her deathbed.

Mu retired from the martial world and made a name for himself in Chen where he became the headmaster of the Golden Grotto Academy. He dropped his old name, adopted the surname Mu and hid the details of his past. There he brooded over his misfortune and began devising a plan to avenge himself against Lady Tao.

Mu spent his life tracking down texts to help him locate the Merciless Willow Manual and to enable him to obtain his revenge. He found a Yen-Li treatise on Rituals of the Western Heavens. But these were all limited, only draining Qi for short periods of time. However his studies of astrology led him to the following conclusion: he could draw on the power of the heavens if he timed the Ritual perfectly and channeled it appropriately. He needed a great engineer to make an astronomical clock capable of such precision and of grounding the spell so it perfectly connected with the heavens. This led him to Su Long.

THE ABDUCTION OF SU LONG

Su Long was a high-ranking scholar-official in the Department of Works in Chen, and was the vice administrator of the Office of Research and Development. In particular he was a highly skilled engineer



THE ASTRONOMICAL CLOCK OUTSIDE THE EMERALD INN

of mechanical devices and was producing innovations in astronomical clocks and armillary spheres.

When Headmaster Mu realized he would need Su Long's help to enact his plan, he initially attempted to persuade him to voluntarily assist. But the engineer asked too many questions and appeared suspicious of the headmaster. Headmaster Mu decided to kidnap Su Long and force him to work on his project.

Three months ago Mu hired Iron Ghost (a member of the Mystic Sword sect) to abduct Su Long and make it appear as though he and his family had died in a fire, giving him 500 silver taels for the task. Iron Ghost brought both Su Long and his daughter to the Golden Grotto. While there Iron Ghost saw the Report of the Phoenix Crown in the Golden Grotto Academy library but said nothing. The Report of the Phoenix Crown is a book that contains the clues to the whereabouts of the Phoenix Crown of Bao.

After the abduction, Iron Ghost burned the home and placed the bodies of two vagrants in the building. These were found the next day by the Bureau of Justice (by Minister Zhao). Their bodies were then buried outside the city with adequate tablets. The purpose of faking their deaths was to eliminate any entanglements with the city government.

Two weeks later, Yuyan escaped. Iron Ghost tracked her down at the Ghost Market, bringing her back to the Golden Grotto Academy. When Iron Ghost chased her through the Ghost Market, Poet Hong (a friend of Su Long) saw Yuyan and recognized her.

After that Mu placed a Tattoo of the Demon King on Su's daughter Yuyan. He then told Su Long that he would kill Yuyan unless he helped him create an astronomical clock for his ritual at the Inn of the Emerald Monk. He devised a scheme, giving Su Long a new identity (calling him Master Ling). He then had one of the Grotto's senior teachers, Dean Zu Yu-Cheng send Su Long to the Emerald Inn to build an astronomical clock to commemorate the upcoming Dragon Festival as a gift from the city of Chen.

In the meantime, Headmaster Mu, kept Yuyan at the Grotto under the guise of being a student. He dressed her as a boy and told her to use the name Yuancheng. However she was permitted to go out with some of

Mu's own students to Xu's Mutton Stew Restaurant where Poet Hong once again saw her.

THE GHOST OF YUYAN

Su Long's good personal friend, the poet Hong, saw Yuyan twice since her 'death' and believed her to possibly be a ghost. Just two weeks after the fire, Hong saw her at the Ghost market and tried to follow her but Yuyan ran away. Hong saw her six weeks after the incident at Xu's Mutton Shop Restaurant with some students. The students immediately distracted him and ushered Yuyan away when Hong seemed to recognize her. By the time Hong reached them she was gone and they claimed not to have seen any girl.



Poet Hong has fretted over the issue since and decided to send a letter to Lady Tao seeking to hire Martial Heroes to look into the matter. He is not sure whether Yuyan is a ghost or in trouble but wants to get to the bottom of the situation.

SU LONG'S ASTRONOMICAL CLOCK

The interiors of the clock have Yen-Li spells written on them. When the dragon star and emerald monk align in the sky, the spell will activate and draw on their power, draining all the Martial Heroes Qi who are present, bringing shame to Lady Tao and putting her at the brink of death by sucking her life. This will allow Mu to approach safely with his army and demand Lady Tao tell him where the manual is.

The clock was sent to Lady Tao from the Golden Grotto Academy as a gift from the City of Chen under the guidance of Dean Zu Yu-Cheng and 10 helpful junior students.

THE BLUE DRAGON-MAIDEN MEDALLIONS

This rectangular medallion is cut from turquoise and carved into the shape of a swordswoman wrapped in a dragon. Anyone wearing such a medallion is protected from the Astronomical clock and from the Western Heavens Ritual. Presently there are three such medallions. Headmaster Mu wears one, Dean Zu Yu-Cheng wears another, and Su Long the final one. Each medallion is worth roughly 200 spades.

THE PLAN

At the appointed hour, Mu intends to use the clock to drain the Qi from all the Martial Heroes at Lady Tao's inn, then arrive with a hired army and force her to tell him where the Merciless Willow Manual is. Once he has the manual, Eunuch Mu plans to learn its powers and use them against Dehua sect. Mu also ensured that one of his loyal students, Dee Benli, was promoted to Su Long's post at the Bureau of Works.

THE DRAGON FESTIVAL

This is held at the start of spring each year when the Dragon Star aligns with the Emerald Monk Star. It marks the new year and is celebrated with gift giving, fireworks, music and marriages. The favored colors for this festival are red and blue. The Dragon Festival occurs two weeks from the start of the adventure.

MU'S HIRED HEROES

Mu knows his plan is not fool proof, and while he is a capable Martial Expert in his own right he took the precaution of hiring Little Venom from Zhaoze sect to help protect him from Lady Tao. He also hired the Firelance Brothers to ensure things go smoothly at the Inn of the Emerald Monk. In addition he has his loyal friend, Dean Zu Yu-Cheng of Golden Grotto Academy as well as his students.

MERCILESS WILLOW MANUAL

This is the manual Lady Tao promised to Headmaster Mu. It may not become important in play but if the players seek it out, it is presently located in Zhe Valley where the master has it under protection.

REPORT OF THE PHOENIX CROWN AND MYSTIC SWORD SECT

The players may get embroiled with Mystic Sword sect if they take the Report of the Phoenix Crown from Golden Grotto Academy. This is something that could turn into its own adventure as they party contends with Iron Ghost/Menglao and Lying Tiger (who both belong to Mystic Sword and want the report so they can locate the Phoenix Crown).

INITIAL SET-UP: THE INN OF THE EMERALD MONK

This is where the players are contracted by Lady Tao of the Emerald Security Company (and owner of the Inn of the Emerald Monk) to go to the city of Chen and investigate the supposed death of Su Long and his daughter.

For more detailed information on the Inn of the Emerald Monk see its entry in **CHAPTER EIGHT: PEOPLE AND PLACES**.

ABOUT LADY TAO AND THE EMERALD SECURITY COMPANY

Lady Tao is a shrewd businesswoman who runs the Inn of the Emerald Monk and the Emerald Security Company. There is a natural synthesis of these two ventures because the inn is considered neutral ground by Martial Heroes in the Banyan Region, so they are often present looking for work. Work comes in the form of contracts from merchants, local magnates, wealthy families and others. Most jobs involve transporting goods from one place to another, investigations or bodyguard service.

This adventure works best if the party already belongs to the Emerald Security Company or has been directed there recently by someone suggesting possible employment. However every party is unique with its own motivations, so you should customize the hook to the characters. Feel free to use any of the suggestions below.

HOOKS

Poet Hong contacts the party: Have Poet Hong personally contact the party after he hears rumors of their martial skills.

The Party is Hired by the Emerald Security Company: This is the standard hook. The party either hears about employment opportunities at the Emerald Security Company through rumor or they are contacted directly by Lady Tao asking them to come to her inn to discuss a business arrangement.

The Party Knows Su Long: Using this hook, the party knows Su Long prior to the adventure. For this to work, you will need to introduce them to the character before hand. One possibility is Su Long hires them to for some small service in his capacity as Vice Administrator of the Office of Research and Development. Have the party hear about Su Long's death followed by rumors of sightings of his daughter. If this is not enough, Poet Hong could contact the party as well.

ARRIVAL AT THE EMERALD INN

When the PCs arrive at the Inn, Lady Tao is pestering her husband to make all the temple arrangements for the Dragon Festival (inviting priests and monks). The inn itself is filled with several heroes (Silver Haired Cat, Shaky Monkey, Red Faced Ogre, River Dragon, Thunder Goddess, Madame Hamaya, the Firelance Brothers and Elephant Empress). Eventually Lady Tao will call the players to meet with her, but give them an opportunity to explore first.

There are also many men working on a large project outside that appears to be a massive astronomical clock and water wheel. Dean Zu Yu-Cheng is here with his students overseeing the project. Su Long is here as well but under the assumed name of Master Ling. He is working closely with Dean Yu-Cheng to make sure the construction follows his plans.

If the players look closely at Dean Zu Tu-Cheng they notice he is wearing a turquoise medallion shaped like a swordswoman enshrouded by a dragon (this is the Blue Dragon-Maiden Medallion). Those who do not actively examine him may still notice on a Detect roll (TN 9). The same applies to Su Long, who is also wearing such a medallion. If asked about it, Dean Zu Tu-Cheng says they are symbols of luck purchased in Chen from a passing merchant.

The astronomical clock was given to Lady Tao for the upcoming Dragon Festival (a new year's celebration that occurs in three weeks when the Phoenix and Emerald Monk stars align). The city chose to make the gift at the urging of Headmaster Mu. Lady Tao has no idea that the astronomical clock is actually a sinister device that will drain the Qi energy of the all the Martial Heroes present mid-day during the Dragon Festival. She is planning an enormous celebration that day.

MEETING WITH LADY TAO

Lady Tao takes the party into a private dining area upstairs giving them plates of red-braised pork, vegetables and cups of wine. She is a busy person and checks some of her accounting on an abacus while speaking with the player characters, rarely looking directly in their eyes. Though she asks the party some questions about their previous work or adventures, ultimately their inexperience will work in their favor, as she needs people without many convoluted ties in the martial world for this job. She suspects foul play, so the less recognizable her agents, the better.

She explains that she has received word from Poet Hong in Chen that his good friend and daughter died in a fire several months ago, but believes he has seen



the daughter on two occasions. He is concerned that he is being haunted or going crazy, but more worried that something suspicious is going on and is willing to pay to have the matter investigated. Lady Tao offers them the contract for this job and says if they accept they should go to Chen and learn the details from Poet Hong.

Payment: They will be paid 10 silver taels if they agree (by Poet Hong himself when they meet him in Chen) and be paid 10 more taels if they succeed (this is a considerable sum, 20,000 spades in total). She explains that the amount is due to Poet Hong's generosity. If they reject the offer, she mocks them as fools, but respects their wishes. Lady Tao is hoping to impress the party with this offer, so they return to work for her on a more permanent basis.



THE FIRELANCE BROTHERS

As the party talks with Lady Tao, the Firelance Brothers take note and try to listen in from a nearby table. Allow the players to make a Detect roll TN 8 to notice. If they detect the Firelance Brothers eavesdropping, the brothers will try to act as though they are offended by the players' presence. They will not violate the neutral ground of the Emerald Inn, but they will attempt to deflect any suspicious by making it seem they merely do not like the party.

The Firelance Brothers intend to stop the party from reaching Chen and will set up an ambush for them on the road to Naam. Their information can be found in the next session as well as in **CHAPTER NINE: NON-PLAYER CHARACTERS**.

PART ONE: THE ROAD TO CHEN

The party may take any route to Chen they wish, the most direct is to take the road that goes through Naam. If they use this road the Survival Skill roll will be TN 7 and they can move about 20 miles a day. However the Firelance Brothers have set up an ambush for them along the way and the party will encounter it if they take the road. If they go by woods, then the TN is 8 but they will avoid the ambush. Moving through the woods takes longer (they can only move 10 miles a day through wilderness per the Travel rules in **CHAPTER TWELVE: THE GAMEMASTER**.

AMBUSH: THE FIRELANCE BROTHERS

The Firelance Brothers aim to capture the party rather than kill them if possible. If they do capture them, they will take the group to a nearby hut and interrogate them, then watch them in shifts, not releasing them until after the Dragon Festival. Occasionally they will risk leaving the players alone so they can practice their Kung Fu together (which may afford an opportunity to escape).

Firelance Brother Tactics: The Firelance Brothers are more about flair than effectiveness. They like to bully and take their time. They usually start off by firing their fire lances, then they move to Spear of the Infinite Emperor. If they get annoyed, they will use Lash of the Fly-whisk on specific targets.

FIRELANCE BROTHERS (BA AND TING)

The Firelance Brothers are identical twins who work for Red Claw Demon and are important leaders in the Red Claw Gang. They both have foul tempers, being prone to outbursts and bullying at the slightest provocation. Generally they don't get along with others or follow rules well. While loyal to Red Claw they freely bend his orders to gain the most for themselves personally. Physically impressive, they prefer to go bare-chested and are always seen with their firelances.

The Firelance Brothers are working on the side for Headmaster Mu and will try to prevent the players from reaching Chen.

Defenses: Hardiness 5, Evade 8, Parry 5, Stealth 8, Wits 6, Resolve 6

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 1d10, Light Melee: 1d10, Heavy Melee: 2d10, Small Ranged: 2d10, Athletics: 1d10, Speed: 1d10, Muscle: 2d10, Meditation: 1d10

Qi: 2

Max Wounds: 5

Weapons: Fire Lance (4d10 or 3d10 Fire Damage 20 feet), Fly Wisk (1d10 disarm, roll Damage against Parry)

Reputation: Ferocious-Unjust

Combat Technique: Hefty Crush

Key Kung Fu Techniques (Waijia 3, Neigong 1): Guiding the Crashing Wave, Iron Foot Stance, Lash of the Fly-whisk, Spear Swipe, Iron Spirit Resistance (Counter)

Lash of the Fly-whisk: Light melee against Parry, lash around foes at distance of 30 feet. Anyone struck is pulled toward Firelance Brother that round (Muscle roll against Attack roll to escape). Cathartic: Throw opponent for 3d10 Falling Damage.

Spear Swipe (firelance): Attack up to 9 people. Cathartic: Those hit are hurled back 20 feet (plus can strike up to 11 people Total).

Naam

This is a small trade town that holds the annual Tea Festival. It is known for its canals and dragon boats, as well as the presence of a dangerous black market. It is quite small but has one inn of note: Inn of the Divine Scholar. The players may take rest or find refreshments here.

Inn of the Divine Scholar

Proprietor: Mr. Lu

Dishes: Steamed Vegetables (4 spades), Dongpo Pork (30 spades), Yellow Wine (10 spades)

Rooms (3): 10 spades

This is a simple one story Inn with a wide space for tables and food. Mr. Lu serves yellow wine, steamed vegetables and dongpo pork but is willing to customize meals for those who pay more than the standard fees. There are three rooms and each has a single bed but plenty of floor space.

Mr. Lu minds his own business and ducks behind the counter whenever trouble breaks out.

Fated Encounter (Optional)

This is an example of a fated encounter. The purpose of the encounter is two-fold. First it introduces the party to the dangers of grudges and the martial world. Through this encounter they learn that there are masters who far exceed their own abilities and who they must respect if they are to survive. They also get a chance to see how their lives intersect with other Martial Heroes. If the PCs go to the tavern, it is heaven's will and they see One Armed Fiery Demon is having a standoff with members of Mystic Sword sect. This detail is important for later in the adventure as the Mystic Sword sect has peripheral involvement in the abduction of Su Long.

When the party enters the inn, they see Shang Pu pointing her sword at eight members of Mystic Sword sect. They are all standing but look like they were seated at the same table (Use Institutions: Sects Skill at TN6 to know they are Mystic Sword sect).

Shang Pu turns to party and asks each one "Do you serve Lady White Blade". If they say "yes", she makes note and intends to attack them after she kills the swordsman. If they say "no" she nods and tells them to go on their way.

If the PCs do not interfere, use the results below. If they do interfere run the combat as normal. The result below was rolled during our own campaign. The GM can feel free to roll his own results on the spot or in advance if preferred.

Combat Result without PC interference: Zhang Pu Wins initiative, unleashes the Spinning Steel Technique and cuts of all the heads of the Mystic Sword sect members, leaving a spray of blood. Laughing she downs a jug of yellow wine before walking off (in the direction of Chen). If the party said they serve Lady White Blade she attacks them immediately. Because she does not know who the party is, her aim is not to kill them. She will control her blows until she can verify their identity. However the players will not know this, though a successful Empathy roll might give some indication.

The goal of this encounter is not to kill the players, though that is a possible outcome if they continue to maintain that they serve Lady White Blade. If they change their story, Shang Pu will ask for further details but eventually understand why they may have lied.

After the encounter, if she is still alive, Shang Pu goes to Chen to investigate the Mystic Sword sect. It is possible for the players to encounter her there again if they look for her, or perhaps by chance. She will agree to teach characters Techniques if they ask, but to do so they must bring her the heads of Mystic Sword sect members (one head per Technique).

One-Armed Fiery Demon (Shang Pu, formerly named Cai Min)

Shang Pu is a former member of Heiping sect who left to marry the great Martial Hero Leng. To alleviate her master's anger, Shang Pu and Leng attempted to steal the Wind Sabre of Sunan from the Witch of Zhaoze Zhou. They failed but rumors persisted that they had succeeded. Lady White Blade, leader of the Mystic Sword sect, tracked the two down after their friend Weng Zheng revealed their whereabouts and demanded they hand over the Wind Sabre. When they were unable to do so, she killed Leng and cut off Shang Pu's right arm, leaving her for dead. The grief drove Min insane and turned her hair white. She fled to the mountains and trained with a number of great teachers before returning to the Banyan using the name Shang Pu. As she started taking vengeance on Mystic Sword sect members, she quickly earned the nickname One-Armed Fiery Demon.

Shang Pu still dresses like a Heiping sect member but her clothes are all rose-colored. Shang Pu always



smells like roses because she carries five to seven bunches at all times for use with one of her Techniques. Her hair is white and she is missing her right arm.

