

#1540

ORIENTAL COMPANION™



Far Eastern material for Rolemaster,™
ICE's classic fantasy role playing game system

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Welcome to the *Oriental Companion*, a guide to the use of **Rolemaster** in the world of the Samurai and the Ninja. This book is aimed at providing the Gamemaster of **Rolemaster** with the information necessary to run a role playing campaign set within the region that we shall call the Orient.

The *Oriental Companion* is intended to be used in conjunction with **Rolemaster** either to create a complete Oriental world, or simply to add additional elements to an existing fantasy campaign.

The *Oriental Companion* is not an accurate study of ancient Japanese culture. It is instead a hybridization of many Far Eastern cultures, injected with a dose of fantastic adventure. The intention is to provide an alternative fantasy setting for **Rolemaster**, rather than a historical one. The basis of the world is drawn from Japanese mythology and true history. However, elements from Chinese mythology and other cultures have been included to enhance the overall atmosphere.

It should be noted that the Orient has not been mapped out. The reason for this is to allow the individual GM to inject as much or as little of the information presented into his campaign as he wishes. If he desires an entire Oriental world, he may create one, but if he just wants to use some of the professions within as a strange culture in his own world, so be it.

The Orient is as large or as small as the GM desires it to be. It could be a tiny group of islands off the coast of Emer in *Shadow World* or a continent-spanning empire lying beyond the seas. Whichever it is, the Orient will provide a new setting for **Rolemaster** GMs and players to experience.



Much of the inspiration for this project was derived from years of avidly following such television series as *Monkey* and *The Water Margin*, as well as watching many of the mad-cap oriental films such as *Zu Warriors*. The idea therefore was to create a world of heroes leaping through the air, whilst battling the evil villains intent upon dominating the world.

As has been said, the *Oriental Companion* is not a historical study of the Orient. Instead it is a fantastic portrayal of the more outlandish aspects of the culture's mythos. Whilst much of the information within was derived from historical records, it has been tailored to suit a more heroic and gamer-friendly style of play. For this reason, much of the information is kept to a simple format, to allow easier modification by the GM.

Overall, the *Oriental Companion* provides an abridged version of the Far Eastern culture, designed to be role played within. The period in which it is set does not concern us, nor do the periods previous. All that is important is the here and now of the game. It is the time of heroes, so take up your swords and prepare to fight for honor and loyalty to your lord, nothing else matters here.

ACKNOWLEDGEMENTS

Firstly, thanks to Geoff Pass for getting me involved in the first place, and for helping out when I needed assistance.

Thanks to Ma and Pa for putting up with me whilst completing this project.

Thanks to Derek Crossland for providing the other computer.

Special Thanks to the British Library, whose vast store of knowledge enabled this project to go ahead.

Finally thanks to Ian and Pete for providing some leisurely conversation and beer when it was beginning to get me down.



INTRODUCTION



CHARACTERS

This section presents a number of new character professions, which are specific to the Oriental environment. These are variants of several existing *RM* professions, with only certain skill areas differing from the originals. Several do however, have unique spell lists. In addition to this list of new character professions, a list of the existing *RM* professions is provided, with suggestions for their implementation within an Oriental campaign world.

The *Oriental Companion* contains the following new character professions.

NON-SPELL USERS

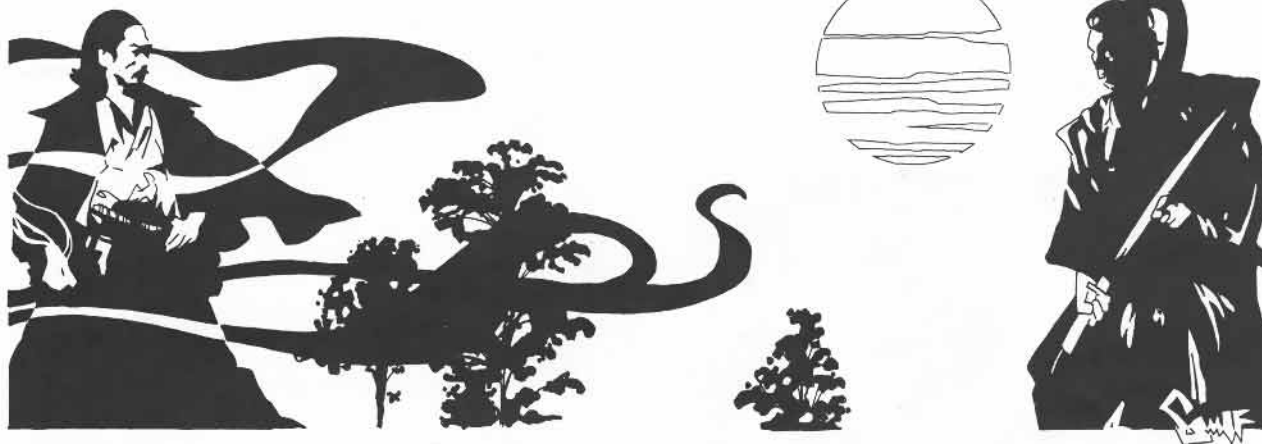
- **Samurai/Ronin:** Variant of the Fighter profession.
- **Sohei:** Variant of the Warrior Monk profession.
- **Ashigaru:** Variant of the Fighter profession.
- **Ninja:** Variant of the Rogue profession.
- **Kuge:** Variant of the No Profession profession.

SEMI-SPELL USERS

- **Geisha:** Variant of the Dancer profession.
- **Yamabushi:** Variant of the High Warrior Monk profession.

OTHER SPELL USERS

- **Buddhist Priest:** Variant of the Cleric profession.
- **Shinto Priest:** Variant of the Shaman profession.
- **Wu Jen:** A channeling-user variant of the Conjuror profession.



2.1 NON SPELL USERS

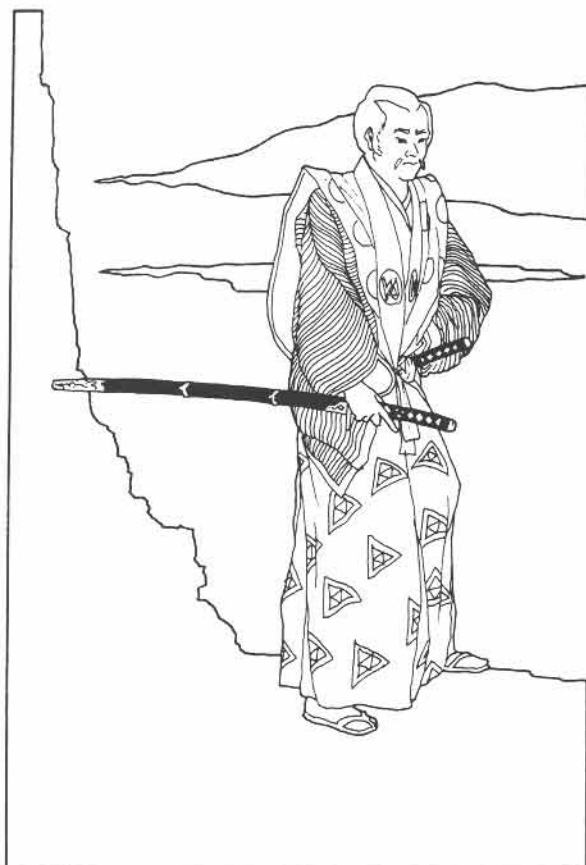
SAMURAI/RONIN

The Samurai/Ronin is a non-spell user who specializes in the field of martial prowess. The concept of honor is of paramount importance to both the Samurai and to his clanless counterpart—the Ronin. Loss of honor to these individuals is unacceptable, and if the loss is great enough, will often result in the warrior committing ritual Seppuku.

Totally loyal to their lords, the Samurai will gladly give up his life to defend his master, or even his honor. The Ronin, on the other hand is a Samurai without a master, either due to being cast out from his clan, or from having his clan abolished by the Shogun. Whilst being free to act as he wishes, the Ronin tends to be a somewhat tragic character, driven in life by the desire for vengeance.

Samurai and Ronin are also well versed in the many social skills required to interact in the highly structured Oriental world.

The Samurai/Ronin is a variant of the Fighter.



Skill Costs: Samurai/Ronin	
Prime Requisites: St/Co	
Weapon Skills: 1/4, 2/5, 2/7, 2/7, 4, 6	
Maneuvering in Armor:	
Soft Leather 1/*	Chain 2/*
Rigid Leather 1/*	Plate 2/*
Special Skills:	
Ambush 5	Linguistics 2/*
Adrenal Moves 2/5	Adrenal Defense 5
Martial Arts 2/6	Body Develop 1/4
Magical Skills:	
Spell lists 20	Runes 6
Staves/Wands 9	Channeling 20
Directed Spells 20	
General Skills:	
Climb 4	Swimming 3
Riding 1/4	Disarm Trap 7
Pick Lock 8	Stalk/Hide 5
Perception 2/5	
Academic Skills:	
All Lore 2/5	Heraldry 1/4
Military Org 1/5	Phil/Religion 1/5
Combat Skills:	
Iaijutsu 1/3	Reverse Stroke 1/4
Yadomejutsu 1/4	
Concentration Skills:	
S.L.A. 4	Meditation.All 2/4
Deadly Skills:	
All 7	
General Skills:	
Tactical Games 1/3	Painting 1/4
Pl. Instrument 1/4	
Linguistic Skills:	
Poetic Improvisation (Haiku) 1/4	
Social Skills:	
Diplomacy 1/4	
All other development costs are identical to those used by the Fighter profession.	
Level Bonuses:	
Arms Law Combat +3	Body Development +2
Athletic Skills +1	Social Skills +1
Concentration Sk . +2	

SOHEI

The Sohei are non-spell users who form the lowest level of the monastic structure. They are primarily acolytes of the Buddhist faith, trained in the basic forms of Martial Arts. The level of professionalism of the Sohei varies, depending on which monastery they hail from. In some areas, they are little more than mercenaries, hired by the monks to protect their home from intruders. In others, they are dedicated fanatics, ready to give their lives.

Whatever their level of skill, though, they are still the lowest level of martial rank within the religious system. The Sohei is a variant of the Warrior Monk profession.


Skill Costs: Sohei
Prime Requisites: Qu/SD
Weapon Skills: 3, 5, 8, 8, 8, 15
Maneuvering in Armor:

Soft Leather	9	Chain	10
Rigid Leather	9	Plate	10

Special Skills:

Ambush	3/8	Linguistics	2/*
Adrenal Moves	1/3	Martial Arts	1/4
Adrenal Def	3/8	Body Develop	2/7

Magical Skills:

Spell Lists	20	Runes	9
Staves/Wands	9	Channeling	20
Directed Spell	20		

General Skills:

Climbing	3/8	Swimming	2/7
Riding	6	Disarm Trap	6
Stalk/Hide	2/4	Pick Lock	3/9
Perception	2/5		

Academic Skills:

All as Warrior Monk

Combat Skills:

All as Warrior Monk

Concentration Skills:

Meditation, All 2/6

Deadly Skills:

All as Warrior Monk

General Skills:

Crafting 1/4

All other development costs are identical to those used by the Warrior Monk profession.

Level Bonuses:

Arms Law Combat +3	Body Development +2
Concentration Sk . +2	Athletic Skills +1
Outdoor Skills +1	

The Ashigaru may not be Samurai, but many can equal them in swordsmanship and courage.

The Ashigaru is a variant of the Fighter profession.

Skill Costs: Ashigaru	
Prime Requisites: St/Co	
Weapon Skills: 1/5, 2/5, 2/7, 3/8, 3/8, 5	
Maneuvering in Armor:	
Soft Leather 1/*	Chain 2/*
Rigid Leather 1/*	Plate 4/*
Special Skills:	
Ambush 3/7	Linguistics 3/*
Adrenal Moves 2/7	Martial Arts 2/7
Adrenal Def 20	Body Develop 1/3
Magical Skills:	
Spell Lists 20	Runes 10
Staves/Wands 9	Channeling 20
Directed Spell 20	
General Skills:	
Climb 3/7	Swimming 2/7
Riding 3/8	Disarm Trap 3/8
Pick Lock 3/9	Stalk/Hide 2/5
Perception 2/5	
Academic Skills:	
All as Fighter	
Combat Skills:	
Reverse Stroke 2/5	Brawling 2/5
Concentration Skills:	
Meditation, All 3/7	S.L.A. 4
General Skills:	
Fletching 1/4	
Perception Skills:	
All as Fighter	
Survival Skills:	
Foraging 2/5	
All other development costs are identical to those used by the Fighter profession.	
Level Bonuses:	
Arms Law Combat +3	Body Development +3
Athletic Skills +2	Outdoor Skills +1
General Skills +1	

ASHIGARU

The primary warriors of the oriental world are, without a doubt, the Samurai. However, the most common type of warrior is the Ashigaru—the common soldiery. Many of these men are little more than trained brigands, many of whom were once part of one of the clan armies, but now prefer to work freelance. There is a minority amongst these people, who follow the code of Bushido, just like the Samurai. These Ashigaru are honorable warriors, often found fighting for some noble cause, or on some personal quest of great importance. They care little for their mercenary comrades, being above these ruffians.



Skill Costs: Ninja	
Prime Requisites: Ag/SD	
Weapon Skills: 1/6, 2/7, 3/7, 4, 6, 8	
Maneuvering in Armor:	
Soft Leather 1/*	Chain 4/*
Rigid Leather 1/*	Plate 7/*
Special Skills:	
Ambush 1/3	Linguistics 2/*
Adrenal Moves 2/6	Martial Arts 1/4
Adrenal Def 3/8	Body Develop 2/7
Magical Skills:	
Spell Lists 20	Runes 9
Staves/Wands 7	Channeling 20
Directed Spell 20	
General Skills:	
Climb 2/5	Swimming 2/5
Riding 2/5	Disarm Trap 2/5
Pick Lock 2/5	Stalk/Hide 1/3
Perception 1/3	
Academic Skills:	
Poison Lore 1/4	Lock Lore 1/3
Combat Skills:	
Iaijutsu 1/5	Reverse Stroke 2/6
Yado 2/7	
Athletic Skills:	
Rappelling 2/6	
Deadly Skills:	
Silent Kill 1/3	U/R Poison 1/5
General Skills:	
Gimmickry 1/4	Fletching 1/5
Rope Mastery 1/4	
Medical Skills:	
Drug Tolerance 1/3	
Social Skills:	
Interrogation 1/5	
All other development costs are identical to those used by the Rogue profession.*	
Level Bonuses:	
Arms Law Combat +2	Body Development +1
Athletic Skills +2	Deadly Skills +3
Concentration Sk .+1	Perception Skills ..+1
Subterfuge Skills ..+1	

* CONCENTRATION SKILLS: WARRIOR NONE

NINJA

The Ninja is a non-spell user who specializes in the arts of stealth, infiltration and assassination. Outcasts from the rest of society, the Ninja are feared by all for their power and influence. Yet, little is known by the general populace, concerning their motives and methods. Their abilities as assassins and information-gatherers are well known though, and are widely utilized by the clan lords against each other. Whole Samurai clans have been eradicated by the Ninja, under contract from another Samurai clans. The Ninja never fail to complete a mission, and if necessary, will die trying to complete it. Due to their casteless nature, they never reveal their identities to anyone—doing so would mean certain death at the hands of other Ninja. Professional in every sense, the Ninja are the ultimate assassins.

The Ninja is a variant of the Rogue profession.



KUGE

The Kuge are the noble ruling class of the Oriental society. Although many of this class are often of other professions, many have no specific area of expertise and thus assume the Kuge class by default. These people are mostly skilled in diplomatic and social communication, unlike the Samurai lords who, although having knowledge of social protocol, often ignore the orthodox channels of communication.

A great majority of the Kuge, instead of being the lords of the various clans, act as advisors and administrators for their clans, often assuming the role of the "Power behind the Throne," subtly controlling their masters with words of wisdom. Many Samurai have little time for these Kuge, thinking them to be mindless bureaucrats. In some cases this is true, but more often than not they are cunning manipulators.

The Kuge is a variant of the No Profession profession.



Skill Costs: Kuge	
Prime Requisites: Re/Pr	
Weapon Skills: 3/9, 4, 5, 6, 9, 9	
Maneuvering in Armor:	
Soft Leather 1/*	Chain 5/*
Rigid Leather 3/*	Plate 10
Special Skills:	
Ambush 7	Linguistics 1/*
Adrenal Moves 3/7	Martial Arts 3/9
Adrenal Def 20	Body Develop 4
Magical Skills:	
Spell Lists 20	Runes 6
Staves/Wands 7	Channeling 20
Directed Spell 20	
General Skills:	
Climb 3/6	Swimming 2/6
Riding 2/6	Disarm Trap 3/6
Pick Lock 3/6	Stalk/Hide 2/6
Perception 2/6	
Academic Skills:	
All Lore 1/5	Anthropology 1/4
Racial History 1/4	Phil/Religion 1/5
Evaluation Skills:	
Appraisal 1/4	
General Skills:	
Tactical Games 1/4	
Linguistic Skills:	
Propaganda 1/3	Public Speaking ... 1/3
Trading 1/4	
Perception Skills:	
Lie Perception 1/3	Poison Percept 1/4
Social Skills:	
Diplomacy 1/2	Duping 1/3
Interrogation 1/3	Leadership 1/4
Subterfuge Skills:	
Acting 1/4	Bribery 1/4
Falsification 1/3	
All other development costs are identical to those used by the No Profession profession.	
Level Bonuses:	
Academic Skills +3	Linguistic Skills +3
Perception Skills .. +2	Social Skills +2
Subterfuge Skills .. +1	

2.2 SEMI SPELL USERS

GEISHA

The Geisha is a semi-spell user who specializes in the arts of entertainment and manipulation. Their realm is Mentalism. They are trained from an early age in the fields of music, art, conversation and subterfuge. Geishas usually work within the confines of a house, in which they live from the day that they begin their training. They are sold to the Geisha houses by their families, and sometimes even join through personal choice (usually to save the honor of their families). Although the Geisha requires a permit from her master to leave the house, it has been known for them to buy their contracts after several years, allowing them freedom to do as they wish. However, it is more likely that one of the Geisha's clients will buy her contract and move her into his own house.

It may seem that a Geisha is unlikely to be found out in the wilderness—due to her contract and her inability to survive on her own. But this is not the case, as they are well versed in the skills of subterfuge and survival. There are several mentions of Geisha joining their masters on the road.

The Geisha is a variant of the Dancer profession.



Skill Costs: Geisha	
Prime Requisites: Pr/Ag	
Weapon Skills: 3/9, 5, 6, 8, 9, 10	
Maneuvering in Armor:	
Soft Leather2/*	Chain4/*
Rigid Leather2/*	Plate15
Special Skills:	
Ambush2/5	Linguistics1/*
Adrenal Moves1/5	Martial Arts2/7
Adrenal Def3/8	Body Develop6
Magical Skills:	
Spell Lists4/*	Runes2/7
Staves/Wands5	Channeling20
Directed Spell20	
General Skills:	
Climb2/5	Swimming2/5
Riding3/7	Disarm Trap3
Pick Lock3	Stalk/Hide1/4
Perception2/4	
Academic Skills:	
All as Dancer	
Athletic Skills:	
All as Dancer	
Combat Skills:	
Disarm, unarmed .1/4	
General Skills:	
Cookery1/4	Painting1/4
Play Instrum #1 ...1/2	Play Instrum #2 ...1/4
Play Instrum #3 ...2/5	
Linguistic Skills:	
Music1/2	Poetry1/3
Singing1/3	Tale Telling1/3
Social Skills:	
Seduction1/2/2	
Subterfuge Skills:	
Acting1/4	Trickery1/3
All other development costs are identical to those used by the Dancer profession.	
Level Bonuses:	
Base Spell Casting +1	Athletic Skills+1
General Skills+2	Linguistic Skills+3
Magical Skills+1	Social Skills+3
Subterfuge Skills ..+1	



YAMABUSHI

The Yamabushi is a semi-spell user of Essence, specializing in the arts of coordination and martial arts. Yamabushi are monastic monks, usually of the Buddhist faith who, apart from being versed in the various scriptures of their religion, are highly trained in the field of martial arts. Like the Sohei, the Yamabushi will defend their monastery from attack when necessary. However, they are more highly-trained than their lesser brethren, and bear more responsibility within the religious and social structure of their orders.

The Yamabushi is a variant of the Monk profession.

Skill Costs: Yamabushi	
Prime Requisites: Em/Ag	
Weapon Skills: 5, 8, 8, 15, 15	
Maneuvering in Armor:	
Soft Leather 9	Chain 10
Rigid Leather 9	Plate 11
Special Skills:	
Ambush 4	Linguistics 2/*
Adrenal Moves 2/4	Martial Arts 1/2
Adrenal Def 3/7	Body Develop 2/7
Magical Skills:	
Spell Lists 4/*	Runes 5
Staves/Wands 6	Channeling 20
Directed Spell 20	
General Skills:	
Climb 3/7	Swimming 2/6
Riding 2/7	Disarm Trap 4
Pick Lock 4	Stalk/Hide 1/4
Perception 2/5	
Academic Skills:	
All Lore 2/5	
Combat Skills:	
Disarm, unarmed . 1/4	Stunned Mnv 1/2
Concentration Skills:	
S.L.A. 1/2	Meditation, All 1/3
All other development costs are identical to those used by the Monk profession.	
Level Bonuses:	
Arms Law Combat +2	Body Develop +1
Magical Skills +1	Academic Skills +1
Concentration Sk . +2	Base Spell Casting +1

2.3 PURE SPELL USERS

Most Pure Spell Users of the Orient are either priests or Wu Jen.

Priests are pure-spell users of channeling who receive their powers from a variety of spirits and deities. Their primary concerns are the appeasement of these beings. Within the Oriental environment there are two types of priest, one following the Buddhist religion, the other following the Shinto religion. Although both are priests, in that they worship deities and care for the spiritual well-being of the people, the two religions are quite different in their ideology. The principles of the Buddhist and Shintoist faiths will be explained in detail later on. For the moment, only the professions themselves will be detailed.



BUDDHIST PRIEST

Skilled in the arts of healing, Buddhist priests guide their followers towards reaching a state of Nirvana. Their spells deal with healing and the ability to cure others of their sins. Buddhist priests are also skilled in the ability to exorcise evil spirits from possessed individuals. Although this is not a common occurrence, cases of demonic possession have appeared over the centuries.

The Buddhist priest is a variant of the Cleric profession.

Skill Costs: Buddhist Priest	
Prime Requisites: In/Me	
Weapon Skills: 9, 20, 20, 20, 20, 20	
Maneuvering in Armor:	
Soft Leather 9	Chain 10
Rigid Leather 9	Plate 11
Special Skills:	
Ambush 9	Linguistics 1/*
Adrenal Moves 5	Martial Arts 6
Adrenal Def 20	Body Develop 7
Magical Skills:	
Spell Lists 1/*	Runes 1/3
Staves/Wands 2/5	Channeling 1/4
Directed Spell 3	
General Skills:	
Climb 5	Swimming 3
Riding 9	Disarm Trap 7
Pick Lock 8	Stalk/Hide 5
Perception 3	
Academic Skills:	
All Lore 1/2	Phil/Religion 1/2
Concentration Skills:	
Meditation.All 1/2	
General Skills:	
All as Cleric	
Linguistic Skills:	
Tale Telling 1/3	Public Speaking ... 1/3
Medical Skills:	
First Aid 1/3	Second Aid 2/4
All other development costs are identical to those used by the Cleric profession.	
Level Bonuses:	
Base Spell Casting +1	Academic Skills +3
Medical Skills +3	Magical Skills +2

SHINTO PRIEST

The Shinto priest worships the spirits of the land, sea, and sky, known as the Kami. It is the responsibility of the Shinto priest to appease these beings when they are angered and to give thanks to them when they make the land flourish. As such, the Shinto faith has no scriptures or organized structure—most priests are only lay-preachers. Also, rather than teaching through sermons and tales, they use a combination of dance and song to worship and often to utilize their magic.

The Shinto priest is a variant of the Shaman profession.



Skill Costs: Shinto Priest	
Prime Requisites: In/Me	
Weapon Skills: 6, 7, 9, 9, 9, 20	
Maneuvering in Armor:	
Soft Leather 1/*	Chain 10
Rigid Leather 2/*	Plate 11
Special Skills:	
Ambush 9	Linguistics 2/*
Adrenal Moves 5	Martial Arts 3/9
Adrenal Def 20	Body Develop 2/4
Magical Skills:	
Spell Lists 1/*	Runes 2/5
Staves/Wands 2/5	Channeling 1/5
Directed Spell 2/7	
General Skills:	
Climb 5	Swimming 3
Riding 2/4	Disarm Trap 7
Pick Lock 8	Stalk/Hide 3
Perception 3	
Academic Skills:	
Flora Lore 1/2	Fauna Lore 1/2
Concentration Skills:	
Meditation, All 1/5	
Linguistics:	
Music 1/3	Singing 1/3
Tale Telling 2/4	
Magical Skills:	
All as Shaman	
All other development costs are identical to those used by the Shaman profession.	
Level Bonuses:	
Animal Skills +1	Base Spell Casting +1
Linguistic Skills +2	Medical Skills +1
Magical Skills +2	

WU JEN

The Wu Jen represent the element of the magical community who have succumbed to the corrupting influence of the darker powers at work within the world, and the worlds beyond. Shunned by all, save for the other Wu Jen. Wu Jen are feared by the peasant folk, and are often actively hunted down by the forces of the Shogun. The Wu Jen is a solitary character, but his work often necessitates association with others for protection, or to assist in the completion of his tasks.

Their primary area of magical expertise lies in the fields of demonology and in the manipulation of dark matter.

The Wu Jen is a channeling-user variant of the Conjuror profession.

Skill Costs: Wu Jen	
Prime Requisites: In/Re	
Weapon Skills: 9, 20, 20, 20, 20, 20	
Maneuvering in Armor:	
Soft Leather 9	Chain 10
Rigid Leather 9	Plate 11
Special Skills:	
Ambush 8	Linguistics 1/*
Adrenal Moves 3	Martial Arts 7
Adrenal Def 20	Body Develop 7
Magical Skills:	
Spell Lists 1/*	Runes 1/5
Staves/Wands 1/5	Channeling 2/5
Directed Spell 2/7	
General Skills:	
Climb 6	Swimming 3
Riding 5	Disarm Trap 8
Pick Locks 7	Stalk/Hide 5
Perception 2	
Academic Skills:	
All Lore 1/2	Star-Gazing 1/3
General Skills:	
All as Conjuror	
Magical Skills:	
Spell Mastery 1/4	Divination 1/2
All other development costs are identical to those used by the Conjuror profession.	
Level Bonuses:	
Academic Skills +3	Base Spell Casting +1
Magical Skills +3	Perception Skills .. +1



2.4 USING EXISTING RM PROFESSIONS

Although most of the *Rolemaster* professions are designed to fit into almost any campaign background, a few have to be modified or prohibited in an Oriental campaign, due to the contrast between its culture, and that of the usual fantasy environment. Therefore, the following list is included to provide guidelines for integrating the existing professions into the Oriental world.

CHARACTER LAW

Fighter: Although the Fighter profession is almost universal in its application, the role of the armsman is already filled by the Ashigaru profession, and is thus obsolete.

Thief: One of the oldest professions in the world: The thief/scout has many applications within the Oriental world. Some may act as scouts for the Shogun's armies, whilst others could be members of the powerful Yakuza criminal clans. There are no limitations to the Thief profession.

Rogue: Similar in their role to the Thief, there are no restrictions on the use of this character profession.

Warrior Monk: Although wandering monks may be encountered, it is most probable that they will be of the Sohei profession, or High Warrior Monks, thus removing the necessity for including this profession.

Monk: The Monk profession is not required due to the existence of the Yamabushi monk.

Ranger: The role of the Ranger is obsolete within the Oriental environment, as individuals such as the Samurai/Ronin would have little need for their abilities, and the role of scout can be filled just as easily by the Thief or Rogue.

Bard: Due to the existence of the Geisha, the Bard profession does not exist within this environment.

Animist: The most likely role for the Animist is the hermit, dwelling within the depths of the forest amongst the flora and fauna. They would have very little contact with the outside world, but the possibility of leaving the confines of the forest is quite realistic.

Astrologer: Although magic is viewed with suspicion, the Astrologer is one of the more accepted professions of spell user. Therefore, there are no restrictions on this profession.

Cleric: The Cleric is superseded by the Buddhist and Shinto priest professions.

Alchemist: Primarily, the Alchemist will be found in the service of a powerful, Clan Lord. It is unlikely that he will be encountered within a group of travellers, unless sent by his master for a specific purpose (after all, a good alchemist is hard to find, and nearly impossible to replace).

Magician: Due to the conspicuous nature of the Magician's manipulation of magic, it is likely that he will not be found in the company of others without a particularly good reason. Other people will simply not want to travel with him.

Sorcerer: The Sorcerer represents the dark side of magic, and is therefore shunned by most people. It is unlikely that a Sorcerer character would join a group of adventurers.

Healer: Every society has some form of Healer within its structure, and the Oriental culture is no different.

Illusionist: Although unlikely to be found adventuring, the Illusionist could easily be found acting as court entertainer or as a similar functionary.

Lay Healer: Just as the Healer can exist within the Oriental society, so can the Lay Healer. In fact, the Lay Healer is more likely to be found, due to his advantages over the Healer.

Mentalist: The powers of the Mentalist are more difficult to perceive than those of other spell-users. For this reason, there are no restrictions on the use of this profession.

Mystic: The Mystic will most often be found living the life of a hermit, occasionally acting as an advisor concerning mystical matters for the local peasants. However, there is no reason why they should not become adventurers.

Seer: Similar in many respects to the Mystic, the Seer has no restrictions on his use within the Oriental world.

ROLEMASTER COMPANION I

Paladin: The Paladin profession has no counterpart within the Oriental environment, and is thus unavailable.

Burglar: Similar to the Thief, there are no restrictions on the use of the Burglar.

Barbarian: The Barbarian profession does not exist within the Oriental background.

High Warrior Monk: The most likely use of the High Warrior Monk is as a wandering pilgrim, or as an elite member of the monastic structure. They would be extremely rare individuals.

Archmage: Due to the nature of the Archmage, this profession is normally considered to be extremely rare. In the Oriental campaign, they are even rarer, possibly only existing in legend and myth.

Nightblade: Although the Ninja is the primary expert in the fields of stealth, infiltration and assassination, they are not the only individuals capable of carrying out such activities. The Yakuza are likely to train professional killers, and these will be Nightblades or Assassins.

Druid: The Druid has no place within the Oriental background due to his close ties to the pagan religions of western Europe.

Delver: There are no restrictions on the use of this profession, although they will not be particularly common.

ROLEMASTER COMPANION II

Dancer: The role of the Dancer is assumed by the Geisha within the Oriental society and are thus not required.

Scholar: Every culture contains men and women who specialize in the assimilation of knowledge, and the Oriental world is no exception.

Trader: The higher levels of the economic structure of the Oriental world will be controlled by the Kuge. However, the lower levels will be filled by Traders who keep the economy from collapsing. Thus, this profession is unrestricted.

Beastmaster: Due to the Beastmaster's close connections to the mythos both Africa and the Americas, there is no place for them in the Oriental world.

Dervish: The Dervish does not exist within the Oriental world.

Warrior Mage: Although it is advisable for the Warrior Mage to keep his powers inconspicuous, there are no restrictions upon this profession.

Necromancer: Shunned by society as a whole, the Necromancer is unsuitable for a campaign game except as a non-player character.

Warlock: Similar in many respects to the Necromancer, the Warlock is unlikely to be a viable character profession, but makes an excellent adversary for the characters.

Witch: The Witch profession does not exist within the Oriental culture due to her form of magic and the general culture which she is associated with.

Conjurer: Again, it is unlikely for the Conjurer to be a player character, instead, he will most often be encountered as an NPC adversary, or as an advisor of some form.

Sage: Similar in profession to the scholar, the Sage will often be found working side-by-side with their non-spell using associates.

Runemaster: This profession does not exist within the Oriental background.

Shaman: Due to their links with the Americas and Africa, the Shaman profession does not exist in the Oriental environment.

ROLEMASTER COMPANION III

Bounty Hunter: The role of the Bounty Hunter will most often be assumed by either the Ninja or Samurai/Ronin, and therefore is considered to be obsolete within this environment.

Assassin: Just like the Nightblade, the Assassin profession, although superseded by the Ninja, will still be found working within the framework of the Yakuza clans, and thus has no restrictions placed upon it.

Bashkar: The concept of beserkerism does not exist within the Oriental world. Due to this fact, the Bashkar does not exist as a character or non-player character option.

Farmer: Every society requires food to survive, and growing this food is the responsibility of the farmer. The Farmer profession is most likely to be a non-player character profession.

Duelist: The Samurai code of Bushido is too strict for the Duelist profession to exist. It is therefore unavailable as a character or NPC option.

Craftsman: The Craftsman is mainly a non-player character profession due to the amount of time they must spend within their workshops. However, it is possible for a Craftsman player character to exist.

Cavalier: The Cavalier is the nearest western counterpart of the Samurai and as such has no place within this environment.

Gypsy: Just as the Cavalier and Druid are western-style professions, so is the Gypsy profession. It does not exist within the Oriental world.

Sailor: The primary area of employment for the Sailor is as a fisherman, or deckhand onboard a small junk or trading ship. They are therefore, an unlikely choice for a character profession. However, they do exist as an NPC profession.

Warrior: For similar reasons to the Fighter, the Warrior is obsolete within the Oriental world.

Crafter: The Crafter is in almost an identical situation to the Craftsman as far as being a player character profession.

Noble Warrior: The Noble Warrior as a PC/NPC profession should be decided upon by the individual GM. From one point of view, they could fit into the background quite easily, but then on the other hand the GM might feel that they are too westernized for his campaign. The final decision upon this profession is up to the GM.

Chaotic Lord: The concept of chaos has several different connotations within the philosophy of the Oriental world. Unfortunately these do not comply with the image of the Chaotic Lord. The Chaotic Lord is therefore unavailable as a PC or NPC profession.

Macabre: Definitely in the same league as the Necromancer and Warlock, the Macabre should normally only be used as an NPC adversary, unless some special circumstances exist that justify a PC Macabre in the role playing group.

Montebanc: Although a few of these individuals may exist, they are extremely rare. Those that do exist, will be found among the ranks of the Yakuza.

Moon Mage: The Moon Mage is not an applicable profession to the Oriental world.

Sleuth: The Sleuth is an unlikely profession to be found within this background. It is therefore not available as a profession for player characters or non-player characters.

The "Professional": The versatility of this profession allows it to be used within an Oriental campaign for a number of different purposes. It is unrestricted as a character profession.

Crystal Mage: The Crystal Mage does not exist within this background, due to the style of magic that is utilized within it.

Magus: The Magus will most often be found living as a hermit, out in the wilderness, away from society. It is unlikely that he will be found within a group of adventurers.

Dream Lord: Although rare, the Dream Lord is unrestricted in his/her use within the Oriental environment.

ROLEMASTER COMPANION IV

Arcist: Similar in application and frequency to the Archmage. The Arcist, if used, will be an extremely rare profession to encounter or play.

Astral Traveller: The Astral Traveller should only be used if the GM intends to detail any specific planes beyond that in which the campaign is set.

Houri: The role of the Houri as an entertainer and manipulator is obsolete due to the existence of the Geisha profession.

Leader: This profession is not required due to the ability of both the Kuge and Samurai/Ronin to perform the Leader's role as an organizer of men.

ROLEMASTER COMPANION V

Wizard: Similar in their style of magic to the Magician, the Wizard is a viable character profession as long as he keeps his powers well hidden.

Maleficant: Although some of the Maleficant's spells do have potential uses in the Oriental campaign, the profession is again too closely linked to the African culture, and is for this reason unsuitable.

Forcemage: The spells of the Forcemage restrict its use as a profession, as they give control over certain areas that are considered to be the realm of chaos by Oriental philosophers.

OUTSIDERS

Although this sourcebook is intended to give the information necessary for a GM to run an Oriental campaign, it is just as viable for the players to assume the roles of non-oriental characters. The choice of which professions are available is then unrestricted. How the people of the Oriental world view these strangers from beyond the sea is up to the GM, especially as far as some of the more outlandish character professions are concerned. (e.g., How will the Samurai Lord view the Chaotic Lord who has just reduced his army to ashes!!!)

This is probably the best option for GMs who wish to bring existing characters into the new world, without losing any continuity or atmosphere.

2.5 BACKGROUND OPTIONS

To simulate the differences in the Oriental culture and that of fantasy worlds such as *Shadow World*, the following additional background tables are provided. These give the abilities and possessions more relevance to the environment they exist in.

These tables can be used in conjunction with the following existing *Rolemaster* option tables:

Character Law:

- Special Wealth
- Special Items
- Set Options

Rolemaster Companion I:

- Skill at Arms (GM discretion)
- Skill at Magic (GM discretion)

The new background tables are:

- Way of the Warrior: Fighter and Fighter variants.
- Way of the Gods: Priests, and warrior priests.
- Way of the Ninja: Ninja, Geisha and other Rogues.
- Way of the Mystic: Wu Jen, and other magic users.

RACIAL BACKGROUND POINTS

Like the races of other fantasy environments, the people of the Orient live in varying positions to the powers that be. Some are more closely tied to the destiny of the cosmos than others, and possess more unusual abilities. Refer to the following table to determine the Background Points for each race.

Race	Background Points
Common Man	5
Noble Man	4
Hengeyokai: Cat	3
Hengeyokai: Dog	4
Hengeyokai: Monkey	4
Hengeyokai: Rat	5
Hengeyokai: Crane	4
Hengeyokai: Fox	5
Hengeyokai: Spider	4
Dwarf	4
Shikome	4
River Spirit	3
Tree Spirit	3

WAY OF THE WARRIOR

01-05 Family Outlawed: Character is considered to be an outlaw due to a indiscretion that his family was accused of committing.

06-10 Blood Guilt: Character failed to commit Seppuku when necessary, and is know guilt-ridden about this incident.

11-15 Lost weapon: Character's sword of honor has been lost/stolen. Due to honor, he must retrieve this weapon, and may not use another sword of the same type whilst he is without it.

16-20 Zen Master: Character may add his SD bonus to either his OB or DB whilst using his primary weapon.

21-25 Attack training: Character receives a +10 bonus to his OB, but due to his aggressive attitude, he may never parry.

26-30 Rear Guard: +20 bonus to Reverse Stroke skill.

31-35 Blood Feud: Character has an undying hatred for one member of his family. The feeling is mutual, and both parties will attack each other on sight.

36-40 Cowardice: Character must make succeed a Static Maneuver (modified by his SD bonus) before entering into any dangerous situation. Each time the character is wounded, he must make another cowardice check to avoid fleeing from the scene.

41-45 Quick Temper: The character takes insult easily and will attempt to resolve any insult through the use of combat.

46-50 Master of Strokes: The character receives a +10 OB when using bladed weapons. However, he is at -10 whilst using blunt weapons due to the difference in style.

51-55 Geisha: The character is in love with a specific Geisha, a fact which must remain secret at all costs. The Geisha may be able to provide information to the character, but may also call for aid any time.

56-60 Monastic Life: The character spent his early years in a monastery. +10 bonus to all Meditation skills as well as Philosophy/Religion skill.

61-65 Love of Beauty: The character becomes easily distracted by anything of beauty. Any actions attempted whilst in the presence of this beauty are at -10.

66-70 Mind over Body: Character has the ability to withstand pain more than normal men. All stuns are reduced in duration by one round.

71-75 Quickdraw: The character receives a +25 bonus to both Quick Draw and Iaijutsu attempts.

