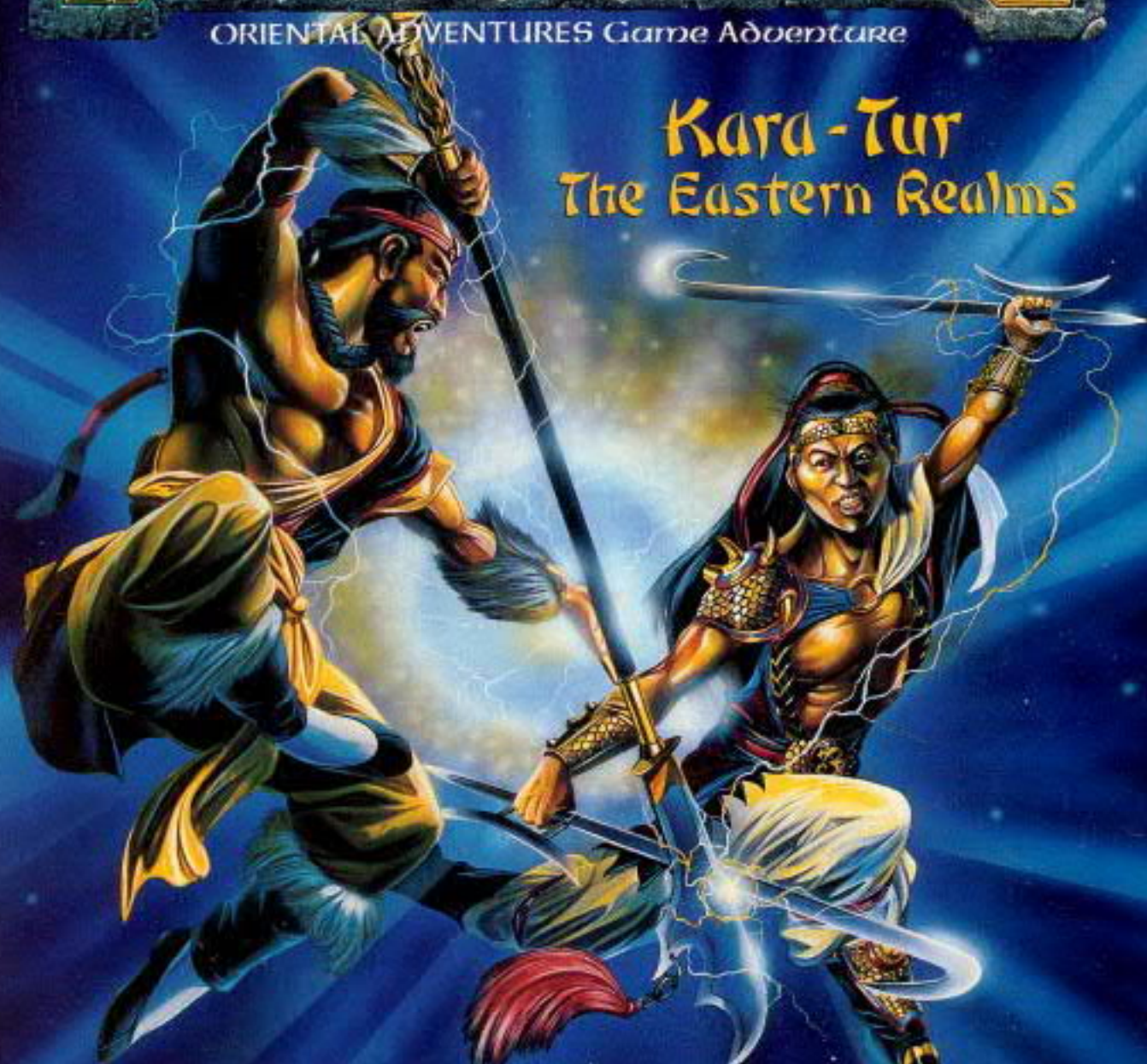


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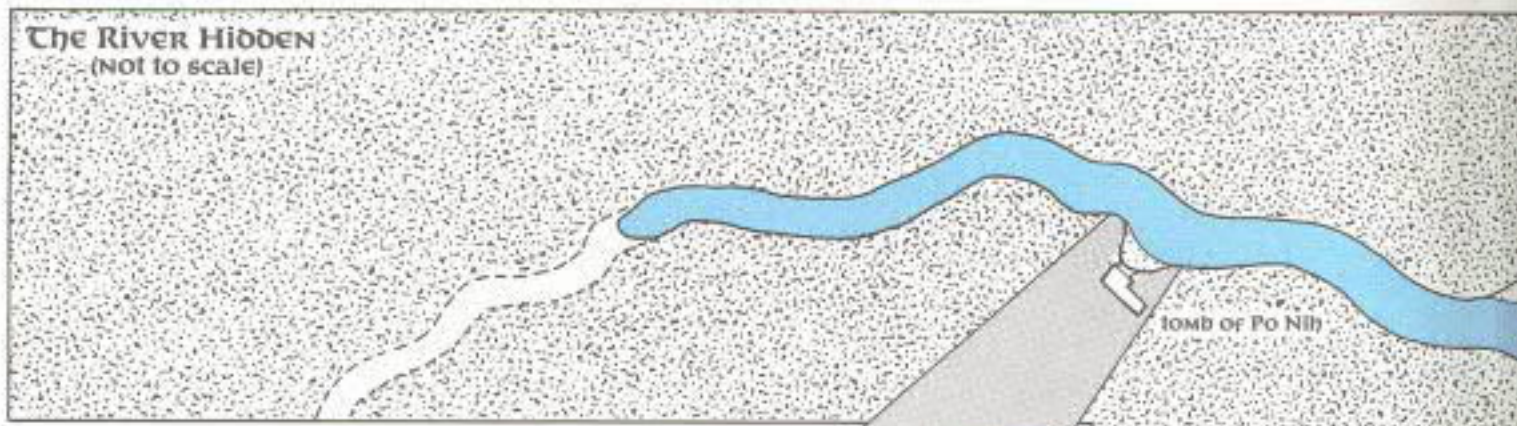
Kara-Tur
The Eastern Realms

Mad Monkey vs the Dragon Claw

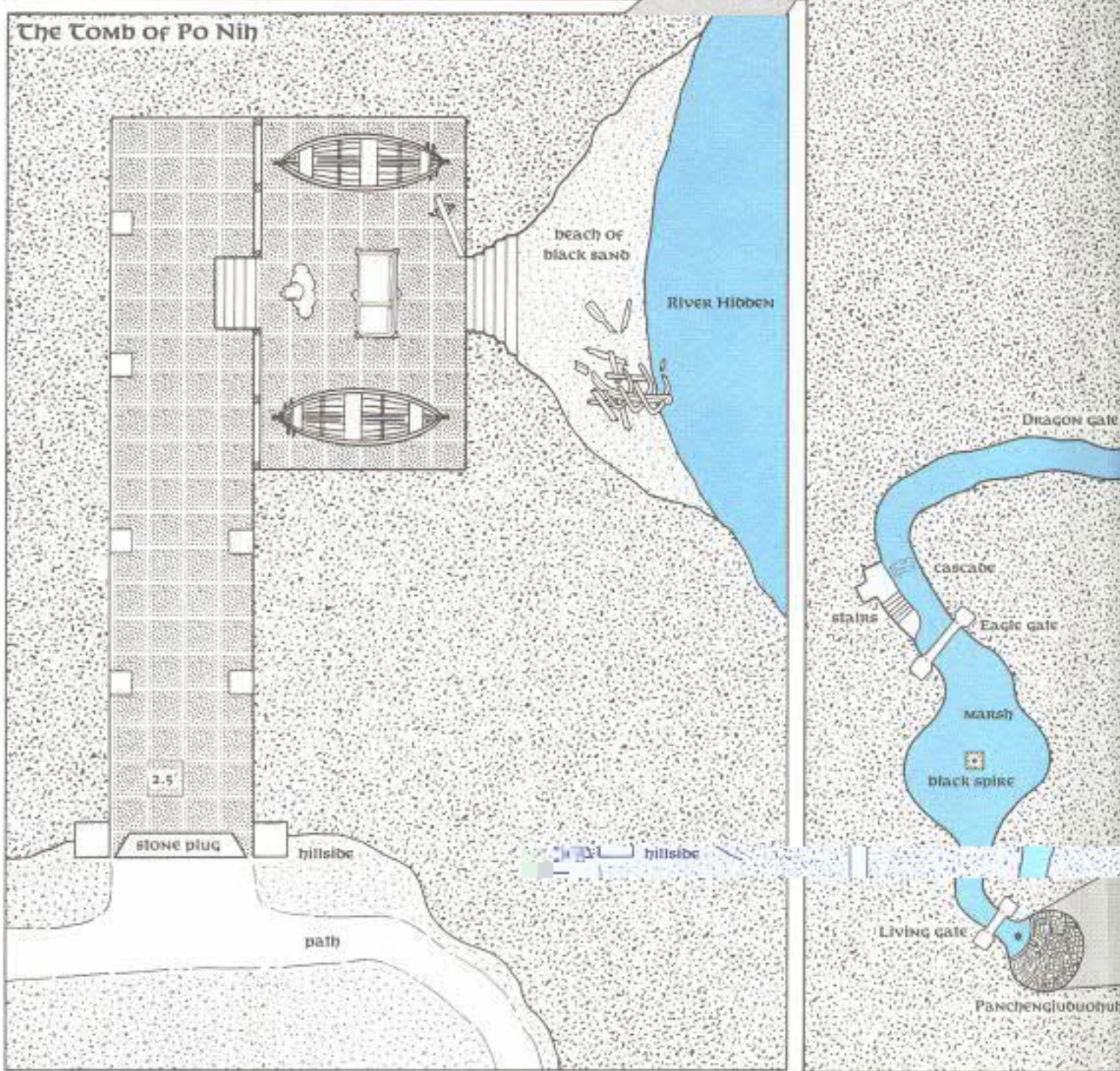
by Jeff Grubb

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The River Hidden
(NOT TO SCALE)



The Tomb of Po Nih



Kara-Tur The Eastern Realms

Mad Monkey vs The Dragon Claw

by Jeff Grubb

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Thanks again to Jane Cooper for help with the language.

The designer and editor would like it known that the fighting styles of the Mad Monkey and Dragon Claw are closer to those seen on late-night chop-socky pictures than to real martial arts styles. We would particularly like this to be known to those practioners of martial arts who could break us into little pieces if they so desired. Thank you.

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Using This Product

Mad Monkey vs. the Dragon Claw is an adventure for use with the AD&D® game and *Oriental Adventures*. It is set in the world of Kara-Tur, the easternmost area of the Forgotten Realms. It is suitable for use with the *Kara-Tur* boxed set, but the boxed set is not necessary for using this module. Several of the characters presented in this adventure have appeared previously in *OA3: Ochimo, the Spirit Warrior*, but again, that module is not necessary to play this adventure.

It is assumed, however, that the DM running this adventure has on hand the *Dungeon Masters Guide* and *Oriental Adventures*. These are referred to in the text by their abbreviations (DMG and OA).

Mad Monkey vs. the Dragon Claw is broken down into six chapters. One or two chapters are enough for an evening's adventure, depending on your playing style (intense role-players will tend to take their time moving through a gaming session, while those who enjoy combat will move quicker). In addition, stats are provided for new monsters and important figures in this adventure, including Mad Monkey, Dragon Claw, and the Black Leopard.

In addition to gaming information, further details on the culture of T'u Lung and on the internal workings of the Celestial Bureaucracy are provided. Finally, eight pregenerated characters are provided for use with the adventure. These can be found in the center of this booklet, and can be removed for use.

The Celestial Bureaucracy & The Story Behind the Story

In this adventure, the player characters are drawn into a conflict that at first appears to be nothing more than a conflict between martial arts schools in T'u Lung. But this conflict is more than it appears, for the gods and powers of the Celestial Bureaucracy are involved, and the actions of the characters may determine the fate of millions of people in the Eastern Realms.

Shortly before the start of this adventure, an evil being known as Dragon Claw approached the Court of the Celestial Emperor with a petition. Dragon Claw announced that he had recently returned from T'u Lung. While he journeyed from town to town, he was continually challenged by proponents of one school of martial arts or another. He could not pass any hamlet, he said, without two or three graceless children attempting to prove the wisdom of the teachings of the Way. Further, the schools of martial art have been overrun by self-appointed masters who are little more than charlatans, caring more for the fame that well-trained martial artists earned than in the teachings of his most puissant majesty.

The emperor's courtiers nodded and agreed, for while their own experiences on the world below had not been as severe as Dragon Claw's, all admitted that they, too, had

noted an increase in both the number and violence of various factions throughout Kara-tur, and in T'u Lung in particular. A few added that, given that T'u Lung was itself an imperfect and violent vessel, so too should be its contents, but these were out-voiced by those who, seeing some wisdom in Dragon Claw's words (and not seeing his mouth crinkle in a delighted smile) agreed with the demon's speech. The Celestial Emperor himself nodded and agreed that there was a plethora of competing schools—altogether too many to tell even a thousand versions of the truth.

The emperor motioned to his counselors and instructed them to study the problem. But Dragon Claw interrupted and, in a manner very daring, stated that he himself had thought of a solution to the problem. The Celestial Bureaucracy could authorize an agent who would journey to Kara-Tur and test the abilities of these so-called masters and their schools. Those who were worthy would obviously triumph against the challenge, while those who were unworthy would fail and be forgotten. Dragon Claw called his petition "The Weeding of the Garden," and volunteered his services to administer the tests.

After momentary reflection, the Celestial Emperor granted Dragon Claw his petition and instructed the other powers and spirits not to interfere with Dragon Claw's purpose, as many of the spirits had their own monasteries and favorite followers they might otherwise seek to protect.

But Dragon Claw had his own reason for the petition, beyond merely testing the mettle and ability of the schools of martial arts. The demon hoped to set up his own base of temporal power in the Eastern Realms by destroying the martial arts schools and turning their members to his own following. Under the smokescreen of his petition, he could subjugate these schools with the explicit permission of the Celestial Bureaucracy.

Dragon Claw's petition forbids all other spirits answering to the Celestial Bureaucracy from aiding any school or impeding Dragon Claw's testing. The most powerful spirits and gods must allow Dragon Claw to carry out his program. They cannot tell their followers or mortal allies what is happening, though they can make it known that they will not interfere. Greater and lesser spirits and spirit folk, who are not privy to every move of the Celestial Bureaucracy, can act on their own against Dragon Claw unless the petition showing the will of heaven is shown to them.

There are, however, powers that operate mostly outside the bureaucracy, sometimes working to the benefit of the emperor, sometimes to the detriment of him and his court. One of the most powerful is Monkey, a trickster of a god, who does not follow the course set by the Celestial Emperor and thus is not bound by his edicts. Monkey realizes what Dragon Claw is up to and sets out to stop him. He does not match force against force, but rather sets up his own school and uses his minions against the hordes of the Dragon Claw.

This is where the player characters come in.

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Short History of T'u Lung & The Black Leopard Cult

While this adventure may start anywhere in the Eastern Realms, its heart lies in the empire of T'u Lung, a large, chaotic nation located to the south of Shou Lung. This land was originally the home of many wild and pagan cults, the most powerful of which was the Black Leopard Cult. It was considered that the crushing of this cult signalled the establishment of Shou power in this area. The cult, though no longer bearing its high priests and religious trappings, remains a powerful secret society in the area.

T'u Lung uses the Shou method of record-keeping, dating from the ascendancy of Nung Fu who, legend has it, received from the Nine Travelers the Emblems of Imperial Authority and ruled the land for 221 years before his death. To T'u Lung eyes, their nation is the logical continuation of the legacy of Nung Fu, with their northern neighbor no more than an abomination which has strayed from the true path and which will eventually stratify and crumble, leaving the dynamic nation of T'u Lung to reclaim Shou lands.

T'u Lung Timeline

- 120: Earliest record of the Black Leopard Cult. Cult history says that the Black Leopard and his followers are eternal and immortal, having advised the Nine Travelers when they ruled the lands of Kara-Tur. This is the earliest written mention of the cult, noting that it had temples all along the Fenghsintzu River. Its major temple was at Durkon.
- 0: Ascendancy of Nung Fu, a simple peasant, who was invested with the Emblems of Authority by the semi-legendary Nine Travelers.
- 221: Death of Nung Fu, foundation of Li Dynasty of Shou Lung.
- 320: The Black Leopard Cult reaches its zenith, the power of its kio ton mu (mystic witch doctors) held in more fear and reverence than that of the Shou Lung emperor in the lands of T'u Lung.
- 408: Shou Lung Emperor Chin declares "Gathering of Waters," seeks to consolidate his rulership. Shou Lung armies invade the Fenghsintzu valley.
- 414: The Battle of Infinite Darkness, at the mouth of Fenghsintzu. Combined leadership of the southern tribes under the kio ton mu challenges the forces of General Wo Can. The entire battle is fought under the cover of *darkness* spells, and legends say that the kio ton mu summoned fell and dangerous beasts from the other side of the world to aid them. In the end, Wo Can's army routed the southern tribes. The great southern scholar Po Nih dies in this battle, struck by a spear as he was writing a report to send to the main temple of Durkon.
- 420: Wo Can's forces destroy the temple of the Black Leopard Cult at Durkon. The records say that the temple itself was sunk to the lowest depths of the earth. The kio ton mu are said to have either been slain or fled to distant lands. One legend in particular states that a high priest journeyed unseen down the Fenghsintzu and made his way out to sea.
- 435: Shou Lung establishes the "18 Garrisons of T'u" in the T'u Lung lands. These military bases are instrumental in establishing Shou customs in the southern regions.
- 440: The teachings of the Path of Enlightenment appear in the cliffs above the Hungtse River, in Shou Lung.
- 580: Death of the last emperor of the Li Dynasty, founding of the Ho Dynasty in Shou Lung.
- 581: "Organization of Thought;" Time of Contentions

begins as rival faiths fight among themselves for control. In T'u Lung, the establishment of rival faiths and temples leads to some of the bloodiest fighting.

- 630: "The Time of Shared Meals;" Temple militias are outlawed. Time of Contentions ends with the Path of Enlightenment established as the official faith of Shou Lung. This establishment is less effective in the south, but the Path of Enlightenment becomes the major faith over the next thousand years.
- 830: End of the Ho Dynasty, defeated by the victorious forces of the Hai Dynasty.
- 856: Discovery of Wa by Cham Ko Hag, a native of T'u Lung. His nationality is usually obscured in Shou Lung texts.
- 859: The Ivory Plague strikes northern Shou Lung, including the imperial family.
- 935: Hu Ling Do writes his famous *Hsao Chronicles*. His writings encourage a strong following of the Way in the south.
- 976: Death of the last emperor of Hai Dynasty in battle with Wa. Symbols of Shou Lung authority are lost. Cycle of Black Years begins.
- 976-1025: Cycle of Black Years. In T'u Lung, this was marked by continual invasions from the south, incursions by petty lords from the north, blights, floods on the Fenghsintzu, and crop failures. Only regions where the local feudal lords remain in power retain some semblance of order. It is from these feudal lords that the barons of the south take their mandate to rule. Here is the first mention in records of the Wai and Yang clans, which were to shape the recent history of the nation.
- 1025: End of the Black Cycle with the founding of the Kao Dynasty in Shou Lung.
- 1026: Defeat of the last invading southern tribes by Shou Lung allows the empire to reestablish its control in the south. First mention of the Black Leopard Cult as a secret society working to aid peasants displaced by the warring forces.
- 1175: Descendents of the Ho Dynasty living in T'u Lung refuse to house the Emperor's troops and take control of the coastal city of Ausa. Shou troops spend four months reducing the city's defenses and another two years tracking down and defeating the clan leaders. By imperial decree, most of the Ho clan is slain. Some members survive and reestablish the clan. Shou atrocities during this uprising were widely spread among the barons and population.
- 1330: T'u Lung troops make up the bulk of the armies at the Battle of the Silver Grasslands, where the invading Horse Barbarians were defeated.
- 1384: Shou Lung mariners discover Kozakura.
- 1503: The Nights of the Screaming Demons, a six-day span when major cities along the Fenghsintzu River are visited by great, roaring spirits that chase people from the streets. The next morning, several prominent bureaucrats are discovered missing. Those missing were noted for their incompetence and corruption, so their passing was noted only to make the other bureaucrats more responsive to the people's needs. The autobiography of a H'sin-to crime lord, published in 1545, links the Black Leopards to the Screaming Demons, but no other mention is made.
- 1881: Year of the Wasting Sickness. More power falls into the hands of the local lords, for the first time since the destruction of the Ho clan in Ausa.
- 1895: Incursion of jungle barbarians results in the appointment of a T'u Lung native as captain of a Shou Lung garrison post. Over the next 500 years more and more natives of the southern provinces come to the fore in the military.

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伏膚
拔跌
付腐
郭弗
伏緋
俛伏
膚拔
跌付
腐

- 1920: An invasion of southern barbarians overruns the We'peng garrison and Kahgang Su. For the first time local forces outnumber those loyal to the emperor in the armies repelling the invasion. The invasion ends suddenly and the barbarian forces retreat. The cause of the retreat is unknown, but guessed to be the death or other loss of the barbarian's charismatic leader. Many of the clan militias and mercenary forces formed during this invasion remain in place after this time.
- 2050: End of the Kao Dynasty. Founding of the La Dynasty, a period of widespread corruption and mismanagement. Power of the local lords in the south increases during this period as they need to take further control of daily life.
- 2053: The Yang clan takes control of the Tyu Ton garrison, replacing Shou troops with those loyal to Yang. There is widespread feeling that the La Dynasty is insufficient for the task of controlling an empire, and most garrisons are infiltrated by secret societies, including the Black Leopards, who make a resurgence during this time.
- 2238: Wai Fu Hong leads a group of cities in revolt against imperial taxes. Instead of reprisal, the throne negotiates, concentrating instead on not spreading the news of the revolt. T'u Lung nobles (as they think themselves now, a separate entity from the corrupt northerners) are encouraged by the perceived weakness of the imperial court.
- 2294: Birth of twins to the last emperor of the Chin Dynasty, Shin Lu and Shin Ginsen. The southern courtiers form a faction around Shin Ginsen, while the bureaucracy and the army support Shin Lu.
- 2310: Last Emperor of the La Dynasty takes ill, but refuses to name an heir to the throne, fearing that he might meet an untimely end if he did. The southern lords begin mobilizing their armies and those remaining southern garrisons loyal to the Shou are overthrown.
- 2312: Last emperor of the La Dynasty dies. War breaks out between the northern-supported Shin Lu and the southern-backed Shin Ginsen.
- 2315: Battle of Crimson Wheat, where Shin Lu's forces decimate Shin Ginsen's legions, but are themselves too weakened to pursue. Shin Lu does acquire the Symbols of Authority. Shin Ginsen's followers are offered the "Choice of Blades," and most retreat to the southern strongholds where Shin Ginsen's power is strongest.
- 2316: Shin Ginsen is made the first emperor of the Lui Dynasty, forming the respected nation of T'u Lung. Shou Lung forces invade T'u Lung but are repulsed. Shou Lung calls these invasions over the next 250 years the Uncountable Wars, but T'u Lung refers to them as the Major Incursions of The Northern Barbarians in their texts. The writings out of the T'u Lung provinces from this point on refer to Shou Lung as a corrupt empire on the verge of internal collapse. The powerful families in T'u Lung, backing the new emperor, are the Tan, Ho, Wai, and Yang families. They extend their power over the next 40 years.
- 2317: In order to repel the Shou invaders, Emperor Lui appeals to the secret societies, declaring an amnesty for those organizations that had been previously banned by the Shou, provided they send troops to help in the First Incursion. The combined force, called "The Might of the South," routes the northerners at the Battle of Feng Wa Crossing and the Stand of Ninto. The Black Leopard Cult, while neither the largest nor the most popular force on the field, is well-represented.
- 2356: In order to strengthen the ties between the emperor and the barons, Emperor Shin Ginsen marries his eldest daughter, Shin Do, to the scion of the Wai Clan, Wai Long Hwa. The festivities were scheduled for high summer but were pushed back by the 15th Incursion, so the wedding occurred in the winter—an unlucky time, according to court seers.
- 2358: Shin Ginsen dies in a hunting accident. His son, Shin Rokan, becomes the second emperor of the Lui Dynasty. Shin Rokan proves to be a less capable commander than his father, for while he blunts the Shou attacks in the 16th Incursion at the Battle of the Blood Plains, he loses a significant portion of the northern territories in the process. The various baronial clans rumble in dissent.
- 2366: Shin Rokan proposes to remove the power of the armies from the barons, increase taxes to pay for the new forces, and demand of all an oath of loyalty to the Lui dynasty above all. He is assassinated by Wai Long Hwa, who proclaims himself Emperor. The Ho and Tan families form an alliance and secede, as does the Yang Clan. This is the beginning of the "Three Kingdoms" period of T'u Lung history. There are fewer Shou Lung incursions during this period as the corrupt northerners send diplomatic missions to first one, then the other, then the third kingdom, hoping to weaken all and eventually reabsorb them into the Shou empire.
- 2384: The hated Shin Lu, emperor of Shou Lung, dies of old age. A meeting to celebrate the death among representatives of the Three Kingdoms ends in poison, treachery, and assassination. None of the leaders of the kingdoms attended the celebration.
- 2398: The Three Kingdoms are reunited. Wai Long Hwa is officially recognized as the third emperor of the Lui Dynasty. The Ho and Tan families are defeated in the war, though still powerful. The Yang family is given autonomous control of its lands in a diplomatic settlement. The Maki Clan, a group of upstart barons, gains power during this time by supporting Wai.
- 2399: The third emperor demands an oath of loyalty to the throne and to the barons who support it, and taxes heavily to support his rebuilding programs.
- 2403: The 29th Incursion of the Shou Lung. During this incursion the city of Balanzia is attacked and its walls breached for the sixth time. Incurring an ancient curse, the inhabitants of the city go mad and abandon the city.
- 2408: Wai Long dies in his sleep and is succeeded by his son, Wai Long Sun, the fourth emperor in the Lui Dynasty.
- 2419: Jo He Ting, a potter of Chedoru, creates a set of magic bowls for the imperial court. These eight bowls bestow clear thought on those who eat from them, but only for an hour after they are used.
- 2423: The bowls provide no protection from poison, however, and Wai Long Sun dies after eating poisoned rice from the bowls while seeking an answer to the problem of what to do about ambitious relatives. Wai Long Sun's cousin, Wai Chu Doang, becomes the fifth emperor of the Lui Dynasty. He uses the oath of loyalty to raise large, powerful armies, both to contain the baronial clans and to fight Shou Lung. His heavy-handed military solutions to domestic problems earn his reign the name "The Law of Fists."
- 2469: The 41st Incursion. Wai Chu Doang leads his troops in the Battle of Tan. They are routed, and the emperor is chased into the T'hai Salt Flats and slain by Shou assassins. Wai Chu Cor, the emperor's only son, turns back the incursion, but dies of wounds suffered in the Battle of Steaming Horses before he can ascend the throne. Wai Chu Doang's grandson, Wai Juku A'ti, becomes the sixth emperor of T'u Lung.
- 2511: Wai Juku A'ti dies when an evil spirit steals his soul. Shou Lung wu jen are suspected, and Shou natives are persecuted, though later evidence indicates that a rival

family or cult was responsible. The eldest son, Wai Chi Con, dies in a sailing accident soon afterward, and the second son, the weaker Wai Lo Yan, becomes the seventh emperor of T'u Lung. Wai Lo Yan is young and sickly, taken to fevers and fits for most of his reign. Court politicians and baronial clans prosper through intrigue during this period.

2555: Wai Lo Yan proves to be one of the most long-lived and competent of the Lui Dynasty, lasting 44 years before passing on from a particularly vicious fever. His only direct descendent is a daughter. Under tradition dating back to Shou Lung, the daughter would be made emperor, but the T'u Lung nobles bristle at the thought. Instead, the daughter is made regent until Wai Gada Sinzu, Wai Lo Yan's nephew (through a younger sister) comes of age. The daughter was named Wai Yeh Ying, but is only remembered officially as Wai Lo Yan's Daughter in texts. Her reign is called "The Regency."

2558: Wai Gada Sinzu, the nephew, takes the throne as the eighth emperor of the Lui Dynasty. Wai Yeh Yin disappears soon after. Diplomatic overtures with Shou Lung are made, stabilizing the border and ending the major incursions (though armed forces of the Shou continue to invade, usually seeking criminals of the state who flee south to sanctuary). The Shou consider these wars to be

uncountable, but T'u Lung official histories identify no fewer than 74 separate invasions (Shou Lung scholars dispute these figures).

2589: The perfidy of the Shou is revealed when their emperor declares the "Gathering of Pearls," at first glance a gathering of knowledge, but in reality a subtle attempt to further isolate T'u Lung from the rest of the civilized world. In response, T'u Lung opens its doors to traders and establishes diplomatic missions to Tabat, Wa, and Kozakura.

2602: After the birth of two daughters (who cannot take the throne, save as regents), Wai Gada Sinzu's wife gives birth to twin sons, named Wai Anku and Wai Soreti. Various factions, families, and cults begin taking sides, sending gifts to one son or the other.

2607: An outpost of the Black Leopard Cult is found and destroyed on Akari Island. This is believed to be an offshoot of the sect founded by the high priest who escaped down the Fenghsintzu river. When the news arrives in Pendir Chao and H'sin-to, there are massive parades and demonstrations by followers of the Black Leopard, who understand that a group of Shou Lung merchants brought in outside mercenaries to destroy the surviving cultists.

2608: The events of this adventure take place.



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Mad Monkey Fu

The martial arts style taught by Hu Sen has no official name, as it is taught by him alone. He refers to it as Mad Monkey, a mildly derisive but accurate title, as practitioners tend to wobble about like drunken apes, nimbly dodging the effects of opponent's attacks through apparent stumbles and miscues. While comic in appearance, the Mad Monkey style is very effective and has a number of special abilities. These abilities are made available to all the players, regardless of class, through use of the Monkey Paw talisman. The style can also be learned by the normal methods laid out for martial arts (OA, page 101).

Mad Monkey is a soft style concentrating on weapon use, in this case the naginata (an oriental spear). It provides the user with AC 5 if wearing no other armor, or the normal armor class if armor is worn or magical items that provide armor are used (an individual with the gajin bracers of defense AC 4 would be AC 4, even when using this style). The style does allow the use of any type of armor and weapons, but is most effective when using the weapon in question.

A practitioner of Mad Monkey can attack once or twice per round when using this style. When using the naginata, the practitioner inflicts 1-10 points of damage to man-sized creatures and 1-12 points to larger than man-sized creatures (as compared to the normal 1-8/1-10 of the spear). A trained follower of Mad Monkey can still gain the double damage benefit from setting the spear against a charging opponent. Against the weapon breaker ability, the naginata saves on a 6 or better.

The follower of Mad Monkey gains the ability to learn a number of special principle methods as part of the style. Those bearing the Monkey Paw gain proficiency in these methods as they are taught in Chapter 3, but others can learn them in normal fashion. The methods are listed in the order that they should be learned. All "1" disciplines (meditation, weapon catch, feint) should be mastered before any "2" disciplines are attempted, and so on.

Mad Monkey Disciplines

Mental and Physical Disciplines

1. Meditation
2. All-around sight
3. Mental resistance
4. Blind fighting
5. Ironskin

Weapon Disciplines

1. Weapon catch
2. Weapon breaker
3. Steel cloth

Movement Disciplines

1. Feint
2. Instant stand
3. Immovability
4. Leap
5. Speed
6. Blur

Meditation: One hour of meditation equals two hours of normal sleep. During meditation the student is oblivious to hunger, cold, heat, and thirst. The student is aware of his surroundings and does not suffer penalties to surprise or initiative.

All-around Sight: Cannot be struck from behind and does not suffer a penalty for attacks from the rear. Always in operation to the student who has mastered this discipline.

Mental Resistance: The student receives a +2 on all saving throws against mental attacks including *charm*, *illusion*, and *hold* spells. Always in operation to the student who has mastered this discipline.

Blind Fighting: The student who knows this method suffers only a -1 penalty when fighting in the dark or against *invisible* opponents (as opposed to -4). This discipline relies on other senses, such that an opponent who has been silenced will render the student effectively blind in combat again. This maneuver is always in effect.

Iron Skin: When a student reaches this level of mastery, he can raise his unarmored, unenhanced armor class to 2 (instead of 5, which is normal for the Mad Monkey style).

Weapon Catch: The Mad Monkey style teaches the student to use the naginata to catch and lock the blows of his opponents, including other martial arts attacks. A weapon catch attempt is made instead of a normal attack, and must hit the opponent to be effective. A successful hit means that the opponent's weapon is fouled and cannot be used to attack. The student can attack the next round at +2 to hit by releasing the opponent's weapon. Failing this attack roll means that the naginata has been torn from the student's hands and must be recovered.

Weapon Breaker: This method can only be used against other melee weapons, not martial arts using the body. A successful hit means that the item must save versus crushing blow or be destroyed. The maneuver does no other damage.

Steel Cloth: This method gives the student the ability to create a naginata at will from a strip of cloth 10 feet long. The student merely whirls the cloth above his head and the cloth becomes a rigid, sharp spear, suitable for use with the other weapon abilities listed above. Such weapons save versus crushing blow as cloth (6 on a 20-sided die). This is automatic to students who know the discipline.

Feint: By dodging and weaving drunkenly, the Mad Monkey fighter lures his opponent out of position. This takes a full melee round to execute and requires an attack roll. If a hit is made, he gains +2 to hit on the next attack. These pluses are not cumulative.

Instant Stand: If knocked to the ground, the Mad Monkey student can immediately regain his footing and his stance and be ready to attack. Mere mortals require a round to stand when knocked to the ground.

Immovability: The student with this discipline can avoid being knocked over, lifted, or thrown off his feet by making a successful save versus paralyzation. Only if the saving throw fails will the student be affected by the move.

Leap: Instead of making one of his two attacks for the round, the student can make a great leap from a standing start, up to 4 feet vertically and 3 feet (plus 1 foot per level) forward. The student may change facing while doing so. Given a running start (at least 10 feet), the student may leap 8 feet upward and 10 feet (plus 1 foot per level) forward.

Speed: A very tiring combat maneuver, the student using this discipline can double the normal number of attacks per round for up to five rounds, once per day. At the end of this time, the character must rest for one to three rounds. Failure to rest results in a mandatory saving throw each round vs. paralyzation. Failure means unconsciousness for two to five rounds.

Blur: The highest discipline of the Mad Monkey style and one that belongs only to that style (as far as is known). The blur is an apparently random flailing of the arms and legs, such that the opponent is unable to determine what to hit. If an opponent has multiple attacks, his first successful attack

is converted to a miss. (much like the *cloak of displacement*). This applies only against creatures and characters with multiple attacks: a simple peasant with a simple spear can still skewer the blurring student. This ability can be used only once per day for up to four consecutive rounds.

It should be stressed again that the martial arts disciplines taught to the characters in Chapter 3 are learned as a result of the Monkey Paw talisman and are not permanent, unless the character chooses to become a monk of Mad Monkey at the end of the adventure.

The Dragon Claw Style

The Dragon Claw style has appeared only recently in T'u Lung, being the physical manifestation of Dragon Claw's (the demon Lung Jua) permit to test the martial arts schools of Kara-Tur. The demon has begun his quest for power in this disorganized country, using it as a place to gather his power and grow before moving into the more organized and powerful Shou Lung empire to the north.

There are no official teachers of Dragon Claw, save that every student is capable of passing on the teachings to those willing to become slaves to the Dragon Claw and his world-conquering drive. When a prospective student who meets Lung Jua's requirements approaches for enlightenment, he or she is provided with a set of curved swords (the "Dragon's Claws" of the school's title) and told to practice; the teachings will be revealed through the swords themselves. After a few battles, the abilities and methods of the Dragon Claw style appear suddenly and fully—none seem to develop slowly. A student either has none of the methods or all of them.

In reality, the swords are cursed objects which radiate no magical aura. Each round they are used, the individual must make a saving throw versus paralyzation or come under the sway of Lung Jua. The student then has no will of his own. He can only further the needs of the Dragon Claw: find other martial artists and either defeat them or kill them. Upon defeating an opponent, the student of the Dragon Claw admonishes the loser to abandon his misguided ways and take up the true path of the double hooked swords.

The student who has been enslaved by the Dragon Claw looks and appears normal except for an overriding fanaticism concerning the wisdom of the Dragon Claw and an unquenchable desire to prove that wisdom in contests of skill and martial ability. The swords' hold can only be broken if both are broken.

Dragon Claw, then, refers to three different things: The demon Lung Jua, the school of martial arts he created, and the swords used in that fighting style. This confusion is intentional, as it serves to blunt the questioning magics of wu jen and others as to who is truly behind the success of the Dragon Claw.

Except for the sudden acquisition of disciplines and a few special methods noted below, the Dragon Claw appears deceptively like any other martial arts style. If anything, it appears to be too rigid and coordinated, lacking any of the smooth movements of other styles, as if its creator learned the style from a book rather than from a true master.

Dragon Claw is a hard weapon martial arts style. Its followers have a basic armor class of 7 and generally wear no other armor. Students of the style can attack once or twice per round. The swords themselves inflict 1d8 points of damage each and save versus crushing blow on a 6 or better.

Dragon Claw Disciplines:

Weapon Disciplines

Weapon catch
Weapon breaker
Two swords attack

Kicks

Circle kick
Flying kick

Movement Disciplines

Feint
Prone fighting

Pushes

Concentrated push
Sticking touch

Unique Disciplines

Dragon claw
Stun invulnerability
Hit point transfer

Weapon Catch: The Dragon Claw style teaches the student to use the hooked swords to catch and lock the blows of opponents, including other martial arts attacks. A weapon catch attempt is made instead of a normal attack and must hit the opponent to be effective. A successful hit means that the opponent's weapon is fouled and cannot be used to attack. The student can attack with the other sword at +2 to hit. Failing this attack roll means that the attacking sword has been torn from the student's hands and must be recovered in order to use disciplines requiring both swords.

Weapon Breaker: This method can only be used against other melee weapons, not martial arts using the body. A successful hit means that the item must save versus crushing blow or be destroyed. The maneuver causes no other damage.

Two-Swords Attack: The Dragon Claw style takes its name from the double hooked swords. This discipline allows the controlled student to attack four times per round, twice with each sword. If the student loses a weapon he can still attack twice with the remaining weapon or kick once and use the weapon twice.

Circle Kick: A powerful kick that, if it connects, inflicts twice the normal kicking damage. Failure to hit leaves the student off-balance so that he forfeits his next attack while he recovers.

Flying Kick: A powerful kick that, under the Dragon Claw school, does not require a running jump. If it strikes, it inflicts triple damage. Failure to hit results in the student falling to the ground. He must either spend a round standing up or fight prone.

Feint: By dodging and weaving in a precise pattern, the follower of the Dragon Claw places his opponent out of position. This takes a full melee round to execute and requires an attack roll. If a hit is made, he gains a +2 bonus to hit on his next attack. Pluses from feinting are not cumulative.

Prone Fighting: In the Dragon Claw style, the fighter who is knocked to the ground can continue fighting normally while prone, rising to his feet automatically at the end of the melee round. He cannot use any of the special maneuvers listed above (except the two-swords attack), but can use any disciplines described below.

Concentrated Push: A successful hit using this ability knocks the opponent back 1 foot per level of the fighter. If pushed back 4 or more feet, the character must save versus paralyzation or fall prone. If the attack is unsuccessful, everyone who attacks the Dragon Claw wielder for the rest

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of the melee round has a +2 bonus to hit.