Shang Pu is the embodiment of determination. Her goal is nothing less than the eradication of Mystic Sword sect and the death of Lady White Blade. She knows she is not ready to take on the Lady herself yet, but is content to unleash her fury on minor disciples until she improves her Kung Fu. She will ally with anyone who shares her hatred of Mystic Sword sect and has a soft spot for those who have suffered a similar loss to herself. She carries the decorative bao she once gave to Leng on her person at all times.



While she is not looking for disciples, she will teach Techniques to anyone who can confirm they have killed a Mystic Sword sect member (preferably by presenting her with the head).

Defenses: Hardiness 7, Evade 5, Parry 8, Stealth 6, Wits 6, Resolve 7

Key Skills: Grapple: 2d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 2d10, Light Melee: 3d10, Medium Melee: 3d10 (5d10 with Jian or 2d10 with Ox Tail), Heavy Melee: 2d10, Small Ranged: 0d10, Speed: 3d10, Muscle: 1d10 Athletics: 2d10, Meditation: 3d10, Ritual (Ancestor Veneration): 3d10, Ritual (Song of Gu): 2d10, Religion (Dehua): 2d10, Institutions (Sects): 2d10, Creatures (Demons): 1d10

Qi: 4

Max Wounds: 9

Weapons: Jian (2d10 Damage, +2d10 Accuracy), Ox Tail Dao (3d10 Damage, -1d10 Accuracy)

Flaws: Missing Limb (penalties removed with Adaptation of the Maimed)

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Adaptation of the Maimed, Blasting Blade, Blood Letting Thorns, Drift of the Butterfly Fish, Kick of the Swan, One-Armed Strike, Purge Spirit, Spinning Back Kick, Spinning Steel, Stealth of the Spider Demon, Swan Taming Strike, Weapon Stride (Counter), Stern Rebuke of Heiping (Counter), Whirling Dodge (Counter)

Blood Letting Thorns: Attack with four rose clusters that do 1d10 plus 2 Extra Wounds. Total Success, pollen cloud, sneezing, -1d10 to Physical and Mental Skills for hour. Cathartic: Attack with 4 rose clusters do 3d10 Open Damage plus 2 Wounds.

Spinning Steel: The attacker can unleash a spinning Attack and twirl like a spinning top, striking out at everyone in a 20-foot radius. Roll light melee against Parry scores of all inside the affected area. See Technique entry for special effect based on Qi Rank of targets.

Stern Rebuke of Heiping (Counter): Light Melee against attack roll or Evade. On a Success deflect the object back at the attacker for 6d10 Damage. Cathartic: When used Cathartically the attack flashes with energy and delivers 8d10 Open Damage.

Swan Taming Strike: Allows her to jump and dive making three Attacks on same target, if Cathartic: Nullifies Rising Swan Stance and can be used to Attack three different targets. Any melee.

Mystic Sword Junior Disciple (8)

These are Junior Disciples of Mystic Sword sect. They are all dressed in blue robes and wear their hair long.

Defenses: Hardiness 5, Evade 3, Parry 5, Stealth 6, Wits 6, Resolve 7

Key Skills: Grapple: 1d10, Throw: 0d10, Arm Strike: 1d10, Leg Strike: 0d10, Light Melee: 1d10, Medium Melee: 1d10 (0d10 with Ox Tail Dao), Heavy Melee: 0d10, Small Ranged: 0d10, Speed: 1d10, Muscle: 1d10, Detect: 1d10, Medicine: 1d10

Max Wounds: 1

Weapon: Ox Tail Dao (3d10 Damage)

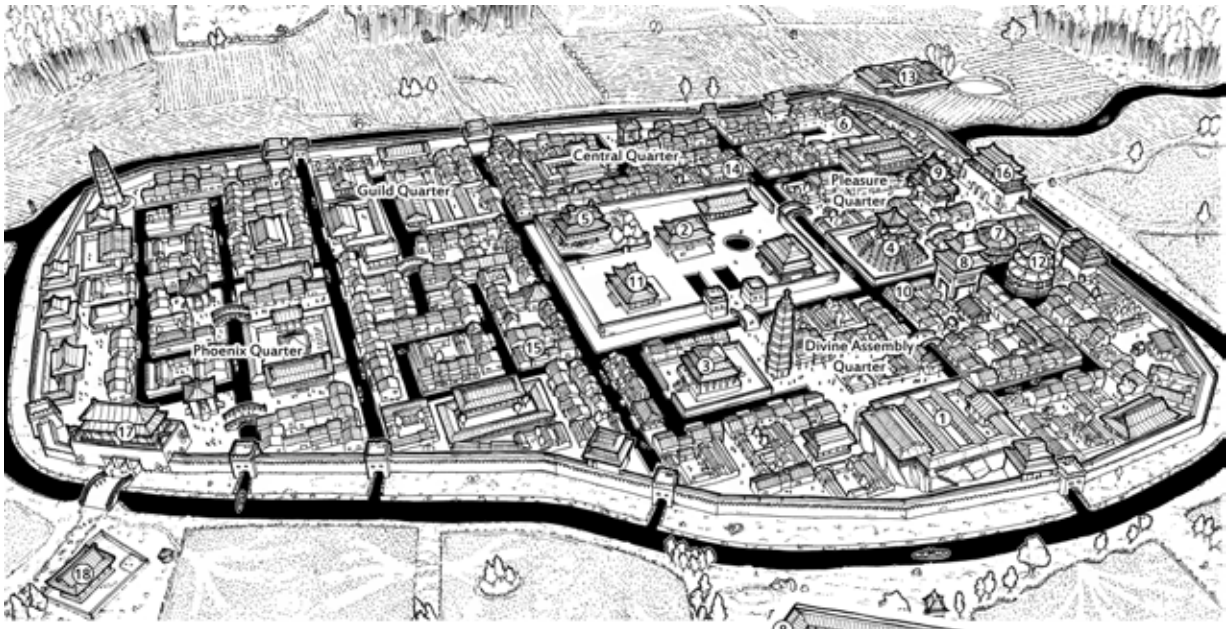
Part Two: Chen

This is the investigation part of the adventure. The players can freely explore Chen and its environments. If they attract attention to themselves, Mu may send Little Venom and the Zhaoze members to attack or learn about them.

This section is organized by location. As players go to each place in the city, simply look at the entry and check the bullet points for potential clues. While these are all the most likely sources of said clues, the GM needs to remain flexible. Players will surprise you with clever approaches and anything that would reasonably yield information should do so (provided it makes sense).

As the players investigate, even if they make very little progress, they could attract the attention of Headmaster Mu and his men. Use your judgment and have him respond appropriately. Feel free to send Little Venom or some of her henchmen after the party.

When the players arrive they most likely go to Poet Hong's residence at Bixie Villa (see entry below).

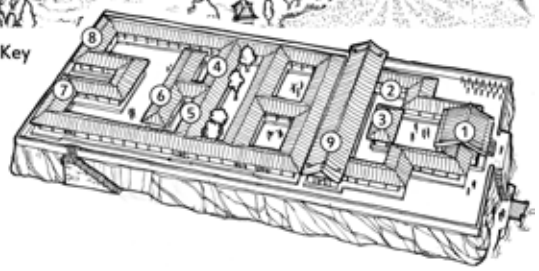


City of Chen Key

1 Golden Grotto Academy
2 Spring Palace
3 Hu Sheng Temple
4 Red Warden Palace
5 Green Pavilion
6 Ghost Market
7 Xu's Mutton Stew Shop
8 Scholar Pagoda Restaurant
9 Brass Dragon Theatre
10 Fresh River Restaurant
11 Bureau of Works
12 Menglao Tea House
13 Bixie Village
14 Drama School of the Seated Lion
15 Su Residence
16 Brass Dragon Gate
17 Silver Phoenix Gate
18 Phoenix Tail Inn

Golden Grotto Academy Key

1 Gate
2 Golden Garden
3 Hall of Repose
4 Headmaster Hall
5 Dean Hall
6 Lecture Halls
7 Staff Residence
8 Junior Dorm Hall
9 The Hall of Perpetual Wisdom



There they can unwind before beginning their investigation. Poet Hong will provide crucial information to the investigation.

The points of investigation are each described here below. For more information on Chen see **CHAPTER EIGHT: PEOPLE AND PLACES**.

Bureau of works

Chief Councilor: Wu Tingui

Councilors: 5 (Rank 7-8), each heads one of the 5 offices

Office of Research and Development: Chief Administrator Lun, Vice Administrator Dee Benli, 30 researchers

Other Offices: Office of Canals and Roads, Office of Bridges and Walls, Office of Works Treasury, Office of Review and Planning

The Bureau of Works is located in a multi-roomed hall inside Spring Palace (the seat of local government). It is in charge of managing the canals, the roads and making sure the water supply for the city is clean. It also is charged with innovating to improve life in Chen.

The players can find some important information here. First they can learn that Su Long's replacement is Dee Benli, a recently appointed official who was given the position at the recommendation of Headmaster Mu from Golden Grotto academy. He has continued Su Long's research and also submitted several plans for review. Dee Benli knows about the plot and will actively work to thwart the player's investigation if he feels they ask too many questions. While he praises Su Long's technical expertise he claims the man was unstable and likely burned down his own house.

If they ask around they can discover that a researcher named Daoquan was Long's former assistant. He does not like Benli and knows that he saw Su Long with Headmaster Mu on many occasions, that their last encounter seemed somewhat tense.

Daoquan is awkward and lacks the social graces one associates with men of his standing. He freely points out the flaws of those he meets, noting them as he might the weather or a list of meaningless facts. He will reveal the following with little prodding:

Benli lacks the talent of Su Long and appears to be a product of patronage rather than merit. He was recommended to the position by Headmaster Mu of Golden Grotto Academy.

Though Headmaster Mu of the Golden Grotto was usually on friendly terms with Su Long, they had a very tense exchange just before Su Long's house burned down. Daoquan is not certain of the nature of the discussion but both Headmaster Mu and Su Long seemed unnerved after the meeting.

Bixie villa

This is the residence of Poet Hong. It is a courtyard house with a pair of stone Bixie statues at the gate. There are 15 Servants living at the Villa and Poet Hong owns some of the farmland and orchards in the area. Hong comes from a wealthy family and purchased the land then built the villa after moving here from Hai'an, believing the isolation and wilderness would inspire him.

When the PCs arrive Poet Hong receives them in the southern reception room, where he is in the midst of composing a poem about the loss of his friend and how he feels haunted by Yuyan's ghost. He is kind but formal and presents them with 10 Taels in a lacquered box (itself worth 500 Spades) saying he will pay them an additional 10 Taels when they have finished their investigation.

Poet Hong will volunteer the following information through conversation:

Poet Hong has known Su Long for ten years.

Su Long was the Vice Administrator of the Office of Research and Development at the Bureau of Works (he can tell them where to find this). After his death, he was replaced by Dee Benli (who was recommended to the post by Headmaster Mu of Golden Grotto Academy).

Su Long was a genius at engineering mechanical devices and things such as armillary spheres and astronomical clocks (mainly powered by water).

He saw Su Long's daughter, Yuyan, two weeks after the fire, running through Ghost Market. She ran into Li's Fortunes, but eluded him.

Six weeks after the fire he saw Yuyan at Xu's Mutton Stew Restaurant with some students. He tried to approach and speak with her but there was a great commotion and when he finally reached them, she was gone and the students said they did not know any girl.

Poet Hong personally oversaw the burial of Yuyan and Su Long, but admits he never actually inspected the bodies (which were badly burned).

Poet Hong lets the Player Characters stay in the western guest halls where his servants wait on their every need and bring in a steady supply of food, drinks and water as needed.

Ghost market

This is the evening market place in Chen. All manner of goods and items can be purchased here. Two weeks after the fire, Yuyan, Su Long's daughter, escaped and made her way to the market place. She was chased by Menglao (Iron Ghost) who eventually found her near Li's Fortunes.

There were two witnesses in the area to these events, Mr. Li of Li's Fortunes and Lady Cheng of Lady Cheng's Pearls and Combs. Only Lady Cheng saw Menglao take Yuyan, while Mr. Li merely saw him chase her into his booth.

If the player's go to Li's Fortunes, Mr. Li will provide the players with information provided they are paying customers. He will happily tell them what he can if they are willing to have their fortunes read.

Here is what he knows:

Two weeks after the fire he saw a girl run into his booth, and she paid him with a jade comb to tell anyone who came through that he had not seen her. Two men came in looking for her. The first was Poet Hong. The second was Menglao of Menglao Tea House. She departed after they left and he does not know what happened to her.

If they ask about the comb, he can show it to them and will say it looks like one of Lady Cheng's combs. Lady Cheng operates a stall called Lady Cheng's Pearls and Combs a few feet from Li's Fortunes.

If they have their Fortune's read Mr. Li is very accurate and has 3d10 Ranks in Divination. He will read their palms and is particularly adept at warning of upcoming dangers. Fortunes cost 20 spades.

If the player's go to Lady Cheng's Pearls and Combs she is more reserved than Mr. Li. For her to speak they will need to assure her they are trying to protect Yuyan. If the players wish to buy any of her wares combs are 40 spades, while strings of pearls are 6,000 spades. She also sells hairpins that range in price from 200 spades to 3,000 spades. If they get her to talk she can reveal the following:

She saw the child Yuyan being chased by Menglao who seemed very angry. He eventually caught her at one of the canals.

If they ask about Menglao, she is reluctant to speak, but if they press the importance of the issue (for example saying Yuyan's life is in danger) she will be overcome by guilt and reveal that while he is the owner of Menglao Tea House, it is merely a front and he is actually a member of Mystic Sword sect. She also heard rumors that he has been frequently employed by the Golden Grotto Academy.

Golden grotto academy

Headmaster: Mu
Dean: Zu Yu-Cheng
Librarian: Yuen Wei
Students: 40

The Golden Grotto Academy is renowned throughout the Banyan. It is a place for learning the classics and cultivation of character. While it is built upon the grounds of an old cave system and these are incorporated into its walls, it does not really have the appearance of a grotto. It is a courtyard complex with many intersecting halls forming its walls and several gardens.

Headmaster Mu has hired Little Venom of Zhaoze sect to help protect him from Lady Tao and to make sure Yuyan does not leave the Grotto. Little Venom has a total of 30 Zhaoze underlings with her, but they are spread out across the Grotto and city, being divided into groups of 5-10. Any players who examine the Grotto from a distance before entering will see her and her men patrolling the grounds.

Use the entries below as the players investigate the location.

Encounters: Any time the players explore Golden Grotto by trespassing have the person with the highest rank make a Survival (Cities) Skill roll against TN 8 to see if an encounter occurs (if you prefer you can simply have a 3 in 10 chance of an encounter every ten minutes). If an encounter occurs, roll 1d10:

1-3	1d10 Students
4-5	1d10 Zhaoze members*
6	2d10 Zhaoze members*
7-9	Little Venom and 1d10 Zhaoze members*
10	Headmaster Mu*

Stats found at end of this chapter in **PART FIVE: NPCS.*

The students of Golden Grotto are not much of a threat and will mind their own business if they see the PCs. They may mention the presence of outsiders to an instructor or Headmaster Mu if the players act suspicious. Players who talk their way into the Academy and manage to fit in, will not need to roll for encounters unless they do something suspicious.

Any encounter with Little Venom is bound to be hostile (if the players are trespassing). She is charged with protecting Headmaster Mu and intends to prove her abilities.

Headmaster Mu himself will be cold and unreceptive to the players should he encounter them. If they do not leave after being asked politely he will summon Little Venom. Should they employ chicanery, this is different. Headmaster Mu is intelligent so any attempt to deceive him and earn his trust should be very well planned.

However it is possible to enter the Grotto through entirely legitimate means. And this could alter the way Headmaster Mu reacts to the party. For example they could gain Headmaster Mu's trust by leading him to believe the party wants to work for him and help him achieve his revenge (saying that they also have a grudge against Lady Tao). This would of course require them to know his motivations. They also could try to enroll as students or visit the Academy's library for some other purpose.

1. Gate: This gate is fitted with iron bars and closed at night. Lifting it is the equivalent of 800 pounds (Muscle TN 7 with 2 Ranks, TN 5 with 3 Ranks).

One student usually stands guard here. The students have all od10 in combat Skills and 1 Wound. However if he needs, he can quickly alert the members of Zhaoze who patrol the area.

2. Golden Garden: This pristine garden is filled with plants, bridges, ponds and a bronze statue of Hu Sheng.

3. Hall of Repose: This is a temple dedicated to the spirit of Hu Sheng and all the former scholars of the school, particularly previous headmasters. There are plaques with the name of each, and words of their achievements.

4. Headmaster Hall: This is the home of Headmaster Mu, containing his office and bedroom. There is a table here with the following items on it:

There is a piece of paper with a diagram of Su Long's Astronomical Clock on it (Reason TN 6 to realize it is



the same one as the Emerald Inn). Headmaster Mu's Poem can be found on the back side of the diagram.

A letter addressed to Su Long about his daughter reminding him that he must complete the astronomical clock if he wants to see his daughter again.

The players may try to speak to Headmaster Mu. He is smart and cunning, so any evidence they present he deflects with an alternative explanation. He denies any involvement in abducting the child but if the players press him too severely, he attacks. If they defeat him, he may tell them his personal story and how he only wants revenge for what Lady Tao did to him. He will try to earn their sympathies, saying he never actually intended to harm the child or Su Long. For more information see his entry at the end of this chapter.



5. Dean Hall: This is the Dean's quarters and reception hall. The Dean knows that Headmaster Mu has Su Long's daughter and is helping protect him, believing he can exploit the information down the road for his own personal gain. However he is not present because Headmaster Mu sent him to oversee construction of the astronomical clock at the Inn of the Emerald Monk.

The Dean's personal quarters are impeccable but he did leave a map on a table, which is visible to anyone who walks through Dean's Hall.

- On a table he has a small map of the region and has penciled in a route from the Grotto to the Emerald Inn.

6. Lecture Halls: These are rectangular structures where students receive their lessons from instructors. During the day they are crowded with students, who normally sit on the floor while the instructor stands at the head of the class.

7. Staff Residence: These are long halls with small partitions to create individual rooms for the staff (mostly teachers).

8. Junior Dorm Hall: These are similar to the staff residences, but bigger with larger rooms that each house many students. Here the players may talk to students or search around. If they speak with any of the students it is possible to learn the following:

Students have heard rumors that Headmaster Mu became a Eunuch when he was deceived by Lady Tao of the Emerald Inn into believing she possessed the Merciless Willow Manual.