76-80 Vassel of the Shogun: The character is a faithful agent of the Shogun, carrying out secret missions for him when required. The character may have access to special resources dependent upon the specific mission.

81-85 War Cry: Once per day, the character may sound a terrible battle cry, requiring all enemies within 50 feet to make a morale check immediately, with failure causing them to flee the area.

86-90 Nerves of Steel: Character has no understanding of the concept of fear. He cannot be affected in any way by fear attacks.

91-95 Combat Zen: The character does not receive any penalty for performing a Ki ability in a combat situation.

96-97 Martial Prowess: Character receives a +2/level bonus to his primary weapon OB, and his DB whilst using that weapon.

98-99 Divine Gift: Character owns a magical item appropriate to his profession, given to him by a Kami or one of the Buddha.

100 Sacred Blade: The character owns one of the highly-prized sacred blades. Determine exact type from the Items of Power section.

WAY OF THE GODS

01-05 Excommunication: Character is out of favour with the spirits, and may attempt no communication with them until he has redeemed himself.

06-10 Hunted by a Kami from the underworld.

11-15 Physical Manifestation: Kami and Buddha may communicate to others through the character's body, but cause him 5 hits per round while they do so.

16-20 Holy Pilgrimage: Character has a specific quest to fulfill for a powerful Kami or Buddha. The character is dedicated to this cause.

21-25 Temptation: Character has been tainted by the dark powers, and has access to the Evil Cleric base lists in addition to his own.

26-30 Enlightened Sight: Character can measure the amount of sin or shame in a target by sight. Chance of success is equal to the character's Intuition bonus as a percentage.

31-35 Guilty Party: Character holds within him the guilt of a sinful act. Until this sin has been paid for, all spells and RRs are at -10.

36-40 Sacred Oath: The character believes in keeping his word, no matter the cost. Once he has given his word to somebody, failure to keep it will result in terrible guilt, possibly leading to Seppuku.

41-45 Prophetic Dreams: The character's dreams are plagued by glimpses of the future. There is a 20% chance that a dream will come true. The dreams are normally symbolic in nature rather than literal.

46-50 Martial Monk: Character may develop martial art skills at one-half normal cost (round up).

51-55 Scholar: Character receives a +15 bonus to all Lore skills due to knowledge gained from the great libraries of his monastery.

56-60 Exorcist: Character received training in the arts of banishment. When the character attempts to banish or expel a demonic entity, the creature receives a -25 modifier to its RR.

61-65 Peacemaker: Character is understanding of others and gains a +15 bonus to all attempts at Diplomacy and influence.

66-70 Sacred Item: The character possesses an item of sacred significance to his faith. This item may or may not be magical, but its loss will result in the character suffering a -10 penalty to all actions related to his religion, until it is regained.

71-75 Inner Peace: All of the character's mental skills are at +10 due to the highly developed cognitive processes of his mind. However, all physical skills are at -5 due to the reliance on mind and not body.

76-80 Spirit Sight: Character has the ability to perceive the spirits that inhabit the world. This ability can be developed as a skill, with the same cost as Sense Reality Warp, with a bonus provided by the character's Em bonus. Whilst looking in Spirit Sight, all other perception skills are at -40.

81-85 Blessed: Character is favoured by a Kami or Buddha, and receives a +5 bonus to all activities due to this blessing.

86-90 Holy Alliance: Character is the vassal of a Kami or Buddha, and acts as a messenger and agent for it. In return, the spirit provides one-third of the PPs for any spell the character casts. (e.g., A character with this ability casts *Repel Undead IX* upon a zombie that has ambushed him. The spell is 6th level, and only costs the character 4 PP whilst the spirit provides the other two.)

91-95 Faith Healer: Character is able to heal 1-10 hits on any target, up to a number of times per day equal to his level.

96-97 Divine Companion: Character has either a Kami or Bodhisattva as a mental companion, of whom he may seek advice and guidance.

98-99 Holy Visions: Character is subject to random visions, which usually relate to the situation he is currently in.

100 Divine Champion: Character is considered to be a champion of his religion.

WAY OF THE NINJA

- 01-05** Outlaw: Character outlawed from his clan/family, and prohibited from ever returning to them.
- 06-10** Enemies: The character and the entirety of his family are the bitter rivals of another family. Members of these two opposing families will always fight one another.
- 11-15** Springs and Leaps: Character receives a +15 bonus to all Acrobatic skills.
- 16-20** Hand of Steel: +10 to all Martial Arts Striking OBs.
- 21-25** Master of Facades: +10 to Disguise and Linguistic skills.
- 26-30** Silent as the Night: +30 to Stalk/Hide.
- 31-35** Body Attunement: Increase all physical Stat Potentials by 2 points, due to the character's highly-attuned internal system.
- 36-40** Night Sight: Character has limited (30 feet) vision at night.
- 41-45** Emotive Comprehension: Character understands the way people think, and receives a +15 bonus to all skills related to the influence of others.
- 46-50** Lightning Wrist: Character only requires 50% of activity in a round to launch a thrown projectile, thus allowing two to be thrown in a round.
- 51-55** Call of the Wild: Character is well-versed in the ways of the wilderness, and receives a +10 bonus to all Outdoor skills.
- 56-60** Sakki Sense: Character can sense the intentions of those who mean him harm by perceiving their Sakki (anger) just as they prepare to attack. Character gains a +75 bonus to Detect Ambush/Assassin skill.

- 61-65** Directed Voice: Through the use of a battle cry, the character can direct his blows in combat. If a Static Maneuver is succeeded (modified by SD), the character may increase his OB by 20 for the that round only.
- 66-70** Born of Darkness: Character was born under a strange omen. He has no visible shadow when struck by light.
- 71-75** Physical Balance: Character heals at 2x normal rate, due to his control over his physical system.
- 76-80** Zen Archer: Character received training in the use of zen in the art of archery. All range modifiers are halved for the character.
- 81-85** Poisoner: Character is trained in the use of poisons, and starts the campaign with several types. He receives a +25 bonus to all skills related to the use of poison.
- 86-90** Master of Ki: Character is in tune with his body making all Ki abilities easier for him to master. All difficulty modifiers for Ki powers are reduced by 10.
- 91-95** Master of Force: Character is able to channel his life-energy into his attacks causing a +15 OB bonus, and double concussion damage if the character succeeds a Static Action roll modified by his Self-Discipline.
- 96-97** Master of Patience: Character is capable of remaining stationary without visibly moving for up to six hours, due to his highly-tuned patience and mental resolve.
- 98-99** Koshijutsu Master: Character may use the Koshijutsu attack technique in conjunction with any other attack.
- 100** Way of Invisibility: Character may become invisible once/day for every level of experience. This invisibility will last up to two rounds plus one round/level of experience.

WAY OF THE MYSTIC

01-05 Crippled by magic: Roll four times on the Magical Corruption Table.

06-10 Servant of a Demon. Character's soul is held by a demon who commands his service from time to time.

11-15 Demonically possessed: 20% chance per week of a fit of possession modified by character's SD bonus (to a min of 1%.)

16-20 Persecution: Character is being hunted by a mortal group who are pursuing him for the use of dark magic (this may or may not be true.)

21-25 Magical Rage: Once wounded (25% of hits taken or more), the character becomes filled with a magical rage, giving him a +5 bonus to all attack spells, but -5 to all non-attack spells.

26-30 Insane Insight: Character has experienced an insight into the nature of the cosmos. He begins play slightly insane due to this, but receives a +10 bonus to both his Demon/Devil Lore and Philosophy/Religion skills.

31-35 Demon Blood: Character is half-demon by nature. See Items of Power for details of the effect of demon blood.

36-40 Demonic Retribution: As punishment by the demons for an act against them, one of the character's body parts has been transformed into that of a demon. This confers no abilities, but has the physical appearance of demon flesh.

41-45 Mystic Sight: Character can see magical auras. The chance of perceiving this magic is the character's Em bonus +3%/level of the magic present.

46-50 Paraphernalia: Character inherited the belongings of his mentor upon his demise. the character begins the game with two modest magic items or one potent item, and a free roll on the Special Wealth background table.

51-55 Reputation: The character is a student of a famous mentor of great reputation. Those who have heard or dealt with the mentor will be at -5 to all RRs versus the character's magic.

56-60 Mental Reserves: Due to the nature of the character's unearthly studies, all of his mental potentials are increased by two to reflect his expansion of knowledge.

61-65 Essence Vampire: Due to his magical experiments, the character requires PP to live. Each day he must ingest 1 PP for every level of experience. If he fails to do so, he will be at -5 to all actions for each day of PP missed, until a full day's intake can be consumed.

66-70 Conjuror: Character was trained from an early age in the intricate nature of ritual magic. +25 to Magic Ritual skill.

71-75 Destiny Sight: Character is subject to the winds of destiny and receives a +25 bonus to all forms of divination and decision making.

76-80 Agent of a Dragon: The character is the servant of one of the great dragons. He may be aided by items of draconian-origin, and may be able to call upon the power of the dragons.

81-85 Blade-training: Character has received training in the use of the sword, and has his primary weapon DP cost reduced to 2/5.

86-90 Ancient Mentor: The character trained under the guidance of a great scholar and may learn up to four Arcane lists as if they were Base lists.

91-95 Demon Familiar: Character has the services of a demon familiar at the beginning of play. This familiar is identical to those summoned by the Demon Mastery list (*RMC2*, p59).

96-97 Arcane Knowledge: Character possesses one spell list to 50th level due to the great teachings he has studied. This list may be from any realm, or profession.

98-99 Patron Demon: Character is engaged in a pact with a demon from the underworld.

100 Child of the Dragon King. See the section on the Dragon King to determine the results of this.

2.6 ORIENTAL RACES

The majority of individuals found in the Oriental world will be of human stock. However, there are many other races: goblins, dragons, great spirits, etc.

Whilst most of these are unsuitable as character races due to a variety of restrictions or advantages that they possess, several can be allowed. Below is a complete list of statistics for, and descriptions of, the major races in the world.

ORIENTAL RACES										
Race	St	Qu	Pr	In	Em	Co	Ag	SD	Me	Re
1. Common Man	—	—	+5	—	—	+5	—	—	—	—
2. Noble Man	+5	—	+10	—	—	+5	—	+5	—	+10
3. Hengeyokai										
a. Cat	—	+15	+5	+5	—	—	+15	-10	—	+5
b. Dog	+10	+5	+5	-5	—	+15	+5	-15	-5	-5
c. Monkey	+5	+10	-5	—	+5	+5	+15	-20	-5	+5
d. Rat	-5	+15	-5	—	—	-5	+15	-15	-5	-5
e. Crane	-5	+5	+5	+5	—	—	+5	-10	+5	—
f. Fox	—	+10	+5	+5	—	+5	+10	-5	+5	+10
g. Spider	+5	+5	+5	—	—	+10	+5	+5	—	—
4. Dwarf	+15	-5	—	+10	-5	+10	—	-5	+5	+5
5. Shikome	+10	-5	-5	-5	-5	+15	+5	-10	-5	-5
6. Spirit Folk										
a. River	—	+10	—	—	+10	—	+5	-5	-5	—
b. Tree	+10	-5	+10	+5	+5	+10	-5	+5	+5	+5

Race	Soul	Dep	Stat	Det	Rec	x	Lang	Ess	Chn	Mnt	Psn	Dss	HD	Max
1. Common Man	12	—	—	—	1x	—	2	—	—	—	—	—	d8	120
2. Noble Man	10	—	—	—	.8x	—	4	—	—	+05	—	+05	d10	140
3. Hengeyokai														
a. Cat	9	—	—	—	.7x	—	3	—	+05	+10	+10	+10	d8	120
b. Dog	12	-1	—	—	.8x	—	2	—	—	+05	+15	+10	d10	150
c. Monkey	10	—	—	—	.8x	—	2	—	—	+05	—	+05	d10	140
d. Rat	12	—	—	—	1x	—	2	+05	—	+05	+25	+50	d8	100
e. Crane	10	—	—	—	.7x	—	3	+05	+10	+10	—	—	d8	120
f. Fox	12	-1	—	—	1x	—	3	—	—	+15	+05	+15	d10	120
g. Spider	9	+1	—	—	.7x	—	3	+10	+10	+15	+35	+50	d10	150
4. Dwarf	15	-1	—	—	.7x	—	3	+25	—	+25	+20	+15	d10	125
5. Shikome	8	—	—	—	.8x	—	2	-05	-05	-05	+05	+05	d10	130
6. Spirit Folk														
a. River	10	+1	—	—	.8x	—	3	+15	+05	+25	-20	-20	d8	160
b. Tree	15	+1	—	—	1.5x	—	4	+10	+05	+20	-05	-05	d10	180

COMMON MAN

The most frequent of the mannish races, Common men are the main inhabitants of the Shogunate empires. They possess slightly tanned skin and oriental features, and although they are slightly less in build than other mannish races, they are capable of working for long periods of time without tiring noticeably.

NOBLE MAN

The upper class Oriental men, The Noble line of the Oriental race are those who are in some way connected by Blood to the original royal clans and the very first Emperors. They are slightly taller and more muscular than the common men, and traces can be found in their physical makeup of High mannish and even elven blood. They are always found within the upper levels of their society, usually in such positions as clan leaders and other similar offices.

HENGEYOKAI

The Hengeyokai is the name given to members of the animal kingdom capable of shape-shifting into human-form. The exact origins of these races are unknown, but the following information has been pieced together by the various sages and scholars who have studied them.

All are capable of assuming either their animal form or their human form at will, requiring a few seconds for the transformation to take place. Some aspect of their animal form is always apparent in their human form's appearance (e.g., cats' eyes for a cat shapeshifter). Hengeyokai dwell alone, away from any other members of their race. This could be due to some racial animosity, or territorial instincts.

Although the following types of Hengeyokai have been encountered, it is possible that other animals have shapeshifters within their ranks. The old legends even give mention of shapeshifting dragons.



Cat. One of the most common Hengeyokai, the cat in its animal form is identical to any ordinary feline. In human form, they appear to be slender and extremely agile men and women, with their animal coloring carrying through to their physical appearance. They are quick-witted and highly perceptive people, and this fact coupled with their great agility has led to the occurrence of several Cat Hengeyokai becoming members of the Ninja and Yakuza clans.

Dog. Whilst in animal form, the Dog appears to be a huge hound, some the size of small ponies. In their human forms, they are always huge, muscular individuals, dwarfing their human counterparts by at least a head-and-a-half. Bad-tempered and unimaginative, the Dog makes an excellent warrior, but not a great deal else. Their minds are too basic for them to utilize magic, and thus they resort to more physical means to achieve their goals. However, just like their canine cousins they are fiercely loyal, protecting friends or masters with their lives.

Monkey. Mischievous and inquisitive by nature, the Monkey Hengeyokai normally appear in human form as cheerful, old men—wise and well educated, yet with a definite wild-side to their personalities. Out of all of the Hengeyokai, the Monkey seems to enjoy human company the most. Several stories exist, telling of a monkey saving a man from certain death, just to be in his company. However cheerful and friendly the Monkey may be, all have a ferocious temper, greater than that of the Dog, which when raised is a terrifying sight to behold. Fortunately, they seem far too undisciplined to utilize this to any great advantage.

Rat. A race of vicious and spiteful miscreants, the Rat Hengeyokai are generally shunned by the other shapeshifters. Physically, they tend to be small and wiry in stature, and stoop when they move, giving them an even more twisted appearance. Their senses of smell and hearing are excellent, ranking them amongst the best trackers known. Totally immoral and corrupt, these untrustworthy vermin are often found working as the minions of the demonic entities that play havoc with the world, acting as spies and assassins—jobs they love. The last mistake you will make is to trust a Rat.

Crane. One of the rarest Hengeyokai, the Crane is a graceful and caring person in its human form. They often assume the forms of pilgrims and priests, and then travel the lands seeking to help those in need of aid. Pacifistic in nature, the Crane loathes any form of violence, and will always seek to diffuse a potentially dangerous situation, often putting themselves at risk in the process. Whatever form they assume, their features are always smooth with eyes that show great compassion.

Fox. The fox has always been seen as a cunning and devious creature, and the Hengeyokai Fox is no exception to this. Sly and quick-witted, the Fox is not an evil being, it just prefers to live its life in as much comfort as possible, often at the expense of others. One of the most adept shapeshifters, it is only possible to identify a Fox Hengeyokai in human form by looking closely at its eyes, which are as black as night. The Fox can often be found working with the Yakuza clans, usually as an informer and spy.

Spider. The exact number of these terrible creatures is unknown, but it is thankfully thought to be quite low. Whilst in their natural forms, they appear as huge spiders, the size of a large hound, with glowing red eyes and razor-sharp mandibles. In human form, they are coldly-beautiful women, highly-intelligent and totally ruthless. Solitary creatures, they tend to live in the forests, waiting for unsuspecting victims to come across them. As helpless and frightened maidens in need of assistance, they then seduce their prey. Once in their grasp victims are slaughtered mercilessly. The Spider Hengeyokai is feared, even by the other shapeshifters.



DWARF

The Dwarves of the Orient are a stark contrast from the western ideal of these stout individuals. They dwell primarily in the jungles, away from the influence of mankind, where they exist as a tribe of hunter/gatherers. They are around five feet tall, with long arms and bowed legs. Their appearance is always unkempt, with unruly, matted hair and beards. Their skin is particularly ruddy and coarse to the touch. Man and the Dwarves seem to have very little time for each other, each considering the other to be primitive. Therefore, there is contempt between the two, making Dwarves unwelcome within human society, and visa versa.



SHIKOME

Better known as hobgoblins in the west, the Shikome are a barbaric and cruel race of goblinoids. Bloodthirsty and sadistic, they are one of the most warlike races in the Oriental world. Physically, they are slightly taller than the common man, and much stronger, with muscular builds. Their bloodshot eyes are cruel and piercing while their teeth are sharp and jagged. The Shikome have little time for any other activities besides destruction and war. Shikome bandits are common in the mountains, making these areas impossible to travel without a heavy guard.



SPIRIT FOLK

Not all of the races that live in the Orient are tied to the mortal realms. There are many ghosts and spirits, some good, some evil—who inhabit the world alongside mankind, often without him even knowing. One such group of races are the Spirit Folk, beings from the spirit world who exist in the real world, tied to the mortal plane by their native element. These spirits appear to be human and can travel the world as freely as any man, but they can only stay as long as their focus of power (be it a tree, river, or whatever) remains intact. Should any harm come to their focus, they too will suffer the same damage. It is for this reason, many Spirit Folk do not venture away from their sacred places, for fear of harm coming to them. Occasionally though, one might tire of his solitary existence, and seek companionship among mankind.

River Spirits. These Spirits have as their focus a river or stream, usually hidden deep within a forest or mountainous region. They are joyful and merry people. Physically, they appear to be completely human, although their skin is slightly translucent. When in water though, their bodies merge with the element and they all but disappear from view, except for a slight

hint of movement where they happen to be swimming. Just like the rivers in which they dwell, the river spirits are ever-changing and free-willed. They do as they please, when they please.

Tree Spirits. The spirits of the trees are an ancient and wise race. They see all that happens within their woods, and as such are highly regarded as keepers of knowledge and secrets. Their physical form depends mainly upon the type of tree in which they dwell, and even though the tree may age, they remain unchanged. Thoughtful and enigmatic in their reasoning, most tree spirits spend their days in the pursuit of knowledge, often keeping large libraries hidden deep within the roots of their homes (though the books are never made of paper!). Tree Spirits care little for the affairs of men, seeing him as a mere drop in the ocean of life. Mankind will one day die out, leaving the spirits to continue their work.

2.7 GENERAL SKILLS

Due to some of the cultural differences between the Oriental and Western worlds, it is necessary for several new skills to be added to **Rolemaster**. Also included is a brief overview of modifications to existing skills.

GENERAL SKILLS LIST

Crafting (Re/Ag) (Static Action)—The following new Crafting skills are specific to the Oriental world, but can still be used within a fantasy **Rolemaster** environment. The new skills are:

Fireworks: The manufacture of, and use of fireworks, both for recreational and military use (see the Equipment section for types of firework available).

Kite-making: The construction and flight knowledge required to operate any form of flying kite.

Origami: The art of folding paper, with the intention of producing paper sculptures.

Flower-Arranging: Considered an art in the Oriental world; The placing of flora in a pleasing visual arrangement, and the ability to appreciate this beauty.

Development Cost: As Crafting (RMC2/p27)

Cookery (In/Re) (Static Action)

Tea Ceremony: The proper ritual and techniques required to successfully perform the meditational Tea Ceremony.

Development Cost: As Cookery (RMC2/p27)

Protocol (In/Re) (Static Action)—Bonus to all social activities carried out within a society. Gives knowledge of the various social faux pas, and a general view of the social conventions that exist within the subject

culture. Note that this skill must be developed for each individual nation, although cultures, such as Shikome or Dwarf can be studied.

Development Cost: As Diplomacy (RMC2/p28)

Spirit Lore (Me/Re) (Static Action)—Provides a bonus to all attempts to recognize and identify the known forms of Spirit creatures, and any paraphernalia associated with them.

Development Cost: As Demon/Devil Lore (RMC2/p28)

Acupuncture (Ag/Re) (Static Action)—Bonus for the use of needles puncturing the skin to relieve ailments, tension, and so on (GM should decide whether this has any healing effect).

Development Cost: As Sanity Healing Lore (RMC2/p37)

Seppuku (SD/SD/Ag) (Maneuver)—Bonus to the act of committing Seppuku (ritual suicide) correctly, without dishonoring oneself. Also provides the necessary knowledge required to assist in the act.

Development Cost: Meditation/Death (RMC2/p34)

Meditation: Ki (Varies) (Varies)—Specializes into a separate skill for each statistic, e.g., Meditation: Ki—Strength, Meditation: Ki—Intuition, etc. For details of this skill's usages see the section on Ki Powers.

Development Cost: As Meditation Ki.

2.8 SOCIAL CLASS GENERATION

In the culture of the Orient, an individual's social status is without a doubt the most important factor in his life. His social class will determine dress, education, rights, and even how he may commit suicide.

The social structure of the Orient is a complicated and intricate machine, having taken thousands of years to develop. Representing this in a slavishly accurate manner would be impractical for gaming purposes, so the following system is designed to determine a character's social level prior to play.

SAMURAI AND KUGE

These two professions depend most heavily upon the social system, for without it they would not exist. Both are vulnerable to the whims and moods of their masters, and their social level can change during the course of a campaign.

This social level reflects not only the position of the character, but also his entire family/clan. To determine the exact position, roll 1d100 and consult the following chart.

Roll	Position	Notes
01	Outlaw	Wanted Criminal
02-14	Ronin	Masterless Samurai
15-19	Jizamurai	Landed Gentry—Low
20-26	Jizamurai	Landed Gentry—Mid
27-33	Jizamurai	Landed Gentry—High
34-42	Samurai	Lowest ranking Samurai—Lesser Clan
43-58	Samurai	Lowest ranking Samurai—Mid-sized Clan
59-67	Samurai	Lowest ranking Samurai—Greater Clan
68-74	Gokenin	Mid ranking Samurai—Lesser Clan
75-81	Gokenin	Mid ranking Samurai—Mid-sized Clan
82-86	Gokenin	Mid ranking Samurai—Greater Clan
87-91	Hatamoto	Highest Samurai caste—Lesser Clan
92-96	Hatamoto	Highest Samurai caste—Mid-sized Clan
97-99	Hatamoto	Highest Samurai caste—Greater Clan
100	Royalty	Shogunate or Imperial family.

SAMURAI/KUGE FUNDS

To determine the initial funds of a Samurai or Kuge character roll 1d100 and then consult the following table to determine any modifiers to this roll. The resulting number is the character's initial funds in silver pieces.

Clan Size	Caste Position
Lesser: x0.5	Outlaw: x0.1
Mid-Size: x1.0	Ronin: x0.3
Greater: x1.5	Jizamurai: x0.7
	Samurai: x1.0
	Hatamoto: x1.5
	Royalty: x3.0

Example: Toruga, a Jizamurai of the Daizan clan (Lesser) is equipping himself. His player rolls 1d100 for his starting funds and rolls an 87, which becomes 87 silver pieces. However, his clan is a lesser one, so this is reduced to 44 ($87 \times 0.5 = 43.5$, rounded off to 44). In addition, he is only a humble Jizamurai so it is modified again to 31 ($44 \times 0.7 = 30.8$, rounded to 31 silver pieces).

PRIESTS AND MONKS

Although part of the social structure of the Orient, monks and priests are considered to be above such mortal strictures. Therefore, a character of religious nature need only roll to determine his original social status before joining a sect. This is done using the Commoner's chart, below.

However, priests should roll on the following chart to determine the size of the sect that they are from. This is important in determining how much respect and courtesy they will receive from others, especially from Samurai and nobility.

Roll	Size	Notes
01	No Sect	Exiled, sect disbanded, etc.
02-10	Tiny	1-50 members
11-45	Small	51-100 members
46-75	Medium	101-250 members
76-90	Large	251-500 members
91-99	Huge	501-1000 members
100	Prime	1001+ members

COMMONERS

This table should be used for all characters who are neither Samurai or Kuge. The only exception to this is the Ninja profession, who automatically class as casteless due to their nature.

Roll	Class	Notes
01	Hinin	Lowest of the Untouchable
02-04	Yakuza	Criminal clansman
05-19	Eta	Untouchable
20-42	Heimin-Merchant	Lowest of the Commoners
43-74	Heimin-Artisan	Commoners
75-91	Heimin-Farmer	Highest of the Heimin
92-99	Kachi	Minor member of Samurai Clan
100	Koshigumi	Favoured by Samurai Family

COMMONERS FUNDS

As with the Samurai/Kuge, a character's initial funds will depend upon his social class. To determine starting money, roll 1d100 and modify the result as noted below. The final figure is the amount of money the character possesses in bronze pieces.

Hinin: x0.1	Merchant: x2.0
Kachi: x3.0	Yakuza: x0.75
Artisan: x0.75	Koshigumi: x5.0
Eta: x0.5	Farmer: x1.5

Example: *Dochu, a member of the powerful Ozakura Yakuza clan rolls 79 for his starting funds. This figure is modified to 59 (79 x 0.75), for a total of 59 bronze pieces. If he had been a farmer of the Heimin, he would have had a total of 119 bronze pieces (79 x 1.5 = 118.5, rounded off to 119).*

NINJA

Due to the general view of the Ninja as criminals and outlaws, there is no need to determine a Ninja character's social class. However, it is important to note the size and influence of the Ryu (School or tradition) that the character belongs to. The importance of the Ryu will indicate the reactions of other Ninja, and will also provide the GM with general guidelines as to the importance of missions the Ninja will be given.

To determine the size of the Ryu, roll 1d100 and consult the following table.

Roll	Ryu Size	Number	Reaction†
01-04	Special*	Special*	Special*
05-10	Minor	1 to 25	-30
11-20	Minor	26 to 50	-20
21-30	Minor	51 to 80	-10
31-40	Average	81 to 100	+00
41-50	Average	101 to 150	+00
51-60	Average	151 to 200	+10
61-70	Major	201 to 300	+20
71-80	Major	301 to 400	+20
81-90	Major	401 to 500	+30
91-95	Greater	501 to 1000	+40
96-99	Greater	1001+	+50
100	Special¥	Special¥	Special¥

* A roll of 01-04 indicates the Ryu has been either destroyed or disbanded by rival forces. The Ninja will begin the game with no contacts and may or may not be actively hunted by the opposing group. There are likely to be very few other surviving members of the Ryu, and employment will be difficult.

¥ A roll of 100 indicates that the Ryu is of special importance. The exact nature of this is up to the GM, but possibilities include the Ryu being led by a Kami or great Sorcerer, or even the Ryu being that of the Imperial family, making the character one of the Emperor's assassins. To determine the size of the Ryu, roll again on the table ignoring results of 01-04 and 100. A character from a special Ryu automatically gains a +30 bonus to Reaction.

† Reaction is the modifier added to all attempts by the Ninja to secure employment for himself. It represents the reputation of the character's Ryu which effects the opinions of the individual employer.



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There is a force at work in the universe, known to those with magical knowledge as the Essence. This force pervades every animate and inanimate body, no matter how large or small. It is the power that holds the very fabric of reality and existence together. Without it there would be chaos and disorder throughout the cosmos.

All users of magic draw upon the power of the Essence in some way, be it through worship of divine entities, or by tapping directly into the Essence. There are also ways of utilizing the power of the land for more subtle and low-powered actions: one of these is the development of Ki abilities.

Ki abilities are used by drawing upon the Essence within the human body and channeling it into whatever action the user desires. This requires a meditational state to be reached before the Essence can be controlled. Even though the effects of this manipulation are small compared to the use of magic, they are still a potent power to control.

The level of potency that a particular Ki ability can be used at is dependent upon the relative level of ability that the user has in the related physical or mental area. For example, an individual with an Ag bonus of +30 will be more proficient in the art of Zen Archery than a Shikome with an Ag bonus of +5.

There are a number of abilities that are related to each of the ten *Rolemaster* statistics, corresponding to their general applications. For example, Ki powers dealing with speed and deftness are related to the Qu statistic.

3.1 DEVELOPMENT OF KI POWERS

To utilize a Ki power, the relevant Meditation skill must be developed. The Meditation skills are:

Meditation Ki—Basic (SD/Pr) (Static Action) This is considered to be the first stage in the use of Ki powers. See *RMC2/p34* for description of Meditation Ki.

Development Cost: As Meditation Ki

Each set of Ki powers has a corresponding skill based upon the statistic used. No abilities may be used without the necessary skill.

Meditation Ki—Strength (SD/Em/St) (Maneuver)

Meditation Ki—Agility (SD/Em/Ag) (Maneuver)

Meditation Ki—Constitution (SD/Em/Co) (Mnvr)

Meditation Ki—Quickness (SD/Em/Qu) (Maneuver)

Meditation Ki—Self-Discipline (SD/Em/SD) (St Act)

Meditation Ki—Memory (SD/Em/Me) (Static Actn)

Meditation Ki—Reasoning (SD/Em/Re) (Static Actn)

Meditation Ki—Presence (SD/Em/Pr) (Static Actn)

Meditation Ki—Intuition (SD/Em/In) (Static Actn)

Meditation Ki—Empathy (SD/Em/Em) (Static Actn)

Development Cost: As Meditation Ki.

These skills may be developed as per the standard skill rules, along with the character's normal skills. The total bonus for the relevant skill is added to an open-ended roll on the Static Action table, plus or minus any modifications stated on the Static Action Table (*RMC2/p87*)



All Ki powers have a Difficulty rating which reflect the measure of effort that is required to successfully perform them. When a Ki action is performed this difficulty modifier is subtracted from the character's net Action roll, along with any other modifications.

Example: *Hishoru, a Samurai from one of the Southern Clans intends to use his Ki—Agility ability "Lightning Stroke" against a giant spider that has ambushed him. He has 12 ranks in Meditation Ki—Agility, his SD bonus is +15, his EM bonus is +5, and his AG bonus +25. This gives him a total bonus of +69 (12 ranks = 54 + 15 (15+5+25 divided by 3). However, he is in a combat situation (-30) and the ability is at -60 to use. Therefore his net bonus is -21, he rolls a 74 giving him a grand total of 53, which indicates failure.*

Even though it is possible for anybody to learn and utilize the Ki arts, there is a price to pay for them. The channeling of Essence from the body into an external manifestation has a limit, which is represented by a set of Ki Points (KP) based upon the character's Self-Discipline statistic.

These Ki Points are derived in the same way as Power Points for magic, increasing as the character gains levels (refer to the Spell Points table in *ChL&CaL* or *RMCI*, using SD as the active statistic).

Just like Power Points they are expended when a Ki ability is used, and can only be regained through rest of some form (sleep, meditation, etc).

For the costs of using abilities refer to the Ki lists later in this chapter.

Meditation Ki cannot simply be self-taught. Each skill must be taught by an instructor. Players should check with their GM as to whether they can learn new Meditation Ki skills, especially in remote areas. Skills already known may be improved, as a character already has the knowledge required to advance. Many tutors will demand some form of payment, in money, service or anything else that the GM can think of for his group to do.

Example: *After an adventure, the characters find themselves in a remote settlement in the mountains. There is nobody in the village with the knowledge necessary to use Ki, so the characters may only improve upon areas that they are already familiar with. If on the other hand, there was a monastery nearby, it is probable that the monks within would be able to teach the characters other Ki skills. Before (or after) they have taught the characters though, the monks may ask them to perform a service for them, nothing much, just go and hunt down the evil spirit that has been attacking people. It's just up the road.*

KI FAILURE

Ki powers, although safe compared to the use of magic, can cause harm to the user if the attempt at using them is failed too drastically.

When a Meditation Ki skill is used, and the net result is equal to or less than 30, a failure has occurred unless the roll indicates a success. To discover the result of this failure roll, 1d100 open-ended and subtract the difficulty modifier from the roll, and add the relevant stat bonus, then apply this result to the Ki Failure table below.

KI FAILURE CHART

- 100 Down:** Spectacular internalization of the Essence causes you to literally blow your mind. Make a lvl 10 Co RR, success causes a coma for 1d100 days, failure causes death in 3 rounds due to extreme neurological damage.
- 99 to -60:** You draw upon too much Essence power and collapse unconscious for 1d10 hours. Upon waking you will be at -70 to all actions for a further 1d10 days. Make a Stat Loss roll on column 4-5 of the Stat Gain table (*ChL* Table 15.12) for the Ki Stat used.
- 59 to -30:** Your attempt to attune yourself with the Essence gives you a true insight into Zen. You are left dumb-struck by this revelation for 1d10 minutes, and are at -30 for 10 hours after that.
- 29 to -06:** The surge of power running through your body stuns you for 12 rounds, and causes you to be at -25 for the next 6 hours.
- 05 to +20:** You fail to control the power, leaving you at -10 for the next 10 minutes. Concentrate harder next time.
- +21 to +50:** You cannot achieve the necessary state of being to use the power. The Ki ability fails to work (You must still expend Ki points though).
- +51 to +80:** Momentary loss of concentration causes you to fail in your attempt (you do not expend any Ki points).
- +81 to +120:** You still need to prepare yourself for the power. You may attempt to use the ability next round at +10
- +121 Up:** You almost succeed in controlling the power. You may retry the action this round at +10.

PREPARATION TIME

If a character wishes to, he may spend additional rounds preparing himself before attempting to use his abilities. Each round spent in preparation after the first gives a +10 bonus to the action roll, up to a maximum bonus of +50.

3.2 KI POWER LIST

Explanation of Ki powers.

Power: The name by which the power is most commonly known.

Stat: The area of Meditational knowledge that is required to successfully use the power.

Difficulty: The modifier to the Meditation roll made when the power is used.

Ki Points: The number of Ki points that must be expended for the power to work successfully.

Description: The effects of the particular ability and any special rules pertaining to its use.

Power: Banishing Resonance

Stat: Intuition

Difficulty: -30

Ki Points: 1/round

Description: This ability requires a strung bow as a focusing point. Whilst the bowstring is strummed by the wielder, all evil spirits within earshot must make RRs versus his level or immediately flee the area. The ability may be used for as long as desired.

Power: Flying Leap

Stat: Agility

Difficulty: -25

Ki Points: 2/round

Description: This ability allows a character to conduct a series of leaps and somersaults, as if he were able to fly. These actions may be carried out for up to one round per level, and require no MM rolls to succeed. Using this ability only counts as 25% of the character's percentage activity per round, and may be used in conjunction with attacks and other actions.

Power: Phantom Walk

Stat: Self-Discipline

Difficulty: -70

Ki Points: 20

Description: This ability allows the user to concentrate upon his soul rather than body, and thus render himself insubstantial, able to pass through



other matter. This can only be endured for one round, and should the character end his activity inside other matter, he will suffer 1-10 E Disruption Criticals each round until able to escape.

Power: Lightning Volley

Stat: Quickness

Difficulty: -60

Ki Points: 1/+1 OB

Description: Using this ability, the character may catch a thrown weapon directed at him, and fire it back at the thrower with an OB equal to one for every Ki point invested in the attack. However, the character must be aware of the attack to use this ability.

Power: Stealth of the Fox

Stat: Agility

Difficulty: -30

Ki Points: 3/round

Description: Whilst using this ability, the character leaves no physical or audible signs of passing. This may be done for as long as Ki points are expended.

Power: Armor Cleaving

Stat: Strength

Difficulty: -40

Ki Points: 3/AT affected

Description: The character's next attack can be made to cleave through armor, rendering the garment useless. Upon striking, there is a 10% + 10%/Crit Severity of destroying the armor. Magical or quality armour deducts its bonus from the chance of destruction.

Power: Blade Cleaving

Stat: Agility

Difficulty: -40

Ki Points: 3/5% chance of destruction

Description: This ability allows the character's next attack to destroy the weapon of his opponent. Upon striking, the character has a 5% chance of destroying the enemy's weapon for every three Ki points invested in the attack. Magical and quality items deduct their bonus from the chance of destruction.

Power: Slaying Strike

Stat: Intuition

Difficulty: -70

Ki Points: 20

Description: By attuning himself to an opponent's soul, the character may make his next attack one of Slaying, no matter what the nature of the opponent.

Power: Sense Sakki

Stat: Intuition

Difficulty: -50

Ki Points: 1 per 10 minutes of meditation

Description: Upon entering a meditative state, the character may elect to use this ability. Success indicates that he will be aware of an imminent attack on him (melee only) by sensing the Sakki of the attacker (Force of the Killer). As the blow is about to be made, the character automatically wakes and receives initiative over the attacking individual.

Power: Touch of Yakushi

Stat: Empathy

Difficulty: -40

Ki Points: 5/round

Description: As long as the character concentrates his Ki points into this ability, his touch heals 1-10 hits/round or can stop bleeding by 1 hit/round up to 5 hits/round on a single target.

Power: Karmic Purge

Stat: Constitution

Difficulty: -40

Ki Points: 4/round

Description: For the duration, all toxins and diseases in the character's system must resist versus the character's level at -30 or be destroyed.

Power: War Cry

Stat: Presence

Difficulty: -70

Ki Points: 3/-5 RR penalty

Description: All hearing this battle cry must resist fear versus the character's level modified by the Ki point investment. Those who fail are at -30 to all activities while in sight of the character.

Power: Strike of Sleep

Stat: Strength

Difficulty: -40

Ki Points: 2 per level of opponent

Description: Through concentration of Ki, the character may make one unarmed attack capable of knocking an opponent unconscious without causing him damage. A normal attack is made, and if a critical is achieved, there is a 5%/level of the attacker chance of knocking the opponent out. If a critical is not achieved, the opponent is unharmed.

Power: Lightning Stroke

Stat: Agility

Difficulty: -60

Ki Points: 10/50% reduction of activity

Description: For each 10 Ki points invested in this ability, a character may reduce the percentage activity cost of an attack by 50%. In other words, if you assume an attack takes 75% of a round's activity, 10 Ki points reduces the percentage activity to 37.5%, 20 points reduces it again to 18.75%. However, for each ten points invested an additional Ki roll must be attempted. Failure of any results in the entire attempt being a failure.

Power: Zen Archery

Stat: Intuition

Difficulty: -90

Ki Points: 5/10 feet in distance to target

Description: This ability allows the character to make an bow shot at a target that he is unable to see. He must know where the target is, and must have a clear firing arc (e.g., a target under a roof could not be hit). If the Zen Archery roll is made, the character makes a full OB missile attack.

