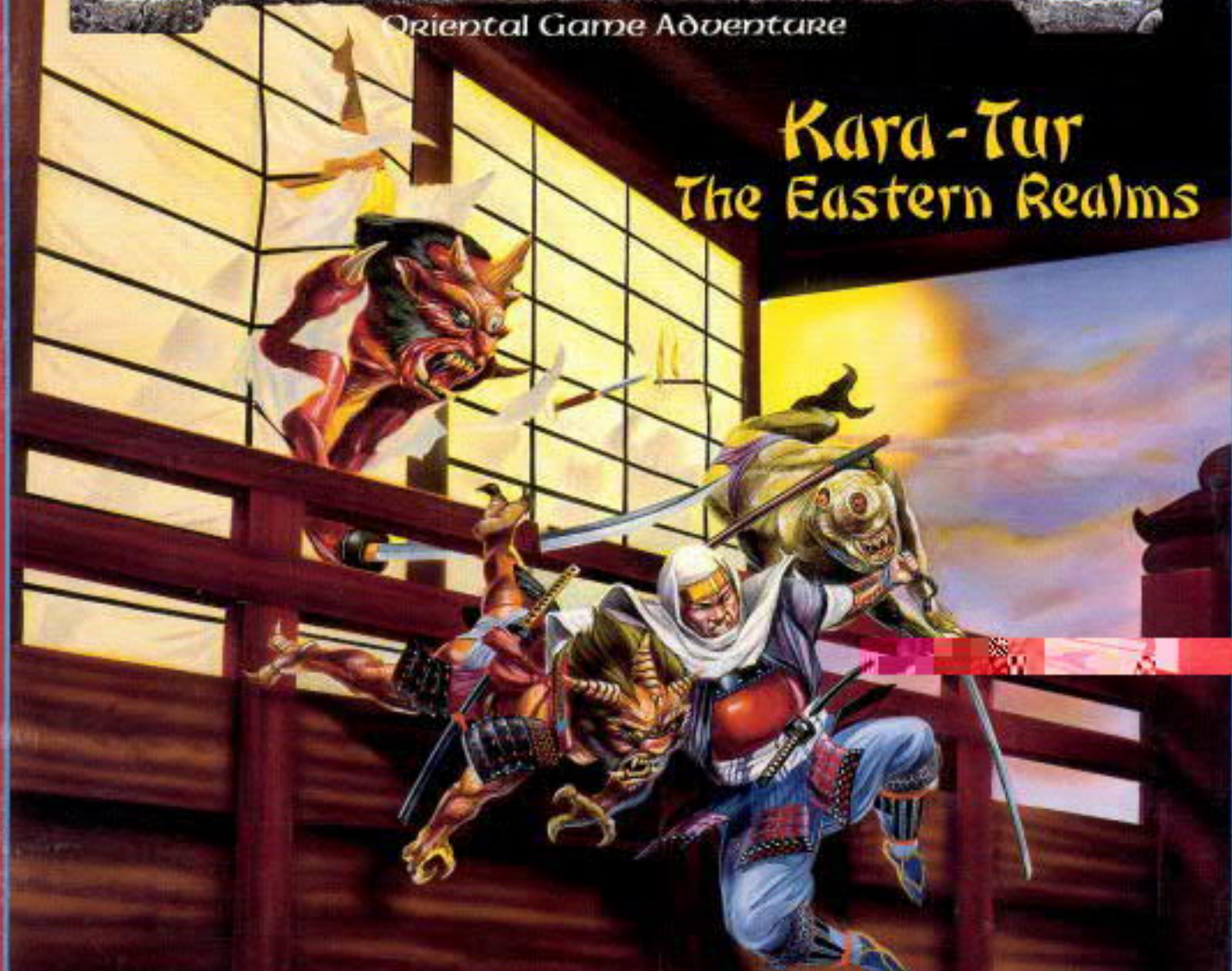


Advanced Dungeons & Dragons
2nd Edition

FORGOTTEN REALMS

Oriental Game Adventure

Kara-Tur
The Eastern Realms



Test of the Samurai

by Rick Swan



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DM'S TRACKING CHART

Week	Days	Season in Qui ¹	Scheduled Event ²	Special Encounters ³
1	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Dragon	1. Stage One	
2	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Phoenix		
3	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Turtle		
4	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Unicorn		
5	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Dragon		
6	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Phoenix		
7	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Turtle	2. Stage Two	
8	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Unicorn		
9	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Dragon	3. Wind Storm	
10	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Phoenix	4. Martial Law	
11	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Turtle		
12	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Unicorn	5. Ex. Mar. Law	
13	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Dragon	6. Stage Three	
14	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Phoenix		
15	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Turtle		
16	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Unicorn		
17	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Dragon		
18	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Phoenix		
19	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Turtle	7. Stage Four	
20	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Unicorn		
21	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Dragon		
22	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Phoenix		
23	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Turtle		
24	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Unicorn		

¹ See Chapter Two

² See Appendix

³ As determined in Special Encounter sections in Interludes

Kara-Tur The Eastern Realms

Test of the Samurai

by Rick Swan

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 腐

INTRODUCTION

Test of the Samurai is a companion module to OA6 Ronin Challenge. Set in Kara-Tur, the easternmost region of the Forgotten Realms, this adventure begins in the ruins of a lost city in a desolate Shou Lung mountain range and leads to an investigation in the Fochu Peninsula of Wa and the mysterious realm of Qui. Although *Test of the Samurai* begins where Ronin Challenge left off, familiarity with the previous adventure is not necessary. Both modules are self-contained and can be played independently.

The DM should have access to the AD&D® game rules and Oriental Adventures book to run this adventure. The *Kara-Tur* boxed set contains a wealth of additional background information. Also, more details about some of the non-player characters appearing in the adventure can be found in *FR7 Hall of Heroes*. Though both latter works are helpful resources, neither is necessary to play this adventure.

The following information is for the eyes of the DM only. Since the adventure is somewhat detailed, the DM should familiarize himself with the entire module before beginning play.

PLAYER CHARACTERS

Pre-generated characters are provided in a special section in this book. If the players have completed Ronin Challenge, they can continue with the same characters; the characters retain any equipment acquired in the previous adventure. Players should read the new character descriptions carefully, however, as each includes important information not revealed in *Ronin Challenge*.

If a given character was killed in the previous module, the player can choose an unused character or change the name and background of the given character, using the same statistics and equipment. For instance, if Tsao Ho was killed in the previous module, his brother, Tsao Eisai, might take over for this adventure. Tsao Eisai would use the statistics and equipment given on Tsao Ho's character card.

With the approval of the DM, players can use their own characters. A good mix of characters is recommended, and none should be of evil alignment. The adventure also assumes that the PCs are not natives of Wa. The DM may allow PCs to be Wa natives and adjust the text accordingly, but the adventure will be less interesting for the players.

MAPS AND PLAYING AIDS

Most of the action in this adventure takes place in an area of southern Wa informally known as the Fochu Peninsula. This region is detailed on one side of the enclosed fold-out color map (Map 1). The color map of the Fochu Peninsula can be used as a playing aid as the DM sees fit. This side of the color map also includes district maps of Fochu and Jasuga (Maps 2 and 3), two major cities of the Fochu Peninsula.

The other side of the color map features a detailed map of Qui (Map 4). The keyed areas of this map are detailed in Chapter Two.

The color panel of the module cover shows the general regions of Kara-Tur featured in the adventure (Map 5). On the inside right panels of the cover is a smaller version of the Fochu Peninsula color map (Map 6). This map shows the locations of the encounters in the text and is exclusively for the use of the DM. Tactical maps for specific encounters are included at various places in the text.

On the inside left panel of the module cover is the DM's Tracking Chart. The chart is used to keep track of the passage of time during the adventure and also indicates the current season in Qui (see Chapter Two). Additionally, the

packing Chart indicates when scheduled events and special encounters occur (see the Running the Adventure section below).

MOVEMENT

Under normal conditions, an unencumbered human character can walk 24 miles across clear terrain in a ten-hour day. At this rate, it would take him just over a day (1.25 days, to be exact) to travel a distance equal to one inch on the color map of the Fochu Peninsula. This rate is reduced in rugged terrain and improved if the character pushes himself or rides a horse. Those wanting more detailed rules for movement should consult the *Wilderness Survival Guide* or Volume II of the *Kara-Tur* boxed set.

TIME

The adventure will become more difficult for the players as game time passes. Use the DM's Tracking Chart on the inside left panel of the module cover to keep track of the passage of time. At the end of each day of game time, mark off the appropriate box. As explained in the text, Day One begins when the PCs arrive in the Fochu Peninsula at the beginning of Chapter One. The entire Prologue occurs before the Tracking Chart comes into play.

RUNNING THE ADVENTURE

Organization

The structure of *Test of the Samurai* is somewhat different than other modules, and for that reason, it is very important for the DM to become familiar with the entire module before play begins.

The characters begin the adventure with the events in the Prologue and end with events in the Epilogue. In between are three chapters that contain the bulk of the adventure's events and encounters. The characters will also experience a number of scheduled events, interludes, and special encounters. *Scheduled events* occur at specific times, regardless of the party's actions. *Interludes* are extended encounters that add depth and excitement, along with increased risks and rewards. *Special encounters* are triggered by the party's success or failure in the interludes. These occur later in the adventure.

Boxed text can be read directly to the players, or it can be paraphrased by the DM.

Encounters

Encounters are adventure episodes keyed to specific areas on the map. When the PCs cross the border of a new area, refer to the corresponding number in the text; the encounter occurs immediately. In many cases, the text explains what happens if the PCs make a return visit. Otherwise, either rerun the same encounter or use common sense (for instance, if the PCs destroyed a bridge in a certain encounter area, the bridge will still be destroyed if they return).

Many of the encounter areas in the Fochu Peninsula are designated as encounter zones. The party has an immediate encounter when an encounter zone is first entered. Several possible encounters are listed for each encounter zone. When the PCs first cross the border of an encounter zone, roll as indicated in the text to randomly select an encounter from the listed possibilities. The PCs experience this encounter immediately. If the PCs remain in the encounter zone or return to it later, roll for another encounter as directed.

Encounter zones often include information that is of special significance to the adventure. For that reason, the DM should not feel restricted by the whim of the dice as to which encounters the PCs experience. Rather than roll randomly, the DM can select a specific encounter from the list. Likewise, he can forego all of the listed encounters if he feels the PCs are too weak, are getting bogged down, or have already received enough clues. Unless otherwise indicated, encounters may be repeated at the DM's discretion.

Certain encounters are designated as *prophecies*. When a prophecy encounter is indicated, refer to the Prophecies section of the Appendix for more information.

Scheduled Events

Scheduled events occur during specific weeks, regardless of the location of the PCs or their previous actions. At the beginning of every new week, the DM should consult the Tracking Chart to see if a scheduled event occurs. If so, consult the Scheduled Events section in the Appendix and proceed as directed.

Interludes

At various points in the text, the PCs are directed to expanded encounters called interludes. All interludes are located at the end of the book, and each has specific staging instructions for the DM.

Interludes are self-contained "mini-adventures" that provide the PCs with additional clues and rewards. They are not, however, risk-free; each poses its own dangers, and each requires a significant investment of the party's time.

Though certain interludes include information vital to the success of the adventure, you don't need to incorporate them all. You can read through the interludes and decide which ones to include (the text gives suggestions for avoiding each interlude without interfering with the flow of the adventure), or you can let the actions of the PCs determine which interludes they will experience. Be aware that each additional interlude makes the adventure longer and more complex.

Interludes can also be developed into independent adventures or incorporated into campaigns other than *Test of the Samurai*. Suggestions are given at the end of each interlude.

Special Encounters

The PCs' actions in an interlude can generate special encounters. Like the interludes, special encounters add depth and excitement to the main adventure at the cost of additional length and complexity; the use of special encounters is optional.

Staging information for special encounters is given at the end of each interlude. The information includes the special encounter's code number (such as SE 1) and the times and locations where it may occur. When a special encounter (SE) is generated, the DM should log its code number and possible locations on the indicated lines of the DM's Tracking Sheet. For instance, if the instructions for SE1 indicate that it can occur on Week 5 in Encounter Zone 4 and on Week 6 in Encounter Zone 7, write "SE 1, EZ 4" under the special encounter heading on the Week 5 line, and write "SE 1, EZ 7" under the special encounter heading on the Week 6 line. The information should be written in pencil as it may be deleted as a result of another encounter; you may also want to jot down the special encounter's page number for easy reference.

When a special encounter is rolled in an encounter zone, check the DM's Tracking Chart to see if any special encounters are listed for the current week. If so, the PCs experience the special encounter immediately. If more than one

special encounter is listed, choose randomly.

(Example: On the Week 5 line of the Tracking Chart, the DM has listed "SE 1, EZ 4" and "SE 2, EZ 4." This means that both Special Encounter 1 and Special Encounter 2 may occur in Week 5 when the PCs are in Encounter Zone 4. Let's assume the PCs are in Encounter Zone 4 during Week 5, and a roll on the Encounter Zone Table gives the special encounter result. Since two special encounters are possible, the DM picks one at random and runs it immediately.)

DM'S BACKGROUND

Qui and the Celestial Bureaucracy

The Celestial Bureaucracy is a government of the spirits that supervises and regulates the affairs of Kara-Tur. Like all large governments, the Celestial Bureaucracy oversees a number of lesser ministries and committees responsible for a multitude of administrative duties.

One of the key offices of the Celestial Bureaucracy is the Ministry of Animal Affairs, which is in charge of the registry and regulation of all of Kara-Tur's animal population. The Ministry of Animal Affairs oversees dozens of sub-committees, with each sub-committee assigned to monitor the affairs of a specific region of Kara-Tur. Each sub-committee lives and works in a secret domain, hidden away to insulate the Officers from the distractions of the outside world.

Assignment as a sub-committee officer is one of the most coveted jobs in the entire Bureaucracy. The position is extremely prestigious and the work is easy, involving little more than recording census information and territorial reports. Best of all, because the Celestial Bureaucracy requires continuity in the administration of its sub-committees, officers are granted immunity from natural aging for the duration of their tenure.

One of these sub-committees is based in Qui, a domain located in another plane of existence. The Qui sub-committee oversees the affairs of the animal population of the Fochu Peninsula, an area of Wa extending from the westernmost mountains of the Jufosu Range to the southernmost plains of Tsukishima.

Four officers make up the Qui sub-committee. Each officer oversees a specific segment of the Fochu Peninsula's animal population. One officer oversees the affairs of the feathered citizens. A second officer is in charge of the hairy citizens. The third officer monitors the scaly inhabitants of the rivers and streams, while the fourth officer oversees the scaly inhabitants of the land.

The gods allow the officers to summon and *plane shift* any animal citizen of the Fochu Peninsula to Qui to make their reports. The gods have also placed a ring of multi-colored bushes in one corner of Qui. The bushes, made of magical silk, can be used as a special portal for dispatching uninvited guests bath to the Prime Material plane.

The Demotion of Za-Jikku

For centuries, the officers of Qui performed their duties efficiently and quietly. All, that is, except Za-Jikku, a pan lung (oriental coiled dragon) officer in charge of the scaly citizens of the land. Za-Jikku demonstrated a troubling tendency to meddle in the affairs of Wa, usually, in order to massage his sizable ego. For instance, Za-Jikku encouraged a primitive tribe in the Jufosu Range to worship him as a god. When their tribute fell short, Za-Jikku triggered a volcanic eruption that buried their entire village in molten lava. On another occasion, Za-Jikku challenged a rival to a duel in the caverns deep beneath the west coast of the Fochu Peninsula. Za-Jikku triumphed, but the battle set off

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shattering earthquakes that destroyed many small coastal fishing villages, along with much of the area's animal life. During a romantic rendezvous with a paramour in the Momben Forest, Za-Jikku's passion was so intense that he ignited a raging fire, burning several square miles of forest to ashes.

The Celestial Bureaucracy eventually reached the limit of its tolerance, but the members of the Bureaucracy could not agree on a suitable reprimand. Appointments to the Ministry of Animal Affairs had as much to do with a candidate's political connections as his actual qualifications, and Za-Jikku still had his Bureaucratic supporters.

After much debate, the Bureaucracy decided to strip Za-Jikku of his duties and expel him from Qui. Since he had shown so much interest in the Fochu Peninsula, his spirit was reborn in the body of a human. Za-Jikku's former dragon body was transformed into a jade statue with glowing silver eyes (a small portion of Za-Zikku's life essence trapped within the statue caused the eyes to glow). The statue was left in Qui, a reminder of the price of disobedience.

The Quest for Immortality

Za-Jikku adapted relatively well to his new life. He secluded himself in a marble citadel deep within the Jufosu Range and acquired a legion of powerful zombies to carry out his every whim. He certainly had no regrets about leaving behind the day-to-day drudgery of his duties in Qui, but the lines in his face and the unsteadiness of his step reminded him that he had lost the most precious benefit of a Qui officer—he no longer was immortal.

Za-Jikku became obsessed with his human mortality and devoted his considerable resources to making himself immortal again. Research into arcane magics revealed life-lengthening techniques that he practiced rigorously. But although these techniques added hundreds of years to his life, it was far short of an eternity—Za-Jikku had been successful in postponing his death sentence, but not in eliminating it.

About six months ago, Za-Jikku learned that a peach farmer named Setsu Iki, who lived on a small estate near the village of Kawasa, had mastered the principals of immortality from an ancient text known as the Book of Hsi, a magical volume with indestructible golden pages. Za-Jikku kidnapped Setsu and demanded that he share the secrets of the book. Setsu refused to cooperate. Za-Jikku sequestered him in Qui, a place from which Setsu would have no chance to escape, where Za-Jikku could still have access to him if necessary.

Za-Jikku proceeded to study the techniques in the *Book of Hsi*. Much to his chagrin, most of the techniques were useless if begun at his advanced age. But a section of the book devoted to the black arts of Tso Tao presented interesting possibilities.

The Tso Tao section stated that the heavens are comprised of three types of vapors. *T'ien ch'i* is the vapor of the sky, that which surrounds the earth in unseen layers and gives life to all land-bound creatures. *Ti ch'i* is the vapor of the earth, that which permeates the seas and gives life to all water-dwelling creatures. *Yun ch'i* is the vapor of death, that which the gods keep far from the world. But through the mastery of a meditation technique called *ch'i ch'ing t'ing p'i*, it was possible to learn to breathe the *yun ch'i* vapors as easily as the *t'ien ch'i* vapors. And best of all, he who learned to breathe the *yun ch'i* would have eternal life.

The *Book of Hsi* gave detailed instructions for creating magical butterflies from dead humans. The breath of these butterflies would eventually transform the world's *t'ien ch'i* into *yun ch'i*. The *yun ch'i*, of course, would eventually

bring death to all creatures now breathing *t'ien ch'i*, but that was an unavoidable side-effect. Since the *Book of Hsi* could also reverse the *yun ch'i* transformation, Za-Jikku hid the book in Qui, safe from prying eyes. That done, Za-Jikku began to practice the principles of *ch'i ch'ing t'ing p'i*, while his zombie servants gathered bodies to begin the process of creating *yun ch'i*.

NOTE TO THE DM

Multiple Solutions

To succeed in this adventure, the PCs must find a way to stop Za-Jikku from converting Wa's *t'ien ch'i* into the deadly *yun ch'i*. There are three different ways to accomplish this: by rescuing Setsu Iki, by recovering the *Book of Hsi*, or by destroying the jade statue of Za-Jikku's original body. As will be seen, all three solutions require a trip to Qui.

Any one of the three solutions will stop Za-Jikku temporarily; all three solutions will stop him permanently. The DM should plan his campaign accordingly. For a short campaign, he can end the adventure after the PCs apply one of the three solutions. For a longer campaign, he can send the PCs back to apply the other two solutions in order to permanently stop Za-Jikku. Suggestions for shaping the campaign are given in Chapter Three.

The party can acquire details about the three solutions through various encounters in Chapter One. Interludes 2, 3, and 7 each contain one of the three portals to Qui. Note that you'll need to incorporate at least one of these interludes into your version of the adventure to give the party a chance of success.

General Course of Play

The PCs begin the adventure with the events in the Prologue, in which they learn the nature of the threat facing Kara-Tur and have their first experiences in Qui. From there, they continue with the events in Chapter One as they search the Fochu Peninsula for a solution to stop Za-Jikku and a way back to Qui. Their investigations will be complicated by the effects of various interludes, scheduled events, and special encounters.

When the PCs believe they have found a way to stop Za-Jikku and have also found a route back to Qui, the adventure continues in Chapter Two. Chapter Three details what happens when they return to the Fochu Peninsula from Qui.

If the PCs' efforts fail in Chapter Three, they may be sent back to Chapters One and Two to search for a different solution to stop Za-Jikku. If their efforts succeed, they may be sent back to Chapters One and Two to search for the remaining solutions to stop Za-Jikku permanently. When the PCs have gone as far as they can, the Epilogue explains the consequences of the various outcomes.

TIMELINE OF WA, THE FOCHU PENINSULA, AND QUI

The dates given below are taken from the Wa calendar, which is measured from the time of the first emperor of the Goshukara line. Emperors preceding this date are recorded only by their era, name, and year.

1st Year of Chisho: The Spirit of Wa gives the Sacred Wand and the Moonlight Arrow, sacred emblems of the imperial office, to Emperor Kochi, allowing him to establish the claim to the entirety of Wa. The Celestial Bureaucracy re-evaluates Wa and establishes new administrative offices, among them the Animal Affairs Sub-Committee of Qui.

412th Year of Chisho: Emperor Kochi dies, and the War of the Spirits begins with the spirit folk dividing into two factions. In the end, the unity of Wa is destroyed, and the island is divided between violently feuding clans.

1st Year of Koyo: Emperor Kasada regains the Moonlight Arrow from the Spirit of Yakamashi Mountain and claims control of Wa. He refuses to name the era after himself for fear of evil omens.

1: When the Kasada line collapses for lack of an heir, the regency searches for a suitable relative and settles on the Goshukara family. The first emperor of Goshukara is crowned.

138: The King of the Western Lands (Shou Lung) demands submission from the Emperor of the Jade Throne, Gomaki, accusing him of encouraging wako to prey on the Shou Lung coastline. All but one of the emissaries are executed by the order of the emperor, and the Omi War begins.

140: Wa builds castles and fortifies her coastlines in anticipation of an invasion from the King of the Western Lands.

145: Following years of tension with Shou Lung, General Ysohibei accepts a truce from the Shou Lung governor of the north and sets himself up as warlord of the province. For the next century, Wa is wracked by warfare, beginning with conflicts between the nobles of Wa and the Shou Lung governors. Eventually, the Shou Lung governors become indistinguishable from their subjects, owing more allegiance to the Emperor of Wa than to the Emperor of Shou Lung. During this time, the Order of the Snake, a mysterious organization of powerful warriors, gains footholds in all levels of the new governments.

195: Hui-Po, a wu jen advisor to the emperor, attempts to create a magical portal capable of whisking the emperor to safety in the event of an insurrection. In the process, Hui-Po inadvertently gates himself to Qui. Unnoticed by the officers, Hui-Po gathers a quantity of silk from the multi-colored bushes and returns to Wa. Hui-Po creates four *scarves of transport to Qui* from the silk, but before he informs the emperor of his creations, Hui-Po and his assistants are killed in a violent coup attempt. *The scarves of portal to Qui* are never used; their origin and function remain a mystery. The scarves are eventually lost and forgotten, scattered throughout Wa and possibly elsewhere in Kara-Tur.

240: Shou Lung attempts another invasion of Wa. Distrustful of each other and weakened by a century of war, the daimyos of Wa are easy prey. The Order of the Snake secretly assists with the invasion. Some of the Order's members refuse to participate in the betrayal, and form their own faction called the Order of the Mouse. Small in number, the Order of the Mouse is unable to rally support and retires to the wilderness where it covertly attempts to thwart the efforts of the Order of the Snake.

669: The Shou Lung are driven from Wa by Nitta Shogoro, the Hidden Shogun. The Order of the Mouse produces evidence to Nitta showing that the Order of the Snake assisted with the Shou Lung invasion, but the Order of the Snake leaders go underground before Nitta can take action against them.

1299: Following an indiscretion that results in the destruction of a vast area of the Momoben Forest, Officer Zaijiku of the Qui Sub-Committee of Animal Affairs is relieved of his duties by the Celestial Bureaucracy and banished from Qui.

1358: Great Teacher Saizu begins his teachings of the Winter Sect of the Path of Enlightenment. The Order of the Snake emerges from its long seclusion as advocates of the Path and gradually re-infiltrates the government.

1388: The Order of the Snake manufactures evidence to convince the shogunate of heretical practices of the Order of the Mouse. All Order of the Mouse disciples are killed, but the Order leaders remain unharmed by attempts to execute them. The leaders are tied to a raft and cast out to sea.

1393: After drifting for five years, a benevolent god ends the suffering of the Order of the Mouse leaders by transforming them into grains of sand. Each grain is later transformed into a silver moth. The moths, carrying the essence of the leaders, fly to all corners of Kara-Tur.

1754: Matasuuri Nagahide becomes the new shogun. Foreign traders are ordered to leave the country. Unauthorized interaction with foreigners is declared illegal.

1755: Government forces slaughter thousands at Juzimura Castle, which has been seized by a coalition of displaced ronin and radical worshippers of Chauntea. After the siege is broken, the shogunate denounces Chauntea as an illegal deity. Worship of Chauntea is declared an offense punishable by execution.

1757: Contact is renewed between Wa and Shou Lung. Restrictions limiting interaction with foreigners is somewhat relaxed. The port city of Akkaido expands foreign trade.

1769: The shogunate orders daimyos to raise the moral standards in their provinces. Known and suspected adulterers are executed, waitresses are banned from teahouses, and luxury items are forbidden to the lower classes.

1770-: Current time.

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PROLOGUE: TEMPAT LARANG

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The adventure begins at sunset of the day following the conclusion of the events of module OA6, *Ronin Challenge*. If the PCs participated in the previous adventure, they are still in the ruins of Tempat Larang on the lava plateau, most likely making plans to get home or trying to decide what to do next.

If the PCs did not participate in the previous adventure, assume they have just arrived at the ruins, sent by the Emperor of Shou Lung to check on the progress of a similar group dispatched a few weeks ago to investigate the disappearance of a traitorous general. The PCs have followed the route of the previous group, a long and rugged trail through treacherous jungles and desolate mountains. The trail ended here, on a barren plateau containing the ruins of a lost city. There are no signs of the previous group. (The previous group is already on their way home via a different route.)

If the party is a mixture of PCs who participated in the previous adventure and new PCs, the new PCs have been sent by the Shou Lung emperor to check on the progress of the old PCs. The new PCs have rendezvoused with the old, and the old PCs have just brought their new companions up to date on their exploits in the lost city. The group is now discussing what to do next. Continue with the boxed text below.

THE SAMURAI'S TALE

Approach of a Stranger

With the sun disappearing behind the plateau's barren rim, long shadows stretch across the landscape of rub-

ble, shrouding the ruins of a once mighty city in a blanket of darkness. The words of your companions are lost in the warm breezes of the evening. There is much discussion, but little willingness to act—at least not tonight. Your body aches and your soul is weary. Decisions can wait for the new day.

Your search for a suitable patch of ground on which to spend the night is interrupted by the sound of boots clattering across the rock-strewn terrain. A bulky figure totters towards you, his steps uncertain, his features indistinguishable against the darkening sky. Your hand glides to your weapon. A glance to either side reveals your companions are also alerted to the stranger's approach. You listen and wait.

As the dim light of dusk reveals the stranger's features, the tension eases from your body. There is little to fear from one such as this. He is dressed in the armor of a warrior, but his limping gait and sagging flesh betray him as a warrior whose best days are long behind him. His wispy hair is as gray as a tombstone, his belly as huge as a giant's pillow. A dusty biwa dangles from a leather strap looped around his neck. He walks with the aid of a crude staff carved from the gnarled branch of an oak.

Huffing and puffing, the stranger pauses before the party. The aroma of roses wafts from the perfumed talc that dusts the stranger's shoulders. He breathes away then addresses the group, his twice feeble but proud.

"I am Minhiro of the Osari clan," he says, "grandson of Toyo, the former deputy to the hatamoto of Ruhimbaru, son of Mochikino, who distinguished himself in the battles of the Shidekima plains, brother of Urumi, current

advisor to the Tairo at Uwaji, and uncle of Daizan, the honorable daimyo of the city of Tifuido where I have lived and served for the last 50 years. My life is of no more consequence than that of a cricket, and I care not if I live to see tomorrow's dawn so long as my death does not dishonor my family or my ancestors. Therefore, should any if you wish to test my prowess as a warrior, please do so now." He squats wearily before you, his hands on his knees.

Osari Minhiro is about 75 years old, just over five feet tall, and grossly overweight. He has the high cheekbones and almond eyes that characterize the natives of Wa. Minhiro is proud, honest, and world-weary, prone to make gloomy observations on the misery of existence. More on Minhiro can be found in a special section at the beginning of Chapter One. (If the PCs gang up on him and attack, Minhiro parries their attacks for two rounds, then collapses. All PCs who attacked him lose 2 points of honor, anyone who kills him loses 4 points of honor. If Minhiro dies, the party will have problems later.)

Minhiro squats silently before the party until they acknowledge his presence, either by introducing themselves or by asking him what he wants. Regardless of what the PCs say, Minhiro interrupts. "Excuse me—my back." With difficulty, Minhiro stretches out flat on the ground. "Much better," he says. "The gods reserve their greatest torments for the elderly."

Still on his back, Minhiro asks the PCs their names. After they introduce themselves, Minhiro continues. "It is obvious from your manner that you are warriors of courage and honor. Just as Toshi predicted you would be. But I am ahead of myself. Allow me to tell you why I have come and what is at stake. For all of us."

Osari Minhiro (10th level samurai): AC 6 (10); MV 12; hp 45; #AT 2/1; Dmg 1-10 (katana) +3 (damage bonus); THAC0 11; Str 14, Int 15, Wis 15, Dex 13, Con 13, Cha 14; AL LG. Proficiencies: Katana (specialization), horsemanship, calligraphy, painting, bow, agriculture, dance, animal handling.

Equipment: katana, leather scale armor, charm of *protection from disease*, *biwa of curing*, leather pouch with 3 yuan, 5 tael, and 9 ch'ien.

Minhiro's Story

Minhiro says he is from an area of Wa known as the Fochu Peninsula. "Few care much about it," he says. "And why should they? It is a miserable land of infertile soil and listless, small-minded people. If it were not my homeland, I wouldn't care about it either.

"We are used to misery in the Fochu Peninsula. Death is more familiar than life. But we have experienced a rash of mysterious deaths over the past six months that is unusual even for us. Hundreds of us have been murdered in our fields while we worked and in our homes while we slept. There is no motive, no pattern, and the bodies all disappear, hauled away by the killers.

"Neither the shogunate nor the local government have ever shown much concern, dismissing the deaths as the results of banditry, local rivalries, or some other inconsequential circumstance. Maybe so. It is not as if misery needs an invitation to visit the Fochu Peninsula.

"Then a month ago, I was visited in the dead of night by the ghost of Toshi, my ex-wife. I had not seen Toshi since she moved to the village of Seinjin more than ten years ago—even as a ghost, I thought she was still quite attractive. A

week before, she too had been murdered, another death to add to the toll of Fochu Peninsula. Toshi revealed to me that she had been murdered by the minions of one called Za-Jikku, who has been responsible for nearly all of the unexplained deaths on the Fochu Peninsula for the past six months. Further, Za-Jikku's bloodlust is about to reach undreamed of proportions—he is embarking on a plan to poison the air of the Fochu Peninsula, which will eventually slay all of Wa and possibly all of Kara-Tur. Toshi did not know his motives or his methods, but she was certain of his intentions.

"I brought this information to my nephew, who in turn passed it along to the shogunate. Their response was predictable. Should any such problems arise, the daimyos of the Fochu Peninsula would handle them as they saw fit. My nephew added that the shogunate attributed my warning to the dreams of an old man. I could tell from my nephew's tone that he was inclined to agree with them.

"I demanded that Toshi's warning be taken seriously, but my nephew said the discussion had ended. However, if I seriously believed in the vision, then perhaps I should consider it a challenge from the gods, a test to judge my suitability for the afterlife. Can you imagine—a test! I told him that if the afterlife is no better than this one, I have no interest in going.

"Nevertheless, I cannot allow my ex-wife's death to go unavenged. If I can get no official assistance, I will stop Za-Jikku myself. And what better way to stop him than to kill him? It will not be easy, for according to Toshi, Za-Jikku is not a man but a dragon. What's more, he is a dragon who lives in a mysterious realm called Qui where mortals are decidedly unwelcome.

"Toshi told me that only a few portals to Qui exist. Ironically, the one most accessible was the one furthest from Wa, here in the ruins of Tempat Larang.

"Toshi predicted that before I passed through the portal, I would encounter a group of warriors who would help me with my quest. Her prediction was correct. So I ask you now—will you join me in stopping Za-Jikku and tile threat to Kara-Tur will you help me avenge the death of Toshi and the other innocent victims of the Fochu Peninsula?"

If the PCs agree to journey to Qui to help him stop Za-Jikku, Minhiro thanks them profusely and says that he will take them to the portal tomorrow morning just before dawn. If the PCs aren't convinced, Minhiro reminds them that all men and women of Kara-Tur are brothers and sisters in the eyes of the gods. "Although you may claim other lands as your home, the victims of Wa could well be related to you. Are you willing to let their deaths go unavenged?" If the PCs need further convincing, Minhiro suggests that if they decline to help, the gods could well hold them responsible for any further details (this could be verified by a message from the gods while the PCs sleep).

Questioning Minhiro

Before the party retires for the night, they may have questions for Minhiro. Following are his responses. To questions not listed, Minhiro answers with "We will discuss this at another time" or "The explanation is long and detailed—perhaps we shall discuss this another time" or "I don't know," whichever the DM deems appropriate.

Who are you? What is your background? Minhiro was born in the village of Osata where his father was assigned as shoya. When he was a baby, his family was attacked by wako white on a pleasure cruise. All were killed except for Minhiro, who sank to the bottom of the ocean. He was kept alive by jellyfish sent by Ababuio, the deity of good luck.

As an adult, Minhiro occupied a number of important ad-

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ministrative posts under the supervision of his nephew. He had seven daughters, all of whom died before reaching the age of 16; some by disease, some by homicide, some by their own hand. In his despair, Minhiro subsequently dismissed all of his retainers and renounced the stewardship of his properties. (The loss of his children is at the root of Minhiro's cynicism, though he will not admit this.)

Who is Toshi? Why did they separate? Toshi was a high-level wu jen who served in the court of Osari Daizan. Following the death of their last daughter, Minhiro became increasingly withdrawn and cynical, making life miserable for Toshi. She petitioned Daizan for a divorce and re-assignment. Daizan compassionately complied, setting up Toshi in the village of Seinjin where she could continue with her magical research. "Who could blame her? I had nothing but anguish to offer."

How did Toshi die? "Her throat was slit while she slept. Her body was carried away and never recovered."

How did you get here. How do you know about the portal? When Toshi's ghost appeared to Minhiro, she showed him a brass bowl filled with water that she said had revealed the existence of four portals leading to Qui. Three of the portals were guarded, the fourth was not. Minhiro asked her to show him the unguarded portal. She stirred her finger in the bowl, and an image of the portal in the ruins of Tempat Larang appeared. Toshi showed him the image of Tempat Larang, then told him to journey to Seinjin where he would find a triangular mirror hanging on the wall of her minka. Minhiro did as instructed. When he stared into the mirror and focused his mind on the image of Tempat Larang, he found himself instantly transported here. As far as he knows, the mirror and the bowl are still in Seinjin. Minhiro has no way back to the peninsula.

What and where is Qui? Minhiro knows all the information in the "Qui and the Celestial Bureaucracy" section of the DM's Background in the Introduction.

What do you know about the killers? Where exactly did the killings occur? The killings have occurred throughout the peninsula, but seem to have been concentrated in the northern regions. Minhiro knows nothing specific about the killers. "Few have seen the killers. Those who have refuse to talk. They are afraid."

What is the rose scent? Where did you get the biwa? As is traditional for many samurai, Minhiro bathes his head and shoulders with scented powder so that if he is defeated in battle and his head is taken as a prize, it will give off a pleasant aroma to the victor. The biwa is a *biwa of curing* given to him by his nephew. Once per day, the sounds of the *biwa of curing* act as a *cure serious wounds* spell on any single character. Proficiency on the instrument is not required for its magic to work.

THE DOORWAY OF DAWN

The next morning as the first rays of dawn peek over the horizon, Minhiro wakes up, then rouses the PCs. He tells them to hurry, as they must act before the early morning light is gone.

Following the instructions of Toshi, Minhiro leads the party to a rubble-strewn clearing about 100 yards away. He points to a pile of large rocks centered between two small willow trees. "We must dig here," he says. "Beneath these rocks is a tin box containing the doorway to Qui." (If a PC wonders why Minhiro didn't tell them about this last night, Minhiro says that according to Toshi, the darkness of the night would have negated the magic of the box.)

Any PC who succeeds in a Strength check can move one of the rocks; two or more PCs working together with a combined Strength of 20 can move a rock without a Strength

check. Two rocks can be moved in one round; a total of 25 must be moved to reveal the box.

After the PCs have moved rocks for five rounds, they hear a rumbling sound on the horizon, growing louder. A round later, they see a horde of jungle barbarians racing in their direction. There are about 300 of them, wailing weapons in the air and hollering war cries. When the horde moves closer, any PCs who participated in the previous adventure, *Ronin Challenge*, will recognize their leader as Awang Sophir, the monk assassin who pursued them relentlessly following his defeat in the karate tournament at Suijeng.

Awang Sophir (6th level human monk): AC 6; MV 20; hp 22; #AT 2/1; Dmg 1-8 (+ 3); THAC0 18: Str 15, Int 11, Wis 15, Dex 17, Con 12, Cha 8; SA and SD as monk; AL LN.

Weapon of choice: parang

Martial Arts Style: silat, #AT 2/1 (+ 1/2), Dmg 1-6 (+ 2)—special maneuvers: *kick, backwards kick, immobility, locking block, fall.*

Barbarian tribesmen (300): AC 10; MV 12; hp 8 each; #AT 1; Dmg 1-6 (spear or club); THAC0 20; AL LE.

Awang was attacked by tigers while in pursuit of the party. The barbarian tribe nursed him back to health. Awang subsequently convinced the tribe he was on the trail of a pack of demons disguised as men. The tribe has now found the "demons" and intends to kill them. They will be near enough to attack the PCs in 10 more rounds. (The DM should use the tribe's approach to hurry the PCs along.)

The tin box is about 6 inches square. Inside is a 3-foot square silk scarf decorated with bright swirls of color. This is one of the *scarves of transport to Qui* created by Hui-Po in 195 (see the Timeline in the Introduction). Minhiro instructs the PCs to spread the scarf flat on the ground and let it absorb the rays of the sun. One round after this is done, the color swirls begin to move, gently at first, then more rapidly, resembling a large whirlpool of color.

Minhiro then tells the PCs to follow him. Minhiro steps into the scarf, and his body disappears inside the whirlpool. As each PC touches the swirling colors, his body tingles as if he entered a pool of ice water; he is then drawn completely into the whirlpool and blacks out (no saving throw). Horses and other mounts cannot pass through the scarf.

If the tribe gets close enough to attack before the entire party escapes through the scarf, they hesitate once they get within 20 yards of the scarf. Awang screams at them to fight, but the tribe is clearly frightened. If the PCs need any prodding to go through the scarf, have some of the tribesmen throw rocks or sticks at them; make it clear that there are too many hostile tribesmen for the PCs to have any reasonable chance of fighting them off.

(Once all of the party members have gone through the scarf, Awang follows them 15 minutes later. After Awang disappears, the tribesmen destroy the scarf as punishment for eating their leader. When Awang arrives in Qui, he hides in the grass where he remains undiscovered. See Chapter Two for the fate of Awang in Qui.)

THE JADE DRAGON

Note to the DM

The rest of the events of the Prologue take place in Qui. Though all relevant details are provided below, you may wish to consult Chapter Two for more information; the numbers in parentheses indicate the corresponding areas on Map 4. It is currently the last day of the Season of the Unicorn in Qui.

The following events should occur so quickly that the PCs have little time to react. If necessary, have Minhiro hurry them along or reprimand them if they attempt to attack or head to other areas of Qui. You could also have Chanii's baboons chatter or throw rocks to discourage the PCs from straying. If necessary, Chanii could summon brown bears, carnivorous apes, leopards, or other creatures from the forest (Sector 5, area 16) to keep the PCs in line.

Strange Awakening

The party awakens in a forest of birch, hickory, and oak trees (Sector 5, area 21), feeling rested and refreshed; each character regains hit points as if he's consumed a *portion of healing*. It is as warm and bright as a spring day. A gentle breeze blows from the west. Kaleidoscopic swirls of color fill the sky, similar to the patterns on the scarf from the tin box.

Through the leafy branches, the characters can see a granite tower rising into the northern sky (Sector 5, area 19). A huge granite gong hangs in the hollow center of the top of the tower.

No sooner does the party get their bearings than a massive winged creature swoops from the clouds, heading in their direction. The creature resembles a unicorn, but it is nearly 20 feet tall. It has the wings of an eagle, the tail of an ox, and the hooves of a horse. Its skin is a chaos of color, seemingly random splotches of red, yellow, blue, white, and black. A short horn extends from its forehead. This is Chanii, the ch'i-lin (oriental unicorn) Officer of Qui.

Chanii (ch'i-lin): See Appendix for statistics.

Chanii hovers above the party, eyeing them nervously. "Who are you?" she demands, her voice a bell-like tinkle. "How did you get here?"

Minhiro steps forward. "I am Minhiro of the..."

"You must leave!" squeals Chanii.

"Take us to Za-Jikku!" demands Minhiro.

"Impossible," says Chanii, becoming panicky. "You must leave! Your kind has no place here!"

"We will not leave until we see Za-Jikku. I am Minhiro of the..."

"Enough!" says Chanii. She is joined by 30 baboons who swing to her side from the branches above. The baboons bare their fangs at the party, then glance at Chanii, waiting for orders. Chanii's wings flutter anxiously as she struggles to make a decision.

"Very well," she says at last. "But you must follow me and not stray. After you have seen for yourself, you must leave here immediately."

"Lead on!" shouts Minhiro, then gestures for the PCs to follow.

Chanii leads the party down a hill and into a valley of green grass and colorful wild flowers (Sector 5, area 23). The baboons follow behind, ready to attack at the first word from Chanii. Chanii ignores any comments from the PCs, determined to get this over as quickly as possible.

Chanii continues up another hill, ending before a vast swamp filled with long reeds and huge cypress trees (Sector 4, area 11). Centered in the swamp is an immense jade statue of a dragon with glowing silver eyes (Sector 1, area 5). Dozens of humans with glazed eyes and tattered golden gowns squat in the mud near the statue, absently digging for grubs and other vermin to stuff in their mouths.

"Za-Jikku was dismissed from Qui more than five hundred years ago," says Chanii to the party. "The gods left this statue for us to remember him and to remind us not to repeat his mistakes. Za-Jikku is no more. Now go!"

Minhiro looks at the PCs, his expression pained and confused. "I don't understand," he mutters. "This cannot be!"

Before the PCs can take any actions, Chanii panics and shrieks to her baboons. The baboons echo her shrieks, relaying them north to the other forest animals. A moment later, the deafening clang of the granite gong shakes the earth. The air shimmers, and an image of a giant humanoid tiger suddenly appears before the party. The tiger stands nearly 60 feet tall and is dressed in silver armor and luxurious purple robes. This is General Tiger, a lord of the Animal Kings' Court who serves as Chanii's immediate superior.

General Tiger: AC -6; MV 36, Fl 24; HD 36; hp 250; #AT 2 (or 3 attacks with *vorpal sword* +5 (dmg 1d6 + 12); Dmg 2-12/2-20; THACO 3; SA + 3 to hit (+ 8 when using *vorpal sword* + 5; become invisible, ethereal, or *astral* once per round at will; *shapechange*, *teleport without error* at will; *ESP*, *comprehend languages*, *tongues*, *detect magic*, and *know history* in effect at all times; *cloud trapeze* once per day powerful enough to transport himself and 1,000 other creatures; has the spellcasting ability and knows all spells of a 29th level wu jen; SD only hit by + 5 weapons or better, regenerates 5 hit points per round, accompanied by 100 tigers who obey his every command; MR 80%; AL LN.