Sticking Touch: This ability allows the follower of the Dragon Claw to touch and remain in contact with an opponent. This first attack roll inflicts no damage, but the Dragon Claw and target are in contact and remain so until the target performs a maneuver the Dragon Claw cannot match. During this time, the wielder of the Dragon Claws has a +2 bonus to hit but his armor class is worsened by two points. This tactic is used only when the student has lost one of his swords.

Dragon Claw: This is one of the most powerful abilities bestowed by the Dragon Claws. It can be used only if no other disciplines are used that round. The student strikes twice in the round and if either attack hits the target, it inflicts 3d10 points of damage. If both swords hit, the damage is still 3d10 (there is no increase for two hits). If both swords miss, the Dragon Claws inflict 1d10 points of damage to their wielder. Most Dragon Claw students use this tactic to finish off defeated rivals.

Stun Invulnerability: As the followers of the Dragon Claw are linked through their swords to their master, they gain a resistance to the effects of stunning and incapacitating attacks. When a student of the Dragon Claw should be stunned, he is not; instead the nearest other follower of the Dragon Claw who is not in combat is affected. This is not affected by range; the person who winds up being stunned could be miles away. This discipline functions automatically.

Hit Point Transfer: The greatest power of the Dragon Claw, and one that is only known to those under its sway, is that the individual can draw hit points from other wielders of the Dragon Claw within 100 yards/level of the combatant. Hit points move automatically at the beginning of the round, such that a wounded Dragon Claw fighter in battle

can steal hit points from a spectator. Followers of the claw can fall over dead as they are drained of all their vitality (the effect of the Claw is such that its users accept this willingly and without thought). The individual receiving the hit points can never have more than he originally started with. The character receiving the hit points can choose where they come from, if it matters. The character can transfer any number of hit points per round, limited only by his original hit point total and the number of hit points available nearby.

Characters of any class except shukenja may become followers and users of the Dragon Claw style. Priests are somehow immune to its effects. A character who becomes a user of the Dragon Claw abandons his weapons of the past, though he may still use spells and his natural class abilities. Monks are particularly susceptible to Dragon Claw. They may switch over to it, abandoning their previous teachings, and become masters of the hooked swords instead.

The demon Dragon Claw, Lung Jua, has his own reason for promoting the cult. As followers use the swords more and more, their life force is drained from them into a great statue that Lung Jua has built. The lost energies make the individuals sluggish and zombielike. By the end of six months, a student no longer bleeds like a normal human and is nothing more than a puppet at the end of Lung Jua's strings. Lung Jua keeps his long-term students out of sight for this reason.

Lung Jua has been hoarding the stolen energies in his lair beneath the city of Durkon. He has placed them all in the huge statue. He hopes eventually to animate it and occupy it with his own spirit, thereby becoming the most powerful creature in the Eastern realms. This is Lung Jua's true goal, beyond that of destroying all the other martial arts schools.



Somewhere in The Eastern Realms

(Wherein the heroes make (or remake) the acquaintance of the Ko Clan.)

In this adventure, the players undertake a mission for the family Ko, a fairly well-off family of honest, though not always forthright, merchants. The mission takes them by sea to the southern nation of T'u Lung, from whence they become involved in both the machinations of the Mad Monkey and the Dragon Claw. While their mission starts in an innocuous fashion, as mere bodyguards and guides, it soon develops into a conflict of world-shaking importance.

The player characters may begin in any of the nations of Kara-Tur, save T'u Lung itself. This adventure may be slotted into the normal setting of your *Oriental Adventures* campaign, with the first set of encounters taking place anywhere in the Eastern Realms. If the adventure is to be played alone, the starting setting should be a seaport in Kozakura. The initial events of the module are adaptable to anywhere the DM chooses to place them.

Further, the players may already be familiar with the Ko Clan from *OA 3: Ochimo, the Spirit Warrior*. If such is the case, Ko Ho San mentions their background and previous service to the family in discussions. The Ko Clan tend to be fairly sharp operators, both ethical and honest. When they give their word, that word is kept. They have a high sense of honor and expect the same from those they deal with. By the same token, they also feel comfortable when dealing from an advantage, where someone (such as the player characters) owes them some monetary or honor debt.

The attempt of Dragon Claw to conquer the other schools of martial artistry is a recent one, and word has not leaked out to the rest of the civilized realms. For this reason neither the Ko Clan nor the adventurers have a clear idea of what they are sailing into.

Event 1: Return of the Ko

The purpose of this event is to direct the characters into the employ of Ko Ho San and the Ko Clan. There are two versions of this event, one for characters still retaining masters or binding family ties, such as samurai, kensai, and most other oriental player characters. The second version is for use with characters without masters, including ronin, barbarians, higher level wu jen, and of course, gajin. The DM may run either encounter or both to bring the heroes into the employ of the Ko Clan.

A messenger arrives with a small scroll, sealed with the symbol of your master (or clan, or daimyo, etc). Concerned, you break the seal and unroll the message. In the elegant handwriting of your master's secretary, the following message unfolds.

"My loyal servant, blessed with great abilities, good fortune, and wisdom beyond your station, I must call upon you to perform a task for the good of those whom you serve. A great and powerful clan of merchants, to whom we owe much, has placed a request for your personal services in a matter of great import and discretion. So mighty have the tales of your ability grown and so great is the honor that you have brought to those about you that this clan of Shou merchants requested you in particular, of all my noble servants and assistants. Our house has had extensive dealings with this clan, the Ko, in the past, and is honored by the request. I have sent a messenger to the clan's representative, Ko Ho San, that

you will present yourself at the House of Qui Ren this evening, and that you will be honored to perform this task.

"The honor of yourself, your clan, and those who ride with you stands upon this mission. I have no doubt in your ability to bring this honor upon us."

Beneath the message is the symbol of your lord, and beneath that, still in the hand of his secretary, brief directions to the Inn of Qui Ren.

Wrapped within the first scroll is a statement of release of this "most noble servitor" (the player character) to engage in work for the Ko Clan. Following the conclusion of the required services for the Ko Clan of Shou Lung, the player character is instructed to return "in a prompt manner, taking into account any great distances that may be involved, plus time for recuperation."

If the character still has a master at this point, he should be used to following his wishes, but the character may rebel, question, or refuse. Questioning the request will bring a second scroll, spelling out in no uncertain terms that the master is in no position to argue with the Kos and, if need be, a visit from the master himself to deal with his unruly servant. Outright refusal will likely result in being cast out of the clan and loss of five points of honor for the affront. (Quick and enthusiastic response should result in gaining one or two points of honor).

A second introduction is possible for masterless players, gajin, and other individuals who fall outside the restrictions of normal social contract in the Eastern Realms. Such players may be brought to the House of Qui Ren by those characters whose masters have directed them. Otherwise, masterless players will be "on the scene" when this encounter takes place.

Use the Town Inn and House map on page 142 of *Oriental Adventures*. Those brought together to meet with Ko Ho San should be in the largest Inn Room, while those who are masterless will be in either of the other Inn Rooms. Ko Ho San has not yet shown, but left a message that he will be arriving presently.

You gather at the House of Qui Ren to eat, drink, and discuss. The service here is said to be commendable and the wine reputed to be of the finest quality anywhere in the province. Both claims appear true, and the quality of the meal indicates a piece of the Celestial Bureaucracy has cut loose from heaven and found its way here.

Suddenly, there is a loud commotion in the courtyard; a loud, braying laugh, followed by a snorting, deep belching, and the shouts of the inn-workers. The wall shudders and partially falls away to reveal a huge bull oxen breaking up the well-appointed inn. This oxen seems to be armor plated, and as one of the servants attempts to corral it, it turns the unlucky soul into a statue. The laughter comes again, from the right and above the servants' quarters.

The laughter's owner is a small but very malicious spirit named Tzar-Su. Tzar-Su looks like a small barbarian, dressed in furs and sweating profusely in the area's warmth. His ears are pointed and his teeth a crooked mismatch of splinters. His donkey-like laugh has already been noted. Tzar-Su has limited magical powers, but chief among them is the ability to *polymorph others*.

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The creature in the courtyard is a gorgon, and is Tzar-Su's handiwork. It was formerly the Qui Ren family's plowing ox, but it has been changed by the spirit's magic into the beast that threatens the inn. Those Oriental player characters who have been to the west, or have studied such matters, may recognize the beast and the danger it presents. Those who inquire after the event will be told that the creature is a native of the Savage West, where huge herds of such beasts destroy entire villages and their blood is used to build wizard's towers.

The gorgon has breathed twice already (as evidenced by three servant statues already in the courtyard) and can breath twice more. It will do so at the earliest opportunities. In addition, since the gorgon is roaming around in a close area, there is a good chance that the creature will knock over one of the petrified individuals. There is a 1 in 6 chance that the gorgon will knock over a character within 5 feet of it. If it does so, the individual must make a second saving throw against petrification or be smashed into a hundred tiny bits. (The actions of comrades to catch a falling statue will always be successful—make the players roll anyway to maintain suspense—and prevent the breakup).

Tzar-Su, malicious soul that he is, is enjoying himself tremendously. He watches the proceedings with glee until he is himself attacked. If attacked with a weapon, he tries to *polymorph* that weapon into ash, water, or something else harmless (magical weapons and weapons of quality get the saving throw of their wielder versus spell to avoid this). Then he seeks to escape *invisibly* to his current hiding-hole, a drainage culvert. He has no treasure.

If magically *charmed* or *commanded*, Tzar-Su changes the gorgon back into the family plowing ox. Similarly, if captured and threatened, he does the same. Tzar-Su was conducting a drinking tour of the province and heard that this inn was renowned for its gentle ways and fine wines. Tzar-Su was mildly offended that he had not been personally invited to such a fine inn (for he is a spirit who takes offense at all manner of slights, real and imagined), so he decided to use his abilities to bring it down. He will not risk his own neck in conflict, and will flee if he can. He has no treasure in his culvert save for some empty bottles of rice wine.

Ko Ho San arrives on the scene toward the end of the battle, either when the gorgon is slain or polymorphed back to its natural shape, or if the player characters find themselves in over their heads (given their levels, the latter seems unlikely, but bad die rolls for saving throws could knock out the party). Ko Ho San is a 14th level wu jen, and will seek to set things aright (turning petrified individuals back to flesh, assembling those broken up for delivery to a local temple to try and rebuild and raise them, stopping the gorgon, and/or finding and slaying the malicious Tzar-Su). If his actions put the characters in Ko Ho San's debt, so much the better.

Ko Ho San is a powerful-looking figure, accompanied by a youth who at first appears to be nothing more than an apprentice, but is in reality Ko La Ko, Ko Ho San's grandson.

After the gorgon and its master have been dealt with (and the anger and despair of the Qui Ren family dealing with the damage to their business and the loss of their family ox), Ko Ho San will usher the adventurers into the nearest undamaged portion of the house and explain his situation.

Gorgon: AC 2; MV 12"; HD 4; hp 36; #AT 1; dmg 2-12; SA Breath turns to stone (Cone 6" long by 2" base, 4 times per day).

Tzar-Su (lesser spirit): AC 2; MV 12"; HD 4; #AT 1; dmg 1-6; SA *polymorph* (self or other) 3 times/day; SD become *invisible*, immune to poison, take half damage from electrical and fire-based attacks.

Ko Ho San (14th level wu jen): AC 10; MV 12"; hp 34; #AT 1: dmg 1-4 (dagger); Special Attacks/Defenses Spell use at 14th level.

Ko La Ko (3rd level wu jen): AC 10; MV 12"; hp 12; #AT 1: dmg 1-4 (dagger); Special Attacks/Defenses Spell use at 3rd level, *bracelets of recall*.

Event 2: The Tale of the Ko

After a modicum of peace has been restored to the inn (or that which remains of it), Ko Ho San gathers the adventurers around him.

The tall form of the broad-shouldered wu jen strides back and forth among your group, sizing up your apparent ability and prowess much like a general reviews his troops. Finally he stands before you and declares.

"Good evening. I am called Ko Ho San, of the family Ko of the land of Shou Lung. I have asked for a number of you to be present this day to aid in an undertaking that will bring great knowledge to the world, and honor to you and your family. I notice,"—and here he stops, as if choosing his words carefully—"that some of those I contacted chose not to be here. A pity, for they will miss out on the bounty, and further, their names will be blackened in every port that the Ko Clan calls upon. I assure you, that is a significant number.

"A year ago, my clan dealt with a disturbance on one of our holdings, Akari Island. (If the player characters were involved in the *Ochimo* adventure, here is a good place to either laud their behavior or comment on the failings of the adventure, whichever is appropriate.) Our settlements there were troubled by malicious apparitions, which in turn were controlled by a being called Opa-wangchicheng, the Dead Spirit King. The spirits were eventually routed, and the island made secure.

"In the wake of these developments, my grandson, Ko La Ko," and here he makes a sweeping gesture to a young, spindly wu jen who is standing toward the rear of your group, "began researching the origin of this Dead Spirit King. In his studies, he determined that this creature was nothing less than the corrupt, immortal form of a great barbarian priest who followed the cult of the Black Leopard. Through my august and wise grandson's studies, we have learned much of this cult." Casting a glance at the young mage, you see that he is pale from embarrassment and trying to edge his way to the fringe of the group.

"The cult of the Black Leopard was once a powerful faith in the southern lands of T'u Lung, long before that region had even been first conquered by my most civilized ancestors. It was crushed by the forces of the Emperor Chin and its land settled and added to our nation. The final battle was held at the site of the temple of the Black Leopard, at the headwaters of the mighty Fenghsintzu river, where the T'u Lung city of Durkon now stands. I said the headwaters of this river, high in the mountains. Pay heed, for this is important later on.

"The cult was shattered, but pieces survived in various ways. Parts of the faiths of Tabot, near Durkon, recognize the Great Cat as a power of vengeance and law. There is a secret society founded on the Black Leopard that now seems to be quite popular in T'u Lung, and lastly, there is the last priest of the original cult, who apparently reestablished himself on Akari Island, in the Prioto chain.

"This old witch-doctor priest, now destroyed at last after exceeding all but the most venerable dragons in age, was said to have sailed down the Fenghsintzu River after the destruction of the great temple. Those records my grandson has discovered reveal that, while the destruction of the temple is well-recorded, and the departure of a lone boat soon afterward bearing the priest and his followers is also noted in records of the time, there is no record of their passing anywhere along the length of that river.

"Further, the Fenghsintzu is more than a thousand miles from headwaters to mouth, yet the recorded time from his departure from the temple to his arrival at the sea is too short to make the full trip by normal means. And the trip was made, because the fleeing refugees knew of the destruction of the temple."

"The answer, my wise grandson has determined," — and here the old man makes another sweep with his hands toward his offspring—"is that there may be a link between the headwaters and the mouth of that river that is undetermined and unknown to the writers of the period, or to the present debauched government of T'u Lung. Were someone to discover such a passage, the reward would be great, both from the aspect of discovery, and to enhance trade with that mountainous region—trade which is now restricted by the hostile T'u Lung.

"Therefore, the adventure I propose to you is this: You will accompany my grandson to H'sin-to, at the mouth of the Fenghsintzu River, and act as his aids and bodyguards. Shou Lung citizens are not appreciated in those parts, nor is our family held in high regard there by the foolish and powerful. In return, we of house Ko will outfit your expedition and provide a reward of 5,000 chi'en for your aid, to increase ten-fold if you can find the method by which the Black Leopard priest made his way downriver in such record time. I ask as one who has done your families great services, who has respect for your abilities, as one who has aided you in this small difficulty, and lastly, as an old man seeking to protect his favorite grandson. Will you grant me this?"

Such a request, placed firmly and honestly, would be difficult for the player characters to refuse without a loss of honor. The characters can still refuse the full adventure at a loss of 10 honor and further will have their names besmirched when the old owner of the inn, Qui Ren himself, aged and weak, volunteers to help in the mission, by providing supplies if nothing else.

Ko Ho San asks each adventurer in turn for his response, reminding gently those who have been sent by their masters of their duty, and those whom he has aided of their honor. Some may make additional demands. Ko Ho San will grant the more reasonable requests, though the questioner will lose one to three honor points for his impertinence.

For questions on the mission itself, the old man will direct them to his grandson. Ko La Ko is nothing like his grandfather. He is instead a thin, nervous young man who tends to stutter in the presence of large groups (like this one). When playing Ko La Ko, the DM should use a halting, nasal voice. In 40 years this lad will be an absent-minded master of some private academy, but for now he is an ugly duckling.

What Ko La Ko knows so far is:

- The Black Leopard Cult was a powerful faith in the south before the coming of Shou Lung.
- Shou Lung conquest of the lands that are now T'u Lung is dated from the crushing of this cult.

- The cult was crushed in a series of bloody battles in which the various temples of the Black Leopard were sacked and their artifacts destroyed.
- The final battle occurred between the Shou Lung armies and the Black Leopard cultists on the steps of their temple, which is at the headwaters of the Fenghsintzu River, where the city of Durkon lay.
- The main temple was destroyed in this battle but the chief priests and some followers escaped.
- Almost immediately afterward, a record from H'sin-to, now a city of T'u Lung, recorded one of the chief priests gathering refugees at that city and setting out across the sea.
- The chief priest, now believed to have reached Akari island and become the Opawangchicheng, spoke of the destruction of the temple and having traveled down the river to the mouth to escape the Shou Lung soldiers.
- The Black Leopards are still active in T'u Lung, but now as a secret society rather than a faith.
- As a secret society, their members' identities are kept hidden, though they tend to work against corruption and evil.
- However, T'u Lung in general, and the Black Leopards in particular, hate Shou Lung with a passion.
- Clan Ko, a noted family of the Shou, are also disliked in that region, both because of their origins, their tendency to out-bargain T'u traders, and their activities on Akari Island.
- Grandfather Ko has already commissioned one of his merchant ships, *Victorious Morning*, to carry the adventurers to T'u Lung.
- They will be traveling as humble scholars seeking information from the shrines and libraries of the area.
- Ko La Ko has given no thought to traveling under another name, but will take the suggestion if it is given.
- Grandfather Ko Ho San will not be making the trip as he has other business. He will use his magical abilities to assure the safety of his favorite grandson.
- Ko La Ko has a list of shrines and libraries he wishes to visit in the land of T'u Lung.
- T'u lung is reputed to be a land of cutthroats and corruption, but Ko La Ko seems certain (in front of his grandfather at least), that a superior Shou man aided by worthy mercenary servants can triumph.
- The ship *Victorious Morning* will be found at the docks, ready for boarding the next morning (if the adventurers start far inland, the ship will be found at the nearest dock). The skipper, Captain Hu, will be awaiting them to set sail as soon as possible.
- Making the trip by boat is very important to Ko La Ko, even if a land or magical route is available. If pressed, he will pale with embarrassment and admit that a seer informed him that only by sea would he succeed. On this point he is adamant.
- If anything happens to Ko La Ko, a scroll tube in his locker on the ship will spell out the itinerary. The adventurers should feel honor-bound to finish the mission for him and his family.

If the characters are friendly and not haughty, Ko La Ko will relax a little and take suggestions concerning their trip, as far as additional supplies or protection for the voyage. If the adventurers are starting in the far north (Kozakura or Wa), there is a chance that they can make landfall on Akari Island (see *Chapter 2, Victorious Morning*). Otherwise, they will hop down the coast, making normal merchant calls along the way, then head straight for H'sin-to once they near T'u Lung.

Once there are no more questions, Ko Ho San calls for a toast of rice wine to celebrate the start of their endeavour.

Ko Ho San then excuses himself on personal business (meeting with a local lord, perhaps to deliver a list of those who failed to answer his call), and Ko La Ko retires early as well, seeking to be ready for the voyage on the morning.

Pumping Ko La Ko for information once his formidable grandfather has left is fairly easy, for the lad does not hold his wine well. In general, he is telling the truth, for there is no other reason than the pursuit of knowledge to go on this mission. His grandfather may be able to use the information to help the family, of course, but it appears that he is hiring the party to keep his grandson out of trouble. If the party shows an interest, Ko La Ko will bore everyone present with all of his sources, which include the *Meditations on a Clear Pond* by the banned T'u Lung poet Chi Chan, and the *Scrolls of Red*, said to be penned by the gajin demi-god El Min Star.

Ko La Ko will retire early (or pass out if plied with too much wine), so the party may also have a chance to check out the old man's story and background, using magic and/or civilized contacts. The following information is available.

- The Ko are a large and powerful family of merchants who roam Kara-Tur, specializing in sea trade.
- They are native to Shou Lung, and it is said they have the emperor's ear in that country. A Ko relative is in the emperor's court as a high-ranking advisor.
- Because of their prominence, there have been numerous attacks on various Ko merchants over the past five years, most by natives of T'u Lung.
- The Ko Clan is responsible for the "Gathering of Pearls," an imperial directive that resulted in the settlement of Akari Island.
- The Akari Islands are in the Prioto chain, in the middle of the Shining Sea. The Ko are said to have defeated a powerful spirit force there. They had some outside help, but the stories are unclear as to who the heroes were who aided the Ko.
- Clan Ko is generally regarded as being extremely honest and extremely tough bargainers. If a Ko Clansman gives you what you ask, he will no doubt expect great things from you.
- Ko Ho San has a reputation as a powerful wu jen. He is said once to have buried an entire town in a mudslide when the mayor's son dishonored a grandniece. Unless crossed, he is kindly and polite to a fault.
- Ko La Ko is not so well regarded. Those who know of him regard him as a well-meaning bumbler, a bookworm unfit for a rough merchant's life. Ko Ho San has apparently taken him on as an apprentice only out of pity.

Actually, the last item the characters may glean about the Kos is incorrect. Ko La Ko does have a lot of growing to do, but Ko Ho San took him on out of duty, not pity. The grandfather is hoping that a long adventure such as the one Ko La Ka proposed will bring out the true noble warrior in the lad.

Ko Ho San of, course, is not above moving the odds in his favor. Ko La Ko wears a pendant around his neck that radiates magic, a gift from his grandfather. The pendant acts like a *cloak of displacement* in combat and also functions as a *word of recall* under two circumstances: If Ko La Ko is reduced to -5 hit points at any time, or if the pendant is removed. In either case, the individual with the pendant will be *teleported* to Ko Ho San's tower in Shou Lung for treatment or to face a very angry Ko Ho San. If Ko La Ko is apparently slain, he will disappear, and reappear in the next few days, rejoining the party as if nothing had happened. When running Ko La Ko, try to keep him alive as long as possible—toward the back of the party, out of dangerous situations, or avoiding certain death by a lucky fluke. Ko La Ko is a comic figure, so play him accordingly.

Event 3: On the Docks

Victorious Morning is a fine and serviceable sea-going sampan, more than sufficient for the party's need. She is the largest ship at the docks, moored in the deepest water at the end of the longest wharf. Other ships, native and foreign, cluster along the side of the docks, discharging and boarding passengers and cargo.

The clamor and shouting of sailors and foreign dialects almost overwhelms you, but your attention is quickly called to a particular argument, not too far from where *Victorious Morning* is tied up.

A lean, well-muscled man, dressed in loose-fitting slacks and shirt is having a loud debate with a huge, fat newcomer. The argument is about religion and the best fashion to follow the Path of Enlightenment. The well-muscled man is obviously a kensai, and from the support he gathers from those around him, he is from some local school of martial arts.

The fat man, on the other hand, looks more like an innkeeper than a practiced student of combat. Built more like a sumo wrestler, his pudgy face is dominated by a thin, scraggly moustache. Beads dangle from the tips of the moustache in the southern style. His dress is overdone for the north—too many furs, making him sweat profusely. The sweat is kept out of his eyes by a large bandana made of snakeskin. At each side of his portly form he wears a curved, glittering sword. The fat man has two smaller companions, similarly dressed and armed, backing up his position.

"The Climbing Star," says the local scholar, "is the only true way of the Path. Only by the inner meditations required to master its limitless discipline can a man truly come to terms with his own self."

"Folly!" bellows the fat man, "The Climbing Star is a false branch, straying from the true Path. Only in the teachings of the Dragon Claw can an individual attain his true place in the celestial hierarchy."

The two continue to trade claims of their schools, and trade insults regarding those not of their following. A crowd of sailors, travelers, and merchants gathers as the claims and insults get more intense. You see members of the crowd talking among themselves and money appearing as they bet on one side or the other.

The heroes can move in for a closer view of the approaching fight or go about their business. If the latter, they have little trouble making their way to their ship and the Dragon Claw school has been introduced. If they choose to hang around, they find a good deal of betting going on as the two arguers will definitely resort to combat to resolve their difficulties.

Smart money is on the local, and those who listen will hear how he is a bit of a bully but waits by the docks for newcomers to challenge and humble in displays of martial arts. He is the finest student of the Climbing Star school and his friends do well by betting on him. Against the fat man, he is the odds-on favor at 5 to 1. A player character can get up to 100 chi'en of bets down on one side or the other with someone covering.

After the players have a chance to bet, read the following:

The crowd backs off to give the combatants space to fight as the fat man shrugs off his furs, fat rippling across his bulky frame and spilling over the top of his pants. The young Climbing Star student smiles and holds out his hand. A follower slaps a set of polished oak nun-

chaku, belted with silver, into his hand.

The fat follower of the Dragon Claw puffs, looking like he exhausted himself struggling out of his furs. With a lightning flash he reaches for his two curved swords, spinning them into the air like a master swordsman and grabbing each with the opposite hand. It is his turn to smile.

The two circle each other, then the Climbing Star student makes his move. With a great kick aimed at his opponent's head, he lashes out with his nunchaku to foul his opponent's weapon.

The Dragon Claw is unphased, fluidly lifting one sword up to catch the nunchaku, the other brought across and upward along the Climbing Star scholar's leg. The nunchaku catches in the hook of the sword and with a quick twist, the Dragon Claw shatters it.

The Climbing Star student twists out of the way of the second sword, but in doing so puts himself out of position. Like a new student learning the basics of his craft, the fat man plants a sweeping, round-house kick square in the Climbing Star student's ribs. The young man flips backward and regains his feet instantly. The crowd gasps, as the newcomer is apparently better than he first appeared.

Climbing Star tosses the shattered stump of his nunchaku at the Dragon Claw's head, and moves in to strike with his hands. The fat man catches the young student with his swords, as he caught the weapon before. The blades cut deep, and the air seems to hum with the excitement and terror as the Climbing Star student collapses to the wharf.

The fat, apparently out-of-shape student of the Dragon Claw stands over the motionless form of the student of the Climbing Star. "If this is the best the Climbing Star school can offer," he bellows in challenge, "then I declare that it has strayed from the true Path, and is corrupt and should no longer put out its false teachings! If there is no one else to challenge my ability, I will proceed to its shrine and make it my own!"

There is muttering among the crowd as bets are paid and the badly-bleeding body of the broken student is helped away to a healer.

The player characters can answer the challenge of the fat Dragon Claw student, can collect on their bets, or merely go on their way. Kensai may wish to try their luck against the new "master of the docks," and they will find the newcomer is now the favorite at 3 to 1 odds.



The Fat Dragon Claw has the abilities of a full student of the Dragon Claw, as do his two assistants. They have recently arrived from Pendir Chao with orders to spread the teachings (and the power) of the Dragon Claw in this area.

The fat Dragon Claw student will fight alone, though if drained to 10 hit points, he will draw hit points from his two helpers, even to their own deaths (they will fall dead at this point with no marks on their bodies). He presses the attack with his swords and, should he lose one, use sticking touch until he regains it.

One note of etiquette in such contests: the battle is seen as being between Dragon Claw and his opponent. Outside influence, and magic, will negate the contest and get everyone (in particular the bettors) angry. This may result in a hasty retreat from the docks to *Victorious Morning*.

If Dragon Claw wins, he declares the superiority of his school, the Dragon Claw, and declares he will go to the Climbing Star shrine. He will accept another challenge only if he has more than 20 hp left and his two helpers are undrained. The crowd will not stop him from leaving, since he has had two battles already in an hour. Quick clerical treatment will likely prevent the loser from bleeding to death.

If the fat Dragon Claw student loses, it will be a fight to the death, as both helpers are completely drained of their hit points. The fat student's eyes will glow a hellish red and his last words will be "We . . . We will remember you." Then the Dragon Claw student will die and his swords, and those of the students, shatter as well. To any scrutiny after the fact, they appear as normal (shattered) swords. There are no repercussions for the Dragon Claw student's death because it was a fair fight. Still, it would probably be a good idea if the characters were on their way.

Returning to the boat, the player characters find Ko La Ko making final preparations and arguing with Captain Hu, a hot-blooded native of Wa who looks like he will explode if the presumptuous young pup gives him one more order. Of the grandfather, Ko Ho San, there is no sign, and if asked, Ko La Ko explains that his grandfather had other urgent business, but sent his best. Assuming the party is ready to set off, the ship can sail within an hour of the characters' arrival.

Fat Dragon Claw (6th level bushi, retired): AC 7; MV 6"; hp 40; #AT 4; dmg 1-8 each.

Fat Dragon Claw's assistants (3rd level former kensai, now followers of Dragon Claw): AC 7; MV 12"; hp 20; #AT 4; dmg 1-8 each.

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Victorious Morning



(In which the heroes deal with problems and perils of ocean life, learn the difficulties of being a master of martial arts, and visit one or more important islands en route to T'u Lung.)

Victorious Morning is a typical Shou Lung trading vessel. The type is common from Wa to T'u Lung. It is 120 feet long, 16 feet across at its widest, and 10 feet across at the bow and stern. It is dominated by three stubby masts and a large rear rudder. The ship has a hull value of 36 points.

The hold of the ship carries mostly native fabric for trading further on, but also a chest of pearls (for trading with sea spirit folk) and several crates of copied books and scrolls. This latter is Ko La Ko's library, mostly historical books and some of the worst poetry found anywhere in Kara-Tur (most of it by Ko La Ko himself).

The captain is called only Hu, his true Wa name lost in the midst of the ocean. He is a hot-tempered sort, hard on his sailors and trying not to offend his well-paying main passenger. He sees the party of bodyguards as more bulk baggage. Hu's second in command is a shifty-looking Kozakuran, Toyo Shidiro. Shidiro is a crafty individual, continually playing up Hu's bad points to the crew. There are 10 crewmen (treat them as 0 level humans).

The crew is not the best Hu could round up and they tend to grumble a great deal. There is a chance for Shidiro to stage a mutiny onboard ship if enough bad things occur en route to the south. See the Mutiny event to determine whether this happens.

Victorious Morning is a fine ship. It can cover up to 90 miles a day. Depending on where the heroes start the adventure, the trip should take about 30 days (45 at most). For an extremely long voyage, the DM can automatically

choose the Mystic Cloud event to move the story along at a faster rate.

If the ship will pass through the Prioto Chain of islands en route to T'u Lung, the heroes may choose to stop at Akari Island. Ko La Ko will mention the island is near but does not volunteer to stop unless the players show an interest. If they do stop, see the Akari Island encounters which follow the event explanations in this chapter.

The final part of this chapter is Mad Monkey Island. This encounter can occur anywhere in the voyage, but it is best to stage it after Akari Island and before T'u Lung is reached. If the Mad Monkey Island encounter hasn't happened yet, place it three days away from landfall at T'u Lung.

Events

Each day, roll 1d10 for an event:

1-7	Uneventful
8-9	Becalmed
0	Event

Uneventful: No random events occur (player characters may create their own events as the voyage progresses).

Becalmed: The wind drops, the sea flattens, and the ship makes no appreciable headway this day. One day is added to the ship's voyage time. A long period of becalmed weather may cause the crew to mutiny.

Event: Roll 1d10 and consult the following chart.

- | | |
|----|--------------------------|
| 1 | Good omen |
| 2 | Foul omen |
| 3 | Mutiny |
| 4 | Martial arts lesson |
| 5 | Pirates |
| 6 | Traders |
| 7 | Uncharted island |
| 8 | Ocean storm |
| 9 | Mystic cloud |
| 10 | Island of the Mad Monkey |

Good Omen: The sun burns away the morning fog in a splendid fashion. Flying fish and dolphins pace the boat. Everyone is cheered by these good signs (even Captain Hu), and works harder. The ship travels 50 percent further than its normal distance for the day. Any thoughts of mutiny are forgotten for the time being.

Foul Omen: The sun is not seen through a blanket of dark, rainy clouds. A seabird drops dead on the deck for no reason. A huge sea creature in its death throes surfaces near the ship, gives the cry of a small child, and disappears in a pool of blood. The crew mutters among itself, and only Toyo Shidiro (if still around) looks pleased. Count the day as becalmed for its effect on mutiny.

Mutiny: If the conditions are right, the crew has had all that it can stand and decides to rebel, refusing to take orders from any captain who is weak-kneed to the foppish Shou Lung trader. If the last two days have been Becalmed or Foul Omens, there is a mutiny. Otherwise, treat this result as another foul omen.

The man behind the mutiny is the pilot and second-in-command, Toyo Shidiro. He has been treated poorly by the extensive Ko trading family before and sees this as a way of getting revenge on the family through stealing its ship and ruining the grandson's mission.

Toyo Shidiro (4th level wu jen): AC 10; MV 12"; hp 5; # AT 1; dmg 1d4 (dagger); AL CN; Special Attacks 4th level spell use, *wand of ice knives*.

Sailors (ten 0 level humans): AC 10; MV 12"; hp 3; #AT 1; dmg 1d6 (club); AL N.

On the day of the mutiny, Captain Hu is patiently explaining some trivial point of sailing to Ko La Ko. The adventurers may be anywhere on the ship's deck (below-decks is little more than storage). Toyo signals and the crew gathers toward his side of the ship, collecting heavy objects as they do (treat as clubs in combat). Then Toyo calls out, "Captain Hu, we must talk to you." He keeps the *wand of ice knives* up his sleeve.

Getting the captain's attention (and likely everyone else's as well), Toyo continues.

"The men and I are afraid for the safety of the ship. We've been becalmed and set upon by ill fortunes and bad omens. It is only right that we identify the source of this curse and remove him." With this he pulls the wand and points at Ko La Ko. "Our problems began when he came aboard. Surrender the ship, lay down your weapons, and let us throw him overboard, and we'll land you at the next port. No harm will come to you if you follow these orders."

It is unlikely that the heroes will let the mutineers toss their employer overboard. If they do lay down their weapons and surrender, the mutineers confiscate the weapons, turn them against their previous owners, and decide to throw everyone off the ship. Ko La Ko's crates of books are

emptied overboard and the former passengers (including the captain, Ko La Ko, and the heroes) are set adrift in the crates with no weapons and meager food. The crates drift for three to six days before landing on the isle of Mad Monkey (see *Isle of Mad Monkey*).

More likely, the heroes will fight. Toyo Shidiro's *wand of ice knives* has 10 charges left and functions as the spell of the same name. The ice knife inflicts 2-8 points of damage up to 120 feet away. Those within 5 feet of where the ice knife hits must save versus paralyzation. Failure to make the saving throw results in 1-4 points of damage and being numb for 1-3 rounds (movement and number of attacks halved, chance to hit reduced by 2, and armor class reduced by 1).

Toyo uses his *wand of ice knives* against the apparent party leader (or against the biggest fighter present). Two of his men try to grab Ko La Ko and hold him hostage (the lad forgets most of his spells, all of his training, and is subdued in three rounds) to use him as a bargaining chip.

If Toyo is slain, the mutiny is crushed. The ship is left without its pilot (add 1 to the rolls, treating an 11 as an Ocean Storm). The mutineers fight until Toyo is slain or all the mutineers are slain. Survivors will go back to their work grumbling, and Captain Hu swears to replace one and all the next time they reach a safe landfall. If there are fewer than five sailors left, the ship is short-handed. Player characters will be recruited to perform ship chores and the ship becomes less maneuverable in a storm (see *Ocean Storm*). There will be no further mutinies.

If the captain and Toyo are slain, Ko La Ko haltingly takes control of the ship. If this occurs, there is still a chance for mutiny under the same conditions.

If all the mutinous sailors are slain, then the ship moves at half its listed speed and is less maneuverable in a storm.

Martial Arts Lesson: Ko La Ko approaches one of the characters, interested in learning martial arts. If there are monks and/or kensai present, he approaches them first; otherwise he chooses other fighter types or someone who may know martial arts. If one of the heroes fought the fat Dragon Claw student, then he is the one Ko La Ko approaches.

Young Ko La Ko approaches you while you are at the ship's rail, watching the endless expanse of the sea. The young mage begins to speak, stops, then finally says, "I was thinking. About the Dragon Claw back on the docks and all. Would it be possible to teach me some kung fu. I mean, so I'm not so ridiculously useless in a fight."

If the hero rebuffs the youngster, Ko La Ko never brings the matter up again, and in fact sulks for a while. If the hero tries to help, it becomes obvious why magic and martial arts rarely mix. The lad, though willing, is more than mildly inept and clumsy. If given a weapon he has a one-third chance of accidentally hitting his instructor during any move (such attacks should be mild, though anyone giving Ko La Ko a sharp weapon deserves what he gets.)

The training goes on for as long as the player puts up with Ko La Ko or until landfall is made on any island. The thing to keep in mind is that through all of this, Ko La Ko shows no natural talent and no apparent improvement during this time. This is mainly because his background is in magic, not martial arts. His mind does not work in that fashion.

Play this series of events for humor, with the clownish Ko La Ko trying very, very hard, but always failing. Attempting to master the flying kick may carry him over the side of the boat itself, requiring a hurried rescue by the party. Tax the characters' patience a little, as they themselves will soon be in the hands of a true teacher of the martial arts.

Pirates: About midmorning, a small junk is sighted on the horizon. It soon changes direction and seeks to match course with *Victorious Morning*. The ship looks like a normal trader but actually holds a band of 30 pirates looking for Shou Lung merchants to plunder. The junk is smaller and faster than *Victorious Morning* and will quickly overtake her. It has a hull value of 20 points.

The pirates seek to close, board, and defeat the traders. They try to retreat to their own ship and escape if they have lost more than half their numbers and their leaders (the 6th level bushi and the wu jen, if present). The wu jen, if present, uses his spells to soften up the target before the assault.

If the pirates defeat the adventurers (unlikely but possible), they dispose of them in the same manner as the mutineers would have, setting them adrift in the crates formerly containing Ko La Ko's library. The crew (including Toyo Shidiro, if still alive) easily shifts its loyalty. If the pirates sink *Victorious Morning*, they flee, leaving the survivors (including Ko La Ko) adrift on the flotsam. In either case, the survivors find themselves washed ashore on Mad Monkey Island.

The first pirates encountered are carrying a small chest of jade statuettes, valued at 1,200 ch'ien. The second group of pirates has no treasure but the wu jen has a scroll with the *disintegrate*, *move earth*, and *vessel* spells on it. If the mage dies, the surviving pirates gladly trade it in exchange for their lives. After the second encounter with pirates, any encounter with pirates is considered a Mystic Cloud.

Pirates (29 1st level bushi): AC 8; MV 12"; hp 6 each; #AT 1; dmg 1d8; AL NE.

Pirate leader (5th level bushi): AC 6; MV 12": hp 32; #AT 1; dmg 1d8; AL CE.

The second time the characters encounter pirates, they include a 5th level wu jen who serves as the first mate.

Wu jen pirate (5th level wu jen): AC 10; MV 12"; hp 12; #AT 1; dmg 1-6 (short sword); AL LE; SA Magic use at 5th level.

The wu jen knows the following spells:

1st level: *elemental burst*, *hail of stones*, *magic missile*.

2nd level: *animate water*, *fire shurikens*.

3rd level: *fire rain*.

Traders: In mid-morning, a sail is spotted on the horizon. It appears to be a small junk or trader vessel. It alters course to intercept *Victorious Morning*.