While they do not know her real name, there is a young girl here who was placed into their care by the headmaster. This is Yuyun. She dresses as a male and answers to the name Yuancheng.

If the players look for Yuyun/Yuancheng, she is easy enough to find, and will reveal her identity to them. However Little Venom is likely to catch wind of this and will certainly try to stop the players if they attempt to take Yuyun.

9. The Hall of Perpetual Wisdom: This is the library. It contains all of the great classics and a number of other books and manuals intended for scholar-officials. There are also many Gazetteers here detailing different areas of the Banyan Region. Students are in the building much of the day, but during the evening the place is mostly empty.

Any players who enter and look around can find a hidden chamber behind a lacquered cabinet on the western wall. This is easily accessed by pressing a small panel on the left side of the cabinet. Anyone specifically inspecting the cabinet can find the panel and the chamber; otherwise it requires a Detect TN 6 to spot.

Hidden Chamber: This is accessed by a set of stairs that lead below the grotto into a square room cut into the rock. Here are books on subjects related to Master Mu's search for revenge. There are four astronomical clock treatises by Su Long. Most importantly there are series of manuals related to Western Heavens Lineage, which includes three rituals for Qi draining. Many of these are on lacquered shelves, but the following are stacked on the floor and clearly accessed recently:

Report of the Phoenix Crown: Written by a Wan Wei and addressed to the Council of Scholars as an official report, this book discusses the history of Sunan and Bao and how the Phoenix Crown is meant to be paired with the Wind Sabre of Sunan. It speculates that crown is most likely in the hands of the daughter of the Kaghan of the Kushen, Princess Sarnai. It also speculates the Phoenix Crown could be in the possession of Heiping sect or Shang Pu (One Armed Fiery Demon).

*Western Heaven Lineage Manual: This contains the Western Heaven Ritual (see **CHAPTER THREE: KUNG FU TECHNIQUES**). But it also includes new notes in the hand of Headmaster Mu on how to improve the ritual if it is timed precisely on the day of the Dragon Festival to the exact moment that the Dragon Star and Emerald Monk Star align perfectly.*

Astronomical clock of the Bureaucracy of Heaven: Multi volume treatise on a precision astronomical clock written by Su Long. It specifically mentions that it can pinpoint the moment two stars align for potentially more accurate readings of fortune.

If the PCs sneak into the library secret chamber and they at all came to the attention of Menglao, the following encounter is likely to occur.

Encounter (Optional): If the players came to the attention of Menglao (Iron Ghost) he will try to steal the Report of the Phoenix Crown from the library while they are on the premises in order to deflect suspicion from Mystic Sword sect onto them. To do this he sends Wuji (a young Mystic Sword disciple). When the PCs make it near the Hall of Perpetual Wisdom, at some point they must make a Detect roll TN 7 to see Wuji. He is capitalizing on their presence, stealing the manual and hoping suspicion will fall on the party rather than Mystic Sword sect. Ideally he wants them to find the hidden chamber and he will attempt to either take it before they do or take it from them should they acquire it. If the party tries to follow Wuji, he goes back to Menglao Tea House.

Wuji, Mystic Sword Thief

Wuji is young and determined. He wants to impress Menglao so he can improve his standing in Mystic Sword sect. However he is impatient and a bit careless. He will not deliberately reveal anything about Mystic Sword or Menglao, but he may accidentally allow details to slip out if they try to speak with him.

Defenses: Hardiness 5, Evade 3, Parry 6, Stealth 7, Wits 6, Resolve 8

Key Skills: Grapple: 1d10, Throw: 0d10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 1d10 (+2d10 with Butterfly Swords), Medium Melee: 1d10, Heavy Melee: 0d10, Small Ranged: 1d10, Speed: 3d10, Athletics: 3d10, Muscle: 1d10, Detect: 3d10, Medicine: 1d10, Talent (Theft)

Qi: 1

Max Wounds: 3

Weapon: Butterfly Swords (2d10 Damage, +1d10 Accuracy)

Techniques (Waijia 2, Qinggong 1, Neigong 1): Blasting Blade, Crawling Tiger, Whirling Dodge (Counter)

Blasting Blade: Melee against Evade, 20-foot cone, particles, 1d10 Damage. Cathartic 2d10 Damage.

Menglao Tea House (Mystic Sword Sect Outpost)

Menu: Plum Blossom Tea (10 Spades/cup), Menglao's Black Tea (50 Spades/cup), Dragon Tea (140 Spades/cup), Jade Flower Tea (700 Spades/cup), Red Dates (10 Spades), Fruit (5 Spades).

Rooms: Private Tea Room (40 Spades), Inn Room (20 Spades).

Services: Singer (5 Spades per song), Musician (3 Spades per song).

This popular tea house serves a wide variety of excellent teas and offers musical performances, even drama, upon a small stage for customers. In addition to tea, the Menglao serves plates of red dates and fruit. The Tea House is a favorite spot for local scholar-officials.

The proprietor is an artist and poet named Menglao. In truth this is a front and the Menglao Tea House is in reality an outpost for the Mystic Sword sect. Menglao's real identity is Iron Ghost.

The Tea House is a circular shaped building with four stories. There are private rooms for drinking tea and a few inn rooms as well. There are small sabres and hat etchings over some doorways that are secret symbols of Mystic Sword Sect (Institutions: Sects TN 9 to recognize).

Searching the Tea House

The players can learn a good deal from the Tea House. First, there are visible symbols of a sabre and hat above the door. On an Institutions (Sect) roll (TN 9), the players recognize this as indicating the tea house is affiliated with Mystic Sword sect.

They can also snoop around, provided Menglao does not catch them. They may find Wuji here, depending on when they come.

Following Wuji

If they followed Wuji here after he tried to take the Report of the Phoenix Crown from Golden Grotto Academy, they find him in a room on the second floor. The Report of the Phoenix Crown may be in there. See Wuji's entry at the end of this chapter for information on interactions with him.

Speaking with Menglao

The players can try to talk to Menglao to get information. If they do, they might learn the following:

If the players speak directly to Menglao (Iron Ghost) he denies seeing or chasing Yuyan. But if pressed he





HANDOUTS

HEADMASTER MU'S POEM

Some flowing water. A calendar stands.
A looming slaughter. A red phoenix lands.
The western heavens are vast yet their stars weak
When emerald aligns they may exceed
Through water, through power, I can obtain
Justice as the clock strikes the hour chain
Drawing out her life—what does this make me?
A cricket singing 'neath the banyan tree

HEADMASTER MU'S LETTER

Engineer Su. Your daughter is well. Do as you have been told, and she will not be harmed. You will be given safe passage to Hai'an, where I will recommend you for a civil post.

"recalls" that she stole a cup from his Tea House and he had chased her to the Ghost Market ('merely to frighten her away' he assures them).

If pressured or threatened and also promised silence, Menglao will eventually admit that he was paid to abduct the child for the Headmaster of Golden Grotto Academy. He was given assurances that the girl would be fine:

Several months ago Mu hired him to abduct Su Long and make it appear as though he and his family had died in a fire, giving him 500 Taels. Menglao brought both Su Long and his daughter, Yuyan, to the Golden Grotto.

After the abduction, Menglao burned the home and placed the bodies of two vagrants in the building. These were found the next day by the Bureau of Justice (Minister Zhao). Their bodies were then buried outside the city with adequate tablets.

As far as he knows, Yuyan is still at Golden Grotto, while Su Long has left the city. He does not know where.

SPEAKING WITH DRUNKEN POET GUO

There is a regular here named Guo (but most simply call him Drunken Poet). He has a habit of drinking too much and randomly wandering to tables to recite poetry (the poetry is usually exceptionally good). No one knows about his past, but it is assumed he is a wealthy son of a Hai'an official who was sent to Chen as punishment. In truth, Drunken Poet is a member of Temple of the Nine Sun sect. They are enemies of Mystic Sword, so he has been sent here as a spy. His drunken ramblings are really just ways for him to obtain information. Through this method he has learned something about Menglao's role in the disappearance of Yuyan and will freely shares what he knows with the PCs if they ask and can give him something in return. He knows the following:

Drunken Poet knows that Menglao is really a member of Mystic Sword sect named Iron Ghost, and that he is hoping to steal the Report of the Phoenix Crown so it can be given to Lying Tiger (who is looking for the Phoenix Crown itself).

Menglao was hired by Headmaster Mu of the Golden Grotto Academy to abduct Su Long and his daughter Yuyan.

Headmaster Mu is a eunuch whose real name is Du Jian. He was a member of Dehua sect but fled the martial world after Lady Tao of the Inn of the Emerald Monk tricked him into castrating himself. There are rumors that he is still seeking revenge.

Headmaster Mu has hired Little Venom of Zhaoze sect to help protect his plans.

Drunken Poet also knows about Wuji and his plan to take the Report of the Phoenix Crown from Golden Grotto Academy.

In addition, if the players earn his respect and treat him well, Drunken Poet Guo may be willing to assist them personally by going with them to the Golden Grotto Academy. For information on Drunken Poet Guo, see his entry at the end of this chapter.

XU'S MUTTON STEW RESTAURANT

This is a popular and affordable restaurant with two floors and patient wait-staff. The proprietor, Xu Dunyi offers a broad range of mutton stews served with rice and vegetables. He also offers three kinds of fried pork and many wines. The popularity of his restaurant affords him access to many of the city's secrets. For those willing to pay 10 spades, he will share a piece of information they may find relevant.

Here is what the party can learn talking with Xu Dunyi, if they ask about Poet Hong's account of seeing Yuyan at the restaurant (each piece of information costs 10 spades):

There were a group of students at the restaurant that day, and he recalls them having a younger member, but his recollection is this was a boy, not a girl. The students here that day came from Golden Grotto Academy (10 spades).

The students did cause a commotion when one of them picked a pointless fight with another patron.

He did notice them usher the young boy out of the restaurant at the time of the commotion but he believed this was done to protect him from harm.

The truth is Xu Dunyi did see Yuyan that day, but because she was dressed as a boy, he did not realize she was a girl.

Part Three: Departing Chen

When and if the party realizes the astronomical clock at the inn is a magical device intended to harm Lady Tao, they might depart Chen to return to the Inn of the Emerald Monk. If the party has the Report of the Phoenix Crown they may encounter Weng Zheng on their way out of town. He has informants in the city and will know anything Iron Ghost knows. If he catches wind that the PCs have taken the manual, he will plan on intercepting them on the road from Chen. His intent is only to get the book, not kill them. If he defeats them, he controls his strikes so they are merely left incapacitated.

The purpose of this encounter is to emphasize flow, how the players taking the Manual of the Phoenix Crown attract the attention of a powerful Martial Hero and sect.

Encounter: Weng Zheng and Mystic Sword Disciples

Wen Zheng will approach the players in a way that gives him the tactical advantage (he intends to open with Sword Whipping Strike if it comes to combat). He also wants to give them the visual impression that they are at a disadvantage. He will allow his six Mystic Sword Disciples to approach in a line before him, and he will take the rear on horseback. If combat occurs he will simply dismount, but he believes being on horseback will suggest authority and power.

Initially he simply inquires about their time in Chen and his talk seems friendly, using flattery before asking if they "got what they were looking for." He tells them that the Report of the Phoenix Crown was intended for his master and would thank them if they could return it to him. If they decline he emphasizes the importance of the report and points out he will be forced to be "impolite" if they do not give him what is rightfully his. This is all a lie of course; the report does not belong to him or Lady White Blade. He gives them one last warning, saying he does not want to spill blood but will do so if they are obstinate before attacking.

Loyal Tiger/Lying Tiger (Weng Zheng)

Weng Zheng is a member of Mystic Sword sect and famously betrayed his friends to honor his loyalty with Lady White Blade. He also infiltrated the Nature Loving Monk sect, and betrayed them as well for Lady White Blade. Some view him as the most loyal man in the entire martial world; others see him as a coward and liar.

Weng Zheng is cunning and two-faced. He has no problem lying, cheating, and breaking promises. The only person he is truly loyal to is Lady White Blade.

Defenses: Hardiness 9, Evade 3, Parry 5, Stealth 6, Wits 6, Resolve 8

Key Skills: Grapple: 1d10, Throw: 2d10, Arm Strike: 1d10, Leg Strike: 2d10, Light Melee: 1d10, Medium Melee: 2d10, Heavy Melee: 3d10, Small Ranged: 0d10, Speed: 1d10, Muscle: 3d10, Athletics: 2d10, Detect: 2d10, Medicine: 2d10, Deception: 3d10, History (Era of the Demon Emperor): 3d10, Institutions (Sects): 3d10, Languages (Li Fai/Hai'anese): 3d10, Read Script (Feishu): 3d10

Qi: 4

Max Wounds: 9

Weapon: Ox Tail Dao (5d10 or 1 Extra Wound on Total Success)

Key Techniques Techniques (Waijia 2, Qinggong 1, Neigong 1): Blasting Blade, Slashing Blade, Sword Whipping Strike, Whirling Dodge (Counter)

Blasting Blade: Melee against Evade, 40-foot cone, particles, 1d10 Damage. Cathartic 4d10 Damage.

Slashing Blade: Normal Damage at distance. Cathartic: Ignore obstructions and slice through 3 enemies.

Sword Whipping Strike: Create green twirl of energy. Up to 12 targets in 40-foot area and does 2d10 Open Damage. Cathartically 20 targets, 3d10 Open Damage.

Whirling Dodge: Athletics against Attack roll to avoid strike.

Mystic Sword Junior Disciple (6)

Defenses: Hardiness 5, Evade 3, Parry 5, Stealth 6, Wits 6, Resolve 7

Key Skills: Grapple: 1d10, Throw: 0d10, Arm Strike: 1d10, Leg Strike: 0d10, Light Melee: 1d10, Medium Melee: 1d10 (0d10 with Ox Tail Dao), Heavy Melee: 0d10, Small Ranged: 0d10, Speed: 1d10, Muscle:



1d10, Detect: 1d10, Medicine: 1d10

Max Wounds: 1

Weapon: Ox Tail Dao (3d10 Damage)

PART FOUR: THE RITUAL OF THE ASTRONOMICAL CLOCK

If the players do not thwart Headmaster Mu, he enacts his plan against Lady Tao. It is possible the players are not present when this occurs, or are a safe distance away (in fact it is much safer for them to keep their distance from the astronomical clock). However if they do go to the Inn during the Dragon Festival without putting an end to the grand scheme of Headmaster Mu, they may witness or participate in the following event. Otherwise they will hear about the terrible event after the fact.



THE ATTACK ON THE INN OF THE EMERALD MONK

If his plans are unhindered, Headmaster Mu goes to the Inn of the Emerald Monk on the day of the Dragon Festival to enact his revenge against Lady Tao. His plan is quite simple, allow the astronomical clock to perform the augmented Western Heavens Ritual and drain the local heroes of their Qi. This will humiliate Lady Tao, giving him a chance to reveal his identity and his role in the plan. He will then inform Lady Tao and others present that the drained energy has empowered his Armillary Sphere, turning it into a weapon that will kill all in the area if he desires. He has one demand: that Lady Tao reveals the location of the Merciless Willow Manual to live up to her original promise that she would speak of its whereabouts on her deathbed. She will concede and if no one stops him, Headmaster Mu takes her life.

Dean Zu Yu-Cheng positions himself atop the astronomical clock as the ritual begins, and prepares a pointed metal rod to shatter the sphere upon the command of Headmaster Mu. While neither he nor Headmaster Mu wishes to create such a blast, they plan to use the threat to convince Lady Tao to reveal the location of the Merciless Willow Manual.

Headmaster Mu, Dean Zu Yu-Cheng and Su Long are all protected from the astronomical clock by wearing Blue Dragon-Maiden Medallions.

The effects of this attack on Lady Tao's reputation cannot be understated. This bold act, and Headmaster Mu's eventual acquisition of the Merciless Willow Manual if he is not stopped, will also position him as one of the most feared people in the martial world.

Should Headmaster Mu obtain the Merciless Willow Manual, it reinvigorates his enthusiasm and he steadily improves his Kung Fu (eventually attaining Qi Rank 6).

ASTRONOMICAL CLOCK OF THE BUREAUCRACY OF HEAVEN

Hardiness: 9

Integrity: 10

Attack: 3d10 against Evade of all in a 3,000-foot area. On a Success it drains 2 Ranks of Qi from those affected. This effect continues every round for 3 rounds.

The Astronomical clock is a towering device that keeps accurate time, but more importantly, keeps accurate track of the movements of heavenly bodies. It is powered by an internal supply of cycling water and gears. It also has a bronze armillary sphere on its upper surface that keeps precise track of star positions.

The astronomical clock is made of lacquered wood reinforced with iron bands. The interior panels have inscriptions on them. Anyone with Religion (Yen-Li) will recognize them as being related to some kind of Yen-Li Ritual. Anyone with Ritual (Western Heavens) will recognize these as part of the Western Heavens Ritual.

At the appointed time (mid-day of the Dragon Festival at the very moment the Phoenix and Emerald Monk stars align) the Astronomical clock will activate and the ritual will begin to take effect, causing the Qi energy of all Martial Heroes in a 3,000-foot radius to be sucked into the Armillary Sphere. Any non-Martial Heroes are brought to the brink of death by this effect (made incapacitated though they remain awake).

The Empowered Armillary Sphere: Not only does the Astronomical clock permanently drain Qi from targets, it becomes a weapon in the process. If the Sphere is tapped at its weakened point with a hard and sharp tip, it shatters (To detect its weak point Detect TN 9). It creates a blast that does 6d10 Open Damage to all within a 100-foot radius per Rank of Qi it has absorbed.

ADVENTURE AFTERMATH

Ideally the players stop the ritual before it begins. But there is the possibility they are present for the events of the ritual or hear about it after it happens. If that is the case, they can still work to thwart Headmaster Mu

by preventing him from acquiring the Merciless Willow Manual or by confronting him once he obtains it. This will be no easy task. At the very least it involves a dangerous journey to Zhe Valley. To get there they will have to trek through bandit-controlled lands and potentially race against Headmaster Mu and his minions.

Should the Ritual occur without the players preventing it, their reputations will certainly be affected. It will be one of the greatest tragedies in the martial world and their involvement will not escape the attention of other heroes. This could be repaired by getting revenge on behalf of Lady Tao.