"Why have you called me?" General Tiger thunders to Chanii.

"They wouldn't leave!" whimpers Chanii. "I didn't know what to do!"

This is your responsibility, not mine!" roars General Tiger. He waves his hand over the party, and each is instantly covered with a thin, greasy film. All party members collapse to the ground. They feel their muscles turn limp and their eyelids grow heavy, as they begin to fall asleep (no saving throws).

As the characters lapse into unconsciousness, the last words they hear are those of General Tiger bawling out Chanii. "Never again bother me with such trivial matters! If you and your fellow Officers are unable to manage the affairs of Qui, you will be replaced with someone who ca11!"

Proceed to Chapter One.

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CHAPTER ONE: FOCHU PENINSULA

DM's Information

This chapter begins immediately after the events in the Prologue. In this chapter, the PCs will explore the Fochu Peninsula in search of a portal to Qui and a solution for stopping Za-Jikku. When the PCs are ready to return to Qui, proceed to Chapter Two.

Refer to the color map of the Fochu Peninsula (Map 1) and the DM's Map (Map 6) for this part of the adventure. The PCs begin with the Cat Call encounter, which starts at dawn on the first day of the first week on the DM's Tracking Chart.

Mouse Essence PCs

When the leaders of the Order of the Mouse were killed in 1388 (see the Timeline in the Introduction), the gods scattered the leaders' essence to the far corners of Kara-Tur. The gods chose worthy citizens from Shou Lung and other lands west of Wa to become carriers of the Mouse essence. Unaware of its presence within them, the carriers passed the essence through successive generations. The dormant essence is harmless and undetectable, and it can only be activated by the spirit of an original Order of the Mouse member.

Unknown to them, certain members of the party carry the dormant Order of the Mouse essence. Prior to beginning the events of this chapter, the DM should secretly determine which PCs are carriers; this information is not revealed to the PCs. If there are four or fewer PCs, no more than one or two should be carriers. If there are more than four PCs, limit the number of carriers to half of the total number of PCs, rounded down; that is, if there are five PCs in the party, two have the Mouse essence.

The carriers can be any PCs you wish to take a more active part in the adventure. Criteria to consider when making your selection might include a mysterious background (the PC was an orphan or his parents were affiliated with a strange religious sect), a quiet disposition (the PC is thoughtful or withdrawn), or an inordinate interest in religion (evidenced by a character's proficiency in religion or an intense devotion to his faith). Assuming the party experiences the appropriate encounters, the significance of the Mouse essence will be revealed to the carriers later in this chapter.

More About Minhiro

Minhiro is intended to remain with the party for the duration of the adventure. Not only will he be useful to the PCs as a guide and a source of information, he will also be useful to the DM in keeping the party on track (for instance, if they waste time or otherwise become distracted, Minhiro reminds them of the urgency of their mission).

Do your best to see that Minhiro survives. Since Minhiro is a favorite of Ababuo, the deity of luck, miraculous escapes, close calls, and other lucky breaks are perfectly acceptable ploys to keep him healthy. If circumstances are such that Minhiro's death is unavoidable, modify the text accordingly. You can feed any necessary information to the PCs by increasing the frequency of Prophecies, and keep them on track by increasing the appearances of the Serpent Rider (see the Serpent Rider encounter in Encounter Zone 9).

Minhiro's presence should have little impact in combat. Attackers will always save a feeble old man such as Minhiro for their final opponent. Although Minhiro may go through the motions of fighting alongside the PCs, his contributions

will be minimal; he is too slow and arthritic to cause much damage.

Confused about the turn of events, Minhiro will always allow the PCs to make decisions as to what to do next. However, feel free to have him suggest specific actions in order to steer the party in a direction you'd like them to go. Whether the PCs take his advice is, of course, up to them; Minhiro will always graciously abide by their decisions.

Minhiro is terrified of open water areas, such as rivers and oceans. This fear stems from the slaughter of his family at sea when he was a child. He will go to elaborate lengths to avoid traveling by ship or even wading across a stream. If confronted by the PCs, Minhiro admits to his phobia, but still refuses to venture into the water. If the PCs need him to ford a stream, they will either have to forcibly carry him across or make arrangements to rendezvous with him later.

About the Peninsula

The southern tip of Tsukishima, one of the four islands comprising Wa, is informally known as the Fochu Peninsula. With its barren plains, unproductive farmland, and ignorant people, it is the most destitute area of Wa. For all practical purposes, the Wa shogunate considers it a hopeless backwater, useless except for its tax revenues and as a place of exile for its least able administrators.

When the party arrives at the Fochu Peninsula, it is the beginning of summer. Most of the terrain is lifeless and dry. The trails are seldom-traveled, and most have fallen into disrepair; it is not unusual for a trail to end abruptly in a meadow or weed patch. There are a few shrines scattered about the countryside, but they are modest by Kara-Tur standards, about 20 feet square with raised stone foundations and wooden walls.

The only population centers of consequence are the cities of Fochu and Jasuga, linked by the peninsula's only major road. The rest of the inhabitants live in isolated villages of fewer than 1,000 residents. Most of the buildings are minka, peasant shacks with wooden lattice walls and roofs of straw thatch. The rest of a typical village is composed of small barns, storehouses, and shops. There is little communication between villages, and contact with the outside world is virtually non-existent.

The villagers are poor, unsophisticated, and dull-witted. Their usual reaction to strangers is either cold indifference or outright hostility. Unless noted otherwise, they have nothing to say to the PCs about the murders, Za-Jikku, or any other subject. They will not accompany or guide them. Some are vaguely aware of the changes in the atmosphere, but they aren't particularly concerned, assuming it's just the latest in a seemingly endless series of punishments from the gods.

Each village's shoya (administrator) can call on a variable number of villagers to serve as an informal militia. For convenience, assume that 10 percent of a village's population are available for this purpose. Use the following statistics for generic shoya and villagers:

Shoya (1st level samurai): AC 8; MV 12; hp 8; #AT 1; Dmg 1-8 (wakizashi); THAC0 20; AL N.

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

Assuming the party is allowed to enter, a village may be able to furnish them with supplies, a night's lodging, or—

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occasion—information. Of course, the party, is free to raid villages to which they are refused entry but, at the DM's discretion, angry villagers will track them down and attempt to kill them. Generally, villagers will never pursue the PCs beyond a 10 mile radius of the village, but the DM is free to make exceptions as he sees fit. Once the party has been allowed into a village, they will always be allowed to enter again if they return.

Each village listed in this chapter includes the following information:

Size. The number of people.

Major Industry. How most of the people make a living.

Prejudice Level. People of the Fochu Peninsula tend to be extremely prejudiced against foreigners and odd-looking outsiders. If the Prejudice Level is *high*, the party is met by the shoya and enough villagers to chase them away; under no circumstances are they welcome in the village. (In this case, note that the Religious Fervor rating is irrelevant.)

If the Prejudice Level is *medium*, the citizens are suspicious, but allow the party to enter. The PCs occasionally will be pelted with stones or garbage, and citizens will mutter insults at them as they pass. Available goods are twice the listed price given on the Basic Equipment tables of *Oriental Adventures*. The party will not be allowed to spend the night.

If the Prejudice Level is *low*, the party is allowed to enter the village with no special conditions.

If the PCs use *polymorph self* or a similar spell to make them look like local natives, or otherwise conceal their identities (the DM will determine the effectiveness of the disguise), shift the Prejudice Level to the next best rating (high becomes medium, and medium becomes low).

Religious Fervor. Most of the villages are fanatically devoted to a fundamentalist sect of the Path of Enlightenment and despise outsiders who don't share their fervor. If the Religious Fervor rating is *high*, the shoya and a sizable force of militia meet the party at the village border. The shoya demands that the party submit to a test of faith before they are allowed to enter the village. The test of faith is always one of the following (DM's choice, or choose randomly):

- * Stomp or spit on a religious symbol of the heretical Chauntea faith (the symbol is provided by the shoya, usually a wooden carving of either a budding flower encircled by the sun, or a sheaf of wheat).
- * Recite a selected Path prayer (the character with the lowest Wisdom must pass a Wisdom check for the party to succeed).
- * Make a donation to the local shrine (1d10 ch'ien; this donation suffices for the entire party).

If the PCs refuse or fail the test, they are chased away by the shoya and his militia. Under no circumstance will they be welcome in the village. If they return, they can attempt the test again.

If Religious Fervor is low, the party is allowed to enter the village with no special conditions.

Goods. All of the goods listed on the Basic Equipment tables of *Oriental Adventures* of the indicated value limit or less are available for purchase. Prices are as listed on the tables. (For instance, if the value limit is 1 yuan, rain capes are for sale, but cotton robes are not). Arms, armor, services, transport, and magical items are never available, unless specifically mentioned.

Lodging. This is the cost of a night's lodging, including food, at a local minka.

CAT CALL

This encounter takes place at area Q1 on the DM's Map.

Gradually the party regains consciousness, feeling refreshed and alert, as if awakening from a long night's sleep; each character receives the effect of a *potion of healing*. The adventurers are lying in a patch of grass and weeds, surrounded by a forest of small trees. A clear blue sky, peeks through the leaves. Sandy plains and barren hills stretch to the horizon. The air is sweet and warm. Just over a ridge beyond the perimeter of the forest comes a sorrowful and persistent mewling resembling the cries of a kitten. (The party is about 10 yards inside the perimeter of the Momoben Forest. After they were rendered unconscious in Qui, General Tiger dispatched them to the Fochu Peninsula via the multi-colored silk bushes—see Chapter Two for details.)

Minhiro has also regained consciousness and is brushing himself clean. He has no idea what has happened to them. He sniffs the air and studies the sky. "How we got here, I do not know," he says, then squats to rub the sandy soil between his fingers. "But somehow we have arrived in Wa. And from the texture of the soil, I can tell you that we are somewhere in the southern peninsula."

The mewling becomes more persistent. If the party is slow to investigate, Minhiro will suggest they help the obviously suffering animal. If the party declines, the encounter is over.

If the party heads in the direction of the mewling, just over the ridge they discover the site of a slaughter. A half-dozen humans lie sprawled in the dirt, their bodies brutally slashed, their cotton pants and peasant blouses caked with dried blood. The bodies have black hair and almond eyes. All are adults, half are women.

Minhiro studies the bodies, then confirms that they are Wa natives. "Judging from their clothes, they are poor-peasants, like most who live on the peninsula" he says. The deep wounds appear to have been caused by katana or other bladed weapons. There are no signs of the attackers; the soil is too dry for footprints.

If the PCs examine the bodies, they find nothing of value; everything has been taken except a few bags of nuts and some dried fruit. If the PCs use *speak with dead* or similar spells, they discover that the slain were returning to the village of Ayoï after hunting for food in the Momoben Forest when they were robbed and killed by bandits with long blue kumi (braids). The bandits headed north. The ambush occurred 24 hours ago.

A small, frightened lion cub is huddled in the folds of his owner's clothes.

Lion cub: AC 6; MV 12; hp 2; #AT nil (too young); AL N

The cub was the pet of one of the women. Escaping the wrath of the bandits, the cub has remained hidden here ever since.

The cub rubs against the PCs' legs, eager to have them adopt her. Minhiro innocently suggests she could eat her. "A cat that young is quite tender." Cold-hearted PCs are free to take Minhiro's suggestion.

If the party keeps the cub, she can be carried in a pocket or knapsack. Otherwise, she trots alongside them. If the cub isn't carried or otherwise restrained (such as being tied to a leash), she will always try to head east towards Ayoï. Any PC with an animal handling proficiency automatically realizes that a domesticated cub such as this will lead the party to its home village. If such a proficiency is not available, the PCs

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will have to draw their own conclusions as to why the cub wants to go east.

If the PCs decide to let the cub lead them, they may find the trip to be somewhat longer. Since the cub is fascinated by insects, blades of grass, and other interesting distractions, she has an effective movement rate of 3.

WHAT NEXT?

Though Minhiro feels it is his duty to lead the party, he says it is in the best interests of all if this responsibility is relinquished to the PCs. "I am no longer the warrior I once was. I have the will to stop Za-Jikku, but not the ability. Do me the honor of leading. I will abide by your decisions and will not hold you responsible if we fail. In this world, failure is to be expected. Success is always a surprise."

Before the party embarks on their exploration of the peninsula, it should occur to them that it'd be a good idea to formulate a plan. If it doesn't, then Minhiro suggests they decide on a strategy before they do anything else.

In spite of what they saw in Qui, Minhiro says he remains convinced of Toshi's warning about the danger from Za-Jikku. "We saw the dragon statue and heard the unicorn's claims of Za-Jikku's death. That changes nothing," he says. "Perhaps Za-Jikku is dead, perhaps not. But his plan has begun-on this I have the word of Toshi."

Minhiro suggests that the secret to stopping Za's plan lies somewhere in the Fochu Peninsula "since the affairs of Qui and the peninsula are inexorably intertwined. We will scour the peninsula until we discover such a secret. If we need to return to Qui, then we shall find a way to do that as well." If the party isn't convinced that the peninsula holds the secret to stopping Za-Jikku, Minhiro suggests they pray to the gods for guidance. Regardless of whether the PCs join him or not, Minhiro kneels in prayer for the next 15 minutes. At the end of that time, the sky darkens and a bolt of lightning streaks from a gray cloud, splitting a nearby tree in half. Minhiro examines the inside of the tree. A message inside reads, "The answers you seek are here." (Minhiro can repeat this process again if necessary. The answer is always the same.)

If the PCs ask Minhiro what he knows about the peninsula, Minhiro says he doesn't know much. "I have not spent much time in this area," he says. "The land is poor, and its people are ignorant and sullen."

Minhiro says he believes they are somewhere in the southern part of the peninsula, but doesn't know exactly where. "Far to the north is the Jufosu Range, an extension of the Ikuyu Mountains. East of the Jufosu Range is Jasuga, one of two sizable cities in the peninsula. The other, Fochu, is further south. We will not be welcome in either, as both have reputations of hostility to outsiders. And though I am a son of Wa, in this region I am as much an outsider as you." The tiny villages of the peninsula, where most of the population live, have similar reputations, including Minhiro's home village of Osata, located on the west coast, and Seinin, the east coast village where Toshi spent her last day. "We will be welcome in Osata," he says, "although I do not know if anyone there can help us. As for Seinin, Toshi's magical mirror and bowl may still be there, but the shoya is greedy and likely has traded or sold them by now."

Minhiro has no more information for the party. Proceed to Encounter Zone 1. It is now the first day on the DM's Tracking Chart.

ENCOUNTER KEY

Refer to the DM's map (Map 6). Ignore areas Q1-Q10 on the map; these are used only in Chapter Three.

1. ENCOUNTER ZONE

Physical Details

This area is virtually devoid of life. The sandy soil is unsuitable for all but weeds and small trees. There are occasional areas of rolling hills and a few waist-deep streams about 10 feet wide. Daytime temperatures peak in the high 80s and drop to the 70s at night.

Encounters

When the party enters the area (or as soon as they complete the Cat Call encounter at the beginning of the adventure), roll 1d8 and immediately run the indicated encounter. For every four game hours the party remains in this area, roll 1d6. On a roll of 5 or 6, another encounter on this list takes place (roll 1d8). You are free to alter the frequency or choose specific encounters as you see fit.

Roll	Encounter
1	Special Encounter
2	Prophecy
3	Wolf Pack
4	Bandits
5	Bandit Corpse
6	Bird Corpse
7	Monk
8	Yellow Clouds

Special Encounter. If a special encounter is indicated on the DM's Tracking Chart for this week, it occurs now. If more than one special encounter is listed, choose randomly. If no special encounter is listed, treat this as no encounter or choose another encounter.

Prophecy. A blackbird lands on the shoulder of a random PC. It caws three times, coughs up a small ruby (value: 25 ch'ien), then flies away. If the chosen PC gazes into the gem and succeeds in a Wisdom check, a prophecy appears inside the gem, visible only to him. Select either a Category A or B interpretation from the prophecy lists (DM's choice). If the character fails the Wisdom check, the player receives only a fragment of the interpretation.

This encounter occurs only once.

Wolves. Drawn by the scent of humans, a wolf pack charges over a hill, heading directly for the party. The hungry wolves attack random PCs and will fight to the death.

This encounter occurs only once.

Wolves (5): AC 7; MV 18; HD 2 +2; hp 14, 12, 10, 10, 8; #AT 1; Dmg 1d4 + 1; THAC0 19; AL N.

Bandits. The party hears the sounds of hoofbeats approaching from behind them. Five minutes later, six bandits surround the party, cutting off their movement. If the party have mounts themselves, they can attempt to outrun the bandits; the bandits pursue for five miles, then retreat if they haven't overtaken the party.

Blue Kumi Bandits (6 3rd level bushi): AC 6; MV 12; hp 18 each; #AT 1; Dmg 1-8 (daikyu with leaf head arrows or naginata); THAC0 18; AL LE.

Light warhorse (6): AC 7; MV 24; HD 2; hp 10 each; #AT 2; Dmg 1-4/1-4; THAC0 19; AL N.

The bandits wear black cloth hoods that completely cover their faces. A long *kumi* (braid) dyed blue dangles down their backs. Three of the bandits are armed with naginata, the others with daikyu (a longbow that can be fired from horseback).

The bandits intend to rob and kill the party. Once the party is surrounded, the bandit leader demands that they lie down on their stomachs. If the PCs don't comply immediately, the leader repeats his demand, then orders the bandits armed with daikyu to begin firing.

The bandits will not negotiate, nor will they converse with the PCs. If three of the bandits are killed, the rest flee towards the Momoben Forest. Cornered bandits fight to the death. Under no circumstances will a captured bandit speak with the PCs; he will attempt to escape at the earliest opportunity, fighting to the death to avoid recapture.

If the party searches a bandit's body, they find a pouch containing 2d10 ch'ien and a flask of sake. There is nothing special about a bandit's unmasked features.

This encounter occurs only once.

Bandit Corpse. The party discovers a body that has been partially eaten by wild animals. A black cloth hood completely covers his face, and a long kumi (braid) dyed blue dangles down his back. This is a former Blue Kumi bandit. A wooden spear that smells of peaches pierces the bandit's neck. If the party searches a bandit's body, they find a pouch containing 2d10 ch'ien and a flask of sake.

This encounter occurs only once.

Bird Corpse. The party finds the corpse of a sparrow. Yellow powder stains its bill (the bird is an early victim of the yun ch'i). A PC with the herbalist proficiency can verify that the powder is a substance not found in nature.

If the lion cub is with the party, it attempts to eat the sparrow, unless the party buries or otherwise disposes of it. A half hour after eating the sparrow, the cub stumbles, then collapses. Unless the cub receives a *potion of healing* or similar treatment within 15 minutes after collapsing, it dies within the hour.

Monk. A tall man in a loose gray robe is seen walking in the distance. A large leather bag hangs from his shoulder. His head is bowed; he appears lost in thought.

If the PCs run after him or call out, the man stops and stares at them, eyes wide. He drops to his knees and makes elaborate gestures to the heavens.

Shigeruchan (2nd level monk): AC 9; MV 16; hp 9; SA and SD as monk; AL LN.

Martial Arts: AC 6, #AT 1, Dmg 1-4;

Special Maneuvers: weapon *catch*, *choke hold*.

Shigeruchan is the religious leader of the village of Gugedo. He is wandering the wilderness, composing a lengthy poem detailing the glories of the Path of Enlightenment to which he is obsessively devoted. He is now desperately praying to the gods to protect him from the party; judging from their strange appearance, they are obviously demons.

If the PCs approach, he rises, gathers his courage, and says to them, "Speak, demons! The spirit of the Path is strong within me—I fear you not!" Regardless of what the PCs say, Shigeruchan studies them closely, then announces, "Demonic possession! Poor pathetic souls—the gods have sent you to me for salvation. Silence your hellish babble! Allow me to cleanse you, then you will receive your reward!"

Shigeruchan ignores anything the PCs say, dismissing it as rantings of the possessed. He continues to insist that if they allow him to "cleanse" them, he will give them a reward. Shigeruchan gives no clues as to what his "cleansing" involves or the nature of the reward.

If the PCs agree to the cleansing, Shigeruchan leads them to the nearest shrine (most likely, the shrine east of

Gugedo). Shigeruchan refuses to speak to the party en route to the shrine. If the trip is long enough, roll normally for encounter zone encounters.

Once at the shrine, Shigeruchan removes a thick sheaf of notes from his bag and begins reciting his poem, asking the PCs to repeat each verse after him. This recitation is the "cleansing" Shigeruchan spoke of: from the volume of notes, it is clear that the cleansing will take some time.

The PCs are free to leave at any time. If they stay, the "cleansing" will take a full day (including 8 hours of rest). If a PC uses his poetry proficiency, he can cut the time in half for the entire group by composing elaborate verses on the same themes, impressing Shigeruchan that his "cleansing" is working better than he thought.

If the PCs complete the "cleansing," Shigeruchan offers to take them to his home in Gugedo for their reward. If the PCs agree, Shigeruchan leads them to Gugedo (encounter 2). Roll normally for encounter zone encounters.

This encounter occurs only once.

Yellow Clouds. The sky becomes overcast. The clouds have a definite yellow tinge. The first signs of yun ch'i," says Minhiro. "Our time runs short:

2. GUGEDO

Size: 325

Maj. Industry: Fishing

Prej. Level: Med.

Rel. Fervor: High

Goods: 3 fen

Lodging: 3 fen

If the party has not yet met Shigeruchan (the Monk encounter in Encounter Zone 1), there is a 25% chance that they will meet him here, assuming they gain access to the village. If they meet him, run the encounter as in Encounter Zone 1; after the party completes their "cleansing" at the shrine, Shigeruchan will ask to lead them back to Gugedo for their reward.

If the party was led here by Shigeruchan, the Religious Fervor rating is low. Shigeruchan leads them directly to his minka, then says, "To receive your reward, you must pledge yourselves to the Path. Do you now so swear?" If at least one of the PCs takes the pledge, Shigeruchan gives the party a small bust of a smiling tiger carved from wood. He says that it will gain them access to other villages of true believers. (The bust has no value, but can be presented to the shoya of any village to change its Religious Fervor rating from high to low; the bust can be used only once.)

Shigeruchan then leads the party to a crude stable and presents each PC who took the pledge with a shaggy pony and a copper locket on a silver chain. The locket is a *medal- lion of steadiness*; while wearing it, character can never be thrown from his mount.

Pony: AC 7; MV 12; HD 1 + 1; hp 7; #AT 1; Dmg 1-2; THAC0 19; AL N.

"There is much heresy in the land," says Shigeruchan. "Go forth and spread the glory of the Path!" Specifically, Shigeruchan tells them of the following locations in dire need of spiritual cleansing, giving general directions to each: . . . an island of heretical spirits off the coast of Sokijan; a tribe of blasphemous monster-worshippers near the village of Shikimintin; and Ayoj, a village where the Path has been slighted."

Shigeruchan has no other information for the party. He will, however, feed and lodge them for the night at no charge if they wish.

3. AYOI

Size: 410 Maj. Industry: Fishing
 Prej. Level: Low Rel. Fervor: Low
 Goods: 1 yuan Lodging: 3 fen

As soon as the party enters Ayoï, they are approached by four villagers. The villagers bow, then politely ask the party to follow them. The villagers answer no questions. They are docile, but persistent. The villagers are assistants to Tamura Tenryu, the shoya of Ayoï, who has standing instructions for all visitors to be brought directly to him.

The villagers lead the party to a minka only slightly less shabby than the rest of the buildings in Ayoï. They knock once, then enter with the party. Inside is a stout man with a bald head, his folded arms gathered inside the long sleeves of a translucent robe worn over leather armor. He appears to be about 60 years old. He scans the party curiously.

"Welcome,!" he says. "I am Tamura Tenryu, shoya of Ayoï. And you?"

Tamura Tenryu (3rd level samurai): AC 6; MV 12; hp 18; #AT 1; THAC0 18; Dmg 1-10 (katanta) + 1 (bonus for level); AL LG.

Tenryu is educated, soft-spoken, and arrogant. He considers himself superior to the dull-witted locals and resents being stuck in such a dismal little village. He is desperate for intelligent conversation.

After the party introduce themselves, Tenryu asks them how he can help them. Assuming the PCs have questions, Tenryu brightens and exclaims, "Questions! How delightful! Questions are surely the mark of a learned man."

Tenryu says he will be glad to answer all of the party's questions, provided they, first complete the formality of an incense ceremony. Tenryu has his own version of the incense ceremony and is adamant that the party participate. If they decline, Tenryu is clearly disappointed. He accepts the insult, but refuses to answer any of their questions.

The incense ceremony, much like the tea ceremony, is a social ritual requiring concentration and precision. In this version of the ceremony, the party chooses one PC to represent the entire group.

While the ceremony takes place, Tenryu and the PC sit on opposite sides of a tatami mat. The equipment includes three *fudazutsu* (boxes for the incense samples), one *ginyo-basami* (silver tweezers), one *osaye* (metal-tipped spatula), and one *koro* (incense burner). Tenryu has six different incense samples next to him on *kozutsumi* (folded papers), each sample is a different color. Three are in the form of small cakes, the other three are powdered. There is also a *kozutsumi* piled with white sand. The samples and their flavors, noted in parentheses, follows (the PCs will be unable to recognize the flavors from the colors or texture):

Cakes: green (pine cone mixed with lemon), brown (walnut mixed with molasses), pink (oyster shell mixed with cinnamon).

Powders: yellow (camphor mixed with lilac), red (rose mixed with blood), blue (pepper mixed with cherry)

Tenryu begins by selecting one cake, one powder, and a pinch of sand, placing each on its own *kozutsumi* (the DM chooses a random cake and powder from the list). Tenryu follows the ceremony sequence given in the Incense Cere-



mony Flow Chart (Figure 1 on the last page of this module); his instructions to the PC are in quotes. If the PC reaches a point labeled “stop”, he has failed the ceremony. Tenyru tells the party they can try again tomorrow. In subsequent attempts, the party can use the same PC or select another. Only one attempt can be made per day. Tenyru selects a different powder and cake each time.

If the chosen PC successfully completes the ceremony, Tenyru answers their questions. Tenyru hasn’t ventured out of the village for 20 years, so his knowledge of the peninsula is limited. He has never heard of Qui and dismisses the yellow clouds and the changing air as punishments of the gods. “For what, I don’t know. As if living here wasn’t punishment enough.” If asked about the bandits with the blue braids, Tenyru says the peninsula has always been plagued by criminals.” They supposedly hide out somewhere in the Momoben Forest. But don’t go in there—too many wild animals.”

Tenyru also warns of dangers on both coasts. The west coast is rumored to be haunted, while a fiendish creature allegedly roams the east coast. “It’s supposed to know everything there is to know. I believe it to be only a legend.”

If asked about Za-Jikku, Tenyru says he’s heard rumors of a man by that name who lives somewhere in the Jufosu Range. He only knows that the man is a recluse and very old. Tenyru has never heard of a dragon by that name.

Tenyru has an older brother named Umakai who serves as the shoya in the distant village of Ikizawa. “He is one of the wisest” men in all of Wa and may be able to give you more information. Tell him you are friends of mine.” Tenyru gives the party general directions to Ikizawa (encounter 41).

Tenyru has no other information of interest to the party. He invites them to stay in Ayoi as long as they wish at no charge.

4. ENCOUNTER ZONE

Physical Features

The physical features and temperatures of this area are identical to those of Encounter Zone 1. The Asamura Stream contains cherry tree milk instead of water (see Interlude 1 for details).

Encounters

When the party enters the area, roll 1d6 and immediately run the indicated encounter. For every four game hours the party remains in this area, roll 1d6. On a roll of 5 or 6, another encounter on this list takes place (roll 1d6). You are free to alter the frequency or to choose specific encounters as you see fit.

Roll	Encounter
1	Special encounter
2	Prophecy
3	Dead octopi
4	Black geese
5	Cherry gatherers (East)
6	Cherry gatherers (West)

Special Encounter. If a special encounter is indicated on the DM’s tracking chart for this week, it occurs now. If more than one special encounter is listed, choose randomly. If no special encounter is listed, treat this as no encounter or choose another encounter.

Prophecy. The party sees an intricate pattern of bird scratchings in the dirt that seems to spell out a message. If any PC has the calligraphy proficiency, he reads a prophecy in the scratchings; select either a Category A or B interpretation

from the prophecy lists (DM’s choice). If no PC has the calligraphy proficiency, the party receives only a fragment of the interpretation.

Dead Octopi. The party discovers 1d4 dead octopi decaying in the dirt. None of the octopi is larger than 3 feet in diameter. (See Interlude 1 for details.)

Black Geese. A flock of black geese circles three times overhead, then flies north as fast as they can. (These are scouts for Za-Jikku—see Interlude 7.)

Cherry Gatherers (East). In the distance, the party sees a group of 2d6 villagers trudging east (from the Momoben Forest towards the area of the Shinkintin refugee camp—see encounter 7). All carry large baskets. They wear tattered peasant clothes and heavy copper bells around their necks, similar to those worn by cattle and other farm animals. If the PCs call out, the villagers ignore them.

If the party approaches the villagers, they see that the baskets are filled with cherries. The villagers seem afraid of the party and refuse to speak with them, walking around the party if necessary to continue their journey. If the party follows, the villagers lead them to the Shinkintin refugee camp (encounter 7).

Cherry Gatherers (West). This is identical to the Cherry Gatherers (East) encounter, except the villagers are trudging west and are carrying empty baskets. If the party follows, the villagers walk about a half mile into the Momoben Forest to a grove of cherry trees. The villagers pick cherries until their baskets are filled, then head east to the Shinkintin refugee camp (encounter 7).

5. SHINKINTIN

This used to be a village of about 500 people, but there is nothing left but rubble and debris, scattered in an area roughly 100 yards in diameter. The pungent odor of dead fish mixed with cherry blossoms hangs heavy in the air. If the PCs explore the area, they find crushed and burned minka, skeletons of humans and farm animals (some bones are charred, others appear to have been snapped in half), and dead octopi, none more 3 feet in diameter (all are dried and withered, some are charred and crushed). There is nothing of value.

6. CHERRY BEACH

Cherries, cherry pits, and withered octopi corpses (none larger than 3 feet in diameter) are scattered over an area of sandy beach about 20 miles long and 50 yards wide. The aroma of cherry blossoms and dead fish is very strong. For every hour the party spends in the area, there is a 40% chance they will spot 1d4 villagers, similar to those in the Cherry Gatherers encounter in Encounter Zone 4, scattering cherries on the beach. The villagers will not communicate with the party. When their baskets are empty, the villagers walk back to the refugee camp (encounter 7); the party may follow them to the camp.

7. REFUGEE CAMP

Dozens of crude shacks and tents are crowded in a 100-yard stretch of beach, most no more than a few yards from the shoreline. About 200 people live here. All wear tattered kimonos and heavy copper bells around their necks. Some are fishing, others are repairing baskets or cleaning stone bowls. Still others carry buckets of white cherry milk from the Asamura Stream or baskets of cherries from the Momoben

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ben Forest. Piles of cherries and stone bowls of cherry milk line the beach, evenly spaced every few yards. The villagers seem afraid of the party, but refuse to speak with them.

If you aren't using Interlude 1 at this time. Assume that there is no Shinkintin leader to speak with the party (the leader is accompanying the krakentua on a mission in another part of Kara-Tur). If the PCs use *know history* or a similar spell on the villagers, they discover that they are refugees of Shinkintin (encounter 5), a village destroyed six months ago by a tentacled monstrosity called a krakentua. The villagers now serve and worship the krakentua, fearful that if they don't, the krakentua will destroy them as well.

If you are using Interlude 1. The party is approached by an elderly villager (use generic villager statistics). A small octopus is impaled on the end of his walking stick. His eyes are sunken and glazed. "Has the lady of the ocean brought you here?" he asks. Regardless of the party's response, the villager says, "The lady of the ocean knows all that can be known. She will be pleased to see you." The villager then tells the party how many more days it will be before the "lady of the ocean" returns to them. (She appears at midnight two times a month; for convenience, assume that she appears on the first day of every week indicated as the Season of the Phoenix or the Season of the Unicorn on the DM's Tracking Chart. Tell the PCs when she is next scheduled to appear.)

If they wish, the party may wait with the refugees or continue their journey and return on the indicated day to meet the "lady." If the PCs are here on a day when the krakentua makes an appearance, go to Interlude 1. Continue from this area when the party completes the Interlude 1 events.

8. HOIKOSOI

Size: 95
Prej. Level: High
Goods: See below

Maj. Industry: Farming
Rel. Fervor: Low
Lodging: See below

Hoikosoi is surrounded by fertile pastureland, a rarity on the peninsula. The villagers raise vegetables and a small herd of cattle (about 30 head) which they protect fiercely. Under no circumstance will they welcome outsiders such as the PCs. The villagers have nothing they are willing to sell and will not allow the party to spend the night. Aside from the cattle, there is nothing of value here.

9. ENCOUNTER ZONE

Physical Features

The physical features and temperatures of this area are identical to those of Encounter Zone 1.

The Dream

All of the PCs who are carriers of the Mouse essence experience a dream during the first night the party spends in this area. All of the carrier PCs experience the identical dream.

In the dream, each carrier PC sees a vague image of several figures dressed in gray leather. Gray hoods cover their faces. The figure in front speaks to the PC, calling him or her by name. "You have returned at last to continue our mission of justice. Come to us at night where the sea meets the black sand—reclaim your heritage." The figure touches two fingers to his lips, and the image fades.

The dream comes from the spirits of the Order of the Mouse who are buried in an area of black sand north of Sokijan (encounter 14). The fingers-to-lips gesture is the secret sign of the Order.

Encounters

When the party enters the area, roll 1d8 and immediately run the indicated encounter. For every four game hours the party remains in this area, roll 1d6. On a roll of 5 or 6, another encounter on this list takes place (roll 1d8). You are free to alter the frequency or to choose specific encounters as you see fit.

Roll	Encounter
1	Special encounter
2	Prophecy
3	Bandits
4	Bandit corpse
5	Tremors
6	Serpent rider
7	Light streak
8	Dragon slippers

Special Encounter. If a special encounter is indicated on the DM's Tracking Chart for this week, it occurs now. If more than one special encounter is listed, choose randomly. If no special encounter is listed, treat this as no encounter or choose another encounter.

Prophecy. A locust flies from a weed patch and darts among the party members for five minutes before flying away. The locust sings as it flies, but it is difficult to make out all the words. A PC who attempts to catch the locust must make a Dexterity check. If successful, the locust is caught; otherwise, the locust slips away. If a PC catches the locust and listens closely to its song, he hears all the words to its song; select either a Category A or B interpretation from the Prophecy lists (DM's choice). If the PCs don't attempt to catch the locust, but listen to its song for the full five minutes it circles, the party receives a fragment of the interpretation. If they harm the locust in any way, the locust stops singing and the party receives none of the interpretation.

Bandits. This is identical to the Bandits encounter in Encounter Zone 1, except this group comprises four bandits. Two are armed with naginata, and two are armed with daikyu.

This encounter occurs only once.

Bandit Corpse. This is identical to the Bandit Corpse encounter in Encounter Zone 1.

This encounter occurs only once.

Tremors. Mild tremors shake the area for 2d10 seconds. The tremors produce no effects that are directly hazardous to the characters. These are residual tremors from Zaijiku's centuries-old battle with a rival dragon (see the DM's Background in the Introduction).

Serpent Rider. A wingless white serpent about 5 feet long swoops from the clouds and hovers before the party. A tiny woman dressed in a glowing white gown is riding the serpent. The woman beckons to the party. The serpent and the rider lead the party for 1d4 miles, then vanish into the clouds. If the PCs attempt to catch or harm the serpent, it disappears. (You can use the serpent to lead the PCs in the direction you want them to go.)

Light Streak. This encounter occurs only at night. High in the sky, a ball of light soars and swoops like a frenzied firefly, suddenly darting away into the distance (in the direction of Sokijan). The light is produced by one of the prop

handlers from the noh theater on Tsuta Island, returning with a prop for a new play (see Interlude 2).

This encounter occurs only once.

Dragon Slippers. Half-hidden behind a clump of bushes lies the body of an old man wearing peasant's clothes. He clutches a small bird cage containing a brown sparrow. The man stirs slightly, trying to get up without much success. If the party approaches, the old man feebly extends his hand for help; he appears to be exhausted, but otherwise healthy. If the PCs help him to his feet, he thanks them, then checks to make sure his bird is unharmed. "You are not from this area," he says, examining the party's strange dress. "It is dangerous here, perhaps more so for strangers." He introduces himself as Yusuke T'ing (use generic villager statistics). He politely asks the PCs their names and what mission has brought them to this area, accepting at face value whatever they say.

T'ing tells the party he is from the village of Sokijan. His pet sparrow died yesterday, and this morning he went looking for another. He was on his way home when he was attacked by a group of masked bandits with long blue kumi. "But I had nothing to steal," he says, "and apparently they had no interest in birds." If asked where the bandits went, T'ing says they headed for the Momoben Forest, but doesn't know exactly where. If asked how an old man such as himself managed to survive an encounter with a group of armed bandits, T'ing shrugs and says mysteriously, "Even an old man like me knows a few tricks." (T'ing was kept safe by the *dragon slippers* he wears on his feet—see encounter 10 for details.)

Fearing that the bandits are still in the area, T'ing asks the PCs to accompany him back to Sokijan. "If you agree," he says, "I will personally introduce you to the shoya. You may stay the night as my guests. I will also give you a special gift." T'ing won't tell them the nature of the gift until they arrive safely in Sokijan.

If the party agrees to accompany T'ing to Sokijan, roll normally for encounter zone encounters. The party finds T'ing to be pleasant company, though somewhat long-winded and extremely superstitious. If asked about the tremors, the white serpent, the ball of light, the locust, or the dream about the gray figures, T'ing says they are evidence of the ghosts that haunt the peninsula. If asked to elaborate, he gives a rambling explanation that has no basis in reality. ("The white serpent? I would say it is the ghost of a grandmother whose children were drowned in a terrible storm at sea and is now cursed to haunt the peninsula until the spirits of a thousand horses sing her name in harmony on the first day of a new harvest.") T'ing knows nothing of Za-Jikku or Qui.

10. SOKIJAN

Size: 240
Prej. Level: Med.
Goods: 5 yuan

Maj. Industry: See below
Rel. Fervor: High
Lodging: 3 fen

If the party is in the company of T'ing (from the Dragon Slippers encounter in Encounter Zone 9), they have no trouble getting into the village; treat both the Religious Fervor rating the Prejudice Level as low. Once they arrive, T'ing thanks them for their help, then removes the black *dragon slippers* from his feet and gives them to the party. "If your journey is to be a safe one, you will need these more than I do." Once per day, the wearer can attempt to activate the *dragon slippers* by succeeding in a Wisdom check. If activated, the *dragon slippers* cause the wearer to appear as a 20-foot dragon with bright yellow scales, a barbed tail and

long green fangs. While the illusion is in effect, the wearer retains his normal abilities and statistics. The effect lasts for one hour.

Before parting, T'ing introduces the party to the village shoya, Mushigoto Tada (use generic shoya statistics). T'ing says he will be resting in his minka where the party is welcome to spend the night.

If the party arrived in Sokijan unaccompanied by T'ing, they are met by a dozen villagers and Mushigoto Tada, a stocky man with a drooping black moustache and a perpetual sneer. Assuming the party passes Tada's test of faith, he ushers them to his home to discuss their business.

Tada listens in silence to whatever the PCs care to share about their business on the peninsula. If the PCs ask for his help or have any questions, Tada says he'd like to help them, but the problems of Sokijan weigh too heavily on his mind. "If you would be interested in relieving this burden, perhaps I could help you in return."

"For years," explains Tada, "Sokijan has made a modest but dependable income from the harvesting of chestnut trees on the western border of the Momoben Forest. The trees were returned to Sokijan, processed, then delivered to Osata where craftsmen carve the wood into ornate coffins and burial ornaments for the royalty of Fochu. But a few weeks ago, a vicious bajang took up residence in the woodcutter's camp. All of the woodcutters were killed. The villagers are too afraid to return. Our livelihood has suffered greatly."

At great expense, Tada purchased a magical powder from the court wu jen of Fochu to help destroy the bajang. "But our villagers lack the courage to return to the camp and kill the bajang," he says. "If you would do this for us, my mind would clear and I might be able to help you."

If the PCs agree to investigate the camp, Tada produces a small sack of purple powder that smells of violets and camphor. Tada says that a bajang cannot resist the powder's aroma, and neither can it cross a line made from the powder. "I suggest you make a circle with a small opening," says Tada, sketching his idea in the dirt with his finger. "Lure the bajang into the circle with a small pile of powder in the center, then sprinkle the rest of the powder to close the circle. Once trapped, the bajang will be easy to kill." (The method will work exactly as explained by Tada; assume there is enough powder to make both a small pile and a circle 10 feet in diameter.)

Tada says the trail east of the village leads directly to the campsite (encounter 11). If the PCs return with the bajang's hide or other evidence of his death, Tada will answer their questions and help them if he can.

Return to the Village

If the party returns to the village with evidence of the bajang's death (encounter 11), Tada welcomes them back and asks for the details of their mission. True to his word, he then says he will answer their questions.

Unfortunately, Tada's knowledge is limited. If asked about the black sand, he says it is an unholy area between Sokijan and Osata where traitors were executed hundreds of years ago. He knows no details, but suggests that the party avoid the area. If the party asks about the magical stream the bajang told them about, Tada says there is supposedly a stream on the opposite side of the forest. "If you jump in the stream with a sack containing the ashes of a blue mahogany branch, your bag will fill with treasure. But this is only a legend." (The legend is true—see encounter 21.)

Tada knows nothing of Za-Jikku, but he has heard of Qui, though he knows little beyond its reputation as a "sacred place for animals. It is not located in our world." If asked how to get there, Tada says his knowledge of the spirits is

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limited. "But you might find what you seek on Tsuta Island, a gathering place of spirits and other haunted souls." He knows little about the island. "We have always kept our distance."

If the PCs express interest in the island, Tada says they can see it from the shore at night. If they wish, he will be happy to provide them with a small boat "for the modest price of 20 ch'ien." If the PCs balk at the price, Tada will reduce the price; if the PCs get angry enough, Tada will loan them a boat for free.

If the PCs wish to see the island, continue with encounter 12.

11. CHESTNUT GROVE

This 100-acre area was once filled with chestnut trees. Now, 50 of the westernmost acres consist of nothing but stumps, flanks to the woodcutters of Sokijan (encounter 10). The easternmost 50 acres contains chestnut trees of varying heights, ranging from small seedlings to older trees nearly 100 feet tall.

The trail leads to a clearing containing the shattered remains of a half-dozen shacks where the woodcutters lived while working the forest. About 20 yards east of the camp is a 100-foot chestnut tree, the tallest in the immediate area. This tree contains the lifeforce of a bajang. The bajang, concealed in the branches about 50 feet up, watches the party closely.

Bajang: AC 2; MV 12; HD 6; hp 40; #AT 2; Dmg 1-4/1-4; THAC0 15; SA *curse, omen, divination, fate, ghost fight, wind breath, steam breath, and transfix*, three times per day; *ancient curse* once per day; victim struck by claw attack must save vs. poison or suffer -1 on all hit and saving throws for the next 2-7 rounds (effect is cumulative); MR 10%; AL CE.

The bajang had been content to mind its own business until the woodcutters got too close to its lifeforce tree. It retaliated by killing them all. If the party lingers in the area, it plans to do the same to them.

If the party remains in the campsite for more than 15 minutes or begins moving towards the lifeforce tree, the bajang casts *ghost light* in an attempt to scare them away. The bajang attempts to follow this with *wind breath, steam breath, and transfix*. The bajang hides in the branches as long as possible (missile attacks from the ground are made at -2 due to the cover from the branches), but if the PCs continue attacking or take threatening actions, the bajang transforms into its wildcat form and leaps into the party, attacking random PCs with its claws. If the bajang drives the PCs away, it retreats to the forest, eventually returning to its tree. Otherwise, the bajang fights to the death to protect its tree.

If the PCs use the purple powder as instructed by Tada (encounter 11), the bajang changes back to its humanoid form, stumbles drunkenly through the opening in the circle, and rubs its face in the powder pile in the center. If the PCs close the circle, the bajang is trapped, though it can still attack with its spells.

The PCs can destroy the bajang by making normal attacks or by destroying its lifeforce tree (for example, by setting it on fire). If the bajang senses its defeat is imminent, it frantically negotiates with the party, telling them of a magical river of clear water on the other side of the forest. "All you have to do is jump in with an empty sack," it screeches. "And the bag is filled with treasure. Release me and I'll take you there." The river does indeed exist—see encounter 21—but if released, the bajang will continue its attacks; under no circumstances will it lead them to the river.