The ship is similar in stats and performance to the pirate vessel mentioned above, but its intent is peaceful. It comes within hailing distance (about 30 yards) before the captain identifies it and asks for similar information. Names of traders will be along the lines of *Victorious Morning*, such as *Safe Passage*, *Righteous Bird*, or *Flying Hawk*. Most are heading north from T'u Lung.

Once both ships are recognized as friendly (and there is always a possibility of nervous players expecting more pirates and attacking), some exchange of information and goods is possible. Additional sailors may be signed on if the mutiny has caused major losses (Ko La Ko will handle the expense but the players must suggest hiring). If *Victorious Morning* is badly damaged, the party may hire the other boat on the spot for a very dear price (consider about 2,000 ch'ien). Ko La Ko will not pay for this.

The other sailors also bring news, having just made landfall in T'u Lung before heading north. There are stories of rising conflict between the temples and shrines to the south, in particular those which profess a particular style of martial arts. Scholars and students seem to be dying at a

record rate. At the center of the storm is a new cult, the Dragon Claw school, which professes complete control of the body through use of two hooked swords—the Dragon Claws. Dragon Claw students have been seen throughout T'u Lung, challenging established schools and killing their masters and champions. These students seem clumsy and unschooled, yet they have continually beaten known, established temples and then disbanded or recruited the pupils of the slain masters.

The further south the heroes go, the worse the tales of the Dragon Claw become. The city of Pa Nok has lost all its religious leaders in a squabble with the Dragon Claw. The secret societies are said to be gearing up to move against these rogue monks. The emperor of T'u Lung does nothing, though his agents are said to be everywhere. Some say the Dragon Claw has the protection of the emperor himself, or some more powerful entity. A few say that all martial arts are corrupt and should be outlawed.

This encounter may occur as many times as the die indicates (or more, if the DM wants).

Uncharted Island: The ship sights a small island ahead, not recorded on any maps. Captain Hu notes that the crew could benefit from fresh water and fruits, but the final decision rests with Ko La Ko, who in turn turns to the player characters for their advice (if left on his own, Ko La Ko will always choose to land, as he has a mild case of *mal du mere*).

Upon landing, roll 1d10 on the following chart:

1-6	Uninhabited island
7	Abandoned settlement
8	Gargantua
9	Savage natives
10	Dragon turtle

Uninhabited Island: The small island is rich in plants, small animals, and fresh water. The crew rests for the day (and Ko La Ko tries out his martial arts on dry land). Treat as a Good Omen for purposes of mutiny.

Abandoned Settlement: Same as uninhabited island, but there are ruins here of the DM's choice. The options are an abandoned pirate village, an ancient shrine (perhaps to the Black Leopard), or an old settlement made of pieces of driftwood and shipwrecks. The ruins are fully abandoned (5 percent chance of an encounter with some wild animal), but the crew takes this as a Foul Omen for the purpose of mutiny.

Gargantua: The island is the home of a humanoid, insectoid, or reptilian gargantua. The creature attacks after the party is on the island for an hour, but the attack is purely territorial. Once it has driven the intruders off its island, the beast ignores them and does not pursue further.

Humanoid gargantua: AC 4; MV 21"; HD 35; hp 187; #AT 2; dmg 4-40/4-40; Size L; AL CN; SA trample; SD regeneration.

Insectoid gargantua: AC 6; MV 6"; HD 20; hp 100; #AT 1; dmg 3-30; Size L; AL CN; SA silk ropes; SD regeneration.

Reptilian gargantua: AC 2; MV 18"/12"; HD 50; hp 200; #AT 3; dmg 3-30/3-30/6-60; Size L; AL CN; SA trample, tail sweep; SD regeneration.

An encounter with a gargantua is definitely considered a foul omen and, if any of the crew are killed by the gargantua, counts as two days of foul omens for determining mutiny.

Savage Natives: The island has water, fruit, and animal life, but is also inhabited by a tribe of savages. The initial landing party is attacked by a group of 20 savages who seek only to kill the invaders.

The savages attack until they have lost half their number,

then retreat. They return in an hour with 50 more warriors and 30 warriors in war canoes to attack the ship (the ship can easily outdistance the warriors but would have to leave the others behind in doing so). The warriors fight to the death. If the player characters defeat the savages, they find an abandoned village but no women, children, old people, or treasure; they have all fled into the hills and taken everything with them. There are no attacks after the second.

If any crewmen are slain, encounters with the savages count as two days of Foul Omens for purposes of mutiny.

Savages: AC 8; MV 12"; HD 1; hp 6; each; #AT 1; dmg 1-8 (spear); Size M; AL CN.

Dragon Turtle: The island is in reality a huge dragon turtle, immense even for his breed, which has been resting for the past 20 years or so in this part of the ocean. Once individuals start walking over its hide, it begins to awaken. Fifteen minutes after the characters land, the island is shaken by a series of jolts. These continue for 10 more minutes, then the island begins sinking beneath the waves.

The dragon turtle will not attack: It did not get to its huge size (100 yards across) by attacking every boat in the area. But those characters still on the island when it sinks are caught in the undertow and drowned (save versus paralysis to avoid this). In addition, the ship suffers 15 points of structural damage from the turbulence.

If attacked, the dragon turtle stays for a single round, then submerges in search of a quieter part of the ocean to sun itself in. The crew considers this two days of Foul Omens and in the future will refuse to go onto islands. The player characters must go first to demonstrate the area is secure.

Dragon Turtle: AC 0; MV 3"/9"; HD 20; hp 130; #AT 3; dmg 3-18/3-18/4-32; SA steam breath; AL N.

Ocean Storm: The day starts with a choppy sea and a brisk wind, but by noon the sails must be furled for fear of losing them. The captain offers Ko La Ko the choice between running before the storm (and losing more time) or riding the storm out and risking damage to the ship. Ko La Ko wishes to ride out the storm but may be persuaded by a strong argument from his player character advisors.

Running before the storm adds 1d10 days to the voyage as the ship retraces its voyage. The crew will be busy during this period, so there is little thought for mutiny.

If the ship challenges the storm, it proceeds at twice its normal rate but at great risk. There is a 1 in 20 chance of any characters on deck being washed off and, if not immediately rescued, lost to view in the storm. The ship suffers 1d10 points of hull damage and, regardless of damage, stands a 1 in 10 chance of breaking apart entirely in the storm, washing everyone into the roiling sea.

Player characters (and Ko La Ko) who wash overboard will survive and be washed up on the shore of the Mad Monkey Island, where they make the initial encounter with Hu Sen without the others. When the others finally reach Mad Monkey, they may find their lost comrades already engaged in training.

Mystic Cloud: A sudden fog brews up, turning the sky a sickly grey. The sun dims first to a dull red, then to a tired brown shade. Small motes of light, like lightning bugs or sparks from a dying fire, dance through the fog, surrounding the ship. The fog continues to darken until it becomes as black as midnight. Then a breeze stirs, and far in the distance, pipes are heard playing a soft, lilting tune. The fog lifts, but it is night on the ocean. Captain Hu (or whoever commands) looks at the sky and curses—somehow the ship is much further south than they should be.

This encounter should be run once, and used to shorten

the distance the heroes must travel in the voyage and get on with the adventure. It represents a confirmation of the seer's prophecy to Ko La Ko—that the sea voyage is the most auspicious means of reaching T'u Lung. What spirits and why they became involved are left for the players to surmise. Ko La Ko is positive it was through the kind words of the seer.

The Island of the Mad Monkey: The island appears as any other uninhabited island, but is the home of Hu Sen. See the notes on Mad Monkey Island at the end of this chapter.

Return to Akari Island

The characters may choose to return to Akari Island, in the Prioto chain, where Ko La Ko first gained his interest in the Black Leopard Cult. This may occur if the Priotos are along the characters' route of travel to the south or if the heroes had previously adventured on Akari island.

Victorious Morning lands at Tai Ko on the northern side of the island. Now that the island has been freed of its curse, the area is growing at a respectable rate. The characters are invited to a wondrous celebration dinner hosted by the colonial governor, Ko Lei Kho (a brother of Ko Ho San and therefore granduncle to Ko La Ko).

Those who have visited Akari Island before notice that the land is prosperous and lush, the farming very good, and the people are genuinely happy.

During the dinner, Ko Lei Kho excuses himself for some minor business. He is hardly missed in the revelry, but a few minutes later a servant approaches one of the characters (either the leader or the one doing most of the talking), and asks the character to follow him. "The governor would like a few words."

Take the player aside and read the following to him:

You find Lo Lei Kho standing on a porch overlooking the beach to the north. In the torchlight, his stocky features look somber and thoughtful. "Thank you for coming," he says. "I understand that you have traveled with my grandnephew for a while. Would you be willing to give an account of his actions?"

Ko Lei Kho is asking the character to report on Ko La Ko. His concern is primarily for one of his family, but also because he views Ko Ho San's branch of the family tree with suspicion, as it dabbles in magic and other strange matters. The character has several options:

- Give a negative report on the grandnephew. This will cause Ko La Ko some upset. He will thank the individual very stiffly for his honesty. No honor is gained, and the governor is unwilling to help the party in the future.
- Give a truthful report, pointing out Ko La Ko's good points and speaking well of the young man (who is inept but not malicious). The governor will tell the character, "The youth has a good protector and a good friend." The character gains two points of honor.
- Lie through his teeth, either positively or negatively. Ko Lei Kho knows his grandnephew well enough to realize that sudden heroics are not in his blood and is a good enough judge of character to identify odd statements in a discourse. If the character takes this course, the governor smiles and says, "You tell your stories well." No honor is gained, but the governor is amused enough not to hold it against the characters.

As one character makes his way back to the party, a young servant touches the sleeve of another character

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(preferably a monk, kensai, or wu jen, but any character who has not talked to the governor will do). This servant, too, asks in a quiet voice if the individual will follow her to speak with the island's ruler. Again, the character can refuse, and the servant will pass to another individual at the revel.

If a character follows the servant, she leads him away from the beach, toward a clump of large, ancient trees left standing by the settlers who cleared the land. Read the following to the character:

The bright shine of the moon and its clustered handmaidens illuminate the path before you to a venerable stand of trees. There seems to be no one around. You turn to mention it to the servant, but she seems to have disappeared.

Suddenly, a beautiful woman clothed in white and red steps out from the coal-black shadows cast by the trees. Her face is white as chalk and her hair long and flowing. Small, dark horns mark her face above each eyebrow. "Greetings," says the woman. "I was asked by a friend to pass on a message to one who has seen the Dragon Claw. Are you such a one?"

The woman is Harooga, the spirit of Akari Island (and, thereby, the island's true ruler). If the character answers "no," she apologizes and retreats into the shadows, disappearing as she does so, and will not be seen again. If answered "yes," she continues with her story. Any other answer results in a repeat of the question.

"An old monk, mad and capering, named Hu Sen, stopped here at my home within the past few full moons. He had passed this way before, and seemed disturbed by something he had seen in the south. He would not speak his troubles, but entrusted to me two tasks. One was to not speak to my brethren spirits of this matter. The other was to find one who has witnessed the Dragon Claw and relay a message.

"The message is this: You are invited to serve as his student, for he is teaching his style of thought in the face of the Dragon Claw. He asked me to tell that to the first I encountered who had seen the Dragon Claw, though what that is I do not know, and he requested that I do not ask."

At this point Harooga falls silent and the character may ask three questions. Harooga's knowledge of the island and its people is exact, but she knows little of the outside world. It is for this reason that Hu Sen made his requests of her; if she knew of the Dragon Claw, she would discover that she could not speak of it to mortals.

Likely Answers for Harooga

- She does not know where to find Hu Sen. "Probably in the midst of battle," is the best she can do.
- She does know of the Black Leopard Cult, for she was imprisoned by its former priest. The cult is an evil, vile, barbaric faith in her opinion. All of its followers should be slain.
- The old lair of the Black Leopard Priest, a large city in the center of the jungle, has been destroyed by her. There is now nothing there.
- She does not know what the Dragon Claw is. If told about the fat student at the start of the voyage, she says that such battles over faith and thought are typical for mortal men.
- The Ko family is honest, as mortals go.
- The weather will be clear for the next seven days. If this

question is asked, then indeed the weather will be clear for the next seven days, and there will be no events during that time.

After answering three questions, Harooga steps back into the shadows and disappears (actually, she polymorphs herself into a dandy lion seed and drifts away). Attacking Harooga will accomplish nothing except severe injury to the attacker and nasty storms for the next week.

Harooga (greater nature spirit): AC 2; MV 12"; HD 15; hp 115; #AT 2; dmg 1-10/1-10; SA and SD as a greater nature spirit, see OA page 125), plus 70% magic resistance, invulnerable to water-based magic, and may be struck by weapons only of +4 or higher magic.

The character may be baffled by the meeting with the spirit, and moreso upon following up the advice. There has been no visitor to the island named Hu Sen in the time of the Shou Lung colony (and the Shou Lung have been very precise in their records). The servant who fetched the character is unknown on the island. Mentioning Harooga's name or giving her description will earn the awe of the listeners and most of the townsfolk will edge away from the character for the rest of his time on the island; clearly he has been touched by a greater spirit.

The characters are welcome at Akari island for as long as they wish to stay, though there is little adventure there since the defeat of the Opawangchicheng over a year ago. They can visit the site of his temple but, as Harooga may have said, it was destroyed and all markings of the Black Leopard Cult wiped out. Any repairs needed to *Victorious Morning* can be completed here and the crew restocked or replaced (though cheerier, they are no less likely to mutiny than the previous lot). Then the party can set out again for the south.

Mad Monkey Island

Mad Monkey Island has no set location, because it truly tends to move around at the whim of its master, Hu Sen, Monkey himself. The characters can reach the island in a number of ways:

- Drift there after a mutiny or pirate attack.
- Be washed up on the beach as the result of the ship sinking or the character being washed overboard.
- A random event on the Ocean Encounters table.
- An event set to occur three days before landfall in T'u Lung. It is important that the characters have an opportunity to encounter Mad Monkey before reaching T'u Lung, whether they accept his offer or not.

The island at first appears like any other (see map on page 28). It has a dead volcanic cone rising above its tropical trees and a sheltered lagoon suitable for the ship. Water and food is low at this point, so Captain Hu states unequivocally that landfall must be made here, at least for the evening.

The boat anchors in the lagoon and a party is set ashore, including Ko La Ko and the player characters who are willing to venture out. The island seems normal save for a large number of loud, chattering, swaggering monkeys. They roll and topple like acrobatic clowns and, in fact, look drunk, if not a little addled. A well-beaten path leads inland.

Read the following to the players:

You follow the path inland to a very large clearing. The entire clearing was the scene of a battle; it is strewn with bodies. All of the bodies are of oni (ogre magi). In some places they are two and three deep. Examining the

bodies reveals that they died recently of great cuts and blows.

In the center of the clearing sits an old man, rocking back and forth and humming to himself. Planted point-down firmly in the ground next to him is a large naginata (a polearm similar to a glaive). Hanging from the handle of the glaive is a banner inscribed with the symbol of a long stone in a monkey's fist.

The wizened old man does not seem to notice you. His eyes are closed and several casks of wine lay on the ground next to him. Finally, he stops rocking, pops open one eye, and regards you. He says "Well, it took you long enough, the battle is almost over. Want some wine?"

The old man identifies himself as Hu Sen, "Wandering tutor, part-time hermit, and outcast of heaven." He seems old, drunk, and fairly harmless, despite the situation the characters find him in. He is prone to rambling, and offers the characters wine whenever he has nothing else to say.

He is Monkey, a very great Shou Lung spirit who has caught wind of the Dragon Claw's actions and, owing no true allegiance to the Celestial Bureaucracy, is out to create his own fighting style to stop Lung Jua. He has been looking for legendary heroes but most of them are dead. He will settle for mere flesh-and-blood types like the player characters. Monkey's statistics are printed on page 52.

Of his true identity he speaks naught. He freely admits to killing all the ogre magi in the clearing (there seem to be about a hundred of them). If the characters seem to doubt him, he ridicules them for not honoring their elders. He tries to rise but falls over and in general seems to be a clownish figure.

His answers to the characters are snappish, like a seasoned adventurer explaining the basics to a newcomer. The DM can go back to Ko La Ko's lessons on the *Victorious Morning* for ideas on how to treat the player characters. If the characters were kindly to the youth, so too will Hu Sen be nice to the heroes. If they were abusive, he is insulting.

Hu Sen states he lives alone on the island (except for the monkeys and the monsters), preparing his master style to show the world the wisdom of his school of martial arts. Once the characters have decided that Hu Sen is or is not a threat, read the following aloud:

Suddenly, a pair of tremendous roars thunder from the far side of the clearing. Standing there are a pair of go-zu oni, the masters of the dead ogre magi that surround you. They are huge, hulking, bull-headed giants, dressed in layered and lacquered armor similar to that worn by the T'u Lung court. They brandish huge two-handed swords with saw-toothed blades over their heads, and roar again.

The old man looks at you and asks, "Do you want to deal with them, or should I?"

Hu Sen is honest in the offer to battle the go-zu oni. If the heroes choose to battle the go-zu, Hu Sen sits back down and lets them do so. He only intervenes when the last hero is standing alone. Then he offers aid and waits for a response before doing anything.

The go-zu are agents of the Celestial Bureaucracy, as stated in *Oriental Adventures*. They and their now-dead minions have been assigned to aid Dragon Claw, who in turn sent them off to check on Monkey. Dragon Claw knows that Monkey is a powerful free agent and suspects he is up to something, but does not know what. Fortunately, the oni will not be able to report back with what they have learned.



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Go-zu Oni (2): AC 0; MV 9"; HD 12 + 8; hp 80, 90; #AT 3; dmg 6-16/6-16 (broadswords)/1-10 (horns); SA *polymorph self, fly, cause fear, fire shuriken, detect invisible* at will; SD regenerates 3 hit points per round.

If the heroes choose to let the old man battle the oni, read them the following:

The old man shrugs and waves you and your fellows away. He pulls the naginata from the ground leisurely and takes the banner from its base. The oni charge as he sways toward them. With a lightninglike move, he tosses the naginata through the first oni, skewering him neatly. The creature bellows and staggers, but the other charges the old man.

Give the characters a chance to interfere here if they wish. They may choose not to do so, but lose one point of honor for letting such a venerable old soul risk his life while they stand idle. Generous DMs may tell the players this, but otherwise wait until the battle is over before deducting honor. The charging oni has 80 hit points, the speared oni has 60 hit points remaining.

The go-zu smiles as it bears down on the weaponless grandfather, but Hu Sen seems unconcerned. With a snap of his wrist, he flicks the banner out, transforming it into a stiff pole similar to his naginata. He brings it up hard against the chin of the oni, knocking it backward. The other oni bellows in pain as it pulls the glaive from its body.

Again, give the heroes an opportunity to intervene, then deduct a point of honor if they do not. Oni #1 (charging) has 50 hit points, oni #2 (impaled) has 40 hit points.

The leading go-zu strikes at the old man, and for an instant it looks like he strikes home. But the old scholar is unharmed, leaping high and pummeling the go-zu hard in the chin with the blunt end of his cloth weapon. The go-zu bellows in pain and Hu Sen hops over its back to face the second oni.

Again, give the heroes a chance to help. Again, deduct a point of honor if they don't. Oni #1 has 35 hit points, oni #2 has 40 hit points.

The second oni brings its saw-toothed sword down hard on the white-haired figure. Hu Sen raises his false naginata and catches the blade. With a twist of the wrists the huge two-handed sword is shattered as if it were crystal. Hu Sen then sweeps behind him, catching the first oni, who has recovered from Hu Sen's shot to the chin.

Give the heroes their chance to intervene. Oni #1 has 20 hit points, oni #2 has 30 hit points.

The oni with the shattered blade drops it immediately and butts the old gentleman hard, knocking him backward. The ancient scholar topples like a drunkard, then rolls and stands immediately, bringing his weapon back against the oni, sinking the blade in deep. The oni howls, but the other oni mutters to itself and disappears.

This should give the player characters pause, as the oni has become *invisible*. Again, let them help if they choose to. Oni #1 (now invisible) has 23 hit points (regeneration), oni #2 has 20 hit points. Hu Sen suffers 12 points of damage

from the attack.

The remaining, visible oni makes another slashing attack with its horns, but Hu Sen topples backward awkwardly. At the same moment he brings up his cloth naginata, setting it directly into the chest of the oni. The beast bellows once more and falls over, dead.

One last chance for the characters. Oni #1 has 26 hit points, oni #2 is dead.

There is a pause for a moment, then Hu Sen whirls about, striking into thin air. His naginata hangs for a moment in the air, then the body of the other oni becomes visible, collapsing into the sand to join the large number of other oni corpses.
Hu Sen surveys the wreckage, looks at his audience, and announces, "This calls for a drink."

If the heroes stand against the oni by themselves, Hu Sen commends them for their bravery. He says, "I am looking for a few brave youngsters like yourself. Would you like to learn my secret mastery of the martial arts?"

If the heroes let Hu Sen fight the oni but later lend their aid, he says, "If you wanted to play, I would have let you do it without me. Still, you've got some good intentions and abilities. How would you like to be my students?"

If the heroes let Hu Sen fight the oni alone, he berates them for letting an old drunk like himself go off to certain doom. Deduct lost honor at this time, if you haven't already. "What you need is a good solid course in martial arts training. Make men of you (with an apology to any young ladies in the group). I don't suppose you'd have the courage to be interested in this, would you? I need some young suc . . . pupils. The old ones keep dying off."

Hu Sen will heal any wounds that the characters cannot while they mull over the matter. For the sake of the DM's sanity, the agreement must be unanimous, or at least those not taking the training must be content to wait for the others. Hu Sen waves away suggestions that wu jen and the like cannot learn martial arts. The captain and his crew want nothing to do with this strangeness, but will wait if ordered to. Ko La Ko, on the other hand, is eager to try.

If the party agrees to train under Hu Sen, go to *Chapter 3: The Training of the Monkey*. Hu Sen orders them to bring their supplies from the ship: in particular, all the alcohol they have.

If the party declines the opportunity Hu Sen provides, the old man shrugs his shoulders and says, "Not surprised. Haven't been any *good* fighters since the Ho dynasty. Still, you look like honest sorts. Here, if you change your minds, blow on this. I'll be around."

He hands one of the characters a small, tin whistle in the shape of a monkey's head. The whistle radiates magic. If blown, it alerts Hu Sen that the heroes wish to start training. He shows up where the whistle was blown in two to eight hours (he never said he'd answer the whistle immediately—he's no ring-bound djinn, summoned up whenever there's a problem). He will expect the heroes to be serious about training if they blow the whistle.

If the heroes say no but accept the whistle, Hu Sen tells them to gather the supplies they need and be off his island at once. They can pay for the supplies (after all, its his island) with wine: As much as they can spare. Then the old man goes back to his meditation, rocking and humming. The heroes return to their ship without incident, though Ko La Ko is heartbroken by the missed opportunity. They continue having normal encounters until they reach Pa Nok.

The Training of The Monkey



(In which the heroes learn to master the rudiments of the Mad Monkey style in the unique manner taught by their master, Hu Sen.)

The evening that the characters agree to learn the Mad Monkey style, Hu Sen throws a party at the lagoon. Roast wild pig, coconuts, bananas, and wine. Lots of wine. He admonishes the new acolytes of his study that he expects them up at the crack of dawn to begin their studies, so they should enjoy themselves now, for tomorrow they will be working.

Morning comes and Hu Sen sleeps soundly until noon. If someone wakes him before then, he chooses that person (or persons) for the most disagreeable and dangerous tasks in the future: Lesson #1 is Hu Sen is the boss: Don't make life difficult for Hu Sen.

About one in the afternoon (after lunch), Hu Sen leads his candidates back to the clearing. The ogre mage bodies are still there and starting to ripen in the sun.

Hu Sen gives each of the characters a *talisman of the monkey* (see new magical items), a monkey-headed amulet that permits the wearer to learn martial arts skills regardless of class or previous teachings.

The old man then pulls out a bull-roarer, a set of wood blocks attached to a strong rope. He explains that this is also a magical device, one which can transport him and his students into a magical dimension where his training may take place. The old man whirls the rope around his head, smoke billows out of nowhere, and . . .

Everyone is still standing in the clearing, surrounded by dead ogre magi. Hu Sen coughs on the smoke. "Well," he says, "that trick never worked anyway."

Actually, the magic has worked. Hu Sen's pocket dimen-

sion is an exact duplicate of the island and the transfer took the ogre magi with them. When the characters return to the lagoon they find that the ship has apparently left them and they are stuck on the island with Hu Sen.

Hu Sen looks around, sniffs the air, and declares: "Hard work is the first principle. And cleanliness. Two first principles. So I think you acolytes should start by moving these bodies away. Into the volcano sounds good. Yes, that's it. Call me when you finish." With that he hefts a cask of rice wine and heads for the shade of a tree.

Summoning Hu Sen from Elsewhere: If the characters summon Hu Sen with the whistle, events follow the same general course. The situation may vary from place to place, but Hu Sen shows up (two to eight hours late) stinking of wine and asks if the heroes are ready for training now. If they agree, he provides them with the *talisman of the monkey*, uses his bullroarer to take them "to a magic, quiet place," and . . .

Teleports them to Mad Monkey Island. In the clearing. Among the decayed bodies of the ogre mages (in fact, there seem to be several new layers added to the rest). Hu Sen looks around, sniffs the air, and makes his declaration of cleanliness and hard work. Then he takes a cask of rice wine into the shade and lets the heroes lug off the bodies.

A Brief Tour of Mad Monkey Island

The Lagoon: Deep enough for most standard sailing vessels, the lagoon is well-protected from all but the most powerful storms, and ends in a sandy beach.

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The Huts: Four in all, these are simple lash-up affairs with only those comforts of home that the characters brought from the ship. Hu Sen has provided enough hammocks for everyone to sleep in. There is a firepit in front for cooking.

The Volcano: Extinct, but a path leads up to its mouth. The floor of the volcano drops about 200 feet from the lip onto sharp, hard rocks.

Shipwreck: Hu Sen does not mention this specifically, but the characters may discover the remains of an ancient pleasure boat on the south side of the island. The wreck is the home for a family of four wild boars. Runes carved along its bow identify it as *Yur-Miar*.

Wild boars: AC 7; MV 12"; HD 3+3; hp 21, 13, 6, 7; #AT 1; dmg 3-12; Size M; AL N.

Giant Boar: AC 6; MV 12"; HD 7; hp 40; #AT 1; dmg 3-18; Size L; AL N.

Outcroppings: These are twisted volcanic formations weathered through the eons and now home of the islands only other main residents, the monkeys. These are small macaques—snow monkeys—that are continually bouncing over the rocks, stealing small objects, and breathing the volcanic smoke from a number of vents that dot the outcropping. This last may explain why the monkeys seem to be continually light-headed and drunk, bobbing from side to side, falling from their perches, etc. Hu Sen has a strict rule (Rule #1) that the monkeys are never to be harmed for any reason. He calls them his totem and talisman for power, and is greatly distressed if someone harms them. (The individual responsible for harming a monkey draws night watch duty for a month as a result).

Monkeys: AC 7; MV 12"; HD 1; hp 3 average each; #AT 1; dmg 1-3 (bite) or 1-3 (thrown rock); Size S; AL N.

The Clearing: This large, central region is where most of the training takes place. Already most of the weeds and plants have been beaten down by previous battles so that the area is smooth and sandy, hard enough to permit good footing but soft enough not to break any bones from hard landings.

The Cave: Hu Sen does not mention the cave to anyone, but it is obvious to anyone following the path up the volcano. It has two openings, one in the roof and one in the south wall. Twenty feet inside the cave is a 10-foot-deep pit with walls polished smooth (-30 percent to attempts to climb the walls) and covered with vines. A sign outside declares "Rule #1—No One Goes Into the Cave. Hu Sen." Anyone caught violating the rule must take night watch duty and cleanup for a month.

The cave contains a still which makes Hu Sen's apparently inexhaustible supply of rice wine. In addition, there is a secret door behind the still which only Hu Sen can open. This door is a portal to other locations in the Realms, which he uses as an escape route if the need arises. This is Hu Sen's quarters.

Training

The first week of training involves hard work—cleaning up the clearing of oni bodies, lugging the corpses up the volcano and dumping them in, cutting down trees to expand the training area, building more huts, and cleaning out a firepit that seems to have been in continual use since the La Dynasty. Hu Sen is content to give orders, then retire to the shade of the trees with his cask of

wine. By day's end, each of you is tired and worn, but Hu Sen is jovial and fresh, saying, "Tomorrow the real work begins."

If the students ask the purpose of all this grunt work in creating a fighting style, Hu Sen responds, "The slate must be clean to receive new writings. Hard work clears the mind to a similar purpose." If further pressed, Hu Sen says something extremely wise and completely impervious to logic (dig into the fortune cookie philosophy) and assigns a particularly odious task to the questioner, like cleaning the beaches or shelling crabs.

Hu Sen seems to have a lot of rules. Each is always Rule #1 when he tells it to the player characters. Most of his rules can be translated into "It's like this because I'm the martial arts master and I say so." Typical Rule #1s are:

- "When training, refer to me as Master. When partying, plain old Hu Sen will do."
- "Do not argue with the master."
- "Wine is not for novitiates. It clogs their tiny little minds."
- "Keep your huts clean."
- "Don't bring your weapons to the training ground."
- "Eat your coconut soup. There are starving people in Tabot who would appreciate coconut soup."

A character may stop training at any time. There is nothing else to do on the island, however, and leaving is impossible without high-level magical means. The character may build a raft of logs or try to fly away, but after several large storms, is blown back to the island. Hu Sen lets these students go. When they return he resumes their training where it left off.

For each week of training the character completes, the DM should award 200 XP.

Following the first week of hard work, Hu Sen settles into a regimen of teaching one of the mad monkey skills per week. At the end of the week there may or may not be a test for that skill, after which the characters advance to the next skill. This means that it takes a minimum of nine weeks to complete the program. This is not a problem, since the Monkey's plane exists in a different time stream, and one week of subjective time equals one hour of time in the "outside" world. The characters gain the skills regardless of level, as long as they wear the monkey talisman.

Each lesson begins with Hu Sen calling the characters to the place of training and testing for that week. He does this on a horn made from the horn of one of the go-zu he or the characters killed.

As training progresses, Hu Sen administers his version of Mad Monkey theology. This is a mixture of the 'fortune cookie philosophy' set forth on page 23, but also the basic tenets of the Path of Enlightenment, according to Hu Sen.

- All life is precious.
- All beings must have the freedom to achieve their proper place in the scheme of the heavens.
- Those who thwart that freedom must be fought by any means.
- Even men of peace must be ready to fight.
- If the laws do not serve the men, change the laws, not the men.
- Celebration and good wine are wonderful things, especially if there is something worth celebrating.

Life on the island for the next 10 (subjective) weeks will be long, hard, and fairly tedious for the PCs. DMs may choose to forego the rigors of training if they so choose, merely stating that after so much time, the characters learn these new skills. However, the spirit of such martial arts training,

Fortune Cookie Philosophy

When running Hu Sen, master of the Mad Monkey style of Martial Arts, it is often necessary to dispense what is know as "fortune cookie philosophy"—wise and semi-wise sayings which serve to either illuminate the subject at hand or so thoroughly confuse the listener that no reply is possible. Fortune cookie philosophy should not be construed as anything like a real moral, ethical, or religious philosophy. It is included here solely to help in role-playing and to provide a few good laughs as your serious player characters come up against the wit and wisdom of the wily Hu Sen.

Hu Sen Says:

If you use the weapons of your enemy, you slowly become your own enemy.

If a man leaves his parasol at home, he cannot complain rightly about the rain.

Even the Celestial Bureaucracy has its dead letter office.

What good is it for a man to write beautifully if his words have no meaning?

Giving a weapon to an initiate is like giving a ladder to a carp—the offer may be appreciated, but the gift goes unused.

When being lent a hand, look always for the fist it may become.

Remember that a dragon's breath is an excess of hot air—it is in extremes that we find the greatest danger.

There is more soul in a sunset than in a cyclone, more beauty in a swan than a hawk; raw force does not equate to triumph.

If you always must look behind you, you will walk in circles.

The greatest foes hide in mirrors.

Telling an initiate the great mysteries is like lecturing to a volcano: even if there is an eruption you are unsure whether it understood what was being said.

The warrior spirit is a demon in a bottle: once it is unleashed, no amount of effort can restore it to its container.

Do you ask the swan how it calls, or the dragon how it flies? No, you observe, and meditate, and mimic. Do so in this case as well.

Not all vipers hide beneath the floorboards.

Look at your coins and you will see they have holes: look as well for the hidden strings.

To a fish, a Kozakuran and a Shou look like twins.

To a fish, a monkey and a man look like brothers.

To a fish, a hook is a wondrous artifact.

Gods and demons look at magic like men look at hammers and axes: both as weapons, but also as tools.

Rings declare and adventurers swagger but peasants plant their rice and harvest it each year.

If you burn a holy man, is his spirit in the ashes or in the smoke?

Does an arrow consider the merit of its target, or the stone reflect on the honor of its foe?

A reed will bend while a tree's great bough will break, but this matters little to the reeds if the bough lands on them.

If you call a man a fool, prepare to find a foe.

Those who tell you to build for the future are often trying to interest you in buying a swamp.

A stone lion is sometimes just a stone lion.

Carrying weapons makes you a warrior as much as sticking feathers in your hair makes you an eagle.

The goose may fly, the fox may stalk, but only the pig hunts for truffles with his nose.

Demons with three eyes always carry a spare, but otherwise provide only another target.

Never let your opponent count to three unchallenged.

When push comes to shove, push and shove.

If all conflicts were decided by games of chance, the king with the powerful wu jen would still do whatever he wants.

You speak of democracy. A plague is most democratic, striking high-born and low without regard to their station or talent.

Let kings decide: the people must still implement the decisions as they see fit.

The more fair the maiden, the bigger the beast protecting her.

Life is not a practice session.

More power lies in a T'u Lung court fool than in its emperor.

More happiness lies in a Shou Lung court fool's heart than in his emperor's.

Dragons lie as a matter of course, if nothing else to keep in practice for important matters.

The man can fall a hundred feet and be smashed flat, but an ant may be dropped from the moon and walk away.

Worship the gods, listen to their advice, but don't lend them money.

A fool and his money will soon party.

When in doubt, listen to the man with the bloodier weapon.

Let's party.

Sprinkle the above words of wisdom throughout conversations when playing Hu Sen, in particular in cases where the player characters are pressing too hard for information. The gobble-de-gook wisdom found herein may prove valuable in play, but in general should only serve to confuse the players and preserve the mystery of the 'wise old man.' Players may soon decide the master of Mad Monkey is himself crazy. But that is fine as well, making him seem less dangerous.

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filled with contradictions, hidden tests, and use of nature to teach, should add to the flavor and the enjoyment of an oriental adventure as well as provide a basis for higher level characters to eventually teach their own schools of martial arts.

Lesson 1: Meditation

After the first week, Hu Sen calls you into the central clearing. He is seated on a wine barrel, cross-legged, eyes closed. He pops one eye open, regards your group, then motions for you to be seated. Once seated, he closes his eye again. A minute passes, then five, and finally a half hour. The master does not move as the clearing begins to warm up beneath the sun.

Hu Sen is teaching by example, slipping into his state of meditation and expecting the others to do likewise. He remains so until dinner time.

Those characters who seek to match him feel hunger pangs after the first day, but slowly these fade as they too master the art of meditation. For each day of meditation after the first, roll 1d20. If the character rolls less than his Wisdom score, he can slip into a meditative state. The eyes of the monkey talisman glow when the character achieves a true meditative state. Each day for a week, Hu Sen calls them into the clearing to meditate. Each evening he gets drunk over dinner.

Those characters who have meditative abilities will slip into the state easily, and the monkey-eyes glow to show this. Hu Sen congratulates them at the day's end and those characters get cooking duties for the rest of the week. This applies to any ability that Hu Sen teaches which the characters already have.

Those characters who wander off try to disrupt the meditation are chastised (Rule #1: Follow the master's lead) and given two days of hard work before rejoining the studies. Similar disruptions are dealt with in a similar manner. If someone does not wish to play by the Master's rules, the Master comes up with something else for him to do.

During the meditation, Ko La Ko is the last to gain enlightenment. It is he that is plagued by stinging insects, small monkeys pulling at his clothes, and seating himself on an anthill. Finally, after all others have learned the skill, he gains it.

The Test: After all the monkey eyes of the talisman are glowing, Hu Sen calls the party into the clearing. Again, he slips into a meditative state, expecting the group to follow him.

And it begins to rain.

Lightly at first, then heavier and heavier, until a pool of water 2 inches deep forms around the clearing. Hu Sen, seated on his wine cask, is above the standing water, though still soaked to the bone. The heroes, of course, are sitting in the ever-deepening pool. Lightning flashes above, and the torrent becomes a flood, eventually reaching 6 inches deep.

Any character who breaks away from meditation fails the test, and must spend the next week meditating while the others move on to the next step. They also get a nasty head-cold, which is avoided by those who remain in meditation. At the end of the second week, a similar test is held, with other distractions (like a nest of ants eating one's shirt, or a colony of wasps building a nest around the knees). The others are allowed to proceed to the next lesson.

Lesson 2: Feint

Master Hu Sen tells the group to meet him at the rock outcroppings. You arrive in the morning to find the master already there, deep in meditation. After you gather, he rises and walks to the nearest rock formation and pulls a small monkey from the rocks. He sets it down in front of you. The small creature staggers and sways like a drunkard. Hu Sen takes his naginata and swings at the little monkey several times, but each time the monkey dodges the blow with a drunken spin. "Master this art, and you will be the monkey's master."

The player characters are expected to mimic the actions of the monkey exactly as it sways back and forth. Cruel DMs may ask the players to mime such swaying, but this may cause undue wear and tear on the room (not to mention the DM), so it is not recommended. Instead, after the first day, the characters must roll their Dexterity or less on 1d20 to master the feinting skill. This roll is made at the end of each day.

As the week progresses, more and more monkeys join in the fun until there is a herd of dancing monkeys among the rocks, expecting the players to mimic them. The practice continues until all have mastered the ability (Ko La Ko is again the last one to succeed). Again, those who know the feint ability are excused, and have to clean the fire pit again. Player characters are forgiven if they choose to learn the Mad Monkey method of feinting instead.

The Test: On the last day of practice, Hu Sen gives each of the characters a powder puff and lines them up against a monkey. The monkey has been given a little helmet and a little suit of armor and little (but very sharp) sword. Each monkey attacks the player it is assigned to on Hu Sen's signal (the sword inflicts 1-6 points of damage). The monkeys attack until the characters "powder the face" of the monkey, then it stops. Hu Sen says they should practice the Mad Monkey feint the first round, then they may attack.

The combat should be short and sweet (these are only monkeys, after all). Any wounds suffered are healed at the close of the test. Any character reduced to 0 hit points by a small monkey with a sword fails the test, and in addition is assigned kitchen duty for the next week. Ko La Ko passes the test only if everyone else does.

Final note about the monkeys: Characters with the ability to speak with animals can talk to the monkeys, though they find the task amusing and unrewarding. The monkeys are a little spaced out from sniffing all the volcanic fumes, and their attention span is very short (sort of like Hu Sen himself). They refer to Hu Sen as "Brother," however, which is a clue to his true identity. Beyond that, they know little. They have always been here, Hu Sen has always been here, life is good, and would the character care to share his coconut soup?

Lesson 3: All Around Sight

The master calls you into the clearing in the morning and informs you that he is going to tend to other matters: matters more important than dealing with dullwitted students. While he is gone, the heroes are to hunt boar and catch at least one boar a day, over and above normal food requirements, for a feast when he returns.