Power: Death Trance**Stat:** Self-Discipline**Difficulty:** -100**Ki Points:** 50/Day

Description: This ability allows the character to enter a death-like trance for a period of time decided upon entering. During this trance, the character requires no air, food or water, and shows no signs of aging. This trance can be maintained indefinitely, as only 50 Ki points are required each day, and the trance has the advantage of restoring Ki points each day. There are individuals known to have been in trances for hundreds of years.

Power: Blade of the Wind**Stat:** Quickness**Difficulty:** -40**Ki Points:** 5/round

Description: Used in conjunction with a bladed weapon of some form, an individual may swing the blade in front of him at such speeds that it acts as a shield against missile attacks directed at him. Every round that the user succeeds at his Ki roll, he may use his weapon OB as a DB versus all forms of non-magical missile attacks.

Power: Look of Power**Stat:** Presence**Difficulty:** -30**Ki Points:** 10

Description: When this ability is employed against a target, he must make a Fear RR versus the character's level or flee in sheer terror due to the aura of terrible power that he sees in the character's eyes. The character may use this ability against a number of individuals equal to his level. Once a target has resisted successfully though, the ability will have no further effect.

Power: Soul Merge**Stat:** Empathy**Difficulty:** -65**Ki Points:** 40

Description: This ability allows the character to merge a portion of his soul with that of any target of animal intelligence or less, for one hour per level of experience. Whilst in the animal's soul, the character has complete control over its actions and can use all of its senses and capabilities. However, the caster's own body remains in a

catatonic state for the duration of the merge. Should the animal die during the duration of the merge, the character must make a successful 25th level Channeling RR or immediately suffer the effects of an Absolution spell.

Power: Psychic Shout**Stat:** Self-Discipline**Difficulty:** -40**Ki Points:** 25

Description: By calling upon the deepest powers of his soul, a character may use this ability to send forth a psychic wave of power which causes all within 50 feet to immediately lose 30% of their remaining hit points. This effect may be resisted by a Mentalism RR versus the character's level at -20.

Power: Inner Resistance**Stat:** Varies**Difficulty:** -50**Ki Points:** 5/round

Description: This ability allows a character to increase his resistance to one specific realm of magic. If the attempt to do this is successful, the character may increase his RR Bonus for the chosen realm by +50. The meditation skill used depends upon the realm of magic (In for Channeling, Em for Essence, Pr for Mentalism, etc.)

Power: Shadowform**Stat:** Empathy**Difficulty:** -30**Ki Points:** 3/round

Description: Through the use of this ability, a character may cause his physical form to become as black as night, and thus virtually invisible in areas of little light. The ability may be used for as long as desired, but an additional Ki roll must be made for every ten minutes after the first.

Power: Earth Walk**Stat:** Self-Discipline**Difficulty:** -90**Ki Points:** 10/10' distance travelled.

Description: By aligning his mind and body with the environment around him, the user of this ability may meld into the ground beneath him and then reappear up to 10' per level away (e.g., a 7th level character could travel up to 70'). The area in which he intends to appear must be within his line-of-sight.

Power: True Sight

Stat: Reasoning

Difficulty: -40

Ki Points: 8

Description: When confronted with a choice of actions, a character may use this ability to provide him with an indication of the best path, depending upon his motives and situation. The GM should keep the information that he imparts through this power very vague and unclear, and only directly related to the situation.

Power: Force of the Mind

Stat: Presence

Difficulty: -40

Ki Points: 3/10'

Description: Through the use of this ability, the user may physically force an opponent backwards by transforming his raw thought forms into physical motion. For each 3 Ki Points expended, the opponent may be forced back ten feet. Every ten feet, the target may make a Resistance Roll modified by his SD to resist this force, though he may not advance until the user halts the use of this power.

Power: Elemental Walk

Stat: Self-Discipline

Difficulty: -50

Ki Points: 10/rnd

Description: This ability allows the user to come into physical contact with elemental matter normally harmful to humans. The user takes no damage and suffers no adverse effects from this contact as long as he successfully makes his Ki control attempt. Elemental attacks are reduced by one critical severity level.

Power: Honor Bond

Stat: Empathy

Difficulty: -40

Ki Points: 9

Description: This ability is one of the few that requires two targets to be used. When both parties successfully attempt to use this power, they are considered Honor Bound to each other. From that point on, they will possess a telepathic link with each other (% chance = combined Em Mods of both targets), in addition any innate abilities possessed by one may be used by the other (This also applies to Self ranged spells).

Power: Ranged Strike

Stat: Reasoning

Difficulty: -50

Ki Points: 12

Description: By stabbing the air as if making an unarmed attack, the user of this ability may cause damage to a target who is not currently in melee range. The character may strike at a target in this way up to ten feet away for every rank he possesses. If a successful Ki roll is made, he may make a normal Martial Arts strike against the target.

Power: Shadowmeld

Stat: Reasoning

Difficulty: -30

Ki Points: 3/round

Description: This power allows the user to become one with any available shadows nearby. Once this ability is in use, it may be sustained by the expenditure of further Ki points, and provides the user with a +100 bonus to Hiding attempts as long as he remains in the shadows. During this time, he may move but only in shadows.

Power: Break Bonds

Stat: Agility

Difficulty: -35

Ki Points: 5

Description: Through the concentration of his Ki, the user of this ability may temporarily redefine the arrangement of the joints in his wrists and slip free of any restraining bonds. Once free, the joints must be returned to their proper state to avoid them becoming warped and effectively useless (-75 to activity).

Power: Mental Crash

Stat: Self-Discipline

Difficulty: -60

Ki Points: 10

Description: This power is most commonly employed by the Ninja, and only upon failing to complete a mission. When activated, this power immediately causes the user's brain to literally burn-out killing him instantly. The soul is immediately banished from the body and may not be returned.

Power: Mental Store**Stat:** Memory**Difficulty:** -30**Ki Points:** 4

Description: Actually a number of abilities, one relating to every skill employing Me as one of its two statistics for determining Stat Bonus. When active, this power provides a +25 bonus to all attempts at utilizing the relevant skill.

Example: *San Taki a scholar in the service of the Shogun is required to write a report for his master concerning the habits of the Oni. San Taki attempts his Demon Lore skill (Me/Re), but is unsuccessful in recalling the necessary information. He therefore uses his Ki ability Mental Store with his Demon Lore skill to boost his memory concerning that subject.*

3.3 MAGICAL SKILLS AND EFFECTS

Due to the innate differences between the magic of the Orient and that of the west, several of the skills related to it differ from their normal **Rolemaster** counterparts. In addition to this, there are several new skills that exist. The following rules should be examined by the GM, and considered individually before being implemented in a **Rolemaster** campaign.

Magical Discipline (None) (Special)—The power that magic can give to a spell user in the Orient is phenomenal, but it does have a price. Those who spend too long dabbling in the mystical arts will eventually succumb to the corrupting effects of magic, especially those who choose to follow the darker paths. For those who wish to pursue the secrets of magic, it is necessary to maintain a level of resistance to this corruption.

Magical Discipline represents that resistance. It is the character's physical and spiritual barrier placed between himself and the Essence when he opens his mind up to its terrible power.

For every rank developed in Magical Discipline, a spell user may reduce his chance of magical corruption by 2%. For full details of magical corruption, see the section on The Corrupting Influence of Magic.

Development Cost: As Power Point Development.

Celestial Signs (Re/Pr) (Static Action)—This skill provides a direct bonus to all attempts involving communication with, and control of, spirits. Through the use of universally recognized celestial signs and symbols, the spell caster can force his will upon spirits, Kami and other celestial creatures.



When interacting with such a creature, an open-ended skill roll should be attempted. Success indicates that the creature accepts the character's celestial powers, and all attempts to control the creature will receive a +25 bonus. Failure indicates that the creature did not recognize the signs, and the control attempt continues as normal.

Development Cost: As Magical Ritual

Magical Focus (SD/Varies) (Special)—This skill allows a character to utilize his pool of magical power for defensive purposes. When this pool is called upon, the character should make an open-ended roll modified by his Magical Focus skill. Success indicates he may increase his DB versus the next attack by +1 for every PP invested in the ability.

The number of PP used must be stated before the attempt is made, but once this shield is in place, the spell caster may continue to feed it power. Whilst the shield is in place, the caster may take no other actions.

The secondary statistic relevant to developing this skill is the Prime statistic for the spell user's realm. In the case of Hybrid spell users, both statistics are used.

Example: *A Sorcerer wishing to learn the ability of Magical Focus would average his SD/Em/In.*

Development Cost: As Power Projection.

Meditational Protection (SD/Varies) (Static Action)—

This skill provides a bonus to all attempts involving the manipulation of magic whilst in a meditative state. Whilst this skill has little use when casting directed spells, it is of great power when combined with influence and detection spells.

To utilize the ability, the spell caster must reach a meditative state, and then concentrate his mind upon the subject. If the correct state of consciousness is reached, the caster receives the following bonuses for the duration of his meditation: 1) +10 Bonus to Base Spell Casting; 2) x2 Spell Range (Self becomes touch if desired, touch becomes 10'); 3) x2 Spell Duration (where applicable); 4) Spell costs x0.75 Normal PPs.

3.4 NEW COMBAT SKILLS

There are a number of specialized fighting techniques employed by the warriors of the Orient. All of these have been refined over the years by the various masters, and then passed down through the generations. These techniques require special training. The following are the techniques available to characters in the Oriental world.

Koppojutsu (Re/St/Ag) (Special)—The art of Koppojutsu is the martial arts bone-breaking technique, originated by the Ninja, but now in use by many of the Sohei monks as well. Koppojutsu should be developed in addition to Martial Arts Striking skills, but is used in close conjunction with them.

When Koppojutsu is used, the attacker should make a Static Action roll modified by his skill in Koppojutsu. Success indicates that he may make his next martial arts attack a bone-breaking strike. The character's Martial Arts OB is modified by -10 x the Striking Rank used (i.e., Rank 1 = -10 OB, Rank 2 = -20 OB, etc.)

If a critical result is achieved, the character has a 5% chance/rank of Koppojutsu of breaking the afflicted location. The exact effect of this is determined by the GM, but strikes to the neck and head may well be fatal.

Note that this skill cannot be used against Large or Super-Large creatures.

Development Cost: As Yadomejutsu

Shiken Ken (Ag/SD) (Special)—Also known as the extended-knuckle technique, this attack form is especially useful for knocking opponents back.

To use Shiken Ken, a Static Action roll should be made modified by the character's skill in the technique. Success indicates that the character's next Martial Arts attack will deliver an Unbalancing Critical of equal severity to that inflicted.

Development Cost: As Yadomejutsu.



Fudo Ken (St/St/Re) (Special)—The Clenched Fist technique is best used against unarmored foes, and has little effect on those wearing anything heavier than leather armor.

If the attacker makes a Static Action roll modified by his Fudo Ken skill, his next striking attack versus any target with AT 1-8 may be modified by +20.

Development Cost: As Iaijutsu

Boshi Ken (SD/St) (Special)—Boshi Ken is the Thumb-Drive Fist technique, used to stun opponents. This technique is most often used by the Sohei warrior monks when they wish to neutralize their opponents without killing them.

The attack is best suited against soft targets, as armor heavier than leather protects the target fully from such strikes.

To use the technique, a Static Action roll should be made modified by the character's skill in Boshi-Ken. Success indicates that the character's next attack will be designed to stun the target it strikes.

If a critical is achieved for the next attack, there is a 10% chance/Critical Severity that the target will become stunned, unless a CO based RR is made versus the character's ranks in Boshi Ken. The target is stunned for 1 round/ 5% failure.



Alternatively if *RMC5* is available, the Stun Critical Table should be used with the critical being of the same severity as the Martial Arts Critical inflicted.

Development Cost: As Iaijutsu

Koshijutsu (SD/ST/AG) (Special)—Known as the Nerve-Center technique, this attack form is designed to disable opponents by striking the nervous system at critical points on the body. This is one of the most difficult techniques to master, but also one of the most effective. In some areas, the ability to use this technique is considered to be a capital crime punishable by execution.

To use the technique a Static Action roll should be made modified by the character's skill in Koshijutsu. Success indicates that the character's next attack will be directed at one of his opponent's critical nerve centers.

If a critical result is achieved on the character's next attack, the character has a percentage chance/rank developed in Koshijutsu of either stunning, paralyzing or even killing his opponent.

The following chart indicates the percentage chance of each effect occurring for each level of Martial Arts Striking.

	MA Attack Rank			
	Rnk 1	Rnk 2	Rnk 3	Rnk 4
OB Pnlty:	-10	-20	-30	-40
Stun %:	5%/rnk	6%/rnk	7%/rnk	8%/rnk
Paral %:	3%/rnk	4%/rnk	5%/rnk	6%/rnk
Death %:	1%/rnk	2%/rnk	3%/rnk	4%/rnk

rnk: The number of ranks developed in Koshijutsu skill.

OB Penalty: Indicates the modifier to the attacker's skill whilst using this technique.

Stun %: A stunned opponent will remain in this state for 1 round/rank developed by the character in Koshijutsu.

Paral %: An opponent in this state will be unable to move in any way for 1 round for every rank of the technique developed by the attacker.

Death %: This result indicates the character has struck one of the vital nerve areas with such force that the opponent must make a Co based RR versus the number of ranks developed in the technique or die due to massive neural damage. Succeeding this Resistance Roll causes the opponent to automatically suffer the effects of Paralysis instead for double the normal duration.

Development Cost: 8 (All professions)

Kuji-in (SD/Ag) (Special)—The Kuji-in are the eighty-one energy-channeling hand positions used by the Ninja in their training to concentrate their essence during combat. Only Ninja and warrior monks may develop these techniques due to the secrecy that surround them.

To utilize the positions, a Static Action roll should be made modified by the character's ranks in the skill. If successful, the character's DB and OB are modified by +15 for 1 round/rank of Kuji-in.

Development Cost: As Reverse Stroke

Martial Balance (SD/Co) (Special)—This is the training provided to all Ninja and warrior monks enabling them to attune their physical frames to their environment, thus increasing their reflexes and reactions. To gain the benefits of this ability, at least one hour must be spent each day in meditation.

Once the meditation is complete a Static Action roll is made modified by the character's skill in Martial Balance. Success indicates the character has managed to attune himself correctly, and receives a +5 Bonus to all OBs, DB, and Resistance Rolls.

Development Cost: As Stunned Maneuver.

Body Posture (SD) (Special)—The ability to utilize advanced body postures during combat is an art developed specifically by the Ninja. There are four postures taught to all Ninja, representing the four elements wind, fire, water, and earth.

Fu (Wind)—This represents matter in a gaseous state, and is primarily a receiving posture. The character using this position gains initiative against any melee attack directed at him, automatically. Due to the relaxed manner in which the character stands, all criticals are reduced by one severity as he moves with the blow to reduce damage. A Static Action roll is required to successfully use this posture.

Ka (Fire)—This represents matter in an energy releasing state, and is an offensive posture. If a successful Static Action roll is made, the character may increase any critical severity of his next attack by one level to a maximum result of E.

Sui (Water)—Representing matter in a liquid state, Sui is a defensive posture. If a successful Static Action roll is made, the character receives a +15 bonus to his DB for the rest of the round.

Chi (Earth)—Matter in a solid state, the natural posture. This is primarily used in preparation for any of the other postures, and is the standard position that the Ninja will stand in when not engaged in activity. If successfully completed, the character receives a +25 bonus to his next attempt at using one of the other postures.

Development Cost: As Yadomejutsu

Note: when not in any of the above positions, the Ninja is considered to be using the Ku (Void) posture, that which most normal people assume.

STEALTH

Although not strictly combat skills, the following abilities are used by the Ninja for escape and evasion purposes, and can aid the use of silent kill and ambush. Thus they are included in this chapter.

Ko-Ashi (Re/Ag/SD) (Static Action)—Ko-Ashi is the process of using small, stabbing steps to reduce the amount of noise made. This ability is best used when crossing ground in areas of dense vegetation where dry leaves litter the ground. By stabbing the foot through the carpet of leaves, less noise is made than by simply walking over them.

Ko-Ashi skill is used in conjunction with Stalking skill. A Static Action roll should be made, and if successful all attempts at Stalking across ground such as that mentioned above receive a +25 bonus.

Development Cost: As Acrobatics

Yoko-Aruki (Ag/Ag/SD) (Static Action)—This is the process of "sideways-walking" used by the Ninja to reduce their visual silhouette whilst moving. To use this ability a Static Action roll should be made. Success indicates that all use of perception skill to locate the character visually will be at -15.

Example: *Hiri-tai the Ninja is stalking along the battlements of the Daimyo's castle, using his Yoko-Aruki ability. Two guards stand in the nearby watchtower, but because of his ability will be at -15 to any visual perception rolls to spot him. However, if he should make any noise, they do not receive the penalty to hear him.*

Development Cost: As Acrobatics

Nuki-Ashi (SD/Ag) (Static Action)—Nuki-Ashi is the sweeping-step ability used to cross wooden floorboards and nightingale floors specifically designed to foil Ninja. It works in a similar way to Yoko-Aruki except audible perception rolls are modified by -15 instead of visual.

Development Cost: As Acrobatics





The use and style of magic in the Orient is quite different from the magic of the west. In general, magic is a far more mythical and awe-inspiring power. It is designed to invoke great fear in those witnessing its terrible power. The school of thought behind this is that the magic of the Orient is a power left from the time when the great gods still walked the land. The gods of this past age wielded magic as their primary weapon, and only due to their great generosity and good will did they teach its secrets to mankind.

Today, it is only the lesser Kami who still dwell upon the land, who, whilst possessing great magic of their own, cannot hope to match that of the gods. Therefore, magic is seen as the last evidence of this great time.

4.1 SPELL USE IN THE ORIENT

This chapter aims to express the differences in the use of magic in the Orient, and to explain how to convey to those choosing the path of magic, just how powerful a tool it really is. It also aims to give warning to these pupils of magic. Magic is a powerful gift, but one that carries a high price.

THE ORIENTAL STYLE OF MAGIC

Apart from the task that a spell is intended to do, it always has a secondary purpose. This purpose is to impress those witnessing its use. Why incinerate your enemies with a ball of flame, when with a little manipulation it can appear as a great dragon blazing through the skies delivering death to those in its path. The key to the use of magic in the Orient is to make it as visual and impressive as possible. Even the lowly healing spells can be made more awe-inspiring by the healer causing his hands to glow as he heals a wound, or for a ghostly-spirit to leap from his palm to seal the wound. Any of these effects can be employed to increase the awe felt by those witnessing the event.

Magic is a mystical force, shrouded in secrecy, a state it has achieved through the manipulation of the general public by those capable of using it. Spell users realize early on in their careers that once the people lose their fear and amazement, those wielding magic will lose much of their power.

GENERAL ATTITUDES TOWARDS MAGIC

Having said all of this, there is the other side of magic. The people fear magic as an uncontrollable and mysterious force. Due to this, they also fear those capable of using it. Therefore, spell users are treated with suspicion and often hostility. When crops fail in a village or a villager dies after contracting some unknown malady, people often blame the incident on sorcery. What occurs after this can only be described as a witch-hunt, with an innocent spell user being captured, given an unfair trial, then burned to death.



This is the dangerous side to the policy of keeping magic from the population. They do not understand it, and thus fear it and its users. This fear is further enhanced by the activities of those who enjoy using the magical arts to destroy and cause harm to the world. These evil individuals further worsen the image of magic as they slowly lose their humanity to the corruption that magic can cause. When a magician has eyes like those of a lizard and bat-wings, superstitious villagers will presume that he is a supernatural spirit come to plague them from the underworld. The next time they see an individual using magic (for good or bad) they will presume him to be a supernatural entity as well.

In addition to this, there are many supernatural creatures at large in the world, many of whom are capable of wielding great magic of their own. Although some of these creatures such as the celestial Kami are good-natured towards man, many are evil and malicious entities set on the torture and consumption of human souls. These creatures only add to the fear of magic that most humans have.

Even the educated Buke class generally fear those capable of using magic. The Samurai clans can counter most threats with physical force, but sorcery can accomplish much that physical means cannot. It would take possibly hundreds of men to destroy a fortress, yet one Sorcerer could do it using magic. The Buke have no power over magic, and thus they fear those who have mastered it.

Due to this fear, those capable of employing magic fill the lowest levels of the Orient's social structure, save the select few, such as the Emperor's personal magical advisor or the Shogun's seer. In fact, in many areas the local Daimyo are so fearful of sorcery that those who use it are considered to be enemies of the Emperor and are outlawed.

In these areas, those who are caught by the authorities can expect a slow and painful death at the hands of the Daimyo's torturers.

Because of the persecution that Sorcerers must live with, they often remain on the move, travelling from one province to another so not to gain any unwanted attention from the authorities. Many prefer to shun the company of other men all together, and instead dwell outside civilization, deprived of human contact for years at a time. Many of these individuals lose their sanity in this way, becoming lonely, insane hermits. Those more inclined towards the darker powers find new company in the form of evil spirits and Kami from the underworld.

There are really only a few exceptions to this attitude towards users of magic. The main one being priests of

the Shinto and Buddhist religions. Both of these religions are considered to be beneficial and benevolent, and thus those who wield magic drawn from their faith are considered in a similar way. Priests and healers are seen as goodly and kind people devoted to aiding others in their plights.

The other exception is the mystic, the diviner of knowledge. Many villages possess a mystic of some form, to whom locals can go with their problems. For a small payment, the seer will attempt to aid the individual with advice and divinations. However, it is generally accepted that magic is a dangerous force, used only by madmen and demons. One that should be avoided and if possible driven from the land. It is for these reasons that the Sorcerer has the most dangerous and uncertain life in the Orient. He must be constantly fearful of discovery by the people, and must remain strong against the corruption that magic will ultimately cause.

4.2 THE CORRUPTING INFLUENCE OF MAGIC

As mentioned, the practise of magic in the Orient is an ability looked upon by society as distasteful and dangerous, but often necessary. Practitioners are viewed with suspicion and are thought of as being tainted in spirit.

These views have created many rumors and legends, telling of twisted half-men wielding the sorcerous arts, and using their powers for dark and twisted purposes.

As with most legends, there is truth behind these tales. Humans are fragile beings when compared to the great Kami and other similar spirits. Humans are in the long run, ill-equipped for the rigors and strain of manipulating the powers of magic. The use of sorcery places terrible pressures upon the mind, the body and the soul, eventually leading to mutation and degeneration, as the essence surges through the user's veins. Although this effect is lessened by using the essence for peaceful and positive purposes, some degeneration still occurs. Dark magic on the other hand accelerates the process.

Every time a Sorcerer draws upon the essence to create a magical effect, he is opening his body and mind to the powers that be. The more powerful the spell, the greater the chance of mutation occurring, and corruption taking hold. This is the darker side of magic.

In **Rolemaster** terms, the corruption caused by magic is represented by a percentage chance of effect, depending on factors such as realm, profession, level and type of spell. To determine the exact chance of corruption, use the following formula.

Chance of Corruption =

- 1%/Level of spell +/- Type Modifier
- x Realm Modifier
- 2%/Rank developed in Magical Discipline Skill.

TYPE MODIFIERS

- If spell is used for evil/negative purposes: +1% to +20%
- If spell is used for good/positive purposes: -1% to -20%

The exact Type Modifier should be assigned by the GM depending upon the individual situation. Spells with a neutral purpose have no modifier.

REALM MODIFIERS

- Essence: x1.5
- Channeling: x1.0
- Mentalism: x0.75
- Arcane: x2.0
- Prosaic: x0.2
- Primal Ess: x3.0
- Elemental: x1.75

Note 1. For details of Prosaic and Primal Essence magic see the *Spell User's Companion*. For details of elemental magic, see the *Elemental Companion*.

Note 2. Hybrid spell users should use the average modifier of their realms.

Example: A Sorcerer would have an effective realm modifier of x1.25 (1.5 + 1.0 divided by 2), whilst a Mystic would only have a realm modifier of x1.125 (1.5 + 0.75 divided by 2).

Note 3. For details of Magical Discipline skill, refer to the new magical skills presented in this book.

Note 4. This system should only be implemented if the GM and players are willing to take on the additional paperwork involved in its use. The resulting percentage is the chance of the spell-user suffering some form of physical or mental mutation.

Example: Li Do, the infamous Sorcerer from the east, wishes to cast *Earth/Mud* upon the vegetable garden of a local peasant. The GM rules that this is an evil act (The peasant and his family rely upon the garden for much of their livelihood), and applies a +20% modifier to the corruption chance. The total chance of corruption is as follows: Type Modifier: 20%; 8th level spell 8%; Realm (Essence/Channeling): x1.25 = 35%

However, Li Do has six ranks of Magical Discipline skill which reduces the total chance to 23% (35%—12%). Li Do's player rolls percentage dice and ends up with a 09. Li Do is about to suffer the consequences of dabbling with evil magic.

MAGICAL CORRUPTION

If a character suffers the effects of magical corruption, roll first to determine the type of corruption that has taken place, then again to determine the exact effect on the following tables.

CORRUPTION TYPE CHART

% Roll	Spell Level			
	1-6	7-10	11-20	21+
01-10	Sl.Ment	Sl.Ment	Sl.Ment	Sl.Phys
11-20	Sl.Ment	Sl.Ment	Sl.Phys	Sl.Phys
21-30	Sl.Ment	Sl.Phys	Sl.Phys	Sl.Phys
31-40	Sl.Phys	Sl.Phys	Sl.Phys	Sv.Ment
41-50	Sl.Phys	Sl.Phys	Sv.Ment	Sv.Ment
51-60	Sl.Phys	Sv.Ment	Sv.Ment	Sv.Ment
61-70	Sv.Ment	Sv.Ment	Sv.Ment	Sv.Phys
71-80	Sv.Ment	Sv.Ment	Sv.Phys	Sv.Phys
81-90	Sv.Ment	Sv.Phys	Sv.Phys	Sv.Phys
91-00	Sv.Phys	Sv.Phys	Sv.Phys	Special

Sl.Ment: Roll on Slight Mental Corruption Table

Sl.Phys: Roll on Slight Physical Corruption Table

Sv.Ment: Roll on Severe Mental Corruption Table

Sv.Phys: Roll on Severe Physical Corruption Table

Special: Roll Twice on column 11-20.

SLIGHT MENTAL CORRUPTION CHART

- 01-05:** Possessed: 2% chance per week of character's mind being invaded by a psychotic Pale I demon.
- 06-10:** Addiction: Character becomes hopelessly addicted to one substance (GM's discretion as to exact substance). This is a mental addiction.
- 11-15:** Dulled Mind: A random mental statistic drops by 2 points (Temp only).
- 16-20:** Dark Restriction: Character loses 5PP every time he commits a good act.
- 21-25:** Nightmares: Character is plagued by terrible dreams (25% chance per night). In addition, there is a 1% chance/week of a spirit of dreams preying on the character.
- 26-30:** Idiosyncrasy: Character begins to hold great favor in one particular item or color.
- 31-40:** Power Purge: All power costs for spells increase by 1PP/5 levels of spell.

- 41-50:** Amnesia: Character forgets one rank in one random skill.
- 51-60:** Phobia: Character develops a minor phobia to one thing (-10 to actions whilst in its presence).
- 61-70:** Obsessive behavior: Character becomes obsessed with the next person he sees.
- 71-75:** Phobia: As above except -20 to actions.
- 76-80:** Amnesia: Character loses one rank from two random skills.
- 81-85:** Animal Mark: One type of animal will become automatically hostile in the presence of the character.
- 86-90:** Manic: Character is gripped by fits of hysterical cackling (5% chance per day).
- 91-95:** Depressive: Character suffers fits of deep depression (5% chance per day).
- 96-00:** Hatred: Character develops a hatred of one type of thing (this can be anything).

SLIGHT PHYSICAL CORRUPTION CHART

- 01-05:** Character's hair turns white instantly.
- 06-10:** Character develops a slight limp. -5 to all maneuvers.
- 11-15:** Skin becomes deathly-cold to the touch.
- 16-20:** Character's skin becomes blotchy and pallid in appearance.
- 21-25:** Hunchback: -10 to Appearance and to all maneuvers.
- 26-30:** Piercing Stare: Character's eyes take on a piercing look, and only those making a SD RR are able to hold this gaze.
- 31-40:** Scales develop on one part of the character's body.
- 41-50:** Character develops a mild allergy to one substance, and is at -10 to all activities whilst in contact with it.

- 51-60:** Animal Eyes: The character's eyes transform into those of an animal of some form (GM's discretion).
- 61-70:** Rasping Breath: When character breathes, it sounds wheezy and rasping.
- 71-75:** Demonic Feature: Character gains one demonic feature, such as a forked tongue, cloven hooves, etc.
- 76-80:** Character's mouth sprouts huge demonic fangs.
- 81-85:** Allergy: As above, except -20 to all actions.
- 86-90:** Character's skin changes to a particularly vivid and noticeable color.
- 91-95:** Atrophy: Character loses 1 point from two Temp physical stats.
- 96-00:** Character's fingernails grow into huge demonic claws.

SEVERE MENTAL CORRUPTION TABLE

- 01-05:** Demonic Companion: A demon invades the character's mind, and will aid or hinder his pursuits as it sees fit.
- 06-10:** Dark Insight: Character receives a +10 BAR for all dark magic.
- 11-15:** Psychomantic: A destructive spirit begins to haunt the character acting somewhat like a poltergeist in nature.
- 16-20:** Bloodlust: Character begins to desire the taste of blood, and must drink it once per week or be at -10 to all activity.
- 21-25:** Kami Marked: All Kami will be suspicious if not openly hostile to the character.
- 26-30:** Schizophrenic: Character's mind shatters into 1-3 additional personalities, of different profession and nature.
- 31-40:** Fear: Character causes all who fail a SD RR versus his level to flee from him.
- 41-50:** Nightstalker: Character begins to shun the day, and is at -5 to all activities whilst operating in it. In addition, he is at +5 to actions during the night.

- 51-60:** Amnesia: Character forgets one random skill completely.
- 61-70:** Dulled: Character loses 2 points from all Temp Mental statistics.
- 71-75:** Phobia: As phobia on the Slight Mental Corruption Table, except character is at -30 to actions.
- 76-80:** Demonic Possession: 10% chance per week of suffering an attack of demonic possession by a Pale I demon.
- 81-85:** Phobia: As above except -50 to actions.
- 86-90:** Intolerance: Character develops an incredibly short temper, and is prone to take any comment as a direct insult to him.
- 91-95:** Flatliner: To those capable of detecting sentience and presence, the character appears not to exist.
- 96-00:** Insanity: The character becomes utterly insane, babbling to himself, and generally acting crazy. Players not wishing to role play this should turn their characters over to the GM to be run as an NPC.

SEVERE PHYSICAL CORRUPTION CHART

- 01-05:** Vampyr: Character can only heal himself by drinking the blood of others, on a one hit to one hit ratio.
- 06-10:** Glowing Eyes: Character's eyes glow with an unearthly luminescence.
- 11-15:** Stench of the grave: The character gives off a stench of decay and death.
- 16-20:** Withering: Character loses 3 points from all Temp physical statistics.
- 21-25:** Touch of decay: Character's touch causes a disease like bubonic plague to all who come into contact with him. Disease can be resisted versus the carrier's level.
- 26-30:** Scales: Character's skin becomes scaly and reptilian.
- 31-40:** Look of death: The character's skin develops sores which ooze pus and blood constantly (-30 to Appearance).
- 41-50:** Gauntness: Character becomes gaunt and deathly in appearance (half Appearance after any other modifications).
- 51-60:** Night Sight: Character's vision during the day becomes as it would be at night, while he can see at night as if it were day.

- 61-70:** Crippled: Character becomes crippled and is at -60 to all physical maneuvers.
- 71-75:** Character's blood becomes poisonous, acting as a circulatory poison equal to his level, to all who come into contact with it.
- 76-80:** Character sprouts a pair of huge demonic bat- wings on which he can fly for up to three hours/day if desired.
- 81-85:** Second Head: Character develops a second head, which can communicate and think independently of the other. It can also develop skills at the same cost as the original head (this includes spells and power points). The head begins at level 1.
- 86-90:** Path of decay: All plantlife in the path of the character withers and dies as he passes.
- 91-95:** Insects of various types crawl from the character's nose, ears and mouth from time to time, before scuttling or flying away.
- 96-00:** Non-Corporeality: Character has a 5% chance per day of becoming insubstantial in form for one to six hours. He cannot control this ability.

4.3 PLACES OF POWER

The Orient is only one of the worlds in existence within the cosmos. This is not to say however, that it is an ordinary place, for across the land there are places where magic is strong. Some of these places are areas where reality is weak, and traces of the other worlds can be glimpsed. Others are strong in magic left from the time when the gods walked the land and great deeds took place.

Although these places cannot compare in power to the other lands such as the underworld, or the kingdom of the Dragons. They hold great magic far beyond the dreams of mortal men. Much of their magic is trapped, inaccessible and forever out of reach, but some escapes out into the world and can be tapped by those with the correct knowledge to do so.

THE EARTHBLOOD

The land that is the Orient is alive, not in the manner that a man or an animal is alive, but in the sense that it is constantly breathing and providing life for the creatures that dwell on and under its surface. Just like man has blood, so does the earth. This Earthblood, as it is known by scholars, is the source of the land's power. It is a magical energy that flows through every rock and every tree, capable of building new life, yet it can just as easily destroy a mountain.

The Earthblood is a rich source of power that only a select few can tap into. Even those with the knowledge to do this can only do so at certain locations, known as Earthnodes. These are areas where the Earthblood collects and breaks through the surface of the world like great fountains of power.

The Earthnodes of the Orient act in an identical way to those appearing in *RMCI*. The details which appear there should be used when required in the Orient.

GATEWAYS AND PORTALS

In certain areas of the Orient, the barrier between this world and the next is weak, and occasionally it breaks allowing access to and from the other worlds. These areas are those that the superstitious consider to be haunted. In a sense they are, but in reality they are simply doorways, which from time to time allow creatures from the other lands to walk the Orient. In addition to these weak areas, there are also permanent portals; gates leading to the hidden worlds. These are usually maintained by frequent travellers between the worlds, and often possess some form of guardian to protect them from unwanted commuters.

Sense Reality Warp skill is required to locate and identify these portals, as they are frequently disguised to keep their existence a secret.

BATTLEFIELDS

Back when the Orient was still a young land, the gods fought many great battles against the demons and other evil creatures that sought to rule it. These battlegrounds, although many centuries old, still hold some of the magic that was unleashed upon them by the opposing armies. Any individual capable of detecting magic can identify these sites by the auras of magic that still surround them. Much of this magical energy stems from the great heroes and monstrous beasts that fell during these battles. This energy collects on the battlefield in a way similar to the energy found in the vicinity of Earthnodes. Those capable of detecting this energy can learn to tap into it, providing them with great amounts of power.

Depending on the size of a battle, a spell user can draw upon this magical energy to supplement his power. To do so, an Attunement roll is required, and if successful the character may draw upon 1PP/round/Attunement skill rank up to the site's maximum power. However, the character may only exceed his own maximum power by up to 50%, and should he leave the radius of the power, this will decrease by 1PP/round until his PPs have returned to their initial level.

Due to this great store of power, it is common for spell users to situate their homes upon great sites, thus providing them with a far greater amount of power than they would have in a normal situation.

The maximum power that a site can impart depends upon two factors, firstly the magnitude of the battle that took place, and secondly the length of time passed since the battle occurred.

Time Period

100—500 years ago: x0.5
 501—1000 years ago: x1.0
 1001—2000 years ago: x2.0
 2001—5000 years ago: x4.0
 5001—10,000 years ago: x8.0
 10001+ years ago: x10.0

Magnitude

Minor Skirmish (Up to 100 combatants): x0.1
 Major Skirmish (Up to 500 combatants): x0.5
 Minor Battle (Up to 1000 combatants): x1.0
 Major Battle (Up to 5000 combatants): x2.0
 Full-Scale War (5000+ combatants): x5.0

To determine the maximum PP available from a site at any one time, roll 1d100 and multiply it by both the time and magnitude factors.

Example: *The Battle of the White Peaks took place 4,500 years ago, and around 4000 combatants were involved. The GM rolls 1d100 and the result is 49. 49×4 (Time Factor) = 196×2 (Magnitude) = 392*

Therefore, any spell user drawing upon the power of this site can call forth 392 Power Points at once, as long as he had the ability to do so.

In addition to this, any innately magical sites such as an ancient well or blessed stone could also provide spell users with power, though probably on a much lesser scale than a battlefield.

4.4 USE OF EXISTING RM SPELL LISTS

Although the style of magic used by the people of the Orient is somewhat different to that employed by western magicians, most of the existing **Rolemaster** spell lists can still be used by Oriental spell users. Some of these lists do require some modification, but most can be used as they appear in **Rolemaster**. Even lists unavailable to characters can be used to simulate the effects of magical items or god-like powers.

CHANNELING LISTS

Due to the divine nature of these spells and the presence of the divine Buddha and Kami in the Orient, the spells of Channeling require little or no modification. All Open and Closed Channeling lists can be used as normal. Base lists of Channeling spell-users that do not exist in the Orient can be used as divine magic granted to worshippers by the Kami or Buddha, but should be more of a rarity than the Open and Closed lists, especially the high level spells.

ESSENCE LISTS

Like their counterparts of Channeling, the Open and Closed Essence lists require little or no modification to be used in Orient, and can be used by all who would normally have access to them. Base lists pertaining to classes that do not exist in the Orient should only be used as effects for magical items, or occasionally as runes and wards. Their appearance should however be rare at best.

MENTALIST LISTS

Due to the versatility of Mentalism, almost all of the spells of this realm can be used in the Orient. However, due to the extreme power required to master the higher level spells, it may be necessary for mentalists seeking to learn them to be taught the requirements by a powerful mentor or possibly even by a Dragon.

ARCANE MAGIC

In the Orient, the realm of Arcane magic represents the powerful force wielded by the gods during the times when they walked the Earth. In the modern era, the presence of Arcane magic is all but gone, only existing in the hands of a select few archmagi, all of whom have little or no contact with the world. To learn an Arcane spell (not list), a spell-user must first locate one of these individuals and then humbly ask him to bestow the knowledge of the spell upon him.

To represent the time and investment required to master such a spell, use the following individual spell development costs.

Spell Lvl	Pure	Profession Type		
		Hybrid	Semi	Non
1-5th lvl	3/*	5/*	10/*	5x
6-10th lvl	4/*	6/*	12/*	6x
11-20th lvl	5/*	7/*	14/*	7x
25th lvl	8	10	20	—
30th lvl	10	15	—	—
50th lvl	15	20	—	—

Of course, archmagi and arcists are an exception to this rule, having committed themselves to the long and exhaustive road to control of arcane power. Characters of these professions should follow the standard spell development rules provided in Spell Law.

4.5 ORIENTAL SPELL LISTS

The following section provides the Base Lists for each of the new professions detailed earlier in this book. Many of these lists appear in the other **Rolemaster** products, which should be referenced when these spells are required.

In addition, a number of new spell lists are detailed. These lists are primarily for use by the Buddhist and Shinto Priest professions, and deal with the issues of the Kami and other spirits so closely linked to the two religious beliefs.

BASE LISTS

Geisha

Kisses (Houri Base List—**RM4**)

Alluring Ways (Houri Base List—**RM4**)

Controlling Songs (Bard Base List—**SL**)

Influences (Houri Base List—**RM4**)

Fascination Dances (Dervish Base List—**RM2**)

Option: If *RMC2* and *RMC4* are unavailable, use the following substitute Base Lists: Spirit Mastery (Closed Ess), Mind Mastery (Closed Ment), Calm Spirits (Closed Chan), & Mind Merge (Ment Base).

