

OA6
ADVENTURE

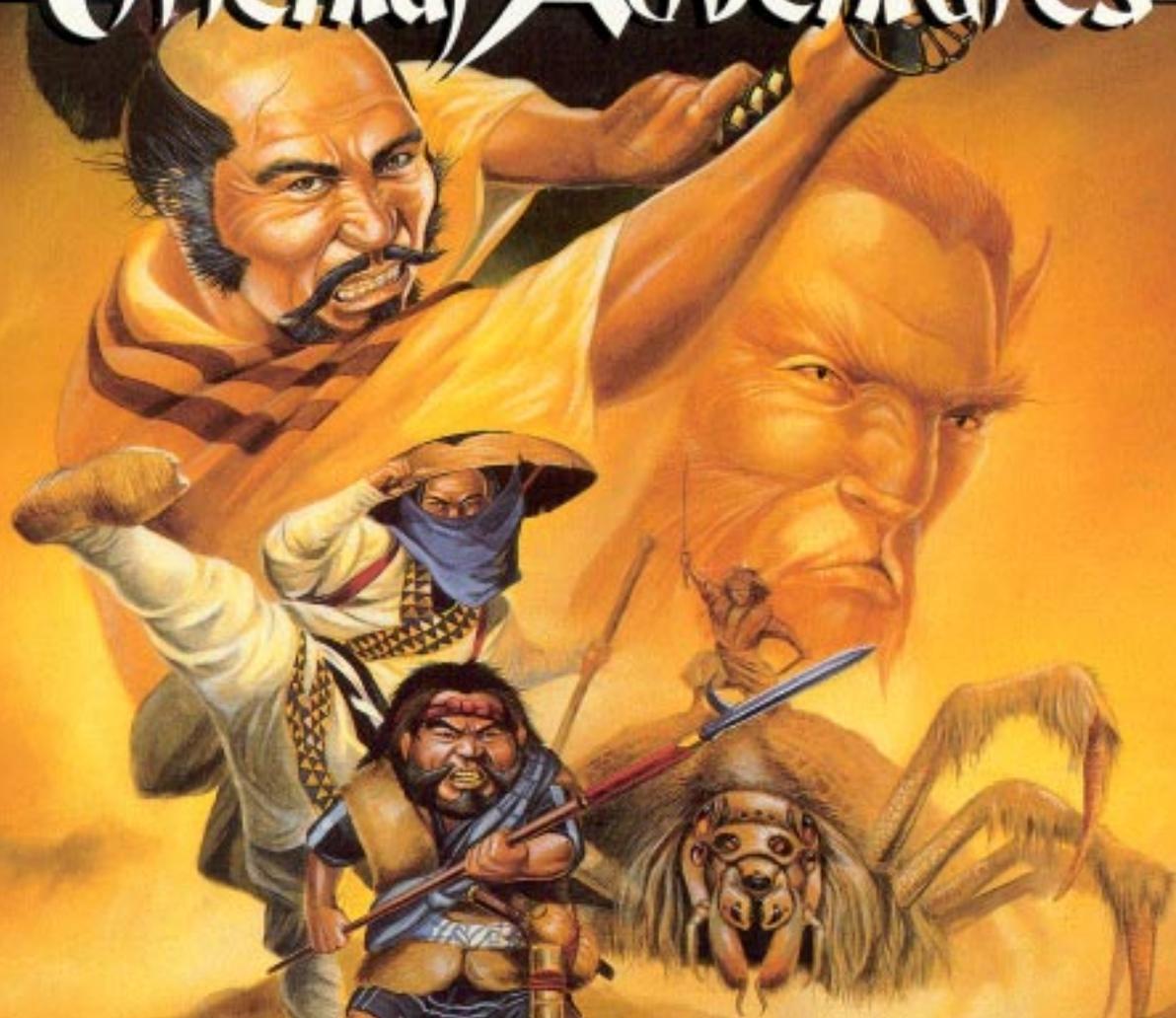
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Official Game Adventure

Oriental Adventures



Ronin Challenge

by Curtis Smith & Rick Swan



TSR, Inc.

弗郛腐付跌袂伏倂綈氣

Table 50: HAND HELD WEAPONS, GENERAL DATA, AND TO HIT ADJUSTMENTS

Hand Held Weapon Type	Length	Space Req.	Speed Fat.	Armor Class Adjusments										
				0	1	2	3	4	5	6	7	8	9	10
Axe, battle	c. 4'	4'	7	-5	4	-3	-2	-1	-1	0	0	+1	+1	+2
Axe, hand	c. 1.5'	1'	4	-5	4	-3	-2	-2	-1	0	0	+1	+1	+2
Bo stick	c. 5-7'	3'	3	-13	-11	-9	-7	-5	-3	-1	0	+1	0	+3
Boku-toh	c. 3'	3'	4	-7	-6	-5	-4	-3	-2	-1	0	0	-1	0
Chain	5'-10'	5'	5	-a	-a	-7	-7	-5	-5	-2	0	0	+1	0
Chijiriki, spear	c. 7-10'	1'	6-8	-2	-2	-2	-1	-1	-1	0	0	0	0	0
Chijiriki, chain	-	-	-	(see chain)										
Chopsticks	1/2'	1/2'	2	-16	-14	-12	-10	-8	-6	-4	-2	-1	-1	-1
Club	c. 3'	1'-3'	4	-7	-6	-5	-4	-3	-2	-1	-1	0	0	+1
Dagger	1'-1.5'	1'	2	-4	-4	-3	-3	-2	-2	0	0	+1	+1	+3
Fang	c. 3'	1'	4	-5	-4	-3	-2	-1	0	0	0	0	0	0
Gunsen	1'	1'	2	-14	-12	-10	-a	-6	-4	-3	-2	0	-1	0
Halberd	5' +	5'	9	0	+1	+1	+1	+1	+2	+2	+2	+1	+1	0
Jitte	1'-1.5'	1'	2	4	-2	-1	-1	0	0	0	0	0	-2	0
Jo stick	c. 3'	2'	2	-10	1;	-8	-8	4	-2	-1	0	+1	0	+2
Kama	c. 2'	3'	4	-3	-2	-1	-1	-1	+1	+1	+1	0	-1	+2
Katana	c. 3'	3'	4	-5	-4	-3	-2	-1	0	0	0	+1	-C	+3
Kau sin ke	4'-6'	4'	6	+3	+3	+2	+2	+1	+2	+1	+1	+1	+1	-1
Kawanaga	8' +	5'	7	-8	-8	-8	-6	-6	4	4	-2	-1	-2	0
Kiseru	2'	1'	3	-7	-6	-5	4	-3	-2	-1	-1	0	0	+1
Kumade	6'	3'	4	-6	-6	-5	-5	3	-2	-2	-1	-1	0	+1
Kusari-gama	2' +	2' +	6	-3	-2	-1	-1	-1	+1	+1	+1	0	-1	+2
Kyoketsu-shogi	6' +	5'	5	-a	-a	-a	-6	-6	-4	-4	-2	-1	-2	+1
Lajatang	c. 5'	3'	6	-3	-3	-3	-2	-2	-1	0	0	+1	+1	+3
Lance (light)	10'	1'	7	-3	-3	-2	-2	-1	0	0	0	0	0	0
Lasso	10'-20'	8' +	10	0	0	0	0	0	0	0	0	0	0	0
Mace h	c. 3'	4'	7	+2	+2	+1	+1	0	0	0	0	0	+1	-1
Man catcher	8' +	2.5'	7	0	0	0	0	0	0	0	0	-1	-2	-3
Nagimaki	5'-8'	1'	6	-3	-3	-2	-2	-1	0	0	0	0	0	0
Naginata	8' +	1'	7	-2	-2	-1	-1	0	0	0	0	0	0	0
Nekode	1/2'	1'	2	-a	-7	-7	-6	-5	4	-3	-2	-1	0	0
Ninja-to	c. 2'	1'	3	-5	-4	-3	-2	-1	0	0	0	+1	0	+2
Nunchaku	c. 3'	4'	3	-8	-7	-6	4	-2	-2	0	0	+1	0	+3
Parang	c. 2'	3'	4	-5	-5	-4	-4	-3	-1	0	0	0	+1	+2
Sai	1'-1.5'	1'	2	-4	-3	-2	-1	0	0	0	0	0	-2	0
Sang kauw	3'-5'	3'	7	-7	-6	-5	-4	-3	-2	-1	0	0	0	+1
Siangkam	1'	3'	3	-8	-7	-6	-5	-4	-3	-2	-1	0	-1	0
Sode garami	6' +	5'	7	-10	-9	-9	-8	-6	-6	4	-3	0	0	+2
Spear	5'-10'	1'	6-8	-2	-2	-2	-1	-1	-1	0	0	0	0	0
Sword, broad	c. 3.5'	4'	5	-5	-4	-3	-2	-1	0	0	+1	+1	+1	+2
Sword, long	c. 3.5'	3'	5	-4	-3	-2	-1	0	0	0	0	0	+1	+2
Sword, short	c. 2'	1'	3	-5	-4	-3	-2	-1	0	0	0	+1	0	+2
Sword, two-handed	c. 6'	6'	10	+2	+2	+2	+2	+2	+2	+3	+3	+3	+1	0
Tetsu-bishi d	2"	0	4	0	0	0	0	0	0	0	0	0	0	0
Tetsubo	c. 4'	5	7	+2	+2	+1	+1	0	0	0	0	0	+1	-1
Three-piece rod	c. 6'	4'	7	-2	-2	-2	-1	-1	0	0	0	0	+1	0
Trident	4'-8' +	1'	6-8	-4	-3	-3	-2	-1	-1	0	0	+1	0	+1
Tui-fa (Tonfa)	2'	1'	4	-a	-a	-6	-6	-4	-2	0	0	0	-1	+2
Wakizashi	2'-3'	1'	4	-5	-4	-3	-2	-1	0	0	0	+1	0	0
Whip	8'-20'	8'-20'	5-8	-14	-12	-10	-8	-6	-4	-2	-1	+1	0	+3

* These weapons do twice the damage indicated to size L creatures when set firmly grounded) to receive a charging opponent.

a These weapons do twice the indicated damage against creatures of any size when employed by an attacker riding a charging mount.

b These weapons do twice the damage indicated to any opponent when the weapon is set to receive their charge.

c This weapon class includes all pointed cutting and thrusting weapons with a blade length between 15 and 24 inches, except as noted in the listing.

d These weapons are primarily used by ninja characters.

e These weapons can only be used with martial arts weapon styles and can be used to perform the weapon style special maneuvers.

f These weapons can be used to perform the martial arts weapon style special maneuvers.

g These weapons can make entangling attacks.

h Minor variations of these weapons, with different names, may exist in the campaign.

Kara-Tur The Eastern Realms Ronin Challenge

by Curtis Smith and Rick Swan

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 膚拔
 跌付
 腐

Introduction

Wherein the players must wait while the Dungeon Master becomes enlightened.

Ronin Challenge is a complete adventure. It is also the first of two modules in a series that continues with *OA7, Test of the Samurai*. Both modules are self-contained and can be played independently. The DM needs access to the AD&D® game rules and *Oriental Adventures* to run this adventure. The *Kara-Tur* boxed set contains much more background material, and additional details about some of the Non-Player Characters (NPCs) can be found in *FR7 Hall of Heroes*. Though these are helpful sources, neither is necessary.

PLAYERS, DON'T READ AHEAD

Players, heed well the words of the noted explorer Li Tzen Tomei: 'Brave are those who face great danger. Braver still are those who face the unknown.'

The challenge and fun of adventuring comes from standing against daunting foes and overcoming mysterious obstacles. Reading beyond this point will reveal much of the adventure that lies ahead, and steal your own reward, for "sweetest of all is the unexpected treasure."

The DM, however, must read ahead before playing. You don't have to study the whole book before starting the adventure, just enough to stay ahead of the action. Knowing what's coming up will help you handle your players' unpredictable plans. Remember that the monster that slew the noted explorer Li Tzen Tomei was the one he did not prepare for.

Skimming ahead will also allow you to foresee the future; indeed, not even the Immortals of the Celestial Heavens can escape the predictions of a DM who has read ahead. Properly used, this power will enable you to awe your players with rumors, clues, and hints that lead to further perils and treasures.

Wu jen and shukenja control a dazzling arsenal of divining spells, abilities, and devices that can easily overpower (or at least embarrass) an unprepared DM. Arm yourself with the adventure's background, plot synopsis, major NPCs, and upcoming episodes, and you'll be ready when a wu jen suddenly casts his *know history* spell or a shukenja petitions his deity for guidance. For example, if the PCs consult a *crystal ball* to scout the road ahead, you can describe a wall of fire and ash raining from the sky, but only if you know the road will lead them past an erupting volcano.

PLAYER CHARACTERS

Ronin Challenge is designed for a party of daring and resourceful player characters of 5th to 8th level. Adjust the number of PCs and their levels to correspond to the number of players and your style of play. For game balance, a good guideline is to use four to six PCs if they average 7th of 8th level (or are unusually powerful). Use six to eight PCs if they average 5th or 6th level.

If you don't have existing characters, or prefer not to use them, pre-rolled PCs are provided at the end of this book. With the approval of the DM, players may use their own characters. A good mix of characters is recommended, and none should be of evil alignment. If you plan to continue with the sequel, *Test of the Samurai*, the player characters should not be natives of Wa. (the DM may allow PCs to be Wa natives if the players insist, but the *Test of the Samurai* adventure will be less interesting). No matter what characters are used, those who complete the adventure are likely to advance a level.

CAMPAIGN PLAY

Many oriental adventures become epic campaigns as players weave the family lines of their clans into the fabric of history. *Ronin Challenge* can serve as the start of a new campaign; while racing to complete their mission, the characters will encounter many new lands, legends, and challenges that they can pursue later. Players will also have the option of continuing with the sequel, *OA 7 Test of the Samurai*.

This adventure can be easily modified to fit into any existing oriental campaign where there are lands yet to be explored. Simply change the names of the NPCs to characters in your campaign, and set the martial arts tournament (in Chapter 1) in a frontier city. The new lands depicted in these maps will become the unexplored lands in your campaign. The first chapter includes motivations for every oriental character class to attend the martial arts tournament that starts the adventure.

TERMINOLOGY

Throughout this book, the common Shou name is most often used whenever there is more than one word for the same thing. The Shou tongue is appropriate, since the PCs begin in the Empire of Shou Lung. Although the PCs will travel 1,000 miles from its borders, they will end their journey in Shou Lung as well. Accordingly, the following character names are used in the text.

<i>Oriental Adventures</i> Name	Shou Lung Equivalent Name
Bushi	Chanshi or Warrior
Monk	Monk
Shukenja	Dang-Ki
Sohei	No-Sheng
Wu Jen	Wu Jen
Yakuza	Tong Shu
Samurai	Knight *
Kensai	Master or Chujen
Ninja	Ninja or Vagabond

* Unless the character is a true samurai from the islands of Wa or Kozakura.

LANGUAGES

The PCs will encounter characters speaking many different tongues. Some they will understand, and some will sound so bizarre that they will wonder how anyone can understand them.

Appendix 1 includes descriptions of all the major known languages of Kara-Tim. Use this information to help determine how well the PCs can communicate with strangers. (Do the PCs speak related languages, or must they rely on signs and gestures to make themselves understood?)

The PCs will also encounter a new language, called Lidahan, spoken throughout the mysterious valleys and jungles or the Wu Pi Te Shao Mountains. Appendix 2 includes a list of many common words in this language. The list also includes many of the towns, cities, rivers, and other features on the large maps that are named in Lidahan. Unfortunately, the meanings behind many of these names have been lost in the mists of time. You can, of course, make up your own meanings whenever you need to.

The list of Lidahan words will also prove helpful in creating notes, letters, maps, and other props to give or show the players. Reading random words from the list quickly dramatizes the sound of a new language to the players. For example, this is a most effective way of showing captured PCs

拔
氣
緋
俛
伏
膚
拔
跌
付
腐
郭
弗
伏
緋
俛
伏
膚
拔
跌
付
腐

just how well they can bargain with the cannibals who are stacking firewood around them. See Appendix 2 for more information.

MAPS AND PLAY-AIDS

Most of the action in this adventure takes place in the Shao Mountains region, an area south of the Chu' Yuan province of Shou Lung. The map scale of this area is 1 inch = 90 miles, the same scale as the large maps in the *Kara-Tur* box. The DM should use this map to track the progress of the party as they make their way west to Tempat Larang, the location of the adventure's climax. Additional small scale maps are included at various places in the text.

THE CHOSEN PC

As will be seen, the PCs are selected to participate in this adventure because one of them is a blood relative of the Emperor. This information isn't revealed to the players until later in the adventure (most likely as a result of an encounter with Nung Chiang of the Nine Immortals in Episode 15 of Chapter 3). However, the DM must determine which PC is the blood relative before the adventure begins. (The significance of the blood relative PC is explained later in the text.)

If you're using the pregenerated characters provided in this book, then Deng Tse Chin is the blood relative. If Deng is not being used, then Tsao Ho is the blood relative.

If the pregenerated characters aren't being used, the blood relative can be any PC of your choice. Criteria to consider when making your selection might include a mysterious background (the PC was an orphan or his parents were affiliated with a strange religious sect) or a quiet disposition (the PC is thoughtful or withdrawn).

If you are uncomfortable with the long range campaign impact of having a chosen PC, you can substitute an NPC instead.

DM'S BACKGROUND

Death in Chu' Yuan

As the first rains of the monsoon fell, hunters and woodsmen began to vanish from the forests in southern Chu' Yuan. Then, livestock and rice began disappearing from villages along the border. The raids soon became more severe as mysterious warriors emerged from the jungle at night, looting businesses, poisoning graineries, and burning homes and farms.

Fearing that an invasion from T'u Lung was in the making, Imperial troops along the border quickly mobilized for war. Riders spread the news up the Tungpu Highway to the great garrison at Li' Ping and to the provincial capital, Chu'tung. There, Governor Kawabi surprised everyone when he announced that there was no threat of invasion. Shortly thereafter, the generals in Li' Ping agreed.

The generals explained that the attacks were far west of T'u Lung, and survivors spoke of mysterious savages, not the chanshi and mercenaries of an invading army. Most telling of all, even the Emperor of T'u Lung, Wai Gada Sinzu, and his squabbling nobles were not foolish enough to invade during the monsoon rains. The roads and trails would soon turn to mud and drag any army to a standstill.

Still, the attacks continued, and the local magistrates seemed powerless to find the raiders, let alone bring them to justice. Troops were dispatched to bring order and enforce the law of the bureaucracy. Trained for formal, massed warfare, the troops moved too slowly, lost their way in the endless bamboo jungles, and succumbed to disease, insects, and snakes. They accomplished nothing.

Seeing that the troops could not protect them, the Chu people took up arms to defend themselves and their fami-

lies. Of course, the laws of the bureaucracy made it illegal for the peasants to arm themselves or form private armies. The troops were much more successful at rounding up the angry villagers.

Being a suspicious and insular lot, the Chu throughout the province began to lose confidence in the bureaucracy in the face of such great injustice. Caught between the savage raiders and Governor Kawabi's troops, they pleaded their case to the Emperor himself. Hearing their pleas, Kai Chin, Emperor and Divine Gate to the Celestial Sphere, summoned Kawabi to discuss the matter.

The Emperor's Offer

Governor Kawabi was sixth cousin to the Emperor, but earned his title and power for the ambitious and lavish public works he completed. Building roads for trade, draining swamps for new rice fields, opening new hillsides for mining and forestry, Kawabi pushed the Bamboo Plains toward the civilization enjoyed by other provinces of Shou Lung. However, none of that would matter if insurrection boiled over in Chu Yuan.

Great fear and trembling came over Kawabi when summoned to the Imperial Court in the Forbidden City. The governor could face the rebuke he expected, and even risked losing his title and power. But Kawabi feared that his darkest plans had been uncovered, and he was about to lose his head.

How relieved he was to learn that the Emperor Kai Chin wished only to advise his distant cousin before things got out of hand. Kawabi offered up many and long excuses for the trouble in Chu' Yuan.

"These savages are a nuisance, to be sure, but pose no threat to the Empire," he assured the Emperor. "It will take some time to weed them out, for they fight and hide like rats. But my troops will learn to hunt them like rats."

"Why waste time" the Emperor asked, "when there are soldiers who already know how to defeat such foes?" The Emperor proceeded to offer the services of one of his best generals, just returned from subduing barbarians in the north. Of course, Kawabi had no choice but to accept this gracious offer.

The Seeds of Treason

And so, General Goyat Nagumo entered Chu' Yuan, accompanied by his closest officers. They would lead Kawabi's armies against the raiders. Buoyed by Goyat's reputation and bold tactics, the troops rallied around him.

But Goyat fared no better than the provincial generals before him. Somehow, the elusive savages always escaped his grasp. The troops shared his frustration as the battle they longed for escaped them.

Kawabi remained smugly silent. Before long, an emissary from the Emperor reached the general's camp. The emissary politely pointed out that Goyat's failures would tarnish not only the name of his illustrious clan, but that of the Emperor as well, who so highly recommended him for this job. To Goyat, the message was clear: Take whatever steps were necessary to eliminate the raiders, and take them with haste.

Goyat immediately imposed martial law in all of the southern districts, posting troops on the major roads and in the border villages. Peasants and noblemen alike were dragged from their homes for questioning, day and night, Goyat's own raiders, lightly armed soldiers, swooped across the border, searching for any sign of the savages.

Goyat began to suspect that the root of the evil was inside Chu' Yuan, not in the unexplored jungles across the borders. The savages avoided his traps so well, though Goyat, that someone must be revealing them. Suspecting several

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膚
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付
腐
郭
弗
伏
縛
俛
伏
膚
拔
跌
付
腐

magistrates, Goyat vowed to root out this treason, no matter how far it had spread. He dispatched his troops to gather evidence.

Knowing Goyat might soon uncover his plotting, Kawabi sent frantic news that shook the Imperial Court. Not only had Goyat declared martial law, Kawabi reported, he had lopped the heads off nearly all the southern magistrates. "The man has gone mad," the governor solemnly proclaimed.

Shadow on the Plains of Hui

Even as the Emperor considered this report, Goyat was riding on Th'tung, the provincial capital, at the head of five hundred of his best cavalry. Although he had not learned Kawabi's motives, Goyat was certain the governor was behind the raids and corruption.

When Kawabi learned of the general's approach, he knew his only chance was in quickly eliminating the general. Surrounded by his palace guards and the entire capital garrison of two thousand troops, Kawabi rode out to meet Goyat on the plain south of the city, near Hui.

Despite being outnumbered four to one, Goyat wasted no time confronting the traitor and proclaiming his treason to all. Kawabi hotly denied the charges, in turn accusing Goyat of scheming to take the province by force. Although Goyat remained calm, this insult so angered his closest officers that they drew their weapons to slay Kawabi. Immediately, Kawabi's palace guards moved to shield the governor.

All of the warriors on the plain, nobles and common foot soldiers alike, were torn in their loyalties. On the one side stood their governor and commander, appointed servant of the Imperial Bureaucracy. On the other stood an able general, also appointed by the Emperor. Disdaining the indecision around him, Goyat charged and the battle was launched.

Many of Kawabi's senior officers had joined his conspiracy, and thus swayed their troops to his side. In the end, only the troops that rode with Goyat stood with him and expected to die with him, outnumbered as they were.

However, led by the general's furious example, they held against their greater foe. Blood sprayed across the plain as blades made their cuts. This was the worst kind of battle, Shou brother against Shou brother. Neither side showed mercy, and no one wanted it.

The Flight of Kawabi

As night darkened the battle ground, Kawabi unexpectedly fell back, retreating with a thousand men. He realized that even if he won, the Emperor would surely investigate. More generals, troops, censors, and emissaries would descend on Chu' Yuan, and his dark plans would be uncovered. His only chance to save his neck and his ambitious plan would be to flee south across the border, into the jungle where his true power lay waiting.

Goyat knew nothing of Kawabi's plans, but was determined not to let the traitor escape. With only half of his force left, Goyat pursued the governor through the night and a wild chase was underway.

For 20 days and nights, Goyat pursued Kawabi through the wilderness, soaked by the monsoon and enduring ambushes, traps, disease, and wild animals. All the while, the general harassed his enemy, skirting ahead to set traps and ambushes of his own, always pressing from behind.

Showing the true evil in his heart, Kawabi burned every village and poisoned all of the crops in his path so his pursuers would have no aid or food. But instead of slowing Goyat, this only hardened his heart, even as his stomach hardened against the hunger.

The heads of innocent villagers, woodsmen, priests, and

merchants lined the roads and hung from trees in the forests. Those who survived Kawabi's onslaught mocked Goyat as the rode past, blaming him for not protecting them. Others attacked the general, seeing only another band of Imperial soldiers descending upon them, unaware of Goyat's vow to avenge them with Kawabi's blood.

To feed his men, Goyat soon had no choice but to steal food as well. Sweeping everyone out of his path with the blade, he let nothing stand between him and his prey. Imperial couriers, weeks behind and racing to catch up, found only a numbing path of destruction and suffering. They could not guess what had happened, or who was to blame.

Trail of Darkness

On the 20th day, Goyat sighted the villains, only miles from the border. Kawabi's rear guard immediately spun about to intercept the general. The rear guard sacrificed themselves to the last man, allowing Kawabi to escape into the jungle with 600 troops. Goyat plunged after him, still outnumbered four to one.

This is where the true horrors began. All manner of hideous creatures beset Goyat. Mysterious jungle savages pursued him even as he struggled to pursue Kawabi. He lost the trail for days at a time. Disease and madness overtook his soldiers, who dropped by the trail with the last of their horses.

After three months, Goyat and his men had penetrated the jungle further than any expedition recorded in Shou Lung. Without maps, they were guided only by their prey's trail. Eventually, it led them up mountains known only from legends. There among the treacherous peaks, they lost Kawabi's trail completely.

Nearly insane by this time, Goyat pushed on, knowing his men would never survive the trip back. Then, halfway up a mountain, they discovered an ancient highway. Old beyond reckoning, it led southwest through the mountains.

Following the ancient stones, the general marched mile after mile, day after day. Goyat had but one goal, and somehow he knew this road would lead him to Kawabi.

The Fate of Kawabi

A thousand miles from Shou Lung, the highway abruptly ended. An ancient volcano not only had buried the roadway, but had covered hundreds of square miles with ash and lava. After picking his way across the barren landscape, Goyat beheld a high plateau.

Rising from the sea of hardened lava were the spires of countless buildings—an ancient city lay beneath the stone. At the center stood a magnificent walled citadel, shaped like an open fan. The general had found Kawabi's lair.

Under the cover of darkness, Goyat and his men crept on their bellies toward the fortress. Scores of torches shone brightly from atop its high walls and towers, but Goyat stayed in the shadows and behind the spires, now only a few feet above the lava.

As they neared the castle, a horn sounded in the distance. Hiding inside attics and under eaves, Goyat and his warriors waited, not knowing what to expect. Then, before their disbelieving eyes, Kawabi appeared, staggering out of the darkness, leading his traitors toward the citadel.

Goyat leapt from hiding with a cry of triumph, for he now stood between Kawabi and his fortress. Surprised and exposed, the governor's men dropped in a hail of arrows until Goyat's men had no more to shoot at them.

Charging together, the two forces fought again. In a blur of slashing blades, every man fell until only Goyat and Kawabi remained.

They faced each other unflinching, oblivious to the moon dipping lower in the sky and to the hundreds of eyes watch-

ing from the fortress walls. Then, Kawabi, once governor of Chu Yuan, traitor to his Emperor, dropped dead from a single stroke—a stroke he did not see.

Goyat stood over his enemy, relishing his triumph. He surveyed the land around him, a land he now claimed as his own. He declared himself Emperor of all the Gunung Larang peoples, Raha of the Diaman and Laksa, Sultan of Angin Garang—and in the process, he became an eternal traitor to Shou Lung.

The Ascendancy of Goyat

Goyat's new realm covered more land and included more subjects than all of the Chu' Yuan province, but his new power only left him thirsting for more. He was also curious. What did Kawabi want with a citadel 1,000 miles from Shou Lung?

Before long, Goyat answered this questions and discovered the means to quench his thirst for power. In caverns deep beneath the citadel stood an army of a half-million foot soldiers and 50,000 cavalrymen, all fully equipped and frozen in stone. With such a force, Goyat knew he could conquer Chu' Yuan or any other province of his choosing.

Like Kawabi before him, Goyat began to plot. Kawabi never awakened the army because he had no way for them to march north—he had not discovered the ancient highway. Now Goyat had found fragments of the ancient road, but he did not know how to awaken the warriors who could reconstruct the highway to its original magnificence.

Completely obsessed, Goyat pored through crumbling scrolls and dusty tomes. Gradually, he pieced together the story. Hundreds of years before, the empire now called Shou Lung reached from sea to sea, from the Celestial Sea and the Northern Wastes to the Southern Ocean. Tempat Larang, the citadel and city around it, was the capital of the southern lands. The stone warriors were the southern army of the Empire.

When the volcano Mt. Tengkorak erupted, the citizens of Tempat Larang perished from poisonous gasses as lava buried their city. Only the citadel survived, saved by its massive stone walls. Powerful wu jen saved the army, too, by turning it to stone before perishing themselves. Word never reached the Emperor that his army remained. Believing the catastrophe to be an omen of the gods, the Emperor abandoned the southern region, even striking it from official records, until at last only sketchy legends remained.

The Pact and the Plan

Eventually, Goyat learned the magic to raise the army, but for all his efforts, he could not make it work. Crazy by the knowledge that Kawabi had uncovered the secret, Goyat entered a pact with evil spirits. They revealed to him that only a blood relative of the Shou Emperor could release the ageless magic.

Cursing the same ancestors he once boasted of, Goyat fell into despair—until he conceived a cunning plan. By means of a dream, he sent word north, instructing the Emperor that the conflict between himself and Kawabi had been resolved, but many mysteries still remained. Further, the dream revealed that only a blood relative of the Emperor could unravel these secrets. He knew the Emperor's curiosity would force him to investigate.

Now, Goyat waits, while a small band of adventurers journeys toward him. Among them is a blood relative of the Emperor. Though these heroes are well-equipped and are more able than most, Goyat knows that there is only a remote chance that all of them will survive the perils of the Shao Mountains. Those who reach his citadel will join him or perish. And should the blood relative of the Emperor perish along the way, Goyat will send for another. Eventu-

ally, awakened with the blood of the Emperor's relative, the glorious Southern Army of Shou Lung will rise to follow its new general, Goyat Nagumo.

ADVENTURE OUTLINE

This adventure consists of four chapters. The characters begin with the martial arts tournament described in Chapter 1. They will then receive the details of their mission from the Emperor in Chapter 2. Chapter 3 details their journey west through the Shao Mountains. The final chapter, Chapter 4, features the climactic confrontation with General Goyat in Tempat Larang.

Chapter 3 contains the bulk of the party's encounters, which are divided into separate Episodes according to the location in which they occur. Each Episode provides the PCs with clues and rewards. They are not, however, risk-free; each poses its own dangers, and each requires a significant investment of the party's time.

The Episodes are given in order the PCs are most likely to experience them. The PCs don't need to follow this order, nor do they need to go through all of the Episodes to complete the adventure. If he wishes, the DM can develop unused Episodes into adventures of his own design.

Use the outline below to quickly refresh your memory of the adventure plot before each gaming session; making notes at the end of each session will be helpful, too. This synopsis can also help you find a convenient spot for the PCs to resume the adventure if they are sidetracked or delayed. Chapter 1 includes the events taking place in Suijeng. Chapter 2 includes the events taking place in Saihoji. Chapter 3 includes the events in Chu' Yuan through the Kuman-dang Valley, inclusive. Chapter 4 includes the events in Tempat Larang.

Three Appendixes are included at the end of the book to help you run the adventure. Read Appendix 1 (Languages) before running the adventure, and read Appendix 2 (Lidaham and Appendix 3 (Shou Mountain Outpost) before the PCs enter the Shao Mountains.

CHAPTER 1: SUIJENG

Imperial Tournament of Marital Arts

The adventure begins at a martial arts tournament in Suijeng, where the PCs pit their skills and brawn against some of the best fighters in Kara-Stir. The Emperor has sponsored the tournament in the Chu' Yuan province to divert attention from the recent rebellion by two armies there. Suijeng buzzes with rumors and speculation about Governor Kawabi and General Goyat Nagumo. The PCs will have the opportunity to gain valuable background material as well as a trophy or two.

CHAPTER 2: SAIHOJI

A Mission from the Celestial One

Impressed with the PCs' performance at the tournament, the Emperor Kai Chin summons them to his retreat at Saihoji. The PCs will learn that the Emperor's trusted General was somehow behind the rebellion, that he led both armies to ruin, and that he eventually killed Governor Kawabi. Heeding a divine dream, the Emperor sends the PCs west through the Shao Mountains to discover the fate of Goyat and, if possible, bring him to justice. While in Saihoji, the PCs will also have the opportunity to interview members of the Mandarinate and uncover more clues and speculations about the mysterious occurrences in the Shao Mountains.

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CHAPTER 3: THE SHAO MOUNTAINS

EPISODE 1: CHU' YUAN

Trail of Tears

The PCs follow the trail of destruction left by Goyat and Kawabi through southern Chu' Yuan. A bad omen foreshadows the challenges ahead. Soon after leaving Shou Lung, the PCs meet Fukawa, a mysterious character who will prove to be most helpful -and most irritating-on their travels through the Shou Mountains.

The PCs must then forge ahead into the jungle where monsters, disease, and other perils whittle away their strength and supplies. Thousand of square miles of wilderness lie before them; the route they take determines which Episodes to use.

EPISODE 2: KERA VALLEY

Chattering of a Thousand Tongues

The mischievous intelligent baboons of the Kera Valley know far more than anyone would guess. With patience, the PCs gain solid evidence of the Shou armies' passage, and pick up their trail. It is here they have their first opportunity to observe with their own eyes a fragment of the legendary Larang Highway.

EPISODE 3: GUA-SAR CAVES

Wang Gua—Sons of Earth

A network of tunnels and streams deep beneath the earth seems ominous but devoid of life. However, an exploration of the tunnel system reveals the remnants of a cursed civilization and the spirit of an outcast dragon. If the PCs act wisely, and if fortune smiles on them, the dragon spirit may provide enlightenment.

EPISODE 4: SALJU MOUNTAINS

Forge of Blizzards

Scorching, damp jungles give way to freezing, icy peaks, hardening travelers as the blacksmith plunges white-hot metal into cold water to temper the steel. Here, the PCs may find sanctuary in a frontier outposts (see Appendix 3) as they struggle to survive the bitter cold and bleak terrain. They may also face an icy death at the hands of a race of mysterious hunters who track them relentlessly through the wasteland.

EPISODE 5: KOBAR VALLEY

Fiery Gate to the Shao Mountains

The explosions, ash showers, poisonous gasses, bubbling mud, scalding geysers, and lava flows of the Kobar Valley's volcanoes have turned back explorers for thousands of years. Thus has this valley shielded the valleys and mountains to the south from all but the bravest and most resourceful adventurers.

Once in the valley, the PCs find themselves trapped unless they discover the only way out, the Membakar Pass.

EPISODE 6: KELUH VALLEY

Menagerie of Death

All manner of monsters prowl these forests, preying on each other and all who venture down from the mountains. The PCs must also face the dark powers of an evil force from another plane of existence, whose followers worship him as they would a god. Characters who emerge from the valley will likely be both scarred and battle-hardened.

EPISODE 7: PASAR

Market City of the Shao Mountains

Natives of the Kayu Valley and travelers alike journey for hundreds of miles to reach Pasar, the teeming market city. By tradition, all enemies put aside their differences in Pasar. There, the PCs can rest, heal, and resupply. They can buy maps and hire guides. Perhaps most importantly, they can listen and learn of ways to lessen the perils to come.

EPISODE 8: KAYU VALLEY

Home of the Silent Ones

The Diaman, known also as "The Silent Ones," move like shadows. They are among the best hunters in Kara-Tur, for they make no sound in the dense jungles and forests of the Kayu Valley. Cautious by nature, they rarely talk to strangers, but the PCs should not judge their silence to mean that they have little to say.

If luck is with the party, the Diaman may prove to be most helpful. From the quiet warriors, the PCs learn of the bring vampires in the cursed valley to the west, and of the the great library, Perpustakaan, said to lie in the mysterious valley called Kesar.

EPISODE 9: KUTUK VALLEY

Stricken by the Undead

Only the pure of heart or very foolish choose to enter the Kutuk Valley. A race of bizarre tribesmen with razor-sharp teeth live in these jungles, ruled by a treacherous vampire. The western border of the valley consists of mosquito-infested swamps and a churning river filled with deadly creatures. The PCs may find themselves becoming reluctant allies of the vampire to have any chance of escaping the valley and avoiding a grisly fate.

EPISODE 10: KILAP VALLEY

Gleaming Eye of the Tiger

The PCs learn of the Laska people, an eccentric race of tribesmen led by an even more eccentric king, the great Sultan Oey Sambal Padas. If their minds are sharp and their wits are quick, the PCs will uncover information that may save their lives as they continue west. If they are not so fortunate, they may find themselves as hunted prey of the Sultan and his Laska warriors.

EPISODE 11: KESASAR VALLEY

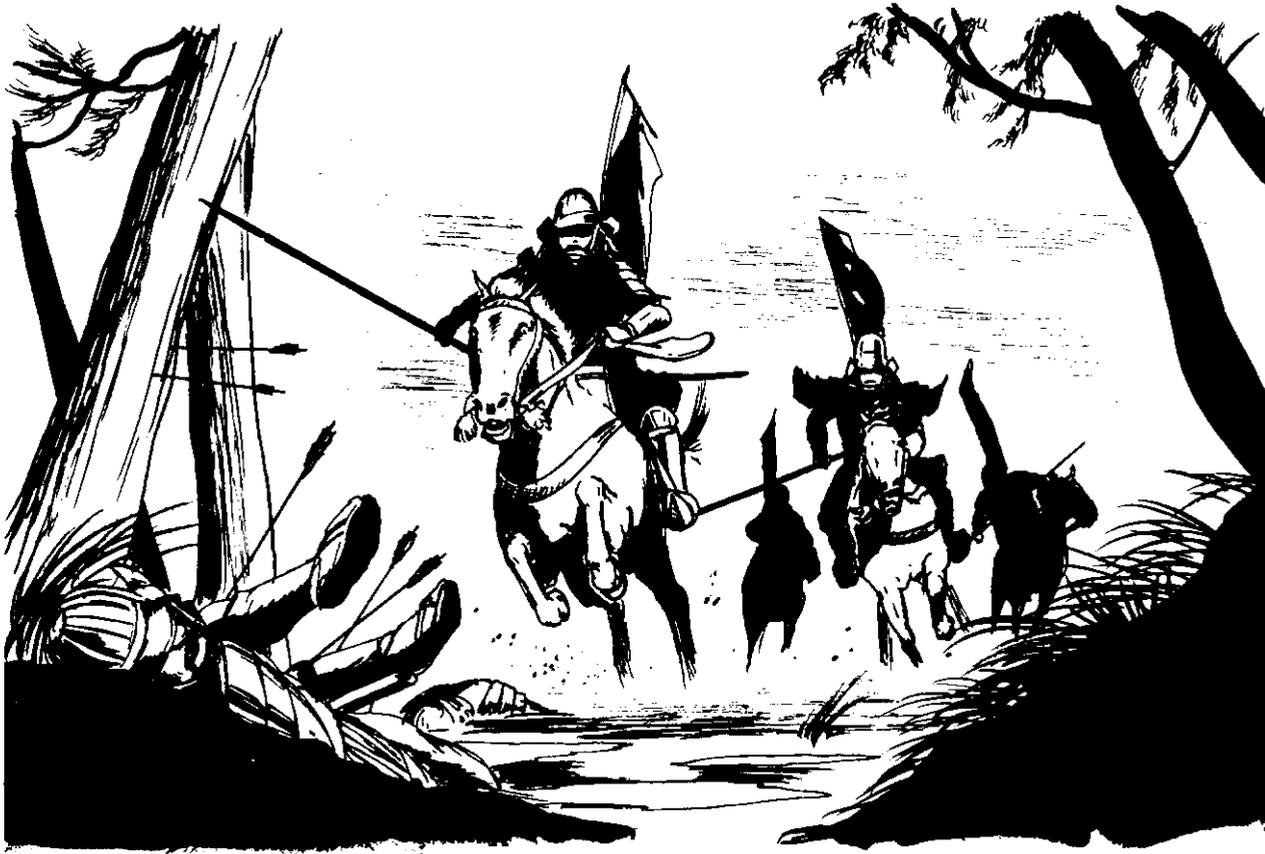
The Lost Valley

Isolated by the rugged mountains around them, the Mahasiswa lost contact with everyone outside their valley. Over the centuries, the Mahasiswa developed their culture into one of the most peaceful of all the civilized lands. The travelers and explorers who found them all chose to stay, to learn and to enjoy the fruits of enlightenment. The PCs might also succumb to the lure of knowledge and tranquility.

EPISODE 12: PERPUSTAKAAN

Jewel of Knowledge

One of the greatest libraries in all of Kara-Tur, Perpustakaan is the center of learning in the Shao Mountains. Here, the PCs learn of the Nine Immortals, the history of Shou Lung in the south, and a wealth of other knowledge. Spell casting characters might even learn new techniques.



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 跌付
 腐

EPISODE 13: KUNING VALLEY

Tomb of Eternal Counting

The desolation of this once-thriving valley foreshadows the great ruins at Tempat Larang and the secret hidden beneath it all these decades. Here, the PCs may find the Su-Rai Vault, a former storehouse that was converted to a prison vault hundreds of years ago. Its sole prisoner, a pirate condemned for treason against the Empire, lives on in the depths of the vault. The pirate knows the location of the Lih-at Observatory, which he may be willing to share with helpful PCs.

EPISODE 14: KETCHEEL VALLEY

Window to the Heavens

In ancient times, the Lih-at Observatory gave astronomers, astrologers, scholars, holy men, princes, and sultans a view of the past or an omen of events to come. Like the wisest observers, the PCs might learn that through the Window to the Heavens they can view scenes from the past or future. They may also learn of a wondrous invention concealed in the observatory's secret rooms.

EPISODE 15: KABUT VALLEY AND KUMANDANG VALLEY

Temple of Destiny

A blanket of death veils these bleak lands. The trail leads to the Sumitra Tbwer, an ancient temple dedicated to Nung Chiang, he of the Nine Immortals who oversees the welfare

of the Shao Mountains. Here, the PCs can petition Nung Chiang for aid and advice. They may encounter another fragment of the Larang Highway, a marvel of engineering and construction that once linked Chu' Yuan with the southern coast. At the end of this road lies the lost city of Tempat Larang.

CHAPTER 4: TEMPAT LARANG

The Forbidden City

Submerged in hardened lava high on a mountain plateau stands the ruins of a mighty city, Tempat Larang. The city was once the capital of a mighty empire that stretched from sea to sea. Now, only its Great Citadel remains intact. There, the PCs must face Goyat.

General Goyat, they discover, lured them here, even engineering their mission from the beginning. Goyat plans to awaken a sleeping army that stands beneath the city and invade Shou Lung. The PCs must choose their course, then act to defeat him.

Chapter 1: Suijeng

THE TOURNAMENT

For months now throughout the vast reaches of the Shou Empire, couriers, magistrates, and thousands of posters have heralded the news of a glorious martial arts tournament. The last Imperial Tournament was held six decades ago, but remains fresh as new snow in the memories of all who saw it.

An Imperial Tournament, known simply as the Komite (koh-MEE-tay), is the ultimate contest for most martial artists. Though many contestants perish on the gravel fighting grounds, they aren't required to fight to the death; contestants can surrender or forfeit at any time. The challenge comes from facing the best fighters of all styles from throughout the Empire and even from foreign countries.

Contestants join the Komite for the challenge, the prestige of competing and surviving, for the honor, and-for a very few of the best-the glory of winning.

Of the thousands of martial artists who compete, only a few dozen really expect to win. And all of these, except one, are wrong. The winner, and those finishing below him or her, become celebrities. Their names are known throughout the Empire and beyond. Poems are written of their skill and valor. Every temple and school opens its doors to them. Wherever they go, they are treated with the greatest respect.

It is for this honor, earned by the winners and reflected upon their families and everyone around them-their schools, teachers, students-that most contestants compete. In Kara-Tur, such honor can be more valuable than even the prize of 2,000 ch'ien traditionally given to the champion.

This year, the tournament will be held in Chu' Yuan province, in the city of Suijeng, 206 miles south of Chu'tung, the provincial capital. The actual contest will be fought at the Temple of True Enlightenment, just outside the city on the road to Saibo. The temple has held a tournament every year for the last century, usually drawing a few of the best fighters in the province. This year, to the great surprise of the priests and no-sheng at the temple, officers from the Imperial Court arrived at their gates to announce that their humble tournament would become the next Imperial Tournament, the Komite Suijeng.

HOW THE PLAYER CHARACTERS LEARN ABOUT THE TOURNAMENT

Over the past several months, news of the Komite has reached all but the most isolated parts of the Empire. The PCs will have a variety of opportunities to learn about the tournament.

Choose a way to inform the PCs of the tournament that will interest your players. Raising their curiosity will probably send the PCs hunting for more information. Building up their pride with praise will likely generate similar interest.

Here are a few ways the PCs might learn about the Komite:

* The PCs read the posters announcing the tournament.

* The PCs hear proclamations by local officials.

* The PCs overhear peasants or nobles discussing the event.

* The PCs encounter gamblers who are setting odds and taking bets on individual fights and the overall winner.

* PCs who have studied martial arts under a master or who are affiliated with a school are invited to represent the school at the Komite. (Such an honor would be difficult for the PCs to ignore.)

* PCs who are known from their fighting ability are contacted by their home towns, enterprising business, or even small karate schools hoping to sponsor them.

* The PCs learn of the tournament in the same way as Zarwu Koi, a stocky chanshi.

Zarwu first heard of it in the western hills of Ching Ring. An experienced soldier, Zarwu was hired by a guild of merchants to protect their caravans along the Ningtang Road. A sudden increase in the number of bandits made the journey from Yenching increasingly dangerous and costly. Disguised as a bandit himself, Zarwu roamed the hills, searching for the bandits.

When he found them, Zarwu realized from their accents that they were from the Chu'ei Plains. "Why are you here, so far south of your homeland?" he asked after joining the band. "Is not the Spice Road more profitable and less well-guarded?"

"We are traveling south," explained the bandit leader, "to Chu' Yuan for the Komite Suijeng. We leave tomorrow."

Zarwu had not heard of the tournament before and listened intently as the thieves described the huge crowds of unwary spectators and rich travelers that would surely jam the roads and countryside around Suijeng. "We can earn more in a week at the Komite than all year in the hills," the leader said.

While the bandits slept, Zarwu slew them, taking their heads back to the merchants guild for his reward. That same day, he turned toward Mishan and the Hungste River. With luck, in a few weeks he would reach Suijeng and the tournament? Perhaps, after sizing up the competition, he would even enter himself.

ATTENDING THE KOMITE

Everywhere they go, the PCs will hear of champions, strong as oxen, faster than cobras, more deadly than the finest katana. With so many skilled fighters competing, cautious characters might be reluctant to challenge them. Still, the prestige and honor of competing and winning might be enough to motivate some PCs. Others will need more encouragement or persuasion.

Below is a list of specific reasons characters would want to (or have to) enter the Komite. The list is divided by character class. To start the adventure quickly, work these ideas into play when the PCs learn of the tournament. If you're running a campaign, build these motivations slowly as you conclude another adventure. You know best what will interest your players and what best applies to their characters, regardless of whether they are using their own characters or the pregenerated characters at the end of this book.

It is not necessary for all of the PCs to compete in the Komite, but the adventure presumes that at least one member of the party enters the tournament. If all else fails, ar-

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range it so that one or more of the PCs receives direct orders from the Mandarinate to represent his homeland in the Komite.

Barbarians

These wild characters enjoy fighting so much that they welcome any opportunity to demonstrate their prowess; they thoroughly enjoy pounding tough opponents into the dust. Barbarians who have learned the value of money might fight for the large prize offered, even if their chance of winning is slim. A barbarian wishing to fit into the civilized world might see the tournament as a way to gain acceptance.

Chanshi

Many chanshi will compete for honor and silver. Clans, temples, and schools without champions hire experienced martial artists to represent them. The chanshi's fees will increase if he has a strong performance in the tournament. Enterprising mercenaries know that many influential and rich men will watch the fights. This makes the tournament a great place to advertise one's skills.

Master and Monks

For characters seeking to perfect their styles and skills, the tournament has much to offer. There, they can test their skills against others to judge their own progress. They study with other competitors, learning new techniques and philosophies (much like a convention). Finally, they can find new teachers, master to carry them to the next level of their own training.

Knights and Samurai

Following their codes of discipline, these characters might be ordered by their lords or daimyo to compete as clan champions. Such an honorable assignment might increase a character's standing if he performs well.

An especially humiliating defeat would surely cost a contestant some honor-this is precisely why some characters might be ordered to attend as a punishment.

Vagabonds and Ninja

Ninja who masquerade as fighters of one type or another might go to protect or strengthen that second identity. Ninja attend to learn, more so than other fighters who usually specialize in one style or weapon. Ninja study all weapons, as well as the styles of others whom they one day might encounter as opponents. Ninja also attend to both spy on rival clans, and in rare cases, to recruit new members.

Dang-Ki

These wandering, holy characters attend to offer their services to heal injuries, as well as to preach. Others, more desperate or worldly, are hired as advisors or coaches. Some merely attend to meet with other shukenja or to support a friend who is competing.

No-Sheng

These temple warriors fight for the glory of their monasteries. They often work in teams. Younger members fight first, allowing their superiors to study their opponents before fighting. Some no-sheng compete on their own, an action few temples discourage, for victories reflect well on the monastery, too. Finally, some no-sheng attend not to fight, but to recruit new talent, setting up tents and lavish demonstrations to attract qualified fighters.

Wu Jen

Wu jen often attend to satisfy their curiosity and thirst for knowledge. Travelers from all foreign lands attend, giving wu jen ample opportunities to make new contacts—contacts for travel, study, and obtaining rare spell components. Rogue wu jen sometimes help contestants cheat by magically increasing their abilities. Other wu jen might hire fighters to test new spells or potions.

Yakuza

The pride of many Tong Shu thugs and enforcers has driven them into contests against foes they cannot hope to defeat. Wiser Tong Shu attend to watch, to gather information from the crowds, and to hire enforcers from the contestants. Particularly skilled Tong Shu will compete, for doing so will help to impress and intimidate the people in their territories, who then will think long and hard before challenging a survivor of the Komite.

Gaijin

Much like the barbarians, westerners might use the Komite as a way to earn respect, honor, and a place in Kara-Tur's closed society. Since gaijin have no honor in the eyes of most people in Kara-Tur, the foreigner stands only to gain by competing; he cannot lose honor, only his life. Some shrewd gaijin know that the Komite provides a rare opportunity to meet many officials and merchants who would otherwise remain hidden behind castle walls and palace gates. An impressive performance would certainly attract their attention.

Martial Arts Students

Any character, regardless of class or race, who is taking martial arts lessons from a master might discover that the final exam is the Komite at Suijeng. Teachers expect their advanced students to perform well; lower level students must show that they can handle the pressure of such competition.

THE TOURNAMENT CROWDS

Tens of thousands of people are attending the tournament in Suijeng. The PCs find crowds everywhere they go. Horses, ox carts, rickshaws, palanquins, and pedestrians all share the same roads, often bringing traffic to a complete stop. At every intersection, hawkers shout and cajole to sell their wares. Everyone competes for the same restaurants, lodging, and services. Yet despite the bedlam, the mood is festive.

The PCs will have ample opportunity to meet with a wide variety of characters. Many of them will be motivated by the same reasons that brought the PCs to Suijeng (listed above). With a little determination, the PCs should be able to track down just about any type of character they wish to find.

Run the PCs through several brief NPC encounters to give them a feel for the crowded, hectic conditions. Choose several of the sample NPC encounters listed below, or you can use this opportunity to introduce any interesting NPCs of your own design.

Street Fighter

Quon Ton, a 4th level chanshi, picks fights for a living. He'll challenge just about anyone to brawl for money. He only fights in public, encouraging the crowd place bets. If he thinks he can win, he signals a helper, Jo Chuik, to bet on

him. If he thinks he'll lose, which he often does on purpose, Jo bets on his opponent. Quon Tok only brawls barehanded.

If the party takes an interest in quon Tok's exhibitions, Quon will challenge one of them to a fight. Quon Tok is no fool—he intends to throw the fight rather than risking harm at the hands of a PC. If a PC accepts Quon's challenge, Quon feints a few punches, then falls to the ground as soon as the PC connects.

Jo won't accept bets from the other party members if they wish to wager on their companion—Jo politely says he has no money with which to cover their bets. If they wish to bet on Quon, Jo accepts their bets; each PC can wager as much as 2 ch'ien on Quon.

If the PCs confront Quon with accusations of cheating, Quon loudly proclaims his innocence, then quickly vanishes into the crowd with Jo.

Noodle Soup

Jui-jung Nu Nam, a scrawny old fellow, claims to make the best noodle soup in all Shou Lung. He's constantly on the move in search of customers, pushing a cooking cart piled high with noodles and vegetables. A cloud of steam from a pot of boiling broth lends a dramatic flare and keeps people from looking too closely at the ingredients.

Jui-jung shouts out the merits of his soup as he goes, poetically describing its exquisite flavor, boldly proclaiming its medicinal value, and warning one and all to try some while they still can, before Jui-jung is summoned to heaven to cook for the gods.

That event is unlikely, as any PCs who try the stuff soon discover. For 2 fen, a PC can buy a cup of soup. The soup is nearly inedible, tasting like a mixture of rotten fish and dirt. If a PC demands a refund, Jui-jung reluctantly returns his money, muttering about the PC's obvious lack of taste.

Gambler

Sohang Gitse, a 6th level yakuza, takes bets on any and all contests in the tournament. Though technically a criminal, he is scrupulously honest about the gambling he manages. He relies on a vast network of informants to help him set odds for each fight; this makes him a great source of information on specific fighters, judges, and the tournament in general. He'll gladly share his information with anyone for a price.

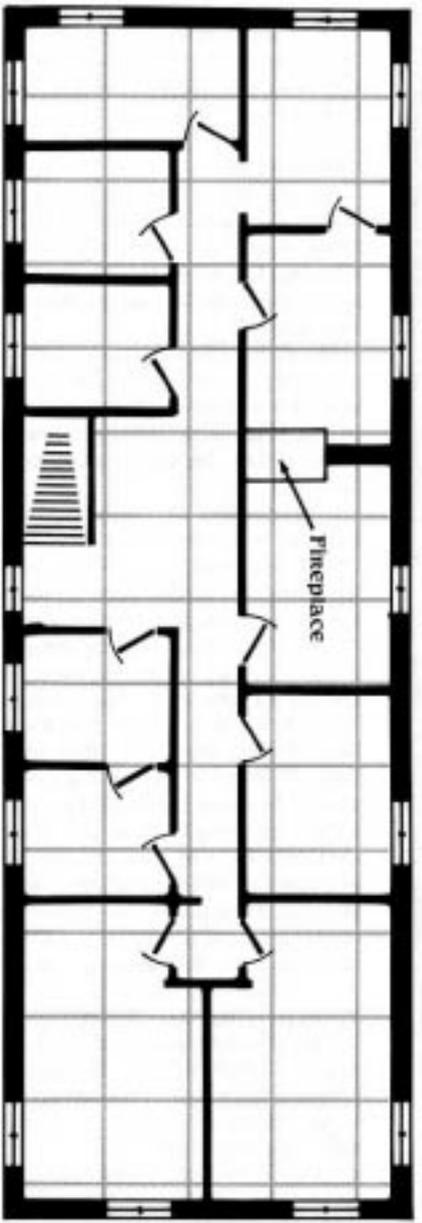
Assume that Sohang has information on all of the contestants listed below. Each piece of information costs 1 yuan. For instance, if the PCs want information about Awang Sophir, Sohang charges 1 yuan to tell them that Awang practices a rare, almost mystical martial art called silat. If the PCs want to know more about silat (that it features low sweeping kicks, body pivots, and spinning strikes that appear deceptively slow), Sohang charges them an additional yuan.

The PCs can place bets with Sohang on any of the tournament matches. The minimum bet on any match is 1 tael; there are no maximum bets. To cover his expenses, Sohang adds a 10% surcharge to every bet.

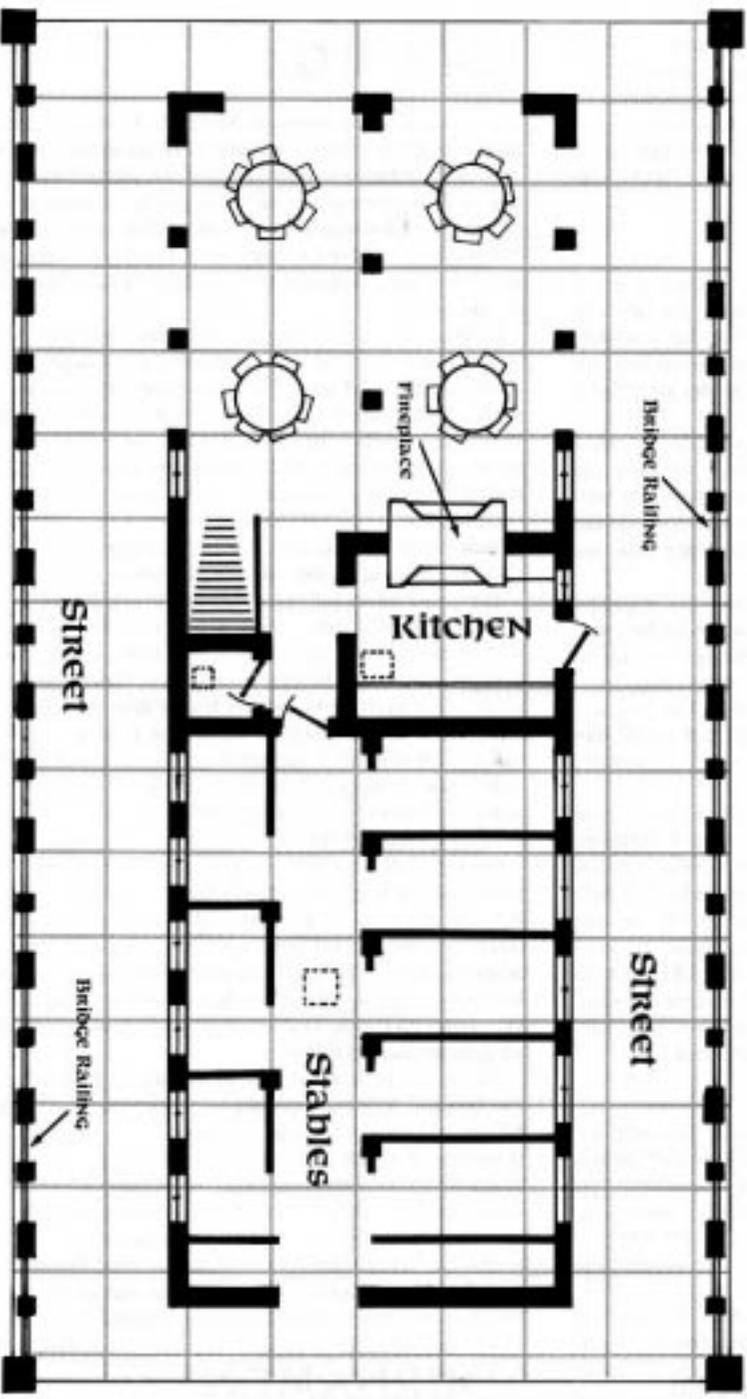
Sohang gives even odds on any match in which a PC is not a contestant (that is, if the better wins, he collects twice the amount he bet). Unless you want to actually play out these NPC matches, you can resolve such contests by rolling 1d6; if the result is 1-3, Opponent A wins, and if the result is 4-6, then Opponent B wins.

If a PC fights any of the opponents listed below, Sohang gives 3-2 odds on the opponent, and 3-1 odds on the PC. If a PC fights an opponent not listed below (that is, an opponent of the DM's creation), Sohang gives even odds on both the opponent and the PC. Sohang won't accept bets on matches involving Quon Tok (see above), since he's aware that Quon cheats.

SECOND FLOOR



GROUND FLOOR

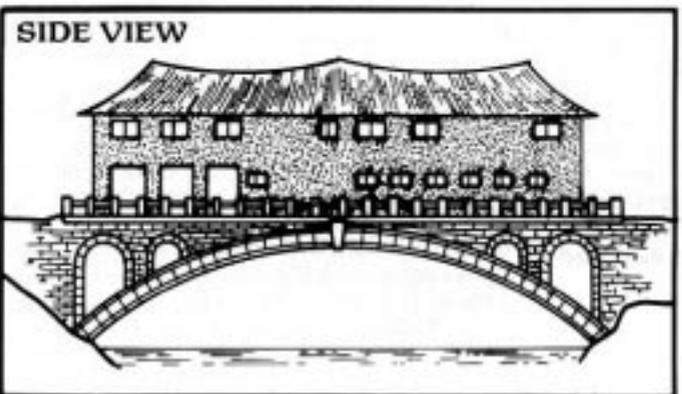


SUIJENG INN

Scale: 1 square = 5 feet

	Stone Wall		Wooden Wall
	Window		Door
	Trap Door		Table and Chairs

SIDE VIEW



1/2" = 1'

(Here's how a typical bet works if a PC is matched with Ogawa Besar. A fellow PC bets 2 tael on Ogawa; a second PC bets 2 tael on the PC opponent. Each PC must pay Sohang an extra 2 silver pieces as a surcharge. Ogawa wins the fight. The PC who bet on Ogawa collects 3 tael. If the PC opponent had won, the companion who bet on him would have collected 6 tael.)

Old Soldier

Nozumi Takahasho walks the streets of Suijeng, looking feeble, exhausted, hungry, and thirsty. Wearing the tattered remains of a military uniform, he appears to be a soldier who has fallen to tragedy, yet is still too proud to beg. Instead, he hunts for scraps dropped from tables or left on the roadside.

The PCs might first notice him standing silently outside a restaurant where they are eating. Averting his eyes, he waits for someone to finish and leave so he can eat their leftovers. Most likely, however, the cook or waiters shoo him away before he gets anything—such people are bad for business.

If befriended or questioned, Nozumi proudly explains that he was once a cavalryman in the army of General Goyat. "We went to the jungle," he says excitedly, pointing in the direction of the Shao Mountains. His eyes then glaze over as he struggles to remember the details. "The jungle . . ." he stammers, "The devil-men . . . they had teeth like snakes . . . they killed everyone . . . everyone . . ." Nozumi collapses to the ground, sobbing and shaking.

The PCs will be unable to get any more information from him. If they interview other local people about Nozumi, they all dismiss him as a senile old soldier who babbles about nonsense. (Nozumi was, in fact, a member of Goyat's army. Nozumi got as far as the Kutuk Valley when he was captured by the sharp-toothed Taring savages. Nozumi managed to escape and eventually made his way back to Suijeng, but exposure to a variety of jungle diseases permanently affected his mind. See Chapter 3 for more information about the Taring savages and the Kutuk Valley.)

Enterprising Merchant

Well-dressed, neatly groomed, and extremely friendly, Bacao Foo spends his days at outdoor restaurants and tavern tables, talking about trading and occasionally negotiating an actual business deal. He cheerfully invites anyone who looks like they have money to join him for a cup of tea or a glass of Tiger wine ("The bite of the beast is in every barrel").

Hoping to capitalize on the hungry crowds in Suijeng, Bacao Foo explains that he has arranged to bring fresh meat in from Janshi in the south. Cattlemen will drive a herd to the outskirts of town, where they will be slaughtered as needed for local restaurants. He'll let anyone in on the deal for 6 ch'ien per cow, paid in advance. He admits that this is three times the regular price, but he explains that this charge also includes fees for the cattlemen, feed on the trail, and money for the butchers. Bacao guarantees 12 ch'ien in return for each 6 ch'ien invested, payable at the end of the tournament. Bacao Foo has 1,000 cows for sale. Investors can buy as many cows as they wish.

Bacao Foo's business sense is very good. He's telling the truth about his cattle operation and will honor his obligations. Any PC who invests can meet Bacao Foo at the end of the tournament at the location where they originally encountered him. For each 6 ch'ien invested, the PC receives 1.5 ch'ien—the deal worked out even better than Bacao had anticipated.

LODGING

Suijeng is overcrowded. Not only is every inn full, but most private homes have rented out all of their spare rooms as well. The fields around town have turned into makeshift camps. The thousands of tents pitched there give the appearance of a ragged army camp. Unless the PCs arrive in Suijeng well before the tournament (at least three weeks in advance), they will find that no decent housing is available at any price.

Characters who search diligently discover that even though there are no vacancies, there is a high turnover in most taverns and inns. Patrons leave for a number of reasons. For instance, some are thrown out for not paying their bills, while others lose their money gambling and are forced to leave town. Still others are arrested by the magistrate's guards for various infractions of the law, and some double up with friends to save money. Characters who wait in one place until someone leaves can usually get a room if they are willing to pay cash in advance.

The most likely prospect for the PCs is the Suijeng Inn, a modest establishment with a higher turnover than most and made famous by its location. The owner, Atek Chan, bought a decrepit bridge downtown, then repaired it and built an inn on top of it. Street traffic goes around the inn on both sides of the bridge, supplying a steady flow of customers for Chan's restaurant on the ground floor. Chan's wife, Atai, ensures that the customers return again and again by flash-frying savory dishes in the kitchen. (For details about the layout, refer to the Suijeng Inn map.)

Once the PCs have moved in, they will notice several interesting features. The stables keep several horses near the inn, always under the watchful eye of a stableman. Trapdoors on the ground floor open over the river, giving characters a quick exit or a clandestine entrance. The river itself lets people bypass the crowded streets on a hired sampan. Windows on the second floor give an unobstructed view of all approaches to the inn.

Three of the other guests of the inn are vagabonds from the Dragon Eye clan named Wu Kai, Zao Shan, and Kibon Nipeng. They are in Suijeng using their cover identities as traveling acrobats. If questioned about their snooping about and their late-night meetings, they laugh, explaining that they're just keeping in shape and that they're playful by nature. They will claim to be in Suijeng to arrange performances for the coming year. (This is true, but they're also searching for recruits.) The three disappear from the inn if the PCs ever hint to them that they suspect they are ninjas.

TOURNAMENT FINALISTS

Any PC who reveals that he'll be fighting in the tournament will suddenly become the center of much attention. Everyone wants to know about his background, what style of fighting he uses, what tournaments he's won previously, and how he plans to win the Komite. Young boys and martial arts students flock to see the contestant exercise, practice sparring, mediate, and even just to eat.

Some of the people asking questions and seeking autographs are really aides to other fighters, hoping to find some weakness their champion can exploit. Some will prod the PC contestant with questions and dares, such as, "I saw Ogawa Besar crack a boulder on his head. Can you do that?"

Player characters who are fighting (or even just betting) are well-advised to find out all they can about the other con-

testants, especially those who are thought most likely to win. A few hours of questioning and listening on the streets soon shows that most people regard a handful of fighters as the best prospects for becoming the next Komite champion.

The best NPC fighters—the finalists—are listed below. Use the information provided in their descriptions to answer the PCs' questions about them. However, don't just give the information away—make the players work for it. The PCs might have to track down gamblers who know the odds, question fighters who have fought the finalists before, or watch the finalists practice and train.

Awang Sophir

6th level Monk
Human male

ST 15	DX 17	CN 12
IN 11	WI 12	CH 8

HP 22; AC 6; MV 20; AL LE

Weapon of Choice: parang
#AT 2/1
Damage: 1-8 1 + 3)

Ki: Save to resist magical attacks 6 times/day

Martial Arts:

Style Name: Silat
#AT! 2/1 (+ 1/2)
Damage: 1-6 (+ 2)
AC: 6

Principal Attack: Kick

Special Maneuvers: Backwards kick, immovability, locking block, fall

Not only had no one in Suijeng met this wizened old man before, no one had even heard of him until one of his students arrived to enter his name in the tournament. Accompanied by four students, Awang has journeyed seven months from Petan to reach Suijeng.

Despite the length of his journey, Awang doesn't seem well-traveled. He is unaware of most of the local customs and doesn't know a word of Kao te Shou or any other common language. His students translate for him in broken trade tongue with thick T'u Lung accents. He's also an odd looking fellow, with shifty eyes, a bald head, and a drooping black moustache.

As unfamiliar as Awang is with Chu' Yuan, its people, and its ways, he obviously feels confident and at ease. Old compared to the other contestants, Awang carries himself like a man who has seen it all. He meditates often, attaining such deep relaxation that once his innkeeper summoned the magistrate, fearing that Awang was dead.

Awang practices silat, a rare, almost mystical martial art. So little known of silat that many monks and masters were surprised to learn that it was more than just a legend. Silat features low sweeping kicks, body pivots, and spinning strikes that appear deceptively slow. Watching Awang practice with his students, observers reports that he never seems to move quickly, but somehow he is seldom hit.

Many tournament contestants and gamblers are worried about this old fighter because no one has any experience with silat. Consequently, they don't know its weaknesses and strengths. Many cynics suspect Awang must be using magic or some type, since he appears to be past his fighting prime. Others, who are more paranoid, fear that he possesses an unknown, deadly power, such as a great death blow. It is generally agreed that his greatest threat may come from not understanding or following the rules.

Sensei Lu-che

7th level No-Sheng (Sohei)
Human male

ST 14	DX 13	CN 11
IN 9	WI 12	CH 16

HP 48; AC 5 (armored); MV 12; AL LG

Weapon of Choice: naginata
#AT 2/1
Damage: 1-8 (+ 1)

Ki: Berserk energy improves AC by 1, MV + 3, and + 1 on to hit, damage, and saving throws 1 time/day; can dodge missile with a successful saving throw vs. breath weapon 1 time/day.

Special Abilities: Can cast resist and warning spells 1 time/day each; can perform final fight after death.

Martial Arts:

Style Name: Four Keys
#AT: 2/1
Damage: 1-6
AC: 6

Principal Attack: Movement

Special Maneuvers: Feint, fall, instant stand, speed

A popular local champion, Sensei Lu-che commands the garrison of 24 no-sheng (sohei) at the Temple of True Enlightenment west of Suijeng on the road to Saibo. In addition to guarding the temple grounds and escorting the monks when they travel, Lu-che and his men teach martial arts for modest fees to all who support the temple with gifts or attendance. The monks see this service as a way of promoting their religious order and of supporting themselves financially.

Under Lu-che's supervision, the temple no-sheng have taught hundreds of local students, so many, in fact, that he is known throughout the province as "sensei" (teacher). Large, enthusiastic crowds are expected for all his fights.

Trained under Master Taembak Duahl in Shou Tu'lung, Lu-che holds a 6th degree black belt in the Four Keys style of kung fu. This style is well-known and respected. Neither flashy nor too simple, this style emphasizes the four keys—speed, aim, strength, and balance—as equally important components of every technique, be it an attack or a defense.

Lu-che will enjoy many advantages at this tournament. The monks of his temple wrote the rules, so he is completely versed in them. He has also practiced regularly for years on the actual fighting ground, so he is familiar and comfortable with it. No doubt, too, the cheering crowds will buoy his energy. Finally, most contestants expect that the judges will favor him both in the ring and in selecting opponents who will likely be vulnerable to his style.

Even without these advantages, Lu-che is a dangerous opponent. He is an accomplished and experienced tournament fighter. Training so many beginning students has given him absolute mastery of the fundamentals, greater even than his teacher. Some thoughtful observers note, however, that Lu-che is under tremendous pressure to win. A defeat in front of so many students would cost him much honor, to say nothing of the affect on the temple's prestige.