PART FIVE: NPCS

These are the major NPCs found in the module, as well as their key minions. Each entry is designed to illustrate how to easily manage things like Kung Fu Techniques. It helps to include notes on their use so you do not have to look anything up during play (which is how we have formatted NPCs in this adventure).

Dean Zu Yu-Cheng

Dean Zu Yu-Cheng is a fawning toady who heeds every minor whim of Headmaster Mu. Though intelligent, the dean is quite clumsy. He is aware of Headmaster Mu's plans and helps him enact them by overseeing the construction of the Astronomical clock at the Inn of the Emerald Monk.

Defenses: Hardiness 3, Evade 3, Parry 3, Stealth 6, Wits 8, Resolve 6

Key Skills: Combat Skills: 0d10, Speed 1d10, Muscle: 0d10, Athletics: 0d10, Reason: 3d10, Talent (Poetry): 2d10, Talent (Calligraphy): 3d10, Ritual (Western Heavens): 1d10, History (Era of the Demon Era): 1d10, History (Era of The Five Kingdoms): 1d10, History (Era of the Dutiful State): 3d10, Religion (Yen-Li): 2d10, Classics (All): 2d10

Qi: 0

Max Wounds: 1

Drunken Poet Guo

Drunken Poet Guo dresses like a wealthy young man from Hai'an. He leads people to believe he is the son of a Hai'anese official and looks the part. He drinks excessively and likes to recite poetry the drunker he gets. This makes him appear harmless and of no consequence, but in truth he is fully in control of his own actions. Guo belongs to the Temple of the Nine Suns and is in Chen to investigate the Mystic Sword sect. He has been reciting poetry to tables at the Menglao Tea House to obtain information.

Defenses: Hardiness 5, Evade 5, Parry 5, Stealth 6, Wits 9, Resolve 6

Key Skills: Grapple: 1d10, Throw: 2d10, Arm Strike: 3d10, Leg Strike: 2d10, Light Melee: 0d10, Medium Melee: 0d10, Athletics: 1d10, Speed: 2d10, Muscle: 3d10, Endurance: 1d10, Detect: 1d10, Command: 1d10, Persuade: 2d10, Talent (Poetry): 3d10, Talent (Singing): 2d10

Qi: 2

Max Wounds: 5

Weapon: Fist (3d10 Damage)

Combat Technique: Fists of Steel, Drunken Fighter

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Cloud of Inebriation, First Fist of Yanshi, Second Fist of Yanshi

Cloud of Inebriation: Command against Wits. Makes 20-foot cloud that causes drunkenness (-1d10 to all skills for ten minutes). Only works on targets with 0 Qi Ranks. Cathartic: Targets pass out.

First Fist of Yanshi: Normal Attack normal Damage, but opponent is hurt takes -1d10 to Skill rolls (only works on people with 1 Qi Rank) for 2 rounds. Total Successes do 1 Extra Wound. Cathartic: Penalty increased to -4 to parry and evade.

Second Fist of Yanshi: Whip in a spin. Arm Strike against everyone around you. Do normal Damage and push back 10 feet. Cathartic: Opponents slam into people and do 2d10 Damage.

Headmanster Mu

Headmaster Mu is a eunuch and scholar, as well as the present headmaster of Golden Grotto Academy. He castrated himself when Lady Tao promised him the Merciless Willow Manual, only to learn she had deceived him. He fled to Chen and has been plotting his revenge ever since, learning a variety of Yen-Li magic to aid him.

Headmaster Mu is cold and evasive. He will not admit to his wrong doing, even in the face of overwhelming evidence, instead preferring to offer additional rationales for any perceived signs of wrongdoing on his part. He is clever. If pressed he will emphasize his connection with the council and his personal relationship with the Red Wardens (and this relationship is very real, one he can utilize against the party).

Though he denies any involvement in abducting the child, if the players press him too forcefully, he



attacks. If they defeat him, he may tell them his personal story and how he only wants revenge for what Lady Tao did to him. He will try to earn their sympathies, saying he never actually intended to harm the child or Su Long.

It is possible to earn Headmaster Mu's trust through deception, but he is highly intelligent and will not be easily duped. Parties that try to ally with him in order to rescue Yuyan or learn more about his plans will need to carefully devise an approach that holds up to scrutiny.



Defenses: Hardiness 3, Evade 3, Parry 6, Stealth 6, Wits 9, Resolve 6

Key Skills: Grapple: 1d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 1d10, Light Melee: 2d10, Medium Melee: 1d10 (3d10 with Jian), Heavy Melee: 1d10, Small Ranged: 0d10, Speed: 2d10, Muscle: 1d10, Athletics: 1d10, Meditation: 3d10, Talent (Tattooing): 2d10, Ritual (Western Heavens): 3d10, Ritual (Petition to the Five Ghosts): 2d10, Ritual (Tattoo of the Demon King): 3d10, History (Era of the Demon Era): 3d10, History (Era of The Five Kingdoms): 3d10, History (Era of the Dutiful State): 2d10, History (Era of 100 Pieces): 3d10, Religion (Dehua): 3d10, Religion (Yen-Li): 3d10, Classics (All): 3d10

Qi: 3

Max Wounds: 7

Weapon: Jian (2d10 Damage, +2d10 Accuracy)

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Dianxue 1 and Neigong 1): Blasting Blade, Calm of Sunan, Drift of the Butterfly Fish, Inverted Three-Point Strike, Sword Stance, Three-Point Strike

Slashing Blade: Slices enemies at a distance. Cathartic: Hit two enemies.

Iron Ghost (Menglao)

Menglao is a selfish and arrogant disciple of Mystic Sword sect. He runs Menglao Tea House, which is a reputable restaurant but also an outpost for Mystic Sword. He fancies himself a scholar and has invested countless hours studying for the Chen exams; however his natural aptitude for such things is low. Though he knows more than most people about the classics and poetry, anyone with a scholarly background can sense his mediocrity. This causes Menglao to belittle the ignorant and uneducated. While he likes to project an air of dignified composure, when backed into a corner Menglao lashes out by blaming others or issuing threats.

Menglao makes additional money taking contracts from Headmaster Mu. Recently he abducted Su Long and Yuyan and then faked their deaths by burning down their home. Through this he learned about the Report of the Phoenix Crown and hopes to elevate his standing in the sect by obtaining it from the Golden Grotto Academy.

Defenses: Hardiness 7, Evade 3, Parry 5, Stealth 8, Wits 6, Resolve 6

Key Skills: Grapple: 3d10, Throw: 1d10, Arm Strike: 2d10, Leg Strike: 1d10, Light Melee: 0d10, Medium Melee: 3d10 (5d10 with Jian or 2d10 with Ox Tail), Heavy Melee: 2d10, Athletics: 1d10, Speed: 3d10, Muscle: 1d10, Endurance: 3d10, Detect: 2d10, Talent (Poetry): 3d10, Talent (Tea Preparation): 3d10, Talent (Calligraphy): 2d10, Classics (All) 1d10, Medicine 2d10, Command: 1d10

Qi: 2

Max Wounds: 5

Weapon: Two Jians (2d10 Damage, +2d10 Accuracy), Ox Tail Dao (3d10 Damage, -1d10 Accuracy)

Combat Technique: Fist of Steel

Key Kung Fu Techniques (Waijia 3, Dianxue 1): Blasting Blade, Slashing Blade, Double Thrust

Blasting Blade: Attack objects to create 60-foot cone of fragments. Relevant Melee against Evade. On a Success the cone of fragments hit those in the cone and they take 1d10 Damage each. Cathartic: Damage increases to 2d10.

Double Thrust: You attack with two blades, one in front and one behind (you can strike one person in front of you and one person directly behind you). Make relevant Melee Skill roll against the Parry scores of your target and do normal Damage +1 Extra Wound on success. Using this lowers your turn order to 1 the following round. Cathartic: does 2 Extra Wounds to both targets.

Loyal Tiger/Lying Tiger (Weng Zheng)

Weng Zheng is a member of Mystic Sword sect and famously betrayed his friends Leng and Min (One-Armed Fiery Demon) to honor his loyalty with Lady White Blade. He also infiltrated the Nature Loving Monk sect, and betrayed them as well for Lady White Blade. Some view him as the most loyal man in the entire martial world. Others see him as a coward and liar.

Weng Zheng is cunning and two-faced. He has no problem lying, cheating, or breaking promises. The only person he is truly loyal to is Lady White Blade.

Defenses: Hardiness 9, Evade 3, Parry 5, Stealth 6, Wits 6, Resolve 8

Key Skills: Grapple: 1d10, Throw: 2d10, Arm Strike: 1d10, Leg Strike: 2d10, Light Melee: 1d10, Medium Melee: 2d10, Heavy Melee: 3d10, Small Ranged: 0d10, Speed: 1d10, Muscle: 3d10, Athletics: 2d10, Detect: 2d10, Medicine: 2d10, Deception: 3d10, History (Era of the Demon Emperor): 3d10, Institutions (Sects): 3d10, Languages (Li Fai/Hai'anese): 3d10, Read Script (Feishu): 3d10

Qi: 4

Max Wounds: 9

Weapon: Dao (5d10 Damage or 1 Extra Wounds on Total Success, -1d10 Accuracy)

Key Techniques Techniques (Waijia 2, Qinggong 1, Neigong 1): Blasting Blade, Slashing Blade, Sword Whipping Strike, Whirling Dodge (Counter)

Blasting Blade: Melee against Evade, 40-foot cone, particles, 1d10 Damage. Cathartic 4d10 Damage.

Slashing Blade: Normal Damage at distance. Cathartic: Ignore obstructions and slice through 3 enemies.

Sword Whipping Strike: Create green twirl of energy. Up to 12 targets in 40-foot area and does 2d10 Open Damage. Cathartic: 20 targets, 3d10 Open Damage.

Whirling Dodge: Athletics against Attack roll to avoid strike.

Little Venom (Hou Ju)

The daughter of Hou Si, Ju is a capable poisoner and follows in her father's footsteps. She is a dutiful daughter, looking forward to the day she can avenge her mother. Little Venom wears orange and white robes.

Little Venom has been hired by Headmaster Mu to protect him while he enacts his plan against Lady Tao. She knows what he intends to do, but sees the attack as beneficial to the interests of Zhaoze sect, who have more than a few enemies who are regulars at the Inn of the Emerald Monk.

Defenses: Hardiness 4, Evade 4, Parry 5, Stealth 6, Wits 9, Resolve 7

Key Skills: Grapple: 1d10, Arm Strike: 2d10, Throw: 0d10, Leg Strike: 2d10, Light Melee: 1d10, Medium, Melee: 1d10, Heavy Melee: 0d10, Reasoning: 2d10, Speed: 3d10, Muscle: 1d10, Athletics: 2d10, Endurance: 1d10, Medicine: 1d10, Talent (Poison): 1d10, Survival (Wilderness): 2d10, Survival (Mountains): 1d10, Meditation: 2d10, Detect: 1d10, Languages (Li Fai): 3d10, Languages (Daoyun): 2d10, Languages (Hai'anese): 3d10

Qi: 2

Max Wounds: 5

Weapons: Needles (with Spiny Toad Venom)

Reputation: Poisoner

Key Kung Fu Techniques (Waijia 1, Qinggong 1, Neigong 2): Cherry Blossom Palm, Drift of the Butterfly Fish, Leap of the Swan, Storming Needles, Iron Spirit Reversal (Counter), Spinning Back Kick (Counter)

Cherry Blossom Palm: Roll Endurance. On Success unarmed does +1d10 extra Damage for four rounds. Cathartic: Unarmed attack does 1 extra Wound for 4 rounds.

Storming Needles (Light Melee against Evade): 6 Extra Needles at 10 foot range at one target. Cathartic can hit multiple targets. Poisoned (see below).

Iron Spirit Reversal (Counter): Muscle against Parry. When someone mundane Melee Attacks and misses, it causes a push away causing them to be affected by their own Attack. Cathartic works on Kung Fu Techniques.

Spinning Back Kick (Counter or Normal): Normal Kicking Damage 1 Extra Wound. Cathartic can instantly interrupt kick or charge Attack. Sends opponent flying back five feet and does 2 Extra Wounds.

Spiny Toad Venom: This venom takes a long time to kill but will do so if the antidote is not administered. It causes symptoms within an hour involving both mild hallucinations and seizures. Make an Endurance roll TN 8 every hour to see if a Seizure occurs. With every seizure that happens, the character suffers a progressive -1d10 penalty to Physical and Mental Skills (not permanent).

Poison	Spiny Toad Venom
Lethality	Weeks
Speed	Hours
Effect	Temporary
Medicine Skill TN	7
Brew Rating	7
1d10	3d10
Skills	M, P*

Wuji, Mystic Sword Sect Thief

Wuji is young and determined member of Mystic Sword sect sent by Menglao to retrieve the Report of the Phoenix Crown from Golden Grotto Academy. He wants to impress Menglao so he can improve his standing in Mystic Sword sect. However he is impatient and a bit careless. He will not deliberately reveal anything about Mystic Sword or Menglao, but he may accidentally allow details to slip out if they try to speak with him.



Defenses: Hardiness 5, Evade 3, Parry 6, Stealth 7, Wits 6, Resolve 8

Key Skills

Grapple: 1d10, Throw: od10, Arm Strike: 1d10, Leg Strike: 1d10, Light Melee: 1d10 (+2d10 with Butterfly Swords), Medium Melee: 1d10, Heavy Melee: od10, Small Ranged: 1d10, Speed: 3d10, Athletics: 3d10, Muscle: 1d10, Detect: 3d10, Medicine: 1d10, Talent (Theft)

Qi: 1

Max Wounds: 3

Weapon: Butterfly Swords (Damage 2d10 Damage)

Key Kung Fu Techniques (Waijia 2, Qinggong 1, Neigong 1): Blasting Blade, Crawling Tiger, Whirling Dodge (Counter)

Blasting Blade: Melee against Evade, 20 foot cone, particles, 1d10 Damage. Cathartic 2d10 Damage.

Underlings

Mystic Sword Junior Disciple (6)

Defenses: Hardiness 5, Evade 3, Parry 5, Stealth 6, Wits 6, Resolve 7

Key Skills: Grapple: 1d10, Throw: od10, Arm Strike: 1d10, Leg Strike: od10, Light Melee: 1d10, Medium Melee: 1d10 (od10 with Ox Tail Dao), Heavy Melee: od10, Small Ranged: od10, Speed: 1d10, Muscle: 1d10, Detect: 1d10, Medicine: 1d10

Max Wounds: 1

Weapon: Ox Tail Dao (3d10 Damage, -1d10 Accuracy)

Zhaoze Junior Disciples (30 divided into three groups of 5-10)

These members of Zhaoze dress like poets and scholars.

Defenses: Hardiness 4, Evade 4, Parry 4, Stealth 6, Wits 6, Resolve 7

Key Skills: Grapple: od10, Throw: 1d10, Arm Strike: 1d10, Leg Strike: od10, Light Melee: od10 (Ox Tail) Medium Melee: od10, Athletics: 1d10, Speed: 1d10, Muscle: od10, Endurance: 2d10, Detect: 1d10, Command: 1d10, Talent (any music): 1d10

Qi: 1

Max Wounds: 1

Weapon: Needles or Unarmed

Combat Technique: Deflect (Medium and Light Melee)

Techniques (Waijia 1, Neigong 1, Dianxue 3): Cherry Blossom Palm, Gallbladder Strike, Storming Needles.



APPENDIX ONE: TECHNIQUE TABLE

NAME	DISCIPLINE	TYPE	QI LEVEL	TAGS	SECTS	MASTERS
Absorbing Palm	Neigong	Normal	4	None	Majestic Lion, Sun Mai, Temple of the Nine Suns	Abbot Yuancheng, Cai Yuanu, Immortal Shuang, Iron Sky Maiden, Iron-Clawed Lion, Jade Butterfly, Laughing Fox, Nergui Mogha
Adaptation of the Maimed	see text	Normal/ Special	4	None	Perfect Heaven Lineage	Iron Sky Maiden, One-Armed Fiery Demon
Arms of Silk	Waijia	Normal	3	None	Heiping Temple	Immortal Ji, Iron Sky Maiden, Jade Priestess, Lu Zhi, Madame Hamaya, Spider Demon, Witch of Zhaoze Zhou
Biting Blade	Waijia	Normal	1	None	Perfect Heaven Lineage	Iron Sky Maiden, Leaping Leopard
Biting Grasp of the Invisible Master	Dianxue	Normal	3	None	None	Iron Sky Maiden
Bladder Strike	Dianxue	Normal	1	None	Dehua, Perfect Heaven Lineage	Iron Sky Maiden
Blade of the Dancing Fox	Waijia	Normal	3	None	Perfect Heaven Lineage	Iron Sky Maiden
Blade Pinch	Neigong	Counter	3	None	Dehua, Heiping Temple, Mystic Sword, Purple Cavern	Iron Sky Maiden, Lady White Blade, Lu Zhi, Master Shan, Shan Lushan, Lady Plum Blossom
Blast of the Dragon	Neigong	Normal	1	None	Golden Dragon, Purple Cavern	Bronze Master, Iron Sky Maiden, Jade Butterfly, Jinlian and Ping, Lady Plum Blossom, Long Shu, Master Emerald, Sifu Sun, Xiu
Blasting Blade	Waijia	Normal	1	None	Dehua, Golden Dragon, Heiping Temple, Mystic Sword, Perfect Heaven Lineage, Red Claw Gang, Tree-Dwelling Nun, Zhe Valley	Fearsome Master, Flying General, Gentle Demon, Goddess of the Salt Wells, Green Guardian, Heartless Dog, Immortal Li, Iron Ghost, Iron Sky Maiden, Lady White Blade, Loyal Tiger/Lying Tiger, Lu Zhi, Min, One-Armed Fiery Demon, Strange Phoenix, Wuji
Blazing Net	Waijia	Normal	4	None	Tree-Dwelling Nun	Abbess Xiong-Hua (Ferocious Flower), Iron Sky Maiden
Blind Strike	Waijia	Normal	3	None	Perfect Heaven Lineage	Fox Ears, Iron Sky Maiden
Blood Letting Thorns	Waijia	Normal	4	Secret	Purple Cavern	Immortal Ji, Iron Sky Maiden, Lady Plum Blossom, Manual of the Great Ji, One-Armed Fiery Demon
Breath of Fury	Neigong	Normal	1	None	Majestic Lion Cult, Mount Hai'an, Nature Loving Monk, Temple of the Nine Suns, Zhe Valley	Chef Wu, Compassionate Monkey, Fearsome Master, General Qiang, Gentle Demon, Goddess of the Salt Wells, Iron Dragon, Iron Sky Maiden, Iron-Clawed Lion, Jade Butterfly, Jinghui, Laughing Fox, Xun and Anzhi
Breath of the Lotus Petal	Neigong	Normal	1	None	Mount Hai'an, Purple Cavern, Sun Mai, Temple of the Nine Suns, Tree-Dwelling Nun	Abbess Xiong-Hua (Ferocious Flower), Iron Sky Maiden, Jinghui, Jinlian and Ping, Lady Plum Blossom, Laughing Fox, Min, Sifu Sun, Xiu
Calm of Sunan	Neigong	Normal	1	None	Dehua, Golden Dragon, Temple of the Nine Suns,	Bronze Master, General Qiang, Headmaster Mu, Immortal Hong, Iron Sky Maiden, Laughing Fox, Master Emerald, Strange Phoenix
Calming Profundity	Dianxue	Normal	2	None	None	Iron Sky Maiden, Reckless Storm
Cherry Blossom Palm	Neigong	Normal	1	Secret	Zhaoze	Immortal Shuang, Iron Sky Maiden, Little Venom, Shan Lushan, Venom of Zhaoze
Choking Lash of Lady Plum Blossom	Neigong	Normal	4	Secret	Purple Cavern	Immortal Zhu, Iron Sky Maiden, Lady Plum Blossom, Min