Yamabushi

Evasions (Monk Base List—*SL*)
 Combat Enhancements (Beastmaster Base—*RMC2*)
 Body Reins (Monk Base List—*SL*)
 Monk's Bridge (Monk Base List—*SL*)
 Martial Mastery (Monk Base List—*SC*)
 Combat Reflexes (Closed Mentalism—*SC*)

Option: If *RMC2* and *SC* are unavailable, use the following substitute Base Lists: Inner Walls (Ranger Base), and Rapid Ways (Closed Ess).

Wu Jen

Physical Erosion (Evil Magician Base List—*SL*)
 Darkness (Evil Magician Base List—*SL*)
 Demon Mastery (Conjuror Base List—*RMC2*)
 Revenging Law (Warlock Base List—*RMC2*)
 Summon Dead (Necromancer Base List—*RMC2*)
 Undead Mastery (Necromancer Base List—*RMC2*)

Option: If *RMC2* is unavailable, use the following substitute Base Lists: Dark Contacts (Evil Magician Base), Curses (Evil Cleric Base), Dark Lore (Evil Cleric Base), and Necromancy (Evil Cleric Base).

Priest

Repulsions (Cleric Base List—*SL*)
 Protections (Cleric Base List—*SL*)
 Communal Ways (Cleric Base List—*SL*)
 Life Mastery (Cleric Base List—*SL*)

Buddhist Priest Additional Base Lists

Exorcism Mastery (New List—*OC*)
 Enlightening Ways (New List—*OC*)
 Visions (Shaman Base List—*RMC2*)
 Ceremonies (Closed Channeling—*RMC1*)

Option: If *RMC1* and *RMC2* are unavailable, use the following substitute Base Lists: Past Visions (Seer Base), and Future Visions (Seer Base).

Shinto Priest Additional Base Lists

Way of the Kami (New List—*OC*)
 Spirit Healing (Shaman Base List—*RMC2*)
 Spirit Mastery (Shaman Base List—*RMC2*)
 Spirit Summoning (Shaman Base List—*RMC2*)

Option: If *RMC2* is unavailable, use the following substitute Base Lists: Channels (Cleric Base), Summons (Cleric Base), and Animal Mastery (Cleric Base).

NEW SPELL LISTS

EXORCISM MASTERY

(Buddhist Base Spell List)

Note: For the purposes of this spell list, all possessing spirits are ranked by type, equivalent to the ranks given to demons in *C&T*. All mentions of type refer to this classification.

	Duration	Range
1 Preparations	—	Self
2 Holy Chant I	C	100'r
3 Exorcise III	1 rnd/lvl	Touch
4		
5 Holy Chant II	C	100'r
6 Exorcise V	1 rnd/lvl	Touch
7		
8 Holy Chant III	C	100'r
9 Exorcise VII	1 rnd/lvl	Touch
10 Holy Presence	1 rnd/lvl	10'/lvl
11 Expulsion I	1 rnd/lvl	10'/lvl
12		
13 Expulsion II	1 rnd/lvl	10'/lvl
14		
15 Expulsion III	1 rnd/lvl	10'/lvl
16		
17 Expulsion IV	1 rnd/lvl	10'/lvl
18		
19 Demonic Focus	P	50'r
20		
25 Focus True	P	10'/lvl
30 Expulsion True	1 rnd/lvl	10'/lvl
50 Divine Purge	1 rnd/lvl	—

1—Preparations (*U) Prepares caster for the physical and mental stress caused by the ritual of exorcism.

2—Holy Chant I (M) Used in conjunction with the Exorcise spell. Whilst chanting is audible, all evil spirits within the radius of effect suffer a -10 penalty to all activity (attacks, Resistance Rolls, etc). Once cast, another individual may take up the chant and continue to cause the effect. Any individual with the necessary PPs can support it.

3—Exorcise III (M) The caster of this spell may attempt to banish any one spirit by simply touching the entity's host and expending the necessary PP. The spirit receives one RR modified by other spells such as the Holy Chant. If successfully resisted, the spirit gains a +5 bonus to RRs against the caster's spells (This is cumulative), otherwise the creature is banished to the underworld. The caster may exorcise any combination of spirits up to a total of three (e.g., 1 type III, 3 type I, etc), before the spell expires.

5—Holy Chant II (M) As *Holy Chant I* except spirits in the area of effect suffer a -20 penalty.

6—Exorcise V (M) As *Exorcise III* except five ranks of spirits may be expelled.

8—Holy Chant III (M) As *Holy Chant I* except penalty to spirits is -30.

9—Exorcise VII (M) As *Exorcise III* except seven ranks of spirits may be expelled.

10—Holy Presence (M) Creates a field of divine magic around the caster. All spirits in this zone must resist versus the spell or immediately suffer a -50 penalty to all actions, and lose all power points.

11—Expulsion I (M) All possessing spirits in the area of effect of this spell must make a RR or immediately flee the area, returning to the underworld. The number of types affected by this spell is equal to the caster's level. This spell will only affect type I spirits.

13—Expulsion II (M) As *Expulsion I* except type II spirits may be dispelled.

15—Expulsion III (M) As *Expulsion I* except type III spirits may be dispelled.

17—Expulsion IV (M) As *Expulsion I* except type IV spirits may be dispelled.

19—Demonic Focus (M) By casting this spell the exorcist may attempt to confine all spirits within the area of effect into one item. When cast, all spirits must make RRs or become trapped inside the item. The spirits within will remain trapped until the item is broken.

25—Focus True (M) As *Demonic Focus* except area of effect is 10' per level of the caster.

30—Expulsion True (M) As *Expulsion I* except all demons within the area of effect are banished, no matter how powerful.

50—Divine Purge (M) Allows caster to utilize one spell from this list every round.

1—Meditational Trance (U) This spell is used to negate the effects of the spells and emotions placed upon the caster by the use of the other spells on this list. An emotion requires one hour of meditation to remove, while spells require 1 hour per level to be negated.

ENLIGHTENING WAYS

(Buddhist Base Spell List)

	Duration	Range
1 Meditational Trance	C	Self
2 Dispel Envy	—	Touch
3 Dispel Greed	—	Touch
4 Dispel Lust	—	Touch
5 Dispel Deceit	—	Touch
6 Dispel Mistrust	—	Touch
7 Dispel Anger	—	Touch
8 Dispel Fear	—	Touch
9 Dispel Hatred	—	Touch
10 Karmic Purge	C	1'/lv
11 Dispel I	—	Touch
12		
13 Dispel II	—	Touch
14		
15 Dispel III	—	Touch
16		
17 Dispel IV	—	Touch
18		
19 Dispel V	—	Touch
20 Dispel True	C	Touch
25		
30		
50 Nirvana	—	Self

2—Dispel Envy (H) Purifies the target's mind of envy by transferring it into the caster's mind. This may then be negated by the use of Meditational Trance. The target receives a RR to resist the effects of this spell.

3—Dispel Greed (H) As *Dispel Envy* except it affects greed.

4—Dispel Lust (H) As *Dispel Envy* except it affects lust.

5—Dispel Deceit (H) As *Dispel Envy* except it affects deceit.

6—Dispel Mistrust (H) As *Dispel Envy* except it affects mistrust and suspicion.

7—Dispel Anger (H) As *Dispel Envy* except it affects anger and violent tendencies.

8—Dispel Fear (H) As *Dispel Envy* except it affects fear and terror, including that caused by magical effects.

9—Dispel Hatred (H) As *Dispel Envy* except it affects hatred, even deep-rooted racial hatred.

10—Karmic Purge (H) Caster may utilize any of the Dispel spells of 2nd to 9th level, every round for the duration of this spell. The same spell may not be cast more than twice during this duration.

11—Dispel I (H) Transfers the effects of any spell of a level less than the caster from the target to his person. The spell effect receives a -10 penalty to its resistance roll against this transference. Permanent spells may not be transferred through the use of this spell.

13—Dispel II (H) As *Dispel I* except the spell receives a -20 penalty to resist the effect.

15—Dispel III (H) As *Dispel I* but the penalty is -30.

17—Dispel IV (H) As *Dispel I* except the penalty is -40.

19—Dispel V (H) As *Dispel I* except the penalty is -50.

20—Dispel True (H) As *Dispel V* except Permanent spells may be transferred as usual.

50—Nirvana (H) All taints and sins currently in the caster's system are purged from his soul. He may approach the Buddha for divine status, though this will remove him from the world (and the campaign). All emotions are also purged from his system (-75 RR).

WAY OF THE KAMI

(Shinto Priest Base List)

	Duration	Range
1 Divine Aid	—	Self
2		
3 Sense Minor Kami	C	5'/lvl
4		
5 Minor Companion	P	—
6		
7 Celestial Protection I	1rnd/lvl	Touch
8		
9 Sense Lesser Kami	C	5'/lvl
10		
11 Lesser Companion	P	—
12 Celestial Protection II	1rnd/lvl	Touch
13 Sense Major Kami	C	5'/lvl
14		
15 Major Companion	P	—
16 Divine Winds	1rnd/lvl	Touch
17		
18 Sense Greater Kami	C	5'/lvl
19		
20 Greater Companion	P	—
25		
30 Divine Intervention	—	Self
50 Divine Power	P	Self

1—Divine Aid (I) When unable to choose between two options, the caster of this spell will receive a cryptic or vague message from the back of his mind suggesting the best course of action. This cryptic message should require solving before it is of any help to the caster.

3—Sense Minor Kami (I) Detects the presence of all minor Kami within the radius of the spell. Minor Kami are of levels 1-4, and are mostly nature spirits. Spirits detected by this power will be aware of the location of the caster.

5—Minor Companion Summons a minor Kami from the surrounding area to the caster's service. The Kami will protect the caster but will not act in any way that will obviously lead to its demise. In addition it will aid the caster with information and advice. However, it will only serve the caster as long as he keeps it appeased with offerings.

7—Celestial Protection I (D*) By calling upon the Kami for protection, the caster creates a magical shield of energy around the target of the spell. This shield protects as AT 9, DB 30 against all attacks.

9—Sense Lesser Kami (I) As *Sense Minor Kami* but this spell detects all Lesser Kami as well (levels 5-9).

11—Lesser Companion As *Minor Companion* except caster gains loyalty of a Lesser Kami.

12—Celestial Protection II (D*) As *Celestial Protection I*, but protects as AT 17, DB 50.

13—Sense Major Kami (I) As *Sense Minor Kami* but detects Major Kami (levels 10-15).

15—Major Companion As *Minor Companion* except summons a Major Kami to the caster's aid.

16—Divine Winds (D*) Caster summons the Divine Winds (the Kami-Kaze) to his protection. While this spell is active, all missile and elemental attacks directed against him are at -50, and melee attacks are at -25, as intense winds swirl around the caster, diverting attacks away from him. This spell may be combined with Celestial Protection.

18—Sense Greater Kami (I) As *Sense Minor Kami*, but also detects Greater Kami (Level 16+).

20—Greater Companion As *Minor Companion*, except the Kami summoned will be a Greater one.

30—Divine Intervention (D*) When the caster suffers a mortal critical result, he may call upon the Kami to divert the blow. The caster has a 25% + his In Mod chance of successfully attracting the attention of the Kami, who will stop the attack from hitting.

50—Divine Power (S*) This spell is only ever cast once by a Shinto priest, and usually at his time of death. When used, this spell tears the caster soul from his body and transforms him into a Kami. Most Shinto priests of this power have this spell stored subconsciously in case of sudden death. The soul cannot be returned to the body once cast. When the effects of the spell take force, the caster must make a 50th lvl Channeling RR. Success indicates the transformation was smooth, while failure indicates that his soul was warped during the process and expired due to tremendous shock and psychic damage.



RELIGION

In the Oriental world there are two main forms of religious worship, neither of which seem to be more popular than the other. Both are caring and positive-thinking religions that seek to preserve the sanctity of the land and the people. Practically all of the human population of the Orient, as well as many of the non-human peoples, worship one of the two religions, even if only through respecting their most basic principles and philosophies. The religions of the Orient are important social constructs that have helped to keep the culture stable for so many centuries.

Although quite different in their philosophies, both religions believe in being beneficial to the land and all men. To explain the exact nature of each religion in a few words is impossible, so below are the most important doctrines and beliefs behind them.

BUDDHISM

The newest of the Orient's two main religions, Buddhism first appeared several hundred years ago, probably from some other part of the continental area.

The primary goal of the Buddhist faith is the achievement of spiritual purity and enlightenment, through

which, a state of blissful peace and understanding of the relationship between man and the universe, can be reached. This state is known as Nirvana.

Achieving the state of Nirvana can only be done through following the Buddhist doctrines concerning correct living, and purity of mind, soul, and body. The religion also emphasizes extreme self-discipline.

The Buddhist seeks to eradicate the more violent of man's emotional states, such as hate and jealousy. In their place the virtues of tolerance, understanding, compassion and a sense of caring will manifest themselves in the worshipper. All Buddhists strive to rid themselves of these dark emotions, for only once they have been cast out from the soul, can Nirvana be achieved.

The Buddhists believe that the state of Nirvana cannot be reached until the sinful acts committed have been paid for, either in the current life or in a future life. Further sins will only extend the cycle of life and death that the Buddhist must suffer before finally reaching the state of final enlightenment.

The Buddhist must avoid committing these sinful acts in his everyday life. To do this, he must follow The Eightfold Path, which is literally a program of parameters in which he must operate to find Nirvana. The eight paths to follow are:

- | | |
|-------------------|---------------------|
| Right Views | Right Intention |
| Right Speech | Right Action |
| Right Livelihood | Right Effort |
| Right Mindfulness | Right Concentration |

If the Buddhist keeps within the strictures of this program, he will eventually reach Nirvana, but only once he has paid for the sins that he has previously committed.



Buddhists have a love for all life and will attempt to avoid causing harm to another at all costs. Some are even vegetarians, refusing to eat animal products. Of course, this general attitude towards violence is only held by the most devout Buddhists. Most people either lack the self-discipline to remain virtuous, or they are in a line of work that will lead them towards sin and temptation.

To the Buddhist, the most important sins to avoid are committing any act of violence, breaking a vow, accidentally killing another person, or any other similar unfriendly act.

Committing one of these sins causes the Buddhist to become impure, and to remedy this he must perform a ritual of repentance, thus purifying his soul once again.

Sins which are considered to be beyond redemption and totally sacrilegious, are the crimes of rape and murder. There can be no forgiveness for these crimes in the eyes of the Buddhist faith.

Those who reach the enlightened state of Nirvana transform from their human form into that of a Buddha, an enlightened being. The majority of these creatures detach themselves from the mortal world, and have nothing else to do with mankind. However, amongst these Buddhas, there are a select few who believe that man needs aid in reaching Nirvana and thus keep in contact with the mortal world.

These Bosatsu or Bodhisattva, as they are known, are worshipped by the Buddhists with the same devotion given to the true Buddhas.

SHINTOISM

The Shinto faith is of a more ancient origin than Buddhism. It developed among the primitive tribes of the Orient many thousands of years ago, and although radically different to how it was then, it is still basically animistic in nature. It developed mainly from the awe and reverence that these first men held their new world in. The belief arose that every stone, every tree, every river possessed a guardian spirit. These spirits had to be appeased and flattered to prevent them from bringing their great wrath down upon the tribes. From this original belief, the Shinto faith developed. The fear that surrounded these spirits transformed into respect and appreciation.

Today, the Shinto faith is a positive religion, working towards the good of both man, and the spirits. These spirits are known as Kami.

The followers of Shinto place reverence in all things living and dead due to their belief that all things have their own Kami. Nature Kami are worshipped in the same way as a families ancestors are worshipped as Kami.

The Shinto religion has no written doctrines or holy laws, instead the teachings of the faith are passed down by word of mouth. The rituals and practices of the faith are, due to the lack of written guidelines, carried out through the use of music and dance. The Shinto ceremonies are a joy to hear and see, as well as to take part in.

The emphasis of Shintoism, is in the cleanliness of the mind, the body, and the soul, and in the promotion of fertility. Also, the communication of the principles of the faith to as many people as possible is essential. Without this occurring, the word-of-mouth system that has passed the faith down through the centuries, will fail.

There are certain doctrines that followers of the Shinto faith must live by to remain pure. The touch of blood, or the presence of death and illness cause the Shinto follower to become spiritually impure, as does a birth or death within his close family. This avoidance of death means that there is no such thing as a Shinto funeral. Instead, the burial ceremony is conducted by a Buddhist priest, even if the funeral is that of a Shinto priest.

To remove this impurity it is necessary to either physically remove the pollutant (such as in the case of blood), or purify the spirit through the use of a symbolic ritual, representing the act of cleansing.

The worship and reverence of the Kami, the spirits of the world, is the most important aspect of the Shinto religion. The Kami must be appeased and paid tribute to when in a bad mood, for fear of their terrible wrath. In contrast, they must be thanked and praised when in cheery moods for the favors and aid that they can provide. To ignore the Kami is to destroy the spirit of the world and to weaken the Kami themselves; a disastrous scenario in the eyes of the Shinto. Without the Kami, the world will be a silent and tragic place, devoid of happiness and peace.

5.1 HOLY PLACES

Here are descriptions of Buddhist and Shinto holy places.

BUDDHIST TEMPLES

The temples of the Buddhists vary greatly in size depending on location and the relative wealth of the area. The smallest temples are the personal, family ones situated in the homes of the people of the Orient, whilst the largest are vast complexes containing several temples dedicated to Buddha, all gloriously furnished with idols and religious paraphernalia.

The temples of the Buddhists are always surrounded by a high defensive wall, designed to protect the inhabitants and worshippers from harm. At the gates, there stand a pair of statues, usually depicting drakes, or the Myo-o, the great spirits of might and power.

SHINTO TEMPLES

The Shinto temples are a stark contrast to the ostentatious designs of their Buddhist counterparts. The buildings are constructed of wood, and contain very little furniture or religious icons. In addition, there are no images of the Kami within, unlike the Buddhist temples which contain many pictures of their Buddhas. Inside, can be found a place of purification, where a pilgrim must cleanse himself prior to communicating with the Kami of the temple.

Outside the buildings there are usually Sakaki groves where the Shintoists may walk and contemplate their lives in total peace.

The entrance to the temple is known as a Torii. It is comprised of two vertical beams crossed by two horizontal beams near the top. These are normally erected by worshippers at their own expense in the hope of receiving divine favour from the Kami. Torii are usually positioned to face the East, the direction from which Ama-terasu, the Sun goddess rises at dawn.

SHRINES

Buddhist shrines tend to be smaller versions of their temples, usually less grandiose, but still filled with images of the Buddhas. These smaller shrines are normally associated with villages rather than towns and cities.

Shinto shrines, are quite different from their temples. In some cases a shrine might have a small building in which the pilgrim may rest and seek advice or favor from the Kami. In many areas though, Shinto shrines are simply designated as places of great natural beauty. They have particularly harmonious and sacred atmospheres. For example, a golden pool of water fed by a

rainbow-hued waterfall, hidden deep within a forest, would make an excellent shrine, being so secluded and peaceful.

HOLY PLACES

Many other holy places exist within the Orient, such as those that are written of in the ancient legends. These are sites of great power, or were once the homes of powerful entities. Locations in which the Earthblood is strong are also considered to be holy places, especially those at which an Earthnode is situated. In some of these areas, shrines and temples are often built, being seen as a way of reaching the Kami or Buddha with more ease.

5.2 RELIGIOUS PRACTICES

The Shinto and Buddhist faiths, although extremely spiritual in outlook, are both materialistic at heart. The tenets and major aspects of both religions are bound into the daily life of the Orient.

While being radically different religions, both Shinto and Buddhism complement each other rather than being in opposition. To the Buddhist, the Shinto Kami are simply lesser Buddhas and Bodhisattvas, whilst the Shinto consider all Buddhas to be Kami of a more celestial nature. In some areas it was often the practice for Shinto and Buddhist temples to combine under one roof.

WORSHIP

Most religious worship takes place in the home at private family shrines. This worship is normally given to the family's ancestral kami or buddha, and is normally led by either the head of the family or a family member of the priesthood. This is the most private type of worship.

Normal religious observances are carried out on regular occasions throughout the year as a mark of respect to the spirits. Actual communication with the spirits for either aid or advice is only possible at specific times and at certain locations.

Most worship outside the home occurs on an individual basis, instead of at any formal ceremonies. The worshipper will visit the nearest temple or shrine, and perform appropriate rituals unaided by a priest, unless the ritual is of great importance and requires his presence.

At various times during the year, festivals are held in worship of many spirits, and are open to all members of the religion in question. It is at these festivals that

it is possible to communicate directly with the Kami and Buddha, and possibly gain their blessings or divine favors.

These festivals are normally held at religious sites, usually temples or shrines. Occasionally though, they take place at locations of magical power, where communication with the spirits is considerably easier.

The festivals are open to all lay members of the religion in question, although by right of birth, everyone is a lay member of both Shinto and Buddhist faiths. The only restriction to attending a festival is if already a member of another group that forbids other religious practices.

PILGRIMAGES

A pilgrimage is a journey to a number of religious sites around the land, usually to gain the attention of the Kami or Buddhas with patronhood over the sites. Once the pilgrimage is complete, it is hoped that a favor or gift will be granted by the spirits to reward piety and devotion in the worshippers.

A pilgrimage must involve some form of hardship for the individual concerned. This hardship could be almost anything, just as long as the pilgrim was determined and devout enough to reach the end. A pilgrimage could not be made to a shrine one mile up the road—there is no hardship in this.

Usually the pilgrimage involves travelling to a number of religious sites, all related to one spirit or a group of spirits. The greater the number of sites visited, the greater the chance of the spirit in question giving recognition to the pilgrim.

To simulate the effects of festivals and pilgrimages, consult the Favors/Retribution Table found later on in this section.

Using the following procedure.

- The GM assigns any penalty or bonus to the player's roll on the table dependant on the situation at hand.
- The player rolls 1d100 and applies the modifiers, then cross-references the net total with the number of sites visited on his pilgrimage. If the character was present at a festival, consult the festival column.

Characters participating in a festival gain the result of their worship at the end of the ceremony. Pilgrims only receive the blessings of the spirits at the completion of their journey. They must state how many sites they intend to visit before they begin their pilgrimage.

5.3 THE ROLE OF GODS AND SPIRITS

Although man is the primary occupant of the Oriental world, he is far from being the most important or powerful. This position is held by the great spirits, who have been part of the cosmos since its creation thousands of years ago.

These spirits are an active force in the world, and are of such importance to it that man has created several cults around the worship and appeasement of them. From early on in man's history, he realized that to survive he had to keep these great spirits in good humor, for neglecting this task would result in terrible hardships.

Thus the Shinto faith developed, and its followers took on the responsibility of tending the whims and needs of the spirits. When one was happy, the Shinto followers would praise him to preserve his mood, or when one became angry, they would appease him and make offerings to coax him into a better disposition.

THE GODS

As such, there are no gods in the Oriental divine hierarchy, although some beings are of sufficient power to be called godly. The spirits fall into several distinct categories, most of which have a closer link to the world than any western equivalents. Their attitude towards the world is one of interest, and most keep informed of the latest happenings in the realm of mortal men.

THE BUDDHA

The people of the west often confuse the Buddha as being one entity. In reality there are many. A Buddha is an individual of the Buddhist faith who has discovered the eternal state of enlightenment. Upon becoming a Buddha he has left the world to enter the paradise of Nirvana.

Out of all of the spirits at work within the world, the Buddha have the least contact with man. Their time is spent in a state of deep contemplation, and as such they are not an active force in man's realm.

BOSATSU/BODHISATTVA

Not all who discover the state of Nirvana wish to enter it and leave the world behind. Some decide instead to remain closer to man in the hope of aiding others in their quest for enlightenment.

These beings are known as Bosatsu or Bodhisattva, they are kindly and virtuous in nature and endeavor to teach the people of the Orient the virtues necessary to become enlightened. Out of all of the Buddhist pantheon of spirits, the Bosatsu are the most likely to be encountered.

MYO-O

The Buddhist faith is one of peace and great virtue; its followers are against any form of violence or temptation. The Buddhas themselves are the embodiment of virtue and goodness, yet their nature brings them into conflict with the darker powers at work within the cosmos. Unable to present a show of force to these beings themselves, the Buddhas leave this task to a race of beings known as the Myo-o.

These creatures are great vanquishers of evil, immense in stature and in power. It is their task to see that justice is brought to the evil, and to help man avoid the temptations presented by the servants of evil.

THE GREAT KAMI

The name Kami literally means superior one, and refers to the great spirits that dwell within and around the Orient. A Kami, unlike the Buddha, is always tied to a specific location, such as a lake, a tree, or even an object such as a sword. Kami can be found almost anywhere, and can take many forms.

There are thought to be eight-hundred myriad of Kami (which translates to be some eight-million beings). These are spread between the various sites of magical power, as well as being the ancestors of man who have reached the status of Kami.

Some of these Kami live in the celestial sphere like the Buddha and have little contact with mortal man, whilst others are terrestrial spirits who provide support and assistance to the faithful on earth. The Kami are by no means omnipotent or omniscient, yet their powers are far beyond the capabilities of all save the most accomplished sorcerers.

A Kami is said to have two souls, unlike man who just has one. The first soul, the Nigi-mi-tama is a benign consciousness, whilst the second, the Ara-mi-tama is, although not actually evil, at least mischievous in nature and intent.

Most Kami are ruled by one or the other of the two souls, depending on their environment and outlook. Celestial Kami are always ruled over by the good soul within them, with the darker soul dormant. The Kami with the evil soul dominant, invariably dwell in the Shinto underworld known as Yomi

THE GREATER SPIRITS

As previously stated, there are no true gods in the Oriental mythology, Shinto or Buddhist. However, there are certain individual entities of power great enough for them to be called gods. These beings are the greater spirits of the two faiths, and their names are recognized throughout the land, identifying them from the eight-hundred myriad other spirits. The following list, whilst not a complete catalogue of these beings, gives a number of these greater spirits and their areas of concern.

Name Concerns/Titles

Aizen Myo-o

Shinto Spirit of Earthly Love.

Ama-no-Ho

Shinto Divine Messenger. Usually seen as emissary of the Celestial Kami to the Emperor.

Ama-terasu

Shinto The Sun Goddess—Ruler of the Celestial Kami.

Ame-waka

Shinto Heavenly-young-prince—Divine Messenger.

Anan

Buddhist Cousin of Buddha—patron of knowledge.

Bimbogami

Shinto Spirit of Poverty.

Benten

Buddhist See Seven Gods of Luck.

Bishamon

Buddhist See Seven Gods of Luck.

Daikoku

Buddhist See Seven Gods of Luck.

Dainichi

Buddhist Personification of purity.

Dosojin

Shinto God of Roads.

Ebisu

Buddhist See Seven Gods of Luck, below.

Ekibiogami

Shinto Spirit of Pestilence.

Emma-o

Shinto Lord of Hell, Judge of the Dead.

Fudo

Buddhist Spirit of Wisdom and Waterfalls.

Fugen

Buddhist Divine Patron of Meditation.

Fukurokujin

Buddhist See Seven Gods of Luck.

Goki
Shinto Evil Gods—These tend to have minor concerns, but together become a considerable threat to the world. Fortunately, their ranks are split due to petty squabbles.

Go-Chi
Buddhist See Five Buddhas of Contemplation.

Gongen
Shinto These are the Shinto incarnations of the great Buddhas.

Gwakko Bosatsu
Buddhist Moon Deity.

Hachiman
Shinto Spirit of War.

Hotei
Buddhist See Seven Gods of Luck.

Inari
Shinto Goddess of Rice—Associated with the Fox God.

Isora
Shinto Spirit of the Seashore.

Izanagi
Shinto Creator of the Orient.

Izanami
Shinto Female Creator of the Orient.

Jizo
Buddhist God of Children.

Jurojin
Buddhist See Seven Gods of Luck.

Kaze-no-Kami
Shinto Spirit of the Winds and Bad Colds.

Ken-ro-ji-jin
Shinto Earth Deity.

Kobo Daishi
Buddhist Deified Buddhist Sage revered for his great knowledge and wisdom.

Kokuzo Bosatsu
Buddhist The only female Buddhist Saint.

Koshin
Buddhist God of Roads, and personification of the three mystic apes (i.e., the three wise monkeys).

Kuni-toko-taki
Shinto The only self-created Shinto God. Formed himself from his own willpower.

Kwannon
Buddhist Goddess of Mercy, capable of assuming several forms, included a thousand-handed woman, a horse headed man, and an eleven-faced woman.

Marishiten
Buddhist Queen of Heaven (Nirvana).

Monju Bosatsu
Buddhist Lord of Wisdom.

Musubi-no-Kami
Shinto God of Marriage.

Raiden
Shinto God of Thunder.

Rin-Jin
Shinto The Dragon King.

Shi-Tenno
Buddhist See The Four Heavenly Kings.

Susa-no-o
Shinto Brother of the Sun Goddess—Name translates as Impetuous Male. Seen as major antagonist in the Shinto legends.

Tenjin
Buddhist God of Calligraphy.

Tennin
Buddhist Lowest rank of Buddhist pantheon. Female Angels, used by the Buddhas as messengers.

Toyo-uke-Bime
Shinto God of earth and food.

Tsuki-yumi
Shinto The Moon God—Sits back-to-back with Ama-terasu, to create night and day.

Uzume
Shinto Goddess of Dancing.

Yakushi
Buddhist The Healing Buddha. Popular deity amongst the poor.

Yofune-nushi
Shinto The Serpent God.

Yuki-onna
Shinto The Lady of the Snow.

THE SEVEN GODS OF LUCK

These seven deities originate from the Buddhist faith, and are probably the most commonly worshipped gods, especially by the poor.

Hotei: Appearing as a huge-bellied old man, Hotei represents contentment and good nature.

Jurojin: God of longevity. He appears as an old man carrying a staff from which hangs the scroll of the world's wisdom. He is always accompanied by a crane, tortoise or stag. He is known to be partial to Sake, but never becomes intoxicated.

Fukurokujin: Another God of longevity, this deity also represents wisdom and wise actions. He appears as an old man with a long pointed head.

Bishamon: Bishamon is the strangest of the Gods of Luck, as he represents wealth and warfare. He appears as a mighty warrior carrying a huge spear and wearing full Samurai armour.

Daikoku: Guardian of farmers, Daikoku is a God of Wealth, and possesses a mallet that grants wishes to the pious.

Ebisu: Patron of tradesman and fishermen, Ebisu is the God of luck and hard work.

Benten: The only female deity of luck. Benten is the patron deity of the sea, causing her interests to overlap with those of Ebisu. The two can often be found together.

GO-CHI

The Go-Chi are the five Buddhas of Contemplation, and although all have other areas of concern and patronage, they are most often thought of as patrons of those striving to reach Nirvana.

Their names are Yakushi, Taho, Dainichi, Askuku, and Shaka.

THE FOUR HEAVENLY KINGS

The Four Heavenly Kings, known as the Shi-Tenno are the four deities whose task it is to protect the four corners of the world from the demons and other unearthly creatures that would otherwise run riot throughout the land. Each lives in a vast palace in the mountainous regions at the edges of the world. In the east lives Jikoku, in the west Zocho. To the south lives Komoku, and to the north Bishamon, also known as one of the seven gods of luck.

PATRON DEITIES

Although the general attitude in the Orient is that all of the spirits should be worshipped equally, it is still common for individuals to seek patronage from one specific deity. It is advisable for individual GMs to insist upon this from their player characters. Rather than a character following all of the gods, they should favor one in particular.

Priests should still pay lip-service to all of the deities of their faith, but should concentrate their devotion on one patron.

FAVORS/RETRIBUTION CHART

Roll	Number of Religious Sites Visited					Festivals
	1-4	5-8	9-15	16-21	22+	
01-04 um	Absolution	Retrib.Major	Retrib.Minor	Penance	Stat Loss	Absolution
05-09	Retrib.Major	Retrib.Minor	Penance	Stat Loss	—	Retrib.Major
10-16	Retrib.Minor	Penance	Stat Loss	—	—	Retrib.Minor
17-25	Penance	Stat Loss	—	—	—	Penance
26-38	Stat Loss	—	—	—	—	Stat Loss
39-50	—	—	—	—	—	—
51-61	—	—	—	—	Blessing	—
62-70	—	—	—	Blessing	Blessing II	—
71-78	—	—	Blessing	Blessing II	Stat Gain	—
79-85	—	Blessing	Blessing II	Stat Gain	Minor Gift	—
86-90	Blessing	Blessing II	Stat Gain	Minor Gift	Lesser Gift	—
91-94	Blessing II	Stat Gain	Minor Gift	Lesser Gift	Major Gift	—
95-97	Stat Gain	Minor Gift	Lesser Gift	Major Gift	Greater Gift	Blessing
98-99	Minor Gift	Lesser Gift	Major Gift	Greater Gift	Holy Gift	Blessing II
100 um	Lesser Gift	Major Gift	Greater Gift	Holy Gift	Divine Status	Stat Gain

Terms used in the Favors/Retribution Chart are as follows:

Absolution: The spirit is outraged that the individual dared to ask for his favour. The character is treated as having suffered a 40th level Absolution Pure (-10RR).

Retribution Major: To teach the character a lesson in modesty and humility, the spirit inflicts upon him a major affliction (Co RR). Examples of these afflictions are blindness, inability to speak, becoming crippled, etc.

Retribution Minor: As above except the affliction is less disabling, such as color blindness or a stutter.

Penance: The spirit is displeased by the character's efforts to please him. He commands the character to perform a task for him, before ever returning to a temple for prayer or healing.

Stat Loss: The Spirit causes the character to lose part of a Temp stat. Roll 1d100:

01-10: Constitution

11-20: Strength

21-30: Agility

31-40: Quickness

41-49: Self-Discipline

50-59: Reasoning

60-69: Memory

70-79: Intuition

80-89: Empathy

90-99: Presence

100: Lose points from two Temp Stats—Roll again, ignoring this result.

Roll 1d10 to determine the number of points lost:

1-3: 1 point

4-6: 2 points

7-9: 3 points

10: 4 points

Blessing: The spirit answers the characters prayers and gives his blessing to the devout soul. For one month, the character gains a +5 bonus to all activities, along with DB, OB, and RRs.

Blessing II: As above except the bonus is +10.

Stat Gain: The reverse of Stat Loss. The character gains points in one of his stats (this can't take the Temp above the Potential). Roll on the tables given above.

Minor Gift: The spirit bestows a minor gift upon the character. This usually takes the form of a low-power magic item such as a scroll (level 1-5), a potion, a once per day item, or a spell adder. The item will always be of use to the character receiving it.

Lesser Gift: As above except the item will be more powerful, such as a x2 spell multiplier, scroll (level 5-10), or a modest item.

Major Gift: As Minor Gift, except the item will be a scroll (level 10-20), potent magical item, x3 spell multiplier, etc.

Greater Gift: As Minor Gift, except the item is of great power, such as a most potent item, high-level scroll, powerful ring, etc.

Holy Gift: As Minor Gift, except the item will be a relic, usually of sacred importance. These items are always artifacts, and will be of great religious significance.

Divine Status: The character is made a champion in the mortal realm. For details, see Spirit Champion in the Bestiary section.

5.4 CLERICAL SKILLS

Holy Mantra (SD/Me) (Static Action)—This skill provides a bonus to both meditation and spell casting through the use of Mantras specific to the Shinto and Buddhist faiths. These mantras apply only to monks and priests and may not be used by Wu Jen and other magicians.

To use a mantra to aid meditation or spell casting, the chanter should make a Static Action roll modified by his Mantra skill bonus. Success indicates that the Mantra has aided him in his task, providing a +10 bonus to his meditation attempt, or +5 to his Base Spell Casting.

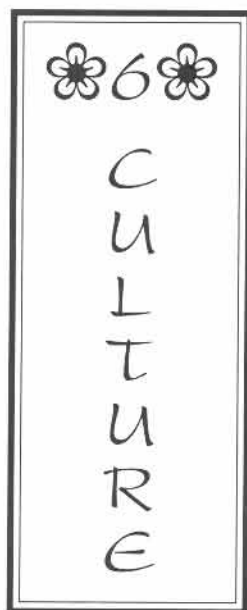
Development Cost: As Mnemonics.

Exorcism (SD/Pr/Em) (Special)—This skill provides a bonus to all attempts at driving supernatural spirits from locations, people or items. In addition to this, the skill provides the priest with the knowledge necessary to recognize the symptoms of possession.

To exorcise a subject, the character must confront the spirit at work and command it to flee from its host. An Exorcism skill roll should be made modified by the Spirits difficulty modifier (i.e., Class number multiplied by 5). Success indicates the spirit has fled its host. Normal failure indicates the spirit has not been properly exorcised and will return to its host within one day, whilst total failure indicates the spirit has become enraged and may attack the priest responsible.

In addition, Exorcism provides the priest with a +5 bonus to RR versus spiritual possession for every rank the character develops.

Development Cost: Religion/Philosophy.



The culture of the area known as the Orient is one that has remained unchanged for centuries. Though the world around the Orient may change, the basic principles of this ancient culture has shown no signs of reform or revolution. However, it is not a stagnant or backwards society, far from it in fact. The Orient is one of the most advanced and sophisticated kingdoms known to exist.

6.1 AN OVERVIEW OF ORIENTAL SOCIETY

There are few from outside this culture who can genuinely claim to understand the concepts held so dear by its people, for only those born into the Orient can truly understand its machinations. The Oriental society is a complex and intricate system, based upon the principles laid down by the two main faiths of its people—Shinto and Buddhism. In addition to these principles, the people have a great belief in the concept of honor, and in acceptance of their place in society.

The foundation of this society is the feudal system similar to that of the western nations. However, the system employed by the Orient is far more complicated than anything the west can ever hope to offer. Unlike these nations which appeared over several hundred years, the Orient's culture grew out of the time when the gods still walked the Earth, and when great heroes become gods. Theirs is a much older and prestigious heritage.

Unlike the feudal systems known to us, the Oriental structure is accepted by all. Those born into the lowest classes of society accept their positions, and believe that they are simply paying the price for actions in their previous lives. Also unlike our own feudal systems, those at the top of the scale believe that they have a responsibility to those below them, and all strive to fulfill this obligation. It is also accepted by those below that the higher classes are worthy of respect and reverence. This is what makes the culture of the Orient so strong.

Another concept held as sacred by the Orient is that of politeness, a grace lacking in many western cultures. Rudeness and general impoliteness in society is considered to be virtually a crime, and those committing such disgraceful acts soon find themselves shunned by the more graceful individuals.

The system of social graces is a complex and intricate one, filled with myriad opportunities for the uneducated to commit a variety of social faux pas. These range from how deep a bow should be to not breathing upon the possessions of others.

It is these rigid social laws that have kept the Orient isolated from the other nations of the world. The barbarians, as Oriental people call outsiders, do not understand, and in many cases cannot comprehend the awesome number of social strictures that bind the people and their culture. It is this that has caused the imprisonment and in some instances the execution of these ambassadors from across the sea.

These strictures are a stark contrast to the religious beliefs of the nation. Whilst both the Shinto and Buddhist faiths believe in compassion and enlightenment of all, the social beliefs concentrate upon punishment of those failing to comply with their rules, and restricting each individual to his or her place in society.

The people hold great respect for these laws, believing that it is these strictures that place them above the barbarians in sophistication and civility. Civilized society is the primary concern of all in the Orient, as is the need to conform to the accepted norms. Those who refuse to do so are viewed with the utmost disdain. In the eyes of Oriental society, a classless man is a man without a soul.

It is this view that creates such fear of people such as the Ninja, and Ronin, for they have no place within society. In the Ninja's case, this position is used to great advantage, creating even more of a threat to the society as a whole.