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伏膚
拔跌
付腐
郭弗
伏緋
俛伏
膚拔
跌付
腐

Ogawa Besar

7th level Barbarian
Human male

ST 18/62 DX 14 CN 17
IN 4 WI 7 CH 8

HP 65; AC 5; MV 12; AL N

Weapon of Choice: Tetsubo
#AT: 3/2
Damage: 1-8 (+ 3)

Special Abilities: He has a 91% chance of climbing trees and natural cliffs (46% chance of climbing smooth surfaces); a 63% chance of hiding in familiar surroundings (32% chance of hiding in unfamiliar surroundings); a 35 % chance of detecting an attack from behind; can leap 10 feet forward, three feet backward, or three feet upward from a standing start; can lead forward 16-21 feet (15 + 1d6) or upward 4 1/2-6 feet (4 + 1d4, with each pip of the die equalling six inches) from a running start; a 35% chance of detecting *illusions*; a 60% chance of detecting magic; heals at twice the normal healing rate.

Martial Arts:

Style Name: Iron Hand (prior style, Kung Fu)
#AT: 2/1
Damage: 1-8
AC: 8
Principal Attack: Hand
Special Maneuvers: Iron fist, choke hold *, flying kick*, iron fist*

* These are used with the Kung Fu style.

Ogawa's stocky build and coarse, hairy body causes much speculation wherever he travels. No one knows where he came from, but stories abound. Some say he was cast out of a barbarian tribe from the Ama Basin in the Northern Wastes, others swear he must be the offspring of a gajin pirate. Of course, no one would dare repeat such rumors in his presence, for Ogawa is the champion student of the Iron Hand kung fu school.

Considered one of the best kung fu dojos in Shou Lung, the Iron Hand has dominated most recent tournaments. The list of applicants wishing to join the school is long indeed. The master, Ling Li Te Hsin, only accepts students who have demonstrated extraordinary potential in another fighting style. The regimen is so intense that Ling Li usually trains only a handful of students at one time, and rarely more than dozen.

When Ogawa arrived years ago, seeking to join the dojo, Ling Li refused to admit him, chastising him for his unkempt appearance and awkward speech. Ogawa admitted having no formal training or education, but begged the master to consider him on the basis of his great strength and determination.

To demonstrate his ability, Ogawa hitched himself to two oxen in a nearby field, promising to drag them backwards out of the field. For two hours they struggled, first Ogawa gaining ground, then the oxen, whipped by their farmer. Finally, the oxen prevailed, dragging Ogawa clear across the field.

Shaking his head in amazement, Master Ling Li accepted the new student, for Ogawa had plowed two straight furrows across the field with his feet.

Now an accepted member of his master's clan, Ogawa is more likely to inherit the school than the master's own sons,

who are neither as interested nor as proficient as Ogawa. Despite his unknown lineage, Ogawa is now respected as an extremely skilled and disciplined combatant by most martial artists.

Following the philosophy of the Iron Hand, Ogawa has toughened his body to make it as hard as iron. He practices, meditates, and even sleeps only on iron plates. Years of plunging his hands into heated bowls of gravel and sand has made him capable of using the Iron Fist techniques at will. His every strike can break bones, even through most types of armor.

Fortunately, this powerful warrior is slow to anger, and only fights when provoked or when the honor of his adopted clan is at stake. He competes in tournaments regularly, much to the regret of most contestants. Some fighters have been known to withdraw from a contest upon learning that this man of iron is competing.

Shi Lo

6th level Knight (Samurai)
Human female

ST 14 DX 15 CN 12
IN 12 WI 13 CH 14

HP 42; AC 5; MV 12; AL LG

Weapon of Choice: katana
#AT 2/1
Damage: 1-10 (+2)

Ki: 18/00 strength for 1 round, 6 times/day

Special Abilities: Immune to all types of fear; causes fear in all creatures with 1 HD or less (saving throw vs. breath weapon is allowed).

Martial Arts:

Style Name: Five Stars
#AT: 2/1
Damage: 1-6
AC: 6
Principal Attack: Movement
Special Maneuvers: Feint, fall, prone fighting

The final test for students of the Southern Star dojo is to strike the great bronze bell that hangs in the Hall of Testing. Though it weighs at least two tons, the student must move it without actually touching it. Using only the energy of his ki, a powerful student can even make the bell ring.

Shi Lo has not yet taken her final test; in fact, she is still a new student. Yet, she regularly rings the bell each morning to signal the start of the day's training. Her ability to focus her ki so impressed Master Liu that he recruited her away from Master Lin Kwan Shu's Five Stars kung fu dojo.

From her early Five Stars training, Shi Lo learned to make blurring attacks, landing many blows in the time most fighters need to strike but once. This style gives Shi Lo great power without great strength. Now, learning to project her ki with each strike, Shi Lo seems destined to become one of the great martial artists of these times.

Third daughter of a noble in the Imperial Court, Shi Lo is also quite adept at the finer arts of culture. Her calligraphy and poetry have won many contests (though not so many as her fighting). Not so slender as many women, she is as graceful as any. As befits her station, she received formal education in her youth and speaks many languages fluently.

Her skill and gracefulness give her katas (ritual fighting

form) beauty and meaning seldom achieved. Visiting martial artists have worn a wide path into the woods outside Liao Pei in Ti Erte to visit the dojo and marvel at Shi Lo's perfect style. Rumors are that she has even performed her katas for the Emperor on several occasions. Many sensei use her performance as the standard by which they judge their students' techniques, as well as their own.

Her natural grace serves to hide a deadly skill. Many fighters have met a quick and humiliating defeat because they underestimated Shi Li for being a woman. Some have even died for this mistake.

RUMORS

The Emperor chose to hold the Komite at this time for good reason. Likewise, he selected the province, Chu' Yuan, then the city, Suijeng, with great care. After months of enduring raids by mysterious warriors, the people of Chu' Yuan were frustrated and frightened. Then, when the two great armies led by Kawabi and Goyat clashed, the people nearly lost their faith in bureaucracy.

The Emperor Kai Chin knows that he must restore their confidence and put their minds at ease. As the first step of many, he has planned this tournament to lift the people's spirits and to bring badly needed business to bolster the province's economy. The Emperor chose Suijeng because it is close enough to the capital to draw and support large crowds, but far enough away to avoid the political intrigue in Chu' tung.

To a large extent, the Emperor's plan has been effective. The people have been swept up in the anticipation and excitement of the tournament. Parties, parades, and other festivities have further raised spirits. The thousands of visitors have brought enough money to keep the economy from collapsing.

Still, Suijeng abounds with rumors. Most are about the tournament, but under the surface lies great speculation about the strange events that have taken place and fear of what might lie ahead. Let the PCs overhear enough comments to arouse their suspicions. Then, if they pursue the matter, give them information included in the rumors below. Feel free to create additional rumors based on the Death in Chu' Yuan, The Emperor's Offer, and The Seeds of Treason sections of the DM's Background section of the Introduction.

Rumor 1

"The magistrates hide the truth. The hunters and woodsmen who disappeared along the southern border didn't fall victim to cannibal tribesmen as the magistrates say. No, they fell to weretigers and wereboars as punishment from the immortals for hunting sacred tigers. The bamboo jungles are full of these evil creatures, all the way from Guizen to Kamtong. Even the Asam Forest is no longer safe."

(The magistrates are correct, but this false rumor is widespread, illustrating the superstitious nature of the peasants. Of course, the bamboo jungles have never been safe.)

Rumor 2

"Governor Kawabi was a vile traitor. He offered his own people to the jungle cannibals in return for the spoils they looted. He would have driven the whole providence to ruin if not for their heroic General Goyat." (There is more truth to this rumor than those who spread it know.)

Rumor 3

"Had he been more patient, General Goyat could have become governor, but his thirst for power led to his downfall. By confronting Kawabi, he forced the Governor to fight and thus everyone lost."

(Only the wisest sage could tell what would have happened if Goyat had not confronted Kawabi.)

Rumor 4

"Although supposedly disarmed now, many villagers still carry weapons. Strangers, especially foreigners, and even Imperial soldiers, might be attacked anywhere south of Janshi."

(This rumor is spread only by northerners; anyone from the southern Chu' Yuan knows it is the truth.)

Rumor 5

"The Wu Pi Te Shao Mountains hold mysteries and wealth beyond imagination. Legends tell of great valleys, lost civilizations, great roads, and mighty monsters. Perhaps Kawabi and Goyat discovered these were not fables after all?

(The PCs will soon learn for themselves what lies beyond the mountains.)

Rumor 6

"The bureaucracy has hired vagabonds and Bong Shu assassins to track down Kawabi and Goyat, but none have returned from the mountains."

(All officials deny this rumor, but few would know if it was actually true. And if it were true, no official would admit it.)

TOURNAMENT GROUNDS

When describing the tournament grounds to the players, impress upon them the incredible size of the event and the elaborate preparations that have been made for it.

The Komite Suijeng takes place on the grounds of the Temple of Rue Enlightenment. The priestly order owns several thousand acres outside Suijeng on the road to Saibo. The main complex, consisting of the temple, several shrines, no-sheng barracks, and a pagoda tower lies just out of sight of the road. A simple but well-tended garden surrounds the complex. Only high-ranking dignitaries from the government and religious orders are allowed into the main complex.

A perfectly flat field, 200 yards square, lies behind the temple, surrounded on two sides by a large hill. This is where the tournament will be held—an area equal to eight football fields. Five squares of fine gravel, measuring 20 feet on a side, have been prepared in the center of the field for the fights. The crowd of common spectators will watch the contestants from the hill. High-ranking spectators will watch from bleachers built beside the field opposite the hill. Huge tent-like awnings shield many of the bleachers from the sun. Altogether, nearly 60,000 people will watch the contests, 20,000 from the bleachers and the rest from the hills and around the sides of the field.

TOURNAMENT GUARDS

A contingent of 300 provincial troops guards the perimeter of the tournament ground. One hundred of these troops are on duty at all times, another hundred stand by in their camp behind the spectators' hill, while the third hundred sleeps.

The troops on duty are divided into 10 patrols. Each patrol consists of a mounted 4th level officer armed as he wishes; two 2nd level chanshi, each armed with a naginata and short sword; and seven 1st level chanshi armed with

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spears and short swords. The officers wear chain mail or brigandine armor; their troops wear studded leather. Disciplined and well-organized, one of these patrols is the first to respond to any type of crisis.

In addition, 600 Imperial cavalry are held in reserve to direct traffic, keep the peace, control crowds, and handle emergencies as needed. Divided into four camps surrounding the tournament ground, these soldiers can reach any part of the entire area within minutes. They can be summoned by their officers with signal flares and horns. Half of these troops are 3rd level archers. They are also reinforced by six 5th level wu jen.

No-sheng from the Temple of True Enlightenment guard their own complex. In addition, most of the visiting dignitaries have their own bodyguards and armed escorts.

One man has ultimate command of all of the troops, as well as the magistrates in the surrounding towns. He is Imperial General Quanghai Sanho, the acting governor of Chu' Yuan. He has ordered his soldiers to keep a low profile and let the people enjoy the tournament. Officially, the troops are there as an honor guard and a show of force to prevent rioting and other unrest. For that role, they are well-equipped, but General Sanho is far from satisfied. He knows, as fewer than a dozen others know, that the Emperor Kai Chin himself will attend the finals and present the champions with their awards.

OPENING CEREMONY

The tournament opens with an elaborate and impressive ceremony. First, the high priest of the temple offers prayers and then blesses the Komite. Following the blessing, a great cheer rises from the crows as the contestants begin marcling onto the field. Dressed in heavy white robes, the contestants take their places in perfectly straight rows and files as their names are read aloud.

Each contestant bows, then comes to attention, taking a stance appropriate to his martial arts style. Some bows and stances are quick and simple, while others are quite elaborate demonstrations of speed, balance, and precision.

Ask each player to describe or demonstrate the kind of stance his fighter takes. Is it flashy? Impressive? Complicated? Is it difficult to execute and hold for a long time?

When the announcers finish, the field is filled with determined contestants. Point out to the players that their PCs on the field are surrounded by possible opponents. Take time to describe the bulging muscles, jagged scars, cunning eyes, and perfect balance of the contestants standing behind, beside, and in front of each PC.

PCs who aren't participating in the Komite must jostle in the crowds for a good seat on the hill to get a clear view of the combat field. PCs who claim to be coaches, teachers, or doctors for a contestant can obtain decent seats in the bleachers. After the first day, these special seats become more crowded, forcing guards to check written authorization before seating characters. Make the process for obtaining the necessary seats as simple or as complicated as you wish.

While the contestants remain standing at attention in the bright morning sun, a long line of dignitaries makes their way to the platform at the north end of the field. The first speaker, the magistrate of Suijeng, steps onto a raised balcony on the platform to begin a welcoming speech. Out of respect, the contestants remain at attention. Without knowing it, they have begun the first of several tests.

TESTS OF THE KOMITE

Over the last few weeks as more and more contestants registered for the tournament, the officials realized the necessity of weeding out as many of the weaker ones as possible. Letting all of the contestants—just over 4,000—compete would take weeks, even with five fighting squares. To remedy this, the officials decided to begin the Komite with a series of strenuous tests. The officials did not announce the tests prior to the beginning to the Komite. The officials hope that the tests will make this Komite the most challenging ever.

The contestants must take three tests on the first day, beginning with a test of their stamina and patience during the opening ceremony. Those who fail a test are disqualified, no longer eligible to compete in the Komite. The officials hope to disqualify at least a third of the contestants before the first fight begins.

The judges guard against cheating during the Komite by employing priests and wu jen to detect magical spells, potions, and other illegal means of gaining victory. However, far fewer wu jen watch these tests than will watch the actual fights. Therefore, dishonorable contestants have a much better chance of successfully cheating at this stage.

Any PCs attempting to cheat have a base chance of 50%. Modify this chance as you see fit, taking into account any special precautions taken by the PCs or any especially clever techniques they employ. Any contestant disqualified for cheating forfeits all honor gained in the Komite. He also loses an additional 4 points of honor.

Test of Stamina

The magistrate's words of welcome are brief, but the other dignitaries prove themselves to be long-winded indeed. Speeches and solemn proclamations drag into the afternoon as each speaker tries to outdo the others in length and flowery prose.

No one has told the contestants on the field not to move, but the judges are watching for any sign of fatigue or impatience. Any contestant who stretches a cramped muscle or swats away an irritating fly loses face for his lack of self-control and fails the first test.

PCs with an Etiquette proficiency, or those who have a lot of experience at martial arts tournaments, will understand the implications of showing weakness at this time. Other PCs must figure it out on their own.

After the first hour, the crowd realizes that a test of stamina is underway. Thousands of spectators join the judges in searching for any sign of weakness. Whenever a contestant wavers, the crowd howls, pointing and jeering at the guilty person. After three hours in the hot sun with no water, the weaker contestants begin to pass out.

Whenever a contestant fails unconscious, the crowd remains eerily quiet, silenced by the contestant's humiliation. Occasionally, though, a contestant remains at attention even as he falls to the ground; for a display of such willpower, the crowd applauds respectfully. These contestants are carried to a shaded tent on a stretcher; the others are dragged by their feet to the edge of the field.

Each PC on the field must pass a Constitution check to keep from passing out or moving after three hours. After six hours, the PCs must check again, this time with a -2 penalty. PCs with the Endurance proficiency only need to make the second check, and do so with only a -1 penalty.

Remember, the contestants aren't just relaxing—they're holding every muscle absolutely rigid. The only movements the judges allow are breathing and blinking of the eyes. (If the players doubt the difficulty of this test, ask them to try it for a mere five minutes!)

A character who fails one of the Constitution checks faints and falls to the ground, failing the test. He also loses an honor point for suffering such shame in public unless the player immediately insists that his character stays at attention while falling. In that case, allow another check with a - 1 penalty. If the contestant passes the check, he stays composed as he falls and thereby saves the honor point; however, he suffers 1 hp of damage.

Any PC contestant who falls in a heap joins the others who are dragged away by their feet. Disqualified from the Komite, this is a humiliation the PC will remember for a long time.

Test of Speed

When the speeches finally end, the judges divide the contestants who are still standing into random groups of ten at the south end of the field. Each group must race to the north end of the field and back, a distance of 400 yards. The two runners who come in last in each group fail this test and are disqualified from the Komite.

The race is a test of speed. This is a chance for the contestants to demonstrate the bursts of energy they can call upon in combat. The spectators cheer on their favorite contestants, making each race a noisy affair.

Assign each PC contestant to a different group and race them one at a time. Players who don't have a character in a race should roll for the other runners in that group.

Each runner rolls for initiative every 50 yards, for a total of eight rolls. The runners who gain initiative pull ahead, while those with higher numbers fall back in ascending order. PCs with the Running proficiency modify their rolls with a + 1 bonus.

The runner who pulls ahead the most—that is, the runner who most frequently wins the initiative—wins the race. The two racers who fall back the most times lose the race. Use the optional running and jogging rules on page 120 of the AD&D® 2nd Edition *Player's Handbook* if you prefer more detail.

A yellow banner at the north end of the field dips to signal the start of the first race. A great cheer rises from the crowd as the runners sprint from the starting blocks. A moment later, the cheers turn to gasps as one of the runners streaks across the grass in a blur. He quickly slows down, but the burst of unnatural speed has given him away—he must be using some magical means to cheat.

To the delight of the crowd, a wu jen materializes at the edge of the field. With a flick of his wrist, the guilty party slumps to the ground. The other racers falter, then continue on to finish the race.

As attendants drag the unmoving figure from the field, contestants line up for the next race. Some look around nervously, some calmly stretch and flex their muscles, and others close their eyes in deep concentration.

When the PCs begin racing, make the players roll quickly as you describe the roaring crowd and other racers to give the players a sense of the action.

Although the judges are obviously guarding against cheating, they are mainly concerned with outside or supernatural aid. In this test, there are no rules against delaying other contestants during the race (although weapons of any type are strictly forbidden). Slow characters may well decide to wait for the faster ones to pass them on the return, then attack them. If two are knocked out, a character can walk the rest of the race and still pass the test.

Fleet-footed racer (5th level monk): AC 7; MV 19; hp 20; #AT 2/1; dmg 1-6. Martial arts style is jujitsu with principal attack by hand and special maneuvers; throw 1, 2, 3; movement 1, 2; vital area 1.

Test of Reflexes

Even before the races end, the third test begins on another side of the field. As contestants finish racing, those who still qualify are again divided into random groups of ten.

Each group faces a line of Imperial archers, a line consisting of ten men wide and three men deep. On the first shouted command from a mounted officer, the fighters must turn around, facing away from the archers. The second command is a silent signal for the archers to fire. The final command, given a moment later, requires the fighters to turn around.

The archers fire short bows from 40 yards away. The arrows have been modified to slow them just a bit and rounded at their points to reduce damage. The fighters have a split second to turn, spot the arrows in flight, then dodge or deflect them.

To accomplish this, PC contestants must roll three successful Dexterity checks, one for each volley of arrows. A character who fails a check is struck by an arrow and suffers 1 hp of damage.

The PCs' performances in this test are also affected by the following special conditions:

- * A PC with the Blind Fighting proficiency makes his Dexterity checks with a + 1 bonus.
- * A PC whose Dexterity check results in a roll that is at least 15 less than his Dexterity score can catch an arrow if he chooses, a feat that brings a standing ovation from the spectators. (For instance, a PC with a Dexterity of 18 rolls a 3, which is 15 less than his Dexterity score; he catches the arrow.)
- * A PC with the Missile Deflection martial arts ability makes saving throws vs. paralyzation if the Dexterity check is failed. If the saving throw is successful, the PC has dodged the missile. If not, he is hit.
- * A PC with the Weapon Catch martial arts ability modifies his Dexterity checks with a + 1 bonus.

DEMONSTRATIONS

On the second morning of the Komite, contestants are invited to demonstrate their special techniques and abilities for the judges and spectators. These demonstrations are divided into three categories: Forms, Breaking, and Weapons. Each category is explained below.

These demonstrations are not mandatory, and many contestants choose not to participate, wishing to conserve their strength and conceal their best skills until they fight. Many contestants, however, eagerly participate in the demonstrations. Some prideful contestants merely wish to show off, others hope to intimidate their opponents, while still others hope to recruit students with an impressive performance. PCs are free to participate in the demonstrations if they so choose.

Awards are given in each category. First place wins 100 tael, second place wins 50 tael, and third place wins 20 tael. Of course, the greatest award is the honor bestowed on the winners. Each first place winner earns two points of honor, while second and third places earn a single honor point each.

Forms

Forms are memorized patterns of fighting movements. Contestants perform these patterns like dances, sliding in and out of stances, and fighting imaginary foes with kicks, blocks, and strikes.

Forms reflect the style of both the martial art and the contestant. Some are blindingly fast and aggressive. Others are slow, deliberate displays of balance and control.

At the end of each form, four judges award points to the contestants. When all of the contestants have finished, the contestant with the greatest number of points wins.

For PCs to compete, players must describe the forms their characters are demonstrating. Each form should include six stances: an opening stance, a closing stance, and four stances in between.

Listen carefully to the players describe their forms, asking questions if necessary to help them along. Make note of any moves or ideas that seem particularly clever, giving the PC a point for each (to a maximum of four points). Interrupt the player to call for a Dexterity check at two or three points, when particularly difficult moves are described. PCs who fail a check stumble or lose their balance during that move, but can still proceed; however, they lose a point from the judges.

Finally, add a point for characters who perform at least two special maneuvers in a martial art and add a point for PCs with the Etiquette proficiency.

Assume that the each PC competes with four NPCs. Roll 4d6 for each PC contestant and add or subtract the points they've accumulated. Roll 5d6 for each NPC. The winners are determined by the highest scores from these rolls. Ties are rolled again.

Breaking

In the breaking category, contestants demonstrate their strength and skill by splitting and shattering boards, beams, bricks, rocks, and anything else they can get their hands on. These dazzling displays always impress the crowds. They also fill the other contestants with anxiety when they realize that they might be taking the place of the boards and bricks in a coming fight.

No two breaks are alike as contestants compete to show off their skills. Some choose to break a single massive stone, while others splinter dozens of boards in rapid sequence. One of the most difficult breaking techniques is to hang the target from an overhead beam so that it swings freely. Such a target can only be broken with the greatest speed and power.

Judge the breaking competition in much the same way as the forms demonstration. Make the players describe their PCs' preparations, techniques, and executions.

Award points for clever ideas and call for Strength checks where appropriate. The actual break requires a successful Bend Bars/Lift Gates roll. PCs who fail this roll automatically lose the competition; those who succeed roll with the finalists.

Weapons

Contestants compete with weapons by demonstrating a form designed for their weapon or by using the weapon to pierce, slice, or smash some target. For example, most swordsmen perform dazzling routines, whirling their blades in intricate patterns as they step through a variety of stances. Most archers prefer to show their skill by shooting at distant or difficult targets. A favorite archery demonstration involves firing two arrows through a paper wall; the second arrow must pass through the hole made by the first.

Again, award points for innovative ideas that the players describe. Award an additional point to PCs who specialize

with their weapon (it is assumed that all contestants have a Weapon proficiency). PCs demonstrating a weapon form must make successful Dexterity checks; PCs who shoot or hit at a target must make successful to hit rolls. Only those who pass these rolls go on to roll against the finalists.

THE KOMITE

The Komite itself, the series of fights that everyone has been waiting for, begins on the second afternoon following the demonstrations. Ten contestants will fight simultaneously, a pair on each of the five gravel squares.

Each fight will be controlled by a referee chosen for his martial arts experience and impartiality. The referees rely on the contestants' respect for their position, but they can enforce their rulings if necessary. Imperial guards and wu jen stand by to support any referee who needs assistance.

A judge sits at each corner of the square holding two flags, one white and one red. One of the paired contestants wears a red sash, while the other wears a white sash. As the fight proceeds, the judges hold up the flags to award points as the contestants score by successfully striking, kicking, or throwing their opponents. Points can also be awarded for holds, chokes, and extraordinary blocks and other moves. Two score keepers tally the points to determine the victor in case neither contestant "wins by Komite."

To win by Komite, a contestant must knock out or kill his opponents, force him to surrender, or throw him or knock him out of the square five times. Pinning an opponent does not ensure victory unless the opponent surrenders. By far, contestants prefer to win by Komite than by points. The most honorable way to win is to trap an opponent, then deliver what would be a fatal blow, holding back at the last second to spare the opponent.

Each contestant receives a written list of the rules, which are also announced to the spectators:

- * Contestants must show respect for the referee, judges, and their opponents.
- * The referee has the absolute authority to start and stop the fight.
- * The decisions of the judges are final.
- * Contestants may not wear or use weapons or equipment, including footwear and gloves; contestants must compete bare-footed and bare-handed.
- * Contestants may not use magical, medicinal, or mechanical devices, defenses, or attacks.
- * Contestants may not wear armor.
- * Contestants may surrender and forfeit the fight at any point.
- * Contestants may not voluntarily leave the fighting square except to surrender.
- * Contestants may not strike an opponent who has surrendered or who is unconscious.
- * Contestants may not deliberately maim or kill an adversary; the goal is to defeat opponents through superior skill and control.

Guards, judges, wu jen, and priests will all be watching for violations. During the fights, PCs who attempt to cheat have a base chance of 80% of being caught; modify this chance as appropriate. Discourage the PCs from cheating by pointing out the humiliation they will suffer and the fact that the penalties for cheating are not posted and could be severe. Most violations are punished by disqualification, but violations of the last rule (deliberately maiming or killing an adversary) can lead to arrest and trial under the laws of Shou Lung. Contestants who attack the referee or judges are immediately slain.

Each fight begins with an elaborate ritual in which the contestants bow to the referee, to the judge, to the spectators, and finally to each other. On the command "komite!" the fighters take their stances. On the next command from the referee, "itse!" (pronounced EET-say), the fight begins.

Fights last until a contestant wins by komite or after 15 rounds (minutes) have elapsed, whichever comes first. A referee can stop the fight at any time to examine an injured fighter, to deliver warnings and instructions, or to take any other action he deems necessary.

STAGING THE KOMITE FIGHTS

Initial Decisions

The Komite fights are the dramatic climax of the tournament and should be staged in detail, not as a set of to hit rolls. As you run the fights, remember that most adventurous PCs are quite used to facing horrible monsters and fighting for their lives. Here, their opponents are human and the PCs' lives probably won't be endangered. Therefore, the challenge and excitement must come from the drama of the confrontation itself. The PCs must believe that they will need all of their skills and strength to triumph. At risk are the PCs honor and reputations-serious matters to oriental characters.

Begin by describing the fighting ground and all of the officials in the area, if you haven't already. Go through the preliminary ritual of bowing to give the players a sense of formality and tradition surrounding the competition.

Next, select a method of determining combat results that you and the players will both be comfortable with. How you stage the fight will be more important than which method you select, although the martial arts rules provide the most detail and flavor.

Combat systems to consider include the following:

- * The Attacking Without Killing rules, beginning on page 59 of the *AD&D*® 2nd Edition *Dungeon Master's Guide*.
- * The Punching and Wrestling rules, beginning on page 97 of the *AD&D* 2nd Edition *Player's Handbook*.
- * The Martial Arts rules, beginning on page 101 of the *Oriental Adventures* book.

No matter which method you choose, bring the action alive with dramatic descriptions. Tell the players what the NPC fighter is doing in detail; make up combat maneuvers for each die roll. For example, instead of saying, "Ogawa attacks again," as you roll his attack, say something like, "Howling madly, the barbarian leaps forward, looking like he's going to try to bite you." Then roll the attack.

The character descriptions of the NPC fighters (listed below) will help you role-play them and decide what moves they'll make in the ring. Some, like Shi Lo, hold back, waiting for the PC to commit himself. Others, like Ogawa, charge from the first moment and never let up. Jaufan screams and shouts, throwing more insults than punches at his opponents.

As much as possible, control the fight through the referee instead of speaking as the DM. This means you must switch back and forth between the roles of the NPC fighter and the referee. Use the commands given above (such as "itse!" to start the fight), and make up others if you need them. Stop the fight occasionally to separate the fighters or to remind one of them of the rules.

Don't forget the crowd. Whenever either fighter scores a hit or evades an attack, the crowd reacts with cheers and gasps. The spectators also heckle fighters who don't seem

aggressive enough or who show poor manners. The crowd goes wild with admiration whenever a contestant shows great style, by letting a thrown opponent get back to his feet, for example, or by executing a spectacular move, such as martial arts maneuver of level three or higher.

Assigning Points

Playing the part of the corner judges, call out points for the fighters periodically. Remind the players that the judges' flags are constantly in motion, giving out points in a flurry of activity. Spectators and even the fighters themselves often can't tell what the judges are giving points for. What's more, the judges often disagree and notice different things, so while one judge might give points to the PC, the other three might award them to the NPC for the same action.

Not surprisingly, the point system (described below) will seem rather baffling to the PCs (and to the players). Assure the players that the judges are well-trained, impartial, and keen-eyed. The truth is, you'll seldom need to use the point system since most fights will end by komite before the 15 round limit has expired.

If you must use points to determine a close fight, you only need to tally points for the PC, not the NPC. Add or subtract points following the guidelines below. If the total is 3 or more, the PC wins the fight. If the total is 2 or less, the NPC is the victor. The list is short to keep it simple, but feel free to expand it.

Alternately, you can appoint four players who aren't involved in the fight to be the corner judges. They must award points to the PC and NPC fighter during the fight. At the end of the fight, collect their scores and add them up. The opponent with the most points is the winner.

Komite Point Awards

Award	Action
+1	Innovative attack by PC (successful or not)
+1	Spectacular defense by PC (such as one requiring an ability check or saving throw)
+1	NPC driven out or thrown out of ring (award once per fight)
+1	Use of Etiquette proficiency by PC (award once per fight)
+1	PC prepared for fight by studying possible opponents
- 1	Innovative attack by NPC (successful or not)
- 1	Spectacular defense by NPC (such as one requiring an ability check or saving throw)
- 1	PC driven out or thrown out of ring (award once per fight)
- 1	PC argues with referee (penalty for each incident)

Remember that violations of most Komite rules-such as the prohibitions against weapons, armor, and magic-are punished by disqualification. Disqualified characters are expelled from the tournament grounds. Levy fines or even subtract honor points for particularly flagrant violations.

The Early Rounds

During the demonstrations, soldiers post schedules of the first round fights all over the tournament grounds. The schedule list the contestants and times for each fight. Only contestants who passed all of the tests are included, except for a few extra names needed to round out the numbers and make the scheduling more convenient for the judges.

If all of the PCs somehow failed the tests, at least two or three should find their names on the schedule. Such is the luck of the contest.

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跌
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伏
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弗
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The PCs' fights are scheduled for later in the day, at dusk. This gives them a chance to rest, work out, and study their opposition, especially the finalists. The crowds swell and surge forward to the edge of the field whenever one of the finalists fights. Most of them dispatch their opponents in only a few moments.

At this point, only contestants who are in the ring are allowed on the field. The PCs must watch from the edge of the field, where they can't see much detail. The best way to study the finalists now is to question other fighters. Give accurate information about the finalists to PCs who make an earnest effort to get it.

PCs who strike up conversations without revealing who they are will hear rumors, comments, and speculations about all of the finalists-including themselves. Give the PCs a mix of positive and negative comments such as the ones below, using contestant names.

- * "Rumor has it that he's much faster than he looks."
- * "Oh, he faces great trouble. Everyone is betting against him because a sorcerer hired by the gamblers has put a curse on him."
- * "His style is no good. Most champions long ago learned to defeat that kind of fighting."
- * "I hear he is the favorite to win, so I bet all my money on him. Now I hope he wins-unless I'm the one that has to fight him!"

Select one of the early round fighters listed below for each of the PCs to face. If there aren't enough early round fighters to go around, reuse one of more of the fighters and change the names or roll up similar fighters. The PCs should be able to win these early rounds without too much difficulty, but don't let the players know that. PCs who don't belong in the tournament or who are too overconfident should get weeded out at this stage.

Early Round Fighters

Jaufan

4th level no-sheng (human male): AC 9; MV 12; HD 4; hp 23; Dmg 1-2 (by pounding and wrestling); Size M; AL CE.

A self-professed 12th degree black belt in kung fu, Jaufan in fact has never had a formal martial arts lesson. However, ten years of working as an enforcer for disreputable tong shu have given him many practical lessons. He knows well the shouts, yells, and stances of many martial arts styles, which he uses liberally to intimidate his opponents and bolster his own courage.

Markao Jaitzen

4th level no-sheng (human male): AC 8; MV 12; HD 4; hp 26; #AT 2/1; Dmg 1-6 (by martial arts attacks); Size M; AL CG.

Martial Arts:

Style Name: Four Keys

#AT: 2/1

Dmg: 1-6

AC: 8

Principal Attack: Movement

Special Maneuvers: Feint, fall, instant stand

Markao is one of sensi Lu-che's finest students at the Temple of True Enlightenment. Neither he nor Lu-che (one of the finalists) hold any illusions about his chance of winning.

Makrako expects to lose, but joined the Komite for experience and to honor his instructor. Lu-che coaches his student from ringside during all his fights.

Kwan Wan Lo

6th level kensai (human male): AC 7; MV 10; HD 6; hp 25; #AT 1/2; Dmg 1-8 + 2 (from martial arts attacks); Size M; AL LN.

Martial Arts:

Style Name: Norayru

#AT: 1/2

Dmg: 1-6 +2

AC: 7

Principal Attack: Kick

Special Maneuvers: Circle kick, flying kick, backward kick

This aging master devoted his entire life to perfecting the ancient style of Norayru, known for its gracefulness and beauty. He attained the honored title of grandmaster three decades ago and now is past his fighting prime. Kwan seldom attacks, conserving his energy, but when he does, his experience still makes him quite dangerous. Participating in the Komite is a dream fulfilled for him.

Fuantze Wah

4th level tong shu (human male): AC 8; MV 12; HD 4; hp 18; #AT 2/1; Dmg 1-6 (from martial arts attacks); Size M; AL LN.

Martial Arts:

Style Name: Juranfu

#AT: 2/1

Dmg: 1-8

AC: 8

Principal Attack: Strike

Special Maneuvers: Iron fist, feint

All his life, Fuantze has been a low level member of a small tong shu clan. Fuantze was initiated into a ninja clan only a few months ago. Since then, he has grown scornful of his tong shu elders, even showing disrespect in public. What he doesn't know is that the clan elders are also his ninja clan elders. They sent him here for a lesson in humility that they hope will be delivered quite effectively.

Final Rounds

After the first round of fights, the number of contestants drops dramatically. Not only do half of the contestants lose their first fight, many of the winners withdraw because of injuries and fatigue. Others leave, even though they were victorious, after realizing they would be injured if they fought again.

The final rounds of the Komite start early the next morning and last all day. Each fight lowers the number of contestants and increases the fervor of the crowd. Only the fighters that survive these rounds will go on to the championship rounds the next day.

Assume that all the PCs who survived their first round fight make it through four intermediary fights against increasingly difficult opponents. By winning these final rounds the PCs will reach the championship rounds.

You can play out the four intermediary fights if you wish. This can be a fine opportunity for PCs to face arch enemies from previous adventures or to test themselves against NPCs from different adventures.

CHAMPIONSHIP ROUNDS

The championship rounds of the Komite begin at dawn under clear skies. Workers toiled through the night cleaning the field and smoothing the gravel fighting squares. Judges, referees, and soldiers gather in small groups for last minute conferences.

The hill overlooking the field seems alive, as it is completely covered with spectators. Most of them camped there through the night. The crowd spills off the hills onto the grass to the edge of the field where they are held back by a line of mounted troops.

Everywhere the mood is festive, but there is tension in the air as well. Anticipation runs high. Everyone has his favorite to win but only one contestant will become champion. Some may even lose their lives.

There are four pairs of contestants in the final matches. The four winners are then paired off randomly, and the two winners of these matches fight each other for the championship.

PC finalists are pampered by attendants and officials. Each fighter receives his own guarded tent beside the field in which to relax and prepare for the upcoming duels. The guards are there to prevent violations of the rules.

Select one of the NPC finalists (from the Tournament Finalists section above) for each of the PCs to face. Stage the combat just as you did the fights in the early rounds, except that PCs who have studied their opponents have an extra advantage. Two or three times during the fight, tell the PC what his opponent is about to do. For example, you might say, "Awang glances down at your feet, giving away that he's about to attack with a low sweeping kick." The NPC must then follow through with the attack you described, giving the PC a chance to take advantage of the warning.

Note to the DM

Events occurring later in the adventure presume that one of the PCs fights Awang Sophir in the championship round-make sure that one of the PCs is matched with Awang. The fight with Awang will resolve itself in one of the following ways:

The PC defeats Awang. Awang demands a rematch from the judges, insisting that that the PC cheated. When the judges insist that they saw no evidence of cheating, Awang sneers that the judges were obviously bribed by the PCs. The outraged judges have Awang forcibly removed from the tournament grounds. Awang swears vengeance on the PC and his friends for this disgrace.

Awang defeats the PC. At the end of the match, the referee notices a small ivory earring concealed beneath Awang's hair. A wu jen examines the earring and announces that it is a magical lucky charm to increase Awang's chance of success. The earring is confiscated and destroyed. The judges have Awang forcibly removed from the tournament grounds and award the match to the PC. Awang swears revenge on the PC and his friends for this disgrace.

AWARDS CEREMONY

An elaborate award ceremony concludes the Komite that night. All of the dignitaries gather on the platform, including those who gave speeches during the first test of stam-

ina. Seated in places of honor are the Magistrate of Suijeng, the High Priest of the Ample, and General Sanho. A seat covered with green silk is left empty, presumably for the new champion.

The four fighters who will receive awards are the champion, his opponent, and the fighters they each fought in their previous match. In addition, the three top contestants from each demonstration category will be recognized. These contestants (or their envoys or next of kin) are seated under an awning beside the platform. Surrounded by a line of foot soldiers and one of cavalry, they are shielded from the throng of spectators.

After a blessing, several dignitaries step forward to make speeches, but they keep them short as the crowd of 60,000 grows restless. During the speeches, observant PCs notice that the guards around their tent seem unusually nervous and alert. In fact, there is a larger military presence at the awards ceremony than at any time during the tournament. This should seem odd since there is no apparent threat to anyone on the grounds. Soldiers who are questioned remain tightly close-lipped.

After the speeches, General Sanho stands, giving hand signals to several aides. "Loyal subjects of Shou Lung and honorable guests from far lands," he announces. "You have witnessed the greatest martial arts competition in this generation. No greater tribute to the skills and dedication shown here, no greater honor for us, the spectators, and no greater sign of Chu' Yuan's prosperity and safety could be made than the presence of the Celestial Gate, the Divine One himself here among us!"

At this, the crowd falls silent, hardly able to believe what they have just heard. In a moment, the rumble of a hundred drums sweeps across the field, followed by the clash of a hundred cymbals. As a procession of horses appears from the Temple of True Enlightenment, General Sanho orders, "On guard! Attention!" Every foot soldier and cavalryman draws his weapon, straightens his shoulders, and comes to attention.

The general's booming voice continues. "Father of all the Shou provinces, the Emperor Kai Tsao Shou Chin, Re-builder of the Dragon now walks among us!"

Trembling with excitement and wonder, all 60,000 spectators bow in respect. Many even prostrate themselves and avert their eyes. This spectacle should serve to inform the PC champions that though their achievements and honors are great, they pale before the prestige and power of the Emperor.

General Sanho removes the green silk cloth from the seat at the center of the platform to reveal a solid jade throne. After greeting his subjects, the Son of Heaven dismounts and takes his place on the throne, flanked by two guards.

Observant PCs might be amused to note that most of the dignitaries on the platform are just as surprised as the peasants in the crowd at the Emperor's unexpected arrival. While each dignitary kneels before the Emperor, the others hurriedly compose laudatory comments to make when their turn comes.

Eventually the awards are presented by the Son of Heaven himself. Officials inform the PCs that they are expected to thank the Emperor profusely for sponsoring the tournament and for honoring them with his presence. Be sure the players make their comments out loud for all to hear.

The awards, listed below, are given in order of rank. The champion receives his or her award last. As the Emperor presents each award, he says, "You bring honor to yourself, your family, your nation, and the martial arts. Truly, the heavens smile on you."

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伏
膚
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伏
縛
俛
伏
膚
拔
跌
付
腐

- * To the fighters who faced the champion and his opponent: the title, Master of Shou Lung; a white sash embroidered with the Emperor's seal; a certificate of victory in the Emperor's own hand; 500 ch'ien; 3 honor points; 4,000 xp.
- * To the champion's opponent: the title, Imperial Master of Shou Lung; a red silk sash embroidered with the Emperor's seal; a certificate of victory in the Emperor's own hand; 1,000 ch'ien; 3 honor points; 6,000 xp.
- * To the champion: the title, Imperial Grand Master of Shou Lung; a black silk sash embroidered with the Emperor's seal; a certificate of victory in the Emperor's own hand; 2,000 ch'ien; 4 honor points; 6,000 xp.

Parties and celebrations of all kinds erupt after the awards ceremony. The winners are welcomed at all of them, where they are wined, dined, praised, and pampered beyond their expectations.

Each PC who earned a title should have his original motivation for entering the Komite satisfied. Gaijin who joined to gain acceptance now find it, masters and monks seeking new teachers find them, and so on. Even if you can't satisfy a PC's Komite goal immediately, the process should begin.

Beginning at these parties and over the next ten years, the champions will receive many other prizes for their achievements at the Komite. Apply these awards, listed below, as you see fit during this adventure and in adventures to come. Once the champions leave Shou Lung, however, the chance of receiving one of these awards drops significantly. (Natives in a remote wilderness, such as the Shao Mountains, will be unimpressed by the champion of a tournament of which they've never heard.)

Hopeful mates, young and old, thin and fat, rich and poor, make sincere marriage proposals (30 or 40 in the first few days after the tournament and one every month thereafter).

- * Martial arts students clamor for lessons.
- * Martial arts schools invite demonstrations and special classes, offering fees from 5 yuan to 100 tael.
- * Prominent martial arts schools claim to have been teaching the champion's style all along.
- * Complimentary poems and songs praising the champion are composed and printed.
- * Villages offer jobs as magistrates or officers.
- * Temples offer jobs as no-sheng commander.
- * Secretive wu jen and rich merchants offer jobs as bodyguards.
- * Noblemen, ambassadors, and prominent citizens send invitations for visits, and all manner of activities (falconing, moon-gazing, traveling, etc.).
- * Tong shu clans offer honorary memberships.
- * Generals in every provincial army offer an officer's commission.
- * After one month, there is a 50% chance of being challenged to a contest of unarmed combat the day after arriving in any new city or district of Shou Lung. This effect ends after 6 months or when the character has lost 10 honor points by losing or refusing challenges.)

PC champions might enjoy all of this attention at first, but they are likely to tire of it eventually. Crowds of admirers and well-wishers follow them everywhere they go, hoping to share some of their fame.

Champions are expected to behave with the dignity of their station at all times. Answering even a small portion of their invitations might consume most of their time, making adventuring nearly impossible. They might no longer travel with anonymity. As drawings and paintings of the Komite

are published, their faces become known throughout Shou Lung.

The champions' fame can fade with time, of course, especially if the champions pursue other callings. People forget and lose interest. After a few months, some schools might even denounce the champions' fighting style, claiming it only works in tournaments and that it would not work in unrestricted combat.

THE SUMMONS

Just before the PCs prepare to leave Suijeng, or 48 hours after the Komite ends (whichever comes first), the PCs are met by a mounted Imperial patrol (one 4th level chanshi officer, two 2nd level chanshi, and seven 1st level chanshi). The officer wears a dark brown sash with a small emblem of a jade hammer. Any PC who is a native of Shou Lung, or any non-native who makes a successful Wisdom check, recognizes that the sash bears a symbol of The Forge, one of the nine Emblems of Authority handed down from Emperor to Emperor since the legendary days of the Nine Tl-avers; obviously, the officer is a member of the Emperor's personal forces.

The officer unrolls a parchment tied with a golden ribbon and reads an official proclamation from the Emperor, requesting the PCs' presence at the Imperial Retreat at Saihoji. The patrol is to accompany the PCs "to ensure their safety." The officer gives the scroll to a subordinate, then tells the PCs that they have one hour to gather their possessions.

The officer gives no reason for the Emperor's request, but makes it clear that refusing the invitation is grounds for treason, an offense punishable by immediate execution. The officer won't answer any of the PCs' questions. If the PCs resist, the officer summons reinforcements.

The PCs are accompanied by several of the chanshi while they gather their possessions. Just before they depart, they are joined by three more similarly sized patrols, bringing the total number of Imperial troops to 40. None of the troops speak to the PCs.

The adventure continues in Chapter 2.

Chapter 2: Saihoji

THE JOURNEY TO SAIHOJI

The journey from Suijeng to Saihoji is uneventful. The Imperial troops ride in a tight formation, surrounding the PCs to prevent their escape. The land contains little more than rolling hills and a few sparse fields. The occasional travelers give the troops wide berth; a few of them drop to their knees and bow in reverence until the troops pass.

The soldiers never speak to the party. The officers are polite but brusque; they respond to most questions from the PCs with "It is up to the Son of Heaven whether that shall be answered."

ARRIVAL

Eventually, the troops arrive at the Imperial Retreat at Saihoji, a lavish compound of gold-inlaid granite buildings adjacent to the crystal waters of Lake Saji (see map). The troops pause at the main gate, then dismount, indicating for the PCs to do the same. The horses are led away to the stables, and the officers and a contingent of guards escort the PCs into the compound.

The guards show the PCs to their quarters in the guest wing. One of the guards explains that the PCs are to remain in their quarters until morning, at which time they will be granted an audience with the Emperor, at the request of the Son of Heaven himself. Guards will be posted outside at all times "to ensure your safety"; under no circumstances are the PCs to leave their quarters. If the PCs knock three times on the door, a guard will enter to see to their needs.

The PCs' quarters is essentially one large room divided by silken *byobu* (folding screens) into sections for sleeping, eating, and other activities. Tatami mats line the floors and *nishiki-e* (colored woodcuts) detailing highlights from the Emperor's life hang on the walls. Small tables are filled with plates of fruit, dried fish, and other edibles, along with stoppered glass flasks of sake and tiger wine.

The guards at the door quickly fetch toiletries, drinks, or other common items at the request of the PCs. However, they answer none of the PCs' questions, nor will they consent to deliver messages. Dozens of guards in the vicinity ensure that the PCs will be unable to leave their quarters without permission.

ON THE TERRACE

Late the following morning, a contingent of guards escorts the PCs to the marble terrace on the east side of the Imperial palace for their meeting with the Emperor. Normally, the Emperor holds such meetings inside the palace, but on warm days such as this, he prefers the open air.

A jade throne nearly 10 feet high is centered on the marble platform. Engraved with tiny scenes from the reigns of each Emperor, the throne is a smaller version of the Imperial Jade Throne, the hereditary seat of the Shou Lung Emperors. Similar thrones exist in each of the Emperor's retreats throughout Shou Lung.

Several smaller thrones, each made of painted wood, flank the Emperor's throne. The Mandarin officials are seated in the thrones, sipping tea, and chatting quietly among themselves (see the Mandarin section below for

more about these officials). Several dozen guards surround the platform, standing at attention, their faces expressionless.

A heavy door on the east side of the palace swings open and a tall man dressed in rich green robes emerges, accompanied by six guards and three attendants. The PCs recognize the man from the Komite—this is the Emperor.

The Emperor takes his throne on the terrace as the Mandarin respectfully bows at his approach. Once seated, the Emperor gestures to the Minister of Faith, who offers a brief prayer. The Emperor then snaps his fingers to summon the Court Painter who sets up his easel on the north side of the terrace to preserve this meeting on canvas.

The Emperor asks the Mandarin for their comments before he proceeds. The Minister of State Security, a beautiful but severe-looking woman named Ting Mei Wan, rises, bows, then casts a steely gaze at the PCs. "Surely, sire, these are not the ones intended for the mission. They are commoners, uneducated, unsophisticated, and clearly untrustworthy?"

The Emperor gestures to the Imperial Wu Jun Kao Shan Ten, a huge man with flowing black hair, who produces a handful of broken and unbroken chopsticks from a bag inside his robe. He casts the chopsticks on the ground, then studies the trigram formation of the top six sticks. He compares the pattern of the sticks with the listings in the *Book of Change*, a volume he carries with him at all times. He nods in affirmation to the Emperor.

The Emperor dismisses the Minister of State Security with a wave of his hand. The Minister returns to her seat, glaring icily at the PCs.

With the matter settled, the Emperor turns his attention to the PCs, speaking in even, commanding tones. "May I offer again my congratulations for your performance at the Komite. You brought honor not only to yourselves, but to your homeland and to your ancestors as well. The gods smile on you this day, for another opportunity to bring honor to your ancestors has presented itself."

The Emperor then explains the series of events leading to the disappearance of General Goyat. Give the PCs the information in the DM's Background in the Introduction, up to but not including the Trail of Darkness section.

The Emperor concludes by saying that he believes that General Goyat was behind the rebellion and that he eventually killed Governor Kawabi. The Emperor has reason to believe that Goyat is sequestered in the Kumandang Valley, an area of uncharted wilderness in the western section of the Shao Mountains. Goyat must be brought to justice, says the Emperor, adding that a divine dream instructed him to select the PCs for the mission (there's more to it than this—see the Imperial Wu Jen entry in the Mandarin section below).

The Emperor orders the PCs to journey to the Kumandang Valley and find out what happened to Goyat. "Return with him if you can. If he resists, execute him." If the PCs successfully complete the mission, the Emperor promises them a magnificent reward. Failure means disgrace and dishonor "and perhaps some retraining will be in order, possibly in the iron mines at Chujei. But of course, you will not fail."

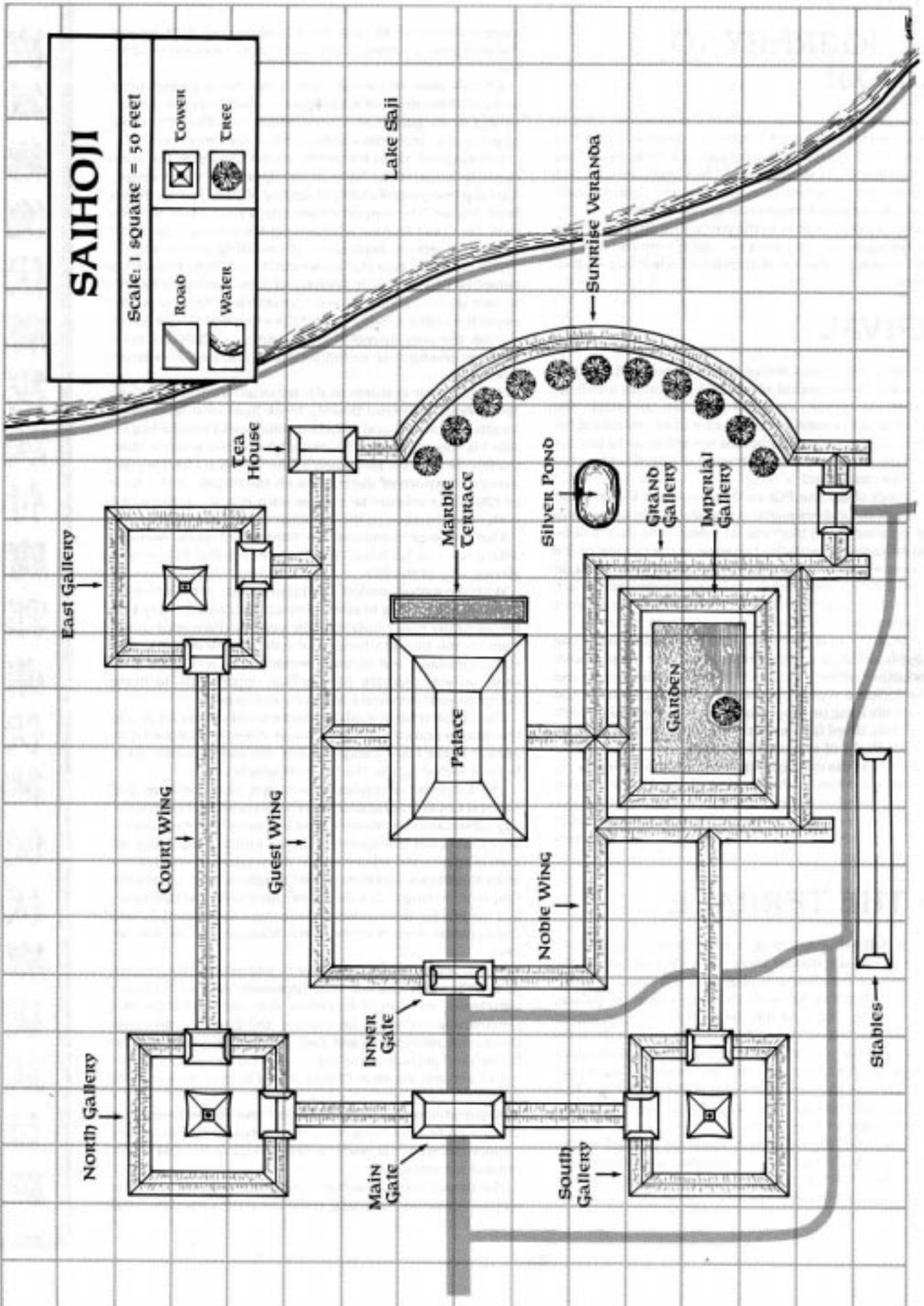
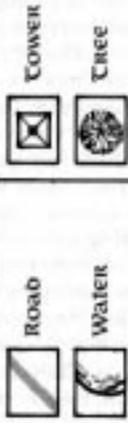
(Cultural note: It is customary for the entire families of those who fail the Emperor to be executed; this is so well understood that it is never stated, although the DM might remind the players.)

The Emperor tells the PCs that he will meet them on the terrace tomorrow morning at the same time for their final

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SAIHOJI

Scale: 1 square = 50 feet



Lake Saiji

SUNRISE VERANDA

Tea House

East Gallery

Marble Terrace

SILVER POND

Grand Gallery

Imperial Gallery

GARDEN

Palace

Noble Wing

Guest Wing

Court Wing

North Gallery

INNER Gate

MAIN Gate

South Gallery

Stables

instructions. They are free to enjoy the Imperial Retreat until then; any questions they have should be directed to the members of the Mandarinate. With that, the Emperor retires to the palace, the Mandarinate retires to various buildings in the compound to resume their duties, and the PCs are escorted back to their quarters.

MEETING THE MANDARINATE

Following the meeting with the Emperor at the terrace, the PCs are no longer confined to their quarters, although they are forbidden to leave the compound. The PCs may ask their guards to take them anywhere in the retreat, with the exception of the Imperial Palace. The guards know where all of the Mandarinate spend most of their time; each description below indicates where each officer is likely to be found.

The Mandarinate

While the Emperor's rule is absolute, responsibility for the day-to-day governing of the Empire falls upon the shoulders of the Mandarinate. This select group includes court scholars and the heads of various ministries. They must advise the Emperor and implement his decisions.

Listed below are the ministers and leading members of the court present at Saihoji. Of the missing members, the most notable is the High Priest, King Pu Wa K'an, who is touring monasteries in Wa K'an.

Like the bureaucracy they control, these officials hold their positions only at the will of the Emperor, but under him they wield great power. All are well-educated, cultured, and talented. Though they must work together, they constantly scheme and struggle for dominance in the ever-changing politics of the bureaucracy. No one is ever completely secure, for the Emperor can replace a minister or even abolish a whole ministry with a single command.

Each character description is followed by an explanation of what the official knows and thinks about the "Monsoon Invasion" of Chu' Yuan. That explanation also includes any information that might prove helpful to the PCs-if they can find a way to obtain it.

The PCs should have several opportunities to mingle with the ministers while at Saihoji. Let the players take the lead in deciding what information or help to seek out and who to get it from. The PCs don't have to meet all of the ministers, nor must they glean all the information these officials can provide. If the PCs seem reluctant to questions such high-ranking officials, let them overhear a few conversations between the ministers discussing the events in Chu' Yuan. Once it becomes clear that the PCs will undertake an expedition to unravel the mysteries, several members of the Mandarinate might question the PCs and offer advice, if they have not already done so.

Showing proper respect and deference to the ministers may gain the PCs some helpful information. More important than making friends in high place, however, the PCs must avoid making any enemies. Insulting or irritating any of the ministers could at best earn a stern rebuke; at worst, it could cost someone his head. Any enemies the PCs make here are likely to return to haunt them in the future. Likewise, allies could also be counted on in the future.

IMPERIAL COURT OFFICIERS

The Chancellor

Sun Ya Sen

25th level chujen (kensai)

Human female, LG

Sun Ya Sen has served as Chancellor for ten years, commanding great respect from all levels of the bureaucracy. Although her manner is blunt, her rule is honest. As Chancellor, she reads all reports and petitions from the minister and other officials, deciding what is worthy of the Emperor's personal attention. By determining who the Emperor sees, the Chancellor is traditionally one of the most powerful people in the Empire. Sun Ya Sen is no exception.

Her greatest flaw is that she mistrusts the Emperor's use of the Kuo-tan Tong as an agent of justice. Consequently, she forever spies upon that secret society, certain that they will one day misuse the great power entrusted to them and betray the Sun of Heaven. This mistrust is a lever that others can-and do-use against the Chancellor.

The Chancellor is most likely to be found in her office in the East Gallery.

What of the Monsoon Invasion?

Sun Ya Sen knows nearly as much as the Emperor. She read the first dispatches from Chu' Yuan, noting the mysterious attacks from the jungle. She submitted the pleas of the Chu people for the Emperor's consideration and scheduled the meetings with Kawabi and Goyat.

Since then, she has seen many messengers and reports on the issue come and go, but she remains unconcerned. So many reports, pleas, couriers, and petitioners pass through her office that she can't afford to focus her attention on any single issue.

If drawn into conversation, she will confirm the basic events that are known in the court. She will not, however, speculate on what really happened or who may be at fault. She learned long ago to leave those decisions to the Son of Heaven.

The Chamberlain

Ch'ou Chu Lan

10th level monk

Human male, NG

A small and quiet man, Ch'ou Chu Lan possesses an unnatural calm. Even when the chaos of court debates swirl around him, he remains steady and composed. This quality serves him well, for the Chamberlain must maintain the Imperial household. He manages the palace guards, maids, entertainers, concubines, guests, and even the finances. The staffs of all Imperial palaces, castles, and retreats, including Saihoji, answer to the Chamberlain.

Rumors persist that Ch'ou Chu Lan was once a monk of the Dragonfly school of kung fu. As the story goes, he so impressed the young Emperor with his clear thinking during an Imperial visit that Kai Chin appointed him to the Imperial household.

The Chamberlain is most likely to be found in his office in the East Gallery.

What of the Monsoon Invasion?

Ch'ou Chu Lan knows practically nothing of the events in Chu' Yuan. Even so, the PCs will find that he is the key to unlock information from anyone else during their stay in

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Saihoji. As his duties require, the Chamberlain will instruct the PCs in the minimum necessary etiquette they must follow in the presence of the Emperor and his ministers.

If so inclined, however, the Chamberlain can do much more for the PCs. He knows well the likes, dislikes, and personalities of all the ministers, and stays on good terms with them. Since he runs the household, he determines where guests stay, what kind of service they receive, who they sit with at meals, who they ride with on hunts, and so on. He can even arrange personal introductions and audiences with the ministers. He can also ensure that two people never see each other during their stay.

The Imperial Wu Jen

Kao Shan Ten

20th level wu jen
Human male, LG

Known as "The Mountain," Kao Shan is a huge, bearlike man with flowing black hair and piercing green eyes. A master of the White Chung Tao, he has defended the Emperor from hostile spells and illusions since the Son of Heaven was a child.

Kao Shin is a simple man, brave and forthright. This has led many to misjudge the depth of his wisdom and intellect, which are great indeed.

Kao Shin is most likely to be found in his quarters in the Grand Gallery.

What of the Monsoon Invasion?

So far, the Imperial Wu Jen has not been directly involved in the Monsoon Invasion, but he grows more curious each day. His interest began when the Emperor ordered him to search through records of magic that hadn't been touched for hundreds of years. The Emperor wanted to know what items or scrolls, if any, were sent into the Shao Mountains.

After weeks of searching, Kao Shan found nothing to report, except that the official records of the period were very incomplete. That alone aroused the wu jen's interest for records of magic are meticulously kept. Tradition allows court historians to rescribe the official histories to show each new Emperor in the most flattering light, but such alterations are rare (and indeed, they are dangerous) in magical works.

After further examination, Kao Shan concluded that many pages, chapters, and even whole books were purged from the records hundreds of years before. But he can't begin to guess who would have done such a thing, or why.

He has found, however, evidence that artifacts and powerful magical scrolls were sent not to the Shao Mountains, but from the Shao Mountains to the Empire during the reign of Joon Tsao Choo. He can only conclude that a great center of learning and magic existed somewhere in the Shao wilderness. Of course, if such a place existed and could be discovered, it would be of utmost interest to all wu jen, but especially to one as powerful as Kao Shan, who could unlock its secret.

Kao Shan also knows why the PCs were chosen to undertake the mission to hunt down Goyat (but under no circumstances will he reveal this to the PCs, since the Emperor fears that the blood relative might lay claim to the empire). The Emperor's dream instructed him to select a person who shares the imperial bloodline. Neither Kao Shan nor the Emperor knows why this is important, but they are certain of its necessity. Kao Shan used his magical skills to locate the PCs. Only Kao Shan and the Emperor know that one of the party is of royal lineage.

THE MINISTERS

Minister of State

Ju-Hai Chu

22nd level chujen (kensai)
Human male, N

As head of the most powerful ministry, Ju-Hai embodies the model of the career mandarin. He is subtle, clever, and well-educated. He coordinates the policies and actions of 15 different departments and a host of ambassadors to foreign lands. He also receives ambassadors and emissaries from other countries.

After decades of shrewd negotiating and maneuvering, Ju-Hai has gained personal contacts or allies in the ruling families of nearly every province and country. With such widespread activities, all his substantial political skills are often needed to hold his vast ministry together. He is not above using force to accomplish his aims, either.

In addition to his own resources, he can rely on agents of the State Security Ministry for help in enforcing his plans. Ju-Hai is secretly involved with Ting Mei Wan, the Minister of State Security, having used his great influence to promote her to that office several years ago. Since then, she has acted to his advantage several times.

Ju-Hai is well aware that Ting Mei Wan's fanaticism could pose a threat to him someday. To prevent this, he has secretly posted a 13th level vagabond (ninja) as one of her secretaries. This man will warn Ju-Hai of any threat from Ting Mei and has standing orders to assassinate her should she attempt any action against Ju-Hai.

Ju-Hai can usually be found in his office, which is in the North Gallery.

What of the Monsoon Invasion?

Ju-Hai views the upheaval in Chu' Yuan with caution, preferring to question rather than comment on the recent events. His shrewd instincts keep him from taking sides or making any official interpretations until he has more evidence.

Privately, though, he leans toward believing General Goyat is fully to blame. As Minister of State, Ju-Hai approved many of Governor Kawabi's policies and projects in years past, and even supplied Imperial funds on several occasions. Should the future reveal Kawabi to be corrupt or worse yet, a traitor—Ju-Hai will suffer some loss of face for having supported him. To lessen any embarrassment, Ju-Hai maintains a diligent neutrality in public and with the other ministers.

Minster of War

Grand General Kwan Chan Sen

15th level chanshi (bushi)
Human male, N

Grand General Kwan Chan commands the great armies and fortresses of the Empire. All Imperial forces, from the northern outposts, to the patrols on the Dragon Wall, to the impregnable castles in the heart of the Empire, to the great garrisons facing T'u Lung, receive their orders from him. Only the Son of Heaven himself holds higher rank than Kwan Chan.

Kwan Chan has made a lifetime of fighting and now is old, perhaps as ancient as 100 years. Even so, he is still feared on the battlefield. Cunning and well-versed in the tactics of warfare, the general was once called the "new Wo Mei" for his brilliant victories against the armies of T'u Lung.

The old grand general also exerts great influence over the

Imperial navies. He and his staff frequently confer with the Minister of Sea and his admirals. Although the Ministries are separate bodies, in time of war, the navies will almost certainly defer to the Grand General.

The general can usually be found in his office in the South Gallery.

What of the Monsoon Invasion?

When the two Imperial armies clashed in Chu' Yuan, Kwan Chan was outraged and immediately dispatched several generals under his personal flag to regain control of the troops. He made little effort to conceal his support for General Goyat Nagumo. Indeed, the generals were under orders to assume command of Kawabi's troops only.

Goyat served under the Grand General for many years. Kwan Chan promoted the dashing young officer several times and trusted him as only two soldiers who have fought back-to-back can. In fact, Kwan Chan recommended Goyat to the Emperor or when he asked for someone to drive the mysterious invaders out of Chu' Yuan and restore order in the province.

Now, however, Kwan Chan realizes that the issue is political, no longer a military matter. Until the threat of insurrection or invasion rises again, Kwan Chan will stay out of the matter.

He knows that the Emperor is using cavalry and troops without telling him where they are being sent or why. Kwan Chan's staff officers see this as a great insult to the Grand General, and fear that the Emperor has lost faith in him. Kwan Chan, however, dismisses their fears. "I am too old to worry about such speculation," he declares. "Let T'u Lung invade with a hundred thousand chanshi, then I will worry." Besides, the Grand General knows his loyal officers will keep him informed as soon as they have anything of substance to report.

Minister of Magic Master Tai Chai Ming

17th level wu jun
Human male, N

Tai Chai Ming's appointment as the youngest man to ever head the Ministry of Magic caused an uproar in the wizardly community, but no one dared oppose the Emperor, or the counsel or his powerful wu jen, Kao Shan. Since accepting the job, Tai Chai has proved himself capable of handling the task. Even so, the furor has not yet completely died down.

Tai Chai first came to the Emperor's attention for his methodical and penetrating studies of magic, including his definitive work, "A Study of the Principles of Thaumaturgic Research." Kao Shan sees in the young wizard great potential to revitalize the moribund ministry.

Brash and incessantly cheerful, Tai Chai is an outrageous flirt who spends much of his time among the sing-song girls of his favorite wine shops. However, his playboy image covers a keen mind well versed in the theory and practice of magic.

Tai Chai can usually be found in his quarters in the Court Wing.

What of the Monsoon Invasion?

Unsettling as they may have been to some people, the events in Chu' Yuan did not involve magic, wine shops, or sing-song girls, so the young Minister of Magic paid them no heed. Tai Chai's busy social schedule and official duties do not leave time for problems in remote reaches of the realm.

However, Tai Chai will be happy to talk about Chu' Yuan if plied with wine. Questioned about Governor Kawabi, he

will recall some interesting facts. Many years ago, before he became minister, Governor Kawabi came to him, asking many questions about arcane spells and magical lore. Kawabi was not a wu jen himself, but claimed that the study of magic was his hobby. Tai Chai believed that claim, for the old governor had many ancient books on the subject, including several of which Tai Chai had never heard.

Many of Kawabi's questions centered on ways of preserving people through time, a common interest of people seeking immortality. He seemed especially interested in tales of turning life into stone and stone into life.

Kawabi also wondered if magical attributes were carried through blood lines. "Could those inherit the power-or curse-of the father, or of the uncle?" asked the governor. Tai Chai could give no definitive answer. Certainly, the gods had such power, and perhaps a few mortal wu jen did as well, but such power would be rare, and Tai Chai himself had never encountered it.

Minister of Faith Yui Min Li

20th level no-sheng (sohei)
Human female, N

Once a temple guardian of the Dragon Order, Yui Min Li pursues her job with the same determination that characterized her duties as an Imperial Guard. Simple and direct, only rare flashes of impish humor expose the brilliant deductive mind behind her stolid pose. She will need all her wits to face the problems in her ministry.

There are thousands of branches of the official Shou Lung faith, the Path of Enlightenment. All of them hold different interpretations of the Path and consider many of the other sects to be renegades and heretics. Only a handful of sects, about 200, are sanctioned by the ministry. Known as the Shou-ling Tao, or Receivers of Guidance, these sects are the wealthiest and best-organized. Even they fall into bloody battles with other temples.

Yui Min Li must somehow reunite her fractured faith. This task is made more difficult by the uneasy truce she holds with the High Priest, Kung Pu Mok. Yui Min is aware of some of his ties to the Black Chun Tao, but cannot oppose him openly. Not only is he too powerful, she needs his influence with the temples and monasteries throughout the realm to enforce her policies.

In addition to growing support from many temples, Yui Min has an ally in the Minister of Magic, although this is not well-known. Yui Min can usually be found in the garden adjacent to the Grand Gallery.

What of the Monsoon Invasion?

Since they never appeared to be religious matters, Yui Min was not informed about the events in Chu' Yuan as they occurred, nor has she inquired about them since. If pressed for information regarding expeditions into the Shao Mountains, she can recall legends of missionaries, who traveled south into the wilderness.

According to the stories, the missionaries found tribe after tribe of wild natives completely unfamiliar with the Path of Enlightenment. Resisting their instruction, the natives killed many of the missionaries. Rather than return to Shou Lung, the priests pushed further into the mountains. Eventually, they established two great temples, one jade and one gold, on a high plateau. There, they enlightened many natives, but the temples were destroyed in a rain of fire from heaven. This was immediately interpreted as a message from heavens that the Shou faith is not intended for all peoples, but for the Shou alone. That view is held by many Shou theologians to this day.

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Yui Min believes that there may be some historical facts behind these legends. As with most ancient stories, however, she suspects that these tales have been embellished and exaggerated until the truth is no longer discernible.

Minister of the Sea
Admiral Chou Lin Shi

8th level shanshi (bushi)
Sea spirit male

The only non-human among the mandarins, Chou Lin Shi distinguished himself with valor during the battles against the Pirates of Akari. Such was his heroism that his unique heritage passed without mention as he received a battlefield promotion to command his first ship. Chou Lin rose through the ranks to become head of the ministry only a few years ago.

Though he is quite skilled, no great demands have been made of him for several years. He treats his admirals well and has their respect. In turn, he shows much respect for the Minister of War. Admiral Chou often seeks and follows the elder general's advice, which suits Kwan quite well.

From his first promotion, Chou Lin knew that once the heat of battle passed, people would become less tolerant of his lineage. Since then, he has worked hard to cover his true origins. Now, few people know that he is a sea spirit. The Imperial Censors might know this secret, but if so, they have not revealed it. Even so, the admiral lives in fear that the Minister of Security will uncover his secret and force him into exile.

The admiral can usually be found in contemplation near the Silver Pond.

What of the Monsoon Invasion?

Since Chu' Yuan province is land-locked, the admiral has never become involved in the reported insurrection. He has used the great confusion and destruction it caused as an example for his admirals, admonishing them to avoid such scandals.

If questioned or drawn into conversation about the uprising, Chou Lin replies hesitantly, having little to offer. He may open up slowly, but once he begins telling sea stories he can (and usually does) talk for hours, even though the night.

The admiral relates fantastic legends about a mighty naval force—the southern fleets of Shou Lung. Hundreds of ships supposedly sailed from ports called Sampar, Muara Bay, and Ahn Bay, as well as from numerous smaller harbors. Despite the daring and adventure attributed to these fleets and their crews, Chou Lin considers the stories mere fiction.

The size of the fleets alone would indicate a supporting population of millions of people—people that obviously don't exist in the Empire. Chou Lin might have believed tales of a few brave explorers or hardy merchants, even a squadron of Imperial warships, but nothing as extensive as the legends tell.

Along practical lines, Chou Lin has never met anyone who has even seen the southern ocean, known through myths as the Segara Sea. The admiral knows a southern ocean exists, for the Lord of the Sea confirmed it (he will not admit that for fear of revealing that he is a sea spirit). Even knowing the Segara Sea exists, he does not know how to reach it, except over land, across the uncharted Shao Mountains—but how far?