If the PCs defeat the bajang and search its lifeforce tree they find its treasure cache in a hollow branch, containing a *jitte + 1, a flask with one dose of potion of healing, three white pearls worth 12 ch'ien each, 15 tael, and 24 yuan.*

12. TSUTA ISLAND

If you are using Interlude 2 at this time. If the PCs stand on the western shore of Sokijan at night and stare out over the ocean, they see a glowing island about 20 miles offshore. This is Tsuta Island. If the party sails to the island, continue with Interlude 2. Because of his fear of water; Minhiro will refuse to go with them, promising to wait in Sokijan for their return. When completed with the events of Interlude 2, the adventure continues either in Qui (as explained in Interlude 2), or in Sokijan (or on the shore of another Encounter Zone if the PCs choose to dock elsewhere.)

If you are not using Interlude 2. The PCs see no glowing island. If Tada is with them (from encounter 11), he explains that sometimes the island mysteriously sinks into the ocean for weeks at a time; if the PCs return at a later date, perhaps the island will reappear. (At the DM's discretion, the island will resurface in 4d4 weeks.)

13. MOUSE CALL

As long as the party remains in this area, the PCs carrying the Mouse essence hear pleading voices in their heads. "Come to us—reclaim your heritage." The voices repeat every few minutes. The carrier PCs are able to sense the direction from which the voices originate (towards areas 1+) the voices grow stronger as the affected PCs move in this direction.

Roll normally for Encounter Zone 9 encounters when the party is in this area.

14. BLACK SAND

This is a beach of black sand about feet 11 wide and 100 feet long. If the party is here during the day, nothing out of the ordinary occurs, although the voices are extremely insistent (see encounter 13).

If the party is here at night and disturbs the sand in any way (such as by digging in it or prodding it with a staff), a spiral of black sand rises from the beach. The spiral swirls around the entire party like a tornado, but causes no damage. A moment later, the sandstorm disappears. Six figures dressed in gray feather armor and gray hoods now surround the party, poised to attack.

Order of the Mouse spirits (6 4th level ninja/5th level bushi): AC 6; MV 12; hp 30 each; #AT 2; Dmg 1-4 (mouse claws); THAC0 16; SD and SA as ninja, plus Order of the Mouse disciplines: *speak with rodents, poison scent, mouse mind* (see below); MR 30%; AL LN.

These are the spirits of the Order of the Mouse members who were burned at the stake in 1388 (see the Timeline in the Introduction for details). The spirits summon those who carry the essence of their leaders (such as the carrier PCs) so that they may pass on the secrets and special disciplines of the Order.

Activated by the presence of the carrier PCs, the spirits have taken on their original physical forms, with full use of their abilities as 4th level ninja and 5th level bushi. If reduced to 0 hit points, they vanish for one round, then reappear with all of their hit points restored. However, the spirits cannot leave the area of black sand.

As soon as the spirits appear the carrier PCs hear a voice in their heads. "Have no fear. . . we shall liberate you from

your enemies." The spirits attack only the non-carrier PCs, whom the spirits assume are enemies of the carrier PCs. If the carrier PCs try to convince them otherwise, or if the carrier PCs attack the spirits, the spirits assume the carrier PCs are being controlled by the non-carrier PCs. Under no circumstances will the spirits attack the carrier PCs.

The battle continues until all of the non-carrier PCs leave the black sand area or until the spirits are convinced the non-carrier PCs have been defeated (the non-carrier PCs could use *feign death* or similar spells, or the carrier PCs could tie up or otherwise secure the non-carrier PCs). If all of the PCs leave the black sand area, the spirits will beckon the carrier PCs to return "so you may reclaim your heritage." If the non-carrier PCs re-enter the black sand area for any reason (or become active again if they've been secured or have been playing dead), the spirits resume their attacks.

If the carrier PCs remain in the black sand area and the spirits are convinced the carrier PCs are safe from their "enemies," the spirits disappear. The carrier PCs then hear a voice in their heads explaining the history of the Order of the Mouse (give them the relevant information from the Timeline in the Introduction and the DM's Introduction at the beginning of this chapter). They also tell them about the Order's secret symbol (two fingers to the lips;). The PCs are unable to communicate with the spirits; they can only listen to what the spirits have to say

"A great evil threatens our homeland," the voice continues. "Its name is Za-Jikku." The voice says Za-Jikku can be stopped "if his jade statue is destroyed with the *Copper Hammer of Hoteo*. We entrust you with this mission." The voice asks the PCs if they are prepared to reclaim their heritage. The PCs who agree are asked to close their eyes; those who decline are asked to leave (the spirits consider them to be non-carrier PCs from now on).

Once their eyes are closed, the carrier PCs lapse into unconsciousness, where they will remain in a state similar to *temporal stasis* for the next 24 hours while the Order spirits mingle with the spirits of the PCs. During this time, the rest of the party can continue their explorations or wait for their companions to revive. If the non-carrier PCs interrupt the *temporal stasis*, the encounter is over.

When 24 hours have passed, the carrier PCs (hereafter referred to as Mouse PCs) open their eyes. Silver nekode, called "mouse claws", are secured to their wrists. Regardless of their class, the Mouse PCs now have the abilities of a 1st level ninja. They are also able to attack twice per round with the mouse claws for 1-4 hit points of damage per attack (1-3 vs. larger than man-sized creatures).

The spirit voices then tell the Mouse PCs that they will teach them three special Mouse disciplines if they wish to invest the extra time. A PC who so wishes can undergo *temporal stasis* for three additional 24 periods. At the end of each period, the PC receives one of the following special abilities:

Speak With Rodents. Similar to *Speak with Animals*, this allows the character to communicate with mice, rats, and other rodents.

Poison Scent. This allows the character to detect the presence of any type of poison within a 10-foot area, regardless of physical barriers (such as a wall or door).

Mouse Mind. This allows the character to exchange minds with a mouse for an indefinite period of time. The character has all of the abilities of a mouse (assume that a mouse is incapable of attacking and has a movement rate of 6), plus he retains his own hit points, armor class, and consciousness. He is unable to cast spells or use weapons when

in mouse form. His original body remains in *temporal stasis* while the exchange is in effect. The character can transfer his mind from the mouse body back to his own body at any time, so long as the distance between bodies does not exceed 100 feet.

Minhiro has never heard of Hoteo, but he knows the way to Kareki (give the PCs general directions). None of the PCs will be able to re-establish communication with the Mouse spirits. If the party returns here, nothing out of the ordinary occurs.

15. OSATA

Size: 930
Prej. Level: Med.
Goods: 10 yuan

Maj. Industry: See below
Ref. Fervor: High
Lodging: 5 fen

A group of six villagers meet the party on the edge of town. A villager administers the test of faith to the party, but seems unsure of exactly how to conduct it. Frustrated, the villager asks for a donation and accepts anything the party gives him. He and the other villagers then race back into the village.

Once the party enters Osata, they notice hundreds of villagers are gathered in a clearing in the center of the village. If the PCs make their way through the crowd, they see a large, aged man with a heavy axe standing over another man with his hands tied behind him. If the PCs ask a villager what's going on, the villager says the condemned man has violated the Keian no Furegaki (a set of laws for farmers) and is about to be executed by the shoya.

Guiji Yui (3rd level samurai): AC 6; MV 12; hp 25; #AT 1; THAC0 18; Dmg 1-8 (axe) + 1 (bonus for level); AL LG.

Guiji Yui was Osata's executioner when Minhiro's father, Mochikino, was shoya. After Mochikino's death, Guiji became shoya. Despite his age, he is still strong and agile. He is honest, humorless, and believes in strict enforcement of the law.

Guiji lops off the man's head with a single stroke of his axe. The crowd bows, and Guiji leads them in a brief prayer. As the crowd disperses, Guiji's advisors point out the PCs. Guiji nods and approaches them, pausing before Minhiro. Minhiro identifies himself as the son of Mochikino.

Guiji smiles. "The resemblance is remarkable," he says. "You have become a fine man." He gestures to the PCs, his smile disappearing. "And these?"

Minhiro introduces the PCs, speaking highly of their courage and honesty. Guiji says they have strict laws against foreigners. "But if you are willing to accept responsibility for them, I will honor them as your guests." Guiji matter-of-factly adds that should the PCs violate any of the local laws, Minhiro will be executed. Minhiro agrees. (If the PCs lie, steal, or commit any other crime the DM feels merits punishment, Minhiro submits to a public execution.)

Guiji leads the party to his home. Over a meal of fish sausage and rice wine, Guiji explains that like the other villages of southern Wa, Osata has suffered from the neglect of the shogunate. "Only through our many different skills have we avoided the want facing most of the other villages of the peninsula. We have fishermen and farmers and chestnut wood carvers, though for some reason the deliveries of chestnut from Sokijan has been in short supply. We hope to correct the situation soon." If the PCs solved Sokijan's chestnut problem (encounter 11), Guiji will be delighted to hear the details.

If asked about the execution, Guiji says the man violated a law of Keian no Furegaki. "He wore a silk obi (sash). Under

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Keian no Furegaki, silk is forbidden to farmers." (See the *Kara-Tur* boxed set for more about Wa justice).

If asked if he has any knowledge of mysterious killings, Guiji says that he has heard rumors that a golden-robed cult living in the Jufosu Range has been responsible for many of the deaths, but he has no details.

If asked about Za-Jikku, Guiji thinks for a moment, then says that he vaguely remembers a trader who visited Osata several years ago mentioning a man by that name lived in a marble citadel somewhere in the Jufosu Range. "Za-Jikku was allegedly quite eccentric. He never left his citadel and ate nothing but fruit and vegetables. He took baths all the time."

Guiji has no other useful information for the party, but says that if they are interested in pursuing the rumors about Za-Jikku or the golden-robed cult, they should consult a wu jen named Tamura Umakai who lives in Ikizawa. "A very wise man, who knows all there is to know about that area of the peninsula." Guiji gives them general directions to Ikizawa (encounter 41), asking them to give his best to Umakai as he has not seen him in nearly two decades.

Before leaving Osata, Minhiro announces that he wishes to spend some time in the shrine north of the village to offer prayers to his dead parents. The prayer service will last three days. The PCs are free to join him or continue their explorations and return for Minhiro later. Either way, Minhiro is adamant about the prayer service.

At the end of the three days, a ghostly image of an old man appears before Minhiro (and the PCs, if they have participated in the service). The image whispers a message (select a Category B interpretation from the Omens list), then disappears. The shaken Minhiro confirms that the image was that of his deceased father.

16. ENCOUNTER ZONE

Movement

Movement rates are reduced by 1/3 in the Momoben Forest.

Physical Features

The Momoben Forest is actually a dense jungle of oak, gum, blue mahogany, and a variety of other trees. Though most of its animals are birds, rodents, and insects, many fearsome monsters dwell here as well; only the bravest travelers dare enter the Momoben Forest.

The air is warm and humid. Daytime temperatures average in the high 80s, dropping to the mid-70s at night. The stream feeding the carp lake (encounter 17) averages 50 feet wide and 20 feet deep. The section of the stream within this encounter zone has none of the magical properties of the catfish stream (encounter 21).

Encounters

When the party enters the area, roll 1d12 and immediately run the indicated encounter. For every four game hours the party remains in this area, roll 1d6. On a roll of 5 or 6, another encounter on this list takes place (roll 1d12). You are free to alter the frequency or choose specific encounters as you see fit. (Note that special encounters do not occur in this encounter zone.)

If the party camps for the night within the Momoben Forest, do not roll for an encounter zone encounter. Instead, for every four game hours the PCs are camping, roll 1d6. On a roll of 1-2, the Monster Attack encounter occurs (see the following table).

Roll	Encounter
1	Prophecy
2-3	Monster attack
4	Cherry picker corpse
5	Bandit corpse
6	Cherry gatherers
7	Vanishing animals
8	Natural wonder
9	Clearing/Thick foliage
10	Serpent rider
11-12	Unexpected guest

Prophecy. A white butterfly perches on the shoulder of a random PC. Whispering in his ear, it tells him to pick a bamboo stalk and split it exactly down the center of the shaft. The butterfly then flies away. If the chosen PC does as he's told and succeeds in a Dexterity check, a Prophecy appears inside the shaft. Select either a Category A, B, or C interpretation from the Prophecy lists (DM's choice). If the PC fails the Dexterity check (meaning his split was not precise), he receives only a fragment of the interpretation.

Monster Attack. A monster leaps from the brush and attacks the party. Roll 1d4 or choose randomly: 1 = giant boar, 2 = leopard, 3 = jishin mushi, 4 = giant scorpion.

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

Leopard: AC 6; MV 12 (can spring 20 feet upwards or 25 feet ahead); HD 3 +3; hp 22; #AT 3; Dmg 1-3/1-3/1-6; SA rear claws for 1-4/1-4 (if both front claw attacks succeed in same melee round); SD surprised only on 1; AL N.

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

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

Cherry Picker Corpse. The party discovers a partially eaten human body lying in the brush, wearing a tattered kimono and a copper bell. A basket filled with cherries lies beside the body. This is one of the Shinkintin refugees (see encounter 7) who was killed by the monsters of the forest. This encounter occurs only once.

Bandit Corpse. This is identical to the Bandit Corpse encounter in Encounter Zone 1.

Cherry Gatherers. This is identical to the Cherry Gatherers East encounter in Encounter Zone 4, except that the party meets the cherry gatherers while picking cherries from a small grove of cherry trees. The gatherers head east when they have filled their baskets. If the party follows the gatherers, they lead them to the Shinkintin refugee camp (encounter 7).

This encounter occurs only once.

Vanishing Animals. This encounter occurs only if it is currently the Season of the Phoenix or the Season of the Unicorn in Qui (refer to the DM's packing Chart). A trio of cawing crows (if it's the Season of the Phoenix) or chattering monkeys (if it's the Season of the Unicorn) perched on a high tree branch draws the attention of the party. The animals are suddenly silent, then leap off the branch in unison. They abruptly disappear. (The animals have been summoned to Qui—see Chapter Two for details.)

This encounter occurs only once.

Natural Wonder. The party encounters one of the following natural wonders (choose randomly):

- a. A cloud of insects swarms over the PCs. There is 100% chance each character will be bitten by mosquitoes and other insects unless they are armed with a torch or are otherwise protected. A bitten PC must make a Constitution check or suffer 1 hit point of damage; he must also check for disease. On a roll of 1 on 1d4, he is infected with a form of dysentery. For the next 1d4 days, he rolls all Constitution and Strength checks with - 2 penalties, attacks are made with a - 1 penalty, and he can travel no longer than 2 hours without resting for 10 minutes.
- b. A vast tangle of thorny bushes stretches before the party. It will take the party an hour to make their way through this area; if they proceed, each must make a Dexterity check or suffer 1 hit point of damage from scratches and pricks. Otherwise, the party can spend 1d6 hours to find an alternate route around the bushes.
- c. Ahead is a lush field of fruit—apple, peach, and cherry trees, as well as vines heavy with grapes and strawberries. The party may eat their fill and take with them as much as they can carry.

Clearing/Thick Foliage. Roll 1d6. On a roll of 1-3, the party enters a clear area, making travel especially easy (they move at their normal rate). On a roll of 4-6, the party enters an area of thick foliage, making travel more difficult (their movement is 1/2 their normal movement rate). Roll 2d6 to determine the number of miles of clear area or dense foliage.

If traveling in thick foliage, there is a 50% chance the party becomes lost, unless they use *find the path* or a similar spell. If lost, the party heads in a random direction. Assign 1-8 to each compass direction (1 = north, 2 = northeast, and so on), then roll 1d8. The party heads 2d6 miles (as determined above) in the indicated direction.

Serpent Rider. This is identical to the Serpent Rider encounter in Encounter Zone 9.

Unexpected Guest. A thin, wiry man less than 4 feet tall strides from the underbrush and stands defiantly before the party. He is bowlegged, wears filthy rags, and his wild hair is liberally coated in bear fat. He looks the party over and shakes his head in disgust. "This is pathetic. Truly pathetic. But you'll have to do." He puffs himself up, then announces, "In the name of the great Doin Sanehiro of Kozakura, I hereby deputize you. Now let's go. And try to keep up."

Okotampe (6th level korobokuru wu jen): AC 10; MV 12; hp 21; #AT 1; Dmg 1-8 (tetsubo); THACO 19; Str 11, Int 16, Wis 12, Dex 14, Con 12, Cha 8; SA and SD as korobokuro, spells; AL NG. Proficiencies: chanting, fire building, sur-

vival, tracking. Commonly used spells: *animate wood*, *ghost light*, *secret signs*, *shield*, *animal companion*, *animate water*; *detect shape-changer*; *commune with lesser spirit*, *scry*, *shout*, *stone shape*, *true sight*.

Okotampe is the trusted friend of Doin Sanehiro, the legendary hero of Kozakura. Okotampe's search for a new totem spirit to replace his tribe's old one brought him to the Momoben Forest about two weeks ago, courtesy of a *helm of teleportation*. The rumors of a suitable totem turned out to be untrue. But before Okotampe could return home, he was attacked by a group of Blue Kumi bandits who stole his *helm of teleportation*. Okotampe knows where the *helm* is hidden, but he is afraid to retrieve it himself. He hopes to recruit the party to assist him. (For more about Okotampe, refer to his entry in FR7 *Hall of Heroes*.) Assuming the PCs don't instantly fall in line, Okotampe shakes his fist at them.

"What's the matter with you people?" he sputters. "Are you deaf? Or just stupid?" Okotampe ignores any comments from the party. If the PCs continue to resist his orders, Okotampe sits on a rock, rubbing his greasy beard. "Can it be that you have never heard of Doin Sanehiro? Then I suppose you have never heard of the mighty shaman Okotampe." He stands and bows. "Now you have heard of me. Can we go, please?"

If the PCs hesitate or ask questions, Okotampe grinds his teeth, trying to contain his temper. He patiently explains how he came here and how he was attacked by "some thugs with stupid blue braids hanging down their backs." He tracked the bandits to a lake and watched them row a boat to a small island in the center. Once there, they dumped in a chest coated with a gummy substance. "But on their way back to shore, a big fish—at least it looked like a fish—jumped out of the water, capsized the boat, and swallowed them all whole."

Okotampe says his *helm of teleportation* was in that chest, along with a lot of other treasure items. "I can't fight that fish by myself. If you help me, you can have all the treasure. I have no use for it. I just want to get out of this miserable place and go home. What do you say?"

Okotampe grudgingly listens to any questions from the PCs. He has no information about Qui or Za-Jikku. He has no idea where the bandits are hiding out. Since he has not been out of the forest, he knows nothing about the peninsula. He has a broad knowledge of spiritual and supernatural phenomena and provides the PCs with general explanations of any mysterious events they have experienced; however, Okotampe tends to speak in riddles. (For instance, if asked about the vanishing animals encounter in this encounter zone, he says, "When animals are summoned, they do as they're told. Would you not do the same if you were so beckoned?")

If asked if he's met anyone other than the bandits in the forest, Okotampe says he caught a glimpse of a dark-skinned girl watching him from a high tree in the northern part of the forest "but when I looked again, she was gone. I was probably seeing things that weren't there." (Actually, Okotampe caught a glimpse of the Peaching Girl—see Interlude 3.)

As they converse, Okotampe becomes increasingly desperate—clearly, he is anxious to go home. If the PCs still hesitate to help Okotampe, Minhiro suggests they go with him to the lake. "He makes an honorable request. And perhaps there is something in the chest that will help us, too." If the PCs agree to help Okotampe, he points out the general direction of the lake (encounter 17), and leads the way. If the party steadfastly refuses to help, Okotampe stomps off into the brush, never to be seen again.

This encounter occurs only once.

拔氣縛俛伏膚拔跌付腐郭弗伏縛俛伏膚拔跌付腐

Note to the DM: If the PCs have already been to the lake (encounter 17) and have recovered the chest, Minhiro insists they return the *helm of teleportation* to Okotampe. If they refuse, Okotampe pleads for its return. If refused, he stomps off into the brush, never to be seen again.

Okotampe will draw on his resources as a shaman to eventually find a way back to Kozakura. If they return the *helm of teleportation*, they may be able to convince him to stay with them a while longer (see the About Okotampe section).

About Okotampe

Okotampe has no interest in treasure, possessions, or the problems of the party. He is likely to talk in riddles, idly insult the PCs, and generally make a nuisance of himself.

Although he is polite and respectful of any spirit people among the party members, to others he is indifferent and crude. He will fight if the party is attacked, but will be more interested in defending himself than assisting the PCs.

Okotampe and Minhiro will quickly grow to hate each other. Minhiro finds Okotampe's boorishness offensive and vulgar, while Okotampe finds Minhiro's cynicism childish and annoying. They make snide remarks to each other at every opportunity, and often engage in violent arguments.

While Okotampe is with the party, roll 1d6 when the monster attack encounter is indicated on the encounter zone 16 list. On a roll of 1-3, the encounter occurs as indicated. On a roll of 4-6, Okotampe helps the party avoid the monster, and the attack does not occur (treat as no encounter). As long as Okotampe is with them, the party will never become lost when the clearing/thick foliage encounter is indicated.

If the PCs recover the *helm of teleportation* (encounter 17) and return it to Okotampe, he places it on his head, thanks the party for their help, and disappears. If asked, Okotampe will remain with the party for an additional 1-2 days, but no longer.

17. CARP LAKE

This lake is about 150 feet in diameter and 30 feet deep. There is a sandy island about 15 feet in diameter in the center. A wooden treasure chest coated with a special gum to prevent rotting lies in the mud at the bottom of the lake just north of the island. (The PCs are most likely to find out about the existence of the trunk from Okotampe in the unexpected guest encounter of encounter zone 16, or from the junk dealer in encounter 24.)

The Blue Kumi bandits recently decided to use this lake as one of their treasure caches, unaware of the giant carp living at the bottom. When the bandits were rowing back to shore, the carp capsized the boat and ate all but one of the bandits, (who renounced his association with the Blue Kumi on the spot and left the forest, never to be seen again.)

Giant carp: AC 6; MV Sw 18; HD 12; hp 50; #AT 1; Dmg 2-20; THACO 9; SA swallow whole; AL E.

When the PCs arrive, the carp is slumbering on the bottom of the lake. Motion on the lake's surface disturbs the carp; it takes the carp 10 rounds to become fully alert. Once alert, the carp attempts to swallow as many PCs as possible who are swimming in the lake; it attempts to capsize the party if they are in a raft or boat (because of his fear of water, Minhiro will not venture into the lake). The carp is active as long as the PCs remain in the area; if the water remains undisturbed for 4 hours, the carp returns to the bottom of the lake.

If a PC is swallowed, he suffers normal damage from the attack, 1 hit point per round thereafter, and a 5% cumulative chance per round of suffocating. If the carp loses half

its hit points, the victim can be freed. While those inside the carp attack it normally, those outside suffer a -2 on their chance to hit. Thrusting and stabbing weapons have a 20% chance of striking a swallowed victim.

If the PCs deal with the carp, they can recover the trunk. The trunk is secured with gum-covered vines, easily severed by any sharp instrument. The contents: a *helm of teleportation* (belonging to Okotampe from the unexpected guest encounter of encounter zone 16), a copper hammer (this is the *Copper Hammer of Hoteo* from Kareki—see encounter 26), a flask with two doses of *potion of flying*, a *ring of invisibility* a *pearl of the rising tide*, ten chunks of turquoise (each worth 2d6 ch'ien, 20 ch'ien, 33 tael, and 40 yuan).

18. PARROT ALERT

If you are using Interlude 3 at this time: After the party has been in this area for an hour, a bright green parrot circles overhead, then Vanishes into the trees. The party hears a chorus of parrot squawks ripple through the forest, fading into the distance. Continue with Interlude 3. When completed with the events of Interlude 3, the adventure resumes in this area.

If you are not using Interlude 3: Roll normally for encounter zone 16 encounters in this area. (The Peachling Girl is not interested in the PCs at this time and remains out of sight.)

19. ENCOUNTER ZONE

Physical Features

This area is essentially a barren plain, with little vegetation of any kind. Temperatures are similar to those of encounter zone 1.

Encounters

When the party enters the area, roll 1d6 and immediately run the indicated encounter. For every four game hours the party remains in this area, roll 1d6. On a roll of 5 or 6, another encounter on this list takes place (roll 1d6). You are free to alter the frequency or choose specific encounters as you see fit.

Roll	Encounter
1	Special encounter
2	Prophecy
3	Prop handler
4	Proselyte
5	Rainstorm
6	Strange symbol

Special Encounter. If a special encounter is indicated on the DM's Tracking Chart for this week, it occurs now. If more than one special encounter is listed, choose randomly. If no special encounter is listed, treat this as no encounter or choose another encounter.

Prophecy. Wisps of clouds gather overhead that seem to form a message. If the PCs study the clouds and one of them succeeds in a Wisdom check with a -3 penalty, they can read part of entire message; they receive a fragment of a Category A or B interpretation from the Prophecy lists (DM's choice). If two or more PCs succeed in a Wisdom check with a -3 penalty, they receive the entire interpretation.

This encounter occurs only once.

Prop Handler. This encounter occurs only at night. A ghostly form swoops from the shy and hovers before the

party. "I have a bargain to offer," it says, its voice distant and echoed.

Su-to theater prop handler (spectre): AC 2; MV 15, FI 30; HD 7 +3; hp 38; #AT 1; Dmg 1-8; SA energy drain (2 life levels); SD + 1 or better weapons to hit, unaffected by *sleep, charm, hold, or cold-based spells*; AL LE.

The prop handler spectre was sent from the Su-to Theater (see Interlude 2) to fetch a prop for a new production. The prop handler has been scouring the countryside for such a prop, and spotted one in the possession of the party. (This can be any object of the DM's choice that the party is carrying in plain sight, such as a colorful robe, a piece of armor, or a weapon.) The prop handler tells the party the object he would like to have. In exchange, he will give them their choice of treasure or information; he will not identify the treasure, nor will he tell them why he wants the object (although if the PCs have already experienced Interlude 2, they can identify the prop handler). He must be given the object before he answers any questions.

The prop handler is in a hurry and has no time to fight. If the PCs attack, he simply flies away to continue his search. If the PCs hesitate, he tells them to decide quickly, as he must leave.

If the PCs give him the object, he honors his part of the agreement. He answers any one question the party asks before flying away towards Tsuta Island (encounter 12). His answer will be brief and literal; if they ask him the location of a portal to Qui, he points in the correct direction (DM's choice of encounter area 12, 18, or 49) and says, "That way." If asked if Za-Jikku is still alive, he says, "Yes." If the party prefers treasure, the prop handler tells them to walk 1d100 steps north and dig 2d4 feet straight down. He then flies away towards Tsuta Island (encounter 12). If the party does as they're told, they discover a small silk bag containing 1d6 x 20 ch'ien, lost by some long-ago traveler:

This encounter occurs only once.

Proselyte. A glassy-eyed man wearing a tattered kimono and copper bell around his neck stumbles towards the party; he is identical to the villagers of the Shinkintin refugee camp (see encounter 7). His expression is blank. In a sluggish monotone, he asks the PCs to come with him "to meet the lady of the ocean. She needs more children." The man neither explains himself nor answers questions from the PCs. (He has been sent by the Shinkintin krakentua to recruit more servants—see Encounter 7 and Interlude 1 for details).

If the PCs agree to follow the man, he leads them to the Shinkintin refugee camp (encounter 7). If they refuse to follow, the man stumbles away to search elsewhere for new recruits.

This encounter occurs only once.

Rainstorm. Rain falls gently for the next 3d6 hours. If Yun Ch'i Stage Two is currently in effect (see DM's Tracking Chart), the rain has a yellow tinge and slightly stings the skin. For every 6 hours a character is exposed to the rain, he must succeed in a Constitution check or lose 1-2 hit points of damage.

If Yun Ch'i Stage Three is currently in effect, the rain is bright yellow and burns the skin. For every 6 hours a char-

acter is exposed to the rain, he must succeed in a Constitution check or lose 1d4 hit points. Those who fail their checks must also save vs. poison or lose an additional 1d6 hit points, plus make all attacks rolls at - 1 for the next 1d4 days.

This encounter occurs only once.

Strange Symbol. The party spots a small stone symbol partially imbedded in the ground. If they dig it out, they see it resembles a budding flower encircled by the sun. A PC using *know horizon* or a similar spell identifies it as a symbol of the Chauntea faith. Otherwise, a successful Wisdom check identifies it a religious symbol of some sort. "It is not a symbol of the Path," says Minhiro. "All other faiths are officially forbidden in Wa."

This encounter occurs only once.

20. BLUE SMOKE

If it is currently daylight and not raining, the party see curls of blue smoke rising in the air. The source of the smoke is a fire located at the X on the DM's Map; tell the PCs the direction of the smoke, relative to their current location.

If the party follows the smoke, they discover two teenage boys burning a pile of blue mahogany branches. If the party calls out to them or otherwise makes their presence known, the boys seem frightened, but unwilling to leave their fire. (Use generic villager statistics for the boys.)

The boys won't initiate conversation, but are clearly intimidated by the party. If the party asks their names and where they're from, the boys identify themselves as Hiro and Jiju from the village of Zuke. If the PCs ask them what they're doing, the boys hesitate, but at the slightest coercion, they tell the PCs that they are making blue mahogany ash "to use in the magical stream-up there." The boys point north. If further pressed, the boys explain that "if you jump in the stream with a sack lined with blue mahogany, ash, sometimes you get a treasure. Sometimes you get nothing. Sometimes you die." A person can only attempt this once per day, so they're getting enough ash to last to last them awhile.

The boys have no relevant information for the PCs, nor will they elaborate on the magical stream (they've never tried it, so they have no details). They won't accompany the PCs. To get the party off their backs, they offer them an empty cotton sack and some dust (equivalent to 10 handfuls).

21. CATFISH STREAM

This stream is 50 feet wide and 20 feet deep. Because of his fear of water, Minhiro refuses to cross, suggesting instead that the party attempt to go around it.

The stream is magical; if the party knows this, they most likely learned it from Mushigoto Tada in encounter 10 or Hiro and Jiju in encounter 20. To take advantage of the stream's magical properties, a character must fill a sack with a handful of blue mahogany dust and jump in the water. When he surfaces, he can check the bag to see what, if anything, is inside. A character can attempt this only once per day.

To determine the result of an attempt, roll 1d8; if it is currently the Season of the Turtle in Qui (see the DM's Tracking Chart), roll 1d10:

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

Roll	Result
1	A plump catfish is in the bag, big enough to provide a good meal for two.
2	A plump catfish is in the bag. The scales on its back form a message, revealing a complete interpretation from Category A, B, or C from the Prophecy lists (DM's choice).
3	A jade catfish sculpture is in the bag. Its value is 2d20 + 10 ch'ien.
4	A plump catfish is in the bag. Its scales are poisonous. If a character touches the scales, he must save vs. poison. If he succeeds, he suffers 2d6 hit points of damage. If he fails, he suffers 3d10 hit points of damage. Its foul flesh makes it inedible.
5-10	The sack is empty.

22. STONE BRIDGE

This is a natural bridge of smooth stone that crosses the stream from one side to the other. Characters crossing the stones must make a Dexterity check or fall in. Minhiro will use the bridge if the PCs encourage him.

23. SEININ

Size: 475
Prej. Level: Med.
Goods: 3 tael

Maj. Industry: Fishing
Rel. Fervor: High
Lodging: 4 fen

Seinin is a filthy gloomy village lackadaisically administered by Toi Jujishiki (use generic shoya statistics). A colorfully costumed *kabukimono* (a loosely organized fraternal group of former military men) called the Soldiers of Iron run rampant in Seinin, basically doing whatever they like. At best, their juvenile antics are merely annoying, but at worst, they can be quite dangerous, particularly after one of their innumerable drunken parties.

After the toadish Toi administers the party's test of the faith, he asks for a "visitor's tax, required by all who enter our fair village." The tax is 1 yuan per person, but Toi will grudgingly accept as little as 1 fen. Toi pockets the tax, then wanders away; he refuses to help the PCs in any way.

Minhiro suggests the party check Toshi's minka to see if her magical mirror and bowl are still there. If the PCs agree, Minhiro leads them through the cramped village to a shabby minka. A family of six now occupying Toshi's minka rudely demands that the party leave. If asked about the mirror and the bowl, the head of the household, a fat dullard named Cho, tells them they sold all of Toshi's possessions to a junk dealer named Husijo a month ago. "He lives in Zuke, west of here," says Cho. "Now go away, or I'll get the Soldiers of Iron." (It's an idle threat.) Cho has nothing else to say to the party. The party finds the rest of the villagers equally uncooperative.

Challenge of the Kabukimono

Before leaving the village, the party hears a woman's scream coming from a grove of leafy trees near the center of the village. If they investigate, they see a group of laughing men wearing colorful armor and long, bushy side-whiskers assaulting a hysterical woman. In spite of her cries, no one is coming to her aid.

Soldiers of Iron kabukimono (5 3rd level bushi): AC 8; MV 12; hp 18 each; #AT 1; Dmg 1-8 (naginata); AL NE.

If the party calls out or otherwise makes their presence known, the kabukimono release the woman, who runs away whimpering and vanishes into the village. The kabuki-

mono leader, named Ichi Krijiku, strides up to the party and demands to know their names and their business in Seinin. Regardless of their response, Ichi turns to his companions and says, "What mighty warriors we have here, eh? The other kabukimono crack up at the leader's joke. If the PCs attack the kabukimono at any time, the kabukimono fight until three have been killed; the rest then retreat.

"Though you have no business here," says Ichi to the party, "sportsmen are always welcome. I challenge you to a friendly contest of hair-trimming. Choose one of your number, preferably one with the longest beard." The kabukimono crack up again.

If the party declines to participate, each loses 2 points of honor for declining a contest. Otherwise, they should select one PC to represent them; the chosen PC should be a male with a beard (if no bearded PCs are available, choose one with the longest hair).

Ichi produces two sharp hair-cutting razors (dmg 1-2) and gives one to the PC. The first opponent to trim the other's beard (or hair) is the winner. No other weapons are allowed. Interference from the other PCs is forbidden.

Each round, each opponent makes a normal attach roll. A character who makes a successful attach does not inflict damage, but instead makes a Dexterity check (assume that Ichi has a Dexterity of 12). If the check is successful, the character has lopped off a lock of his opponent's hair. When the character has lopped off three locks, he has won the contest (in case of a tie, the first character to lop off a fourth lock is the winner). If the PC cheats (such as by using a weapon or getting assistance from another PC), the contest ends, and the kabukimono storm away, saying they will exact revenge on the cheaters at another time. The cheating PC loses 2 points of honor.

If Ichi wins, he and his companions howl at the PCs, then leave for a drunken celebration. If the PC wins, Ichi angrily calls him a cheater then he and his companions leave, calling over his shoulder that they will deal with them at another time.

Shrine Attack

Before the party leaves the area, Minhiro says that he wishes to spend some time in the shrine north of the village to offer prayers to Toshi. The prayer service will last two days. The PCs are free to join him or continue their explorations and return for Minhiro later. Either way, he requests that the PCs accompany him to the shrine as he fears reprisals from the kabukimono.

The shrine, located about a half mile from the northern border of the village, is surrounded by leafy trees, one of the few wooded areas in this part of the peninsula. An elderly widow from Seinin named Abutsu (use generic villager statistics) is also praying in the shrine, honoring the memory of her dead husband.

As soon as the party arrives at the shrine, they notice a group of five Soldiers of Iron (use above statistics) emerge from the trees, lingering about 50 yards away. These are the same kabukimono who were assaulting the woman in Seinin (or new members of the group, if the PCs killed any of them previously); they have followed the party here to exact revenge (if the PCs won the hair-cutting contest) or to harass them (if the PCs didn't win the contest or didn't participate in it, the kabukimono intends to teach them a lesson for entering their village without permission). Each has a large flask from which he takes liberal swigs, and each holds the leash of a large black dog.

If the party approaches or attacks, the kabukimono attach as outlined below. Otherwise, they do nothing but watch the party.

Wild dogs (5): AC 7; MV 15; HD 1 + 1; hp 7 each; #AT 1; Dmg 1-4; THAC0 18; AL N.

Abutsu takes a break from her service when the party enters the shrine, politely welcoming them and introducing herself. She glances at the kabukimono in the trees and seems frightened. Unless the PCs ask first, Minhiro asks her about the kabukimono.

"Ronin with nothing productive to do. They amuse themselves by terrorizing our village." Since Abutsu seems friendly, Minhiro asks if by any chance she knew his ex-wife, Toshi. "I knew her well. It was they who killed her, on orders from fiendish criminals in golden robes." If the PCs ask about the criminals, Abutsu says they are responsible for many deaths in the peninsula. "They are servants of an evil man named Za-Jikku who lives in the Jufosu Range." She has no other information.

Minhiro is shocked. "I cannot live under the same sun as those who killed Toshi," he says, staring hatefully at the kabukimono lounging in the distance; however, Minhiro takes no actions without approval from the PCs.

If the party takes no actions against the kabukimono, an hour after the party arrives at the shrine, the kabukimono unleash their dogs, who race towards the party, fangs bared. The kabukimono run right behind them, shrieking and waving their naginata. The kabukimono attack at - 1, due to their intoxication. The dogs fight to the death. If three of the kabukimono are killed, the survivors flee.

If the PCs capture one of the kabukimono, he begs for his life. At the slightest coercion, he tells them that the Soldiers of Iron were indeed responsible for the death of Toshi as well as the deaths of other villagers. He says they were paid by men wearing golden robes who in turn were employed by a man named Za-Jikku. "The golden-ropes took the bodies away. Za-Jikku was going to steal their souls." He confirms that Za-Jikku lives somewhere in the Jufosu Range, but doesn't know where. He has no other information.

If the PCs return captured Soldiers of Iron to Seinin, Toi Jujishiki dutifully thanks the PCs and sends them on their way; Toi will later set the kabukimono free.

Ghostly Omen

After dealing with the kabukimono, Minhiro resumes his prayer service. At the end of the two days, a ghostly image of an old woman appears before Minhiro (and the PCs, if they have participated in the service). The image whispers a message (select a Category B or C interpretation from the Prophecy lists), then disappears. Minhiro confirms that the image was that of Toshi.

24. ZUKE

Size: 350
Prej. Level: Low
Goods: 4 yuan

Maj. Industry: Weaving
Rel. Fervor: Low
Lodging: 4 fen

The shoya of Zuke will have nothing to do with the party; he is preoccupied with the renovations of his home. If the party is interested in making a purchase of any kind, they are directed to the shop of Husijo in the central part of the village.

Husijo (use generic villager statistics) is about 35 years old, outgoing and boisterous. His shop is cluttered with all of the items priced at 4 yuan or less on the clothing, miscellaneous equipment, provisions, and religious items lists in the *Oriental Adventures* book. He also has one of each item priced at 10 yuan or less on the weapons list. Husijo initially asks twice the listed price for any item, but quickly drops each to the listed price if he risks losing a sale: he will not sell an

item for less than the listed price. He will accept either currency or an item of equal value in trade.

Minhiro quickly spots Toshi's magical copper bowl and triangular mirror among Husijo's wares. The bowl is intact, but the mirror has been shattered. Husijo wants 4 yuan for the bowl (but will accept 2 yuan) and 8 fen for the broken mirror (but will accept 4 fen).

If the party makes any purchase, Husijo says he has a special item for sale, "a treasure map. I can't guarantee it, but it could turn out to be very profitable." If asked, Husijo says he got the map from a traveler a few weeks ago (this was the former Blue Kumi bandit who renounced banditry after his confrontation with a giant carp-see encounter 17.) Husijo waits 10 ch'ien for the map, but will settle for 5 cl'ien. (The map is a crude drawing of the immediate area, leading from Zuke through the Momoben Forest to the lake at encounter 17. An X marks the area just north of the small island in the middle of the lake.)

The broken mirror no longer has and magical properties. However, the copper bowl still retains its magic: Toshi enchanted it to reveal the locations of the portals to Qui. If the bowl is filled with water, and a party member stirs the water with his finger, an image appears. If the rippling water is allowed to settle, the process can be repeated for two additional images before the cycle repeats (the image of the fourth portal, that of the scarf in the ruins of Tempat Larang no longer appears since the scarf has been destroyed by the tribesmen—see the Prologue for details). The PCs are unlikely to recognize the images unless they've been to the actual locations. The images:

—a monkey perched on a tree limb plays with a cloth ball (this is Haya, Oe-Ura's pet—see Interlude 3).

—a samurai wears a mask with a female's face and a multi-colored scarf around his neck like a shawl (this is Su-to, the ghost, actor—see Interlude 2).

—a multi-colored scarf is attached to a wall of black marble (this is a room of Za-Jikku's fortress—see Interlude 7).

25. ENCOUNTER ZONE

Physical Features

This area is the most fertile of the peninsula. There are many modestly-sized fruit orchards, along with numerous fields of rice and other grains. The streams and tributaries average 10-20 feet wide and 5- 10 feet deep. Temperatures are similar to those of encounter zone 1.

Fochu Militia

The PCs will occasionally encounter mounted militia men from Fochu in this area. Use the following generic statistics for the militia.

Militia men (2nd level bushi): AC 7; MV 12; hp 14; #AT 1; Dmg 1-10 (katanta); THAC0 19; AL N. Carries small pouch containing 2d10 ch'ien

Medium warhorse: AC 7; MV 18; HD 2 +2; hp 13; #AT 3; Dmg 1-6/1-6/1-3; THAC0 19; AL N.

Encounters

When the party enters the area, roll 1d8 and immediately run the indicated encounter. For every four game hours the party remains in this area, roll 1d6. On a roll of 5 or 6, another encounter on this list takes place (roll 1d8). You are free to alter the frequency or choose specific encounters as you see fit.

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

Roll	Encounter
1	Special encounter
2	Prophecy
3-4	Militia
5-6	Travelers
7	Protrusion
8	Lost child

Special Encounter. If a special encounter is indicated on the DM's Tracking Chart for this week, it occurs now. If more than one special encounter is listed, choose randomly. If no special encounter is listed, treat this as no encounter or choose another encounter.

Prophecy. This encounter occurs the next time the party approaches the Nanaichi River, a tributary or a stream. Seven turtles rise to the surface of the water in an even line. The turtles simultaneously flip over on their backs; a message appears on the bottoms of their shells. The turtles remain in this position for five minutes, then submerge. If a PC succeeds in a Wisdom check, he receives a fragment of the interpretation (Category B or C: from the Prophecy lists, DM's choice); otherwise, the turtles' message is meaningless. (The party can receive no more than a fragment of this prophecy.)

Militia. A group of 3d4 mounted militia men (use generic statistics above) approach the party. Roll 1d4 and consult the table below. If the PCs refuse to cooperate, the militia men attack and fight to the death.

Roll	Result
1	The militia stops the party and asks their names and why they're in the area. Regardless of their responses, the militia tells them they are unwelcome here and to stay out of trouble.
2	The militia men are drunk and attack the party, chasing them if necessary. Due to inebriation, the militia men attack at - 1.
3	The militia shakes down the party for a "traveler's tax" of 1d6 tael each. If the party doesn't pay, the militia attacks.
4	The militia gallops by the party, ignoring them.

Travelers. The party meets a group of 1d6 travelers (use generic villager statistics). The travelers are afraid of the party and will not speak with them; if attacked, the travelers beg for mercy. The party may follow the travelers; roll 1d6 for their destination:

Roll	Result
1	Fochu
2	Utumoi
3	Hyecho
4	Kareki
5	Nanaichi River
6	The nearest shrine

Protrusion. The party sees the edge of a metallic object protruding from the ground. If they dig it up, they discover it to be a large fan-like object made of iron strips. The object is a *gunpai of enemy sorting*. It acts as a *shield + 1*, plus it reveals to the holder the approximate size of any approaching enemy force, assuming the force is in sight; it cannot determine the size of a concealed force. The information appears as an inscription on the *gunpai* and is accurate within 20%. (For instance, if a force of 30 enemy soldiers is approaching

on the horizon, the inscription might be any number from 40 to 60. If half of this force was hidden behind a hill, the inscription would give a number between 20 and 30.)

This encounter occurs only once.

Lost Child. This encounter occurs only when the party is at least 5 miles away from Utumoi. The party hears the cries of a sobbing child coming from behind a patch of brush. If they investigate, they discover an 8-year-old boy, (use generic villager statistics) with tears streaming down his face. If the PCs comfort the boy, he tells them his name is Jio from the village of Utumoi. He was chasing butterflies and got lost—will the party take him home? He knows the general direction of his village (he points towards Utumoi).