SOCIAL ETIQUETTE

Due to the importance of the principles of politeness and good manners, a number of social graces have developed in the Orient over the years. These apply to all aspects of everyday life, and effect everyone, no matter which class they originate from.

The necessity to show respect is of paramount importance, and bowing to show this respect is a skill that all should be aware of. The depth that one bows relates directly to the status of the individual being greeted. When greeting a person of a higher status, the bow should be as low as possible, and should be held for a moment before resuming an upright position. When bowing to an equal, the bow should be to chest-height.

When meeting a person whom you feel is not worthy of respect, or a social inferior, the bow should be cursory, and swift, being no more than a nod of the head.

A note concerning bowing: Bow to the right, thus avoiding the possibility of bashing your heads together.

There are several rules of etiquette surrounding the sword as well, especially for the Samurai. Firstly only those of the Samurai class may wear the Katana and the Wakizashi together.

When in the house of another, it is polite to lay the sword on the off-hand side of your body, thus showing that it is difficult to draw and that you trust your host. Laying it beside you on the side of your weapon hand suggests you do not trust your host and expect to use it before the night is over.

It is considered an extreme insult to touch another's sword without their permission, an insult which many Samurai will attempt to rectify by killing the person responsible.



Another peculiarity of the Oriental culture regards conversation between businessmen. It is considered impolite to talk business immediately, so it is common for both to talk about the weather or their families for many minutes until one initiates the negotiations. The first to start business is considered to be the losing party in social terms of politeness

6.2 SOCIAL STRUCTURE

The social structure of the Orient is by far, the most intricate known, and is the backbone of society, even affecting those who are considered to be removed from its structure. At heart it is a feudal system with many more classes and sub-classes than those of the west.

Those at the top of the scale are the ruling class, with all other classes subservient to them.

Although the lives of those at the bottom of this scale have a considerably harder life than those at the top, this does not mean that the Orient is an uncaring culture, in many ways, it is exactly opposite. Whichever class an individual belongs to, he must always show respect to his social superiors, whilst looking after those of inferior class. There is no avoiding this, as it is considered to be an important part of one's Giri or duty to society. This duty effects all aspects of life and those who baulk it are dealt with harshly, the punishment being more extreme the further up the social ladder it occurs.

However, having said this there is still a great element of social imbalance in the Oriental society. The further down the social ladder one is, the fewer rights one has. Those at the very bottom have virtually no rights and often suffer greatly due to this, especially at the hands of those who consider their Giri to be of less importance than their own personal power.

Even though there is a great deal of inequality in the Orient's social structure, all within it accept their positions in life, believing that they belong in the class they are in, and showing respect to their superiors even when not deserved.

Before we continue further though, it is necessary to explain the various levels of the social scale to identify their major differences.

THE KUGE

The Kuge are the ruling class of the Orient, they are the people of noble blood, and often directly related to the Imperial dynasty. The Kuge can expect a life of extreme comfort and leisure, and will probably never have to do a days hard work in their lives. All other classes in the social scale are considered to be below them in status, and are thus given the respect their positions duly deserve.

However, they wield a great deal less power than one might expect. They are gloriously rich when compared to the lower classes, but their titles and positions within the governing body of the Orient are strictly honorary. This is mainly due to the appearance of the Buke class, which in reality rules the nation.

Even the Emperor himself has few political powers, instead spending his time pursuing leisure activities and attending social events called for by the strict social calendar. All pay respect to the Emperor for he is the divine descendant of Ama-terasu, the sun goddess (Note that in Earthly Japan, this was considered to be the case up until the end of World War Two).

THE BUKE

Although the ultimate ruler of the Orient is the Emperor, it is a well known and accepted fact that the true power in the land is the Buke class. The Buke are the warrior class of the Orient, and it is in this group that the Samurai are found. At the head of the caste and the nation is the Shogun, who is granted the divine right to rule by the Emperor himself. The Shogunate government holds jurisdiction over the entire land and is responsible for all laws and acts passed in order to rule effectively.

Beneath the Shogun are the Daimyo, masters of the individual Samurai families. They themselves hold considerable power, controlling entire provinces in some areas. Their powers are directly related to the size and influence of their families, and also to the leadership of individual Daimyo. It is a common occurrence for a once powerful clan to be reduced to nothing by a bad leader.

Intrigue and subterfuge are rife in the society of the Buke, with many pacts and alliances made and broken. All however must pay tribute to the Shogun or face the terrible consequences, which usually entails the abolishment of a Daimyo's clan, reducing the Samurai within it to the status of Ronin—clanless Samurai who technically rank lower than the lowly Eta.

The Samurai of the Buke are the only individuals permitted to wear the "long-short" combination of Wakizashi and Katana in public. In addition, only the Samurai are permitted to carry out the act of ritual suicide known as Seppuku, considered the supreme sacrifice in the name of honor.

To the Samurai, the honor of his own name, and that of his family are supreme. An insult or stain upon his own name is an insult to his family, and vice versa. Failure on the part of the Samurai is also a slur upon his family name (causing many acts of seppuku to rectify the situation).

The Buke class contains several other groups, not immediately identified as Samurai. There are the

Jizamurai, the farmer Samurai who are in effect simply petty land-owners, entitled to be members of the class only through ancient law.

The Koshigumi, are individuals favoured by the Daimyo, and though they are often not even members of the Clan, are considered to belong to the Buke class.

Even the Ronin, technically disenfranchised and outside the social structure are of the Buke class. They are really after all only without a lord, and upon gaining a new Daimyo return to their former status.

THE HEIMIN

This is the class that the majority of the people of the Orient fall into. It translates as "half-people," and is the common class of the land. This class is divided like the Buke into several different ranks of citizens.

At the top of the scale are the farmers. They grow and harvest the rice required to feed the population, and are thus shown respect for their great service. It is not uncommon for a farmer to gain possession of his own land, and be elevated to the position of Jizamurai in the Buke class.

Next are the artisans who provide goods for the populace. Without them, there would be no houses, roads, bridges, even bowls for eating rice from.

The lowest of the Heimin are the merchants, which is a stark contrast to their position in western society. In the Orient they are considered to be greedy and undesirable people. In the Orient, only the merchant class value financial success openly, whilst others consider it to be unvirtuous.

One point to note here is that the Samurai have the legal right to kill any Heimin who refuses to show due respect.

THE ETA

The Eta are the lowest of the low in the Oriental society. Those falling into this category are those whose daily lives involve contact with blood, death or filth. They are considered unclean, and are even given their own areas to live in thus avoiding purer citizens.

THE HININ

Below the Eta, are those who are outside the Oriental society. These people include all criminals, vagrants, entertainers, even survivors of suicide pacts, not to mention those of the Ninja clans. These people have no rights as human beings, and killing a Hinin carries only a fine as punishment.

The Hinin class also includes those who possess the ability to use magic, although there are exceptions to this case depending on the size and influence of the individual's family.

MONKS, PRIESTS AND MYSTICS

When one becomes a devotee to either of the two faiths of the Orient, all connections with the social structure are severed. The individual is considered to be above the restricting values of the mortal world, and instead follows only the great Kami or the Buddhas.

However, even though they have no true social class, they are treated with great respect by all due to their holy natures. Even those of the opposite faith show respect to each others priests, due to the compatibility of the two religions.

The various religious men of the Orient have varying levels of social import which can be compared to those of the more mundane people. Priests of the Buddhist faith rank at a level of equal status to the Samurai themselves, whilst monks and Shinto priests rank equal to the farmers, as do mystics and other diviners of destiny.

PRACTITIONERS OF MAGIC

Those who display the ability to perform feats of magic are generally feared and despised by the people of the Orient. This is due to the power they draw upon. However, it is also due to the refusal of these magicians to accept their place in society.

This refusal ranks them as being more dangerous to society than the Ninja, who although just as large a threat, accept their place outside the general culture, and basically use their abilities within a well-defined area of the society. The Ninja only do the bidding of those who pay them, and thus can be controlled to some extent.

In the case of most magic-wielding individuals, they care little for the preservation of society. They instead prefer to use their powers for their own ends, and in many cases these ends involve destabilizing the lives of those around them.

However, this is not the case for all practitioners of magic. Those born of noble families often maintain their places amongst the hierarchy, finding positions of influence as mystical advisors and seers. These people use their magic to aid society rather than damage it. Also, there are those who prefer to study their mystical arts away from others, and live the lives of hermits in the forests and mountains of the Orient. It is only those who wish harm against the people or ultimate power for themselves that society fears.

Unfortunately, it is difficult to differentiate between the benevolent and malevolent, and thus all users of magic, save those with influence, are persecuted and shunned by the people.

6.3 HONOR AND PROTOCOL

The concept of honor is the single most important aspect of the Orient's society, and due to this, a complicated structure of social expectations and restrictions has evolved over the centuries. These strictures are harsh but are considered necessary by the people, and so they continue to flourish no matter how outlandish they may appear to be. Part of this system stems from the belief that a man's life is of less value than his honor. The custom of Seppuku is evidence enough of this belief.

As mentioned before, the concept of Giri is all important in the Orient. This is an individual's personal sense of duty to his superiors, inferiors, friends, family and of course to the Emperor himself. Failure to fulfill one's duty is the worst possible crime imaginable by society.

The social protocol of the Orient revolves around virtuous behavior and good manners. Above all, the virtues of bravery, hospitality, sincerity, loyalty and politeness are considered important, only superseded by duty. Those who show these traits in their everyday interaction with others can expect greater respect from all, and the general belief (especially amongst Buddhists) is that possessing these virtues in this life will result in reduction of the number of additional lives the individual will have to suffer before reaching Nirvana.

This is a strange belief to the people of the west, but the inhabitants of the Orient believe in it with their hearts. The general belief is that every sin committed will extend the number of life cycles an individual will have to endure. Only by committing acts of good can these cycles be reduced. Life is considered to be an ongoing test that must be endured for the faithful to reach Nirvana. Life is thought of as a hardship, and a way of paying for the sins committed in a previous life.

One of the best illustrations of this belief appears in the following saying from the Orient.

*Think not that dreams appear to the dreamer only at night
The dream of this world of pain appears to us even in day.*



SEPPUKU: RITUAL SUICIDE

The ritual of honorable suicide is probably one of the most alien of the Oriental concepts viewed by people of the west. In the Orient it is seen as an honorable death and has a number of applications.

The most common reason for committing Seppuku is the desire to avoid humiliation or disgrace of the family honor. This is most usually found only amongst the ranks of the Samurai. When a Samurai is found guilty of committing a crime, he is given the option of committing Seppuku to avoid disgrace. In many cases this is obligatory, being expected whether the Samurai wished to carry the ritual out or not.

This form of Seppuku was committed by the famous forty-seven Ronin. Their master was disgraced by a malevolent court advisor, and committed ritual suicide. In response to this, the forty-seven warriors took up their swords and executed the advisor. The magistrate ruling over their trial granted them permission to commit Seppuku at the grave of their dead master, due to their great show of loyalty and honor.

Another reason is the desire to express outrage at the decision or action of a superior. If the superior's actions are considered to be a wrong against another party, it is not uncommon for a member of that family (usually the son) to commit Seppuku as a form of protest. This is especially relevant when used as a protest against the execution of a superior out of loyalty to that person.

There is one other common form of Seppuku, known as Shinju. This is suicide for love, and most often occurs when a Samurai enters into a forbidden affair (such as one with a Geisha). In this event, both partners make a suicide pact and carry out the ritual together, often using poison as the catalyst. Surviving Shinju immediately places the individual in the ranks of the Hinin.

The actual ritual of Seppuku used depends upon the social class of the individual committing it. Commoners are permitted to take their lives by either hanging themselves or drowning themselves by diving into rivers while weighed down with stones in their pockets.

Samurai and individuals of the noble class are permitted to carry out Harakiri, which literally translated means "belly-cutting." This is a complicated and sacred ritual which involves the warrior disemboweling himself with a dagger, followed by a second person striking his head from his shoulders to avoid him crying out and shaming himself. The ritual of Harakiri has to be witnessed by a government official for it to be binding.

The wives of Samurai or Kuge are permitted to end their lives by slitting their throats with a dagger.

PLAYER CHARACTERS AND SEPPUKU

Due to the strict nature of the Orient's society and the frequency of ritual suicides, it is important to provide a few safeguards for characters when their actions call for them to commit Seppuku. If this is not done, characters will begin to die at an even faster rate than usual.

Therefore, when a character reaches this point in his adventuring life, he should be given time to contemplate his situation. Whilst the character is doing this, the GM should ask the player whether or not he wishes to carry out the ritual. If he does not, the GM should decide upon an alternative method for the character to pay for his error.

If on the other hand, the character does carry out the ritual, he is dead and even Lifegiving spells will not save him, as his soul has resigned itself to this early death and will not return to the body.

However, it is necessary for the ritual to be carried out properly, requiring the Seppuku skill. When an attempt is made, an open-ended Static Action roll should be made, modified by the character's Seppuku skill. Failure indicates that the character cried out as he committed the act, and thus disgraced himself. Total failure indicates the character somehow survived and will be forever outcast to the Hinin class.

6.4 MONEY AND COMMERCE

As with all cultures, the Orient only survives because of its economy. For a society to survive it must trade, and to trade it requires an accepted currency to act as a medium.

In the Orient, the same units of currency are used as in the existing *Rolemaster* environment. However, due to the limited metal deposits existing in the area, gold coins are considerably more rare, and thus possess greater value. Below is the standard conversion rates for the Orient.

1 Gold Piece (gp) = 20 Silver Pieces (sp)

1 Silver Piece = 10 Bronze Pieces (bp)

1 Bronze Piece = 10 Copper Pieces (cp)

Note: *Tin Pieces are not employed as currency in the Orient. Any goods whose prices are given in tin pieces should be rounded up to the nearest copper piece. In addition, Mithril is too rare to be used as currency, instead being exclusively used for manufacturing magical items, or in rare cases for decoration.*

The most common goods in the Orient are rice and other grain products. Rice constitutes the majority of the diets of the people of the Orient, and thus is one of the most important items.

It is for this reason that the farmers are so highly regarded by others. Without them, there would be no food, and the people would starve. Once grown, the rice is sold to the lowly merchants whose responsibility it is to distribute to those in need of it.

Most trade occurs in the larger towns and cities of the region. Every sizeable town will have a common marketplace where the farmers and artisans of the surrounding area can buy and sell goods. Most items can be found at these marketplaces, including common weapons and other hardware.

However, weapons such as the Katana and most forms of armor can only be found in the possession of the Samurai clans. It is goods of this type that keep the clans from economic collapse. Through trading with

each other for these commodities, and from the taxes collected from their territories, the clans maintain their economies. In times of war it is not unusual for a clan to starve to death due to the collapse of trade links with other clans.

All of the clans demand taxes from their people to maintain their coffers. In turn, every Daimyo must pay a certain amount of his coffers to the Shogun every year, as a form of tribute. Failure to do this can result in the disbandment of the clan. It is for this reason that the clans often impose such huge taxes on the peasants.

This inter-clan trade is necessary due to the lack of contact with the outside world. No trade is permitted by the Shogun with foreigners, and most people consider barbarians unworthy of such contact anyway.

It is generally accepted that all accounts must be paid upon delivery, usually as a sign of goodwill between the clans. Inter-clan trade is always dealt with using Imperial currency, issued by the Shogun's mints.

The Shogun is the only person in the land permitted by Imperial law to produce currency for the nation, and others caught doing so are punished severely for their crimes.

MERCHANTS

The merchants of the Orient are different to those of other cultures in the fact that they are considered to be one of the lowest classes in the social spectrum. This is because they do not produce anything of use, unlike the farmers and artisans who both socially outclass them. Instead, the merchants deal simply with the money of others, and usually fulfill the role of money-lenders.

In general, merchants will happily lend characters any sum of money but will normally charge them at least 5% interest on the amount for every week that it is borrowed. This is important to remember as accepting charity is a shameful act in the eyes of society, even more so for those in the higher social classes.

6.4 ENTERTAINMENT AND LEISURE

Although the peasantry of the Orient have little time for leisure activities, those of the upper classes have a number of interests (The Imperial Court does nothing but attend functions and entertain themselves). A number of leisure activities exist for the educated classes, which are discussed on the next few pages.

THEATER

There are two forms of theater common to the Orient. The first is known as Shibai, and is frequented by all classes. It is usually put on in town marketplaces, especially during festivals and national days of celebration. The plays performed are normally popular stories well-known throughout the land, and although enjoyable to attend, are by no means masterfully performed.

The second form of theater is known as No, and is exclusively attended by the upper classes. This art form is particularly fashionable, and is considered by many to be an important part of their routines. The level of professionalism exhibited here is of a high standard, with the actors being some of the best known. The stories performed also differ from those seen at the Shibai, with moralistic themes being most common. The No theaters are of interest also due to the colorful masks that are used by all of the actors involved.

One facet peculiar to the Oriental theater is the absence of actresses. All female roles are performed by male actors wearing masks bearing the features of women. This is unusual due to the artistic talents of the Geishas.

HAIKU

Another of the popular art forms, especially amongst the Samurai is Haiku. This is basically a form of poetry, except unlike normal poetry, a Haiku has only three lines. The first and third lines both possess only five syllables, whilst the second line possesses seven. A common theme amongst Haiku poems is the inclusion of a phrase related to one of the seasons.

The Samurai are the main writers of Haiku, seeing it as a way of expressing their thoughts in an honorable and proper way. To this end, many Haiku have been composed before battle when their thoughts are most lucid, as well as before committing Seppuku.

CHAN-NO-YU

Considered a form of extreme relaxation and contemplative meditation, Chan-no-yu is the precise and sacred ritual of making and drinking tea. The art of the tea ceremony has taken many hundreds of years to perfect, and is taken extremely seriously by those who partake of its pleasures.

There are a set of strict procedures that must be followed to correctly perform the ceremony, which is thought of as an excellent exercise in meditation. Many wealthy believers in its powers have purpose-built houses for performing it, usually built in places of beauty. These places are sacred, and must be constructed precisely to plan for the full effects of the ceremony to take place.

This ceremony is so important to the Orient that several Tea Masters are known to exist. These great men are revered throughout the nation for their expertise at performing Chan-no-yu.

Due to the popularity of this pursuit, there are several companies in existence dedicated to the production of fine tea leaves to be used specifically for the ceremony. However, western visitors may be in for a shock when invited to attend. The tea used in Chan-no-yu is a rich green color rather than the deep brown color.

THE EFFECTS OF THE TEA CEREMONY

Upon successfully completing the Tea Ceremony, all exhaustion points are replenished, and all wounds heal 1 Concussion Hit. In addition, all maneuver penalties incurred by wounds are reduced by half, due to the relaxing and soothing effects of the brew. These effects can only be incurred once between periods of perfect health.

FLOWER-ARRANGING

This art form is considered to be as complex and sacred as the Tea Ceremony. It is fashionable in the upper classes, especially amongst the Samurai warrior clans, who consider the ability to create and appreciate beauty a virtue fit for a warrior. The art of arranging the flowers in a pleasing manner is only half of the process. Once this is done, the arrangement in all its beauty should be appreciated thoroughly by all who view it.

PAINTING AND SCULPTURE

Both of these leisurely activities are held in high regard by the Oriental society. In a similar way to flower-arranging, the ability to create and appreciate beauty is considered a great virtue. Many Samurai are accomplished artists, and many are known to patronize schools of art and sculpture to further the crafts.

Those who follow the principles of zen are also involved in these art forms. They use artistry to concentrate their zen, and thus strive to create things of beauty without thinking, instead relying upon their zen to guide their hands as they paint. Many of the Buddhist monasteries are filled with great works of art created in this way.

BLADESMITHING

Another great art form popular in the Orient, again especially amongst the Samurai, is bladesmithing. It is considered an art in the Orient due to the care and attention required by each blade. This is due to the

belief among the Samurai that the sword is the soul of a warrior. For this reason, every sword created is a work of art, beautiful to behold and terrible in power. Most Daimyo have at least one bladesmith in their employment to produce the katana required by the Samurai, and it is not unheard of for the Daimyo himself to be involved in their production.

The art of bladesmithing like many of the other arts has developed over hundreds of years. The metal used in the blade is folded hundreds of times to produce a weapon capable of cutting stone. The workmanship on every detail of the sword takes days to complete. Even once the sword is constructed, several days are spent polishing its blade. It is therefore obvious to see why an art has evolved around it.

Many of the great swordsmiths have the ability to impart characteristics unique to them in the blades they produce. These weapons known as sacred blades are highly sought after by the Samurai, and fetch vast prices when available.

THE GEISHA

To the western eye, the Geisha girl with her painted face, immaculately-dressed figure and beautifully-prepared hair is little more than a glorified prostitute. However, this is far from the truth.

The Geisha is a courtesan of sorts usually catering to the Samurai class and the Kuge. She is a hostess versed in many forms of artistry, music, song and other social skills. In addition, she is also an accomplished conversationalist. This is her primary duty as a Geisha, to engage her clients in conversation, and to entertain them with song, music, and other entertainment.

Geisha are not prostitutes, their purpose in the Orient is to provide companionship and conversation to those who hire their services. Those hoping for more erotic activities will be met with a chorus of giggling laughter, or if persistent a swift martial arts-trained blow to the head with a metal-edged fan.

Geisha houses can be found in most towns and usually have a number of women working and living within. These women are usually sold to the Geisha house owner by their families in times of hardship, and most can expect to see their lives spent there, unless their contracts are bought by amorous Samurai.

Due to the position that Geisha find themselves in, being in contact with a number of high-ranking Samurai and other members of the upper class, it is not unusual for at least one Kunoichi to be hidden in their ranks. The Kunoichi are the female Ninja who specialize in this form of subterfuge. It is not unheard of for a Samurai to be found assassinated after being in the company of a woman who appeared to be little more than a Geisha.



ALCOHOL

One form of entertainment particularly popular in the Orient is that of consuming alcohol. Many taverns exist in the towns and villages of the Orient, and these tend to be some of the most successful businesses due to the popularity of their goods.

Few alcoholic beverages exist in the Orient, and many of these are the drinks of the Kami and other magical creatures. Mortal man must make do with Sake, which is a rice wine of considerable potency (roughly 11%-14% alcohol content). This is the most widespread beverage available, and the favoured drink of most men.

The only other widely available drink is Shochu, a lethal beverage distilled from the dregs collected from Sake. Once properly distilled and bottled, Shochu has an alcohol content of between 20% and 50%, making it one of the most intoxicating types of liquor available.

6.6 TRAVEL

The Orient, although a civilized and highly populated land, is still a wilderness, with vast tracts of uninhabited land stretching between cities. Many miles of treacherous jungle and forest separate each settlement, through which travel is a hard and dangerous activity.

To facilitate movement between settlements, many generations ago the Emperor of the time decreed that great roads would be constructed between the major cities. These huge roads still exist today, and with the creation of many more towns and villages, serve to connect the entire nation. All of the Emperor's roads are intersected by smaller roads and trails leading to the smaller towns and villages that they pass near.

However, the Emperor's roads are strictly controlled, with specific rules governing their use. Firstly, only the Emperor, Shogun, and members of the Kuge or Buke classes may ride them. All others must walk them, and let pass all allowed to travel them by horse.

Secondly, to avoid peasants leaving their place of work and residence, only those with a document of travel signed by their local Daimyo may travel between clan territories on them. Failure to produce such a document at the numerous checkpoints along the roads can result in imprisonment or execution.

No weapons may be openly carried on the roads by any save for the Samurai and Kuge. Those caught doing so are severely punished for this infringement of the law.

Armed patrols are common on the roads, usually to keep bandits from raiding travellers. However, many of these patrols are known to collect personal tolls on the orders of the local Daimyo, and occasionally for themselves. Even on the Emperor's roads travel is not risk-free.

Apart from braving the forests and wilderness, the only other option for travel is via the rivers that wind through the land. Travel down these is faster than using the roads but much more dangerous, due to the creatures inhabiting the waters, and the threat of bandits. Also, there are no checkpoints between territories, so those without documentation found on a river inside another Daimyo's territory will be dealt with even more harshly than those on the roads.

Travel by sea is just as dangerous, due to the fragile nature of the boats used for the journeys, and the risk of the frequent tropical typhoons that plague the coasts of the land. Not to mention the risk of travelling the Dragon King's realm without asking his permission first. It is a well-known fact that the Dragon King deals with trespassers harshly.

Mountain travel again is a hazardous task, with danger coming from the treacherous ground, the demons and ogres that hide within them, and the storms that lash the mountains on a regular basis. Only the foolhardy would attempt to cross the mountains, unless in great numbers.

For those travelling the mountains, the only hope of safety is in one of the many monasteries that lay hidden in the valleys and on the highest peaks. The monks of these schools will often take weary travellers in, and occasionally provide a guide for them to show the correct route out.

The mountain traveller should also be wary of the ruins that litter the regions. The night may be cold and windy, but it is better to brave the elements than to risk a single night inside these ruins. They are known to be the lairs of many terrible creatures. Many have used these places as shelter for the night, only to be found dead by morning. Those who live to see dawn, do so as madmen, or struck blind by the apparitions they beheld during the night.

6.7 GOVERNMENT AND POLITICS

The political structure of the Orient is an intricate and bureaucratic entity, steeped in the same strictures and social procedures that bind the rest of the nation. No one man can claim to understand the full extent of its workings, and no one man would wish to.

At the very top of the political scale is the Emperor and his Imperial Court. Legally, the Emperor is the supreme ruler of the nation, and has full power to do exactly as he wishes concerning the running of the land. His right to rule comes from his descendance from Ama-terasu, the Sun Goddess. However, in reality, the Emperor has very little power, and has practically nothing to do with the governing of the nation. Instead, he and his court spend their time in a variety of leisurely pursuits or attending religious and royal functions. As such, not one of the court members has any money of their own, instead receiving a grant of sorts from the Imperial Treasury.

The true power in the land is the Shogun. He is the most powerful Daimyo, and holds sway over all other Samurai clans. It is his word that decides the laws, although technically he must be given the Emperor's approval before creating new laws. The Shogun holds the power to create and disband Samurai clans, demand new taxes, increase old ones or whatever else he wishes.

However, it is his primary concern to control the other Daimyo, and keep hold of his power. During the periods when a weak Shogun rules the land, the other clans increase in power and run amok. When a strong Shogun rules, the clans lose much of their power and become more and more dependant upon the Shogun.

Beneath the Shogun in power are the Daimyo. These are the rulers of the individual clans. Each rules over a specified province, the size of which depends upon the size of his clan. These lands are granted to him by the Shogun in return for loyalty and a yearly tax quota. The Daimyos in return are granted the power to rule their provinces as they see fit, setting their own taxes and controlling their own economies.

The Daimyo's have complete control over all aspects of their regions. They must appoint magistrates to police the areas, maintain armies to defend them, and provide the requirements of the peasants who support their economies. Failure to do this often results in either the removal of the Daimyo or at worst the disbandment of the entire clan.

Probably the most important member of the Daimyo's staff are the magistrates. These men always have Samurai status, and are responsible for adjudicating over all crimes and disputes. There is usually one magistrate for every town. For smaller villages, the magistrate appoints a headsman who is responsible for solving all disputes in his village, and bringing all criminals to the magistrate.

These are the main aspects of the governmental structure of the Orient, and are quite straightforward. However, the Daimyos are constantly trying to better themselves at the expense of others. A constant power struggle is in progress between the clans, as each attempts to gain more power from the Shogun whilst decreasing the power of the other clans.

A variety of underhand methods are at the disposal of the Daimyos. Political corruption, open warfare, conspiracy and many other methods are commonly used, but the most frequent weapons used are the Ninja clans.

The Ninja are one of the most mysterious and secretive groups at work in the Orient. Little is known of them, yet they are constantly being used by the clans against each other.

The Ninja are technically outcast from society, and it is this fact that they use to their advantage. Being apart from society, they are not restricted by the social etiquette that governs the culture. Therefore, they have a number of options available to them which their opponents cannot use.

To this end, they have developed over the last few hundred years into clans of highly-efficient assassins and spies, trained in many forms of combat, and espionage techniques. However, at the same time they have maintained a high-level of secrecy concerning their organization and methods.

The Ninja carry out missions of assassination, sabotage, information-gathering, and any other activity prohibited to the Samurai. Whilst being despised by the Samurai, they are also respected for their abilities and expertise in areas that the Samurai are ignorant of.

6.8 CRIME AND PUNISHMENT

Law and order is an important issue in the Orient, as crime and abuse of the law leads to chaos and anarchy; a situation that terrifies those in authority. For this reason, punishment of criminals is swift and brutal, with the intention of preventing others from committing the same acts.

Once an individual has been caught and charged with a crime, it is the job of the magistrate and his torturers to extract a confession from the accused.

Once a confession has been gained, the guilty party can expect a harsh sentence, ranging from long terms of imprisonment to execution.

However, should the accused die whilst being tortured before giving a confession, he is judged to be innocent. The magistrate must then personally apologize to the dead man's family and pay reparations to them, bringing shame and loss of face to his name.

The treatment of Samurai is somewhat different when accused of a crime. They are placed under house arrest in the charge of their Daimyo until the time of their trial. If found guilty, and the crime warrants it, they may be sentenced to commit Seppuku to save their honor. Otherwise, they will often be stripped of their status and outcast from their clan.

One important note concerning Samurai is that they are the only class permitted by law to partake in a formal duel. These duels must be witnessed by a second who can testify that the duel was entered into freely by both parties. If this is the case, and one individual dies, then no action will be taken against the other.

Oriental punishment as has been said is harsh and strict, with many crimes that we would consider lesser offences being given the death sentence.

Crimes such as murder, robbery, arson, and even adultery all carry the death sentence which is usually crucifixion or beheading.

Lesser crimes usually carry fines or or a number of lashes from the court executioner's whip. In the case of priests committing crimes, they are most usually expelled from their order and stripped of their divine status.

6.9 ETIQUETTE

The social customs employed in the Orient are essential for those wishing to interact successfully with others. Therefore, the following is a brief guide to some of the more important customs that one should be aware of to avoid disgrace or insult. Several have already been discussed in this chapter, the following are additional but still of equal prominence.

LOYALTY

The concept of loyalty is held in high regard in the Orient, even more so than virtues such as honesty.

Loyalty to one's parents is the most important facet of this belief. It is the child's responsibility to his parents to repay them for bringing him into the world. Although no price can be placed upon this, it is considered essential to attempt to repay them.

In the same way, students have an obligation to remain loyal to their mentor, and attempt to repay him in some way for his knowledge and teachings. Above all though, and mainly applying to the Samurai, is loyalty to one's clan lord. The Daimyo provides the Samurai with his name, his sword and his status. Therefore loyalty is expected from the warrior.

Loyalty to debts is also considered important, especially between friends. Should a man present a friend with a gift, that friend is obligated to present a gift as well. Giving a friend too large a present is considered an insult as is giving one too small. A present of such a size that it cannot be repaid suggests inferiority, and is taken as a great insult. Many friendships have ended in this way.

LIFE AND DEATH

Above all, cowardice is despised by society, especially amongst the Buke class. A Samurai faced with certain death is expected to go to his demise courageously. Cowardice in the face of death places shame upon the Samurai, and his family name. It is considered to be a virtue to face death without fear. Those who accept death are thought of with great respect and reverence.

WEALTH

Wealth is a strange issue in the Orient. Financial success is only desired (openly) by the merchants. They are considered greedy and miserly by the rest of society, yet everyone is constantly trying to better himself at the cost of others. Only the merchant will openly display the desire to gain wealth, all others will keep their desires to themselves, believing them to be shameful thoughts.

6.10 THE NINJA

Mention of the Ninja in the Orient is met by silence save for one or two whispered oaths. They are feared and loathed by all, being thought of as outlaws and murderers, killing for money without a care for the honor or status of their victims.

To some extents this is true, the Ninja are hired assassins and saboteurs, working for the highest bidder. The Ninja may work for a clan on one mission and then against it on another. However resented by society, it is a fact that they exist, and their services are hired frequently by the Samurai Clans.

The exact origin of the Ninja is shrouded in mystery. Many legends speak of them being descended from the Tengu, the bird-spirits of the mountains.

The true origin of their kind is much more mundane though. Many hundreds of years ago a Samurai by the name of Daisuke of the Togakure Clan was defeated in battle, but escaped death and fled deep into the mountains. Whilst there he discovered, hidden in an old ruin, a number of scrolls explaining the teachings of Kain Doshi, an ancient and revered warrior priest. Using these teachings, Daisuke began to develop his own form of martial technique, now known as Ninjutsu—the way of invisibility. He realized that the Samurai codes of combat were too restrictive, and decided to create his own to eventually defeat his enemies.

After many years, he returned from the mountains and gathered together the surviving members of his clan. He taught each of them the way of ninjutsu. Once all were adept in the ways of this new art, he explained his plans to them. He intended to create a clan of his own, dedicated to the arts of stealth and subterfuge, instead of honor and glory. This clan would not concern itself with the petty intrigue of the other clans, but would use this for its own gain, by hiring its services to the other clans. This clan would swear allegiance to none but its own members. With this, the Ninja were born.

There is no way of knowing how many Ninja exist today, but it is known that a clan exists for every region of the Orient. These are always hidden in isolated areas, where the Ninja can train and live in peace from the outside world.

The clan is led by a Jonin (High Man), who is typically the oldest member of the clan. It is he who decides upon who they should aid and for what price. He is the most experienced member of the clan, and often will take part in important missions himself. It is often the case among the clans that the Jonin will remain anonymous to all but his most trusted friends, to avoid being revealed should an operative be captured.

Beneath the Jonin are the Chunin (Middle Man), who are responsible for training and assigning operatives. It is their job to carry out the day-to-day running of the clan.

The operatives themselves are the Genin (Low Man) and are responsible for carrying out the missions required of the clan by clients. In many cases, two Genin are sent out independently, and without knowledge of the other. This is done to ensure the job is completed and that a double-cross does not occur, either on the part of the Genin or the client.

Only the children of Ninja may become Ninja, due to the secrecy surrounding their organization. Training begins when the child reaches the age of five, and

involves the practise of physical movement, followed by development of unarmed techniques as well as use of the sword and staff.

Upon reaching the teenage years, the trainee is taught the disciplines of blade throwing, weapon concealment and the use of the rope and chain weapons employed so frequently by the Ninja. In addition, underwater movement and wilderness survival training are introduced into the training program.

During their late-teens the trainees are expected to master the arts of acting and psychology to help them understand the use of disguises, as well as to understand the mind, and how to determine its weaknesses. The training of a Ninja is a long and arduous process, requiring total concentration. To aid in concentration, many trainees are taught to hang upside-down from a tree for many hours to improve their patience, as well as their stamina.

As can be seen from the training required to be a Ninja, it is understandable why others fear them so much. They are the most efficient and dedicated assassins the world has ever known. They have no qualms about who they work for, and they always get the job done, even at the cost of an operative's life. In addition to this, any Ninja who ends up the captive of any group will kill himself rather than reveal information regarding his clan. Thus they remain shrouded in secrecy.





THE ART OF WAR

As is the case in many societies, the war machine of the Orient is a major factor in safeguarding the nation's security and controlling the populace. Without the armed forces, the nation would soon collapse into anarchy and chaos, for the armies are responsible for enforcing the law.

The military of the Orient are ultimately responsible to the Emperor of the nation, though he has little to do with its day to day organization. Instead, this duty belongs to the Shogun who is the grand master of the entire army. It is his word that dictates the policies adopted by the army. Also in times of war, it is he who leads the Imperial Army on the battlefield.

Beneath these warriors are the Ashigaru, the common soldiery who, whilst being nowhere near as well-trained as the Samurai are still an effective fighting force. These soldiers are picked from the ranks of the clan armies. Only the best are taken to serve in the Shogun's legions. Like the Samurai, the Ashigaru can expect the best training and rewards for their loyalty.

In addition to these troops, a number of other units are employed by the Shogun. A large contingent of archers exist, thought to number over five-thousand men. These men are the most accurate sharp-shooters in the Orient, picked from the Clan armies along with the Ashigaru.

Elite messengers are also employed by the Imperial army to carry communications between the units. These men are hand-picked by the Shogun from the ranks of the army for their initiative, endurance, and most of all, integrity. All are provided with the best mounts from the Shogun's personal stables to aid them in their essential and often dangerous duties. Without these men, the army could not function as an effective fighting force, and thus they are treated with respect by all.

7.1 WARFARE IN THE ORIENT

The Imperial Army itself consists of many thousands of men, all fiercely loyal to the Shogun. These warriors consider themselves neutral in relation to the Daimyo of the Samurai Clans, and serve only the Shogun. They are his elite force, ready to enforce his word at a moment's notice.

Roughly thirty-five percent of the Imperial Army consists of Samurai of the Shogun's clan. These men receive the best training, equipment and rewards for their services, and are responsible for leading the Army in battle, following the orders of the Shogun to the letter.



However, the most important members of the Imperial Army are without a doubt, the standard-bearers. These men take the banner of the Shogun into battle to give inspiration for the other troops. These men are trained in several forms of unarmed combat, as well as in the use of the sword, to aid them in fighting off attempts by the enemy to capture the standard.

THE CLAN ARMIES

Although the Imperial Army is the largest in the Orient, it is not alone, for each of the Samurai clans have their own armies, raised to protect the Clan and to enforce the will of the Daimyo upon his subjects.

These armies are, in general, smaller and less highly-trained than the Imperial Army, but when mustered are still a force to be reckoned with. Their organization is similar to that of the Imperial Army, with the Samurai acting as officers for the other men. In large and important battles it is customary for the Daimyo to command his army from a heavily-defended camp at the center of his forces. From here he may view the battlefield and command his men without coming under attack from the enemy.

PRE-BATTLE TACTICS

When a war is in progress, a number of tactics are employed by the various factions involved to destabilize their opponents before a battle takes place. Spies are employed by all to gain knowledge of the enemy strength and, if possible, their plans for the coming battle. These spies are of limited use though, as they can only be placed in the lower ranks of an army due to the strict nature of the military's organization. A Samurai spy is an impossibility.

The period before a battle is almost exclusively the time of the Ninja. They are used to disrupt supply lines, steal battle-plans, even assassinate officers of the enemy army. They are well-suited to this role as saboteur, and have been responsible for decimating an army before it ever reaches the battle-field.

BATTLE

As with many other activities in the Orient, battle is looked upon as a ritual of sorts by the warriors who take part. Various doctrines come into force as the armies prepare to do battle, all of which must be observed if the battle is to be fought properly.

The field of battle must always be agreed upon by both sides, and a time must be set for the battle to commence. The most usual time for the battle to begin is sunrise, as it is thought of as a good omen for Amaterasu to watch over the proceedings.

It is polite to allow both armies to organize themselves appropriately before commencing. An army that attacks before the opponent is prepared will often be outlawed and actively hunted down by the Imperial army. Once both armies are ready and the appointed time arrives, the battle will commence.

Battles are long and bloody affairs, pitting the most deadly warriors against each other for many days. Due to the terrible efficiency of the weapons used, there are very few wounded to be aided, as those who are struck in battle tend to die where they fall.

These battles usually continue until one faction is in a position to offer the other the chance to surrender. However, it is considered to be cowardice to surrender, and a humiliation on the part of the losing side. Therefore, most battles are fought to the death.

Samurai who are captured are normally given the chance to commit Seppuku, rather than having to face the shame and dishonor of being taken as a slave. Warriors who choose this path are shown great respect by the opposing army, and are treated with reverence for their loyalty.

It is after the battle that one of the more distasteful customs peculiar to the Orient comes into effect. It is considered essential to identify who gained the most glory during the battle. To do this, the Samurai take the heads of the Samurai they kill in battle. These heads are then cleaned, applied with make-up to make them resemble the living and then tagged with their name, and the warrior responsible for their death. It is often thought of as a great sign of respect to present these heads to the victorious leader of the army.