Most Shou naval officers are well aware that their counterparts in T'u Lung frequently send expeditions up the Fenghsintzu River to its source west of Durkon. Less known, however, are T'u Lung's efforts to gain control of another river, a thousand miles south of Durkon, that flows

into the Fenghsintzu. Known as the Rendah, this river springs from the Deang Mountains southwest of Petan. Rumors from T'u Lung claim that the Segara Sea lies on the other side of the Deang Mountains. The admiral knows the expeditions exist, but doubts that they have found the Segara Sea. He knows such a discovery could not be kept secret for long.

Minister of Agriculture
Non Lu Non

8th level chanshi (bushi)
Human male, LG

From a long line of Wang Ku farmers, Non Lu understands agriculture better than most bureaucrats. His experiments in fish farming and irrigation brought him to the notice of the Emperor's Department of Scholarly Appointments, which placed him in charge of the Department of Joyful Rebirth of the Soil. His success in curing rice blight and replanting parts of the Chukei Plateau earned him his current post. He is an effective minister, though he is stuffy, hot-tempered, and so serious he cannot take a joke.

Non Lu can usually be found among the trees on the east side of the compound.

What of the Monsoon Invasion?

All the Minister of Agriculture knows about the so-called invasion is that he had to replace thousands of koku of poisoned rice and other grains in southern Chu' Yuan. That stretched his strategic reserves and budget further than he is willing to admit. Of course, he'd like the party responsible brought to justice, but like a bad crop, he's put the whole episode behind him. Non Lu has already turned his attention to the new plantings and droughts he must deal with.

If asked about supplying expeditions into the mountains, Non Lu reveals that some secret food caches exist in frontier outposts near the Chu' Yuan border, and even south into the mountains. He doesn't know who built them or why, only that they have been there for hundreds of years. The knowledge of their existence passed from each Minister of Agriculture to the next, but the exact locations were lost.

Non Lu says that underground storehouses are rumored to exist in the western realms of the Shao Mountains, but he is unaware of the exact locations of any of them. From what he's been told, Non Lu believes these storehouses are trapped. He has also heard legends as to how to bypass the traps. "After descending into a large hall, you face a stone door, clad with copper bands. Two lions guard the door, so life-like that your hearts will tremble. Do not open the door; instead, pour water into the open mouth of one of the lions. If you choose incorrectly, you will hear nothing. Your water is wasted and you must pour for the other lion.

"Once the proper lion has drunk his fill, he begins to roar, rumbling at first from deep within his chest. Soon, a great roar worthy of the magnificent beast fills the hall. After two hours, the stone door opens itself. It stays open for two hours, then closes, trapping anyone still inside."

Minister of Public Works
Kwan Ching Lo

9th level chujen (kensai)
Human male, N

A drab and unexciting little man, old Kwan Ching Lo has doddered along in his position as Minister of Public Works for almost thirty years. Just recently, he saw (or had shown to him) the potential of Emperor Kai Chin's proclamation, "The Gathering of the Pearls." Kwan Ching Lo now sends

parties of adventurers out all over the Empire to map other ruined cities, chart new roads, and support rebuilding projects. His greatest ambition is to restore the cursed city of Kuo Meilan to its former of glory—a project bitterly opposed by most of the Mandarinate.

Kwan Ching Lo can usually be found in his office in the Grand Gallery.

What of the Monsoon Invasion?

For many years, Governor Kawabi's successful public works in Chu' Yuan embarrassed Kwan Ching. There were even rumors that Kawabi would get the minister's job, if he wanted it. Kwan Ching was predictably happy to see the governor disappear. Now the old minister openly speculates that Kawabi's successes were only possible because he was illegally diverting provincial and Imperial taxes.

Kwan Ching would just as soon see all efforts to find out what happened to Kawabi dropped. The uncertainty of the governor's fate and guilt keep critics from pressuring Kwan Ching for better results like Kawabi used to achieve.

On the other hand, any expedition into the jungles to the south arouses Kwan Ching's curiosity. He has uncovered crude sketches and maps in the public works archives that he can't attribute to any roadway in the Empire. He suspects that one of his predecessors planned a great highway through the Shao Mountains. Kwan Ching has no evidence that the roadway was ever built.

Those maps do not include any landmarks known in Shou Lung, so they will not help the PCs locate the highway. However, the maps do show that the road was to be constructed with gray hexagonal stone tiles. If the PCs learn of this, they will be able to examine any road they find and quickly determine if it was built in accordance to these plans.

Kwan Ching also knew that Kawabi had drawn up plans to build a great highway south from the Asam Forest to Lake Halu—supposedly to open up the southern part of Chu' Yuan. The project seemed unjustifiable to Kwan Ching, so he turned down Kawabi's request for Imperial financing. The road was never built. Now he wonders if those plans had anything to do with the Monsoon Invasion.

Minister of State Security

Ting Mei Wan

12th level chanshi (bushi)

Human female, NE

Recently appointed to the position of Minister of Security, the beautiful and clever Ting Mei Wan is as ruthless as she is ambitious. Her merciless prosecution of traitors and rebels as Department Head of the Secret Police prompted Minister Ju-Hai Chou to arrange for her appointment as Security Minister—it was even more of a deciding factor than her considerable charms.

Ting Mei is not malicious, she merely pursues her job to the extremes of fanaticism. She will, quite literally, do anything to expose a threat to the Empire—even something she alone considers a threat. No one is above her suspicions, even her mentor, Minister Ju-Hai. (She is unaware that Ju-Hai has posted a vagabond as one of her secretaries to protect himself.)

Ting Mei can usually be found in her quarters in the court wing.

What of the Monsoon Invasion?

The whole affair in Chu' Yuan took Ting Mei by surprise, causing her much loss of face—in her eyes. She was unable to give the Emperor clear facts when he asked, nor did she know who was to blame for the clash between Kawabi's and Goyat's armies. She has since executed several of her officers and agents in Chu' Yuan and relieved others of their duties for failing to provide her with complete information.

Ting Mei feels both Kawabi, if he is still alive, and Goyat should be hunted down and executed—one for treason, the other for failing to halt the traitor's path of destruction. This plan is consistent with her usual methods of prosecution whenever the guilty party is not known: eliminate all of the suspects. That, she reasons, is the only sure way of removing the true villain and any threat to the Empire, however minor.

Ting Mei resents the PCs being called for this mission instead of her agents. Unlike the Minister of War, she sees the Emperor's direct handling of this affair as an insult and evidence that he has lost faith in her. To regain his favor, she feels that she must become involved in every effort to uncover the culprits and bring them to justice. Of course, she cannot do so openly as long as the Emperor is involved. The Minister of Security has many ways of working behind the scenes, however.

Ting Mei will try to report directly to her. With agents, drop points for notes, homing pigeons, signal mirrors, and other methods, she hopes to keep track of any expedition. She concludes that any PCs who refuse her overtures are neither loyal nor trustworthy. She will subtly cast suspicion on their motives and ability. She will even dredge up unsavory acquaintances they may have had, or any supposed crimes they may have committed.

Ting Mei will send spies and soldiers after the party, regardless of whether any PCs join her or not.

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DEPARTURE

The next morning, the guards escort the PCs from their quarters to the palace terrace. The Emperor and all of the Mandarinates are in place on their thrones. The Minister of Faith leads them in a prayer, then the Emperor gestures for the PCs to come forward.

The Emperor informs the PCs that an Imperial patrol will guide them south through Chu' Yuan to the border village of Kantong. From there, the PCs will proceed south on their own. The Emperor says they should be able to pick up Goyat's trail in the Kera Valley, an area a few hundred miles south of Kamtong.

The Emperor presents each PC with a warhorse from his personal train, complete with saddle and tack. The PCs may use their own mounts if they wish, but the warhorses are strong and fast, perfect for the difficult journey ahead.

Light warhorse: AC 7; MV 24; HD 2; hp 16; THAC0 19; #AT 2; Dmg 1-4/1-4; AL N.

The Emperor's servants also fetch the PCs any weapons of their choosing. Assume the PCs have access to any of the weapons listed on page 41 of the *Oriental Adventures* book. Each PC can choose one weapon, which the Emperor provides them at no charge. The Emperor also supplies the PCs with any of the equipment listed on pages 39-40 of *Oriental*

Adventures that they ask for (the DM reserves the right to veto any unreasonable or excessive requests). No magical items are available. Finally, the Emperor presents each PC with 10 ch'ien for unexpected expenses and some protective furs to wear in case they encounter cold weather.

The Imperial Wu Jen Kao Shan Ten, who sympathizes with the PCs and has grown fond of them, presents them with a special gift—a large, black chicken with feathered shanks and a red ring around its neck. The chicken sits comfortably in a nest of straw in a bamboo cage. "Her name is Sihira," says the wu jen. "Observe her scratchings in the dirt in the early hours of each new day. They will foretell your fate. You may also find her eggs to be useful." Sihira is nearing the end of a productive life—she will only lay eggs and scratch fortunes in the dirt for another 30 days. (See Chapter 3 for more about Sihira.)

As the PCs mount their steeds, Kao Shan Ten takes one of them aside (choose randomly). "You have made an enemy in Ting Mei," he whispers. "She intends to implicate you in the betrayal of Goyat. You must journey to the Kumandang Valley as quickly as you can—Ting Mei is certain to send her soldiers after you." (As the PCs will see in Chapter 3, the wu jen speaks the truth.)

Once the PCs are astride their mounts, they are joined by a contingent of 30 Imperial cavalymen. As the Minister of Faith offers a final blessing, the cavalymen lead the PCs through the main gate and south towards Kamtong.

The adventure continues in Chapter 3.



Chapter 3: The Shao Mountains

This chapter begins immediately after the events in Chapter 2. In this chapter, the PCs will make their way west through hundreds of miles of uncharted regions in search of General Goyat. Refer to the map of the Shao Mountains for this part of the adventure. The PCs begin with Episode 1: Chu' Yuan.

DM'S INFORMATION

This chapter includes Episodes, random encounters, and village encounters. Episodes are detailed encounters keyed to specific areas; when the PCs enter one of these areas, immediately consult the appropriate Episode. Remember that it isn't necessary for the PCs to experience the Episodes in the order given, nor do the PCs have to experience all of the Episodes to successfully complete the adventure.

Random encounters occur when the PCs are between Episodes. If he wishes, the DM can forego all of the random encounters, increase their frequency, or make up his own.

Village encounters occur whenever the PCs enter a village. As with the random encounters, village encounters are entirely optional.

Movement

It's assumed that the PCs will be riding the light warhorses provided by the Emperor. If the horses have normal encumbrance and are allowed to make periodic rest stops, assume they will be able to travel 24 miles/half-day in Normal terrain, 12 miles/half-day in Rugged terrain, and 6 miles/half-day in Very Rugged terrain. (A half-day is defined as eight hours.)

For the purposes of this adventure, terrain types are defined as follows:

Normal: Plains; grasslands; open rolling ground; trails through normal and rugged terrain; roads through all terrain types (including discovered sections of the Larang Highway).

Rugged: All hills and forests; trails through very rugged terrain

Very Rugged Terrain: All jungles, swamps, and mountains.

If traveling on foot, a lightly encumbered human character can walk 12 miles/half-day in Normal and Rugged terrain, and 6 miles/half-day in Very Rugged terrain.

These movement rates are generalizations only. For instance, the rates are increased if the PCs push themselves (or their mounts) and are decreased if the PCs (or their mounts) are heavily encumbered. The DM can make adjustments as necessary, but is encouraged to be generous—it's only necessary to approximate the PCs' daily progress as they make their way across the map.

Pages 119-120 of the *AD&D® 2nd Edition Player's Handbook* give some additional guidelines for movement. Those wanting more details should consult the *Wilderness Survival Guide* or pages 188-190 of Volume II of the *Kara-7ur* boxed set.

Time

Keep track of the passage of time on a piece of scrap paper. While it's seldom important to know the precise hour of the day, you should know when each day has passed in order to tell how far the PCs have traveled.

Finding the Way

The Shao Mountain regions are uncharted; at the outset of their adventure, maps of the area are unavailable to the

PCs. The PCs have a general idea of the location of the Kumandang Valley, but they will have to rely on their wits, imagination, and good fortune to find the way.

However, if the PCs become hopelessly lost or frustrated, there are a number of ways the DM can nudge them in the right direction. These include encounters with knowledgeable PCs (see the Random Encounters and Village Encounters sections), clues from Sihira (see the Magical Hen section), and suggestions from Fukawa (see Episode 1: Chu' Yuan).

Languages

Unless specified otherwise, assume that all NPCs encountered in the Shao Mountains speak only Lidahan. See Appendix 2 for information about the Lidahan tongue and how to handle such encounters. It's assumed that all or at least some of the PCs are reasonably fluent in Kao te Shou, the official language of Shou Lung.

Generic NPCs

The PCs will encounter various NPCs in their encounters en route to Kumandang Valley. If no statistics are given, use the generic villager statistics below (village militiamen are the informal security force of a village). Feel free to vary their hit points and weaponry.

Villager (0 level human): AC 10; MV 12, hp 4; #AT 1; Dmg 1-6 (club or short sword); THAC0 20; AL N.

Village militiamen (1st level chunshi): AC 8; MV 12; hp 8; #AT 1; Dmg 1-8 (naginata or wakizashi); THAC0 20; AL N.

THE MAGICAL HEN

Sihira, the black hen given by the Imperial Wu Jen in Saihoji, has two remarkable abilities that should prove most helpful to the PCs.

Within an hour after the sun rises, Sihira scratches in the dirt (or snow or sand or whatever terrain is available) for several minutes; Sihira must be released from her cage in order to scratch and she must be in good health (all of her hit points must be intact). Her scratchings reveal an omen about the PCs' prospects for the coming day; these scratchings are similar to the 1st level shukenja spell *omen*. The DM rolls 1d10 and consults Table 1 for the result.

The PCs are not automatically able to interpret Sihira's scratchings. At least one of the PCs must make a successful Wisdom check with a -6 modifier to know the results of the scratchings; a PC with the Calligraphy proficiency can use it in place of a Wisdom check (no modifier is necessary). Even if the PCs are unable to interpret the scratchings, the result will still take place (the DM keeps the result to himself and applies the effects in secret).

If Sihira is in good health, there is a good chance that she will lay an egg each morning. She never lays more than one egg per day. Sihira lays eggs of various colors, with each having its own special property. The DM rolls 1d10 and consults Table 2 for the result. Most likely, the PCs will have to learn the properties of the eggs by trial and error until they're able to recognize the properties associated with the shell colors.

Remember that Sihira will only lay eggs and scratch omens for 30 days after the PCs leaves Saihoji.

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付腐
郭弗
伏緋
俛伏
膚拔
跌付
腐

Table 1: Sihira's Scratchings

D10	Roll	Result
1		Ill Omen: For the rest of the day, all PCs suffer a -1 on "to hit" and saving throw die rolls, and a -3 reaction modifier will be applied to all encounters (if the 1st Edition rules are being used, there is a -15% reaction modifier).
2		Great Danger Exists: A -3 reaction modifier applies to all encounters or a -15% modifier if 1st Edition rules are used). Opponents have a -1 applied to their chance to hit.
3-8		Neutral Omen: The information is vague. No special modifiers apply.
9		Favorable Omen: Opponents have a -1 applied to their chance to hit.
10		Auspicious Omen: Opponents have a -1 applied to their chance to hit, and all PCs gain a +1 on all saving throws made for the rest of the day.

Table 2: Sihira's Eggs

D10	Roll	Result
1-2		No Egg Today
3		Brown Egg
4		White Egg
5		Black Egg
6		Golden Egg
7		Multi-Colored Egg
8		Gray Egg
9		Turquoise Egg
10		Pink Egg

Brown Egg: This is an ordinary hen egg, suitable for eating.

White Egg: The egg contains a small crystal statue, valued at 1d6 tael. The statue represents an item of significance relating to the adventure or an omen of a possible encounter, as determined by the DM.

Suggested statues:

- * a bust of the chosen PC (the PC with the Emperor's bloodline).
- * a tombstone inscribed with the name of Governor Kawabi.
- * a model of the Sumitra Tower (this crystal statue of a tower also has a copper-clad railing-see Episode 15 for more about this tower).

Black Egg: This egg is hollow, but if cracked open, the inner part of the shell glows with a soft light. The egg shell acts as a magical conduit. If a character touches any glowing section of the shell, he is instantly transported to a random location (the piece of shell touched does not transport). All characters who touch the shell of the same egg are transported to the same location. The transport is one way only; even if a character takes another piece of the shell with him, he will be unable to use it to return to his original location or to another random location. The magic of the shell only functions for 1 turn after the egg is broken. Determine the location of transported characters as follows:

Direction: Roll 1d8 (1 = N, 2 = NE, 3 = E, etc.)

Distance: Roll 1d20 and multiply the result by 5 for the distance in miles.

The characters will always arrive at ground level when transported to their new destination. However, note that the PCs may be in trouble if they are randomly transported to a body of water.

Golden Egg: If this egg is broken, a small bird made entirely of fire swoops from the shell fragments, circles the party, then flies away into the distance. The fire bird has a movement rate of 24. (Use the fire bird to lead the party in a direction you want them to go). The fire bird leads the party for 10-100 (1d10 × 10) miles before it disappears.

Multi-Colored Egg: If eaten, this egg has the same properties as one dose of a potion of healing.

Gray Egg: If this egg is broken, a hkum yeng nat materializes from the shell fragments. If the PCs are within 20 miles of any village, the nat assumes the PCs are a threat to the village under its protection and attacks them; the nat ignores all PC attempts at negotiation. If the PCs aren't within 20 miles of a village, the nat assumes they are in need of assistance and asks how it can help them; the nat will undertake any task within its powers to complete, but it has no useful information for the party. Whether the nat is vicious or helpful, it vanishes 5 rounds after it materializes from the shell.

Hkum yeng nat (lesser spirit): AC 0; MV 12, Fl 12; HD 4; hp 25; THAC0 17; #AT 2; Dmg 1-6/1-6; SA radiate fear in a 10-foot radius, causing all those who fail their saving throw vs. spells to flee in panic for 2-5 (1d4 + 1) rounds; SD purify food and drink, create spring, snake summon, dispel magic, castigate, oath, hail of stones, fire rain, elemental burst, and become ethereal (all once per round); animate fire and animate wood (three times per day); quell and remove curse (once per day); ancient curse (once per week); can be hit only by -2 or greater weapons; MR 30%; AL N.

Turquoise Egg: If broken, this egg emits a cloud of blue gas that causes all characters within a 5-foot radius to choke and gag. Those who successfully save vs. poison can take no other actions other than gagging for 1-2 rounds; those failing their saving throws are incapacitated for 1-4 rounds and suffer 1-2 hit points of damage. An unbroken turquoise egg can be saved and used later.

Pink Egg: This egg is similar to a flash powder grenade. If the egg is thrown onto a fire source, it explodes in a brilliant flare of light. Those looking at the light who fail to save vs. petrification are blinded for 1-3 rounds. An unbroken egg can be saved and used later.

RANDOM ENCOUNTERS

At the beginning of every day, the DM secretly rolls percentile dice and checks Table 3 to see if a random event occurs that day. The indicated event occurs at any point during the day as determined by the DM. random events don't occur in villages, but they can occur during Episodes unless the Episode description indicates otherwise.

The DM shouldn't feel restricted by the whim of the dice as to which encounters the PCs experience. Instead of rolling randomly, he can select specific encounters from the list. He can increase the frequency of random encounters or-if he feels the PCs are too weak, are getting bogged down, or already have enough rumors and clues-he can forego them altogether.

Some of the random encounters occur only once. If such an encounter is rolled a second time, roll again, choose a different encounter, or treat it as no encounter. Some encounters may be inappropriate in certain situations (for instance, an insect swarm in the frigid Salju Mountains); in such cases, roll again or choose a different encounter.

Table 3: Random Encounters
D 100 Roll Encounter

1-5	Monster Attack
6-9	Silent Observer
10-14	Discovered Trail
15-18	Clumsy Spy
19-22	Makeshift Shrine
23-26	Runaway
27-31	Bad Weather
32-36	Good Travel/Poor Travel
37-41	Imperial Ambush
42-46	Troubled Monk
47-50	Dead Man
51-54	Mosquitoes
55-59	Competitor's Revenge
60-63	outpost
64-67	Explorer
68-70	Mysterious Roadway
71-75	Strange Sightings
76-00	No Encounter

Monster Attack. A monster leaps from its covering terrain and attacks the party. Choose from the list below or roll 1d8: 1 = giant boar, 2 = tiger, 3 = jishin mushi, 4 = tigbauna buso, 5 = giant scorpion, 6 = constrictor, 7 = jiki-niku-gaki, 8 = wolves

Giant Boar: AC 6; MV 12; HD 7; hp 36; #AT 1; Dmg 3-18; THAC0 13; AL N.

Tiger: AC 6; MV 12 (can spring 10 feet upwards or 30-50 feet ahead); HD 5 + 5; hp 40; #AT 3; Dmg 2-5/2-5/1-10; SA rear claws for 2-8/2-8 (if both front claw attacks hit in the same melee round); THAC0 15; AL N.

Jishin mushi: AC 3; MV 9, F13; HD 5 + 4; hp 35; #AT 1; Dmg 2-16; THAC0 15; SA tremor (1st round, victims within 5 feet must save vs. breath weapon or are knocked down; 2nd round, radius extends to 10 feet; 3rd round, radius extends to 15 feet, victims within 5 feet are thrown for 1d6 hit points of damage; 4th round, radii extend to 20 and 10 feet; 5th round, radii extend to 25 and 15; 6th round, radii extend to 30 and 20 feet, area within 10 feet suffers effects of *earthquake*; AL N.

Tigbauna buso: AC 4; MV 12; HD 8 + 2; hp 42; #AT 3; Dmg 1-6/1-6/1-10; THAC0 12; SA wounded victims must save vs. death or become infected with a disease that may transform him into a tagmaling buso (1% cumulative chance per night; victim can be cured by *cure disease* or similar spell); SD radiates *fear* in a 10-foot radius (save vs. paralyzation to avoid effects); AL CE.

Giant scorpion: AC 3; MV 15; HD 5 + 5; hp 34; #AT 3; Dmg 1-10/1-10/1-4; THAC0 15; SA poison sting (victim must save vs. poison or die); AL N.

Snake, constrictor: AC 5; MV 9; HD 6 + 1; hp 40; #AT 2; Dmg 1-4/2-8; THAC0 13; SA constriction (2-8 hp of damage per round); AL N.

Jiki-niku-gaki: AC 6; MV 12, Fl 6; HD 3; hp 22; #AT 3; Dmg 1-4/1-4/1-8; THAC0 17; SA if bite attack successful, it remains gripped to the victim and automatically drains 1-10 hp of blood per round until it is destroyed or victim is killed; SD immune to cold- and fire-based attacks, can only be hit by + 3 weapons or better; AL CE.

Wolves (4): AC 7; MV 18; HD 2 + 2; hp 10 each; #AT 1; Dmg 1d4 + 1; THAC0 19; AL N.

Silent Observer. This encounter occurs only at night. The party's attention is drawn to the figure of a slender man with black hair standing in a clearing about 50 yards away. The man watches them impassively. If the PCs call to him, he ignores them. If they attack, he steps back into the darkness and seems to disappear; the party will be unable to locate him. If they move close, he waits for their approach.

The Wanderer (7th level human kensai): AC 10; MV 12; hp 56; #AT 1; Dmg 1-8 (long sword); THAC0 14; SD sword casts *protection from spirits* three times per day; AL LG.

A man with neither history nor family, the Wanderer is a friend of Doin Sanehiro, the legendary hero of Kozakura. The Wanderer is searching for Okotampe, the korobokuru companion of the great hero of Kozakura named Sanehiro. Okotampe disappeared a few weeks ago while searching for a new totem spirit for his tribe. (For more about the Wanderer, refer to his entry in *FR7 Hall of Heroes*.)

If the PCs address the Wanderer, he raises his hand to stop them. "I seek a thin man less than 4 feet tall," says the Wanderer. "He is bowlegged, his clothes are little more than filthy rags, his hair is wild and coated with bear fat. Have you encountered such a man?" (Since Okotampe is currently in the jungles of Wa, it's unlikely that the PCs know his whereabouts. The PCs may encounter Okotampe in the sequel to this adventure, *OA7 Test of the Samurai*.)

If the PCs are friendly to the Wanderer, he asks them about their mission. If they mention anything about the Monsoon Invasion or Goyat, the Wanderer gazes west and says in Kao te Shou, "Your mission is a noble one. The man you seek resides in the city of stone. Petition for help from Nung Chiang in the Sumitra Tower" After speaking these words, the Wanderer steps away into the darkness and seems to disappear. The party will be unable to find him.

This encounter occurs only once.

Discovered Trail. The party discovers a trail leading into the distance. The trail can be footprints, indentations of wagon wheels, or whatever seems appropriate for the immediate terrain. The trail leads to the nearest village.

Clumsy Spy. The PCs hear a rustle in the brush. If they move to investigate, they hear someone running away from them. Any PC can easily overtake him. The man is dressed in polished armor with a brown sash draped across his chest. The sash bears the emblem of a jade hammer. Any PC making a successful Wisdom check can identify the man as a soldier of the Imperial Army.

Imperial soldier (1st level chanshi): AC 8; MV 12; hp 8; #AT 1; Dmg 1-8 (naginata); THAC0 20; AL N.

The terrified soldier doesn't take much prompting to tell everything he knows. He is a soldier in the personal army of Ting Mei Wan, sent by her to spy on the PCs' activities. "She says you are traitors," he stammers in Kao te Shou. "She says we are to gather evidence for your execution." The soldier says an Imperial squad is to meet him here within the next 48 hours. He has no other information.

If the PCs wait in the area for two days, run the Imperial Ambush encounter below; however, in this case, the PCs will be able to ambush the Imperial squad.

If the PCs release the terrified spy, he deserts from his mission, vanishing into the wilderness, never to be seen

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 緋俛
 伏膚
 拔跌
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 郭弗
 伏緋
 俛伏
 膚拔
 跌付
 腐

again. If the PCs take him prisoner, he attempts to escape as soon as possible.

This encounter occurs only once.

Makeshift Shrine. The PCs encounter a makeshift shrine of bamboo, mud, and stone. Centered in the shrine is a carving of an outstretched palm made from a tree stump. A PC who places an offering in the palm (such as a coin, a candle, or food) and meditates here for an hour receives the benefit of a *bless* spell for the rest of the day (until the sun sets). Any PC with the Religion proficiency recognizes the special properties of the shrine.

Runaway. A teenage girl (use generic villager statistics) tentatively emerges from the brush and approaches the PCs. She wears tattered clothing and her face is smudged with dirt. Once assured that the PCs mean her no harm, she begins babbling in Lidahan.

If the PCs establish communication, the girl says her name is Kyku and that she's from a nearby village (she gives the name of a village near the PCs' current location—choose a village they haven't yet visited). She's running away from home because her father forbids her to grow her hair long. She wants to go to the trade city of Pasar and become a sing-song girl. She doesn't know how to get to Pasar and asks the PCs to take her there.

Any PC who makes a successful Wisdom check realizes that Kyku is too young and too plain-looking to be a sing-song girl. If they take her to Pasar anyway, she loses herself in the crowds and they never see her again. If they convince her to return home (perhaps by telling her how much her family misses her or that she risks bringing the wrath of the gods on her village by disobeying her father), she reluctantly agrees, providing the PCs take her there. If the PCs return Kyku to her village, the villagers' reaction is automatically Friendly (see the Village Encounters section below).

This encounter occurs only once.

Bad Weather. Rain and fog persist within a 50-200 (1d4 × 50) mile radius of the PCs' current position for the next 1-4 days. When outdoors during this period, missile combat has a -1 modifier at point blank range, a -2 modifier at short range, a -5 modifier at medium range, and is impossible at long range. Melee combat has a -1 modifier, and movement rates are reduced by 1/4. Vision is restricted to 50 yards in daylight, 30 yards at twilight, and 10 yards at night.

Good Travel/Poor Travel. Roll 1d6. On a roll of 1-3, the PCs have entered a clear area, making travel especially easy. For the next 20-120 (1d6 × 20) miles, the PCs proceed at their normal movement rate.

On a roll of 4-6, the PCs have entered an area of especially rugged terrain, making travel especially difficult. For the next 20-120 (1d6 × 20), miles, the PCs proceed at 1/2 of their normal movement rate. (Ignore all of the given terrain considerations for this encounter; note that if the PCs were in an area of Rugged terrain, a roll of 4-6 would actually be beneficial.)

Imperial Ambush. A force of 3-6 (1d4 +2) soldiers gallops in front of the party and cuts them off. Their brown sashes bearing an emblem of a jade hammer identifies them as Imperial soldiers.

Imperial soldier (3rd level chanshi): AC 6; MV 12; hp 18; #AT 1; Dmg 1-8 (naginata); THAC0 18; AL LE. Each carries a purse containing 1-10 tael.

Light warhorse: AC 7; MV 24; HD 2; hp 10; #AT 2; Dmg 1-4/1-4; THAC0 16; AL N.

The leader announces that the PCs are under arrest by order of Ting Mei Wan, Minister of State Security, on charges of conspiracy and treason. The leader and the other soldiers ignore all questions or comments from the party.

If the PCs surrender, the soldiers take all of their possessions, bind them securely, and lead them back to Saihoji. Once there, Ting Mei produces falsified evidence of their treason. The Emperor is not convinced, but imprisons them anyway for several years. The adventure is over.

If the PCs refuse to surrender, or attempt to escape on the way back to Saihoji, the soldiers take their resistance as proof of their guilt and attack. The soldiers will attack until either they or the PCs are killed.

If the PCs flee, the soldiers pursue. However, if the PCs elude them for two days or put more than 100 miles between them, the soldiers give up and return to Saihoji.

Ting Mei has sent four different squads after the PCs, so this encounter can occur four times. However, this encounter will not occur west of the Ular River, since the soldiers refuse to travel in those dangerous areas.

Troubled Monk. In a clearing, a man struggles to stack heavy stones, as he makes a crude wall around what appears to be a makeshift shrine. If the PCs call attention to themselves, the man nods a greeting, then resumes with his stacking. If the PCs engage him in conversation, the man identifies himself as Toyoaki, a monk from a monastery in Chu'tung in the Chu' Yuan province (Toyoaki speaks fluent Kao te Shou). He is attempting to build a shrine dedicated to Nung Chiang, one of the Nine Immortals. His superiors at the monastery felt it necessary to spread the knowledge of the Way to the heathens who live in the Shao Mountains. "Many of the peasants who live here know of the Way," he says, "but we must not rest until the knowledge is shared by all."

Toyoaki is under a tight deadline to complete the shrine before an upcoming holy day. If the PCs offer to help, Toyoaki graciously accepts their assistance. If they don't offer to help, Toyoaki asks about their mission; he says will give them useful information if they first help him complete the shrine. Otherwise, he wishes them good fortune and sends them on their way.

If the PCs help Toyoaki, it takes them two full days to complete the shrine. Only when the shrine is complete will Toyoaki share information with the PCs. He can tell them the names and locations of all the villages within 100 miles of their current location and general information about the valleys within the same area (for instance, if they're near the Kutuk Valley, he warns them to steer clear of the sharp-fanged natives).

Toyoaki's information is extremely vague—he knows less than he led the PCs to believe. If the PCs are angry that they've wasted two days, Toyoaki sheepishly says that if they join him in prayer at the new shrine, perhaps Nung Chiang will help them.

If the PCs pray at the shrine for a full hour, they hear the voice of an old man carried on a warm breeze. "I am Nung Chiang," says the voice. "I know of your mission. Come to me at the Sumitra Tower. You will also find much that is useful at the library at Perpustakaan." The wind dies and the voice fades. Toyoaki is stunned—he didn't really expect a response from Nung Chiang.

If the PCs don't know the location of Perpustakaan, Toyoaki gives them general directions. However, he's never heard of the Sumitra Tower. He won't go with them; with his mission completed, he must now return to Chu'tung.

This encounter occurs only once.

Toyoaki (2nd level monk): AC 9; MV 16; hp 8; Martial Arts: AC 6, #AT 1; Dmg 1-4; Special Maneuvers Known: weapon breaker, immobilizing; SA and SD as monk; AL LN.

Dead Man. The PCs discover the corpse of an old man in the weeds, his skin covered with dark blotches. He clutches a stoppered flask in his hand. Resurrection or similar spells will not revive him.

The old man was a resident of a nearby village on a month-long religious retreat when he was overcome by the Nyamuk Plague (see the Mosquitoes encounter for details). The bottle contains three doses of plague antidote that his family insisted he take with him; however, the old man put his faith in the gods to save him. When it became clear that *the gods* would not intervene, the old man attempted to pry the stopper from the flask, but he was too late.

The PCs can take the flask if they wish. The liquid inside is greenish and smells like mint. One dose instantly cures the Nyamuk Plague; otherwise, the liquid has no special properties or effects.

This encounter occurs only once.

Mosquitoes. A swarm of mosquitoes attacks the PCs, biting their hands, faces, and any other areas of exposed flesh. The attack lasts for 1d6 rounds. Weapons have no effect on the swarm. However, a PC armed with a torch can keep them away. A PC underwater is also safe.

If the attack lasts for more than 1 round, there is a 100% chance that a PC not underwater or armed with a torch or similar protection will be bitten. Each bitten PC must roll a Constitution check. Those failing suffer 1 hit point of damage and must also check for Nyamuk Plague. On a roll of 1 on 1d4, the bitten PC is infected.

Each infected PC loses 1 hit point of damage per day from the plague, and his skin becomes covered with dark blotches. These hit points are permanently lost until the plague is cured by cure disease or a similar spell or by the plague antidote (available in the Dead Man encounter above and in certain Village Encounters).

Competitor's Revenge. As the PCs make their way through dense underbrush (or a narrow mountain valley or any other concealing terrain appropriate to the immediate area), they are ambushed by a volley of darts (dmg 1-2), fired by six concealed men (use generic village militiamen statistics). These are villagers recruited by Awang Sophir (whom the PCs met at the Komite in Chapter 1) to attack the PCs—Awang convinced the villagers that the PCs were possessed by demons and must be destroyed. Awang is not with them.

If the PCs attack the villagers, they panic and run. If the PCs chase down a villager, he confesses in Lidahan that they were recruited by an old man with a bald head and a drooping black mustache (the PCs will recognize the description of Awang). If the PCs take a villager prisoner, he will escape at the earliest opportunity. If the PCs trail the villager back to his village (choose any nearby village), the villagers are automatically Hostile (see the Village Encounter section below for details).

This encounter can occur three times; however, it won't occur in any area west of the Kutuk Valley. The subsequent occurrences play out as described above, except the second occurrence involves eight villagers attacking with spears (Dmg 1-8) and the third occurrence involves 10 villagers attacking with leaf head arrows (dmg 1-8). Additionally, Awang appears with the third group, snarling that he'll have revenge for his humiliation at the Komite by watching the PCs die, Awang wears a ring of teleportation and will

teleport to safety before the PCs can get him. (It's important to keep Awang safe and sound—he'll appear again in the sequel to this adventure, *Test of the Samurai*.)

Outpost. The PCs discover a frontier outpost (see Appendix 3). Roll 1d20 and consult Table 4 to see what the outpost contains.

Table 4: Contents of Frontier Outpost

D20 Roll	Result
1	Detailed map of area within a 100 mile radius of the outpost.
2	Food cache (enough to feed one PC for 1d4 weeks).
3	Monster (use one from Monster Attack encounter, or choose a different monster).
4	Treasure (Type I).*
5	Treasure (Type O).*
6	Bandits (2d4, use generic villager militiamen statistics).
7-20	Nothing in this outpost.

* From Table 74, page 129 of *Oriental Adventures*.

Explorer. The PCs find a male corpse in the weeds, covered with dark splotches. The man is a victim of the Nyamuk Plague. *Resurrection* or similar spells won't affect the corpse, but know *history* or similar spells reveal that his name is Tomi Sabero, an explorer from distant Shou'Kuan in Ch'ing Tung. If the PCs search his body, they find 11 tael, 5 ch'ien, a uchi-ne -1, and a detailed map of the area within a 200 mile radius of their current location. All valleys, villages, and other geographical features are correctly labeled (as per the large map of the Shao Mountains). Certain villages are circled (the circled villages are Friendly; to determine the Friendly villages, see the Village Encounters section below).

This encounter occurs only once.

Mysterious Roadway. The PCs discover a roadway section made of gray hexagonal tiles, cracked and chipped. This is a section of the Larang Highway which once linked Chu' Yuan with the southern coast.

If the PCs follow the highway, they move at their normal movement rate, regardless of the immediate terrain. The highway continues for 2-40 (2d20) miles in a southwesterly direction (or as determined by the DM).

Strange Sights. The PCs encounter one of the following sights in the ravaged countryside, most of them a result from the conflict between Awang and Kawabi (choose a random sight):

1. Soldiers' severed heads on poles.
2. A former grain field, now nothing but acres of ash.
3. A battlefield littered with soldiers' bodies. Know *history* or a similar spell reveals half to be Awang's soldiers, half to be Kawabi's soldiers; the bodies contain no items of interest.
4. A rice field, its plants blotched and withered. The field contains the bodies of several small animals. (The field was poisoned by either Awang or Kawabi; PCs who taste the rice must save vs. poison or suffer 1-4 hit points of damage).

拔氣
縛俛
伏膚
拔跌
付腐
郭弗
伏縛
俛伏
膚拔
跌付
腐

VILLAGE ENCOUNTERS

Dozens of cities and villages dot the Shao Mountains region, their populations ranging from a few hundred to several thousand citizens. Although many are linked with trails and roads, the communities keep to themselves and trade is limited. Most people make their living from small farms, raising just enough crops to feed themselves.

A typical village consists of a handful of barns, storehouses, and shops, with the villagers living in crude shacks of stone and wood. Most villagers have had no contact with the outside world and are suspicious or openly hostile to outsiders. All villagers speak only Lidahan dialects.

When the PCs approach a village or city (with the exception of Pasar and Perpustakaan, which are detailed in their own Episodes), roll 1d6 to determine the attitude of the villagers: 1-2 = Hostile, 3-5 = Indifferent, 6 = Friendly. If the PCs take any hostile actions against a Friendly or Indifferent village, the village automatically becomes Hostile. There are no actions the PCs can take to change a Hostile village into an Indifferent or Friendly one. The DM should note the attitude of each village; if the PCs return, the attitude of the villagers is the same as when the PCs left.

Hostile Village

The party is met by enough village militiamen to chase them away. Under no circumstances are they welcome in the village.

Indifferent Village

The villagers are indifferent to the PCs' presence. The villagers won't speak with the PCs, nor will they provide them with food, lodging, or items of any kind. Retainers are unavailable. A character who thinks to use his Etiquette proficiency and is successful will realize the party must wait. If the PCs attempt to steal food or take any hostile actions against the villagers, they immediately become Hostile. If the villagers remain Indifferent to the PCs for an hour, roll on Table 5 to see if an encounter occurs. If the PCs return to this village after at least a week has passed, roll for a different encounter.

Table 5: Indifferent Village Encounter

D10	Roll	Result
1		Clearing Debris
2		Monster
3		Bribe
4		Imperial Soldiers
5		Burned Village
6		Disease
7-10		No Encounter

Clearing Debris. The villagers are busy clearing away debris from an attack by Governor Kawabi that occurred a few months ago. Kawabi burned most of the village to the ground—the villagers have no idea why he did this.

A villager approaches the PCs and cautiously asks them to help clear debris. He promises them food and shelter if they agree. The villager listens if the PCs ask for information or other assistance, but makes no promises. If the PCs agree to help, clearing the debris takes a full 1d4 days, during which time they are fed and housed, but are still largely ignored by the villagers. If the PCs complete the job, the village becomes Friendly—consult the Friendly Village section below.

Monster. A group of villagers cautiously approach the PCs and ask for their help in destroying a monster that has been preying on their village. If the PCs decline to help, the

village remains Indifferent. If the PCs agree to help, the villagers lead them to a cave (or clearing, as determined by the DM) a few miles north of the village. A monster makes its lair in the cave (use a monster from the Monster Attack random encounter above, or choose a different monster.) If the PCs destroy the monster, the village becomes Friendly—consult the Friendly Village section below. The villagers are too frightened to help the PCs fight the monster.

Bribe. A seedy-looking villager approaches the PCs and asks if he can help them. "I know many things." It costs 2d4 tael to buy his information. If the PCs pay, he reveals one of the pieces of information in the Information encounter from the Friendly Village Encounters table below.

Imperial Soldiers. Unknown to the PCs, a group of Ting Mei's Imperial soldiers occupy this village. This encounter plays out the same as the Imperial Ambush encounter in the random encounters section above.

Burned Village. There is little left of this village, as most of it was burned to the ground by Governor Kawabi. A crowd follows the PCs wherever they go, muttering insults and curses. One of the villagers cries, "The strangers are minions of Kawabi! Destroy them!" The villagers swarm over the PCs, driving them out of the village. The village becomes permanently Hostile.

Disease. Dozens of villagers are infected with the Nyamuk Plague, as evidenced by the dark blotches on their skin. Dozens more have died from the disease. Since the disease is only carried by mosquitoes, there is no danger to the PCs of contagion. If the PCs cure any of the villagers with an antidote (available in the Dead Man random encounter above or the Merchant village encounter below) or with *cure* disease or a similar spell, the word spreads quickly and the village becomes Friendly—consult the Friendly Village section below.

Friendly Village

The villagers are open and friendly to the PCs. They engage the PCs in small talk, but they have no helpful information aside from that available in the Friendly Village Encounters below. All items on the Basic Equipment lists on pages 39-40 of *Oriental Adventures* that have a price of 1 yuan or less are available for purchase (at the listed cost). Retainers are unavailable. If the PCs attempt to steal food or take any hostile actions against the villagers, they immediately become Hostile.

For every waking hour the PCs spend in the village, roll on Table 6 to see if an encounter occurs. Encounter will continue to occur until the No Further Encounters result is indicated; however, no more than six encounters occur in the same village. Encounters 12-15 occur only once per village. If the PCs return to this village after at least a week has passed, roll for new encounters, as if the PCs were visiting the village for the first time.

Table 6: Friendly Village Encounters

D20	Roll	Result
1-7		Information
8-11		Merchant
12		Chicken Buyer
13		Guide
14		Seer
15		Language Teacher
16-20		No Further Encounters

Information. The PCs engage a villager in conversation who knows one of the following pieces of information (roll 1d10 or chose a specific piece of information). The villager reveals the information if the PCs ask the right questions. The villager can be an old man, a farmer, a young mother, or any character type the DM deems appropriate.

1. The villager knows the direction and approximate distance to any location in the Shao Mountains. However, he knows no details about these locations.

2. The villager knows the direction and approximate distance of all villages, cities, and geographic locations (such as valleys and jungles) within a 200 mile radius of the village. He also knows some general information about the locations (for instance, he knows if a village is Friendly, Indifferent, or Hostile, and knows the general types of dangers in a particular valley).

3. The villager has heard about the Larang Highway—he knows it supposedly once linked Shou Lung with the southern coast of the Shao Mountains. The highway was made of hexagonal tiles.

4. The villager has heard many rumors about Goyat and Kawabi. He knows all of the information in the DM's Background in the Introduction up to but not including the Fate of Kawabi section.

5. The villager has heard many rumors about Goyat and Kawabi. He knows all of the information in the DM's Background in the Introduction up to but not including the Ascendancy of Goyat section. The villager stresses that much of this is unsubstantiated speculation.

6. The villager claims to know much about Tempat Larang. "It is a city of death! An army of stone soldiers lies beneath the ruins!"

7. The villager claims to have valuable information for the PCs. Though the villager believes his story is true, in fact, it is wildly inaccurate. Choose one of the following stories, or make up a new one:

- * The Segara Sea south of the Shao Mountains is a portal to the palace of the Celestial Bureaucracy.
- * The Shao Mountains are actually the spines of giant sleeping dragons.
- * Tempat Larang is actually a vast auditorium where spirits present noh theater dramas for all eternity.

8. The villager has heard that Goyat dwells in the ruins of Tempat Larang and has gone mad.

9. The villager says that an old man with a bald head and drooping black moustache was here a few days ago, asking if he'd seen strangers. The old man described people similar to the PCs. The PCs recognize the villager's description as that of Awang Sophir. The villager doesn't know where Awang went.

10. The villager says that a group of Imperial Soldiers was here a few days ago, asking if he'd seen strangers matching the description of the PCs. The soldiers were under the orders of "somebody named Ting Mei." The villager doesn't know where the soldiers went.

Merchant. A merchant greets the PCs. To determine what he has for sale, roll 1d6: 1 = a; 2 = a and b; 3 = a, b, and c; 4 = a, b, c, and d; 5 = e, 6 = b, c, d, and e.

- a. All items from the Basic Equipment lists on pages 39-40 of *Oriental Adventures* that have a price of 1 ch'ien or less (at the listed cost).
- b. The antidote for the Nyamuk Plague. (Cost: 1 tael per dose; maximum of six doses for sale).
- c. Tiger wine, "The bite of the beast is in every barrel." (Cost: 5 tael per flask; the wine has no special properties, but tastes delicious.)
- d. A magic item "at a bargain price." (Roll randomly on Table 86 on page 133 of *Oriental Adventures*. To determine the price in ch'ien, roll 2d4 and multiply the result by 1,000.)
- e. All items on the Basic Equipment lists on pages 39-40 of *Oriental Adventures* that have a price of 10 ch'ien or less (at the listed cost).

Chicken Buyer. A contingent of village dignitaries approaches the PCs. They politely express interest in their hen (Sihira) and offer to buy her for 1d4 x 1,000 ch'ien. If the PCs decline, the dignitaries double their price. If the PCs still decline, roll 1d6. On a roll of 1-3, the dignitaries graciously accept the PCs' refusal and continue on their way. On a roll of 4-6, the dignitaries are insulted and summon villagers to cast the PCs out of the village. The village immediately becomes Hostile, as described above.

If the PCs sell the hen, the dignitaries will eat it that evening (previously, the dignitaries received a prophecy that a black hen brought by strangers would grant special powers to those who ate it; this, of course, is untrue).

If the PCs don't have the hen, roll again.

Guide. A pleasant villager approaches the party and offers his services as a guide. His fee is 1 ch'ien per day, and he will hire on for as long as 10 days. He can provide his own horse, but he will not fight on behalf of the party.

If the party hires the guide, he leads them on the best route towards their destination. When in the company of the guide, the PCs travel at their normal movement rate, regardless of the terrain.

Seer. An old man approaches the party, claiming to be the village seer. He offers to tell the party's fortune for a fee of 10 tael. If they agree, he casts a handful of broken twigs on the ground and studies them intently. To determine the fortune, roll 1d4:

1. "The library at Perpustakaan holds information about the great Nung Chiang which will help you."

2. "Seek the Sumitra Tower in the Kumandang Valley. A spirit awaits you."

3. The seer trembles and gasps. He quickly gathers his twigs, returns the money to the PCs, then fearfully runs away. (The seer saw great danger in the party's future. If the PCs run him down, the seer refuses to tell them what he saw. Use this fortune to create a feeling of unease in the PCs.)

4. The seer indicates a specific PC. "Your heritage will be revealed soon. The blood of royalty runs through your veins." (The seer is indicating the PC with the Emperor's bloodline.)

Language Teacher. A villager offers to teach the party a few words of Lidahan. The villager charges a fee of 1 tael per pupil. If the PCs agree, consult Appendix 2 and give them the definitions of a few (no more than eight) Lidahan words; choose any words you wish.

拔
氣
縛
俛
伏
膚
拔
跌
付
腐
郭
弗
伏
縛
俛
伏
膚
拔
跌
付
腐

EPISODE 1: CHU'YUAN

General Information

This area of Chu' Yuan from Saihoji south to Kantong is mostly barren plains and grasslands, with occasional patches of thick underbrush. The heat is oppressive, the air muggy and thick. Daytime temperatures peak in the high 80s and drop to the 70s at night. The terrain is Normal on the plains, Rugged in the forests, and Very Rugged in the mountains.

All people north of the Chu' Lung province speak Kao te Shun; characters encountered south of the Chu' Lung border in this Episode speak both Kao te Shun and Lidahan.

Don't check for random encounters until the PCs cross south of the Chu'Lung border.

The Journey from Saihoji

The PCs, in the company of the Imperial cavalry, head southwest from Saihoji to Sasku, pick up supplies in Omwa, then continue south toward the Chu' Yuan border. Aside from incidental small talk, the cavalrymen avoid conversation with the PCs; they ignore all of the PCs questions about their destination and the details of their mission.

The countryside is bleak, containing little more than barren fields and vast stretches of weedy plains. Occasionally, the cavalry officer points out an area of blackened fields or charred stumps, the result, he says, of Kawabi's rampage of destruction.

The Chu people eye the cavalrymen with suspicion, muttering curses as they pass and sometimes shouting insults which the cavalrymen ignore. On more than one occasion, the cavalrymen and PCs are pelted with garbage from villagers concealed in the brush or hidden in tall trees. As always, the cavalrymen press on, oblivious to these indignities.

Just before sunset as the group passes west of the Asam Forest, two tall bamboo stalks growing on either side of their path abruptly collapse in front of them, blocking their progress. The officer orders two of his men to move the stalks aside. Frightened murmurs ripple through the ranks; any PC who makes a successful Wisdom check realizes that the fallen stalks are an extremely bad omen, a prophecy of death and suffering.

The following morning, the PCs awaken to the sounds of the officers angrily questioning their soldiers-apparently, more than a third of the troops deserted in the middle of the night, terrified of the prospects ahead.

The Trail to Kamtong

As the troops continue on the trail leading through the Bodai River Bed, the men become increasingly restless and frightened; even the officers seem anxious. When the group reaches the border, the officer in charge announces to the PCs that he and his men will accompany them no further-the PCs are now on their own. The officer tells the PCs they can follow the trail into the village of Kamtong. From Kamtong, the officer suggests that the PCs head southwest through the mountains and into the Kera Valley, the last place Kawabi was sighted; allegedly, they will be able to pick up his trail there. The officer draws a crude map of the area for them. (Sketch a rough map of the area between Kamtong and the Kera Valley and give it to the players.)

With that, the officer wishes the PCs good luck, then rallies his men to return north to Saihoji.

The Journey South

Once the PCs cross the southern Chu' Yuan border, check normally for random Encounters. Each night the PCs camp in the forest between Kamtong and the mountains, there is a 50% chance they will experience the Monster Attack encounter.

The area between Kamtong and the Chu' Yuan border is filled with fertile fields, and the PCs will encounter many friendly Kamtong villagers en route to Kamtong. The villagers have no useful information for the PCs, but will discourage them from heading south into the Shao Mountains. "Very dangerous. Few who enter ever return." Other villagers offer observations about the mysterious Fukawa (see below).

Following are details about a few of the locations in this area:

Kamtong and Merenkiang. Both of these villages are Friendly.

Lake Halu. The largest lake in the area, its crystal waters are rumored to have remarkable healing properties. (They don't.)

Yichan Gold Mine. Its veins once ran rich with gold, but the mine has long been tapped out. Still, there are always a few prospectors to be found here, pointlessly chipping away at the mine's granite walls or panning the streams for gold dust. If the PCs engage a prospector in conversation, he offers his services to the PCs as a guide. (Run this the same as the Guide encounter in the Friendly Village Encounters above.)

Mt. Fukawa. This is the highest peak in the area of the Shao Mountains north of the Kera Valley. The peak is associated with a legendary character of the same name (see the Fukawa section below).

Fukawa

Mysterious Sage, Traveler, and Irritant

As the PCs travel south of the Chu' Yuan border, they should occasionally hear rumors and comments about a legendary man known only as Fukawa. Casually drop Fukawa's name into conversations the PCs have with villagers and other travelers. Don't let Fukawa become the focus of the discussion, however, even if the PCs try to steer it in that direction. For example, a conversation between a PC looking for information and an NPC might go something like this:

PC: Greetings, sir. You toil hard in the hot sun. Come share a drink with me.

Farmer: Surely you didn't stop just to feed and water me. It's too hot for idle talk.

PC: True, so I come to my point. What did you see of the armies that rode through here? Was Governor Kawabi or General Nagumo in the lead?

Farmer: I saw nothing-maybe Fukawa knows.

PC: Who is this Fukawa you speak of?

Farmer (laughing): Who is Fukawa? He is no one, just an expression.

Whether this mysterious fellow is a spirit, a man, or merely a popular character from folk tales should remain unclear-at first. People questioned by the PCs readily admit that they believe Fukawa lives, but that's all they agree on. Some say he's a crazy hermit, others say he's a holy priest. Some whisper that he is a powerful wu jen or dang-

ki. A few even insist that he is an immortal or spirit, wandering among men for some unknown purpose.

Many of the stories about Fukawa take place on a particular mountain west of the ruined Yichan Gold Mine. The mountain has been called Fukawa for as long as anyone still alive can remember.

Everyone within 50 miles of the southern border seems to know someone who has been helped, chastised, or just visited by the old man. Naturally, no one the PCs encounter admits to actually having met Fukawa. The PCs, of course, will meet him and will probably come to regret it.

All these rumors and stories serve to raise the PCs' curiosity about Fukawa. Deliberately build their interest while running other encounters in Chu' Yuan. By the time they reach the mountains, they may decide to seek out Fukawa. If they don't, he will find them instead.

About Fukawa

Who is this Fukawa? He's a guide to direct the PCs with suggestions and warnings. He's a clown to provide comic relief. He's a conscience to question the PCs' actions and purposes. He's a comrade to warn and perhaps save them if necessary. Most of all, he's an irritating, incessant talker who will ensure that they get into trouble and that their adventure stays interesting. If necessary or helpful, think of Fukawa as a spirit or other character from a past or future adventure in your campaign.

Fukawa is old, probably older than he looks, which is about 200 years. He lost all of the hair from his head years ago, and now his smooth scalp glistens with the wax he applies every morning, polishing his head just as diligently as a nobleman combs and sets his hair. A long, white Fu Manchu mustache hangs down nearly a foot below his triple chins, making him look quite distinguished. He speaks fluent Kao te Shou and is conversant in all Lidahan dialects.

As he will readily admit, Fukawa is quite fat, though by no means is he ugly or unhealthy. He just enjoys eating and drinking-all the time. As he often remarks, "You can't take it with you unless you eat it." He's quite picky about his food and complains about the slightest details of flavor ("Ugh, too sour"), appearance ("Ayiee, looks like smashed bugs"), temperature ("Oh-h-h, not hot enough"), texture ("Eeyoo, so slimy"), and smell ("Yech-h-h, worse than spoiled cabbage"). Still, these grievances never keep him from eating; in fact, he'll eat just about anything just about any time.

Fukawa avoids all strenuous work, especially steep climbs, whenever possible. When he must exert himself (as he will most of the time when accompanying the PCs in the wilderness), he whines and grumbles. Despite his slow pace and steady protests, he seldom falls far behind.

Fukawa always carries a gnarled walking stick, usually in his right hand, but occasionally in his left. Attentive characters might notice that he has a slight limp that seems to shift from one leg to the other at times. If questioned about this, he replies indignantly, "At my age, both legs are bad, only sometimes one is worse than the other." If pressed about the cause of his limp, he responds, "Why such concern about my old legs? You should worry about your own." Then he soundly whacks the character across the shins with his cane.

In fact, Fukawa seems to use his cane as much for pointing, waving, threatening, jabbing, and hitting characters as for support. Although his strikes can be quite painful, characters never suffer damage, though they might feel sore for some time afterwards.

Fukawa wears flowing white robes that keep him cool in the heat of the day and warm during the chilly mountain nights. His robes also make him visible from quite a distance, which can be a liability in the wilderness. He will con-

sent to some sort of camouflage if pressured.

Fukawa carries only a few possessions, wrapped in bundles hanging from his belt. He always has a good supply of wine, which he is quite reluctant to share. He also carries a large supply of foul-tasting herbal medicine and other home remedies that he's quite eager to share-whether these remedies have any actual beneficial properties is up to the DM.

Meeting Fukawa

On the second or third night after the PCs enter the mountains, Fukawa joins their party. If the PCs seek him out on Mt. Fukawa, he appears to them there. As the PCs sit around their camp fire, the flames begin to grow, flickering strangely. The coals and embers begin to bubble and colored lights dance within the flames. This effect will probably startle and concern the PCs, especially if they have already put out their fire or never started one.

After a few moments, Fukawa appears in a cloud of smoke pouring from the fire. At first, he takes an imposing stance, keeping his hands on his hips and a stern look upon his face. A moment later, however, he begins coughing and wheezing in the smoke and soon loses his composure as he tries to fan away the smoke with his stick.

The PCs should soon see that he is a jovial fellow. Indeed, he seldom raises his voice, and rarely becomes angry. He asks to join the PCs, saying that he's lonely and wants the company. He claims to know their mission and offers to help. If necessary, he'll prove his sincerity by describing bits from each character's background and recent experiences-but only enough to gain their acceptance, if not their complete trust.

Fukawa travels with the PCs, helping them whenever he can, though his definition of help won't always agree with theirs. Remember, to keep from frustrating the players, Fukawa must provide good advice or a critical warning to balance out his frequent bad advice. Occasionally, he will use some bizarre power or ability to save a PC, then refuse to explain how he did it, or profess ignorance, saying only that, "Such things happen around me. I can't control them."

If anyone ever attacks him, Fukawa proves quite adept at dodging, blocking with his cane, and running away. When facing certain injury or death, he simply vanishes. He also disappears when the PCs visit or stay for any length of time with other NPCs. He's not above shouting, "Look out!" then disappearing. After vanishing, he usually stays away for a day or two, then wanders down the trails to join them, or appears in the smoke of their camp fire again. He never says where he's been.

Fukawa's Advice

Whenever the PCs seek Fukawa's advice-and fairly often when they don't-the old sage blesses them with a "pearl of wisdom." Typical "pearls" are listed below. Most of the time, his comments have little to do with the issue at hand. Nonetheless, he delivers his proclamations quite solemnly, as though parting with a valuable gem.

Everyone, PCs and NPCs and alike, should find Fukawa's philosophical suggestions and hind-sight advice very irritating. Still, they might keep him around because he provides just enough good advice on rare occasions to maintain the PCs' acceptance, if not their appreciation.

There are several ways to generate Fukawa's less-than-helpful advice (as opposed to his helpful advice). You can roll 1d10 and use the resulting comment from the Pearls of Wisdom table (Table 7). Alternately, you can choose the comment that seems most appropriate. Finally, you are free to make up your own "pearls of wisdom" to fit particular situations or to insult the PCs.

Table 7: Fukawa's Pearls of Wisdom

D10 Fukawa's Advice

- | | |
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| <p>1 Any dead fish can swim with the tide; only a live one can swim against it.</p> <p>2 Sometimes, the only way to rid oneself of temptation is to yield to it.</p> <p>3 Even an Immortal must start as a novice.</p> <p>4 If you've eaten the poison, you may as well lick the plate.</p> <p>5 You may often regret your words, but seldom your silence.</p> | <p>6 He who expects the worst cannot be disappointed.</p> <p>7 There are three kinds of foes; those who are immovable, those who are movable, and those who move.</p> <p>8 Many wise men have asked what is the sound of one hand clapping? Who cares?</p> <p>9 Reality is the illusion caused by the lack of sake.</p> <p>10 All things must eventually come to an end-too bad!</p> |
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EPISODE 2: KERA VALLEY

General Information

The Kera Valley is a lush area filled with bamboo fields, wild flowers, and a variety of other tropical vegetation. The humid air carries the sounds of chattering monkeys, screeching birds, and chirping insects all hours of the night and day. Daytime temperatures peak in the high 80s and drop to the 70s at night. The terrain is Rugged. There are no villages or other civilized outposts.

Make normal checks for random Encounters in the Kera Valley. Each night the PCs camp in the valley there is a 50% chance they will experience the Monster Attack encounter, unless they are in the company of the diuku baboons (see below).

The Diuku Baboons

The Kera Valley is the home of an intelligent baboon species known as the diuku. The diuku resemble wild baboons, except that their fur is bright red and long yellow moustaches droop from their muzzles. Additionally, their legs resemble those of large frogs, enabling them to effortlessly make 10-foot leaps in any direction.

The diuku communicate telepathically by touching their heads together. They never communicate in phrases of more than two words at a time. The diuku understand Kao te Shou and all Lidahan dialects.

The diuku are peaceful, pleasant creatures who enjoy the company of others. They often use their know alignment ability to seek out intelligent creatures of good alignment with whom they might establish a friendship. The diuku are poor fighters, always preferring flight to combat.

While the PCs are in the company of the diuku, it's not necessary to check for random encounters. If the PCs take any hostile actions towards the diuku, they vanish into the forest and keep out of sight; proceed to the Leaving the Valley section below.

Diuku baboon: AC 7; MV 12, 12 in trees, can make 10-foot leaps forwards, backwards, sideways, and straight up); HD 1+1; hp 8; THAC0 18; #AT 1; Dmg 1-4; SD *know* alignment at will; AL LG.

Baboon's Invitation

After the PCs have been in the valley for a few hours, a red baboon with legs like those of a giant frog leaps out of the brush and stands in front of them. The baboon cocks its head and studies the PCs, then gestures for them to follow. If the PCs follow the baboon, proceed to the Diuku Conclave section.

If the PCs don't follow the baboon, it hops away, vanishing into the forest. A few hours later, another red baboon leaps out of the brush in front of the party. It gestures for the party to follow, excitedly hopping up and down. If the PCs follow it, proceed to the Diuku Conclave section below. If not, the baboons give up (they hoped to make friends with the PCs, but apparently, they aren't interested)-proceed to the Leaving the Valley section.

Diuku Conclave

The guide baboon leads the PCs on a winding trail through a forest for several miles, eventually ending in a clearing in a bamboo field surrounded by rocky cliffs containing dozens of large nests made of bamboo and weeds. About 25 of the baboons are sitting in a circle in the clearing. They chatter excitedly at the approach of the PCs, a few of them touching heads with one another, then nodding in agreement.

The guide baboon leads the PCs to the center of the circle, then takes his place beside his fellow baboons. All of the baboons study the PCs for a few minutes, looking for any signs of hostility, then one of them rises and approaches the party. The baboon hands a random PC a bunch of plump grapes, then extends his palm as if expecting something in return. (Any PC with the Etiquette proficiency realizes that the baboon has given a gift of friendship; the PCs are expected to offer a gift in return.)

If the PCs don't give the baboon a gift, eventually he shrugs and turns away. Some of the baboons return to their nests, while others wander back into the forest. Unless the PCs quickly make an offering of a gift, the baboons will continue to ignore them-proceed to the Leaving the Valley section.

If any of the PCs give the baboon a trinket, a coin, a piece of food, or any other small gift, the baboon hops up and down excitedly; the other baboons hug each other and chatter happily. The baboon leaps up and touches his head against the head of a random PC; the PC hears a two-word phrase in an obscure Lidahan dialect in his head (use any Lidahan words from Appendix 2). Realizing the PC doesn't understand Lidahan, the baboon touches his head again; this time, the PC hears "friend-now" in Kao te Shun. The baboon repeats with "new-friend," "good-friend," and "all-friend."

A PC can communicate with a baboon by touching his head to the baboon's head and thinking the words he wishes to communicate. However, according to diuku custom, all communication must consist of two word phrases only. If a PC attempts longer phrases, the baboon hops in frustration, then touches heads and communicates "two-say" until the PC catches on.

For the time being, the baboons ignore all questions from the PCs, since their friendship ritual isn't yet complete. The baboons touch heads with the PCs and communicate "share-food" over and over, gesturing for the PCs to follow them. If the PCs refuse, the baboons assume the party isn't interested in their friendship and leave them-proceed to the Leaving the Valley section.

If the PCs follow, the baboons lead them to another clearing in the bamboo field. The baboons excitedly approach a hole in the ground about 20 feet wide. But when the baboons peer inside, they become obviously upset, scanning the area in puzzlement. If the PCs ask them what's wrong (as always, by touching heads), the baboons communicate "food-go." (The baboons lure animals into the hole, then pour water in to drown them. Earlier, they'd captured a large snake-a species of snake unable to swim- but apparently the snake got away. The baboons will communicate this to the PCs if the PCs ask the right questions.)

Rescue

A baboon's terrified shriek rises from behind a hill near the clearing with the hole. The baboons race to the source of the sound. If the PCs investigate, they see a baboon huddled against the face of a granite cliff about 100 feet high. A two-headed snake nearly 20 feet long hisses at the baboon, weaving and coiling, waiting for a chance to attack. The baboon, whose leg appears to be twisted, is keeping the snake at bay by throwing rocks at it.

Two-headed giant poisonous snake: AC 5; MC' 9, HD 6 + 1; hp 40; THAC0 15; #AT 3; 1-4/1-4/2-8; SA constriction and poison (victim failing to save vs. poison suffers an additional 2-12 hp of damage); AL N.

The snake's body is bright yellow and branches into twin 5-foot necks. Its mouths are filled with long fangs.

The baboons are terrified of the snake; they'd prefer to let the snake eat their companion than risk their own necks to rescue him. (If the PCs ask the baboons why they won't help, they communicate "too-bad", i.e. dangerous, and "kill-us") A frantic baboon-apparently a relative or close friend of the trapped baboon-puts his head against the head of random PC and communicates "save-save" and "kill-snake."

If the PCs don't rescue the trapped baboon, the snake eventually grabs, coils, and eats him. The baboon tribe becomes overwhelmed with grief; they associate the PCs' presence with the death of their friend and refuse to help them-proceed to the Leaving the Valley section.

If the PCs rescue the baboon by killing the snake (the snake fights to the death if attacked), the baboons rejoice by chattering madly, hugging each other, and hopping with joy. Several of the baboons drag the snake corpse back to the original clearing; other baboons beckon for the PCs to follow.

Feast

The baboons gather around the snake and begin to eat it. They gesture for the PCs to join them. If the PCs decline, the baboons become visibly agitated; one of them joins heads with a random PC and communicates "mock-us" and "friend-feast." (Any PC with the Etiquette proficiency realizes that sharing their food is part of the baboons' friendship ritual; if the PCs don't participate, the baboons will likely be offended.)

If the PCs don't share in the feast, the baboons become insulted and ignore the PCs thereafter-proceed to the Leaving the Valley section below.

If even one of the PCs sample the snake, the baboons chatter happily-their friendship with the PCs has been solidi-

fied. (The raw snake tastes awful, but it's edible; a PC who makes a successful Dexterity check can pretend to eat the snake and successfully fool the baboons).

Following the feast, a baboon joins heads with the PCs and asks if they can help them (using phrases such as "we-help," "why-here," and "where-go" until the PCs get the message). The baboons are unfamiliar with the formal names of any of the locations in the Shao Mountains (to them, the Kera Valley is just "home-wood"), nor are they familiar with any of the goings-on beyond the immediate area-none of them have ever been out of the Kera Valley.

If the PCs describe either Goyat or Kawabi, the baboons recognize them; to the baboons, each is a "scare-man." If asked where they went, the baboons point to the southwest (the baboons gave both men wide berth and are therefore not exactly sure what direction they took).

If the PCs manage to indicate that they're traveling south into the Shao Mountains, the baboons communicate "go-us" and "best-way" while gesturing for the PCs to follow them. If the PCs refuse to follow the baboons, there's nothing else the baboons can do for them, and the PCs are free to go their own way. Otherwise, a small group baboons lead the PCs north through a dense bamboo forest.

Before the PCs leave, either with or without the bamboo guides, one of the baboon offers to "teach-speak." If the PCs agree, the baboon touches heads with a PC (or, if the PCs are following the baboon guides, the baboon teacher rides on a PC's shoulder) and teaches him a handful of Lidahan words. (Choose between 6-10 words from the list in Appendix 2. The baboon communicates the Lidahan phrase, then the translation, such as "rahasia-secret" and "salju-snow.")

Leaving the Valley

If the PCs aren't in the company of the baboons (or if they choose not to take one of the tunnels described below), they can proceed through the Kera Valley in any direction they wish. When they leave the valley, continue with random encounters until they reach another Episode location.

If the PCs are in the company of the baboons, the baboons lead them north for about 10 miles, eventually coming to a large cavern leading into the side of a tall mountain. The cavern is about 100 feet in diameter. Two large passages lead from the cavern deep into the earth; one passage leads north, the other leads south.

All of the baboons point to the north passage. One of the baboons touches heads with a random PC and communicates "best way." (The baboons won't be able to explain exactly why this is the best way, aside from adding that this is the "safe way.") Regardless of which tunnel the PCs take, the baboons won't accompany them-they won't leave the valley.

Both tunnels are actually underground fragments of the legendary Larang Highway. The tunnels are 60 feet wide and 20 feet tall. The fragments are about 50 feet wide and made of hexagonal gray tiles. The air in both tunnels is cool and clean. Edible fungi grows in abundance in each tunnel, and streams of fresh water flow alongside each highway. Don't check for random encounters while the PCs are on either highway fragment.

If the PCs take the south tunnel, the underground highway winds south for several miles, then turns sharply north eventually emerging in a mountain cavern about 50 miles northeast of the Gua-Sar Caves. Continue with random encounters until the PCs reach another Episode location.

If the PCs take the north tunnel, the underground highway winds north for several miles, then turns sharply south, eventually emerging in a mountain cavern near a waterfall-proceed immediately to Episode 3.

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Episode 3: Gua-Sar Caves

DM's Background

Eons ago, the Celestial Bureaucracy created the Gua-Sar Caves as a model of earthly beauty. The tunnel walls were lined with gold and gems. Delicious fruits and vegetables grew in the caverns without the need of sunlight, and streams of sweet water wound through the earth.

A tribe of hai nu and a tribe of wong gua (a race of small humanoids) both petitioned the gods to settle in the caves. The Celestial Bureaucracy commanded the rival tribes to share the area, the hai nu keeping to the waters and the wong gua keeping to the tunnels. They could enjoy the bounty and safety of the caves so long as they lived in peace. The Bureaucracy appointed a chiang lung dragon named Merah to oversee the affairs of the Gua-Sar Caves and to settle any disputes that might arise between the tribes.

A few months ago, Governor Kawabi stumbled upon the Gua-Sar Caves and attempted to recruit the wong gua to join his evil crusade. The wong gua refused. Enraged, Kawabi poisoned the waters, killing many of the hai nu. Kawabi provided the hai nu leaders with false evidence that the wong gua were responsible for these deaths.

A bitter war erupted between the tribes, with staggering casualties on both sides. The Bureaucracy attempted to summon Merah to intervene, but to no avail—Merah was sound asleep on the bottom of his lake.

Enraged, the Bureaucracy turned the gold and gems of the cave to dust, reduced the orchards and fields to ash, and destroyed all members of both races, reviving their rulers

as undead creatures. The disgraced Merah, transformed into a spirit, was condemned to oversee this now unholy domain for all eternity.

General Information

Refer to the map of the Gua-Sar Caves for this Episode.

The Gua-Sar Caves consists of intertwined networks of tunnels and underground streams. All areas are completely dark. The temperature stays about 60 degrees in the day, and is slightly cooler at night.

The tunnels are about 10 feet in diameter. The walls are made of packed earth. The floors are lined with several inches of multi-colored dust, all that remains of the gold and gems that once lined the walls; the dust has no value.

The streams average 20 feet deep; there is about 10 feet of space between the surface of the water and the ceiling. All of water is greenish-yellow and has the odor of burning oil. The water stings bare flesh, as if it were mild acid. For every round a PC is in contact with the water, he must make a Constitution check or suffer 1 hit point of damage. If a PC is foolish enough to drink the water, he must make a successful saving throw vs. poison or suffer 2-8 (1d4) hit point of damage. If the PCs follow the streams or the tunnels off the map, they gradually narrow, making further progress impossible.

Don't roll for random encounters in the Gua-Sar Caves.