If the PCs decline to help him, eventually Jio will find his way back. Otherwise, he seems grateful for their assistance. However, Jio soon proves to be extremely obnoxious, reflecting Utumoi's bigoted attitude towards foreigners—he makes fun of the way the PCs talk, tells them they smell bad, and insults them at every opportunity. He refuses to let the PCs touch him ("You foreigners never wash!") and insists they walk 10 paces behind him—if the PCs don't comply, Jio screeches insults at them. If the PCs are tempted to abandon him, Minhiro says it would be dishonorable to abandon a child, adding, "I think all men are bigots in their hearts—he is just more honest about it."

When the party is within 5 miles of Utumoi, Jio recognizes his surroundings and races ahead. The party can follow him to Utumoi if they so choose; their reception is the same in Utumoi regardless of whether they helped Jio find his way home.

26. KAREKI

Size: 340
 Prej. Level: Low
 Goods: 4 yuan

Maj. Industry: Farming
 Rel. Fervor: Low
 Lodging: 4 fen

Kareki is a relatively prosperous village, thanks to its rich farmland. A small clearing in the center of the village contains two sculptures. One sculpture depicts a woman, a dog, a parrot, and monkey, all carved from wood. The second sculpture, carved from a large granite boulder, depicts a fat, cheerful monk carrying a bag over his shoulder. He is posed as if he were supporting himself with a staff, but his hands are empty.

None of the villagers will speak with the party, but if asked, the villagers direct them to the home of the shoya, Oshikochi Tanan.

If the PCs peek through the open door of the shoya's home, they see him lying on a straw mat, attended by four villagers. He clearly is very sick (use generic shoya statistics, hit points reduced to 2 due to illness). The attendants allow the PCs to enter. "Can you help him?" an attendant pleads. The attendant explains that the shoya was stung by a bee two days ago and has gradually gotten worse (the shoya had an extreme allergic reaction to the bee sting).

Tanan is too weak to speak with the PCs. However, a *portion of healing or cure light wounds* or a similar spell nullifies the effects of the sting. Tanan then thanks the party and asks how he can help.

Tanan has little useful information, but if the PCs ask for help of any kind, Tanan says that he is certain that Oe-Ura Can assist them. "She is our champion. She has dedicated her life to helping others." Tanan proudly explains that Kareki is the home of Oe-Ura's now-deceased parents; a statue honoring Oe-Ura and her pets stands in the center of town. Tanan gives the party general directions to the area of the Momoben Forest where Oe-Ura is most likely to be

found (encounter area 18). "I cannot guarantee she will be available, but if she is, she will find you."

Tanan warns that the forest is very dangerous, more so these days thanks to the presence of a group of savage robbers calling themselves the Blue Kumi Bandits. "The bandits raided our village not long ago," says Tanan. "They took everything of value, even the copper hammer from the arms of Hoteo." If asked, Taman explains that Hoteo founded Kareki over a thousand years ago: his statue stands next to that of Oe-Ura in the center of the village. "The statue rose up from the earth one day-the copper hammer was in his hand." Tanan knows nothing else about it. (Actually Hoteo was an emissary of the Celestial Bureaucracy sent to Wa a thousand years ago to deal with an uncooperative Za-Jikku when he was still a dragon. Za-Jikku defeated him, and the gods transformed Hoteo into this statue. Hoteo created the copper hammer to destroy Za-Jikku if necessary, but he never got a chance to use it.)

If the PCs have recovered the copper hammer from encounter 17 and tell Tanan, he asks them to please replace it in the statue. If the PCs ask to keep it (most likely because they intend to use it to destroy the jade statue of Za-Jikku), Tanan reluctantly agrees to let them use it, but makes them promise to return it to the village when they're finished.

Tanan offers the party free lodging for the evening, and tells them they will always be welcome to stay in Kareki as his guests.

27. UTUMOI

Size: 515

Prej. Level: Med.

Goods: 4 yuan

Maj. Industry: Farming

Rel. Fervor: High

Lodging: 4 fen

Like Kareki, Utumoi has a reasonably healthy economy thanks to its farmland, most of which is allocated for rice production. Currently, representatives of the shogunate are conducting a survey of Utumoi's croplands. This survey, called the kenchicho, will be used as a basis for tax levies. The process is expected to take several more weeks, due to discrepancies in past kenchicho. Kugyin Yugunine, the village shoya, is nervous; he bribed previous tax assessors to keep the kenchicho low, but these assessors aren't nearly as cooperative. Consequently, Kugyin is in no mood to deal with outsiders, and requests from the party fall on deaf ears.

The party finds the villagers equally uninterested in their problems. However, the party will be besieged with villagers trying to sell them baskets, fishhooks, blankets, tea, and other common items; they initially ask twice the price listed in *Oriental Adventures*, but quickly drop to one-fourth of the listed price. If asked, the villagers explain their problems with the kenchicho; since unpaid taxes are often punished by execution, they're trying to liquidate their assets in anticipation of a high assessment. (The DM can provide the party with as many bargains as he sees fit.)

28. NANAICHI RIVER

This is the peninsula's only major river. Its width averages 50-100 yards, its depth averages 20-100 feet. Four sturdy wooden bridges cross the river at various points; Minhiro will only cross the river at a bridge.

There is a 10% chance that 2d4 drunken militia men from either Fochu or Jasuga (use generic militia statistics from encounter zone 25) will be lounging on the bridge. They attack if the party attempts to use the bridge, retreating if one of their number is killed. The drunken militia men attack at - 1 due to intoxication.

For every two hours the party spends near the river, roll 1d4. On a roll of 1, the party sees a group of 1-4 friendly men (use generic villager statistics) come to fish from the river bank. Assuming the party asks the right questions, the fishermen reveal where they're from (assume they're from the nearest village) and will give directions to any village or city within 50 miles.

29. FOCHU

Refer to the district map of Fochu for this part of the adventure, located on the large color insert map.

Fochu is the largest city on the peninsula. Since the farmland is not particularly productive, fishing, weaving, and trade are the primary industries. The Prejudice Level is medium, and the Religious Fervor rating is high.

If the party attempts to enter the city by any of the roads or trails, they are met by 3d4 militia men (use generic statistics from encounter zone 27) who administer the test of faith. If they fail, the party is refused entry. If they pass, the militia men offer to sell them a one-day visitor's pass at a cost of 1 yuan per party member; the price is not negotiable. The party cannot buy passes that allow them to stay longer than one day; they can return in a week and buy another pass.

The militia men warn the party that if they overstay their welcome, all of their weapons and treasure will be confiscated and they will be forcibly escorted from the city. If the PCs become violent, the militia men summon enough reinforcements to make them think twice. (The party can sneak into the city by avoiding the roads and trails, but this increases their risk of expulsion.)

All goods in the *Oriental Adventures* equipment lists are available in Fochu; merchants in the open air market (3) charge twice the listed prices to the PCs and will not sell them weapons. The PCs can buy weapons at four times the listed price in the Kin Nara Inn (5); they can also purchase black market one-day passes here for 2 ch'ien each. Vehicles are available only in Armorer's Yard (8); PCs must pay double the listed price. The only lodging available to the party is in the Kin Nara Inn (5); the price is 4 fen per night.

For every two hours the party is in Fochu, there is a 25% chance they will be accosted by a group of 2d4 militia men. The militia men demand to see the party's passes, then asks their names and their business in Fochu. Regardless of their responses, the militia tells them they are unwelcome and to stay out of trouble. If the party resists or is unable to produce their passes, the militia summons reinforcements (enough to convince the party that resistance is useless), confiscates the party's weapons and treasure, and escorts them to the outskirts of the city, warning them not to return. (The party could, of course, sneak back into the city or enter legitimately some other day.)

If you are not using Interlude 4 at this time. If the party asks for an audience with the daimyo or other official, their request is denied; city officials will not waste time with the problems of outsiders.

If you are using Interlude 4. After the party has been in Fochu for two hours, they are met by a force of 10 militia men who escort them to the daimyo's palace (15); if the party resists, the militia summons reinforcements. Continue with Interlude 4. When finished with the events of Interlude 4, the adventure continues here.

Note to the DM: As described in Interlude 4, there is a secret passage leading from an opening about a mile south of Fochu to a crypt beneath the daimyo's palace. A large force of Fochu militia men often use this area to stag military drills. The party should not be allowed to use this passage before experiencing Interlude 4.

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30. HISANO ROAD

This well-traveled road of packed earth is the peninsula's major thoroughfare. For every two hours the party spends on the Hisano Road, roll 1d6; 1-2 = No encounter; 3-4 = Militia; 5-6 = Travelers.

Militia. This is identical to the Militia encounter in encounter zone 25. Assume the militia are from Fochu or Jasuga, whichever is closer.

Travelers. This is identical to the Travelers encounter in encounter zone 25. Instead of rolling for their destination, assume they are traveling south from Jasuga (if the party is traveling north) or north from Fochu (if the party is traveling south). There is a 30% chance the travelers have an ox cart filled with rice, fruit, or other goods.

31. HYECHO

Size: 150 Maj. Industry: Weaving
 Prej. Level: High Rel. Fervor: Low
 Goods: See below Lodging: See below

Hyecho is a dismal village of hateful basket weavers. They have no tolerance for outsiders, and under no circumstance will they welcome the party (even with the talisman). The villagers have nothing they are willing to sell and will not allow the party to spend the night. Aside from their shoddy baskets, there is nothing of value here.

32. ENCOUNTER ZONE

Physical Features

The physical features and temperatures of this area are similar to those of encounter zone 1. The uncompleted canal leading from Awajiga (encounter 35) is a ditch 6 feet deep and 15 feet wide. During the daytime, there are 4d8 workers (use generic villager statistics) shoveling dirt from the easternmost end of the canal. The workers refuse to speak with the party, directing them to Nasu Anteki, the shoya at Awajiga.

The Dream

All of the PCs not selected by the DM as carriers of the Mouse essence experience a dream during the first night the party spends in this area. All of these PCs experience the identical dream: a man dressed completely in black speaks to each PC, calling him or her by name. "Come to Awajiga. Hire on to help dig the canal."

The dream comes from Ungo-Ti, a member of the Order of the Snake currently working as a canal digger for Nasu Anteki, the shoya of Awajiga (see encounter 35).

Encounters

When the party enters the area, roll 1d6 and immediately run the indicated encounter. For every four game hours the party remains in this area, roll 1d6. On a roll of 5 or 6, another encounter on this list takes place (roll 1d6). You are free to alter the frequency or choose specific encounters as you see fit.

Roll	Encounter
1	Special encounter
2	Prophecy
3	Refugee
4	Beautiful maiden
5	Butterfly collector
6	Silent observer

Special Encounter. If a special encounter is indicated on the DM's Tracking Chart for this week, it occurs now. If more than one special encounter is listed, choose randomly. If no special encounter is listed, treat this as no encounter or choose another encounter.

Prophecy. A huge ghostly horse covered with green and red dragon scales swoops from the sky and lands before the party. The dragon-horse asks for a single rider. It ignores questions from the party. If attacked, it vanishes and the encounter is over. If a PC volunteers, the dragon-horse tells him to climb on and hang on tight. The horse then streaks into the sky towards a bank of clouds: a PC who has the horsemanship proficiency or the *medallion of steadiness* (from Shigeruchan in encounter 2) will not fall. Otherwise, he must make two successful Dexterity checks. If he fails, he falls from the dragon-horse, floating gently to the ground and suffering no damage. The encounter is over.

If the PC doesn't fall from the dragon-horse, it takes him to a cloud bank. A message is written on the clouds. If the PC succeeds in a Wisdom check, he understands the message; select either a Category A, B, or C interpretation from the Prophecy lists (DM's choice). If he fails his Wisdom check, he understands only part of the message and receives a fragment of the interpretation. The dragon-horse returns the PC to the ground, then disappears.

This encounter occurs only once.

Refugee. The party sees a man, a woman, and eight children (use generic villager statistics) pulling a cart over a hill, heading south. Crude furniture, bundles of clothes, and the rest of the family's meager possessions fill the cart. The man waves at the party, trying to flag them down. If the party investigates, the man bows and humbly asks for food for his children—the emaciated family is clearly in bad shape.

If the party gives them food, the grateful man identifies himself as Ghuio Hasaito from Ushurilin (encounter 37). He explains that a few weeks ago, Ushurilin was invaded by a group of yellow-robed killers, intent on destroying everyone in the village.

"They took the bodies back into the mountains with them, back to Za-Jikku." Ghuio only knows that Za-Jikku is an eccentric old man who never leaves a marble house. "Some say he steals the life from others, so that he may live forever himself." Ghuio and his family fortunately escaped; they intend to go to Fochu and start a new life. If asked, Ghuio tells the party how to get to Ushurilin. He has no other useful information.

This encounter occurs only once.

Beautiful Maiden. The party meets a beautiful maiden sitting under a tree. She has rich black hair and wears flowing white robes. "The gods have answered my prayers!" she exclaims, rising to her feet. She says her name is Kyiko and her family was ambushed by bandits. "They took them all away, and left me behind," she says, a tear trickling down her face. She wants to go home to Jasuga—will the PCs accompany her and keep her safe? If the PCs decline, she begins to sob. "Then I will surely die here. I am cannot defend myself." If the PCs ask about the bandits, she claims she was too frightened to get a good look at them. If asked what brought her family to this area, she claims they were on their way to visit relatives.

Kviko is actually a hu hsien, currently in her human form (18 Charisma, 25 Comeliness). Her story, is a complete fabrication; she is hoping to ensnare a human victim to drain his life force.

Kyiko (hu hsien): AC 7; MV 15; HD 6; hp 32; #AT 1; Dmg 1-6; THAC0 15; SA become invisible, polymorph self, disguise, chameleon, know history, hypnotism, read magic, comprehend languages, ventriloquism, apparition, ESP, hypnotic pattern, once per round; possess, servant horde, major creation, once per day; reward or ancient curse three times per week; fascination when in human form; SD can only be hit by + 3 weapons or better, immune to fire, half damage from cold attacks (no damage on a successful saving throw) regenerates 2 hit points per hour, double damage from electricity-based attacks; MR 50%; AL CE.

If the PCs decline to take her with them, Kyiko settles back under the tree to wait for other passers-by. If they agree to take her, Kyiko squeals with delight, and throws her arms around a male PC (choose randomly, or choose a PC you wish to take a more active part in the adventure). Kyiko will attempt to fascinate her chosen PC and cause him to fall in love with her. Thereafter, each day the chosen PC spends with her results in the loss of one level of experience. The chosen PC, blinded by love, is unaware of what is happening to him. Once this process begins, the PC can only be saved if Kyiko is driven away or destroyed by others.

Kyiko's true identity could be exposed by the successful casting of *know history* or a similar spell; she also has a fox's tail in her human form, though she is careful to keep it concealed under her robes. If exposed, Kyiko *shapeshifts* to her fox form, uses *hypnotic pattern* and *apparition* to distract the party, and attempts to flee. If restrained or captured, Kyiko uses her spells to get away, fighting the party to the death if all else fails.

This encounter occurs only once.

Butterfly Collector. Just ahead, a small man with a net on the end of a stick is poised over a clump of bushes. The man lunges at the bush with the net, frightening a huge red butterfly which flaps away into the sky. The man watches the butterfly, then spots the party. He trots over in their direction, calling out for them to wait.

The baby-faced man (use generic villager statistics) wears a peasant's kimono and has several flasks with holes punched in them dangling from the obi (sash) around his waist. "Many apologies for my intrusion," he says breathlessly. "I am Etsi Hashoto from the village of Esan. If you will forgive my boldness as well, you do not appear to be from around this area, is that not the case?" Etsi says he is a butterfly collector and shows them the samples in his flasks. He recently ran across an unusual specimen that no one has been able to identify. "I thought-if you will forgive my presumption-that perhaps experienced travelers such as yourselves would be familiar with the specimen." Etsi keeps the specimen in his minka in Esan. If the party agrees to return to Esan with him, Etsi offers them food and shelter for the night "as well as my gratitude, if you accept my apologies for presuming that thanks from one such as I would be meaningful in any way."

If the party declines to go with Etsi to Esan, he thanks them, assuring them he understands their decision, then returns to his butterfly hunt. If the party agrees to go with him, he gratefully leads them to Esan (Encounter 34).

This encounter occurs only once.

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

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

A man with neither history nor family, the Wanderer is a friend of Doin Sanehiro, the legendary hero of Kozakura. The Wanderer is searching for Okotampe, the korobokuru companion of Sanehiro, who disappeared a few weeks ago while searching for a new totem spirit for his tribe. (See the Unexpected Guest encounter in Encounter Zone 16; for more about the Wanderer, refer to FR7 *Hall of Heroes*.)

If the PCs address the Wanderer, he raises his hand to stop them. "I was sent by a mutual friend. He suggested you could help me. Perhaps I can help you in return." The Wanderer ignores all the party's questions, although he will identify the "mutual friend" as a bald man, many years old, with a long white mustache. "The man is known only as Fukawa." (If the PCs participated in the previous adventure, *Ronin Challenge*, they recognize the description of the mysterious benefactor who assisted them en route to the Kuning valley. If the PCs didn't participate in the previous adventure, the Wanderer adds that Fukawa assisted the party's colleagues sent to investigate the matters in Tempat Larang.)

"I seek a thin man less than 4 feet tall," says the Wanderer. "He is bowlegged, his clothes are little more than filthy rags, his hair is wild and coated with bear fat. Have you encountered such a man?" If the PCs met Okotampe (in encounter zone 16), they recognize him from the description.

If the PCs met Okotampe and tell the Wanderer where they left him (or if Okotampe happens to be with the party), the Wanderer thanks them for their help. "In return for your kindness, I pass along a message from Fukawa. He says a man named Setsu Iki lives near the village of Kawasa knows the secrets of eternal life. He can stop the plans of Za-Jikku." The Wanderer is unable to elaborate-this is the entirety of Fukawa's message. After delivering the message, the Wanderer steps away into the darkness and seems to disappear. The party will not be able to find him. Minhiro knows nothing of Setsu Iki, but knows the way to Fukawa (tell the PCs the general directions to encounter 44).

This encounter occurs only once.

33. YU

Size: 275
Prej. Level: Low
Goods: 2 yuan

Maj. Industry: Fishing
Rel. Fervor: Low
Lodging: 2 fen

Yu is a poor but pleasant village of fishermen. The shoya, Fu Pukiyi (use generic shoya statistics) is friendly and simple-minded. He has no useful information for the party. If a PC speaks to any of the village fishermen, treat it the same as the Fishermen result in encounter 16.

34. ESAN

Size: 410
Prej. Level: Med.
Goods: 5 yuan

Maj. Industry: Weaving
Rel. Fervor: High
Lodging: 4 fen

Esan's shoya, Ginoyo Yashishira (use generic shoya statistics), has taken the shogunate's orders to raise the country's moral standards quite seriously. If the party contains both female and male members, Ginoyo is outraged at this open display of immorality and demands that the party submit to all three tests of faith before they can enter the village. If the party is allowed to enter, Ginoyo demands that the female members of the party walk 10 paces behind the male members: If the party spends the night, the male and fe-

拔氣
緋俛
伏膚
拔跌
付腐
鄂弗
伏緋
俛伏
膚拔
跌付
腐

male members must sleep in different buildings. If they refuse, they are dismissed from the village. Ginoyo has no useful information for the party; he believes that speaking with outsiders might somehow violate proper moral standards. The other villagers share his opinion.

If the PCs are accompanied by Etsi Hashoto (from the Bird Collector encounter in encounter zone 32), Ginoyo grudgingly lets them in if they pass a single test of faith (DM's choice or choose randomly), but still insists the females walk behind the males and sleep in separate buildings.

Etsi leads the party to his minka, closes the door, then digs in a corner to produce a small package wrapped in rice paper. Inside the package is a dead yellow butterfly about 6 inches long. The butterfly has a human face.

Etsi says he bought the moth from a traveler who said he found it in the Jasuga Range. Etsi has no other information about the butterfly. Except for its face, the butterfly appears to be an ordinary insect. Speak with dead or similar spells have no effect, but *know history* or similar spells reveals the butterfly to be a victim of some unidentifiable curse. Etsi won't sell or trade the butterfly to the PCs, but if they insist, he will give it to them.

Etsi houses and feeds the party for the night at no charge; the female PCs stay next door with his friends.

35. AWAJIGA

Size: 350

Prej. Level: Med.

Goods: 4 yuan

Maj. Industry: Weaving

Rel. Fervor: Low

Lodging: 3 fen

The villagers of Awajiga have little to do with the party, directing them to the shoya, Nasu Anteki, easily identifiable from his bright red robes.

The enterprising Nasu is supervising the construction of an irrigation canal leading from Awajiga to the Nanaichi River. Once complete, the canal will increase the village's capacity to grow crops, thus giving a substantial boost to the Awajiga economy. Nasu is fast-talking and strictly business. He has little patience for the PCs' questions and has no useful information for them; if they ask about a man named Ungo-Ti (from the dream in encounter zone 32), Nasu says, "Workers come and go every day. I don't have time to keep track of them all."

Nasu is quick to offer the PCs a job helping dig the canal. He offers them room and board and 1 yuan per day; he pays local workers 2 yuan per day, but since the PCs are outsiders, they must accept the lesser amount. If the PCs agree to work, Nasu tells them they will start in the morning and can spend the rest of the day in the village. If the PCs wish to investigate the canal, they are free to do so, but will discover no useful information.

The next morning at dawn, Nasu gives, each party member a chona (a sharp hoe, dmg 1-4) and a day's supply of food and water and sends them to the easternmost end of the canal. They will work until sunset.

Nasu will periodically check on their progress.

There are 20 other workers (use generic villager statistics) digging the canal. The soft earth is easy to excavate, and the work is not particularly demanding. Except for casual small talk, none of the workers has anything of interest to say to the PCs. The party is free to leave at any time and continue their explorations of the peninsula; if so, the encounter is over.

If the party continues to work, late in the afternoon they notice a thin man with tiny eyes and a drooping black moustache working alongside them. The man's skin is covered with what looks like scar tissue, as if his entire body had been burned. The man smiles pleasantly at the PCs, responding to any of their questions with a polite nod.

Ungo-Ti (Order of the Snake 8th level ninja/7th level yakuza): AC 3 (due to *scaly skin* discipline); MV 12; hp 25; #AT 3/2 (with ninja weapons); Dmg 1-8 (ninja-to); THACO 17; SA and SD as ninja and yakuza, plus Order of the Snake disciplines: *scaly skin* (causes skin to become leathery and scaly increasing AC to 3); *serpent finger* (causes finger to become as rigid as iron, used as a weapon to inflict 1-4 hit points of damage); *constriction* (crushes victim in arms for 2-8 hit points of damage per round, victim escapes with successful Strength check with -4 penalty); AL LE.

Ungo-Ti is a member of the Order of the Snake, an organization whose once formidable membership now resides in a single stronghold in the eastern part of the peninsula (see Interlude 6 for details). He wears a magical Order of the Snake talisman around his neck that gives him the abilities to leave his body in spirit form and to induce dreams.

Ungo-Ti travels incognito throughout the peninsula, searching both for Order of the Mouse members and new recruits for the Order of the Snake. Recently, while searching the countryside in spirit form, he sensed the presence of the hated Order of the Mouse in a party of foreign travelers (he sensed the carrier PCs). The Mouse travelers were in the company of non-Mouse travelers. Recalling that in ancient times, Order of the Snake members often pretended friendship with Order of the Mouse members in order to lure them to their deaths, Ungo-Ti was unsure if the non-Mouse travelers were friends or enemies of the Mouse travelers. He induced a dream into the non-Mouse travelers (the dream in encounter zone 32), bidding them to come to Awajiga to work on the canal so he could size them up. Ultimately, Ungo-Ti plans to recruit the non-Mouse PCs for the Order of the Snake, or have them destroyed along with the Mouse PCs.

As the day draws to a close, Ungo-Ti approaches one of the non-carrier PCs (choose randomly) and politely asks him if he'd help repair his broken chona. If the PC agrees, Ungo-Ti takes him aside and, as he adjusts the blade on the chona, whispers to the PC, "Are the others your friends?" Regardless of the PC's response, Ungo-Ti draws a crude map in the dirt and says, "Bring them here. A reward awaits you." (The map is a crude drawing of the Fochu Peninsula, showing a path from Awajiga to encounter area 46). Ungo-Ti answers no questions and has nothing further to say, but smiles knowingly at the PC, as if they share a secret.

When the repair is complete, Ungo-Ti approaches the entire party. He introduces himself and says he is on a religious sabbatical from northern Wa. "Indulge me, please, for a tradition of my people. At the end of a work day, we engage in a friendly contest of equals to cleanse the spirit and prepare us for the day to come. Would you accept an honorable contest?" (His story, of course, is a fabrication.) Ungo-Ti selects a Mouse PC (DM's choice) as his opponent.

If the PC declines, he suffers a penalty of 2 honor points for refusing a contest. Ungo-Ti selects another Mouse PC until he finds an agreeable opponent; if a non-Mouse PC volunteers, Ungo-Ti declines, saying as the challenger, he selects his own opponent. If all of the Mouse PCs decline, Ungo-Ti graciously accepts their decision and returns to work.

If a Mouse PC accepts, Ungo-Ti explains that they will engage in a brief bout of hand-to-hand combat; weapons and magic are forbidden. The bout lasts for four combat rounds or until one of the opponents suffers 10 hit points of damage, whichever comes first; if four rounds pass without either opponent taking any damage, continue until one of them does. Ungo-Ti uses his serpent finger and constriction disciplines to inflict as much damage as possible on his opponent.

At the end of the bout, Ungo-Ti bows to his opponent and flashes a conspiratorial smile to the non-IClose PCs. He has nothing else to say to the party, finishing the day's work in silence.

Just as the sun sets, Nasu arrives and gives each party member his day's pay. The PCs can leave and continue their journey, or they can spend the night in Awajiga. Ungo-Ti retires to Awajiga, but slips away during the night. The party will be unable to find any trace of him.

36. ENCOUNTER ZONE

Physical Features

This is an area of rolling foothills, sparsely covered with weeds and brush. Here and there are small forests of tall trees, but for the most part, the rocky earth is unsuitable for vegetation. Daytime temperatures average in the 70s, evening temperatures drop to the 60s. This area has been hit particularly hard by the yellow-robed servants of Za-Jikku; the shrines always contain 2d6 villagers mourning their dead: the villagers will not interrupt their services to speak with the party.

Encounters

When the party enters the area, roll 1d8 and immediately run the indicated encounter. For every four game hours the party remains in this area, roll 1d6. On a roll of 5 or 6, another encounter on this list takes place (roll 1d8). You are free to alter the frequency or choose specific encounters as you see fit.

Roll	Encounter
1	Special encounter
2	Prophecy
3	Rainstorm
4	Ambush
5	Mourners
6	Coffin merchant
7	Black geese
8	Silent observer

Special Encounter. If a special encounter is indicated on the DM's Tracking Chart for this week, it occurs now. If more than one special encounter is listed, choose randomly. If no special encounter is listed, treat this as no encounter or choose another encounter.

Prophecy. A ghostly cat wearing a green wreath around her neck sits beneath a pine tree. She asks if one of them would like to play a game of go with her. The cat ignores questions from the party; if attacked, she vanishes and the encounter is over. If a PC volunteers to play, go equipment magically appears on the ground before the cat. The game takes 30 minutes to complete, and the cat is an accomplished player. The PC must make three successive Wisdom checks; if he has the gaming proficiency, he automatically succeeds in the first two checks. At the end of the game, the cat disappears, leaving behind a message spelled out in tiny go tokens. If the PC succeeded in all three Wisdom checks, he understands the message; select either a Category B or C interpretation from the Prophecy lists DM's choice). If he succeeded in two checks, he receives only a fragment of the interpretation. If he failed all three, the message is incomprehensible.

This encounter occurs only once.

Rainstorm. This is identical to the Rainstorm encounter in Encounter Zone 19.

This encounter occurs only once.

Ambush. This encounter occurs only at night and only after the party has been in this area for at least three days. Without warning, four masked figures clad completely in black race from the darkness to attack the party.

Order of the Snake members (4 2nd level ninja/3rd level bushi): AC 3 (due to scaly skin discipline); MV 12; hp 20 each; #AT 1; Dmg by weapon; THAC0 18; SA and SD as ninja, plus Order of the Snake disciplines: *scaly skin* (causes skin to become leathery and scaly, increasing AC to 3), *serpent finger* (causes finger to become as rigid as iron, used as a weapon to inflict 1-4 hit points of damage), *constriction* (crushes victim in arms for 2-8 hit points of damage per round; victim escapes with successful Strength check with -4 penalty); AL LE.

Equipment for each: ninja-to (dmg 1-8), pepper-filled grenade (victim must save vs. poison or be incapacitated 1-6 rounds due to choking and sneezing), 3 large star shuriken (dmg 1-4), pouch with one dose of *potion of healing* and 2d4 ch'ien.

These members of the Order of the Snake (see Interlude 6 for more about the Order) were informed by Ungo-Ti (see encounter 35) that a group carrying the essence of the Order of the Mouse was traveling in the area. Ungo-Ti identified which PCs carried the Mouse essence, and told these members to keep an eye on them. However, the members have decided to ignore Ungo-Ti's wishes and attack instead, intending to destroy every last one of the hated Mouse PCs.

The Snake members are prepared to fight to the death and will not negotiate with the party. They attack the Mouse PCs first: if the Mouse PCs are killed, they will attack the rest of the party. The members will attack the non-Mouse PCs if they interfere with their attacks on the Mouse PCs.

The Snake members begin their attack by hurling their pepper grenades at random Mouse PCs, then attacking the Mouse PCs with their shuriken. At the first opportunity, the Snake members close for melee combat, attacking with their ninja-to, and employing their constriction and serpent finger disciplines whenever possible; if the PCs fought Ungo-Ti at the canal, they recognize these bizarre fighting techniques.

If the PCs defeat the members, they can take their possessions. If they unmask a member, they see the same leathery, scarred skin they saw before on Ungo-Ti.

This encounter occurs only once.

Mourners. The party sees a group of 2d6 villagers (use generic villager statistics) trudging across the landscapes their arms around one another. If the party approaches, they see tears streaming down their faces.

Roll 1d6; on a roll of 1-3, the villagers are on their way to a shrine to mourn the loss of their friends and relatives from a recent raid by the yellow-robed servants of Za-Jikku; on a roll of 3-4, they are on their way home. (Roll 1d8 for their home village: 1-2 = Ushurilin, 3-4 = Ikizawa, 5-6 = Sukyo, 7-8 = Senporo.) They refuse the comfort of the party and will not speak with them. If the PCs persist, one of the villagers cries, "Have we not suffered enough! Leave us alone!" The PCs are free to follow them home or to the shrine, where the villagers pray for a full day, before returning home.

Coffin Merchant. The party spots a fat man riding a cart pulled by two oxen. The cart is stacked with about a dozen long pine boxes resembling coffins. The man sees the party and waves to them, turning his wagon in their direction.

The seedy-looking man (use generic villager statistics) smiles pleasantly at the party, revealing several missing teeth.

拔氣
縛俛
伏膚
拔跌
付腐
郭弗
伏縛
俛伏
膚拔
跌付
腐

"Greetings, honorable travelers!" he exclaims as his brings his cart to a halt. "I am Jobojo Hugvi from Ushirilin, purveyor of the finest interment wares in all of Wa." He proudly displays his coffins, for sale at 10 ch'ien each "but for you, only 5 ch'ien." If the PCs show no interest, he produces an earthen jar "for the ashes of your loved one-only 1 ch'ien. I can perform the cremation as well, for a modest fee." Jobojo also has prayer beads (1 yuan), incense sticks (3 fen), paper prayer strips (1 fen), and holy symbols (1 tael).

After Jobojo shows the party his merchandise, he produces a small object from beneath his robes. "This one is hard to come by. For you, only 10 ch'ien." The object is a crude wooden carving of a budding flower encircled by the sun; a PC using *know history* a similar spell identifies it as a symbol of the Chauntea faith. Otherwise, a successful Wisdom check identifies it a religious symbol of some sort.

Jobojo says it is a symbol of a forbidden faith, but doesn't know which one. If asked where he got it, Jobojo points in the direction of encounter zone 42 (he found it in the dirt). If the PCs don't want to buy it, Jobojo lowers the price to 1 ch'ien, then 1 tael, then 1 yuan; he isn't eager to carry the forbidden symbol any longer than necessary, although he's not about to give it away.

Regardless of whether the PCs make a purchase, they find Jobojo to be open and friendly. He has little useful information for them, but mentions that business is very bad. "The killers take the bodies with them. No need for me." If asked about the killers, Jobojo says they wear yellow robes and work for an old man named Za-Jikku who lives in the Jufosu Range. The killers regularly make sweeps through the peninsula, seemingly murdering at random.

If asked, Jobojo tells the party about a pass in the Jufosu Range, allegedly leading to Za-Jikku's home (tell the PCs the approximate location of area 48). "But if you go up that way, I expect you'll be needing my services very soon? Jobojo can also give them directions to any village in Encounter Zone 36.

This encounter occurs only once.

Black Geese. A flock of black geese circle three times overhead, then fly north towards area 49 as fast as they can. (These are scouts for Za-Jikku; see Interlude 7.)

Silent Observer. This is identical to the Silent Observer encounter in encounter zone 32. If the party has already experienced the Silent Observer, treat this as no encounter or choose another encounter.

37. USHIRILIN

Size: 150
Prej. Level: Low
Goods: 1 yuan

Maj. Industry: See below
Rel. Fervor: Low
Lodging: See below

There is little left of Ushirilin. Most of the buildings lie in ruins. Over a hundred citizens have been lost to the yellow-robed raiders, including the shoya. The remaining villagers are struggling to rebuild and ignore the party. They have no useful information. Lodging is free in any of the empty minka, and pots of rice and fish are distributed at no charge from a communal kitchen.

Before the party leaves Ushirilin, a thin man with hollow cheeks and desperation in his eyes approaches. "Please, kind strangers," he pleads. "I beg of you to help me." If the party ignores or dismisses him, the man slinks away and won't bother them again. If they agree to hear his story, he says his name is Tieyl Ino (use generic villager statistics), the father of 12 children, all under the age of 14. His wife, his parents, and his in-laws were all killed in the recent raids. Tieyl fears the raiders will return again, this time killing the

rest of his family. Tieyl is determined to save his children.

"I am not strong enough to protect us," Tieyl says, "but I have something that will." Tieyl produces a cloth emakimono (picture scroll) from his robe. "A legacy from my father-in-law, a great shukenja." According to his father-in-law, if the emakimono is exposed to the breath of a dragon, from thereafter it will protect the owner's home from evil. His father-in-law told him where a dragon is rumored to live, but Tieyl is afraid the dragon will kill him. He wants the party to go with him and convince the dragon to breathe on the emakimono.

If the party hesitates, Tieyl adds that the dragon is very wise. "The dragon knows all there is to know. If you seek information on any subject, he can help you." Tieyl knows nothing else about the dragon. If the party agrees to accompany Tieyl, he arranges for neighbors to watch his children, then leads them to area 50. (Roll normally for encounter zone encounters on the way. When they arrive at the cave. Tieyl gets cold feet and goes home. There is no effect if the emakinono is exposed to the dragon's breath.)

38. SENPORO

Size: 110
Prej. Level: Med.
Goods: See below

Maj. Industry: See below
Rel. Fervor: Low
Lodging: 2 fen

A village of outcasts and thugs, Senporo consists of only a few shacks and a single inn. There is nothing of value for sale, and the villagers have no useful information.

The shoya, Moti Kaihogh, owns the inn and tends bar there all day long and most of the night. He has no useful information and makes it clear to the party that outsiders aren't welcome in Senporo. If the party buys a glass of corn sake (1 fen per glass, or 3 yuan per jar), he is much friendlier, offering them a room for the night at 3 fen each. The bar always contains 3d6 patrons (generic villagers) in various stages of inebriation. The patrons have no useful information.

If the party spends the night at the inn, 2d4 clumsy robbers (use generic villagers, armed with daggers) wake them up as they attempt to ransack their possessions; if the PCs have posted a guard, the robbers attempt to kill him. The robbers fight to defend themselves, but flee as soon as one of their number suffers any damage.

39. JASUGA

Refer to the district map of Jasuga for this part of the adventure, located on the large color insert map. Use the following generic statistics for Jasuga militia men.

Militia man (2nd level bushi): AC 8; MV 12; hp 12; #AT 1; Dmg by weapon; THAC0 19; AL N. Carries small pouch containing 3d6 tael.

Jasuga is the second largest city on the peninsula. Like Fochu, the area has little usable farmland. Fishing, weaving, and trade are the primary industries. The Prejudice Level is Medium, and the Religious Fervor rating is High.

The city is surrounded by a stone wall 50 feet high. Militia men are posted on the wall every 100 feet. All are armed with chu-ko-nu and leaf head arrows (dmg 1-8). They attack anyone attempting to scale the walls and can summon reinforcements with a signal whistle worn around their necks.

If the party attempts to enter the city by one of the two main roads, they are met by 2d4 militia men armed with katana (dmg 1-8) who administer a test of faith. If they fail, the party is refused entry. If they pass, the militia men offer to sell them a visitor's pass at the cost of 1 yuan per party mem-

her; the price is not negotiable, but the pass allows an outsider to stay in Fochu as long as he likes. If the PCs become violent, the militia men summon enough reinforcements to make them think twice.

All goods in the *Oriental Adventures* equipment lists are available in Jasuga. Merchants in the central market (4) charge twice the listed prices to the PCs and will not sell them weapons. The PCs can buy weapons at twice the listed price in Sugi Inn (7). Vehicles are available only in the Ziu warehouse District (10). Religious items are available only in the Koi Temple (45); the PCs can buy them at the listed prices, but as outsiders, they must first pass a test of faith. Lodging is available in the Sugi Inn (7) (2 fen), Sen Inn (11) (4 fen), and the Rai Inn (7) (8 fen).

Jasuga stages an annual wrestling tournament which the residents hope will become an annual event, but the rest of Wa has shown little interest so far. Wrestlers are trained and housed in the training grounds (26), and tournaments are held in the Kowa Arena (27). These areas are heavily guarded and the party will be unable to enter.

For every two hours the party is in Fochu, there is a 25% chance they will be accosted by a group of 2d4 militia men armed with katana (dmg 1-10). The militia men demand to see the party's passes, asks their names and their business in Fochu, then submit them to a test of faith. The militia tells them they are unwelcome and to stay out of trouble. If the party fails the test of faith or becomes violent, the militia summons enough reinforcements to convince the party that resistance is useless, and escorts them to the outskirts of the city, warning them not to return. (The party could, of course, sneak back into the city or enter legitimately some other day.)

If the party asks for an audience with the daimyo or other official, their request is denied; city officials will not waste time with the problems of outsiders. The daimyo's palace (24) is thoroughly guarded.

40. SUKYO

Size: 290
Prej. Level: High
Goods: 2 yuan

Maj. Industry: Weaving
Rel. Fervor: Low
Lodging: 2 fen

Sukyo has been hit hard by the yellow-robed raiders. The villagers have little tolerance for outsiders, screaming at the arriving party while chasing them away. Like the other citizens, the shoya, a pock-marked man named Katasuma Tandano, has nothing to say to the PCs.

41. IKIZAWA

Size: 175
Prej. Level: Med
Goods: 1 yuan

Maj. Industry: Weaving
Rel. Fervor: Low
Lodging: 2 fen

Another village ravaged by attackers, the Ikizawa citizens are terrified of outsiders, running away at the mere sight of the party. If a PC corners a villager and intimidates him in the slightest way, the shaking villager tells him where to find the minka of the shoya, Tamura Umakai.

There isn't much left of Umakai's minka. A single-room building, three of the walls have collapsed, and the floor is strewn with rubble. If the PCs examine the rubble, they see a ragged blanket in the corner. Lifting the blanket reveals an opening in the floor, with a wooden ladder leading down. Soft light glows from the opening.

The ladder leads to a room about 20 feet square. A small elderly, man in a dirty cloth robe crouches in the corner, illuminated by the globe of an oil lantern. "Stay back!" he screeches in a shaky voice. "Don't force me to k-kill you!"

Tamura Umakai (3rd level wu jen): AC 10; MV 12; hp 11; #AT 1; Dmg 1-4 (dagger); THACO 20; AL LG.

Spells:

1st level: fiery eyes, ghost light
2nd level: apparition

Immediately after warning the party to leave him alone, Umakai casts apparition to give himself the appearance of a red-faced ape in an attempt to scare the intruders away. If that doesn't work, he uses *fiery eyes*, then *ghost light* to create a ghostly dragon, all the while yelling at them to leave him alone. If he exhausts his spells, he waves his dagger, but doesn't attack.

The PCs can calm Umakai by mentioning the name of Tamura Tenryu (from encounter 3) or Guiji Yui (from encounter 15). Otherwise, they must convince him they mean him no harm (by telling him they've come to help or that they're after the people who destroyed his village—it is up to the DM to decide if the PCs have been convincing enough to calm him).

Once calmed, Umakai introduces himself, then asks the party to sit, apologizing that he has nothing to serve them. In spite of his hospitality Umakai remains suspicious and avoids their questions. He presses for details about their exploits thus far in Wa, asking if they're visited specific villages and met specific shoya (DM's choice). Umakai is looking for reassurance that the party's intentions are good; any story of how the party has assisted a shoya or helped a villager satisfies him. He then speaks openly with the party.

If asked what happened to the village, Umakai explains that Ikizawa has been attacked twice in the past six months. "Twice by the yellow-robed fiends! Can you believe this?" Umakai adds that repairs to the village have progressed slowly; he's decided it's safer to stay in his basement. It asked about the yellow-robed fiends, Umakai says they are servants of Za-Jikku, a dangerous eccentric who never leaves his marble citadel in the Jufosu Range.

If the party mentions Qui, their concerns about the changing air, or asks for details about Za-Jikku, Umakai grows uncomfortable. "I know more than I wish I did," he says finally. "It is one thing to be asked to keep secrets. It is quite another to be asked to keep secrets that make no sense."

Umakai explains that years ago, he learned his modest magical skills as an apprentice of a powerful wu jen named Setsu Iki. He lost touch with Setsu, but a year ago, he showed up in Ikizawa. "He was very troubled. He asked me for a favor he claimed meant life and death for Wa." Setsu had a volume he called the *Book of Hsi*. The pages were sheets of pure gold. "The *Book of Hsi*, said Setsu, held the secrets of eternal life, making it a most valuable tome indeed. There was someone he called Za-Jikku—I hadn't heard the name before—who sought these secrets." Setsu explained that Za-Jikku had a home in another plane of existence called Qui as well as a home in Wa. Za-Jikku would eventually seek out Setsu for the book, but he would never think of looking for it in Ikizawa.

"I could hardly refuse a favor for my mentor, but naturally I had many questions. Setsu refused to answer, saying the less I knew, the safer I'd be. He did, however; make clear that if Za-Jikku's plans ever threatened the safety of Wa, the *Book of Hsi* would know how to stop him. The book would know? Did I hear him right? Setsu repeated this: The book would know.

"As a precaution, Setsu removed a single page from the book, folded it into a small shape, and placed it inside a jade locket which he gave to me. In case the book was stolen, he said, the page would know where to find it, so long as it re-

拔
氣
縛
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伏
膚
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mained in this plane of existence. Before he left, he swore me to secrecy and made me promise not to seek him out.

"Six months ago, the yellow-robed killers of Za-Jikku—a name now associated with the murders ravaging the peninsula-attacked Ikizawa, killing dozens and taking the bodies with them. They destroyed my home, fortunately leaving me in one piece. Not so fortunately, they found the chest where I kept the *Book of Hsi* and took it with them. I have cursed myself a thousand times for not hiding it in a better place.

"The killers left the locket, however, and I also managed to keep it from them when they raided us again last month." Umakai reaches beneath his robes and produces an oval-shaped jade locket. He presses the side, and the top flips open. Inside is a golden page, folded into a small packet.

"If you can find a way to Qui, this page will lead you to the book. And if you can bring the book back to Wa, the book will save us." If the party asks what the book will save them from, Umakai gestures to the heavens. "The air above us is slowly changing to poison. It gets worse every day. I am convinced it is a result of Za-Jikku's quest for immortality." Umakai doesn't have any details, but he's convinced he's right.