Hu Sen turns and staggers his way up the mountainside toward the volcano. If the characters follow him, he steps off the lip of the volcano and disappears, gone by the time that the heroes reach the edge. (He has in fact changed

shape into a butterfly and flown off).

If the heroes follow his advice, they hunt boar or they sit about the camp practicing their skills. A boar hunt takes about three hours and always yields one boar, but never yields a second.

Whether in camp or on a hunt, at some point each character is left alone. As soon as this happens to any character, read him or her the following.

A twig snaps behind you, and you smell cinnamon. Wheeling about, you see a great demon, huge and purple with an elephant's head, carrying a thin wand. Before you can react, the creature strikes you with the wand.

The 'demon' has a THAC0 of 9. Assuming the character is hit, he must make a saving throw versus parlyzation or be knocked out for 1 to 4 rounds. The attacker, of course, is Hu Sen, polymorphed into a form that lets him threaten the characters.

The elephant-demon appears throughout the next week, always attacking from behind. For example:

- You are hunting boar. A great boar stands directly before you, his back turned. You hear a snapping noise behind you. . . .
- You are seated with your comrades at a long table for the evening meal (bananas and coconut soup). There is a snapping noise behind you. . . .
- Tired, exhausted, you lock your hut door and put out the single taper. There is a snapping noise behind you. . . .
- You are meditating, peace and tranquility flowing through your body. There is a snapping noise behind you. . . .

And so on. As time goes by (and the players grow more paranoid) have the snap grow more quiet. Throw in red herrings (a small monkey with a stick, Ko La Ko breaking a branch). By the end of the week, each player character should have been ambushed at least three times. At this point the monkey-eyes glow, indicating that the lesson has been learned. Attempts to watch each other do not help, as the creature appears out of nowhere and attacks in a single round.

The Test: There is no test for this ability. A week after he leaves, old Hu Sen returns from the mountain, carrying a large satchel of naginatas on his back. He says that he knows nothing of the attacks of the purple elephant-headed demon, but the attacks stop with his return.

Lesson 4: Instant Stand

Hu Sen asks you to meet him on the south coast of the island, not far from the shipwreck. Along this stretch of beach the breakers are at their greatest, though today they are not more than shoulder-high to a man when they break.

Hu Sen scowls at you and says, "Today you learn the instant stand, allowing you to regain your feet once you're knocked over. The ocean will be your teacher here. Wade out into the surf and lean back into the waves as they crest and break. You will fall back, but the force of the waves will bring you back to your feet. Do this for one hundred waves, then take a half-step forward. Do it again for one hundred waves. Eventually you will be standing on the dry land, recovering from the fall even as you strike the ground."

"Begin now. I will be watching from the shade of the palms, after I get my wine."

Hu Sen leaves the adventurers to do just that, letting them fall back into the water, to be righted again by the force of the waves. Yes, it looks silly.

However, what Hu Sen does not know about is a family of sharks living in the reefs off the island. There are seven of these creatures, twice as long as a man and three times as hungry. They attack as soon as all the player characters enter the water.

The sharks attack until destroyed or until their prey flees to shallower water. They do not enter water shallower than 2 feet deep. This allows the characters to run away, but they cannot complete their lesson until the sharks are dealt with.

Hu Sen is adamant; the characters must use that stretch of beach for their lesson. No other part of the beach will do. Besides, he says, could not the sharks swim to any new location? And also, he has a recipe for shark meat soaked in rice wine that he has never tried before.

Hu Sen insists that the characters return to the beach to practice. He has no trouble with them practicing in shifts, guarding one another; or bringing weapons along. ("The near-sighted master soon loses his pupils," he says).

From that point on, for every hour spent in the water, roll 1d6. On a roll of 1, the shark pack reappears. The sharks fight until slain or the humans retreat to shallow water.

It is possible to beach a shark by wrestling it to land. The sharks weigh approximately 1,000 lbs. each and naturally resist efforts to beach them. Use any weaponless combat system you favor to determine the outcome of wrestling a shark.

Each day, roll 1d20 for each character and compare the result to the character's Dexterity. A roll less than or equal to the character's Dexterity means he mastered the lesson that day. After three successful days (not necessarily one after another), the monkey's eyes glow.

The Test: A week after the practice has begun, the heroes are gathered on the beach, most of them practicing their falls. Hu Sen comes out from under his shade and signals everyone to halt.

The group stands there, motionless in the surf.

Then the island is hit by a sharp earthquake. Two of the huts collapse and a rockslide partially buries the path. Those characters who have successfully learned the instant stand will fall, then immediately right themselves. Those who have not will be knocked to the ground and require another week of testing and practice.

Sharks (6): AC 6; MV 24"; HD 6; hp 35 each; #AT 1; dmg 3-12; Size L; AL N.

Lesson 5: Weapon Catch and Weapon Break

The master calls you to meet in the central clearing. When you arrive, he is seated, cross-legged, on his wine cask. Before him is a large cloth on which is laid out a number of newly-forged naginatas, their blades glimmering in the sun. The grips of the weapons are good, dark wood, and are tipped with the symbol of the Mad Monkey.

"You are ready to take the next step in your studies, students. Now for the first time I trust you with something sharper than a butterknife. Handle these well, for they are fine weapons crafted by one who has been an ally for many years. If one of you has a weapon that you no longer need, I will demonstrate their use."

Hu Sen asks for a volunteer. If he finds none, he chooses a weapon at random. He will choose a normal weapon of

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quality over a magical weapon.

Once he has his volunteer, Hu Sen demonstrates the finer points of the weapon catch skill of martial arts. Again and again he catches the blade. Then using the weapon again, he demonstrates how the weapon catch can be altered to break the opponent's weapon once it is caught. In doing so he destroys the volunteered weapon. He warns the students not to practice this maneuver against other naginatas: they are hard to replace. Instead they should use wooden swords for practice.

The Test: The week passes quickly in drill, and even Ko La Ko catches on to the handling of the new weapon. Class restrictions do not seem to apply to these wonderful blades; a wu jen can wield one with the dexterity of a monk or sohei.

At week's end, the master calls them together again:

"It has been a good week," says Hu Sen, "and now it is time to test your new-found prowess. You remember that when we first met, there were many oni scattered around this clearing. Now I must tell you that more have invaded our island, and this time I leave it to you to defeat them, using only the naginata. You must catch a weapon three times, and break one, before you may return here in confidence."

Indeed, the island is swarming with oni, allowed to enter Hu Sen's pocket dimension to check out the disappearance of their earlier patrols. There are enough oni on the island to challenge each and every member of the team, to provide opportunities to practice weapon catching and weapon breaking in combat.

The characters can stay together or split up into smaller groups for the oni hunt (this may be influenced by the DM and how well he handles multiple groups). Ko La Ko bounds out into the bush to seek his prey and is lost to sight. Anyone trying to follow him discovers a huge number of oni just waiting for them.

The heroes can bring their other weapons, armor, or other devices with them, but only gain credit for weapon catches and breaks that they perform with the naginata. They may complete this quota against a single oni or many. They may aid each other or not, at their option.

There are enough oni to provide one for each party member in any encounter. As oni fall, battle horns are heard in the distance, heralding the arrival of reinforcements. There should be 5 to 14 (1d10+4) rounds between encounters, only sufficient time to sort out major cures as needed.

After a character makes his quota (three catches and a weapon break with the naginata), no more oni appear to attack him specifically. He can still aid his fellow students, keeping the enemy occupied so they can't gang up on one character.

The oni use curved swords similar to scimitars. These are not the hooked swords used by the Dragon Claw but give the characters the feel of fighting opponents with two weapons at a time. The swords are made of a brittle metal and have a saving throw versus crushing of 17.

When a character meets his quota, the eyes of the monkey talisman glow. Once all the characters' talismans are glowing, the oni attacks cease. Ko La Ko appears, spattered with blood and grinning like a maniac, and asks "What kept you so long?"

Oni (bunches of them): AC 4; MV 9"; HD 8; hp 25 each; # AT 2; damage 3-10/3-10 (curved swords); SA none (prevented by a dweomer cast over the island by Hu Sen); Size L; AL LE.

Lesson 6: Mental Resistance and Blind Fighting

The Master calls you together the morning after your battle with the oni. "I am pleased by your success," he says, ignoring the fact that some were wounded in that little escapade. "Now we try something simpler. You have noticed over the past weeks I have been emptying all manner of wine containers. You might think me a drunkard, but this is not true. I have done this for you. Observe."

He holds up a bottle, formerly of rice wine, but now containing a pink fluid. Hu Sen mumbles to himself and touches the bottle. The bottle becomes invisible, but the pink liquid remains. He tosses the bottle at one of you. "Strike it," he says.

Hu Sen tossed the bottle to a character at random. The bottle is AC 7 to hit (it is invisible, but the pale pink liquid shows where it is).

Hu Sen spends the rest of the day tossing invisible bottles at the characters. Each character should get five bottles tossed at him. They only cause 1-2 points of damage if the character misses the bottle and it hits him.

The next day Hu Sen repeats the drill, only this time there is less pink liquid in the bottle and it is more diluted with water. On the next day, there is still less liquid, and so on. By the end of the week, the player characters are striking at invisible bottles with no major penalties to hit invisible objects. The concentration that this requires also strengthens the mind, making it harder to mentally control these characters or fool them with illusions.

Each day after the sixth (when the characters are practicing on completely invisible bottles), make a Wisdom check for each of the characters (roll Wisdom or less on a 20-sided die). Ko La Ko comes in the middle of the pack with this one, not bringing up the rear as before.

The Test: There is no test, only the Wisdom check.

Lesson 7: Immovability and Iron Skin

The Master calls you to the seashore once again. "Last time we used the sea to train us how to fall. Now the ocean will train us to stand firm against its power. If one can resist the ocean, then one can resist any man."

The process is now reversed; the characters are instructed to stand with their toes in the water at highest tide, and resist the power of the sea to knock them over. After doing this for a hundred waves, then they take a step forward, and resist the force of the water pulling at their ankles.

Resisting the force of the waves is one matter. The true danger in this test is the undertow, which is very treacherous in this area. As each character reaches the shoulder-deep point (around the third day), he must make a Strength check (roll Strength or less on a 20-sided die—Strengths above 18 are considered 18 for this check). Failure to make the check results in being dragged under by the retreating water. The character remains underwater for 1 to 4 rounds and must roll his Constitution score or less on 1d20 to avoid losing 1-10 hit points from drowning.

Meditation helps this particular lesson. Those characters who hit upon it as a way of reducing the threat subtract 4 from their rolls. The checks are made daily. After three such checks are successful, the monkey eyes glow, signifying that the task is complete.

The Test: On the last day of training, the characters are in

water up to their chins (shorter characters are closer to shore), resisting the force of the ocean. Roll for surprise for the tallest character in the party (that is, the one furthest from shore). If he is not surprised, read the following:

You notice from the corner of your eye a dome riding on the surface of the water, clear like the glass lid of a serving pot. Then a second such lid, and a third, all drifting among you and your fellow students. They are jellyfish, each the size of your outstretched hands.

If the character is surprised, the jellyfish get in among the party and the first indication of their presence is when they attack.

The jellyfish are not malicious; they sting only as a natural reaction to bumping up against another living thing. In this case, however, these jellyfish stings provide the iron skin ability necessary for the Mad Monkey fighting style. At least one jellyfish tries to sting each player character. The characters can attack the jellyfish, but then the jellyfish attack for real and fight until killed.

Jellyfish (sufficient numbers to sting each character): AC 9; MV 1"; HD 1; hp 2 each; #AT 1 (1-4 if roused); dmg 1-2; SA sting; Size S; AL N.

As with the earlier shark encounter, the characters can easily escape to the beach. Once there are no characters in the water, the jellyfish drift again back out to sea.

Those stung by the jellyfish must make a saving throw versus poison. Those who fail the save become gravely ill for one day for each sting they received (magical treatment can help at the DM's option). Those who pass the save are unharmed. Everyone stung, regardless of the outcome of the saving throw, receives the iron skin ability. Those characters who are not stung do not receive iron skin from the jellyfish or from any other part of their Mad Monkey training. Ko La Ko, clumsy as usual, tries to escape but trips and is stung.

Lesson 8: Leap, Speed, and Blur

The Master calls you to the clearing, leaving word that you should leave all armor behind. When you reach the clearing, Hu Sen is seated on his wine cask. Next to him are two huge wicker baskets filled with cooing doves.

"You are rapidly approaching your time of leaving, when I must send you on your way for you to spread the wisdom of the Mad Monkey style, standing up against those who would blanket the lands with false teachings, and fighting, as it were, for your right to party. For this reason, we must go out and hunt more boar, gather more vegetables, and draw more fish from the sea. This is your task for the week—hunt and make ready for the final celebration.

"Yet you should also learn as you hunt," he continues, hopping down from his perch, "And for this reason I have brought these doves here, and now set them free. Each dove has several bags of black powder tied to her legs. These fall at random. As you perform your tasks, you must avoid being hurt by the black powder." With that the old man pulls the top off the baskets and a sea of pigeons bursts into flight. Hu Sen watches them fly and adds "I will be in my cave meditating during this week. Do not disturb me."

This test is similar to that of all-around sight, with everyday occurrences being interrupted by the sudden bombings of these pigeons. Now that the characters have all-around

sight, they are less surprised when the black-powder bombs start falling and can leap (by rolling their Dexterity or less on a 20-sided die), run (again rolling their Dexterity or less), or dodge (again rolling Dexterity or less). Always give the characters warning as the bombs drop ("Incoming!"). Events that can occur during this week include:

- Hunting boar and finding a particularly good specimen trapped in a box canyon. It turns to fight, when suddenly
- Chasing a boar through the woods only to be confronted by two giant boars hoping to add you to their collection of slain hunters. Battle is joined, when in the second round. . . .
- You hook a particularly large catch while surf-fishing. You are fighting to bring it in (check against Strength on a 20-sided die) when suddenly
- You are catching up on some discipline that you missed out on earlier (through failure or reluctance) when suddenly
- You are gathered for the evening meal when suddenly
- You are cleaning your hut and there is a flutter of wings among the rafters. Suddenly
- You are at the top of a tree gathering coconuts for soup. A small bird's head pops out from behind the cluster of nuts. Suddenly
- You decide to pay a visit on Hu Sen, who is comfortably waiting out this test in his cave. As you near the cave, six doves nesting directly above the mouth take flight overhead. Suddenly. . . .
- You and the others start hunting doves, hoping to knock them out of the sky. Doves are easy to kill, but in falling from the air, head unerringly for their attackers. . . .
- Trapping the doves also works, though the black powder bombs drop from the cages when lifted
- You are scanning the sky for deadly doves when someone taps you on the knee. Looking down you see a small monkey. In his hands he has a captured dove, the blackpowder bags dangling from his claws by a single thread

Doves (many): AC 9; MV 18"; HD ½; hp 1; #AT 1; dmg 1-2 points to everyone within 5 feet and leaves everyone covered with gritty black soot; AL N.

The Test: After all characters have been bombed at least once by these merciless doves, Hu Sen comes out from his cavern and calls the group together. He explains that the doves, symbols of peace with a wicked punishment for those who are not peaceful, were used to further hone the characters' abilities so that they may learn to leap, fight, and react with speed and master that most special of Mad Monkey skills, blur.

Hu Sen now shows you the moves. Have each character make a Dexterity check (on a 20-sided die) to master each of the moves that day. Those failed will be mastered the next day. The doves do not go away, but they reappear less frequently for the remaining time on the island.

Lesson 9: Steel Cloth

You are awakened in the morning not by Hu Sen's call, but rather by a panicky Ko La Ko. Ko is out of breath and anxious and his explanation comes in short bursts.

"The Master woke me early, wished to speak with me as he made his morning walk to the volcano. As we walked, a huge number of powerful oni, 20 to 40, appeared out of nowhere and bore down on us. I leaped to the top of a palm tree to escape, but the go-zu were concentrating on the Master. He fought well, but they

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overbore him and took him away. Now they have him in a cage up on the volcano's edge, arguing whether they should kill him now or later. I ran back here to get help. We must hurry!"

The heroes may be surprised by the idea that their master could be defeated and carried off by any creature, but this seems to be the case, for where Ko La Ko says the battle occurred are a number of go-zu bodies, armed with ragged-edge swords and T'u Lung armor. As the heroes approach the volcano rim, there the oni are, surrounding a large steel cage. In the cage is Hu Sen, looking quite angry and miserable. There are as many oni surviving as there are students of Hu Sen, including Ko La Ko.

If the characters choose to reconnoiter before attacking, they find the go-zu arguing among themselves about the fate of the old man. The largest of them thinks that since they are the third party to investigate this area and there is a heap of go-zu bodies at the bottom of the volcano, they should kill anything they find, including the old man. The second-largest argues back that since more go-zu have been slain than could be hurt by a single old mortal geezer, they should torture the old man and find out what happened. The other go-zu oni are muttering in support of one side or the other. The conflict is heated, but neither side seems near to coming to blows over it. There are a few references to the "orders of our unknown master," but beyond that no clue as to who is responsible for sending these creatures here.

The characters may try to ambush, surprise, or charge right into melee with their master's captors. The go-zu leap into battle as well, swinging their toothed swords gleefully.

The first round occurs normally, but in the second round,

any character using his naginata feels the weapon tingle and go limp, *polymorphed* into a cut-out of cloth.

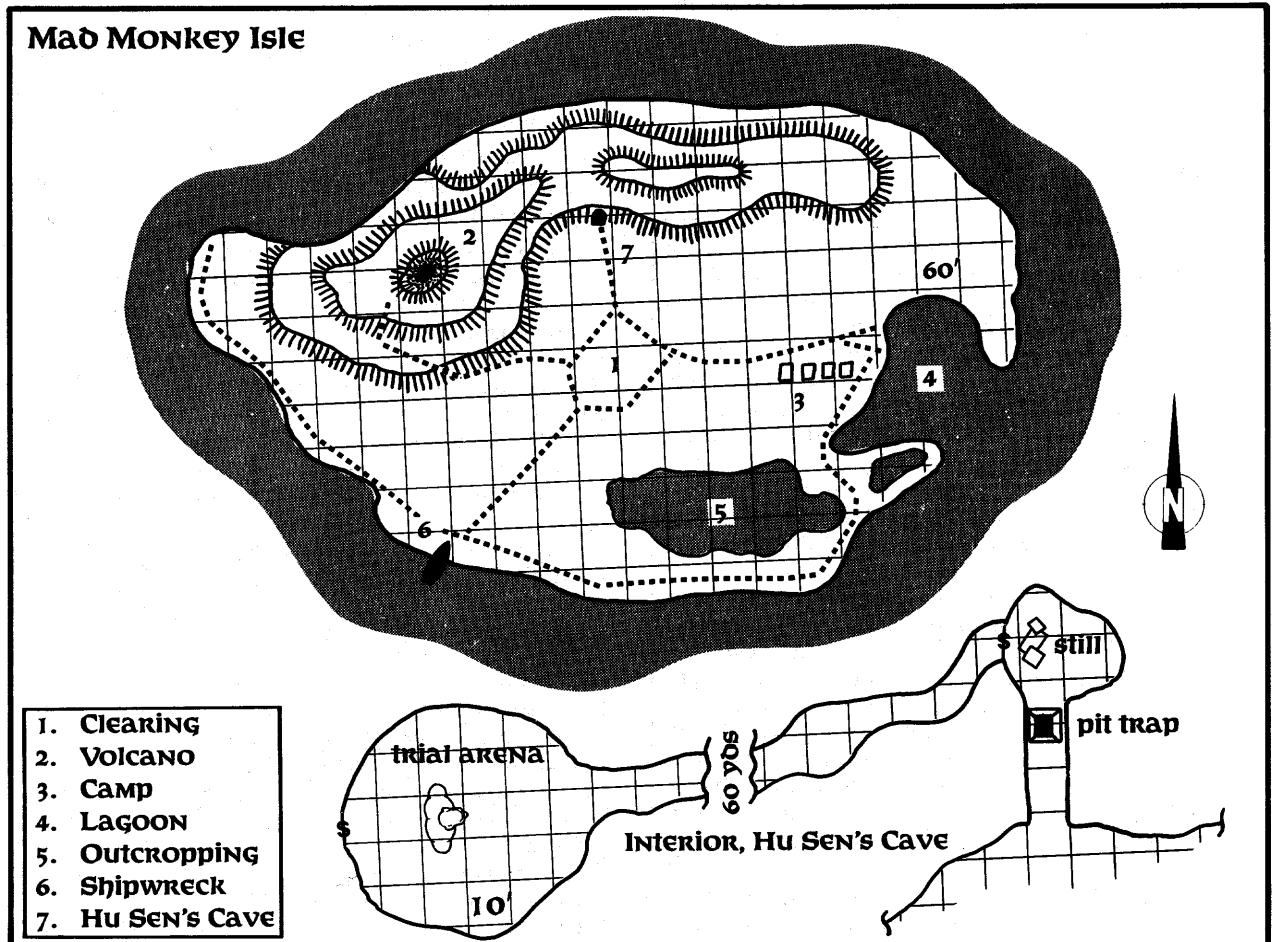
The go-zu look as surprised as the player characters, but are ready to press the attack. Smart characters will attempt the steel cloth maneuver taught by Hu Sen many weeks ago, and are successful if they make a Dexterity check. If no one tries steel cloth by round four, Ko La Ko understands the purpose and shouts "steel cloth" to the others.

If the battle seems unbalanced in either direction, the bombing doves from the previous lesson can make their last appearance here.

The go-zu, like those before them, fight to the death. Should the heroes spare or capture one for questioning, he says only that he was ordered through the Celestial Bureaucracy to check out the disappearances of other groups of oni several hours earlier (remember the time difference). He has no idea who gave the order (being a good soldier), but is aware that currently there is consternation in the bureaucracy over some new edict about testing martial arts schools. If freed, he informs the students (and Hu Sen) that he is under no orders to report promptly, and so intended to visit relatives before making the report (this should take about a month).

Hu Sen is very pleased with his student's progress, in particular those who used the steel cloth maneuver. "Your lessons are at an end," says the old man. "Tomorrow will be your final day here. Let us party tonight, for tomorrow you will no longer be my students."

Go-zu Oni: AC 0; MV 9"; HD 12 + 8; hp 70 each; #AT 3; Damage 6-16/6-16/1-10; SA *cause fear, become invisible, fly, polymorph self*. SD regenerate; Size L; AL LN.



The Final Test

Master Hu Sen calls you together for a final time, this time seated outside of his cave. "You have done well, students," says the old man, smiling. "And now I have a final test for you before you move out into the wider world. But before the test, a warning. There is an evil force at work in the South, in the lands of T'u Lung, soon to spread to the rest of the Realms. It is called the Dragon Claw, and its purpose is nothing less than the crippling of every other school of martial arts in existence, bringing them under its sway. I have chosen to pass on my knowledge to you in order to battle this terrible school, whose students do not know whose masters teach them. They must be opposed, or else all the Eastern Realms will fall."

"Gather all your belongings with you before you enter my cave, one at a time, to face your final test. Next to my still you will see an opening in the cavern. Follow that to the place of testing. There you will meet a great beast. Show the beast your knowledge, demonstrate your skill with the naginata, and it will let you pass. When you hear the sound of the go-zu horn, the next may pass into the cave. I will sit here and pray for you to succeed, for the good of all."

Hu Sen chooses Ko La Ko to go first; "The weakest link must prove to be the strongest." As each character attempts the test, take him briefly aside to run the encounter. Each character should run this encounter separately.

You pass into the cave and find the entrance that the master spoke of. It leads for a short distance deeper into the mountain, then lets out into a massive room with a high-vaulted ceiling, lit by sunlight passing through translucent rocks above. The translucent rocks are littered with dead bodies—the oni—and you realize that you are beneath the plugged volcano.

There is a growl, and ahead you see a huge, hulking brute, 10 feet in height, with four arms, each armed with a sword. The beast has no neck, only the squat face of a serpent with huge fangs. The beast's skin is smooth and green.

Around the beast you see the hacked remains of several bodies, including that of your fellow student, Ko La Ko!

The character also sees the fallen forms of any other characters who passed into the cavern before him. These

are illusions. A character who actively disbelieves can dispel them (showing his heightened mental resistance in the process).

The beast is Hu Sen, shapechanged into the snake-headed hulk. His form outside the cave is a programmed illusion.

The battle continues until the student demonstrates successfully six of the 14 abilities of the Mad Monkey style. If the hulk loses a weapon, he tries the leaping kick to push the character back. Once the character has demonstrated six of his abilities, read the following:

The hulk hesitates for a moment, then stiffens, as if turned to stone by a gorgon. The form of the hulk cracks along the forehead, splitting the creature in twain. As the halves fall away, the smiling features of Hu Sen are seen beneath.

"You have learned your lessons well," says the old man, waving a hand and causing a door to appear in the far side of the cavern. "Now go and challenge the Dragon Claw."

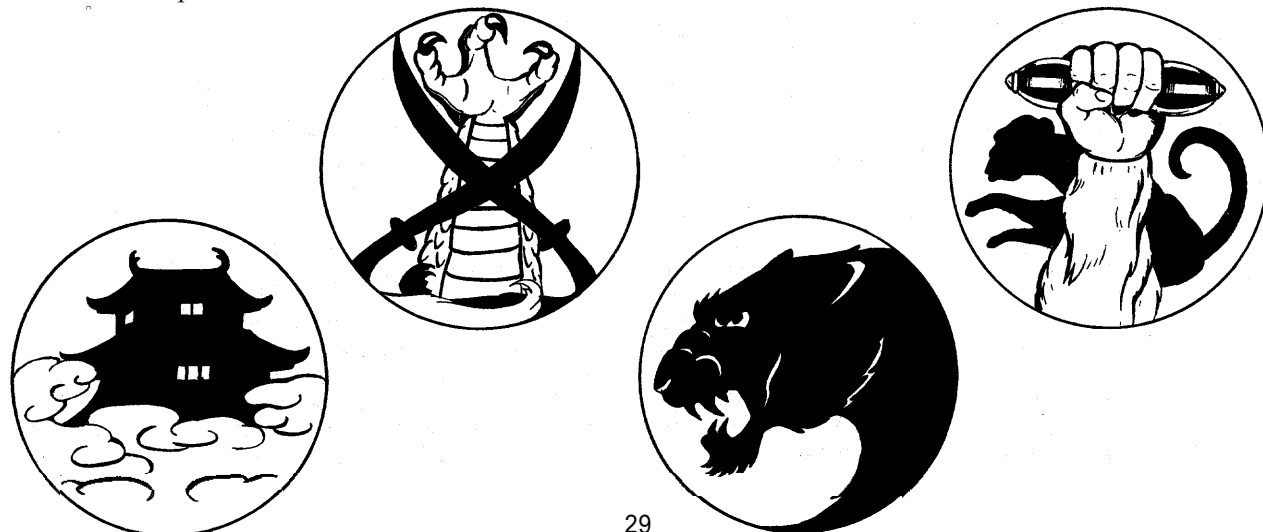
Hu Sen makes sure the character has his naginata and gives him the symbols of the order and a long cloth belt which he can turn into a naginata using the steel cloth ability.

The DM should judge which of the characters has shown himself the best student throughout the training: who was most honorable, responsive, respectful but not unquestioning, diligent, and studious. To that student Hu Sen gives his own *naginata* +3 as a gift.

When the character steps through the portal, he is back where the group first entered Monkey's pocket dimension. This may be Monkey Island, or wherever they were when they called upon Monkey. As many hours have passed as weeks were spent in the dimension. If *Victorious Morning* brought them here, then it is still there, Captain Hu waiting impatiently. If the characters were shipwrecked or stranded there, they find *Yur-Miar* (Minnow) refurbished, fully stocked, and repaired, waiting in the bay for them—one last gift from the Mad Monkey.

In game terms, ask the player who just passed the test to send in the next candidate and to act as if he failed, until all the players have had the chance to take the test. This adds to the surprise as each character enters and sees the remains of his predecessors lying on the sandy floor of the testing arena.

Snake-headed hulk: AC 1; MV 18"; HD 20; hp 200; size L; # AT 4; Damage 1-2 points each (Hu Sen is using cheap blades, their saving throw against crushing is 15); SA and SD, as Hu Sen.



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 拔跌
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 郭弗
 伏緋
 俛伏
 膚拔
 跌付
 腐

T'u Lung!



(In which the heroes make landfall in the land of the earth dragon and discover the Dragon Claw at work.)

Random Encounters in T'u Lung

Unlike its northern neighbor, the lands of T'u Lung suffer from corruption, abuse of power, ignorance, and greed. Bandits and monsters roam the countryside where, in more civilized lands, militia units would quickly deal with their assaults. The hard-working peasant class tolerates these incursions of both lawless force and the rapacious government. The cities are characterized by high solid walls and strong armies owing their loyalties more to the local lord than to the emperor of the land. The T'u Lung will state that their city walls are thick and redoubted to resist the invasions of the Shou, but it is as much to contain their own corrupt gangs and sell-swords as anything else.

Sea Encounter in T'u Lung: When traveling from place to place by sea, use the chart for the *Victorious Morning* voyage with the following addition: instead of Mad Monkey Island (entry 10), the ship is hailed by a "wing" of three T'u Lung ships, representatives of His Most Orderly And Puisant Majesty's Fleet.

T'u Lung Marines: The three ships are in reality fairly miserable junks, about 60 feet in length, with about 15 hull points each. They move about 80 miles a day with good wind and willing crew, neither of which they normally have. They have a crew of five men each and carry a brigade of 10 soldiers. These soldiers are in T'u Lung leather armor (in the southern style) and armed with short swords

and pellet bows. The sailors are non-combatants, choosing to dive overboard rather than fight anyone with a weapon. Among the three boats are a 6th level bushi captain and a 5th level wu jen.

T'u Lung Marines (30 total among three ships, 2nd level bushi); AC 7; MV 12"; HD 2 each; hp 8 each; #AT 1; dmg 1-6 (short sword) or 1-4 (pellet bowl; Size M; AL LN.

Marine Captain (6th level bushi); AC 4 (*bracers of defense*); MV 12"; HD 6; hp 26; #AT 1; dmg 2-8 (broadsword); Size M; AL LE.

Marine Wu Jen (5th level wu jen): AC 10; MV 12"; HD 5; hp 18; #AT 1; dmg 1-4 (dagger); Size M; SA Spells; AL LE.

1st level: *magic missile, wall of fog, fiery eyes.*

2nd level: *invisibility, detect invisibility.*

3rd level: *steam breath.*

The fleet is little more than organized brigands seeking to rob the ships it crosses, first by guile (waving rules about and claiming all manner of tariff taxes and fines), then by force (using pellet bows from the two distant ships while one ship tries to board and take over the merchant.)

The fleet demands the players' ship heave to for inspection "Under the will of the kind and just Emperor of T'u Lung." The marine captain comes aboard and inspects, finding all manner of things wrong with the ship ("Obvious inferior Shou design, too treacherous for our harbors"), the cargo ("Have you not heard of the linen tax, so recently announced in all our markets?"), and the player characters, ("We have stiff fines for importing mercenary forces here"). The marine captain can be bought off with no less than 200 ch'ien, but the characters suffer a loss of one point of honor for being party to this.

Throughout, and until combat begins, the marine wu jen remains hidden by an *invisibility* spell, coming out to attack only when the fight begins in earnest. The wu jen uses *fiery eyes* and *steam breath* when possible. If the marines are losing or the marine captain is slain, they retreat, putting the *wall of fog* between them and their former targets.

If the characters fight and defeat the fleet, there are survivors of some type. Within a week, the description of the characters is spread throughout the straits of Va'shung. Any encounters with soldiers or forces of T'u Lung will be immediately hostile.

Land Encounters in T'u Lung: When traveling overland in T'u Lung, check twice a day for encounters in normal (non-mountain, non-marsh) terrain. Use the following table for encounters:

d20	Encounter
1	Peasant wagon
2	Bandits
3	Pilgrims
4	Martial arts refugees
5	T'u Lung soldiers
6	Ogre mages
7	Noble party
8	Merchants
9	1-3 Jishin mushi
10	1-100 Bakemono
11	1 Bajang
12	Peasant wagon
13	Martial arts refugees
14	Bandits
15	T'u Lung soldiers
16	Merchants
17	Peasant wagon
18	T'u Lung soldiers with official
19	Agents of the Black Leopard
20	Dragon Claw monks

Peasant Wagon: The characters encounter a family of peasants moving (most poor families here move at least once every generation as war, pestilence, and banditry force them from one small farm to another). The peasants number 4-16, and are all 0-level humans (though they can wield clubs, pitchforks, and other weapons). Their belongings and/or harvest are loaded into a large wagon pulled by a pair of oxen. They are deferential to characters of obviously higher class than they (hoping to escape being slain or robbed) and can provide information about the lands they have traveled through. The DM can roll random encounters ahead for two days and let the peasants warn the characters about what they may encounter. If bandits are rolled, for example, then the peasants might warn, "You must be careful, most wise lords, for thieves prowl the roads in these dark days." Exactly what the peasants say depends on the situation and how the peasants are treated.

Bandits: Bandits in T'u Lung travel in bands of 10 to 100. The smaller groups are primarily highwaymen and the larger are small armies, seizing and sacking small villages for food and riches. They are generally 1st level bushi with a leader of 3rd to 6th level. If a full hundred are found they will be led by a full-fledged bandit master—a bushi, former kensai, or former monk of 7th to 10th level. In addition, there is a 10 percent chance per 10 men that they have a wu jen of 2nd to 8th level in their employ.

Bandits prefer to rely on bullying rather than military operations. In general, killing their leaders and 15 to 25 percent of their number will force them to withdraw or disband. A bandit master always answers the call of individual

combat in order to prove his right of leadership.

Bandits usually have 200 ch'ien per 10 men, and a 10 percent chance per hundred of a random magical item. They are usually armed with short swords but those groups numbering over 50 also carry short bows.

Pilgrims: Simple followers of the path of enlightenment, though these look more haggard and worn than is normal even for pilgrims. There are 1 to 100 of these holy pilgrims, headed for some shrine or another in the Eastern Realms (nearby shrines include the Yensa Shrine, the Nikaro Monument, and Fae-do Temple). Alms and food are always appreciated. If treated well, pilgrims will tell of the rise of the Dragon Claw school, a type of martial arts that did not exist even a year ago, but now is threatening all but the most secure (that is, politically protected) schools in T'u Lung. The Dragon Claw is strong throughout the Va'shung straits region and particularly in Pe Nok, Ausa, H'sin-to, and Lenachi.

Martial Arts Refugees: The characters encounter two to eight monks, all of the same school of martial arts, and all refugees who have lost their home and master to the Dragon Claw cult. These monks range from 1st through 6th level. Should they discover that the player characters are interested in martial arts, the monks warn them about the Dragon Claw. They relate the following information.

"The Dragon Claw is a rogue school, masterless as far as any can tell. Its followers arrive in a city or town, uttering challenges against all who follow the various martial paths. If none accept the challenge, they themselves attack the local temple while the T'u Lung guards stand idle and the temple spirits themselves do not aid in repelling the attack. In combat they use two hooked swords. They are tireless, taking more cuts and bruises than any living man should endure. There are tales of a Dragon Claw being beaten once or twice, but the next day a more powerful Dragon Claw arrives and kills the victor. They fight to the death, and enjoy slaying masters in particular, either recruiting the former students into their ranks or casting them out to wander as exiles, like us."

The martial arts refugees gladly demonstrate the power of their former martial style, disgraced as it now is. They pick one character to fight. Accepting such combat is worth one honor point and winning is worth XP equal to 100 times the opponent's level. If the DM has the time and interest, he may create his own style for these newcomers to use, but otherwise should use one of the established styles (karate, kung-fu, tae kwon do, or jujitsu) from page 101 of *Oriental Adventures*, calling it by another name (the hanging butterfly style, or the thundering mountain school of kung fu).

There is a 10 percent chance that, once the low-level characters have been beaten, one asks to train under the newcomers in Mad Monkey style. It is up to the player characters whether to accept this offer or decline.

T'u Lung Soldiers: This comprises one to four brigades of soldiers, with 10 soldiers each, led by a 4th level captain. If the heroes have done nothing to upset the local government (caused riots, killed important persons, or sank any ships), the soldiers pass by without incident. If the heroes have done something to make themselves noteworthy (in a negative sense), then the soldiers try to arrest the characters and bring them before a local lord for punishment.

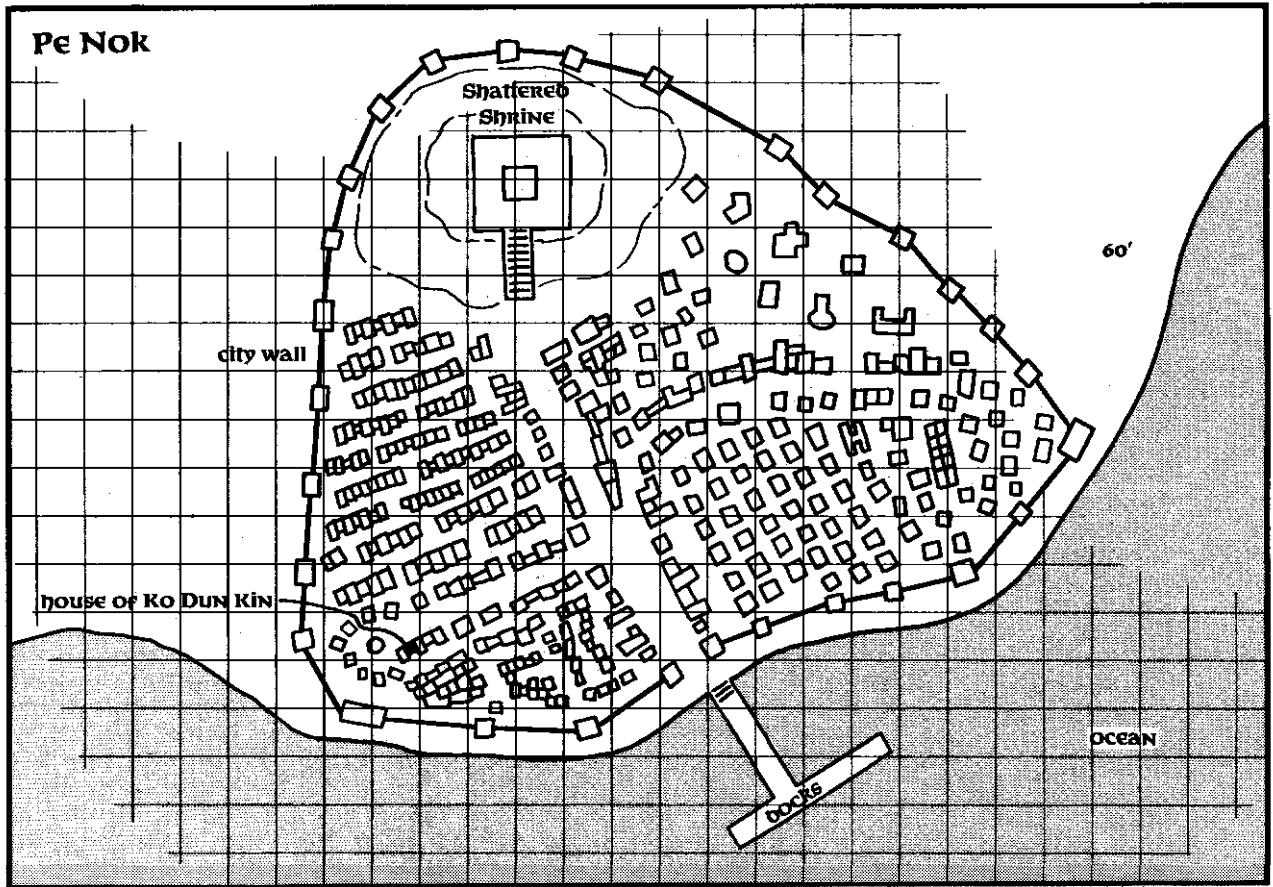
Soldiers: AC 5; MV 6"; HD 1; hp 5 each; #AT 1; dmg 2-8 (broadsword); AL LN.