The caves are occupied by skeleton wong gua and zombie hai nu, undead versions of their original forms. The skele-



ton wong gua resemble stocky human skeleton about 2 feet tall and wield a variety of rusty weapons, all of which inflict 1-6 hit points of damage. The zombie hai nu resemble decaying corpses, with tattered fur and their webbed hands and feet shredded and rotted. Unlike normal hai nu, the zombie hai nu don't lose hit points when not in contact with water. Neither the wong gua nor the hai nu will communicate with the PCs. Use the following generic statistics for these creatures:

Skeleton wong gua: AC 6; MV 12; HD 1; hp 6; THAC0 19; #AT 1; Dmg 1-6; SD immune to fear, *sleep*, charm, and hold spells, immune to poisons and cold-based attacks, edged or piercing weapons inflict half damage; AL CE.

Zombie hai nu: AC 7; MV 6, Sw 15; HD 2; hp 10; THAC0 19; #AT 1; Dmg by weapon; SD immune to fear, *sleep*, charm, hold, and death magic spell, immune to poisons and cold-based attacks; AL CE.

Cave Entrance

If the PCs just completed Episode 2, they emerge from an underground section of the Larang Highway to a small clearing surrounded by high mountains. A stream winds through the mountains and ends in a waterfall just about 50 yards from where the PCs exited the Larang Highway. The waterfall splashes over a cliff, emptying into another stream about 20 feet below.

If the PCs didn't just complete Episode 2, they most likely arrived in this area as a result of directions from an NPC or an omen, or they possibly stumbled here by accident. If they enter the Larang Highway cavern (an opening in a cliff about 100 feet in diameter), they can follow the highway back to the Kera Valley (see Episode 1); they will arrive in the middle of the valley, but will not encounter the baboons.

There are a few broken hexagonal gray tiles scattered between the waterfall and the cliff opening leading to the Larang Highway. (The tiles were once part of the Larang Highway; at one time, a section of the highway passed through this clearing, but it fell to ruin.) If the PCs examine the waterfall, they discover a 10-foot wide opening behind the waterfall that leads to a cavern winding into the earth for about 100 yards. If the PCs follow the passage, proceed to the Gua-Sar Caves Encounter Key.

Gua-Sar Caves Encounter Key

1. Entry Chamber. The passage leads to the bank of a pond that fills a cavern about 40 feet in diameter. The bank is on the south side of the pond and is about 20 feet wide. The water is greenish-yellow; a strong aroma of burning oil permeates the cavern.

Ten small canoes, each about 5 feet long, float near the bank. There are no other banks or ledges aside from the entry bank-if the PCs want to head north, they'll either have to swim or take the canoes. (These are wong gua canoes; they comfortably hold four wong gua, but are only big enough to hold a single man-sized PC.)

Each canoe contains two sets of 3-foot long paddles. A PC can use a set of the paddles to propel a canoe at a movement rate of 6.

2. Screams. When the first PC enters this area, he triggers cries of anguish that echo through the passage and persist for the next 10 rounds; there is no apparent source of the screams. The PCs suffer no ill effects from the screams. (A wong gua family was ambushed and killed here by a hai nu gang. Their spirits still scream.)

3. Groping Hands. The bodies of two murdered hai nu were dumped in this area. If the PCs pass through here in canoes or are otherwise on the surface of the water (for instance, if they're swimming or sailing a raft), two hai nu zombies grasp at the side of two random canoes (or grasp the side of the raft or grab two swimming PCs). The zombies feebly try to pull themselves into the canoes, but lack the strength to do it. Any slap, strike, or touch immediately dislodges the hands, causing the zombies to sink back to the bottom of the stream.

4. Ghost Canoe. When the first PC enters this area, he sees a ghostly canoe appear in the water a few yards ahead of him. Two ghostly images of 2-foot tall men whose flesh is striped like that of zebra paddle the canoe. The canoe heads straight towards the PC, then vanishes as soon as it makes contact. The PC suffers no ill effects from contact with the canoe. (These are images of two wong gua warriors who routinely patrolled these waters until they were killed by the hai nu.) There is a beach of black sand adjacent to this part of the stream.

5. Whirlpool. The swirling waters of a whirlpool fills this cavern. Any object (including a PC, or a PC in a canoe) entering the cavern will be gradually drawn to the center of the whirlpool; this process takes 10 rounds. Once drawn to the center, the object will be sucked inside, never to be seen again. (This is a magical whirlpool created by the Celestial Bureaucracy to be used by the inhabitants of the Gua-Sar Caves for refuse disposal; refuse sucked into the whirlpool is whisked away to another plane of existence.)

Fortunately, the waters aren't particularly strong. Any PC who makes a successful Strength check with a -1 penalty can swim (or paddle) out of the whirlpool and leave the cavern. Failing that, a PC who makes a successful Dexterity check within the first two rounds of being swirled in the whirlpool can grab a rock or branch near the perimeter and hang tight until he's rescued.

6. Hai Nu Lair. If the PCs follow this branch of the stream off the map, it leads to a series of small pools that formerly contained the underwater lairs of the hai nu. All of the lairs have been reduced to rubble and contain nothing of value.

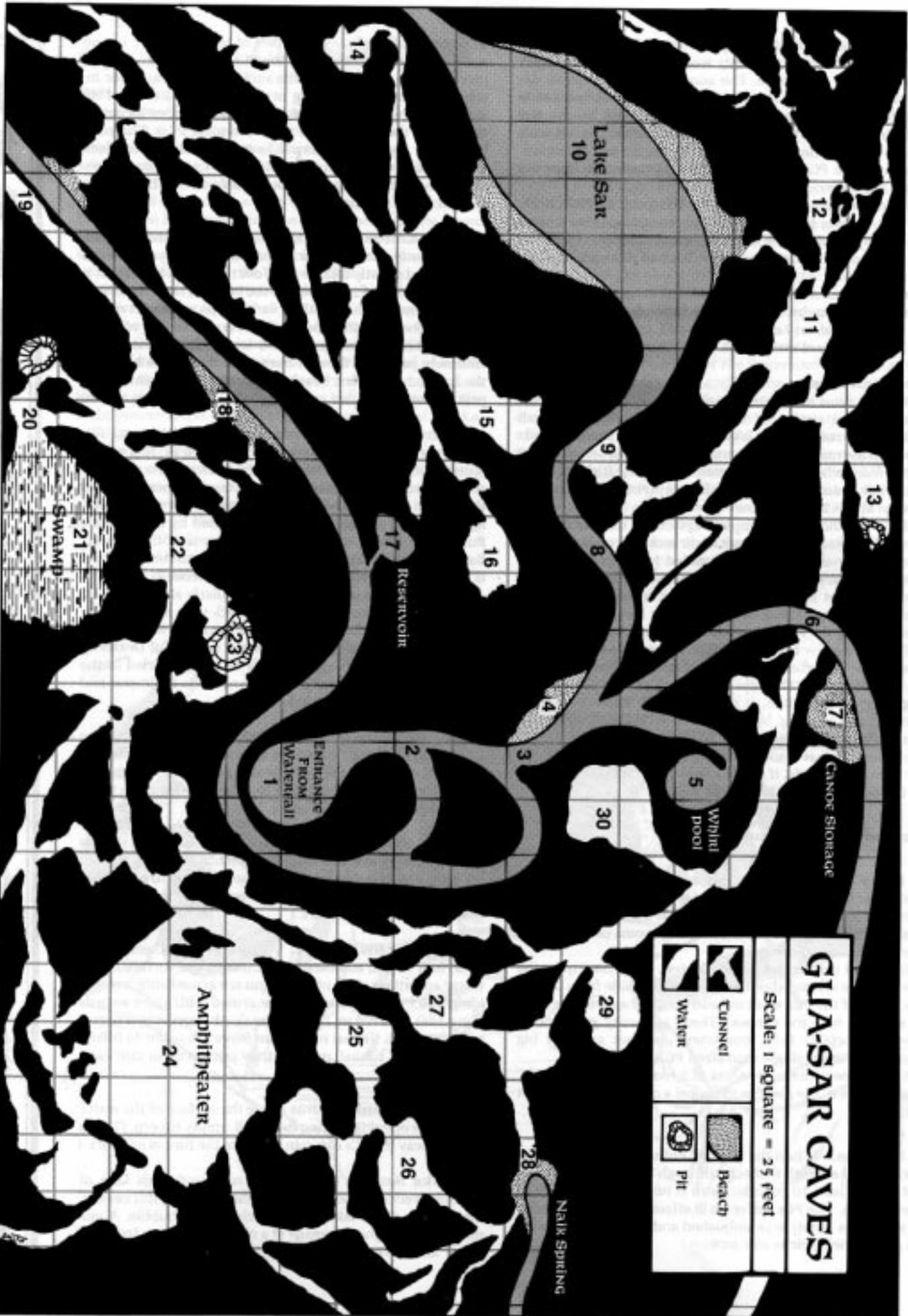
7. Canoe Storage. Twenty canoes, similar to the canoes in area 1, float near this beach of fine black sand. A 10-foot opening near the east edge of the beach leads to a winding underground passage. (This is one way the PCs can gain access to the tunnel network.)

8. Attacking Swimmers. As soon as any PC enters this area, four hai nu zombies burst through the surface of the water and attack. Two of the hai nu are armed with tridents (dmg 1d6 + 1), the other two are armed with short swords (dmg 1d6). The hai nu fight to the death, pursuing if necessary; however, the hai nu will not leave the water to follow the PCs into a tunnel, nor will they pursue them into Lake Sar (area 10).

3. Cavern Opening. Just above the surface of the water is a 10-foot opening leading to a small, empty cavern, (This is another way the PCs can gain access to the tunnel network.)

10. Lake Sar. A 10-foot bank surrounds this lake of greenish-yellow water. As soon as the PCs enter this cavern, the surface of the lake begins to churn and bubble. A moment later, the ghostly image of a chiang lung rises from the water and hovers over the lake. "Forgive me for me trans-

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QUA-SAR CAVES

Scale: 1 square = 25 feet

CUNNEL	Water	Beach	Pit

Lake Sak
10

Reservoir
17

ENTRANCE
FROM
Waterfall
1

Whirl
pool
5

Cune Storage
17

Amphitheater
24

Nalk Spring
28

19

12

11

13

15

9

6

16

20

Swamp
21

22

18

4

2

30



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27

25

26

28

gressions," it says, in low tones, heavy with sorrow. The dragon image then relates the story of the caves (paraphrase the information in the DM's Background at the beginning of this Episode). The dragon image ignores all questions or comments from the PCs. At the end of the story, the dragon image again asks for forgiveness, then descends back into the lake. (This is an image of Merah; it is part of Merah's punishment to tell what happened in the caves and ask forgiveness from all who enter this cavern.)

11. Burned Orchard. This cavern was once filled with fruit trees and vines, but now contains nothing but ash.

12. Burned Garden. This cavern once contained a lush vegetable garden, but now contains nothing but ash.

13, 20, 23. Water Pits. These 20-foot deep pits were once used by the wong gua for storage, but are now filled with fresh water. (Before the poison completely spread through the Gua-Sar streams, the wong gua saved some supplies of pure water in these pits.) Pits 13 and 20 are empty, but pit 23 is the home of a water spider. The starving spider scrambles out of its lair as soon as any PC comes within 5 feet of the pit; the spider attempts to grab a random PC and drag him beneath the water for a meal.

Giant water spider: AC 5; MV 15; HD 3 + 3; hp 20; THAC0 17; #AT 1; Dmg 1-4; SA poison (type F: victim saves vs. poison or dies in 1-4 rounds); AL N.

14. Storage Area. This cavern used to be a storage area for the wong gua. It's now filled with rubble-shattered flasks and jars, broken tables and shelves, and other debris. There is nothing useful here.

15, 16, 25, 26, 27, 23. Living Areas. These caverns were formerly used by the wong gua as living areas; they are now filled with rubble and debris. In addition, each room contains the following:

Room 15. Two rounds after a PC enters this room, a skeleton wong gua rises from the rubble and attacks. The skeleton fights until destroyed but will not leave this room.

Room 16. Amid the rubble is a silver necklace (value: 100 ch'ien) small enough to surround the neck of a human baby (or an adult wong gua).

Room 25. A skeleton wong gua and a zombie hai nu (wielding a trident; dmg 1d6 + 1) are engaged in combat. As soon as they see a PC, they stop attacking each other and attack the PCs. They will pursue the PCs through the tunnels, but will not enter any of the numbered caverns; the skeleton will not pursue into the water, but the zombie will.

Room 26 and Room 29. Here is nothing of interest.

Room 27. Two rounds after a PC enters this room, three skeleton wong gua rise from the rubble and attack. The skeletons fight to the death but will not leave this room. Amid the rubble are a chunk of jade (value: 50 ch'ien) and a *charm of protection from disease*.

17. Reservoir. This pool was used by the wong gua as a water reservoir. A 5-foot bank surrounds the pool. If the PCs search the bank, they find two flasks, each bearing the Imperial seal. Each contains a small amount of green powder

that smells like burning oil. If a PC is foolish enough to sample the powder, he must make a successful saving throw vs. poison or suffer 2-8 (1d4) hit points of damage. (These are some of the powder flasks that Kawabi used to poison the streams.)

18. Beach. This is a beach of black sand. A 10-foot opening near the south edge of the beach leads to a winding underground passage. (This is another way the PCs can gain access to the tunnel network.)

19. Exit. This tunnel winds upwards for about a mile, eventually opening to the surface. Near the opening is a 100-foot wide cavern in a mountain. The cavern leads to tunnel 60 feet wide and 20 feet tall. The tunnel contains a fragment of the legendary Larang Highway. The fragment is about 50 feet wide and made of hexagonal gray tiles. Edible fungi grows in abundance in the tunnel, and streams of fresh water flow alongside the highway. The PCs can follow the highway all the way to the Membakar Pass in the Kobar Valley-proceed to Episode 5.

21. Swamp. This is a swamp of soft mud about 3 feet deep. It was used as a burial ground for the wong gua. If the PCs walk through the mud, they feel bony fingers clawing and grasping at their legs, but the fingers do no damage.

22. Screams. A hai nu family was ambushed and killed here by a wong gua gang. When the first PC enters this area, he triggers cries of anguish that echo through the passage and persist for the next 10 rounds. The PCs suffer no ill effects from the screams.

24. Amphitheater. This cavern was formerly used by the wong gua to conduct meetings. It is now filled with rubble. Six zombie hai nu and six skeleton wong gua are locked in combat. As soon as they see a PC, they stop attacking each other and attack the PCs. They will pursue the PCs through the tunnels, but will not enter any of the numbered caverns; the skeletons will not pursue into the water, but the zombies will. Concealed in the rubble are a *bell of warning* and a *charm of protection from fire*.

28. Nalk Spring. This is a spring of uncontaminated water (it wasn't poisoned), edged by a beach of black sand on its western shore. There is nothing of interest here.

30. Armory. This cavern was formerly used by the wong gua to store weapons and armor. Most of the items have been destroyed, but if the PCs search the rubble, they find the following (the weapons were specifically designed for the unique frames of the wong gua, but they can be used by man-sized characters as indicated; the value given is the price that collectors would pay for these weapons):

* Wong gua katana (normal wakizashi; value: 100 ch'ien)

* Wong gua naginata (normal spear; value: 30 ch'ien)

* Wong gua wakizashi (normal dagger; value: 50 ch'ien)

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EPISODE 4: SALJU MOUNTAINS

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The Salju Mountains consist of an area of treacherous mountains and bleak plains covered in ice and snow, always to a depth of at least 2 feet. It is always bitterly cold, with chilling winds often plunging the temperatures to dangerously low levels. The terrain is Very Rugged. There are no villages or other civilized outposts. The Salju Mountains encompass an area extending about 100 miles south of the Tabot border, west to the Keru'ai Valley, and east to the northern edge of the Shao Mountains. The Razi Pass is an area of Normal terrain extending from the Tabot border to the village of Dalam.)

Don't check for random encounters while in the Salju Mountains. Instead, at the beginning of each day, roll 1d8 and consult Table 8. For convenience, this table greatly simplifies the effects of weather; it also assumes that the PCs are wearing protective clothing, such as the furs given to them by the Emperor at the end of Chapter 2. Those wishing more detail can consult pages 21-28 of the *Wilderness Survival Guide* (the DM can use whatever temperature ranges he feels are most appropriate for the conditions described in this Episode).

Assume there are numerous caves and other natural shelters available throughout out the Salju Mountains; when the PCs take refuge in such a shelter, they suffer no damage from the effects of weather.

Table 8: Salju Mountain Encounters

1d8 Roll	Result
1-2	No Encounter
3-4	Cold Wind
5	Blowing Snow
6	Chilling Wind
7	Stalkers
8	Outpost

Cold Wind. A freezing wind blows all day long. For every four hours of exposure to the wind, a character must make a successful Constitution check or suffer 1 hit point of damage.

Blowing Snow. This is the same as the Cold Wind encounter. However, the wind whips up the snow so much that clear vision is impossible beyond a few yards. To determine if PCs who keep moving become lost, roll 1d4. On a roll of 1-2, they head in a random direction for the rest of the day. To determine the direction, roll 1d8, where 1 = N, 2 = NE, 3 = E, and so on. If the PCs have access to *find the path* or similar magic, they do not become lost.

Chilling Wind. A bitterly cold wind blows all day long. For every four hours of exposure to the wind, a character must make a Constitution check with a -2 penalty. If the check is successful, he loses 1 hit point of damage; if the check fails, he loses 1d4 hit points of damage.

Stalkers. The PCs spot a trio of pointy-headed humanoids with huge feet emerging from behind a snow bank about 50 yards ahead. The humanoids wear nothing but loincloths. Both carry two stone axes, one in each hand. The humanoids begin to advance towards the PCs.

These are nomadic earth kala, hunting for game. They intend to kill the PCs and eat them. Relentless stalkers, the kala will pursue the PCs indefinitely and will fight to the death, using their poison breath only as a last resort. Their huge feet enable the kala to easily move through the snowy terrain at their normal movement rate.

This encounter occurs only once.

Kala (3): AC 2; MV 12; HD 6; hp 35 each; THAC0 15; #AT 2; Dmg 1-6/1-6; SA disease (can breathe a 2-foot diameter disease cloud at a range of 5 feet, and those affected must save vs. death or lose 1d6 hit points of damage per day; while diseased, victims cannot heal or benefit from the effects of magical healing); SD can follow a trail with a base 80% chance of success; AL N.

Outpost. This is identical to the Outpost random encounter in Table 3.



EPISODE 5: KOBAR VALLEY

General Information

The Kobar Valley is a plain of weeds and low hills, surrounded by active volcanoes and tall granite mountains. The valley is dry and hot; daytime temperature average in the low 90s, while evening temperatures seldom drop below the low 80s. The ground is pocked with pits and cracks, the air is dark with ash and smoke. For movement considerations, the terrain is Normal.

The volcanoes and mountains surrounding the valley are impassable. The only access to the valley is through the area along the eastern border between the villages of Panas and Berkilau, and through the Membakar Pass (which leads directly from the Kobar Valley to the Keluh Valley).

Entering the Valley

If the PCs were led here from the Gua-Sar Caves (Episode 2, area 19), they exit from the passage in opening in a hill on the east end of the Membakar Pass, just near the western border of the Kobar Valley. Otherwise, the PCs are most likely to enter the valley along the eastern border of the valley between the villages of Panas and Berkilau.

Volcanoes

The active volcanoes on the perimeter of the valley are continually belching smoke, ash, and lava. The lava flows slowly (about 250 yards per hour) and is easy for the PCs to avoid. Assume that lava flows within a 10 mile radius of a volcano. Any character coming within 500 yards of flowing lava suffers 1d6 hit points of damage per turn from radiant heat. Immersion in the lava causes 6-38 (6d6) hit points of damage per round.

Villages

If the PCs enter one of the villages on the eastern border of the valley, determine the village's attitude as explained in the village encounter section at the beginning of this chapter. If an Information encounter is indicated in a Friendly village, roll for information as indicated; in addition to the indicated information, the villager also tells the PCs about the Membakar Pass—"the only way out of the valley"—and tells them its location. (Assume that every villager the PCs meet as a result of an Information encounter knows about the Membakar Pass.)

Encounters in the Valley

Do not check for random encounters (Table 3) when in the Kobar Valley. Instead, roll 1d12 for every 12 hours the PCs spend in the valley or in the Membakar Pass and consult Table 9.

Table 9: Kobar Valley Encounters

D12 Roll	Result
1-4	No Encounter
5	Random Encounter
6-7	Geysers
8	Noxious Mist
9	Crack
10-11	Cave
12	Gargantua

Random Encounter. Roll for an encounter on the random encounters table (Table 3), or treat as no encounter.

Geysers. Roll 1d4. On a roll of 1-2, the earth shakes violently; each PC who is walking must make a Dexterity check or fall to the ground (they suffer no damage). On a roll of

3-4, the earth shakes slightly; the PCs feel the ground tremble, but the vibrations aren't strong enough to knock them down.

The shaking indicates that a geyser is about to erupt. Violent shaking indicates a geyser in the immediate area, while slight shaking indicates a geyser some distance away. (At first, the PCs are unlikely to realize what the shaking indicates. With experience, they will learn whether it's best to run or stay put, depending on whether the shaking is violent or slight.)

The geyser will erupt from a crack in the earth 2-8 (2d4) rounds after the shaking begins; the crack appears in a random location. Determine the location of the geyser as follows:

Violent shaking: Measure the direction and distance of the geyser from the PCs' current location. Roll 1d8 to determine the direction, with 1 = N, 2 = NE, 3 = E, and so on. Roll 1d4 and multiply the result by 50 to determine the distance in feet. (Therefore, if the shaking is violent and the 1d8 roll is 1 and the 1d4 roll is 2, the geyser will erupt in a crack 100 feet north of the PCs' current location; the geyser erupts 2d4 rounds after the shaking begins.)

Slight shaking: Measure the direction and distance of the geyser from the PCs' current location. Roll 1d8 to determine the direction, with 1 = N, 2 = NE, 3 = E, and so on. Roll 1d4 and multiply the result by 10 to determine the distance in feet.

When the geyser erupts, it spews a shower of hot ash. All characters within a 10 foot radius of the geyser suffer 2-8 (2d4) hit points of damage.

Noxious Mist. The scent of spoiled fruit hangs heavy in the air, although there is no source of the odor. In fact, the PCs are entering an area of poisonous, colorless mist, detectable only by its aroma.

If the PCs continue in the same direction, the odor becomes stronger and their heads begin to ache. Unless the PCs turn back, they must make a Constitution check after they've been exposed to the mist for 2-8 (2d4) rounds. Those succeeding lose 1 hit point of damage. Those failing lose 1-4 hit points of damage and suffer extreme headaches for the next 24 hours; during that time, they make all attack rolls with a -1 penalty.

There are three ways the PCs can avoid the mist:

1. There is a 50% chance that the mist hasn't settled completely on the ground, leaving 1-2 feet of clear air between the mist and the ground. Assume it takes the PCs 1-6 hours to crawl beneath the mist.
2. They can attempt to find an alternate way around the mist. Though they can't see the mist, they can tell its location by its strong odor. Assume it takes the PCs 3-18 (3d6) hours to find their way around the mist.
3. They can stay where they are and wait for the mist to dissipate. This takes 3-30 (3d10) hours.

Crack. The party approaches a large crack in the earth, blocking their path. The crack is about 7 feet wide and 10-40 (1d4 x 10) feet deep. It takes the PCs 1-2 hours to walk around the crack. Alternately, they can cross the crack by using a tree or a branch for a bridge (1-2 hours to find a suitable branch), or they can attempt to jump it. A PC's base chance to jump the crack is 65%; add 5% for each point of Dexterity in excess of 10, to a maximum of 95%. If a PC fails his jump, he attempts a Dexterity check to grab the opposite side. Failing this, he plunges into the crack and suffers 1d6 hit points of damage per 10 feet fallen.

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Cave. The PCs discover an opening that leads to a cave; the opening can be in the side of a hill, a large crack in the ground leading to an underground cavern, or whatever the DM deems appropriate. The cave has only a single opening and is 20-80 (2d4 x 10) feet in diameter (roll randomly or DM's choice). For the contents of the cave, roll 1d10:

1-4: The cave is empty.

5-6: The cave is the lair of a sleeping monster. As soon as a PC enters the cave, the monster awakens and attacks; the monster pursues for 50 yards, then returns to its cave. (To determine the monster, roll 1d8 on the Monster Attack encounter in the Random Encounters section.)

7-8: Veins of pure turquoise line the walls of the cave. For every hour spent digging, a PC can dig a chunk of turquoise from a wall worth 1-4 ch'ien. (The DM should impose limits on the number of chunks that a party can mine from any cave; 10 chunks per PC is a reasonable limit.)

9-10: This is the same as the 7-8 roll. In addition to the turquoise veins, the cave is also the lair of a monster, currently elsewhere. (roll 1d8 on the Monster Attack encounter in the random encounters section to determine the monster). A nest of mud and sticks lies against the far wall of the cave. The monster returns to its lair 1-4 hours after the PCs enter. It attacks the PCs, pursuing up to a distance of 50 yards, after which it returns to its cave.

Gargantua. The sound of thundering footsteps heralds the approach of an 80-foot gargantua humanoid. The gargantua lives in a cave near Mt. Api and makes regular excursions into the valley to look for food. He has sniffed out the PCs and intends to have them for dinner.

Humanoid gargantua: AC 4; MV 21, HD 35; hp 200; THACO 5; #AT 2; Dmg 4-40/4-40 (4d10/4d10); SA trample for 10-100 (10 d10) hp of damage; SD regenerates 4 hp per round; AL CN.

The gargantua attacks with his fists and will also attempt to trample the PCs. He will pursue the PCs anywhere in the valley, but gives up if he hasn't caught them in 1-4 hours.

If they are actively looking, the party has a 30% chance of finding a cavern, crevasse, or other suitable hiding place in any given 100 yards they travel (of course, they can also hide in a cave if they've discovered one as a result of a Cave encounter above). The gargantua gropes at the hiding place, but won't be able to get the PCs. He gives up and goes home in 1-4 hours.

If the gargantua gives up on the PCs, he goes back to his lair for a nap. As long as the PCs remain 100 yards away from the gargantua, they can follow him. His lair is just south of Mt. Api (in an area where there is no danger from lava). The gargantua sleeps for 2-8 (2d4) hours, then leaves to hunt for food. At that time, the PCs can safely search his lair to discover a pile of refuse containing the bones of several unfortunate travelers, a bag containing 18 tael, ten chunks of turquoise worth 4 ch'ien each, a black diamond worth 30 ch'ien, a ruby worth 50 ch'ien, a katana, a ninja-to, and a flask containing three doses of potion of healing.



EPISODE 6: KELUH VALLEY



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伏膚
拔跌
付腐
郭弗
伏縛
俛伏
膚拔
跌付
腐

DM's Background

The forests of the Keluh Valley are home to a variety of fearsome creatures, including large numbers of goblin spiders and bakemono. Aside from the occasional territorial skirmish, the goblin spiders and bakemono have peacefully co-existed in the forests for hundreds of years, maintaining their lairs in the twisting caverns beneath the valley and making periodic raids on the villages along the southern border.

About a year ago, an evil entity called the Earth Spider made its presence known in the caverns of the valley. The powerful creature soon enslaved both the goblin spiders and the bakemono, effectively gaining control of the entire valley except for the border villages. The bakemono and goblin spiders came to worship the Earth Spider as a god.

napped in the Realm of Mirrors, the Earth Spider seeks a suitable female of the Wood Spirit people to become its bride. With the consummation of this unholy marriage, the Earth Spider will be able to open a gate from the Realm of Mirrors and release himself and his minions into the world of men. To this end, he has ordered the bakemono and goblin spiders to bring to him all explorers, travelers, and other outsiders they find in the jungles—the Earth Spider is looking for suitable mortal aides, and in particular, a suitable bride.

About a month ago, the goblin spider captured a group of explorers from the village of Tangan. The group consisted of eight males and a single female. The Earth Spider ordered the execution of all the males, but kept the female. Strong, brave, and intelligent, the female agreed to assist

the Earth Spider in any way she could and now functions as his second-in-command. Though she is the wrong race to be his bride, the Earth Spider is becoming increasingly convinced that the female will become one of his most important mortal allies.

General Information

The Keluh Valley is a dense forest of tall trees and lush vegetation. The air is hot and humid. Daytime temperatures average in the high 80s, nighttime temperatures average in the high 70s. The terrain is Rugged. The Membakar Pass is an area of Normal terrain linking the Keluh Valley with the Kobar Valley. (When the PCs are traveling on the Membakar Pass, use the Kobar Valley encounters described in Episode 5.)

For encounters with goblin spiders, giant spiders, and bakemono, use the following statistics. Both the goblin spiders and the bakemono speak Lidahan, but under no circumstances will they negotiate with the PCs (they fear the Earth Spider far more than the PCs.) The giant spiders of the Keluh valley are not poisonous.

Goblin spider: AC 4; MV 18; HD 7; hp 40; THAC0 13; #AT 2; Dmg 1-8/1-8; SA surprise (victim modifies surprise roll by -3); when spider successfully hits with both attacks in same round, victim is grasped and held (grasped victim has -4 penalty on to hit rolls; victim can free himself on successful bend bars/lift gates roll; two or more characters not grasped with at least 20 Strength points can free victim; spider cannot attack when grasping a vic-

tim); can mimic any voice or animal sound they hear; SD +1 or better weapons to hit; MR 20%; AL NE.

Giant spider: AC 4; MV 3, Wb 12; HD 4 +4; hp 24; THAC0 17; #AT 1; Dmg 1-8; AL N.

Bakemono: AC 6; MV 6; HD 1 - 1; hp 5; THAC0 20; #AT 1; Dmg by weapon; AL CE.

The Earth Spider

The Earth Spider is an evil spirit that appears in the form of a huge black spider, its twisted multi-eyed visage melded with that of a screaming man. The Earth Spider is trapped in the Realm of Mirrors by the hand of the Celestial Emperor, unable to affect the Land of Men in a direct fashion. The Earth Spider cannot escape this realm unless he can contrive to wed an innocent female of the Wood Spirit people. While the Earth Spider is unable to reach into the world of me, it can reach out through the medium of dreams. (For more about the Earth Spider, refer to his entry in FR7 *Hall of Heroes*.)

Earth Spider: AC - 1; MV 18; HD 12; hp 80; THAC0 9; #AT 2; Dmg 2-12/2-12; SA surprise, grasp (similar to goblin spider); MR 50%; AL LE.

Magical Attacks: *Web, possess, hypnotism, detect invisible, transfix, minor creation.*

Villages

If the PCs enter one of the villages on the eastern border of the valley, determine the village's attitude as explained in the Village Encounters section at the beginning of this chapter. Any NPC that the PCs engage in conversation, including those met as a result of an Information encounter, will warn the PCs not to travel north, saying the forests are filled with bakemono, goblin spiders, and other monsters. If an Information encounter is indicated in a friendly village, roll for information as indicated; in addition to the indicated information, the villager tells the PCs that a group of Tangan villagers vanished about a month ago and that the Tangan villagers would be extremely grateful to anyone who found out what happened to them. These NPCs have no additional details about the disappearance.

The village of Tangan is automatically friendly. Within an hour after their arrival in Tangan, an elderly woman named Shanshu approaches them (no encounter roll is necessary) and desperately begs them to help find her daughter. The woman tells the woman that her daughter, named Niko, was hunting for game with a group of eight men about a month ago and never returned. The woman fears the worst. The woman assures the PCs that the entire village would be forever in their debt if the PCs could find out what happened to them. The old woman has no details about the disappearance, other than the group disappeared a few miles west of the village. She describes her daughter as being 19 years old with waist-length black hair. (The encounter with Shanshu doesn't occur if the PCs rescue Niko before entering Tangan.)

All of the other Tangan villagers also know about the disappearance, but don't know any details; if the PCs meet any NPC villagers as a result of a Village Encounter, they share what they know. However, no villager will accompany the PCs into the forests—they're too scared.

Encounters in the Valley

Don't check for random encounters (Table 3) when in the Keluh Valley. Instead, roll 1d12 for every 8 hours the PCs spend in the valley and consult Table 10.

The PCs should experience the Servant of the Spiders

encounter (see below) sometime before they leave the valley, but after they have spent at least 24 hours exploring the forest.

Table 10: Keluh Valley Encounters

D12	Roll	Result
1-5		No Encounter
6		Monster Attack
7		Random Encounter
8		Body
9		Spider Hunters
10		Search Party
11		Spider Riders
12		Dream

Monster Attack. This is the same as the Monster Attack encounter in the Random Encounters table (Table 3) on p.33.

Random Encounter. Roll for an encounter on the Random Encounters table (Table 3), or treat as no encounter.

Body. The PCs find a man's body in the weeds, covered with bites and gashes. If the PCs use *know history* or a similar spell, they learn that the man is a native of Penong, a village near the southern border of the valley. The man was hunting for food when he was attacked by a goblin spider. The spider dragged him here, feasted, and left the remains.

If the PCs return the body to Penong, or give it a respectful burial (or cremation), then bring evidence of the man's death to Penong (such as a bloodied article of clothing), Penong is automatically Friendly.

This encounter occurs only once.

Spider Hunters. The PCs spot two men carrying the body of a giant spider tied to a large tree branch. The men are struggling to carry the heavy spider. If the PCs approach the men, they ignore the party unless the PCs offer to help carry the spider. The men identify themselves as spider hunters from the village of Mata near the valley border. The men tell the PCs that in Mata, killing a giant spider is considered a rite of passage; they are returning with the body as proof of their manhood. The men warn the PCs that their valley is filled with giant spiders and other ferocious monsters. They have no other useful information for the PCs.

If the PCs accompany the men back to their village, Mata is automatically Friendly. This encounter occurs only once.

Search Party. The party encounters a group of five weary men heading towards the southern border of the valley. The men are exhausted but friendly. They introduce themselves as villagers from Tangan who've been searching the woods for a group of their citizens who disappeared in the woods a few weeks ago. The men found no trace of them and are heading home. They invite the PCs to accompany them back to Tangan.

This encounter occurs only once.

Spider Riders. Two bakemono armed with katana (dmg 1-101, each riding a goblin spider, scramble from a small grove of trees and charge the PCs. Speaking Kao te Shou, the bakemono demand the surrender of the PCs; if the PCs refuse, the bakemono and spiders attack the PCs and fight to the death. (These are minions of the Earth Spider—see the Servant of the Spider section below.)

This encounter occurs only once.

Dream. This encounter occurs only at night. A random PC experiences a troubling dream, consisting of the following images; the end of one image dissolves into the beginning of the next:

- * The head of a black spider with multiple red eyes.
- * The face of a screaming human.
- * A giant black spider sitting atop a pile of dozens of human corpses.

(This is a dream continually broadcast by the Earth Spider, received by random characters traveling through the valley.)

Servant of the Spiders

As the PCs make their way through an especially dense area of the forest, a goblin spider bursts through the brush ahead of them, a katana-wielding bakemono astride its back. A moment later, six more goblin spiders scuttle from the brush, surrounding the party; each spider has a bakemono on its back, all armed with katana (dmg 1-10). The spiders chant "Takbar! Takbar!" at the party; if the party doesn't respond, the spiders switch to the Kao te Shou translation: "Surrender! Surrender!"

If the party attacks or resists in any other way, the spiders begin to shriek; within seconds, more goblin spiders with bakemono riders charge from the brush to join their comrades. (Enough additional goblin spiders appear to convince the PCs that resistance is useless.)

If the party surrenders, several bakemono dismount and tie the PCs hands securely behind them with thick vines. If the PCs have mounts, the bakemono release them into the forest. The bakemono then order the PCs to march ahead while they and the goblin spiders follow.

The PCs are herded through the forest for about two hours, the bakemono and spiders ignoring their questions and comments. Eventually, the PCs are led into a cave that leads to a dark passage winding deep inside the earth.

After traveling through several miles of twists and turns, the passage opens into an immense cavern dimly lit by the soft green light of fluorescent fungi growing in patches along the cavern walls. The cavern is about 100 yards in diameter with a 200-foot ceiling and contains numerous cliffs and alcoves. A 200-foot-diameter area on the floor appears to be made of smooth black crystal. Shadowy shapes scuttle about the perimeter of the cave. Hundreds of blazing red eyes peer through the darkness from the cliffs and alcoves.

Shortly after the PCs arrival, the crystal on the floor begins to glow, filling the cavern with a violet light. The light reveals hundreds of goblin spiders, giant spiders, and bakemono perched on the cliffs, scuttling around the crystal, and staring at the PCs from the alcoves.

The light grows brighter, and the shadowy image of a huge black spider appears in the crystal, its multi-eyed face mingled with that of a screaming man. (This is an image of the Earth Spider. The crystal allows it limited contact with its goblin spider minions in the Prime Material plane.)

From a cliff near the perimeter of the crystal, the voice of a human female echoes through the cavern. "Bring the prisoners to me." The voice belongs to a young woman with waist-length black hair wearing a tattered leather smock. She sits astride a goblin spider and is flanked on either side by a bakemono riding a giant spider. (The woman is Niko, a captured villager whom the PCs may have heard about if they've already visited Tangan—see the Villages section above. Use generic villager statistics for Niko.)

The goblin spiders herd the PCs through the crowds of spiders and bakemono to the woman. She eyes the PCs carefully, ignoring anything they have to say. "Unbind them," she orders the bakemono. "I wish to see their hands." (This is a ruse—Niko wants the PCs unbound so they can help her

later. Niko has only been pretending to cooperate with the Earth Spider, waiting for the spiders to capture travelers of sufficient ability to assist with her escape.)

Niko gestures to a random PC. "Bring that one forward," she says to the bakemono. "I wish to examine his eyes." The bakemono brings the chosen PC to Niko. She takes his head in her hands, and while pretending to examine his eyes, she leans forward and whispers in his ear. "Say nothing. Follow my lead, and we all may be able to get out of here alive."

Niko addresses the black crystal on the floor. "I believe these will make suitable lieutenants for our glorious cause, my lord. I wish to examine them in privacy." The Earth Spider image says nothing, but beings to expand and contract rhythmically. The goblin spider and giant spiders surrounding the crystal respond by writhing and shaking—apparently, the spiders are excited by the prospect of recruiting the PCs.

Astride her goblin spider, Niko leads the PCs into an opening in a cavern wall leading to a dark passage. Two bakemono armed with short swords (dmg 1-6) riding giant spiders ride beside her. Six bakemono armed with naginata (dmg 1-6) march behind the PCs. "Don't try anything foolish," warns Niko. "The bakemono can summon reinforcements at a moment's notice." (This is true—if the PCs cause any trouble before they reach the cavern described below, the bakemono summon help. Enough reinforcements arrive to convince the PCs that resistance is useless. Niko then dismisses the reinforcements. The bakemono and giant spiders remain, as they are under orders from the Earth Spider to keep an eye on Niko, whom the Earth Spider does not yet trust completely.)

After traveling about 100 yards, the passage ends in a 50-foot diameter cavern. The passage opens on the south wall of the cavern; there are two openings, each about 10 feet in diameter, on the north wall.

As soon as the group enters the cavern, Niko orders her mount to stop. The bakemono and giant spiders also stop, waiting for further instructions. Silently, Niko removes a dagger concealed beneath her smock and plunges it into the skull of the goblin spider she's riding. The spider shrieks and desperately tries to claw Niko from its back. Its efforts are useless—a moment later, the spider shudders and dies (Niko stabbed the spider in the precise location necessary to kill it with a single strike.)

The bakemono are stunned, but it takes them only a moment to realize that Niko has betrayed them, and they begin to advance on her. "Help me!" Niko cries to the PCs.

The PCs must now make a decision. They can either help Niko fight the bakemono and giant spiders, or they can make a run for it through one of the passages on the north wall.

If the PCs escape through the left passage: The left passage winds about 50 yards into the earth and ends in a 50-foot diameter cavern. This is a dead end. In the time it takes the PCs to make it to the cavern, the bakemono and giant spider will have killed Niko. They will then pursue the PCs into the passage. The giant spiders and bakemono fight to the death. If the PCs defeat these opponents, they can backtrack to the cavern and escape through the right passage.

If the PCs escape through the right passage: This passage winds through the earth and eventually opens into the forest, about 100 miles northwest of Tangan. Once in the forest, the PCs are free to do whatever they wish, including leaving the valley.

Meanwhile, the bakemono will have killed Niko; they will not pursue the PCs through the right passage. If the PCs backtrack through this passage, they will find no trace of Niko's body in the cavern.

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If the PCs help Niko: The bakemono and giant spiders fight to the death. Because of their distance from the Earth Spider cavern, they will be unable to summon reinforcements. Niko will fight alongside the PCs, attacking with her dagger (dmg 1-4; since she is no longer riding a spider, she is unable to kill them with a single strike in their skulls). The bakemono and spiders attack the PCs first, planning to finish off Niko after the PCs are all dead.

If the PCs defeat the bakemono and spiders, Niko leads them through the right passage which winds through the earth and eventually opens into the forest, about 100 miles northwest of Tangan. Along the way, Niko tells them how she and a group of friends from Tangan were captured by a band of goblin spiders and taken to the Earth Spider cavern. Her companions were killed, but she was allowed to live. She pretended to serve as the Earth Spider's mortal lieutenant, biding her time until the opportunity to escape arose. Niko knows all of the information about the Earth Spider detailed in the Earth Spider section at the beginning of this Episode.

Once in the forest, the PCs are free to do whatever they wish, including leaving the valley. Niko urges them to accompany her back to Tangan, certain that the villagers will want to express their gratitude for her rescue. If the PCs agree, continue with the Return to Tangan section.

Return to Tangan

If the PCs return to Tangan with Niko, they are welcomed as heroes. They can stay in the village for as long as they like, with no charges for food or lodging. As a token of gratitude, the villagers present each PC with a silver necklace bearing an emblem of the sun (value: 50 ch'ien).

The villagers ask the PCs if they can assist them in any other way. If the PCs ask for information or for any unavailable or unusual items (such as maps, medicines, or magical items), the villagers direct them to Pasar, a market city to the west. The villagers offer to supply a guide to take the PCs to Pasar. If the PCs accept, the guide leads them on the most direct route to Pasar.

When accompanied by the Tangan guide, treat all terrain as Normal and don't roll for random encounters. When the PCs reach Pasar, the guide returns to Tangan.

EPISODE 7: PASAR

General Information

Pasar is the largest city in the Shao Mountains, a teeming marketplace frequented by natives of the Kayu Valley as well as travelers from hundreds of miles away. The PCs can spend as much time here as they wish, resting, shopping, and seeking information.

Pasar is a city of peace. By tradition, all enemies put aside their differences once they enter the city limits. To enforce the peace, hundreds of militiamen (use generic villager militiamen statistics) patrol the streets night and day. Minor infractions, such as littering and public drunkenness, are punished by overnight imprisonment in the Town Hall barracks and a small fine. Those convicted of major crimes, such as public violence or theft, are escorted into the countryside and warned not to return; if these criminals are caught again, they are executed by being thrown into the Wild Animal Pits.

Unless specified otherwise, assume that all NPCs encountered in Pasar speak both Lidahan and Kao te Shun.

Encounters

Don't roll for random encounters in Pasar. Instead, the PCs can speak with any of Pasar's numerous occupants or visit any of the locations shown on the Pasar map.

Assume that a good mix of travelers, residents, merchants, and other NPC types are readily available in Pasar. PCs approaching an NPC should check for a normal encounter reaction; alternately, the DM can direct the PC to make a Charisma check. If the encounter reaction is favorable (or the Charisma check is successful), the NPC will speak with the PC. Merchants from whom the PCs have made a purchase will automatically speak with the PCs (no encounter reaction or Charisma check required), as will NPCs in inns and restaurants for whom the PCs buy a drink or a meal. Militiamen will automatically speak with the PCs, but they will only give them directions to locations in Pasar.

Assume that all NPCs know where to find all goods and services available in Pasar and can direct the PCs to the proper locations (see the Selected Locations in Pasar section below). Additionally, roll 1d20 and consult the following list (or choose a specific piece of information) to see what the NPC also knows; if the PCs ask the right questions, the NPC will share this information.

1-10. Roll 1d10 on Table 6 (Friendly Village Encounters) at the beginning of this chapter.

11. "You're traveling west? You'd better beware of the Nyamuk Plague. Mosquitoes carry it. You can buy an antidote at the Powder Shop on Kayu Street."

12. "You need horses? Don't buy any from that viper in the corral south of the boat maker. Get them at the corral on Saya Street."

13. "You didn't hear it from me, but if you're interested in magical goods, go to the Cheap Market and look for a man with a wooden leg."

14. "Stay away from the Fish Market. People get sick from eating that foul stuff."

15. The NPC knows nothing of interest, but loves the sound of his own voice. He follows the PCs incessantly, babbling about nothing in particular. As long as he is in the PCs company, no other NPC will talk with them. The pest leaves if the PCs give him a coin or other trinket.

16. "Be careful in the Kesarar Valley. It's full of vampires."

17. "You can find everything you want to know at the library in Perpustakaan—that is, if you are smart enough to know where to look." (The NPC won't elaborate.)

18. "So you need weapons? Knock three times on the door of the building just south of the Fish Pond on Bengkok Street."

19. "Are you hungry? Try the Fish Market—they've got the best food in town." He gives them directions to the Fish Market. (The NPC is actually a flunkie for Kamo Ti—see the Fish Market entry below).

20. Roll twice on this list. (The NPC knows two pieces of information.)

Selected Locations in Pasar

Meals and lodging are available in restaurants and inns throughout Pasar. The PCs can camp at the Pasir Campsite for a token fee of 1 fen, payable at the Town Hall. Following are some other locations the PCs might investigate (refer to the Pasar map).

Armorer. All armor listed on the armor section of the equipment list (Table 47, page 39, *Oriental Adventures*) is available here for the listed price. The religious beliefs of the proprietor, Toamuki Yunkiari, prevent him from selling armor to females. If a female PC wants to buy armor, a male companion will have to make the purchase for her.

Bangkok Street Building. This is a featureless building just south of the Fish Pond. Though the sale of weapons is forbidden in Pasar except with special permission of the magistrate, a man named Sato Tanan secretly sells them here. The PCs are most likely to find out about this place from an NPC encounter (encounter 18 above). If the PCs knock three times on the door, a small nervous man opens the door and hurries them inside, quickly asking what they want. Sato has all of the weapons listed on the arms section of the equipment list (Table 47, page 39, *Oriental Adventures*). Sato charges twice the listed price.

Cheap Market. This is a market used by common people, including the peasants living in Pasar Village. All items on the basic equipment lists on pages 39-40 of *Oriental Adventures* that have a price of 1 ch'ien or less are available here, with the exception of armor and arms. The price is half of the listed price since the goods are of inferior quality; a cat, for instance, costs 1 yuan, but is either old and feeble or flea-ridden. A jar of beer costs 1 yuan, but is either diluted with water, or it tastes of dirt.

Fish Market. The proprietor, Kamo Ti, is the brother-in-law of the magistrate of Pasar. He sells baked fish for 4 fen per pound. There is a 25% chance that any given serving is spoiled; a character eating a spoiled fish must make a Constitution check or suffer 1 hit point of damage. Kamo gives no refunds. If the PCs complain to the militia about the spoiled fish, the PCs are arrested for false charges and taken to the Town Hall barracks to spend a night in jail and are fined 1 ch'ien each. (The magistrate takes good care of his brother-in-law.)

Fish Pond. A character can fish in this well-stocked pond at a cost of 1 yuan per hour. He can rent fishing gear at an additional cost of 2 fen per hour. A character has a 25% chance per hour of catching a fish weighing 1d4 pounds; a character with the Fishing proficiency has twice this chance. The PCs can sell their fish to Kamo Ti at the Fish Market at a price of 1 fen per pound, or to a buyer at the Main Market for 2 fen per pound.

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Dry Goods Store. The proprietor, Jobata Tsugu, sells all of the items listed in the provisions section of the equipment list (Table 47, page 40), *Oriental Adventures* except for meals. He charges the listed price. He will also attempt to sell them flasks of tiger wine—the bite of the beast is in every barrel—at 5 tael per flask (the wine has no special properties, but tastes delicious). If confronted by the authorities, Jobata denies that he sells wine, since alcohol sales are only legal in the inns and restaurants of Pasar.

Jeweler. If the PCs have any gems or jewelry for sale, they can sell them here to Sasuko Masutungui for half of their value. He has a variety of precious gems for sale at their full price (see page 134 of the *AD&D*® 2nd Edition *Dungeon Master's Guide* for gem prices). If the PCs have the wong gua weapons (from Episode 3), Sasuko will pay three times their value for them.

Library. The PCs can browse freely in this public library. Rows of books line the library walls, all of them containing poetry, fables, biographies of Pasar merchant families, none of it useful to the PCs.

After a few minutes of browsing, the head librarian, an elderly woman named Tui Haru, asks the PCs if they'd be interested in the library's map service. For a fee of 10 fen per 100 miles square (that is, a roughly square area 100 miles per side), the library can provide a map of any area within 500 miles of Pasar. For a fee of 10 yuan per 100 miles, the library can provide a map showing the best route from Pasar to any location within 500 miles of Pasar. It takes the staff a full day to prepare one map; the PCs must pay in advance.

If the PCs buy the cheaper map, give them a rough sketch of the chosen area, copying details from the Shao Mountains map (indicate terrain, villages, and other features). If the PCs buy the expensive map, include the same details, adding a trail leading from Pasar to the chosen destination. The trail can be any route you choose; note that this is a good way to get the PCs to head in a direction you want them to go. If the PCs follow this route, they move at their normal movement rate, regardless of the actual terrain.

Main Market. The Main Market of Pasar always teems with buyers and sellers, regardless of the time of day. All items on the basic equipment lists on pages 39-40 of *Oriental Adventures* are available here, with the exception of armor, arms, horses, services, and transport. All items are available at their listed price. Buyers will purchase any of these items from the PCs for half the listed price. Guides and seers are also available here (see the Guide and Seer encounters on Table 6 of the Friendly Village section at the beginning of this chapter.)

Pasar Inn. This is the best inn in town. A meal costs 1 yuan and lodging is 3 yuan.

Pasar Village: This is where the commoners of Pasar live. There is nothing of interest here.

Powder Shop: This building is east of the Tailor Shop (it's not labeled on the map). A painting of a dove carrying a serpent in its beak is on the front door; any PC making a successful Wisdom check recognizes this as a symbol of healing. The proprietor, an old man named Juijiohi Koti, has a 50% chance of correctly diagnosing any condition currently suffered by a character and creating a special powder to cure it (the powder functions as a *cure disease* spell). The powder requires 1-4 days to prepare and costs 10

ch'ien. Additionally, Juijiohi sells Nyamuk Plague antidote (1 ch'ien per dose) and *powder of healing* (5 ch'ien per dose; functions as a *potion of healing*, but loses its potency in 1-4 days).

Saya Street Corral. This corral is located on the corner of Saya Street and the road to Mt. Pelangi. The proprietor, a small woman named Ajira Umu, sells all types of horses at twice the listed prices in the livestock equipment list on pages 39-40 of *Oriental Adventures*. She guarantees her livestock (these are strong, healthy horses, unlike those available in the South Corral.)

Every afternoon, Ajira runs a livestock auction, auctioning all varieties of exotic livestock; the minimum bid for each animal is the listed price given in the livestock equipment list in *Oriental Adventures*. If a PC wishes to bid on an animal, secretly roll 1d6 after every bid from a PC; on a roll of 1-5, an NPC in the crowd adds 1 to the PC's bid (for instance, if the PC bids 2 yuan on a cat, the NPC bids 3 yuan, if the PC bids 20 ch'ien on a trained hawk, the NPC bids 21 ch'ien). On a roll of 6, all of the NPCs pass, and the PC buys the animal for his last bid (add 2 to the NPC roll if the bid is double or more the local market price).

South Corral. This corral is located just south of the Boat Maker. The proprietor, a burly man named Tada Ki, sells all types of horses at the prices listed in the livestock equipment lists on pages 39-40 of *Oriental Adventures*. Tada claims (falsely) that he is the only horse salesman in town. If the PCs challenge this statement, he offers a clarification, "That is, I am the only honest horse salesman in town." If the PCs examine the horses' eyes, they seem glassy and dull; a PC with the Horsemanship proficiency will be able to tell that these horses aren't in the best of health—Tada will deny this. A horse purchased from Tada has a 25% chance of falling ill within 2d4 days. The ill horse will lose hit points at the rate of 1d4 per day unless affected by *cure disease* or similar spell; magical or natural healing has no effect on an ill horse.

Sugar Cane Boiling. The Diaman (see Episode 8) bring sugar cane to this building and sell it to the proprietor, a friendly old man named Duiji Jo, who processes it into raw sugar and sugar candy. The PCs will notice several tall gray-skinned warriors dressed only in loincloths in the building, watching Duiji do his work. The warriors refuse to speak with the PCs. If the PCs ask Duiji about the warriors, he says they are members of the Diaman tribe from the Kayu valley who bring their sugar cane here to sell. "They're kind people, but they're hard to get to know. If you're quiet around them for a while, they may decide to talk to you. But don't count on it." (This is true, but the Diaman won't speak to the PCs while in Pasar.) The PCs can buy a pound of sugar for 4 fen or a bag of sugar candy for 1 tael.

Town Hall. The city magistrate, Saibu Oto, and his family live here. Criminals are brought to the Town Hall for trial; convicted criminals are imprisoned in the barracks, while those convicted of serious crimes are ousted from the city or executed in the Wild Animal Pits. Saibu is fair-minded and can't be bribed. He has no useful information for the PCs.

Wild Animal Pits. These pits contain poisonous snakes, wild wolves, and other fearsome creatures. Convicted felons are thrown into these pits for execution. There is always a sizeable contingent of militia in this area.

EPISODE 8: KAYU VALLEY

General Information

This valley contains vast fields of bamboo and sugar cane, as well as thick areas of jungle. Daytime temperatures soar to the high 90s, and the temperature seldom drops below 80 at night. The terrain is Very Rugged. Make normal checks for Random Encounters.

The Diaman

The PCs will occasionally catch glimpses of tall, gray-skinned people wearing only loincloths or brief smocks. The people will be seen hacking sugar cane and gathering it in bundles, hunting for small game, or sitting in the mid-day sun, lost in thought. These are members of the Diaman tribe, known as the "Silent Ones."

Diaman tribesman: AC 10; MV 15; HD 1+ 1; hp 8; THAC0 19; #AT 1; Dmg 1-8 (parang); SD whispering *wind* at will (unlimited distance), hide in *shadows* (base chance 25%), move *silently* (base chance 35%); AL LN.

The Diaman ignore all actions and attempts at conversations from the PCs. If the PCs attack, the Diaman defend themselves ferociously, but stop as soon as the PCs withdraw. Attempts to use the Etiquette proficiency fail. The PCs can follow the Diaman to their homes if they wish—the Diaman don't care. (Assume that the home of any encountered Diaman is the nearest village.)

Villages

The Diaman occupy all of the villages and cities in the Kayu Valley (except for Pasar—see Episode 7). The villages are primitive, but extremely well-kept. The grounds are swept clean of debris and harvested sugar cane is stacked in neat piles. The Diaman clothing is spotless.

All villages in the Kayu Valley are Indifferent. However, don't roll on Table 5 for Indifferent Villager Encounters in these villages. If the PCs attempt to steal food or take any hostile actions against the villagers, they immediately become Hostile. There are only two ways a village becomes Friendly:

1. The PCs spend at least 8 consecutive hours in the village, taking no hostile actions against the villagers during that time, and, at some point during their stay, assist with the chores (such as sweeping the grounds or stacking the sugar cane). The PCs will not be invited to help; they must do so as a result of their own initiative.

2. The PCs spend at least 24 consecutive hours in the village and take no hostile actions against the villagers during that time.

If the village becomes Friendly, the villagers embrace the PCs, feed them, and shelter them. They engage the PCs in pleasant conversation, asking about their journeys, then ask them if they wish to become members of the village; the Diaman tell the PCs they will not answer questions or assist them further if the PCs don't become members. If the PCs decline at this point, the village becomes Indifferent again; this time, they remain Indifferent regardless of any efforts of the PCs to make them Friendly.

If the PCs agree to become members of the village, the Diaman ask them how they can help. The Diaman have no useful items for the PCs, nor will they agree to leave the val-

ley, but they share the following information if the PCs ask the right questions:

- * The Ular River is very dangerous, filled with poisonous snakes. There is a shallow area of the river free of snakes which the PCs can cross. (The Diaman sketch a rough map in the dirt, indicating an area of the river about 50 miles south of Tebing.)
- * Savage tribesmen called the Taring live in the Kutuk Valley. They have sharpened their teeth to look like fangs and serve an undead leader.
- * In the city of Perpustakaan is a great library which contains many secrets about the Shao Mountains.

Following this conversation, the Diaman announce that the time has come for the PCs to join the village. The Diaman ask for all of the PCs' possessions. "These will be destroyed. You no longer have need for them." (If the PCs are foolish enough to give up everything they own, the Diaman take it all away into the woods and drop it into a deep crevasse—the PCs will never see their possessions again.) Next, the Diaman ask the PCs to select one of their number to be executed. "The voluntary sacrifice of one of your companions will prove your sincerity." (If the PCs agree to this, the Diaman swarm on the selected PC and attack him with parangs until dead.)

If the PCs allow one of their party to be killed by the Diaman, the village is permanently Friendly; there are no further benefits the Diaman can provide to the party (to them, village membership is the ultimate benefit).

If the PCs resist at any point—if they refuse to give up their possessions, refuse to give up a companion for execution, or interfere with the execution—the Diaman are profoundly insulted. The village immediately becomes Hostile and permanently remains that way. Additionally, the insulted Diaman use their *whispering wind* ability to communicate news of the party's insult to all of the other villages in the valley; all Kayu Valley villages then become permanently Hostile to the PCs.

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EPISODE 9: KUTUK VALLEY

General Information

The temperatures and terrain of the Kutuk Valley are similar to those of the Kayu Valley, except there are no sugar cane fields. The terrain is Very Rugged. Make normal checks for random encounters.

Swamps

There are two vast swamps in the Kutuk Valley, the Menipu and the Ngeri. The swamps range from 1-5 feet deep, averaging about 3 feet. Mounts can be ridden in the swamps, but this requires extra time to avoid the deeper areas; mounts can move only 4 miles per half day in the swamps. Don't check for random encounters in these swamps. Instead, for every three game hours the PCs are in a swamp, roll 1d8 and run the encounter indicated on Table 11.

Table 11: Kutuk Swamp Encounters

D8 Roll	Result
1-4	No Encounter
5	Mosquitoes
6	Leech Attack
7	Quicksand
8	Snake

Mosquitoes. This is the same as the encounter in the Random Encounters section (p.35). Bitten PCs failing a Constitution check take 1 point of damage and have a 1 in 4 chance of infection. The disease inflicts 1 hp/day until cured.

Leech Attack. From 1-4 giant leeches attack the PCs.

Giant leech: AC 9; MV 12, SW 6; HD 3; hp 18; THAC0 16; #AT 1; Dmg 1-4; SA drain blood (lose 1 hp per HD per round as long as leech is attached, anesthetizing saliva usually prevents bite and blood drain from being felt until victim has lost 50% of hp); AI N.

Quicksand. The PC leading the party (or a random PC) step in quicksand and begins to sink at a rate of 2 feet per round. There is a 25% chance that a patch of solid ground or a tree root is close enough to grab. A successful Dexterity check means the PC grabs it. He can pull himself free with a successful Strength check.

Any PC can pull the sinking PC out of the quicksand if he makes a Strength check with a -2 penalty. Any two PCs working together can pull him out with no problem. It takes a minimum of four PCs whose Strength scores total 60 or more to pull a horse free.

If a PC (or horse) sinks below the surface, he can still be rescued as long as his companions can feel around and find him. However, the PC continues to sink at the rate of 2 feet per found. If he isn't rescued before he sinks out of reach, he will never be seen again.

Snake. A giant poisonous swamp snake attacks the PCs.

Giant swamp snake: AC 5; MV 12, SW 12; HD 4 +2; hp 20; THAC0 17; #AT 1; Dmg 1-6; SA poison (victim failing to save vs. poison suffers an additional 1-6 hit points of damage), spit poison (make normal to hit roll at one target up to 30 feet distant; victim must save vs. poison or suffer 1-6 hit points of damage); AL N.

Ular River

This river is about 100 yards wide, 100 feet deep, and is filled with giant leeches and swamp snakes. The PCs can build a raft to cross the river by tying logs together with vines (assume this takes one full day). The river currents are very strong-it takes the PCs about three hours to cross the river by raft.

Don't check for random encounters in the river. Instead, for every hour the PCs are in the river, roll 1d6. On a roll of 5, they are attacked by 1-4 giant leeches that slither onto the raft; on a roll of 6, they are attacked by a giant water snake (use the statistics for the giant leeches and water snake in the Swamps section above).

There is a shallow area of the river about 100 feet wide located 50 miles south of Tebing that is only a few feet deep. The area is greenish in color. If the PCs cross the river in the shallow area, they will not encounter leeches or snakes. (There is a bed of salt beneath the surface of this area, making the water distasteful for these creatures.)

Villages

Ungaran. This village is devoid of life. If the PCs search the crude huts, they find an occasional human skeleton with its teeth filed to sharp points. This is the former village of the Taring (see the Village of Death section below). Several years ago, an outbreak of Nyamuk Plague broke out here, killing nearly half the population. The survivors resettled in Gigit.

There is nothing of interest for the PCs in Ungaran.

Gigit. This is the village of the savage Taring-see the Into Gigit section below.

Tebing. This village is Indifferent. If the PCs manage to change the village's attitude to Friendly (as explained in the Indifferent Village section at the beginning of this chapter), they experience an Information encounter. Roll for information as indicated; in addition to the indicated information, the villager tells the PCs about the shallow area in the Ular River about 50 miles south of Tebing. "Its waters are green-this is the only safe passage across the river"

The villager also warns the PCs about traveling in the jungles of the valley, telling them that sharp-toothed savages called the Taring live in the northern part of the valley. The villager adds that a few months ago, some Tebing hunters killed a vampire in the jungle, staking it through the heart then throwing the body into the Ular River. (All other villagers the PCs meet as a result of an Information encounter can confirm this information.)

The PCs can locate the hunters in Taring if they ask around. The hunters tell how they stumbled on a slumbering vampire and killed him with a stake; however, the hunters refuse to venture back into the jungle to show the PCs where this took place, since they fear retribution from any other vampires who might also live in the jungle.

If the PCs have information of their own about a vampire (most likely as a result of the Night Visitor encounter below), the Tebing villagers listen with rapt interest, but will not leave the village to assist the PCs. They suggest that the PCs leave the valley as quickly as they can.

Other Villages. For all other villages in the valley, determine their attitude as explained in the Village Encounters section at the beginning of this chapter. If an Information encounter is indicated in a Friendly village, roll for information as indicated; in addition to the indicated information,



the villager warns the PCs about the sharp-toothed savages called the Laring who live in the northern villages of the valley. (All other villagers the PCs meet as a result of an Information encounter can confirm this information. Unlike the villagers in Tebing, none of these villagers know anything about a vampire.)

Night Visitor

The following encounter occurs on the first night that the PCs camp in the forest. If the PCs somehow manage to spend every evening in a village while traveling through the valley, this encounter will not occur.

Shortly after sunset, the PCs hear the sound of fluttering wings somewhere in the darkness high overhead. A few moments later, the figure of a human male materializes in the shadows near the campsite. The figure is draped in a black gown, his skin is pale and drawn. He has black eyes, thin lips, and a cold stare. "I come to you with an offer," he says, his voice low and guttural.

Xi-Chu (eastern vampire): AC 1; MV 12 Fl 18 (C); HD 8 + 3; hp 60; THAC0 13; #AT 1; Dmg 5-10; SA Strength of 18/76 gives them a + 2 bonus to hit and a + 4 bonus to damage; in subterranean environments, can summon 10-100 rats or bats; in wilderness, can summon 3-18 wolves tall summoned creatures arrive in 2-12 rounds); can drain two energy levels with each successful strike (human or humanoid creatures slain by energy drain become vampires one day after their burial); SD + 1 or better magical weapons to hit; must spend daylight hours in their coffins; regenerate 3 hp per round; *shape change* to large bat at will; *spider climb* at will; *invisible* at will; repelled by garlic, mirrors, and lawful good holy symbols; annih-

lated by direct sunlight in one round; loses one-third of its hit points per round when immersed in running water; rendered inert when a stake is driven through its heart; can't enter a home without first being invited; AL CE.

The man introduces himself as Xi-Chu, the former leader of the Taring people in the village of Gigit. He explains that a few months ago, he was on a mission that took him far from Gigit. While he was away, an outsider took control of his village and turned his people against him. He is no longer allowed access to Gigit. He asks the PCs for their help in getting into his village; once inside, he'll take care of the outsider himself. If the PCs agree, Xi-Chu offers them safe passage through Kutuk Valley. If they refuse, Xi-Chu says he will kill dozens of innocent citizens in the villages of Tebing, Bandung, and Darah. "Their blood will be on your hands."

Xi-Chu's story is true as far as it goes. Actually, a group of hunters from Tebing overtook Xi-Chu a few months ago, drove a stake through his heart, and dumped him in the Ular River. About two weeks ago, two Taring warriors found the body washed ashore and removed the stake. The starving vampire killed both warriors. Xi-Chu learned that in his absence, an outsider had taken over the village and prevented Xi-Chu from entering again (see the Into Gigit section below). Since then, Xi-Chu has been searching for accomplices to help him regain control of the village; he now hopes he can convince the PCs to help him. He will honor his agreement if the PCs cooperate. However, he's lying about killing villagers—since his encounter with the hunters, Xi-Chu is afraid to go near any of the southern villages.

If the PCs attack Xi-Chu at any point, he disappears, later

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turning into a bat and flying away—continue with the PCs Refuse section below.

If the PCs have questions for Xi-Chu, he answers them as follows:

Can we go to a village and get help? “No. The villagers are superstitious and ignorant and have no compassion for the citizens of Gigit.”

Who took over Gigit? Xi-Chu describes an elderly human with a bald head and a drooping black moustache. The PCs recognize the description as that of Awang Sophir, their opponent at the Komite (see Chapter 1).

How did he take over? “The Taring are very gullible.” Xi-Chu doesn’t know any details. (While Xi-Chu was out of commission, Awang entered the village and dazzled the Taring with magical devices, claiming that he had killed Xi-Chu. The bring accepted him as their new ruler. Awang hopes to train the primitive Taring so that he can use them to help him destroy the PCs.)

What mission were you on when he took over? “Hunting for food!”

Why can’t you get hack into Gigit? “It will easier to show you once we get there than to explain it to you now.”

Are you a vampire? Xi-Chu will neither confirm nor deny this.

Xi-Chu will quickly tire of the PCs’ questions. He demands that they make a decision whether to help him or not.

The PCs Refuse: Xi-Chu snarls and disappears. Later that night, he reappears. “A dozen innocents have died,” he says. (Not true.) “Will you join me now?” If the PCs agree, continue with the PCs Agree section. If not, Xi-Chu attacks. If Xi-Chu manages at least one successful energy drain attack against the party, he disappears. Xi-Chu will repeat this attack on each night the PCs spend in the valley, complete with a false report of additional villager deaths and an invitation to join him. He always vanishes after he makes a successful energy drain attack.

If Xi-Chu is ever reduced to fewer than 20 hit points as a result of combat with the PCs, he disappears for good—the PCs will never see him again. They are free to investigate Gigit on their own, leave the valley, or take any other actions they wish.

The PCs Agree: Xi-Chu changes into a bat and leads them through the jungle to Gigit. Xi-Chu takes the best route—while following him, treat the terrain as Normal, and don’t check for random encounters.

Xi-Chu only travels at night, and refuses to talk to the PCs, except to answer the questions described above. He always disappears just before dawn to retire to one of the many burial jars he has hidden throughout the jungle (the PCs will be unable to track Xi-Chu—since his run-in with the Tebing hunters, he’s been extraordinarily cautious).

Into Gigit

Gigit is a large village comprised of dingy huts and crude buildings. Hundreds of Taring live here, an ignorant race of savages who file their teeth to sharp point in emulation of their lost leader, Xi-Chu. Aside from their extremely sensitive sense of smell, they have no special abilities. Use the following generic statistics for the Taring:

Taring tribesman: AC 10; MV 12; hp 8; #AT 1; Dmg 1-6 (spear) or 1-2 (bite); THACO 20; SD sense of smell (surprised only on a 1, range 50’); AL LE.

Gigit is completely surrounded by a moat of running water fed by the Ular River. The moat is 10 feet wide and 2 feet deep. It was constructed by order of Awang Sophir to keep out Xi-Chu. (Though immersion in the running water is required to actually harm Xi-Chu, his fear of the water is so great that he refuses to pass over it.)

The attitude of the village is Hostile.

If the PCs arrive here alone: The PCs will be able to cross the moat with no problem. However, within 10 rounds after they enter the village, the Taring will sniff them out and attack; enough Taring appear to drive the PCs out of the village. The PCs will be unable to make contact with Taring.

If the PCs arrive with Xi-Chu: Their arrival, of course, occurs at night. Xi-Chu shows them the moat and tell them to fill in a section with dirt and stones so that he can cross. It takes one PC 15 turns to make a path of dirt and stones across the moat; therefore, three PCs can make a path in 5 turns, and so forth. While the PCs work on the path, Xi-Chu stays out of sight.

Within 10 rounds after the PCs begin working on the path, six Taring tribesmen appear, running from the village to attack the PCs. Within another 10 rounds, the bring are joined by wave after wave of dozens more tribesmen, all bent on destroying the PCs.

When it looks like the PCs are in serious trouble, but before any of them are killed, Xi-Chu materializes in the midst of the battle. The terrified Bring immediately stop fighting, stunned at the appearance of their lost leader. A few of the Taring race back into the village to alert Awang.

Within moments, Awang uses his *ring of teleportation* to teleport to the moat to investigate the situation. As soon as he sees Xi-Chu, he cries out in horror, then teleports again. (Awang has left the area and will not be seen again—he has no interest in facing the wrath of Xi-Chu. The PCs will be unable to locate Awang, but he’ll appear again in the sequel to this adventure, *Test of the Samurai*.)

If the moat crossing has not yet been completed, Xi-Chu orders the Taring to finish it, then begin filling in the entirety of the moat with rocks and dirt. Xi-Chu will not permit the PCs to enter the village, but he keeps his promise to them, ordering two Taring to guide them to the valley border.

“But you have no more than two days to leave the valley,” he says. “After that time, you will be considered fair game.”

The Taring lead the PCs due west to the Ular River; assume this takes them one full day (don’t roll for random encounters during this time). Once on the shores of the Ular River, the Taring build the PCs a suitable raft, as instructed by Xi-Chu; this also takes them one day. After the raft is complete, the Taring return to Gigit.

The PCs are free to take the raft across the river (requiring encounter checks on the Ular River Encounter Table) or they can go anywhere else they wish in the valley. If they return to Gigit, the villagers are Hostile. If they are still in the valley 48 hours after leaving Xi-Chu in Gigit, there is a 50% chance that Xi-Chu attacks them sometime during the night (this is assuming that the party is camping in the jungle). Xi-Chu attacks until all of the PCs are killed, or until he is reduced to 20 hit points, after which time he no longer bothers them.

EPISODE 10: KILAP VALLEY



The tropical temperatures and terrain of the Kilap Valley are similar to those of the Kayu Valley, except there are no sugar cane fields. The terrain is Very Rugged.

A race of primitive warriors called the Laska occupy all of the villages in the valley. Their king is the jovial but eccentric Sultan Oey Sambal Pedas.

Roll normally for random encounters in the valley. However, don't roll for Random Encounter when the PCs are in the company of the Laska or the Sultan.