Umakai has no information about Qui, the purpose of the murders, or the details of Za-Jikku's plan. If asked how to find Setsu, Umakai says he lives near Kawasa and gives them general directions (to area 44), but discourages them from bothering him. "I promised not to tell anyone about him." If asked where to find Za-Jikku or the yellow-robed killers, Setsu says the marble fortress is in the middle of the Jufosu Range and gives them general directions (to encounter 49), but discourages them from going there as it's too dangerous.

If the party agrees to attempt to retrieve the *Book of Hsi* from Qui, Umakai gives them the locket with the golden page (the golden page remains inactive until the party gets to Qui—see Part Two). As a final gift, Umakai gives them his only possession of value, a *ring of protection from fire*, then sends them on their way.

42. ENCOUNTER ZONE

Physical Features

The physical features of this area are similar to those of encounter zone 1. Daytime temperatures average in the 70s, evening temperatures drop to the 60s. This area has been hit particularly hard by Za-Jikku's killers. A few of the villages have been abandoned and contain nothing of value. The shrines always contain 2d6 villagers mourning their dead; these villagers will not speak with the party.

Encounters

When the party enters the area, roll 1d6 and immediately run the indicated encounter. For every four game hours the party remains in this area, roll 1d6. On a roll of 5 or 6, another encounter on this list takes place (roll 1d6). You are free to alter the frequency or choose specific encounters as you see fit.

Roll	Encounter
1	Special encounter
2	Prophecy
3	Black geese
4	Cry for help
5	White doves
6	Bird corpse

Special Encounter. If a special encounter is indicated on the DM's Tracking Chart for this week, it occurs now. If more than one special encounter is listed, choose randomly.

If no special encounter is listed, treat this as no encounter or choose another encounter.

Prophecy. A ladybug lands on the shoulder of a random PC and whispers a verse about the changing seasons in his ear. "Your turn," says the ladybug. Only the chosen PC can hear the ladybug's words. If the PC succeeds in a Wisdom check, or repeats the verse to another PC who succeeds in a Wisdom check, he realizes the ladybug is inviting him to participate in the composition of a linked haiku. If the PC ignores the ladybug or attempts to capture it, the encounter is over. If the PC helps the ladybug complete the composition (the process takes 30 minutes), the ladybug gives him a message; select either a category B or C interpretation from the Prophecy lists (DM's choice). If the chosen PC has a proficiency in poetry, the ladybug is so impressed that it gives him two different messages; select two B or C interpretations from the Prophecy lists. In all cases, the ladybug gives complete interpretations, not fragments. The ladybug flies away after it delivers its messages.

This encounter occurs only once.

Black Geese. A flock of black geese circle three times overhead, then fly north towards area 49 as fast as they can. (These are scouts for Za-Jikku—see Interlude 7.)

Cry for Help. This encounter occurs only during the day. The party hears the sound of a man screaming in pain coming from behind a hill. The shriek is followed by a loud moan, then silence. If the party investigates, they see an immobile man completely clad in black lying in a small valley, four red serpents slithering across his body.

Pureblood yuan ti (Order of the Snake member): AC 3 (due to scaly skin discipline); MV 12; HD 6; hp 35; #AT 2; Dmg by weapon, spells, or Order of the Snake discipline; THAC0 15; SA *cause fear, darkness in 15-foot radius, snake charm, stick to snakes, neutralize poison, suggestion, polymorph self*, all once per day; plus Order of the Snake disciplines: *scaly skin* (causes skin to become leathery and scaly, increasing AC to 3); *serpent finger* (causes finger to become as rigid as iron, used as a weapon to inflict 1-4 hit points of damage), *constriction* (crushes victim in arms for 2-8 hit points of damage per round; victim escapes with successful Strength check with -4 penalty); AL CE.

Red serpents (4): AC 6; MV 9; HD 2; hp 9 each; #AT 1; Dmg 1-2 (bite) + poison (save vs. poison or dmg 2d6); THAC0 16; AL N.

This yuan ti member of the Order of the Snake (see Interlude 6 for more about the Order) was informed by Ungo-Ti (see encounter 35) that a group carrying the essence of the Order of the Mouse was traveling in the area. Ungo-Ti identified which PCs carried the Mouse essence, and told the yuan ti to keep an eye on them. However, the yuan ti decided to ignore Ungo-Ti's wishes and attack instead, intending to destroy every last one of the hated Mouse PCs. When he spotted the party, the yuan ti used *stick to snakes* to change four sticks into red serpents, then pretended to have been attacked by them. The yuan ti is now playing dead. He hopes to lure the party close enough to attack them by surprise.

If the party comes within 5 feet of the yuan ti, he sits up and casts *darkness in 15-foot radius*. He then attacks with his serpent finger and constriction disciplines, ordering the red serpents to attack as well. If possible, he plans to kill all the Mouse PCs first, then their friends.

If none of the party comes within 5 feet, the yuan ti orders his serpents to bite him; the serpent bites do no damage, but the yuan ti writhes convincingly with every strike. If the yuan ti is unable to lure any of the party within 5 feet, or if he loses half his hit points, he uses *polymorph self* to change into a falcon, and flies towards area 46 as fast as he can. The yuan ti will not speak with the party.

This encounter occurs only once.

White Doves. The party sees a dozen white doves flutter from behind a hill. The doves soar straight into the air, circle three times, then return to earth, disappearing behind the same hill. If the party investigates, they discover a group of seven youths (use generic villager statistics), four women and three men, dressed in white kimono, each with a carving of a budding flower encircled by the sun dangling from his or her neck by a string. The group is seated around a lilac bush. They are softly singing songs about the abundance of nature, their voices barely above a whisper. The doves perch contentedly on their shoulders.

If the party approaches or otherwise makes themselves known, the group stops singing and mutter nervously to each other. A girl with waist-length black hair rises and addresses the party. "If you are here to kill us, so be it. We are proud to die in the name of Chauntea, the Great Mother." The group is unarmed; they will not defend themselves if attacked.

If the party is hostile, the group refuses to speak with them; they ignore the party and continue with their songs. If the party makes it clear they mean them no harm, the girl smiles and introduces herself as Shada. She answers any PC questions with, "My answers are meaningless. Only Chauntea can show you the way." If asked about Chauntea, she says, "The hand of the Great Mother is everywhere."

Shada invites the party to join the group. If the party declines, they may watch the service; after every 15-minute song, the doves circle in the air, then return to the shoulders of the group. After four songs, the group moves to a different bush or tree. The party receives no informations or benefits from observing the service.

However, if at least one PC joins the group for a full hour, sitting in the circle and singing along as best he can, a wingless white serpent about 5 feet long swoops from the clouds and hovers over his head. A tiny woman dressed in a glowing white gown is riding the serpent. The woman beckons to the PC. The group is quite impressed. "A miracle!" exclaims Shada delightedly. "Chauntea has sent her emissary to help you!"

The serpent and the rider lead the PC (and the party) for two days or until they reach a particular destination, whichever comes first, then vanish into the clouds. If the PCs attempt to catch or harm the serpent, it disappears. (Use the serpent to lead the PCs to a destination you want them to go.)

This encounter occurs only once.

Bird Corpse. The party finds the corpse of a crow. Yellow powder stains its bill (the bird is an early victim of the *yun ch'i*). A PC with the herbalist proficiency can verify that the powder is a substance not found in nature.

43. CHIROI

Size: 110
Prej. Level: Low
Goods: 1 yuan

Maj. Industry: Farming
Rel. Fervor: High
Lodging: See below

Another village heavily hit by Za-Jikku's killers, half of the survivors spend all their time praying to the gods of the

Path of Enlightenment, apologizing for whatever sins they committed that caused the ravaging of their village. The rest of the survivors care for the children, prepare food, and attend to the other day-to-day needs of the village.

If the party approaches the village, they hear the voices of the prayer-givers desperately asking for forgiveness from their gods. The shoya, Mie Jijiyuri, demands that the party submit to two of the three tests of faith (DM's choice) before he allows them to enter the village. If they pass, Mie explains the purpose of the prayer ceremony and invites them to participate. He has no useful information, but if asked, he can tell them the way to Kawasa (encounter 44). There is no charge for lodging in Chiroi if the party passes the tests of faith.

Any party member who joins the prayer service for at least two hours, comforting the bereaved and repeating the prayers as best he can, receives the benefits of a bless spell for the next 24 hours; these effects are available only once per PC.

44. KAWASA

Size: 75
Prej. Level: Low
Goods: 1 yuan

Maj. Industry: Farming
Rel. Fervor: Low
Lodging: No charge

Yet another village ravaged by the yellow-robe raids, there is little left of Kawasa aside from a few minka and the small rice fields from which the residents eke out a living. The shoya was among the raid victims. The villagers have no useful information, although they offer to let the party stay in one of the abandoned minka at no charge. Any villager can direct the party to the home of Setsu Iki, located near a small peach grove about 5 miles east of town.

45. PEACH GROVE

Refer to Map 7 for this encounter. The home of Setsu Iki, located in a shallow valley surrounded by peach trees, is a solidly constructed minka of wood and clay with a tiled roof. The yellow-robed killers destroyed the minka's interior, anti thieves later made off with most items of value.

Three roosters perch on the roof just above the front door.

Roosters (3): AC 8; MV 3, Fl 6; 2 hp each; #AT nil; Dmg nil; AL N.

As soon as a party member crosses dotted line 1, the roosters begin to flap their wings and crow as loud as they can. The crowing activates the haniwa (in room E); the haniwa remain in their room, awaiting the intruders. The roosters continue to crow as long as the party is inside dotted line 1 or until they enter the minka.

A. Front Door. A painting of two tigers in mid-leap adorns the front door. If a PC comes within 5 feet of the door without saying the password "tomo" (friend), the paintings come alive and attack.

Tigers (2): AC 6; MV 12; HD 5 +5; hp 25 each; #AT 3; Dmg 2-5/2-5/1-10; THAC0 15; SA if tiger scores two forepaw hits in one melee round, receives two additional rear claim attacks for 2-8 hp of damage each; AL N.

The tigers will not pursue beyond dotted line 2. If the tigers are killed, they return to the door as paintings; it takes 24 hours for them to regenerate their hit points, at which time they can attack again.

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B. Doma. This room has a raised interior porch called a *hiroshiki*. Normally used as a meeting area, it is empty.

C. Storeroom. There is nothing here but rubble and debris.

D. Hearth. There is a small fireplace against the east wall along with a variety of eating utensils and cooking equipment. A storage cabinet along the south wall is empty. There is nothing of interest here.

E. Shrine Room; The remains of a wood and stone shrine are scattered along the north wall. Among the rubble are several small wooden tablets with the names of Set-su's deceased parents, grandparents, and ancestors. The tablets are used in prayer services. If the PCs search the rubble, they will also find a *mirror of spirit seeing*.

Four haniwa, figurines of ancient warriors about 3 feet tall resembling iron golems, guard the door to room F. If the party didn't alert the roosters (see above), the statues remain stationary. Otherwise, the haniwa attack as soon as the party enters this room.

Haniwa (4): AC 6; MV 9; HD 4; hp 20 each; #AT 1 or poison cloud; Dmg 1-4 (sail; THAC0 17; SA once every 6 rounds can breath cloud of poison gas 1 foot in diameter (victim must save vs. poison or suffer dmg 2d6); SD immune to magic except *lightning bolt* and other electricity-based attacks; AL N.

The haniwa pursue the party anywhere in the minka and anywhere on the grounds within dotted line 2; four haniwa can break down a door in one round, one haniwa can break it down in four rounds. If the party leaves the grounds, the surviving haniwa return to their posts in room D. It takes another rooster crow to activate them again; if the PCs silence the roosters, the haniwa will not attack.

F. Living Quarters. The only items in this room are a pile of clothes and a tatami mat for sleeping. If the party enters the room, a mouse scampers from the clothes pile, frantically shaking its forepaws.

Mouse (containing Setsu Iki's consciousness resulting from Mouse Mind exchange): AC x; MV 3; HD x; hp x; #AT nil; Dmg nil; AL LG.

Setsu Iki, a powerful wu jen who discovered Za-Jikku's plan to gain immortality, is also one of the few surviving members of the Order of the Mouse in all of Wa. When Za-Jikku sent his minions to capture Setsu, he employed his Mouse Mind discipline to exchange minds with this mouse. In the heat of battle, the mouse lost consciousness. When Setsu revived, he discovered his body had been taken away. He has remained in this form ever since. (For more about Setsu Iki, see Chapter Three. See encounter 14 for details about the Order of the Mouse and their special disciplines.)

If the PCs study the mouse's actions, they see he is frantically touching his paw to his lips over and over. If a Mouse PC makes a Wisdom check, he recognizes that this gesture is similar to one shown to him by the mysterious figures in a dream (see the Dream section of encounter zone 9); if this same PC met the Order of the Mouse spirits (encounter 14), he recognizes this as a crude simulation of the secret sign of the Order of the Mouse.

After a minute of gesturing, the mouse stands still and stares at a Mouse PC (choose randomly). The PC then hears a voice in his head, distant and vague, as if the speaker is struggling to get the words out. "I am Setsu Iki. I can stop

Za-Jikku. Take me to Qui. Time runs short..." The mouse repeats the gesture, then gives the message to another Mouse PC. This continues until a PC acknowledges that the party will help the mouse; the mouse then scampers up the leg of a Mouse PC (choose randomly) and settles into his pocket, his backpack, or another comfortable place.

The mouse has an extremely limited ability to communicate and can give the PCs no other information; he occasionally will repeat his previous message to the Mouse PCs. He doesn't know how to get to Qui and is depending on the party to take him there (if the PCs get the mouse to Qui, go to Chapter Two). If the mouse is killed, he revives with all his hit points intact one hour later, then seeks out the party (see Chapter Three for details).

46. HILLS OF WEEDS

If you are not using Interlude 6 at this time. The area contains several hills covered with weeds and shrubs. Nothing out of the ordinary occurs, and the party can continue their journey.

If you are using Interlude 6. Within an hour after the party enters this area of hills covered with weeds and shrubs, dozens of foot long black snakes wriggle from holes in the ground. The snakes ignore the party and begin crawling east in a straight line at a movement rate of 6. If the party follows, the snakes lead them towards a clear area (marked with an X on the DM's Map). A four-foot opening appears in the ground and the snakes crawl in. Continue with Interlude 6. When completed with the events of Interlude 6, the adventure continues here.

Note to the DM. The entrance to the Interlude 6 area is normally disguised by a permanent *hallucinatory terrain* spell. It is conceivable that the party could discover the location without the snakes by using *detect magic* or some other spell. As will be seen in Interlude 6, there is also a second entrance, located about 150 yards east of the first entrance. If they find either entrance and you don't wish to use Interlude 6 at this time, you could assume the occupants of the hole have barricaded it from the inside with large boulders and other debris. You could also have sizeable force of Order of the Snake members (see Interlude 6) on hand to discourage the party from entering.

47. ENCOUNTER ZONE

Physical Features

The peaks of the Jufosu Range are from 1,000-4,000 feet above sea level. The mountains are solid rock, and their faces are smooth and steep, making travel difficult; movement rates are reduced by 1/2 to simulate the difficulty of maneuvering across the rough terrain and finding an accessible pass. Daytime temperatures range from the low 70s in the foothills to the low 50s near the peaks of the higher mountains. Nighttime temperatures are 10-20 degrees lower. A light mist hangs over the mountains at all times. Note that special encounters do not occur in this area.

Encounters

When the party enters the area, roll 1d8 and immediately run the indicated encounter. For every four game hours the party remains in this area, roll 1d6. On a roll of 5 or 6, another encounter on this list takes place (roll 1d8). You are free to alter the frequency or choose specific encounters as you see fit.

Roll	Encounter
1	Prophecy
2	Butterflies
3	Shrieks
4	Rock fall
5	Clearing
6	Hungry intruder
7	Yellow-robed corpse
8	Explorers

Prophecy. The party sees a green duck sitting in a nest of twigs. The duck quacks loudly at the party, then speaks in a human voice. "This is for you." The duck flies away. A green egg remains in the nest. The egg feels hollow. If a PC cracks the egg open, he must make a Dexterity check. If he succeeds, the egg cracks cleanly and he can read a message inside the shell; select either a Category B or C interpretation from the Prophecy lists (DM's choice). If he fails his Dexterity check, he understands only part of the message and receives only a fragment of the interpretation.

This encounter occurs only once.

Butterflies. The party sees 1-4 yellow butterflies circling overhead. The butterflies flutter off in the direction of area 49. If the PCs capture or kill a butterfly, they see it has a human face.

Yellow butterfly: AC 5; MV Fl 6; 1 hp; #AT nil; Dmg nil; AL N.

Shrieks. Agonized shrieks echo through the mountains for 1d4 rounds. These are the haunted souls of people who met a violent end at the hands of Za-Jikku's yellow-robed killers.

Rock Fall. The party approaches an area strewn with rubble, the result of recent rock slides. They can look for another route, which takes 2d4 extra hours, or proceed. If they proceed, roll 1d6. On a roll of 1-2, a rock fall occurs. Each character is "attacked" by rocks four times per round for 1d4 rounds. Each rock has the same chance to hit as a 5 HD monster and causes 1d4 points of damage. A PC making a successful Dexterity check suffers only half damage from each rock that hits him but any rock that hits causes at least 1 point of damage.

Clearing. The party enters a clear area, making travel especially easy. For the next 2d4 miles, the party moves at their normal rate (instead of the 1/2 movement rate normally required in the Jufosu Range.)

Hungry Intruder. This encounter occurs only at night. A one-eyed creature with a lean body, long neck, and curly hair roars out of the darkness at the nearest PC.

Tigbauna buso: AC 4; MV 12; HD 8 +2; hp 42; #AT 3; Dmg 1-6/1-6/1-10; THAC0 13; SA wounded victims must save vs. death or become infected with a disease that may transform them into tagmaling buso (1% cumulative chance per night; victim can be cured by *cure disease* or similar spell); SD radiates *fear* in a 10-foot radius (save vs. paralysis to avoid effects); AL CE.

The buso is famished; in the wake of Za-Jikku's yellow-robed killers, fresh bodies have become increasingly scarce. The hunger-crazed buso will attempt to kill a random PC, then drag him off to a secluded area. If the rest of the party interferes, the buso fights to the death.

This encounter occurs only once.

Yellow-Robed Corpse. The party discovers a body half-hidden in the brush. The body wears a yellow robe and hood, concealing its features. If the party examines the body, they find its gray flesh is hard and leathery. There are no items on the body.

This is a dead juju zombie, a former servant of Za-Jikku. The zombie was returning with a fresh body when it was attacked by a pack of tigbauna buso. The buso destroyed the zombie.

This encounter occurs only once.

Explorers. The party sees two men ahead in a clearing, bent over a large parchment. If the party approaches or otherwise make themselves known, the men call out cheerfully, inviting the party to join them. The men introduce themselves as Kuyu Guhbio and Funitabi Hichi (use generic villager statistics), two explorers from Chozawa. Kuyu explains that they're attempting to map the entire Ikuyu Mountain range. They've already mapped most of the area south of Chozawa, he says, proudly showing the party their rough map.

Miraculously, Kuyu and Funitabi have avoided all of the dangers of Wa. They know nothing of the yellow-robed killers, the buso, or any other potential adversaries; if the PCs warn them of these dangers, the men seem frightened, and thank the party for the information. The men have no useful information for the party-this is the first time they've been this far south-but they eagerly point out their most interesting discovery on the map.

"Right here," says Kuyu. "An actual dragon's lair! He lives in a lake in this very cave!" (Kuyu is indicating area 50—make this information available to the PCs.) Kuyu doesn't know any details about the dragon ("I just saw his tail.") but hopes that some day he can mount an expedition for a more thorough investigation.

The explorers also tell of a well-tended vegetable garden they discovered hidden in a mountain valley. The explorers didn't investigate the garden. "There were a group of men in yellow robes pulling weeds. They didn't look like wanted to be bothered." If the PCs ask for directions, the explorers tell them how to get to encounter area 49. After a few minutes more of small talk, the men take their leave, courteously saying farewell to the party and wishing them luck on their quest.

This encounter occurs only once.

48. MOUNTAIN PASS

This 20-foot wide road is the only major pass in the Jufosu Range, leading from the southern foothills to Za-Jikku's compound (encounter 49). Movement rates are normal when using the pass. However, for every 2 hours the party spends on the pass, there is a 25% chance they will encounter 1d4 yellow-robed servants of Za-Jikku (juju zombies wearing yellow robes and hoods to completely conceal their features). The servants will be approaching the party from the next curve in the pass. The servants fight to the death and will pursue the party, but they will not pursue into the mountains for more than an hour, after which time they return to the pass.

Juju zombie: AC 6; MV 9; HD 3 + 12; hp 25; #AT 1; Dmg 3-12; THAC0 15; SA attack as if they were 6 HD monsters; SD + 1 or better magical weapons to hit; immune to spells that affect the mind (*illusion*, *charms*, *holds*, etc). as well as poison, electricity, *magic missile*, *death*, and *cold* spells; fire has only one-half normal effect; piercing or blunt weapons do only half-damage; AL NE.

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49. MULBERRY VALLEY

Refer to Map 8 for this encounter. The pass (encounter 48) leads directly to this valley. Sloping stone mountains about 500 feet high surround the valley. If the party approaches the valley from the mountains, they can see all of the features described below. The characters can climb down the mountains at half their movement rate if they wish to investigate the valley more closely.

A. Cavern. There is a 10-foot opening in the side of this stone mountain, leading to a 100-foot diameter cavern with a 50-foot ceiling. The cavern is dark and reeks with decay. At any given time, there are 4d10 servants of Za-Jikku inside (use juju zombie statistics from encounter 48). The servants stay in the cavern until ordered to leave by Za-Jikku. If the party enters, the servants attack to kill, but will not leave the cavern. There is nothing of interest here.

B. Mulberry Grove. These are vast orchards of mulberry trees. Hundreds of yellow butterflies with human faces nibble at the leaves. The butterflies will not attack, but flutter away when startled, only to return when the disturbance has passed. (The party may have seen similar butterflies in encounter zone 32 or 47).

If the party observes the butterflies, they notice that several times an hour, dozens of butterflies will suddenly soar into the heavens, eventually disappearing from sight. Other flocks of butterflies occasionally fly from the clouds, returning to the trees to feast on the leaves.

C. Vegetable Garden. This is a field with neatly-tended rows of corn, carrots, tomatoes, and other vegetables.

There is also a small garden of purple and pink asters. There are always 2d6 servants (use juju zombie statistics from encounter 48) on their knees pulling weeds. The servants attack if the party enters the field, but leave them alone if the party stays out.

D. Patrol Path. There are always four servants (use juju zombie statistics from encounter 48) patrolling the compound. The servants follow the indicated path, from point D1 to D2 and so on; roll 1d6 to see where the servants are when the party arrives. It normally takes the servants an hour to make a complete circuit.

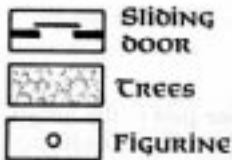
If the party sneaks into the compound, the patrolling servants smell them in 2d6 minutes. The servants abandon the patrol path and pursue the party, attacking to kill. However, the servants will not pursue into the mountains for more than an hour, after which time they return to the pass. If the servants are killed, they will be replaced by an identical squad from the cavern (area A) 24 hours later.

E. Stream. This is a 15-foot wide, 10-foot deep mountain stream running east to a 50-foot diameter, 10-foot deep pond. Shallow irrigation ditches lead from the pond to the vegetable garden (area C). Dozens of black geese swim in the pond; occasionally, a few of the geese flap into the air, flying south. The geese will not attack, but flutter away when startled, only to return when the disturbance has passed. (The party may have seen similar geese in the Black Geese encounter in encounter zones 4, 36, or 42.)

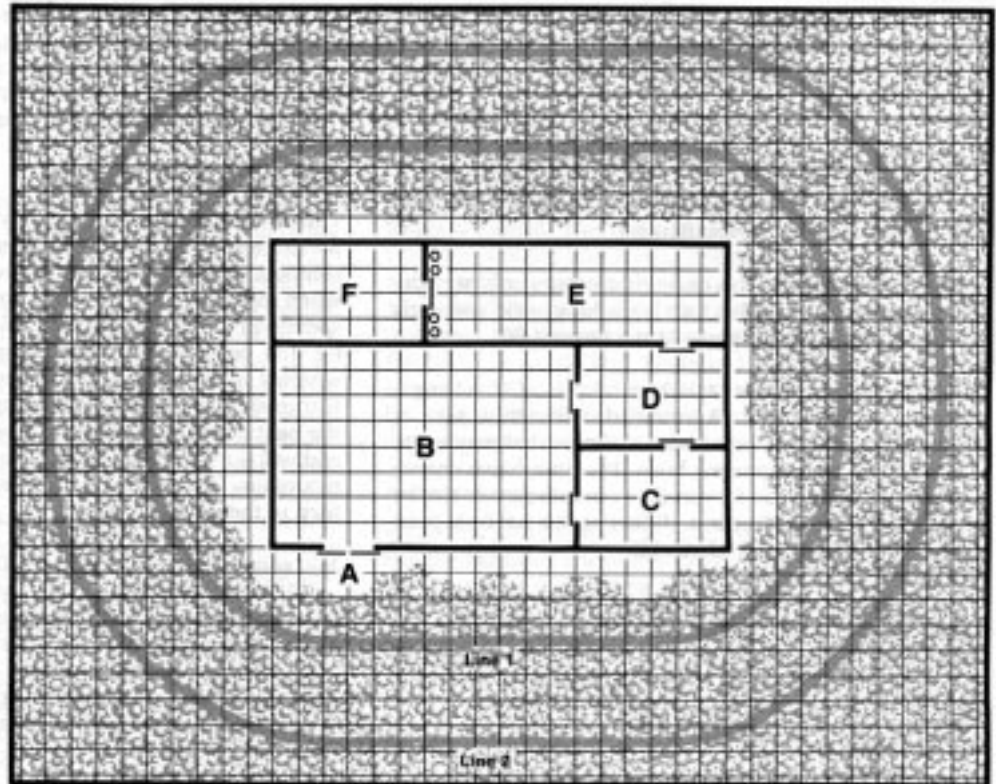
If you are not using Interlude is at this time. Nothing out of the ordinary occurs in the vicinity of the stream, and the party can continue their explorations.

SETSU'S MINKA

Scale: 1 square = 5'



Map 7



If you are using Interlude 7. Within an hour after the party enters this area, a servant carrying a corpse enters the compound from the pass and approaches the western end of the stream (see Note to the DM below). If the party cries out or otherwise makes themselves known, the servant drops the body and attacks as described above (area D). If the party stays out of sight or observes from the mountains above, they see the servant step into the water, then dive beneath the surface; the party gets the impression that the servant has vanished into an underwater passage. If the party examines the western end of the stream, they discover a 5-foot diameter passage just below the surface of the water leading into the mountainside. If the party enters the passage (since the passage is underwater, Minhiro will not go with them, arranging to meet them later in a designated area in the mountains), continue with Interlude 7. When completed with the events of Interlude 7, the adventure continues here.

Note to the DM. To run the events of Interlude 7, you will need to know what time of day the party enters the citadel, rounded off to the nearest hour. Since the zombies bring bodies to the citadel around the clock, the party could see a zombie enter the underwater passage any time you like (if you can't decide, early evening is as good a time as any). In fairness to the party, make sure they know what time it is when they enter the citadel.

If the party needs more incentive to investigate the underwater passage, the corpse carried by the servant might be someone the party knows (such as an old friend of Minhiro or a friendly villager the party met previously). Honorable PCs might want to recover the body to see that it receives a respectable funeral.

It is conceivable that the party could discover the passage into the mountain without first observing a servant enter. If they find it and you don't wish to use Interlude 7 at this time, you could assume the occupants of the pas-

sage have barricaded it from the inside with large boulders and other debris.

50. LAKE CAVE

A 50-foot diameter opening in the side of stone mountain opens into a dark passage winding about 300 yards into the earth. The passage ends in a natural cavern nearly 500 yards in diameter with a 500 foot ceiling. Luminous fungi on the ceiling bathe the cavern in a soft green light. The air is cool and fresh. The surface of the lake is still.

If you are not using Interlude 5 at this time. Nothing out of the ordinary occurs here, and the party can continue their explorations. (The dragon that lives here is hibernating in his magical palace at the bottom of the lake and is unreachable.)

If you are using Interlude 5. Continue with Interlude 5. When completed with Interlude 5, continue here.

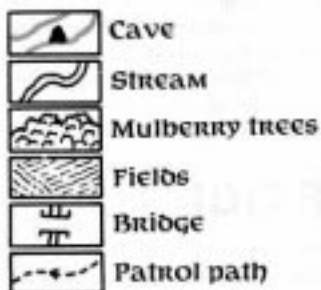
51. VOLCANO

This 2000-foot volcano has gently sloping sides: the party can easily climb to the mouth at half their normal movement rate. The volcano's mouth is nearly 500 feet across and is surrounded by a 20-foot wide rim of granite. The volcano is filled with gray ash. There is nothing else of interest.

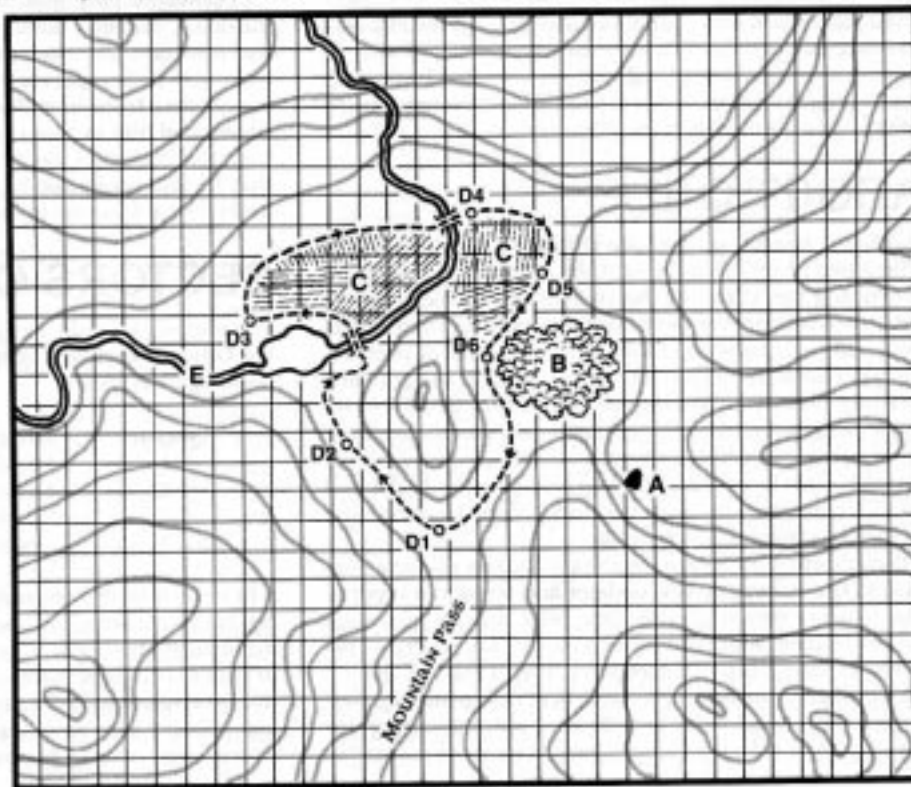
Note to the DM: A greater nature spirit lives at the very bottom of the volcano. Currently, the spirit is meditating. The party is most likely to meet the spirit when in the company of Setsu Iki in his human form, as explained in the Clear Skies encounter in Chapter Three. It is unlikely the party will meet the spirit without Setsu—for instance it will not respond to commune with *greater spirit* or similar spells. However, if the party somehow manages to disturb it, the spirit chases them away, then returns to the bottom of the volcano; it has no interest in the party's problems. (The spirit's statistics are given in the Clear Skies encounter in Chapter Three.)

MULBERRY VALLEY

Scale: 1 square = 20' feet



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This chapter details the land of Qui, a bizarre realm in another plane of existence accessible from the Prime Material plane by the *scarves of portal to Qui*. The physical laws of Qui are dramatically different from those in the Prime Material plane; each new visit to Qui may present the PCs with startling differences in terrain, climate, and population.

Whenever an adventuring party enters Qui, begin with the Getting Started section and proceed as directed. Use the color map of Qui (Map 4) for reference.

ABOUT QUI

Qui is the domain of the four Officers comprising a subcommittee of the Ministry of Animal Affairs, in charge of overseeing the affairs of the animals of the Fochu Peninsula. Each Officer is responsible for a specific group of subjects. Officer Chanii, a *ch'i-lin* (oriental unicorn) oversees the hairy animals (mammals). Officer Misikin, a *feng-huang* (oriental phoenix) oversees the feathered animals (birds). Kame-Renn, a *lung wang* (sea dragon) oversees the scaly animals of the water (fish and other aquatic creatures), while Sawaka, a *pan lung* (coiled dragon) replacing the discharged *Za-Jikku*, oversees the scaly creatures of the land (reptiles; he oversees amphibians as well).

Periodically, the Officers summon various of their subjects to Qui to hear census updates and territorial reports. The Officers memorize this data, later making oral summaries to their superiors in the Celestial Bureaucracy. Between reports, visiting subjects are free to relax in Qui.

Like all good bureaucrats, the Officers are primarily concerned with hanging on to their jobs and minimizing disruptions. As a rule, the Officers keep to themselves—under

no circumstances will the Officers, their lieutenants, or their subjects attack each other, and only rarely will they intervene in another's business.

In centuries past, most disruptions have been caused by intruders, usually a human *wu jen* or treasure hunter who had somehow stumbled into Qui. General Tiger, the Officers' immediate supervisor, would ordinarily handle all serious threats from intruders, but because Chanii recently summoned him to take care of an essentially trivial intrusion (see Prologue), General Tiger has angrily announced that he will no longer be available to solve the Officers' problems, at least for the next few years.

SECTORS OF QUI

The map of Qui is divided into five sectors. Sectors 1-4 are the Officers' exclusive domains and contain their private dwellings, as follows:

Sector	Officer
1	Misikin
2	Kame-Renn
3	Chanii
4	Sawaka

By mutual agreement among the Officers, neither an Officer, his lieutenants, nor his subjects will ever enter the sector of another officer; for instance, Sector 1 is off-limits to Officers Sawaka, Kame-Renn, Chanii, and their respective lieutenants and subjects. All of the Officers, lieutenants, and subjects have access to Sector 5, but only during specific seasons (see the Seasons section below).

The lines separating the Sectors on the map are for the DM's reference; characters crossing from one Sector to another are aware only of the terrain and weather changes described in the Seasonal Variables section below.

Common Features

Regardless of sector or season, all areas of Qui share several common features:

Atmosphere. The sky above Qui is filled with kaleidoscopic swirls of color, similar to the patterns on the *scarves of transport to Qui*. The air is similar to that of the Prime Material plane.

Protective Border. A permanent *wall of force* covers the entirety of Qui like an invisible dome, extending upwards for one mile. If the *wall of force* is damaged or *disintegrated*, it instantly repairs itself. The borders of Qui drop off into an endlessly deep abyss; any character who manages to bypass the *wall of force* will plunge into oblivion, never to be seen again.

Time. Time passes much faster in Qui than it does in the Prime Material plane; four hours in Qui equals one hour in the Prime Material plane. Note that according to the DM's Tracking Chart, a season is one week long, but in Qui, a season is experienced as four weeks. In deference to nocturnal animals, Qui maintains a cycle of lightness and darkness similar to day and night in the Prime Material plane.

Transport. Characters entering Qui must do so by using a *scarf of transport to Qui* as a portal. Characters leaving Qui must do so by stepping into the ring of multi-colored silk bushes in the northeast corner of Qui (Sector 2, area 5). Animals do not need to use the *scarves* or silk bushes to travel between the Prime Material plane and Qui. The Bureaucracy gave all Officers of the Fochu Peninsula the ability to *plane shift* the animal citizens of the Fochu Peninsula to Qui to make their reports; when dismissed from Qui by an Officer, animals *plane shift* back to the Prime Material plane.

SEASONS

General Information

There are four distinct seasons in Qui, each associated with a particular Officer:

Season	Officer
Season of the Phoenix	Misikin
Season of the Turtle	Kame-Renn
Season of the Unicorn	Chanii
Season of the Dragon	Sawaka

The DM's Tracking Chart indicates the current season in Qui. An Officer is only active during his season, at which time he presides over the affairs of Qui and summons his subjects from the Prime Material plane to hear their reports. During the other three seasons, he is inactive, spending the time meditating in his lair. These lengthy periods of meditation are what helps the Officers maintain their immortality.

Each season is associated with specific types of climate and terrain, listed below. Seasons remain constant in Sectors 1-4; it is always the Season of the Phoenix in Sector 1, the Season of the Turtle in Sector 2, and so on. However, Sector 5 experiences all four seasons, and each new season triggers radical changes Sector 5's climate and terrain.

(Example: Assume that according to the DM's Tracking Chart, it is currently the Season of the Phoenix in Qui. Misikin is the active Officer. The other Officers are inactive, meditating in their respective lairs. Sector 5 is experiencing the climate and terrain of the Season of the Phoenix. When the Season of the Turtle arrives, Misikin retires to her lair and Kame-Renn becomes the active Officer. Sector 5 then changes to the terrain and climate of the Season of the Turtle. Throughout, the climate and terrain in Sectors 1-4 remain constant; Sector 1 always has the climate and terrain of the Season of the Phoenix, Sector 2 always has the climate and terrain of the Season of the Turtle, and so on.)

Seasonal Variables

Listed below are climate and terrain features associated with each season. Additional features are detailed in the encounter key.

Terrain variables include rivers and ponds, and three land elevations; all are summarized on the map. Rivers average 10-20 feet deep. Ponds average 20-50 feet deep. All rivers flow from north to south. When water (or lava) reaches the south end of a river, it magically reappears at the north end. Water levels remain constant; excess water from rainstorms and excess lava from volcanic eruptions is drawn to another plane of existence when it reaches the south end of a river. For the DM's reference, rules for fighting in water and drowning are provided below.

Land elevations are measured from the surface of the river: Elevation 1 rises 1-10 feet, Elevation 2 rises 10-20 feet, and Elevation 3 rises 20-50 feet. The volcano at area 13 is over 1000 feet high, and can be seen from any surface location in Qui.

Note that the distinct separations between sectors can create some unusual weather and terrain situations. Assume, for instance, that it's currently the Season of the Turtle. Now consider the border between Sector 1 and Sector 5. The weather to the right of the border is heavy rain, but the weather left of the border is hot and dry. A character crossing this border will be wet one moment and warm the next.

Seasons change instantaneously in Qui. If the party happens to be in Sector 5 when the season is due to change (as indicated on the DM's Tracking Chart), they lapse into unconsciousness for 2d4 hours (no saving throw). When they regain consciousness, they will discover the transformed terrain and weather. Subjects of the active Officer of the previous season will have been replaced by the subjects of the active Officer of the new season.

Damage done to the terrain is magically repaired when the season occurs again. For instance, if the party sets a forest on fire during the Season of the Unicorn, the trees will all be healthy again the next time the Season of the Unicorn occurs.

Season of the Phoenix

Weather. The air is dry and hot; daytime temperatures average in the high 80s and nighttime temperatures average in the mid-70s. Warm breezes blow steadily from the north. At 5:45 A.M. and 5:45 P.M., the sky crackles with bolts of red lightning and thunder rocks the earth. Precisely at 6:00 A.M. and 6:00 P.M., the entire area is shot through with sheets of roaring red flame, similar to that caused by a *fire storm* spell. The flames last for one turn, then normal weather resumes.

During these times, Misikin spreads her wings and soars in sweeping circles over Qui, immersing herself in the refreshing flames. Misikin's lieutenants and subjects are immune to the flames, and the storm does no damage to the

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terrain. However, characters caught in the storm suffer 3d8 hit points of damage; those rolling a successful save vs. spells suffer only one-half damage. Characters who take cover in a cave or similar shelter before the storm begins suffer no damage.

Rivers and Ponds. Except where indicated in the encounter key (areas 22 and 24), these areas are filled with red-hot, molten lava. Combustible objects that come in contact with the lava are incinerated. Characters suffer 6d6 hit points of damage per round if they fall in the lava; even the slightest contact causes 1d4 hit points of damage. Those with *protection from fire* or a similar spell take no damage from the lava, but still risk drowning if they fall in.

Elevation 1. These areas are waist-deep with hot gray ash. The ash causes no damage, but walking through these areas is similar to walking through snow; movement rates are reduced by 1/3.

Elevation 2. These areas are covered with a few inches of ash, but not enough to hinder movement.

Elevation 3. Except where indicated otherwise in the encounter key, these areas are covered with sandy soil and intermittent patches of grass and weeds.

Season of the Turtle

Weather. The air is humid and cool; daytime temperatures average in the high 60s and nighttime temperatures average in the high 50s. There is little wind, and the sky is dark and cloudy. Rain falls steadily, night and day, and penalizes "to hit" rolls for missile combat as follows: short range = -1, medium range = -2, long range = -3. The rain is unsuitable for drinking.

Rivers and Ponds. These areas are filled with water. Like the rain, this water is undrinkable, except in areas 22 and 24. However all aquatic creatures can breathe the water comfortably. Because Elevations 1 and 2 are also filled with water, the rivers and ponds are deeper than normal.

Elevations 1 and 2. These areas are filled with water.

Elevation 3. These are the only areas not underwater. Except where indicated otherwise in the encounter key, the areas are covered with grass and weeds.

Season of the Unicorn

Weather. The air is sweet and warm, the sky is bright and clear. Daytime temperatures average in the high 70s and nighttime temperatures average in the high 60s. Cool breezes blow steadily from the west.

Rivers and Ponds. These areas are filled with fresh, cool water.

Elevations 1, 2, and 3. Except where indicated otherwise in the encounter key, these areas are filled with green grass, colorful wild flowers, and other lush vegetation.

Season of the Dragon

Weather. The air is hot and sticky; daytime temperatures average in the high 80s and nighttime temperatures average in the high 70s. There are no winds. A moderately dense fog hangs over the entire area, reducing daytime vision to 100 yards, twilight vision to 75 yards, and nighttime vision to 10 yards.

Rivers and Ponds. These areas are filled with dank, sour water, thick with algae and insects. The water is unsuitable for drinking except in areas 22 and 24.

Elevation 1. These areas are muddy and spongy with about a foot of standing water, similar to a shallow swamp. Movement rates are reduced by 1/2. For every round spent in an Elevation 1 area, the PC leading the party (or a random PC if more than one is leading) has a 20% chance of stepping into a pool of quicksand. He begins sinking at the rate of 2 feet per round. If the PC succeeds in a Dexterity check, he finds a solid surface to grab. If he succeeds in a Strength check, he pulls himself free. Any character can pull the sinking PC free if he makes a Strength check with a -2 penalty. Any two PCs working together can pull him out with no problem. If the PC sinks below the surface, he can still be rescued as long as his companions can feel around and find him. However, the PC continues to sink at the rate of 2 feet per round. If he isn't rescued before he sinks out of reach, he will never be seen again.

Elevation 2. Like Elevation 1 areas, these areas are also spongy and muddy, but contain only a few inches of standing water. There is no danger of quicksand, and movement rates are normal. Reeds and brush grow thickly in these areas.

Elevation 3. These areas are damp and muddy, but there is no standing water. Except where indicated otherwise in the encounter key, these areas are filled with brush, reeds, and other lush vegetation.

Fighting in Water and Drowning

While adventuring in Qui, the party may find themselves fighting in water and struggling to avoid drowning. The DM may find the following rules helpful (abridged from the *wilderness Survival Guide*).

The base amount of time a character can hold his breath is the number of rounds equal to 1/3 of his Constitution, rounded up. This assumes that the character had the chance to take a deep breath before submerging. If the character did not have the chance to take a deep breath, the base time is cut in half. If he engages in strenuous activity while submerged, such as combat, the base time is cut in half again. All penalties are cumulative. Regardless of the penalties, any character can hold his breath for at least one round.

When his base time expires, a submerged character must make a successful Constitution check once per round to continue holding his breath, with each check after the first made with an a cumulative +2 penalty (for instance, the Constitution check is made at +2 in the first round, at +4 in the second round, and so on). When he is out of breath, he must begin making checks against drowning. On the first round, he makes a Constitution check. On the second round, he must make the check at +2, and at +4 on the next round, and so on. Failing the check means the character has drowned.

Penalties to attack rolls (to hit and damage) when fighting in water depends on its depth:

- up to the character's knees, but not higher than his waist: -1
- more than waist-high, but not more than chest-high: -2
- more than chest-high: -4

These penalties are cut in half if the character has a proficiency in swimming. the first penalty (for water up to waist-deep) does not apply.