Overall, warfare is a strictly regulated art in the Orient. It must be carried out in accordance with a variety of observances for the outcome to be considered binding by one and all.

PEACETIME MILITARY DUTIES

At times of peace, the armies of the Orient become the security forces for their respective regions. Under the conditions of the laws set down by the Shogun, every Daimyo must patrol his region and keep it free from criminals, creatures capable of harming the population, and any other threats to the security of the people. To this end, the Daimyo use their armies to patrol the roads, and to garrison the various settlements that fall under their jurisdictions. In addition to this, these patrols serve to warn of any threats to the clan from other Daimyo.

Most major settlements have garrisons to protect the population and at the same time ensure that all laws laid down by the Daimyo are enforced properly.

During times of peace, the Imperial Army carries out a similar role except their duties are concerned more with Imperial laws than regional ones. The Imperial Army is often used to patrol the entire land, to keep the Daimyo under control and to hunt down criminals wanted for breaching the Imperial laws. Specialized units are formed under the command of a Samurai to hunt these individuals down, and bring them back to civilization for judgement.

OTHER MILITARY UNITS

Apart from the Imperial Army and the Clan armies, there exist a number of smaller groups of military and paramilitary warriors. Many of these are considered outlaws by the Shogunate government and are actively hunted by the Imperial Army. Others are legitimate groups respected by the warriors of other armies for their martial prowess.

THE YAKUZA

The criminal clans known as the Yakuza are a shadowy network of outlaw families, dedicated to lives of crime and illegal activities. Most of their activities are covert by nature, but every once in a while it is necessary for force to be used to complete a task. To do this, the Yakuza train small skirmish-units designed to complete low-level missions for their masters. These units are not trained well enough to perform in a large battle, but as a guerrilla force, they are as effective as the Ninja.

IKKI

The theory behind the social system of the Orient dictates that it is the duty of such individuals as the Daimyo to provide for and protect those of lesser social standing. In general, the Daimyo uphold this practice and treat their subjects well. However, there are those Daimyo who prefer to rule with an iron-fist crushing all who stand in their way, and treating their subjects as little more than slaves. When this occurs, it is not unusual for the peasants to form groups known as Ikki.

The Ikki are peasant-guerrilla units, who attack the interests of the Daimyo, by destroying his property, and stealing from his coffers in an attempt to bring him to the attention of the Shogun, who will hopefully replace him with a better Daimyo. In any area of unrest and oppression, several Ikki are likely to exist, often working in close association with the Yakuza, who whilst being criminals do believe in protecting their local community.

THE YAMABUSHI AND SOHEI

Many monasteries can be found in the Orient, hidden deep within the mountains and forests. These places are dedicated to the study of the Buddhist beliefs, and are the homes of many priests and scholars dedicated to the faith.

However, whilst the inhabitants of these sects are peaceful and enlightened by nature, many of the inhabitants of the area around them are not. Most sects are constantly plagued by demons, bandits and other miscreants. To combat this, the sects train the Sohei and Yamabushi, warrior monks trained both in the ways of Buddhism and the arts of martial prowess.

The Sohei are the main martial monks devoting their studies to the development of their fighting techniques. They are considered to be the greatest martial artists in the Orient, and are feared by all for their devastating abilities.

The Yamabushi, like the Sohei, train in the use of martial arts, but also in the use of magical power to supplement their martial abilities. Most monasteries have a number of Yamabushi who often lead the Sohei when required.

Although opposed to the shedding of blood, all of these monks will fight to defend their sects from attack. Many bands of bandits have attacked such a sect only to be destroyed by the awesome capabilities of the seemingly peaceful monks within.

7.2 ARMOR AND WEAPONRY

The weaponry of the Orient is designed to accomplish incredible feats. To reflect this, the following section provides the statistics of the main weapons of the Orient.

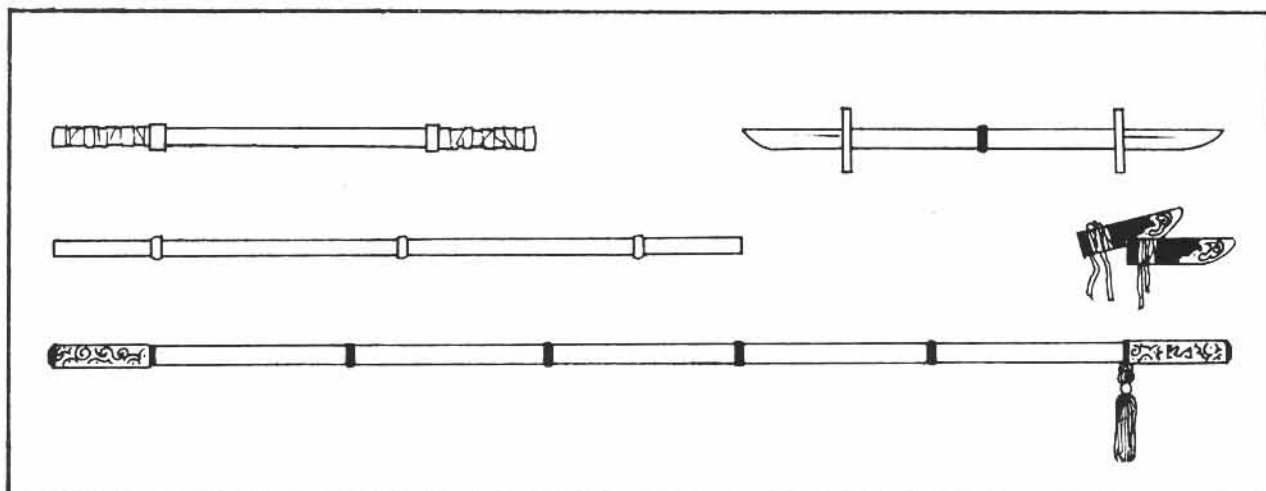
Note: *Several of these weapons already exist within the **Rolemaster** structure, they are presented here to show their origin and correct uses.*

STAVES

The staff is a popular weapon among the priesthood and monastic monks of the Orient. It is a simple weapon, easy to produce and master, making it one of the most frequently used.

Due to the various requirements of the different combatants of the Orient, there are several types of staff available, each being used for a different purpose.

Bo: The Bo is the archetypal quarterstaff, measuring some 6' in length, and being constructed primarily of wood (although some metal versions are produced).



Jo: Shorter than the Bo, the Jo measures four feet in length and is designed to be a more easily manageable weapon than its larger cousin.

Hambo: This weapon whose name literally translates as Half-Bo, is approximately three-feet in length and is a popular weapon amongst the monastic and Ninja societies due to its versatility. Many variants of this weapon exist, some with additional handles (like a modern-day nightstick), others constructed of metals and other materials.

BLADES

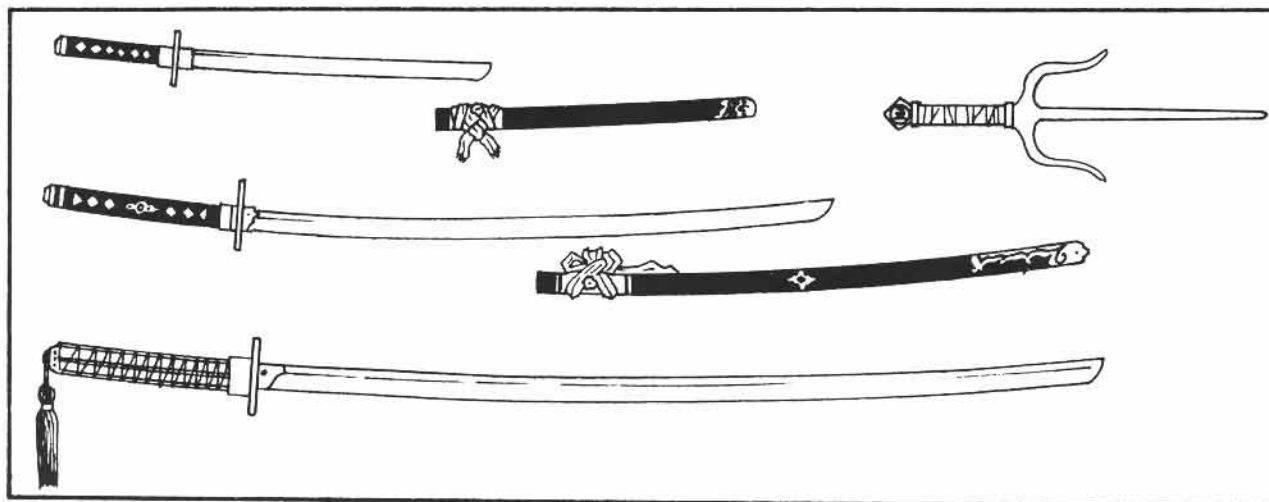
Hishi: This is the simple dagger of the Orient, carried by most and used for a variety of purposes in the everyday lives of its users.

Tanto: Like the Hishi, the Tanto is another dagger-type weapon, but of a more military nature. Warriors are more likely to carry the Tanto, rather than the standard Hishi favoured more by commoners.

Kozuka: Another dagger like the Tanto, except the Kozuka is of a smaller size and is more easily concealed. this fact makes it a popular weapon amongst Ninja and often with Geisha as well.

Sai: Primarily a parrying weapon, the Sai appears to be an iron bar, with two tines projecting from its handle. Not designed to be an offensive weapon, its primary use is as a blade-catching tool.

Ninjato: The preferred weapon of the Ninja. The Ninjato is a straight sword, unlike most other Oriental weapons, measuring around three feet in length. Unlike most other Oriental swords, the guard of the Ninjato is constructed of metal rather than wood, providing more protection to the wielder when parrying. In addition, the Ninjato often contains secret compartments in the hilt to hide various items. Also, the scabbards of ninjato are often designed to be open at both ends, allowing them to be used as blowpipes or breathing apparatus whilst underwater.



Katana: One of the most widely used blades in the Orient due to the presence of the Samurai. The Katana is one of the two swords that Imperial law allows only the Samurai to carry along with the Wakizashi. The Katana is a one-handed blade designed to be both a slashing or impaling weapon. It measures between three to four feet in length and is built with an unusually long hilt, as if a two-handed weapon.

Wakizashi: This is the Oriental equivalent of the western shortsword. Measuring around two feet long, the Wakizashi has a curved blade like that of the Katana. This is the most common bladed weapon in the Orient, even more so than the Katana. Even the lowest ranking members of society are permitted to carry these weapons, however, it is only the Samurai and Kuge who are permitted to carry them in conjunction with the Katana.

No-Dachi: The No-Dachi is the Oriental cousin of the two-handed sword. It measures five to six feet in length and can only be wielded two-handed. Due to the restrictions of its use, the No-Dachi is not a popular weapon, but it is effective.

CHAINS

Kyoketsu-Shoge: This weapon is a twelve-foot chain or cord attached to a steel ring at one end. The other end terminates in a wooden handle from which project two blades at ninety-degrees to each other. Designed and used (almost exclusively) by the Ninja, this weapon has several functions. Firstly the chain can be used to grapple and entangle foes, or with the steel ring to aid in climbing and scaling structures. Secondly, the two blades provide close protection for the user against any foes capable of bridging the twelve feet between

them and the Ninja. Like all Ninja weapons, use of the Kyoketsu-Shoge in public will mark the character as a suspected Ninja!

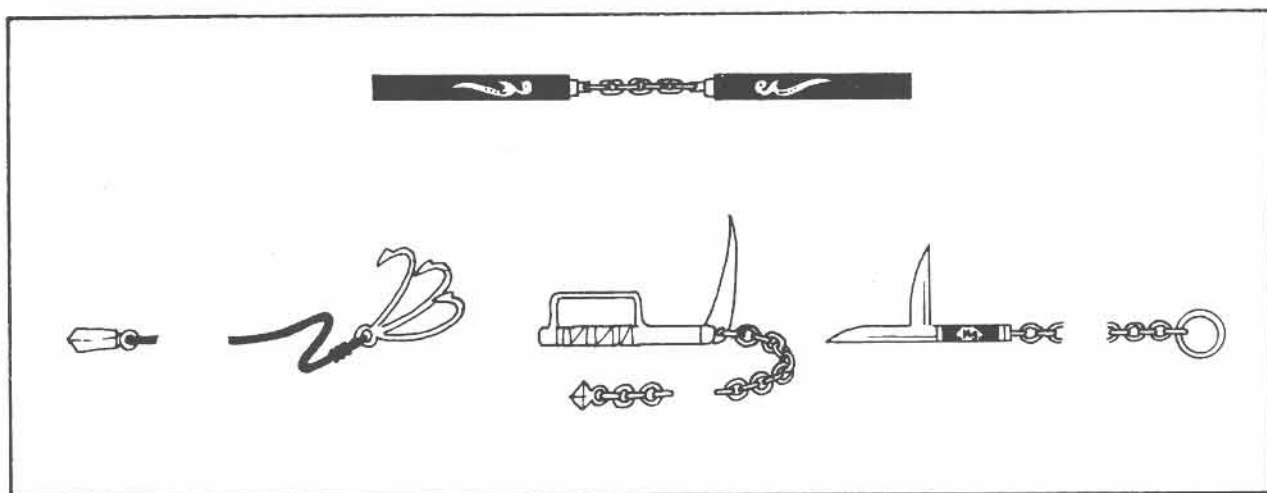
Kusari-Fundo: This weapon, again used by the Ninja clans, is a two to three feet long chain, weighted at both ends (normally with iron weights). Its primary use is as a defensive weapon, with the chain length being used to block incoming blades. However, it is also used from time to time as a garotte and occasionally as an impromptu whip.

Kusari-Gama: This weapon is a twelve foot length of chain weighted at one end. The other end is attached to a sickle-like implement designed to be used if the opponent avoids the chain and reaches the user. Its applications are similar to those of the Kyoketsu-Shoge.

Kaginawa: Although this is designed as a climbing tool, it has come to be used as a weapon (primarily by the Ninja clans) in recent years. The Kaginawa is a thirty feet long rope weighted at one end, and attached to a two or three-pronged grappling iron at the other. The applications of this tool are obvious to the trained user.

Kusari: This is basically the Kusari-Gama minus the sickle. It is a length of chain, weighted at one end, usable as both a weapon and a tool.

Nunchaku: The Nunchaku is a popular weapon amongst the martial monks of the Orient, due to the effectiveness of its design and its unlikelihood of drawing blood (important if you practice Shinto!). It is comprised of two lengths of wood secured to each other by a short length of chain. It is usually used in conjunction with the various martial arts techniques, where its true capabilities become apparent.



SPEARS

Naginata: The Naginata is comprised of a shaft of wood some six to eight feet in length, with a two to three feet curved blade attached to one end. This is a typical spear of the Oriental culture and sees wide use across the land. Unusually, the naginata is often the preferred weapon of the peasant women.

Kumade: Another weapon favoured by Ninja from time to time. The Kumade is a long shaft with a rake-like head attached to it. It is often used as a climbing tool, the head being jammed into crevices to aid ascent. Alternatively, and more frequently it is employed as a weapon, usually by Ninja who can carry it without arousing suspicion due to its everyday uses.

Shinobi-Zue: The Shinobi-Zue is in appearance a simple bo staff, quite unremarkable in every way except one. By twisting one end of the shaft, a blade springs forth, turning the staff into a formidable spear. Again, this weapon is often used by the Ninja, who often use other secret weapons within it instead of the spear-tip.

Nagimaki: Almost identical in design to the Naginata, the Nagamaki is a shorter spear constructed with the horseman in mind rather than the foot soldier. Aside from this, there are no other differences between the two weapons.

Yari: This type of spear is primarily an infantry weapon. It stands slightly taller than a man, and is designed to be used as a thrusting weapon rather than as a thrown projectile.

Yarinage: Similar to the Yari in its application as an infantry weapon. The Yarinage is, however, a thrown weapon making it unsuitable for close combat.

MISSILE WEAPONS

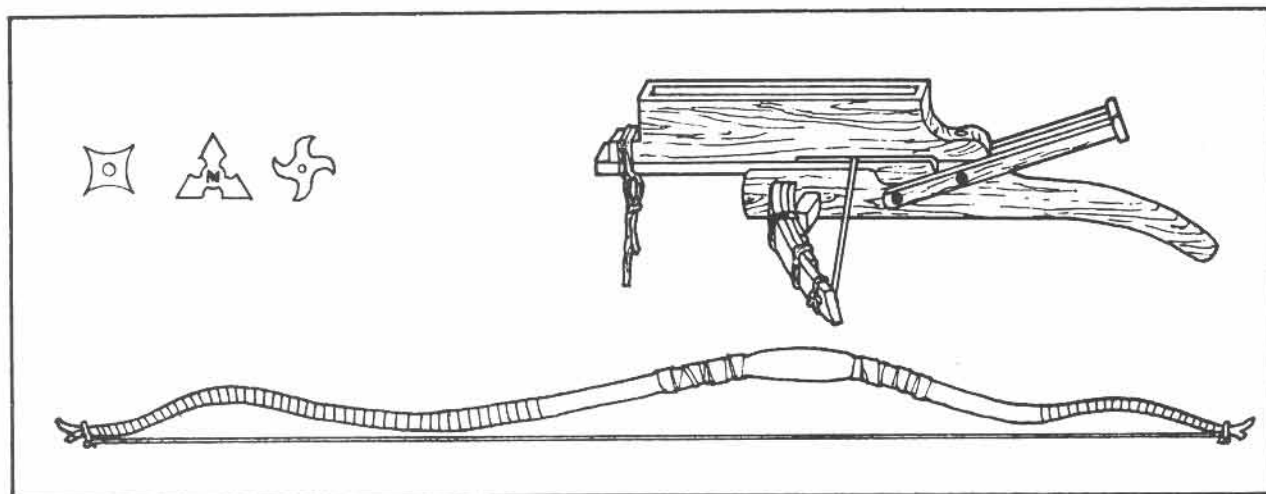
Dai-kyu: This is the largest of the Oriental bows, standing some seven feet in height. Unlike most other bows, it is designed with two thirds of its length above the archer's shoulder. This allows those using the bow on horseback or whilst kneeling to use it without penalty. Due to its design, the Dai-kyu produces more power than other bows and can be difficult to master. Until a character has developed eight ranks in the use of the Dai-kyu, he receives a -20 penalty to use it.

Han-kyu: This is the bow of the Ninja, designed for compactness and concealment rather than for power of shot. It is basically a short bow, powerful enough for the work required of it by the Ninja, but small enough to be concealed in the sleeves of a kimono.

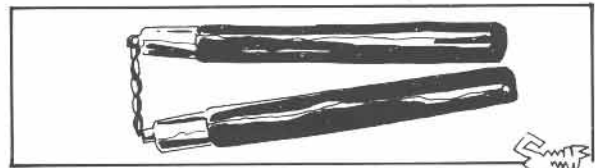
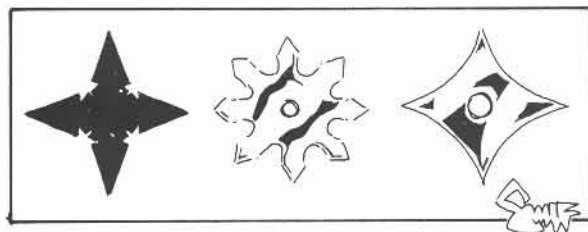
Oyumi: This is the Oriental counterpart to the western heavy crossbow, and is mainly a commoner's weapon (due to the Samurai reliance upon the Dai-kyu). Like the western crossbow, it requires repriming and loading after each round is fired, but in the hands of an expert it can out-perform any Samurai bow.

THROWING IRON

Shuriken: There are a variety of shuriken available in the Orient, although they are usually used in the hands of the Ninja. They vary from weighted blades to multi-pointed throwing stars, and in the hands of the right user can be deadly weapons. When used by the Ninja, shuriken are normally carried in pouches of nine.



ORIENTAL WEAPON MODIFIERS CHART										
Weapon	Range Mods					Armor Mods				
	10'	25'	50'	100'	150'	20-17	16-13	12-09	8-5	4-1
Staves										
Bo	-10	—	—	—	—	+5	+5	+5	+5	+5
Jo: 2 handed	-15	—	—	—	—	+0	+0	+0	+0	+0
Jo: 1 handed	-20	—	—	—	—	-5	-5	-5	+0	+0
Hambo	-10	—	—	—	—	+0	+0	+0	+5	+5
Blades										
Hishi	-10	—	—	—	—	+0	+0	+0	+0	+0
Tanto	-5	—	—	—	—	+0	+0	+5	+5	+10
Kozuka	-15	—	—	—	—	-5	-5	+0	+0	+0
Sai	-20	-20	—	—	—	-5	-5	-5	-5	-5
Ninjato	—	—	—	—	—	+0	+0	+5	+5	+5
Katana	—	—	—	—	—	+0	+0	+5	+5	+5
Wakizashi	—	—	—	—	—	+0	+0	+0	+5	+5
No-Dachi	—	—	—	—	—	+5	+5	+5	+5	+5
Chains										
Kyoketsu-Shogei	+0	-30	—	—	—	-5	-5	-5	-5	-5
Kusari-Fundo	+0	-10	-20	—	—	-5	-5	-5	-5	-5
Kusari-Gama	+0	-30	—	—	—	-5	-5	-5	-5	-5
Kaginawa	+0	+0	-20	—	—	-5	-5	-5	-5	-5
Kusari	+0	-30	—	—	—	-5	-5	+0	+5	+10
Nunchaku	—	—	—	—	—	-5	-5	-5	-5	-5
Spears										
Naginata	+5	-10	—	—	—	+0	+0	+5	+5	+10
Kumade	+5	-15	—	—	—	-5	-5	+0	+0	+5
Shinobe-Zue	+5	-15	—	—	—	-10	-5	-5	-5	+0
Nagimaki	+10	-15	—	—	—	+0	+0	+0	+5	+5
Yari	+5	-15	—	—	—	+0	+0	+0	+0	+0
Yarinage	+0	-10	-30	-90	—	+0	+0	+0	+0	+0
Bows										
Dai-Kyu	+25	+0	-30	-40	-50			Special		
Han-Kyu	+10	+0	-40	-70	-90			Special		
Oyumi	+30	+0	-25	-40	-55	+5	+5	+5	+5	+5
Throwing Irons										
Shuriken	+10	+0	-30	—	—	+0	+0	+0	+0	+0



ORIENTAL ARMOR

Due to the differences in fighting styles used in the Orient, many of the forms of armor employed as protection also differ from those common to other fantasy environments. In addition to these differences, the general climate of the Orient is much warmer, making the use of heavier armour such as full plate-mail impractical, and in some tropical areas extremely dangerous. A warrior wearing plate-mail, no matter how strong, would collapse within an hour or two from heat exhaustion.

The following types of armor replace those found in *ChL&CaL*.

Leather Armor: Due to the temperature of the Orient, this is by far the most common type of armor. The warriors of the Orient favour agility over physical protection, and their weapons are designed to cleave through armor without trouble. Therefore a standard Leather Jerkin is most common.

Leather Jerkin: AT5

Do-maru: A wrap-around cuirass designed specifically for archers. The device secures on the right allowing free use of a bow.

Do-maru: Provides AT 11 with no Missile Penalty.

Haidate: An apron-like device worn around the waist to provide protection to the thighs. This is most often constructed of bamboo splints lashed together by thick cord.

Haidate: Provides +5 DB, and negates 25% of Leg Critical Effects. When used in conjunction with a jerkin, lower leg protection, and some form of arm protection, the overall AT is increased by 1.

Hara-ate: A breastplate often constructed of wooden or (rarely) metal strips fastened to a leather jerkin. This is commonly used by the Samurai.

Hara-ate: Provides wearer with AT 13 or AT 17 (If metal). For Maneuver and Quickness penalties treat as AT 11

Haramaki: Similar to the Hara-ate, this is a breastplate open at the back providing less protection, but greater maneuverability.

Haramaki: Provides wearer with AT 9. For Maneuver and Quickness penalties treat as AT 6

Jinbaori: A padded surcoat worn over the armour to protect it from excess wear.

Jinbaori: Provides +5 DB, but increases Maneuver Penalty by 5.

Kote: These armored sleeves, usually constructed of bamboo bound to woven straw protect the lower arms of the wearer.

Kote: Provide +5 DB and negate 25% of Arm Criticals. When worn in conjunction with upper arm and leg protection, they increase overall AT by 1.

O-yoroi: This armor is one of the main types worn by the Samurai, and consists of a strengthened box-like device that fits over the shoulders to provide torso protection for the wearer. It is quite bulky but gives improved protection over the other forms of armour.

O-yoroi: Provides AT 16, with a +5 DB. However, it encumbers with an extra -5 penalty.



Sode: Usually worn with the Kote armored sleeves, this is strengthened shoulder armor. It is formed by two bamboo-reinforced plates that are laced around the shoulders. The armor for the right arm is usually left partially unlaced to allow a bow to be used without restriction.

***Sode:** Provides DB +5, and negates 10% of Arm criticals (35% with Kote). When used with Kote and leg protection, increases overall AT by 1.*

Suneate: These are basically the Oriental equivalent to leg greaves. They are usually made of bamboo-splints laced to a leather base.

***Suneate:** Provide DB +5, and negate 10% of Leg Criticals (35% with Haidate). With arm protection and Haidate, increases AT by 1.*

HELMETS

Hachi: Although this item provides no protection, it is an essential part of the helmet. It is a device worn with the helmet with a small hole in the top. This hole, apart from allowing air to get inside the helmet, is designed to allow Hachiman the spirit of war to enter the Samurai's mind and instill him with courage.

Kabuto: This is the basic Samurai helmet. It is constructed of metal and wood, and provides the same protection as a standard full helm.

Menpo: An essential accessory, the Menpo is a face-guard which fits into place to protect the wearers eyes from damage. They are often carved into the visages of hideous demons to frighten enemies. Menpo protects the face from 25% of criticals.

Shikoro: A nape-guard similar in function to aventail. It provides the wearer with an additional +5 DB when attacked from behind.

Apart from these types of helmet there are a variety of straw and bamboo helms equivalent to leather (straw) and pot (bamboo) helms. These are more commonly used by the peasant warriors.

ARROWS

The bows used by the Samurai and other warriors are specialized weapons requiring long and exhaustive training to master fully. To complement these weapons, a number of specialized arrows are available each with a specific capability.

Leaf-Head Arrow: 1.5x normal arrow cost. This arrow has a wider tip than standard arrows, and upon hitting causes an additional A Puncture Critical to the target, reflecting the increase in damage that it can inflict.

Humming Arrow: 2x normal arrow cost. Designed with a hollow, bulb-like head, the humming arrow is designed to be used as a signal weapon. However, it is possible to use them to deliver certain toxic powders over the area beneath its flight path. A humming arrow can cover an area 50 feet x 5 feet with any powder toxin.

Frog-Crotch Arrow: 2.5x normal arrow cost. Designed with a V-shaped head, with a serrated inner-edge. This arrow is designed for cutting or if used against personnel to inflict huge amounts of damage. If used to cut something, such as lacing on armor, a D critical must be achieved for the target to be severed. If used against personnel, increase concussion hits by 50%

Other arrows can be manufactured, especially by characters possessing the Gimmickry and Weaponsmithing skills, but all should be examined closely by the GM before being implemented.

7.3 ORIENTAL WAR LAW

This section aims to detail the use of War Law, ICE's mass-combat system, in the Orient. Just like any other culture, the likelihood of war is ever present, and it is thus necessary to discuss the units and special rules relevant to the war machine of this land.

UNITS

The units employed in the Orient are tightly controlled by the military leaders, to segregate the various classes into units of their own. To reflect this the following table indicates the professions most commonly found in each unit type.

War Law Unit Type	Profession
Light Standard	Ashigaru Soldiery
	Sohei Warrior Monks
	Yakuza Skirmishers
	Ikki Revolvers
Heavy Standard	Samurai
	Yamabushi
Light Polearm	Ashigaru with Yari Spear
Hvy Polearm	Ashigaru with Naginata
Light Cavalry	Jizamurai
	Ashigaru
	Jizamurai
	Samurai
Heavy Cavalry	Ninja*
Miscellaneous Units	Archers
	Standard Bearers

* Although more efficient as a guerrilla force, Ninja can still be used in mass combat as excellent skirmishers.

It should be noted that only one of the types mentioned above will be found in a unit. The professions are kept apart due to the varied roles that each profession plays during a battle.

PROFESSIONAL MODIFIERS

The following table should be used in conjunction with the Race Modifier Chart in War Law when determining the statistics for the combatants in a unit. The reason for this is that certain professions provide greater bonuses to some statistics due to training or general attitude. The best example of this is the Samurai whose morale will always be at a higher level than the common Ashigaru soldiers.

When determining statistics, use this table for human combatants to represent the change in their training and other factors.

ORIENTAL EXPERIENCE BREAKDOWN CHART				
	Green	Regular	Veteran	Elite
Ashigaru	10%	70%	15%	5%
Ikki	20%	65%	12%	3%
Yakuza	15%	70%	12%	3%
Jizamurai	10%	65%	18%	7%
Samurai	5%	60%	27%	8%
Ninja	5%	65%	25%	5%
Sohei	7%	65%	22%	6%
Yamabushi	5%	70%	17%	8%

PROFESSIONAL MODIFIER CHART

Profession	Morale Modifier	Leadership Level Bonus	Base Leader #	Average Level	Average Move Rate
Ashigaru	5	4	6	3	50
Ikki	6	2	9	2	45
Yakuza	5	3	7	3	50
Jizamurai	5	5	6	4	50
Samurai	4	6	3	6	50
Ninja	5	5	4	4	60
Sohei	5	5	4	4	55
Yamabushi	4	6	4	5	60

ROCKET BATTERIES

Type	Price	Ammo	Crew	Range	Fail	ROF
6-tube	75	50	4	500	4	6/rnd
12-tube	100	50	6	500	4	12/rnd
20-tube	150	50	10	500	4	20/rnd

Reloads for a rocket battery cost 10gp/rocket

Note: The Rate of Fire indicates the maximum number of rounds that the rocket battery may launch. Once all have been fired, rockets may be reloaded at a rate of 1/round.

ADDITIONAL RULES

STANDARD BEARERS

The use of standards in the Orient is of greater importance than in the west. Therefore standards have the following effect in mass combat.

- When raised above a unit, the standard provides that unit with a +10 bonus to its OB, and +10 to its current AMP (To a maximum of 0).
- To all friendly units adjacent to the banner-unit, it provides a +5 OB and +5 to the AMP of the unit.
- Loss of this banner has a demoralizing effect upon troops, causing all units previously adjacent to it to suffer a -10 penalty to their AMP (to a maximum of -40).

ROCKETRY

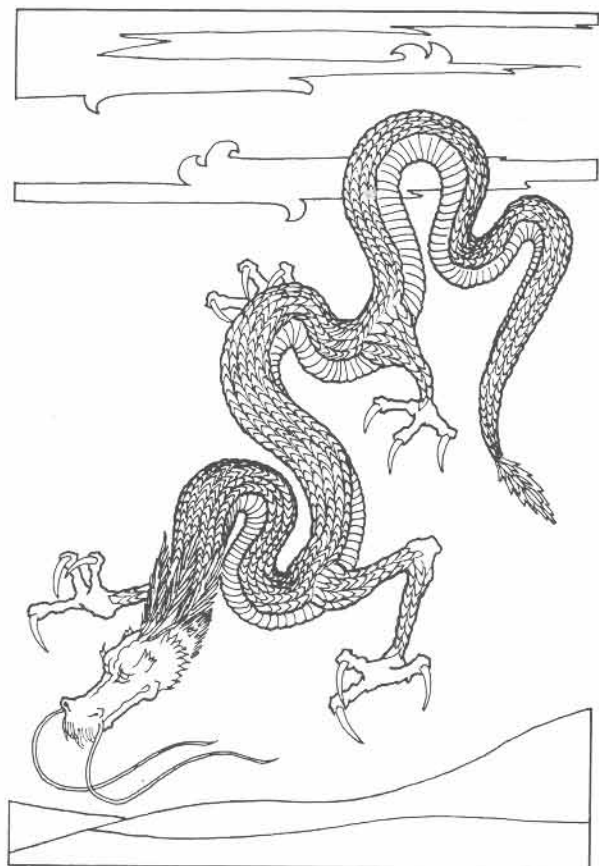
A popular weapon used by the armies of the Orient, rockets of various kinds are often employed against both personnel and constructions. Rocket batteries are considered to be special units, with little melee ability.

However, when used from range the power of these weapons becomes obvious.

The rocket battery is a series of bamboo-pipes from which the ceramic rockets are fired. These are stationary weapons although they may change facing during combat.

The Orient is a place of great magical power. Due to this, a number of magical creatures exist within it. Some of these are entities from other worlds who have gained access to the world via the gates and portals found across the nation. There are others though who are perhaps as old as the world itself and are a part of the very nature of the place.

These creatures vary in power and demeanor from the mischievous Oni, to the awesome and infinitely wise dragons. All however, view the Orient as a playground for their amusement, with the mortal inhabitants as nothing more than temporary visitors to the world. In many cases this is true, as they will exist long after mankind has disappeared from the world. The Empires of man will rise and fall for eternity, but the creatures that dwell alongside them will always be there.



DRAGONS

Without a doubt, the most awesome and powerful inhabitants of the Orient, save for perhaps the Great Spirits such as Ama-terasu the Sun Goddess are Dragons. The Dragons of the Orient are beautiful creatures, blessed with infinite wisdom and vast knowledge. They are playful by nature, but when enraged are capable of destroying cities with their mighty claws and terrible magic.

The Oriental Dragon is associated with wealth, water and wisdom, three subjects close to the hearts of all men. Even though it is considered impolite to desire wealth, all wish for it. Water is necessary to live, and the search for wisdom is considered of great importance. For this reason, the Oriental Dragon is considered a sacred creature by the religions of the Orient.

Physically the Oriental Dragon differs in a number of ways from others of its reptilian family. Their bodies are long and thin, covered in rainbow-hued scales as strong as steel, yet beautiful to behold. They are rarely winged, but are capable of leaping from the Earth to the Heavens in one single bound. Their heads resemble those of horses more than reptiles, with great billowing-whiskers sprouting from their lips. They have no ears, instead hearing through the pair of horns that crown their heads.

When a Dragon speaks, his voice is like the jingling of copper pans, yet possessing a melodic quality unequaled by the musicians of mortal mankind.

The Oriental Dragons are closely linked to the elements of water and air, being born during the creation of the world from the storms that lashed the earth. Due to this, the Dragons are great lovers of storms, and can often be found playing within the great typhoons, their claws lashing the ground along with the lightning that streaks forth from their eyes. When they breathe, great clouds issue forth from their mouths sailing into the sky. Rain is caused by the pressure of Dragons' feet squeezing water from the clouds as they climb into the sky. Even the wind is the passing of their breath as they move.



BESTIARY

Dragons are well-known for their wealth, and their generosity. Many tales tell of the dragons providing kings with vast treasures in return for the freedom to travel the skies.

The Dragons are ruled by Rin-Jin, the Dragon King. He is the greatest and wealthiest of the Dragons living in a vast palace at the bottom of the ocean. His palace of crystal is upheld by great jade pillars, and walls of coral and pearls. Every day precious stones wash down into his palace from the mountains. These stones, so numerous are they, become piled up like mounds of sand. In addition to these treasures, great piles of magical trinkets and artifacts litter his palace. Rin-Jin is rich beyond even the dreams of the Great Spirits themselves.

The pearl is closely associated with the Dragon. The reason for this is unclear, but they have been known to go to extreme lengths to gain possession of these stones. Many men have gained the help of the Dragons by presenting them with pearls of magical quality.

High up in the mountains of the Orient there is said to be a waterfall known as the Dragon Gate. It is said that any carp that can leap the falls will become a Dragon. This is the birthplace of all but the first dragons.

Dragons are creatures of magic, and as such are capable of wielding great power. All Dragons have access to the Magician Base Lists Water Law and Air Law, as well as all Open Lists from one of the three realms (See *C&T* for details). In addition, the Dragons have access to the Arcane Lists Ethereal Mastery, Stone Law and all of the Crystal Mage Base lists to their level.

Oriental Dragon: Inhabit underwater palaces or castles; Electrified Touch; Steam Breath acts as Water Bolt with Heat Critical (300' Range, 1x/min, 10x/day); Employs spells (4xlv PP). 30'-40' body, 2'-3' horns. No wings, though capable of flight.

Oriental Dragon (Land/Sea/Air: 100% Movement)

Type:	Young	Mature	Old
Level:	15G	38G	60G
Base Rate:	300	250	150
Max Pace:	Dash	Dash	FSpt
MN Bonus:	60	45	30
MS/AQ:	BF/BF	BF/VF	VF/FA
Size/Crit:	H/LA	H/SL	H/SL
Hits:	300G	450G	600G
AT(DB):	12(100)	17(75)	20(60)
Attacks:	80LBI/80LCI 70HBa/100WBr Spells/C	100HBI/100HCL 100HBa/120WBr Elec Spells/D	150HBI/150HCL 130HBa/150WBr Elec Spells/E Elec
# Enc:	1	1	1
Treasure:	yyz	yyyz	yyzzz
Bonus EP:	J	K	L
Outlook(IQ):	Playful(HI)	Playful(VH)	Altru.(EX)

DEMONS

A multitude of creatures exist in the Orient that can be described as demons. Many are entities of malevolence from other worlds, whilst others are the inhabitants of Yomi, the underworld. All are at least mischievous in nature if not thoroughly evil. It is creatures of these types that are subject to those spells used for summoning fell creatures. Even when bound by these spells, these monsters should not be trusted, for they would cut the throat of the summoner at the first opportunity.

ONI

The Oni are the true demons of the Orient. They range from mischievous imps to black-hearted savages, hell-bent upon destruction and chaos. As a race, they have no general appearance, with every Oni physically different to the next. Their skin tends to be warty and somewhat slimy to the touch, and is usually brightly colored. All Oni do share one common feature, this being a pair of twisted horns growing from their heads.

Oni are generally malevolent creatures finding pleasure in the infliction of pain and misery on others, especially upon humans, who they consider to be the perfect plaything. This is especially true of human females, who the Oni find considerably more desirable when compared to the horrendous females of their own race.

Many Oni serve in Yomi, the underworld as the minions of the more powerful demons that rule this dark land. Oni are not powerful enough themselves to hold any influence there.

These foul creatures can be found everywhere in the Orient, though they shun areas of religious influence. They can often be found hidden in ruins and abandoned homes, especially in the run-down slums of

larger cities. They use these places as lairs during the day, whilst at night they roam the slums looking for victims to play with.

Although magical in nature, only the largest of the Oni have access to magical powers. These foul sorcerors have access to the Soul Destruction and Mind Destruction spell lists to their level.

Oni: Act as Pale I, II, and III demons for banishment and summoning purposes. 3'-9' tall. Large Oni have access to spells (3xLevel PP)

Oni

Type:	Small	Medium	Large
Level:	3B	6C	10C
Base Rate:	80	60	50
Max Pace:	Dash	Dash	FSpt
MN Bonus:	40	20	10
Speed(MS/AQ):	VF/FA	FA/FA	MF/FA
Size/Crit:	S/I	M/II	M/LA
Base Hits:	70D	130E	250E
AT(DB):	4(50)	11(45)	16(40)
Attacks:	40SCI/30SBI	60MCI/40MBi	90LCI/60LBI
		40Wpn	80Wpn/Spells
# Enc:	2-20	1-6	1-2
Treasure:	g	n	t
Bonus EP:	B	D	F
Outlook(IQ):	Greedy(IN)	Cruel(AV)	Domin.(AA)

SHOJO

The oceans surrounding the Orient are the property of the Dragon King, given to him by Ama-terasu, the Sun Goddess when the world was young. All that live within the waters of his realm are subject to his laws, and the majority follow his word. However, there are some who reject his right to rule and do as they please. One such group are the Shojo, demons of the deep.