NAME	DISCIPLINE	TYPE	QI LEVEL	TAGS	SECTS	MASTERS
Cloud of Inebriation	Neigong	Normal	2	None	None	Drunken Poet Guo, Fox Ears, Iron Sky Maiden
Clutch of the Hawk	Waijia	Counter	1	None	Heiping Temple, Mount Hai'an, Nature Loving Monks, Red Claw Gang, Sun Mai, Temple of the Nine Suns	Chef Wu, Dancing Hawk, Golden Roc, Heartless Dog, Iron Dragon, Iron Sky Maiden, Jinghui, Laughing Fox, Lu Zhi, Red Claw Demon, Yang Tuo
Clutch of the Timeless Master	Dianxue	Counter	3	Secret	None	Four Finger Manual, Iron Sky Maiden
Crack of the Hard Whip	Waijia	Normal	3	None	None	Iron Sky Maiden, Master Emerald
Crawling Tiger	Qinggong	Normal	1	None	None	Compassionate Monkey, Iron Sky Maiden, Spider Demon, Yang Tuo
Croak of the Toad	Neigong	Normal	2	None	None	Iron Sky Maiden, Venom of Zhaoze
Crushing Lash of Lady Plum Blossom	Waijia	Normal	6	Secret	None	Immortal Zhu, Iron Sky Maiden, Lady Plum Blossom
Curing Palm	Neigong	Normal	2	None	Dehua, Majestic Lion, Sun Mai, Temple of the Nine Suns, Zhaoze	Cai Yuanu, Immortal Shuang, Iron Sky Maiden, Iron-Clawed Lion, Jade Butterfly, Laughing Fox, Master Shan, Strange Phoenix,Venom of Zhaoze
Dance of the Bixie	Qinggong	Normal	2	None	None	Iron Sky Maiden, Reckless Storm
Dancing Hawk Sword Stance	Neigong	Stance	1	None	None	Dancing Hawk, Iron Sky Maiden, Madame Hamaya
Deep Biting Blade	Waijia	Normal	3	None	Dehua, Perfect Heaven Lineage	Iron Sky Maiden
Deflecting Canopy	Waijia	Counter	1	None	Majestic Lion Cult, Mount Hai'an,	Iron Sky Maiden, Iron-Clawed Lion, Jade Priestess, Jinghui, Long Shu, Madame Hamaya, Witch of Zhaoze Zhou
Dip of the Drunken Snake	Waijia	Counter	1	None	None	Heartless Dog, Iron Sky Maiden
Dog Bashing Stick	Waijia	Normal	3	Secret	Nature Loving Monk	Heartless Dog, Iron Sky Maiden, Shan Lushan
Dog Lifting Stick	Waijia	Normal	2	Secret	Nature Loving Monk	Iron Sky Maiden, Strange Phoenix
Double Thrust	Waijia	Normal	2	None	Dehua, Heiping Temple, Perfect Heaven Lineage, Zhe Valley	Flying General, Gentle Demon, Immortal Hong, Iron Ghost, Iron Sky Maiden, Lu Zhi, Mak Ching Yuen, Min, Yang Tuo
Dreaming Heavenly Splendor	Qinggong	Counter	6	None	None	Iron Sky Maiden, Reckless Storm
Drift of the Butterfly Fish	Qinggong	Normal	2	None	Dehua, Golden Dragon, Heiping Temple, Perfect Heaven Lineage, Purple Cavern, Red Claw Gang, Southern River, Sun Mai, Tree-Dwelling Nuns, Zhe Valley	Bronze Master, Chef Wu, Dancing Hawk, Fearsome Master, Flying General, Gentle Demon, Goddess of the Salt Wells, Green Guardian, Headmaster Mu, Immortal Li, Immortal Shuang, Iron Dragon, Iron Sky Maiden, Jade Butterfly, Lady Plum Blossom, Little Venom, Lu Zhi, Madame Hamaya, Mak Ching Yuen, Master Emerald, One-Armed Fiery Demon, Sifu Sun, Strange Phoenix, Xiu, Yang Tuo
Drunken Dodge	Qinggong	Counter	3	None	None	Iron Sky Maiden
Eagle Descends Loudly	Neigong	Normal	1	None	Mount Hai'an, Sun Mai, Temple of the Nine Suns	Fox Ears, Frowning Eagle, Iron Sky Maiden, Jinghui, Laughing Fox
Eight Divine Snakes	Dianxue	Normal	4	Secret	None	Divine Snake Manual, Fearsome Master, Goddess of the Salt Wells, Immortal Hong, Iron Sky Maiden, Jia - Snake Demon

NAME	DISCIPLINE	TYPE	QI LEVEL	TAGS	SECTS	MASTERS
Elephant Stance	None	Stance	1	None	Mount Hai'an	Iron Sky Maiden, Jinghui
Encompassing Emerald of Sun Mai	Neigong	Normal	5	Secret	Sun Mai	Iron Sky Maiden, Yang Tuo
Endless Arc of the Spear	Waijia	Normal	4	Secret	None	Iron Sky Maiden, Lu Zhi, Two Spears of the Unfilial Son (Manual)
Fearless Reply of the Spear	Waijia	Counter	3	Secret	None	Fearless Rival of Dai Bien, Iron Sky Maiden, Two Spears of the Unfilial Son (Manual)
Fearless Stride of the Storm	Qinggong	Normal	4	None	None	Iron Sky Maiden, Reckless Storm
Ferocious Flower's Storming Petals	Neigong	Normal	6	Secret	Tree-Dwelling Nuns	Abbess Xiong-Hua (Ferocious Flower), Iron Sky Maiden
Fierce Strike	Waijia	Normal	1	None	Majestic Lion Cult, Perfect Heaven Lineage	Iron Sky Maiden, Iron-Clawed Lion, Jia - Snake Demon, Lau Ching Sin, Leaping Leopard, Mak Ching Yuen, Min, Strange Phoenix, Xun and Anzhi
Fifth Fist of Yanshi	Neigong	Normal	5	Secret	None	Drunken Poet Guo, Golden Roc, Hidden Book of Yanshi (Manual), Iron Sky Maiden, Lady Plum Blossom
Final Tranquility of the Storm	Qinggong	Normal	6	None	None	Iron Sky Maiden, Reckless Storm
Finger Flick	Neigong	Normal	1	None	Majestic Lion Cult, Mount Hai'an, Sun Mai, Tree-Dwelling Nuns,	Abbess Xiong-Hua (Ferocious Flower), Frowning Eagle, Iron Sky Maiden, Jinghui
Finger of Supreme Disruption	Dianxue	Normal	1	Secret	None	Four Finger Manual, Iron Sky Maiden
Finger of Supreme Annihilation	Dianxue	Normal	6	Secret	None	Four Finger Manual, Iron Sky Maiden
Finger of Supreme Compassion	Dianxue	Normal	6	Secret	Perfect Heaven Lineage, Sun Mai	Four Finger Manual, Iron Sky Maiden
First Fist of Yanshi	Waijia	Normal	1	Secret	Red Claw Gang	Golden Roc, Iron Sky Maiden, Red Claw Demon
First Song of Shan Lushan	Neigong	Normal	3	Secret	Zhaoze	Immortal Shuang, Iron Sky Maiden, Jade Butterfly, Shan Lushan, Venom of Zhaoze
First Tranquility of the Storm	Qinggong	Normal, Counter	2	None	None	Iron Sky Maiden, Reckless Storm
Flaming Dragon	Neigong	Normal	3	Secret	Golden Dragon, Purple Cavern	Bronze Master, Chef Wu, Dragon Manual, Fox Ears, Immortal Shuang, Iron Dragon, Iron Sky Maiden, Lady Plum Blossom, Master Emerald, Sifu Sun, Yang Tuo
Flight of the Hawk	Qinggong	Normal	3	None	Mystic Sword,Tree-Dwelling Nuns, Zhe Valley	Chef Wu, Fearless Rival of Dai Bien, Fearsome Master, Flying General, Gentle Demon, Goddess of the Salt Wells, Green Guardian, Immortal Shuang, Iron Dragon, Iron Sky Maiden, Lady White Blade
Flood of Wine	Neigong	Normal	3	None	None	Fox Ears, Iron Sky Maiden
Fluttering Kicks	Waijia	Normal	3	None	Golden Dragon, Majestic Lion Cult, Mount Hai'an, Perfect Heaven Lineage, Sun Mai, Temple of the Nine Suns,	Bronze Master, Iron Sky Maiden, Iron-Clawed Lion, Jinghui, Laughing Fox, Mak Ching Yuen, Yang Tuo
Flying Swan Kick	Qinggong	Normal	2	None	None	Iron Sky Maiden, Jade Butterfly, Mak Ching Yuen, Princess Sarnai
Four-Point Touch	Dianxue	Normal	1	None	Perfect Heaven Lineage	Iron Sky Maiden





NAME	DISCIPLINE	TYPE	QI LEVEL	TAGS	SECTS	MASTERS
Fourth Fist of Yanshi	Neigong	Normal	4	Secret	None	Golden Roc, Hidden Book of Yanshi (Manual), Iron Sky Maiden, Lady Plum Blossom, Yang Tuo
Gallbladder Strike	Dianxue	Normal	1	None	Golden Dragon, Zhaoze	Iron Sky Maiden
Gaze of the Lion	Neigong	Normal	1	None	Majestic Lion Cult	General Qiang, Immortal Hong, Iron Sky Maiden, Iron-Clawed Lion, Min
Graceful Retreat	Qinggong	Counter	2	None	Heiping Temple, Mystic Sword, Nature-Loving Monk, Tree-Dwelling Nun	Immortal Zhu, Iron Sky Maiden, Iron-Clawed Lion, Lady White Blade, Lu Zhi
Grasp of the Python	Waijia	Counter	1	None	Dehua, Heiping Temple, Majestic Lion, Sun Mai	Iron Sky Maiden, Iron-Clawed Lion, Lu Zhi, Min, Yang Tuo
Great Stride	Qinggong	Normal	3	None	Tree-Dwelling Nuns, Zhaoze	Abbess Xiong-Hua (Ferocious Flower), Fox Ears, Green Guardian,Iron Sky Maiden, Long Shu, Madame Hamaya, Min, Shan Lushan, Yang Tuo
Grudge-Bearing Sword Strike	Waijia	Normal	6	None	Mystic Sword, Southern River	Immortal Li, Iron Sky Maiden, Lady White Blade
Guiding the Crashing Wave	Waijia	Counter	1	None	Red Claw Gang, Sun Mai, Temple of the Nine Suns,	Chef Wu, Firelance Brother Ba, Firelance Brother Ting, Iron Dragon, Iron Sky Maiden, Laughing Fox, Red Claw Demon, Shan Lushan, Yang Tuo
Gust of the Fan Blade	Waijia	Normal	3	None	Mount Hai'an	Cai Yuanu, Immortal Ji, Iron Sky Maiden, Jinghui, Madame Hamaya, Xiu
Hands of the Hawk Beak	Waijia	Normal	1	None	Dehua, Majestic Lion Cult, Red Claw Gang, Sun Mai, Temple of the Nine Suns, Zhe Valley	Dancing Hawk, Fearsome Master, Gentle Demon, Goddess of the Salt Wells, Iron Sky Maiden, Iron-Clawed Lion, Laughing Fox, Min, Yang Tuo
Happy Strike of Laughing Fox	Neigong	Normal	4	Secret	Temple of the Nine Suns	Iron Sky Maiden, Lady Plum Blossom, Laughing Fox, Yang Tuo
Harmonizing Strike	Neigong	Normal	1	None	Zhaoze	Immortal Shuang, Iron Sky Maiden, Little Duck, Shan Lushan
Heart Smashing Palm	Neigong	Normal	1	None	None	General Qiang, Immortal Hong, Iron Sky Maiden
Heart Strike	Dianxue	Normal	3	Secret	Perfect Heaven Lineage, Purple Cavern, Southern River	Immortal Hong, Iron Sky Maiden, Jia - Snake Demon, Lady Plum Blossom, Madame Hamaya, Manual of the Great Hong, Master Shan
Hidden Fist of Yanshi	Waijia	Counter	5	Secret	None	Golden Roc, Iron Sky Maiden, Shan Lushan
Horizontal Sidestep	Qinggong	Counter	2	None	Dehua, Heiping Temple, Mystic Sword, Nature Loving Monk, Perfect Heaven Lineage, Red Claw Gang, Southern River , Tree-Dwelling Nun	Abbess Xiong-Hua (Ferocious Flower), Flying General, Heartless Dog, Immortal Ji, Immortal Li, Immortal Zhu, Iron Sky Maiden, Lady White Blade, Lu Zhi, Spider Demon, Strange Phoenix
I am the Arrow	Waijia, Qinggong	Normal/ Special	3	Secret	Purple Cavern	Iron Sky Maiden, Lady Plum Blossom, Long Shu
Illuminating Ice Claw	Neigong	Normal, Counter	1	Secret	None	Iron Sky Maiden, Jade Priestess
Impact of the Falling Star	Waijia	Counter	1	None	None	Iron Sky Maiden
Infinite Counter of the Phoenix	Dianxue	Counter	3	Secret	None	Iron Sky Maiden, Manual of the Jade Phoenix, Phoenix Clan Manual

NAME	DISCIPLINE	TYPE	QI LEVEL	TAGS	SECTS	MASTERS
Intercepting Arrow	Waijia	Counter	1	None	Tree-Dwelling Nun, Zhe Valley	Abbess Xiong-Hua (Ferocious Flower), Fearsome Master, Gentle Demon, Goddess of the Salt Wells, Green Guardian, Iron Sky Maiden, Madame Hamaya
Inverted Three-Point Strike	Dianxue	Normal	3	None	Golden Dragon, Mount Hai'an, Perfect Heaven Lineage, Purple Cavern, Southern River, Sun Mai, Temple of the Nine Suns, Zhaoze	Bronze Master, Headmaster Mu, Immortal Hong, Iron Sky Maiden, Jia - Snake Demon, Jinghui, Lady Plum Blossom, Laughing Fox, Madame Hamaya, Master Emerald, Sifu Sun, Venom of Zhaoze
Invisible Whip of the Spider Demon	Waijia	Norma	3	None	None	Iron Sky Maiden, Spider Demon
Iron Body	Neigong	Counter	1	None	Mount Hai'an, Sun Mai, Temple of the Nine Suns,	General Qiang, Immortal Hong, Iron Sky Maiden, Jinghui, Laughing Fox, Nergui Mogha, Red Claw Demon, Wei-Yan Jun
Iron Foot Stance	None	Stance	1	None	Red Claw Gang, Zhe Valley	Chef Wu, Firelance Brother Ba, Firelance Brother Ting, Frowning Eagle, Gentle Demon, Iron Dragon, Iron Sky Maiden, Shan Lushan, Yang Tuo
Iron Spear of the Timeless Master	Waijia, Qinggong	Normal/ Special	6	Secret	None	Iron Sky Maiden
Iron Spirit	Neigong	Normal	1	None	Majestic Lion, Mount Hai'an, Red Claw Gang, Sun Mai, Zhaoze, Zhe Valley	Chef Wu, General Qiang, Gentle Demon, Immortal Hong, Iron Dragon, Iron Sky Maiden, Jinghui, Red Claw Demon
Iron Spirit Resistance	Neigong	Counter	2	None	Majestic Lion, Mount Hai'an, Red Claw Gang	Firelance Brother Ba, Firelance Brother Ting, Iron Sky Maiden, Iron-Clawed Lion, Jinghui, Red Claw Demon, Yang Tuo
Iron Spirit Reversal	Neigong	Counter	1	None	Majestic Lion, Red Claw Gang , Zhaoze, Zhe Valley	Fearsome Master, Gentle Demon, Goddess of the Salt Wells, Immortal Hong, Iron Sky Maiden, Little Venom, Venom of Zhaoze
Jade Maiden Strike	Neigong	Normal	6	Secret	None	Iron Sky Maiden
Jade Rending Claw	Neigong	Normal	1	Secret	None	Iron Sky Maiden, Jade Priestess
Kick of the Golden Elephant	Waijia	Normal	1	None	Majestic Lion Cult, Mount Hai'an, Sun Mai, Zhaoze	Immortal Hong, Iron Sky Maiden, Jinghui, Madame Hamaya, Nergui Mogha, Shan Lushan, Yang Tuo
Kick of the Swan	Qinggong	Normal	1	None	Dehua, Heiping Temple, Southern River, Sun Mai	Iron Sky Maiden, Lu Zhi, One-Armed Fiery Demon, Princess Sarnai
Kidney Strike	Dianxue	Normal	1	None	Perfect Heaven Lineage, Temple of the Nine Suns,	Iron Sky Maiden, Laughing Fox
Knock of the Meteor Hammer	Waijia	Normal	2	None	None	Iron Sky Maiden, Nergui Mogha
Lady White Blade's Bursting Charge	Waijia	Normal	6	Secret	Mystic Sword	Iron Sky Maiden, Lady White Blade
Lash of the Fly-Whisk	Waijia	Normal	1	None	Purple Cavern, Red Claw Gang	Firelance Brother Ba, Firelance Brother Ting, Immortal Zhu, Iron Sky Maiden, Lady Plum Blossom, Xiu
Lashing Dragon	Neigong	Normal	1	None	Golden Dragon, Nature Loving Monk, Tree-Dwelling Nun	Abbess Xiong-Hua (Ferocious Flower), Bronze Master, Chef Wu, Dragon Manual, Iron Dragon, Iron Sky Maiden, Master Emerald
Leap of the Swan	Qinggong	Normal	1	None	Golden Dragon, Heiping Temple, Southern River, Sun Mai, Tree-Dwelling Nun,	Abbess Xiong-Hua (Ferocious Flower), Bronze Master, Iron Sky Maiden, Leaping Leopard, Little Venom, Lu Zhi, Madame Hamaya, Mak Ching Yuen