A character not immersed in water attempting to hit an opponent who is partially or completely immersed does so at the same penalties to its attack rolls (that is, if the target is waist-high in water, the target is attacked at - 1).

None of these penalties apply to creatures native to an aquatic environment.

OFFICERS AND LIEUTENANTS

Following are statistics, descriptions, and personality notes about the current Officers of Qui and their lieutenants. An Officer's lieutenants comprise his permanent staff; they remain with him regardless of the season. Lieutenants killed in the line of duty are replaced within the week by new recruits brought in from the Prime Material plane. An Officer's animal subjects are present in Qui only during the season in which the Officer is active; details about the Officers' subjects are given in the encounter key.

The active Officer and his lieutenants are responsible for dealing with uninvited intruders, such as a group of PCs just arriving via a *scarf of transport* to Qui. The Initial Reaction to Intruders section explains how the Officer and his lieutenants handle these situations.

Because of the immortality granted them by the Celestial Bureaucracy, if an Officer is reduced to 0 hit points, he recovers all hit points one hour later.

Misikin

Active Season: Season of the Phoenix

Misikin is Qui's aristocrat, an unabashed egomaniac who glories in the prestige of her office. Arrogant and self-absorbed, Misikin shows blatant favoritism to subjects who bring her gifts or lavish her with flattery. She prefers frightening opponents to attacking them, though if sufficiently angered, she will fight to kill, usually incinerating them with her *fire storm*.

Misikin has 30 giant eagles serving as her permanent lieutenants. During the Season of the Phoenix, 10 of the lieutenants circle the skies of Sector 5, while the rest stay in her lair in Sector 1. During other seasons, all 30 lieutenants remain in Sector 1. Misikin also has 10 human slaves who always remain in Sector 1 and do not age. They implicitly obey her every command. The slaves were gifts from Zaijiku; among them is Setsu Iki (stolen from his home by Zaijiku—see Chapter One, encounter 45). Wearing identical white robes with their heads shaved bald, the slaves are indistinguishable from one another.

Misikin (feng-huang): See Appendix for statistics.

Misikin's lieutenants (30 giant eagles): AC 7; MV 3, Fl 48; HD 4; hp 30 each; #AT 3; Dmg 1-6/1-6/2-12; THACO 17; SA add + 4 to hit probability if the eagle attacks by diving 50 feet or more; inflicts double claw damage during a dive but no beak attack; SD never surprised in daylight; AL N.

Misikin's slaves (9 humans, 0 level*): AC 10; MV 12; hp 4 each; #AT 1; Dmg 1-6 (club); THACO 20; AL N.

* Misikin's tenth slave is Setsu Iki—see Sector 1 in the encounter key for his statistics.

Initial Reaction to Intruders. If it is the Season of the Phoenix when the party arrives in Qui, they awaken to see 10 giant eagles circling overhead. Half of the eagles soar northwest (towards Sector 1), while the others remain in

the sky. Fifteen minutes later, a gigantic bird with multi-colored feathers appears overhead, glowing as brightly as the sun. The bird introduces herself as Misikin, an honored Officer of Qui whose word is absolute authority. She demands to know who invited the party to Qui and why they have come. Ignoring whatever they say, Misikin quietly sizes them up, quickly determining that the party poses no threat to one as mighty as herself.

Misikin then demands that each party member lay down a tribute "in recognition of the omnipotence of Misikin." Misikin doesn't care what the party offers her—this is largely a symbolic gesture—so long as each party member offers something that has a monetary value of at least 1 fen. The eagles then swoop down, snatch the tributes in their beaks, and return to the sky.

After receiving the tributes, Misikin tells them to go about their business, then leave Qui as soon as possible. She answers no questions and provides no assistance, soaring away to her lair when she's finished with the party.

If the party attacks or refuses to offer tributes, Misikin casts a flurry of *fireballs* and *flame lightning* bolts to convince them to reconsider. Misikin is careful to aim her attacks so as not to harm the party, but if the party is persistently uncooperative, she will aim them to cause damage. Once Misikin returns to her lair, the party won't see her again unless they enter Sector 1.

Kame-Renn

Active Season: Season of the Dragon

Kame-Renn has a turtle's body, a crested neck, and a head with long golden whiskers. More than 1,000 years old, Kame-Renn has seen it all—few things surprise or concern him. Sullen and brooding, Kame-Renn spends virtually all of his time in his lair. He is usually passive, but if his wrath is aroused, Kame-Renn attacks viciously, relying heavily on his breath weapon.

Kame-Renn has 30 giant crabs serving as his permanent lieutenants. During the Season of the Turtle, 10 of the lieutenants roam the waters of Sector 5, while the rest stay in his lair in Sector 2. During other seasons, all 30 remain in Sector 2.

Kame-Renn (lung Wang, wyrm): AC -9; MV 3, Sw 12; HD 21; hp 150; #AT 3 + special; Dmg 1-12/1-12/3-36; THACO 3; SA + 10 modifier to physical attacks; snatch; breath weapon once every three rounds, effective in air and water (cone of steam 100 feet long, 5 feet wide at the dragon's mouth, and 50 feet wide at the base to inflict 11d8 + 11 hp of damage; save vs. breath weapon for half damage); *scaly command* over 44-440 (44d10) scaly creatures within a half-mile radius for 2-12 turns (cannot be dispelled); detect invisible objects in 110-foot radius, *clairaudience* in 220-foot radius, ESP (as the spell) in 55-foot radius, become *invisible*, *polymorph* into human form, all at will; *suggestion*, *wall of fog* (obscures vision in a 550-foot radius), both once per day; SD radiates fear in 40-yard radius (-2 fear save modifier); MR 45%; AL N.

Kame-Renn's lieutenants (30 giant crabs): AC 3; MV 9 (land or water); HD 3; hp 22 each; #AT 2; Dmg 2-8/2-8; THACO 17; AL N.

Initial Reaction to Intruders. If it is the Season of the Turtle when the party arrives in Qui, they awaken to see 10 pairs of eyestalks peering at them from the nearest body of water. The eyestalks belong to Kame-Renn's lieutenants. Five pairs immediately submerge (the lieutenants will re-

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port to Kame-Renn, but Kame-Renn will find it unnecessary to personally investigate a matter as trivial as the party's arrival.). The remaining eyestalks continue to observe the party, following them wherever they go. If the party investigates an area inaccessible to the crabs (such as the interior of the cave), the crabs wait for them.

The crabs will not communicate with the party. If the party approaches, the crabs submerge. If the party attacks, the crabs defend themselves, scuttling to safety as soon as possible.

Chanii

Active Season: Season of the Unicorn

Chanii genuinely enjoys the company of her subjects, and encourages them to stay in Qui for as much of her active season as they like. Often, she can be found grazing in a field or frolicking in the woods with her subjects. Normally, Chanii is the kindest and most benevolent of Qui's Officers, but her recent run-in with General Tiger has left her nervous and jumpy; she wants to be rid of uninvited guests as quickly as possible. Chanii uses violence only as a last resort, but fights fiercely when necessary, attacking with her hooves and spells.

Chanii has 30 baboons and 10 giant badgers serving as her permanent lieutenants. During the Season of the Unicorn, 10 of the baboons roam the hills and trees of Sector 5, while the rest of the lieutenants stay in her lair in Sector 3. During other seasons, all of the lieutenants remain in Sector 3.

Chanii (ch'i-lin): See Appendix for statistics.

Chanii's lieutenants (30 baboons): AC 7; MV 12; HD 1 + 1; hp 8 each; #AT 1; Dmg 1-4; THAC0 19; SD climbing (at twice normal movement in 5-round bursts); AL N.

Chanii's lieutenants (10 giant badgers): AC 4; MV 6, Br 3; HD 3; hp 20 each; #AT 3; Dmg 1-3/1-3/1-6; THAC0 17; AL N.

Initial Reaction to Intruders. If it is the Season of the Unicorn when the party arrives in Qui, they awaken to see 10 baboons watching them curiously from the nearest tree. Half of the baboons scamper southwest (towards Sector 3), while the others remain in the tree. If the PCs approach, the baboons run away. If the PCs attack, the baboons defend themselves, retreating as soon as possible.

Fifteen minutes later, a 20-foot unicorn with eagle's wings and an ox's tail descends from the heavens; the party recognizes her as the unicorn they met previously in Qui (see Prologue). Her voice shaking, Chanii demands to know why the party has returned. Regardless of their response, Chanii pleads with them to leave.

"I'm already in enough trouble with General Tiger as it is." (She's too embarrassed to elaborate.) If the party stands their ground, Chanii reluctantly tells them they can stay, but for no more than an hour; if the party complains, Chanii increases the time to as much as four hours, but no more.

Chanii is anxious to get back to hearing reports from her subjects, but will speak to the party briefly before returning to her lair. If asked how to get out of Qui, Chanii tells them to head northeast and step through a ring of bushes with leaves the color of the sky (she gives them general directions to Sector 2). If the party has the page from the Book of Hsi and shows it to her, she tells them she has the book, and she'll give it to them if they promise to leave (she's been keeping the book for Za-Jikku, but she has no particular affection for him—she's more concerned about getting rid of the party than doing a favor for Za-Jikku). Chanii tells the party how to get to her lair (give them general directions to

Sector 3). Chanii knows nothing about Setsu Iki or anything else of interest to the party.

If the party is still in Qui after four hours, Chanii shows up again, whining and griping at them to leave. She will reluctantly agree to let them stay another hour (negotiable for up to four hours.) Otherwise, the party won't see Chanii again unless they enter Sector 3.

Sawaka

Active Season: Season of the Dragon

Sawaka is the pan lung successor to Za-Jikku. His scales are dull red. A multi-colored mane surrounds his neck, and dark whiskers grow from his snout. Lazy and distrustful, Sawaka is still uncomfortable with his position as a Qui Officer and rarely leaves his lair.

Sawaka has 60 human slaves serving as his permanent lieutenants, most sent here by the gods (the gods punish unfaithful human husbands and wives by making them pan lung slaves, typically condemned to serve for a term in years equal to the number of tears they have caused their mates to shed). Sawaka's slaves do not age and obey him implicitly, fighting to the death if so ordered. They have glazed eyes and wear tattered golden robes.

Sawaka (pan lung, old): AC -4; MV 12, Fl 18, Sw 12; HD 15; hp 110; #AT 3 + special; Dmg 1-12/1-12/3-36; THAC0 5; SA + 7 modifier to physical attacks; snatch; tail slap (inflicts damage equal to two claw attacks on eight victims at once; those within the sweep of the dragon's tail must save vs. petrification or be stunned for 2-5 rounds); constriction (inflicts 2-12 hit points of damage per round with a 50% chance that a victim's arms will be pinned); *scaly command* over 8-80 (8d10) scaly creatures within a half-mile radius for 2-12 turns (cannot be dispelled); surround themselves with *water fire* (causes 2-12 hit points of damage when touched, dragon must be in contact with water, disappears for 20-120 rounds if contacted by real or magical fire, and cannot be recreated until the end of that period); detect invisible objects in 80-foot radius, clairaudience in 160-foot radius, ESP (as the spell) in 40-foot radius, become invisible, *polymorph* into human form, all at will; *charm monster*, *bless*, *curse*, *ventriloquism*, *phantasmal force*, each three times per day; SD radiates fear in 25-yard radius (+ 1 fear save modifier); MR 40%; AL CN.

Sawaka's lieutenants (60 humans, 0 level): AC 10; MV 12; hp 4 each; #AT 1; Dmg 1 -6 (club); THAC0 20; AL N.

Initial Reaction to Intruders. If it is the Season of the Dragon when the party arrives in Qui, there are no lieutenants to greet them. Sawaka has no interest in the party. The party won't meet him unless they enter Sector 4.

GETTING STARTED

When the party arrives in Qui (as a result of using of the *scarves of transport to Qui*), follow these steps:

1. Consult the DM's Tracking Chart for the current season in Qui. This will determine the weather and terrain in Sector 5 as well as the active Officer.

2. Determine what time the party awakens in Qui. Roll 1d6 for A.M. or P.M. (1-3 = A.M., 4-6 = P.M.), then roll 1d12 for the hour. (For example, if the 1d6 roll is 2 and the 1d12 roll is 8, the party awakens in Qui at 8 A.M.)

3. Determine where in Qui the party awakens. This depends on which *scarf of transport to Qui* the party used: ghost theater *scarf* (Interlude 2) = Sector 5, area 6; Peachling Girl *scarf* (Interlude 3) = Sector 5, area 11; Za-Jikku's *scarf* (Interlude 7) = Sector 5, area 17.

4. The party loses consciousness when they use a scarf of *transport to Qui*. When they awaken in Qui, they feel rested and refreshed; each regains hit points as if having consumed a *potion of healing*. Describe their immediate surroundings, as per the appropriate Seasonal Variables information above.

5. Run the initial encounter with the active Officer, as detailed in the appropriate Initial Reaction to Intruders entry above. When the encounter is finished, the party is free to explore Qui. They continue their explorations until they return to the Prime Material plane via the ring of multi-colored bushes in area 5, Sector 2.

6. If the party has the mouse with Setsu Iki's consciousness from Chapter One, encounter 45, the mouse runs directly to Sector 1; if they lag behind or are delayed—such as by an initial encounter with an Officer—the mouse waits for them.

If the party has the page from the *Book of Hsi* from Chapter One, encounter 41, the page magically reshapes itself into the form of an origami bird and begins to flap towards Sector 3 at a movement rate of 6. If they lag behind or are delayed, the page waits for them.

ENCOUNTER KEY

SECTOR 1

Features

1. **Golden Stairs.** This is a stairway of solid gold with 100 steps. The stairway is 200 feet high; the bottom is about 100 yards wide, narrowing to about 100 feet at the top.

2. **Reception Nest.** At the top of the stairway is a 100-foot diameter golden platform filled with a nest of red and white wu t'ung flowers.

3. **Meditation Nest.** High in the branches of a wu t'ung tree 150 yards tall is a nest of red and white wu t'ung flowers. This is where Misikin meditates when inactive. At the bottom of the nest are thousands of diamonds (1d4 X 100 ch'ien each), rubies (1d6 x 100 ch'ien each), and coins (10,000 assorted fen, yuan, tael, and ch'ien). If the PCs approach the nest, Misikin and her lieutenants intervene, attacking as necessary to shoo them away. If the PCs steal anything, Misikin will track them down, killing them if necessary to recover her treasure. However, Misikin will not pursue into Sector 2, 3, or 4, nor will she leave Qui.

4. **Slave Quarters.** Half of the slaves are always resting in this cave; the other half are polishing the stairs, cleaning the reception nest, or assisting visiting subjects.

5. **Bamboo Field.** This is a vast field of Misikin's favorite snack.

6. **Wu T'ung Groves.** These groves of Misikin's favorite trees line the golden stairway. Misikin's lieutenants nest in these trees.

7. **Sweet Fountain.** Honey-flavored water, Misikin's favorite drink, continually flows from this fountain into a

pond below. Once per day, a character drinking this water receives the effects of a *potion of healing*. Water removed from the pool loses this magical property.

Reaction to PCs

If **Misikin is Inactive.** The giant eagle lieutenants keep a wary eye on the party, circling overhead as long as the party remains in this sector. The eagles will not attack unless the party causes a disturbance (such as defacing the stairway, making excessive noise, or attacking an eagle); 10 of the eagles then make diving attacks until they or the party are all killed, or until the party leaves the Sector. The eagles will not awaken Misikin; if the party is foolish enough to disturb Misikin, she angrily awakens and attacks with *fireballs* and *flame lightning* until the party is killed or leaves the Sector.

If the party has been following the mouse from Chapter One, encounter 45, once they enter the Sector, the mouse seeks out Setsu Iki, who is kept here as a slave. Setsu will either be on the stairway or in the slave quarters (50% chance of each). He is a small man with sad eyes and long, thin fingers. From a lifetime of practicing the techniques described in the *Book of Hsi*, he is also immortal (see the Clear Skies encounter in Chapter Three for more about Setsu.)

The mouse will immediately exchange minds with Setsu when they are within 100 feet of each other. Setsu then turns *invisible*, casts *phantasmal force* to leave behind an image of himself, quietly approaches the party, and whispers in the ear of a random PC. "It's me—Setsu Iki. Hurry—let's get out of here before they figure out what happened."

If the party makes a disturbance or otherwise alerts the eagles to the presence of the *invisible* Setsu, 10 of the eagles swoop to attack, intending to kill the party for stealing the slave. The eagles pursue as necessary, but will not enter Sector 2, 3, or 4, nor will they leave Qui. If the party keeps quiet, they can sneak out of Sector 1 unmolested. However, an hour later, the eagles discover the missing slave, and 10 of them seek out the party, attacking as described.

Setsu insists the party get him back to Wa immediately. He promises that later he'll tell them the details of his capture, Za-Jikku's plan, and the mouse with his mind. Setsu is too weak from his ordeal to make physical attacks, but he will use his spells to help the party whenever possible. He knows the way out of Qui and leads the party there (Sector 2, area 5).

Setsu Iki (10th level human wu jen): AC 10; MV 12; hp 28; #AT 1; Dmg 1-6 (short sword); THAC0 17; Str 10, Int 17, Wis 17, Dex 12, Con 10, Cha 11; SD immortal (when reduced to 0 or fewer hit points, he recovers all damage one hour later); AL LG.

Proficiencies: short sword, animal handling, calligraphy, falconry, tea ceremony, poetry, singing.

Spells:

1st level: *know history* × 3, *cloud ladder*, *wall of fog*

2nd level: *invisibility* × 2, *phantasmal force* × 2

3rd level: *tongues*, *illusionary script*, *feign death*

4th level: *dispel illusion* × 2

5th level: *aiming at the target* × 2

If **Misikin is Active.** Misikin is holding court in her reception nest. Thousands of ravens, cranes, sparrows, chick-

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ens, and other birds line the golden stairways, waiting their turn to give their reports. These birds are Misikin's subjects; they will not attack the party, depending on Misikin and her lieutenants to defend them if necessary. If the party makes a disturbance or bothers Misikin, 10 of the eagles make diving attacks until the party leaves the Sector. If the party is especially bothersome, or if the party kills all the eagles, Misikin shoots *fireballs* and *flame lighting* at them until they leave.

If the party does not make a disturbance, the encounter plays out as described above, including the details of the Setsu Iki's escape (assuming the mouse is with the party).

SECTOR 2

Features

1. Lake. Most of Sector 2 is a single lake 100 feet deep. When Kame-Renn is active, the lake teems with all variety of fish and other aquatic creatures. These are Kame-Renn's subjects; they will not attack the party, depending on Kame-Renn and his lieutenants to defend them if necessary. When Kame-Renn is inactive, the lake contains minnows and other small fish that serve as food for Kame-Renn and his lieutenants.

2. Underwater Cave. On the bottom of the lake is a 100-foot diameter opening leading to an immense cave. This is Kame-Renn's lair; he meditates here when inactive, and receives subjects here when active. At the south end of the cave are thousands of pearls in every color of the rainbow (10d10 ch'ien each). If the PCs approach the nest, Kame-Renn and his lieutenants intervene, attacking as necessary to force them away; if Kame-Renn was meditating, his lieutenants wake him up. If the PCs steal anything, Kame-Renn will track them down, killing them if necessary to recover his treasure. However, Kame-Renn will not pursue into Sectors 1, 3, or 4, nor will he leave Qui.

3. Black Water Lilies. Black water lilies fill this area of the lake. A character entering the water or coming within 5 feet of the area must save vs. poison or lose consciousness for 2d6 rounds. Note that this may cause a swimming character to sink and begin to drown; he can be pulled to shore by a swimming character succeeding in a Strength check (the character can take no actions during this time other than pull his companion).

4. Crab Island. There are always 1d12 giant crab lieutenants relaxing on this island; this number changes every hour (the rest of the crabs stay with Kame-Renn in his lair).

5. Silk Bushes. In the center of this island is a 50-foot diameter ring of bushes made of multi-colored silk. There are ii-foot openings in every quarter-section of the ring. The center of the ring glows with swirls of multi-colored light, similar to the patterns in a *scarf of transport to Qui*. Any character stepping into the ring is instantly transported back to the Fochu Peninsula; proceed to Chapter Three.

Reaction to PCs

The reaction of Kame-Renn and the giant crabs is unpredictable. Generally, the crabs on the island (4) will not attack unless the party attacks them first, in which case the crabs fight to kill, pursuing the party if necessary (though, the crabs will not enter Sectors 1, 3, or 4, nor will they leave Qui). Likewise, if the party attacks Kame-Renn, he defends himself viciously (though he will not leave Sector 2 to pursue the party, submerging as soon as they're gone). Other-

wise, whenever the party enters Sector 2, roll 1d6 and consult the following table. If Kame-Renn is active, add 2 to the roll. If a crab attack is indicated, the crabs fight to the death, pursuing as previously described. If the party returns at least an hour later, roll for a new reaction.

Roll Reaction

- 1-2 Unless attacked, the crabs ignore the party.
- 3 All of the crabs on the island slip into the water, extending their eyestalks through the lake's surface to watch the party. However, unless attacked, the crabs do not bother the party.
- 4 The crabs attack the party, fighting to the death, and pursuing as described above.
- 5 Unless attacked, the crabs ignore the party. Kame-Renn's head rises from the water. He refuses to communicate, but does nothing but watch. If the party attacks, he responds with his breath weapon; otherwise, after five rounds have passed, he casts *wall of fog*, then submerges. (If this choice occurs again in the same day, Kame-Renn simply submerges after five rounds.)
- 6 This is identical to the previous choice, except that after five rounds, Kame-Renn attacks once with his breath weapon, then submerges to resume hearing reports from his subjects.

SECTOR 3

Features

1. Valley of Flowers. This is a shallow valley filled with tall grass, fruit trees, and wild flowers. This is Chanii's lair; she meditates here when inactive, and receives subjects here when active. Her baboon lieutenants relax in the trees and watch over her. Eight of her badger lieutenants lair in holes near the perimeter of the valley, two in each hole (marked with an x on the map). The other two badgers lair in area 3. Chanii has no interest in material possessions; whatever occasional gifts she receives are given to the badgers in area 3.

2. Pool. This is a pool of clear water, 10 feet deep, used by Chanii, her lieutenants, and subjects for drinking.

3. Badger Hole. The 4-foot wide entrance to this hole leads to a cavern about 25 feet in diameter. Two giant badger lieutenants live here. The badgers have all of Chanii's discarded treasure, including a *diamond mace* with 3 charges, six blue diamonds (each worth 1,00 ch'ien), four emeralds (worth 1,500 ch'ien each) 80 ch'ien, 55 tael, and a book with pages of pure gold-this is the *Book of Hsi*.

If the party is led to Sector 3 by the missing page from the *Book of Hsi*, the page flaps into the hole and magically merges with the book. If the party follows the page, the badgers attack as soon as the party enters the hole. The badgers fight to the death to defend their lair, pursuing if necessary; the badgers will not leave Sector 3. (Chanii won't care if the party takes any of the treasure items.)

4. Peony Field. This field is filled with red, white, and pink peonies. The flowers have no magical effects.

5. Magnolia Field. This field is filled with fragrant magnolia shrubs. Female characters who spend at least two consecutive rounds in the field receive the effects of a *bless* spell; this effect occurs only once per day. Male characters are unaffected.

6. Chrysanthemum Field. This field is filled with yellow and white chrysanthemums. Characters spending at least two consecutive rounds in the field must make a Charisma check. Those who fail permanently lose 1 point of Charisma (to a minimum of 3). Those who succeed permanently gain 1 point of Charisma (to a maximum of 18). Characters can experience the effects of the field only once.

Reaction to PCs

If Chanii Is Inactive. Chanii is in a deep sleep in the center of area 1, surrounded by her lieutenants. If the PCs attempt to disturb her, all of the baboon lieutenants attacks, joined one round later by all of the badgers, including those in area 3. The lieutenants attempt to chase the party from Sector 3 and will fight to the death to do so. If the party kills all the lieutenants and wake up Chanii (nudging her or shouting at her for five rounds will do it), she becomes very angry, attacking the party with her spells and hooves until she kills them all or until they leave Sector 3. She absolutely refuses to speak with the party or help them in any way.

If Chanii Is Active. There is a 10% chance that Chanii is elsewhere in Qui, frolicking with her subjects; if so, her lieutenants attempt to chase the party out of Sector 3 as described above. Otherwise, Chanii is holding court in area 1. Thousands of rabbits, mice, pigs, cats, horses, bears, and other mammals fill the field, waiting their turn to give their reports. These animals are Chanii's subjects; they will not attack the party, depending on Chanii and her lieutenants to defend them if necessary.

If the party approaches Chanii in area 1 before entering the badger hole, Chanii will summon the badgers, asking them to bring the book. The badgers reluctantly give up their treasure and do not attack. Likewise, if the badgers are chasing the party, Chanii calls them off. Once the PCs have the book, or if they don't know about the book and have come here for some other reason, the rest of the encounter plays out as it does in the Initial Reaction to Intruders section; if necessary to get rid of them, the exasperated Chanii agrees to allow the party to remain in Qui for a longer period. Chanii attacks only to defend herself; she will not pursue the party from Sector 3.

SECTOR 4

Features

1. Swamp. Most of Sector 4 is a vast swamp, spongy and muddy with long reeds, huge cypress trees, and several inches of standing water. When Sawaka is active, the swamp teems with all variety of snakes, lizards, and other reptiles. These are Sawaka's subjects; they will not attack, depending on Sawaka, his lieutenants, and the krakentua tentacle (see below) to defend them if necessary.

2. Cave. Adjacent to the swamp is a 100-foot diameter opening leading to an immense cavern. This is Sawaka's lair; he meditates here when inactive, and receives subjects here when active. At the north end of the cave are thousands of opals, emeralds, and sapphires (1d6 X 1000 ch'ien each). If the PCs approach the opening to the cave, Sawaka attacks as necessary to force them away (if he was meditating, their approach awakens him). If the PCs steal anything, Sawaka will track them down, killing them if necessary to recover his treasure. However, Sawaka will not pursue into Sectors 1-3, nor will he leave Qui.

3. Slave Quarters. Half of the slaves are always resting in this cave; the other half are polishing the jade statue or attending the fruit trees.

4. Fruit Trees. These are large orchards of plum, peach, and pear trees, Sawaka's favorite foods.

5. Jade Statue. This is a 100-foot jade statue of a pan lung, the transformed original body of Za-Jikku. The statue has glowing silver eyes. If the party approaches the statue, all lieutenants in the area scatter and hide. If the party chips away at the statue, such as by attacking it with weapons or magic, the statue magically repairs itself one round later. However, if they strike the statue with the copper hammer (from Chapter One, encounter 26), the statue begins to crack. Each blow from the copper hammer inflicts 2d6 hit points of damage to the statue; when the statue takes a total of 25 hit points of damage from the hammer, it crumbles to dust.

The dust gathers in a spiral and begins to swirl like a cyclone, faster and faster, creating a shrieking wind that whips the trees and stings the party's eyes. The wind reaches a deafening pitch, and the cyclone explodes in a blinding flash of light. All is silent, and the jade dust floats gently to the ground. For the time being, this ends the menace of Za-Jikku; the party is free to return to the Fochu Peninsula via the portal in Sector 2, area 5.

6. Tentacle. This is a dark green, leathery tentacle growing from the ground like a tree. The tentacle is 100 feet high and 15 feet in diameter, Za-Jikku took the tentacle from a krakentua several centuries ago (see Interlude 1) and planted it here. The tentacle took root and grew, and now serves as a defense for the lair.

The tentacle rises from the ground about 10 yards west of the jade statue. When the party comes within 50 feet of the statue, the tentacle activates and begins attacking the party. The tentacle can reach anywhere within 100 feet; however, it cannot reach victims within 10 feet of itself. It attacks once per round with a violent slap, inflicting 2d6 hit points of damage to all victims within the same 10-foot diameter area. The tentacle attacks as if it were an 8 HD monster. The tentacle has an AC of 2. It is also permanently enchanted with *protection from normal missiles*. The tentacle has 60 hit points.

If the PCs attempt to chop the tentacle down, it falls if it takes 20 hit points of hacking damage (inflicted by an axe, sword, or other edged weapon) near its base. If chopped down, the tentacle becomes mobile, moving on land or water at a movement rate of 6. The tentacle still attacks as an 8 HD monster, but now attempts to inflict crushing damage (1d6 per round) on random PCs. The tentacle unrelentingly pursues the party to any Sector, though it will not leave Qui. The tentacle ignores all Officers, lieutenants, and subjects.

Reaction to PCs

If Sawaka Is Inactive. Unless the party enters his cave (area 2), Sawaka will not appear.

If Sawaka Is Active. Unless the party enters his cave, Sawaka will not appear. However, if the party destroys the jade statue, the explosion alerts Sawaka. One round later, he emerges from his cave, roaring and snorting. He immerses himself with *water fire* and charges, attempting to attack random party members with his tail slap and his claw/claw/bite routine. Sawaka attacks as long as the party remains in Sector 4, but will not pursue beyond this area.

SECTOR 5

The details of each Sector 5 encounter area vary with the season. Some areas have no significant details for certain seasons; in these instances, refer to the appropriate Seasonal Variables section for general descriptions. Regardless

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of the season, the animal subjects are hostile to the party, under orders from their Officers to discourage intruders.

If the party experiences a particular season a second time on a subsequent visit to Qui, all damage to the terrain has been repaired and all destroyed subjects have been replaced. For instance, if the party is in Qui during the Season of the Unicorn and kills the weasel in 2b, then returns to Qui some months in the future and it happens again to be the Season of the Unicorn, a new weasel will be living in 2b. At his discretion, the DM can stock Qui with different subjects; suggestions are given at the end of this chapter.

1. Fruit Groves.

There is a grove of fruit trees within the dotted lines in the indicated Elevation 3 areas in each corner of Qui. A character can experience the effects of the fruit only once per week. Fruits taken from Qui lose their magical properties.

Phoenix. The trees are barren.

Turtle. Plum trees. A character who eats a plum and fails to save vs. spells is overcome with thirst, and his skin begins to dry out. Unless he immerses himself completely in fresh water for one round, he loses 1 hit point per hour. The only pools of fresh water during this season are in areas 22 and 24.

Unicorn. Peach trees. A character who eats a peach is affected as if the recipient of a *cure disease* spell.

Dragon. Shih liu trees (similar to pomegranate). A PC character who eats a shih liu and succeeds in a Constitution check, is immune to dragon breath for the next 1d4 days (Qui time).

2. Caves.

All Seasons. These are 20-foot diameter caves with 5-foot diameter openings. Cave 2a contains 40 ch'ien and 90 tael, and cave 2b contains a chunk of obsidian (worth 20 ch'ien), a large pink pearl (worth 400 ch'ien), and a parang + 3 (these are treasure items given away by Chanii, hidden here by her subjects). Caves 2c and 2e are empty. Cave 2d contains the remains of Awang Sohpir (see Prologue), killed by a jackal pack (see area 12) and dragged here to be eaten. If the PCs search his body, they find a *ring of protection* + 1, a katana + 1, and a flask with two doses of *potion of levitation*. Additionally, they find a crude map of Qui drawn by Awang as part of his desperate efforts to find a way home. The map shows only a crude outline of Qui; the northwest corner is labeled PHOENIX, the southwest corner is labeled UNICORN, the northeast corner is labeled TURTLE, and the southeast corner is labeled DRAGON. The northeast corner also has a large X (this indicates the only exit from Qui—see Sector 2, area 5).

Unicorn. Caves 2b and 2d each contain a giant weasel. If the party enters either cave, the weasels attack; they will fight to the death, but will not leave their caves.

Giant weasel: AC 6; MV 15; HD 3 + 3; hp 21; #AT 1; Dmg 2-12; THAC0 17; SA drains blood for 2-12 hit points of damage per round; AL N.

3. Giant Tree.

This Elevation 3 area contains a single tree nearly 200 feet tall.

Phoenix. Wu tung tree. Its top branches are filled with ravens. If the party approaches the tree, the ravens fly away, soaring toward Sector 1 to alert Misikin that her favorite tree is being disturbed. One turn later, Misikin flies over the area, blasting *fireballs* and *flame lightning* to warn the party away. If the party is still in the area five rounds

later, Misikin returns, this time aiming her *fireballs* and *flame lightning* to do damage. She continues until the party leaves the area, then returns to Sector 1.

Turtle. Bodhi tree (similar to a cypress tree). Characters who stand beneath this ancient tree of knowledge for an hour automatically succeed in all Intelligence checks for the next 2d6 days (Qui time). This effect only occurs once.

Unicorn. Oak tree. Male characters who stand beneath this ancient tree of strength for an hour automatically succeed in all Strength checks for the next 2d6 days (Qui time). This effect only occurs once.

Dragon. Camphor tree. Characters who stand beneath this tree and successfully save vs. poison are immune to all poisons for the next 1d4 days (Qui time).

4. Ridge.

Turtle. A narrow ridge about 3 feet wide extends just above the surface of the water, enabling characters to cross between the adjacent Elevation 3 areas.

Phoenix, Unicorn, Dragon. See Seasonal Variables.

5. Shallow Crossing.

Turtle. This is a shallow area of water about 4 feet deep, enabling the characters to wade between the adjacent Elevation 3 areas. Two rounds after the first character enters the water, the party attracts the attention of a giant pike who attempts to carry off and eat a random PC. The pike fights to the death.

Giant pike: AC 5; MV SW 36; HD 4; hp 28; #AT 1; Dmg 4-16; THAC0 17; SA surprise on 1-4; AL N.

Phoenix, Unicorn, Dragon. See Seasonal Variables.

6. Arrival Area.

If the party enters Qui via the *scarf of transport to Qui* from the ghost theater (Interlude 2), this is where they arrive.

7. Field.

This entire Elevation 3 area is filled with a particular variety of vegetation.

Phoenix. Bamboo. (No magical effects.)

Turtle. Red lotus. The tulip-like blossoms are 3 feet long and grab at the legs of the party as they walk by. The grabbing blossoms do no damage, but slow their movement rates by 1/3.

Unicorn. Meadow of various grasses and weeds. A herd of warthogs has claimed this field as their own. The warthogs sniff out the presence of the party within 2d10 rounds of their arrival. The warthogs fight to the death, but will not pursue from this area.

Warthogs (4): AC 7; MV 12; HD 3; hp 14 each; #AT 2; Dmg 2-8/2-8; THAC0 17; AL N.

Dragon. Skunk cabbage. The pungent aroma of sour vinegar permeates the entire area. For every hour spent in the area, the characters must save vs. poison or lose 1 hit point of damage from the sickening smell.

8. Valley.

Phoenix. See Seasonal Variables.

Turtle. A character who enters the waters of 8b attracts three sharks in 1d6 rounds; entering area 8a or 8c attracts the sharks in 3d6 rounds. The sharks fight to the death, but will not leave area 8.

Sharks (4): AC 6; MV Sw 24; HD 3; hp 15 each; #AT 1; Dmg 2-5; THAC0 17; SA victim that appears hurt is 90% likely to be attacked, wounded victims will always be attacks, presence of blood causes feeding frenzy where sharks attack anything even remotely resembling food; AL N.

Unicorn. A herd of huluk (violent war horses with rib cages of solid bone) roam this lush meadow. If the party enters 8a, they attract the attention of the herd in 2d6 rounds; entering area 8b attracts them in 3d6 rounds, and entering area 8c attracts them in 3d10 rounds. The herd fights to the death, but will not leave area 8.

Huluk (5): AC 3; MV 18; HD 2 +2; hp 18 each; #AT 3; Dmg 1-6/1-6/1-3; THAC0 19; AL N.

Dragon. Dozens of crocodiles lie in wait throughout the swamp. There is a 30% chance of attracting 1d4 crocodiles within 2d6 rounds after the party enters the swamp, and a 20% chance per turn thereafter of attracting another 1d4 crocodiles. The crocodiles fight to the death, but will not leave area 8.

Crocodile: AC 5; MV 6, Sw 12; HD 3; hp 20; #AT 2; Dmg 2-8/1-12; THAC0 17; AL N.

9. Geysers.

The geysers are 10-foot diameter holes. They activate when a character comes within 5 feet. A geyser blast is preceded by 1d6 rounds of rumbling sounds beneath the ground. A geyser cannot be activated more than once per hour.

Phoenix. The geyser blasts scalding steam for 2d6 rounds. Characters within 30 feet of the geyser's perimeter suffer 2d6 hp of damage.

Turtle. The geyser creates a 8-foot wide bridge of smoke extending from geyser 9a to geyser 9b. The bridge can safely support the weight of up to three characters at once; more than that, and the bridge has a 50% chance per round of dissipating. Otherwise, the bridge remains in place for exactly 15 rounds before dissipating. Characters on the bridge when it dissipates fall into the water below.

Unicorn. The geyser blasts a refreshing shower of cool water for 2d6 rounds. Characters within 30 feet of the geyser's perimeter recover 1 hit point of damage.

Dragon. The geysers are inactive.

10. Fountain.

This is an ivory fountain that continually pours liquid into a 10-foot diameter pool. The shape of fountain varies with the season. A character can experience the effects of a particular fountain only once per week. Fountain liquids taken from Qui lose their magical properties.

Phoenix. The fountain is shaped like a phoenix's head. Drinking the sweet water from the pool or fountain has the effect of a *potion of healing*.

Turtle. The fountain is shaped like a turtle's head. The liquid is as colorless and odorless as water, but is actually a mild poison. Characters drinking the liquid must save vs. poison or lose 1d6 hit points of damage.

Unicorn. The fountain is shaped like a unicorn's head. The liquid is fresh water.

Dragon. The fountain is shaped like a dragon's head. Drinking the dark water has the effect of a *potion of water breathing*.

11. Arrival Area

If the party enters Qui via the *scarf of transport to Qui* from the Peachling Girl (Interlude 3), this is where they arrive.

12. Forest.

This entire Elevation 3 area is filled with trees.

Phoenix. Dead, leafless trees whose branches twist more than 100 feet into the sky fill this area. Flocks of giant vultures perch in the branches and observe the party. There is a 30% chance of attracting 2d4 vultures within 2d6 rounds after the party enters the forest, and a 20% chance per turn thereafter of attracting another 2d4 vultures. If provoked, the vultures attack to the death, but will not pursue from area 12.

Vulture: AC 7; MV 3, Fl 24; HD 2 + 1; hp 12; #AT 1; Dmg 1-4; THAC0 19; AL N.

Turtle. Huge cypress trees fill the area. There are no animals.

Unicorn. The area is lush with birch, gum, hickory, and oak trees. There is a 30% chance of an animal attack within 2d6 rounds after the party enters the forest, and a 20% chance per turn thereafter of attracting another animal attack. When an attack is indicated, roll 1d6: 1 = 1d4 leopards; 2 = 2d6 jackals; 3 = 2d4 wolves; 4 = 1-2 brown bears; 5 = 1 giant skunk; 6 = 1d4 carnivorous apes. The animals fight to the death, but will not pursue into another elevation.

Leopard: AC 6; MV 12 (can spring 20 feet upwards or 25 feet ahead); HD 3 +2; hp 20; #AT 3; Dmg 1-3/1-3/1-6; THAC0 17; SA rear claws for 1-4/1-4 if both forepaws score on same round; SD surprised on 1 only; AL N.

Jackal: AC 7; MV 12; HD 1/2; hp 4; #AT 1; Dmg 1-2; THAC0 20; AL N.

Wolf: AC 7; MV 18; HD 2 +2; hp 13; #AT 1; Dmg 2-5; THAC0 19; AL N.

Brown bear: AC 6; MV 12; HD 5 +5; hp 32; #AT 3; Dmg 1-6/1-6/1-8; THAC0 15; SA hug (dmg 2-12 if preceded by paw hit with an 18 or better); AL N.

Giant skunk: AC 7; MV 9; HD 5; hp 25; #AT 1; Dmg 1-6; THAC0 15; SA squirt musk, victim retreats for one round and loses 50% of Strength and Dexterity for 2-8 turns, must save vs. poison or be blinded for 1-8 hours; AL N.

Carnivorous ape: AC 6; MV 12; HD 5; hp 30; #AT 3; Dmg 1-4/1-4/1-8; THAC0 15; SA rending (dmg 1-8 if preceded by successful attacks with both hands); SD surprised only on 1; AL N.

Dragon. The area is lush with cypress trees. There is a 30% chance of an animal attack within 2d6 rounds after the party enters the forest, and a 20% chance per turn thereafter of attracting another attack. When an attack is indicated, roll 1d4: 1 = constrictor drops from a tree; 2-3 = poisonous snake; 4 = 1d4 giant lizards; 5 = 1d6 killer frogs; 6 = 2d6 poisonous frogs. The animals fight to the death, but will not pursue into another elevation.

Constrictor: AC 5; MV 9; HD 6 + 1; hp 40; #AT 2; Dmg 1-4/2-8; THAC0 15; SA constriction (2-8 hit points of damage per round); AL N.

Poisonous snake: AC 5; MV 15; HD 4 +2; hp 30; #AT 1; Dmg 1-3 and poison; THAC0 17; SA victim must save vs. poison or suffer additional 2d6 hit points of damage; AL N.

Giant lizard: AC 5; MV 15; HD 3 + 1; hp 20; #AT 1; Dmg 1-8; THAC0 17; SA any "to hit" score of 20 causes double damage; AL N.

Killer frog: AC 6; MV 6, Sw 12; HD 1 +4; hp 10; #AT 3; Dmg 1-2/1-2/2-5; THAC0 19; AL N.

Poisonous frog: AC 8; MV 3, Sw 9; HD 1; hp 6; #AT 1; Dmg 1 and poison; THAC0 19; SA touching poison skin inflicts 1-4 hit points of damage to victims who fail save vs. poison with a +4 bonus; AL N.

13. Volcano.

This volcano is over 1,000 feet high with a 300-foot diameter base. The volcano can be seen from any surface area of Qui and can be useful to the party as a landmark.

Phoenix. The volcano rumbles for 2d6 rounds when a character comes within 10 feet of the base. When the rumbling stops, the volcano spews hot ash for 2d6 rounds. Characters within 100 feet of the base of the volcano suffer 2d6 hit points of damage from the hot ash. The volcano will not erupt more than once per hour.

Turtle, Unicorn, Dragon. The volcano is inactive.

14. Ridge.

Turtle. A narrow ridge about 3 feet wide extends just above the surface of the water, enabling characters to cross between the adjacent Elevation 3 areas. The ridge is covered with slippery algae; characters crossing the ridge must succeed in two Dexterity checks or fall into the water. Characters have a 50% chance of falling over the west side and a 50% chance of falling over the east side.

Waiting in the water below the west side of the ridge is a giant catfish. The catfish can't get to characters falling on the east side of the ridge, but attacks to kill any characters falling on the west side. This particular catfish is not large enough to swallow victims whole.

Giant catfish: AC 7; MV Sw 18; HD 7; hp 42; #AT 1; Dmg 3-12 and poison; THAC0 13; SA poison whiskers cause 2-8 hp of damage to victims who fail to save vs. poison and 1-4 hit points of damage to victims who successfully save vs. poison; AL N.

Phoenix, Unicorn, Dragon. See Seasonal Variables.

15. Valley.

Phoenix, Turtle. See Seasonal Variables.

Unicorn. A small herd of wild oxen roams this valley of tall grasses and weeds. If the party enters the valley, they attract the attention of the wild oxen in 2d6 rounds. The wild oxen charge to make a tramping attack, then attack with their horns. The wild oxen will not leave area 23.

Wild oxen (4): AC 7; MV 15; HD 5; hp 20 each; #AT 2; Dmg 1-8/1-8; THAC0 15; SA trample (dmg 1-6, plus horn attacks); SD head is AC 3; AL N.

Dragon. Hyacinths, buttercups, pickerelweed, and other varieties of wild flowers fill the valley. They have no magical properties.

16. Forest.

Phoenix. Unlike similar areas of Qui during the Season of the Phoenix, this is a forest of leafy maple, poplar, and hickory trees. It is used as a sanctuary by Misikin's subjects. During the day, whistles and chirps of songbirds fill the forest. At night, the hoots of owls are heard.

For every turn the party spends in the forest, roll 1d6 and consult the following table. Subtract 1 from the roll in the daytime, add 1 to the roll at night.

A flock is a mixture of sparrows, robins, cardinals, and other small birds; there are 2d6 X 100 birds in a flock; Assume that a flock has an AC of 5 and that every successful attack kills a number of birds equal to the number of hit points inflicted (that is, a sword attack that inflicts 4 hit points of damage kills 4 birds). A flock attacks as if a 5 HD monster.