Captains: AC 4; MV 6; HD 4; hp 20 each; #AT 1; dmg 2-8 (broadsword); AL LN.

Ogre Magi: Up to six ogre magi, wandering the land, duping travelers and killing them for treasure and for dinner. The ogre magi are the weakest form of Oni, but in this case

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伏膚
拔跌
付腐
郭弗
伏縛
俛伏
膚拔
跌付
腐

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



they have been polymorphed into another shape—a peasant family, a group of hengeyokai pilgrims, some outcast martial arts students, etc. They strike by surprise. If outnumbered, they ask to join the player characters' party "for protection" and then attack that night.

The ogre magi have treasure types R, S, and G (magic only).

Ogre Magi (1-6): AC 4; MV 9"/15"; HD 5+2; hp 22 each (average); #AT 1; dmg 1-12; Size M (polymorphed), L (in true form); AL LE.

Noble Party: The characters come upon a rich procession or large encampment, obviously of someone who rates highly in these parts. The procession or encampment is of a local lordling sent out to inquire at the imperial capital about the sudden rise of Dragon Claw students in the lands. An imperial directive has declared that these minions should be given a free hand in testing other schools but there seem to be a lot of them and they are growing in power every week.

The encampment or procession is not hostile toward the characters. T'u Lung soldiers are present in the camp but they will not arrest the player characters. Instead, the procession invites the PCs to hire on for a few days and tell their stories at the evening camp. Actually the evening camp lasts for several days, which is why information is so slow in getting to the rulers about the power of the Dragon Claw. There are about 30 courtiers with this petty noble and no less than 100 soldiers (equipped and armored as the soldiers above).

Merchants: The characters encounter a party of one to four merchants, either with 20 to 100 bearers (40 percent chance) or one to four wagons (60 percent chance). The merchants are en route to the largest nearby city to trade.

They have on hand 10 mercenaries for every 20 bearers or one wagon.

Upon seeing the characters, the lead merchant sounds an alarm and the mercenaries gather between the heroes and the train. The merchants assume that any large group of individuals with weapons is bandits and, given the state T'u Lung is in, cannot be blamed for this attitude. They remain suspicious of the characters but are willing to trade information (such as the power of the Dragon Claw in nearby towns) from a distance. They will not let the characters buy or trade anything nor invite them to join the operation.

Mercenaries: AC 6; MV 12"; HD 2; hp 8; # AT 1; dmg 1-10 (two-handed sword); Size M; AL N.

Jishin Mushi: These are earthquake beetles. Their full stats can be found on page 123 of *Oriental Adventures*.

Jishin Mushi: AC 3; MV 9"/3"; HD 5+4; hp 24 (average); #AT 1; dmg 2-16; SA tremor; Size L; AL N.

Bakemono: These creatures are bandits, described in full on page 116 of *Oriental Adventures*. They lie in ambush for travelers. This particular group specializes in casting two shuriken into each target before charging in. The leader of these bakemono is an extremely cowardly oni named Seth. Seth is polymorphed to look like another bakemono. He flees if personally threatened. Chasing off or killing Seth causes the other bakemono to flee. They have no treasure because they are not very good at what they do.

Bakemono: AC 6; MV 6"; HD 1-1; hp 3 each; #AT 1; dmg 1-6 or 1-4 (shuriken); Size S; AL CE.

Seth the Cowardly Oni: AC 4; MV 9"; HD 8; hp 21; #AT 2; dmg 3-10/3-10; Size S (as bakemono), L (as oni); AL LE.

Bajang: The characters pass through a bamboo woods which is the home of the bajang (detailed in full on page 116 of *Oriental Adventures*). It is shaking down small groups for their treasure, in particular their pets (this bajang has a fine eye for foreign cuisine).

The bajang appears as a small wildcat and demands at least one pet or the payment of 10 ch'ien (to buy a pet) before letting any of the characters leave. If they try to leave anyway, the bajang calls down an *ancient curse* which lasts until the bajang is dead or he receives a pet for dinner.

The bajang's *ancient curse* is a fear of metal, including money. The individuals affected become increasingly uncomfortable in armor, unable to wield swords and other weapons (though still able to use the naginata), and unable to receive coins as payment. The curse becomes apparent three days after the characters leave the bamboo grove and continues to grow until they cannot stand to have any metal in their sight. The curse can be lifted by slaying the bajang or by bringing him the pet he demands (though at this stage a water buffalo is recommended).

The bajang has treasure type P in its lair, along with the bones of half a hundred small animals.

Bajang: AC 2; MV 12"; HD 6; hp 36; #AT 2; dmg 1-4/1-4; SA spells, poison; Size S; AL CE.

T'u Lung Soldiers with Official: These are similar to the T'u Lung soldiers encountered above save that a petty bureaucrat is with them. The petty bureaucrat is a 4th level bushi and could be the second cousin of the marine captain that shakes down ships. He finds 14 or 15 flagrant violations of the law among the player characters: carrying unregistered weapons, belonging to a secret society (they all carry naginatas), and consorting with known Shou Lung traitors (Ko La Ko). This official can be bought off for a modest fee: 200 ch'ien and loss of one point of honor.

If a fight erupts and any soldiers escape, all further encounters with T'u Lung soldiers will be hostile.

Agents of the Black Leopard: The Black Leopard is a viable and popular secret society in the lands of T'u Lung. The characters encounter a group of four to 16 of these agents on the road, disguised as something else: friendly merchants (a dead giveaway that something is wrong), a noble procession, peasants, another party of adventurers, etc. Their reaction to the player characters depends on the results of Event 1.

If the Black Leopard Society is friendly toward the player characters, one of the disguised members approaches and shows the symbol of the Black Leopards. The Black Leopards offer what help they can, often in the form of information: What magistrate is secretly one of them, which boat can be hired for safe passage, which merchant has further information. In general, use these encounters to further the characters' actions.

If the Black Leopard Society is neutral to the players, or does not know that they are near, then the disguised members neither help nor hinder the characters. If approached, they maintain their cover as best they can.

If the Black Leopard Society is hostile to the players, then the society members play their assigned parts until the characters are at ease. Then they attack with surprise and try to kill them.

Black Leopard Agents (7th level ninja/5th level yakuza): AC 6; MV 12"; HD 5; hp 30 each; # AT 3/2; dmg 1-6 (kusarigami, here called the leopard's rake); Size M; AL N.

Dragon Claw Monks: The party encounters three to six Dragon Claw monks, former monks of 4th to 7th levels who have become Dragon Claw swordsmen.

All monks encountered are of the same level. Roll 1d4 and

add 3 to determine the level.

If the characters have never fought the servants of the Dragon Claw (including back in Chapter 1), the leading Dragon Claw swaggers over to the players and declares: "Have you heard of the mightiest fighters in the land?"

He is expecting the characters to expound the greatness of the Dragon Claw. If they do, he and his followers leave the party alone, but the individual involved loses one point of honor. Any other response, especially one which names any other school as superior, is taken as a challenge (which is what the Dragon Claws are looking for anyway).

A challenge is resolved as it was in Chapter 1, with one player character champion versus the lead Dragon Claw. The Dragon Claw champion will pull hit points from his fellow monks in order to outlast the player character's champion and will think nothing of killing the champion (or his fellow Dragon Claws) in order to win. If the Dragon Claw wins, he brags while letting the characters pass, their lesson supposedly learned. If the Dragon Claw loses (which means all his followers are dead as well), his eyes glow red and he says, "We will remember you." As always, the swords shatter upon the death of the owner.

If the party of player characters has already fought and defeated a Dragon Claw student, there is no challenge. The leading student shouts "There! There are the enemies of our school!" and launch an immediate attack. It does not matter if the Dragon Claws are outmatched or outnumbered; they attack.

The monks carry no treasure. If they are restrained or magically held in any fashion, they burst into flame rather than reveal any of the Dragon Claw's secrets.

4th level Dragon Claw monks: AC 7; MV 18"; HD 4; hp 16; #AT 2 (weaponless), 4 (with swords); dmg 1-4 (weaponless) or 1-8 (with swords); SA and SD as monk; Size M; AL CE.

5th level Dragon Claw monks: AC 7; MV 19"; HD 5; hp 20; # AT 2 (weaponless) or 4 (with swords); dmg 1-4 +1 (weaponless) or 1-8+1 (with swords); SA and SD as monk; Size M; AL CE.

6th level Dragon Claw monks: AC 6; MV 20"; HD 6; hp 24; #AT 2 (weaponless) or 4 (with swords); dmg 1-4 +2 (weaponless) or 1-8+2 (with swords); SA and SD as monk; Size M; AL CE.

7th level Dragon Claw monks: AC 5; MV 21"; HD 7; hp 28; # AT 2 (weaponless) or 4 (with swords); dmg 1-4 +2 (weaponless) or 1-8 +2 (with sword); SA and SD as monk; Size M; AL CE.

Events in T'u Lung

Events, as opposed to random encounters, occur only once, as characters reach particular locations or times in the adventure. Events move the story forward, providing more information to the characters on Dragon Claw, the Black Leopards, and T'u Lung in general, and more challenges in the area.

Event 1: Landfall

The ship sighted land and has been following the Joi Chang peninsula for several days now. Beneath the light of a paper lantern, Ko La Ko lays out the map of the Straits of Va'shung for you. With the tip of his weapon he points out your intended itinerary.

拔氣
縛俛
伏膚
拔跌
付腐
郭弗
伏縛
俛伏
膚拔
跌付
腐

拔
氣
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俛
伏
膚
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"We will make landfall at Pe Nok," he says, stabbing the map, "to pay respects to my cousin four times removed, Ko Dun Kin. He runs a merchant's house there and knows much of the current situation. From there, we will sail along the north coast. In particular, I wish to visit the library of Y'ama and the ruins of Balanzia. I feel that they hold the key to the mystery of the hidden river."

Ko La Ko smiles to himself, then continues. "From Balanzia we make for H'sin-to and the shrine of Yensa, then across Goru Lake and to the mouth of the Fenghsintzu itself. With good weather and no problems from the locals, we should be able to sail all the way up to Pendir Chao itself. But we should unlock the mysteries of the hidden river before that. Any comments?"

The player characters are solicited for comments. Ko La Ko wishes to avoid the southern coast of the strait, primarily because it was pacified after the battle of the Black Leopard's tower and may have less useful primary information.

Ko La Ko listens to advice about how to move from place to place or whether a land route or water route is preferential. He holds fast to wanting to visit his cousin (four times removed) in Pe Nok and to seeing the library in Y'ama.

At the first break of morning the ship's watch sites Pe Nok and by noon you are firmly moored to the dock. A sullen customs officer looks over your cargo manifest and assigns the appropriate duties. You leave the captain to unload the fabrics and accompany Ko La Ko in search of his cousin.

Pe Nok is a small, greasy town, its once white walls now grey from continual wood smoke and lack of main-

tenance. The town was once dominated by a large shrine on the hilltop, but that appears to be burned as well, and recently.

You round a corner to find six men bullying a lone woman. She was apparently a pushcart owner but her business now lies a broken wreck, fruit scattered over the street. The men are dressed in white leggings and white capes, the latter held at the shoulder by a shoulder-pad of dragonscale armor. They wear scale headbands and wrist and shinguards as well and carry two hooked swords at their belts.

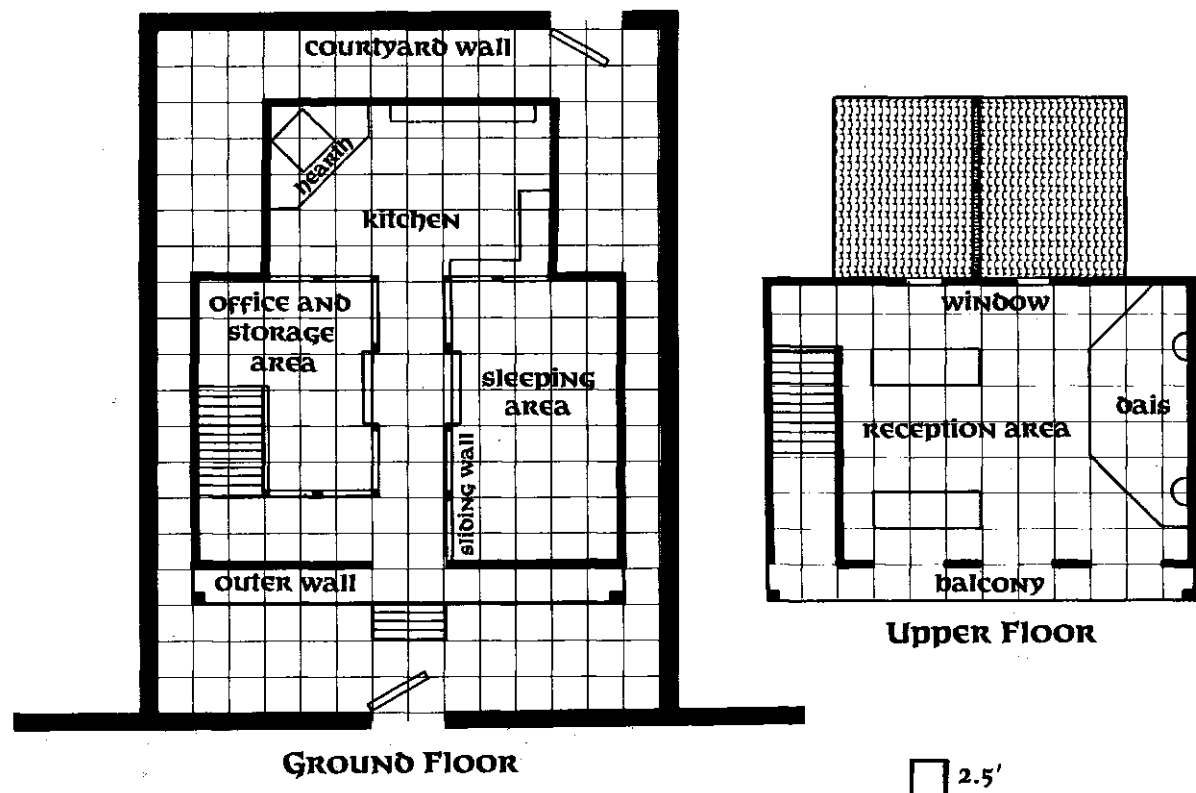
The leader is talking, pushing the woman back against his fellows as he does. "I want to know about your friends. Where is your society now? Why don't they come to your aid, eh?" With this he gives her a mighty push and the woman topples. The leader draws his sword and lifts it above his head. "Tell me what I need to know or I will make the street red with your blood!"

The heroes, if heroes they truly are, should not be standing by while a lone woman is threatened by armed men. If nothing else, Ko La Ko rushes to her aid, dragging the rest along to save him.

The men are followers of the Dragon Claw, their leader a 7th level monk and the other five former samurai who have now joined the evil cause.

Leader (7th level monk): AC 5; MV 21"; HD 7; hp 28; #AT 2 (weaponless) or 4 (with swords); dmg 1-4 +2 (weaponless) or 1-8 +2 (with swords); SA and SD as monk; Size M; AL LE.

KO DUN KIN'S TOWNHOUSE



Followers (5th level samurai): AC 7; MV 12"; HD 5; hp 35 each; #AT 2 (weaponless) or 4 (with swords); dmg 1-4 (weaponless) or 1-8 (with swords); SA and SD as samurai; Size M; AL NE.

If the characters do not intervene, the woman is brutally slain. If the characters do intervene, the leader challenges whoever stopped him with, "Who are you to foil the will of the great Dragon Claw?" The characters notice that the leader's expression is slightly vacant and his eyes glassy.

Given a chance, the Dragon Claw leader challenges the interloper to one-on-one combat. If the entire Dragon Claw group is attacked, then it becomes every man for himself. In combat, the Dragon Claw leader drains hit points from his fellow members, even those who are themselves engaged in battle. The fight is to the death.

A small crowd gathers during the battle, but immediately turns away as soon as it is resolved. It does not seem to matter to them who was fighting or why, only that a fight was in progress.

The woman, whose name is Tal Sey Lo, appreciates the aid, and tells the characters that the Dragon Claws defeated the leaders of Pe Nok's shrine and left behind a gang of enforcers, the most powerful of whom inhabits the ruins of the shrine itself. Since then, the Dragon Claw servants and bullyboys have been making life miserable for the townspeople: shaking them down for money, killing at random. The group that the players just slew were the Dragon Claw of Pe Nok's chief enforcers.

If asked about her friends or any society, she states, quite flatly, "I am a humble pushcart merchant. I have no powerful friends in society. I know no lords." If further pressed, she denies belonging to any secret society and asks for help in picking up the fruit which has gone untrampled.

Tal Sey Lo is, of course, a member of the Black Leopards, who are one of the more powerful secret societies in the south. They are small in number in Pe Nok, but more plentiful and powerful elsewhere. In interfering in this situation, the characters have earned a potentially powerful ally for the future.

The heroes now have a choice: visit the shattered shrine or continue on their way to see Ko La Ko's cousin. Ko La Ko thinks that visiting the cousin is more important than local politics. As usual, of course, he is wrong.

Event 2: The House of Ko Dun Kin

The house of Ko Dun Kin is a pleasant place, its walls slightly better scrubbed than most, but still jammed between similar merchant hovels. Ko Dun Kin's house is two stories tall. The lord of the household welcomes his guests there.

The heroes are made welcome by Ko Dun Kin (fourth cousin of Ko La Ko). If the heroes have already been to the shrine and battled the Dragon Claw forces there, they are welcomed here as heroes. If not, Ko Dun Kin greets them with respect and honor and offers them rice and tea.

Ko La Ko unrolls his map and Ko Dun Kin points out areas to avoid. Montow is currently infested with the jade plague and should be avoided, at least until the year's end. They are turning ships back at the harbor. H'Sin-to had a peasant's uprising, but that is nothing new. The worst of it all is the increasing number of Dragon Claws, who Ko Dun Kin calls "Easy Warriors" – they never seem to practice, they never seem to move with grace, yet they kill everything in their way with a white-hot fury. Merciless and unforgiving, the best thing to do is to lay low and wait for heavenly justice to be administered.

If the heroes have visited the shattered shrine (event 3), Ko Dun Kin says (in an ironic tone) that he considers the heroes to be the heavenly justice he has awaited. In fact, he points out areas of Dragon Claw strength, including H'Sin-to and Lenachi, where they are said to have the backing of the local lords.

If the heroes have not dealt with the evil at the shrine, Ko La Ko mentions that he and the characters had a run-in with the Dragon Claws just before coming here and motions for one of the player characters to tell the story of their battle with the Dragon Claw enforcers. Have one of the heroes relay the tale (awarding xp for proficiency if appropriate), then read the following to the players.

Ko Dun Kin listens to your tale, first with awe, then with shock, and finally with horror, his face turning as pale as a western gajin by the time you finish.

He sputters and finally speaks. "You mean to say, that you defeated the Dragon Claw's top enforcers in this town, and then came directly here? Did anyone follow you?"

He looks about to say something else much stronger, and Ko La Ko smiles weakly, but suddenly there is the sound of a door being smashed in and heavy footsteps on the stairs. Twelve strangers dressed in the garb of the Dragon Claws burst into the room.

These are part of the temple guard of the shattered shrine which the followers of the Dragon Claw destroyed and use now as their own base. They have heard of a group of martial artists who defeated their shakedown men and sent a team to deal with them.

Dragon Claws (6th level bushi): AC 7; MV 12"; HD 6; hp 36 each; # AT 2 or 4; dmg 1-4 (weaponless) or 1-8 (with swords); SA as bushi; Size M; AL CE.

Ko Dun Kin dives behind the nearest table and hides there until the battle is over. The heroes can fight in the house (see map) or flee. The door is blocked but there is a veranda overlooking the street. If they flee, the house is burned by the Dragon Claw as a warning (and Ko Dun Kin, though he survives, will report very negatively about his cousin (four times removed)).

The 12th Dragon Claw has a *ring of recall*, similar to the device that Ko La Ko was given by his grandfather. When activated (by twisting), this ring teleports the wearer back to the shattered shrine. When there are four or fewer Dragon Claws left, the 12th one draws all the hit points he can from them (hoping to leave them dead) and activates the ring in order to report to Hu Don, the Dragon Claw Leader, at the shattered shrine. If the 12th Dragon Claw is slain, the ring will still work; only slaying Hu Don will cause its magic to fade.

If all the attackers are slain or driven off, Ko Dun Kin is beside himself with worry. Now that they know where the heroes are, they surely will send others, and others, until the heroes are dead and (more importantly to Ko Dun Kin) the house is burned. The heroes must either leave now or fortify the house to withstand a major assault by the Dragon Claw.

What are the odds against the heroes fighting?

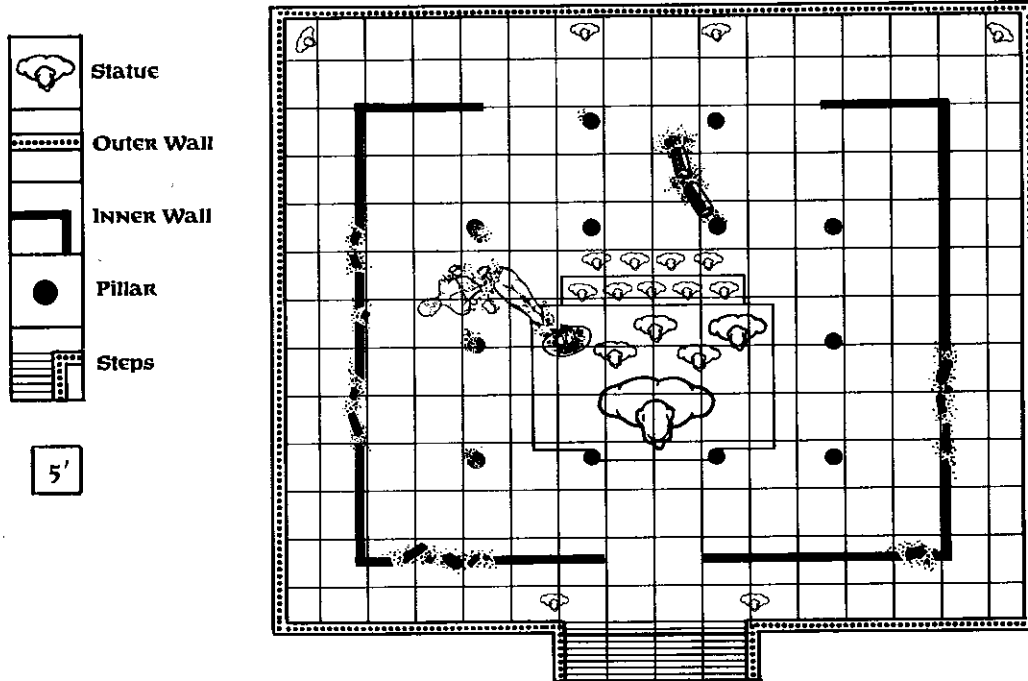
Right.

Event 3: The Shattered Shrine

The shrine was once one of the premier temples of the Path of Enlightenment in the Joi Chang peninsula, a site which Pe Nok could brag about. But now it is a roofless wreckage, its statues tilted and skewed by the minions of the Dragon Claw.

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The Shattered Shrine



If a character arrived via the *ring of recall*, he is here alone to face Hu Don. If they arrive as a party, they find Hu Don waiting for them.

A large man sits sprawled against the blasted stump of the largest, central statue. He regards you with eyes the shade of yellow milk and his skin looks more dead than alive. "Welcome, you who would challenge the strength of the Dragon Claw. I am Hu Don, and I will be the one to slay you."

You see shadows move along the walls as other men in Dragon Claw gear line the pillars on either side of the temple.

There are 30 followers of the Dragon Claw Master Hu Don in Pe Nok still surviving, and all of them are here. They are low level, however. Hu Don hopes to kill the characters one at a time, pulling the hit points he needs from his loyal followers as the fight goes on.

Hu Don (12th level bushi): AC 7; MV 12"; HD 9 + 6; hp 86; #AT 2 or 4; dmg 1-4 or 1-8; SA and SD as bushi; Size M; AL LE.

Last Dragon Claw followers in Pe Nok (2nd level bushi): AC 7; MV 12"; HD 2; hp 15; #AT 2 or 4; dmg 1-4 or 1-8; SA and SD as bushi; Size M; AL NE.

Hu Don wants a one-on-one challenge. Barring that, he would rather the adventurers take him on as opposed to his followers. The followers, for their part, will remain in place and not attack unless they themselves are attacked, until Hu Don dies. After Hu Don dies, they fall upon the heroes and try to kill them.

Hu Don draws hit points from his followers each and eve-

ry round to keep himself at full strength. One of the Dragon Claw's first students, Hu Don is feeling the full effects of the Dragon Claw swords. His movements are jerky and puppet-like, his eyes out of focus and pupilless, and when cut, he does not bleed. The eventual zombification of those following the Dragon Claw should be obvious after looking at Hu Don.

The battle is to the death. If the characters flee they are pursued by Dragon Claws until they reach their ship and cast off. If Hu Don and his followers die, the locals take command of the situation once more; a garrison of T'u Lung militia is found and takes over the shrine until it can be rebuilt and reconsecrated. Ko Dun Kin is overjoyed that he was not burned out of his house. And agents of the Black Leopard Society watch and send messages by carrier-bat to others in towns along the strait.

After the events in Pe Nok, the heroes have a choice of routes. They can proceed overland (avoiding Montow) or move by sea to either Lenachi or Y'ama. Ko La Ko really wishes to reach the library at Y'ama, as the scrolls he is hunting for will likely be there. Also, Lenachi is another hotspot of Dragon Claws. The group could travel to Y'ama, then double back if need be to tackle the Dragon Claws there. As always, Ko La Ko listens to the advice of his fellows and unless it is totally in contradiction with his own thoughts (such as "Let's go home"), he will follow it.

Event 4: The Temptation of the Swords

This event can be run any evening after the "Shattered Shrine" episode. It reflects the Dragon Claw's search for the upstarts who defeated it, in hopes of corrupting them to the Dragon Claw.

The DM can run this encounter individually for each member of the party, scatter it out over several evenings, or

run the entire party through it at once. The only characters who do not have this dream are shukenja, because they are immune to the effects of the Dragon Claw's lures.

You are sleeping soundly when suddenly you find yourself beneath a great crystal dome. You know you are dreaming, but everything seems very real and very intense.

You are standing beneath the dome on a great promenade, pillars lining each side of the path. Behind you is the open sea. Ahead of you, at the opposite end of the promenade, is a huge, ornate pagoda with a dome of gold and red. Before the pagoda a monstrous throne has been erected and upon that throne sits a huge, broad-shouldered noble giant with a dragon's head.

"You have proved yourself worthy," thunders the giant, his words causing the ground to shake beneath you. "I seek warriors of your mettle to join me and my ranks. To join in our sacred brotherhood. To join in our power. I offer you that power now. Will you take up the swords and join us?"

You look to your right and see a beautiful hand-maiden holding a pillow. Upon the pillow rests a pair of golden, hooked swords, like those wielded by the Dragon Claw monks. Do you take the swords?

Ask each player involved if his character takes the swords. If he says no, read the following:

The ground shakes as if an earthquake has struck it. You refuse, and you shall die! Not the leopard, not the monkey, no one shall stand before the Dragon Claw!
You wake up in a cold sweat.

If the character is good-aligned and says yes, ask for a saving throw versus magic. If the character makes the roll, read the following:

You reach out to take the swords, but as you reach out, you see the flesh from your arms wither, rot, and fall away. There is laughter from the far side of the promenade. Do you still take the swords?

If the character says no, go to the previous paragraph about rejecting the Dragon Claw.

If the character is neutral-aligned and says yes, ask for a saving throw versus magic. If the character makes the roll, read the following:

You reach out to take the swords, but as you reach for them, you see that your wrists have been shackled with heavy iron bands and great chains drag you down. There is laughter from the throne. Do you still take the swords?

If the neutral character says no, then read the rejection paragraph from above. The character awakens from the dream in a cold sweat.

Evil characters who say yes, and those good and neutral characters who say yes and either fail a saving throw or still agree to take the swords, should be told the following:

"Welcome to our brotherhood, noble warrior! Leave behind that which is your past and join our great new order." You hear the singing of a hundred voices rise, and the world turns misty around you. The mist turns darker and voices harsher, and suddenly, everything is black.

A character who accepts the swords will be missing the next morning. He was teleported out in his dream when he accepted the swords. If the character had trained under Hu Sen, then Dragon Claw knows who is responsible for the new champions who have appeared. The new Dragon Claw forgets all previous martial arts training, including the Mad Monkey style.

The next time the player characters encounter Dragon Claw warriors, their former friend(s) are with their enemies. Like them, the ex-player characters are blank-faced and fanatical in following the Dragon Claw school. They do not recall their former allies. Such characters can be rescued only by breaking both cursed swords that they carry. If brought around, the character remembers nothing of his time as a Dragon Claw warrior. His own personality and memory end when he accepted the swords in the dream.

Players who let the "dark side" take over and are lost to the Dragon Claw should either take up new characters in the interim (until their character dies or is rescued) or run Ko La Ko (who would never agree to such a dream, and so is still with the group).

Event 5: Lenachi

Should the characters decide to visit Lenachi, overriding the wishes of the man who hired them, the DM should let them. As noted before, the Dragon Claw cult is powerful in Lenachi and is said to have ties with local politics as well (this was not the case in Pe Nok, where the local leaders were slain or driven off). This encounter works equally well if the characters suddenly detour to H'sin-to, AUSA, or any other stronghold of Dragon Claw activity.

The hero's boat is impounded upon reaching the Lenachi docks (for magical word travels faster than the fastest boat). The charge is minor and undoubtedly trumped up. The heroes are directed to check with the local magistrate to straighten matters out.

The local magistrate lives in a comfortable two-story home (if need be, use the same floor plan as for Ko Dun Kin's house). He listens to the character's story with apparent concern and informs them that he will do his best to see that the charges are cleared.

Upon leaving the magistrate's house, things get worse in a hurry. The characters are harassed by a brigade (10 men) of T'u Lung soldiers for "looking foreign." A bunch of monks challenges them to a duel (their fighting style identifies them as Dragon Claws but they wear the banner of the Flying Cloud school). Finally, a merchant accuses them of extorting money from him. The town militia arrives and politely asks the characters to come along.

The characters can fight but they will literally be run out of town by a large force of soldiers, low level wu jen, and the like, who chase them through the streets. (Much loss of honor here, though it is not the characters' fault.) Or they can be hauled back in front of the magistrate, who looks at them, states that they seemed so upstanding at first, and cluck to himself. He must sort things out, of course, but it would be better if the heroes were someplace safe for the evening.

He offers the characters a safe house where guards will be posted and doors locked. In other words, a prison. The characters are left on their own in the house. That evening, a floorboard rattles and moves to one side and a small, hooded figure climbs into the room.

The hooded figure signals for silence from the others and motions that they should follow. Should they prove reluctant, the figure explains (very quietly):

"The magistrate does not intend to free you. He is working for the Dragon Claw, as are many others, though not all

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in this city. I work for those who find the Dragon Claw inconvenient, and think that freeing you will be the best thing to do to bother them. The magistrate sends now for a powerful Dragon Claw wu jen from H'sin-to. We must leave."

The small figure is a hengeyokai working in league with the Black Leopard Society. If the heroes refuse, he only states that he will be back tomorrow, if that is not too late.

Tomorrow, the magistrate returns, sorry that the characters' matter has not been taken care of yet but explaining that the fever of the mob remains high and would they mind staying until a legal advisor arrives from H'sin-to?

The hengeyokai returns that evening. Assuming the characters follow him, he leads them through some narrow tunnels, ending finally in a drainage ditch outside Lenachi's walls. The ship has been lost but the hengeyokai gives them the name of a mariner in I'ama who would rent them a ship, "If you are recommended by Bel Leos." And with that he is gone.

Characters who remain in Lenachi have their food drugged on the fourth day and awaken to find themselves stripped of their weapons and armor, set to toiling away on rebuilding castle fortifications. Escape is up to them and the DM at this stage.

Event 6: The Library at I'ama

You arrive at I'ama and Ko La Ko can barely contain his enthusiasm. For the past 20 leagues he has been extolling the wisdom of its past masters, the reputed purity of their sources, and the near-legendary reputation of its historical texts.

The truth is somewhat depressing. The wondrous library is a run-down two-story building on the northern outskirts of the city. A twisted ginko has sprung up from the flagstones in front of it and the path is littered with its crushed fruit.

Ko La Ko is ecstatic. He meets with the brethren of the library bearing a small chest of pearls as payment for use of the library's services. The inside of the room is as unimpressive as the outside. A back stair leads to the second floor. The only interesting item is the library's central bookcase, a circular arrangement like a carousel, with long scrolls tucked into cubbyholes around its perimeter.

Ko La Ko begins looking at scrolls while the brethren carry on their daily duties. Your job is to protect the youngster, but this place seems as dangerous as a . . . as a library, after all you've been through.

I'ama defines the word sleepy. A fortified town with most of the northern wall missing, it lacks a great deal of T'u Lung's nature (including unfriendly locals and petty, corrupt bureaucracy). Also missing is the ever-present Dragon Claw. There even seem to be monks of other schools in town, as if the Dragon Claw has not yet reached this pleasant backwater.

Find out where the characters are in regard to the library and the carousel. Ko La Ko is at the main table. The brethren (low-level monks of the Flying Italic) are upstairs at the shrine and appreciate no visitors. Ask where the others are in regard to the map on page 39. Then read the players the following.

The first sign of trouble is screams from above you, shouts that are cut short by a terrible ripping noise. Then the beams of the roof above you bend and splinter

and a huge clawed foot slams through the roof, sending chunks of wood everywhere. Through the hole drops a great giant, with the torso of a man but head and lower limbs of a dragon. The beast has four arms and smoke curls from its nostrils.

The beast is a yau-mor, a major demon in the service of Dragon Claw himself. One of Dragon Claw's intentions in spreading his form of martial arts about is to wipe out the teachings of others. I'ama has escaped the depredations due to its smallness, but the Dragon Claw's reach is long and he seeks to correct that oversight—quickly, for one of his seers has revealed that something within it could cause his downfall.

The yau-mor's stats are on page 53. In battle, its first mission is to destroy the carousel of books and scrolls that forms the heart of the library. In the first round after it drops down it knocks the carousel off its mountings. The second round it breathes fire, igniting the dry paper.

Unless, of course, it is stopped by the actions of the player characters. Ko La Ko quickly gathers his scrolls and books tightly to his chest and rolls beneath the great table for protection. He is the yau-mor's third target.

The yau-mor is easily distracted, especially by magic. It will stop doing what it was doing in order to hunt down and destroy a wu jen or other spell-caster. Given a choice between striking another character and a known spell-caster, it will always attack the spell-caster.

The yau-mor keeps fighting until it has fewer than 10 hit points left. Then, realizing that it was forgetting its mission, it tries to torch the books and leave. It will not use its breath against anything else but the books. If it escapes the library, it flies into a cloud and disappears. It reports back to its master, Dragon Claw, what has occurred. If the characters remain in the area, they will be challenged two days later by a group of Dragon Claw monks from the Random Encounter table.

The characters should gain 500 XP each and 5 honor points if they save the library books from being torched by the yau-mor. If the main books have been set on fire but those Ko La Ko kept are unharmed, they gain 100 XP each. If the books Ko La Ko needed were destroyed, chances are good that Ko La Ko himself was slain, and the characters are in trouble.

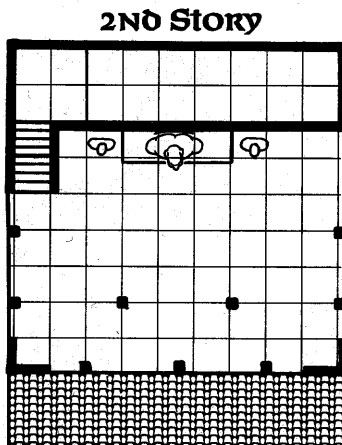
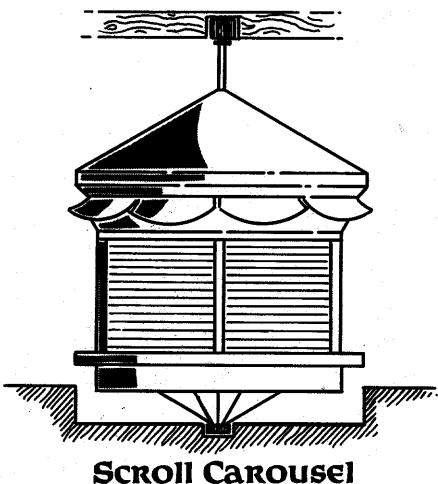
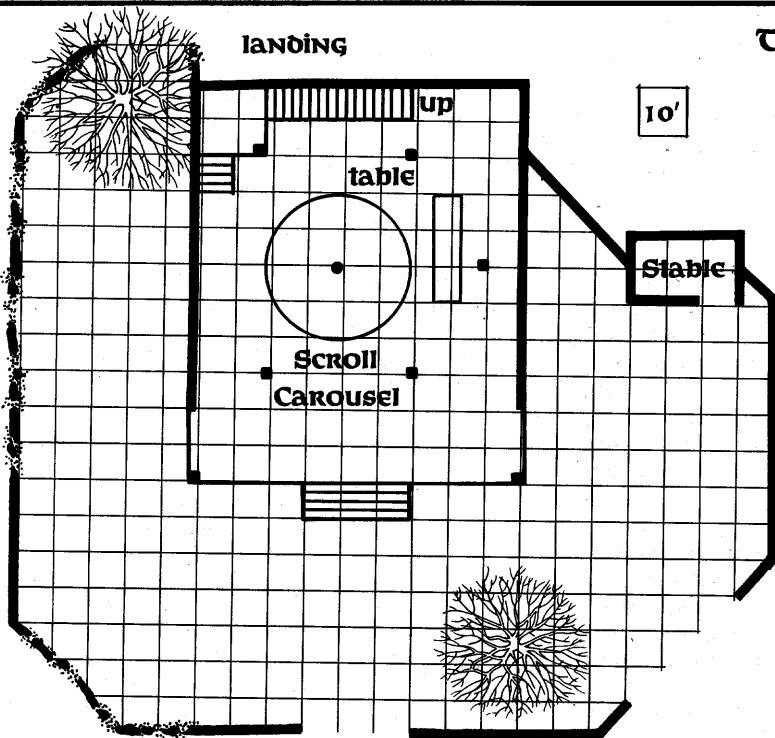
In the aftermath of the yau-mor's attacks, the surviving brethren ready the remaining books for transport to a safe cache until the danger of the Dragon Claw has passed. The brethren thank the characters for their aid and offer what help they can in the characters' mission. Ko La Ko asks to keep the book he was looking at. The librarian masks a smile and points out that it is a book of poetry, and bad poetry at that. Nonetheless, Ko La Ko asks for it, and the brethren accedes to the request.

The heroes are invited to share rice with the surviving librarians in the remains of the shrine above the library. As they do, a message arrives for one of the player characters (preferably the one who stopped the Dragon Claw enforcer in Event 1). The message states only that if the character wishes aid in battling the Dragon Claw, he should go to, but not into, Balanzia. The message is sealed with the sigl of the Black Leopard Society (the librarians can easily identify it). Balanzia is an abandoned, haunted place.