NAME	DISCIPLINE	TYPE	QI LEVEL	TAGS	SECTS	MASTERS
Life Stealing Blue Claw	Neigong	Normal, Counter	1	Secret	None	Iron Sky Maiden, Jade Priestess
Lion at Rest Stance	None	Stance	3	None	Majestic Lion Cult	Iron Sky Maiden, Iron-Clawed Lion
Liver Strike	Dianxue	Normal	2	None	Perfect Heaven Lineage, Southern River,	Iron Sky Maiden
Lung Strike	Dianxue	Normal	4	None	Golden Dragon, Perfect Heaven Lineage	Immortal Hong, Iron Sky Maiden
Lurking Spider Stance	None	Stance	3	None	None	Iron Sky Maiden, Spider Demon
Majesty of the Lion	Neigong	Normal	6	Secret	Majestic Lion Cult	Immortal Hong, Iron Sky Maiden, Majestic Lion Manual, Manual of the Golden King,
Master Teaches Student	Waijia	Normal	1	None	None	Iron Sky Maiden
Merciless Black Claw	Neigong	Normal	1	Secret	None	Iron Sky Maiden, Iron-Clawed Lion, Witch of Zhaoze Zhou
Merciless Thirst of the Root	Neigong	Normal	3	Secret	None	Iron Sky Maiden, Merciless Willow Manual
Mighty Paws of the Lion	Waijia	Normal	4	None	Majestic Lion Cult, Zhaoze	Compassionate Monkey, General Qiang, Iron Sky Maiden, Iron-Clawed Lion, Shan Lushan
Mountain in the Flood	Neigong	Counter	1	None	None	Iron Sky Maiden
Naga Palm	Neigong	Normal	4	Secret	Purple Cavern, Zhaoze	Cai Yuanu, Divine Snake Manual, General Qiang, Iron Sky Maiden, Jia - Snake Demon, Lady Plum Blossom, Sifu Sun, Venom of Zhaoze
Nine Divine Snakes	Dianxue	Normal	1	None	Mount Hai'an, , Perfect Heaven Lineage, Purple Cavern	Divine Snake Manual, Iron Sky Maiden, Jia - Snake Demon, Jinghuin, Jinlian and Ping, Lady Plum Blossom, Sifu Sun, Venom of Zhaoze, Xiu
One-Armed Strike	Waijia	Normal	3	None	None	Iron Sky Maiden, One-Armed Fiery Demon
Palm of the Dragon	Neigong	Normal	1	None	Golden Dragon, Nature Loving Monk, Purple Cavern	Chef Wu, Dragon Manual, Iron Dragon, Iron Sky Maiden, Jinlian and Ping, Lady Plum Blossom, Master Emerald, Sifu Sun, Xiu
Path of the Dragon	Neigong	Normal	6	Secret	Golden Dragon, Nature Loving Monk	Bronze Master, Dragon Manual, Golden Dragon Manual, Iron Sky Maiden, Lady Plum Blossom
Perfect Block of the Raksha	Waijia	Counter	6	Secret	None	Cave of the Raksha Clan (Manual), Iron Sky Maiden
Perfect Harmony of the Willow	Neigong	Normal	1	Secret	None	Iron Sky Maiden, Merciless Willow Manual
Perfect Strike of the Phoenix	Waijia	Normal	6	Secret		Iron Sky Maiden, Manual of the Jade Phoenix
Phantom Phoenix Sword	Waijia	Normal	5	None	Mystic Sword	Immortal Li, Iron Sky Maiden, Jade Butterfly, Lady White Blade
Phoenix Dragon Strike	Neigong	Normal	6	Secret	None	Iron Sky Maiden, Lady Plum Blossom, Manual of Sunan and Bao
Phoenix Palm	Dianxue	Normal	6	Secret	None	Iron Sky Maiden, Manual of the Jade Phoenix, Phoenix Clan Manual
Phoenix Spirit Disruption	Dianue	Normal	3	Secret	None	Iron Sky Maiden
Phoenix Star Reversal	Dianxue	Normal	4	None	Perfect Heaven Lineage	Iron Sky Maiden
Phoenix Star Strike	Dianxue	Normal	1	None	Perfect Heaven Lineage	Iron Sky Maiden



NAME	DISCIPLINE	TYPE	QI LEVEL	TAGS	SECTS	MASTERS
Plum Blossom Palm	Dianxue	Normal	1	Secret	Purple Cavern	Iron Sky Maiden, Jinlian and Ping, Lady Plum Blossom, Long Shu, Sifu Sun, Xiu
Pounce of the Lion	Qinggong	Normal	3	Secret	Majestic Lion Cult, Southern River, Zhaoze	Fearless Rival of Dai Bien, Immortal Hong, Iron Sky Maiden, Iron-Clawed Lion, Shan Lushan
Purge Affliction	Neigong	Normal	6	None	None	Iron Sky Maiden
Purge Spirit	Neigong	Normal	3	None	Sun Mai, Tree-Dwelling Nun,	Abbess Xiong-Hua (Ferocious Flower), Cai Yuanu, Iron Sky Maiden, Nergui Mogha, One-Armed Fiery Demon
Rage of One Thousand Grieving Widows	Neigong	Normal	6	None	None	Iron Sky Maiden
Rain of Arrows	Waijia	Normal	1	None	Zhe Valley	Iron Sky Maiden
Reclining Stick Stance	None	Stance	1	None	Nature Loving Monk	Iron Sky Maiden, Long Shu
Red Claw Strike	Neigong	Normal	1	Secret	Red Claw Gang	Frowning Eagle, Iron Sky Maiden, Lady Plum Blossom, Manual of the Red Lord, Red Claw Demon
Restoring Palm	Neigong	Normal	1	None	Mount Hai'an, Sun Mai, Temple of the Nine Suns,	Iron Sky Maiden, Jinghui, Laughing Fox
Ribbons of Steel	Waijia	Normal	6	Secret	None	Iron Sky Maiden, Merciless Willow Manual
Ringing Strike of the Divine Ram	Neigong	Normal	1	None	Heiping Temple, Mount Hai'an,	Cai Yuanu, Frowning Eagle, Immortal Shuang, Iron Sky Maiden, Jade Priestess, Jinghui, Lu Zhi, Nergui Mogha
Ringing Strike of the Hand	Waijia	Normal	2	None	Heiping Temple	Iron Sky Maiden, Lu Zhi
Rising Dragon Stance	None	Stance	4	None	Golden Dragon, Nature Loving Monk, Purple Cavern	Bronze Master, Dragon Manual, Iron Sky Maiden, Lady Plum Blossom, Master Emerald, Sifu Sun
Rising Swan Stance	None	Stance	4	Secret	Heiping Temple	Iron Sky Maiden, Lu Zhi
Roar of the Lion	Neigong	Normal	1	None	Majestic Lion Cult	Iron Sky Maiden, Iron-Clawed Lion, Jade Butterfly, Wei-Yan Jun
Sealing the Phoenix	Dianxue	Normal	5	None	None	Iron Sky Maiden, Reckless Storm
Sealing the Winds of Gushan	Dianxue	Normal	1	None	None	Iron Sky Maiden, Venom of Zhaoze
Second Fist of Yanshi	Waijia	Normal	2	Secret	None	Drunken Poet Guo, Golden Roc, Iron Sky Maiden, Red Claw Demon
Second Tranquility of the Storm	Qinggong	Normal	4	None	None	Iron Sky Maiden, Reckless Storm
Shift of the Chameleon	Neigong	Normal	3	Secret	None	Bronze Master, Iron Sky Maiden, Jade Butterfly
Skull Breaking Stick	Waijia	Normal	6	Secret	Nature Loving Monk	Iron Sky Maiden
Slashing Blade	Waijia	Normal	2	None	Heiping Temple, Mystic Sword, Perfect Heaven Lineage, Southern River	Fearless Rival of Dai Bien, Green Guardian, Immortal Li, Iron Sky Maiden, Jade Priestess, Lady White Blade, Loyal Tiger/Lying Tiger, Lu Zhi, Mak Ching Yuen, Witch of Zhaoze Zhou
Slicing Blade of the Flying Phantoms	Waijia	Normal	3	Secret	Mystic Sword	Iron Sky Maiden, Lady White Blade, Spider Demon
Somersault Strike of the Drunken Monkey	Waijia	Normal	4	None	None	Heartless Dog, Iron Sky Maiden





NAME	DISCIPLINE	TYPE	QI LEVEL	TAGS	SECTS	MASTERS
Spear of the Infinite Emperor	Waijia	Normal	1	None	Golden Dragon, Purple Cavern, Southern River	Bronze Master, Chef Wu, Fearless Rival of Dai Bien, General Qiang, Iron Dragon, Iron Sky Maiden, Jinlian and Ping, Lady Plum Blossom, Long Shu, Lu Zhi, Master Emerald, Sifu Sun, Xiu
Spear Swipe	Waijia	Normal	1	None	Golden Dragon, Red Claw Gang	Bronze Master, Chef Wu, Fearless Rival of Dai Bien, Firelance Brother Ba, Firelance Brother Ting, General Qiang, Iron Dragon, Iron Sky Maiden, Little Duck, Master Emerald
Spearing Blade	Waijia	Normal	5	None	Mystic Sword, Perfect Heaven Lineage, Zhe Valley	General Qiang, Gentle Demon, Immortal Hong, Iron Sky Maiden, Jade Butterfly, Lady White Blade
Spinning Back Kick	Waijia	Normal, Counter	1	None	Golden Dragon, Majestic Lion Cult, Mount Hai'an, Sun Mai, Zhaoze	Bronze Master, Dancing Hawk, Immortal Ji, Iron Sky Maiden, Iron-Clawed Lion, Jinghui, Lau Ching Sin, Little Venom, Mak Ching Yuen, Master Emerald, One-Armed Fiery Demon
Spinning Steel	Waijia	Normal	4	Secret	None	Iron Sky Maiden, Jade Butterfly, One-Armed Fiery Demon
Stance of the Drunken Cat	None	Stance	1	None	None	Heartless Dog, Iron Sky Maiden
Stealth of the Spider Demon	Qinggong	Normal	3	None	None	Iron Sky Maiden, One-Armed Fiery Demon, Spider Demon
Stern Rebuke of Heiping	Waijia	Counter	3	Secret	Heiping Temple	Iron Sky Maiden, Jade Butterfly, Lu Zhi, One-Armed Fiery Demon
Stick of the Rebounding Dog	Waijia	Normal	3	Secret	Nature Loving Monk	Iron Sky Maiden, Jade Butterfly
Stick of the Rising Dog	Waijia	Normal	4	Secret	Nature Loving Monk	Iron Sky Maiden
Stone Shattering Finger	Neigong	Normal	1	None	Heiping Temple, Majestic Lion Cult, Mount Hai'an	Iron Sky Maiden, Jinghui, Lu Zhi, Master Shan
Storm of Arrows	Waijia	Normal	1	None	Southern River	General Qiang, Iron Sky Maiden
Storming Daggers	Waijia	Normal	2	None	Tree-Dwelling Nun	Abbess Xiong-Hua (Ferocious Flower), Green Guardian, Iron Sky Maiden, Jade Butterfly, Spider Demon
Storming Needles	Waijia	Normal	1	None	Southern River, Tree-Dwelling Nun, Zhaoze	Abbess Xiong-Hua (Ferocious Flower), Immortal Ji, Iron Sky Maiden, Little Venom, Madame Hamaya, Spider Demon, Witch of Zhaoze Zhou
Strike of the Diving Falcon	Waijia	Normal	1	None	Mount Hai'an	Iron Sky Maiden
Strike of the Raging Tiger	Dianxue	Normal	3	None	None	Iron Sky Maiden, Master Shan
Stunning Stick Strike	Waijia	Normal	1	None	None	Dancing Hawk, Iron Sky Maiden, Strange Phoenix
Sun Mai Sword	Neigong	Normal	3	Secret	Sun Mai	Iron Sky Maiden, Yang Tuo
Swan Taming Strike	Waijia	Normal	4	None	Heiping Temple, Mystic Sword	Compassionate Monkey, Immortal Li, Iron Sky Maiden, Lady White Blade, Lu Zhi, Mak Ching Yuen, Min, One-Armed Fiery Demon
Swift Pounce of the Cheetah	Qinggong	Normal	1	None	Majestic Lion Cult, Southern River, Zhaoze	Iron Sky Maiden, Iron-Clawed Lion, Madame Hamaya, Shan Lushan
Swift Rebuttal	Neigong	Counter	2	None	Mount Hai'an, Sun Mai	Cai Yuanu, General Qiang, Iron Sky Maiden, Jinghui

NAME	DISCIPLINE	TYPE	QI LEVEL	TAGS	SECTS	MASTERS
Swift Stride	Qinggong	Normal	4	None	None	Iron Sky Maiden
Sword Stance	None	Stance	1	None	Dehua, Golden Dragon, Purple Cavern	Fearless Rival of Dai Bien, Headmaster Mu, Iron Sky Maiden, Jinlian and Ping, Lady Plum Blossom, Sifu Sun, Witch of Zhaoze Zhou, Xiu
Sword Whipping Strike	Waijia	Normal	4	None	Heiping Temple, Mystic Sword, Perfect Heaven Lineage	Green Guardian, Immortal Li, Iron Sky Maiden, Lady White Blade, Loyal Tiger/Lying Tiger, Lu Zhi
Tai Lan's Staff Strike	Waijia	Normal	1	None	Red Claw Gang, Sun Mai	Dancing Hawk, Heartless Dog, Iron Sky Maiden, Strange Phoenix, Wei-Yan Jun
Third Fist of Yanshi	Neigong	Normal	3	Secret	None	Golden Roc, Iron Sky Maiden
Third Tranquility of the Storm	Qinggong	Normal	5	Normal	None	Iron Sky Maiden, Reckless Storm
Three-Point Strike	Dianxue	Normal	3	None	Dehua, Golden Dragon, , Mount Hai'an, Perfect Heaven Lineage, Purple Cavern, Southern RiverTemple of the Nine Suns, Zhaoze	Headmaster Mu, Iron Sky Maiden, Jinghui, Lady Plum Blossom, Laughing Fox, Master Shan, Sifu Sun
Trapping Wind	Neigong	Normal	1	None	Temple of the Nine Suns, Tree-Dwelling Nun, Zhaoze	Abbess Xiong-Hua (Ferocious Flower), Cai Yuanu, Chef Wu, Iron Dragon, Iron Sky Maiden, Jade Butterfly, Laughing Fox, Venom of Zhaoze, Wei-Yan Jun
Tree Bounding Stride	Qinggong	Normal	1	None	Tree-Dwelling Nun	Abbess Xiong-Hua (Ferocious Flower), Green Guardian, Iron Sky Maiden
Tree Bounding Strike	Qinggong	Normal	1	None	Tree-Dwelling Nun	Abbess Xiong-Hua (Ferocious Flower), Iron Sky Maiden
Trembling Strike	Dianxue	Normal	2	None	None	Iron Sky Maiden, Master Shan
Triple Yang Strike	Dianxue	Normal	2	None	Southern River, Sun Mai, Temple of the Nine Suns,	Iron Sky Maiden, Laughing Fox
Turn of the Caltrop	Waijia	Counter	1	None	None	Iron Sky Maiden, Spider Demon
Turn of the Zhen Bird	Qinggong	Counter	4	None	None	Iron Sky Maiden, Reckless Storm
Twin Strike	Waigia	Stance	2	None	None	Iron Sky Maiden, Xun and Anzhi
Venom of the Fly-whisk	Waijia	Normal	2	None	Purple Cavern	Immortal Zhu, Iron Sky Maiden, Lady Plum Blossom, Xiu
Wall of Caltrops	Waijia	Counter	3	None	None	Iron Sky Maiden
Weapon Hunts for Food	Waijia	Normal	4	None	Tree-Dwelling Nun, Mystic Sword	Abbess Xiong-Hua (Ferocious Flower), Iron Sky Maiden, Lady White Blade, Min
Weapon Stride	Qinggong	Counter	1	None	Heiping Temple, Mystic Sword, Southern River, Sun Mai, Zhe Valley	Compassionate Monkey, Fearsome Master, Gentle Demon, Goddess of the Salt Wells, Green Guardian, Immortal Shuang, Iron Sky Maiden, Lady White Blade, Lu Zhi, Min, One-Armed Fiery Demon, Spider Demon, Witch of Zhaoze Zhou, Xun and Anzhi
Whipping Strands	Neigong	Normal	4	None	None	Iron Sky Maiden, Jia - Snake Demon
Whirling Blade	Waijia	Normal	2	None	Perfect Heaven Lineage	Iron Sky Maiden, Mak Ching Yuen, Princess Sarnai

NAME	DISCIPLINE	TYPE	QI LEVEL	TAGS	SECTS	MASTERS
Whirling Dodge	Qinggong	Counter	1	None	Dehua, Mystic Sword, Nature Loving Monk, Perfect Heaven Lineage, Sun Mai, Tree-Dwelling Nun	Abbess Xiong-Hua (Ferocious Flower), Bronze Master, Chef Wu, Fearless Rival of Dai Bien, Flying General, Frowning Eagle, Green Guardian, Immortal Ji, Immortal Li, Iron Dragon, Iron Sky Maiden, Jade Priestess, Lady Plum Blossom, Lady White Blade, Lau Ching Sin, Leaping Leopard, Long Shu, Loyal Tiger/Lying Tiger, Mak Ching Yuen, Master Emerald, One-Armed Fiery Demon, Princess Sarnai, Witch of Zhaoze Zhou, Wuji, Yang Tuo
White Flower Palm	Dianxue	Normal	1	None	Perfect Heaven Lineage	Fearsome Master, Goddess of the Salt Wells, Iron Sky Maiden
Willow	Neigong	Normal	1	Secret	None	Iron Sky Maiden, Merciless Willow Manual
Zhe Valley Blade	Neigong	Normal	4	None	Zhe Valley	Gentle Demon, Iron Sky Maiden
Zhe Valley Fist	Neigong	Normal	4	None	Zhe Valley	Gentle Demon, Iron Sky Maiden, Venom of Zhaoze, Yang Tuo

APPENDIX TWO: KEY TITLES AND OFFICES

NOTE: We tried to use the Pinyin transliteration method for Chinese throughout this book. However one of our major sources for titles was in Wade-Giles. We attempted to convert these with the assistance of Ezequiel Davidovich Caballero but due to the possibility of error in the process have retained the Wade-Giles spelling in parenthesis in some cases.