Roll Result

- 0-1 A flock follows the party about 50 yards overhead for 2d6 rounds, then flies away.
- 2 A flock swoops in front of the party, but does not attack, then flies away.
- 3 A flock swoops into the midst of the party, attacking for 1d4 rounds before flying away.
- 4-5 Nothing happens.
- 6 1d4 owls swoop from the trees and circle the party. They stay as long as the party remains on this elevation. If attacked, they fight to the death.
- 7-8 1d4 owls swoop from the trees and attack. They fight to the death, but will not pursue from this elevation.

Owl: AC 6; MV 3, Fl 18; HD 4; hp 23; #AT 3; Dmg 2-8/2-8/2-5; THAC0 17; SA surprise on 1-5; AL N.

Turtle. See Seasonal Variables.

Unicorn, Dragon. These are identical to the forest encounters in area 12.

17. Arrival Area.

If the party enters Qui via the *scarf of transport to Qui* from the Za-Jikku's citadel (Interlude 7), this is where they arrive.

18. Flowers.

Phoenix, Turtle. See Seasonal Variables.

Unicorn. This is a vast field of golden buttercups. Consuming the leaves of the buttercups will instantly cure any poison; the victim also recovers all hit points lost from the effects of the poison. A character can receive the benefits of the buttercups only once per week. Buttercups taken from Qui lose their magical properties.

Dragon. This is a vast field of golden marsh marigolds. The marigolds spew pollen on any character who enters the field; if the character fails to save vs. spells, he is blinded for the next 2d6 rounds.

19. Stone Chime.

All Seasons. This is a 20-foot diameter granite chime hanging inside a T-square also made of granite. A granite mallet hangs from the T-square by a long leather strap. The T-square is mounted on a granite pillar about 100 feet high. Ordinarily, banging the gong summons General Tiger, but since his run-in with Chanii (see Prologue), General Tiger won't respond to the gong for the next few years. If a PC bangs the gong, there is no effect.

20. Ridge.

Turtle. A narrow ridge about 3 feet wide extends just above the surface of the water, enabling characters to cross between the adjacent Elevation 3 areas. An octopus waits in the waters on the west side of the ridge. When the first character is halfway across the ridge, the octopus attacks, attempting to haul him into the water. If successful, the octopus will drag his victim away to eat him.

The octopus attacks with six of its tentacles,, using the other two to anchor itself. Unless a tentacle is loosened or severed, it inflicts 2-8 hit points of damage per round thereafter, though a victim with Strength equal to or greater than 18/20 can negate this constriction. If three or more tentacles are severed, there is a 90% chance the octopus will withdraw.

Giant octopus: AC 7; MV 3, Sw 12; HD 8; hp 50 (plus 8 hp per tentacle); #AT 7; Dmg 1-4 (x6)/2-12; THAC0 13; SA constriction (dmg 2-8); SD when escaping, blows cloud of black ink 40 feet x 60 feet x 60 feet; AL N.

Phoenix, Unicorn, Dragon. See Seasonal Variables.

21. Former Arrival Area.

This is where the party arrived when they used the *scarf of transport to Qui* in. But since that *scarf* was destroyed, this area no longer has any special significance (see Prologue for details).

22. Pond.

All Seasons. Both 22a and 22b are fresh water ponds.

23. Valley.

Phoenix, Turtle. See Seasonal Variables.

Unicorn. A herd of camels roams this valley filled with tall grasses and weeds. If the party enters the valley, they attract the attention of the camels in 2d6 rounds. The camels charge to make a tramping attack, then attack with bites and spitting. The camels will not leave area 23.

Camels (12): AC 7; MV 21; HD 3; hp 15 each; #AT 1; Dmg 1-4; THAC0 17; SA trample (dmg 1-4) or spit 25% chance of victim being blinded for 1-3 rounds, no saving throw); AL N.

Dragon. Hyacinths, buttercups, pickerelweed, and other varieties of wild flowers fill the valley. They have no magical properties.

24. Shallow Crossing.

Turtle. This is a shallow area of water about 4 feet deep, enabling the characters to wade between the adjacent Elevation 3 areas. There are no creatures lurking in these waters.

Phoenix, Unicorn, Dragon. See Seasonal Variables.

FURTHER ADVENTURES IN QUI

Qui can be used as a setting for adventures other than *Test of the Samurai* and can also be incorporated into other campaigns. To begin an adventure, an NPC could present the PCs with one of the *scarves of transport to Qui*, or it is possible that a friendly wu jen might have discovered a new portal. Likewise, one of the Officers could summon the PCs to Qui to complete a quest or assist with a task.

The Celestial Bureaucracy might assign different Officers or lieutenants to Qui who in turn might arrange for more severe weather and terrain during their respective seasons. The subjects occupying various areas of Sector 5 might also be different. Some suggestions:

Season of the Phoenix parrot, cockatrice, raven, peacock, crane.

Season of the Turtle: barracuda, giant carp, eel, manta ray, kraken, jellyfish, giant crayfish.

Season of the Unicorn: wild dog, giant rat, hyena, elephant, tiger, lion, antelope, giant porcupine.

Season of the Dragon: fire lizard, minotaur lizard, giant toad, spitting snake.

Possible adventure springboards:

- * intervene in a war between the Officers.
- * prevent the krakentua from recovering her tentacle, or steal the tentacle for the krakentua (see Interlude 1).
- * pursue an evil wu jen into Qui (the wu jen may ally with certain Officers, the party may ally with others).
- * locate a specific fruit or flower needed as a component for a magical potion or medicine.

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CHAPTER THREE: YUN CHI

This chapter begins immediately after the party returns to the Fochu Peninsula following their experiences in Qui in Chapter Two. Use the color map of the peninsula (Map 1) and the DM's Map (Map 6) for reference.

RETURN TO THE PENINSULA

When the party steps into the multi-colored ring of silk bushes in Qui (Sector 2, area 5 in Chapter Two), they lose consciousness (no saving throw) and instantly *plane shift* back to the Fochu Peninsula. The party returns to a random location on the peninsula; all characters *plane shifting* from Qui within the same 24 hour period (Qui time) arrive in the same location on the peninsula.

To determine where the party arrives, roll 1d10. This number corresponds to a location on the DM's Map preceded by the letter 9; for instance, notice that Q1 is on the southernmost tip of the Momoben Forest, while Q10 is in the southeastern area of the Jufosu Range. Following are details about these arrival areas. In all cases, the characters are sound asleep when they arrive and awaken at dawn. Do not roll for encounter zone encounters.

41-44: The party arrives in a clear area inside the Momoben Forest, 6d10 feet from the forest's edge.

46-47: The party arrives in a grassy meadow 6d10 feet from the river bank.

Q8-Q10: The party arrives in a clear area of the Jufosu Range.

WHAT NEXT?

What happens after the party's return to the peninsula depends whether they managed to destroy the jade statue, rescue Setsu Iki, or recover the *Book of Hsi* while in Qui.

If they failed. If the party failed to accomplish any of the three goals, there are several options:

- * If the party failed to complete one of the goals, but knows about one or two of the other ways to stop Za-Jikku, they can locate a *scarf of transport to Qui*, return to Qui, and try again. (For example, assume that when the party went to Qui, they knew about Setsu Iki and how to destroy the jade statue. They found the jade statue, but lost the copper hammer and failed to destroy it. They were forced to leave Qui before they had a chance to search for Setsu. They can now attempt to return to Qui and search for Setsu.)
- * They can resume their exploration of the Fochu Peninsula and attempt to discover clues about another solution for stopping Za-Jikku, then return to Qui via a *scarf of transport to Qui* and pursue the new solution. (For example, assume the party went to Qui seeking the *Book of Hsi*, but were unable to find it. They were unaware of the existence of Setsu Iki or the significance of the jade statue. Further investigations in the peninsula might reveal details about one or both of these solutions, prompting another visit to Qui.)
- * If the party's efforts in Qui were futile and you prefer a shorter campaign, you can end the adventure after the party returns to the peninsula. Proceed to the Victory and Defeat section at the end of this chapter.
- * If the party has pursued each of the three possible solutions in Qui, but has failed to accomplish any of them,

they can return to Qui and try again. Otherwise, the DM can declare that the adventure is over (assume that the Officers of Qui will not tolerate another intrusion from the party; if necessary, all four Officers become active to chase them out, or General Tiger reluctantly agrees to intervene); proceed to the Victory and Defeat section at the end of this chapter.

If they succeeded. If the party successfully completed one or more of their quests in Qui, they experience one or more of the following encounters.

- * If they destroyed the jade statue, they experience the Last Gasp encounter.
- * If they brought the *Book of Hsi* back to the peninsula, they experience the Hungry Pages encounter.
- * If they returned to the peninsula with Setsu Iki, they experience the Clear Skies encounter.

If the party returns to the peninsula having accomplished more than one of these quests, they experience the corresponding encounters in the order listed above; that is, if they managed to destroy the jade statue and rescue Setsu as well, they experience the Last Gasp encounter followed by the Clear Skies encounter.

LAST GASP

The party is abruptly awakened by a thunderous roar. If the party awakens in the Momoben Forest, the roar originates from behind a grove of trees about 50 yards away. If the party awakens near the Nanaichi River or in the Jufosu Range, the roar originates from the opposite side of a large hill about 50 yards away.

The party feels refreshed and alert, as if awakening from a long night's sleep; each is affected as if he has consumed a *potion of healing*. Describe their immediate surroundings; as they get their bearings, they hear the roar coming closer.

A jade statue of a pan lung over 100 feet long suddenly breaks through the trees (or appears over the hill). The statue has glowing silver eyes; it is the same statue the party shattered in Qui, only it has repaired itself and now it moves as if alive. Thin cracks crisscross the surface of the statue like spider webs; it is as if the statue had been crudely re-assembled from millions of tiny pieces.

The statue move stiffly but steadily towards the party. Each heavy step shakes the ground and causes small chips to flake from its body. It opens its jaws in a savage roar, revealing rows of razor-sharp jade teeth.

Reanimated jade statue: AC 6; MV 12, Fl 12; HD 12; hp 90; #AT 3; Dmg 1-12/1-12/3-36; THAC0 9; SA breath weapon (cloud of poison gas 10 feet in diameter once every three rounds, yellow in color with the aroma of cloves; victim must save vs. breath weapon for each attack or suffer 2d6 hit points of damage); surrounded by *aura of water fire*, which causes 2-12 hit points of damage when touched (*aura* disappears for encounter duration if contacted by real or magical fire); SD suffers only minimum damage (1 point plus bonuses) from edged or pointed weapons, plus see below; MR 20%; AL CE.

When the Celestial Bureaucracy banished Za-Jikku from Qui, his spirit was reborn in the body of human and his dragon body was transformed into a jade statue with glowing silver eyes. A small portion of Za-Jikku's life essence re-

mained trapped in the statue. If the statue were destroyed, the portion of Za-Jikku's life essence would also be lost.

Shortly after the party shattered the statue, Za-Jikku magically re-assembled and activated it, ordering it to hunt down and destroy its attackers. The statue left Qui through the silk bush portal and arrived in an area not far from the party. It then sought out the PCs, roaring in triumph when it sensed their presence.

The statue intends to kill every last party member. It will pursue relentlessly, attacking with its claws and teeth, then using its breath weapon every third round. Fortunately for the party, the statue is in less than perfect condition. For every round the statue makes an attack of any type, it loses 2d4 hit points from the effort (the party will see large jade chips crumble away). Additionally, attacks with the copper hammer (from Chapter One, encounter 26) inflict 3d6 hit points of damage on the reanimated statue.

When the statue is reduced to 0 hit points, it crumbles to dust, much like it did when the party destroyed it in Qui. The dust gathers in a spiral and begins to swirl like a cyclone, faster and faster, creating a howling wind that that builds to a deafening pitch. The cyclone explodes in a blinding flash of light, then all is silent as the jade dust floats gently to the ground. The ghostly form of a pan lung bursts from the dust, and rises shrieking into the sky, disappearing in the distance.

If the party has the *Book of Hsi*, continue with the Hungry Pages encounter following. If they have Setsu with them, but not the *Book of Hsi*, continue with the Clear Skies encounter. If the party has neither the *Book of Hsi* nor Setsu, proceed to the Victory and Defeat section.

HUNGRY PAGES

Talking Book

If this encounter was not immediately preceded by the Last Gasp encounter, the party awakens in the arrival area determined above. They feel refreshed and alert, as if awakening from a long night's sleep; each is affected as if he has consumed a *potion of healing*.

After the party gets their bearings (or after the pan lung's image vanishes into the sky, if they've just completed the Last Gasp encounter), the *Book of Hsi* begins to vibrate and glow. Each party member hears a soft, feminine voice in his head: "Place your hand on the cover." As soon as a character touches the cover, a beam of golden light appears between the character's hand and the book. Regardless of where the character moves, he remains linked-to the book by the beam. Neither the book nor the beams are affected by *dispel magic* or any other spell.

Minhiro touches the book as soon as he's asked, as does Setsu if he's present. If any of the PCs refuse to touch the cover of the book, the voice pleads for them to cooperate. "There must be unity." If any of the PCs still refuse, the book's glow dims and the cover begins to crumble. Within one turn, the glow fades completely and the book crumbles to dust. The encounter is over.

If all of the party members touch the book, its covers begin to flap like the wings of a bird. If a PC attempts to restrain the book, it gently tries to pull itself free; Minhiro (or Setsu, if present) tells the PC to let the book go. If the party is in the Momoben Forest, the book flaps its way through the trees to a clearing outside the forest's perimeter. If the party is near the Nanaichi River or in the Jufosu Range, the book remains in the arrival area (or seeks out a clearing, if the party has moved as a result of fighting the jade statue).

Golden Sparrow

Once in a clearing, the book rises 100 yards in the sky and hovers in place. As the book's glow grows more intense, it begins to expand, doubling in size every round until it is nearly 100 feet wide. The book swells and bulges, its shape gradually changing to that of an immense golden sparrow.

Still linked to the sparrow by beams of light, the party members again hear the feminine voice in their heads. "Join hands and stand still. Regardless of what happens, do not move. There must be unity." Minhiro urges the party to do as the voice commands, as does Setsu if he's present. The voice persists until all of the party members have joined hands in a circle. The party then feels a icy chill surge through their bodies; each must succeed in a Constitution Check or lose 1-2 hit points of damage.

If now, or at any point, a PC runs away or otherwise flees, the light beam linking him to the sparrow begins to dim. He will hear the feminine voice in his head: "Rejoin your companions, or our cause is lost. There must be unity." If the PC returns to where he was before, the beams grows strong again. If he doesn't return within 10 rounds, the sparrow dims and shrinks, changing back into a book and falling to the ground where it explodes in a puff of dust. The encounter is over.

If a character is reduced to 0 hit points as a result of failing this Constitution Check or subsequent checks, the light beam linking him to the sparrow remains bright as long as his companions continue to hold his hands. If they release him, the beam dims. The conscious party members hear the feminine voice in their heads: "There must be unity. Do not release him." If the party joins hands with the unconscious PC within 10 rounds, even if this means sitting on the ground, the beams grows strong again. Otherwise, the sparrow weakens and changes back to a book as described above, and the encounter is over.

If the PCs stand their ground, the sparrow soon glows as brightly as the sun and begins to sing, its melody dissonant yet achingly sweet. Yellow clouds gather on the northern horizon, slowly moving towards the sparrow. As the clouds come closer, the party sees that the clouds are actually thousands of yellow butterflies. These are the butterflies created by Za-Jikku whose breath is transforming the t'ien ch'i into the deadly yun ch'i.

The butterfly clouds seem irresistibly drawn by the golden sparrow's song. The butterflies close within 100 feet of the sparrow, then hover in place. The sparrow's aura of light flares brightly, and another chill surges through the party's bodies; each must succeed in a Constitution Check or lose 1d6 hit points of damage.

The sparrow abruptly stops singing and charges into the flock, scooping up hundreds of butterflies into her bill. The butterflies seem frozen in mid-air, helpless to prevent the sparrow's feast. The sparrow gulps down a huge mouthful of butterflies, and another chill slices through the party; each must succeed in a Constitution Check or lose 2d4 hit points of damage.

The sparrow is *now* a blur in the sky, swallowing butterflies faster than the eye can follow. Within moments, all but a small cloud of butterflies remains, which the sparrow dispatches with a final gulp.

The sparrow hovers silently over the party. The beams of light linking the PCs to the sparrow slowly fade; each PC recovers all hit points lost from failing any of the Constitution Checks.

The party again hears the feminine voice in their heads: "I have drawn strength from your faith. I will hunt down and destroy the others." The sparrow spreads her wings, circles once over the party's heads, then soars into the distance,

soft streams of golden light trailing behind, (The sparrow will locate the remaining butterflies and consume them. When the last butterfly is destroyed, the sparrow will fly over the ocean and change back into the *Book of Hsi*. The book will drop into the ocean and vanish beneath the waves.)

If Setsu Iki is with the party, continue with the Clear Skies encounter following. If Setsu is not with the party, proceed to the Victory and Defeat section.

CLEAR SKIES

Setsu's Plan

If this encounter was not immediately preceded by the Last Gasp or the Hungry Pages encounter, the party awakens in the arrival area determined above. They feel refreshed and alert, as if awakening from a long night's sleep; each is affected as if he has consumed a *potion of healing*.

After the party gets their bearings (or after the pan lung's image vanishes into the sky, if they've just completed the Last Gasp encounter, or after the golden sparrow flaps away, if they've just completed the Hungry Pages encounter), Setsu Iki studies the sky, then grimly announces to the party that they have little time to lose. "The air is already yellowing," he says. "The t'ien ch'i that gives us life is changing to the deadly yun ch'i. This is Za-Jikku's doing." If the party has witnessed the *Book of Hsi* gobble up the yellow butterflies or has managed to destroy the jade statue, they may wonder if the yun ch'i is still a threat. "Unfortunately, it is," says Setsu. "The t'ien ch'i already transformed will remain so. The rains will eventually carry the poison to the soil and the streams."

Setsu says he can reverse the process, but the ceremony must be performed at the mouth of a volcano. Setsu knows of only one suitable volcano on the entire peninsula. He studies the horizon and examines the drifting clouds. He tells the party where they are now and points to where they must go. (Tell the party their approximate current location; Setsu is pointing in the direction of area 51 on the DM's Map.)

If the party refuses to make the journey, Minhiro seems shocked that party has lost faith after coming so far. "With or without you, I intend to save Wa," announces Setsu. Minhiro joins him. If Setsu and Minhiro go to the volcano without the party, they will both be killed by the volcano's greater nature spirit; the encounter is over.

If the party agrees to accompany Setsu, Setsu leads them (0 area 51 by the most direct route. Setsu insists they avoid all villages and cities and camp outdoors, fearing the ignorant villagers will interfere with their mission. Roll for normal encounter zone encounters while the party journeys to area 51. If Setsu is killed, the encounter is over. (A benevolent DM might want to minimize the number of risky encounters en route to area 51.)

Traveling With Setsu

On the way to the volcano, Setsu answers any of their questions about Za-Jikku, his plan, and Qui; he knows all the information in the DMs Background and the Timeline in the Introduction.

If asked about the *Book of Hsi*, Setsu explains that his father, a collector of unusual items, acquired the book when Setsu was a baby. "The *Book of Hsi* is the definitive treatise on immortality. Its origins and authors are unknown. Since the techniques described in the book are useless unless begun at an early age, my father began training me while I was still an infant." The training was successful—Setsu is now immortal.

As he grew, Setsu continued to study the book, eventually memorizing its entire contents. "I was troubled by a section of the book devoted to the black arts of Tso Tao. It described a method for changing the worlds t'ien ch'i into yun ch'i and how a mortal could learn to breathe the yun ch'i. I knew what could happen if these terrible secrets fell into the wrong hands, so I vowed to keep the existence of the book a secret!"

But a prophecy revealed to Setsu that Za-Jikku had learned about the book and was coming after it. Setsu asked a former pupil, Tamura Umakai, to keep it hidden (see encounter 41, Chapter One.) As a precaution, Setsu removed a page from the book and placed it inside a jade locket which he also gave to Tamura. "If the book was stolen, the page could find it again." (Unless Setsu was with the party during the Hungry Pages encounter, he probably doesn't know that Za-Jikku has already stolen the book. If the PCs know that he stole it, Setsu seems concerned, but has no comment at this time.)

If asked how he came to be trapped in a mouse's body, Setsu explains that his great-great-grandfather, an immigrant from Shou Lung, was a carrier of the Mouse essence. The essence was passed through the generations to Setsu. Setsu made contact with the spirits of the executed Order of the Mouse leaders on a beach of black sand on the west coast of the peninsula. The spirits activated the dormant essence, enabling him to use the Order of the Mouse disciplines (Setsu knows all of the information about the Order given in Encounter 14 in Chapter One; he shares any of the information with the PCs if asked.)

When Za-Jikku sent his zombies to capture Setsu, he used his Mouse Mind discipline to exchange minds with a mouse. In the heat of battle, the mouse lost consciousness. When he revived, Setsu discovered his body was gone—Za-jikku had hidden it in Qui. "My own body was too far away to exchange minds again. Without your help, I would still be trapped in the mouse's body."

At the Volcano

The volcano (Chapter One, encounter 51) is 2000 feet tall and has a mouth 500 feet wide surrounded by a 20-foot wide rim of granite. If the party arrives at night, Setsu says they must wait until morning to proceed. If the party arrives during the day, or if they wait until the following morning, Setsu leads the party up to the rim. The party can see that the volcano is filled nearly to the top with gray ash.

"Wait for me here," says Setsu. "I will return in one hour and forty five minutes. It is vital that I am not disturbed. Now please—silence." Setsu sits cross-legged near the edge of the volcano, facing the mouth. He closes his eyes and immediately goes into a deep trance. He mumbles a few words under his breath, then topples forward, tumbling inside the volcano and vanishing beneath the ash. If the PCs leave the area before Setsu returns, he will be destroyed by the nature spirit who lives in the volcano, and the encounter is over.

One round after Setsu has fallen into the volcano, the level of the ash begins to lower. It continues to lower at the rate of about 20 feet per round. One turn later, after the level has lowered 200 feet, the party hears a rumbling originating deep within the volcano. The sounds grow louder. About 45 rounds after Setsu vanished, there is a sudden eruption of ash. The ash spews for five rounds, covering all of the characters on the rim with gray soot. When the eruption stops, a 20-foot tall man with gray skin is hovering over the mouth of the volcano. He has coal-black eyes and wears a bright red kimono. "I am Kyriusho, the spirit of the vol-

cano," he says, his voice shaking with anger. "Why have you brought me this sacrifice? I made no such request."

Kyriusho (greater nature spirit: AC 2; MV 12; HD 15; hp 75; #AT 2; Dmg 1-10/1-10; THAC0 5; SA *become invisible, polymorph self, detect evil and good, detect magic, detect harmony, know history, aura* once per round; *shapelage* five times per day; *reward, ancient curse* once per week; all earth-related wu jen spells except *conjure elemental* once per day; SD can only be struck by +4 weapons or better, immune to earth-related spells; MR 70%; AL CG.

Kyriusho is the greater nature spirit who derives his life force from this volcano. He is aloof and arrogant, but basically fair-minded. He was meditating at the bottom of the volcano when Setsu's arrival broke his concentration. Kyriusho assumed that Setsu was a human sacrifice, since in ancient times, villagers occasionally offered sacrifices to win his favor. But Kyriusho has not requested a sacrifice in hundreds of years. Setsu's arrival has made him irritated and curious.

Begin keeping track of time once Kyriusho appears, and keep the PCs posted as to how much time has passed. If the party can keep Kyriusho busy for an hour and stay alive in the process, proceed to the Swollen Earth section below. If the PCs retreat from the lip of the volcano and allow Kyriusho to go back inside, Kyriusho will kill Setsu one turn later; the encounter is over. If at any point the party attacks Kyriusho, he fights to the death, attempting to kill every last party member, pursuing if necessary.

Kyriusho fights with his fists and spells, preferring *flesh to stone* (cast on an especially annoying opponent), *metal to rust*, and *crystalbrittle* (both cast on opponents' weapons). He will also attempt to throw opponents into the volcanic ash; if a character falls in the ash, he risks suffocation, similar to the effects of drowning (see the rules for drowning in Chapter Two.)

Kyriusho waits for the party to tell him why they brought the sacrifice. If they don't understand what he's talking about, Kyriusho repeats his question. "The little man with the sad eyes-why did you hurl him into my volcano?" Kyriusho listens to any explanations the PCs care to offer, but is unmoved by stories of *yun ch'i* or *Za-Jikku*.

"Your sacrifice has disturbed my ash. See how the level drops? You will remove him!"

If the PCs remove Setsu—assuming they can figure out how to do it—Kyriusho returns to the volcano. Setsu is furious-his concentration disturbed, he will have to repeat the ceremony from the beginning. He jumps back into the volcano, and Kyriusho returns as before.

If the PCs refuse to remove Setsu, Kyriusho becomes angry. "Very well. I accept your humble offering. You may now begin the service?"

Kyriusho has very specific ideas as to what constitutes an acceptable service, and he will lead the party through the four steps outlined below. If the party refuses to cooperate at any point, Kyriusho says he'll give them one round to reconsider, before he kills them for their impudence. If they don't resume the service after one round, Kyriusho casts *hail of stone*; if the PCs still refuse to resume the service, Kyriusho will no longer negotiate, attacking the party and fighting to the death. If an hour passes before the completion of the service, proceed immediately to the Clear Skies section below.

Appeasing Kyriusho

Step One. The first step of the service, says Kyriusho, is the offering of poetry and song. Any poem or song will do; it is not necessary for all of the party to participate. Kyriusho listens for 1 turn, then moves on to the next step of the service. If one or more of the PCs states they are using a proficiency in singing or poetry, Kyriusho will listen for 2 turns.

Step Two. Kyriusho asks for the party to "amuse me with some entertaining skills. You can sing and recite-what else can you do?" If the PCs are unable to think of any way to entertain him, Kyriusho grows bored after five rounds and moves on to the next step of the service. Otherwise, any demonstration of talent is acceptable. If at least one PC demonstrates one talent, Kyriusho is entertained for 1 turn. If one or more PCs demonstrate two talents, he's entertained for 15 rounds. If they demonstrate three or more talents, he's entertained for 2 turns.

It is up to the DM to decide what constitutes an acceptable demonstration of talent; spells are unacceptable. A PC must give a general idea of what he's doing; for instance, if he's using his music proficiency, he might say that he's playing a song on a biwa or whistling the tune of a bluebird. Each stated use of a proficiency in dance, juggling, music, or origami should be considered an acceptable demonstration. The creative use of any other proficiency the DM deems appropriate is also acceptable (such as using a horsemanship proficiency to demonstrate an impressive saddle vault).

Step Three. Kyriusho asks the party to "lay down your offerings of treasure." Kyriusho gives no indication of what kind of treasure he prefers. Kyriusho gives the PCs five rounds to lay down their offerings; if they make no offerings, Kyriusho moves on to the next step of the service. Otherwise, he spends an additional five rounds examining their offerings, tossing them all into the volcano. Kyriusho seems especially fascinated by any magical weapons; add five rounds to the examination time if the party offered one magical weapon, and ten rounds if they offered two or more magical weapons.

After examining the offerings, Kyriusho asks if they'd like to make additional offerings. He gives them five rounds to decide. If they make no additional offerings, Kyriusho moves on to the next step of the service. Otherwise, he spends time examining them as explained above.

Step Four. Kyriusho asks the party to be seated. "Be still and learn!" He begins a long, rambling discourse on the harmonic relationship between nature and mankind. ("Is a man more spiritual than a mountain? A mountain more spiritual than a man? Consider the humble goat. Is his spirit in tune with the spirit of the mountain? Consider a blade of grass. . ." He will continue his sermon for the next two turns, after which he intends to allow the party to go their way.

Swollen Earth

An hour after Kyriusho's appearance, the volcano begins to quake and rumble. If the party is in the middle of the worship service, Kyriusho suddenly loses interest-the party won't have to continue the service. If the party attacks Kyriusho, he floats out of harm's way to continue his observations;

For the next 15 rounds, the quaking becomes so strong that characters will have to succeed in a Dexterity Check to remain standing. The rumbling becomes as loud as thunder. Neither *dispel magic* nor any other spells effect the quakes or thunder.

Yellow clouds gather high above the volcano, and the skies begin to turn yellow all the way to the horizon. The yellow skies swirl and churn, as a howling windstorm builds inside the volcano. Kyriusho is clearly baffled. "The

拔氣
緋俛
伏膚
拔跌
付腐
郭弗
伏緋
俛伏
膚拔
跌付
腐

service is over!" he cries. "You can go now!" He dives into the volcano—the party won't see him again.

Thundering winds rise around the party. The yellow clouds spin like cyclones. With an ear-shattering shriek, the volcano inhales the clouds, its slopes bulging and swelling as it fills with the poisoned air. The sky gradually changes from yellow to blue as the tainted air is swept inside the volcano's mouth. When the last of the clouds are sucked away, the windstorm subsides. The bulging slopes of the volcano deflate as the yellow air dissipates deep inside the earth.

With the windstorm gone, the party notices Setsu sitting cross-legged near the edge of the volcano, facing the mouth. He struggles to his feet and stares up at the clear blue sky. He turns to the party and smiles. "It worked!" If the PCs ask him what happened to him in the volcano, Setsu says he's not sure. "I chanted a 100-page prayer—I did as the *Book of Hsi* instructed." If asked about the nature spirit, Setsu says he didn't see anyone, but he listens with great interest if the party shares their stories of Kyriusho.

Proceed to the Victory and Defeat section.

VICTORY AND DEFEAT

If the party has utterly failed in their efforts to stop Za-Jikku, or if you running a shorter campaign and you are ending the adventure after the party's efforts have proved futile, the party has met with defeat. Proceed to the Failure section below.

If the party has successfully completed one or two of the final encounters in this chapter (Last Gasp, Hungry Pages, and Clear Skies), proceed to the Partial Victory section below.

If the party has successfully completed all three of the final encounters in this chapter, proceed to the Complete Victory section below.

Failure

If the party fails to stop Za-Jikku, the atmosphere continues to worsen. Minhiro will abandon the PCs to attempt to stop Za-Jikku on his own. His efforts will fail, and Minhiro will die a bitter, cynical old man. The PCs will have to find their own way home; if all else fails, they will be able to catch a ride on a trade ship heading west.

Eventually, the court wu jen of Fochu and Jasuga will find a way to reverse the yun ch'i, and Za-Jikku will be hunted down and destroyed. But the price will be high. The yun ch'i will poison the farmland and rivers of the Fochu Peninsula for years to come, costing the lives of thousands of animal and human citizens.

Partial Victory

Success in one or two of the final encounters in this chapter stops Za-Jikku's plan, but only temporarily.

- * If the PCs destroyed the jade statue (in the Last Gasp encounter), Za-Jikku's human body will deteriorate more rapidly and within a few weeks, he will die of old age. Without Za-Jikku to guide them, the zombies will remain in his citadel (see Interlude 7) and stop raiding the village for human bodies. They will no longer create the yellow butterflies. However, the already existing butterflies will continue to change the t'ien chi to yun ch'i. Additionally, the already existing yun ch'i will continue to spread its poison across the peninsula.
- * If the *Book of Hsi* ate the existing butterflies (in the Hungry Pages encounter), the t'ien chi will no longer be changed to yun ch'i. However, Za-Jikku will still be able to create new butterflies, although this will take several months. Additionally, the already existing yun ch'i will continue to spread its poison across the peninsula.

- * If Setsu Iki caused the volcano to inhale the already existing yun ch'i (in the Clear Skies encounter), the poison will cease to spread across the peninsula. However, Za-Jikku will still be able to create new butterflies, although this will take several months. Additionally, the already existing butterflies will continue to change the t'ien chi to yun ch'i, although it will take several months to return the volume of yun ch'i to its previous level.

You now have several options:

- * If you prefer a shorter campaign or if the party has had enough adventuring, declare a Partial Victory and proceed to the Epilogue.
- * The party can resume their exploration of the Fochu Peninsula and attempt to discover clues about another solution for stopping Za-Jikku, then return to Qui via a *scarf of transport to Qui* and pursue the new solution. (If they need a push, Minhiro will tell them that even though they have temporarily stopped Za-Jikku, the threat of the yellow sky still remains; a Prophecy might also appear to confirm this.) If they succeed, their efforts may result in a Complete Victory.

If Setsu is with the party, he will no longer accompany them, saying he is tired and wants to remain in the wilderness and meditate. He can tell them directions to any location on the peninsula, although he has no information about the *scarves of transport to Qui*. If the party hasn't recovered the *Book of Hsi*, Setsu sends them to see Tamura Umakai (encounter 41, Chapter One.) Otherwise, if the party has no idea what to do next, use Setsu to send them in a direction you want them to go. If the party already knows about another solution for stopping Za-Jikku, but didn't have an opportunity to pursue it in Qui, they can locate a *scarf of transport to Qui*, return to Qui, and try again. If they succeed, their efforts may result in a Complete Victory.

Note to the DM. If the party resumes their explorations of the peninsula in hopes of attaining a Complete Victory, run all encounter zone encounters and Qui encounters as indicated in Chapters One and Iwo. All scheduled events and special encounters are also in effect, with the following changes:

- * If the party successfully completed the Clear Skies encounter, none of the scheduled events will occur; all effects of Yun Ch'i Stages One, Two, and Three are cancelled. Ignore any references to the yellow sky in the Chapter One encounters. Unless the party successfully completes both the Last Gasp and the Hungry Pages encounters, the Yun Ch'i Stage One scheduled event begins six weeks later, followed by the successive stages of Yun Ch'i every four weeks thereafter.
- * If the party successfully completed the Hungry Pages encounter, ignore all references to living yellow butterflies (such as the Butterflies encounter in Encounter Zone 47); assume the transformed *Book of Hsi* has eaten them all. Whichever stage of Yun Ch'i is currently in effect (from the scheduled events) persists for the next six weeks. Unless the party successfully completes the Clear Skies encounter, successive stages of Yun Ch'i occur every four weeks thereafter.

Complete Victory

If the party has successfully completed all three of the final encounters in this chapter, they have permanently stopped Za-Jikku and the threat of the yun ch'i. Declare a Complete Victory and proceed to the Epilogue.

THE EPILOGUE

The following events occur immediately after the party has successfully completed one or more of the final encounters of Chapter Three, and the DM has declared either a partial or complete victory.

SERPENT RIDER

Within an hour after the party completes their final encounter, a wingless white serpent about 5 feet long swoops from the clouds and hovers before them. A tiny woman dressed in a glowing white gown rides the serpent. The woman beckons to the party to follow. (The party have met a similar serpent before, such as in the Serpent Rider encounter in Encounter Zone 9). If the party hesitates to follow the serpent, the sky darkens and a bolt of lightning streaks from the clouds and strikes a nearby tree. The tree splits in half and falls beside the party. A message written inside the split tree reads: "Follow the serpent."

The serpent leads the party 1d4 miles north. When the party ascends a hill, they meet a similar serpent coming from the opposite side. Both serpents vanish. When the party reaches the summit of the hill, they see that the second serpent has been leading an army of about 100 samurai dressed in sparkling battle armor riding armored war horses. The army pauses when they see the party. One samurai breaks through the pack, waving and smiling. He is a small man with a round, white face and a wide grin. He wears elaborate laced armor trimmed with gold and red copper.

Osari Daizan (daimyo of Tifuido, 15th level samurai): AC 3; MV 12; hp 66; #AT 2/1; Dmg by weapon +4 (for level); THAC0 6; Str 14, Int 16, Wis 15, Dex 13, Con 15, Cha 15; SA and SD as samurai; AL LG.

Magical items: *katana of luck*, *biwa of calm*, *dagger +2*, *biwa of charm*, *mallet of luck*, *mirror of enlightenment*.

Proficiencies: katana specialization, horsemanship, music, calligraphy, painting, poetry, falconry, tea ceremony, animal handling, singing, fishing, origami, painting.

Osari Daizan is the daimyo of Tifuido and the nephew of Minhiro. An excellent administrator and highly regarded by his citizens, he is cheerful, good-natured, and quite prosperous.

With a dozen aides at his side, Daizan gallops up to the party and happily greets his nephew. Shocked to see his uncle, Minhiro introduces him to the party. (If Minhiro is not present, Daizan introduces himself.) After inquiring about the health of Minhiro and his companions, Daizan says that after Minhiro left Tifuido, he spent several days reconsidering the warning from Toshi's ghost that Minhiro had told him about. "I reflected on our lives together," Daizan says to Minhiro. "I could not recall a single occasion when you had been wrong about anything.

"Shortly after your departure, I began receiving reports about yellow clouds tainting the skies and yellow poison fouling the waterways. It was then I knew for certain the truth of your warning." Daizan ordered his wu jen advisors to investigate, but they came up empty-handed.

"A few weeks later, I heard a voice call to me in a dream. The voice said that my nephew had encountered a group of brave warriors who would assist him in dealing with the deadly yellow air. I told my advisors about the dream. They confirmed that it was a message from the gods, and that I should have faith.

"The days passed slowly. The poison continued to spread, and my advisors still had no answers. A few days ago, the dream voice returned, this time telling me that my nephew and his companions had triumphed. A white serpent appeared, and the voice told me to follow it.

"All of Wa, perhaps all of Kara-Tur; owes you a debt of thanks we can never repay. We have brought modest tokens of appreciation. Please do us the honor of accepting them."

REWARDS

If the party achieved a partial victory. Daizan presents each PC with the following treasures:

- * a jade chest filled with 40 yellow pearls (20 ch'ien each), 20 black sapphires (30 ch'ien each), 15 fire opals (40 ch'ien each), and 10 emeralds (100 ch'ien each). The chest itself is worth 200 ch'ien.

- * a katana of exceptional quality (up to one *katana* +2 and two *katana* +2 can be given to the party as a group if the DM desires).

- * honorary citizenship in Tifuido.

- * a huluk (a rare war horse imported from the Plain of Horses with a rib cage of solid bone).

Huluk: AC 3; MV 18; HD 2+2; hp 18 each; #AT 3; Dmg 1-6/1-6/1-3; THAC0 39; AL N.

- * Additionally, the DM awards each character 3 honor points if the party completed one of the final encounters in Chapter Three (5 honor points if they completed two of the final encounters). Samurai characters will receive double this amount.

Daizan leads the party back to Tifuido where they spend a week as his guests, enjoying banquets, festivals, and religious ceremonies staged in their honor.

As for Minhiro, Daizan presents him with a lavish estate, promising that he will see to his uncle's every need for the rest of his life. Inspired by the courage of his companions, his cynicism has softened considerably—he lives out his remaining days as one of Tifuido's most beloved and respected citizens.

If the party achieved a complete victory. Daizan presents each PC with all of the partial victory treasures, plus each PC receives the following:

- * a *charm of protection from disease* or a *charm of protection from theft*.

- * a flask containing two doses of *potion of invulnerability*.

- * a deed to a small farm on the outskirts of Tifuido. The farm produces an annual profit of 1d6 X 500 ch'ien. Daizan assures the party that their farms will be honestly and meticulously administered by his advisors. Their profits will accumulate in the Tifuido treasury; the PCs may claim their profits at any time.

Additionally, the DM awards each character with 10 honor points for completing all three of the Chapter Three final encounters. Samurai characters receive 20 honor points.

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INTERLUDE 1: SEA MOTHER

拔氣
縛俛
伏膚
拔跌
付腐
郭弗
伏縛
俛伏
膚拔
跌付
腐



This interlude takes place on the beach near the refugee camp in Encounter 7. See the Appendix for the krakentua's statistics and background; this particular krakentua is a female.

DM'S BACKGROUND

Several centuries ago, a krakentua was attacked and defeated by Za-Jikku, who was visiting Kara-Tur on one of his destructive frolics. In the heat of the battle, the krakentua's eighth tentacle-snapped free from her body. Za-Jikku stole the tentacle and took it to Qui to use as a defense (see Sector 4, area 6 in Chapter Two). 'Since the krakentua doesn't know how to get to Qui, she has been unable to recover the tentacle.

About a decade ago, the krakentua was wounded in a struggle with ocean spirits and fled to the Outer Isles of Wa, where she took up residence on the Isle of Gargantuas. Six months ago, the krakentua journeyed to the Fochu Peninsula in search of human worshippers. She found them in the village of Shinkintin. The village shoya, a powerful wu jen, permanently transformed the water of a stream into cherry tree milk in her honor. But when some of the locals rebelled, the krakentua retaliated by destroying the entire village. The terrified survivors pledged their devotion, relocating in a refugee camp on the beach north of the Shinkintin ruins. The krakentua now visits them twice a month to receive their tribute.

ARRIVAL

Precisely at midnight on a day the krakentua is scheduled to appear, the villagers line up on the beach, some carrying torches, others holding braziers of smouldering cherry in-

crise. The stone bowls are filled with cherry tree milk from the stream, and cherries are liberally scattered in the sand.

A rumble of thunder shakes the sky, and the villagers respond by clanging the bells around their necks. As the clanging and thunder builds to a frenzy, the sea begins to churn and boil. A water spout erupts from the surface, showering the villagers and the party with an icy spray and hundreds of small octopi. The octopi plop heavily in the sand, writhing and squirming.

Then all is silent. The water stops boiling. A cloud of red mist gathers over the surface, and the villagers frantically clang their bells. A monstrous figure surfaces from the water, rising in the mist. It has head of a giant kraken, complete with seven writhing tentacles, and the body of a woman, dressed in luxuriant purple robes, glistening with sea water.

The krakentua studies the villagers, then waves them away with a tentacle. "Go!" she commands, in a low, watery voice. The villagers drop their torches and braziers, and scramble for the safety of their tents where they remain for the duration of the krakentua's visit.

The krakentua turns to the party. "How nice to meet new friends," she says pleasantly. "Do you like the kimono? I wore it just for you. And to whom do I owe this pleasure?" Regardless of how the party responds, the krakentua suddenly belches a cloud of foul red mist at them; each must save vs. poison or lose 1 hit point of damage. "So sorry," says the krakentua.

If at any point the party attacks the krakentua, it sinks back into the sea, returning to continue the conversation a round or two later. Regardless of what the party says after the red mist attack, the krakentua keeps talking. "Don't hesitate to ask me anything."

If the PCs ask about the cherries, the villagers, the mist, the octopi, or any related topic, the krakentua charmingly pleads ignorance. "Why, I simply don't know what you're talking about!" The krakentua continues to ask the PCs how she can help them; actually, she's sizing them up to decide whether to destroy them or to recruit them as worshippers.

If the PCs mention anything about Za-Jikku or Qui, the krakentua's interest perks. If the PCs don't mention Za-Jikku or Qui, assume that by probing their minds with *ESP*, the krakentua discovers the party's interest in these subjects (her *ESP* power is not sufficiently strong to discover any details.) The krakentua will neither confirm nor deny Za-Jikku's alleged death (actually, she doesn't know what happened to him).

Once the krakentua becomes aware of the party's interest in Qui or Za-Jikku, she becomes grim and angry. "Tell me," she asks. "Do you know how to get to Qui from this peninsula?" Regardless of the party's response, even if they tell her the truth, the krakentua reserves judgement and continues. (If the PCs tell her about the scarf in Tempat Larang, the krakentua says that is too great a distance for her to travel, and therefore useless to her.)

"If you are enemies of Za-Jikku, then you are indeed friends of mine," she says. "He stole something of mine I wish to retrieve." (The krakentua refuses to identify what Za-Jikku stole.) "If you intend to kill him, you have my blessings"

The krakentua's tone lightens. "You are capable warriors. I have every confidence that you will find a way to Qui, assuming you have not done so already. But discovering how to stop Za-Jikku may be quite another matter. Since we both have affairs to settle with Za-Jikku, I offer you a proposition- you tell me how to get to Qui, and I will tell you how to stop him." If the party agrees, proceed to the Closing the Deal section below. If the party declines or hesitates, continue with the Dreams of the Krakentua section following.

DREAMS OF THE KRAKENTUA

The Krakentua's Plan

The krakentua knows all about Za-Jikku's plan to transform the t'ien chi, but isn't worried about it, since she can live without the t'ien chi. All she wants is to recover her tentacle. She knows there are portals to Qui somewhere on the Fochu Peninsula, but doesn't know where they are. Her offer to tell the party how to stop Za-Jikku in exchange for them telling her how to get to Qui is legitimate-if the party succeeds in stopping Za-Jikku, so much the better (she isn't particularly eager to tangle with Za-Jikku again).