These creatures live within the vast networks of caves and tunnels that honey-comb the seabed. From these lairs they plot against the other inhabitants of the waters around them. This includes the fishing vessels on the surface of the waters which they consider to be great sport when hunted.

The Shojo are huge, ogre-like creatures with green, wart-covered hides and long, red hair, into which they weave seaweed to decorate themselves. Their hands and feet are webbed allowing them great maneuverability beneath the waves. Although suited for the seas, they are also capable of operating on land. Having said this, they must spend at least one hour every day immersed in salt-water to keep their skins from drying out.

The Shojo are a barbaric race who enjoy the infliction of pain upon others. They delight in attacking fishing vessels with their great spears and nets, and then dragging the sailors onboard down into the depths to watch them slowly and painfully drown. In some coastal regions the Daimyo of the Samurai Clans are known to place a bounty on the heads of these creatures, often bestowing the status of Samurai upon any sailor capable of slaying one.



Shojo: Aquatic demons; 10'-15' tall; incredibly strong; Capable of existing on land, but must immerse fully in salt-water once per day to avoid drying out (-10 to action per day missed).

Shojo

Level:	14D
Base Rate:	100(Swim); 60 on land
Max Pace:	Spt
MN Bonus:	30(swim); 10 on land
Speed(MS/AQ):	FA/FA
Size/Crit:	L/LA
Base Hits:	300F
AT(DB):	12(60)
Attacks:	150Sp(3D)/130LGr(Net)/160LBa(2D)
# Enc:	1-4
Treasure:	i
Bonus EP:	G
Outlook(IQ):	Cruel(AV)

SPIRITS AND OTHER UNDEAD

The Orient is a land plagued by many forms of spirit. Some are simply creatures that choose to dwell in this world; others are the souls of the dead who refuse to go on to their next lives. All of these creatures, although quite different in nature, are considered to be spirits. They vary in power and motive, but all share one common feature: they have no physical body in the sense that we understand it. Many are little more than free-floating souls, whilst others are capable of manifesting themselves into tangible forms.

YAMA-UBA

The Yama-Uba, also known as the Snow Women are spirits who choose to inhabit the mountains of the Orient. They appear as hideous crones, dressed in ragged kimonos, covered in a sparkling layer of frost. Their features are twisted and malformed, with crooked noses, and rotting teeth.

By nature they are evil, demonic entities. They enjoy nothing more than luring unwary travellers to their deaths among the treacherous peaks of the mountains. Once they have dispatched their victims in the chasms and pitfalls of the mountains, they feast upon the flesh at their leisure. However, the Yama-Uba like nothing more than living flesh to fill their bloated stomachs.

Some of these terrible spirits are known to be spell-users of considerable power, experts in the concoction of poisons and potions. There are some noted cases of these creatures trading their wares to travellers but usually for a price too high for all but the most black-hearted of men. In return for their services, the Yama-Uba will demand a single live human body that they may feast on, and woe betide any man who fails to fulfill such a contract.

The Yama-Uba have excellent senses, which they use to locate their prey in the vast mountain ranges. They can smell human flesh from miles away, and once they pick up the scent they will pursue their prey until the victim is killed or leaves the mountains. For some reason, these crones are unable to leave the peaks.



Yama-Uba: Spirits of Evil; Superior senses; +50 all perception skills. 30% have spell-casting abilities; Access to Evil Magician or Witch Base Lists to level (3xlevel PP). 5'-8' tall.

Yama-Uba

Level: 9F

Base Rate: 70

Max Pace: FSpt

MN Bonus: 20

Speed(MS/AQ): FA/FA

Size/Crit: M/LA

Base Hits: 180E

AT(DB): 4(40)

Attacks: 100LCI/70LBa/Spells

Enc: 1

Treasure: e

Bonus EP: F

Outlook(IQ): Cruel(SU)

SENNIN

The Sennin are like the Yama-Uba mountain-dwellers, but of a more benevolent nature. They are a form of Genii tied to their mountain-homes by powerful magic, the like of which was lost thousands of years ago.

They appear to be ordinary men, garbed in rich clothing which seems far too light for one living in such a cold climate. They are in reality, immortal spirits tied to the mortal world as punishment for a misdemeanor carried out by one of their kind eons ago. They are forever doomed to wander the mountains searching for one who can release them from their bondage.

When encountered, a Sennin will offer the traveller a single wish in return for help in releasing him. This may seem to be a simple task, but to release a Sennin, his soul must be brought to him. The souls of every Sennin reside in a single chamber hidden deep within the realm of Yomi, the underworld.

The Sennin usually ends up disappointed, as none who have tried have ever succeeded in this task. However, being a generous and kind-hearted creature, the Sennin will usually bestow a gift upon the traveller as a sign of gratitude for attempting this feat.

In addition to their ability to grant wishes, the Sennin are also notable magicians. All have access to all Open Essence and Closed Essence spell lists. In addition, they usually have one magical area of expertise, providing them with the Base lists of any one profession.

When encountered, a Sennin will usually carry a staff or naginata spear as a weapon, and if tested will be found to be an expert in its use.

Sennin: Immortal Mountain Spirits; 5'-6' tall. Appear as normal men; Immune to non-magical weapons; If killed, will reform 1—10 hours later, fully healed; Spell-users (5x level PP).

Sennin

Level: 25E

Base Rate: 60

Max Pace: Dash

MN Bonus: 30

Speed(MS/AQ): FA/MF

Size/Crit: M/II#

Base Hits: 250

AT(DB): 2(75)

Attacks: 180Staff/Naginata(2D)/Spells

Enc: 1

Treasure: —

Bonus EP: K

Outlook(IQ): Good(EX)

BAKU

Devourers of evil dreams and nightmares, the Baku are spirits of the dream-world. These creatures resemble majestic lions, save for their heads which are those of elephants.

Only ever encountered in the dream world, the Baku search their realm for those suffering disturbing dreams and nightmares. When such an individual is encountered, the Baku will force him to enter into combat with it. In dream-form the sufferer possesses all of the abilities and items that he would own in his waking state. If the Baku should win this dream-battle, it will take the nightmares and devour them as its prize. Should it lose though, it will never again return to that person to aid his dreams.



The power of the Baku is so great that it is capable of devouring even those nightmares conjured of magic, sent to plague the sleeper by those who wish him harm.

The Baku is strictly a spirit, and is never encountered in the mortal realm.

Baku: Dream spirit; No physical form; 10'-12' body; Access to Dream Lord Base Lists to level (3x level PP).

Baku

Level: 20F

Base Rate: 100

Max Pace: Dash

MN Bonus: 40

Speed(MS/AQ): BF/BF

Size/Crit: L/LA

Base Hits: 300F

AT(DB): 4(50)

Attacks: 100LCl(2x)/120LHo/90LBa/Spells

Enc: 1

Treasure: —

Bonus EP: H

Outlook(IQ): Mission(SU)

HENGEYOKAI

The Hengeyokai are a race of spirits, all capable of reverting from human form to that of a particular animal. Many can be found in the towns and cities of the Orient, though usually they keep their true natures a closely-guarded secret. A Hengeyokai can revert between its two forms almost instantaneously, and with no effort save more a split-second of concentration.

Whilst in their animal forms, the Hengeyokai use the statistics and attacks of the creature as listed below, except for such attributes as level and concussion hits, which the Hengeyokai retain from their human form.

Hengeyokai Type

C&T Statistics

Cat	Small Cat (p17)
Dog	Large Dog (p17)
Monkey	Large Primate (p20)
Rat	Rat (p20)
Crane	Large Bird (p18)
Fox	Small Dog (p17)
Spider	Great Spider—Greater (p23)

KAPPA

Spirits of the Orient's ponds and lakes, Kappa are another of the land's more malevolent races, being the cause of many drownings.

Kappa stand as tall as a human child, but more broad in body. Their skin tends to be a pale green or brown in color, with warts covering much of their body. Their most bizarre feature however is the bowl-like depression on the crown of their heads, filled with the water from their pool. This bowl is the source of their strength, a fact known to few save for the most knowledgeable seers and scholars.

The Kappa dwell in stagnant pools and meres, often in close proximity to human settlements. When potential food approaches this pool (Kappa consider all meat of every description to be food), the Kappa will rise up and then prepare to grapple the victim to the bottom of its lair with incredible strength.

There is only one method to successfully foil a Kappa, and that is to somehow cause the water held in their bowl-like heads to spill. A Kappa who loses the contents of this depression will die within a matter of minutes unless it can be replenished. The most obvious way to cause this is to wrestle the creature and attempt to tip it off balance. This will prove difficult due to the amazing strength the Kappa possesses.

The Kappa does have one weakness though, and that is politeness. If a potential victim should bow to the Kappa, it will always feel obliged to return the bow, and thus empty its reserve of water, crippling it.

However, a Kappa will only fall for this trick once, and after an individual has done this, it will not comply again. Fortunately, the Kappa is not blessed with the most lucid of memories, and will usually bow to a different individual later the same day.

Kappa: 3'-4' tall; Aquatic Spirit; Pool of water held in head is source of strength; If emptied, concussion hits, DB and all OBs are reduced to 10% original values.

Kappa

Level: 7C

Base Rate: 40

Max Pace: Spt

MN Bonus: 15

Speed(MS/AQ): FA/FA

Size/Crit: S/II

Base Hits: 270D

AT(DB): 3(60)

Attacks: 150LGr/100LBa

Enc: 1

Treasure: m

Bonus EP: E

Outlook(IQ): Hostile(MD)

GHOSTS

The spirits of the dead usually leave the mortal sphere once free from their bodies. They eventually return in a new life, or are banished to Yomi to pay for their crimes. However, there are those who refuse to leave, and become ghosts haunting the place of their demise.

These spirits often simply wish for the shame that resulted in their deaths to be cleared. Others however, relish their new existences and use their new-found powers to disrupt the lives of those yet to die.

In appearance ghosts resemble mortal men save for the ethereal glow that surround them, and the lack of feet that they have. ghosts float above the ground, and thus their feet and lower legs dwindle to nothing. They dress either in the clothes they died in, or in flowing white robes that billow around their bodies as if blown by some unseen wind.

These creatures although often tragic in nature are of considerable danger to mortals. Ghosts require the life-essence of the living to remain in contact with this world. To this end, they will select a living victim, and using their powers of illusion, beguile this person into becoming their consort. Every night, as the victim sleeps, the ghost will drain more and more life-essence to sustain themselves. This process will rapidly advance the aging process of the target, who in a matter of weeks will be reduced to a state of old-age and senility. At this point, the ghost will dispatch the target and once again search for a new victim.

There are several ways to banish a ghost from the mortal world. Killing them with weapons of magical nature will cause them harm, but will only temporarily destroy them. Exorcism by a priest of the ghost's religion during life will accomplish the task permanently, as will discovering their reason for becoming a ghost and rectifying the situation. Short of these methods, nothing will get rid of a ghost.

Ghost: Capable of assuming physical form; Killing a ghost through use of magical weapons only banishes them until the next night; Have access to Illusionist Base Lists to level (2xlevel PP). Touch drains 2-4 Co/rd (-10 RR) or 1 Life Level (RMC2).

Ghost (Class III)

Level: 7E

Base Rate: 100

Max Pace: Spt

MN Bonus: 20

Speed(MS/AQ): FA/FA

Size/Crit: M/II#

Base Hits: 200A

AT(DB): 1(60)*

Attacks: 100MBa/Special/Spells

#Enc: 1

Treasure: h

Bonus EP: E

Outlook(IQ): Domin.(SU)



ROKIRO-KUBI

Death by hanging causes the creation of these spirits of vengeance. Usually the spirits of criminals executed by the gallows, the Rokiro-Kubi exist only to inflict death upon others in a perverse form of revenge upon the living.

The Rokiro-Kubi appear as gaunt and ragged looking individuals dressed in the rags they wore at their executions. Their skin is always grey and cold to the touch, and their fingers end in vicious-barbed talons, rather than finger-nails. Their most unearthly features however, are the elongated necks they possess—the mark of those who died by the rope.

Creatures of the night, they prefer to stalk the lands seeking out victims, who they either tear to shreds with their sharp claws, or if possible, they will garotte using the rope that brought them death.

They are mindless and simple creatures, easily tricked and slow to react. However, they spare little time for polite conversation, so those intent upon beguiling a Rokiro-Kubi must act fast to gain their attention.

Rokiro-Kubi: Only affected by magical weapons; Nocturnal; Touch drains 1-3 Co pts/rnd (RR); Garotting rope: Attacks using Grapple Table. If Critical result occurs, target begins to choke and must make a 10th level RR vs Co every round to avoid losing consciousness; In addition causes 3-30 hits/rnd; 5'-6' tall, 1'-3' long neck.

Rokiro-Kubi (Class II)

Level: 8D
Base Rate: 75
Max Pace: Spt
MN Bonus: 30
Speed(MS/AQ): FA/VF
Size/Crit: M/II#
Base Hits: 160E
AT(DB): 1(40)*
Attacks: 90LCI/100LGr[Spec]/Touch
#Enc: 1
Treasure: a
Bonus EP: E
Outlook(IQ): Beserk(VL)

GAKI

Evil spirits of possession, the Gaki are thought to be the souls of those whose bodies were not dispatched in the proper way, as set down by the strictures of the Buddhist religion. Due to this, they manifest themselves as Gaki in an attempt to put their souls to rest.

Gaki appear as dark humanoids, with faintly-glowing skin, bloated stomachs and wild eyes. Like many other ghosts, their legs dwindle away to nothing, and they move by simply floating through the air.

Though not actually evil, the Gaki have little regard for any other than themselves and their own personal missions. To this end, they often cause misery and pain to those who they come into contact with, without realizing or caring. This is especially true when they possess mortal minds to aid their desires to put their bodies to rest. When this occurs, they usually kill their hosts through over-exertion and injury.

If prevented from carrying out its mission, a Gaki will invariably become violent, and will attempt to kill all who stand in its way. It will do this either by using its physical host as a weapon, or by leaving the body and attacking using its own powers.

There are known to be other Gaki that simply prefer to live in their spirit states. They use this advantage to bring pain to others in what they see as revenge for the shame surrounding their burials. These creatures roam the lands, looking for victims to torment and eventually kill.

Gaki: 5'-8' tall; Non-Corporeal; Requires magical weapons to harm. Can attempt to possess mind of target; SD Resistance Roll versus Gaki's Level or target is under full control of the spirit.

Gaki (Class III)

Level: 10F
Base Rate: 70
Max Pace: FSpt
MN Bonus: 20
Speed(MS/AQ): FA/BF
Size/Crit: M/II#
Base Hits: 200D
AT(DB): 1(75)
Attacks: 100MCI(2x)/Possession
#Enc: 1
Treasure: —
Bonus EP: F
Outlook(IQ): Domin.(AA)

BUSO

In the Orient, there exists a race of flesh-eating spirits known as the Buso. These are the equivalent to the ghouls of the Middle East, and are thought to be the spirits of those who died by starvation. They now roam the darkest alleys and ruins of man's cities in search of food, which normally consists of human flesh.

Buso appear from a distance as gaunt and pale humans dressed in ragged and soiled garments of cheap cloth. As one approaches, it becomes more apparent that the Buso are far from human, as their vicious talons and rows of rotting, barbed teeth can be seen.

Lacking intelligence save for a basic level of animal instinct, the Buso care for nothing else than the acquisition of flesh. To this end, they can often be found as the faithful servants of Wu Jen and other dark sorcerers, who feed these ghouls in return for their loyalty.

- If without a master, the Buso will roam the streets of towns and cities after sunset searching for some hapless soul ignorant enough to be out alone in the night.

Buso: Cannibal spirits; Sense human flesh by smell in 500' radius; Require magical weapons to cause damage to Buso.

Buso

Level: 5B

Base Rate: 40

Max Pace: Spt

Speed(MS/AQ): MF/MF

Size/Crit: M/1@

Base Hits: 90D

AT(DB): 1(20)

Attacks: 60MCI(2x)/80LBI

#Enc: 1-5

Treasure: f

Bonus EP: C

Outlook(IQ): Hungry(LO)

TENGU

A hybrid of crow and man, the Tengu are spirits originally descended from Sus-ano-o, the brother of the Sun Goddess. They resemble winged humans with either beaks or incredibly long noses. Their skin and feathers are usually a dark-shade of red, though these are often hidden by the cloaks and small, black hats that they seem to favor.

Fully capable of flight, the Tengu are arboreal creatures inhabiting the upper branches of trees. They prefer colder climates and thus their forest homes tend to be situated near the mountains.

They live in small communities of ten to fifty, with an elected king leading the roost. The strongest of their kind act as warriors and scouts who report all activity in their territory to the King.

The Tengu relish the appearance of humans in their territory, as they consider man to be fair game for the practical jokes and games they enjoy so much. These jokes are never directly harmful, but many often lead to open combat between the Tengu and the men who consider these jokes to be insults or attacks. Aside from these isolated skirmishes, the Tengu live a peaceful existence.

One other habit the Tengu possess that also irritates man, is their fondness for acquiring items of beauty, especially those belonging to others. Inside their tree-top homes can be found veritable hordes of jewelry and gems. Occasionally they steal items of enchantment, but only if the item in question is of a visually pleasing nature.

Apart from this contact, the Tengu prefer to keep to themselves.

Tengu: Capable of flight for extended periods (up to 6 hours); 4'-5' tall, 6' wingspan.

Tengu

Level: 6D

Base Rate: 100(Flying)/50(Land)

Max Pace: FSpt

MN Bonus: 20

Speed(MS/AQ): VF/MF

Size/Crit: M/-

Base Hits: 100E

AT(DB): 5(40)

Attacks: 90MPi/50MBa/60We

#Enc: 1-50

Treasure: w

Bonus EP: D

Outlook(IQ): Playful(AA)

MYO-O

Vanquishers of evil, the Myo-o are the servants of the great Buddha. Using their great strength they hunt down and overthrow evil wherever they find it. In addition to this they appear to those suffering temptation and aid them in resisting sin.

Myo-o being spirits have no true form, but when required to manifest themselves they choose a huge muscular form with a scowling face and blazing-eyes. In their hands they carry two-handed swords formed of blinding white-light. When manifested, they can be anything up to fifteen feet tall, and are capable of tearing trees from the ground or levelling buildings with a single swipe of their powerful fists.

Fortunately, the Myo-o are creatures of light, and are famed for their efforts of hunting down servants of evil throughout the Orient. Many act as patron guardians to temples, appearing before defilers and dispatching them with lightning speed.

Myo-o are highly-magical beings, and are resistant to most forms of mortal enchantment. Only the powers of the other greater beings will affect normally.

Myo-o: Spirits of light; 10'-15' tall; Resist all mortal magic (i.e. that cast by humans and related races) at +50. Cause fear to all within sight who oppose the principles it stands by (e.g., those of the Buddhist Faith).

Myo-o

Level: 20F

Base Rate: 100

Max Pace: Dash

MN Bonus: 30

Speed(MS/AQ): FA/BF

Size/Crit: L/SL

Base Hits: 350G

AT(DB): 11(60)

Attacks: 200Two-Handed Sword(3D)

#Enc: 1

Treasure: —

Bonus EP: J

Outlook(IQ): Good(SU)

KAMI

Considered to be the greatest of the spirits, the Kami are the oldest of their kind, having been born before the world itself. They vary in size and power, but all have the following features in common.

1) Invulnerability: Kami are the purest of spirits and as such have no physical bodies. Therefore they cannot be harmed by physical means. Only spiritual means will cause any affects to work against a Kami. Such means include the powers of other Kami, or certain spells that have control over sentient creatures (mind control and attack spells for example).

2) Dual-Existence: All Kami possess two souls; one dominated by good, the other by evil. Those under the control of the good soul are most commonly encountered. Those influenced by their evil soul are normally confined to the underworld, though they occasionally find ways to reach the mortal sphere.

3) Magical Power: Kami possess certain innate magical abilities. Each has one spell list for every three levels of experience. Power points are equal to three times their level.

4) Statless: Due to their spiritual nature, Kami require no statistics save for Level. This varies depending upon their exact nature. A Kami whose sole sphere of influence is a waterfall in the mountains may only be of level three or four, whilst Ama-terasu the Sun Goddess equals at least level one hundred in experience and power, if not more.

5) Limited Corporeality: Kami are capable of physically manifesting themselves for one minute/level of experience. During this time they can be physically harmed, being capable of taking twenty times their level in concussion hits before dying. In this form they possess an OB of 50 + 3x their level with whatever attack form they desire.

In physical form, the Kami is armor type 1 and has a DB of 5x its level.

Example: A 12th level Kami spirit manifests itself at its waterfall to scare away a group of Bakemono. For the twelve minutes that it may remain corporeal, it has 240 concussion hits, an OB of 86 with any attack, an AT of 1, and a DB of 60.

In addition it has access to four spell lists and has 36 PP to use in conjunction with them.

For purposes of Maximum Threshold for physical attacks, the following table should be consulted. In addition the table should be consulted for purposes of type of Kami sensed through the use of the Shinto Priest spells.

Level of Kami	Type	Max Threshold
1-4	Minor	Small
5-9	Lesser	Medium
10-15	Major	Large
16+	Greater	Huge

BOSATSU

The primary motivation of those mortals who choose to follow the Buddhist faith, is the eventual freedom from sin, and the arrival of enlightenment, accompanied by entry into the state of paradise known as Nirvana.

Those who reach Nirvana become the Buddha, in a constant state of enlightenment and peace. These beings have little contact with those still striving to attain this divine status.

However, there are a few select individuals who choose to help others reach Nirvana. These beings stay in contact with man, and advise others upon the methods necessary to release the soul from impurity. These divine helpers are known as Bosatsu or Bodhisattva. Similar to the Kami, they are purely spiritual entities, possessing no physical form.

Unlike the Kami, they cannot manifest themselves, and instead can only aid followers through words and spells. In addition, the soul of a Bosatsu remains in Nirvana whilst his persona remains behind. Thus no magic will effect them when cast from the world of men.

Bosatsu have access to all Cleric and Buddhist Priest Base Lists to their level, with 5 times their level in power points.

The level of a Bosatsu depends upon the location of their patronage and their importance. A Bosatsu with patronage over a minor temple might only be level five or six, whilst the Bosatsu who patronizes the Buddhist temple in the Imperial City is a level one hundred being, equal in power to Ama-terasu, the Sun Goddess.

OTHER CREATURES

BAKEMONO

Short, stunted creatures possessing ugly, deformed features and dispositions to match. These are the goblins of the Orient, twisted and wretched monsters dedicated to causing misery and grief to all who cross their paths.

The Bakemono mostly inhabit dark, dank caves, usually not far from human settlements which they raid regularly for food, and for human women who they value highly as consorts.

Although they are ferocious creatures in numbers, a lone Bakemono is a coward. They require strength in numbers to accomplish most activities due to their weakness, which is roughly equal to that of a child. However, if cornered they become lethal combatants using every method at their disposal to escape the clutches of their opponents. It is usually during these desperate fights that the Bakemono reveals its secret weapon; a set of viciously barbed teeth capable of inflicting terrible wounds to those who get too close.

Apart from a strong show of arms, the best method for keeping these foul miscreants at bay is to maintain a Buddhist temple close by. Bakemono are terrified of these temples and will not approach any village containing one. Often they will move away from the area if the Buddhist presence is strong enough.

The Bakemono have orange-hued, leathery hides that they often tattoo, though the reason for this remains a mystery. They can be compared to the goblins of western folklore, except they have little understanding of machination, and prefer to destroy rather than build (even if the constructions are devices of torture!).

Bakemono: Oriental goblins; Cowards when not outnumbering foes by at least three-to-one; 3'-4' tall. Nocturnal.

Bakemono

Level: 2A

Base Rate: 50

Max Pace: Dash

MN Bonus: 20

Speed(MS/AQ): FA/MF

Size/Crit: S/-

Base Hits: 30D

AT(DB): 5(35)s

Attacks: 40Melee/40 Missile/50MBi

#Enc: 10-100

Treasure: f

Bonus EP: B

Outlook(IQ): Cruel(MD)

SHIKOME

Some say the Shikome are the cousins of the Bakemono, but nobody can say for sure. It is evident though that they share a great number of traits with the goblins. The Shikome are the Oriental equivalent to the hobgoblin, and although definitely goblinoid by nature, they have a slightly greater understanding of civility than their western cousins. However, this does not make them ideal social companions as their manners still leave a lot to be desired.

Inhabiting settlements out in the vast tracts of wilderness, the Shikome are a barbaric race, delighting in murderous games of torture and cruelty. The areas surrounding their homes are always littered with dead animals and felled trees left over from their last rampage.

Physically they resemble the Bakemono, save for an increase in mass and muscle. Their hides are the same shade of orange, and their teeth are equally as vicious.

Shikome: Oriental Hobgoblins; 5'-6' tall; Suggested professional restrictions; No spell-users.

Shikome

Level: 2C

Base Rate: 50

Max Pace: Spt

MN Bonus: 0

Speed(MS/AQ): MD/MD

Size/Crit: M/-

Base Hits: 70D

AT(DB): 11(30)

Attacks: 60Melee/40Missile

#Enc: 1-20

Treasure: b

Bonus EP: C

Outlook(IQ): Hostile(AV)



CHILDREN OF THE DRAGON KING

Although king of the dragons and the greatest of his race, the Dragon King is capable of assuming human form when he desires. It is often that he takes on this less reptilian form and chooses to walk the Orient in search of amusement. He has visited many villages posing as a harmless scholar, and has partaken in many celebrations often without the knowledge of his hosts. During these times as a human, the Dragon King also sires many children, most of whom are born totally human, with no trace of their father or his great power.

However, certain blessed individuals sired by him are born with abilities beyond those of mortal men. These are the true Children of the Dragon King, and are in reality physical aspects of his power. All are physically perfect with unblemished skin, sparkling green-eyes and flowing black hair, and most show signs of being of a magical nature.

All Children of the Dragon King are human except for the following features:

- **Immortality:** Unable to die unless through means of violence.
- **Spiritualism:** Virtual immunity to weapons of non• magical nature. Non• magical weapons inflict 20% concussion hits, and all criticals are reduced by one severity level.
- **Inner Strength:** +10 bonus to all physical stat mods.
- **Resistance:** +25 bonus to all RRs.
- **Aquamarine:** Able to breath underwater up to 1 hour per level.
- **Dragon Sign:** No Dragon will harm the Child of the Dragon King for fear of retribution.
- **SkinShift:** Child has a 1%/level chance to transform into a young Oriental Dragon for 1 hour per day.

EXISTING ROLEMASTER CREATURES IN THE ORIENT

Many of the creatures detailed in the two *Creatures & Treasures* books exist within the Orient. In many cases it is up to the GM as to whether or not they exist within his campaign. However, the following section should provide a few guidelines for the inclusion of such creatures.

Dragons: Due to the existence of the Oriental Dragon, most of those detailed will be extremely rare creatures, possibly from across the sea or from some dark area of the underworld. These will be ferocious and savage creatures, far removed from the likes of the graceful Oriental Drakes.

Elementals: Certain spell-lists exist for the creation of these creatures, thus allowing their inclusion into the world. However, it is unlikely that they will be found operating independently.

Demons: These are all suitable for use in the Orient, and will form the majority of the inhabitants of Yomi, the underworld. The major factor concerning demons is to ensure their weapons comply with those existing in the Orient (although one may occasionally be armed with a more unearthly weapon).

Undead: The undead form a major part of the populace of the spirit world. Before being used, all of the undead should be examined by the GM to decide on their suitability for his campaign. One note: Undead Oriental Dragons do not exist.

Shapechangers: Again these can easily be incorporated into a campaign, but should first be examined by the GM. Lycanthropes should be extremely rare, except perhaps for the Wererat or Weretiger.

Giant Races: Out of those mentioned only the trolls and ogres are likely to exist in any great number in the Orient. The other races are too closely linked to European mythology to be used.

Underground and Fairy Races: These races like the Giant races are too closely linked to European folklore and should not be included, except perhaps for certain fairies which could be redefined as spirits of some form.

Entities from Deep Space: The Natharl'nacna should only be included in the Orient as some of the more horrific dwellers in the underworld.



J T E M S O F P O W E R

In this chapter are a number of magical items that exist in the Orient. Many of the items included in *C&T* and *C&TII* are compatible with the Orient, but the final decision as to whether or not they are included in a campaign rests with the GM.

Certain existing magical items will have to be modified to fit into the Oriental campaign. An example of this being elven weapons: there are no elves in the Orient, so items related to them will have to be removed or modified.

The items that appear below are grouped into the standard categories: Modest, Potent, Most Potent and Artifacts. One additional category exists detailing the sacred blades created by the master weaponsmiths.

Dust of the Night: This dust comes in a pouch containing 1-10 uses. When a use of the dust is thrown at the user's feet, he is subject to the effects of the Nightblade spell *Smokeflash*(50').

Bowl of Plenty: This unremarkable clay bowl will fill itself with hot, steaming rice once every day. To activate its magic a single silver coin must be placed inside whilst the name "Inari" is called out. The bowl will provide enough rice to feed five people.

Geisha Paint: This white face-paint when applied provides a +25 bonus to all seduction attempts and increases the wearer's Appearance by 15.

Golden Lotus Flower: When ingested, this magical flower increases all concentration or magical skill rolls by +25 for 1-10 hours.

Claw of the Fox: Appearing to be a pair of leather gloves, these items are enchanted to produce a set of climbing claws from their palms when commanded. They provide no other bonus.

Chameleon Clothing: This enchanted fashionware appears at first to be a set of black Ninja-clothing, with a reddish/brown inverse side. However it is magically powered to change color to match its surroundings providing a +25 bonus to Stalk/Hide attempts made whilst wearing it.

MODEST ITEMS

Shuriken of Dust: These steel shuriken act as normal throwing irons, except they disintegrate once they have struck a target, leaving little more than dust to prove their existence.

The Lesser Chimes of Bosatsu: These are a set of crystal wind-chimes which resonate a soothing sound when hung in the wind. All meditation carried out within hearing of these chimes receives a +5 bonus.

Mask of Forming: This plaster No mask can be commanded to take on the visage of any one person once per day. However, the owner must know what the intended target looks like. In this form, it provides a +50 bonus to Disguise.

Scabbard of the First Strike: An ornately decorated bamboo scabbard designed to fit a Katana. This will provide a +25 bonus to all Iaijitsu attempts.



Spider Bombs: These jet-black clay pots are embossed with a red-spider on their exterior. When thrown, they split open upon impact to release hundreds of non-poisonous spiders over a 1'-5' radius. Apart from this they have no other abilities.

The Flasks of Tarakuge: Once belonging to the ancient master of the Tea Ceremony Tarakuge, these magical flasks and cups provide a +20 bonus to the Tea Ceremony Skill, and increase the beneficial effects of the tea used by 10%.

POTENT ITEMS

Demon Menpo: This Menpo faceplate is carved to resemble a leering, demonic face that constantly grins and cackles in battle. All enemies viewing it must make a 5th level Fear RR or operate at -20 until out of its sight.

The Tea of Yakushi: Blessed by the Buddha of Healing, this magical tea will heal 10-100 hits when drunk during the Tea Ceremony.

Rocket of the Sun Goddess: This brightly-painted rocket is blessed with the magic of Ama-terasu, and when fired will fly up to a height of five-hundred feet and float there, burning for an hour with an intensity equal to that of the sun itself.

Demon Blood: The blood of the Oni, if properly decanted has certain magical properties useful to users of magic. When ingested, one dose of the demon blood will replace 1% of the drinker's own blood causing the following effects.

1% Demon Blood

= +1 Base Hit Point Total

= +0.5 to all RRs(Round Down)

= +0.2 PP/Level

Each 10% Demon Blood the user ingests also causes one roll on the Magical Corruption Table.

Additionally, once the user has over 20% demon blood in his system he will be subject to the effects of summoning and banishing spells that would normally affect demons.

Example: *Jonutara, a Wu Jen of considerable malevolence has just ingested his ninth dose of demon blood. His Base Hit Point Total is increased by +9, all of his Resistance Rolls have a +4 bonus (+4.5 rounded down), and he receives 1.8 additional Power Points per Level.*

Ninjato of Venom: The entire blade of this weapon is jet-black save for a blood-red trace along its cutting edge. It is a +20 weapon and delivers a 6th level reduction poison upon striking.

Arrows of Splitting: These arrows, are usually found in a quiver of ten, and upon close inspection are found to have heads made of stone. Upon hitting an inanimate item of up to 20 cubic feet, the arrow will split the item exactly in half, unless resisted at 10th level.

Wakizashi of the Last Rite: This ornately carved wakizashi shortsword was the actual weapon used by the leader of the famous 47 Ronin to commit ritual suicide. When used as a weapon it is a +10 item, but when used in conjunction with the Seppuku skill it becomes a +40 blade.

Boots of Zakuga: These black-velvet boots allow the wearer to engage in a Flying Leap (See Ki Powers), once every three rounds with no expenditure of Ki points.

Demon's Claw: When ground into a fine powder and placed across any portal-way, the claw of a demon will prevent any evil spirits or demons from crossing the line. Those who do so suffer agonizing pain and lose 25% of their current hits.

Robes of Buddha: These white-linen robes provide any Buddhist priest who wears them with AT 9, and DB 30. In addition, they act as a x3 Power Multiplier, and provide a +25 bonus to all meditation attempts.

The Blade of Kamikazi: These weapons (55% Katana, 30% Wakizashi, 10% Ninjato, 5% No-Dachi), act as +20 weapons and allow their wielders to make a second attack at half-OB every other round.

Kasuri-Gama of the Winds: This Ninja chain weapon is a +20 magical item, and 3x/day may be spun creating a deafening scream which will cause all enemies within 100' to be stunned for 1 round/5% failure of a 7th level RR.

Tabi of Stealth: These split-toed Ninja boots are magically enchanted to provide the wearer with 4 ranks in Stalking, and 2 ranks in the Nuki-Ashi and Ko-Ashi stalking techniques.

MOST POTENT ITEMS

Kimono of Presence: A beautiful silk kimono decorated with images of dragons and other supernatural creatures. This item of clothing provides the wearer with a +25 bonus to all social skills, as well as increasing their Appearance by 10. The wearer may also cast 20PP worth of spells from the Alluring Ways spell list.

Claws of Lightning: These items appear at first to be normal climbing claws, and can function as such. However, when commanded a set of blades formed of lightning extend from the knuckles allowing the user to make a Large Claw attack (OB: 50 + Skill), delivering an additional Electricity Critical of equal severity.

Straw Rope Ward: These can be found near many monasteries and temples. A rope made of straw suspended between two rocks will drive away all evil spirits and infections. Any such entities approaching within 100 feet of the ward must make a 10th level Channeling RR or be banished to their place of origin.

Bowstring of Shoki: Formed from the hair of Shoki the Demon Queller, this bowstring may be fitted to any bow. 3x/day it may be strummed causing all spirits or demons of evil nature within 100' to resist versus 15th level magic or be forever banished to the underworld.



ARTIFACTS

The Golden Nunchaku: This ancient and famous weapon was once owned by Daisuke of the Togakure family, who is rumored to be the man responsible for creating the Ninja.

This weapon acts as a +30 Nunchaku delivering an additional Unbalancing Critical.

In addition, the Nunchaku have 200 PP within them which the owner may use to cast spells from the following lists.

Evasions (Monk Base List)—Levels 1-15

Body Renewal (Monk Base List)—Levels 1-20

Monk's Bridge (Monk Base List)—Levels 1-10

Invisible Ways (Closed Essence List)—Levels 1-10

The Nunchaku are made of a gold alloy, inlaid with ruby and emerald. They cannot be broken, and only fumble on a roll of 01.

Banner of the Dragon: This standard, lost many centuries ago was once that used by the Imperial House. It is a black banner, with the symbol of the Throne, a golden dragon depicted on it.

When raised in combat it provides the following bonus to all who fight under its presence.

- +25 to all OBs, DBs and RRs.
- Troops fighting beneath it cannot be routed.
- All enemy troops must make a 25th level Fear RR or flee the battlefield in terror.

The Imperial Court will pay the sum of 50,000 silver coins to the man who locates and returns the banner to the Throne.

SACRED BLADES

The production of blades is a serious and almost sacred process, taking many hours of labor and meticulous work before a blade is complete. This is true especially when concerning the Katana—the blade of honor worn by all Samurai along with their Wakizashi. The Katana is considered to be the very soul of the warrior and is thus accorded great reverence by those who produce such weapons.

Many of the bladesmiths responsible for these weapons have risen to fame due to the effort they place in producing these weapons, mainly due to the myths surrounding them. It is said that the greatest bladesmiths imbue their creations with certain characteristics, that become apparent when drawn. All of these sacred blades, as they are known, are of a magical nature and are thus highly sought after by the ranks of the Samurai.

All sacred blades share the following innate abilities:

- Act as magical +25 Katana.
- Provide a +25 bonus to Iaijitsu and Reverse Stroke skills
- Cannot be drawn from their scabbards by any other than a Samurai or Ronin.
- Cannot be broken except through magical means, and even then the blade resists at 10th level.
- Although not intelligent, the blades possess a motivating force to reflect the characteristic within them. For this purpose they have a Willpower equal to 50. (See *RMCI* for details of Willpower contests).

In addition, each sacred blade has a 40% chance of having been imbued with a characteristic by its creator. If a characteristic is present, roll on the following table to determine its exact nature.

Roll	Characteristic
01-05	Corruption
06-10	Fear of Magic
11-15	Cowardice
16-20	Hatred
21-25	Doom Seeker
26-30	Justice Blade
31-35	Honor Blade
36-40	Powerseeker
41-45	Power Slayer
46-50	Counter-Insurgent
51-55	Protector
56-60	Kami Blade
61-65	Demon-hunter
66-70	Danger Sense
71-75	Slayer of Disgrace
76-80	Night Blade
81-85	Missionary
86-90	Glory Lust
91-95	Holy Vestige
96-00	Slayer

CHARACTERISTIC DESCRIPTIONS

Corruption: A flaw appeared in this blade during forging, causing it to become tainted. The wielder of the blade will begin to be affected by this taint and will eventually become as twisted in mind as the blade.

(Player should be made aware of this privately and should role play this out over the course of the campaign).

Fear of Magic: Due to personal fears of the creator of this weapon, the blade gives all who wield it a fear of magic. When confronted by a spell-user, the wielder must resist fear versus his level or flee the area.

Cowardice: The bladesmith responsible for forging this blade was a coward, and imbued the weapon with the same attitude. Anyone using this weapon will be inclined to avoid danger wherever possible, at whatever cost.

Hatred: This weapon is possessed by a terrible hatred of one particular group or race. When this group is encountered, the blade will force the wielder to attack. Whilst engaging the subject of the blade's hatred, all concussion hits delivered are doubled.

Doom Seeker: This was the last blade created before the bladesmith took his own life in a fit of depression. The blade will seek to place the wielder in a position likely to result in his death. To do this, the blade will attempt to dominate the warrior's mind (Willpower contest).

Justice Blade: This blade cannot stand to witness any form of injustice and will try to make the wielder act to halt an incident by whatever means necessary.

Honor Blade: This blade instills the user with a great sense of honor and will refuse to allow itself to be drawn if the user intends to act dishonorably. When used in an honorable duel, this blade acts as a +30 weapon.

Powerseeker: Whenever possible, this blade will attempt to move the user to increase his status by whatever means necessary. If required it will force him to kill those who stand in his way.