Bangzhu: This is a title for the head of a society.

Cha Guan: This is a surveillance official belonging to the Department of the Censorate.

Dian (Tien): A manager.

Gan-dang gong-shi (Kan-tang kung-shih): Administrator.

Gong: Artisan.

Gong Shou (Kung-Shou): Constables who serve under Hsien-wei. Rank 8b.

Gong-Zhu (Kung-Chu): A daughter of the emperor, a princess.

Guan (Kuan): Official.

Gung-Feng Nei-ting (Kung-Feng Nei-t'ing): A member of the palace domestic service or any attendant serving in imperial court.

Guan-Gan (Kuan-Kan): Clerk in an agency, ministry or bureau.

Huan-Wei: Imperial Guard. This is mainly a ceremonial post.

Jian (Chien): Supervisor.

Jian-Xiu (Chien-Hsiu): The chief historian and chronicler and head of the Historiography Institute.

Jiaozhu: This is the title for the leader of a religious organization.

Jinshi: A member of the Shi class who has passed all three Imperial Exams.

Li-Cheng (Li-Che'ng): Village Headman.

Nong: Farmers.

Panguan (P'an-kuan): Assistant to military inspector in charge of police office. Rank 8b.

Shang-Shi (Shang-Shih): Lady of the Food. This is held by a woman in the Palace Domestic Service and concerns managing the palace food supply and kitchens. The position is Rank 5a.

Shang: Merchant.

Sheng: A student.

Shi: Scholar-official.

Si Chi Si (Ssu-Ch'I ssu): Directoress of Banquets. Rank 6a.

Si Fei (Ssu Fei): These are the four highest consorts of the emperor. They hold Rank 1a.

Sii (Ssu): Term for directress. Used to refer to anyone who headed a bureau or office but now mainly refers to directresses working within the palace.

Sitian lintai lang (Ssu-t'ien lin-t ai lang): Head of the Astronomical Office in Hai'an. Ranked 8b, this post is devoted to observing the sky for the re-unification of the Calamity Star.

Siwu (Ssu-wu): A dancer for official ceremonies and rites. Rank 9a.

Sizhang (Ssu-chang): Directress of Palace Regalia. Part of the Palace Domestic Service and in charge of banners and ceremonial displays. Rank 6a.

Sizhen (Ssu-chen): Directress of the Rarities Office, which manages the purse and jewelry of the women living in the Imperial Palace. There are two Directresses at all times. Part of the Palace Domestic Service. Rank 6a.

Sizu (Ssu-tz' u): An Executioner. Rank 7a.

Tai yue zheng (T'ai yueh-cheng): The Master of Music. A key post in the Palace of Hai'an. Rank 3a.

Taijian (T'ai-chien): A director. General term for anyone heading a directorate.

Taimu (T'ai-mu): Mother of the Emperor.

Teng Lu Guan (T'eng-lu Kuan): A scribe in charge of copying the papers of those taking the Imperial Exams.



Tie Si (T'ieh-ssu): A clerk.

Tuiguan (T'ui-Kuan): A judge. Rank 8b.

Xian Wei (Hsien-wei): A civil sheriff of a district. Rank 6a.

Xian Yin (Hsien-yin): A district governor. Rank 5b.

Xiangzhun (Hsiang-chun): The wife or mother of a rank 4 official.

Xue-Yu (Hsueh-Yu): Teacher or instructor in an academy. This office is rank 9a.

Xun Jian (Hsun-Chien): A military official who serves as a district inspector. Commands 100 soldiers. Rank 7a.

Yi-Ling (I-Ling): Administrator of the imperial daughter's household.

Yi-Shi (I-Shih): Physician in the Imperial Medical Institute.

Yi-Xue (I-Hsueh): Medical Student serving in the Imperial Medical Institute.

Yigong (I-Kung): Medical Apprentice serving in the Imperial Medical Institute.

Yin: Governor of a major prefect. Rank 3b.

Zhang (Chang): Supervisor, Director or head. This serves as a suffix.

Zheng (Cheng): Chief.

Zheng Xiang (Cheng-Hsiang): Grand Councilor.

Zhixien (Chih-hsien): A district magistrate.

Zhixue (Chih-Hsueh): A registrar for an academy.

Zhixue-shi (Chih-Hsueh-shih): Editorial Academic. Rank 3b.

Zhizhi (Chih-Chih): Supervisor (usually of a bureau).

Zhizhi Chashi (Chih-Chih Cha'a-shih): Salt and tea monopoly supervisor.

Zhizhou (Chih-chou): Prefect of a Prefecture (a governor). Rank 4b

Zhu-yue nei-pin (Chu-yueh nei-p'in):
A Eunuch in the Palace Domestic Service who serves as a musician.

Zhang-zhi (Chang-chi): Librarian. Rank 8a.

Zhunjiang (Chun-Chiang): A general or commander.

Zhunxun-shi (Chun-hsun Shih): Military Inspector in charge of a police office. There are always two. Ranks 8a.



APPENDIX THREE: CURRENT RULERS

The Chai Yun: King Talu

Dhamma: King Chen Kimhan

Hai'an: King Qiang Qing

Hu Qin: King Jian

Kailin: Bolormaa Khatun (Queen)

The Kushen: Ganbatar Khagan (Emperor)

Li Fan: King Hui

Yangu: Tolo Khan (King)

The Zhan Dao Empire: Emperor Zhan

APPENDIX FOUR: USING KUNG FU TECHNIQUES IN SERTORIUS

While *Wandering Heroes of Ogre Gate* is a stand-alone game, the system and world are outgrowths of *Sertorius* (and the Gamandria setting). When we first created *Sertorius* we deliberately designed it with elements of wuxia and martial arts fantasy in mind (the Monks of Isharna are largely based on *The Legend of Madame White Snake* for example and spells like Dancing Steel and Flying Steel were meant to capture the sword play of wuxia). But Gamandria was a setting that drew on a range of genres and cultures, it was not focused on wuxia, we simply wanted to make wuxia possible for GMs who had the interest. *Wandering Heroes of Ogre Gate* was originally going to be a book of wuxia inspired spells, but we felt it was better served as a complete game.

The rules of *Wandering Hereos of Ogre Gate* can be used in Gamandria if you wish. There are several locations suited to the genre (particularly Chambar, the Emerald Valley, Khata, Mandaru and Phra Goa). There are a few different ways to incorporate the *Ogre Gate* Rules.

METHOD ONE: MARTIAL HEROES AS A CHARACTER TYPE

Using this method, Martial Heroes exist alongside Sertori, except they use the *Ogre Gate* rules for character creation and advancement. This method attempts to create some rough balance between Martial Heroes and Sertori. While a Martial Hero will usually end up with a superior Damage output, the Sertori has access to a greater variety of types of powers through Spells and Thauma.

Simply allow players to choose to use the *Wandering Heroes of Ogre Gate* character sheet at character creation. Those who do are Martial Heroes, starting with Kung Fu Techniques, Martial Discipline Ranks and Qi. Make the following adjustments to the rules:

Sertori follow the rules for Grim Point acquisition and Divinity advancement. Martial Heroes follow the rules for Imbalance Point acquisition and Qi advancement.

Every Sertori starts out at Divinity 1 (waiving the EXP requirement). This means that they start with one more Spell than normal.

Sertori gain Spells normally. Additionally, they can gain additional new Spells using the soul shards that they discover.

Sertori start out at 3 Wounds, but they now also follow rules for Wound and Grim Point scaling similar to those used by Martial Heroes. Sertori now gain 1 extra Grim Point in their Tier 0 Grim Point tracker and 2 extra Max Wounds per Rank of Divinity.

Soul Shard: Somewhat similar to a Martial Hero's Kung Fu Manual, a Soul Shard is an item which allows Sertori to use or even learn a Spell that they do not know. Any Sertori (not a Martial Hero) touching the crystal can cast the Spell contained in the crystal as if they possess the Spell (using their own Emotion and Skill Ranks). By spending a week and succeeding in the Spell's casting roll against TN 10, a Sertori can permanently learn the Spell. However, this always destroys the Soul Shard.

To create a Soul Shard, the Sertori permanently transfers one of his Spells into a suitable crystal. To do so requires a Magic: Emotion roll TN 10 (use the Emotion of the Spell being transferred), 1 week preparation time, and the use of a very expensive, perfectly cut crystal. Such crystals are usually created by older or dying Sertori, or sometimes even against the Sertori's will. Occasionally, a Sertori simply wants to be a normal person and gives up their powers for no other reason.

METHOD TWO: MARTIAL HEROES AS SERTORI

Using this method, the Kung Fu Techniques in this book are treated as Sertori Spells. Players can select them as they would any Spell. Make the following adjustments.

Treat Kung Fu Techniques as Spells: Kung Fu Techniques are acquired and used in the same way as Spells, following the rules in *Sertorius*.

Treat the disciplines the same as Emotions in *Sertorius*. Waijia becomes Misos, Qinggong becomes Deimos, Neigong becomes Agape, and Dianxue becomes Penthos.



Start every Sertori out at Divinity 1 (waiving the EXP requirement). This means that they start with one more spell or Technique than normal.

Treat Qi and Qi Rank as Divinity: Simply treat Qi as Divinity for most purposes, such as when determining whether or not a martial Technique can affect another Sertori.

METHOD THREE: SERTORI ARE ALSO MARTIAL HEROES

A



Using this approach Sertori can learn and use Kung Fu Techniques in addition to magic. Treat their Divinity and Qi as the same thing, and follow the Divinity rules for advancing to higher Divinity and Qi levels.

When a character reaches Divinity Rank 1, he is also at Qi level 1 and can begin learning Kung Fu Techniques. The character has the same Ranks in each Martial Disciplines as he does in its corresponding Emotion. The character's Ranks in Misos are also her Ranks in Waijia, her Ranks in Deimos are also her Ranks in Qinggong, her Ranks in Penthos are the same as her Ranks in Dianxue, and her Ranks in Neigong are also her Ranks in Agape.

Kung Fu Techniques are acquired according to the rules described in *Wandering Heroes of Ogre Gate* (by spending XP and learning from a source). Treat all Imbalance Points acquired as additional Grim Points instead, and follow the normal Sertorius Grim Point rules.

APPENDIX FIVE: REALMS

Note: This is just a sampling of some of the key Realms, it is not a complete listing. We will expand upon the list in *Profound Masters of Ogre Gate*.

Celestial Peak: A remote peak high in Mount Dao where Celestial Heart Sect is found. They are an immortal sect led by Ox-Hearted Widow. Their focus is on redeeming demons.

Emo Cheng: City below ground that is believed to be the entrance to the Demon Realms and Ogre Realms. It is ruled by the five ghosts.

Immortal Realm: This is one of the great heavenly realms, and is where the highest of the immortals call home. It is a great expanse of mountains and celestial waters. Sunan and Bao rule over the realm, though they are in constant states of meditation, breaking briefly each day to maintain their Golden Guardian presence in the Realm of Man. All new immortals must appear here and register. The gate to Immortal Realm is located on Zun Shan Peak.

Hanging Valley of the Dead: A suspended valley surrounded by mountains and overlooking vast empty space. It is the location of The Seven Blood Cave Alliance (led by Marauding Dragon) and accessible through a gate in Zhaoze Swamp.

Infinite Sky Realm: This is the realm of Iron Sky Maiden. It is a series of floating mountains with several immortal sects who imprison demons. It is accessible through the Face of Vaagu.

Lunar Realm: This is a sort of celestial prison for deities and immortals who misbehave. It is the domain of Xing and her husband the Supreme Judge Yu.

Meidu: Middle Heaven (Red General and Dutiful Empress). The Gate to Meidu is located on Rong Shan Peak.

Northern Thunder Realm: The domain of Fengbao, one of the twin Thundergods. Northern Thunder Realm is hot and its cities made of mud and stone.

Southern Thunder Realm: This is the domain of Queen Jiangnu, one of the twin Thundergods. Southern Thunder Realm is cold and its cities made of ice.

Solar Kingdom: The Sun, Realm of the god Xang.

Wan Mei (The Perfect Realm): This is the furthest reaches of the heavens where the Enlightened Goddess holds court and the Bureaucracy of Heaven meets. It is pristine and without disorder (the slightest amount of chaos provokes the Enlightened Goddess's wrath). A day in Wan Mei equals a year in the Realm of Man.

Zun Shan: This peak is inhabited by the immortals of Zun Shan Temple.



The Wandering Heroes of Ogre Gate

Martial Hero

Name _____ Martial Name _____

Nickname _____ Sifu _____ Player _____

Ht. / Wt. _____ Sex _____ Title (s) _____ Campaign _____

Homeland/Clan _____ Sect _____

Occupation _____ Family _____

Reputation _____ Age _____



Defenses

Hardiness	3 + ○○○+○○○○=
Parry	3 + ○○○+○○○○=
Evade	3 + ○○○+○○○○=
Stealth	6 + ○○○+○=
Wits	6 + ○○○+○=
Resolve	6 + ○○○+○=

Wounds

Max (Qi x 2 +1)	Current

Combat

		Expertise
Arm Strike	○○○	
Leg Strike	○○○	
Grapple	○○○	
Throw	○○○	
Light Melee	○○○	
Medium Melee	○○○	
Heavy Melee	○○○	
Small Ranged	○○○	
Large Ranged	○○○	

Qi

1	2
3	4
5	6

Physical

		Expertise
Athletics	○○○	
Swim	○○○	
Speed	○○○	
Muscle	○○○	
Endurance	○○○	
Ride:	○○○	
Sail:	○○○	

Specialist

		Expertise
Medicine	○○○	
Divination	○○○	
Meditation	○○○	
Talent:	○○○	
Talent:	○○○	
Trade:	○○○	
Trade:	○○○	
Survival:	○○○	
Survival:	○○○	
Ritual:	○○○	
Ritual:	○○○	
Ritual:	○○○	

Knowledge

		Expertise
History:	○○○	
History:	○○○	
Creatures:	○○○	
Creatures:	○○○	
Places/Cultures:	○○○	
Places/Cultures:	○○○	
Martial Disc.:	○○○	
Martial Disc.:	○○○	
Institutions:	○○○	
Institutions:	○○○	
Language:	○○○	
Language:	○○○	
Read Script:	○○○	
Read Script:	○○○	
Religion/Gods:	○○○	
Religion/Gods:	○○○	
Classics:	○○○	
Classics:	○○○	

Mental

		Expertise
Command	○○○	
Persuade	○○○	
Deception	○○○	
Empathy	○○○	
Reasoning	○○○	
Detect	○○○	

Combat Techniques

Flaws

Family

No. Siblings _____
Birth Order _____
Mother _____
Father _____
Sister (s) _____
Brother(s) _____
Sworn Family _____
_____
Other (s) _____
_____
_____

Grudges

Equipment



Imbalance

Max (12+Qi Level)	Current

Experience

Money

Taels _____
Imperials _____
Spades _____
Liangs _____
Paper Currency

Kung Fu Techniques

Normal		Counter	Stance	Other

The Wandering Heroes of Ogre Gate

Name | Martial Name

Nickname | Sifu | Player

Ht. / Wt. | Sex | Title (s) | Campaign

Homeland/Clan | Sect

Occupation | Family

Reputation | Age



Profound Master

Wounds

Max (Qi x 2 +1)	Current

Defenses

Hardiness	3 + ○○○ + ○○○○	=
Parry	3 + ○○○ + ○○○○	=
Evade	3 + ○○○ + ○○○○	=
Stealth	6 + ○○○ + ○	=
Wits	6 + ○○○ + ○	=
Resolve	6 + ○○○ + ○	=

Physical

		Expertise
Athletics	○○○○	
Swim	○○○○	
Speed	○○○○	
Muscle	○○○○	
Endurance	○○○○	
Ride:	○○○○	
Sail:	○○○○	

Combat

		Expertise
Arm Strike	○○○○	
Leg Strike	○○○○	
Grapple	○○○○	
Throw	○○○○	
Light Melee	○○○○	
Medium Melee	○○○○	
Heavy Melee	○○○○	
Small Ranged	○○○○	
Large Ranged	○○○○	

Qi

7	8
9	10
11	12

Knowledge

		Expertise
History:	○○○○	
History:	○○○○	
Creatures:	○○○○	
Creatures:	○○○○	
Places/Cultures:	○○○○	
Places/Cultures:	○○○○	
Martial Disc.:	○○○○	
Martial Disc.:	○○○○	
Institutions:	○○○○	
Institutions:	○○○○	
Language:	○○○○	
Language:	○○○○	
Read Script:	○○○○	
Read Script:	○○○○	
Religion/Gods:	○○○○	
Religion/Gods:	○○○○	
Classics:	○○○○	
Classics:	○○○○	