Warriors' Welcome

At some point after the PCs have spent 24 hours in the jungle, or if they approach any village, a dozen tribesmen wearing loincloths and with their faces painted in bright colors scamper from the brush and surround the party. The tribesmen carry spears and blowguns. They don't attack, but they are clearly angry. These are Laska warriors, upset because strangers have entered their sacred valley. Use generic villager statistics for the Laska. The spears inflict 1-6 hit points of damage, and the blow guns inflict 1-2 hit points of damage; additionally, those hit by a dart must save vs. poison or fall into a deep sleep, as if affected by a *sleep* spell.

Within one round after the Laska appear, dozens and dozens of additional tribesmen swarm from the brush and join their comrades. Soon, hundreds of armed tribesmen surround the party. They stand in silence, their weapons ready, waiting for the PCs to make the first move.

Ending the Standoff

Eventually, the Laska warriors and the PCs will resolve their confrontation. There are three likely outcomes:

1. The PCs might surprise the first line of warriors and send them fleeing in panic. This is most easily accomplished by striking fast and hard and using every bit of flashy magic they have. The other warriors (and any first-line survivors) will be so impressed by the PCs' display of might and courage that they put aside their weapons and greet the foreigners as respected allies. They'll even make peace offerings of papayas and other fruits to make up for ambushing the PCs in the first place.

2. The PCs might persuade the Laska warriors that they mean them no harm. They could point out to the holy members of their party, offer to trade goods, or even make generous gifts. Whatever approach the PCs take, they'll have to overcome the natural suspicions the Laska have at finding strangers on their holy ground. Judge the PCs arguments yourself; if they sound good to you, they will to the Laska, too. If convinced, the warriors will lower their weapons, grin, and begin jabbering at the PCs, but they remain alert.

3. If the PCs aren't careful, the Laska might drop them all into a deep sleep with a barrage of poisoned blow-darts. In this case, the PCs wake up stripped of their weapons and gear. Mightily pleased with themselves, the Laska warriors stand about congratulating each other and thanking the PCs for this fine opportunity to display their prowess.

In any event, news of the PCs' arrival soon reaches the Sultan who happens to be nearby on a hunt. With appropriate escort, the PCs are ushered through the jungle to meet the Laska leader.

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Twelve war elephants stand around a trampled clearing in the jungle. In the center of the clearing sits one of the largest men ever to ride an elephant. Flanked by armed guards, and well-armed himself with a spear few men could lift, he sits atop a golden throne. Overhead, an ornate canopy keeps the hot rays of the sun from reaching the man. This is the absolute ruler of the Laska people, sovereign over the Kilap Valley, the Sultan Oey Sambal Padas.

Grinning from between two massive jowls, he declares in perfect Kao te Shou, "Tonight we will be entertained." Clapping his hands together, he beckons the crowds of warriors and attendants closer. "Surely travelers as seasoned as these have hunted tigers before. No civilized man would pass through the jungle without accepting the tiger's challenge."

Setting his gaze firmly upon you, he says, "Tell us, then, of a tiger hunt, for we rode all day and saw nothing. If I cannot have a good hunt, I would have a good story! He sits back on his haunches, obviously expecting a story from you."

The Sultan is a friendly man, but he means business. His attendants stand ready with raised spears to attack at the first sign of hostility from the PCs.

Sultan Oey Sambal Padas (6th level chanshi): AC 9; MV 9; hp 40; Dmg by weapon; THAC0 15; Str 13; Dex 13; Int 9; Wis 11; Con 15; Cha 16; SA and SD as bushi; AL LN.

Elephant: AC 6; MV 15; HD 11; hp 60; THAC0 10; #AT 5; Dmg 2-16/2-16/2-12/2-12/2-12; AL N.

The PCs are on the spot, and so are your players. Someone has to tell a story, if they haven't hunted tigers before, they'll have to make up a story—the wilder the better. Play the Sultan with gusto, and encourage each player to stand up and deliver a story just the way his character would.

If the PCs seem reluctant, the Sultan tries to warm them up a bit by telling a hunting story of his own (see the Sultan's Tale below). Read the story aloud, or better yet, retell it in your own words.

If the PCs still don't deliver, the Sultan is not amused. Proceed to the Insulted Sultan section.

If the PCs tell at least one good story, whether it's funny, tragic, frightening, or just plain action-packed, the Sultan roars with delight. He wastes no time inviting them to feast with them and spend then night in his camp. Continue with the Sultan's Feast section.

The Sultan's Tale

"You have heard of Pembrawa? Of course not. This village is so small and deep in the jungle that no one has heard of it. But its people make the finest rice wine in all the realms. This village, and its wine, would have remained completely unknown, except that something began eating the villagers.

"The first one to disappear was a poor farmer rolling a barrel of rice wine to the market. Many villagers said that he was merely an old man who had lost his way. It was true that he was old, but he was strong and knew the road well.

"Soon, two school children disappeared, again without a trace. Most villagers said that they were merely young and foolish children who had lost their way. It was true, they were young, but they were not foolish. After all, they were coming from school.

"When the tax collector disappeared, everyone said that it was good to be rid of the scoundrel. It was true that he was a scoundrel, but he wasn't the last to be eaten.

"Before long, no one dared travel alone in the entire district. At night, hideous, unearthly growls drifted from deep within the jungle. No longer could the villagers deny that an evil monster plagued them.

"Being devout, peaceful farmers, the people turned to their ancestry for guidance. After many offerings and much fasting, the old ones appeared in a great vision. The ancestors announced the same conclusion everyone else had reached before: they must get help.

"Lured by the challenge of the hunt and a great reward of gold promised by the village, many stout and brave men stalked into the jungle. They never came out. This time, no one said anything, for the warriors were neither old nor young nor foolish nor likely to lose their way.

"Unable to work the rice paddies under such a curse, the villagers prepared to move away, when two fat merchant brothers arrived from the north. Their names were Joko and Hendro. Proclaiming themselves the best hunters alive, they marched into the jungle, swearing to find and slay the monster.

"The villagers did not stop packing. Despite a fierce ugliness, neither brother looked like much of a warrior, and their equipment consisted mostly of rich sweets and jugs of sake. They didn't have even a single parang between them!

"To everyone's surprise, they not only survived the night, but returned to the village. 'It is a tiger' Joko, the fat brother announced solemnly.

"The villagers cried out in disbelief.

" 'It is true,' declared Hendro, who was even fatter than his brother. 'A giant man-eater, once king of the jungle, now grown old and crippled. We have found its tracks and the pool from which it drinks.'

" 'We have seen this before,' Joko whispered, drawing the villagers near. 'Once it has tasted your flesh, it will never eat anything else!' The crowd shrank back in fear, but the brothers seemed unconcerned.

'It is an evil and cunning giant. Nevertheless, tomorrow we shall sleep on its hide!'

" 'But how?' gasped the village chief. 'You carry neither swords nor spears.'

" 'We did not grow fat swinging swords: replied Hendro. 'Only a fool would get that close to a monster. We fight from as far away as possible, with bows and poison arrows.'

" 'If you slay this beast, you shall have all the gold we own,' the chief promised them.

" 'No: replied the brothers. 'If we succeed, we shall have the recipe for your wine.' The villagers had no choice but to agree.

"And so, the brothers returned to the jungle, bows in hand, and a barrel of rice wine slung between them on a bamboo pole. They set their trap deep in the jungle at a pool of green water. By nightfall, they were perched on a rickety platform high in the trees under a full moon, waiting for the tiger to come for its last drink.

"Through the night they waited, watching, listening, dipping their cups into the barrel. But they saw nothing, heard nothing. Until, like an evil moon, clouds shut out the moon so the green pool became black. Though they could see nothing, they could hear the steps of a giant creature below. Soon the sounds became lapping as the beast dipped its head to drink.

"They fired again and again, raining arrows down at the sound. Before long, they heard the beast slump into the water.

" 'Hei, hoi!' exclaimed Joko. 'Once again, the reward goes to the fat brothers!'

"Unrolling their rope ladder, they climbed down to examine the beast. Even before they lit their torches, the fat brothers realized that they had made a mistake. From the horns he could tell that what lay in the pool was no tiger, but a buffalo! Cursing their luck and each other's stupidity, they started back up the ladder.

"Hendro, the fattest of the two, thought it was a long way coming down, but climbing back up seemed twice as far. Even as he strained to lift his own weight, he had to laugh at his brother struggling below.

"Joko, you sound like an old she-goat coming up this ladder, wheezing and grunting."

"Joko belched in reply from atop the platform, 'At least I got here first.'

"Ayiee!" cried Hendro, for if his brother was above him on the platform, what was coming behind him on the ladder? "The torch! The torch!" he screamed, but he did not have to see it to know that the beast itself was behind him.

"How can we expect to find the tiger with you bleating like a goat?" Joko chastised, belching again.

"The beast has found us!" squeaked Hendro, trembling with fear. "He's right behind me!"

"Ayiee!" cried Joko, necking an arrow into his bow. "Hold on, I'll slay the beast!"

"Ayiee!" shrieked Hendro, sure that his fat brother would shoot him instead of the tiger.

"Ayiee!" squealed Joko, as he nearly fell off the platform, leaning over the edge for a good shot.

"Ayiee!" screamed Hendro, feeling the hot breath of the beast on his feet.

"Ayiee!" cursed Joko as he knocked the wine barrel over the edge. It didn't fall far.

"Ayiee!" howled the beast as it plunged to the ground, knocked from the ladder by the heavy barrel.

"This time, the fat brothers stayed on the platform, their bows ready and hearts pounding. But daylight revealed that the beast was dead, its neck broken by the fall, and every fang knocked from its mouth by the barrel.

"This is how Tiger Wine, known throughout the realm, earned its name, and why the saying is true, the bite of the beast is in every barrel!"

At this point, any PC with a bottle of tiger wine who thinks to break it out will win the Sultan's everlasting admiration. That PC will sit at the right hand of the Sultan during the feast, close enough to see the man's jowls quiver when he laughs.

The Sultan's Feast

The Sultan invites the PCs to join him near the campfire as his attendants prepare a sumptuous feast of roast boar, fresh papayas and figs, dried fish, and flask after flask of tiger wine. The Sultan makes pleasant small talk throughout the feast, inquiring about the PCs' families, backgrounds, and adventures in the Shao Mountains. If asked, the Sultan says he is the latest in a long line of kings who have ruled the valley for centuries. He lives in the city of Semarak and his no family. "I have no heirs," he says, "But a young man such as myself has plenty of time to take a wife."

If the PCs ask the Sultan about Kawabi, Ternpat Larang, or anything else pertinent to their mission, the Sultan dismisses their questions with a wave of his hand. "This is a time for pleasure. Business comes later."

At the end of the feast, the Sultan orders his attendants to clear away the remnants of the meal and then help themselves to the leftovers. "Now," says the Sultan brightly, rubbing his hands together. "It is time for more entertainment. I hope you have saved your best stories for our contest."

The Sultan explains the rules of his favorite storytelling

game. The Sultan will begin by telling a brief story, after which the PCs must guess whether his tale is true or false. If they guess correctly, the Sultan will give them a small prize. If they guess incorrectly, they must give the Sultan some small token as a gift. The PCs will then tell a story and the Sultan will weigh its truth. If the Sultan guesses correctly, the PCs must give him a gift. If he guesses incorrectly, he forfeits a gift. The game continues until the Sultan declares the game ended.

If the PCs refuse to play, the Sultan grimly warns them that he would be greatly insulted if they declined his invitation. If they still refuse, proceed to the Insulted Sultan section. Otherwise, continue with the Contest of Tales section.

Contest of Tales

If the PCs agree to the contest, the Sultan and the PCs take turns telling stories, with the Sultan telling the first story. The Sultan tells any of the following stories, or you can make up different stories for him (note that this is a good way to give the PCs information you'd like them to have).

- * "In the Kutuk Valley dwells what may be the most gullible race in all of Kara-Tur. So stupid are these people that they have accepted a vampire as their ruler, willingly offering themselves as sacrifices for his unholy feasts. To demonstrate their loyalty, they have even filed their teeth to sharp points to emulate their master." (This is true.)
- * "A mighty ocean at one time covered all of the Shao Mountains. A race of people who were half-fish, half-man built mighty civilizations, which eventually were reduced to dust by an order of the Celestial Bureaucracy when it was determined that the fish-men were organizing war parties to conquer the rest of Kara-Tur" (This story is false.)
- * "Nung Chiang, whom many believe is the mightiest of the Nine Immortals, oversees his domain with an even hand. He is most often seen as a peasant, wearing tattered clothes and carrying a bent cane. But few know that Nung Chiang also appears as a mighty spirit dragon, wreaking vengeance and death on any who dare violate the lands under his supervision." (This story is true.)

When the Sultan finishes his story, the PCs must guess if it's a true story or if it's fiction. The PCs must reach their decision by consensus. The Sultan is honest, and will always verify if the PCs are correct. He always gives a flask of tiger wine as a gift for a correct answer. If the PCs are wrong, he accepts any small token from them, such as a coin, a mirror, or a small sack of rice.

When it's the party's turn, any PC can tell a story. The story can be either true or false. When the PC's story is over, the Sultan rubs his chin, thinks for a moment, and guesses that the story is false (he always guesses the story is false). The PC then tells the Sultan if he's guessed correctly (even if a PC cheats, the Sultan accepts his word). If the Sultan guessed wrong, he gives them a flask of tiger wine. If the Sultan guessed correctly, he accepts any small item as a gift.

The game continues until all of the PCs have had a chance to tell a story (or until the DM senses the players are tiring of the game). The Sultan then announces that the final tale of the game is his, and he tells the following story:

"A mighty pirate once so offended the royalty of the Shao Mountains that he was sealed in a storehouse and condemned to stay there for all eternity. So desperate is this pirate to escape his fate that he will help anyone who frees him from his prison. This vault is at the end of a path leading from the village in Utara in the Kesar Valley, and is marked by a boulder enclosed by a ring of yellow pebbles."

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When he finishes, the Sultan doesn't ask the PCs to guess its truth. "The host always leaves his guests with the gift of a mystery," he says, and refuses to verify whether the story is true or false. (It's true-see Episode 13.) The Sultan tells the PCs he has enjoyed their company, but the time is late. The PCs are free to spend the night in the camp or go their own way, whichever they choose.

If the PCs have questions about their mission, the Sultan listens carefully, but merely shrugs—he has no useful information for them.

The Sultan will spend the next several weeks wandering the jungles, hunting for tigers; the PCs won't meet him again. If the PCs approach any of the Kilap Valley villages, the villagers ambush them as described in the Warrior's Welcome section above; resolve the ambush as described in the Ending the Standoff section, at which point the village becomes Friendly.

Insulted Sultan

If the PCs refuse to participate in the Sultan's storytelling games, his initial anger turns into a sinister smile. "Very well, then," he says. "Perhaps a different game will be more to your liking." The Sultan announces a tiger hunt, with the PCs taking the roles of the tigers. He will give the PCs a 24 hour head start, and then he and 1,000 Laska warriors will hunt them down and kill them. "Your heads will make excellent trophies."

If the PCs change their minds and agree to play the storytelling games, the Sultan nods his head in agreement—continue with the Contest of Tales section above.

If the PCs still refuse, hundreds of Laska warriors raise

their spears as the Sultan tells the party to get moving. (This is all a joke at the party's expense. The Sultan has no intention of hunting the PCs. He will entertain his friends for years to come with the story of how he scared off a party of explorers with a ridiculous story of a human tiger hunt.)

Once the PCs leave the Sultan's campsite, they won't run into him again. Word will spread quickly throughout the valley about the party's cowardice; all villages will become permanently Hostile to the PCs.



EPISODE 11: KESASAR VALLEY

General Information

As with the Kilap and Kutuk Valleys, the tropical temperatures and terrain of the Kesasar Valley are similar to those of the Kayu Valley, except there are no sugar cane fields. The terrain is Very Rugged.

Roll normally for random encounters in the Kesasar Valley.

Villages

The Mahasiswa race occupies the villages of the Kesasar Valley. They are a gentle and soft-spoken people who have completely lost contact with the outside world, due to the high mountains surrounding the valley that discourage travel. Open and friendly, the Mahasiswa graciously welcome all visitors who share their peaceful outlook. They are fond of music and poetry, and wear *samfu* (long-sleeved, pajama-like outfits) of brightly colored silk. All merchants encountered from rolls on the Friendly Village Encounter table (Table 6) have *samfu* for sale at a cost of 3 tael each. The PCs can resell these *samfu* for as much as 5 ch'ien each to buyers in most of Shou Lung north of the Shao Mountains.

Perpustakaan. See Episode 12.
This is the site of the long-lost Library of Perpustakaan.

Pertama. This was the first village established in the valley. It is now occupied only by the spirits of the original settlers.

If the PCs approach Pertama, a group of ghostly villagers meets them at the outskirts, asking them their purpose in coming to Pertama. If the PCs ask for help or have questions, the spirits say the PCs must first prove themselves worthy by destroying one of their weapons; the PCs can satisfy the spirits by breaking or otherwise rendering useless any single weapon of their choice. The spirits then ask each of the PCs to tell of a good deed they have performed since entering the Shao Mountains. (Any good deed, no matter how minor, will suffice, and the DM is encouraged to be generous in his judgments. However, each PC must relate a good deed, and the spirits will challenge the truthfulness of any fabrication.)

If the PCs fail to destroy a weapon, are unable to come up with stories of good deeds, or simply refuse to comply, the spirits vanish; the PCs won't seem them again. There is nothing of interest in the village.

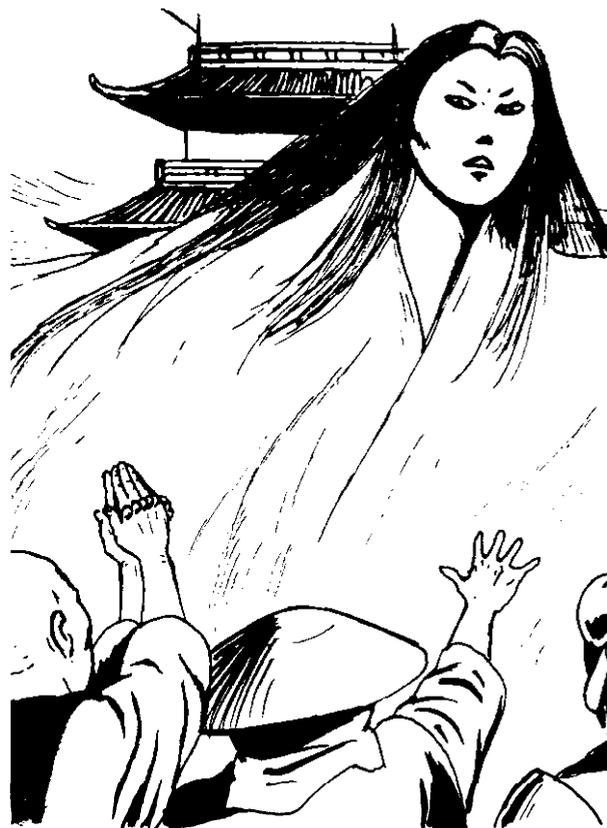
If the PCs do as they're asked, the spirits offer to answer any questions. The spirits have no items for the PCs, but they know all of the information in the DM's Background in the Introduction. If the PCs ask for directions, specific information about Tempat Larang or Goyat, or for any other type of help, all of the spirits but one disappear. The remaining spirit asks the PCs to follow, telling them not to enter a village while he is with them.

If the PCs follow the spirit, he leads them from Pertama to a boulder surrounded by a ring of yellow pebbles north of Utara in the Kuning Valley (see Episode 13). The spirit shows them the best path; the PCs move at their Normal movement rates regardless of the terrain. Don't check for random encounters while the spirit leads the PCs. The spirit will not engage in conversation with the PCs along the way, nor will the spirit enter any village; if the PCs enter a village, the spirit vanishes, never to return.

All Other Villages. A contingent of smiling citizens meet the PCs as they approach a village. The citizens welcome the PCs to the village, providing they agree to leave all of their weapons with the village militiamen—their laws do not allow armed outsiders to enter. If the PCs comply, the village is Friendly. If the PCs decline, the villagers respectfully ask the party to leave. If the PCs attempt to force their way in, or if they are discovered to have concealed weapons after they are admitted, the village is permanently Hostile.

If an Information encounter is indicated in a Friendly village, roll for information as indicated; in addition to the indicated information, the villager tells the PCs that good people such as themselves might be able to enlist the aid of the spirits in Pertama. He also tells them that they might find useful information in the great library at Perpustakaan.

The NPC tells the PCs how to get to Pertama, but has no advice as to how to deal with the spirits. He can also tell them how to get to Perpustakaan. (None of the villagers have visited Pertama; though they know the spirits can be helpful, the villagers don't wish to bother them with their petty problems.)



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EPISODE 12: PERPUSTAKAAN

General Information

Perpustakaan is similar to the other cities and villages in the Kesarar Valley, filled with modest buildings and the pleasant Mahasiswa people (see Episode 11). The attitude of the villagers is Friendly.

A huge building made of black granite dominates Perpustakaan, towering into the sky. This is the Great Library of Perpustakaan, one of the most magnificent depositories of knowledge in all of Kara-Tur. One of the few surviving structures of the once thriving Shao Mountain Empire, its origins have been lost in the mists of time. In fact, few outside of the Shao Mountains are even aware of its existence.

Refer to the Perpustakaan map for this Episode. Don't roll for random encounters in Perpustakaan or in the Great Library.

About the Library

The library is open for 12 hours per day, from dawn to sunset. These hours are posted near the entrance (area 1) and are strictly enforced. Contingents of Perpustakaan militiamen are on guard throughout the library and usher all guests to the exits at closing time. The militiamen also ensure the tranquility of the library; should any character take any violent action, attempt to vandalize or steal the books, disrupt the studies of the other visitors, or disobey any order of the head librarian, they will be forcibly evicted and permanently denied access to the library.

There are two general types of rooms in the library. The Reference Sections each contain shelves of books from ceiling to floor on a particular subject. An engraved plaque just outside the doorway of each Reference Section identifies its subject (the engravings are written in a variety of languages, including Kao te Shou). All other areas are general purpose rooms, including lounges and study rooms, and are not identified by plaques (with the exception of the area 8 lavatories). Each room is detailed in the Map Key below.

There are always dozens of scholars, teachers, and researchers browsing the stacks in the library, but they ignore the PCs. If the PCs approach them, they yell for the guards, who arrive shortly to warn the PCs to leave the other visitors alone. (See area 6 for details.)

Searching the Reference Sections

Before the party explores the library, determine a Search Score for each PC. A PC's base Search Score is 30%. The base score is increased by 5% for every point of Wisdom and Intelligence between 11 and 18, up to a maximum score of 90%. (For instance, a PC with a Wisdom of 11 and an Intelligence of 18 has a Search Score of 75%.)

For every 2 hours a PC spends searching any Reference Section of the library, he makes a Search Roll by rolling percentile dice. If the result is greater than his Search Score, he has found nothing of interest. If he wishes, he can continue making Search Rolls for every 2 additional hours he spends searching the stacks of books until his Search Roll is successful.

If a Search Roll is less than or equal to his Search Score, he has found some information of interest. The DM then reads or paraphrases the Successful Search Roll information given in the map key for that particular reference section. Note that in some cases, a successful search reveals only that there is nothing of interest in that particular reference section.

Once a PC acquires the Successful Search Roll information, there's no need to make further search rolls in that

particular reference section. The sole exception is the Arcane Lore reference section (area 17).

As will be seen, the party has a limited amount of time to search the library (12 hours); they will have to decide which sections are the best prospects to search. The party can search a section as a group, or individual PCs can search different sections, whichever they choose.

Obviously, parties with only a few members will be at a disadvantage when searching the library. To compensate, the DM can use one or both of the following options:

1. If Fukawa is with the party, he declines to search the library, saying that reading gives him a headache. However, if there are only a few members in the party, Fukawa may offer to help; the PCs must tell him where to search (assume that Fukawa has a Search Score of 90%).

2. Shortly after the PCs begin exploring the library, Li Koi (see area 4) approaches them. "Forgive my intrusion," he says sheepishly, "but I wonder if you'd perhaps be interested in contributing to our fund to restore the rotunda mosaic?" (See area 22.) Li implies that if they contribute, he might be willing to bend the rules. If the party contributes a total of 5 ch'ien or more, Li allows them to return to the library the following day, giving them another 12 hours each to search the stacks.

Note to the DM

The most relevant information to this adventure is found in room 21 (the Nung Chiang Reference Section). Information about the other Nine Immortals (found in rooms 18-20, 23-25, 29, and 31) is not directly related to this adventure, but provides some interesting background material; other than Nung Chiang, the Nine have no interest in the party's mission. Whether or not the Nine appear when petitioned by the PCs is up to the DM. The Nine are unlikely to appear except in the most extreme situations and resent petitions to intervene in trivial matters. Make it clear to the PCs that calling on the Nine is a risky proposition at best.

The information in rooms 10, 12, 13, and 15 provides additional background material, but isn't absolutely necessary to the party's success.

Map Key

Refer to the Perpustakaan Library map.

1. Entrance

This is a granite patio enclosed with black marble pillars. About a dozen militiamen are stationed in front of the door, which posts the library's hours (6 A.M. to 6 P.M.). Unless the PCs arrive at dawn, the door is locked. If asked, the guards tell the PCs that to minimize disturbance, visitors are only admitted at dawn. They have no other information.

If the PCs arrive at 6 A.M. the door is open.

2. Librarian's Quarters

This the living quarters of Li Koi, the head librarian.

3. Reference Section: Library Records

The PCs are free to search the library's records.

Successful Search Roll: There is nothing of interest here, aside from lengthy lists of past visitors, none of whom the PCs recognize.

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10. Reference Section: Geography

This room contains books discussing the geography of the Shao Mountains.

Successful Search Roll: The PC uncovers the following information about these locations in the Shao Mountains.

- * *Larang Highway:* This is a legendary road that supposedly linked the Chu' Yuan province with the southern coast. There is no convincing evidence it actually existed.
- * *Sumitra Tower:* This is shrine dedicated to Nung Chiang of the Nine Immortals, made of gold with copper-clad railings enclosing the balcony. It is rumored to be haunted.

The book includes a map, showing the location of the Sumitra Tower in relation to Perpustakaan. (Give the PC the appropriate directions.)

- * *Tempat Larang:* This was a once mighty city located in the western Shao Mountains that was destroyed by volcanic eruptions hundreds of years ago. It was situated west of the Kabut Valley, though no reliable maps exist of its precise location.

11. Reference Section: Astrology

This room contains books discussing astrological theories and interpretations of astral phenomena.

Successful Search Roll: There is nothing of interest here.

12. Reference Section: Ancient History

This room contains discourses on various aspects of the ancient history of the Shao Mountains.

Successful Search Roll: The search uncovers the following tale of the creation of the Shao Mountain valleys, as written by the historian Mei Lung:

"Often it has been told how the Celestial Emperor created Kara-Tur. Accounts have been handed down through the generations for more than 900 years, I myself received the tale from my father, who heard it from his father, and so on, back to Mei Lung's great-great-grandfather, who witnessed the formation of the world.

"As is well known, the Celestial One shaped and carved the new earth like raw steel on a blazing forge. First, he raised mountains, then he bored holes for the lakes and wells, then he hammered flat the plains. All the while, his cool breath quenched the fires, fixing the shape of the land and forming clouds in the sky to fill the rivers and lakes with sweet rain water.

"Less well known is the role played by the Nine Immortals. As the Celestial Emperor toiled, the Nine grew restless, eager to exert their influence on the new earth even as it took shape. They could not understand why so many years passed and still the lands were not complete.

"Thus, the Celestial One directed them to the Wu Pi Te Shao Mountains, south of what is now Tabot and Shou Lung. This great range extended more than 2,000 miles in all directions. Lining up the Nine before him, the Celestial One bid each to carve a valley within the mountains. Eagerly, they turned as one, and standing shoulder to shoulder began their work, leaving the Celestial One free to complete his work in the north.

"The Nine soon discovered the difficulty of the task, but persevered and, in time, called their lord to examine their handiwork. Each was bursting with pride, certain his valley was the most beautiful and detailed. Each hoped to populate his creation and rule it alone.

"The Celestial One did not comment when he saw the valleys. Instead, he bade them to look to the north and examine his handiwork. Immediately, they were humbled by the

grand rivers, the vast plains, the fertile rice lands, the teeming forests, and the shining seas. In contrast, their own valleys seemed rough-hewn, jagged-edged, and unworthy to stand beside the wonders of the rest of the world. The Nine saw, too, that in the time they took to carve their small valleys, the Celestial One had completed the remaining lands from the Northern Wastes to the Jungles of Malatra.

"The Nine were shamed before the Emperor, but he quickly forgave them, and soon sent them as his emissaries to Shou Lung. From that moment forward, the Nine have remained steadfast to the Will of Heaven, confident in the Celestial One's authority and ability.

"As the Nine spread the Emperor's teachings through the northern lands, he toiled to refine and perfect the valleys they carved from the Shao Mountains. He added mighty volcanoes, deep lakes rich with fish, frothing rivers, and calm dreams. Each valley was unique, like a precious gem; all held great resources. He left one place barren, though, wiping all features from it. The Hanya Maut Wasteland remains as a reminder to the Nine of their impatience and limitations.

"Out of embarrassment, the Nine never mentioned the Shao Mountain valleys during their travels on earth. Thus did the people of Shou Lung, Cabot, T'u Lung, and the other nations come to believe that the mountains held only an expanse of useless peaks and cliffs.

"Furthermore, the Nine never traveled there unless directly commanded by the Celestial One. Thus, the peoples of the Shao valleys learned nothing of the Path of Enlightenment."

13. Reference Section: Military History

This room contains records of the Shou Mountains' greatest military battles.

Successful Search Roll: The search uncovers the following tale about the southern fleet of Shou Lung, as written by the historian Jiju Kigikio:

"Now in those early days, the Segara Sea was ruled by great mariners and pirates who traveled the wide expanse of the oceans. It is said they even sailed around the great southern continent, then north to the Celestial Sea, where they preyed on the Malatran coast. From their harbors in Muara Bay and Ahn Bay, they controlled all coastal shipping in the southwestern oceans.

"The power and arrogance of these pirates was so great that they feared no one. When the ambassadors from Tempat Larang journeyed to them, the pirates promptly slew these wise men and returned their heads inside the same treasure chests they had brought with them.

"The governor of Tempat Larang, Sangkal Chunbi, was enraged by the pirates' response to his good will. Chunbi issued Imperial warrants for the arrest of Hsing and his men, vowing to bring them all to justice, but especially their leader, Chan Chiong.

"Upon learning this, the pirates began plotting retribution against the Empire. They could not assault Tempat Larang itself, of course, but began scheming to take its only link to the ocean. The city of Sampar was the sole Imperial harbor on the Segara Sea. Against Sampar's small squadron of ships, the pirates prepared to send 1,000 war vessels.

"Now, Governor Chunbi gathered his advisors around him in the Istana Castle and posed this question: 'How am I to defeat the fleets arrayed against me with a mere handful of ships?'

"None of the advisors spoke, for they all knew there was not time to march the great army from Tempat Larang to Sampar, let alone to the pirates' lairs. The coast was 500 miles south, Murara Bay 240 miles southwest of there, and

Ahn Bay farther still. Finally, the governor turned to Kimasogi, the great wu jen, saying, 'Show me, my wu jen, the magic that will accomplish victory.'

"Silently, Kimasogi led Chunbi down the Cloud Stairs to Dawn Lake in the Summer Court. 'Observe,' he said, scattering ten leaves on the still surface. The wise wu jen bent to the leaves, gathering them swiftly together into a group, with the largest at the center. With a motion of his hand, he then caused a tael to appear upon the leaf.

"This silver coin: he said, 'is the ship of Chan Chiong, the leader of the Segara Sea Lords and the pirate captains.' The wu jen placed another coin upon the leaf, and still another until suddenly the overburdened leaf sunk to the bottom of the lake, scattering the others in all directions.

"The wu jen explained, 'Great governor, Chan Chiong rules his unruly mob with his iron fist and the promise of tremendous treasure. But if a greater treasure was placed among them, his lazy rabble would first fall upon him to gain it, then upon each other in turn. This, then, is the magic you seek.'

"And so the governor sent a loaded treasure ship to the port of Karatin, as if to entreat Chan Chiong to peace. It was a great ship, a vast dragon boat plated in gold and gems from stem to stern, creaking under the weight of its precious cargo.

"The pirate lords fell to squabbling about how to divide the treasure. They delayed their attack again and again, giving the governor time to march an army overland and defeat the sea lords in harbor, without using a single ship.

"Chunbi then commandeered all the ships, claiming them for Shou Lung. He hired back the pirate crews, who were pleased to work for regular wages instead of the meager shares they earned before. Experienced naval officers were summoned from Shou's eastern coast on the Celestial Sea to lead them. Thus was the southern fleet of Shou Lung born, 1,000 warships strong, the greatest naval force assembled on the Segara Sea.

"As for Chan Chiong, he was sealed inside in the Su-Rai Vault, a former subterranean treasure storehouse located in Kuning Valley, where he could spend all eternity contemplating his crimes."

14. Reference Section: Philosophy

This room contains the thoughts of some of the greatest thinkers of the Shao Mountains. **Successful Search Roll:** There is nothing of interest here.

15. Reference Section: Biography

This room contains the life histories of the greatest men and women who ever lived in the Shao Mountains.

Successful Search Roll: The search uncovers the following story of the fall of Emperor Tsao Choo, as written by the biographer Awagi Nukichi:

"As Emperor, Joon Tsao Choo lived many, many years, and this longevity was attributed to many things. It is said that he would have truly become one of the Immortals, had not he fallen to misfortune. The nobles of the Black Maut Cult formed a great plan against him.

"As the Empire prospered under the Bureaucracy, the noble houses of Shou Lung lost their power and influence. The nobles gagged at the restrictions placed on their armies, taxation, and authority. They especially feared the Emperor's growing interest in Tempat Larang. They knew that if the Empire expanded into the Shao Mountains, the little power they still held would grow weaker still, for the nobles knew nothing of the mountains and had no influence there. The most rebellious nobles formed the Black Maut Cult to take power from the Bureaucracy and priests

and restore it to themselves.

"Into the court of Tsao Choo they sent a single concubine, Meilan. She was of great beauty and cleverness, enhanced a thousandfold by evil enchantments so that no mortal could resist her. Meilan bewitched the great king with her beauty so that he acted as if he were drunk on a thousand bottles of tiger wine. As her silken nets tightened, Tsao Choo became more desperate for her.

"At Meilan's command, the Emperor imprisoned his wife and dismissed many of his advisors. Then she goaded him into delaying his plans for building a great province around Tempat Larang. Ahp Hijan, the Minister of State and one of the Emperor's closest friends, urged him to reconsider. When he questioned Meilan's motives, the Emperor ordered his head cut off, but just as the executioner's sword was raised, Tsao Choo commuted the sentence to exile in the Salju Mountains.

"The Emperor renamed his capital Kuop Mailan, or Kingdom of Meilan, in her honor. He neglected his duties to the empire and his subjects, preferring to spend his time in debauchery and wild revels with his new empress and her courtiers. Gradually, the nobles began to reassert their power, taxing the people to rebuild their private armies and warring among themselves. And so the Empire tottered on the brink of destruction and Tsao Choo cared not.

"Now, it came to pass that on the eve of the summer festival, a great spirit dragon came from the north to the Imperial city. Spanning nearly 1,000 paces, his steps on the earth were as thunder, and his breath was like the rage of the typhoon.

"The spirit dragon came to the Emperor's great court, where the courtiers huddled around the throne, and the dragon said, 'Heed me, Tsao Choo! You are Emperor but for the grace of the Celestial One on condition that you lead your people truly and honorably. But you now revel in wine and women and have ignored your duties too long. Your people are starving while your nobles grow fat; your coffers are full with gold and your graineries are empty. Amend your ways, Great King; But Tsao only laughed.

"So the spirit dragon told him, 'You will have as many days as I have spines upon my back to amend your ways.' As every schoolboy knows, a dragon's back numbers exactly 100 spines, and so Tsao Choo had that many days in which to reform himself and walk the true path again.

"But the Emperor had fallen too far for this, and he would not heed the dragon's warning. Following his evil concubine's desires, he became more decadent and debauched each day. On the hundredth day, the sky thundered with the feet of a thousand dragons. In their anger, they lashed out with their magic and dried up the rivers. The rice fields became dust, hot winds howled through the streets, and the land became parched and wasted. The Emperor's great court was destroyed, as were many of the nobles' houses.

"Tsao Choo, himself, the Son of Heaven, perished with Meilan. So, too, did the unborn southern province perish. For when disaster struck Tempat Larang a few years later, there were no resources to save it. The new Emperor and all of his energies had been spent to rebuild Shou Lung."

16. Reference Section: Mathematics

This room contains books of mathematical theory.

Successful Search Roll: There is nothing of interest here.

17. Reference Section: Arcane Lore

This room contains works on the theory and practice of magic written by some of the Shao Mountains most renowned wu jen and shukenja.

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Successful Search Roll: Unlike the other rooms of the library, this room can be successfully searched more than once. Each time a PC makes a successful Search Roll, roll 1d8 to see that he's discovered: 1-2 = 1st level wu jen spell, 3-4 = 1st level shukenja spell, 5 = 2nd level wu jen spell, 6 = 2nd level shukenja spell, 7 = 3rd level wu jen spell, 8 = 3rd level shukenja spell.

The DM should choose all discovered spells from the lists on pages 57-64 and 74-84 in *Oriental Adventures*. Of course, these spells are only meaningful to spell-casting PCs. The DM can set limits on the number of spells the party can learn by simply declaring at any point that there is nothing else of interest in this section of the library; no further Search Rolls are then allowed.

18. Reference Section: Kwan Ying

This section contains books of verse, analysis, and tribute regarding Kwan Ying, one of the Nine Immortals.

Successful Search Roll: The PC learns the following information about the Patroness of Compassion, Mercy, and Joy:

"Kwan Ying is known and loved by all the people of Shou Lung for her mercy and kindness. Her strongest adherents are the Monks of the White Stag. She most often receives prayers from young lovers, old people, and children.

"Kwan Ying usually appears in one of two guises. She may appear as a beautiful woman dressed in white robes; her voice is soft, and the mere touch of her hands heals wounds and suffering.

"She may also appear as someone who previously has given aid or comfort to the petitioner. In this guise, she may appear as a mother, trusted friend, or lover, whether that person is still alive or not.

"Kwan Ying's Ladies of Compassion travel the earth at her command, seeking out pain and suffering for her to alleviate."

19. Reference Section: Chan Cheng

This section contains books of verse, analysis, and tribute regarding Chan Cheng, one of the Nine Immortals.

Successful Search Roll: The PC learns the following information about the Patron of War, the Martial Arts, Combat, and Bravery:

"As the patron of the Iron Tigers and other Shou temple sects, Chan Cheng is known as the lord of heroes. He appears as a powerfully built man in black lacquered armor. His eyes glow like coals and his breath steams like the furnaces of the underground. A mighty black sword named Yung Kan (Bravery) hangs at his side.

"Chan Cheng oversees the Spirit Warriors, lesser spirits who aid those who have fallen fighting for a just cause.

"As lord of the battlefield and all martial endeavors requiring courage, Chan Cheng is frequently called upon by warriors. They shout his name before duels and during battles. Chan Cheng hears them, but also notices anyone who shows courage in the face of adversity. Even the housewife who faces down a bullying shopkeeper or the child who overcomes his fear of darkness can earn Chan Cheng's blessing.

"If he feels their struggle is worthy, Chan Cheng casts his blessing upon the embattled. In rare cases, Chan Cheng may intervene with greater aid."

20. Reference Section: Ch'en Hsiang

This section contains books of verse, analysis, and tribute regarding Ch'en Hsiang, one of the Nine Immortals.

Successful Search Roll: The PC learns the following information about the Patron of Poetry, Music, and Literature:

"As the patron of poets, authors, and musicians, Ch'en Hsiang loves all creative works of art. He frequently inspires those whose works he feels are worthy of greatness. Ch'en Hsiang receives prayers and worship most often from students studying for examinations, from court poets, from wandering minstrels, and from sing-song girls wishing for husbands as happy as Ch'en Hsiang.

"When he appears, Ch'en Hsain usually takes the form of a slender young man dressed in the style of the Imperial Court. Few men attain looks so pleasing or dignified as Ch'en Hsiang."

21. Reference Section: Nung Chiang

This section contains books of verse, analysis, and tribute regarding Nung Chiang, one of the Nine Immortals.

Successful Search Roll: The PC learns the following information about the Patron of Agriculture and Fertility:

"Not by chance do the Shou people call their peasants 'nung fu,' for Nung Chiang serves the Celestial Bureaucracy as patron of all peasants, especially farmers. He appears most often as a peasant, wearing worn sandals and carrying along pole loaded with goods for market. Nung Chiang is worshipped in nearly all rural shrines and is called upon for good harvests and fair weather. He directs the Rice Spirits, a race of lesser spirits who make fertile the fields, beasts, and wives of farm folk. Nung Chiang will sometimes come to those of who speak his name at the jade alters of special golden shrines that he has established throughout the land."

22. Rotunda

The floor of this area contains a jade mosaic of various pastoral scenes of the Shao Mountains. Words in various languages, including Kao te Shun, are inscribed in the walls, spelling out the following:

"With ageless wisdom, the Celestial Emperor sent Nine Immortals into Shou Lung to make the Will of Heaven clear to men. Each of the Nine was directed to oversee one aspect of the Path of Enlightenment. Together, under the commands of the Celestial Emperor, they administer and direct all the lesser immortals in their appointed tasks.

"When appearing to men, each of the Nine has a common form by which he or she is known. Each can also appear as a great dragon of immense power.

"May the Nine watch us and bless us."

23. Reference Section: Ai Ch'ing

This section contains books of verse, analysis, and tribute regarding Ai Ch'ing, one of the Nine Immortals.

Successful Search Roll: The PC learns the following information about the Patroness of Love and Marriage:

"As the patron of love and marriage, Ai Ch'ing receives most prayers from marriage brokers, mothers-in-law, and young men searching for brides. Young women, it seems, usually pray to compassionate Kwan Ying, trusting more to divine mercy than to divine passion.

"In contrast to Kwan Ying, who frequently appears as a young maiden, Ai Ch'ing most often appears as a married matron, though also quite beautiful.

"Ai Ch'ing concerns herself mostly with proper marriage. Consequently, she enjoys confounding adulterers and unmarried lovers.

"Her strongest followers are the Nuns of the Silver Swan Lotus. The women of these temples are known and respected for their fighting prowess. They occasionally intervene in to solve martial problems at Ai Ch'ing's direction. Many people suspect, however, that the nuns take action far more often than actually directed by Ai Ch'ing."

24. Reference Section: Fa Kuan

This section contains books of verse, analysis, and tribute regarding Fa Kuan, one of the Nine Immortals.

Successful Search Roll: The PC learns the following information about the Patron of Laws and Justice:

"The name of Fa Kuan is heard and spoken with foreboding, for he dispenses Divine Justice. He determines the final fate of each soul after death. His Lords of Karma argue for and against each soul before his judgment—they, too, instill dread and hope in the living.

"Fa Kuan appears in two ways: first as an aged Imperial magistrate wearing his robes of office, and second as a young lawyer wearing the robes of the prosecutor. In either case, he speaks with solemn authority, as though absolutely sure of the details of the case, the applicable laws, the final verdict, and the punishment.

"Though Fa Kuan is the patron of judges and lawyers, they seldom call upon him. Perversely enough, thieves and assassins also consider him their patron."

25. Reference Section: Hsing Yong

This section contains books of verse, analysis, and tribute regarding Hsing Yong, one of the Nine Immortals.

Successful Search Roll: The PC learns the following information about the Patron of Fortune and Prosperity:

"Hsing Yung always appears as a happy-go-lucky barefoot peasant, wearing a tattered scholar's robe and carrying a jug of wine. He is the patron of gamblers and travelers, and delights in appearing to them at inopportune moments, casing fair or foul luck their way. While merchants also consider him their patron, they mistrust him, for in his hands prosperity can be extremely fickle.

"Hsing Yong's strongest followers congregate in a major temple in the port city of Karatin. An ancient sea lord pirate built the temple to gain favor for his risky ventures. The temple is still used as a place for gambling and other games of chance, as it has been from the day it was completed."

26, 27, and 32. Exits

These are exits from the building; 26 is the north exit, 27 is the south exit, and 32 is the west exits. All exits are guarded by militiamen. If a PC attempts to leave, the guards warn him that he will not be readmitted. If the PC leaves anyway, the guards will not let him back in.

28 and 33. Residences

These are temporary residences for visiting scholars; 28 is the men's residence, and 33 is the women's residence. There are always about a dozen scholars in each residence, resting, writing, or thinking. If the PCs disturb any of the occupants, they angrily summon the guards. (See area 6 for the guards' reaction.)

Reservations for the residences must be made at least 6 months in advance. The fee is 1 tael per day.

29. Reference Section: Shu Chia

This section contains books of verse, analysis, and tribute regarding Shu Chia one of the Nine Immortals.

Successful Search Roll: The PC learns the following information about the Patron of Artificers and the Arts:

"The grandest and most intricate temples in all Shou Lung belong to Shu Chia, the patron of artists and craftsmen. Shu Chia revels in fine workmanship and richly rewards those who do the best work with good fortune and wealth. Most craft and artisan guilds maintain at least one temple to Shu Chia in their districts. The weapon masters of Shi'en Miaong have raised the most impressive temple to him. Within its walls can be found many of the greatest weapons known in the lands.

"When Shu Chia appears, he usually assumes the form of a robust carpenter or some other craftsman. Most of the time, he prefers to let the Jade Ladies do his bidding. Under his direction, these lesser spirits hide the riches of heaven throughout the earth for men to find."

30. Conference Rooms

Like-minded scholars meet in these rooms to exchange ideas and discuss their theories on a variety of subjects. There are always three or four scholars in each conference room. If the PCs disturb them, they angrily summon the guards. (See area 6 for the guards' reaction.)

31. Reference Section: Chih Shih

This section contains books of verse, analysis, and tribute regarding Chih Shih one of the Nine Immortals.

Successful Search Roll: The PC learns the following information about the Patron of History, Lore, and Tradition:

"Chih Shih, also known as the Lord of the Sages, is the patron of all those who share his love of history and legend. His followers include teachers, seers, and storytellers. He is often petitioned to settle arguments among scholars regarding the facts of obscure historical events. He grants favors of knowledge to those who have demonstrated exceptional academic skills.

"Chih Shih appears as an elderly fat man with a bald head and a bushy white beard. A raven with red eyes perches on his shoulder."

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EPISODE 13: KUNING VALLEY

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General Information

Dense jungles fill the Kuning Valley, with vast stretches of forests and fields scorched black, the result of the battles between Goyat and Kawabi that left much of the valley a wasteland. The valley is eerily quiet, and there are few signs of animal life. The humid air carries the stench of death.

Temperatures hover in the 90s during the day and seldom dip below the mid-80s at night. The terrain is Very Rugged.

Don't roll for random encounters in the Kuning Valley.

Villages

Barat. Barat is neither Friendly, Indifferent, nor Hostile. There are only a few hundred citizens left in this one thriving village. The rest were lost to the ravages of disease and the carnage of Goyat and Kawabi. If the PCs approach Barat, the villagers flee in terror, fearing the return of Goyat or Kawabi who brought so much death with them. If the PCs corner a villager, he begs for his life, pleading with the PCs to leave them alone. None of the villagers have any useful information, nor does the village contain anything of interest.

Other Villages. All other Kuning Valley villages are devoid of life, containing nothing but rubble, burnt fields, and the charred skeletons of villagers.

Batu-Batu Pass. This pass extends west from Barat through the mountains separating the Kuning and Ketchel Valleys. The terrain of the Path is Normal.

To the Su-Rai Vault

The Su-Rai Vault, containing the body of the pirate chief-tain Chan Chiong (see Episode 12), is marked by a boulder surrounded by a ring of yellow pebbles at the end of a path leading 25 miles north of Utara. There are three likely ways the PCs will find the entrance to the vault.

1. They assumed the Sultan's story about the vault was true (see Episode 10), and followed the path here from Utara.

2. They were led here by the spirit from Perama (see Episode 11). Once they arrive, the spirit gestures at the boulder, and it moves aside, revealing the trapdoor in the ground (see area 1 in the map key below). The spirit then vanishes.

3. They explored the north side of Utara and discovered the path leading to the boulder. As a result of their own investigations or the casting of a spell (such as know history), they figured out that the boulder concealed a trapdoor.

About the Vault

The Su-Rai vault is a storehouse that was converted to a prison by Governor Chunbi of Tempat Larang to hold the pirate Chan Chiong for his crimes against the state (for the full story, see area 13 in Episode 12). All of the floors of the vault are lined with colorful rice paper, which crackles at the slightest touch to alert the guardian foo dog of intruders (see area 9 below). There are no sources of light in the vault.

Map Key

Refer to the map of the Su-Rai Vault.

1. Entrance Boulder.

A large boulder conceals the entrance to the vault. Two PCs working together who both make successful Strength checks can move it aside; three or more PCs whose Strength totals at least 45 can move it without Strength checks. (If the PCs were brought here by the spirit from Perama in Episode 11, the spirit moves the boulder before he disappears.)

A wooden trapdoor is set flush in the earth, surrounded by a frame of stone. The door is attached to the frame by strong springs, but it opens easily.

2. Cave.

The floor of this large, dark cave is lined with rice paper that crackles at the slightest touch. There is nothing of interest here.

3. Water Trap.

The rice paper conceals a hole in the floor about 5 feet in diameter. A PC who steps on the rice paper risks falling in the water below; if he makes a successful Dexterity check, he grabs the side of the pit and can be pulled free by his companions. If the PCs discover the pit, they can jump across it. A PC's base chance to jump across is 65%; add 5% for each point of Dexterity in excess of 10, to a maximum of 95%. If he PC fails his jump, he rolls a Dexterity check to grab the opposite side.

There is only about 6 feet of water in the pit. A PC suffers no damage if he falls in, but he notices that the water tastes sour and smells like sulphur. He can easily be pulled free with a rope or long pole.

Near the bottom of the pit on its east side is a 3-inch valve leading to a pipe that connects to the water reservoir (area 14). The waters in the pit and the reservoir have been treated to form a poisonous gas if they are combined.

If the PCs don't deactivate this trap (see area 4), the valve opens, allowing the water from area 14 to seep into area 3. One hour later, the combined waters begin to generate thick clouds of greenish vapor smelling of sulphur. The vapor fills the cave (area 2). If the PCs destroyed or propped open the secret door (area 4), the vapor also fills the corridor west of the cave, all the way to the stairwell (area 6).

For every round a PC is in contact with the gas, he must save vs. poison. If successful, he suffers 1 hit point of damage. If he fails, he suffers 1-6 hit points of damage. If the PCs destroyed or propped open the entrance trapdoor (area 1), the fresh air dilutes the gas, and the damage is reduced by half (no damage if the saving throws are successful). The gas fills the affected areas for 24, after which it dissipates. (Note that the PCs are most likely to encounter the gas on their way out of the vault.)

If a PC who falls in the water trap discovers the valve and opens it, he notices the water in the trap begins to sting his flesh, but he takes no damage. If he leaves it open, the gas forms an hour later. If he closes it, the gas will still form unless the valve is deactivated in area 4. If he seals the valve shut, such as by using *wizard lock* or a similar spell, the gas won't form regardless of what the PCs do in area 4.

4. Secret Door.

This secret door is concealed by a thin coat of mud. If the PCs scrape away the mud, they see that the door is covered with the musical notes of a simple tune. The door is held by springs, similar to the door at the entrance (area 1), and opens easily, even if the PCs ignore the musical inscription.

If a PC sings the tune or plays it on any musical instru-

ment while standing in the cave (area 2), the valve at the bottom of the water trap (area 3), stays sealed for 24 hours. Only a PC with the Singing or Music proficiency is capable of performing the tune with enough skill to seal the valve.

5. Pit Trap.

The rice paper conceals a hole in the floor about 5 feet in diameter. A PC who steps on the rice paper risks falling in the pit below, the bottom of which is lined with bamboo spikes. PCs have the same chances of grabbing the sides of the pit and falling into it as they do for the water trap (area 3). A PC who falls on the spikes suffers 5-30 (5d6) hit points of damage.

6. Stairwell.

This granite stairwell winds deep into the earth. Once the PCs enter the stairwell, they hear the feeble cries of an old man counting, "10, 345 . . . 10, 346 . . . 10, 347 . . ." and so on.

There is no apparent source of the counting. The counting grows louder as the PCs go deeper into the vault, continuing until they reach the True Hall (area 12).

7. Great Hall.

This hall is empty, except for some clay pots containing a few handfuls of rice.

8. Silos.

These storage silos are sealed by trapdoors held with strong springs. They can be opened easily. Each contains nothing but a few sacks of spoiled corn and bundles of rotten sugar cane.

9. Foo Dog.

A foo dog lurks in a chamber beneath the bottom of the stairwell. As soon as the party enters the great hall (area 7), the foo dog leaps out of the darkness and attacks.

Foo dog: AC 0; MV 27; HD 7 + 7; 42; THAC0 13; #AT 3; Dmg 2-5/2-5/1-12; SA attack as 10 HD monsters when fighting evil opponents; evil opponents attack foo dog at - 1 on to hit and damage rolls; SD if opponents are lawful evil, they gain + 1 on to hit and damage rolls; MR 45%; AL CG.

The foo dog has black fur, a large blunt head with bulging eyes, and a huge mouth with large fangs. The creature was secured by Governor Chunbi's court wu jun, compelled to stay in the vault to prevent intruders from freeing Chan Chiong. Though the foo dog understands Lidahan and Kao te Shou, he will not negotiate with the PCs. He fights to the death, pursuing the PCs to any areas of the vault, though he will not enter an area filled with poison gas (see area 3). This particular foo dog will not summon additional foo creatures.

A lifesize onyx statue of the foo dog sits against the west wall of area 9. This statue binds the foo dog to the material plane; if it is shattered, the foo dog is released from his service and is immediately whisked back to his home in the Astral Plane. The foo dog is unable to harm the statue, nor is he able to tell others about it. However, if the PCs inflict 10 hit points of damage on the statue (assume the statue has an AC of 11, it instantly crumbles to dust, and the foo dog disappears.

10. Secret Door.

What appears to be a solid granite wall with copper bands is actually a secret door leading to the true hall (area 12). There is a stone lion on either side of the door. The lions

have their mouths wide open, as if they expect to be fed. (The PCs may recognize this door from Non Lu Non's description at the Imperial Retreat in Saihoji—see Chapter 2.) If the PCs damage the lion statues in any way, the damage is magically repaired 1 round later. If a PC sticks his head in the left lion's mouth, he notices stains in the bottom of its "throat." A successful Intelligence check from any PC identifies these as stains from wine or some other dark liquid.

If the PCs pour water or any other drinkable liquid in the mouth of the left lion, the lion statue begins to roar, growing louder with each passing moment. After roaring for two hours, the wall rises, lifted by counterweights in area 11. The wall stays open for two hours.

If the PCs pour liquid in the right lion's mouth, the left lion's mouth closes, and will remain closed for 1 hour.

If the PCs damage the wall in any way, the damage is magically repaired 1 round later. Additionally, if the wall is attacked, both of the lion statues immediately become real lions. The lions attack for 1-4 rounds, then return to the wall, becoming statues again. The lions will not leave the Great Hall (area 7). If a lion is killed, it will not become a statue again.

Lions (2); AC 5 (forequarters), 6 (hindquarters); MV 12; HD 5 + 2; hp 30 each; THAC0 15; SA if both forepaws hit, rear claws attack for 2-7 hit points each; AL N.

11. Counterweight Chamber.

This chamber contains the counterweights that raise the secret door (area 10).

12. True Hall.

This is the main storage area. Unlike other areas of the vault, the floor is covered with dirt and dust. There are a few empty crates in the west part of the hall, along with a few empty clay pots.

A mountain of moldy rice fills the eastern end of the hall. A bony figure sits in the middle of the pile, laboriously counting the grains (this is the source of the counting the PCs heard, beginning in area 6).

When the figure becomes aware of the party's presence, it crawls from the pile and clambers towards them. "Help me," it says, its voice little more than a slurred groan. As the figure nears, the PCs see it is a skeleton dressed the tattered uniform of an army officer. Its bones are chipped and cracked. Two bloodshot human eyes stare from its skull.

The skeleton is what's left of Chan Chiong, the oncemighty pirate imprisoned here by Governor Chunbi to spend an eternity counting rice grains over and over.

Chan Chiong's skeleton: AC 6; MV 12; HD 1; hp 4; THAC0 19; #AT 1; Dmg 1-6; SD immune to *fear*, *sleep*, *charm*, and *hold* spells, immune to poisons and cold-based attacks, edged or piercing weapons inflict half-damage; AL N.

The skeleton begs for the PCs to take him out of the vault. He identifies himself as "the great seafarer Chan Chiong, unjustly imprisoned by the evil Governor Chunbi of Tempat Larang." If asked, the skeleton tells the story of his imprisonment. (Paraphrase the tale of the southern fleet from area 13 of the library in Episode 12; naturally, the skeleton makes himself out to be an innocent victim and the governor an unjust villain in his version of this story.)

The skeleton wants to get out so that he can avenge himself on Chunbi. If it's pointed out to him that several centuries have passed since his imprisonment, meaning that Chunbi is probably dead (which he is), the skeleton says he'll avenge himself on whoever happens to be the current

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EPISODE 14: KETCHEEL VALLEY

General Information

The jungles and temperatures in the Ketcheel Valley are similar to those of the Kuning Valley. The terrain is Very Rugged. There are no villages.

Don't roll for random encounters in the Ketcheel Valley.

Mt. Penjaga

The only geographical feature of interest in the Ketcheel Valley is Mt. Penjaga, the highest peak along the valley's eastern border. A nondescript gray granite building sits atop the mountain; this is the legendary Lihai Observatory. The observatory is visible from near the base of the mountain during the day, but it can't be seen at night. (The PCs are most likely to learn of the existence of the observatory from the skeleton of Chan Chiong in Episode 13.) A gently sloping path leads from the base of the mountain to its peak.

The Lihai Observatory

The Lihai Observatory was created by the magic-users and technicians of the court of Governor Kieiko of Tempat Larang, whose reign of the Shao Mountains preceded that of Governor Chunbi by three centuries. The magical lenses in the telescope on the roof of the observatory enabled astrologers to view images from the past as well as images that foreshadowed events from the future.

Ihjo Ukihshu, the Minister of Astrology who supervised the observatory operations, installed crude printing presses to make copies of their observations and records to distribute to the Governor and the other ministers. Dissatisfied with the crude printing techniques available at that time, Ihjo experimented with alternative printing methods, eventually developing a remarkable new system that he knew would revolutionize printing throughout Kara-Tur.

Unfortunately, Governor Keiko learned of Ihjo's experiments and found him guilty of unauthorized research. Ihjo and all of his assistants were executed. Keiko declared the observatory to be permanently corrupted and had it sealed shut. Ihjo's new printing device was never found.

The observatory stood empty for centuries. Recently, however, a band of bakemono discovered the building and broke inside. Believing it to be a depository of unusual weapons, the bakemono have claimed it as their own.

About the Observatory

Refer to the map of the Lihai Observatory. The only entrance is the opened archway on the left side of the anteroom on the ground floor (area 1). Since all of the other windows and doors are sealed shut with stone and mortar, the interior of the observatory is dark. Thanks to the bakemono, the ground floor is littered with shredded papers, broken furniture, and other debris. The observatory reeks of dung, courtesy of the bakemono.

Map Key

1. Anteroom.

The archway leading to the anteroom had been sealed with mortar and stones, but a 5-foot diameter hole has been broken away. There is an open space over the anteroom, enabling the PCs to peer into the darkness of the second floor. The ceiling of the hallway bordering the anteroom, as well as the ceiling of the rest of the first floor, appears to be an immense mirror.

A small silver bell hangs in the northeast corner. It begins to tinkle as soon as the PCs enter the anteroom. (This is a



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body with the irritating chemical; the victim attacks at a -1 penalty for the next 2d4 rounds). The six bakemono at the top of the stairway are armed with kusari-gama (dmg 1-6) and metal gears with filed points (each has two gears taken from the cylinder press in area 4; treat as a small shuriken, dmg 1-4).

The bakemono are unusually vicious and will fight to the death, attacking relentlessly and pursuing to any room in the observatory. Though they understand Lidahan, they will neither negotiate nor cooperate in any way with the PCs.

There are three likely ways the bakemono will stage their attack, depending on whether the PCs first investigate area 10, 6, or 3:

1. If the PCs go to area 10 first to investigate the source of the light (which is what the bakemono hope they'll do), the ten bakemono from area 6 will attempt to sneak up behind the PCs. The bakemono use their gelatin bags and powder bags to disable the PCs, then attack with their cylinders and naginata. Five rounds after the attack begins, the six bakemono from the second floor run down the stairs and join the battle, first hurling their metal gears, then using their kusari-gama.

The bakemono will try to avoid the gelatin-covered floor in area 2, but if they're forced to go there, they also have a chance of slipping (assume the bakemono have a Dexterity of 10).

2. If the PCs investigate area 6 first, the bakemono swarm out of the area, attacking with their gelatin and powder bags, then with their cylinders and naginata. Five rounds later, the six bakemono from the second floor run down the stairs and join battle, attempting to attack the PCs from behind. They throw their metal gears first, then attack with their kusari-gami.

3. If the PCs investigate one of the area 3 stairways first, the six bakemono assemble near the top of the stairway that the PCs are using, then ambush the PCs as soon as they reach the second floor. They throw their metal gears first, then attack with their kusari-gami. The ten bakemono from area 6 join the battle 5 rounds later, attacking first with their gelatin and powder bags, then with their cylinders and naginata. (If a PC is successfully hit with a gelatin bag while he's on the stairway and fails his Dexterity check, he'll fall down the stairs and suffer 1-2 hit points of damage.)

4. If the PCs disabled or bypassed the *bell of warning* in area 1 and it didn't ring, the ten bakemono remain in area 10; area 6 stays empty. However, the bakemono on the second floor will soon notice the PCs and will wait for them at the top of the stairs (area 3). If the PCs go to area 3 before area 10, the attack proceeds as explained in the second possibility above. If the PCs go to area 10 first, the ten bakemono attack as described above, joined five rounds later by the bakemono from the second floor.

There is nothing of interest in area 6.

7. Astrologers' Quarters.

These small rooms were the personal quarters of the staff astrologers. Aside from small sleeping mats (tatami), a few religious scrolls (sutra), and chests containing eating utensils and modest clothing, there is nothing of interest.

8. Secret Room.

This room contains a ruined example of Ihjo's secret printing device. It consisted of an iron frame about 10 feet

square with adjustable iron panels to hold various sized iron plates. A small furnace provided heat, and an *emakimono of lightning* (a picture scroll of a thunderstorm) was fastened tightly to the bottom of the frame.

This remarkable device was capable of a crude form of dry-printing. An image placed in the frame was charged by the *emaimono of lightning*, then coated with a fine powder of iron and resin. The darker parts of the image were coated with a thick layer of the powder, the lighter part with a thinner layer. When heated, the powder melted, and the original could then be used to make numerous copies on a variety of materials, including paper, glass, wood, and metal.

The device is no longer functional, since the *emaimono of lightning*, which discharged modest amounts of static electricity powerful enough to inflict 1 hit point of damage, has been ripped and is now permanently useless. However, any PC who makes a successful Wisdom check will be able to determine that the device was used for some sort of experimental printing procedure.

9. Equipment Storage.

The room contains prisms, lenses, rulers, compasses, and other astrological equipment. Most of it has been ruined by the bakemono; none of it is useful to the PCs.

10. Bakemono Lair.

This room contains several burning torches, and except for the bakemono's filthy debris, it is otherwise empty. (However, if the PCs didn't activate the *bell of warning* in area 1, the bakemono are still here—see area 6 for details.) If the PCs approach area 10 and haven't yet been attacked by the bakemono, see area 6.

11. Secret Room.

The north secret room contains all of Ihjo's notes about his secret dry-printing device. If the PCs study the notes, they'll understand how the device is supposed to work (see area 8 for details). They will also immediately realize that these notes would be most valuable to the Madarinate, who are likely to pay a high price for the secrets of such a remarkable device.

The south secret room contains Ihjo's personal treasure, including a *katanta* + 1, a bag containing 31 ch'ien, and a *jingara of location*, a hat which is tied below the chin with a cloth ribbon. If the wearer concentrates on a specific location, a glowing path appears before him. The path is visible only to the wearer and will lead him to the desired location. If the wearer removes the *jingara of location*, the path disappears. The path reappears if the wearer replaces the *jingara*, but this uses up an additional charge. The *jingara* reveals paths only to locations the wearer has seen with his own eyes or to locations of which he has experienced vivid images (such as images revealed in a dream or in a *crystal ball*). The *jingara of location* has four charges. (The *jingara* doesn't necessarily reveal the shortest or best path; the DM can use the *jingara's* paths to lead the PCs over a route he wishes them to take.)

12. Trenches.

These open-air trenches were used by the astrologers to observe the heavens from various angles. The doorway on the west side of the central trench is sealed with stone and mortar.

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13. Glass Floor.

This entire floor is made of glass, enabling those in the second story to observe the actions of those on the ground floor. The glass in one-way; that is, those on the ground floor see only a mirror when they look up at the ceiling.

14. Serigraphy Press.

This room contains what's left of Ihjo's device that he used to print silk screen images. The bakemono destroyed the device, and it is now a pile of demolished frames, screens, stencils, and wooden blades, impossible to reassemble. Any PC making a successful Wisdom check can determine its original function.

15. Collotype Press.

This room contains what's left of another of Ihjo's devices, which used layers of special gelatin on metal plates to print images. The bakemono destroyed the device, and it is now a pile of bent plates, spilled gelatin pots, and cracked wooden frames, impossible to reassemble. Any PC making a successful Wisdom check can determine its original function.

16. Bakemono Lair.

This former storeroom was used as a lair by the bakemono. It contains piles of filthy refuse and, in the southwest corner of the west room, the bakemono's treasure: 73 tael, 47 ch'ien, and a bag of 12 black pearls, each worth 10 ch'ien.

17. Observation Rooms.

The original Lihat Observatory astrologers used these small rooms for private study of the heavens. The windows in the ceiling (area 2) have been sealed over with mortar. Aside from small wooden desks and chairs, there is nothing of interest in these rooms.

18. Roof.

The roof of the observatory is made of dark blue crystal.

19. Window to the Heavens.

A brass chair sits atop a marble platform in this area. Brass handles surround the platform so that it can be rotated in either direction. An arrangement of crystal lenses is mounted over the chair, aimed at the heavens above like a telescope.

This is the *window to the heavens*, a scrying device similar to a *crystal ball* that enables the user to conjure events of the past or images of the future. The events appear as a series of silent images on the crystal floor (area 18), the end of one blending into the beginning of the next.

The *window* only operates at night. A user must sit in the brass chair and concentrate on an event from the past or on a question about the future. The platform must then be rotated to the left if the user seeks information about the past, or to the right if the user seeks information about the future. An appropriate image appears on the crystal floor in 3d10 turns.

Success with the *window to the heavens* is not automatic. It will not conjure images occurring more than 100 years into the past or future. A character can attempt to use it only twice per day, once for a past image and once for a future image.

A character's base chance of success for a image is 20%. The base is modified as follows, up to a maximum of 90%.

Apply any of the following:

The user is a shukenja	+ 25%
The user is a wu jen	+ 10%
Each point of Wisdom above 15	+ 5%
The event occurred (or will occur on another plane of existence	- 20%
(Past event only) The user has observed the same event in the <i>window to the heavens</i> before	+20%

Apply only one of the following (past events only):

The event is one in which the user participated	+ 20%
The user is well-informed about the event	+ 10%
The user is slightly informed about the event	+5%

The DM can use the *window to the heavens* to answer questions about previous *Oriental Adventures* game events, or to review previous events of this adventure. If the PCs ask questions about their personal futures, the images can foreshadow future adventures the DM has planned for the party, or they can reveal general information that doesn't commit the character to any particular fate. (For instance, if the PC asks what life will be like for him next year, the crystal floor might show an image of the PC sitting alone in a dark castle, drinking a cup of wine. The next image shows the PC polishing his sword, The third and final image shows him studying an arcane parchment by the light of a campfire.)

If the PCs ask any questions about Tempat Larang, the Larang Highway, General Goyat, or anything else relating to the outcome of this adventure, the floor reveals the single image of a golden tower with a copper-clad railing enclosing the balcony. A lush orchard of fruit trees surrounds the tower. (This is the Sumitra Tower from Episode 16. The image is sufficiently vivid to allow a PC to use the *jingara of location* from area 11 to lead him to the tower.)

20. Windows.

The original Lihat Observatory astrologers viewed the heavens through these windows from the observation rooms (area 17). The windows have been sealed over with mortar.

EPISODE 15: KABUT VALLEY AND KUMANDANG VALLEY

General Information

The jungles and temperatures in the Kabut Valley are similar to those of the Kuning Valley. The Kumandang Valley consists of little more than a narrow road winding through a wide range of treacherous mountain peaks. The terrain in both valleys is Very Rugged.

Determine the attitude normally for the villages in these valleys. However, if the result is Friendly or Indifferent, instead the village is deserted, reduced to a burnt-out shell by the ravages of Goyat and Kawabi.

Don't roll for random encounters in the Kabut Valley or Kumandang Valley.

Finding the Sumitra Tower

The Sumitra Tower lies midway on the road that splits the Kumandang Valley. The party most likely learned of its location at the Perpustakaan library (Episode 12) or the Lihai Observatory (Episode 14). However, since the PCs will have a tough time at Tempat Larang (Chapter 4) if they haven't first met with Nung Chiang (see below) you might consider running the following encounter if they still don't know about the Sumitra Tower.

Shortly after the party enters either the Kabut or Kumandang Valley, they see an ox cart coming in their direction. A single ox hauls the wagon, which appears to be filled with seeds. An old man holds the reins of the ox.

If the party stops the old man, he bows deeply, then engages the PCs in polite conversation. Speaking Lidahan, he identifies himself as Ju Yekoji from the village of Barat in the Kuning Valley. Ju says his crops were devastated by insects last season, and he decided to make the journey to the Sumitra Tower to petition the mighty Nung Chiang, Patron of Ag-

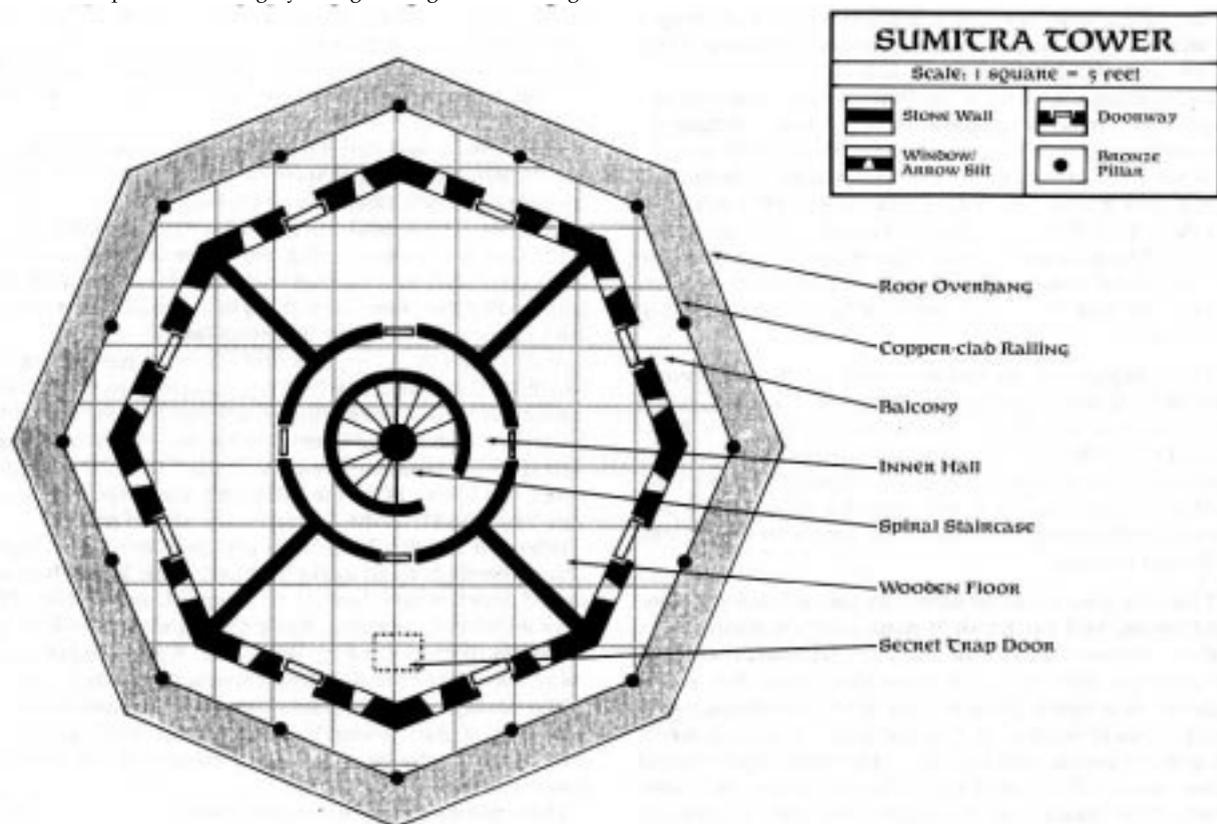
riculture, for help. Nung Chiang heard his petition, but instead of restoring his crops, he filled his wagon with seeds. "I came so far for this?" he says wearily. "I could have gathered seeds myself."