A party that had the misfortune to land in Lenachi finds they can hire a boat in I'ama for a very reasonable price, provided they use the code phrase the hengeyokai supplied.

Finally, once the heroes are alone again with Ko La Ko (whether traveling overland or by sea), the young scholar shows them his discovery. There, buried in lines of terrible

The Library at I'ama



poetry (obvious even to the player characters), is the following phrase:

*In the year the black leopard fell
To the dragon from the north
His chamberlain left his side and fled
Not down the mighty Feng
But by the River Hidden
Which joins it at the cliffs
Across from H'sin-to
In the Eagle Tomb of Wise Poh Nih
Where the city-men bury their dead.*

Another of the books which Ko La Ko cradled was a detailed account of the battle at the Black Leopard temple, told from the Shou Lung side. The Black Leopards are portrayed as vile, heathen barbarians, but the sketch included of the temple shows a wonderful pagoda, roofed in red and

gold. Those who have had the dream in Event 4 recognize the pagoda as the one from the dream. The book also states that victory was achieved when the Shou Lung forces used a *talisman of pure good* to sink the entire temple to the center of the earth. There were supposedly no survivors among the Black Leopard priests.

If any other books survived, they reveal that Poh Nih was a sage of the period who served the Black Leopard cult and was slain when the Shou forces took H'sin-to. He was buried according to custom by cult members in the cemetery across from the city. The sage's symbol was a scroll with an eagle rising from its pages. If the other books were destroyed, then the characters must discover this information from other sources.

Their eventual goal is the cliffs across from H'sin-to, but should they make a stop in Balanzia first?

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Event 7: Balanzia and the Demon in the Well

(If the DM has a copy of the Kara-Tur boxed supplement for the FORGOTTEN REALMS™ setting, he will find much in the way of history of this part of T'u Lung, as well as a full map of the city. This material is not necessary for play of this module but can add considerable color.)

You reach the borders of Balanzia, a haunted, dead city. Its people were said to have been driven mad when a seer's prophecy came true. Only the dead and the foolish come here now. You arrived at twilight and now, gathered around the campfire, watch the shadows for ghosts and ghouls.

You don't see it arrive, but it is suddenly standing there among you, its black cloak absorbing the light of the fire. It throws back the hood and cloak to reveal a giant of a man with the head of a leopard.

The creature is a bauh-yin, the leopard-headed servant, a minion of the Black Leopard. The Black Leopard is aware that the heroes protected one of his secret society members and he sees them as a way of defeating the Dragon Claw. The Dragon Claw is getting too powerful, oppressing his followers, and so must be removed. Like Hu Sen, Black Leopard is not an official part of the Celestial Bureaucracy, as the cult which worshipped him was destroyed long ago.

If the heroes were responsible for the death of the Opawangchicheng in Ochimo, Black Leopard does not hold this against them. In the history of Akari island, the former high priest turned away from the cult when he became the Opawangchicheng. Harooga is incorrect in her hatred of the Black Leopard Cult—they were negated as well. Black Leop-

ard feels that the Opawangchicheng got his just desserts, though a few millenia late.

The leopard-headed servant does nothing for two rounds—he just stands there. If attacked by the characters, the servant fights back, striking each round with his *staff of withering*, for three rounds. After the third round, if the characters are still fighting, he disappears, gating back to his Most Feline Master. Nothing else happens, but the characters will not discover the treasure Black Leopard sent them to find.

If the heroes do not attack, the bauh-yin motions for them to follow him. He leads them around the western side of the city, careful to keep a great distance between the party and the walls. At last they arrive at the ruins of an old farmhouse.

After much stumbling through the rough, uneven terrain, you come to what once was a small, profitable farm (see map). Only three of the house's walls are still standing and the roof is collapsed. Burnt spots in the doorway show that this area had been used by adventurers previously, seeking to gain entrance to the haunted city of Balanzia. What once was stables or a smokehouse is now nothing more than a pile of rotting wood next to the house. Three great pottery shells, which once held ornamental trees, are shattered in what probably was once a garden.

The great cat-headed figure glides effortlessly to the ruin of an old well. Once you and your fellows have caught up, he points at the well, down into the inky blackness of unknown depth. Then he vanishes, instantly and without a sound.

The well is about 3 feet in diameter and 40 feet deep. The



walls are soft and easy to climb, but there is a 30 percent chance that someone climbing the walls will pull loose and fall the rest of the way. This is not a problem for flying characters or people climbing down ropes. There is room for only a single character at the bottom of the well.

Any character (not Ko La Ko) who is lowered down the well finds a moldering skeletal body dressed in rotting armor of Kozakuran style and topped by an ornate headpiece which has been crushed (the unfortunate was slain and tossed down the well by his former allies, who had a falling out among themselves immediately afterward). The bones and armor have been underground for so long that they are partially calcified.

On the front of the rotting armor, in a pile of leather dust and mold, is a piece of ivory carved in the shape of a man. The figure looks like it may have grasped other figures to the right and left, as if to form a chain, but those figures are missing. If the character as much as touches the ivory figure, read the following to him:

The world grows hazy for a moment, as if you had slipped into a meditative trance. You see the image of a great black cat, a leopard, bound with a huge chain made up of links similar to the figure in your hand. A mighty warrior smashes those links, setting the creature free of its oppressors. Much of the chain is recovered and taken elsewhere, but this one piece is taken by another and moved to a shrine in the Joi Chang Peninsula.

A group of Kozakuran ronin, fallen from their once-noble standards, raid the shrine and slay all the priests but one, demanding to know the magic of the ivory piece. The old man only states that "a chain is made up of all its links." Puzzled, the ronin and his friends slay the last priest and take the ivory. With his last words, the priest utters an *ancient curse* on the ronin.

Now the ronin are arguing. The one with the ivory piece is slain by a blow to the head, and stumbles back into a well. As he falls, the other former samurai draw their weapons and attack each other.

The vision fades as quickly as it came. You pull the ivory figure away easily, but as you do, a skeletal hand grasps your wrist. The other hand draws a wakizashi from the muck, and behind the helmet, orange lights dance.

Dissassembling the skeleton beforehand will not offset the result. The ancient curse was for the four ronin to become eternal guardians of the fragment of chain. One is down in the well and attacks the character who recovered the fragment. The other three are above, just beneath the surface.

Find out where the other player characters are on the map. The three other ronin are buried near the shattered tree-pots shown on the map. They reach up and grab the individuals by the ankles; a successful hit means that the undead ronin has toppled the character and gained enough time to erupt out of the ground. Failure to hit means the player characters near the shattered pottery may have a free round of attacks as the undead ronin pulls himself from the earth.

The undead ronin are similar in ability to the skeleton warrior from FIEND FOLIO® tome, but lack the circlet-control function. They are undead in the gajin sense, so they cannot be controlled by spells which affect "normal" eastern spirits.

Undead Ronin (4 skeleton warriors): AC 2; MV 6"; HD 9 + 2; hp 70 (in well), 65, 63, 60; #AT 1; dmg 1-8 (ronin in well), 1-10 (ronins above ground); SA +3 to hit; SD Magic Resistance 90 percent; Size M; AL NE.

If the ronin from the well climbs to the top of the well (taking two rounds—it does so only if the character there is dead or has escaped) it attacks the other undead ronin first, and then the other characters, concentrating on whoever has the ivory figurine. If the characters manage to escape with the figurine without slaying all the ronin, the ronin follow tirelessly day and night until they recover it.

The figurine is a piece of the great ivory chain that was used to imprison the Black Leopard by the last witch doctor of his cult. While not as powerful in demon-binding as its predecessor, it still has some great powers. Those casting *know history*, *identify*, or similar spells get a vision of the figurine being thrown into combat with an evil spirit to be effective. It can only be used once, and so should be saved for a special moment.

Event 8: The Tombs of H'sin-to

The tombs of H'sin-to are on the far side of the passage between Goru Lake and Zastrasai Bay. The walls of the passage are steep on both sides, so most of the tombs are burrowed deep into the hills themselves. The oldest tombs (and the poorest modern ones) are toward the bottom, the more recent and ornate ones toward the top.

The tombs can be reached via a rough path that leads along the base of the canyon or by a small dock that is used by funeral processions. The tombs are patrolled and watchmen scan the walls from H'sin-to across the channel. An unauthorized ship calls attention to itself if moored there. The tombs are patrolled day and night. In the evening the entire cliff is illuminated by pitch-pots, giving the cliff a ruddy, misty glow.

You stand at the base of the tombs of H'sin-to, a graveyard unlike any you have seen yet in your travels. The Fenghsintzu carves a wide channel here between high, chalky cliffs. Behind you, across the channel, is the city of H'sin-to. Before you are the towering tombs of that city.

The tombs are burrowed into the cliff-face itself, linked by steep, winding paths worn smooth by the passage of many processions. They are spaced further apart toward the bottom, but the tomb entrances cluster tighter as your gaze moves upward, and the entranceways become more and more ornate. One of these tombs holds the meaning to Ko La Ko's riddle, but which one?

The heroes can wander about the tombs. Most are marked with some significant feature of the family, clan, or organization the person belonged to. If the heroes are looking randomly for the tomb, roll a six-sided die every hour. On an odd-number roll they find a tomb of suitable type (of the Poh family, displaying the Black Leopard sign, or showing an eagle on its sealing rock). On a 1, it is the actual tomb of Po Nih, showing an eagle rising from a scroll. Otherwise characters realize it is the wrong tomb after casual observation.

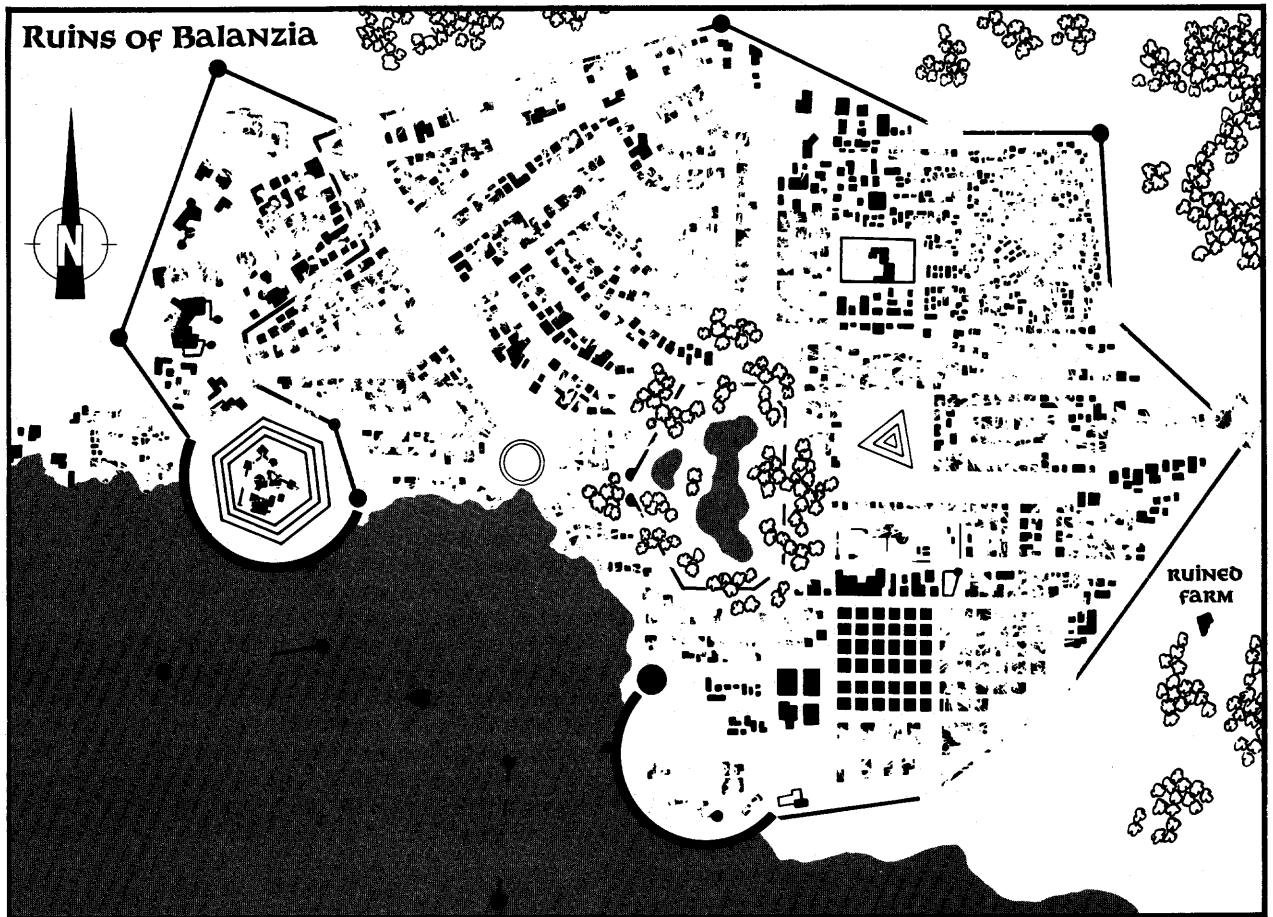
Each hour, roll for encounters as well. There are patrols of 10 T'u Lung soldiers assigned to the tomb-watch. In general, tomb-watching is a position assigned to lazy relatives rather than sending them to dangerous parts of the nation.

T'u Lung tomb-watchers (10 1st level bushi): AC 7; MV 12" (18 downhill); HD 1; hp 4 each; #AT 1; dmg 1-6 (shortsword); SA and SD None; Size M; AL N (with cowardly tendencies).

The T'u Lung tomb-watchers have a set policy regarding graverobbers; run away as fast as possible to the bottom of the hill and toll the large bell there for reinforcements from

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the city. The tomb-watchers will literally stumble on the characters, then flee in apparent panic, tossing their weapons away, rolling down the hill, and otherwise trying to put as much distance as possible between them and the obviously superior party.

If any of the tomb-watchers escape, the reinforcements from H'sin-to arrive early to battle the characters (see next event). If not, the reinforcements arrive as stated in the next event. If a tomb-watcher is captured, he will gladly tell the characters which of the tombs belongs to the legendary sage Po Nih, if only such mighty slayers will spare his life.

Once the characters find the tomb (either through random chance or from a helpful—and, we hope, still living—tomb-watcher), go to the next event.

Event 9: The Tomb of Po Nih

The tomb of Po Nih is overgrown with brambles and small trees, and located in one of the oldest sections of the vertical graveyard, near the banks of the Fenghsintzu River. It is a simple tomb, sealed by a great granite block across its entrance. The symbol carved into the granite is that of an eagle rising from an opened scroll.

A *detect magic* spell reveals that some form of *dweomer*, recently placed, is on the tomb mouth, but a *detect traps* shows no traps. The tomb mouth, like all the tombs in H'sin-to, is protected by a magic ward that, when the tomb is opened, rings the large bell at the base of the cliff, summoning reinforcements. There is a second enchantment on the tomb as well, a silent alarm, set to go off if the first spell is *dispelled* or if the tomb is entered by magical means (such as a *passwall*). This enchantment will summon reinforce-

ments as well, but then the reinforcements know that the individuals who are robbing the grave have some degree of magical power.

The stone block can be moved by a combination of 30 points of strength (at least two men must pull the tomb door open). As it opens and the first alarm sounds, the characters look into the tomb.

The tomb of Po Nih seems a simple resting place; this is no gaudy sepulcher for a royal consort or petty noble, just a simple but powerful man's grave. The passage runs 30 feet into the mountainside, then widens out to the right for the final resting place of the dead. The walls were painted to show Po Nih's life but dampness has gotten into the tomb and the paint has all peeled. It lies now in clumps at the foot of the wall.

The passage is untrapped. When the characters reach the widening, they see the following:

The passage widens to the right and there are several steps up to reach the dais bearing the coffin of Po Nih. That coffin still stands, waterstained but unopened. Flanking the coffin are two, great clay boats, each 20 feet long. These were once filled with foodstuffs and books, but all that has rotted away in the moist air. Beyond the boats, a large panel in the far wall is open. You hear the sound of running water through the opening. Standing before the coffin, however, is a broadshouldered statue of a cat-headed warrior. As you watch, the statue's eyes begin to glow.

The statue is a large stone spirit set here by the Black Leopard high priest when he made his escape those many

years ago. The stone spirit has served faithfully since then, waiting for tomb-robbers to stumble onto him. He is happy now, and the players will see the statue smile grimly.

The stone spirit attacks first with a saw-toothed sword (save versus crushing blow with a 10), then with its fists if the sword is broken. He fights until destroyed (and is glad to be free of the responsibility).

Stone Spirit (large): AC 1; MV 6"; HD 6; hp 35; #AT 1; dmg 3-24; SD magic resistance 5 percent; Size L; AL N.

If the natives of H'sin-to were warned about the player characters by the tomb-watchers, the reinforcement party arrives when the characters are battling the stone spirit. If not, the reinforcement party arrives three turns after the stone spirit dies, giving the characters a chance to explore the rest of the tomb. See the reinforcement party description, below, for further information.

The clay boats in the tomb are filled with grave-goods, mostly destroyed by water. There is a small casque of 100 jade rings, each ring worth about 10 ch'ien. The boats themselves are made of fired clay and look sturdy. They are 15 feet long and each could comfortably hold 10 people. Wooden poles, still in good condition, are provided with each boat. The clay boats have a hull value of 5, and are surprisingly light—two men could move one easily.

The coffin of Po Nih is untouched, and rightly so—it is protected by an *ancient curse*. This curse will cause everyone in the room when the coffin is opened to be hated by cats for the rest of their lives. This includes all manner of cats and cat-like creatures, including those with cat-like tendencies or features (for example, the chimera, or the stone spirit inhabiting a cat statue). This curse can only be countered by a powerful atonement involving cats.

The coffin contains the well-preserved remains of Po Nih (unaffected by the damp) clasping a book across his chest. The book is a *libram of gainful conjuration*. The inside cover is autographed: "Thanks for the help against the Drow in Shaddath Gap," followed by the symbol of a crescent moon, points upward, with a ball in the center.

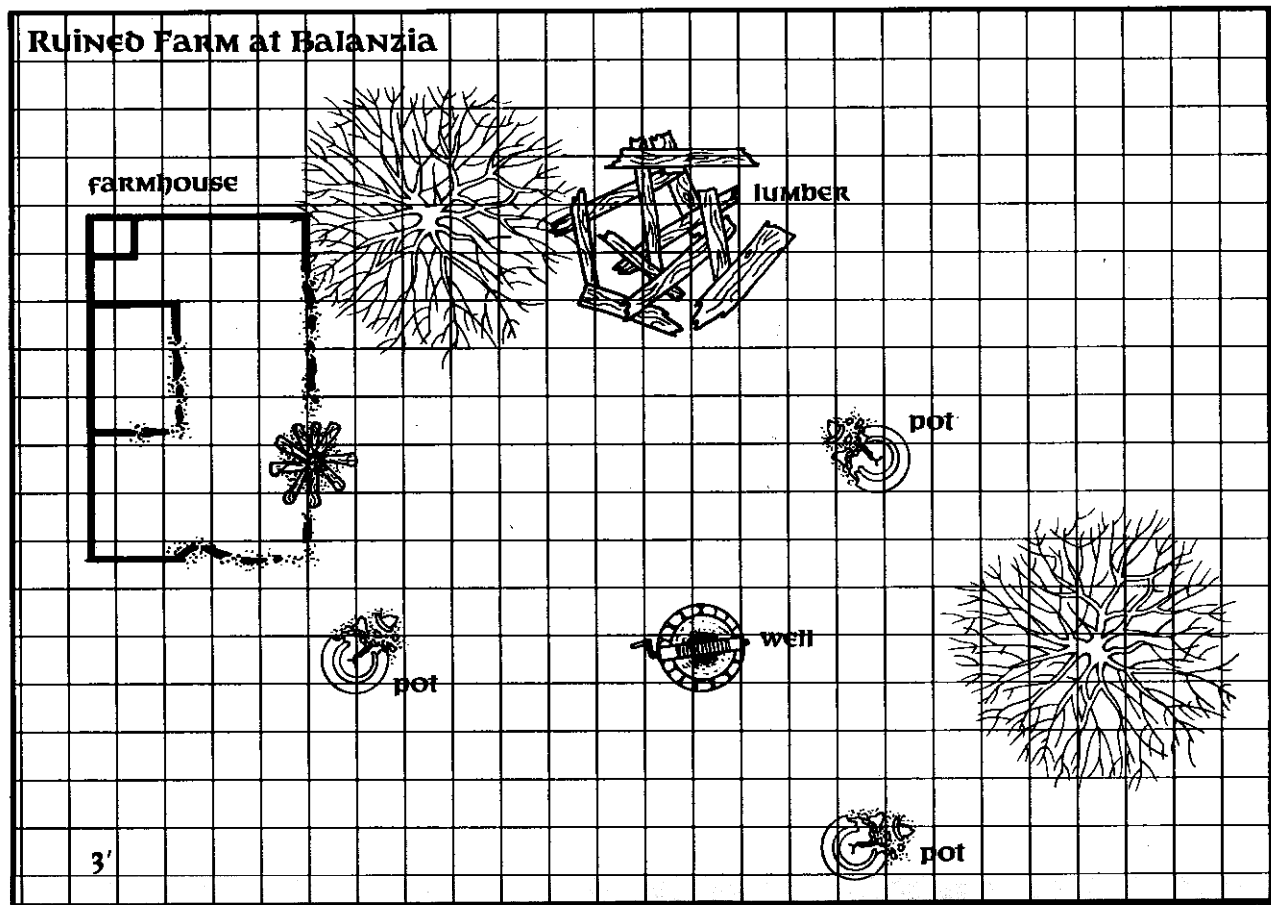
The open panel leads to a set of stairs descending about 20 feet to a wide underground cavern, ending in a smooth beach of black sand. The sand is still marked by footprints leading from the water to the stairs. At the side of the water is a small boat, about 15 feet long. The boat is so badly rotted that only its keel and ribs remain.

The characters have found the high priest's escape route, the River Hidden, and his original boat, now useless and beyond repair. The clay boats are suitable for use on this river, however, and can be easily carried down to it.

Reinforcements: As the characters are fighting the stone spirit, or three turns afterward, the reinforcements from H'sin-to arrive. These are no cowardly tomb-watchers, but rather powerful soldiers capable of handling most grave robbers. Given the fact that H'sin-to is aligned with the rising Dragon Claw, it is no surprise that the reinforcements include Dragon Claw monks and are led by a high level female wu jen who has been brought into the Dragon Claw.

Shi Lin, wu jen of the Dragon Claw (12th level wu jen): AC 2 (*bracers of defense*); MV 12"; HD 12; hp 30; #AT 2 or 4; dmg 1-4 (unarmed) or 1-8 (with swords); AL CE; Size M; SA and SD Spells.

- 1st Level: *elemental burst, hold portal, magic missile (x3)*.
- 2nd Level: *invisibility (x3), protection from charm, wind breath*.
- 3rd Level: *dispel magic, haste, magnetism, protection from normal missiles*.



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4th Level: *improved invisibility*, *dimension door*.

5th Level: *fire breath*, *wall of force*.

6th Level: *pain*, *move earth*.

7th level Dragon Claw monks (2): AC 5; MV 21"; HD 7; hp 28, 26; #AT 2 (weaponless) or 4 (with swords); dmg 1-4 +2 (weaponless) or 1-8 +2 (with swords); SA and SD as monk; Size M; AL CE.

5th level kensai (3): AC 7; MV 12"; HD 5; hp 42, 40, 40; #AT 2 (weaponless) or 4 (with swords); dmg 1-4 (weaponless) or 1-8 (with swords); SA and SD as kensai; Size M; AL LE.

Shi Lin is one of the only three wu jen that Dragon Claw has brought under the control of the Dragon Claw swords. As a result of the inherent conflict between swordplay and her use of magic, this has made her extremely vicious and unstable. She prefers to remain in the back, using her spells to their best effect, but her instability will bring the entire battle to a conclusion.

The reinforcements arrive under the cloak of an *improved invisibility* spell on Shi Lin as well as *protection from charm* and *protection from normal missiles*. She has cast *invisibility* spells on the monks and relies on the kensai to approach with stealth.

If the characters left anyone outside the tomb, Shi Lin tries to blow them back into the tomb using a *wind breath* spell while her *improved invisibility* allows her to remain unseen. Those who have taken the Mad Monkey training can detect the invisible individuals once they attack.

Shi Lin's plan is to drive the characters into the tomb where the restricted space will allow her men to slay them without risking her life. She and the other Dragon Claws do not know about the passage to the River Hidden. She uses *magic missiles* and other offensive distance spells to harass the characters. She stands in the entrance of the tomb to oversee the battle.

The battle continues until one of the following occurs: the characters are dead; Shi Lin is reduced to less than half her hit points, or; one of the other Dragon Claws draws hit points from Shi Lin. The Dragon Claws are very loyal to Shi Lin. If she is attacked, a monk or kensai will break off from his battle to rescue her. The monks will draw hit points from her only if they are reduced to 10 hit points or less. The kensai never will.

If one of the Dragon Claws does draw hit points from Shi Lin, or she is reduced to half her hit points, Shi Lin flips out, the conflict between the Dragon Claw and her magic overpowering her brain. She uses her *move earth* spell to start a landslide above the tomb entrance, then *dimension doors* herself out of the way. Shi Lin does not care whether she catches her own people in the avalanche, only that she seals in the characters.

The avalanche lasts one round. When it is over, the entrance and first 10 feet of the tomb are buried under tons of soft earth. The Dragon Claw soldiers are stunned for one round. Any characters who were near the entrance must roll their Dexterity or less (on 1d20) or be partially buried in the rockfall (no attacks until freed). When launching the avalanche, give sufficient warning and time to characters who are outside the tomb so they can get back inside with the rest of the party; characters caught outside will have to face not only the mad Shi Lin, but T'u Lung troops arriving on the scene.

Any surviving Dragon Claw members who are trapped in the tomb with the characters fight to the death. If toppled, the clay boats survive the rough handling. Opening the coffin, even accidentally, will still trigger the *ancient curse*.



The River Hidden



(In which the heroes make the journey up the underground rivers, pass through the Testing Gates, and arrive at the City of Many Doors.)

The River Hidden is a magical stream which flows from Panchengjuduohuh, the Sunken City of Many Doors. In doing so, it flows through a number of magical gates which move parts of the river from place to place throughout T'u Lung.

Trapped in the tomb of Po Nih, the best way out should seem to be along the river. The clay boats can be emptied and easily used as vessels to carry the characters up the river. By the same token, the vessel spell (probably available by scroll) would be of use if the characters do not trust the pottery boats. Ko La Ko (if he's still around) strongly recommends finding out where the Hidden River came from, since this was obviously the escape route mentioned earlier in the poem.

The River Hidden ends some 50 feet downstream from the black beach in a stagnant pond. Investigating underwater reveals a blockage of stones, set so that nothing larger than a carp can slip through the open water channel beneath the stone. If a character follows the passage (by, for example, polymorphing into a minnow), he discovers that the passage emerges at the bottom of the Fenghsintzu River where it joins Zastrasai Bay. The passage underwater takes about an hour, and two hours to return. It is not an escape route for boats.

The River Hidden is slow and turgid, so boats can easily be poled against the flow (the effect is like poling across a quiet lake). The water is black; anything more than 5 feet below the surface is lost to sight. The river is 20 feet deep unless otherwise noted, lessening to 10 feet near the edge. The riv-

er varies in width, but is generally 50 feet wide.

The caverns are natural rock with only a few stalagmites and stalactites. There is no natural light unless the text states otherwise.

Travel upstream on the river is at 5 miles per hour, while downstream is at 10 miles per hour. Poling is relatively easy but must be performed constantly in order to prevent slipping back downstream. A healthy man can pole for about four hours before having to be relieved.

The river is interrupted by five gates. Four of these are similar. The last one, the Living Gate, has its own event description. As the characters approach the first four gates, read them the following:

The river before you flows from a great gate built to resemble a monstrous face, the river flowing from its mouth. The eyes of the gate are dull and yellow, but a scintillating fog dances in the mouth of the river gate.

The face in the gate looks like the type of gate it is: ogre, oni, dragon, or eagle. The leopard gate is also the Living Gate.

By sailing through the fog, the characters are *gated* to the next stretch of underground river. Someone tracking them magically would see them skipping over the map of T'u Lung a small segment at a time, like a dotted line.

There are a number of wrecked ships littering the sides of the passage, especially near the waterfalls. Should something happen to the player character's boats, they may be able to repair and float one of these ships to continue their journey.

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Event 1: Kappa Ambush

You begin your journey up the River Hidden, poling in long, strong strokes, and soon leave the buried tomb of Po Nih behind. After about four hours of travel your original polemen are tired and the second shift takes over. While you are changing position, you notice that the boat is beginning to move quickly to the far side of the stream, though no current would cause it to do so. Looking over the side, you see the tortoise-like bodies of six kappas pushing your boat to the riverside. A torch flares there, and you see standing on the shore the gibbering form of a tiganua buso, a cadaverous, ghoul-like beast.

The heroes can either attack the kappas as they push the boat to shore or they can wait for the boats to be grounded on the soft sand bank by the buso and attack (or they can do both). Kappas will take up to half damage, then submerge until they regenerate, then return. If more than one boat is being used, then the kappas all pick on one and ignore the other.

If the characters slay or drive off all the kappas before the boat reaches the shore, the kappas let them pass (and the buso whines and cries behind them as they pole quickly up the stream). If they are beached, the kappas emerge from the water, the divots in their heads carrying the water that gives them their power, and challenge the characters to a "fair fight" using martial arts.

The kappa leader states that they are the entrusted guardians of the river, as were their fathers and forefathers before them. They must challenge those who pass to a test of ability—the travelers' martial arts against the kappas' kung fu ("kappa fu"). If the heroes win, the kappas will allow them free passage as far as the gate. If they lose, the losers will be fed to the kappas' pet, Splin, the buso (the buso looks up at the sound of its name and croons melodically in anticipation).

All six kappas will fight at once against any or all player characters trained in martial arts. If all the characters are versed in martial arts (in particular the Mad Monkey style) and they outnumber the kappas, the kappas ask Splin to help as well.

Kappas (6): AC 3/-2 (back); move 6"/18"; HD 4; hp 30, 29, 28, 28, 27, 20; #AT 2; dmg 5-10/5-10; SD regenerates; Size S; AL CE.

Splin (tiganua buso): AC 4; move 12"; HD 8 + 2; hp 50; #AT 3; dmg 1-6/1-6/1-10; SA fear and disease; Size M; AL CE.

Kappa fu (translates approximately to "screaming human"):

1. Weapon catch
2. Weapon breaker

1. Pain touch

1. Feint
2. Prone fighting

1. Circle kick

Should any character be knocked unconscious by the kappas, the buso attacks at once to finish killing the character so it can eat.

If the heroes defeat the kappas, the kappas retreat to the water to regenerate. Then they sic the buso on the weakened characters. (They are chaotic evil, after all. If the characters survive, the kappas feel that their hospitality has been abused.)

Event 2: The Maze

Upon passing through the Ogre Gate, the stream broadens out into a huge pool. Huge pillars of rock divide the pool into a number of different streams that flow in from different directions. There are three choices immediately ahead of you, and far ahead you see that the center channel splits again. The walls of this area glow with a luminous lichen and there is a thick, cloying scent to the air.

Any of the passages are equally valid between here and the Oni Gate. As long as the characters move upstream, they will reach it eventually. If characters try to determine which path has the stronger current, roll randomly to determine which they select.

After about six hours of moving through the maze, read the characters the following:

You hear it before you see anything: a high-pitched, whiny, nasal voice singing some alien song. Ahead, moving against the luminous background of the lichen, you see a single skiff, piloted by a lone figure standing upright on the bow. A dim lantern stuffed with lichen hangs at the front of the skiff, illuminating the skeletal features of the singer—a wobbly skeleton, its pale skin pulled tight over its bones.

The skeleton is a lich, driven mad by its long immortal solitude in this maze. It is a western lich who came east under the idea that no clerics existed in Kara-Tur to turn it, but instead fell under a *curse* that forbids it from leaving the confines of the maze. As a result it is desperate for company.

Detrinus Wands (20th level lich): AC 0; MV 6"; HD 20: hp 37; #AT 1; dmg 1-10; SA *paralyze, fear*; SD + 1 or better weapons to hit, immune to *charm, sleep, enfeeblement, polymorph, cold, electricity, death*; Size M; AL NE.

Detrinus' spells can be chosen by the moderator, but should include *comprehend languages, tongue, and dimension door*. Detrinus the Lich greets the characters in an archaic language (Common, followed by Amnite, Elvish, and a number of other languages), and waves his arms. Yes, he will look like he is casting a spell. When it becomes obvious that he is making no progress, he uses *comprehend languages* and *tongues* to communicate.

If attacked, Detrinus does nothing the first round (even if he is injured). Instead he asks what he has done wrong and continues babbling.

Detrinus is lonely, and glad to see other faces, even mortal faces. He has pushed out of his mind his undead status to the extent where, if someone mentions that he is dead, he blames the low light of his lantern and tries to turn the light up. Detrinus wants news of the outside world, and will sit and listen to anything: folk stories, legends, outright lies, the census of Pendir Chao, *anything*. He even offers dinner (more lichen—chewy, but neither poisonous nor nourishing).

Detrinus will not allow one thing, and that is being left alone. The characters must either free him (by an *atonement* spell, something they will have to explain later), or stay with him. He will use his spells, not to kill the characters (intentionally), but to keep them in one place—*charm* spells, *illusions, walls of force*, etc. He declares that the maze goes on and on for hundreds of miles, and without a good guide (himself) the characters will never be found again.

If attacked for more than two rounds, Detrinus unloads his heavier spells, seeking to kill the characters if they can't talk nicely and stay with him. His spell list includes no spells that are native only to the orient, relying instead on *Player's Handbook* and *Unearthed Arcana* spell lists (if available; otherwise, don't worry about it).

The lich has no treasure, but the stick supporting his lantern is old Detrinus's *staff of power* with 20 charges still left. If asked, he explains its use, in particular its final strike option. Any wu jen could use the staff.

Only by freeing or slaying Detrinus (which is freedom of another sort for him) will the characters reach the Oni Gate. If they escape him by some means or stratagem, he teleports to the gate and waits for them.

Encounter 3: The Mermaid's Grove

After passing through the Oni-faced Gate, you pole for what seems to be an eternity through the darkness. Finally you come to a division of the stream. The right-hand stream is stronger, but the left-hand stream has bursts of cool, fresh air flowing along with it. There are no markings or indications here. Which way do you go?

The correct path (as far as getting to the City of Many Doors) is to the right, and characters taking that route reach the Dragon Gate and pass on into the next encounter. The left-hand route leads to the surface, after passing through a particularly deadly pool.

Read the following to the characters who take the left-hand route.

The air grows fresher and sweeter as you move along, and with the fresh air comes the sound of water rushing swiftly over rocks. Finally you enter a great cavern whose roof is punctured by numerous holes, letting in the sunlight. A white beach lines the right-hand side of the cavern and a great cascade of water rages down the left.

Suddenly a voice from over the side of your boat says, "Hail, strange mariner. What is your purpose here?"

The questioner is a red-haired mermaid, a ningyo. She and six of her sisters live in this pool, protecting it from the outside world. They enjoy company, and if the characters agree to join them in a swim, they promise to show the characters a secret way to the surface.

If the characters refuse, the ningyo and her sisters try to climb into or tip the boats. At this point the heroes notice the razor-sharp teeth of the ningyo and their red eyes. These ningyo are vampiric in nature.

If any of the heroes are foolish enough to leap into the water with the ningyo, they are attacked at once. The ningyo try to drag the character beneath the surface and kill him. Then they retreat to an underwater grotto and do not bother the others. (No, Ko La Ko will not jump in—he is not a good swimmer).

Ningyo vampire (6): AC 7; Move //18"; HD 4; #AT 1; dmg 1-6; SA Strength Drain; SD wu jen and shukenja spells as a 4th level shukenja or wu jen; Size M; AL CE.

If a vampiric ningyo bites, she stays attached until slain or removed by a successful bend bars/lift gates roll. Having successfully bitten a target, she remains in contact, doing no further damage but draining 1 point of strength per round. The ningyo attack everyone in the water, but once they've bitten someone they remain attached to that individual until slain.

Ningyo (even this vampiric variant) need water to survive. If removed from the water for any reason, they suffer 1 point of damage per round. If reduced to 5 points or less by this, they will detach from a target and try to make their way back to the pool.

The "secret path" they spoke of is no real secret and can be found easily along a rock wall. Those leaving the grotto find themselves on a bluff overlooking the city of Sanki, some thousand miles from H'sin-to. Large signs warn passersby that this cavern is filled with monsters and should be avoided.

The characters can resupply if they choose at Sanki (including buying folding boats). The town is having a challenge match between followers of the Dragon Claw and all other comers. Whether the characters wish to become involved or pursue their course up the river is up to them. Dragon Claw students will recognize them but the T'u Lung authorities will not.

Encounter 4: The Waterfall

As soon as you pass through the dragon-mouthed gate you hear the sound of rushing water in the distance. You pole for a day and a half but see nothing. The sound grows louder and rings in your ears. Finally you enter into a broad, dimly lit cavern. A huge cataract cascades down some hundred yards upstream. At the base of the cataract is a wide stone platform, with steps leading up from it to the top of the cascading water. A large gong sits on the platform as well. Two glowing spheres, now covered with dust, frame a tunnel leading back into the cliff. The roar of the cascade thunders in your ears.

The glowing spheres have *continual light* spells cast upon them, but are dusty and grimy from long disuse. If the characters wipe the grime from the lamps, they illuminate the entire cavern clearly.

The small cavern leads back 15 feet and contains a statue of an eagle-headed dwarf. Those characters entering the cavern or stepping on the bottom steps of the staircase hear (via permanent *magic mouth* spell): "For service, please strike the gong." The message repeats in archaic Shou Lung, Spirit Folk, and Hengeyokai.

If the characters ignore the instructions and try to portage their equipment and boats up the stairs and bypass the underground cascade, let them. There is only a 5 percent chance that a character will slip on the water-soaked stairs, and then only when carrying the heaviest load (such as the boats). Anything that falls down the stairs should be treated as if it was struck with a crushing blow for purposes of saving throws. No monsters will attack, however, if the characters ignore the warning; the gong is there as a courtesy for travelers.

If the heroes strike the gong, there is a rumbling noise and the stone statue of the eagle-headed dwarf lumbers out of its cavern. "All right," it says, dusting off the globes if the characters have not, "What do you need hauled?"

The dwarf is a stone spirit whose job it is to occupy this body and haul ships back and forth. The statue is equipped with a hinged jaw so the dwarf can talk. And haggle.

The minimum price for hauling a ship up the stairs is 100 ch'ien. This is negotiable, but if the characters look like they can afford it, he sticks to his price (the jade rings from the tomb of Po Nih can help here). If paid, he lifts the boat, contents and all, from the water and carries it by himself up the stairs to the top of the cascade. Once summoned, he will not let anyone else use the stairs to haul things, physically blocking them if need be.

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If treated well, the stone dwarf is talkative about the outside world (he occupies a shrine statue in Shang Stzi when not down below). He survived the attacks of the Dragon Claws, which are having a running battle in the town with the Black Leopard Society. "Also," he says, "I heard that the Black Leps hired a celestial assassin to discover who the Dragon Claw is and to kill him." He volunteers this information to anyone listening, but will accept money for it.