Power Slayer: Created for the specific purpose of slaying users of dark magic. It delivers Holy criticals against all evil spell-users.

Counter-Insurgent: Created to seek out traitors and agents of enemy powers, this blade has the ability to detect those with thoughts of betrayal towards the wielder and his clan. This ability has a range of 100 feet.

Protector: This blade was forged for a Samurai fearful of injury, and when used to parry provides an additional +15 bonus to the user's DB.

Kami Blade: Forged by a celestial Kami for a great Shinto Samurai, this weapon provides its user with a +30 bonus to all RRs versus Evil Kami and other spirits.

Demon Hunter: This weapon has the ability to detect Oni up to a distance of 100 feet and inflicts double concussion hits against them when used in combat.

Danger Sense: When drawn, this blade has a 40% chance of detecting the Sakki of anyone preparing to attack the user. This ability has a range of 50'.

Slayer of Disgrace: If present when another Samurai commits a dishonorable act, this blade will attempt to dispatch the guilty individual by forcing the wielder to kill him.

Night Blade: Created for one of the Shogun's Samurai to hunt down a rogue band of Ninja. This blade provides the user with 50' Night Vision and the ability to see the invisible three times per day.

Missionary: This blade has a specific mission to accomplish (GM's discretion) and will attempt to coerce its wielder into fulfilling this mission whenever possible.

Glory Lust: This blade delights in the glory of battle and will infect its wielder with a lust for battle identical to the effects of the Frenzy skill unless resisted (Will-power contest).

Holy Vestige: Blessed by a priest during forging, this weapon will seek to destroy all undead and other evil spirits whenever possible. It delivers Holy criticals to creatures of this type.

Slayer: This blade was forged with the specific purpose of slaying a particular race or creature. When used against this type of enemy it delivers an additional Slaying critical.





The following section aims to provide a number of items commonly found in the Orient that do not appear in the equipment price list of *Character Law*. In addition to this, a modified weapons and armor price list is also included due to the non-existence of certain weaponry.

Note: The standard **Rolemaster** equipment chart should be used when purchasing normal items, with all items priced less than 1cp (copper piece) increased to 1cp, and other items listed in tp (tin pieces) rounded up to the nearest copper piece.

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ORIENTAL EQUIPMENT CHART

Item	Rural Cost	Town Cost	City Cost	Weight (lbs)	Prod Time	Notes (BF)
Basket	2cp	2cp	2cp	2	1 dy	Wicker BF 01-04
Cord (6')	4cp	4cp	3cp	0.5	1 dy	For armor BF 01
Goza	1sp	1sp	5bp	3	2 dy	Straw Mat
Writing Tools	7sp	5sp	3sp	1	1 dy	Ink and brush
Lantern	3bp	2bp	2bp	1	1 dy	Paper: 50'dia.
Mirror	10sp	8sp	7sp	1	4 dy	Buddhist Symbol for women
Mounting	7bp	6bp	4bp	1	1 dy	For heads of enemies
Rice	1sp	1sp	1sp	5	—	Free 5lb sack
Ricecakes	1bp	1bp	2bp	3	1 dy	1 month rations
Rope (silk)	15sp	10sp	8sp	3-5	3 dy	50' BF01
Rocket	8bp	6bp	5bp	2	2 dy	Firecracker type
Sake, bottle	5bp	3bp	2bp	2	—	Rice Wine
Sochi, bottle	7bp	5bp	4bp	2	—	Distilled Sake
Tea, standard	1bp	1bp	1bp	1	—	Low-quality
Tea, high	7bp	5bp	3bp	1	—	High-quality

WEAPONRY COSTS CHART

Weapon	Cost	Prod Time	Weight (lbs)	Str	BF
Bo Staff	6cp	1 day	3-5lb	25	140+
Jo Staff	4cp	1 day	2-5lb	20	130+
Hambo Staff	3cp	6 hrs	1-4lb	10	100+
Hishi	1sp	8 hrs	.75lb	15	150+
Tanto	3sp	1 day	1lb	20	160+
Kozuka	8bp	6 hrs	.5lb	15	145+
Sai	13sp	4 days	2-4lb	30	210+
Ninjato	20sp	6 days	2-5lb	80	175+
Katana	23sp	8 days	3-7lb	70	155+
Wakizashi	7sp	2 days	2-4lb	75	185+
No-Dachi	25sp	8 days	5-9lb	75	165+
Kyokutsu-Shogei	13sp	5 days	4-8lb	35	130+
Kusari-Fundo	7sp	3 days	2-6lb	50	230+
Kusari-Gama	12sp	5 days	4-7lb	34	125+
Kusari	5sp	2 days	2-5lb	50	200+
Kaginawa	6sp	2 days	2-5lb	50	200+
Nunchaku	4cp	6 days	1-4lb	20	125+
Naginata	14sp	4 days	6-9lb	20	150+
Kumade	7sp	2 days	3-6lb	10	120+
Shinobi-Zue	5sp	6 days	3-6lb	20	140+
Nagimaki	12sp	4 days	5-7lb	20	140+
Yari	10sp	3 days	3-7lb	15	130+
Yarinaga	12sp	4 days	2-6lb	20	120+
Dai-Ryu	25sp	12 days	3-6lb	—	—
Han-Ryu	16sp	8 days	1-5lb	—	—
Oyumi	25sp	16 days	8-12lb	—	—
Shuriken	4sp	1 day	0.5lb	—	—

ARMOR PRICE CHART

Item	Cost	Prod Time	Weight (lbs)	Str	BF	Notes
Do-Maru	30sp	2 wk	10-20	20	90+	Archer's Cuirass
Hara-ate	25sp	3 wk	11-25	30	100+	Wooden Breastplate
Hara-ate	35sp	1 mt	20-35	50	150+	Metal Breastplate
Haramaki	28sp	2 wk	10-20	30	100+	Open Breastplate
Jinbaori	10bp	4 dy	3-9	10	40+	Padded surcoat
O-Yoroi	50sp	1 mt	25-40	60	165+	Box Breastplate
Haidate	5sp	3 dy	5-8	55	120+	Thigh Armor
Kote	3sp	2 dy	2-4	55	120+	Armored Sleeves
Sode	6sp	4 dy	5-8	55	120+	Shoulder Armor
Suneate	3sp	2 dy	2-5	55	120+	Leg Greaves
Hachi	3sp	2 dy	3-5	55	120+	Helmet Bowl
Kabuto	9sp	6 dy	3-6	60	140+	Full Helm
Menpo	4sp	3 dy	1-3	40	120+	Face Guard
Shikome	3sp	5 dy	1-2	40	95+	Nape-guard
Bamboo Helm	4sp	3 dy	1-3	55	100+	Protects as Pot Helm
Wicker Helm	1sp	1 dy	1-2	30	55+	Protects as Lethr Helm

NINJA GIMMICKS

The Ninja carry out a number of activities in their work that require specialized pieces of equipment for them to work successfully. These items, known here as gimmicks come in a variety of formats, but in general are designed for concealability and ease of storage. This section provides a number of these gimmicks to be used by Ninja only. No other profession has access to this equipment.

Climbing Claws: A specialist tool and a potentially lethal weapon. The Ninja climbing claws consist of a pair of leather straps to which are attached a series of metal claws. Worn around the hand, these aid in all climbing attempts giving the user a +30 bonus to his Climbing Skill. In addition they may be used in conjunction with Martial Arts Striking to deliver an additional Slash critical.

Weight: 2-4lbs

Price: 7 silver pieces

Notes: Fumble on roll of 01-03

Kawanaga: A collapsible grappling hook designed to be secreted upon the Ninja's person without arousing suspicion. These items were often designed to resemble jewelry, so inspection would not reveal their true nature until flicked open and put into use.

Weight: 1-4lbs

Price: 6 silver pieces

Notes: Breakage Factor: 01-05

Smoke Bombs: Small clay pots containing a variety of combustible materials. Triggered by a fuse, and thrown, a Smoke bomb will project a cloud of dense, black smoke thirty feet in diameter from its point of impact. All perception rolls in this area are at -75.

Weight: 1-2lbs

Price: 35 bronze pieces

Notes: Breakage Factor: 01-10

Blinding Powder: A mixture of pepper sand and salt, this powder is used to blind opponents when thrown into their eyes. To successfully blind a target, the Ninja should make a Hard Maneuver roll modified by his Agility Mod. If the target fails to resist versus 5th level poison he is blinded for 1 round/5% failure.

Weight: —

Price: 2 copper pieces

Ninja Mail Armor: One of the few forms of chain-mesh armor found in the Orient. Ninja Mail is designed to be light-weight and maneuverable, allowing freedom of movement as well as protection from damage. Worn underneath the Ninja's clothing, mail armor provides AT 13, and encumbers as that type.

Weight: 5-10lbs

Price: 75 bronze pieces

Collapsing Ladder: A wooden-pole mounted by a series of retracting pegs, this item when not in use appears as a normal staff. However, with the pegs extended it becomes a ladder suitable for climbing walls and other physical barriers.

Weight: 5-8lbs

Price: 33 bronze pieces

Tabi: These are the split-toed shoes favored by the Ninja. They provide a +5 bonus to all maneuver rolls.

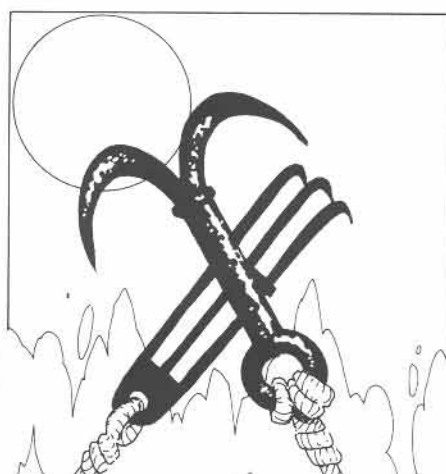
Weight: 2lbs

Price: 16 bronze pieces

Doka: A clay container designed to hold a burning coal for lighting fuses or warming the Ninja's hands. This pot will keep a coal burning within for roughly five hours before the heat within is insufficient to light a fuse.

Weight: 1lb

Price: 8 copper pieces



Hair-Comb Shuriken: Designed to appear as a normal hair-comb as used by a Geisha, this is in fact a shuriken and when thrown acts exactly like its more conspicuous cousin.

Weight: 1lb

Price: 5 silver pieces

Steel-Edged Fan: Another weapon popular with the Geisha. This decorative fan, apart from being an accessory commonly carried by ladies of the Orient, possesses a steel-edge that can be used to make a Small Bash attack by one trained in its use.

Weight: 2lbs

Price: 29 bronze pieces

Steel Darts: Commonly sown into the lining of clothing, these steel darts are designed to be fired from a blowpipe or through spitting at the target. Each dart has a glass tip which shatters upon impact releasing a single dose of poison into the target. Due to the fragile nature of the glass, these cannot be used against armored targets.

Weight: 1lb (12)

Price: 5 bronze pieces (12)

Notes: BF: 01-03 Fumble: 01

Ninjata Scabbard: This scabbard has a removable tip, allowing it to function as either a snorkel for breathing underwater or as a blowpipe. This feature can only be detected by close examination (-25 perception roll).

Weight: 2lbs

Price: 4 bronze pieces

Reversible Clothing: The standard garb of the Ninja, designed for ease of movement and camouflage. It is common for the Ninja's clothing to be reversible, being a different color on each side. The color schemes available are: Black—Night-time operations; Red/Brown—Forests; Grey—Mountains; Green/Grey—Open areas; White—Arctic areas. Each set of clothing may be of two of these color schemes.

Weight: 4-7lbs

Price: 25 bronze pieces.

Water-Shoes: Actually airbags attached to wicker baskets, these items of footwear allow the Ninja to balance on the surface of calm water and punt himself along using a pole of some form. Few other actions are possible whilst using these items (-50 maneuvers)

Weight: 4-8lbs

Price: 22 bronze pieces

Air-Flask: A small bamboo flask attached to a pipe designed to fit into the mouth. This is used for crossing stretches of water beneath the surface. In addition it can be used to breath in areas where the atmosphere is unbreathable. The air supply within will last about 15 minutes before requiring replenishment.

Weight: 2lbs

Price: 18 bronze pieces

Face-Shield: A gauze mesh designed to fit inside the Ninja's usual head-covering. This mesh protects the user's eyes from the effects of gas or blinding powders. However it also reduces all perception skills by -10 due to the obscuring effect of the gauze.

Weight: 1lb

Price: 8 copper pieces.

Flash Bombs: Similar in design to the smoke bomb save for a lack of fuse, these bombs are designed to trigger upon impact producing a bright flash which will blind all within 30' who fail a 6th level RR. Blinding lasts for 1 round/5% failure. Any breakage of the device will result in the detonation on the user's person, doubling blinding effects against him.

Weight: 1lb

Price: 32 bronze pieces

Notes: Breakage Factor: 01-07

Grenades: Filled with a black-powder device, these clay projectiles explode upon impact causing 1-3 C Slash criticals to all within 20', or if available a C Auto/Shrapnel Critical.

Weight: 2lbs

Price: 15 silver pieces

Notes: Breakage Factor: 01-05

Incendiary Grenades: Similar to the normal grenades, these weapons are designed to ignite combustible material within 10' of their impact point. Any living targets within this area receive a C Heat critical, followed by an A Heat Critical every round until their clothing is removed or extinguished. These weapons are especially popular due to the widespread use of paper in the construction of homes in the Orient.

Weight: 2lbs

Price: 20 silver pieces

Notes: Breakage Factor: 01-07

Explosives: Designed to be used against constructions such as castle defences or bridges, these devices are bulky and may not be thrown. Once in place the item's fuse is lit (variable duration) and a safe distance is maintained. Upon detonation, the explosive device will attack as a +10 Fireball/Rating Number. All Criticals are accompanied by 1-3 D Slash criticals as shrapnel from the bomb scatters through the air. The area of effect is equal to 5' in radius/rating number.

Example: A Rating 7 device is placed beneath a bridge and detonated. This device will explode as a +70 Fireball, causing equal damage to a 35' radius area.

Weight: 3lbs/Rating

Price: 20 silver pieces/rating

Although many similarities exist between a typical high-fantasy campaign and an oriental-fantasy campaign, the requirements for running the oriental game are quite different. To GM such a campaign, it is necessary to keep these differences in mind and in many cases to play upon them. Whilst GMing it is important to bear in mind that the Orient possesses a culture alien to that of most other fantasy worlds. The values considered important to the Gondorians in Middle-earth, are thought of as minor concerns in the Orient.

When running an Oriental campaign, the following points should be kept in mind to preserve the true feeling of the world.

1) Politeness: The people of the Orient are one of the most polite races you are likely to meet. The virtues of politeness and good manners are considered all important, so all of the NPCs that the characters will meet will try their best to show them the respect their positions deserve. The people of the Orient do not swear, it is considered a shameful activity frowned upon by even the lowest in society.

2) Honor: The Orient is a place where honor is one of the main concerns of the people. When honor is tarnished, the individual in question will go to any length to preserve his honor, and will attempt to rectify any dishonor brought upon his name. This also applies to the Player Characters, who should act in a similar way. This concept of honor is not a disadvantage, it is an integral part of the culture, and should be observed by all to whom it applies.

3) Crime & Punishment: Society is also very unforgiving of misdemeanors and dishonorable acts. Should a character commit such an act, he will be expected to pay for it in the most appropriate manner, even if this means the untimely death of his character. It should be made clear to all before the campaign begins, as to what is expected of their characters in terms of honor. If a character breaches his code of honor, he will be expected to rectify this situation. Explaining this the players before the game will avoid unnecessary complications when a situation warrants the death of a character.

4) Magic: Magic is a supernatural power beyond the understanding of most mortals. When witnessing feats of magical power, even the most experienced Samurai will be in awe. Magic is a force to be revered and feared in the Orient. Most men are suspicious of those who show the ability to use it, and will associate the user with demons and goblins, rather than with the Kami. Magic should be thought of as a terrible force, not as

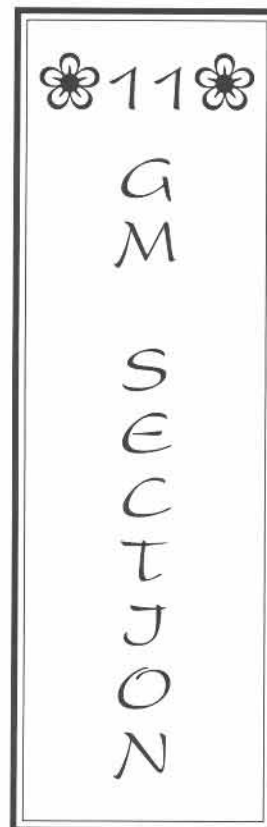
a mere tool. When a spell is cast, all around will be in awe of it. Magic in the Orient is either discreet in nature, or designed to impress with awesome displays of color and sounds. It is not a mundane power.

5) Wilderness: Although populated by a number of races, the land is still mostly a wilderness, filled with endless tracts of forests, plains, and mountains. Every settlement should seem like an island to the characters, after spending weeks travelling across the wild lands. Much of the Orient is still relatively unexplored by man, who prefers to stay within the confines of his own territories, safe under the protection of the military. It is possible to travel for weeks in the Orient without encountering a single human being.

In general, it is best to keep in mind that whilst being an advanced and sophisticated culture, the Orient is still only a young nation in relation to the land that it exists upon. Many wonders and terrors still await discovery by man, left over from the greater ages when the gods still fought battles on the Earth.

The Orient provides the GM with an excellent chance to spring a few surprises on his group. The world they are to adventure in is one of oriental fantasy, filled with proud Samurai, mischievous Oni and majestic Dragons, a world where honor is greater than wealth, and where the wrong action can cost you your life, whether in a battle or at a social gathering.

Probably the most alien aspect of an Oriental campaign, initially at least is the importance which is placed upon the social structure of the land. Not only does a character's social class dictate his career and position, it also dictates who he may speak to and even who he may walk in front of (it is considered polite to allow the person with the highest social class to walk ahead of any group).



11.1 CAMPAIGN STYLES

The style of campaign that the GM wishes to run is the single most important aspect of the game that must be decided upon. It will effect the motives of the characters, the people they will meet, and the adventures they will embark upon. The following list provides a sample selection of the styles of campaign possible within the Orient.

BANNER-MEN

This campaign sees the characters taking on the roles of Samurai in the service of one of the Daimyo. The characters will be under the command of their lord, and will usually be expected to carry out missions of importance for him, rather than carrying out their own personal desires.

This style of campaign works in the favor of the GM who has a great deal of control over the group, and their actions. However, there is little scope for other character types appearing, unless called for by specific scenarios (such as a priest whom the Daimyo wishes escorted to his monastery, etc). Also, the characters played will all seem rather similar to one another, with an entire group of Samurai. To alleviate this it might be an idea to include one or two Ashigaru, although this should only be done if the players of these characters are prepared to be under the command of the Samurai.

However, this style does provide some entertaining banter between the various Samurai attempting to gain the favor of the Daimyo.

SHADOW-WARRIORS

How do you have Ninja as Player Characters without the other characters spotting him in the first adventure?

You make the entire group Ninja of course!

In this campaign, the entire group would be Ninja from the same mountain clan, carrying out missions of sabotage, assassination, and information-gathering. All will be totally loyal to the clan, though not necessarily to each other. Remember, the Ninja have no belief in honor except for their duty to always complete a mission. Whilst personal ambition will never come between a Ninja and his task, it is still of prime interest to them.

As with the all-Samurai group, this campaign is easy to control, as the GM dictates where and when each contract will be. Also, it shares the Samurai problem, in the fact that after a few games, all of the Ninja are going to be pretty much the same in ability. This is a more difficult problem to solve than with the Samurai, but with a bit of work it should not be a major block to the campaign.

PILGRIMS

Anyone familiar with the TV Series *Monkey* will be familiar with this style of campaign. It involves a group of individual characters on a pilgrimage to either a specific religious site or to a number of sites. The campaign revolves around the adventures the group become embroiled in on their long journey.

This campaign has several advantages over those mentioned above. Firstly, a number of different character professions can be played so the similar character problem that appears above is solved. Secondly, whilst the GM controls the movement of the characters, in relation to their final destination, they have a higher level of choice as to which route they take.

The most advantageous aspect of this campaign style is that the GM can dictate the exact length the campaign will be. It could run for just four sessions for a short pilgrimage, to maybe twenty for a vast pilgrimage to the remote regions of the land.

WANTED DEAD OR ALIVE

There are many possible ways for an individual to become a wanted man in the Orient. There are numerous laws that, if broken, immediately forfeit a man's right to live. Most men when put in this situation will accept their punishment, but there are those who would rather live as an outlaw, on the run from the Shogun's men.

This style of campaign can make for interesting gaming as the outlaws run from the authorities. The objective here is not to gain wealth and glory, but to survive.

The composition of the group will vary, but certain restrictions must be imposed. Firstly, any Samurai characters will be Ronin. Priests will no longer be legitimate members of their temples, although they will still receive their powers.

An outlaw campaign will tend to be relatively open-planned, with the group deciding upon their actions on a day-to-day basis. The GM's responsibility is to inject motivating forces into the campaign to stop it from grinding down. Good examples of this are a group of Samurai out hunting one of the characters, or similar groups such as Ninja sent to deal with the group.

STRANGERS IN A STRANGE LAND

In our own world, the first Europeans made contact with China in the mid-thirteenth century, whilst no contact was made with Japan until the mid-sixteenth century. These first ambassadors discovered lands quite different to our own.

Now replace these Europeans with explorers from Emer, and you have the fantasy equivalent of this first contact. The Orient could be the land beyond the sea in most fantasy worlds, such as Shadow World. The characters in this campaign are from a more typical high-fantasy world, and must explore and discover as much as they can about this new world.

To the group, these people will seem quite alien, whilst the people of the Orient will consider the characters to be barbarians from across the sea. Social and cultural differences will soon become apparent, providing much of the role-playing entertainment in the game.

11.2 CROSS-OVER CAMPAIGNS

Although the *Oriental Companion* is designed to be used in conjunction with a fantasy setting, it is possible to cross over into other genres and still maintain the Oriental feel of the world.

SCIENCE-FICTION

Instead of the Orient being a nation, it becomes an entire world on the frontier of human space. It is a world seldom visited by star-craft due to the backward nature of its people.

Alternatively, the Orient is a interplanetary power holding a group of star-systems under its control. Economically it may be quite powerful, and due to the strict nature of its society the military will no doubt be quite a force to be reckoned with.

CYBERSPACE

Another possible way to incorporate the Orient into science-fiction is with Cyberspace. The Orient becomes the Far East in the near-future, with the clans being replaced by the powerful corporations. The Samurai become Corporate warriors fighting for their percentage of the profits, whilst the Ninja revert to high tech intelligence agents specializing in corporate espionage and infiltration. All of the creatures mentioned in the bestiary could simply be representations of the various ICE programs at work within cyberspace.

Instead of the wilderness around the towns, there is now miles of industrial plants, and automated factories. In these places, there would be almost no human life, save for perhaps some down-and-out homeless living in the ruins of an old warehouse.

Other cross-overs are possible, but would require huge amounts of work. Examples might be a group of Samurai somehow arriving in the Wild West (see Outlaw), or a world in the Dark Nebula inhabited by a culture somewhat like that of the Orient (see Dark Space).



11.3 RUNNING AN ORIENTAL CAMPAIGN

Although the following points have been made many times before, it is important to remember them when running a campaign, to achieve the greatest level of enjoyment for both the GM and the players.

The following points are divided into two sections, one for the players and one for the GM, though the GM should consider the first section when role playing his NPCs. Although these are not "the laws" of role playing, they should help to create a more enjoyable game for all.

ROLE PLAYING TIPS

PLAY THE PART

When you generate a character, put a little thought into the type of person he is. If he's a Ronin warrior outcast from his clan, decide why this occurred and how he feels about it now. Considering this sort of detail before the game will help you to get into your character. Play him the way you think he would be, and don't be afraid to do something that the rest of the group may disapprove of if you think the character would act that way. Speak as he would speak, it doesn't matter about the accent just as long as the vocabulary fits.

BE DIFFERENT

Think about the character you want to play, and why he is an individual. Doing this will help make him stand out as different during the game. If you play the same type of character over and over again, the other players are going to get bored. So be different, and try out some other characters. All it takes is a few moments of thought to decide what type of character you're going to play and the game will instantly be more fun.

GET INVOLVED

Don't play characters who prefer to stand back and let others do the work. Firstly, this is an easy way to get on the other players' nerves. Secondly, you'll end up feeling like you've been left out of the game, and it'll be your own fault. Get involved as much as you can, and the game will be more fun for you and the other players.

TAKE IT AS IT COMES

Don't spend your time pointing out inconsistencies in the plot or background of the game. At the end of the day it's only a game so what does a little artistic license on the part of the GM matter?

DON'T PANIC

If another player does something you consider a bad move, or if the GM makes a ruling you feel is unfair, don't worry about it. After all, it's only a game. The idea is to have fun, not to have a contest of wills across the table.

BE NICE TO YOUR GM

The GM is the nice guy who sits behind the combat screens and provides you with a free evening's entertainment. Don't consider him the enemy, he's just the person who has to arbitrate the situations that occur in the game. If your character dies, don't blame him, it's not his fault (a quick look at the critical tables will verify that one). At the end of the day, he's the only person in the group who doesn't play a hero, so be nice to him, he deserves it.

BE POLITE

The most important virtues within the social aspect of the culture are without a doubt respect and politeness. A samurai can be the most deadly bladesman in the known world, yet if he shows disrespect to a superior or acts with disregard to the etiquette of his nation, he will soon find himself banished from society, reduced to the rank of worthless scum. If his insult was great enough he will be forced to commit Seppuku to pay for his disgrace. Therefore, it is in the best interests of all characters for their players to be polite and show respect to all who deserve it within the game. An insult should only be delivered when it is really meant.

BEING THE GAMEMASTER

The GM has what is probably the most difficult, but potentially the most rewarding position in the gaming group.

The GM has the task of acting out the parts of every non-player character in the world, whilst relating to the players the sights and sounds around them. Add to this, the fact that he has to provide a challenge for the players, and he has an awe-inspiring mission to accomplish.

Although every GM has his own style of running a game, there are one or two guidelines that apply to all areas of role playing. These are included below to refresh the memory before you embark upon creating your first Oriental scenario.

ENTERTAIN YOUR PLAYERS

The reason for role playing is to have fun, and whilst this applies to both the GM and the players, more of the responsibility for this falls upon the GM. If the game world is full of lifeless NPCs, each the same as the next, the players aren't going to want to talk to them. Also, if the scenarios are all the same, and provide the characters with nothing new or challenging then they'll soon get bored and won't want to play.

Therefore it is essential to keep finding new tricks to keep them interested in the game. Trick them, confuse them, scare them, and they'll always come back for more.

Every time you play a non-player character treat him as the leading role. This way, the players will look forward to meeting the next villager or priest, just to see what sort of person he is.

GO WITH THE FLOW

Every GM has written a scenario for his group, and has found that much of it never gets used as the players decide to march off in a direction he had not expected. Okay, so your scenario has just gone out of the window. As a GM you should be prepared for this, so when it happens simply rearrange things so that you can salvage parts of the scenario and fit them into the new direction the scenario has taken.

A good tip here is not to be specific when writing a scenario. Instead of writing a specific encounter for a specific location, write a more general one for an area the group are more likely to go. By writing more general notes for your scenario, you will find it easier to adapt to the decisions of the players.

IF IN DOUBT, GUESS!

No GM, no matter how experienced, can know everything concerning his game world. More importantly no GM should have to know everything. When your player's ask you a question, and you're not sure of the answer, consider the options and make a snap decision as to the solution. It doesn't matter if you're not certain, just as long as the answer you provide makes sense and that it doesn't contradict anything said previously.

KEEP ON RUNNING

The most important thing to remember as a GM is to keep the game going. If you have to stop the game for twenty minutes to look up a rule, the players will lose their concentration and will have greater difficulty regaining it once you reconvene the game. By keeping the game running, you will maintain the atmosphere and suspense you spent so long creating. If you stop for a while, the mood of the game will have to be built up again.

JUST LIKE BEING AT THE MOVIES

A role playing game should be dramatic, with the villains making their gloating speech before the final battle, exciting chases through the streets of the Imperial City, desperate pursuits through the mountains, whatever. Think of the game you run as a movie, with atmosphere to be built up and moods to be set. If you run the game as a string of encounters, the players will treat it as such. If on the other hand, your encounters are designed to build up to the exciting climax, the players will get caught up in it.

DON'T FORGET THE LITTLE GUYS

Remember, the world in which your game is set is not a vacuum. It is inhabited by thousands of people, all of whom have lives of their own. These people do not spend their lives waiting for the characters to show up. They have families to feed, and bills to pay. Our world is a living, breathing place which is constantly changing, so your gaming world should be the same. The farmer who helped the characters one month may have died by the time they next pass his house, or he may have performed some great task for the Shogun and has become a Samurai.

RESPECT

Respect is an important attribute in the eyes of the Orient, no matter who the individual in question is. Even the twisted Wu Jen, corrupted by years of dabbling in the black arts will still show respect to the samurai when he appears to vanquish the evil sorcerer. No matter how great the enmity between two individuals, both will always show respect and courtesy to each other.

The local farmer who has discovered the characters are camping on his land will show them respect and if their social class is high enough, will offer them his home, not chase them off with a spear.

11.4 WRITING AN ORIENTAL SCENARIO

Writing the scenario that you intend to run for your group is without a doubt the most difficult task that you as the GM will have to complete. You must ensure that all of the plot-lines are tied up or lead onto further plots. At the same time you have to provide all of the characters with a challenge.

At the end of this section, a number of scenario ideas are provided to give the GM a better understanding of the type of adventures that occur in the Orient. It is however, unlikely that these scenarios will be suitable for all groups, so they will require some modification.

The best scenario is one written specifically for your own gaming group. The following guidelines are designed to aid the creation of scenarios and should provide a few helpful hints for even the most experienced GM.

BASIC ELEMENTS

THE PULL

This is the introductory phase of the scenario, where the characters discover a threat and they are pulled into the conflict revolving around it.

When determining the pull it is important to ensure that the characters have a legitimate reason for becoming involved. A scenario can be crippled if the group suddenly turns around and says, "It's nothing to do with us!" Therefore it is necessary to link them to the conflict in a way that they will not resent.

By creating personal reasons for the characters to become involved, the GM can introduce the group to a threat in a more credible and enjoyable manner than by simply forcing them to participate.

ESCALATION

Once the characters are involved in the plot, the activity should intensify. The scenario should be geared towards a climax, and all events previous to it should be designed to further the adventure towards this finale.

FINALE

The most important part of the scenario, the finale, is where the group resolve the situation, deal out justice to the villains, and hopefully save the day.

It should be fast-paced and frantic, filled with last minute surprises and revelations. The finale is the point to which the entire adventure is leading and should therefore be the most exciting point.

AFTERMATH

Once the group have dealt with the threats presented and the crisis has been resolved, the scenario is at an end. The aftermath is the chance for the group to sit back and congratulate themselves (or maybe not, depending upon their actions). If their actions call for it, they may be rewarded by outside groups, or in contrast, punished if necessary. The aftermath is the winding-up phase of the scenario, where the loose ends of the plot are tied up.

Although a minor part of the scenario compared to the finale, the aftermath is important as it encapsulates the scenario. Any plot-lines that will be continued should be put aside for another day, whilst all of those relevant to the scenario should be brought to their conclusion.

The following section provides a number of scenario ideas suitable for most professions. These ideas are the basic outlines of the scenarios, allowing individual GMs to add to or modify them as they wish. All of the scenarios are designed to fit any campaign, although some are more suited to certain character types than others. Any restrictions necessary are noted at the start of each scenario outline.

MURDER MOST FOUL

The Daimyo has been murdered, poisoned by the malicious and sadistic Wu Jen known only as the Bloody Claw. The region is in a state of turmoil as a bitter power struggle continues for control of the area.

The PCs are requested by one of the Daimyo's sons to hunt down and capture the Bloody Claw, so that he may be punished for his terrible crimes. Spies say that the Wu Jen was last seen fleeing for the mountains.

However, others have the same idea as the son's spies also indicate an unidentified warband chasing the sorcerer.



The PCs will become embroiled in a frantic race to reach the Wu Jen before the unidentified group, and with luck they will do so. However, the other group turns out to be an escort for the Wu Jen, sent by the man responsible for hiring him, the Daimyo of the neighboring region. He hired the Bloody Claw to assassinate the Daimyo so he would be able to take control of his region.

Once the neighboring Daimyo has word of the assassination, he will commence his attack. It is up to the PCs to warn their people of this before it is too late. However, the escort unit will hound them constantly in an attempt to prevent them from returning.



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IN THE COURT OF THE DRAGON KING

The group are sent by their Daimyo to the court of the Dragon King. The Daimyo's son has been mortally wounded by an evil Oni whilst hunting, and is on the brink of death. The PCs must approach the Dragon King and plead with him for help. It is said that only a drop of the Dragon King's blood can cure the Daimyo's son. If he will give them a drop, they can save him.

The journey to the King's realm will be a long and exhausting one, through many dangerous regions. They can expect problems whilst travelling through rival clan territory, as well as from a variety of supernatural creatures.

Entry to the Dragon King's realm can only be gained by finding one of the portals leading to the maze of caves beneath the sea-bed where he lives. These portals are often guarded by creatures of considerable power, as the Dragon King enjoys his privacy. Once they have secured the blood, they will then have to make the return trip.

Even worse though, the Oni responsible for wounding the Daimyo's son has discovered the plan to save him. He considers spoiling his plans to be incredibly insulting and intends to stop the group by whatever means necessary.

THE DAIMYO'S SWORD

The entire castle is in an uproar after the Daimyo's sword of honor, one of the sacred blades, was stolen from his private quarters. The grounds of the castle have been searched, but all that was found was a single shuriken, the weapon of the Ninja.

To make matters worse, the Shogun will be visiting the castle in one week. It was he who presented the Daimyo with his Katana, and he will surely notice it is missing.

The Daimyo therefore wants the group to track down the Ninja responsible for this outrage. They must bring the sword back to the castle within a week, or there will be little for them to return to.

The sword was taken by a Ninja working for the Shogun himself, who wishes to replace the Daimyo with a more easily led individual. If the Shogun arrives and the sword has not been replaced, he will disband the clan as planned. However, replacing it will foil this plan, and save the Daimyo.

TO SAVE A SOUL

The group encounter a Kami who appears to be in a state of terrible depression. It will explain that it lost one-half of its soul to an Oni in a game of dice. The Oni is holding its soul in Yomi, the underworld and is using it to torture the Kami.

The Kami will reward the group well if they will journey to Yomi to rescue its soul from the Oni.

However, if they accept, they will discover the folly of their ways. The Kami is not all it appears, in reality being an Oni searching for more mortals to play with. Unfortunately the group will only discover this when they reach the heart of the underworld.

From this point, the group will be trapped and will have to determine some way of escaping their hellish new home, and then pay the Oni responsible a visit to discuss the situation.

THE DRAGON FALLS

The group discovers a dragon, wounded and close to death. The creature was poisoned by an Oni whom it attempted to scare away from its home. The dragon will die unless it can be cured by the waters of Dragon Falls.

However, the dragon is too ill to move so the waters will have to be brought to it. The Dragon Falls are many miles away, in the demon-infested mountains.

A journey into the mountains will be a dangerous expedition, but if successful the group can expect to be rewarded by the dragon with enchanted items from its great horde.

WITNESS

The group have been chosen to escort a priest back to his sect in the mountains. The priest is a peaceful man who wishes to return to continue his studies in herbalism and healing.

However, during his time at the group's clan home, he witnessed one of the samurai committing a terrible act that if revealed would demand his execution as a traitor to the Daimyo. The samurai realizes this and along with a group of his most faithful warriors intends to intercept the group and murder the priest to cover up the incident.

The Samurai's men are not aware of the crime and believe the group and the priest to be traitors smuggling information concerning their defenses to the Daimyo's rival.

TREASURE HUNT

The PCs have been commanded to deliver a gift from their Daimyo to the Shogun at his palace in the capital. However, the gift is stolen from them during their journey. The thief is a Ninja working for one of the Daimyo's chief rivals, who plans to discredit the Daimyo before the approaching meeting of the clans.

The group must track down the Ninja and rescue the gift from him. However, this will involve entering the Ninja stronghold itself, a dangerous and perilous task indeed.

Meanwhile, the rival Daimyo has sent a group of his finest warriors to ensure the group fail, by intercepting the Ninja themselves and stealing the gift from him.

MANHUNT

The group are one of three parties issued forth by the Daimyo to hunt down a Ronin warrior who has apparently betrayed him by eloping with his daughter.

However, the Ronin is in fact innocent, having been set-up by the Daimyo's advisor who desires the Daimyo's daughter for himself. The group must intercept the Ronin before the other two parties reach him, and then decide what to do with him.

To ensure success, the advisor, a powerful sorcerer, has summoned two Oni to also hunt down the Ronin and to report upon the activities of the three groups.





B J B L J O G R A P H Y

For those wishing to carry out their own research into the myths and customs of the Orient, the following list provides a number of works the reader may find useful during his studies.

Note: *Some of the earlier works are considered quite rare, and may only be found in specialized collections concerning this subject.*

SAMURAI AND RELATED TOPICS

- Samurai Warriors* (1987)—S.R.Turnbull.
Tales of the Samurai (1986)—J.S.De Benneville
The Samurai (1989)—Anthony J. Bryant
Giving up the Gun (1979)—Noel Perrin
Battles of the Samurai (1987)—S.R.Turnbull
The Chrysanthemum and the Sword (1967)—Ruth Benedict
The Samurai (1974)—H.P.Varley and Ivan Morris
The Onin War (1967)—H.P.Varley
Hagakure (1980)—Yamamoto Tsunetomo
Naked Blade (1986)—Toshishiro Obata

RELIGION AND MYTHOLOGY

- The Masks of God: Oriental Mythology* (1962)—Joseph Campbell
Japanese Tales and Legends (1989)—Helen and William McAlpine
In Ghostly Japan (1899)—L.Hearn
The Meaning of Shinto (1935)—J.W.T Mason
Gleanings in the Buddha Fields (1903)—L.Hearn
Shinto: The Way of the Gods (1905)—W.G.Aston
The Spirit of Shinto Mythology (1939)—J.W.T Mason
Japanese Mythology (1969)—Juliet Piggott
Fabulous Beasts (1952)—Peter Lum
Myths and Legends of Japan (1912)—F.H.Davis
Occult Japan (1895)—Percival Lowell
Japanese Fairy Tales (1979)—Grace James
Japanese Fairy World (1887)—W.E.Griffis

HISTORICAL

- The Japanese Islands* (1978)—Jacques Pezeu-Massebua
Japan from Pre-history to Modern Times (1970)—J.W. Hall
Ancient Japan (1977)—Edward Kidder
Syllabus of Japanese Civilization (1972)—H.P.Varley
Japanese Culture (1973)—H.P.Varley
Glimpses of Unfamiliar Japan (1894)—L.Hearn
The World of the Shining Prince (1969)—Ivan Morris
Things Japanese (1939)—Basil Hall Chamberlain
Japan-Yesterday and Today (1970)—RF Downs (Ed.)
Japan in History, Folk-lore and Art (1892)—W.E.Griffis

OTHER SUBJECTS

- The Master, the Monks and I* (1987)—Gerti Ital
The Tea Ceremony (1973)—Sen'o Tanaka
Zen in the Art of Archery (1953)—Eugen Herrigel
The Ninja and Their Secret Fighting Techniques—Stephen K Hayes

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