If asked, Ju says that Nung Chiang is considered by many to be the overseer of all of the Shao Mountains. Nung Chiang often helps those in trouble, although he came up short this time, as far as Ju is concerned. Ju draws the PCs a crude map of the route to the Sumitra Tower, and tells them they can call on Nung Chiang by calling his name at the jade altar inside. He has no other useful information.

About the Tower

Refer to the Sumitra Tower map. The tower is made of granite imbedded with flecks of gold. A copper-clad railing encloses a high balcony. A variety of fruit trees surround the tower, including apple, orange, lemon, pear, and others not commonly found growing in the same orchard, let alone in this type of harsh climate. The fruit is ripe and sweet. If the PCs take a piece of fruit from a tree, the limb immediately sprouts a new bud that begins to blossom and swell. Within moments, a new piece of fruit has grown to replace the one that was taken.

If Fukawa is with the party, he says he regretfully must part company with them. "I can help you no more," he says. "I am an old man and my bones are creaking so much that I fear they will snap. But I have faith in your ability. Perhaps we shall meet again someday." He bows deeply, and walks away into the woods. The party won't be able to find him, nor are they likely to see him again for the duration of this adventure.



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The interior of the tower is empty, but the sweet aroma of lemons, peaches, and other fresh fruits drift through the corridors. A spiral brass stairway leads to the balcony, which is also empty.

The fruit odors are strongest in the southern part of the first floor of the tower. If the PCs examine this area, they spot a trapdoor in the floor. The door opens easily. A wooden ladder leads to a secret room below.

The fruit odors are very strong in the secret room, almost overpowering. The room is about 10 feet square and is empty except for a jade statue of what appears to be a scarecrow against the south wall; this is the altar of Nung Chiang, one of the Nine Immortals, who serves as the Patron of Agriculture.

An Audience with Nung Chiang

If at least one of the PCs approaches the altar and speaks the name of Nung Chiang, the odor of cooking rice fills the room, followed by the odor of roses, followed by the odor of freshly baked rice cakes. The sound of rustling of leaves draws the party's attention to the north side of the room. Standing in the shadows is the ghostly image of a man with black eyes and golden pupils, dressed in peasant's clothes and carrying a long pole. This is the image of Nung Chiang.

"You have endured many hardships in recent days," he says, his voice echoed and distant. "Why have you come so far?" Nung Chiang knows why they've come, but he wants to know if they'll tell him the truth. If they don't respond, Nung Chiang asks them again, adding "Those who speak not, ask not. Those who ask not, receive not." If the PCs lie to him now or at any point in their conversation, he says "Truth is a pearl without price, but a lie is but chaff in the wind." If they persist in lying, he sternly tells them "Those who sow the wild wind reap a poor harvest"

Nung Chiang presses for details about their mission until at least one of them alludes to General Goyat or the mystery of Tempat Larang. "Indeed, a great evil grows in Tempat Larang, an evil that may destroy the Shao Mountains. I will not allow my land to be violated again."

Nung Chiang says that if the PCs are willing to face the dangers in Tempat Larang, he will help them. "I cannot intervene directly, but I can guide your hand." If the PCs decline Nung Chiang's offer, he vanishes; the party is on their own. If they accept his offer, he says, "Very well. I will show you the way. But once we leave, I cannot your questions."

Nung Chiang answers the PCs' questions as described below. If the party doesn't ask questions pertaining to information the DM feels they need to know, Nung Chiang volunteers it.

What happened to General Goyat? To Governor Kawabi? What's going in Tempat Larang? Nung Chiang knows all of the information in the DM's Background in the Introduction. He emphasizes that Governor Kawabi was the actual traitor to his Emperor and that General Goyat was a good man, who unfortunately became permanently corrupted as a result of his pact with dark spirits in Tempat Larang.

Why are you so interested in the affairs of Tempat Larang and the Shao Mountains? Centuries ago, a mighty roadway called the Larang Highway that once spanned the entirety of the Shao Mountains. But as the highway developed, Nung Chiang grew increasingly outraged. "A land unified by this highway would eventually bring more people into the Shao Mountains. More people meant more villages and cities. More villages and cities meant more violation of the jungles and fields. I could not tolerate the discretion of such a beautiful land." When Nung Chiang requested that the highway be dismantled, the

rulers in Tempat Larang ignored him. Nung Chiang retaliated by activating the volcano Mt. Tengkorak and burying the city. He then destroyed the Larang Highway.

"Now, to start his conquest of the Shao Mountains, the mad Goyat threatens to revive the stone warriors who sleep beneath the ruins of Tempat Larang and order to them to rebuild the Larang Highway. I will not tolerate it. He must be stopped."

Why won't you stop Goyat yourself? The other Nine Immortals were not happy with Nung Chiang's actions in destroying Tempat Larang and the Larang Highway, though they were sympathetic with his reasons. Nung Chiang agreed that he would only intervene indirectly in the affairs of Shou Lung from then on.

Why were we chosen for this task? "Only a blood relative of the Emperor can release the magical forces necessary to free the sleeping stone warriors. Goyat arranged it so that such a person would be sent to him." Nung Chiang reveals which PC is the Emperor's blood relative. (See the Chosen PC section in the Introduction.) He explains that Goyat sent a dream to the Emperor instructing him to send the blood relative PC and his companions to Tempat Larang.

What does Goyat intend to do with the blood relative? "Kill him. Slowly."

Why weren't you more helpful to Ju? Nung Chiang explains that he is constantly besieged with requests for aid from the Shao Mountain villagers. "By agreement with the other Nine Immortals, I am forbidden to intervene directly in the affairs of men. Besides, if I help them help themselves, perhaps they will petition me less often."

The Road to the City of the Dead

At the end of the questioning, Nung Chiang beckons for the party to follow. He leads them up the ladder, out of the tower, and to a clearing near a tall granite mountain covered with tangles of thick vines. Nung Chiang gestures, and the vines disappear, revealing a cavern about 60 feet in diameter. A tunnel leads from the cavern, winding deep into the earth.

Nung Chiang says that the passage ends near a walled citadel in Tempat Larang shaped like an open fan-it is there the party will face Goyat. Nung Chiang says there are four courts near the citadel, each representing a season. "The gold court represents spring, the silver court winter, the black court fall, and the red court summer." Nung Chiang tells the PCs they must each stand in a specific court "if you are to have any chance of defeating Goyat."

Assign each PC to a particular court. It doesn't matter which PC is assigned to which court, so long as the PCs are evenly distributed among the courts; the first PC should be assigned to the Spring Court, the second PC should be assigned to the Summer Court, the third PC to the Winter Court, the fourth PC to the Fall Court, then repeat this pattern (the fifth PC to the Spring Court, and so on).

When all the PCs have been assigned to a court, Nung Chiang reminds them again that they must go to their assigned courts when they get to Tempat Larang. If the PCs have additional questions, Nung Chiang says all will be revealed in Tempat Larang. With that, Nung Chiang fades away, leaving behind the strong aroma of cooking rice.

The passage floor is lined with gray hexagonal tiles, a fragment of the Larang Highway. Edible fungi grows in abundance in the passage, and a stream of fresh water flows alongside the highway.

The adventure continues in Chapter 4.

Chapter 4: Tempat Larang

This chapter begins immediately after the end of the events in Chapter 3. It is assumed that the PCs arrive in Tempat Larang by the Larang Highway section revealed at the end of Episode 15. If they didn't, see the Staging Note section near the end of this chapter.

Use the Tempat Larang map for this part of the adventure.

ARRIVAL

The PCs emerge from the Larang Highway onto a plateau of stone. Any PC making an Intelligence check realizes that the stone plateau is not natural; rather, it is hardened lava, formed by the eruption of a powerful volcano.

Stretching before you are the ruins of a once mighty city, now completely covered with ash. Stone spires and ornate towers arise from the ash, but their faces are cracked and split. Ahead appears to be the city's main gate, surrounded by the rubble of a fallen castle.

The smell of smoke and cinders hangs heavy in the cool, still air. All is silent.

See the Tempat Larang map; the PCs are standing about 100 yards south of the Tengah Castle. The castle itself is nothing but rubble. The entire citadel area shown on the map is covered with 1-2 feet of soft ash, drifting against the buildings like snow. Even the Dawn Lake is filled with this ash.

Because of the ash, the various courts are not distinguishable. The doors and windows of the buildings that are still standing are sealed shut, either by rubble, hardened lava, or heavy locks.

GOYAT ARISES

Shortly after the party enters the citadel area, a soft wind begins to blow, stirring up the ash about 30 yards ahead of them. A figure rises from the ash, as if emerging from the surface of the sea. The wind recedes, revealing the hunched, shriveled figure of a man. His long brown beard is matted and filthy, his armor tarnished and dented. A gray film covers one eye, the other twitches and squints.

With great effort, the man takes a few tentative steps towards the party, dragging a limp leg behind him. He pauses and smiles, his mouth stretched in a wide, toothless grin.

"I've been waiting for you. Do you not recognize me?" he wheezes. "The mighty General Goyat, the greatest samurai warrior in all of Kara-Tur." His good eye narrows, his grin becomes a sneer. "I am samurai no more. I renounce my ties with the Mandarinate. I am ronin!"

Goyat gestures to the desolation surrounding them. "This is my city now," he says proudly. "When your blood has washed these streets, the fallen empire will rise again!"

A thin white mist begins to rise from the outskirts of the city, spreading across the ash-strewn streets and rising high into the air, forming a dome over the entire area. Goyat looks around him in amazement; clearly, this is not his doing. The mist completely encloses the citadel area shown on the Tempat Larang map, forming a dome about 1000 feet high.

When the mist dome is complete, a strong wind blows through the city, scattering the ash but leaving the mist undisturbed. The wind reveals the Spring, Winter, Summer,

and Fall Courts. The wind recedes, and the four courts begin to glow in a soft light; the surface of the Spring Court turns gold, the Winter Court turns silver, the Fall Court turns black, and the Summer Court turns red.

A moment later, the mist dome parts at its apex, and an immense dragon swoops in, the mist closing behind it. The dragon has brilliant yellow scales, a multi-hued mane, a wispy golden beard, and black eyes with golden pupils. His body is about 50 feet long with a 50-foot tail. The dragon resembles a t'ien lung (celestial dragon); it is a manifestation of Nung Chiang, who was also responsible for the mist dome and the wind that revealed the glowing courts.

The dragon hovers silently near the top of the dome, watching the PC intently. He takes no other actions.

Goyat eyes the dragon nervously, then turns to the PCs. "I did not know you wielded such power," he says, his voice shaking. Then, turning to the skies, he screams, "Spirits of Darkness! Help me!"

A rumble of thunder is heard in the distance. A bolt of black lightning slices through the mist and strikes Goyat, turning him to a cinder pile. The pile throbs and pulsates, and an immense figure of black stone begins to swell from the cinders.

All the PCs hear the same voice in their heads. "Take your place in your court." The voice is that of Nung Chiang.

THE FINAL BATTLE

The final battle at Tempat Larang pits the PCs, who will control the actions of the Nung Chiang dragon (hereafter referred to as the Nung Dragon), against the manifestations of General Goyat (described below).

IMPORTANT: Study the final battle before you try to run it. Your main challenge is to keep the action moving quickly as only one player can take significant action each round. Before the combat begins, briefly stop the game and describe the basic set-up—each player runs the dragon one round and then passes control to the next court.

Effects of the Courts

When a PC enters the glowing court to which he was assigned (at the end of Episode 15 in Chapter 3), he immediately slumps to the ground (no saving throw). The PC goes into a state of suspended animation, similar to that caused by a temporal stasis spell. A glowing protective aura surrounds him that acts like a wall of *force*. The PC remains fully conscious, though he cannot move, cast spells, communicate, or take any other actions. The PC cannot leave the court until either the dragon or Goyat wins the battle.

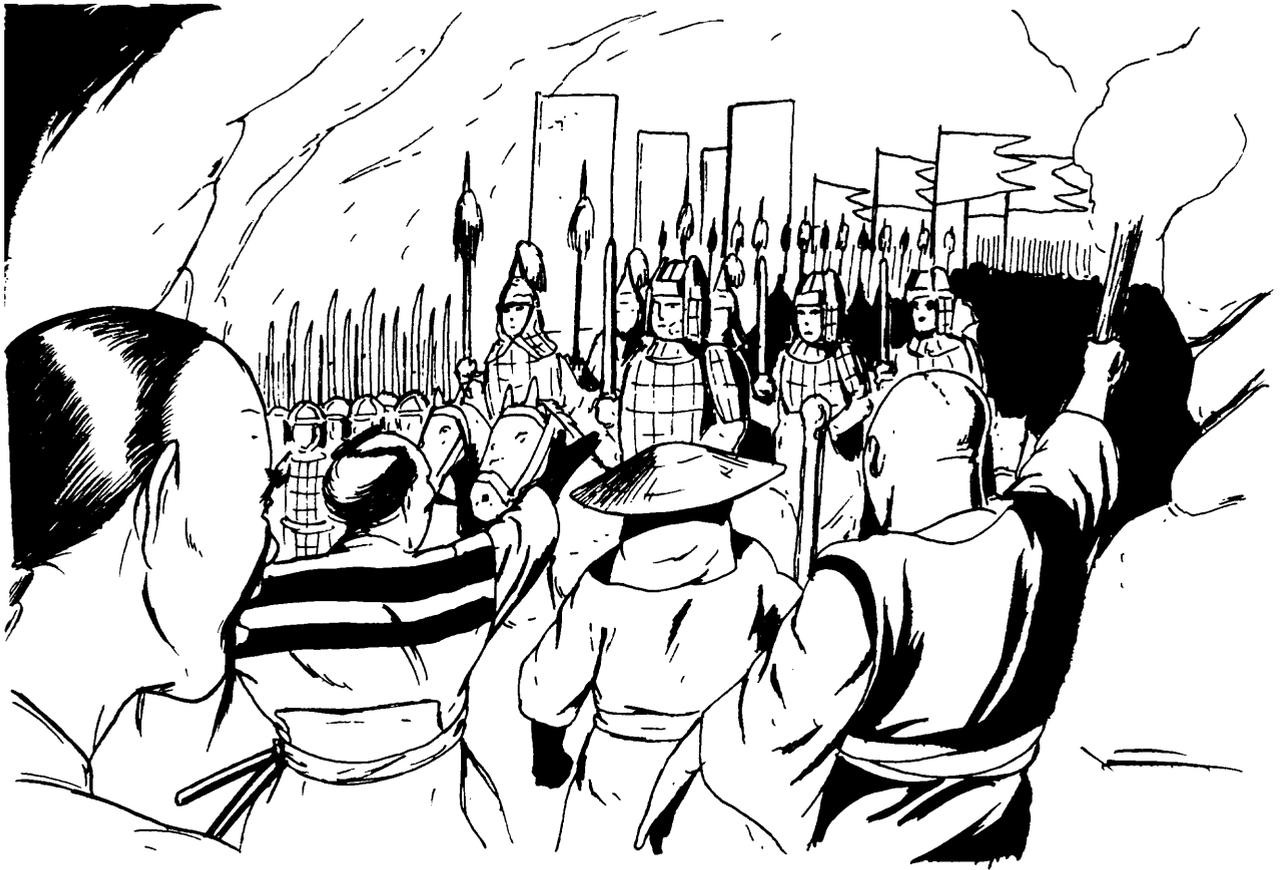
The Nung Dragon

As soon as the PCs take their places in their assigned courts, they acquire the ability to see through the eyes of the Nung Dragon and control his actions. They also gain instantaneous knowledge of the dragon's abilities, described below. The PCs cannot communicate with each other, nor can they communicate through the Nung Dragon (it lacks the ability to speak or to communicate telepathically).

Nung Dragon: AC -5; MV 9, Fl 48 (D), Sw 6; HD 16; hp 120; THAC0 5; #AT 3 + special; Dmg 1-8/1-8/4-40 (+4 combat modifier); SA snatch (if normal to hit roll is successful when the dragon swoops on a victim, the victim is taken into the air; 50% chance that the victim's arms are pinned, automatic claw damage each round if the victim is squeezed,

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郭弗
伏緋
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膚拔
跌付
腐

拔氣 緋俛 伏膚 拔跌 付腐 郭弗 伏緋 俛伏 膚拔 跌付 腐



and victim can be transferred to the dragon's mouth if an attack roll is successful, which then inflicts automatic bite damage each round); dive (diving dragon can strike with claws with a + 1 bonus to the attack roll); kick (inflicts claw damage; victim must save vs. petrification, adjusted by the dragon's combat modifier, or fall); breath weapon (cone of fire 90 feet long, five feet wide at the dragon's mouth, and 30 feet wide at the end to inflict 10d10 + 5 hit points of damage; victims within the breath weapon cone must save vs. breath weapon for half damage; breath weapon can be used once every three rounds); control weather ten times per day; pyrotechnics three times per day; special abilities useable only by characters in assigned courts (see below); SD radiates *fear* within a 10-yard radius (+ 4 fear save modifier); continual ESP in 25-foot radius; invisible at will (but becomes visible when attacking); polymorph into a human at will; detect invisible objects and *creatures* in 50-foot radius; MR 30%; AL LN. (The Nung Dragon's saving throw vs. spells is 4.)

Court Abilities

All PCs in their assigned courts can command the Nung Dragon to use any of the abilities described above. Additionally, each PC has a special ability that only he can command the Nung Dragon to use, depending on which court the PC is in; if two or more PCs have been assigned to the same court, they both can command the Nung Dragon to use this ability. As with the Nung Dragon's standard abilities, each PC gains instantaneous knowledge of his special ability as soon as he takes his place in his assigned court.

These special abilities are described below. The abilities' effects on each of Goyat's manifestations (see the Manifestations of Goyat section below) is also described, but this in-

formation is for the benefit of the DM; the PCs will have to find out for themselves how effective their special abilities are against Goyat. It takes the Nung Dragon one round to use any of these abilities. Each ability can be used six times per day.

Spring Court. From this court, a PC can command the Nung Dragon to use stone tentacle, an ability similar to that of the 4th level wizard spell *Evard's black tentacles*. This ability causes a single stone tentacle to sprout from the ground anywhere within a 100 yard radius of the dragon. The tentacle is 100 feet long, has an AC of 4, and requires 40 hit points of damage to destroy. The tentacle attacks each round; the tentacle operates independently of the dragon and attacks automatically as a 10 HD monster. A successful strike inflicts 2-16 (2d8) hit points of damage; the tentacle is unable to grasp its victim or any other object. The *stone tentacle* attacks for 1-4 rounds, after which it crumbles to dust.

Effects Against Goyat:

- * **First Manifestation (Pumice Warrior):** The *tentacle* attacks normally.
- * **Second Manifestation (Ash Soldiers):** Each successful tentacle strike destroys a number of ash soldiers equal to the number of hit points inflicted.
- * **Third Manifestation (Hovering Head):** The *tentacle* attacks normally, but since the head hovers out of reach, the *tentacle* probably won't be too useful.

Winter Court. From this court, a PC can command the Nung Dragon to use ice *spears*, an ability similar to that of the 2nd level wu jen spell *ice knife*. This ability causes two 20-foot spears of solid ice to fire from the eyes of the dragon at any target the dragon can see within 100 yards.

Like *magic missiles*, the *ice spears* hit automatically. Each *ice spear* inflicts 2-12 (2d6) hit points of damage.

Effects Against Goyat:

- * **First Manifestation (Pumice Warrior):** The pumice warrior manifestation is vulnerable to the magical ice, and the *ice spears* operate as described.
- * **Second Manifestation (Ash Soldiers):** Each *ice spear* destroys a number of ash soldiers equal to the number of hit points inflicted.
- * **Third Manifestation (Hovering Head):** The hovering head manifestation is vulnerable to the magical ice, and the *ice spears* operate as described.

Fall Court. From this court, a PC can command the Nung Dragon to use *wings of wind*, an ability similar to that of the 2nd level *wu jen* spell *wind breath*. When the dragon is on the ground or is hovering in place, the dragon beats his wings rapidly, and the *wings of wind* creates a sudden gust of wind of hurricane force. In a wind this strong, there is a 100% chance that small boats capsize, a 70% chance that ships capsize, a 70% chance that tree trunks snap, and a 100% chance that branches are ripped from trees, a 20% chance that common buildings are blown down, and a 60% chance that shacks are flattened. There is a 70% chance that a man is knocked down, and a 30% chance he is knocked down and bowled 10-40 feet (1d6 hit points of damage/10 feet). A man receives 1d8 points of damage from blowing debris, and flying creatures are blown back 50-100 feet. PCs in their assigned courts are unaffected by the wind. (The DM should adjudicate the effects of the wind on other items using the above effects as guidelines.)

Effects Against Goyat:

- * **First Manifestation (Pumice Warrior):** There is a 50% chance he is knocked down (no damage, but it takes him a full round to get back on his feet). Additionally, there is a 70% chance that the blowing ash gets in his eyes and blinds him for the next 1-4 rounds.
- * **Second Manifestation (Ash Soldiers):** The ash soldiers automatically scatter in every direction like leaves blown in the wind. They suffer no damage, nor are they blinded by the blowing ash.
- * **Third Manifestation (Hovering Head):** The hovering head can't be blown out of the sky by the *wings of wind*. It suffers no damage, nor is it blinded by the blowing ash.

Summer Court. From this court, a PC can command the Nung Dragon to use *scales of melting*, which causes the dragon's entire body to glow in a soft red light. The *scales of melting* generate no heat, but all non-magical stone and metal objects melt when they come in contact with the dragon; non-magical weapons, for instance, instantly melt away when they touch the dragon. Humanoid and other characters not made of stone and metal can touch the *scales of melting* with no harm. The *scales of melting* persist for 1-4 rounds.

Effects Against Goyat:

- * **First Manifestation (Pumice Warrior):** Any round in which the pumice warrior is in physical contact with the *scales of melting*, he suffers 3-18 (3d6) hit points of damage; this is in addition to any other damage inflicted in that round.
- * **Second Manifestation (Ash Soldiers):** The ash soldiers are unaffected by the *scales of melting*.
- * **Third Manifestation (Hovering Head):** While the hovering head is still covered with flesh, it suffers no damage from the *scales of melting*. However, once the head loses its flesh, it suffers damage like the stone warrior manifestation.

Controlling the Dragon

During the battle, each PC has control of the Nung Dragon in successive rounds, as follows:

Round 1. The PC in the Spring Court controls the dragon.

Round 2. The PC in the Winter Court controls the dragon.

Round 3. The PC in the Fall Court controls the dragon.

Round 4. The PC in the Summer Court controls the dragon.

The pattern continues indefinitely until either the dragon or Goyat is dead. If there are fewer than four PCs, ignore the vacant courts; for instance, if there are three PCs, the Spring Court PC controls the dragon in Round 1, the Winter Court PC controls the dragon in Round 2, the Fall Court PC controls the dragon in Round 3, then control returns to the Spring Court PC in Round 4, and so on.

If there are more than four PCs in the party, all PCs who occupy the same court alternate rounds. For instance, if there are five PCs in the party and two PCs (PC 1 and PC 2) occupy the Spring Court, PC 1 controls the dragon in Round 1, and PC 2 controls the dragon in Round 5.

Remember that the court PCs aren't able to communicate with each other. The DM should enforce this by not allowing the players to discuss among themselves the actions they'll have the dragon take.

Non-Court PCs

Any PC who decides to avoid his assigned court can attack normally (although considering the power of Goyat's manifestations, this is not a particularly good strategy). If a PC decides to enter his assigned court after the battle begins, he falls into a state of suspended animation and can then control the dragon as described above.

If a PC avoids his assigned court, the Nung Dragon is unable to take any actions during the rounds in which PC would be controlling him; the Nung Dragon hovers in place or stands still, leaving it extremely vulnerable to Goyat's attacks.

For instance, assume that there are four PCs in the party, but the PC assigned to the Winter Court avoids taking his place on his assigned court. During the battle, the Nung Dragon would be controlled as follows:

Round 1. The PC in the Spring Court controls the dragon.

Round 2. The dragon is not controlled during this round; he hovers in place or stands still.

Round 3. The PC in the Fall Court controls the dragon.

Round 4. The PC in the Summer Court controls the dragon.

This pattern continues indefinitely; if the Winter Court PC takes his place in his assigned court, the dragon would then be controlled in every round.

Mist Dome

The mist dome acts as a *wall of force* and is 100 feet high. Therefore, the battle will be confined to the area shown on the Tempat Larang map. The *wall of force* only affects the inner surface of the mist dome; that is, creatures and characters can effortlessly enter the mist dome from the outside. However, characters inside the mist dome will be prevented from leaving by the *wall of force*.

Beginning and Ending the Battle

The battle begins with the First Manifestation of Goyat (see the Manifestations of Goyat below), and continues until either Goyat is destroyed, or the Nung Dragon is reduced to 0 hit points or less. Though the Court PCs feel waves of pain

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as the Nung Dragon loses hit points during the battle, they suffer no actual damage themselves. However, if the Nung Dragon is reduced to 0 hit points, all of the court PCs are also immediately reduced to 0 hit points. If any PCs avoided entering their assigned courts, the battle continues until either Goyat is destroyed or the PCs are dead.

If the Nung Dragon (and the PCs) win the battle, proceed to the Victory section below. If Goyat wins, go to the Defeat section.

THE MANIFESTATIONS OF GOYAT

With the aid of the dark forces infesting Tempat Larang, Goyat will channel his life force into three different manifestations to attack the Nung Dragon (and indirectly, the PCs who control him). The first manifestation appears in the pile of cinders three rounds after Goyat is struck by the black lightning bolt at the end of the Goyat Arises section above.

Each of the following sections includes the manifestation's description, statistics, suggested attack routines, and the circumstances under which it is replaced by the next manifestation. None of the manifestations will speak to or otherwise negotiate with the PCs. All of the manifestations are immune to the Nung Dragon's *fear* ability.

Additionally, each section includes an Event that should occur at some point during the Nung Dragon's battle with that particular manifestation. It's up to the DM to decide exactly when each event takes place, so long as it occurs before that particular manifestation is replaced by the next one.

First Manifestation

Immediately after Goyat is reduced to cinders by the black lightning bolt, an immense gray figure begins to grow from the cinder pile. In three rounds, the figure has grown to 50 feet. The figure resembles a husky human warrior made of solid pumice covered with a crystal glaze. The warrior has Goyat's face, complete with a single film-covered eye.

Pumice Warrior: AC 0; MV 12; HD 12; hp 60; THAC0 9; #AT 1; Dmg 1-10 (fist) or 3-30 (hurling debris); SA *pumice clap* (clapping hands together creates a pumice cloud with a 20-foot radius; victims caught in the cloud must save vs. spells or choke for the next 1-4 rounds, making all attack rolls with a -1 penalty during that time); SD immune to all types of magical and non-magical heat and fire, including dragon breath (such as that produced by the Nung Dragon); AL CE.

The pumice warrior will attempt to disable the Nung Dragon with his clapping attack and swat him with his fist. If the dragon remains out of reach, the warrior breaks off chunks of buildings to hurl as missile weapons. It takes the warrior a full round to break off a chunk (assume that he can break chunks from any building). The warrior can accurately hurl chunks up to a distance of 100 feet (make a normal to hit roll). If the target isn't stationary—for instance, if the Nung Dragon is flying—the DM should impose an appropriate penalty to the warrior's to hit roll (no penalty if the dragon is hovering, and as much as -5 if the dragon is weaving through the air at top speed). Each successful attack with a building chunk inflicts 3-30 (3d10) hp of damage.

If the warrior is reduced to 0 hit points or less, his body crumbles to dust. The second manifestation of Goyat appears one round later.

Event. This event only occurs if the PCs freed the skeleton of Chan Chiong at the end of Episode 13 and didn't bury it, break its bones, or otherwise disable or restrain it.

A few rounds after the battle begins, a charred skeleton wearing a tattered military uniform stumbles through the mist dome and raises its fist at the pumice warrior. Two bloodshot human eyes stare from its sockets. The PCs immediately recognize it from their encounter in the Kuning Valley. Though left for dead, the gods took pity on the skeleton, fanning the tiny spark of life in its bones until it revived. The skeleton has found its way back to Tempat Larang in order to wreak vengeance on the city's current ruler.

Chan Chiong's Skeleton: AC 6; MV 12; HD 1; hp 4; THAC0 19; #AT 1; Dmg 1-6; SD immune to *fear*, *sleep*, *charm*, and hold spells, immune to poisons and cold-based attacks, edged or piercing weapons inflict half-damage; AL N.

The obsessed skeleton will neither speak to nor help the PCs or the Nung Dragon. Instead, it screeches at the pumice warrior to face it in a fair duel. The screeches distract the warrior for one round. The warrior then ignores the dragon for as long as it takes (probably no more than one round) to crush the skeleton to dust with a blow from its fist.

Second Manifestation

One round after the stone warrior is defeated, the city begins to tremble and quake. Small cracks open in the ground, emitting puffs of ash and clouds of dark smoke. A round later, hundreds of man-sized creatures emerge from the cracks like puffs of smoke. They extend their arms, and soar into the sky, heading towards the dragon. The creatures appear to be humanoids made of black ash. They are otherwise featureless.

Ash Soldiers: AC 10; MV 12, Fl 15 (C); HD 1 hp per soldier; THAC0 (of swarm) 19; #AT 1 (per swarm); Dmg 1-4; AL CE.

The ash soldiers are the spirits of the stone soldiers who are buried in vaults deep beneath the surface of Tempat Larang, mingled with some of Goyat's life energy. The ash soldiers pose only a modest threat to the Nung Dragon and to the PCs; Goyat has created them in an effort to buy time while he develops his final manifestation.

The ash soldiers attack in swarms; a different swarm attacks each active opponent (that is, one swarm attacks the Nung Dragon, and additional swarms attack any Non-Court PCs). The ash soldiers claw, pound, and exhale mildly noxious fumes at their victims; each swarm makes a single attack per round. If a swarm attack is successful, the victim suffers 1-4 hit points of damage.

Each successful attack from an opponent destroys a number of ash soldiers equal to the number of hit points inflicted (for instance, a breath weapon attack causing 40 hit points of damage destroys 40 ash soldiers). However, all ash soldier casualties are immediately replaced by others who are continually rising from the cracks in the ground; the PCs will soon realize that fighting these creatures is futile.

Ten rounds after this manifestation begins, proceed to the Final Manifestation below. The ash soldier attacks will continue into the battle with Goyat's Final Manifestation.

Event. Three rounds after the ash soldiers first appear, an ash soldier swarm advances to the PC who is the blood relative of the Emperor. If this PC is not lying in his court, the swarm advances to another PC (choose any PC who's in his assigned court). Thanks to the Court PC's protective aura, the swarm will be unable to actually harm the PC, but

they will surround him, groping at his aura. The presence of the ash soldiers causes a disruption that breaks the bond between the PC and the Nung Dragon. The PC will no longer be able to control the dragon on his designated round as long as the swarm is groping his aura (during this PC's round, the Nung Dragon hovers in place or stands still, unable to take any other actions). If this swarm suffers at least 20 hit points of damage (most likely inflicted by the Nung Dragon under the control of another PC), the rest of the swarm scatters, and the PC resumes control of the dragon during his designated rounds. The swarm will leave the Court PCs alone from then on.

Final Manifestation

Ten rounds after the ash soldiers appear, a cloud of thick black smoke rises from a crack in a clear area of the Great Court. The cloud rises to a height of 200 feet, then dissipates, revealing the immense human head, nearly 50 feet in diameter. The PCs instantly recognize it—this is the head of Goyat. The head's good eye continually squints and blinks; its mouth is frozen in a wide, toothless grin.

Hovering Head: AC 1; MV Fl 24 (A); HD 12; hp 60; THACO 9; #AT 1; Dmg 6-24 (bite) or 2-20 (bone spray); SA and SD see below; AL CE.

The hovering head can move itself in any direction, and it pursues the Nung Dragon relentlessly, changing directions when the dragon swoops away. Though the ash soldiers continue to swarm over the dragon, the head ignores them, oblivious to the fact that many of its attacks destroy vast numbers of the soldiers.

The head can attack by biting, but it prefers to use its special attacks. It can use its special attacks at will, one per round.

1. Grounding Gas. The head spews a cone of gas 30 feet long, two feet wide at the head's mouth, and 10 feet wide at the end. The gas is colorless and odorless and only affects dragons or other flying creatures. If the Nung Dragon is in contact with this cloud and fails to save vs. spells, it loses the ability to fly for the next 1-4 rounds; if the dragon was airborne, it spirals harmlessly to the ground.

2. Bone Spray. The head blasts a shower of sharp, broken bones at its victim (make a normal to hit roll). The head can blast bones from its mouth at any victim within 100 feet. If the blast is successful, the victim suffers 2-20 (2d10) hit points of damage.

3. Negation Gas. The head exhales a 30-foot-diameter cloud of gray gas. Any creature, including dragons, in contact with this cloud who fails to save vs. spells loses the ability to cast spells for the next 1-4 rounds; the Nung Dragon will only be able to conduct physical attacks during this time and also will be unable to use his breath weapon; the special abilities of the Court PCs are likewise negated. The gas cloud remains hovering in place in the air, dissipating in five rounds.

Like a normal head, the hovering head is covered with flesh. When the head loses half its hit points, all of the flesh flakes away, leaving only the skull behind. At that point, the hovering head is immune to all magical and non-magical fire and heat, including dragon breath (such as that used by the Nung Dragon). However, as a skull, the hovering head is vulnerable to the *scales of heat*, the special ability available to the Summer Court PC (see above).

If the head is reduced to 0 hit points or less, it screams and

plunges to the ground, exploding in a cloud of black ash. The ash soldiers immediately crumble to cinders. Proceed to the Victory section. If the head destroys the dragon (and all Non-Court PCs), proceed to the Defeat section.

Event. A few rounds after the hovering head appears, a rumbling sound can be heard in the distance, south of the city. The rumbling grows louder, turning into thunderous explosions. All of the ash soldiers respond to this sound by ceasing their attacks and swooping crazily throughout the area; some squeeze back into the cracks in the earth, disappearing below the city's surface, while others repeatedly crash against the mist dome in a futile attempt to escape.

The source of the sounds is Mt. Tengkorak. The volcano is threatening to erupt, as it did centuries ago when it destroyed Tempat Larang. Nung Chiang has activated the volcano; just in case the PCs fail to stop Goyat, Nung Chiang is prepared to violate his agreement with the Nine Immortals and destroy Goyat himself. The sound of the volcano has activated a dormant memory in the ash soldiers; so violent is their reaction to this memory that they have broken their link with Goyat and are attempting to flee to safety before the volcano erupts. This threat has no other effect at this time.

STAGING NOTE

If the PCs arrive in Tempat Larang without having encountered Nung Chiang in the Sumitra Tower (Episode 15), they see the city as described in the Arrival section above. Goyat has been waiting for them and he appears to them as described in the Goyat Arises section. However, neither the mist dome nor the Nung Dragon appears. Instead, Goyat calls on the dark spirits to help him defeat the PCs. A black lightning bolt strikes Goyat, and the pumice warrior (the First Manifestation) rises from the cinders and attacks the PCs, to be replaced by the Second and Final Manifestations as described.

The PCs will have to face Goyat's manifestations without the aid of the magical courts or the Nung Dragon. Otherwise, the battle proceeds as described above. If the PCs attempt to flee the city, it's possible that the dark spirits could enclose the area with a dark fog that acts as a *wall of force* similar to the mist dome. If the PCs defeat the hovering head, proceed to the Victory section. If Goyat kills all of the PCs, go to the Defeat section.

DEFEAT

If the Nung Dragon is reduced to 0 hit points, he instantly disappears, taking the mist dome with him. The magical courts stop glowing, and the protective auras fade from the PCs' now lifeless bodies.

Goyat reverts to his original form and approaches the PCs' bodies. If the PC with the Emperor's blood is not among them (for instance, if that particular PC didn't survive the trek across the Shao Mountains), Goyat curses his misfortune; he decides to drag the other PC bodies to a clearing in the Great Court, hoping that the forces of darkness will accept them as a substitute.

If the PC with the Emperor's blood is among the bodies, Goyat begins to drag it to a clearing in the Great Court. The forces of darkness haunting Tempat Larang have promised that they will revive the dormant stone warriors lying beneath the city after they claim the PC's spirit.

But before this occurs, Mt. Tengkorak rumbles to life and explodes, spewing hot ash and pouring rivers of molten lava into the city. The panicky Goyat begs the dark spirits for help, but they have withdrawn their support. There is no

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where for Goyat to hide, and the volcano eventually claims him as its victim.

It was Nung Chiang who caused the volcano to explode, in violation of his agreement with the Nine Immortals not to directly intervene in the affairs of the Shao Mountains. As punishment, the Nine Immortals will forbid Nung Chiang from responding to the petitions of the people of the Shao Mountains for the next hundred years. The ramifications of this decision are devastating—the valleys of the Shao Mountains enter an era of increased disease, poverty, and warfare, the result of Nung Chiang violating his oath.

Since the PCs did not return to Saihoji, the Emperor declares them to be traitors. True to his word, the Emperor has their immediate relatives rounded up and executed (if the PCs' relatives get word of this and go into hiding, they won't be found; the Emperor's forces give up the search in a few weeks). The PCs' family names fall into disgrace; merely uttering these names becomes a punishable offense in certain cities of Chu' Yuan.

VICTORY

If the hovering head is defeated, the aura fades from the magical courts and the PCs become active again. The mist dome dissipates. The PCs hear Nung Chiang's voice in their heads, congratulating them on their triumph. The Nung Dragon fades away.

The PCs may want to explore the ruins of the city. If he wishes, the DM can design mini-adventures involving the exploration of the city; the buildings are largely deserted, but ikiryō, oni, and other evil entities are likely to lurk inside. Additionally, the PCs may discover an immense underground cavern containing tens of thousands of inert man-sized statues of solid granite; these are the cursed stone warriors of Tempat Larang that Goyat was attempting to revive. If the DM doesn't wish to design such adventures, he can assume that all buildings and passages have been sealed closed by hardened lava, making them inaccessible.

What happens next depends on whether you plan to continue with the second module of this series.

The Adventure Ends Here

With Goyat defeated, the PCs will have to find their way back to Saihoji to make their report to the Emperor. There are two ways to accomplish this:

1. The PCs can journey back east through the Shao Mountains, dealing with any encounters and Episodes they may have missed on their way to Tempat Larang.

2. Before the Nung Dragon disappears, the PCs hear Nung Chiang's voice in their heads, offering them a ride back to Saihoji on the dragon's back. If the PCs accept the offer, the dragon flies them to Saihoji in a trip lasting just a few hours.

The PCs are given a hero's welcome at the Imperial Retreat at Saihoji. The Emperor assembles a meeting of the Mandarinate, and they listen intently to the PCs' report. A week-long celebration is held in their honor, with the PCs staying at the Imperial Retreat as the Emperor's guests. Each PC receives the following awards:

- * 8 points of honor (10 for samurai).
- * 1,500 ch'ien.
- * A silken sash bearing the emblems of the Nine Immortals (value: 100 ch'ien).
- * A katana with a jade hilt (value: 1,000 ch'ien).
- * A certificate written in the Emperor's own hand proclaiming their extraordinary service to the Empire. Possession of this certificate guarantees them an audience with the Emperor or any member of the Mandarinate for any reason.

If the PCs offer proof that Ting Mei Wan sent soldiers to attack them (for instance, if the PCs present the Emperor with a piece of armor they took from a defeated soldier), the Emperor thanks them for the information and promises them that the situation will be investigated. He gives them each a reward of 20 ch'ien. (The investigation turns up nothing, since Ting Mei successfully covers her tracks. However, the PCs make a permanent enemy in Ting Mei, a situation which may be used as a springboard for a future adventure.)

If the PCs tell about their discovery of the Perpustakaan Library (from Episode 12), Kao Shan Ten rewards the party with a *mirror of curing* for the information. (The PCs will have to decide who gets to keep the *mirror*.)

If the PCs tell about their discovery of the storehouse in the Kuning Valley (from Episode 13), Non Lu Non awards them with 20 ch'ien each for the information.

If the PCs return with information about the xerography printing process, Sun Ya Sen awards them each with a small statue of the Emperor's throne made of black diamond (value: 500 ch'ien).

The Adventure Continues

Long shadows stretch across the landscape of rubble, shrouding the ruins of a once mighty city in a blanket of darkness. There is much discussion among your companions, but little willingness to act—at least not right away. Deciding how to return home can wait for the new day.

Your thoughts are interrupted by the sound of boots clattering across the rock-strewn terrain. A bulky figure totters towards you, his steps uncertain, his features indistinguishable against the dark sky.

The adventure continues in *OA7 Test of the Samurai*.



NUNG DRAGON

(Player Handout)

NUNG DRAGON:

AC: -5
 hp: 120
 THACO: 5
 Dmg: 1-8/1-8/4-40
 (- 4 combat modifier)

MV: 9, Fl 48 (D), Sw 6
 HD: 16
 #AT 3 + special
 MR: 30%
 Save vs. spells: 4

- *Detect invisible objects and creatures* in a 50-foot radius
- Continual ESP in a 25-foot radius
- *Invisible* at will (but becomes visible when attacking)
- Radiates *fear* within a 10-yard radius (+4 modifier)
- Breath weapon: 90' X 30' cone of fire, inflicts 10d10 + 5 points of damage, usable once/three rounds
- Diving: Can strike with claws at +1 bonus to the attack roll
- Kick inflicts claw damage; victim must save vs. petrification, adjusted by the dragon's combat modifier, or fall)
- *Control weather* ten times per day
- *Pyrotechnics* three times per day
- Special "Court" abilities (see below)
- Polymorph into a human at will

SPRING COURT ABILITY

Stone Tentacle

This ability causes a single stone tentacle to sprout from the ground anywhere within a 100 yard radius of the dragon. The tentacle, which is 100 feet long, is unable to grasp any object, but attacks by lashing. The tentacle attacks each round, operating independently of the dragon. After 1-4 rounds, it crumbles to dust.

Stone Tentacle: AC 4; HD 10; hp 40; #AT 1; Dmg 2-16

This ability can be used 6 times per day.

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SPRING COURT

NUNG DRAGON

(Player Handout)

NUNG DRAGON:

AC: -5
 hp: 120
 THACO: 5
 Dmg: 1-8/1-8/4-40
 (- 4 combat modifier)

MV: 9, Fl 48 (D), Sw 6
 HD: 16
 #AT: 3 + special
 MR: 30%
 Save vs. spells: 4

- *Detect invisible objects and creatures* in a 50-foot radius
- Continual ESP in a 25-foot radius
- *Invisible* at will (but becomes visible when attacking)
- Radiates *fear* within a 10-yard radius (+4 modifier)
- Breath weapon: 90' X 30' cone of fire, inflicts 10d10 + 5 points of damage, usable once/three rounds
- Diving: Can strike with claws at + 1 bonus to the attack roll
- Kick inflicts claw damage; victim must save vs. petrification, adjusted by the dragon's combat modifier, or fall)
- *Control weather* ten times per day
- *Pyrotechnics* three times per day
- Special "Court" abilities (see below)
- Polymorph into a human at will

FALL COURT ABILITY

Wings of Wind

When the dragon is on the ground or hovering in place, the dragon beats his wings rapidly, creating a sudden gust of wind of hurricane force. There is a 70% chance that a man is knocked down, and a 30% chance he is knocked down and bowled 10-40 feet (1d6 hit points of damage/10 feet). A man receives 1d8 points of damage from blowing debris, and flying creatures are blown back 50-100 feet.

This ability can be used 6 times per day.

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FALL COURT

NUNG DRAGON

(Player Handout)

NUNG DRAGON:

AC: -5
 hp: 120
 THACO: 5
 Dmg: 1-8/1-8/4-40
 (+ 4 combat modifier)

MV: 9, Fl 48 (D), Sw 6
 HD: 16
 #AT 3 + special
 MR: 30%
 Save vs. spells: 4

- *Detect invisible objects and creatures* in a 50-foot radius
- Continual ESP in a 25-foot radius
- *Invisible* at will (but becomes visible when attacking)
- Radiates *fear* within a 10-yard radius (+4 modifier)
- Breath weapon: 90' X 30' cone of fire, inflicts 10d10 + 5 points of damage, usable once/three rounds
- Diving: Can strike with claws at + 1 bonus to the attack roll
- Kick inflicts claw damage; victim must save vs. petrification, adjusted by the dragon's combat modifier, or fall)
- *Control weather* ten times per day
- *Pyrotechnics* three times per day
- Special "Court" abilities (see below)
- *Polymorph* into a human at will

WINTER COURT ABILITY

Ice Spears

This ability causes two 20-foot spears of solid ice to fire from the eyes of the dragon at any target the dragon can see within 100 yards. Like *magic missiles*, the *ice spears* hit automatically. Each *ice spear* inflicts 2-12 (2d6) points of damage.

This ability can be used 6 times per day.

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WINTER COURT

NUNG DRAGON

(Player Handout)

NUNG DRAGON:

AC: -5
 hp: 120
 THACO: 5
 Dmg: 1-8/1-8/4-40
 (+4 combat modifier)

MV: 9, Fl 48 (D), Sw 6
 HD: 16
 #AT: 3 + special
 MR: 30%
 Save vs. spells: 4

- *Detect invisible objects and creatures* in a 50-foot radius
- Continual ESP in a 25-foot radius
- *Invisible* at will (but becomes visible when attacking)
- Radiates *fear* within a 10-yard radius (+4 modifier)
- Breath weapon: 90' X 30' cone of fire, inflicts 10d10 + 5 points of damage; usable once/three rounds
- Diving: Can strike with claws at + 1 bonus to the attack roll
- Kick inflicts claw damage; victim must save vs. petrification, adjusted by the dragon's combat modifier, or fall)
- *Control weather* ten times per day
- *Pyrotechnics* three times per day
- Special "Court" abilities (see below)
- *Polymorph* into a human at will

SUMMER COURT ABILITY

Scales of Melting

The dragon's entire body glows in a soft red light. No heat is generated, but all non-magical stone and metal objects melt when they come in contact with the dragon; non-magical weapons, for instance, instantly melt away when they touch the dragon. Humanoid and other creatures not made of stone and metal can touch the *scales of melting* without harm. The effect persists for 1-4 rounds.

This ability can be used 6 times per day.

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SUMMER COURT

Appendix I: Languages of Kara-Tur

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The vast lands of Kara-Tur ring with the clatter and music of as many languages as there are nations and tribes. Some of these languages are similar, having developed from the same ancient root tongues, while others share only a few common words. Most languages, however, are incomprehensible to the outsider. They differ in grammar and vocabulary, and sound alien to foreign ears.

Many languages are divided into dialects, regional versions that differ in pronunciation and style. Dialects are named for the regions in which they are spoken. These regions are usually provinces, but dialects from smaller areas also exist. Most dialects are similar enough so that those speaking one particular dialect can make themselves understood to those speaking a different dialect. However, a few dialects have grown so far apart that they might as well be separate languages.

Circumstances force some people to learn several languages. Merchants who live near borders or who trade with foreigners on the coast and rivers often speak several tongues to conduct their business. Likewise, nomads and horsemen who live on the move grow up speaking several dialects. Sailors and other travelers are also likely to be familiar with a number of tongues.

Most citizens, however, only speak their native tongue. Adventurers who travel far from their homelands are unlikely to hear familiar words. Those who are able will learn new languages, while other adventurers will be forced to improvise. Hand gestures, drawings, demonstrations, and patience are needed when translators aren't available. (See page 93 of Volume One of the Kara-Tur boxed set and page 9 of *Oriental Adventures* for more information.)

Seasoned travelers soon come to recognize the sound of languages even if they don't speak or understand them. Characters with a good ear can often determine a person's homeland from his accent, which can be a useful way of distinguishing friends from foes. Of course, this technique might not work with those who travel frequently or who deliberately conceal their accents.

The power of nations united by a common language is well known. Soldiers drafted from any city can fight side by side, following the same orders. Laws are clearly understood by one and all. News and official proclamations spread quickly. Books, scrolls, and all tools of learning are published in great quantity, building an intelligent population and a skilled workforce. Poetry, drama, and other fine arts stand for generations to appreciate. And of course, taxes, tariffs, and fees are collected efficiently and accurately.

Despite the apparent advantages, most people resist adopting a common language because to do so would mean giving up their native tongue. Many people are fiercely proud of their heritage and customs and consider their language almost sacred. Therefore, Kara-Tur remains a land of many tongues, posing additional challenges to those who travel in search of adventure.

Even if the PCs don't know a local language fluently, they can still function. With patience and a limited vocabulary, they can usually get their message across. For example, they might not be able to tell a stable owner that they want to buy a "fine war steed" or even a "decent horse" but they could probably string together a few words and use a few gestures to make him understand that they want something to ride.

Merchants often raise the price of their goods when foreigners pass through town. If the PCs don't speak the languages, posted prices have a way of doubling or even

tripling. If a stable owner, for instance, is caught trying to cheat the PCs in this way, he might quickly explain that his exorbitant price only reflects the quality of the horse, not the money he expects to receive for it.

Such situations provide grand opportunities for humor. The stable owner, as well any citizens in the area who overhear the conversation, will surely laugh uproariously at the foreigners who just asked to buy a "four-legged donkey thing." On the other hand, villagers are not likely to laugh at a band of mercenaries armed to the teeth who could obviously take all the horses they wanted. When facing an intimidating character, the likely response from the stable owner is, "Yes sir. I have a fine war steed for you. And a fine four-legged donkey thing it is."

Following is a list of the major human languages spoken in Kara-Tur. Most native PCs will speak one or more of these tongues, but will likely have opportunities to learn new ones. The list indicates which languages are similar, providing a framework for determining how well strangers will be able to understand each other.

Chuchian

Chuchian is spoken throughout the Plain of Horses. Every major tribe has its own dialect. Minor tribes adopt the dialect of the nearest major tribe. Constantly shifting alliances can be monitored by noting the dialects being spoken.

Chuchian vocabulary is very precise. The Plainsmen rarely use such general terms as "tree" or "grass" or "place." They consider such words all but useless and even mildly insulting. Instead, they use specific names for each plant, animal, terrain feature, weather condition, emotion, and everything else.

Even more confusing, the Plainsmen have specific proper names for most terrain features; every hill and stream has its own name, just like a person. Of course, no two tribes use the same names. Thus, most nomads must know four or five names for every river bend and mountain pass.

Outsiders can easily pick up enough Chuchian for basic communication, but fluency is nearly impossible for non-natives. This makes it very difficult to infiltrate nomad tribes and communities.

Han

This ancient language is the root from which sprang Koryo, Kozakuran, Wa-an, and perhaps other languages as well. Han is studied and used by scholars and philosophers. Many believe this language was handed down from the gods after the creation of Kara-Tur.

Isacorte

This is the language of the Isacorte people, who inhabit the northwestern portions of the Ama Basin. This is one of the three primary tongues of the Northern Wastes.

Kao te Shou

By custom and Imperial decree, the natives of Shou Lung speak one tongue throughout their realm. Farmers and lawyers, merchants and magistrates, and even the Emperor himself all share the same words. Indeed, the very thoughts and prayers of the Empire spring from similar form and sounds. This unity served Shou Lung well as it grew into the vast empire that stands today.

Many dialects exist, including several that are well-known. Chukei Kao sounds harsh and blunt compared to the soft tones heard in Wang Kuo. The dialect spoken by the Mandarinate and highly educated people is known as High

Shou. This sets the standard that the rest of the population strives to attain.

When written, the language is called Shou Chiang. The language is based on a system of 24 unique characters.

Koryo

Though grammatically similar to Kozakuran, Koryo has a separate vocabulary. Over the centuries, many words were borrowed from Kao te Shou and Wa-an. Koryo sounds more like Wa-an than Shou, but proper usage of Koryo is simpler, like Shou. Most natives of Shou, Wa, and Kozakura find Koryo a relatively easy language to learn. Similarly, few Koryoans have difficulty picking up the languages that their own tongue is based upon.

Kozakuran

The sophisticated language of Kozakura reflects the widespread literacy of its people. Epic poems and plays are published regularly, and popularized by noh troupes. The dramas not only dictate fashion in dress, but also in phrases and accents. A popular play can literally change the way Kozakurans greet each other across the country in only a few weeks. Of course, such fads pass quickly, only to be replaced with new ones.

Kuong

Spoken by the Kuong tribesmen of the jungle lands, this language is distinct from all other tongues in Kara-Tur. Even the sharpest minds find it difficult to learn. Most scholars who have studied Kuong consider it to be bizarre, complex, and illogical. The Kuong, of course, consider it to be specially blessed, since it sounds like no other language.

Laothan

Laothan is spoken by the Laothan tribe of the jungle lands. As the tribe encountered civilization, they borrowed phrases to identify concepts they hadn't yet named. Most of their borrowed words came from T'u Lung. Those words should sound familiar to Shou people, but Laothan pronunciation is so different that people from T'u Lung can hardly recognize their own words.

Lidahan

Lidahan is spoken throughout the Shao Mountains. Each of the nine largest valleys in the Shao Mountains has its own dialect. The dialect of the Mahasiswa in the Kesar Valley is the most sophisticated and complete version of Lidahan. (See Appendix 2 for more information about this language.)

Pazruki

One of the three basic languages of the Northern Wastes, Pazruki is spoken by the Pazruki nation of the Ama Basin. There are two major dialects of this tongue, Tchalting-Pazruk and Erla-Pazruk.

Purang

This tongue is spoken by two tribes in the jungle lands, the Lumpur and the Feng Nu people.

Tabotan

Few outsiders know this language, so interpreters are necessary to conduct business in Tabot, especially since few Tabotans know the trade tongue. Though most Tabotans speak only their own tongue, every village near the borders and rivers where commerce flourishes has an interpreter. Consequently, few outsiders have incentive to learn the language, since someone is usually available to translate.

Trade Tongue

Spoken by many merchants, traders, and sailors, this language provides a common language for business. Its limited vocabulary consists mostly of trading and money exchanging terms. A growing number of diplomats use it for negotiating because it provides a neutral ground not favoring any one side's language.

T'u Lung

Originally derived from the same roots as Kao te Shou, T'u Lung retains similar grammar. Its dialects, however, differ much more severely, reflecting the strong feudal boundaries that separate provinces, districts, and people in T'u Lung.

Wa

Also known as Wa-an, the Wa language overflows with flowery terms and polite expressions. The proper use of many phrases is governed by etiquette rather than by grammar. Wit and clever turns of phrase are important social skills, often the subject of fiercely competitive (but very polite) contests.

Written Wa-an is quite extensive. Short verse poems called haku are one of the most popular forms of literature. Particularly clever and beautiful haiku are known to every citizen.

Wa-an dialects reflect the distinct social classes found in Wa. (See page 174 of Volume Two of the *Kara-Tur* boxed set for a list of Wa's social classes.) Each dialect features the vocabulary needed by those who speak it. For example, the farmers' dialect, No Wa-an, contains detailed agriculture terms that the other dialects don't have.

Wu-Haltai

Wu-Haltai is one of the three major languages of the Northern Wastes. This language is named after its users, the Wu-Haltai nation, indigenous to the Ama Basin. This language bears many similarities to the language of the ogre magi.

拔
氣
緋
俛
伏
膚
拔
跌
付
腐
郭
弗
伏
緋
俛
伏
膚
拔
跌
付
腐

Appendix 2: Lidahan Word List

拔
氣
縛
俛
伏
膚
拔
跌
付
腐
郭
弗
伏
縛
俛
伏
膚
拔
跌
付
腐

This list defines many common Lidahan words. The list can be used to find the meanings behind the names of many of the locations in the Shao Mountains. The DM can also use these words to create extra notes, maps, and other props for the PCs.

The DM can make NPCs come alive by having them babble a language the players can't understand. To imitate spoken Lidahan, read random words from the list out loud. String the words together to sound like sentences. By using an accent and speaking quickly, you'll sound just like a native. When faking a language like this, don't worry about the definitions-you can give the players whatever definitions you like later.

Here's an example of how the DM can use these words to enliven an encounter:

Searching for a way to cross a raging river, the PCs stumble upon a small village. At the outskirts, a man sits fishing from a large outrigger canoe pulled up on the bank. As villagers wander out to stare at the strangers, the players confer and decide to buy the boat.

Deng: I ask the guy if we can buy his boat.

DM: What language do you use?

Deng: Trade, I suppose, but I use sign language, too-you know, pointing at the boat and stuff.

DM (*reading from the word list*): He says, "Tidak faham bahasa." and shrugs his shoulders.

Deng: He said what?

DM: "Tidak faham."

Tan Sai: Well, I ask him if he'll sell in Shou. Does he understand that?

DM: He looks like he does, but he thumps the side of the boat and shakes his head no. (*Reading from the word list again.*) He says, "Perahu banyak jelek, tentu rendam sampai bawai." He sounds pretty firm.

Deng: I guess he doesn't want to sell it.

Tan Sai: I hand him a gold coin and point to the boat.

DM: His eyes pop open and he jumps out of the canoe and hands you a paddle. "Untung lajang."

Later, when the canoe sinks, the PCs might realize that the fisherman wasn't saying that he didn't want to sell the boat, but that it wasn't worth buying. Alternately, the DM could send angry natives after the PCs, deciding that the fisherman said, "Only the chief can ride in this canoe. You've been warned."

aba	order, command
abadi	eternal
abang	older brother
acbir	the end, finish
adik	younger sibling
agung	grand, noble
aib	shame, disgrace
ajar	to teach
aman	secure
anak	child
angsa	geese
anjaman	woven
api	fire, flame
asrama	garrison
atas	top, advanced
bahaiya	danger
bahasa	languages
baik	good
bakar	burn
baling	turn, revolve
balasan	revenge

banjir	flood, overflow
banyak	much
batas	boundary, border
batu	stone, rock
bawa	bottom
bekas tuah	ancient
bekuk	arrest, seize
belajar	study, research
belut	eel
bengkok	bend
berkuda	cavalry
besi	iron, steel
binatang	animals
biru	blue
buaja	crocodile
buih	foam
bukit	hill
bumi	earth
bumi gerak	earthquake
bunga api	spark
burung	bird
buta	blind
chadam	servant
chasumat	feud
churchi	to steal
daging	meat
daja	deceit, trick
dalam	inside
darah	blood
dasar	simple, basic knowledge
dekat	nearby
dendam	grudge
desa	village
diatas	above
dibawa	below
diblakan	behind
dimuka	in front
dingin	cold
diuku	frog
emas	gold
empang	to block, barricade
enak	tasty
erang	groan
faham	understand
fikir	think
fitnah	slander
gaib	invisible
genas	savage
ganti	change
garam	salt
gedung	great hall, building
gelap	dark
gereja	church, temple
gerhana	eclipse
gertak	threaten
gigit	teeth
gila	crazy, insane
goyang	sway, shake
gua	cave
gunung	mountain
habis	finished
hadiah	gift
hajaj	wish
hakim	judge
hampir	almost
hantu	ghost
hanya	only
harga	price
harimau	tiger
hijau	green
hitung	count
hormat	honor
hujan	rain
hukum	law, punishment
ikan	fish
ikut	accompany
ilmu	knowledge
ingat	remember
intai	to spy
intan	diamond
isi	contents
istimewah	special
istri	wife

jahat evil
jalan walk
jantung heart
jatoh fall
jelek bad, broken, spoiled
kabus misty
kabut fog
kaget startled
kanan right
kayu wood
keadilan justice
kelereng marble
keluh sighing
kemati dying
kepala head, leader
kera monkey
kesasar lost
ketchheel small, miniature
kilap gleaming
kiri left
kobar flaring
kuda horse
kumandang echo
kuning yellow
kutuk cursed
lajang float
langsung direct
lapar hungry
larang forbidden
lautan ocean
ledak explode
leher neck
lembing quick
lihat corrupted
lima8 pyramid, temple
maha great
mahligwi palace
makan eat
malam night
malas lazy
masak to cook
maskukan entrance
mata eye
maut death
medan plains
membakar burning
menipu dream, delusion
menuap steam
merah red
merebus boil
miring silent, slope
muntjul spring (water)
musuh enemy
nafas breath
naga dragon
nanti later
ngeri dreadful
nyamuki mosquito
obor torch
ocheh gossip
odoh ugly
olah raga sports, contests
olak whirling
olokolok ridicule
orang person
padang ceremonial field
magi morning
panas hot
panen harvest
panjang long
pantai beach
pesar market
pasir sand
pedang sword
pejakit disease
pekuburan cemetery
pelan slow
pelesit vampire
pelosok remote
penchuri thief
pendam concealed
pendek short
pengkawal watchman, witness
penjaga guard
penting important
penuh full

perahu boat, canoe
perang war
perpustakaan library, archives
pertama first
pertanian questions
putih white
rahasia secret
rajawali eagle
rangka skeleton
rapat meeting
ratjun poison
ratna jewel
raung roar
rendah low
rendam submerge
robek to tear
rompak piracy
rumah house
runtu collapse, cave in
sakti holy
salju snow
sambal chilies, hot sauce
sampai until
sampar plague, pestilence
sandiwara theater, drama
sarang lebah beehive
sejaraan history
semerak splendor
semerbak fragrant
sendi foundation
senja twilight, dusk
sentosa safe, peaceful
sepasang pair
serampang harpoon
setiap each, every
sehir magic
simpang crossing
siput snail
suami husband
su-rai prison
tajam sharp
takbar surrender
takut frightened
takwa god-fearing
tambang mine, mining
tangan hand
tang-ga staircase
tangkap catch, trap
taring fang
tebing riverbank
tebuh sugar cane
teman friend
tembaga copper
tembak shoot
tempat place
tenaga strength
tengah center
tengkorak skull
tentara army
tentu certain
terachir last, final
terbang fly
tertawa laughing
tidak no, not
tinggi high, tall
tolong help, aid
tuah old
uang money
ukur measure
ular snake
untung luck
u-panah bow and arrow
usaha effort
utaga debt
wajar natural, proper
wakil assistant, deputy
waktu time
warung store, small business
warung makan restaurant
zamrud emerald
zirah armor

拔
 氣
 縛
 俛
 伏
 膚
 拔
 跌
 付
 腐
 郭
 弗
 伏
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 膚
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 付
 腐

Appendix 3: Shao Mountain Outpost

When the Emperor Joon Choo ordered construction of the great Larang Highway, a series of frontier outposts already stretched a thousand miles into the Shao Mountains. These forts gave shelter and refuge to explorers, emissaries, and couriers traveling through the wilderness. Hundreds of these frontier outposts still stand in the Shao Mountains. Hundreds more lie in ruins, fallen to the ravages of time.

Characters might discover one of these outposts anywhere in the Shao Mountains, especially along the northern ends of each of the nine major valleys.

Years before, General Toai Quizon had been given responsibility for protecting the Emperor's subjects in the outlands. Quizon built a network of small forts along the most frequently traveled trails, roads, and rivers. These frontier outposts were small, manned by only a handful of troops, seldom more than a dozen. They were never intended to withstand large attacks; instead, they served their purpose by protecting Shou travelers from the wild beasts, spirits, and outlaws that prowled the roads.

These forts now serve functions their builders never imagined. Some have become wild animal lairs, others hide loot collected by long-dead thieves. Still others hold treasure guarded by long-fanged monsters. Some mountain tribes use them as food caches, others use them as shrines, corrals, prisons, and even tombs. A few outposts are guarded by ghosts of the soldiers who served there. Some of these ghosts still seek to help and protect travelers, while others see every person as a potential enemy.

These frontier outposts can serve your adventurers in many ways, too. Let your players stumble across one of these forts to begin an encounter, to give them clues, or to provide them shelter. They can be used to provide evidence of the great events of the pasts that the PCs are attempting

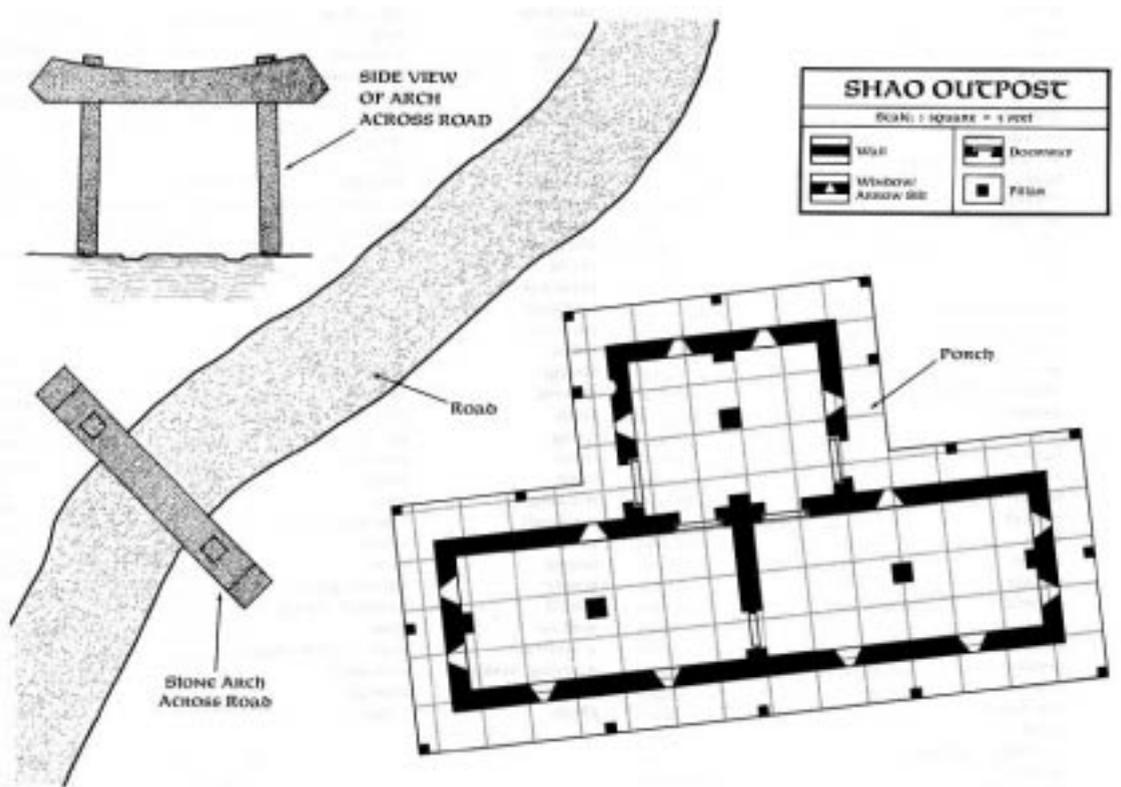
to unravel. The sight of a fort on a far mountain side can help steer the PCs in the direction you want them to go.

To speed construction, the forts were built of stone. Arrow slits served as windows in their 2-foot-thick walls. Roofs were made of slate to protect against projectiles, claws, and fire. The doors were made of solid slabs of teak, banded in bronze. The interior arrangement and furniture varied with the needs and preferences of the local garrison.

A large arch stood beside each fort. Most outposts also had underground storage chambers for food, water, weapons, and valuables. The location of the chambers and method of entering them varies from one outpost to another. Many forts used trap doors and ladders to reach chambers. Some even had their storage chambers hidden hundreds of yards from the fort itself.

On high mountain trails, outposts were often placed within sight of one another. Caretakers regularly exchanged signals across the miles, using sunlight reflected from mirrors, or bonfires at night. Coded messages or the lack of a message would summon help or send a warning. Mounted couriers soon learned that these outposts could transmit information much more quickly than they could ride. It is said that on a clear day, messages traveled the length of the Olak Ridge, 100 miles, in four hours.

In thick jungles, all underbrush and trees were cleared for 40 yards around the outposts. Officers explained that this ensured clear fields of fire for their arrows and made it difficult for attackers to approach an outpost undetected. (Troops in the outposts insisted that the true purpose of the cleared ground was to deprive them of all shade from the sun and rain.) All outposts remaining in the jungle, whether standing or in ruins, are now completely overgrown. Characters might possibly walk right past an outpost without noticing it under a web of vines, bushes, and roots.



按氣綁俛伏膚放跌付腐
 腐付跌放膚俛伏綁氣按

GENZO TAIRA

Human (male)

6th level Samurai

ST: 17 IN: 14 WI: 13
DX: 9 CN: 17 CH: 16

HP: 58

AC: 7 (normal with hara-ate and hara-maki)
3 (with complete o-yori)

#AT: 2/1

Ki: 18/00 strength for 1 round (6/day)

AL: Lawful good

Special Abilities: Surprised only on 1 on 1d10, immune to fear, cause fear in creatures 1 HD or less.

Birth: 5th Rank

Family Honor: 26

Personal Honor: 54

Ancestry: Traditional business, 2 ancestral alliances, advantageous marriage, great betrayal, ancestral feud.

Birthright: 3 property shares, armor of quality.

TAUK KODAGAI

Korobokuru (female)

7th level Chanshi (Bushii)

ST: 11 IN: 8 WI: 16
DX: 10 CN: 14 CH: 8

HP: 49

AC: 6 (includes class bonus)

#AT 2/1 with naginata; 3/1 with horse bow

Ki: + 2 levels for 1 turn once/day

AL: Lawful good

Special Abilities: + 3 to saving throws vs. magical attacks and poison; + 1 to hit bakemono, goblins, goblin rats, and hobgoblins; - 4 to hit when attacked by giants, oni, ogres, ogre magi, and titans; infravision; 66% chance to identify plants and animals; 34% pick pockets; 20% chance to find common goods in small villages, 25% in medium villages, 30% in large villages, 40% in small town, 60% in large town, 90% in city; able to find employment, food, and shelter; + 1 AC bonus.

Special Restrictions: Cannot use two-handed sword or polearm except naginata, cannot use bows larger than horse bow, cannot

DENG TSE CHIN

Human (male)

5th level Dang-ki (Shukenja)

ST: 9 IN: 13 WI: 14
DX: 17 CN: 10 CH: 11

HP: 25

AC: 7

#AT: 1/1

Ki: +3 to saving throws (5/day)

AL: Lawful good

Martial Arts: Style emphasizes bo stick.

Style	#AT	Dmg
Horizon	2	1-8
AC	Principle Attack	Special Maneuvers
7	hand	none

Special Abilities: Can perform marriages, christenings, funeral rites, and observances of holy days, purification has 25% chance to remove *curse* or sanctify area; meditation; earns 100 XP/spell level used to aid NPCs.