If the characters attack the stone dwarf, he fights back to the best of his ability. He tries to push characters off his stone platform into the water. Meanwhile, his friend, a giant white carp who lives in the pool, attacks the boats and any characters who fall into the water. The stone dwarf asks for surrender each turn. If destroyed, the stone dwarf reappears 24 hours later (with folding boats to sell if the characters were foolish enough to lose theirs). His price, of course, is much higher the second time around.

Stone spirit (small): AC 5; Move 12"; HD 2; hp 20; #AT 1; dmg 1-8; Size S; AL N.

Giant Carp: AC 6; Move //18"; HD 12; hp 65; #AT 1; dmg 2-20; SA Swallow whole; Size L; AL N.

Event 5: The Dead Marsh

After making your way past the stairs and to the Eagle-Faced Gate, the flow widens again, looking like a wide, black sheet of glass. The flow of the water almost stops, so that it is easier to pole your way through the water. Large plants, similar to water lilies, begin to appear. They are ivory white in color and give off a pale luminescence. Far ahead, you hear a buzzing noise, which gradually grows louder. Ahead you see a series of shadows moving through the dim light. They approach, and the buzzing grows louder. They are five giant dragonflies, led by what appears to be a man-sized mosquito.

The mosquito is the polymorphed form of a jiki-ketsu-gaki, an evil spirit that makes its lair in an abandoned tower in the center of the mire. He has under his control five giant dragonflies. Their normal prey is giant carp that lives off the luminous plants, but this day they hunt the jiki-ketsu-gaki's favorite prey—humans.

Jiki-ketsu-gaki: AC 2; Move 12"/6"; HD 8; hp 40; #AT 3; dmg 1-3/1-3/1-8; Size M; AL CE; SA blood drain; SD + 3 weapon or greater to hit, regenerate 1 point/round, immune to cold and fire.

Giant Dragonflies (5): AC 3; Move 1"/36"; HD 7; hp 42, 35, 34, 33, 20; #AT 1; dmg 3-12; SA +2 on initiative; SD darting about—if dragonflies have initiative they cannot be hit by hand-held weapons and missiles are at -4, if dragonflies lose initiative hand-held weapons can hit and missiles are at -2; Save as 16th level wu jen vs. magic.

The dragonflies fight at the direction of the jiki-ketsu-gaki. If he is slain, they retreat. The jiki-ketsu-gaki will land in the lead boat (if there is more than one) and concentrate on killing spell-casters first (holy men such as shukenja before wu jen) because they have the best chance of affecting him. While the jiki-ketsu-gaki attacks, the dragonflies hover and attack the characters nearest the jiki-ketsu-gaki in order to protect it.

The jiki-ketsu-gaki's lair is in the center of the black mire. Its single window is 20 feet above the level of the water. Inside are the dead bodies of six Dragon Claw monks—early victims of the jiki-ketsu-gaki when they were ordered to explore down the river from the City of Many Doors. The Dragon Claws are unarmed (their swords have splintered on their death), but have their full robes, capes, and leg-gings.

Event 6: The Living Gate

The river before you flows from a great gate, built to resemble a monstrous face, the river flowing from its mouth. The eyes of the gate are dull and yellow, but a scintillating fog dances in the mouth of the river gate. The gate forms the face of a great obsidian cat.

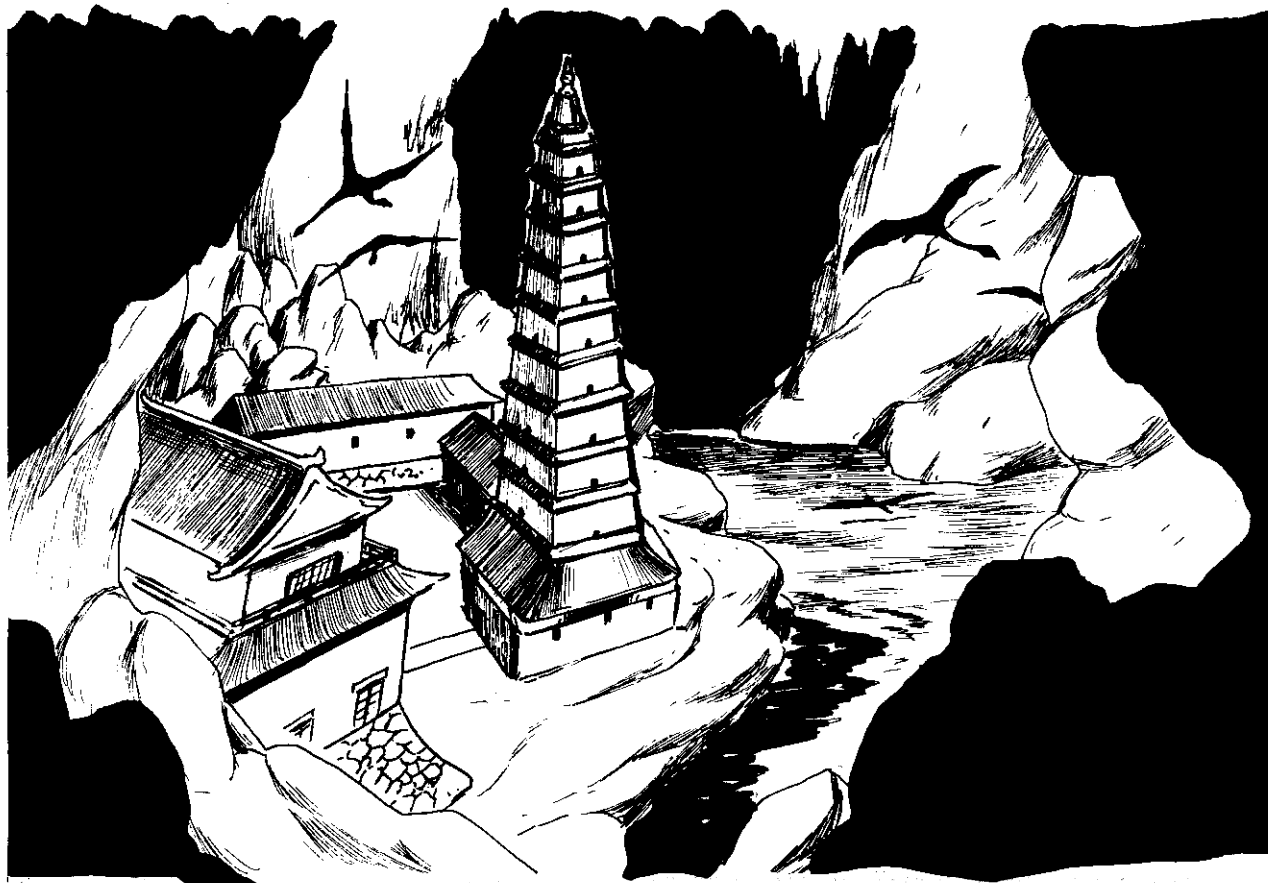
As the heroes' boats approach the gate, a thundering voice booms out, "Who seeks entrance to Panchengju-duohuh (Pan cheng jeh du o huh), the Sunken City of Many Doors?!" The yellow cateyes come alive and sweep across the water like searchlights, finally pinpointing the player characters and their boats.

If the characters ignore the challenge and try to pole their ships past the gate, they find the swirling mists to be solid and impenetrable. A *dispel magic* will cause the gate to malfunction and allow passage, but have no other effect on the player characters.

If the characters declare that they are in the service of Mad Monkey, the Black Leopard (cult or society), or that they are opposed to the Dragon Claw in any way, the gate lets them through. As they pass, all lost strength and hit points are healed, all poison damage recovered, and the characters have the effects of a *bless* spell placed on them for 24 hours.

If the characters give any other names, or indicate that they are with the Dragon Claw, the gate lets them pass but does not heal them. (The living gate was asked to protect the champions chosen by Monkey and Black Leopard. If they did not identify themselves as such, is that a humble gate's fault?)

PANCHENGJUDUOHUH



(The Sunken City of Many Doors)

(Where the heroes encounter the mastermind behind the Dragon Claw, and come to a resolution as to his dominance in Tu Lung).

You pass through the living gate and find yourself under a great glowing dome, for the very rocks radiate a wondrous light, like they held miniature moons within them. You blink in the sudden brightness and look about you.

Before you are the headwaters of the River Hidden, a great fountain that shoots hundreds of feet into the air. There is more than enough room to circle around the gushing fountain, for it forms a wide lake.

At the far end of the lake is a huge, ruined city which seems to take up the rest of the cavern. The buildings lack roofs and only the walls and doorways remain.

One building does retain its roof. It is a huge, ornate pagoda standing near the beach, separated from it by a wide promenade lined with pillars. Your ships seem mysteriously drawn toward this pagoda.

The pagoda is familiar to anyone who has looked at Ko La Ko's notes and books. It is the former temple of the Black Leopard which was supposedly sunken into the earth by Shou Lung forces over two millennia ago. In addition, those who received the dream in Chapter 4 now recognize their surroundings as the setting of the dream.

The ships, under magical control now, head for the docks before the temple. The characters can jump ship if they choose and wander through the mazelike City of Many Doors, or they can hold tight and prepare for what is coming.

Characters who break away have to find their way through the city to the temple eventually. See the notes on the city following this battle.

The ships are greeted by an honor guard of Dragon Claw monks, standing at attention, both swords crossed in salute. The characters notice that these Dragon Claws look practically dead; in fact many have open wounds which neither bleed nor have properly closed. Their eyes are a dead yellow, and they have all the expression of wooden statues.

More animated, hopping from one foot to the other in expectation, is a small, obese form waiting on the docks. It is mannish only in the broadest sense, for it has the head of a dragon, four arms, and is dressed in a tasteless silver and gold brocade robe. It appears to be unarmed, and greets the individuals merrily.

"You are the chosen," it says. "I am Lung Jua, the chamberlain of the mighty and powerful Dragon Claw, soon to be the most wise and puissant ruler of this land. If you'll come this way, I will escort you into his presence. You may keep your weapons—Dragon Claw fears nothing."

When the characters follow the chamberlain, he leads them up the promenade to the pagoda itself. The characters notice a large number of dead-eyed, zombie-like fighters, monks, and kensai of the Dragon Claw school. They also notice that the original statues of black leopards have been thrown down and new ones, of dragons in brass and ivory, have been erected in their place.

At the end of the promenade is a huge throne upon which sits a mighty giant with the head of a dragon. He too has four arms, each carrying a huge dragon claw sword. He is made of stone, but the carving is very lifelike.

"May I present the great and powerful Dragon Claw, who, once he comes to life, will rule over this broken land and

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腐

those beyond it. You are the chosen, chosen by the fates to oppose the Dragon Claw's power, and chosen by Dragon Claw himself to be the final instruments in attaining his power. But only in your death, so you must die." The fat old creature claps his hands and several of the glassy-eyed followers of the Dragon Claw move in on the party.

The chamberlain is actually Lung Jua, the true Dragon Claw, who earlier received the petition to test martial arts schools from the Celestial Bureaucracy. In enslaving students to the power of the Dragon Claws, he began draining their life force away, reducing them to little more than zombies. The life force he drained he put into the great statue he referred to as Dragon Claw. There is almost enough life energy to put his own consciousness into the statue and bring it to life. If the characters slay more than 200 hit points of Dragon Claw opponents in the promenade, they enable Lung Jua to put his own consciousness into the statue and become the monstrous Dragon Claw.

One Dragon Claw warrior will step forward to face each player character. The Dragon Claws are of equal level and similar class to their opponents. There are no more than two wu jen dragon claws present, however, and no shukenja—monks of similar level will face these classes and any gajin characters present. These warriors try to surround and defeat the heroes.

In combat, the Dragon Claw warriors pull hit points from idle Dragon Claw fighters, restoring the hit points they lose in combat. Record on a separate sheet all hit points so taken. There are more than enough Dragon Claw warriors in the complex to absorb the damage. When the total reaches 200, refer to *Triumph of the Dragon Claw*, below.

The obese little Lung Jua and the Dragon Claw statue can both be attacked as well. The little (original) Dragon Claw flees if caught in combat, waiting for the heroes to kill the required number of followers to activate his new body.

If the heroes attack Lung Jua in his chamberlain guise immediately, the demon flees and his students interpose to protect him. As long as the characters are on the temple ground the points they slay go into the Dragon Claw statue.

The characters can attack the statue as well. It is, at the start of the battle, a thing of rock, unliving and unmoving. It has no magic resistance until Lung Jua occupies it. It can be blasted, disintegrated (counts as 20 points damage), and otherwise struck. If more than 150 points of damage are inflicted on the statue, the Dragon Claw statue springs a leak and the life-energies escape in a huge torrent. All living characters not under the sway of the Dragon Claw regain all hit points they've lost (see *Defeat of the Dragon Claw*, below).

A few special cases:

Throwing the ivory figurine at the demon Lung Jua: The figurine is a single link from the legendary demon chain that bound the Copper Demon of Tros and the Black Leopard for a time. The figurine will bind the demon Lung Jua for six rounds in shackles of golden light. During that time he can be attacked normally. The Dragon Claw warriors continue their assault on the PCs as well. At the end of the six rounds, the demon Lung Jua is again free.

Throwing the ivory figurine at the statue of the Dragon Claw: The figure expands out into a golden chain of energy, wrapping around the statue and constricting. The stone of the Dragon Claw statue shatters under the strain and topples. See *Defeat of the Dragon Claw*, below.

Blowing the tin whistle of the Mad Monkey: Nothing happens. Mad monkey will show up as needed, or after the end of combat in any event.

Defeating Lung Jua: If the demon Lung Jua is slain before he can transfer to his more powerful statue form,

then the statue itself begins to crumble. Go to *Defeat of the Dragon Claw* for the outcome, but ignore all references to the demon's actions.

Defeat of the Dragon Claw

If the statue is destroyed by one method or another, the energies within suddenly rush out in a massive geyser of power. The player characters and any other mortals present (this does not include the Dragon Claw warriors) are fully healed by the bright radiation of positive energy. For the same reason, the drained Dragon Claw warriors on the temple site suddenly collapse and die. Those Dragon Claw warriors beyond the city are released from the swords' control, realize that they have been used and, after proper atonements, resume their former occupations. The demon Lung Jua (if still alive to see his master plan fall apart), turns and attacks the characters with all the power at his disposal. Now that he has been defeated, his power from the Celestial Bureaucracy is revoked, and he will have his vengeance on the spoilers.

Triumph of the Dragon Claw

If the characters slay the necessary number of Dragon Claw warriors to provide 200 hit points, the demon Lung Jua laughs and shouts, "You fools, you have made me more powerful than the greatest gargantua!" His physical body fades, and the eyes of the statue begin glowing an evil red. The huge statue of the Dragon Claw comes to life.

When the statue becomes alive, every Dragon Claw warrior in the Eastern Realms, including those inside and outside the city, drop dead, their life energies sucked into the new demon Dragon Claw. The creature of Lung Jua's has former stats and abilities, and the following in addition: AC - 5; MV 96"; hp 3,000; dmg 2-40; Size L (200' high). All other stats remain as before.

This animated Dragon Claw is a creature that even the gods would hesitate to battle (which was Dragon Claw's Plan). There are two options here.

If the characters have the link from the ivory demon-chain, now is the time to use it. The link hits automatically and wraps the being in gold bands of energy, ultimately crushing it to small pieces.

If the characters are totally outmatched, it is time for the cavalry to arrive:

The great towering form of the Dragon Claw looms above you, laughing. "First you die, then Durkon, then all the Realms will perish beneath my power!"

A hand touches you on the shoulder and you wheel to see the saddened features of Hu Sen, your old teacher. "I wish it was not like this, but he must be stopped." You feel energy surge through you and you begin growing.

Hu Sen appears to all surviving characters at the same time, and gives to them his own life force to battle Dragon Claw. The touch of Monkey gives each of the characters:

- Hit points increased by a factor of 10;
- Armor Class improved by 4 points;
- Speed raised to 96";
- Damage from all attacks doubled, but no increase in the number of attacks.

The battle takes place between gargantuans and lasts

until either Dragon Claw or the player characters are dead. It is a war of the titans, as the city is pulverized beneath their feet and earthquakes rock the length and breadth of T'u Lung.

Aftermath

Should Monkey be required to intervene to stop Dragon Claw, upon returning to normal size after the fight the characters discover the broken, dead form of Hu Sen, obviously the god Monkey, among the shattered pillars. The battle also destroyed the most valuable treasure there, the city itself. The heroes can find their way out of the rubble to the surface and the city of Durkon, which is recovering from a massive earthquake. The world is saved, but at a terrible price.

If the heroes must take Hu Sen's life energy and then are slain, there follows two years of a new empire in the lands of T'u Lung, the Empire of the Dragon Claw ruled by a powerful and evil demon, next to whom even the legendary Copper Demon of Tros pales by comparison. The T'u Lung, Shou Lung, and Tabot armies are engaged in continual war with this new empire. At the end of that time (the length of Lung Jua's contract with the Celestial Bureaucracy), the demon immediately and mysteriously disappears. Whether it is destroyed or only in hiding is up to the DM.

If the heroes defeat the forces of the Dragon Claw without needing the life energy of Hu Sen, the Mad Monkey Master appears shortly after the end of the battle.

"You have done well," declares Hu Sen, "and the task for which I trained you is complete. Now I make you another offer. I must take back my talismans, and the power they grant you will leave you; you will become as you were before. Or you may choose, here and now, to become my followers, and teach the methods of Mad Monkey to the rest of the world."

The characters have the opportunity to abandon their previous classes to become monks with the same number of experience points for the Mad Monkey. They would retain all their knowledge of the Mad Monkey skills as well as their hit points and proficiencies. They would lose all the benefits of their previous class, including spell abilities, armor restrictions, and ki powers. All experience gained in this adventure will still apply in either case.

The choice is up to the player characters, and Hu Sen will graciously take either yes or no as an answer, as long as it is given immediately. The characters who remain in their original class gain a 10 percent bonus to all experience, over and above any other benefits, for the next year.

Ko La Ko makes his decision immediately, choosing to become a 3rd level monk, and petitions Hu Sen to accept him as a full apprentice. Hu Sen agrees. He then tells the others that the greatest treasure they could want is the city that surrounds them. Then Hu Sen and Ko La Ko disappear, off to new adventures.

If the heroes defeat Dragon Claw without knowing the Mad Monkey style or requiring Hu Sen's help, they are either very powerful or very fortunate.

The City of Endless Doors

The Panchengjuduohuh is an interdimensional nexus situated beneath the city of Durkon in the land of T'u Lung. It is a magical place, which radiates magic from its walls and doorways.

While it looks ruined, the City of Endless Doors is really a maze with doors leading into various areas of the Eastern Realms, the Forgotten Realms, alternate material planes, and upper and lower planes.

Most doors open if there is nothing in their way and nothing dangerous on the other side (doorways which open into live volcanos or rockslides just will not open). Once open, the doorway is *invisible* from the other side. It will remain open for 10 hours. At the end of the 10th hour the door automatically slams shut regardless of any measures taken to prevent it. An invisible doorway can be located from the other side by casting a *dimension door* on that location. The *dimension door* spell causes the doorway to become visible from the other side.

The doors are unfortunately erratic. Often a door that opens into Kozakura once will open into Wa, or even Cormyr, another time. In general, however, the magical doors of the city will not usually open into populated areas, war zones, underwater, or in areas of great treasure.

Before Dragon Claw is defeated, all the doors open into other aisles of the maze—the magic of the area was harnessed by the demon and used to suck all the hit points from his believers and into the statue. If the city is destroyed in the final battle, the magic is lost as well.

The City of Many Doors is under the auspices of the Ministry of Planar Adventures within the Celestial Bureaucracy. If the power of the city is abused (characters use the city as a base to loot other locations, for example), then the gates may be turned off for a short time (100 years or so). The exits downriver still function, so the characters can return home.

If the characters defeat Dragon Claw without destroying the city, they can discover the secret for operating the doors in Dragon Claw's library. The first door that they open will reveal a scene very close to the Inn of Qui Shen, where they began the adventure. They have the choice of returning home (and telling Ko Ho San of his grandson's adventures), or choosing a new path and a new area for adventure in the Eastern Realms.

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MONSTERS AND MAGIC

Mad Monkey

Hu Sen: martial arts master, demigod

Frequency:	Unique
No. Appearing:	1
Armor Class:	0
Move:	24"
Hit Dice:	20 (160 hit points)
% in Lair:	Nil
Treasure Type:	Nil
No. of Attacks:	4/round
Damage/At tack:	1-6 (bare hands) or 1-8 (naginata)
Special Attacks:	Martial Arts, see below
Special Defenses:	see below
Magic Resistance:	80%
Intelligence:	Godlike, but playful
Alignment:	Chaotic Good
Size:	M
Psionic Ability:	None
Level/XP Value:	

Mad Monkey is one of the most powerful figures outside the organization of the Celestial Bureaucracy. A free spirit, he cannot be bound to one position or responsibility for too long without becoming bored and making mischief. Usually this is a small practical joke, but when dealing with celestial forces, even a practical joke can be extremely powerful.

Mad Monkey's position outside the bureaucracy also allows the being to take action on those rare occasions when the bureaucracy errs, and seek to correct it, without having to answer to anyone. He is a truly free entity, a rarity in the Eastern Realms.

Mad Monkey has the spell-casting abilities of a 25th level *wu jen* and a 25th level *shukenja*. In addition, he may *shape-change* into any living creature (and a few creations of his own imagination) at will, *teleport without error*, and cast *illusions*. He speaks all languages and can *speak with animals* at will. He does not control animals, but usually his requests are so innocent and well-meaning that the animals go along with his wishes.

In his true, godlike form, Monkey inspires awe in creatures beneath 5 hit dice (automatically). Embarrassed by such shows of power, Mad Monkey instead often assumes the form of an old man, a young fool, a hopeless romantic, a drunken scholar, and other typical characters from old tales.

In his true form, Monkey wields the *iron bar of power*, a metal staff + 5 which may grow to any size. In his "mortal" appearances, Monkey at best uses a magical weapon + 3. He usually uses no other weapons or devices.

Monkey is a follower of fine arts and is a master at most artistic proficiencies. He is also a master at his own school of martial arts, called the Mad Monkey school. He can be proficient in any weapon or skill he chooses to have, merely by wishing it so.

Monkey is immortal and, through many adventures, unkillable. He will sometimes "fake" his demise if it will cause others to behave in certain fashions (acting toward good or becoming overconfident if evil). He remains one of the hidden keystones of the Celestial Bureaucracy, though the Celestial Throne would hate to admit it.

Dragon Claw

Lung Jua: petty demon

Frequency:	Unique
No. Appearing:	1
Armor Class:	1
Move:	24"
Hit Dice:	15 (120 hit points)
% in Lair:	Nil
Treasure Type:	Nil
No. of Attacks:	4/round
Damage/Attack:	1-6 (claws) or 1-8 (swords)
Special Attacks:	Martial Arts, See below
Special Defenses:	see below
Magic Resistance:	70%
Intelligence:	Genius, but greedy
Alignment:	Chaotic Evil
Size:	M
Psionic Ability:	None
Level/XP Value:	

Lung Jua is a petty demon in the Celestial Bureaucracy. He is not a demon in the true *gajin* sense, but rather that is a description of his attitude to his work and others. He is petty, backbiting, evil, grumbling, grasping, lazy, and greedy. He, like others of his type, will work to a plan only if that plan is his, and benefits him directly. He works within the framework of the Celestial Bureaucracy, looking for loopholes in their rulings for him to exploit. He will try to obey the letter of the law if not its spirit.

When one such as Lung Jua receives any power (such as the petition to "test" the other martial arts colleges in this adventure), he will exploit it to its maximum level, pushing others around, giving orders, and generally making life miserable for everyone involved. Lung Jua's chief goal is the advancement of Lung Jua; everything and everyone else is secondary.

Lung Jua is a repulsive-looking spirit, fat and four-armed, with the head of a dragon, and scales marring most of his body. He stands about half a head shorter than a man, but can *enlarge* to 10 feet tall in combat if need be (though this is usually to scare the locals more than to be effective in combat).

Lung Jua's powers include:

- shape change* (three times a day);
- instant regeneration* (three times a day);
- power word blind* (once per day);
- cloud trapeze* (four times per day);
- call*;
- teleport without error* (four times per day);
- withering palm* (once per day);
- true sight* (four times per day);
- metal to rust* (four times per day);
- dream vision* (at will, but only at night);
- exaction* (once per week);
- mental strength* (four times per day).

All spell-like abilities are at 18th level mastery. Due to his petition, Lung Jua is immune to all spells involving *charm* or *control* of spirits.

In addition, Lung Jua is the master of the Dragon Claw style of combat, using powerful hooked swords to foul and break the opponent's weapons. The Dragon Claw swords have their own abilities. Whether Lung Jua created these swords or discovered them is unknown. Lung Jua carries the "master" set of Dragon Claw swords, from which all others are derived.

Yau-Mor

Lesser Spirit

Frequency:	Very Rare
No. Appearing:	1-2
Armor Class:	4
Move:	6"/24"
Hit Dice:	7+2
% in Lair:	Nil
Treasure Type:	Nil
No. of Attacks:	2
Damage/Attack:	1-8
Special Attacks:	Breathe Fire
Special Defenses:	see below
Magic Resistance:	Standard
Intelligence:	Low
Alignment:	Neutral Evil
Size:	L
Psionic Ability:	None
Level/XP Value:	

The Yau-mor is a large (12 feet tall) creature with the head of a dragon, the torso and arms of a man, and the lower limbs of a dragon. Its skin has a greenish shade, and may have as few as one and as many as four eyes.

The yau-mor is a servant of those evil members of the Celestial Bureaucracy. It enjoys destruction and wreaking havoc, so much so that they often forget their original intentions, getting caught up in the combat of the moment.

In particular, yau-mor hate spellcasters, and will always seek to attack them when possible. They are not too swift on the uptake, however, and will not attack mages and priests until those individuals do something to call attention to themselves. After one has selected a spellcaster as a target, it will not attack others until the original target is dead.

The yau-mor can spit a gout of flame 30 feet long, inflicting 3-18 points of damage and causing combustible materials to ignite. It can do this every third round if it needs to. This is, however, painful for the yau-mor, so most avoid using this weapon unless they are hard pressed.

Yau-mor can usually be found in the Eastern Realms performing some odious mission or another, generally of the type too tiresome or too dangerous to be trusted to a more competent individual. The yau-mor follow orders well, but are easily distracted and tricked.

Black Leopard

Greater Spirit

Frequency:	Unique
No. Appearing:	1
Armor Class:	- 1
Move:	12"/24"
Hit Dice:	25 (110 hit points)
% in Lair:	Nil
Treasure Type:	Nil
No. of Attacks:	3
Damage/Attack:	1-10 (claws), 1-12 (bite)
Special Attacks:	see below
Special Defenses:	see below
Magic Resistance:	50%
Intelligence:	Godlike
Alignment:	Chaotic Neutral
Size:	L
Psionic Ability:	None
Level/XP Value:	

Bauhei, the Black Leopard, is one of the old spirits who dates back to the ancient times before the Celestial Bureauc-

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racy, before the time of the Nine Immortals. It is said that he ruled the broad waters of the Fenghsintzu River in a wise but powerful way, ruling from strength, as it was intended in those ancient, savage days.

With the triumph of the Celestial Bureaucracy, the Black Leopard lost much of his power, but remains a greater spirit whose name still commands respect and inspires fear. The Black Leopard appears either as a huge, well-muscled man with the head of a black leopard, or as a great black cat.

While the Black Leopard himself is "Unaligned and Free" (neutral and chaotic) in nature, his followers in Kara-Tur have often erred in their worship. At one point Black Leopard was held captive by his own priests, who in turn became corrupt on the power he granted them. The Shou Lung hero Tan Chin broke that power, and though his triumph weakened the Black Leopard, Bauhei was pleased because it also destroyed those who used his power to false ends.

The Black Leopard is still remembered among the common people of Fenghsintzu as a champion for the oppressed and one who resists the power of others. A large and growing secret society in his name is flourishing in the lands of T'u Lung, and though he lends aid as he sees fit, he does not meddle in the affairs of mortals as much as he once did with the priests.

Black Leopard creates *awe* in all who view him that are less than 4th level (no saving throw). In addition, Black Leopard has the following powers; *shape change* (to any other cat or catlike creature, at will); *giant size*, at will; *teleport without error* up to three times a day. He may also cast spells like a 10th level shukenja.

Black Leopard is one of the old spirits, worshipped long ago, but now remembered as little more than a folk tale, usually in a bad light, thanks to his former priests. He cares little for mortals but has a passing interest in the secret society that takes his name. He will be roused to action by those using his name in vain or using his old temples for evil activities.

Bauh-Yin

Lesser Spirit

Frequency:	Very Rare
No. Appearing:	1-6
Armor Class:	6
Move:	12"
Hit Dice:	5
% in Lair:	Nil
Treasure Type:	Nil
No. of Attacks:	2
Damage/Attack:	1-6 or by weapon type
Special Attacks:	see below
Special Defenses:	see below
Magic Resistance:	Standard
Intelligence:	Average
Alignment:	Chaotic Neutral
Size:	M
Psionic Ability:	None
Level/XP Value:	

The bauh-yin are the minions of the Black Leopard, who in life were the most devoted followers of the Black Leopard Cult (or, in more recent years, the Black Leopard Society in T'u Lung). Now they appear on the bidding of the Black Leopard, who uses them as his eyes and ears in the Realms.

Bauh-yin appear as great cat-headed men, often appearing as lions or wildcats, but most often (for those in service of Black Leopard) as leopards. Their appearance is often regarded as a good omen among the poor people of T'u

Lung and as an ill omen for those in rank, power, and position. Many peasant riots have been presaged by the sudden appearance of bauh-yin.

The bauh-yin are mute but are intelligent and can communicate despite this handicap. They have the abilities to gate in 1 to 4 more bauh-yin, can *teleport without error*, may become *invisible*, cause *fear* (but only in those of lawful alignments), and *shape change* into any other form of cat. They are immune to cold, fire, and electricity, but hate water. A bauh-yin will not cross water if it can avoid it, and further, will be driven off by *cloudburst* and other rain-making spells.

The bauh-yin are normally only found in the drainage area of the Fenghsintzu river, where the Black Leopard Cult flourished thousands of years ago.

Harooga

Greater Spirit of Akari Island

Frequency:	Unique
No. Appearing:	1
Armor Class:	2
Move:	12"
Hit Dice:	15 (115 hit points)
% in Lair:	100%
Treasure Type:	H
No. of Attacks:	2
Damage/Attack:	1-10/1-10
Special Attacks:	see below
Special Defenses:	see below
Magic Resistance:	70%
Intelligence:	Genius
Alignment:	Neutral Good
Size:	L
Psionic Ability:	None
Level/XP Value:	10,400

Harooga is the nature spirit who controls Akari Island, in the Prioto chain. She appears as a beautiful, wild-haired woman with small horns above her eyebrows. She controls all the spirits on her small island, but is ignorant of most of the outside world and the workings of the Celestial Bureaucracy.

Harooga has the powers of a greater nature spirit (*Oriental Adventures* page 126). She is 70 percent resistant to magic and invulnerable to spells that affect water. She may cast the following spells once per round, at will; *invisibility*, *polymorph self*, *detect evil*, *detect good*, *detect magic*, and *detect harmony*, as well as all spells which affect water. She may only be struck by weapons of +4 or higher magic or by creatures of 8 or more hit dice.

Stone Spirits

Lesser Spirits

	Small	Med	Large
Frequency:	Rare	VRare	VRare
No. Appearing:	1-8	1-4	1
Armor Class:	5	3	1
Move:	12"	6"	6"
Hit Dice:	2	4	6
% in Lair:	100%	100%	100%
Treasure Type:	Q	Q	R
No. of Attacks:	1	1	1
Damage/Attack:	1-8	2-16	3-24
Special Attacks:	see below		
Special Defenses:	see below		
Magic Resistance:	Stdd	Stdd	Stdd

Intelligence:	Avg	Avg	Avg
Alignment:	N	N	N
Size:	S	M	L
Psionic Ability:	None	None	None
Level/XP Value:	36 +2/hp	110 + 4/hp	425 +6/hp

Stone spirits live in a particular statue or group of statues, much like some spirits are tied to particular trees or pools. Stone spirits may animate the statues they live in, causing them to move and attack. The nature of their movement depends on the statue itself: those with wings can even fly at slow speed (3"). All stone spirits attack by using their body as a ram to pummel the opposition. If a stone spirit is slain, then the statue it inhabits turns to dust.

Stone spirits are affected by all spells which will affect spirits, and are particularly vulnerable to spells involving earth magic. Against earth magic spells, stone spirits are -2 on saving throws and suffer +2 on each damage die. They are healed for 1-10 points by the *elemental burst* spell.

Stone spirits can be good, evil, or neutral, and have different personalities and goals. A stone spirit can talk only if its statue is given a hinged mouth to permit it.

Magical Items

The Monkey Head Talisman

The *monkey head talisman* is a creation of Hu Sen to aid individuals in learning quickly the fundamentals of martial arts, in particular the Mad Monkey style. The monkey head allows the individual to learn up to three special maneuvers per week while wearing the amulet, provided that activity appropriate to the maneuvers is undertaken.

The individual will retain the knowledge of the monkey head talisman as long as the talisman is worn and for up to 24 hours after it is removed. As the character removes the talisman, he is aware that the knowledge will be lost unless the talisman is worn again in 24 hours.

The monkey head talisman is silver with jeweled eyes. As a particular skill or maneuver is learned, the eyes glow to show that the skill has been mastered. Hu Sen gathers the talismans at the end of the adventure.

Dragon Claws

The Dragon Claws are an evil artifact that may or may not have a malicious will of their own. Their origin is unknown, though it is unlikely that a petty bureaucrat like Lung Jua could come up with them.

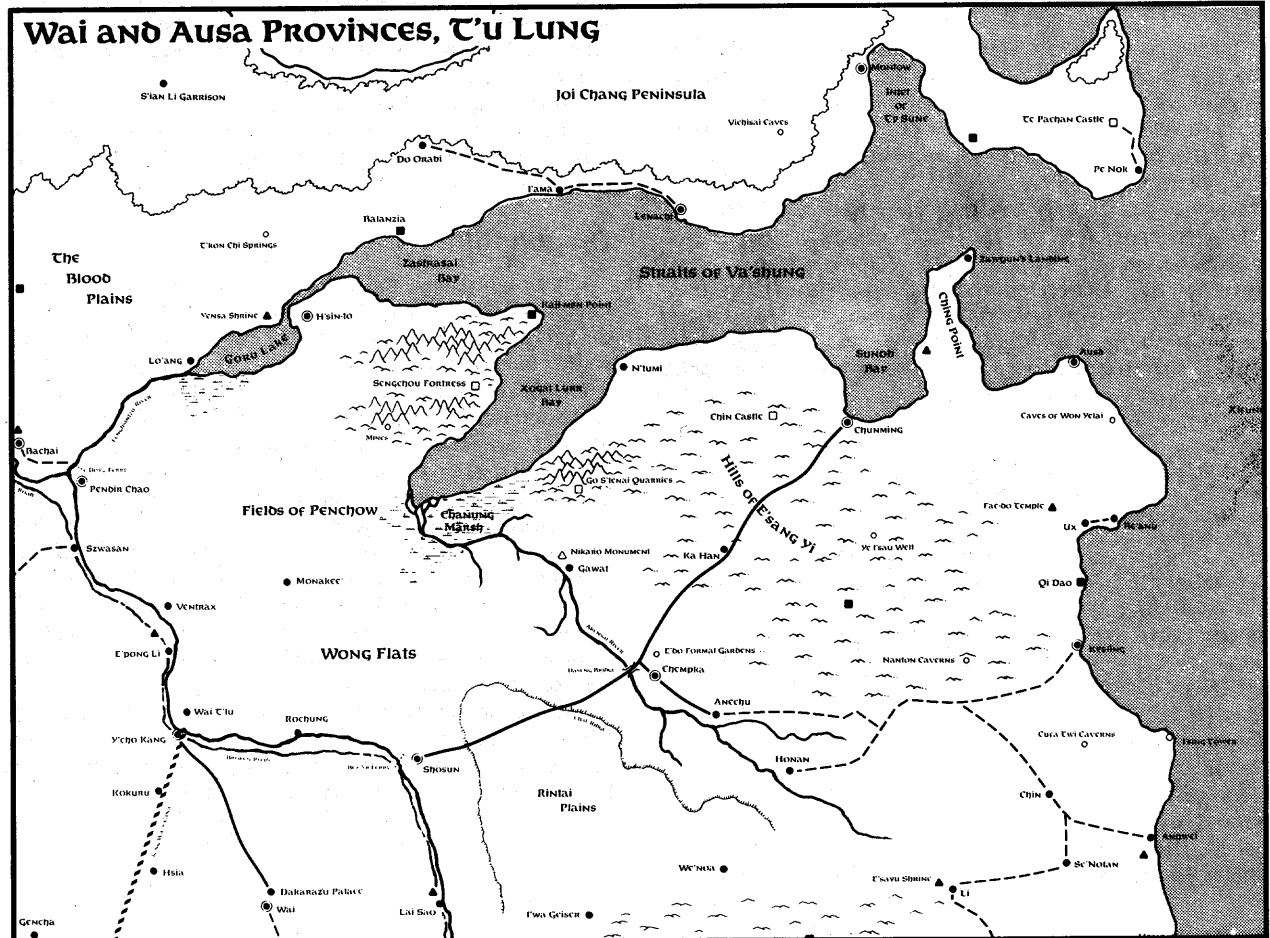
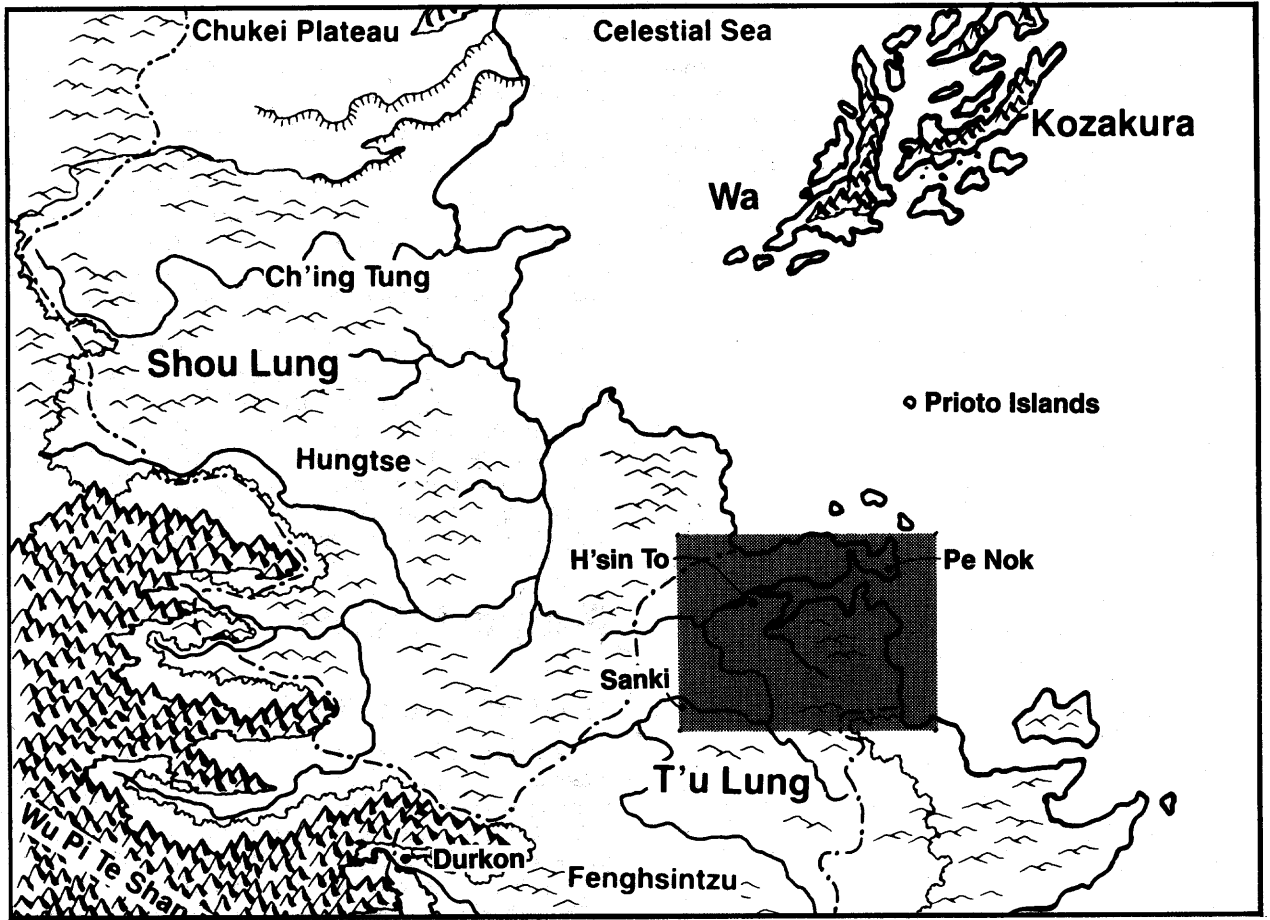
The Dragon Claws are a pair of hooked swords, golden in color and extremely sharp. They inflict 1-10 points of damage each and save versus crushing blow on a 2.