Specialist

		Expertise
Medicine	○○○○	
Divination	○○○○	
Meditation	○○○○	
Talent:	○○○○	
Talent:	○○○○	
Trade:	○○○○	
Trade:	○○○○	
Survival:	○○○○	
Survival:	○○○○	
Ritual:	○○○○	
Ritual:	○○○○	
Ritual:	○○○○	

Combat Techniques

Mental

		Expertise
Command	○○○○	
Persuade	○○○○	
Deception	○○○○	
Empathy	○○○○	
Reasoning	○○○○	
Detect	○○○○	

Flaws

Family

No. Siblings _____
Birth Order _____
Mother _____
Father _____
Sister (s) _____
Brother(s) _____
Sworn Family _____
_____
Other (s) _____
_____
_____

Grudges

Equipment

Karma

6	7	8	9	10
1	2	3	4	5
0				
-1	-2	-3	-4	-5
-6	-7	-8	-9	-10

Imbalance

Max (12+Qi Level)	Current

Experience

Money

Taels _____
Imperials _____
Spades _____
Liangs _____
Paper Currency

Kung Fu Techniques

Normal	Counter	Stance	Profound/Other

The Wandering Heroes of Ogre Gate

Name | Celestial Title

Nickname | Martial Name | Player

Ht. / Wt. | Sex | Title (s) | Campaign

Homeland/Clan | Sect

Occupation | Family

Reputation | Age

Immortal

Wounds

Max (Qi x 2 +1)	Current

Defenses

Hardiness	3 + ○○○ + ○○○○	=
Parry	3 + ○○○ + ○○○○	=
Evade	3 + ○○○ + ○○○○	=
Stealth	6 + ○○○ + ○	=
Wits	6 + ○○○ + ○	=
Resolve	6 + ○○○ + ○	=

Physical

		Expertise
Athletics	○○○○○○	
Swim	○○○○○○	
Speed	○○○○○○	
Muscle	○○○○○○	
Endurance	○○○○○○	
Ride:	○○○○○○	
Sail:	○○○○○○	

Combat

		Expertise
Arm Strike	○○○○○○	
Leg Strike	○○○○○○	
Grapple	○○○○○○	
Throw	○○○○○○	
Light Melee	○○○○○○	
Medium Melee	○○○○○○	
Heavy Melee	○○○○○○	
Small Ranged	○○○○○○	
Large Ranged	○○○○○○	

Specialist

		Expertise
Medicine	○○○○○○	
Divination	○○○○○○	
Meditation	○○○○○○	
Talent:	○○○○○○	
Talent:	○○○○○○	
Trade:	○○○○○○	
Trade:	○○○○○○	
Survival:	○○○○○○	
Survival:	○○○○○○	
Ritual:	○○○○○○	
Ritual:	○○○○○○	
Ritual:	○○○○○○	

Mental

		Expertise
Command	○○○○○○	
Persuade	○○○○○○	
Deception	○○○○○○	
Empathy	○○○○○○	
Reasoning	○○○○○○	
Detect	○○○○○○	

Dianxue | Waijia | Neigong | Qinggong

Imbalance Rating

Qi

Combat Techniques

Knowledge

		Expertise
History:	○○○○○○	
History:	○○○○○○	
Creatures:	○○○○○○	
Creatures:	○○○○○○	
Places/Cultures:	○○○○○○	
Places/Cultures:	○○○○○○	
Martial Disc.:	○○○○○○	
Martial Disc.:	○○○○○○	
Institutions:	○○○○○○	
Institutions:	○○○○○○	
Language:	○○○○○○	
Language:	○○○○○○	
Read Script:	○○○○○○	
Read Script:	○○○○○○	
Religion/Gods:	○○○○○○	
Religion/Gods:	○○○○○○	
Classics:	○○○○○○	
Classics:	○○○○○○	

Flaws

Powers

Insights

Equipment

Karma

6	7	8	9	10
1	2	3	4	5
0				
-1	-2	-3	-4	-5
-6	-7	-8	-9	-10

Imbalance

Max (12+Qi Level)	Current

Experience

Money

Taels _____
Imperials_____
Spades_____
Liangs _____
Paper Currency

Kung Fu Techniques

Normal		Counter	Stance	Profound/Other

Name

Introduction

Status Goal

Name

Introduction

Status Goal

Name

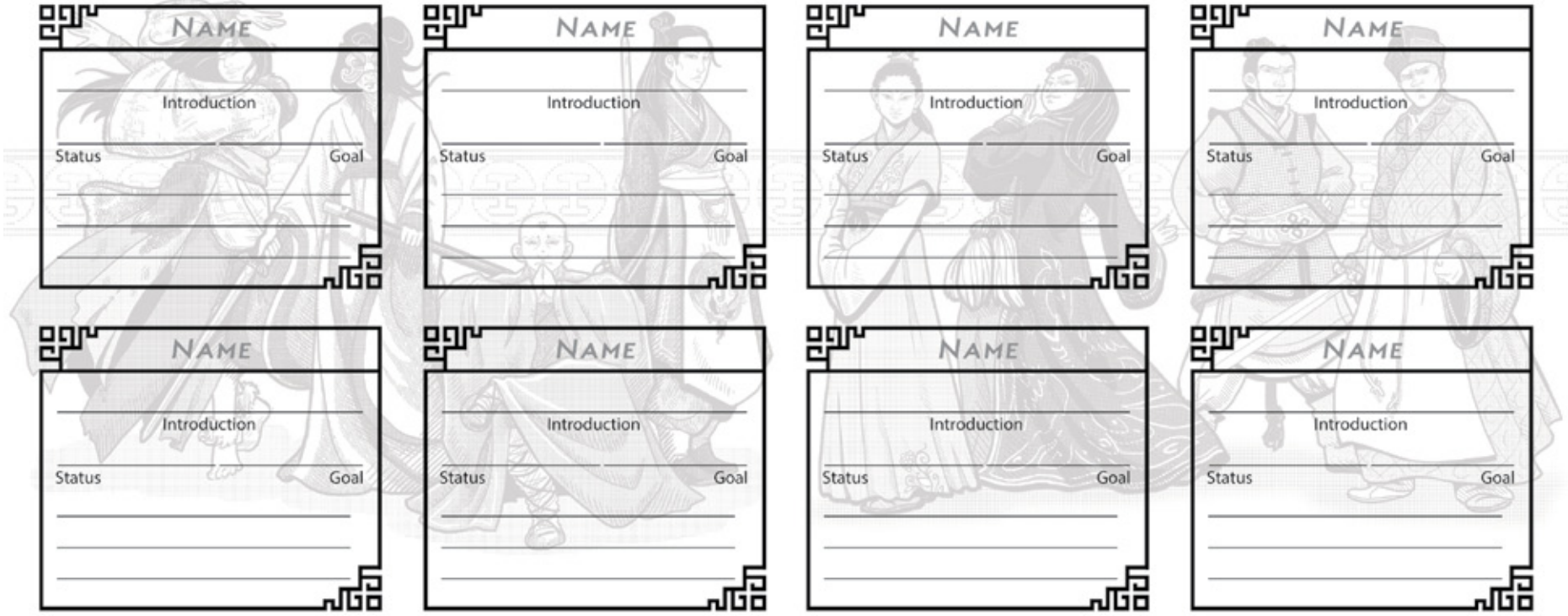
Introduction

Status Goal

Name

Introduction

Status Goal



Name

Introduction

Status Goal

Name

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Status Goal

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Status Goal

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Introduction

Status Goal

Name

Introduction

Status Goal

Name

Introduction

Status Goal

Name

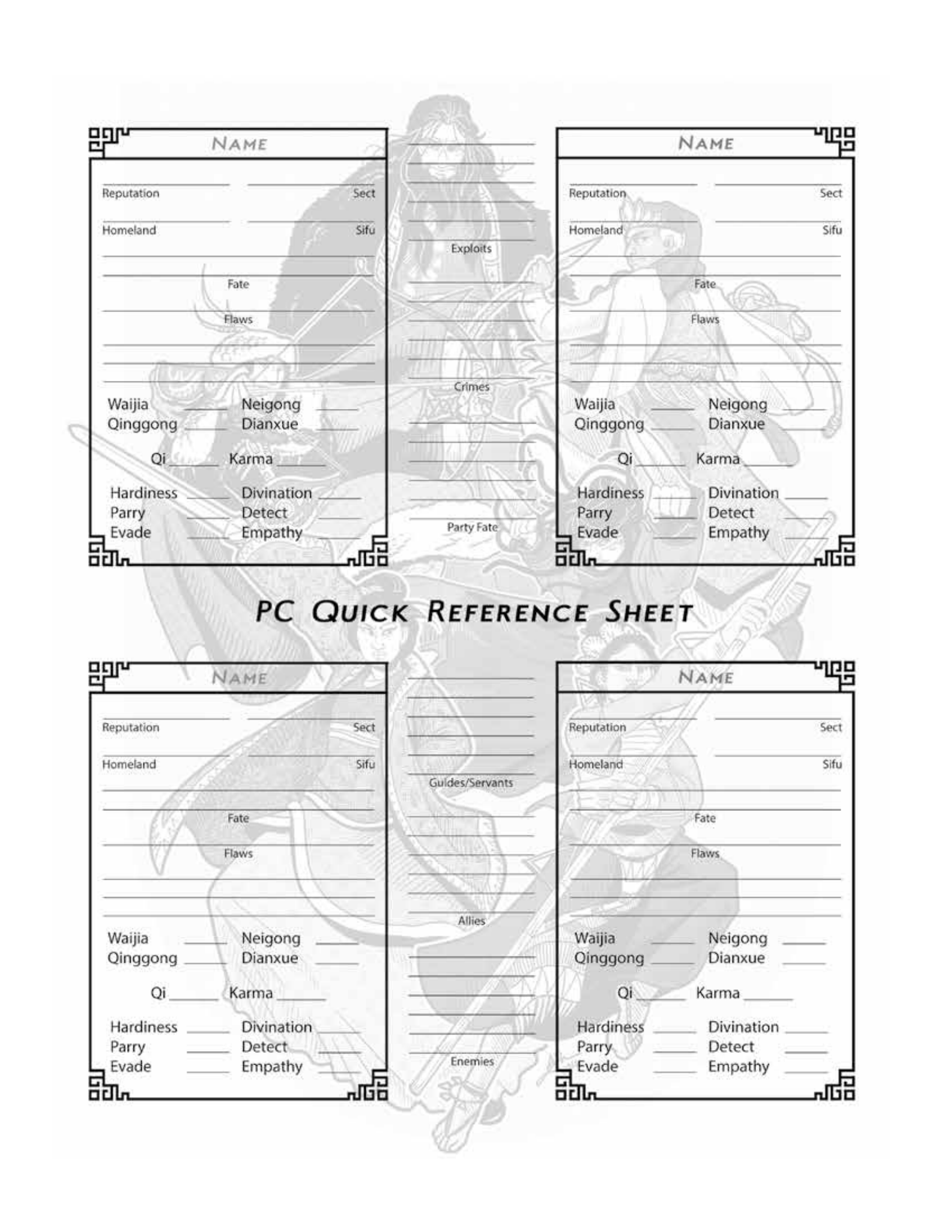
Introduction

Status Goal

Notes

NPC Tracker Sheet

Campaign



PC Quick Reference Sheet

Name

Reputation _____ Sect _____

Homeland _____ Sifu _____

Fate _____

Flaws _____

Waijia _____ Neigong _____
Qinggong _____ Dianxue _____

Qi _____ Karma _____

Hardiness _____ Divination _____
Parry _____ Detect _____
Evade _____ Empathy _____

Exploits _____

Crimes _____

Party Fate _____

Guides/Servants _____

Allies _____

Enemies _____

Name

Reputation _____ Sect _____

Homeland _____ Sifu _____

Fate _____

Flaws _____

Waijia _____ Neigong _____
Qinggong _____ Dianxue _____

Qi _____ Karma _____

Hardiness _____ Divination _____
Parry _____ Detect _____
Evade _____ Empathy _____

Name

Reputation _____ Sect _____

Homeland _____ Sifu _____

Fate _____

Flaws _____

Waijia _____ Neigong _____
Qinggong _____ Dianxue _____

Qi _____ Karma _____

Hardiness _____ Divination _____
Parry _____ Detect _____
Evade _____ Empathy _____

Name

Reputation _____ Sect _____

Homeland _____ Sifu _____

Fate _____

Flaws _____

Waijia _____ Neigong _____
Qinggong _____ Dianxue _____

Qi _____ Karma _____

Hardiness _____ Divination _____
Parry _____ Detect _____
Evade _____ Empathy _____

DRAGON MOON

GLORIOUS EMPEROR 97

YEAR OF THE ELEPHANT

THE FIRST LUNAR MONTH

The Dragon Moon. This is a good month for marriage, money, war and rejuvenation.



1 First Cycle *Dragon Festival Begins*	2	3	4	5	6	7	8	9	10
11	12	13 *Dragon Festival Ends*	14 Second Cycle	15	16	17	18	19	20
21	22	23	24	25	26				

*This calendar is an example of how to track days and place future events.

BUTTERFLY MOON

GLORIOUS EMPEROR 97

YEAR OF THE ELEPHANT

THE SECOND LUNAR MONTH

The Butterfly Moon. This is a lucky time for meeting new people and matchmaking. A very unlucky time for marriage.



1 First Cycle	2 *Butterfly Festival Begins*	3	4	5	6	7	8 *Butterfly Festival Ends*	9	10
11	12	13	14 Second Cycle	15	16	17	18	19	20
21	22	23	24	25	26				

Monkey Moon

Glorious Emperor 97

Year of the Elephant

The Third Lunar Month

The Monkey Moon. This month marks the weakest point in time for evil spirits and demons. This is a lucky month for taking risks, but unlucky for conducting important exchanges or making political decisions.



1 First Cycle	2	3	4	5	6	7	8	9	10
11	12	13	14 Second Cycle	15	16	17	18 *Calamity Star reforms into one*	19	20
21	22	23	24	25	26				

DEMON MOON

GLORIOUS EMPEROR 97

YEAR OF THE ELEPHANT

THE FOURTH LUNAR MONTH

The Demon Moon. This is when the moon is at its darkest and when demons are at their most powerful. Considered an unlucky time for humanity. Use the Demon Moon encounter table this month.



1 First Cycle *Ghost Festival Begins*	2	3	4	5	6	7	8	9	10 *Ghost Festival Ends*
11	12	13	14 Second Cycle	15	16	17	18	19	20
21	22	23	24	25	26				

DOG MOON

GLORIOUS EMPEROR 97

YEAR OF THE ELEPHANT

THE FIFTH LUNAR MONTH

The Dog Moon. It is a good time for obedience and a bad time for violating hierarchy or rules. The dog is also considered the servant of the Phoenix and Dragons. This is also a month for cleansing evil.



1 First Cycle	2	3	4	5	6	7	8	9	10
11	12	13	14 Second Cycle	15	16	17	18	19	20
21	22	23	24	25	26				

ELEPHANT MOON

GLORIOUS EMPEROR 97

YEAR OF THE ELEPHANT

THE SIXTH LUNAR MONTH

The Elephant Moon. A good month for integrity and observation. A bad month for compromise or laziness. This is strongly associated with scholars-officials.



1 First Cycle	2	3	4	5	6	7	8	9	10
11	12	13	14 Second Cycle	15	16	17 *Flooding in Fei Xu province*	18	19	20
21	22	23	24	25	26 *Flooding Ends*				

HORSE MOON

GLORIOUS EMPEROR 97

YEAR OF THE ELEPHANT

THE SEVENTH LUNAR MONTH

The Horse Moon. This is 7th lunar month and considered a good time for travel and enduring hardship. A bad time for giving up or changing course.



1 First Cycle	2	3	4	5	6	7	8	9	10
11	12	13	14 Second Cycle	15	16	17 *Red Skies in Fan Xu Province*	18	19	20
21	22	23	24	25 *Red Skies end*	26				

PHOENIX MOON

GLORIOUS EMPEROR 97

YEAR OF THE ELEPHANT

THE EIGHTH LUNAR MONTH

The Phoenix Moon. This is a month for good virtue and strength. An unlucky month for showing weakness.



1 First Cycle	2	3	4	5	6	7	8 *The Phoenix Festival Begins*	9	10
11	12	13	14 Second Cycle	15 *The Phoenix Festival Ends*	16	17	18	19	20
21	22	23	24	25	26				

BIXIE MOON

GLORIOUS EMPEROR 97

YEAR OF THE ELEPHANT

THE NINTH LUNAR MONTH

The Bixie Moon. In this month demons are weak. It is lucky time for starting new projects or having a child.



1 First Cycle	2	3	4	5	6	7	8	9	10
11	12	13	14 Second Cycle	15	16	17 *Bixie seen near Nansun*	18	19	20
21	22	23	24	25	26				

SNAKE MOON

GLORIOUS EMPEROR 97

YEAR OF THE ELEPHANT

THE TENTH LUNAR MONTH

The Snake Moon. A fortuitous time for cunning, deception and poison. An unlucky time for fools and the unwise.



1 First Cycle	2	3	4	5	6	7	8	9	10
11	12	13	14 Second Cycle	15	16	17	18	19	20
21	22	23	24	25	26				

TURTLE MOON

GLORIOUS EMPEROR 97

YEAR OF THE ELEPHANT

THE ELEVENTH LUNAR MONTH

The Turtle Moon. It is a lucky time for the elderly and a not so lucky time for the young.



1 First Cycle	2	3	4	5	6	7	8	9	10
11	12	13	14 Second Cycle	15	16 *Senior Grand Councilor killed*	17	18	19	20
21	22	23	24	25	26				

Owl Moon

Glorious Emperor 97

Year of the Elephant

The Twelth Lunar Month

The Owl Moon. This is a good time to die or kill, for transitions; a bad time to be born or bring something new into the world.



1 First Cycle	2	3	4	5	6	7	8	9	10
11	12	13	14 Second Cycle	15	16	17	18	19	20
21	22	23	24	25	26				

Emerald Monk Moon

Glorious Emperor 97

Year of the Elephant

The Thirteenth Lunar Month

Emerald Monk Moon. A lucky time for personal growth, for fighting, but an unlucky time for making amends. This is a time for settling scores and grudges.



1 First Cycle	2	3	4	5	6	7	8	9	10
11	12	13	14 Second Cycle	15	16	17	18 *Emperor attacked*	19 *Unrest in North West*	20
21	22	23	24	25	26				