Proficiencies: Katana (specialized), daikyu (specialized), horsemanship, calligraphy, painting, poetry, etiquette.

Languages: Kozakuran, Trade, Wa-shi (warrior dialect of Wa), Kao Te Shou (can learn one more language).

Equipment: Complete o-yori with rosewood storage case (birthright), ancient matched pair of katana and wakizashi in scabbards (birthright), ancient matched pair of katana and wakizashi; practice katana, sword stand, daikyu and quiver with 5 normal arrows, 5 leaf head arrows + 2, 10 armor piercing arrows, 5 screaming arrows, 5 fire arrows, spear with horse scabbard, thoroughbred medium war horse (leather half barding, saddle blanket, saddle, bit and bridle, saddle bags, harness, feed bag), draft horse (saddle blanket, bit and bridle, saddle bags, feed bag), sandals, boots, hakama (cotton trousers), loincloth, cotton and silk inner robes, quilted outer robe, silk outer robe, obi (silk sash), gloves, mino (rain cape), fur cloak, fur hat, 2 cooking pots, 6 bowls, 4 pair lacquered chopsticks, 1 lb. rice, 2 week's rice cakes, 1 lb. pickled vegetables, 1 lb. dried vegetables, 112 lb. tea, 3 flasks sake, small tent, goza (straw mat), 3 blankets, 10' cord, 50' rope, hooded lantern, tinder box, flint and steel, mirror, 10 sheets paper, brushes, ink, inking stone, book of poetry, map of Kozakura, 35 tael; 6 ch'ien; stipend from his dai-

learn additional languages.

Birth: 8th Rank

Family Honor: was 44 when wiped out.

Personal Honor: 37

Ancestry: Tribal leaders, successful shepherds, traditional business.

Birthright: Hereditary grazing lands, modest sheep herd.

Proficiencies: Naginata, horse bow (specialized), weaponsmith, armorer, bowyer, horsemanship, fishing, hunting.

Languages: Trade, Kuatan (Korobokuru tribal language), Spirit-Folk, Hengeyokai.

Equipment: Haramaki-do (protects stomach, chest, and back), kote (armored sleeves from shoulder to hands), jingasa (iron hat), naginata + 1, hand axe, wakizashi in scabbard, horse bow and quiver with 10 normal arrows, 10 leaf head arrows, 10 armor piercing arrows, 1 screaming arrow, 2 fire arrows, kumade (multi-purpose spear) with horse scabbard, draft horse (saddle blanket, pack saddle, bit and bridle, saddle bags, harness), sandals, boots, hakama (cotton trousers), loincloth, cotton robe, quilted outer robe,

Special Restrictions: Earns half XP for defeating humans and monsters, earns XP for treasure only if given to charity, cannot eat meat, cannot eat or drink to excess, can only wear studded leather or lesser armor, cannot use shield.

Birth: unknown

Family Honor: unknown

Personal Honor: 20

Ancestry: Great mystery

Usable Spells (including bonuses): 5 1st level, 2 2nd level.

Proficiencies: Martial arts (specialized), bo stick, sling, calligraphy, heraldry, religion.

Languages: Trade, Kao Te Shou (can learn two more languages).

Equipment: Studded leather, teak bo stick + 1 with silver end caps (also functions as a *staff of curing*), practice bo stick, sling with 30 pellets, 5 silver pellets + 1 (+2 against lycanthropes), riding horse (saddle blanket, saddle bags, feed bag), sandals, boots, 2 hakama (silk trousers), loincloth, 2 silk inner robes, 2 red quilted outer robes, 1 white quilted outer robe, obi (silk sash), martial arts uniform, mino (rain cape), silk vest, woolen robe lined with fur, silk

myo of 12 taelimonth plus 1 koku of rice (worth 5 ch'ien) at the beginning of each year (must be in Kozakura to collect his stipend and rice).

Background: Genzo represents the ideal warrior to every Kozakuran samurai who has met him. His adherence to the bushido code is inflexible. His honor, courage, and obedience are unmatched. Solidly muscled and standing a full head above most other Kozakuran natives, Genzo is proud and utterly confident. His face, arms, and hands carry the scars of numerous battles and duels, but all of the scars are from arrows, quarrels, and sling pellets. No one who values his life would attack Genzo at close quarters. His kenjutsu—swordfighting—is neither graceful nor subtle, emphasizing power and direct attacks. Genzo seldom maneuvers, feints, or parries, preferring to wait for an opening to strike a killing blow. He has been known to purposely ignore a foe's sword, trusting his armor to absorb attacks while he slices off his opponent's head. In this way, he shows ultimate disdain for his enemy.

Although he favors the katana, Genzo is a formidable unarmed fighter. Having no formal martial arts training, Genzo focuses on striking power and direct attack, depending on his superior strength and aggression overpower his challengers. Many a sur-

fur cloak, sash, gloves, mino (straw rain cape), straw hat, jingasa (iron hat used as cooking pot), bowl, bamboo chopsticks, cup, 1 lb. noodles, 1/2 lb. dried mutton, 1/2 lb. salted fish, 1 lb. dried vegetables, 2 jars beer, 1 bottle rice wine, wicker back pack, potion of heroism, rain tarp, goza (straw mat), heavy blanket, 10' cord, 20' rope with grapple hook, 2 torches, flask of oil, tinder box, flint and steel, utility knife, shovel, fish hooks and line, fishing net, armor, weapon and bow tools, pipe and 1 lb. of tobacco, 8 tael, 35 yuan.

Background: Born into the Kuatan tribe of northern Korobokuru, Tauk was expected to join the other women tending the sheep herds. Instead, she followed an old Kodagai family tradition and became a *chanshi*—a mercenary living from the strength of her arm and the bravery of her heart.

While Tauk was fighting the miners' rebellion in Fukiow, barbarians attacked Tauk's family and tribe as they followed the spring migration of the herds. Her family fought to the death, holding the barbarians long enough for most of the tribe to escape. When she learned of the tragedy, Tauk nearly went mad with grief. She joined every Shou expedition against the barbarians, fighting along the length of the Dragon Wall and into the Horse Plains west of Chupei. Despite her size, she earned a reputation as a fearless fighter,

turban, gloves, cooking pot, 2 bowls, 4 pair chopsticks, 4 cups, 2 week's rice cakes, 1/2 lb. fresh vegetables, 1/2 lb. pickled vegetables, 1/2 lb. dried vegetables, 1/2 lb. soy bean cake, 1/2 lb. spices and herbs, 1 lb. tea, flask of sake, jar of water, pearl prayer beads, small silver bell, small brass gong, sticks of incense in cloisonne box, gem-laid silver holy symbol, small tent, goza (straw mat), 2 woven wool blankets, hooded lantern, oil flask, 10' silk cord, tinder box, flint and steel, utility knife, 8 sheets of paper, brushes, ink, inking stone, lacquer box of paints, folding stool, book of painted heraldry samples and history, alms bowl, 2 ch'ien, 10 tael, 21 yuan, jade carving (1 ch'ien), set of 8 pair of ivory chopsticks (16 tael), receives 4 tael/month from his monastery (but must be there to collect; pays his No-Sheng, Tsao Ho, 3 tael/month while away from monastery).

Background: As an infant, Deng Tse Chin was abandoned outside the high red gates of the Sheng Ti monastery, known as "The Sanctuary," a place of learning for the most devoted scholars of the Path of Enlightenment. The priests adopted the baby and made the temple his home.

From boyhood, Deng followed the strict life of the priests. Each day, he rose before dawn to pray and chant to Fa Kuan, one of the Nine Immortals and guardian of the monastery. As the sun rose, he

prised opponent has found his best block and counter-attack useless to prevent Genzo's hammering fist from crushing his skull.

Genzo is the youngest man to earn a command from his daimyo, General Takenaka Sugawara, the half-brother of the shogun of Kozakura, Hojo Kawabuko. Having no patience for weakness or errors, Genzo has acquired a well-deserved reputation for ruthless efficiency. Genzo's unwavering loyalty has earned him General Sugawara's trust and much property.

Only a few months ago, Genzo led an attack that destroyed Takenaka Okawa's castle in the Iwari province. General Sugawara sent Genzo out of the country to protect him from ninja assassins hired by the enraged Okawa. Genzo had no fear of the ninja, but understanding the political necessity of leaving, he accepted the order without question.

A natural leader, Genzo instinctively takes charge of any situation, often to the point of stubbornly insisting that his ideas are the best, even if his comrades unanimously disagree. He prefers quick action to long planning. He has definite ideas about the role of females and has no use for them on the battlefield; Genzo would rather fight alone than alongside a woman.

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known for her courage and cunning tactics.

Over the years, Tauk has come to accept that she is the last to carry the Kodagai clan name. In her absence, the tribe tends the herd she inherited. Haunted by the loss of her family, she rarely visits the tribe these days. Her mercenary career is now her life.

Though she cannot read it, Tauk carries a scroll written in Kau Te Shou describing her accomplishments:

- * Stood with the Iron Regiment against the cavalry charge at Lo Tu.
- * Routed rebel miners from their tunnels in the Fukiow uprising.
- * Fought four weeks to recapture the Rendai Hills from General Asu's barbarians and their wild dogs.
- * Cut down the barbarian horde of the ghostly Pin Mo Now, the Headtaker, with the Haybat Imperial Archers.
- * Bore the standard of General Hie Aie Shek as he cleared the Spice Road of bandits from the Dragon Wall to Hulan.
- * Severed the head of the barbarian chief, Asam Meneh, in personal combat.

Uncomfortable in cities, Tauk prefers the wilderness, taking solace in the serenity of nature. She is intimidated by those she considers more cultured and sophisticated, and is prone to tripping over her own tongue when speaking with noblemen or royalty.

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trained in the Horizon style of kung fu, stretching and exercising his body as he dutifully repeated the required drills. He exercised his mind as well, learning to read and write, and spending long hours reflecting on the principles of the Path. In return for his diligence, the gods granted him insight and the use of spells.

When Deng came of age, the abbot revealed that when he was found, a fortune in silver and gems was wrapped in his robes. Clearly, someone wishes him to be well-cared for—but who? Diviners detected a powerful aura around the babe, but could not discern his lineage.

Now, with the monastery's blessings, and a no-sheng to accompany him, Deng has begun a two-year journey. Leaving the monastery and the city of Hsi-Feng behind, he seeks to spread the principals of the Path of Enlightenment to all he meets. He also seeks to unravel the mystery of his birth.

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CHOI TAN SAI

Human (male)

8th level Tong Shu (Yakuza)

ST: 11 IN: 16 WI: 12
DX: 15 CN: 8 CH: 16

HP: 39

AC: 8

Weapon of Choice: light crossbow

#AT 3/2

Ki: Anticipation halves damage from attacks (8/day)

AL: Neutral good

Special Abilities: Move silently (62%), hide in shadows (49%), open locks (57%), pick pockets (65%) hear noise (25%), investigate (48%, 1 ward), contacts (mostly in and around Suijeng, provincial capital of Chu Yuan), 10% bonus on reaction rolls (except those including social status), can call up to 8 brethren once/level (only in and around Suijeng).

Special Restrictions: Leather or padded armor only, cannot use shield.

TSAO HO

Human (male)

6th level No-Sheng (Sohei)

ST: 16 IN: 9 WI: 10
DX: 10 CN: 14 CH: 10

HP: 50

AC: 5

#AT: 2/1

Ki: Berserk energy improves AC by 1, MV + 3, and + 1 on to hit, damage, and saving throws once/day; can dodge missiles with a successful saving throw vs. breath weapon (once/day).

AL: Lawful good

Martial Arts: Style emphasizes bo stick.

Style	#AT	Dmg
Horizon	2	1-8
AC	Principle Attack	Special Maneuvers
7	hand	feint, locking block, eagle claw

Special Abilities: Can cast 1st level dang-ki (shukenja) spells; can

Birth: upper middle class

Tong Shu Family Honor: 28

Personal Honor: 31

Proficiencies: Light crossbow (specialized), gaming, horsemanship, heraldry.

Languages: Kao Ie Shou, Trade, Tabotan Common, Yasi clan secret language, Bicharaan (can learn one more).

Equipment: Silk and chain mail haramaki (protects stomach, chest, and back, and is easily concealed under clothing), sune-ate (shin guards), light crossbow of accuracy + 3, quiver with 25 quarrels, dagger in left boot scabbard, dagger in right sune-ate scabbard, wakizashi in scabbard on belt, 3 leather bags with 10 testu-bishi (caltrops) in each, flask of oil, 2 vials of poison, riding horse (saddle blanket, saddle, bit and bridle, harness, saddle bags, feed bag, leather horseshoe covers to muffle sound), sandals, boots, 2 hakama (silk trousers, each with a secret pocket), cotton inner robe with many pockets, silk outer robe, money belt, mino (rain cape), quilted vest, wool cape, black cotton cape with netting for camouflage, gloves, cap, cooking pot, bowl, bamboo chopsticks, cup, 2 week's rice cakes, 1 lb. salted fish, 1 lb. dried meat, 1 lb. pickled vegetables, 2 jars beer, 1 flask sake, 1/2 lb. tea, small wicker bas-

perform final fight after death.

Special Restrictions: Cannot eat meat, gains full XP only for defeating opponents in the cause of his monastery (includes protecting Deng), defeating other opponents yields only half XI?

Birth: upper class (forsaken)

Personal Honor: 30

Usable Spells: 1 1st level.

Proficiencies: Martial arts (see above), horsemanship, spear, armorer.

Languages: Kao Te Shou, Trade.

Equipment: Do-maru (laced armor covering stomach, chest, shoulders, back, and upper legs), sode (shoulder plates), sune-ate (shin guards), kabuto (helmet), teak tetsubo + 1 with silver core, javelin of piercing with horse scabbard, 2 normal spears, iron-wood bo stick (nearly impossible to break), 2 worn practice bo sticks, bow and quiver with 15 normal arrows, medium war horse (quilted half barding, saddle blanket, saddle, bit and bridle, harness, saddle bags, feed bag, spare riding saddle, bit, bridle and harness for Deng), sandals, boots, 2 hakama (cotton trousers), loin cloth, silk inner robe, cotton outer robe, quilted outer robe, 2 leather belts, martial arts

MAY T'ANG LIEN

Hengeyokai (sparrow) female

8th level wu jen

ST: 12 IN: 16 WI: 13
DX: 16 CN: 12 CH: 17

HP: 26

AC: 9

Weapon of Choice: jo stick

#AT: 1/1

Ki: + 3 to initiative for 1 round (once/day), cast any 1st through 4th level spell at maximum effect (once/day).

Personal Honor: 25

AL: Lawful good

Special Abilities: Can change form (8/day); in sparrow form AC 3, MV Fl 15, CN 10 CH 19, infravision to 120 feet; in bipedal form can use all usual weapons, armor, and equipment; +20% bonus on reaction rolls with tengu and oni.

Special Restrictions: Cannot use armor or shield, weapons and equipment do not change form, cannot use weapons or equipment or cast spells in animal form, has half of normal hit points in animal

form, cannot establish family or stronghold, cannot eat fowl, cannot speak above a whisper (except in spells such as *ventriloquism*).

Usable Spells: 4 1st level, 3 2nd level, 3 3rd level, 2 4th level.

Proficiencies: Jo stick, blowpipe, jeweler (specialized +2), poetry, etiquette, music, calligraphy.

Languages: Hengeyokai, Normal animal, Trade, Kao Te Shou, Tabotan Common, Kozakuran, Tengu, Oni (can always understand these languages; in animal form can only speak Hengeyokai and with animals; in human form cannot speak with animals).

Equipment: Ring of protection +1, jo stick, blow pipe with 20 darts, dagger with scabbard, riding horse (saddle blanket, saddle, bit and bridle, harness, saddle bags, feed bag), 4 pairs sandals, 2 pairs boots, 2 hakama (silk trousers), loin cloth, 2 silk inner robes, 2 red quilted outer robes, obi (sash), martial arts uniform, mino (rain cape), silk vest, woolen robe lined with fur, silk turban, gloves, cooking pot, bamboo steaming basket, 2 bowls, 4 pair chopsticks, 4 cups, 2 week's rice cakes, 1/2 lb. fresh vegetables, 1/2 lb. pickled vegetables, 1/2 lb. dried vegetables, 1/2 lb. soy bean cakes, 1/2 lb. spices and herbs, 1 lb. tea, flask of sake, jar of water, *potion of healing*, jewelry tools, small wooden chest, small tent, goza (straw mat), 2

ket of oranges, *dust of disappearance*, thief's picks and tools in sack, common tools in sack, 10; cord, 25' rope with grapple hook, small tent, goza (straw mat), 2 blankets, hooded lantern, torch, oil flask, tinder box, flint and steel, leather backpack, woodchopping axe, small chest, gaming cards, boards, dice, 1 ch'ien, 10 tael, 100 yuan, 2 bolts of silk cloth (worth 3 ch'ien each), 4 tael/month from clan (but must be in Suijeng to collect), gem (worth 2 ch'ien, but can only be used for clan expenses).

Background: Only his feet, hands, and face are free from the fantastic tattoos that cover his entire body, marking him as a member of the Yansi clan. Despised by some, feared by others, and respected by all, the Yansi are the most powerful Tong Shu clan in the Chu Yuan province of Shou Lung. Even the head of the clan, the oyabun, has taken note of this hardened veteran.

Unlike most Tong Shu, Tan Sai does not work in the same area, choosing instead to gradually expand his operations. Tan Sai's strength lies in his flexibility. He can quickly move from one block to another, from one ward to the next, even between cities. He makes contacts easily and readily adapts to different customs, lifestyles, and accents. For these reasons, the clan uses him for special missions. Whether working alone or with others, he has a hard-won

uniform, mino (rain cape), wool vest, gloves, straw hat, 2 cooking pots, 3 bowls, 3 pair chopsticks, 3 cups, 1 week's rice cakes, 1 lb. rice, 1 lb. soy beans, 1/2 lb. goat cheese, 1 lb. pickled vegetables, 1/2 lb. dried vegetables, 1/2 lb. spices and herbs, 1/2 lb. hot sauce, 1 lb. tea, 4 jars of water, sashimono (Sheng Ti monastery's banner), brass prayer beads, small bell, small copper gong, sticks of incense in cloth bag, silver holy symbol on leather thong, small tent, goza (straw mat), 2 blankets, 2 torches, oil flask, 2 10' ropes with grapple hooks, tinder box, flint and steel, utility knife, 2 pair iron manacles (for wrists and legs), armorer tools, 10 tael, 20 yuan, sandal wood fan worth 1 ch'ien, receives 3 tael/month from monastery while there, receives 3 tael/month from Deng while protecting him away from the monastery, has 2 gems worth 10 ch'ien each each entrusted to him by the monastery abbot (to be used only to save their lives or for passage back to the monastery).

Background: Tsao Ho rose quickly in the army and was soon granted command of two dozen bushi. He took no satisfaction in this honor, for he knew he was not worthy of it. The army belonged to his father, a nobleman in the Sheng Ti province of Shou Lung, and command was given to his son. Ho knew half the bushi were more skilled than him, but he could not dishonor his father and accepted the post.

woven wool blankets, hooded lantern, oil flask, 10' silk cord, tinder box, flint and steel, utility knife, 8 sheets of paper, brushes, ink, inking stone, 4 mirrors, 1 ch'ien, 40 tael, 4 yuan, silver necklace (3 ch'ien), jade perfume bottle (1 ch'ien), ruby (1 ch'ien), 20 small gemstones (1 tael each).

Lien's Spell Book:

1st Level: *accuracy, cloud ladder (air), detect magic, magic missile, read magic, ventriloquism, fiery eyes, message, wall of fog*

2nd Level: *detect evil, detect invisibility, invisibility, whispering wind, knock, protect from charm*

3rd Level: *dispel magic, fire wings, haste, fire rain, scry, protection from normal missiles, hold person, disguise, detect shapechanger, commune with lesser spirit*

4th Level: *dimension door, improved invisibility, dancing blade, confusion, shout*

Background: Courteous, soft spoken, and finely featured, Lien is frequently assumed to be a gracious but powerless woman. She works carefully to create this impression, for it suits her to pass un-

noticed. In fact, she is nearly as powerful as any hengeyokai wu jen that has ever lived.

reputation for quickly defining a problem and finding an efficient solution. He prides himself on completing every mission, no matter how difficult or distasteful.

Tan Sai's independence gives him great freedom, but also puts him outside the clan politics. Rather than joining the ever-shifting factions within the clan, he cultivates strong ties with the magistrates and police. He knows that Shou law considers every Tong Shu a criminal, and he is always careful not to offend the authorities whenever possible.

Tan Sai's latest mission, as ordered directly by the oyzbun, is to find General Goyat Nagumo and return with full payment for spying services rendered (100 ch'ien with interest and penalties) or with his head. To prepare for the trip, a scholar was found to teach Tan Sai the strange jungle language, Bicharaan. Now, Tan Sai has only to join or arrange an expedition into the uncharted southern jungles.

Tan Sai is shrewd and cunning. He seldom reveals his true feelings, and his words often conceal his thoughts. He is reluctant to work with females and is skeptical of the trustworthiness of non-human races.

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Like many noblemen, the elder Tsao chaffed under the rule of the government and eventually joined a plot against the Emperor. Tsao Ho could not fight against his country, but neither could he betray his own family. In desperation, he sought refuge in the Sheng Ti monastery, the leading temple of the Sheng Ti province, located in the center of the Hsi Feng, the provincial capital. Ho was hired as the lowly no-sheng (sohei) and severed all ties to his past, forsaking his inheritance and high station. This action so shocked his family that they lost face and abandoned their rebellious plans.

Ho's actions give him a reputation for absolute loyalty to the Empire. Indeed, most dignitaries who visit the monastery or Hsi Feng request Ho as their escort. Of course, only Ho himself knows if his ultimate loyalty actually lies with the Empire or with the Sheng Ti monastery.

Through hard study and practice, Ho rose in rank until he gained command of a dozen no-sheng. He was also selected to accompany one of the temple's youngest and most promising priests on a two year journey. A man of great mystery, Deng Tse Chin, is now Ho's responsibility. Ho must protect the priest and instruct him in kung fu; in return, the priest shares the secrets of spell casting and other benefits of the Path of Enlightenment.

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noticed. In fact, she is nearly as powerful as any hengeyokai wu jen that has ever lived.

Native to Arakin, a rugged mountain province of Shou Lung, Lien first taught herself spell casting in the foothills of Mount Dowmai, but soon realized that she would have to find suitable teachers to advance her skills. Over the years, she has gained the knowledge of many wu jen, even studying in the library of the ancient Nan Wu of the Tsui Tong clan. Her quest for knowledge continues.

In human form, Lien always arranges her hair to include a delicate feather. In truth, the feather grows with her hair, a subtle sign of her sparrow form.

Lien believes that there is nothing a male can do that a female can't. She takes great offense at males who do not accept her as an equal and will go out of her way to embarrass or humiliate a companion who has disparaged her.

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LOY HO-DUN

Human (male)
6th level Master (Kensai)

ST: 15 IN: 12 WI: 14
DX: 16 CN: 11 CH: 17

HP: 41

AC: 5 (natural)

Weapon of Choice: sai

#AT: 2/1

Ki: maximum damage with specialized attack (6/day)

AL: Lawful good

Martial Arts: Ho-dun's personal style, Dragon Swarm, combines tae kwon do and judo. Each round he can use any one of these styles, including special maneuvers. Dragon Swarm also uses the sai weapon.

Style	#AT	Dmg
Tae kwon do	1/1	1-8
Judo	2/1	1-4

AC

8

6

Principle Attack

foot

hand

Special Maneuvers

circle kick, flying kick

throw fall,

weapon catch

Special Abilities: +2 initiative bonus, +2 to hit bonus, +2 damage bonus, +1 bonus on all saving throws, surprised only on 1 on 1d10, immune to fear, meditate like shukenja, +2 bonus in psychic duels with non-kensai.

Special Restrictions: Cannot wear armor; cannot use magical sai, gauntlets, or boots (as weapons); gains only half XP for defeating foes with any weapons besides sai or martial arts.

Birth: Lower upper class

Family Honor: 35

Personal Honor: 40

Ancestry: Land, modest farm; land, small town.

Birthright: Property share.

Proficiencies: Martial arts (see above), sai, horsemanship, poetry, fishing.

Languages: Kozakuran, Trade, Kao Te Shou.

T'O FANG JIO

Human (male)
7th level Dang-ki (Shukenja)

ST: 13 IN: 12 WI: 15
DX: 8 CN: 9 CH: 13

HP: 38

AC: 7

Weapon of Choice: three-piece-rod

#AT: 3/2

Ki: +3 bonus to saving throws (8/day)

AL: Lawful good

Martial Arts: Style emphasizes three-piece-rod.

Style	#AT	DW
Angin Tiga (3 winds)	2/1	1-6 (+1)
AC	Principle Attack	Special Maneuvers
7	weapon	feint, weapon catch, weapon breaker

Special Abilities: Can perform marriages, christenings, funeral

rites, and observances of holy days; purification 35% chance to remove curse or sanctify area; meditation; earns 100 XP/spell level used to aid NPCs.

Special Restrictions: Earns half XP for defeating humans and monsters, earns XP for treasure only if given to charity, cannot eat meat, cannot eat or drink to excess, can only wear studded leather or lesser armor, cannot use shield.

Birth: Middle class

NPC Reaction Modifier: 20%

Family Honor: 34

Personal Honor: 39

Usable Spells (including bonuses): 6 1st level, 4 2nd level, 2 3rd level.

Proficiencies: Martial arts (see above), three-piece-rod, tui-fa, religion, calligraphy, horsemanship.

Languages: Kao Te Shou, Trade, Bavanese (can learn one more).

Equipment: Padded armor, *sash of protection* + 1, *three-piece-rod* + 1, battered practice three-piece-rod, 2 tui-fa, sandals, boots, 2 hakama (cotton trousers), loincloth, silk inner robe, 2 red cotton

Equipment: 1 pair of matched and balanced sai with rosewood case, 2 practice sai, 2 jitte; 2 bo sticks, 4 jo sticks, 2 kama, 2 nun-chaku, sling with 40 pellets, riding horse (saddle blanket, saddle, bit and bridle, saddle bags, harness, feed bag), sandals, boots, hakama (cotton trousers), loin cloth, cotton inner and outer robes, quilted outer robe, mino (rain cape), 3 martial arts uniforms in various styles, straw hat, fur vest, gloves, iron cooking pot, 2 bowls, 2 pair bamboo chopsticks, 2 cups, 1 lb. rice, 1 lb. dried beef, 1 lb. pickled vegetables, 1 lb. tea, 1 flask of sake, fish hooks and line, 2 *potions of speed*, small tent, goza (straw mat), 10' cord, 10' rope, hooded lantern, oil flask, tinder box, flint and steel, utility knife, mirror, 5 scrolls with diagrams of 100 different martial arts practice forms, letters of introduction and references from various martial arts masters and magistrates, 1 ch'ien, 15 tael, receives 9 tael/month from his school near Shangtau, but must be there to collect it (gave birthright property to cousin, receives nothing from it, though is always welcome to visit), can readily earn money by teaching classes (6-10 yuan/day) or holding demonstrations (3 yuan for a 4 hour demonstration).

Background: Seldom has a fighter shown so much natural aptitude for the martial arts. Confident and brash, Ho-dun will ask anyone to

outer robes, 1 orange cotton outer robe, sash, head band, 1 white and black martial arts uniform, 1 pair woolen trousers, 1 woolen vest, cooking pot, bowl, bamboo chopsticks, cup, 1 week's rice cakes, 1 lb. pickled vegetables, 1 lb. dried vegetables, 1 lb. soy bean cake, 2 lb. tea, flask of sake, jar of water, *potion of extra healing*, brass prayer beads, small copper bell, teak drum inlaid with silver, sticks of incense in lacquered box, solid silver holy symbol in silk pouch, wooden holy symbol, hammock, rain tarp, 2 blankets, 10' cord, 10' rope, 6 candles, tinder box, flint and steel, utility knife, 12 sheets of paper, brushes, ink, inking stone, prayer book, wicker backpack, 2 tael, 20 yuan, jade carving worth 1 ch'ien, 4 gems (2 tael, 1 tael, 15 yuan, 10 yuan), alms bowl.

Background: Although he is an accomplished rider, Jio usually walks, leading his horse as he travels the roads of Shou Lung. Walking on his own feet seems more pious to him, and must to others as well, for he receives more alms when walking. Indeed, he has never been offered a single fen while riding. His horse, too, seems to prefer him walking, and so he does, especially near cities and villages. When he does ride, he rides without a saddle.

Although he has chosen a life of poverty and hardship, Jio has found he is better able to give aid and instruction when he himself is healthy

demonstrate a technique or explain the theory behind it. Startled by his uninhibited questions, many silent masters have shared secrets they toiled decades to learn and have never revealed before. With his insatiable appetite for learning new styles and techniques, Ho-dun is familiar with more than 12 martial arts styles and has mastered two. Dragon Swarm, his personal style, combines these two martial arts into moves that surprise and confuse his opponents.

Ho-dun has lost many fights, perhaps even more than he has won. These losses, however, usually result from his experiments with new techniques. At heart he is far more interested in learning and having a good time than in winning-an attitude that enrages some opponents who find this attitude insulting. Most of his opponents realize he can win anytime he puts his mind to it.

Unlike most martial artists, Ho-dun is always happy to share his knowledge. In fact, he enjoys teaching almost as much as learning. His lessons are so effective that students beg to be accepted at his school in the hills north of Shangtau in the Ch'ing Tung province of Shou Lung). His travels keep him away from his school more often than not, so only the most determined students reach high rank under his tutelage.

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and well-equipped. He carries plenty of food, clothes, and other items to ensure his comfort. Jio is devoutly religious, utterly devoted to the Way. Under no circumstances will he betray his faith; in fact, he must sometimes be restrained from lecturing followers of other religions that their prayers are directed to the wrong deities. Jio enjoys tournaments not only for the challenge, but also for the opportunity to enlighten his opponents. Whatever the outcome (though he seldom loses), Jio preaches to his opponents and the audience, urging everyone to follow a more religious life.

As a wandering priest, Jio is treated with respect by peasants and noblemen alike. Many stories are told of Jio, such as the time he was beset by nine robbers on the Silver Road west of To' Ming. After beating the thieves senseless, Jio revived them, healed their wounds, and rebuked them for their life of crime, admonishing them to take up the pious life of a priest. So moved were the rogues that they cast their weapons into the Hungste River and founded the Fei Het monastery, which stands to this day. Though he refrains from violence if at all possible, Jio is no coward, nor is he defenseless. Each day, Jio follows a strict ritual of mediation, stretching, and practicing his martial arts. Unarmed, Jio is a formidable foe. With a three-piece-rod, he can be deadly.

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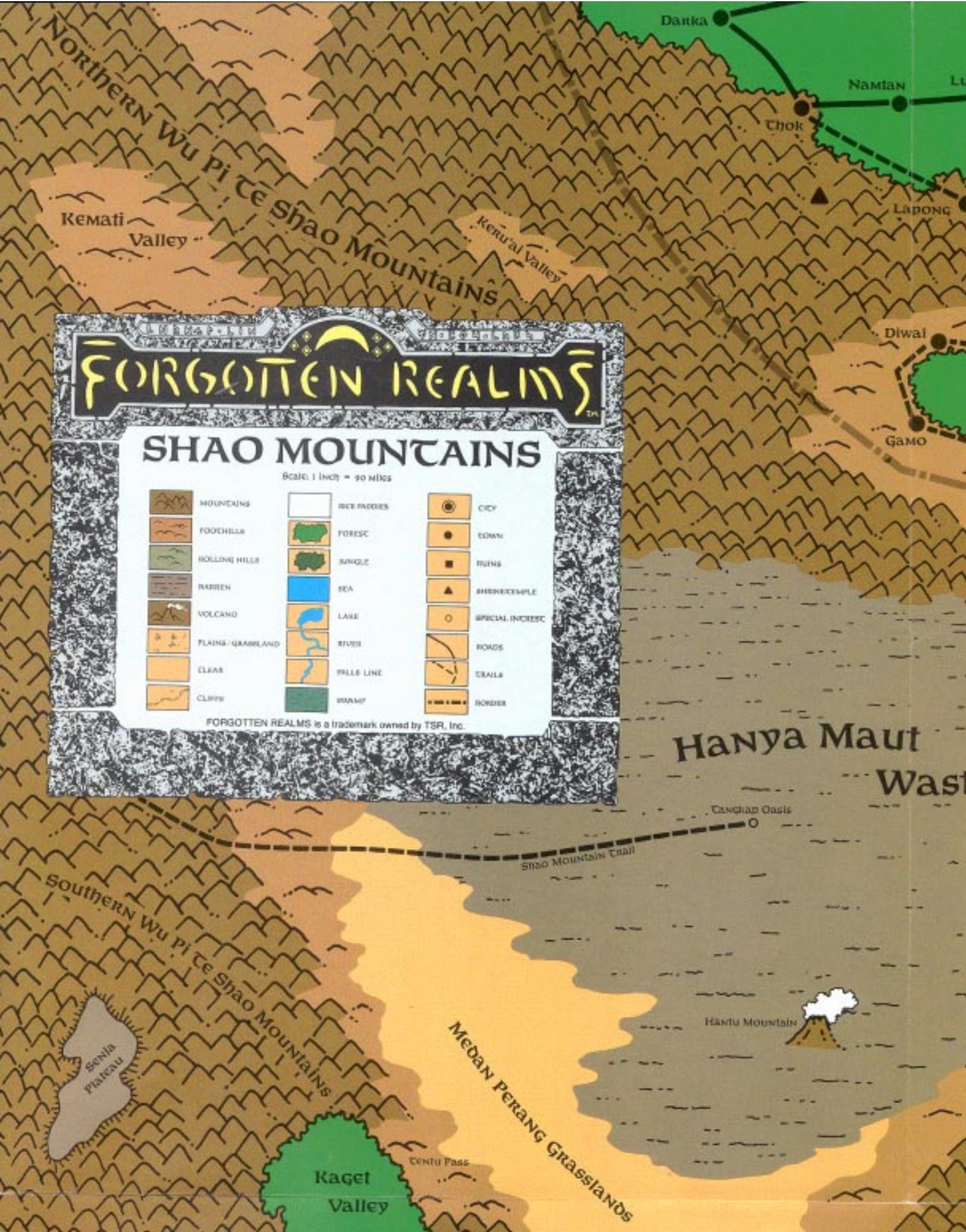
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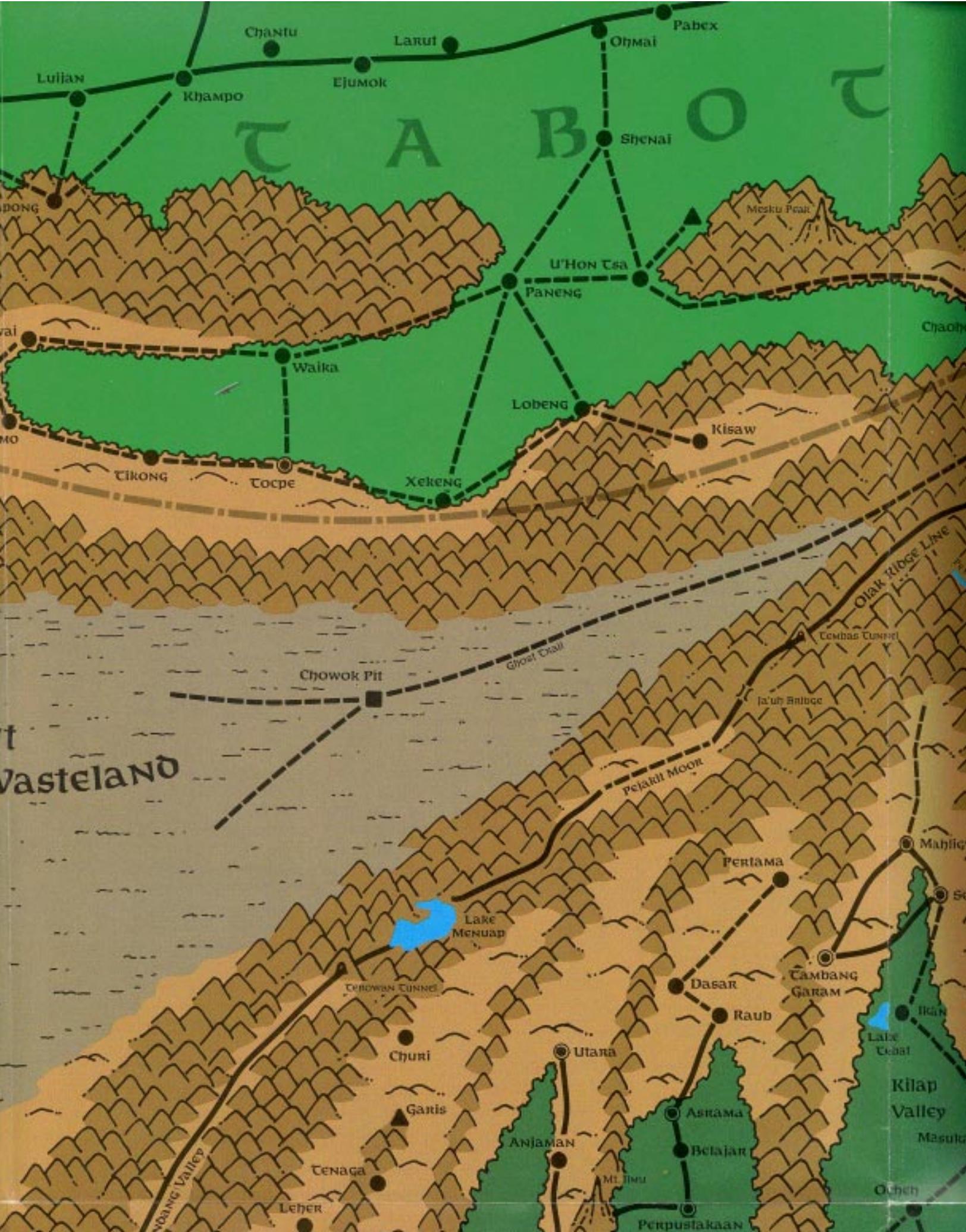
SHAO MOUNTAINS

Scale: 1 inch = 90 miles

	MOUNTAINS		ICE FIELDS		CITY
	FOOTHILLS		FOREST		TOWN
	ROLLING HILLS		JUNGLE		RUINS
	BARREN		SEA		SHRINE/TEMPLE
	VOLCANO		LAKE		SPECIAL INTEREST
	PLAINS / GRASSLAND		RIVER		ROADS
	PLAIN		TRAIL LINE		TRAILS
	CLIFFS		SWAMP		BORDER

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T A B O R

Lulian
Khampo

Chanttu
Larut
Ejumok

Ohmai
Pabex

Shenai

U'HON Tsa
PANENG

Mesku Peak

Waika

LOBENG

Kisaw

TIKONG

Toepe

Xekeng

Chowok Pit

Ghost Trail

Olak Ridge Line

Wasteland

Pejarit Moor

Lake Menuap

Pertama

Dasar

Raub

Tambang Garam

Cerowan Tunnel

Churi

Gatis

Utara

ANJAMAN

Astama

Belajar

Lake Ucaat

Kilap Valley

Masulu

CENAGA

Leher

Mt. Timu

Perpustakaan

Ocheh



Salju Mountains

KERA VALLEY

Kobar Valley

Keluh Valley

Rutuk Valley

Kilap Valley

Quitokal

Cjaohon

Bumi Gerak

Dalam

Gua Caves

Janglung

Merebus

Bula

Sentosa

Panas

Masak

Bunga Api

Berkilau

Mt. Api

Mt. Bakar

Mt. Mala

Mt. Lebar

Mt. Celemojo

Membakar Pass

Mt. Tembik

Lake Dingin

Lake Pasar

Lake Sempaja

Ridge Line

Puyok River

Puyok River

Petesit Swamp

Mahliqwi

Semerak

Ungaran

Gigit

Tempat

Cempay

Simpang

Pabang

Masukan

Belut

BANDUNG

Pekuburan

TANGAN

MATA

PENONG

Dewi

Sri Dewi

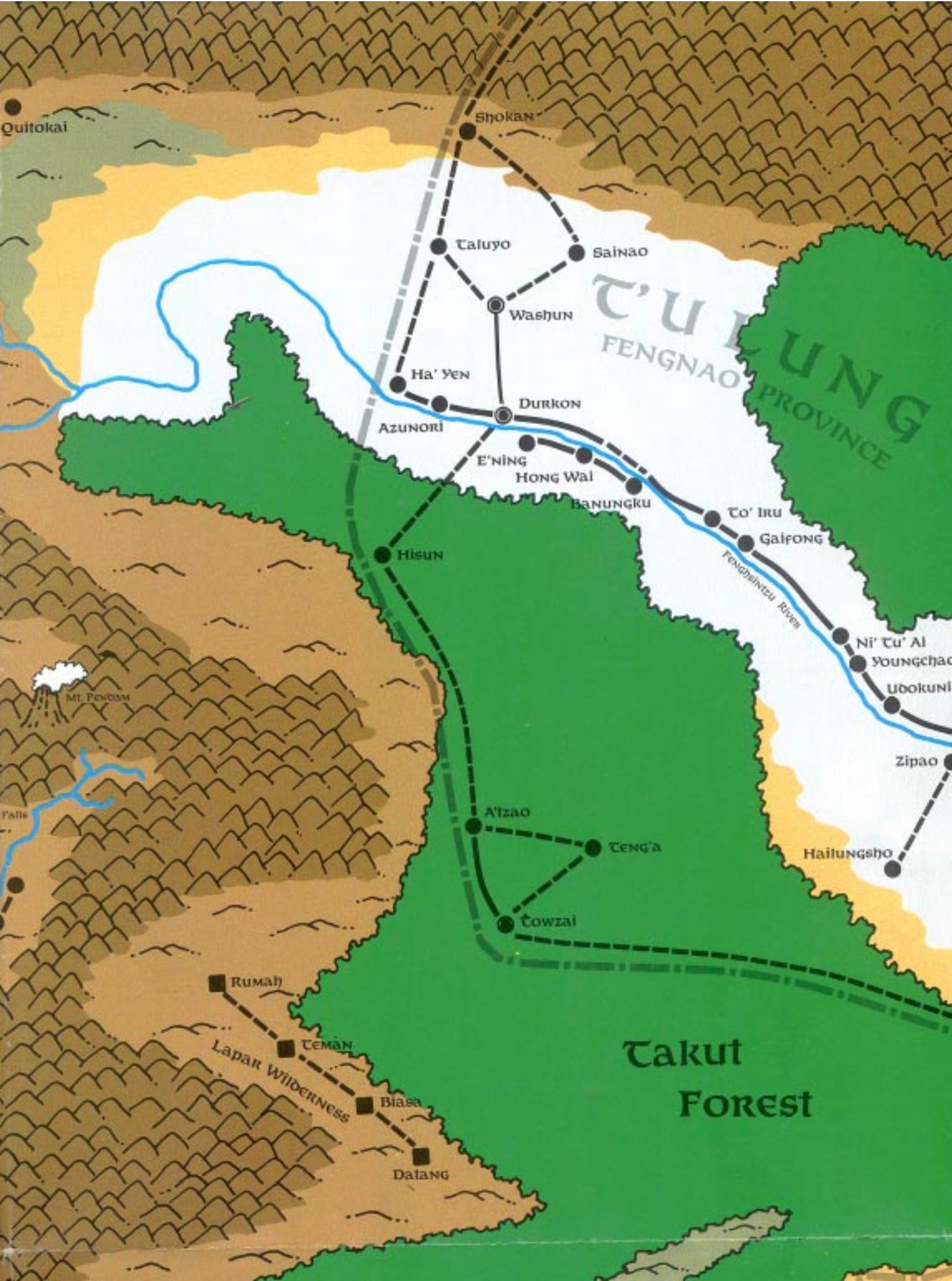
Jatoh Pata

Rasi Pass

le

dat

ch



Quitokai

Shokan

Taluyo

Sainao

Washun

T'U
FENGNAO
UNG
PROVINCE

Ha' Yen

Durkon

Azunori

E'NING

HONG WAI

Banungku

Co' Iru

Galfong

Fengshinzu River

Hisun

Ni' Cu' Ai

Youngchao

Libokuni

Zipao

Hailungsho

A'zao

Teng'a

Cowzai

Takut
Forest

Rumah

Ceman

Lapar Wilderness

Biasa

Datang

Mt. Pindom

Falls



Valley

LANDS

Sumatra Tow

Kelereng Valley

Lake Oboti

Sempadan
Forest

Serinckali

Tang-ga

Lelogama

Gagak

Tembaga

Tempat Larang

Mt. Pengkawai

Mt. Raina

Mt. Suami

Mt. Ietri

Mt. Abang

Lava
Pla

Mt. Sakti

Mt. Abir

Rabus High

Langsung River

Raung

Sampar

Besi

Lajang

Pasir

Pantai

Sebias

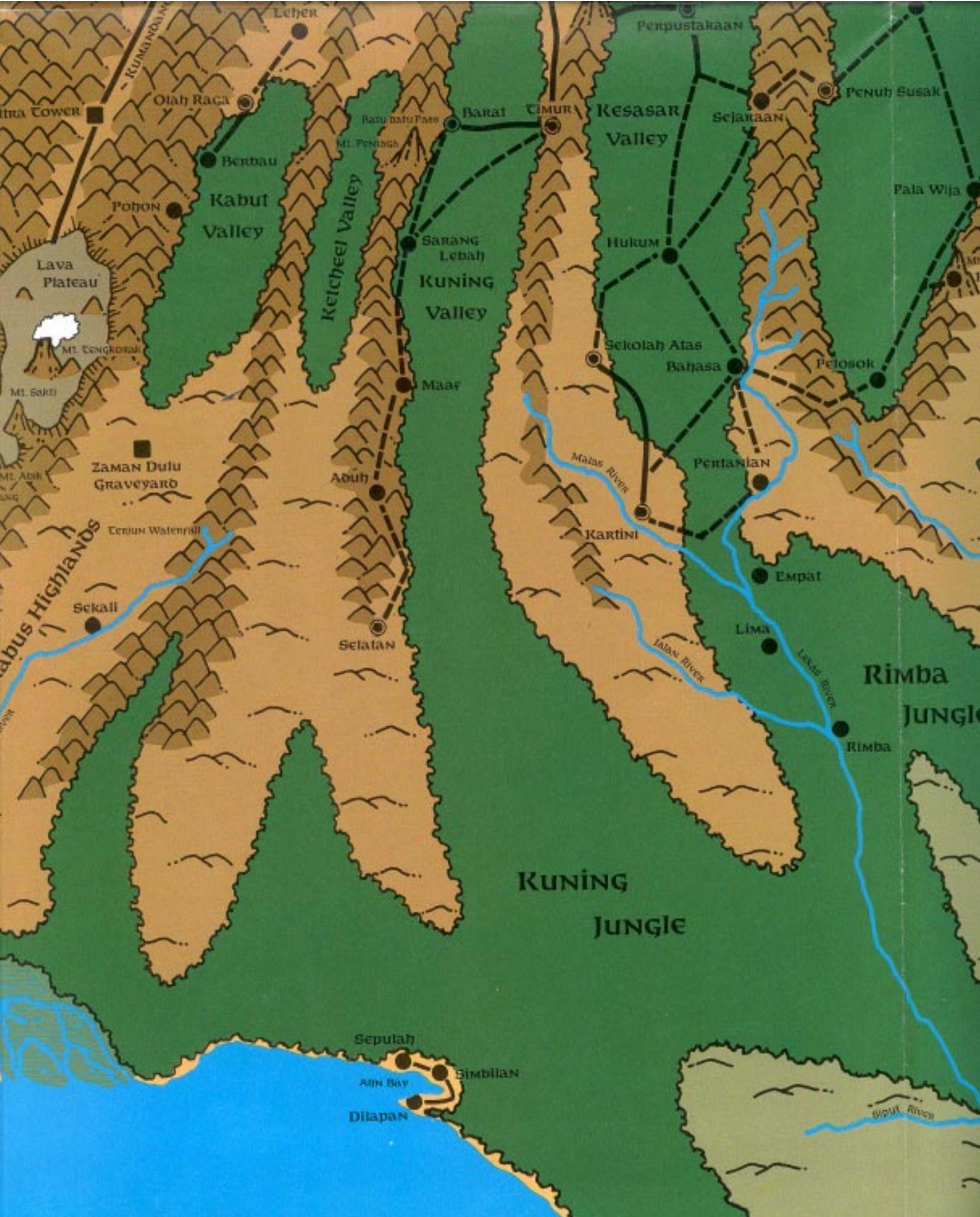
Duapulu

Paja
Marsh

Muara

Lautan

Segara
Sea



Ultra Tower

Olah Raga

Berbau

Pohon

Kabut Valley

Lava Plateau

Mt. Tengkorak

Mt. Sakil

Mt. Abih

Zaman Dulu Graveyard

Terjun Waterfall

Sekali

Abus Highlands

Ketcheel Valley

Abuh

Selatan

Leher

Pasar batu Pass

Mt. Penibaga

Barat

CIMUR

Sarang Lebah

KUNING Valley

Maaf

Penpustakaan

Kesasar Valley

Sejahtaan

Penuh Susak

Pala Wija

Hukum

Sekolah Atas Bahasa

Pelosok

Pentanian

Malas River

Kartini

Empat

Lima

Jalan River

Lekas River

Rimba

JUNGLE

Rimba

KUNING

JUNGLE

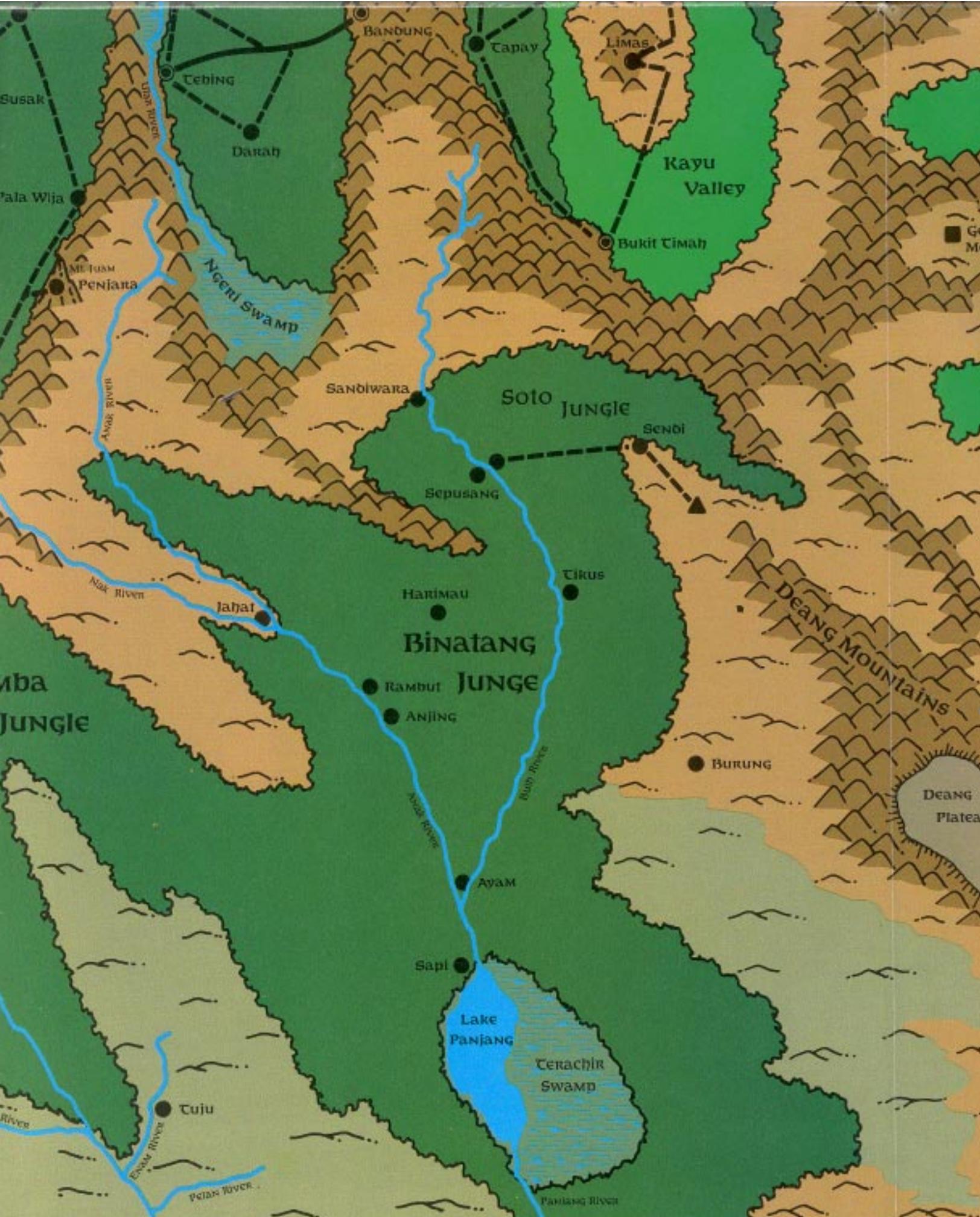
Sepuluh

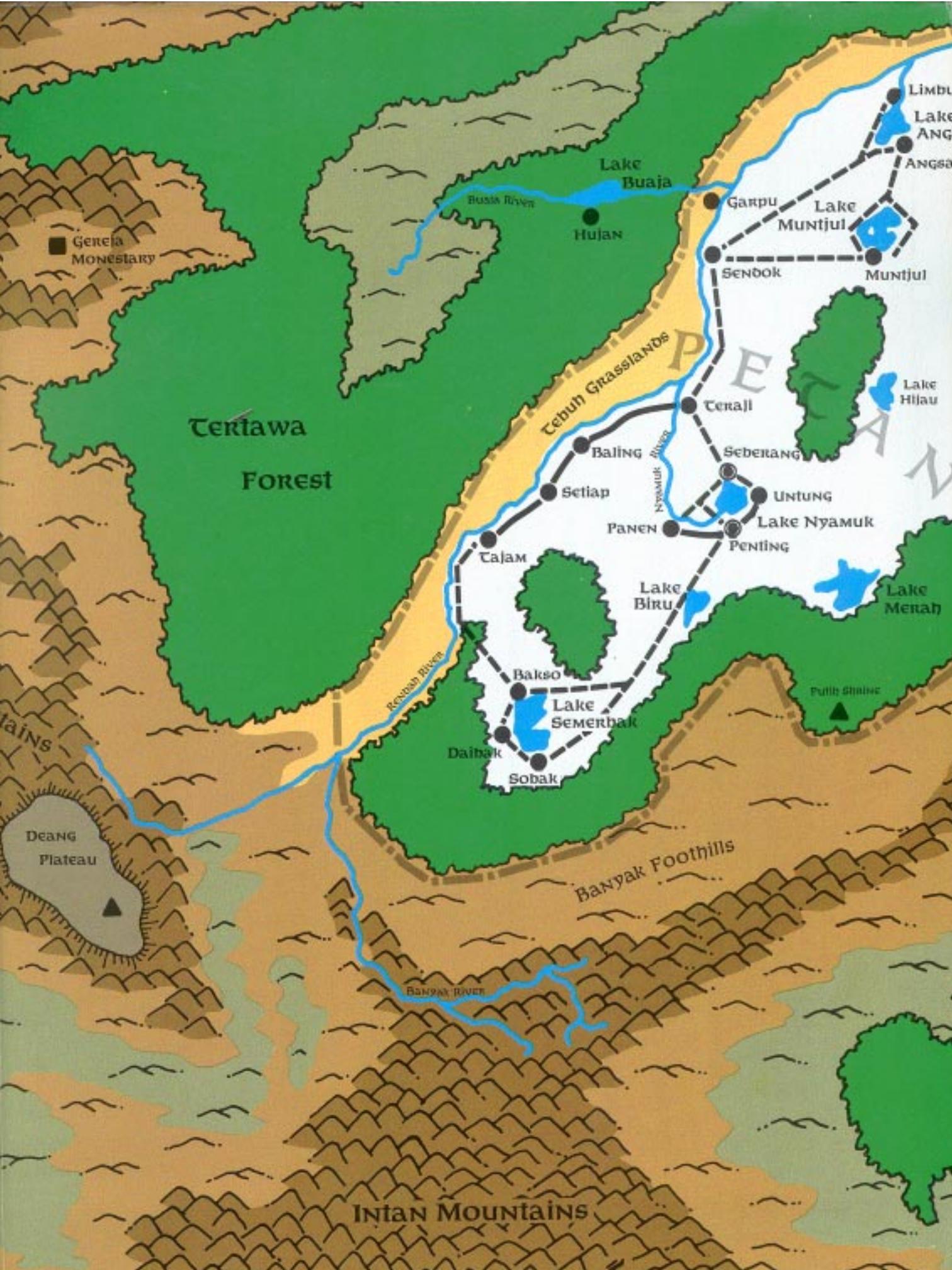
Amn Bay

Dilapan

Simbilan

Siput River





Gerela Monestary

Tertawa Forest

Lake Buaja

Tebuh Grasslands

Limbu
Lake ANG

Lake Muntjul

Muntjul

Lake Hilau

Ceraji

Baling

Seberang

Untung

Lake Nyamuk

Panen

Penting

Lake Biru

Lake Merah

Pulih Shinge

Lake Semerbak

Dairak

Sobak

Banyak Foothills

Intan Mountains

Deang Plateau

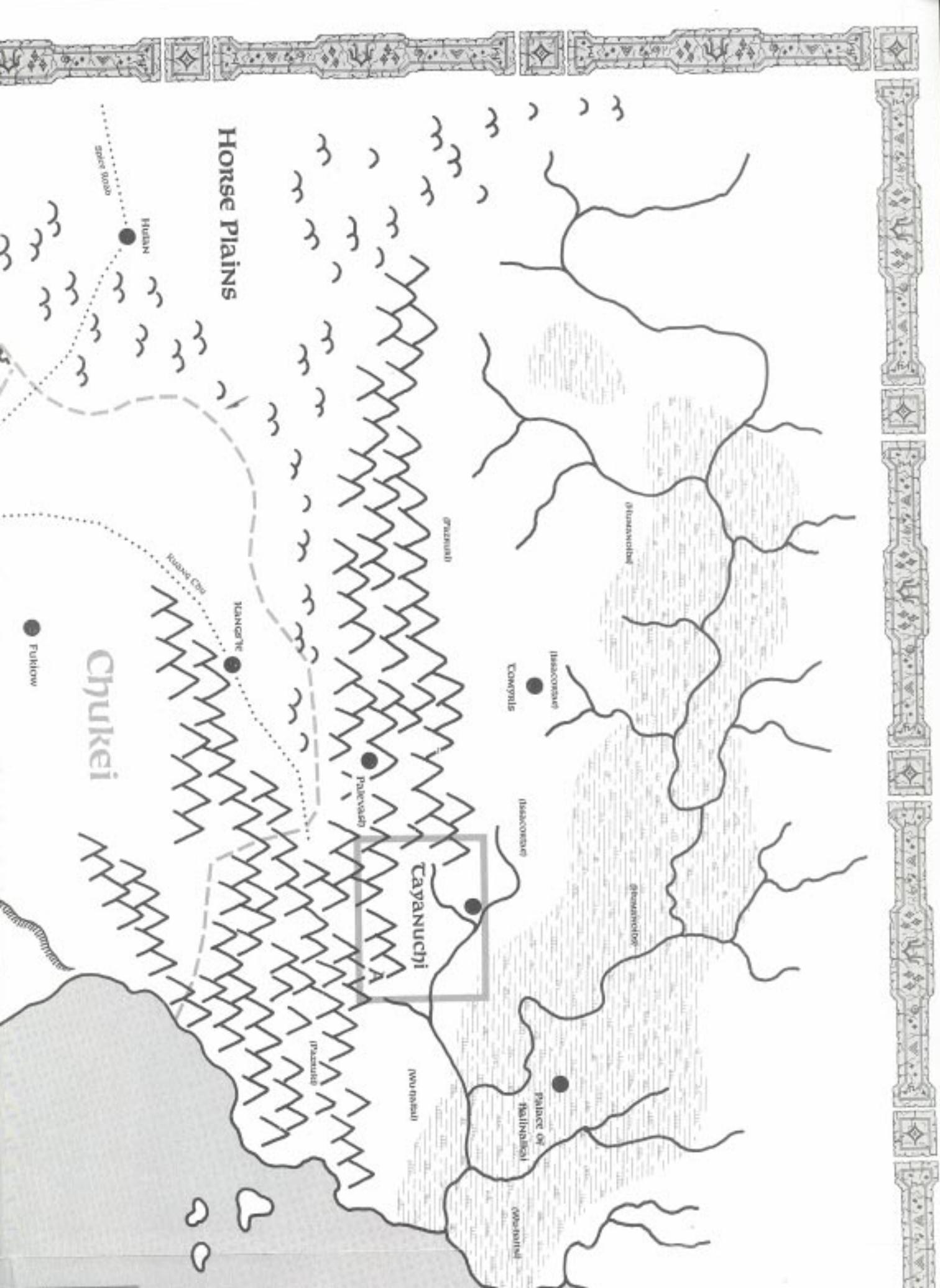
Banyak River

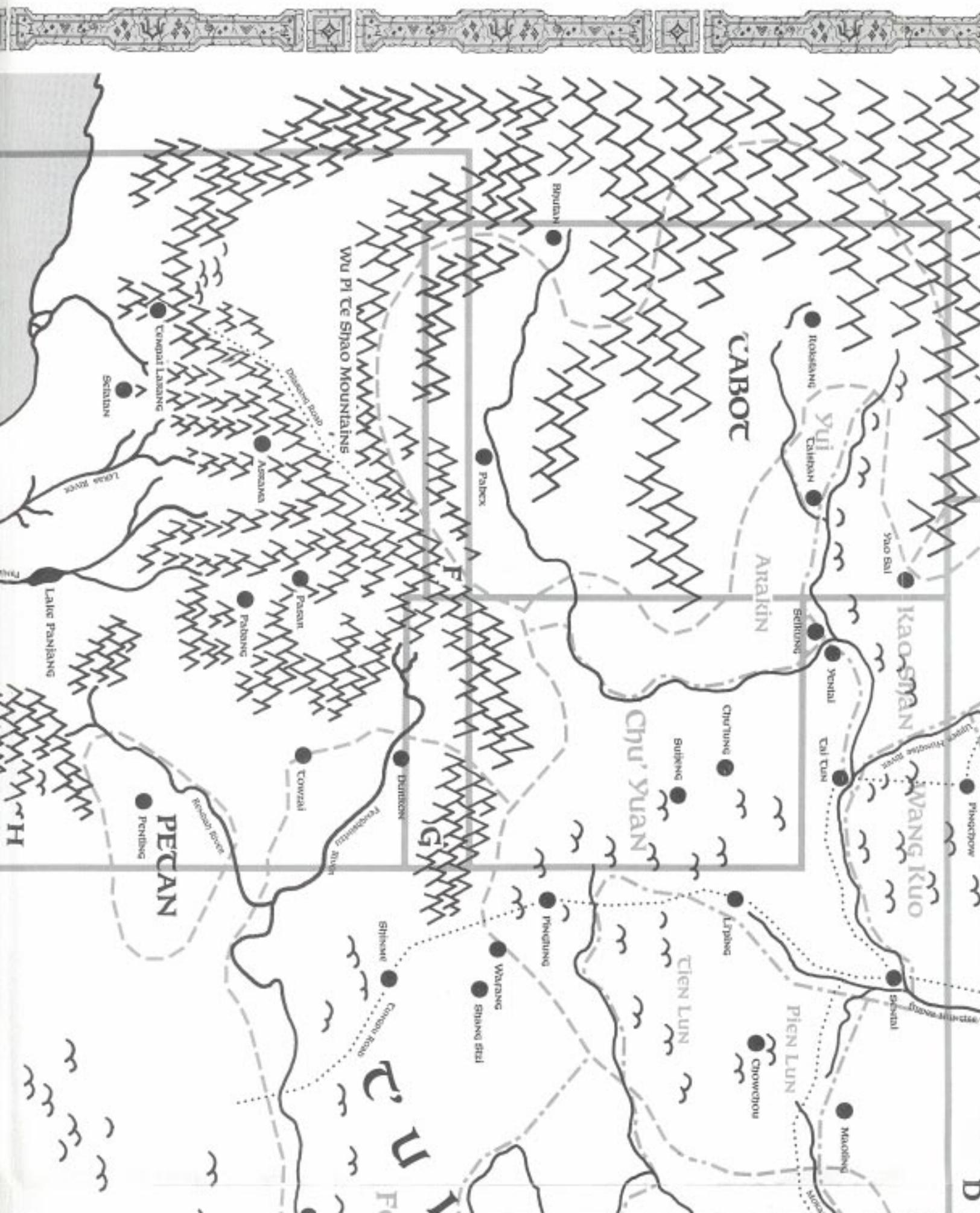
Revesah River

Busis River

Nyamuk River

PETA





CARBOT

WU PI TE SHAO MOUNTAINS

KAOSHAN

WANG KUO

CHU'YUAN

PECCAN

T'EN LUN

PIEN LUN

Hobeisan

Yui

Yao Sai

Seikung

Yentai

Chai Tui

CHU'YUAN

SUIQING

Palock

Biyuan

Pasait

Fobans

Asasaka

CONDUI LANSING

Seitain

Lohas River

Lake Franjang

Cowzai

Daitikon

Fendouku River

Pending

Shihak

CONDUI KONG

PINGTUNG

Wafang

SHANG STEEL

L'Fobg

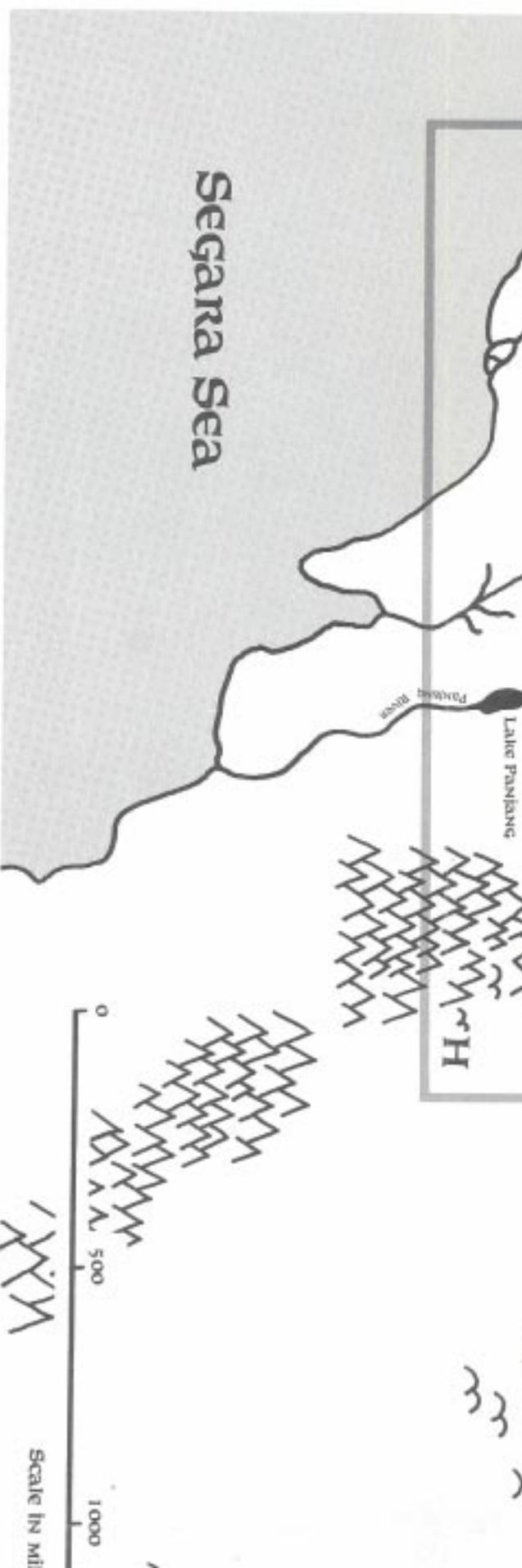
CHOWCHOU

Maoheng

Sentai

D

H



MAPS OF KARA-CUR

All published maps of Kara-Cur are listed here in alphabetical order. Each map title is followed by a brief description, the product it was published in, and the scale. The area covered by each map is shown by its outline on the accompanying Maps of Kara-Cur.