The greatest power of the Dragon Claw swords is to produce two more swords, which are then linked back to the original swords and their owner. The holder of the original Dragon Claws can see what the holders of the lesser swords can see, direct their actions and, using the Dragon Claw school of fighting, pull hit points from other holders of lesser swords to heal wounds (the holder of the original swords can never lose hit points in this fashion). The lesser swords only inflict 1-8 points of damage.

The demon Lung Jua is the holder of the original Dragon Claws. If slain, or if Lung Jua transfers his consciousness into his statue, the swords disappear, teleporting to a new location (where they may be discovered yet again . . .).

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Motoharu Kaijitsu

Human (Male)
6th level Yakuza/4th level Ninja

ST 17 IN 15 WI 10
DX 15 CN 8 CH 16
HP: 25
AC: 6
#AT 1

Ki: Hold Breath for 4 rounds (1/day)
½ damage from attack (6/day)

Special Abilities: Three contacts, able to call upon his brethren (Kyodai-bun, 1/level), +10% on encounter reactions not involving social position.

Birth: Middle Class
NPC Reaction Modifier: 20%
Birthright: None
Ninja Family Honor: 8
Adopted Yakuza Family Honor: 17
Personal Family Honor: 10

Proficiencies: Tetsubo, ninja-to, kusari-gama, wakizashi, reading/writing, gaming, shuriken, iaijutsu (ninja-to), calligraphy

Ninja and Yakuza Abilities: HS 37%, HN 20%, MS 47%, F/RT 35%, CW 88%, Dis 32%, OL 47%, TW 35%, PV 10', Fall 15' Esc 22%, Invest (3 blocks) 40%, PP 55%, Bs x2.

Equipment: Tetsubo of quality, *leather armor +3*, *potion of polymorph self*; *ring of fire resistance*, outer robe, cotton trousers, black cotton ninja suit, sandals, tabi, wicker

backpack, *wakizashi +1, +2 vs. missiles*, course blanket, hooded lantern, 10' cord, five eggshell grenades (three dust, one flashpowder, one pepper), metsubishi, thieves' picks and tools, one lb. pepper, one lb. chile powder, 50' silk rope, one signal rocket, three lbs. rice, one lb. dried flower buds, one jar pickled plums, and ½ lb. dried tofu sheets.

Background: Kaijitsu balances his double life as the ninja known as "Ito" and his yakuza occupation with great care, always making sure that when acting in one degree he has an alibi for the other. To date this has worked admirably.

Kaijitsu fears two things: death, and being revealed as a ninja (which would shorten his criminal career and probably lead to the first fear coming true). He has discovered that he can tolerate a fairly low level of pain before succumbing, and while brave, he is unwilling to die for his fellow party members. This weakness has led him to develop his "Theory of Intelligent Placement in Combat."

Kaijitsu's theory works as follows: Large groups (such as parties) are good things, as they provide multiple targets to be hit instead of Kaijitsu. Being in the back and center of such groups is better than being up front, where the swords and clubs of enemies are swirling about. When spellcasters are in evidence, however, the thick of the party is the first place that a damaging blossom of fire will appear, and the alternate tactic of "hiding" works best.

While Kaijitsu's theory has served him well in the past, it led to a particularly messy incident at a yakuza family gathering that resulted in a severe loss of personal honor and him being cast out from the family. Kaijitsu's overriding concern at present is to regain the lost honor and return to his family. Without risking his life, that is.

Shyarn Feng

Human (Male)
8th level Sohei

ST 18/92 IN 10 WI 12
DX 12 CN 15 CH 10
HP: 65
AC: 3
#AT 3/2

Ki: Berserk energy, AC +1, MV +3", +1 to hit, damage, and saving throw. Dodge missiles with a successful saving throw versus breath.

Special Abilities: Weapon of Choice— tetsubo, +1 to hit and damage.

Personal Honor: 5

Proficiencies: Tetsubo, chu-ko-nu, katana, boku-toh, weaponsmith, religion.

Equipment: *Chain +2*, *chu-ko-nu of accuracy +3* (heavy quarrels), *tetsubo +3*, 50' silk rope, metal cap, cotton trousers, tabi, cloth cloak, high hard boots, silk vest, coarse blanket, hooded lantern, 3 flasks of oil, tobacco pipe, tobacco, tinder box, prayer wheel, prayer beads, holy symbol, small bell

Spells: two 1st, one 2d level, 5% chance of failure.

Background: A broad, brawny native of Wa K'an province in Shou Lung, Shyarn Feng has been a follower of the Path since he was but a child. Brought up in the Blue Stork monastery, a very strict and disciplined order, Shyarn for most of his young life took a very stoic path of self-denial, such that in everyday Shou society he appears to be more

reserved and puritan than is normal.

At a young age he received a complement of lower-level followers (some much older than he) to lead in service of the temple. The chance for service came quickly, when bandits stole the temple's minyarn (an altar containing holy texts and the remains of the monastery's founder). Shyarn, through many adventures, recovered the minyarn, but not before the altar had lost its power and, worse still, his complement of followers had been wiped out to a man. The last survivor placed his dying curse on the sohei—he would never be a leader of men again until he had received the forgiveness and blessing of the gods.

In the years since then, Shyarn has traveled through every province of Shou Lung, seeking to perform deeds for other followers of the Path in order to establish himself in good stead with the gods. Yet on every occasion, the deeds have gone wrong, the items sought were destroyed, the persons to be rescued accidentally slain, or, if everything went correctly, the credit would go to another. Shyarn believes himself to be a jinx, fated to wander the world until he receives the forgiveness of a god.

His failures has made Shyarn very fatalistic, and he will make no close friends, confident in the fact that to befriend Shyarn Feng is to sign one's own death warrant with the Celestial Bureaucracy. That the forces of heaven would seek to punish a single man is foolish, but such is his belief.

Shyarn Feng is accompanied in his journeys by his dog, named Dan. Dan is an excellent tracker, but is an avowed coward, running from a fight unless his master is in deadly danger. This cowardice, to Shyarn's mind, accounts for why Dan is still around.

FAMILY NAME Motoharu **FAMILY HONOR** _____
(Yahuza)

FAMILY CHART

HEAD OF FAMILY AND HIS BROTHERS AND SISTERS

PROPERTY OWNED: Property, Small Town

NAME NUMBER OF CHILDREN: Fujiwan Marahami Nitta Wahika

YOUR FATHER, UNCLE AND AUNTS

NAME NUMBER OF CHILDREN: Ochima Zakua(F) Tama(F) Dengyo Chir(F) Kinzuri

YOU AND YOUR BROTHERS AND SISTERS

NAME NUMBER OF CHILDREN: Tajimi Samai(F) Nishigori Hajitsu

FAMILY NAME _____ **FAMILY HONOR** _____
(Ninja)

FAMILY CHART

HEAD OF FAMILY AND HIS BROTHERS AND SISTERS

PROPERTY OWNED: Granduncle

NAME NUMBER OF CHILDREN: Great Aunt Grandfather

YOUR FATHER, UNCLE AND AUNTS

NAME NUMBER OF CHILDREN: Aunt Aunt Aunt Uncle Father

YOU AND YOUR BROTHERS AND SISTERS

NAME NUMBER OF CHILDREN: Ito

Spells Available: two 1st level, one 2nd level.

1st level:

- Animal Companion*
- Bless*
- Deflection*
- Resist*
- Weapon Bless*

2nd level:

- Chant*
- Messenger*
- Slow Poison*
- Warning*

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Toipeye

Korobokuru (Male)
8th level Bushi

ST 15	IN 9	WI 17
DX 17	CN 14	CH 8

HP: 60
AC: 2
#AT: 3/2
Ki: +2 levels for 1 turn (1/day)

Special Abilities: +3 to saving throws vs. magical attacks and poison; +1 to hit bakemono, goblins, goblin rats, and hobgoblins; -4 to be hit by giants, oni, ogres, ogre magi, and titans; infravision; 66% chance to recognize plants and animals; 36% chance pickpocket, 20% chance find goods in small village, 25% in medium village, 30% in large village, 40% in small town, 60% in large town, 90% in city; able to find employment, food and shelter.

Birth: Outcast
NPC Reaction Modifier: 5%
Family Honor: 3
Personal Honor: 15

Proficiencies: Nagimaki (specialized), weaponsmith, armorer, bowyer, parang, sling, swimming, gaming, hunting, naginata, etiquette

Equipment: *parang* +2, *six frog crotch arrows* +2, *domaru* +1, nagimaki, sling, 30 bullets, kote, hanburi, outer robe (happi), cotton trousers (hakama), small wicker backpack, common tools, tinder box, flint and steel, tobacco pipe, two lbs. tobacco, three lbs. rice, one week's rice-cake,

two jars sake, and one lb. salted fish.

Background: Even among his own family, Toipeye was long regarded as an outcast, primarily for his looks and actions. Toipeye was and is a graceless creature, well known for his ability to say the most tactless thing at the most critical time. His odd looks further compound the problem, such that for most of his life Toipeye has had to deal with ridicule and abuse.

This has resulted in Toipeye developing a razor-thin temper, and more than one boastful bully who has referred to Toipeye as "bucket-head" has met his end at the korobokuru's blades. This attitude is made worse in more civilized lands, like Shou Lung, where a barbed witticism is more likely than a physical attack. For Toipeye, one form of attack is as bad as another.

While proud of his accomplishments, Toipeye's success has created its own problems. While people are less likely to ridicule the odd-looking, ill-mannered korobokuru in public, Toipeye is convinced that they are laughing at him behind his back, such that he has often left a room only to double back to hear what is said of him. (He once hired a servant to do the spying, but when the servant returned with glowing reports, Toipeye became convinced the servant was lying and now carries out such tasks himself.)

Toipeye's family now takes pride (at least when he is around) in the successes of its once-outcast scion and has proved more forgiving when the small bushi commits some outrageous breach of etiquette (though he has studied the proficiency, he often forgets to use it). Yet Toipeye is convinced they are only tolerating him, and now is looking for greater actions to justify his abilities.

Askoro Imo

Cat Hengeyokai
6th level Bushi

ST 14	IN 12	WI 11
DX 12	CN 14	CH 12

HP: 47
AC: 7
#AT: 3/2
Ki: +2 levels for 1 turn (1/day)

Special Abilities: Cat Form: Damage 1d3, AC 9, Move 12", infravision, speak with animals, hp 18: Bipedal form: Infravision, speak with animals;
Human form: understands animal speech; 32% chance pickpocket, 20% chance find goods in small village, 25% chance in medium village, 30% in large village, 40% in small town, 60% in large town, 90% in city; able to find employment, food, and shelter.

Personal Honor: 31

Proficiencies: No-dachi (2-hand sword, specialization), wakizashi, daikyu, carpenter, swimming, weaponsmith, bowyer, armorer, iaijutsu (no-dachi), calligraphy

Equipment: *Noisome spirit chasers* (1 string), *no-dachi* +3, hankyu, 20 standard arrows, six leaf-head arrows, quiver, haramaki-do, sune-ate, hanburi, loincloth, sandals, goza, five torches, two jars of beer, five lbs. of rice, one jar of pickles, and a fishing net.

Background: Imo is a drifter, moving from place to place and selling his services as a warrior to the highest bidder.

He has held many good jobs over the years, but a restless fever burns within him; he desires to see new things, meet new people, and vanquish new foes. He has never stayed in one spot for more than a year.

Imo's restlessness is only matched by his enthusiasm for the immediate job at hand. Finishing a job is more important than making sure that the job is done well, or safely. If a recently-completed structure falls down, Imo rationalizes, he will be able to rebuild it in the time he saved by doing it slap-dash in the first place.

For many years Imo carried a map, left to him by his father. This map was reputed to be to the lair of a great creature that was deathly afraid of cats. A noble cat-warrior could easily defeat and banish such a creature, taking its treasure and land holdings. After many years of searching, Imo was finally persuaded by friends and surviving family that the map represented no more than a fanciful illustration drawn by his father, and that the cat-fearing creature does not exist.

Several evenings later, however, Imo's father appeared to him in a dream and told him that the map was true in purpose, but incorrect in detail. Imo's father revealed to Imo the true map, which Imo copied down upon waking. Since then, the hengeyokai often sees a feature that looks familiar, and quickly adds it to the map. It is unclear if Imo is sure of his map anymore, but he continues to explore and add to it.

FAMILY NAME **Toipeye**

FAMILY CHART

FAMILY HONOR _____

HEAD OF FAMILY AND HIS BROTHERS AND SISTERS



Koiryan **Wakutoruik** **Shi-no-unpe** **Taurpe** **Okini**

NAME
NUMBER
OF CHILDREN

YOUR FATHER, UNCLE AND AUNTS



Tumona **Painope** **Otumkeu** **Poi-ne-kep** **Tausoya**

NAME
NUMBER
OF CHILDREN

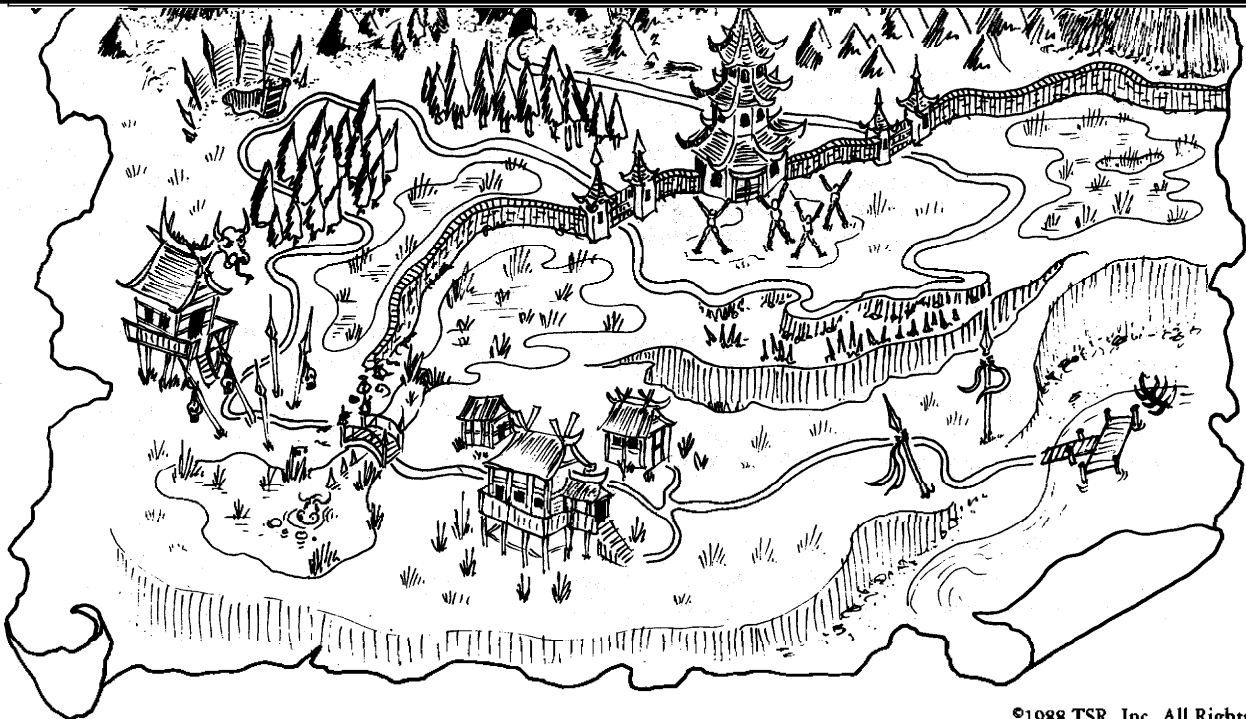
YOU AND YOUR BROTHERS AND SISTERS



Utomasno **Wakarpa-un** **Chikare** **Toipeye**
-peye **Eur-tep**

NAME
NUMBER
OF CHILDREN

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Zezen Washio

Human (male)

8th level Samurai

ST 13 IN 15 WI 12
DX 10 CN 14 CH 14

HP: 35
AC: 6
#AT: 3/2
Damage +3

Ki: 18/00 Strength for 1 round (8/day)

Special Abilities: Surprised on 1 in 6, immune to fear, cause fear in 1 HD or less creatures

Birth: 10th Rank

NPC Reaction Modifier: 40% Ancestry Alliance, Ancestral Alliance, Famous Holy Man

Birthright: Weapon of quality (katana), one share of his grandfather's farm (producing 16 ch'ien per year)

Family Honor: 29

Personal Honor: 50

Proficiencies: Katana (specialization), daikyu (specialization), horsemanship, calligraphy, painting, poetry, wakizashi, trident, naginato, swimming.

Equipment: *ring mail* +1, +3 vs. *missiles* (in the Shou Lung fashion), *trident* +3 (Int 15, detect magic 1" radius, detect precious metals 2" radius, semi-empathy, ego 6), *ring of swimming*, katana of quality (family heirloom), wakizashi, daikyu, four armor piercing arrows, one humming-bulb arrow, one frog crotch arrow, quilted outer robe, silk robe, cotton trousers, fur vest, short jacket, wooden clog

sandals, sash, gloves, straw hat, horse, riding saddle, saddle blanket, bit and bridle, small saddle bags, small metal mirror, small quality chest, lacquered chopsticks, ink, brush, inking stone, 10 sheets standard paper, hooded lantern, two flasks of oil, two weeks ricecakes, ½ lb. dried fish, 2 lbs. pickled vegetables, 2 lbs. dried mushrooms, and wooden campaign flask of sake.

Background: Washio is of the noble house Zezen, one of the smaller noble houses located in mountain vales of Kozakura. He has been trained from early age in the respected arts of warfare. As the eldest son of an eldest son, Washio carries the family's name and tradition into every battle, and, now aware of the great nations that lie across the seas, hopes to spread the repute of house Zezen to all corners of the globe.

House Zezen has a long and illustrious history. They fought with honor in the Battle of Falling Water 70 years ago, allied with the powerful lowland Hirimaki clan. Since that time, several of the family's daughters have married into a powerful Shou Lung merchant clan, Clan Ko. Finally, the family's founder was the famous Zezen Ito, who penned the Great Interpretation of the Way of Enlightenment, which is held in the minyarn of the Floating Cloud School today.

Given his illustrious forebears, Washio is an unlikely figure, short in height and brusque in manner. Washio would rather relax at an inn with his sake than lead charges for opposing warlords. He was recently offered a shugo in his native home vale, but at the last moment, a messenger ran in telling of a deadly monster several miles away. Washio left to defeat the beast, and kept on going, and it is unclear whether he ever wishes to return to bureaucratic duties.

Kotaro Taro

River Spirit Folk

8th level Kensai

ST 16 IN 11 WI 16
DX 15 CN 12 CH 12

Hit Points: 45
Weapon: Chijiriki
AC: 5
#AT 3/2
Initiative Bonus: +2
To Hit Bonus: +3
Damage Bonus: +3
Surprised: 1 in 6
Ki: Max Damage (8/day)

Special Abilities: Lower water 10' (1/day), +2 save vs. water-based attacks, no adjustment to save vs. fire-based attacks, +1 on all other saving throws, +2 on psychic duel vs. non-kensai, meditation, immune to fear.

Birth: Middle Class

NPC React Mod: 20%

Ancestry: Grandfather works small farm

Family Honor: 10

Personal Honor: 40

Proficiencies: Chijiriki, tetsubo, katana, dagger, agriculture, horsemanship, swimming.

Equipment: Chijiriki, *tetsubo* +1, katana, robe (kisode), outer robe (ho), sandals, two coarse blankets, lacquered chopsticks, goza, iron pot, tinder box, tobacco pipe, ½ lb. tobacco, 2 weeks ricecakes.

Background: Taro is the first son and scion of the Kotaro clan, a respected Kozakuran family with river spirits in their heritage. Early in Taro's youth, his river was strengthened by a new stream far upriver, increasing his generation's power, but also making them more wild and uncontrollable. Taro sought to direct his strong, new-found emotions into mastering the chijiriki, the chained spear. Soon he was among the finest of his family and set out into the world of men to prove his abilities against the best.

Taro has a wild temper and is easily riled by perceived injustice, primarily against nature in general and rivers and streams in particular. Dam-builders of his family's homelands have been ambushed more than once when Taro felt that their actions would weaken his family's power. Taro does not back down from challenges: he wishes to prove his mettle against human fighters to increase his prestige along the river.

Taro and his family were placed in great danger by a drought two years ago, and it was only through the engineering efforts of the Ko family of Shou Lung that all survived. Taro, as the leading son, is expected to ease the debt the family owes the Kos, and Taro also wishes to use that debt to eventually travel to the continent and see the mighty rivers that flow there.

FAMILY NAME Zezen

FAMILY CHART

FAMILY HONOR _____

HEAD OF FAMILY AND HIS BROTHERS AND SISTERS

PROPERTY OWNED		Land, Sm Farm	/	/	/	/	/
----------------	--	---------------	---	---	---	---	---

NAME	<u>Nuka</u>	<u>Goro</u>	<u>Shidam</u>				
NUMBER OF CHILDREN							

YOUR FATHER, UNCLE AND AUNTS

				/	/	/	/
--	--	--	--	---	---	---	---

NAME	<u>Uno</u>	<u>Sudanori</u>	<u>Oki</u>	<u>Sei(F)</u>			
NUMBER OF CHILDREN							

YOU AND YOUR BROTHERS AND SISTERS

				/	/	/	/
--	--	--	--	---	---	---	---

NAME	<u>Washio</u>	<u>Haru(F)</u>	<u>Kishi(F)</u>	<u>Shibuyo</u>			
NUMBER OF CHILDREN							

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FAMILY NAME Kotaro

FAMILY CHART

FAMILY HONOR _____

HEAD OF FAMILY AND HIS BROTHERS AND SISTERS

PROPERTY OWNED	/	/	/	/	/	/	/
----------------	---	---	---	---	---	---	---

NAME	<u>Magojiro</u>						
NUMBER OF CHILDREN							

YOUR FATHER, UNCLE AND AUNTS

						/	/
--	--	--	--	--	--	---	---

NAME	<u>Odachi</u>	<u>Wahiya</u>	<u>Eda</u>	<u>Abutsu</u>	<u>Temman</u>	<u>Arao</u>	
NUMBER OF CHILDREN							

YOU AND YOUR BROTHERS AND SISTERS

							/
--	--	--	--	--	--	--	---

NAME	<u>Taro</u>	<u>Takebe</u>	<u>Kiku(F)</u>	<u>Toyo</u>	<u>Yuku(F)</u>	<u>Sasaki</u>	<u>Saito(F)</u>
NUMBER OF CHILDREN							

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Hoshin

Human (Male)
8th level Shukenja

ST 12 IN 10 WI 17
DX 13 CN 9 CH 8

HP: 32
AC: 9

Spells: 6 1st level spells
5 2nd level spells
3 3rd level spells
1 4th level spell

Ki: +3 to saving throw (8/day)
Personal Honor: 40

Special Abilities: Purification ritual 40%, meditation

Martial Arts Style: Floating Cloud School— Soft Push, AC 5, #AT 1, Damage 1d3, Hand;
Special maneuvers known—concentrated push, all-around sight, sticking touch.

Proficiencies: Spear, boku-toh, calligraphy, religion, navigator, poetry, swimming, gaming

Equipment: *wand of wonder* (5 charges left), *seal of vigor*, spear, boku-toh, cotton robe, loincloth, haramaki, sandals, wicker backpack, bamboo chopsticks, alms bowl, ink, brush, inking stone, 12 sheets of red paper, five sheets of yellow paper, three sheets of white paper, jigasa, wooden box of sake, ½ lb. tea, 3 lbs. rice, 2 lbs. assorted dried vegetables, prayer beads, small bell, small gong, small drum, 10 sticks of incense, holy symbol.

Background: “Where Hoshin goes, rumors follow” was a common saying in the shukenja’s native temple of the Way of Enlightenment, and to this day Hoshin remains a man of mystery. He first appeared at the Floating Cloud Monastery’s gate as a youth and when taken in showed a great familiarity with both combat and religion. Where he got this background, none can say, for Hoshin speaks nothing of his life before coming to the temple. Rumors, of course, abound: Hoshin was a samurai who had to flee his household after falling in love with the daughter of a rival warlord; Hoshin was a pirate whose ship ran aground on the rocks, leaving him the sole survivor; Hoshin is an impostor who used the shrine as a shield for his illegal activities as a yakuza or ninja; Hoshin is one of the lost sons of the shogun of Kozakura, children who were hidden away at birth to escape harm at the hands of rival factions.

Hoshin has let all these rumors continue, acting neither to quell them nor encourage them. Some think this is from vanity, but in truth Hoshin does not know his own origins; his life began at the doors of the monastery in a thunderstorm. He is curious about his true origins, but it is not an overwhelming concern to him.

What is an overriding concern is his faith. As he has advanced in ability and competence, Hoshin has ranged further and further afield, spreading the teachings of the Way of Enlightenment and demonstrating the superiority of the Floating Cloud School of martial arts. He has made his pilgrimage to Shou Lung to study the red granite cliffs which hold the teachings of the Way of Enlightenment (in Shou Lung, they call the faith the Path of Enlightenment, indicating to Hoshin that the Shou may have fallen from grace with the teachings).

Akana Kiku

Human (Female)
9th level Wu Jen

ST 9 IN 14 WI 13
DX 10 CN 6 CH 17

HP: 30
AC: 10

Favored Weapon: Gunsen (+1 to hit)

Ki: +3 to initiative (1/day), 1st or 2nd level spell at maximum effect (1/day)

Chance to Know Spell: 55%

Min/Max Spells per Level: 6/9

Specialization: Wood/Nature Element (+1 to effect, -1 to saving rolls)

Special Abilities and Taboos: Speaks tengu and oni, +20% on tengu and oni reactions, cannot drink alcoholic beverages, cannot ride animals.

Personal Honor: 22

Proficiencies: Gunsen, shuriken, herbalist, dance, calligraphy, etiquette, painting, origami

Equipment: Gunsen, 12 *shurikens of venom*, *charm of protection from fire*, *mirror of enlightenment*, straw hat, straw raincape (mino), outer robe, silk vest, silk robes (kosode), sash, tabi, sandals, loincloth, cat (named Latz), wicker backpack, lacquered chopsticks, bamboo tea ceremony set, ink, brush, inking stone, 20 sheets of writing paper (various colors and patterns), 1 lb. assorted spices, 1 lb. tea, 1 lb. rice, 12 sticks of incense, small gong, three fish-hooks, 10 feet of cord and all necessary spell components.

Also, Kiku carries six flower blooms which she has cast the *ironwood* spell on, and uses these as shuriken.

Background: Kiku learned her initial spells at the feet of the Grey Master of Okazara. Upon his death, his pupils scattered to the four winds, and Kiku set out to work her spells to the good of the populace.

Kiku must deal with the tightly defined role given to women in the lands of Kara-Tur and the prejudice shown in many circles toward women who transcend those roles. She has as a result developed a tendency to seek out opportunities where she can humble boastful males in general, and male fighters in particular. She does not seek to harm these opponents, only to enlighten them to the fact that a female spellcaster may be as deadly as a male. Many male fighters have been less than pleased with this revelation and as a result Kiku has relocated her base of operations several times (twice as the result of besting the son of a daimyo).

Kiku finds Shou Lung more civilized (that is, the people are less likely to reach for their blades when angered), but still suffering from a stunted mentality in limiting women. Here she often tries to convince by argument, reaching for her spells only when there is an impasse in attitudes.

Kiku’s weakness is for bright clothing and objects: flowers, gems, and shining metal. Her interest is temporary, and she often gives her new possessions to a friend or ally a few weeks after acquiring them. As a result, she is rather poor and always interested in finding a large treasure haul, large enough to let her purchase outright a manor and set up her own school. With her advanced level, she feels the time has come to establish her own magical college, and is looking for the great treasure that will let her do so.

Floating Cloud School of Martial Arts

Soft Push Style

AC 5

#AT 1

Damage 1-3

Hand

Special Maneuvers:

concentrated push

all-around sight

sticking touch

mental resistance

one finger

blind fighting

leap

speed

levitation

Insignia of Floating Cloud School.



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Akana Kiku's Spell Book

Spells: five 1st level, three 2nd level, three third level,
two 4th level, one 5th level.

1st Level:

Accuracy

Animate Wood

Cloud Ladder

Elemental Burst

Warp Wood

Know History

Message

Read Magic

Prestidigitation

2nd Level:

Animal Companion

Invisibility

Knock

Rope Trick

Smoky Form

Vocalize

Enchanted Blade

Phantasmal Force

3rd Level:

Scry

Wood Shape

Face

Haste

Magnetism

Memory

Wood Shape

4th Level:

Elemental Turning

Plant Growth

Polymorph Other

Remove Curse

Transfix

Vengeance

Minor Creation

5th Level:

Conjure Elemental

Water To Poison

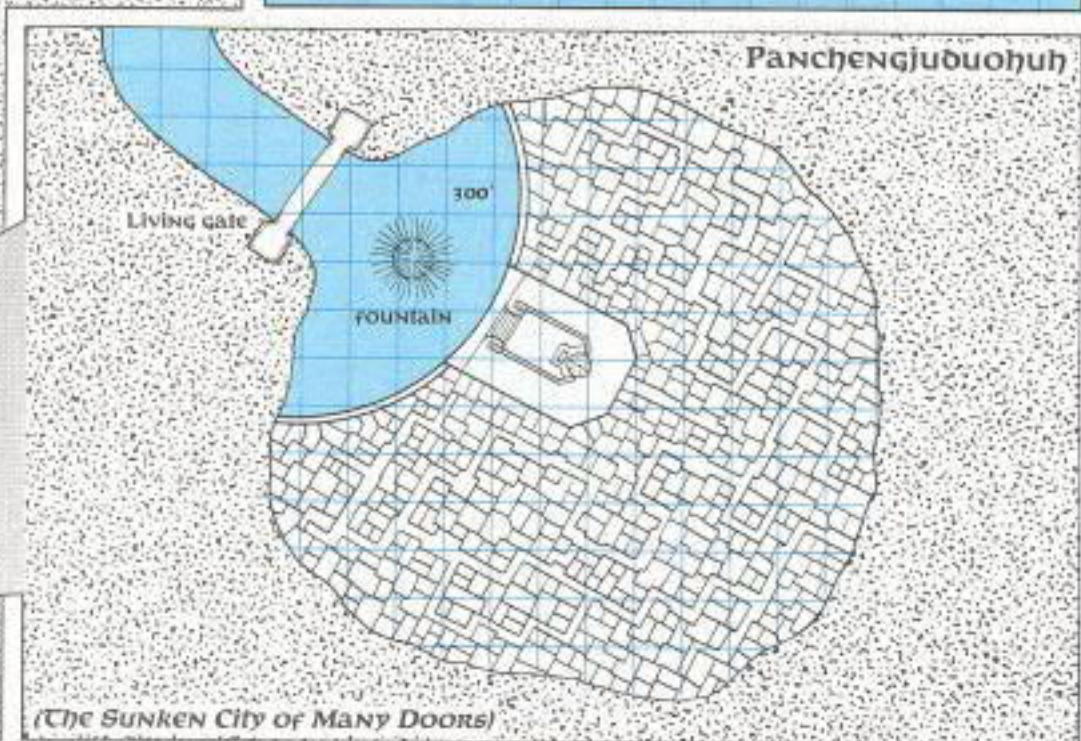
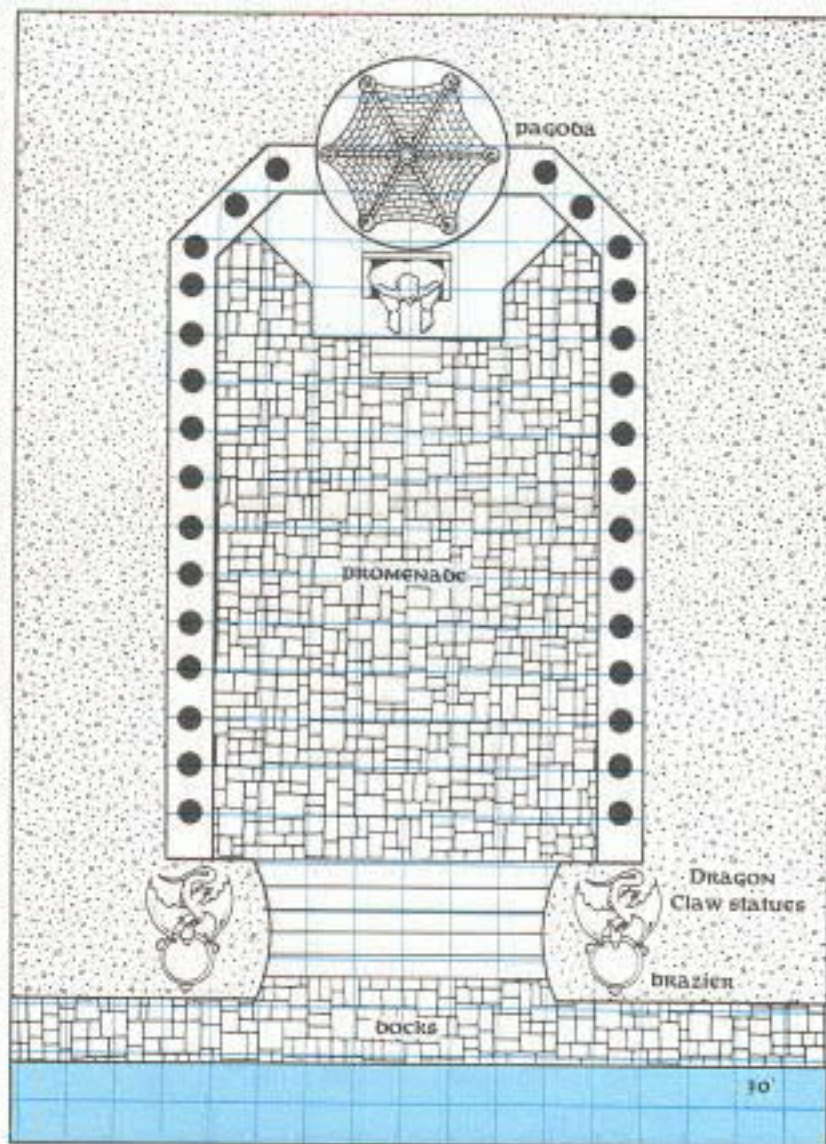
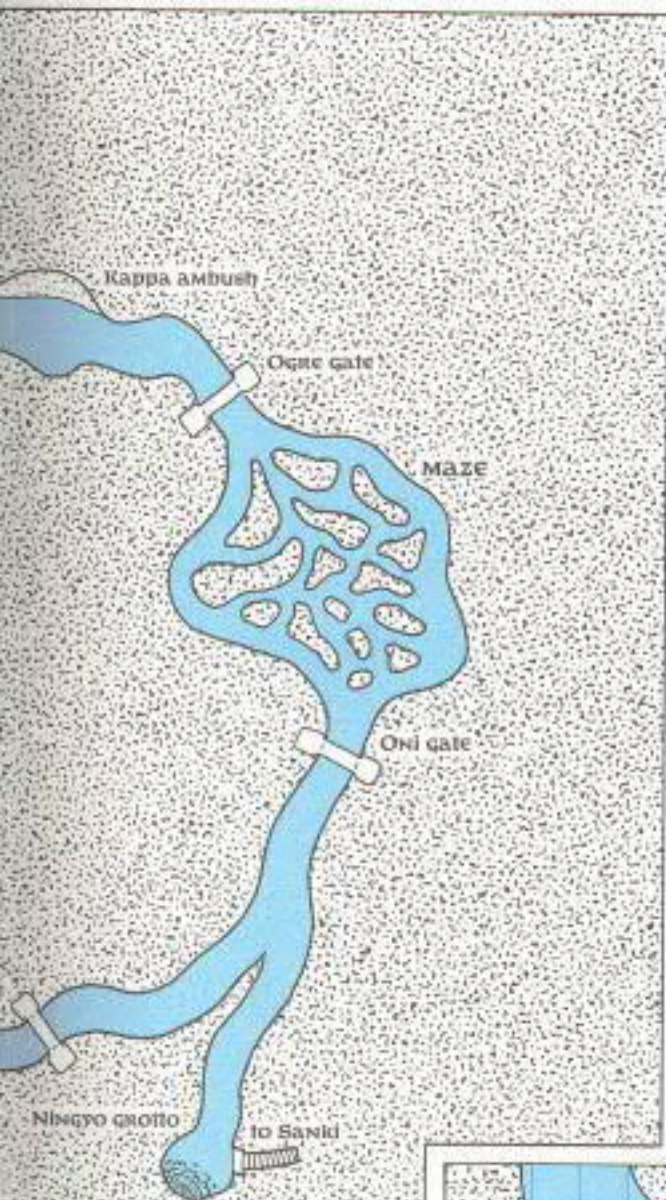
Ironwood

Wood Rot

Major Creation

Metal Skin

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Advanced Dungeons & Dragons®



Kara-Tur The Eastern Realms

Mad Monkey vs the Dragon Claw

by Jeff Grubb

The followers of the many gods of Kara-Tur have always fought, to prove the superiority of their martial discipline and the greater wisdom of their deities. The strict hierarchy of the gods is now threatened by the sudden prominence of the followers of the Dragon Claw, a new and deadly school of martial arts that threatens to destroy all other schools. The players, recruited by a mysterious old monk with a bizarre fighting style, must find out what's behind the emergence of the Dragon Claw and put a stop to it.

Mad Monkey vs. The Dragon Claw will take the players across the entire country of T'u Lung, from the mouth of the great river Fenghsintzu to its headwaters, where they must deal with the legendary Cult of the Black Leopard—all in the name of the Mad Monkey.

Mad Monkey vs. The Dragon Claw is a scenario for the ORIENTAL ADVENTURES supplement to the AD&D® game. It is set in KARA-TUR, the oriental world in the Forgotten Realms. *Mad Monkey vs. The Dragon Claw* is designed for five to eight characters of Levels 6-9.

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