BALANZIA / Ancient port city of AUSA province, T'u LUNG, NOW IN RUINS / Box Set

BAWA / Southeast Island nation / Box Set / 1 inch = 20 miles / Area L

CHAM FAO / City ON Upper Hungtse River in Wang Kuo province, SHOU LUNG / Box Set

CHAN LU / Chan Lu river valley, including southern Hungtse province AND northern Wang Kuo, SHOU LUNG / Box Set / 1 inch = 20 miles / Area E

CHU YUAN / Southwest region of Chu Yuan province AND Southern Arakin province in SHOU LUNG / OA6 / 1 inch = 100 miles / Area G

FORBIDDEN CITY / Center of Kuo Te' I Box Set

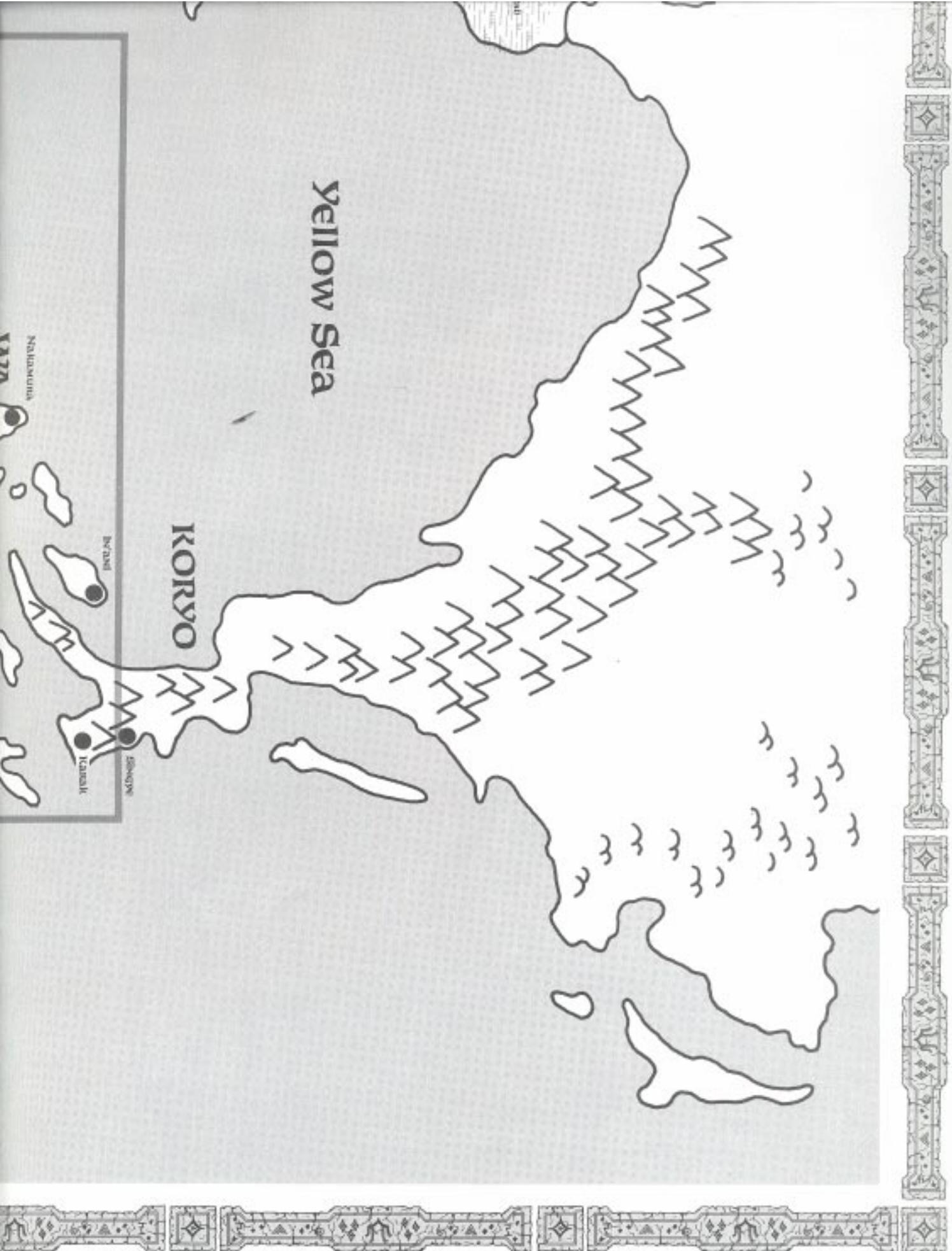
HUNGTSE / Hungtse AND portions of CHU YUAN, WANG KUO, AND Kao Shan province / 60 miles / Area D

KOZAKURA PROVINCES / Southwest SHOU LUNG / 1 inch = 20 miles / Area C

NAKAMARU / Northernmost city of Tsa PASAR / Market city of Kayu valley, SHAO MOUNTAINS / Northwest wilder PLAIN OF HORSES / North-west wilder SAHJOI / Imperial Retreat in Chu' Yuan

SHAO MOUNTAINS / Southwest MOUNTAINS / 60 miles / Area H

CABOC / Nation / Box Set / 1 inch = 60 miles / Area F



Yellow Sea

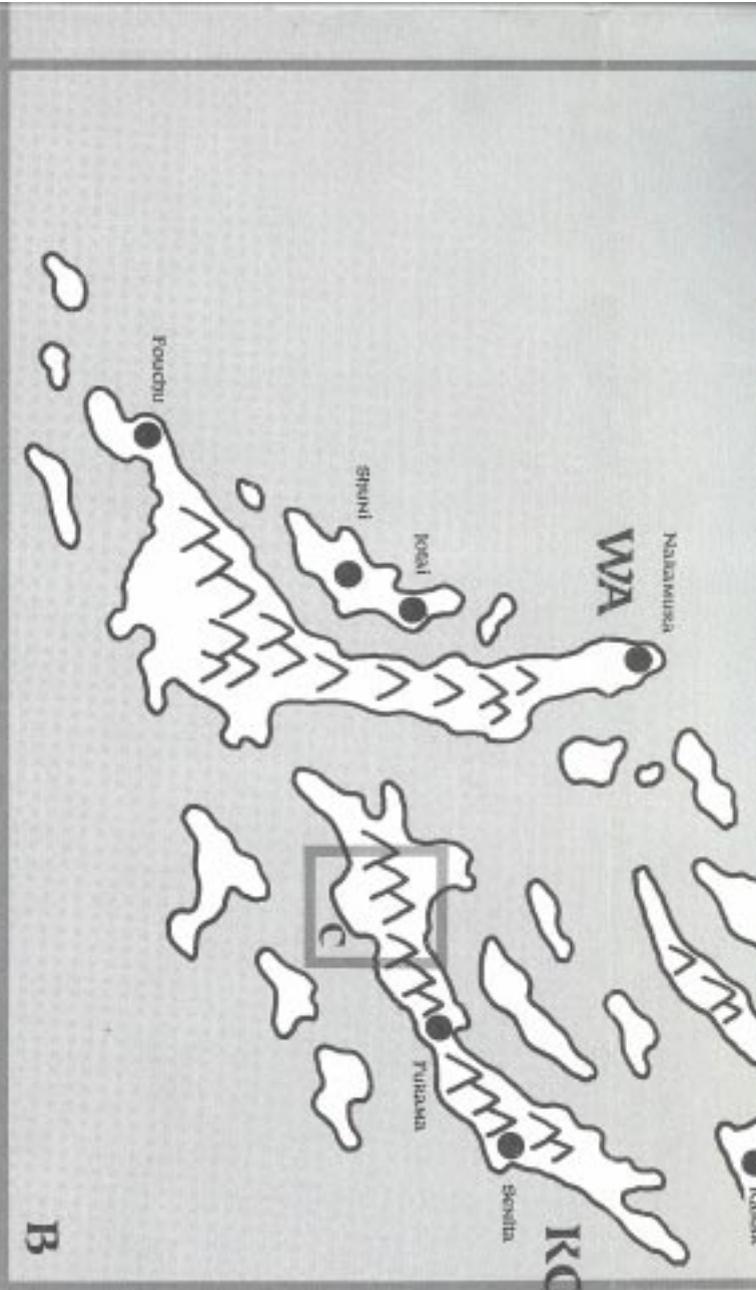
KORYO

NANJUNGUA
YATA

Sungju

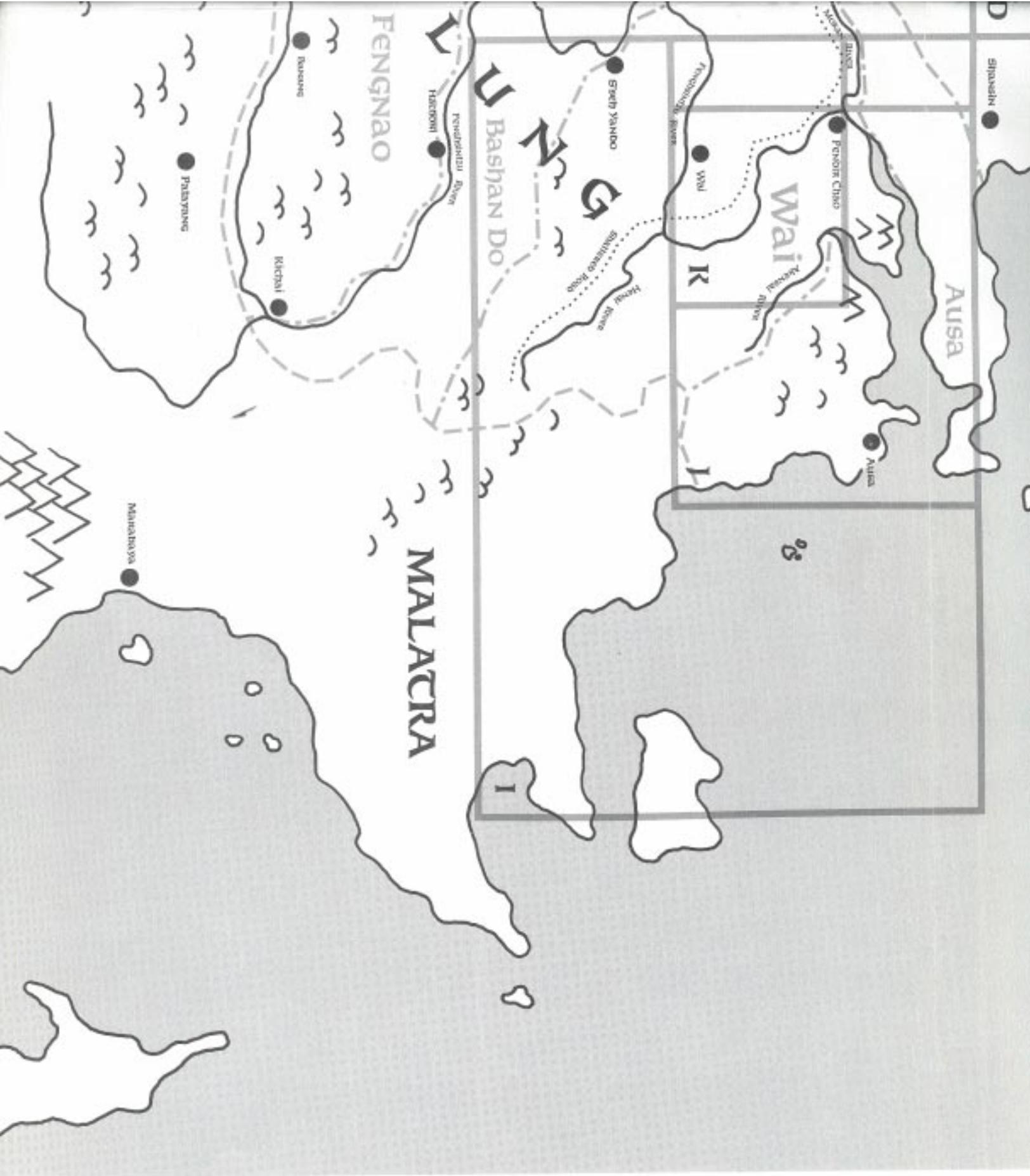
Kangju

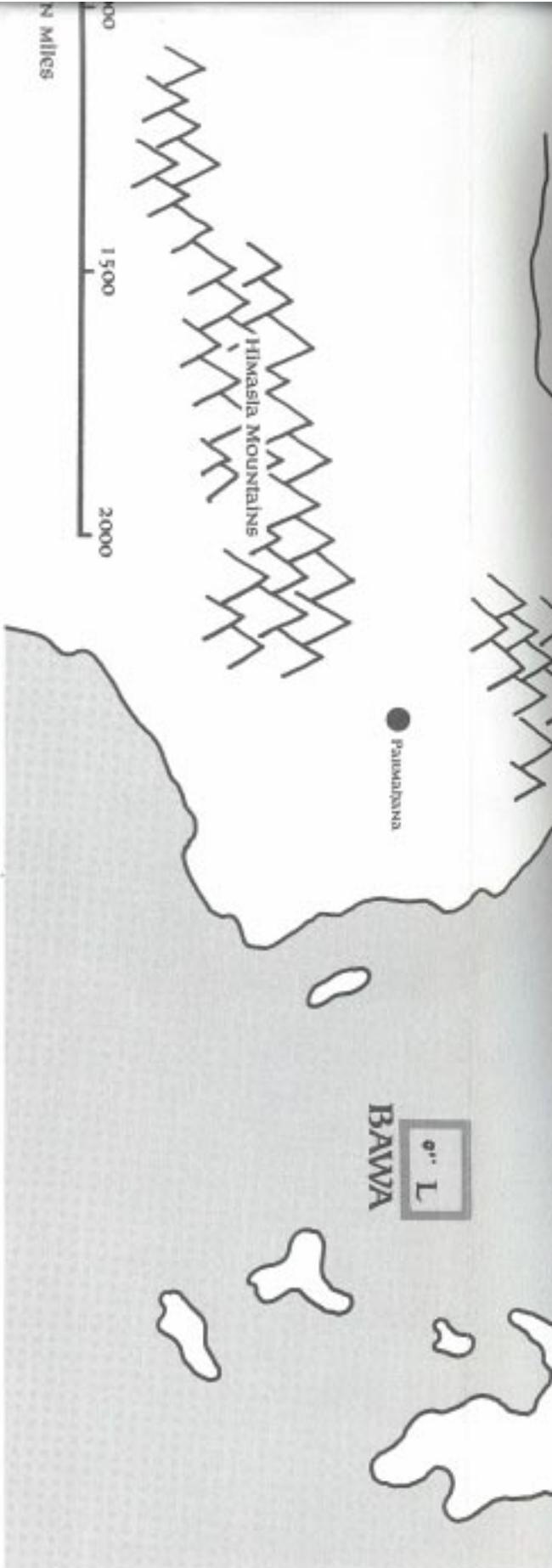




Celestial Sea







Ce' LUNG, capital of Shou Lung /

of Ching Lung, Shangti, Ciente, Hai
 provinces, Shou Lung / Box Set / 1

st Shinkoku island, Kozakura / Box

tsukishima island, Wa / OA4

Shao Mountains / OA6

berness / Box Set / 1 inch = 20 miles
 wan province, Shou Lung / OA6

mountains and valleys / OA6 / 1 inch =

60 miles / Area F

CAYANUCHI / Northern wilderness / Box Set / 1 inch = 20 miles /
 Area A

CEMPAC LARANG / Ancient city, Southern Wu Pi Ce Shao Mountains /
 OA6

CU PE / Port city of Koryo / Box Set

WA AND KOZAKURA / Island nations / Box Set / 1 inch = 60 miles /
 Area B

WAFANG GARRISON / Stronghold and city on the northern border of
 Fengnao province, C'u Lung / Box Set

WAI / Wai, Ausa, and Bashan Do provinces of C'u Lung / Box Set / 1
 inch = 60 miles / Area I

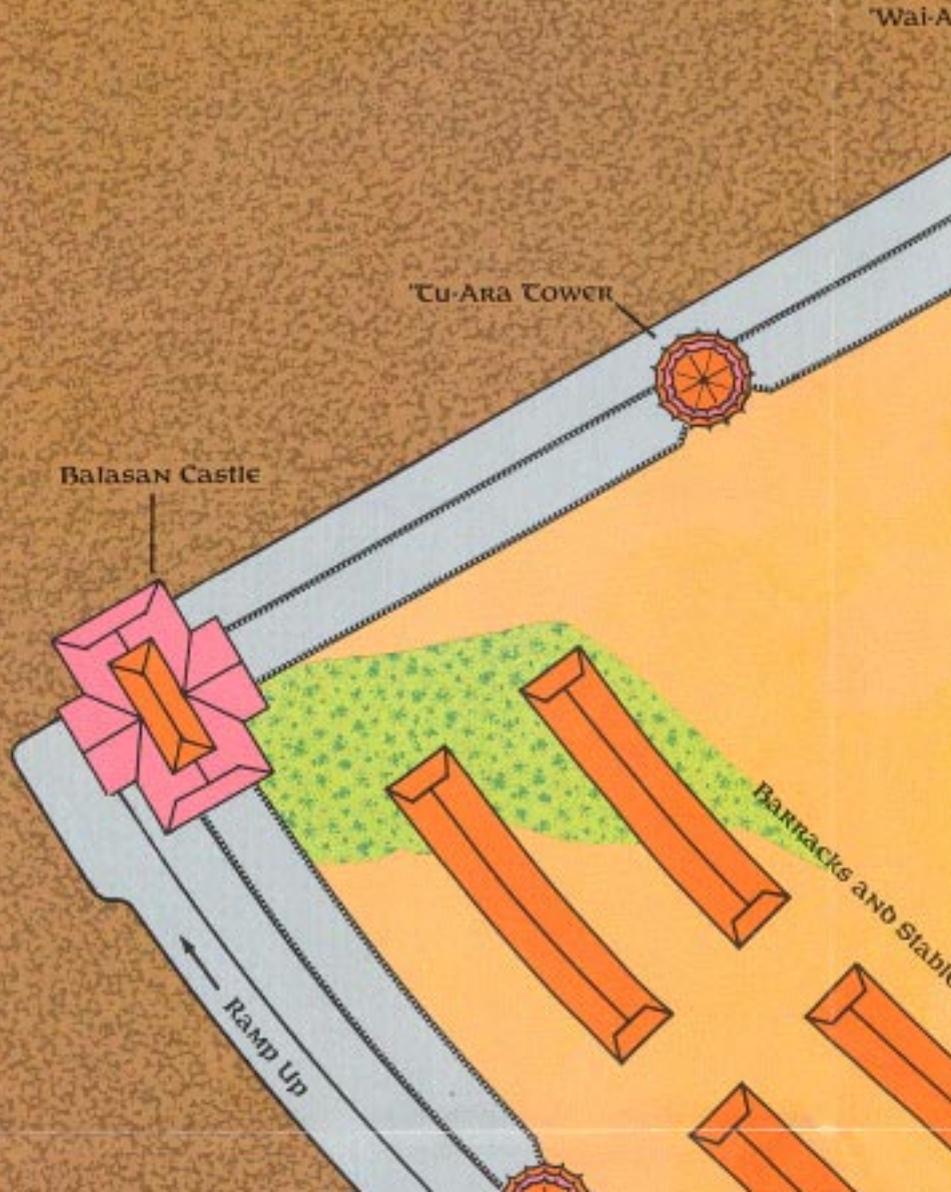
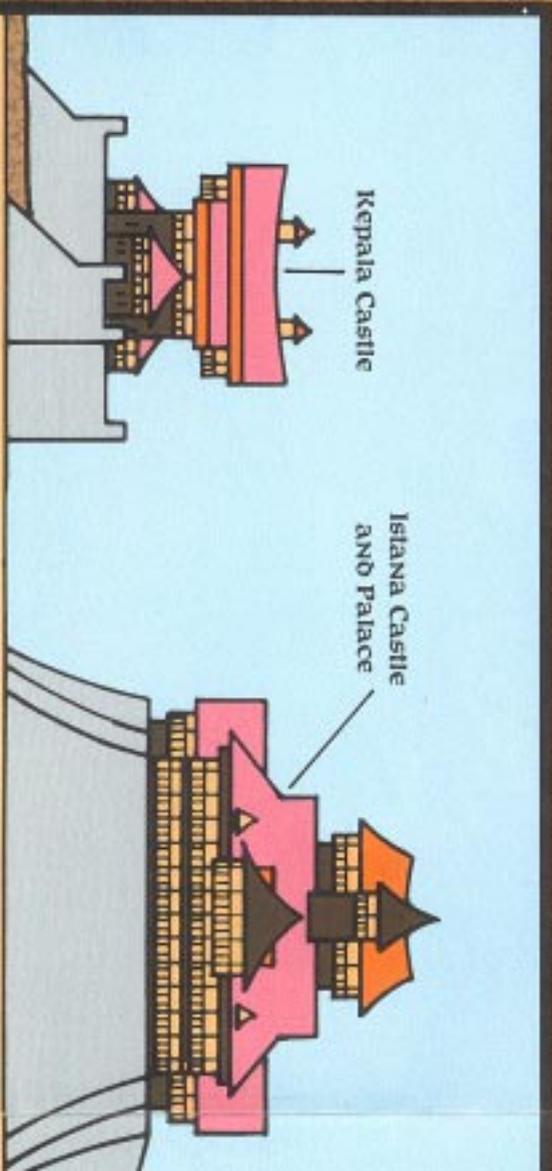
WAI AND AUSA / Provinces of C'u Lung / OA5 / Area J

WONG FLACS / Northern section of Wai province, C'u Lung / Box Set /
 1 inch = 20 miles / Area K

TEMPAT LARAN

Lost Citadel of the Wu Pi Te Shao Mountains

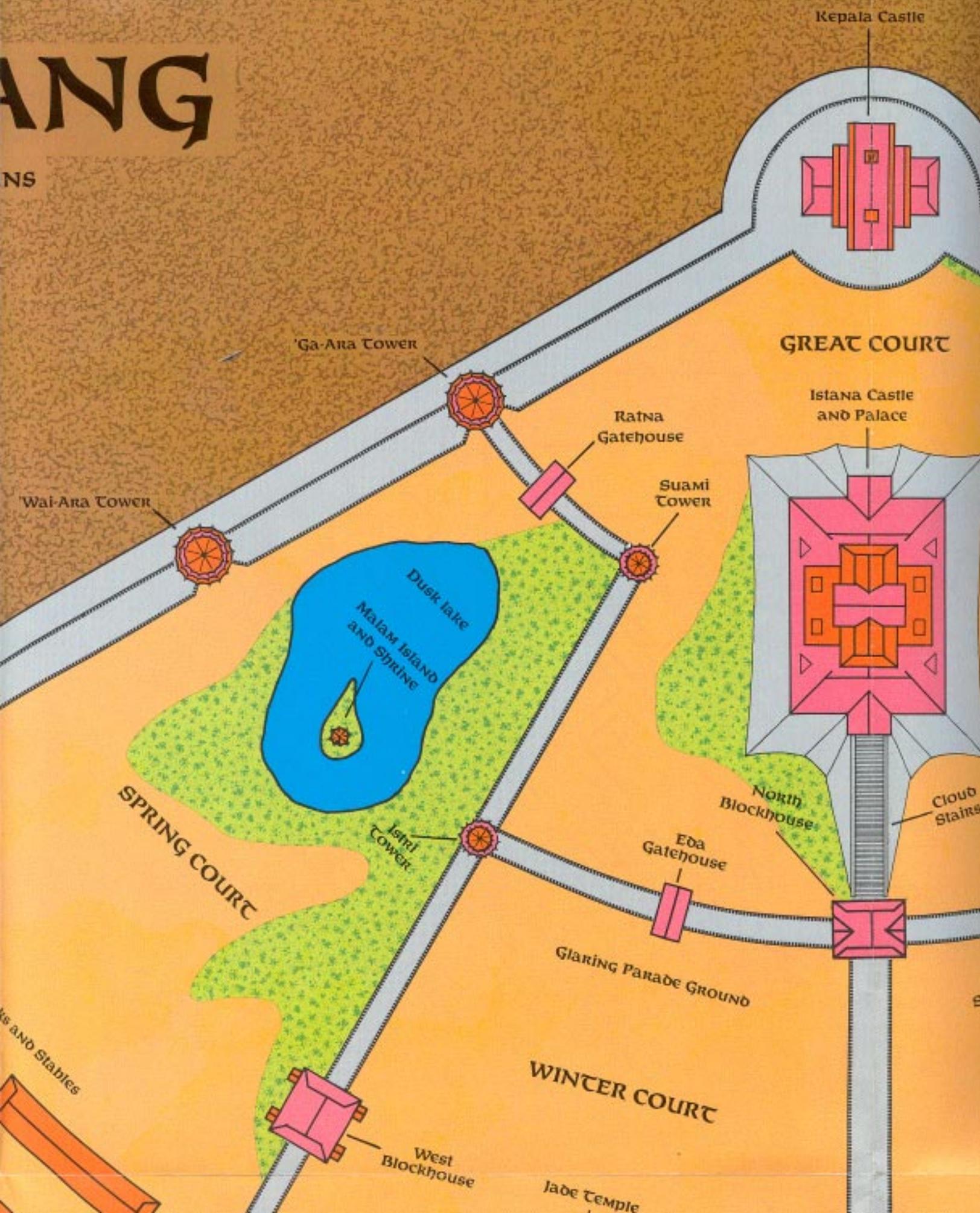
scale: 1 inch = 80 feet



Wai-A

ANG

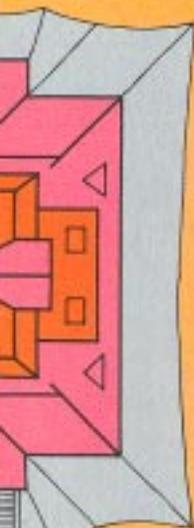
NS



Castle

COURT

Castle
place



Cloud
Stairs

Emas
Gatehouse

SHIMMERING PARADE GROUND

FALL COURT

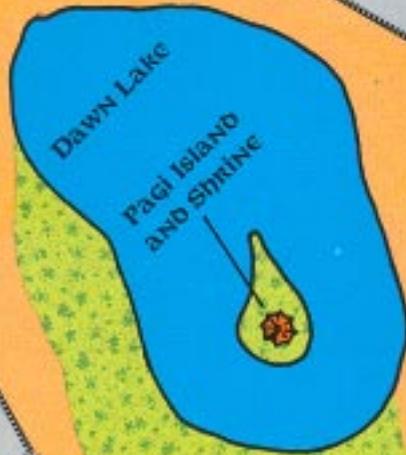
Gold Temple

Abik
Tower

Sakti
Gatehouse

Pak-Toa Tower

Mai-Toa Tower



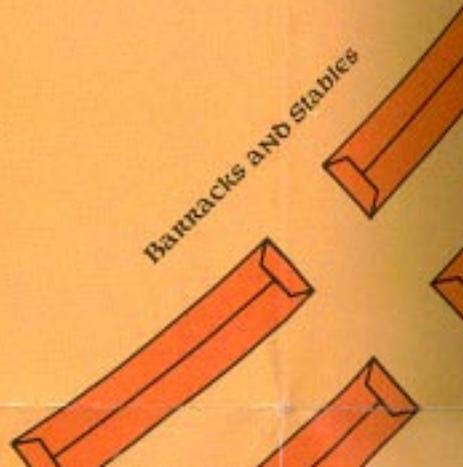
Dawn Lake
Pagl Islando
and Shrine

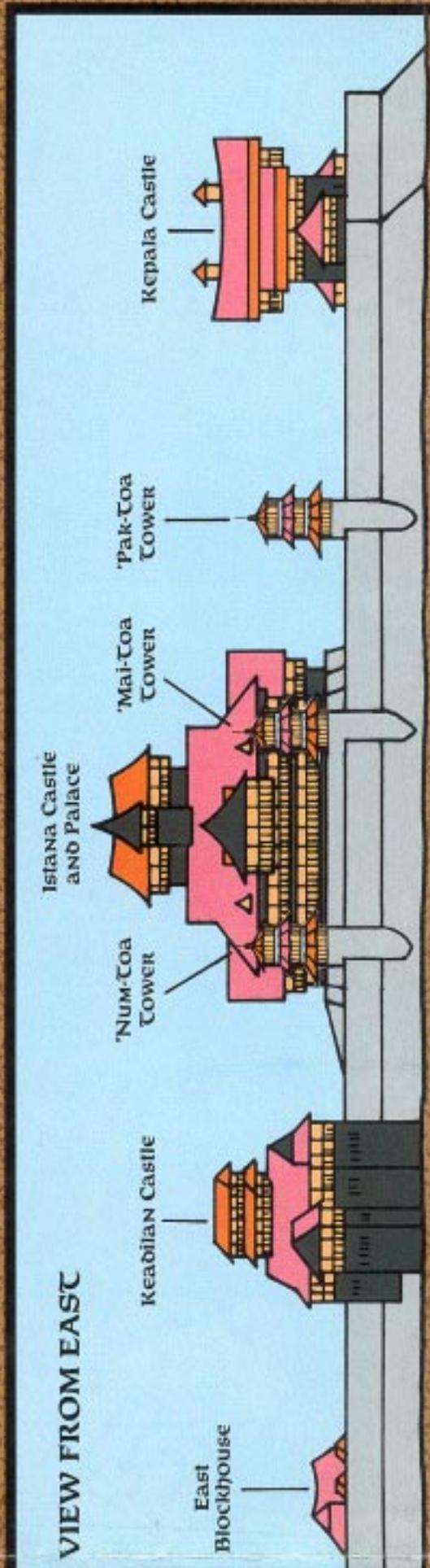
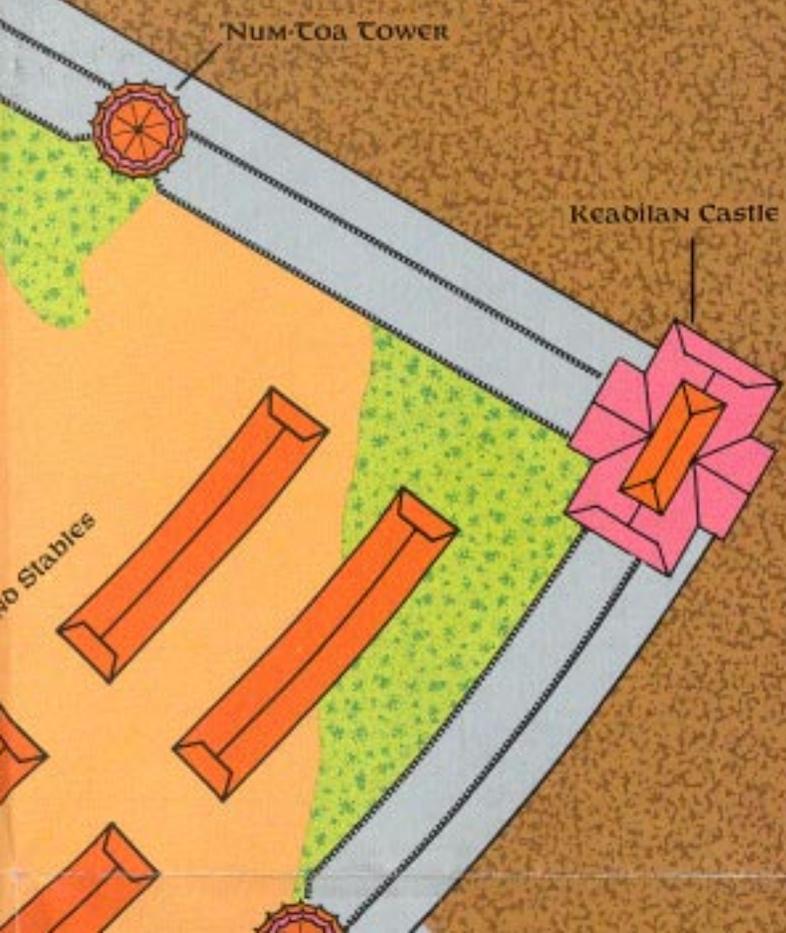
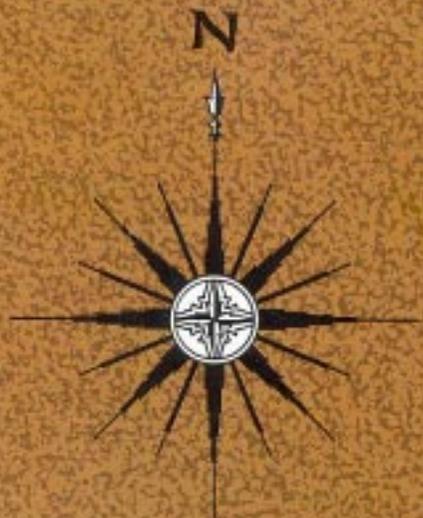
Abang
Tower

SUMMER COURT

East
Blockhouse

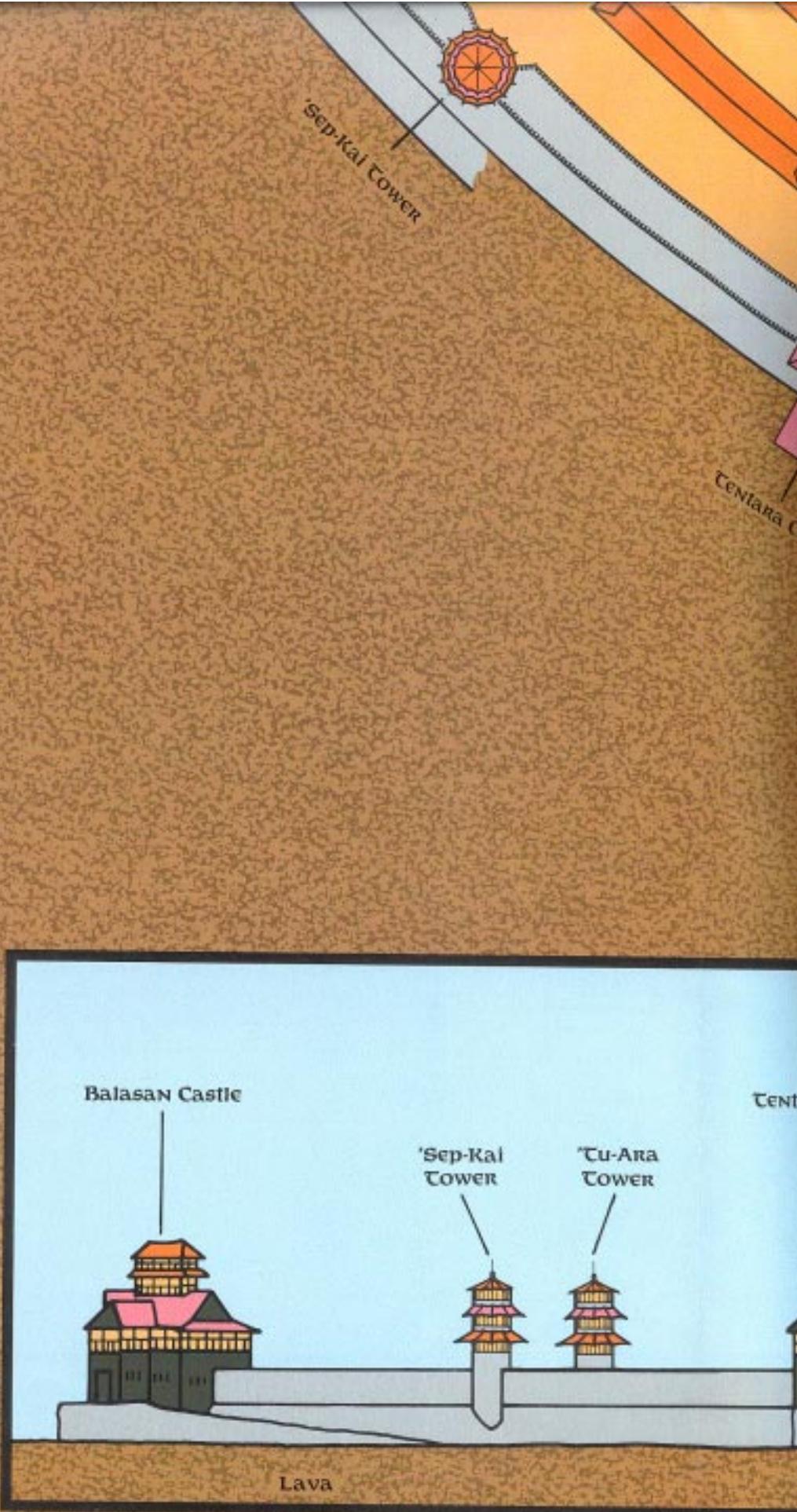
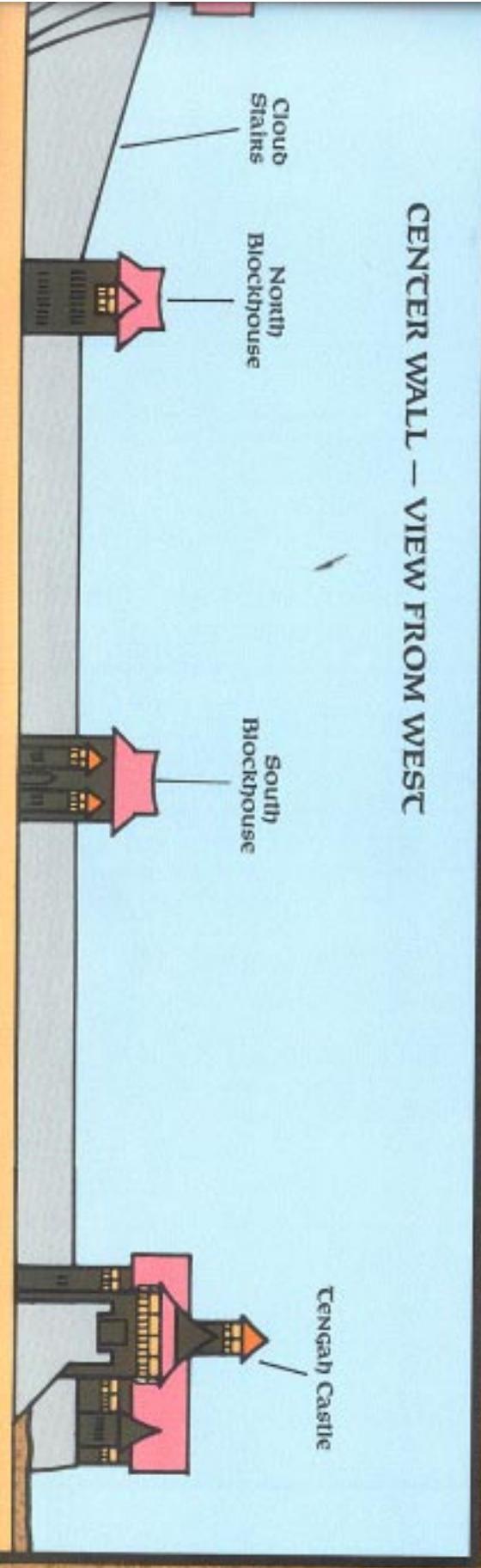
Barracks and
Stables

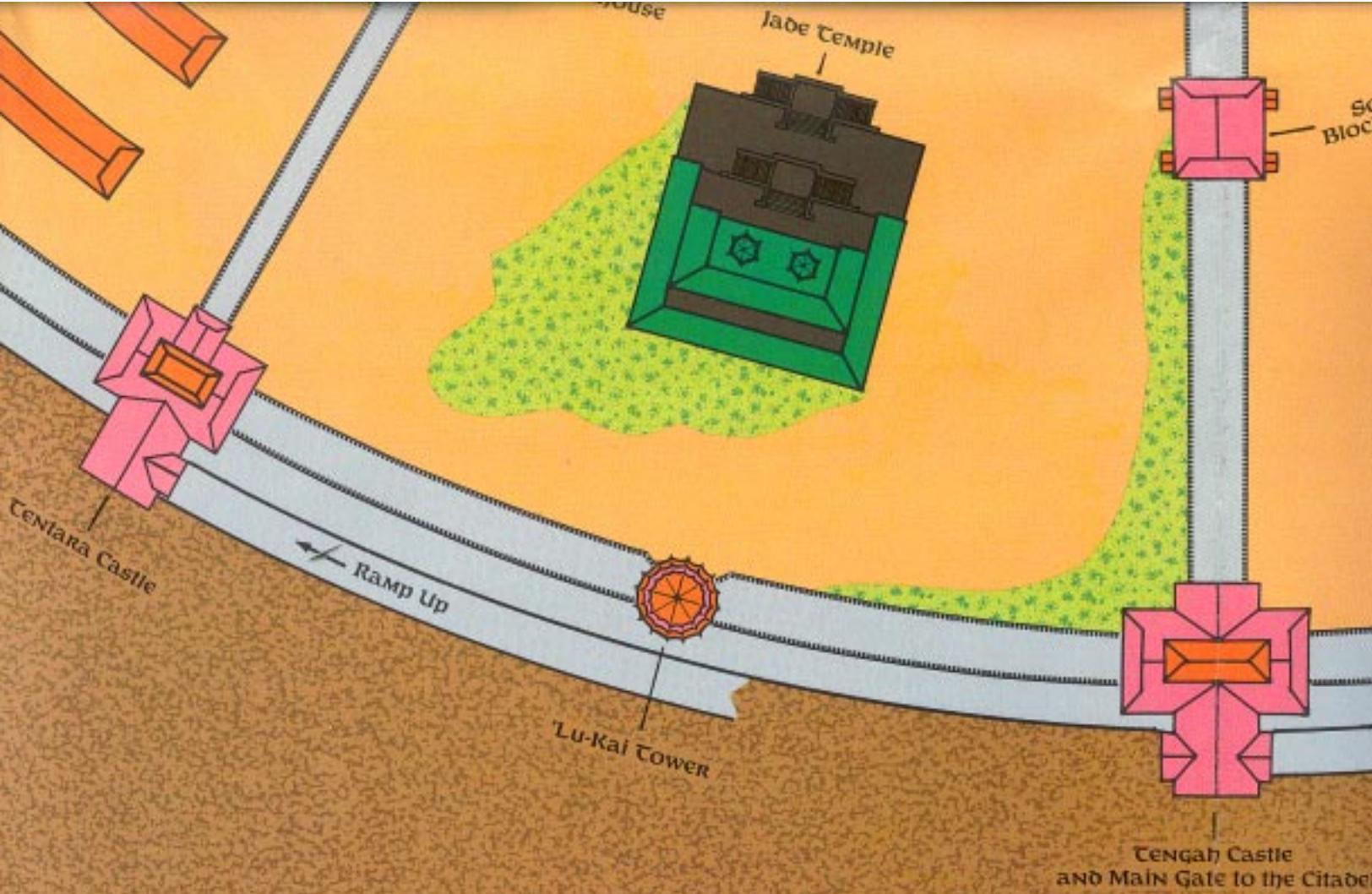




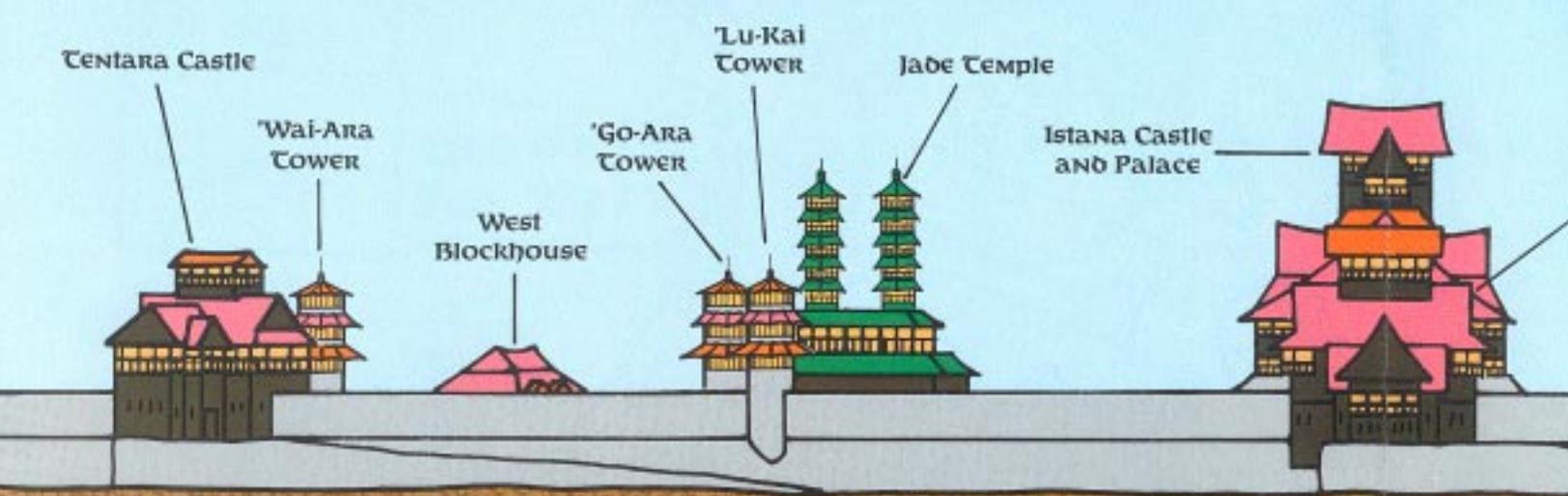
VIEW FROM EAST

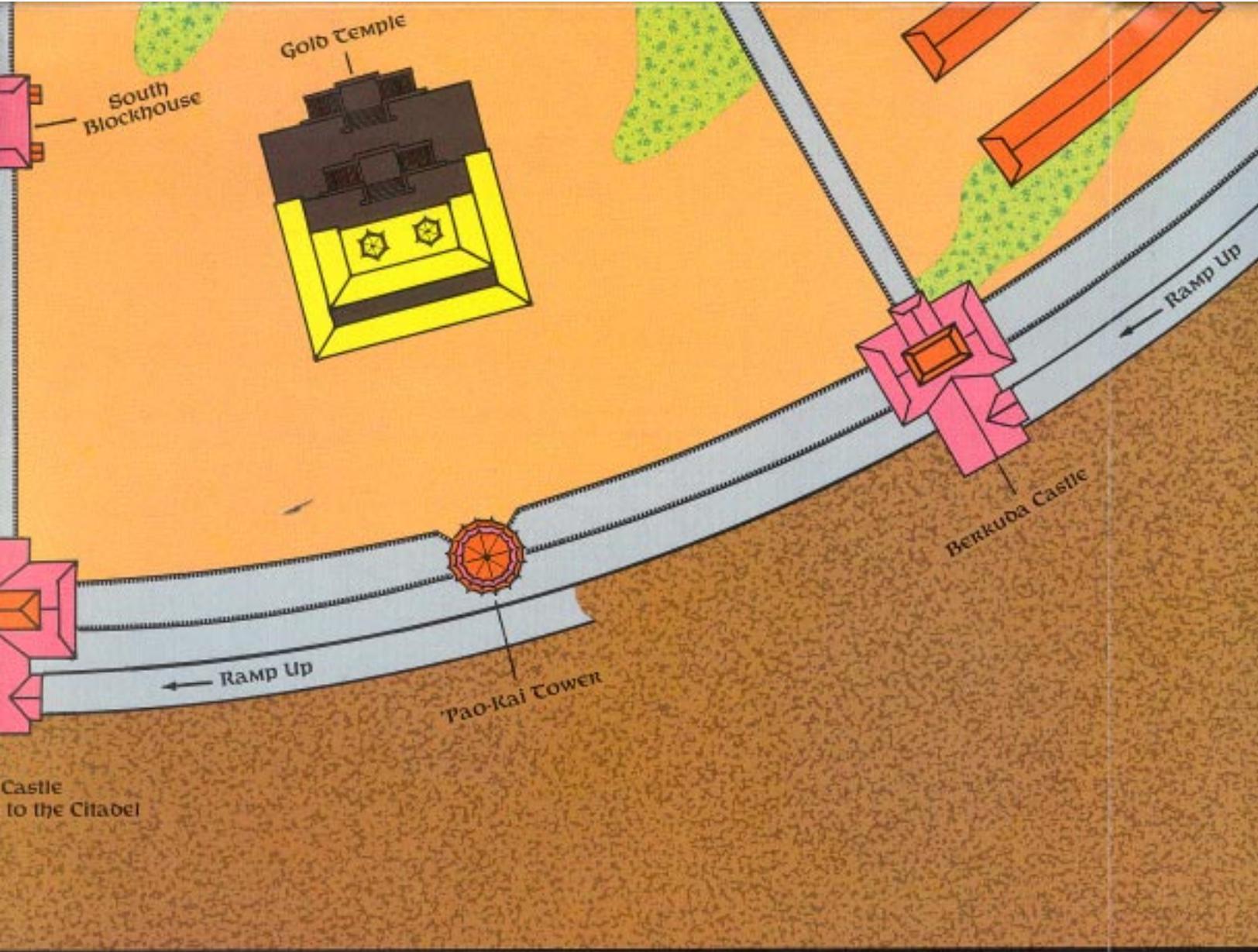
Lava



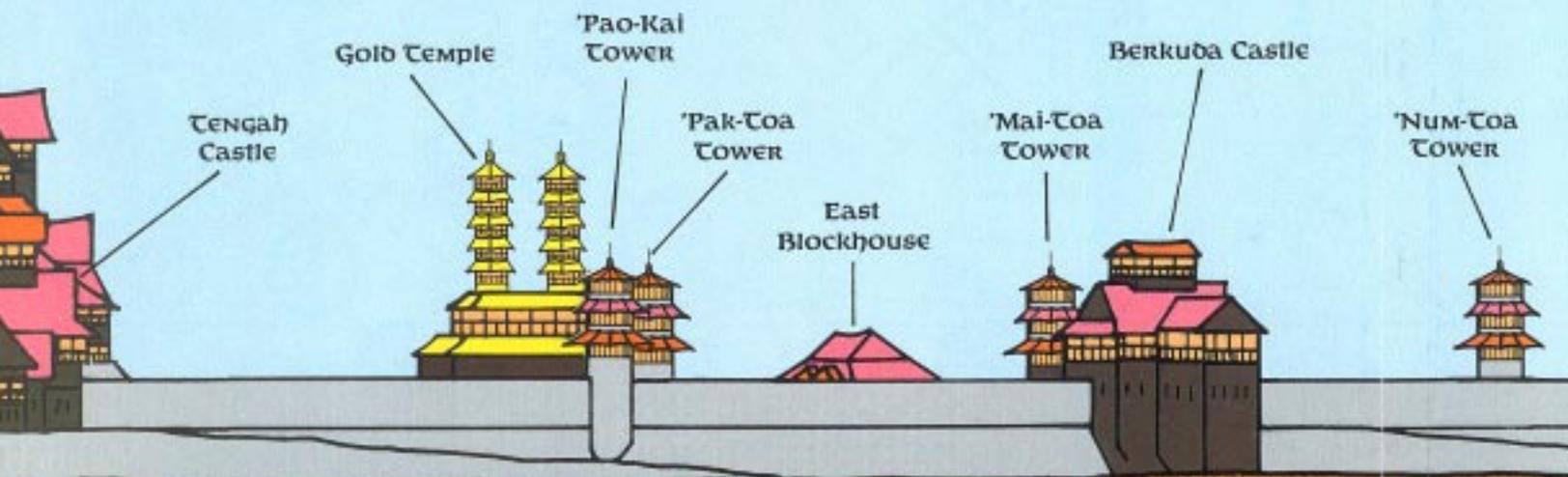


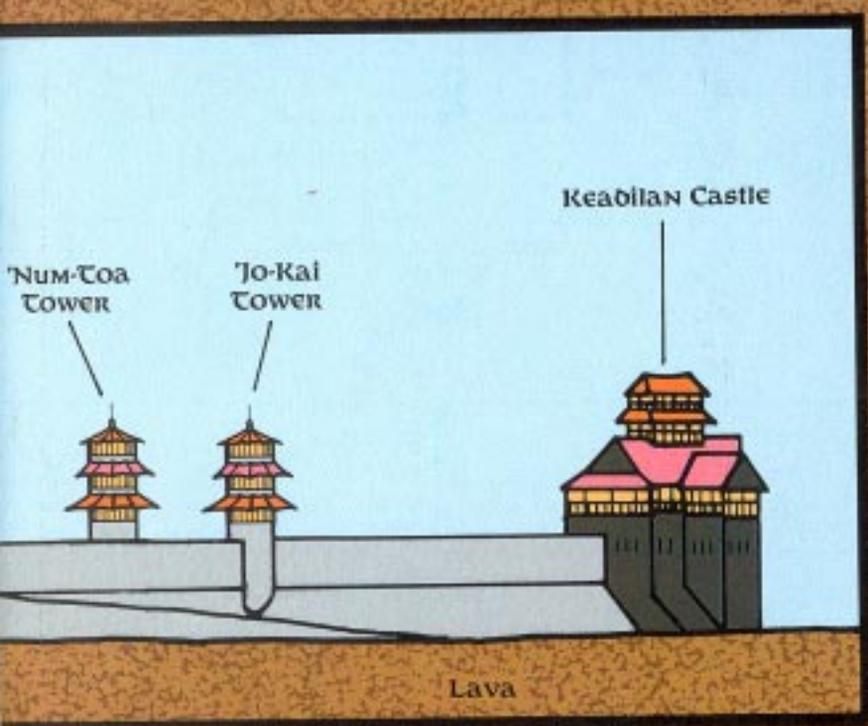
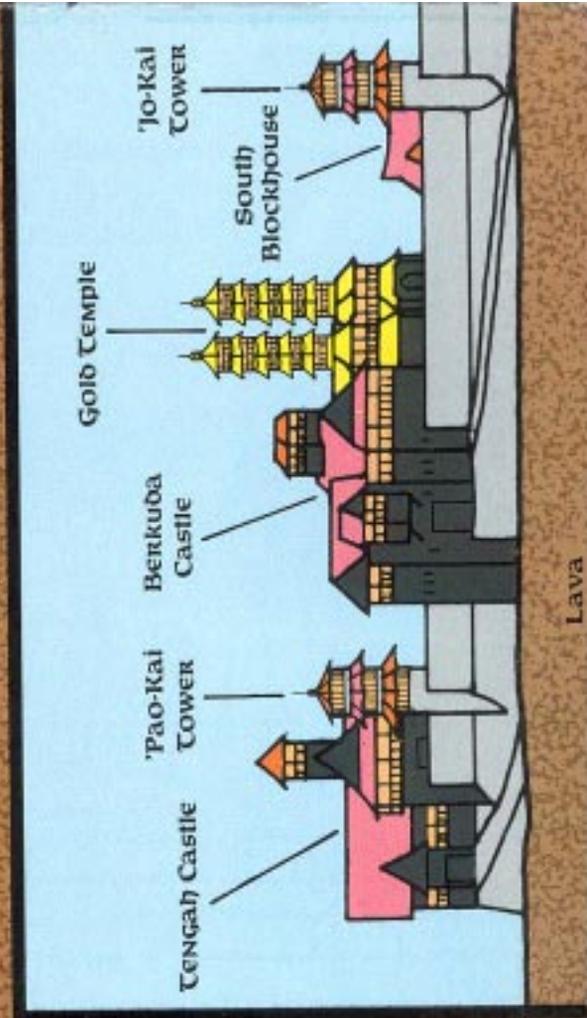
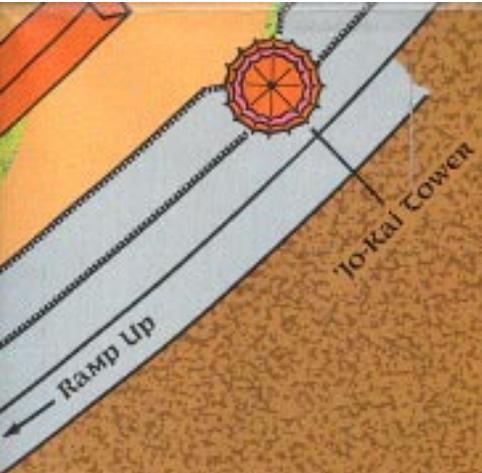
VIEW FROM SOUTH

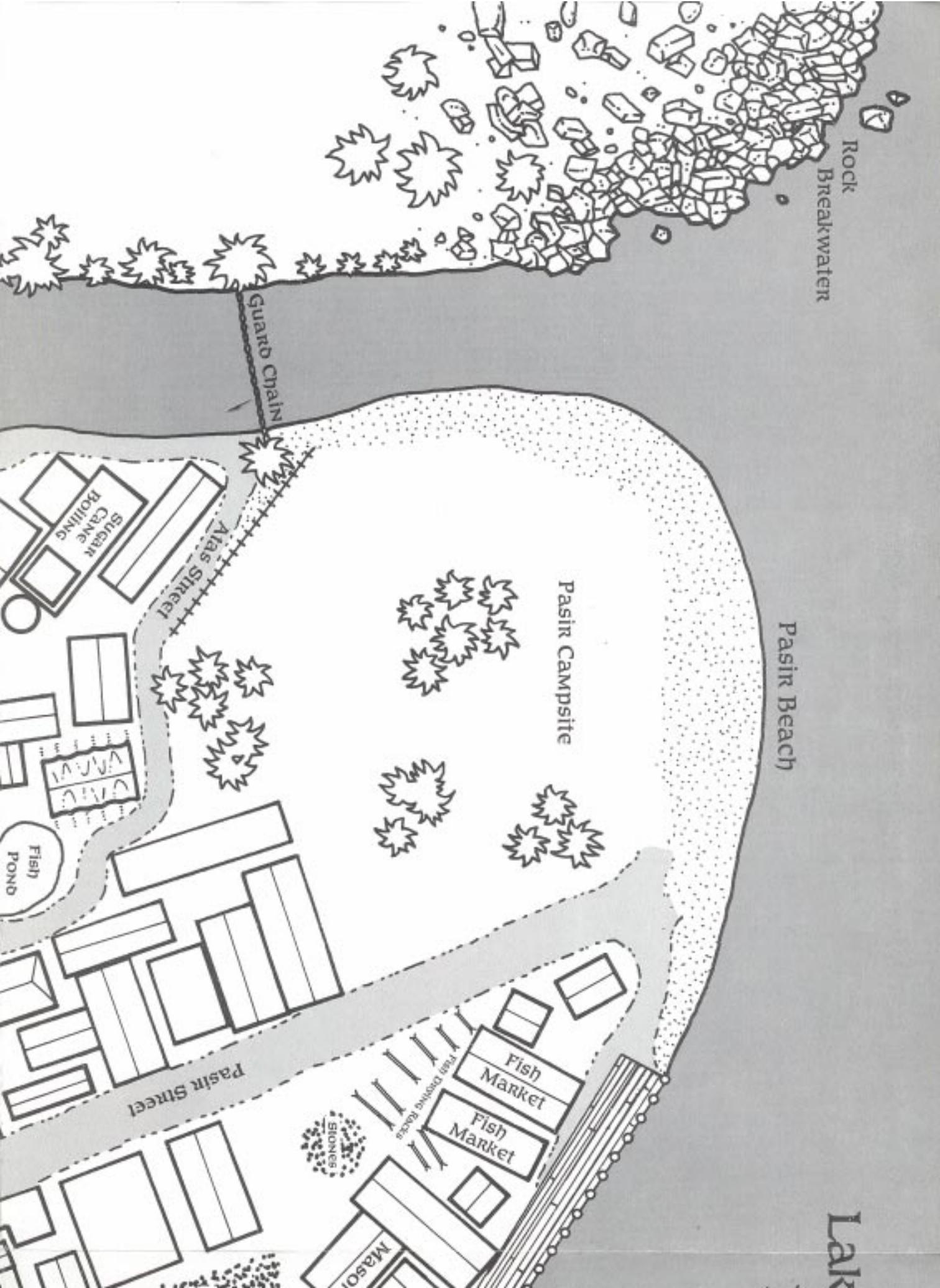




M SOUTH







Rock
Breakwater

Guard Chain

Alas Street

Pasir Campsite

Pasir Beach

Pasir Street

Fish Market

Fish Market

STONES

Fish Drying Racks

Mason

LAK

SUGAR
CANE
BOILING

FISH
POND



Rice Paddy

Canal Street

Pasar INN

Stables

Courtyard

Barracks

Stalls

Miring St

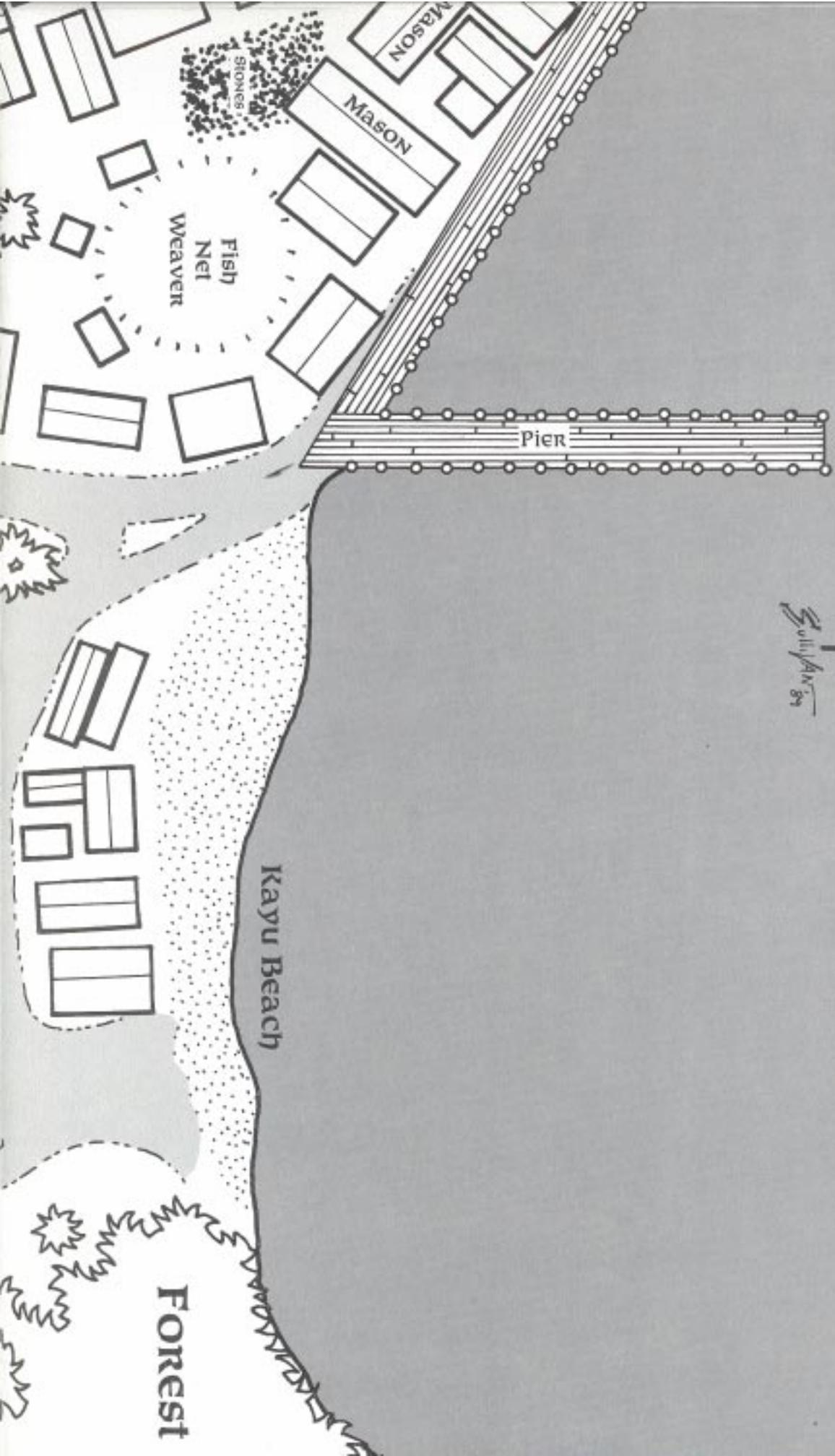
Town Hall

Cheap Market

Boat Maker

ROAD TO TEMPAL AND ... S CUBA CRUI

AKE
PASAR



NORTH

Sullivan

Market City of
PASAR

Scale: 1 inch = 30 feet



Main Market

Gebung Besar
TOWER
Stone Courtyard

Kanan Street

Pier Street

Callor

Weaver

Saw Pits

Lumber Mill

FORGE

Blacksmith

Wild
Animal Pits

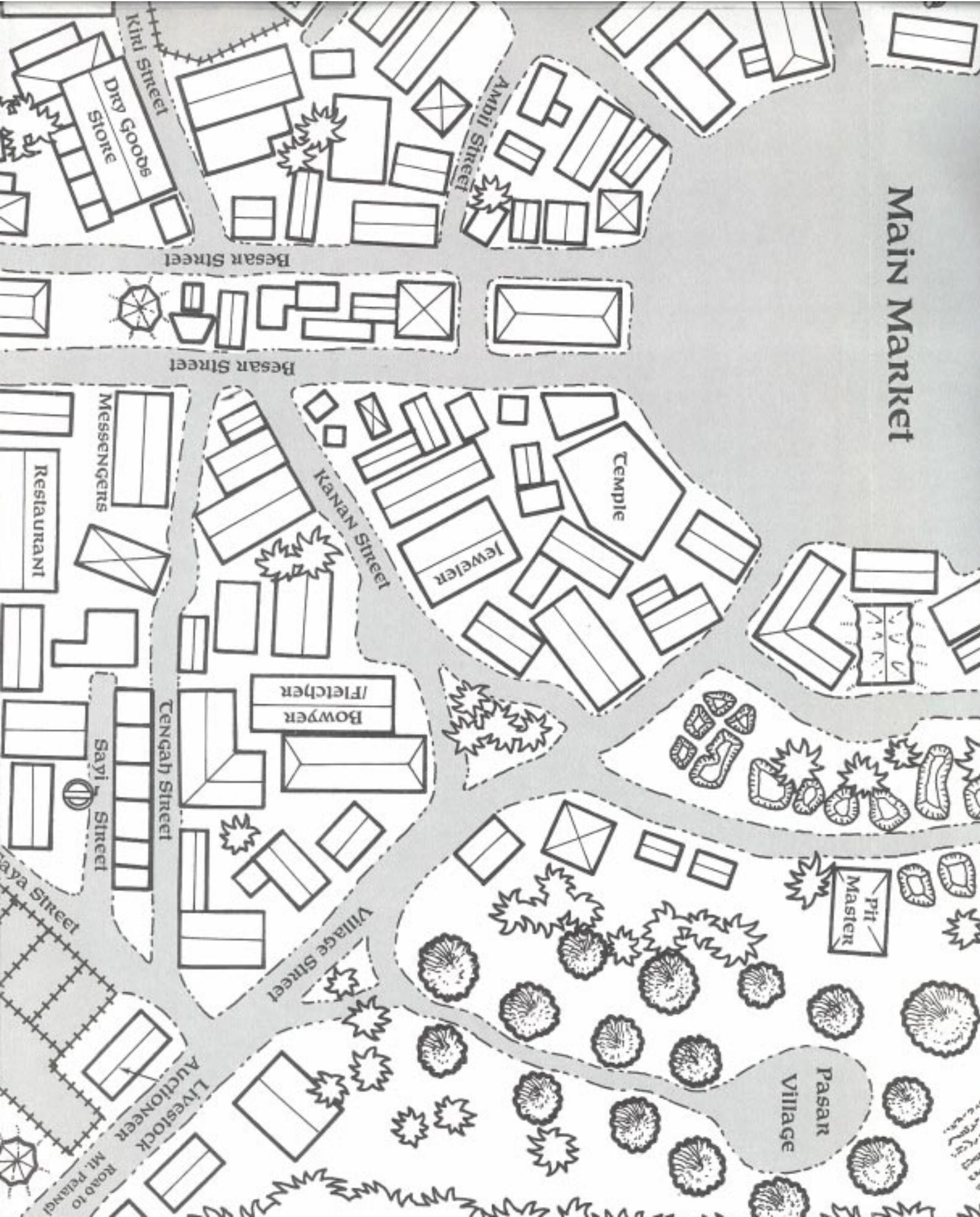
Kayu Street

SAND

LIME

ORE

Handwritten text in a small box at the bottom left, possibly a legend or notes.



Main Market

Kiri Street

Dry Goods Store

Besar Street

Besar Street

Ambli Street

Temple

Jeweler

Kanan Street

Bowyer / Fletcher

Cengah Street

Savi Street

Messengers

Restaurant

Laya Street

Auctioneer

Road to Mt. Pelaw

Pit Master

Pasar Village

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Table 51: HURLED WEAPONS AND MISSILES

Weapon	Fire Rate	S	Range			Armor Class Adjustment									
			M	L	0	1	2	3	4	5	6	7	8	9	10
Axe, hand	1	1	2	3	-6	-5	4	-3	-2	-1	-1	0	0	0	+1
Blowpipe dart	2	1	2	3	-14	-12	-10	-8	-6	-4	-2	-1	-1	+1	+2
Bow, composite short	2	5	10	18	-4	-4	-3	3	-1	0	+1	+2	+2	+2	+3
Bow, short	2	5	10	15	-7	-6	-5	-4	-1	0	0	+1	+2	+2	+2
Chu-ko-nu (repeating crossbow)	2	5	10	15	-4	-3	-3	-2	-1	0	0	+1	+2	+3	+3
Club, thrown	1	2	4	6	-9	-8	-7	-5	-3	-2	-1	-1	-1	0	0
Crossbow, heavy	1/2	8	16	24	-2	-1	-1	0	+1	+2	+3	+3	+4	+4	+4
Crossbow, light	1	6	12	18	-3	-2	-2	-1	0	0	+1	+2	+3	+3	+3
Dagger, thrown	2	1	2	3	-7	-6	-5	-4	-3	-2	-1	-1	0	0	+1
Daikyu (great bow)	2	7	14	21	-1	0	0	0	0	+1	+2	+3	+4	+4	+4
Dart	3	1.5	3	4.5	-7	-6	-5	-4	-3	-2	-1	0	+1	0	+1
Grenade d	3	1	1.5	2	—	—	—	—	—	—	—	—	—	—	—
Hankyu (little bow)	4	2	5	10	-5	-5	-4	-4	-2	-1	0	0	+1	+2	+2
Javelin h	1	2	4	6	-7	-6	-5	-4	-3	-2	-1	-1	0	0	+1
Lasso	1/2	1	2	3	+9	+8	+7	+6	+5	+4	+3	+2	+1	0	-1
Metsubishi d *	1/3	3*	—	—	—	—	—	—	—	—	—	—	—	—	—
Needle *	**	1/2	1	2	-16	-14	-12	-10	-10	-8	-6	-4	-2	-3	0
Pellet bow	1	6	12	18	-3	-2	-2	-1	0	0	+1	+2	+3	+3	+3
Shaken	2	1	2	3	-7	-6	-5	-4	-3	-2	-1	0	+1	0	+1
Shuriken, spike	2	1	—	—	-7	-6	-5	-4	-3	-2	-1	0	+1	0	+1
Shuriken, star, large	3	1/2	1	2	-7	-6	-5	-4	-3	-2	-1	0	+1	0	+1
Shuriken, star, small	4	1/2	1	2	-7	-6	-5	-4	-3	-2	-1	0	+1	0	+1
Sling (bullet)	1	5	10	20	-3	-3	-2	-2	-1	0	0	0	+2	+1	+3
Sling (stone)	1	4	8	16	-7	-6	-5	-4	-2	-1	0	0	+2	+1	+3
Sling, staff (bullet)	1/2	—	3-6	9	-5	-4	-3	-2	-1	0	0	0	0	0	0
Sling, staff (stone)	1/2	—	3-6	9	-6	-5	-4	-3	-2	-1	0	0	0	0	0
Spear	1	1	2	3	-4	-4	-3	-3	-2	-2	-1	0	0	0	0
Uchi-ne	2	1	2	3	-7	-6	-5	-4	-3	-2	-1	0	+1	0	+1

* Range is 10 feet, not 10 yards.

** See weapon description.

Armor Class Adjustment is based on the weapon or missile being discharged at short range. Adjust by -2 at all medium ranges, by -5 at all long ranges

Table 49: WEIGHT AND DAMAGE BY WEAPON TYPE

Weapon Type	Approximate Damage vs. Damage vs.			Weapon Type	Approximate Damage vs. Damage vs.			
	Weight	Size S or M	Size L		Weight	Size S or M	Size L	
Arrow, armor piercer	2	2-5	1-4	Nagimaki	60	1-6	1-8	b
Arrow, frog crotch	2	1-6	1-3	Naginata *	100	1-8	1-10	b
Arrow, humming bulb	2	1-2	1-2	Needle	1	1 per needle	d	
Arrow, leaf head	2	1-8	1-6	Nekode	5	1-4	1-3	d
Arrow, standard	2	1-6	1-6	Ninja-to	50	1-8	1-6	d
Axe, battle	75	1-8	1-8	Nunchaku	30	1-6	1-6	e
Axe, hand or throwing	50	1-6	1-4	Parang	50	1-8	1-8	
Bo stick	40	1-6	1-4	Quarrel, heavy	2	2-5	2-7	
Boku-toh	30	1-4	1-2	Quarrel, light	1	1-4	1-4	
Chain	30	2-5	1-4	Sai	20	1-4	1-2	e
Chijiriki	60	1-6	1-8	Sang kauw	100	1-8	1-6	e
Chopsticks	1	1-3	1-2	Shaken	5	1-4	1-4	d
Club	30	1-6	1-3	Shuriken, spike	1	1-4	1-3	d
Dagger	10	1-4	1-3	Shuriken, star, large	2	1-6	1-4	d
Dart, blowgun	1	1-2	1	Shuriken, star, small	1	1-4	1-4	d
Dart, thrown	5	1-3	1-2	Siangkam	5	2-5	1-4	e
Fang	30	1-6	1-4	Sling/pellet bow bullet	2	2-5	2-7	
Gunsen	10	1-3	1-2	Sling/pellet bow stone	1	1-4	1-4	
Halberd	175	1-10	1-12	Sling, staff bullet	5	2-8	3-9	
Javelin*	20	1-6	1-6	Sling, staff stone	4	1-8	2-8	
Jitte	15	1-14	1-2	Sode garami	2	1-4	1-3	
Jo stick	15	1-6	1-3	Spear *	40-60	1-6	1-8	b, f
Kama	20	1-6	1-4	Sword, broad	75	2-8	2-7	h
Katana	60	1-10	1-12	Sword, long	60	1-8	1-12	h
Kau sin ke	40	1-8	1-6	Sword, short	35	1-6	1-8	c, h
Kawanga	10	1-3	1-2	Sword, two-handed	150-250	1-10	3-18	h
Kiseru	5	1-4	1-2	Tetsu-bishi	3	1-4	1-4	d
Kumade	15	1-4	1-3	Tetsubo	75	1-8	1-8	f
Kusari-gama	30	1-6	1-4	Three-piece rod	50	1-6	1-4	e
Kyoketsu-shogi	10	1-4	1-4	Trident	50	2-7	3-12	h
Lajatang	60	1-10	1-10	Tui-fa (Tonfa)	15	1-6	1-4	e
Lance (light horse)	50	1-6	1-8	Uchi-ne	5	1-4	1-4	
Lasso	20	—	—	Wakizashi	30	1-8	1-8	
Mace	100	2-7	1-6	Whip	25-35	1-2	1	g
Man catcher	80	1-2	1-2					

Weapons listed in boldface require two hands to use.



Ronin Challenge

by Curtis Smith & Rick Swan

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