But naturally, the krakentua doesn't entirely trust the party. Before she allows them to continue their search for a portal to Qui, she intends to subject them to a series of dreams designed to weaken them-the weaker the party, the more clearly she will be able to imprint their auras; the clearer the imprint, the better she will be able to track them down. (See the Appendix for more details about the krakentua's tracking ability). Imprinting the party's auras while sustaining the complex dreams requires intense concentration; the krakentua can create only three such dreams in a series and can maintain each for only a limited amount of time. If she is unable to imprint the party's auras during this time, her ability to track them will be accordingly limited.

About the Dreams

When the krakentua induces the following dreams, the PCs freeze in place on the beach while the dreams play out in their minds. The dreams are linked; the end of one dream leads immediately to the next. They cannot resist experienc-

ing the dreams by saving throws or any other method. Though the PCs may suspect the scenes are illusionary, there is no way they can distinguish the dreams from reality; they are unable to disbelieve the dreams or leave the dreams by casting *dispel magic* or similar spells. Similarly, they cannot use *teleport* or similar spells to leave the scene portrayed in the dream.

The PCs are able to think, act, and communicate with each other in the dreams. They can use their equipment (including weapons), cast spells (within the limitations described): and take any other normal actions. They also take damage as they would normally, but the damage is reduced by half (rounded up) when they enter a subsequent dream or leave the final dream; therefore, a character cannot actually die when experiencing a dream. (For instance, if a 40 hit point PC was reduced to 0 hit points in the second dream, he begins the third dream with 20 hit points.)

If one or more party members reaches 0 hit points at the end of a dream, or if half or more of the party loses at least half of their hit points, count that dream as a Victory for the krakentua. The total number of Victories tallied by the krakentua affects the special encounter section below.

The Deadly Dreams

Assuming the party has declined or hesitated when asked by the krakentua for the location of the Qui portal in exchange for the secret of stopping Za-Jikku, the krakentua responds with exaggerated self-pity, "I am not surprised by your hesitation," she sighs. "I am well aware of how I must appear to you. You see a loathsome monstrosity, instead of a fellow traveler deserving of your trust. Do you know how that hurts me?" She turns her head to the sky, and begins to wave her tentacles. "Why me? Why do the gods torment me so?"

Before the PCs can take an action, a cloud of red mist appears around them, the result of the krakentua's tentacle gestures. The party find themselves instantly transported to the following scene (although they are actually experiencing the first of the krakentua's dream).

You are standing in the bottom of a deep pit roughly 80 yards in diameter. The floor of the pit is solid granite. The sheer granite walls rise nearly 200 yards. The temperature must be nearly 100 degrees; the humid air smells of sulphur and coal. You hear thundering explosions in the distance.

A monstrous roar draws your attention upward. Two immense creatures are locked in a fierce battle, tottering near the edge of the pit. One of the creatures is a biped reptile, the other is a fur-covered humanoid. Both are nearly 100 feet tall. You hear the voice of the krakentua inside your head. "See the awful place the gods have given me to live?" she says. "Full of holes. And you never know who is going to drop in." The humanoid has fallen down, and the reptile is about to push him into the pit.

This is a scene from the Island of Gargantuas, the home of the krakentua.

Humanoid Gargantua: AC 4; MV 21; HD 35; hp 140; #AT 2; Dmg 4-40/4-40 (fists); THAC0 3; SA trample (dmg 10-100); SD regeneration (4 hp per round); AL CN.

Reptilian Gargantua: AC 2; MV 18, Sw 12; HD 50; hp 200; #AT 3; Dmg 3-30/3-30/6-60; THAC0 3; SA tail sweep (save vs. death or dmg 8-80); SD regeneration (4 hp per round); AL CN.

The PCs have one round to take cover before the humanoid falls; if they huddle against the wall, for instance, they'll be safe (this is what Minhiro does). Unprotected PCs have a 25% of being struck by the falling humanoid; a PC struck by the humanoid suffers 4-40 hit points of damage.

After the humanoid falls, it takes him one round to get back on his feet. He is trapped in the pit, and rages helplessly at the reptile who roars at him from the top of the pit. The humanoid ignores the PCs unless they attack him; he then lashes back, attempting to strike random PCs with his fists. If the PCs quit attacking him, the humanoid attacks for one more round, then resumes raging at the reptile.

One round after the humanoid gets back on his feet, the reptile begins sweeping boulders into the pit with his tail. During each round of falling boulders, the PCs must make a Dexterity check. For every failed check, the affected PC suffers 2d10 hit points of damage from a boulder.

After five rounds of boulders, a large crack magically appears in the wall. The krakentua appears in the crack, waving at them with her tentacles. "This way!" she says, "Follow me!" The dream ends as soon as one PC enters the crack, or when three rounds pass after the krakentua appears.

When the dream ends, all of the PCs are instantly transported to the following scene:

You are seated around a polished oaken table. The 30-foot square room is made of stone; torches flicker in iron holders imbedded in the walls. Across from you sits a lithe man with chiseled features and rich, lustrous hair shot with streaks of gold. He wears black lacquered armor with golden stripes. Behind him is a heavy door, bolted shut with several locks and chains. It is the only exit from the room.

The man observes you in silence, then speaks in a soft, gentle voice. "Who sent you?" he asks. "Why have you come to spy on us?"

You hear the voice of the krakentua inside your head. "Everyone wants to know my business," she says. "Don't you think I deserve more courtesy than that?"

This is a scene from somewhere in Kozakura.

The man is Masakado, an ally of the scheming Jinchin, an exiled former counselor of the Imperial Court. Jinchin's minions regularly bring Masakado suspicious strangers to interrogate, such as the PCs. (For more about Masakado and Jinchin, see their respective entries in *FR7 Hall of Heroes*.)

Masakado (9th level bushi, tiger hengeyokai): AC 6; MV 12; hp 70; #AT 1; Dmg by weapon type; THAC0 12; SA and SD as bushi, shape-changing; AL LE.

If the PCs don't answer Masakado, he repeats his questions with more insistence. If the PCs refuse to answer, or respond with anything other than the answer Masakado wants to hear (that they are representatives of the Imperial Court sent to spy on Jinchin), he screams, "Lies!" and jumps to his feet. Golden hair sprouts from his body, and a moment later, he has transformed into a tiger. The tiger leaps across the table at a random PC, fiercely biting and clawing.

Hengeyokai tiger: AC 6; MV 12; HD 5 + 5; hp 35; #AT 3; Dmg 2-5/2-5/1-10; THAC0 15; SA if tiger scores 2 forepaw hits in one melee rounds, receives 2 additional rear claw attacks each for 2-8 hp of damage; AL N.

The tiger continues to attack random PCs, slashing madly with its claws and teeth. If a PC makes it to the door, he finds it fused shut, as if the door is part of the wall. After three

rounds of combat, the door suddenly swings open. The krakentua appears in the doorway, waving at the party with her tentacles. "This way!" she says, "Follow me!" The dream ends as soon as one PC goes through the door, when two rounds pass after the krakentua appears, or when the tiger is reduced to 0 hit points.

When the dream ends, all of the PCs are instantly transported to the following scene:

You are standing in a crystal cylinder about 30 feet in diameter and 50 feet high. Small air holes pierce the ceiling of the cylinder. The translucent walls appear to be several feet thick. Centered on the floor is a glistening black pod the size of a large boulder. The sides of the pod rhythmically expand and contract as if the pod were breathing.

You can barely make out the images of what appear to be bleachers surrounding the cylinder, crowded with dark-skinned people. The people seem intently interested in your every movement.

The pod rocks violently, and a long tentacle slices through the side. A grotesque beast begins to pull itself free. You hear the voice of the krakentua inside your head. "Even the young have no respect," she says. "Where have I gone wrong as a parent?"

This is a scene from the wilds of Koryo where a barbaric tribe of wizards entertain themselves by staging arena battles between prisoners and monsters. The monster from the pod is a male krakentua spawn, a 10-foot tall version of an adult krakentua.

Krakentua spawn: AC 5; MV 18, 12 (tentacles 12); HD 6 +6; hp 40; #AT 7 (tentacles) + 2 (fists); Dmg 1-2 (x7), 1-8 (x 2); THAC0 15; AL CE.

The spawn cannot speak, nor can it attack with trampling, spitting, or red mist. The spawn attacks random PCs with its fists and 5-foot tentacles, fighting to the death. The battle continues until the spawn is dead, one of the PCs has been reduced to 0 hit points, or the PCs break a hole in the crystal big enough to allow them to escape (assume the crystal is AC - 1, and 100 hit points of damage is required to break a hole of sufficient size).

Back to the Beach

When the final dream ends, the party instantly finds themselves back on the beach with the krakentua. "So, as you see, life has been difficult for me," says the krakentua. "Please reconsider my proposition—you tell me how to get to Qui, and I will tell you how to stop him." Continue with the Closing the Deal section.

CLOSING THE DEAL

If the PCs tell the krakentua one of the locations of the portal to Qui, she keeps her end of the bargain by telling them how to stop Zaijiku. "The *Book of Hsi* can stop him!" she says. "The book is located in the lair of Officer Chanii, the ch'i-lin, in Qui. Return the book to the peninsula—this will stop Za-Jikku." She has no further details. (It is possible that the krakentua knows one of the other two ways to stop Zaijiku instead.)

At the DM's discretion, she can tell them that he can be stopped by severing the head of the the jade dragon statue in Qui with the copper hammer from Kareki in encounter 26, or by returning Setsu Iki, currently a slave of Misikin, the feng huang Officer of Qui, to the peninsula. Once the

PCs and the krakentua exchange their information, the krakentua thanks them politely, then recedes into the ocean. The krakentua's spawning urge will commence in about 10 years; she will retrieve her tentacle within this time.

If the PCs refuse to tell the krakentua the location of a Qui portal or persist in lying to her (thanks to her *detect lie* ability, the krakentua always knows if the PCs are telling the truth), she sends them on their way, telling them she hopes they reconsider her offer. "Return to me here in exactly two weeks if you change your minds!" She then recedes into the ocean.

If the PCs don't know the location of a Qui portal, the krakentua sends them on their way to find out. "Return to me here in exactly two weeks with the information, and I'll tell you how to stop Za-Jikku." She then recedes into the ocean.

If the PCs return to this area in exactly two weeks (or when the krakentua makes her regular appearances on the first day of every week indicated as the Season of the Phoenix or the Season of the Unicorn on the DM's Tracking Chart), the krakentua exchanges information as explained above. If the PCs don't come back, a special encounter may occur.

SE 1: SPECIAL ENCOUNTER

In the days following the krakentua's encounter with the party, she becomes increasingly impatient for their return (or if they have refused to cooperate, she decides to try to convince them again). Beginning with the week following her encounter with the PCs on the beach, she will spend a week searching Encounter Zone 4, the following week searching Encounter Zone 19, the following week searching Encounter Zone 32, and the following week searching Encounter Zone 36. If she hasn't found the party after four weeks of searching, the krakentua gives up the hunt for her lost tentacle will have to wait for another time.

Note on the DM's Tracking Chart when SE 1 might occur. For instance, if the party met the krakentua during Week 3, then note "SE1, EZ 4" under the Special Encounter heading on the Week 4 line, "SE 1, EZ 19" on the Week 5 line, SE 1, EZ 32" on the Week 5 line, and "SE 1, EZ 36" on the Week 6 line.

When an SE 1 encounter occurs, roll percentile dice to determine the nature of the encounter. The nature of the encounter depends on the number of victories tallied by the krakentua in the dreams (see the About the Dreams section above).

Victories	Chance of Encounter
0	90% octopi, 10% krakentua
1	60% octopi, 40% krakentua
2	30% octopi, 70% krakentua
3	100% krakentua

If an octopi encounter is indicated, the PCs discover the withered corpses of 1-4 small octopi (as explained in the Appendix, the krakentua generates octopi when traveling by air). Alert PCs should interpret this as a sign that the krakentua is on their trail.

If a krakentua encounter is indicated, the krakentua appears before them in a cloud of red mist, clutching a katana in each tentacle. She demands to know the location of a Qui portal. If the PCs tell her, she politely tells them how to stop Za-Jikku. She then disappears. No more SE1 encounters will occur.

If the PCs don't tell her or don't yet know a portal location, the krakentua attacks them with her katanta, also using either her milk or mist whenever possible. She will not negotiate; however, if at any point the PCs tell her a portal location, she politely thanks them. The red mist envelopes her, and she

disappears. Otherwise, she demonstrates her determination to have the party do what she wants by attacking them for five rounds; if necessary, she will kill a PC or two to make her point, but will avoid destroying the party completely. Having made her point, the red mist envelopes her and she disappears. SE 1 encounters no longer occur.

ADAPTING THE INTERLUDE

If this interlude is not used as part of the *Test of the Samurai* adventure, it can be adapted into an independent adventure or incorporated into another campaign.

It is likely that the krakentua has enslaved other isolated coastal villagers throughout Wa. Other krakentua presumably exist throughout Kara-Tur and may have slave camps in lands other than Wa. An adventuring party can stumble upon such a camp by accident, or they can be sent to investigate by a concerned shogunate.

The party may need to kill the krakentua to liberate the villagers, or the krakentua may agree to leave if the party does it a favor. Likewise, since krakentua know many of the secrets of Kara-Tur, the krakentua could supply the party with crucial information in exchange for a favor. Possible favors could include:

- * recovering a krakentua spawn stolen by powerful wu jen.
- * destroying a gargantua trespassing on the krakentua's lair.
- * retrieving a basketful of choice cherry blossoms from a tree guarded by a bisan.

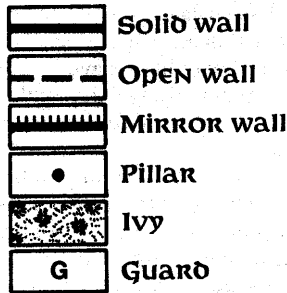
Before agreeing to a bargain, a krakentua will usually force the PCs to submit to a series of dreams so it can imprint their auras, making them easier to find later. The dreams can be the same ones featured in the interlude, or others of your own design. Since the krakentua is not an entirely honorable creature, it is entirely possible that even if the PCs keep their end of a bargain, the krakentua might not keep hers.

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 俛伏
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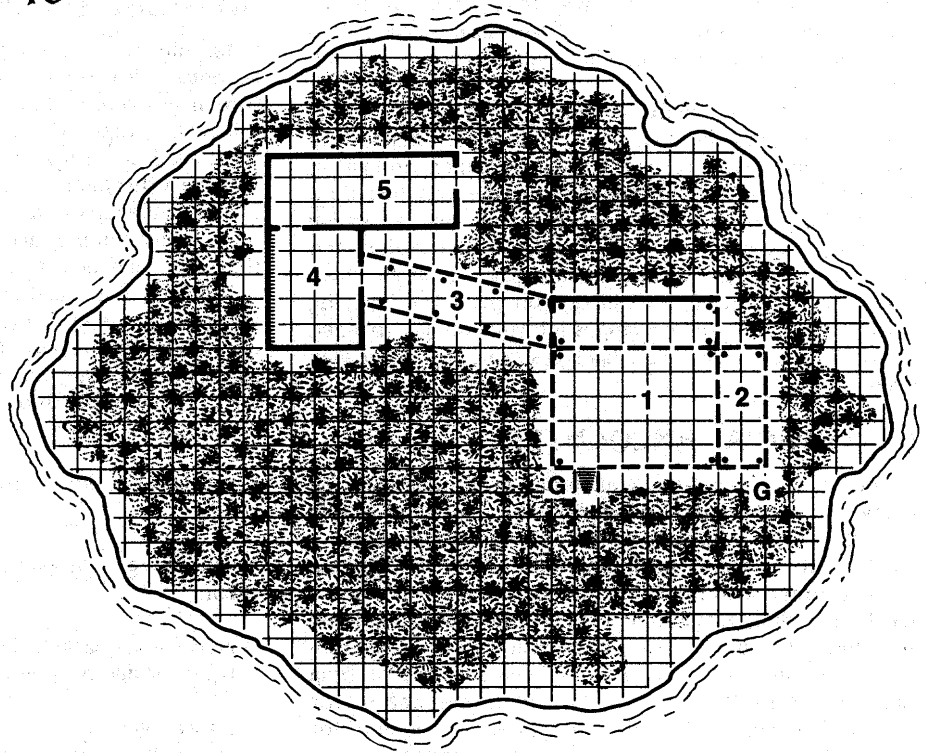
INTERLUDE 2: GHOST THEATER

TSUTA ISLAND

Scale: 1 square = 10'



Map 9



This interlude takes place on Tsuta Island (encounter 12). Covered with a carpet of ivy vines, the island is about 300 feet in diameter and has no significant physical features. The island has a permanent enchantment which causes it to glow at night.

DM'S BACKGROUND

Without question, Su-to was Wa's greatest dramatist, the undisputed master of the noh theater whose rich tales of redemption remain among the most compelling works in all literature. At the height of his popularity about 200 years ago, Su-to petitioned the shogunate to build him his own theater on the small Tsuta Island off the western coast of the Fochu Peninsula. Permission was granted and construction began. Su-to gathered a company of Wa's finest samurai and bushi performers for what he hoped would be the most innovative noh productions the world had ever seen.

Unfortunately, no sooner had rehearsals begun than a massive undersea earthquake caused the island to sink, killing Su-to and the entire company. Though the shogunate mourned the passing of the great dramatist, they declared it the will of the gods, and the Su-to Theater was soon forgotten.

Unknown to Su-to, in addition to his earthly fans, he also had numerous admirers in the Celestial Bureaucracy. About a hundred years after the Tsuta Island tragedy, the gods caused the island to resurface with the theater intact. Su-to was resurrected along with his company of players. The gods directed Su-to to mount his productions and stage them throughout eternity. Interested members of the Celestial Bureaucracy would occasionally peek in to observe a

production. Su-to was only too happy to comply, and the ghostly theater has been active ever since.

ABOUT THE THEATER

The Building

The theater building is an original design of Su-to, consisting of several connected structures. The building is made of polished pine with a tiled roof. If the building is damaged in any way, a permanent enchantment causes the building to repair itself within 2d10 rounds.

Refer to Map 9:

- 1. Main Stage.** Three sides are open; the back wall is painted with a picture of a pine tree.
- 2. Atoza.** Adjacent to the main stage, but not physically separated from it, this secondary stage is for the chorus and musicians.
- 3. Causeway.** This runway links the main stage to the kagami no ma. It has no walls, but there are railings on each side and a tiled ceiling.
- 4. Kagami no ma.** This room has four walls, one of which is covered by a mirror. This is used as both a dressing room and rehearsal area for actors not involved in the play in progress.
- 5. Storage Room.** Originally intended as living quarters for the actors, it is now used as a prop room since the actors are no longer living.

Props

All props not used in a play in progress are kept in the storage room, most against the west wall. Props include the *scarf of transport to Qui* (a silk scarf about 3 feet square decorated with bright swirls of color, identical to the scarf in the tin box in the Prologue), two *kama* +2, a *mirror of fear*, a *seal of vigor*, a *gong of dispelling*, and a *sode garami* + 1.

Various costumes and masks are also kept here on racks along the south and east walls.

The Company

Thanks to the intervention of the gods, the company is no longer human. With the exception of the prop handlers, all of the company have the physical appearance and abilities of their former selves. However, they now are significantly resistant to magic. If reduced to 0 hit points, they resurrect with all of their hit points intact one hour later. Except for the prop handlers, none of the company can leave the island.

Prop Handlers. The prop handlers are spectres. Unless they have been sent to obtain a prop for a new production, they always stay in the storage room.

Prop handlers (spectres, 2): AC 2; MV 15, FI 30; HD 7 + 3; hp 38 each; #AT 1; Dmg 1-8; SA energy drain (2 life levels); SD + 1 or better weapons to hit, unaffected by sleep, *charm*, *hold*, or cold-based spells; AL LE.

Hayashi-Jiutai. Though traditional noh theater had both musicians (hayashi) and singers (jiutai), the innovative Su-to decided to have the same performers handle both jobs. The hayashi-jiutai are always in the atoza at the indicated positions, even during intermissions. A hayashi-jiutai is either playing an instrument or singing; even if attacked, the unarmed hayashi-jiutai will not defend themselves.

Each hayashi-jiutai plays one of their listed instruments. The Staging Notes lists which instruments are used in each play; if not playing an instrument, the hayashi-jiutai are singing. The magical effects of the instruments only affect PCs or other characters on the main stage or on the atoza; the instruments do not affect the other members of the company. A PC or other character who resists the affect of an instrument remains unaffected for the rest of the day.

Hayashi-jiutai (3 2nd level samurai spirits): AC 8; MV 12; hp 12 each; Dmg by weapon + 1 for level; THAC0 19; SA and SD as samurai; MR 30%; AL CG.

Equipment: *biwa of discord* (this particular instrument has a radius of 12 feet, its tones are not perceived as discordant by the company, and enraged victims have a 100% of attacking the nearest target; a victim can only be affected once per day), *flute of calm* (similar to a *biwa of calm*, except victims are automatically affected for 1-6 rounds; a victim can only be affected once per day), *drums of panic*.

Security Men. These two bulky samurai stand in front of the main stage at the positions indicated on the map to prevent the audience from harassing the performers. They never enter the stage or any other areas of the theater.

Security men (2 7th level samurai spirits): AC 4; MV 12; hp 50 each; #AT 3/2; Dmg 1-10 + 2 (*katana* +2) + 2 (bonus for level); THAC0 14; SA and SD as samurai, *control ivy* (see below); MR 30%; AL CG.

Equipment: *katana* +2.

Actors. The actors wear painted masks and colorful armor. They are either performing on the main stage or are preparing for the next performance in the kagami no ma; they will never be anywhere else. Su-to is the shite (principal actor), Juji and Kiuo are *waki* (supporting actors), and Tsugu and Minbu are *kyogen* (character actors).

Su-to (10th level samurai spirit): AC 4; MV 12; hp 65; #AT 2/1; Dmg 1-10 + 2 (*katana* +2) + 3 (bonus for level); THAC0 11; SA and SD as samurai; MR 30%; AL CG.
Equipment: *katana* + 2.

Juji and Kiuo (4th level samurai spirits): AC 6; MV 12; hp 30 each; #AT 1; Dmg 1-8 (wakizashi) + 1 (bonus for level); THAC0 17; SA and SD as samurai; MR 30%; AL CG.

Tsugu and Minbu (5th level hengeyokai bushi spirits): AC 8; MV 12; hp 40 each; #AT 1; Dmg 1-8 (parang); THAC0 16; SA and SD as bushi; MR 30%; AL CG.

Animal form (dog): AC 9; MV 12; hp 20 each; #AT 1; Dmg 1-6; THAC0 16; MR 30%; AL CG.

The Plays

Su-to has six plays in repertory; that is, six different plays are presented one after the other. Each play lasts 12 hours. When a play is completed, there is an intermission of one hour, then the next play begins. When all six plays are completed, the cycle begins again. Except for the intermissions, the plays are performed continuously, night and day. Su-to changes the repertory every few years or so, whenever he feels the performances are getting stale.

The list below details the plays currently in repertory. The title is followed by the type of play and a brief synopsis of the plot. The cast members and their roles are also given. Finally, a Staging Notes section lists any special props used in the play, along with any special accompaniment by the hayashi-jiutai.

The cast of a play remains on stage for the entire 12 hours of the performance. Actors not performing in a given play remain in the kagami no ma for the 12 hours of the performance. During an intermission, the entire cast assembles in the kagami no ma to hear criticisms of their performances from Su-to and to prepare for the next play.

The plays of Su-to use a minimum of props and no sets. Actors mime as necessary to simulate reality. For instance, if a scene takes place in a river, the actors simply pretend an area of the stage represents a river.

All props not currently on stage are kept in the storage room. Actors never have props in the kagami no ma. As soon as a play ends and the cast retires to the kagami no ma, a prop handler takes the props to the store room for cleaning and repair. A prop handler brings the props for the next play to the actors just before they are about to go on stage.

STAGING THE ENCOUNTER

When the party arrives on the island, a play is currently in progress. Roll 1d6 to determine which play is being performed. Roll 1d12 to determine how many hours of the play have already been performed. (For instance, if the 1d6 roll is 2 and the 1d12 roll is 7, when the players arrive on the island, the company is beginning the seventh hour of "The Weed Cutters.") Alternately, the DM can choose any play from the list, then determine by a die roll how many hours have been performed.

拔氣
縛俛
伏膚
拔跌
付腐
郭弗
伏縛
俛伏
膚拔
跌付
腐

If any of the PCs has the noh proficiency, he knows the type of play and its general theme after watching for 15 minutes. Otherwise, any PC who watches the play for an hour and makes a successful Wisdom check figures out the type and general theme (if he fails the check, he can try again in another hour).

If the *scarf of transport to Qui* is not currently being used as a prop, it is with the other props in the storage room. However, if the *scarf* is currently being used, the PCs will be able to spot it on stage immediately (if they don't bother to look, Minhiro points it out). It is identical to the scarf they found in Tempat Larang (see Prologue).

There are four approaches the PCs are likely to take when attempting to get the *scarf*:

Attack from Off-Stage. If the PCs shout at or otherwise try to get the attention of the actors on stage, the actors ignore them. If the PCs take an action to interfere with the performance, such as firing a missile weapon or casting a spell, the security men intervene. The security men first use their *control ivy* ability to cause the ivy vines to coil around the PCs like snakes; the ivy does no damage to the PCs, but reduces their movement rate by half and causes all attack rolls to be made at a - 2 penalty. The security men can control the vines indefinitely. If the PCs refrain from taking actions to interfere with the performance for five consecutive rounds, the security men call off the ivy.

If the ivy doesn't deter the PCs, the security men attack. If the PCs withdraw and stop their attacks, the security men wait to see what they do next. If the PCs take no hostile actions for five consecutive rounds, the security men return to their posts in front of the stage. The security men will not pursue the PCs to the stage or any other area of the theater or the island, nor will they pursue the PCs off the island. Likewise, if the PCs are fleeing with one or more stolen props, the security men will not interfere. Under no circumstances will the security men converse with the PCs.

Attack from On-Stage. If the PCs go on-stage, the actors begin to improvise, incorporating the PCs into the play. In the context of the play, the PCs will always represent the forces of evil; the actors attack the PCs in an effort to destroy the "evil." The attacks begin as soon as a PC walks on stage. The actors refuse to negotiate with any of the PCs; anything the PCs say on-stage is immediately incorporated into the play. (For instance, assume that the PCs walk on-stage during a performance of "The Iron Helmet." Su-to, in character, might say to the other actors, "The demons of jealousy have appeared in person to torment the noblewoman" The actors all attack the PCs. If a PC asks for the scarf worn by the "noblewoman" Su-to might say, "See? The wretched demons even want the clothes off her back!" Nothing the PCs can say or do will prevent the actors from attacking them).

A PC with the noh proficiency who tells the DM that he is using his talents to give an especially impassioned "performance" will not be attacked as long as other PCs are on-stage with him. The actors will always save a noh-proficient PC for their last target, so he can continue his performance undisturbed. Even if the noh-proficient PC attacks the actors, they will not defend themselves. However, when a noh-proficient PC is the last PC on-stage, the actors attack to kill.

The attacks continue as long as the PCs are either on the main stage or the atoza. If the PCs leave the stage, the actors will not pursue, continuing their performance as before. Likewise, if the PCs manage to steal the *scarf* or any other prop and leave the stage, the actors will not pursue.

It is perfectly acceptable to the actors if a PC is killed during their performance; the actors assume that a dead PC

will later have the honor of being resurrected by the gods to become a permanent part of the company (this will happen at the DM's discretion).

Search the Storage Room. If the PCs enter the storage room, the prop masters are indifferent; they will not speak with them under any circumstances. If the PCs attempt to steal a prop, or disturb the props in any way, the prop masters attack. The prop masters fight to the death to protect the props, but they will not leave the storage room.

Search the Kagami No Ma. Actors between performances in the kagami no ma have no useful information for the PCs and refuse to speak with them on subjects other than acting or theater arts. They will not leave this area. If attacked, they defend themselves.

If the PCs come to this area during an intermission, they may speak with Su-to. If the PCs flatter him (by commenting favorably on his performance or his mastery of noh technique), he will listen patiently to what they have to say. He has no useful information for them, although if asked, he will tell them the story of his theater (give the PCs the information in the DM's Background above). If the PCs ask for the *scarf* or any other prop, Su-no will trade with them for any comparable item (he cares more about the appearance of the item than its value or magical properties; for instance, he will trade the *scarf* for any other attractive scarf approximately the same size and will trade the *kama* +2 for any non-magical *kama* or comparable weapon).

THE PLAYS IN REPERTORY

1. "The Shrine on the Shore"

This is an example of a kami play, a story involving the gods and a sacred shrine. A prince (Su-to) is engaged to a woman of prominence (Juji in a female mask), but remains haunted by the ghost of his dead wife (Tsugu in a female mask). An emissary of the gods (Kiuo) appears at a seaside shrine where the prince has come to pray for guidance. The emissary reveals that the prince's fiancée murdered his former wife, and the prince spends the remainder of the play lamenting on his misfortune.

Staging Notes: A *gong of dispelling* represents the shrine, located against the back wall. The *scarf of transport to Qui* is spread out on the floor in front of the *gong*. If the PCs come on-stage and use magic or magical items, Juji bangs the *gong* (the *gong* has never been struck, so it is fully charged). The hayashi-jiutai play no instruments during this performance.

2. "The Weed Cutters"

This is an example of a shura mono play, a story involving warriors. Two rival warriors (Su-to and Juji) who have not seen each other in several decades now meet again when assigned by the shogunate to cut weeds in a desolate rice field. The rivals have both lost their families and fortunes, but their hatred of each other is still strong. As they fight a lengthy duel, they discuss their disappointments and the futility of life.

Staging Notes: Su-to and Juji are both armed with *kama* +2. Su-to wears the *scarf of transport to Qui* like a headband. One of the hayashi-jiutai plays the *biwa of discord* throughout the performance.

3. "The Iron Helmet"

This is an example of a katsura mono play, a story involving a female protagonist. A noblewoman (Su-to in a female mask) was intensely jealous of her sister (Juji in a female

mask). The noblewoman prayed to the gods to turn her into a monster so she could kill her sibling. The gods told her to coat her hair with molten iron. She did as she was told, and became a demon. The demon killed both her husband (Kiuo) and her sister, but was ordered by the gods to apologize to their ghosts for the rest of eternity.

Staging Notes: Su-to wears the *scarf of transport to Qui* like a shawl. One of the hayashi-jiutai plays the *drums of panic* throughout the performance.

4. "The Old Man and the Dogs"

This is an example of a gendai mono play, a story that is realistic instead of supernatural. Essentially a monologue, an old man (Su-to) who spent his entire life as a bookkeeper for the shogunate reminisces to his dogs (Tsugu and Minbu in their hengeyokai dog forms) about the joys and sorrows of existence.

Staging Notes: The *scarf of transport to Qui* is used as a rug for the dogs. Su-to fondles an unscrubbed *seal of vigor* throughout his performance. The hayashi-jiutai play no instruments during this play.

5. "Lady Sei"

This is an example of a kyojo mono play, a story involving a madwoman. Lady Sei (Juji in a female mask) is so obsessed with the return of her soldier lover (Su-to) that she goes insane. She speaks of her sorrow to a plum tree (Tsugu) and a beetle (Minbu), who in turn do their best to counsel her. When her lover returns, she no longer recognizes him. Her lover spends the rest of the play trying to convince Lady Sei of his true identity, while the tree and the beetle comment on the foolishness of the human heart.

Staging Notes: A *mirror of fear* hangs on the back wall, covered with a cloth. The *mirror* is a symbolic prop in the play and is never uncovered. However, if the PCs come on-stage, Juji pulls off the cloth. For this play, the *scarf of transport to Qui* remains in storage. One of the hayashi-jiutai plays the *flute of calm* throughout the performance.

6. "The Demon's Bride"

This is an example of a kichiku play, a story involving demons. A demon (Juji) and his dog (Minbu in his hengeyokai dog form) appear before the shogun (Su-to) to announce their intentions to destroy the world. The shogun offers to give the demon his daughter (Kiuo in a female mask) to marry instead. The demon accepts. For the rest of the play, the shogun laments his decision, the demon torments the daughter, and the daughter vilifies her father for his betrayal.

Staging Notes: Juji wears the *scarf of transport to Qui* around his neck like a cloak. Su-to carries a *sode garami* +1. One of the hayashi-jiutai plays the *drums of panic* throughout the performance.

USING THE SCARF

This *scarf of transport to Qui* works exactly like the *scarf* in the tin box in the Prologue; if laid out flat on the ground in the light of the dawn, the *scarf* begins to glow. If the PCs jump through, the adventure continues in Chapter Three. Passage through the *scarf* is one-way only; the PCs will have to find way back home in Qui. The PCs cannot take the *scarf* with them to Qui.

If the PCs leave the *scarf* behind in a place other than Tsuta Island, assume that a prop handler locates it and returns it to the company.

SE 2: SPECIAL ENCOUNTER

If the PCs take the *scarf of transport to Qui* or any of the other props, Su-to makes adjustments in the plays, but eventually will decide he wants the props back and will send a prop handler to look for them. Beginning with the week after the party leaves Tsuta Island, a prop handler will spend a week searching Encounter Zone 9, the following week searching Encounter Zone 25, the following week searching Encounter Zone 32, and the following week searching Encounter Zone 36. If the prop handler hasn't found the party after four weeks of searching, he gives up—Su-to will do without the lost prop (or props).

Note on the DM's Tracking Chart when SE 2 might occur. For instance, if the party left the island during Week 3, then note "SE 2, EZ 9" under the Special Encounter heading on the Week 4 line, "SE 2, EZ 25" on the Week 5 line, and so on.

When an SE 2 encounter occurs, a prop handler (use above statistics) appears before the party, politely asking for the return of the props. The prop handler will accept any substitute that reasonably resembles the missing prop (such as a hand mirror for the *mirror of fear* or an ordinary sode garami for the *sode garami* + 1—it is up to the DM to decide if a particular substitution is acceptable). If the party returns the prop (or props) or an acceptable substitute, the prop handler thanks them and leaves. No more SE 2 encounters will occur.

If the PCs refuse to return the prop or don't have an acceptable substitute, the outraged prop handler attacks. The prop handler fights to the death, pursuing if necessary. If killed, the prop handler regains all of its hit points an hour later, then returns to the island to report to Su-to who calls off the search. No more SE 2 encounters occur.

ADAPTING THE INTERLUDE

If this interlude is not used as part of the *Test of the Samurai* adventure, it can be adapted into an independent adventure or incorporated into another campaign.

An adventuring party can stumble upon Tsuta Island by accident, they can be sent to investigate by a concerned shogunate, or they can be following up on a rumor. The party can have any number of goals on the island:

- * retrieve a magical item the company is using as a prop.
- * listen for an important clue hidden in the dialogue of a particular play. The clue might concern the location of a secret treasure cache, the whereabouts of a missing person, or the existence of a legendary artifact.
- * kidnap one of the actors. The actor might be a relative of the shogun or a fugitive from justice (even if he's a spirit, justice must be served). Keep in mind that the other members of the company will not look kindly on the kidnapping of a fellow actor.

Various new actors may be part of the company at different times. Su-to may also add new props and new plays (of the DM's design).

拔氣
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INTERLUDE 3: PEACHLING GIRL

拔氣緋俛伏膚拔跌付腐郭弗伏緋俛伏膚拔跌付腐



This interlude takes place in Encounter Zone 16 of the Momoben Forest following the events of encounter 18. Do not roll for encounter zone encounters during the events of this interlude.

DM'S BACKGROUND

About 20 years ago, a poor farmer from Fochu was fishing when he discovered a peach floating down the Nanaichi River. He retrieved the peach from the water, and a female child burst from it. He took the child home where he and his wife raised her as their own, naming her Oe-Ura. Though unable to speak until her tenth birthday, she endeared herself to the peasants through her tireless work and dazzling acrobatic skills.

As her stature grew with the peasants, the daimyo decided she was a threat to the state and ordered her execution. Her parents hid her in the Momoben Forest and were executed in her place. Since then, the Peachling Girl has become the champion of the peasants, periodically emerging from the forest to battle corrupt government soldiers, thieving tax collectors, and other threats to the underclass.

Few manage to catch more than a fleeting glimpse of Oe-Ura. Unlike other spirit folk, she is dark-skinned and has bright yellow eyes. Her closely-cropped hair is less than an inch long. She wears camouflaged leather and a sheath of wooden spears over her shoulder. Her skin has the natural fragrance of sweet peaches. She has an uncanny rapport with animals and shuns the company of humans, preferring the companionship of her three pets—a dog, a monkey, and a parrot. She is intelligent, quick-witted, and eloquent.

Oe-Ura, the Peachling Girl (spirit folk female, 7th level kensai: AC 4; MV 12; hp 50; #AT 3/2 (2/1 with spear); Dmg 1-6 (spear) + 2 (bonus for level), +2 (bonus for weapon specialization); THAC0 14; SA and SD as kensai, plus *know alignment*, *speak with animals*, *animal summoning II*, *ventriloquism*, all at will; Str 14, Int 16, Wis 15, Dex 17, Con 15, Cha 17; AL LG.

Kensai weapon: spear.

Proficiencies: weapon specialization (spear), animal handling, horsemanship.

Ai (parrot): AC 7; MV 1, Fl 24; HD 1-1; hp 2; #AT 1; Dmg 1-2; THAC0 20; AL N.

Haya (monkey): AC 7; MV 12; HD 1; hp 4; #AT 1; Dmg 1-3; THAC0 19; AL N.

Tomo (wild dog): AC 7; MV 15; HD 1 + 1; hp 8; #AT 1; Dmg 1-4; THAC0 19; AL N.

THE TALKING MONKEY

Shortly after the PCs hear the chorus of parrots (encounter 18), two spears fly from the branches above and pierce the clothes of a random PC, pinning him against a tree. The PC is unharmed and, with assistance, can easily pull himself free. The spears smell of peaches; if the PCs previously discovered a dead bandit (the Bandit Corpse encounter in Encounter Zones 1, 9, and 16), they recognize the spear.

While the PC frees himself, the party hears a feminine voice coming from a branch a few yards above. "Please excuse the intrusion," says the voice. "I have determined that

at least one of you has a good heart. I ask your patience while I continue." The voice comes from a small monkey, perched calmly on, a tree branch, eyeing the party curiously. (The voice actually belongs to Oe-Ura, hiding in the branches about 100 feet up. She is also the source of the spears. She is using *ventriloquism* to speak through her pet monkey while assessing the party by observing their actions and casting *know alignment*.) If the PCs attack the monkey, he scampers up the tree and vanishes in the leaves; a bush speaks to the PCs instead.

"This is a very dangerous place," says the voice. "If you are lost, perhaps I can help you find your way!" While Oe-Ura continues her assessment, the PCs can converse with the monkey (or the bush). The monkey makes polite conversation, asking them their names, their homelands, and if they have relatives in Wa. If none of the PCs think to ask, Minhiro asks the voice to identify itself.

"I am Oe-Ura," says the voice. Any of the PCs born in Wa recognizes the name of the famous Peachling Girl. Otherwise, Minhiro excitedly fills in the others about her legendary exploits (from the DM's Background above).

When Oe-Ura is satisfied that the party is of good alignment, she drops from her tree, landing directly in front of the party. The monkey also drops from a tree and scrambles up her back to sit on one shoulder, while a brightly feathered parrot flies from the brush and lands on the other. A large dog with rich black fur trots from the brush and sits at her feet.

Oe-Ura smiles at the party. "I apologize again for my duplicity," she says. "But if one is to survive for long in these parts, one must exercise caution." Minhiro bows deeply. "On behalf of all civilized people, I would like to thank you for your efforts on behalf of the underprivileged. . . ." Oe-Ura cuts him off. "I appreciate your kindness," she says, "but your words are unnecessary. What brought you here?"

If a PC tells her what brought them to the forest, she interrupts again (if no PC speaks, then Minhiro does). "I will be glad to help you with your problems—is that what you wish?" she asks.

If the PCs flatly turn down Oe-Ura's offer to help, the encounter ends here. She wishes them well and disappears into the trees with her pets.

If the PCs accept her offer or want to speak with her further, she smiles and says, "There is a better place to talk than this" She turns her head to the sky and whistles sharply several times. Five minutes later, several large tigers bound from the brush, pausing obediently before Oe-Ura. "Why walk when we can ride?" she says.

These are Momoben Forest tigers, statistically identical to other tigers, but bigger and stronger.

Momoben Forest tigers (one for each party member, plus one for Oe-Ura): AC 6; MV 12 (can leap 10 feet upwards and 30 to 50 feet ahead when attacking); HD 5 + 5; hp 40 each; #AT 3; Dmg 25/2-5/1-10; THAC0 15; SA if tiger scores 2 forepaw hits in one melee round, receives 2 additional rear claw attacks each for 2-8 points of damage; AL N.

Oe-Ura whispers to the tigers, then one by one, each tiger approaches a party member and sits at his feet. When all of the tigers have been assigned to a party member, Oe-Ura whistles again, and all of the tigers roll over on their backs to expose their bellies. Oe-Ura explains that this is a symbol of deference. "As long as you remain in physical contact with your tigers, they will do whatever you say."

Oe-Ura then shows each party member how to ride his tiger by locking his legs around the tiger's belly and wrapping his arms tightly the tiger's neck. (For more details, see the

Tiger Riding section below.) When all of the party members are on their mounts, Oe-Ura tells them to follow her.

FRUIT FIELD

The tigers and their riders streak through the forest for about five miles, coming to rest in a small field filled with lush fruit trees. Oe-Ura dismounts and plucks a fat peach. "We will function more efficiently with our stomachs full," she says, inviting the party to join her in a feast of berries, peaches, apples, and plums.

Oe-Ura sits in the grass. Tomo puts his head in her lap, and she asks the party why they've come to the forest. If none of the PCs respond, Minhiro speaks up, telling her all about Za-Jikku, Qui, and the warning from Toshi. Oe-Ura listens carefully, but says little. She seems skeptical. "I've noticed changes in the sky," she says. "And what you say is troubling. But I'm not sure if the situation is as grim as you claim. What makes you think this is not just a natural phenomenon or a warning from the gods?"

Oe-Ura listens to whatever the PCs say, then rises to her feet. "I would like to hear more about this later," she says. "As for now, a more immediate situation requires my attention. You have shared your problem with me—would you like to hear mine?" If the PCs seem reluctant to get involved, Minhiro suggests that helping Oe-Ura would be a worthy act, considering her years of selfless advocacy for the disadvantaged.

If the PCs express no interest in Oe-Ura's problem, she accepts their decision and leaves to investigate the bandit camp as explained below. Though she promises to return in four hours, the PCs will not see her again (after being taken hostage by the bandits, she manages to escape in a few weeks, later returning to destroy her captors). This interlude is over.

If the PCs ask to hear about Oe-Ura's problem, she tells them that for months a group of savage bandits have been preying on travelers, traders, and other innocent citizens throughout the peninsula. "The bandits are bushi who were banished from the city of Fochu for antisocial behavior" she explains. "They were trained as soldiers, but in Wa's current era of peace, they found little use for their skills. They looked for trouble and found plenty of it." The outcast bushi banded together as the Blue Kumi bandits, so named for the long *kumi* (braid) dyed blue dangling down their backs. (The PCs recognize the description if they met the bandits previously in the Bandits encounter in Encounter Zone 1 or 9.)

Oe-Ura says the bandits never camp for more than a few hours and never in the same place, making them very difficult to track down "although I have managed to take down a few of them here and there." (as the party may have seen in the Bandit Corpse encounter in Encounter Zones 1, 9, and 16). But earlier today, her animal informants told her that the bandits seem to have set up a permanent camp in an area not far away. "Perhaps one of the bandits has taken ill or perhaps they have found a good hunting place. In any case, this may be my only opportunity to find them all together."

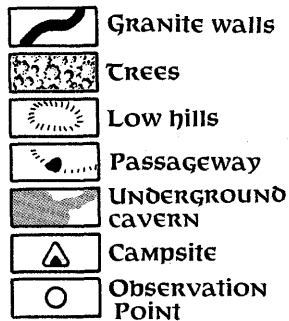
"Fate has been kind by bringing you here," she continues. "I may need your assistance, but we will discuss that later." First, she plans to investigate the camp to size up the opposition. She will return to the party in about three or four hours, and at that time they can formulate a plan of attack. She insists on going alone, taking only her pets. "You will be safe here. The tigers will stay and protect you from danger!"

If this plan is unacceptable to the PCs, Oe-Ura says they are free to leave (if so, they will never see her again, as explained above). Otherwise, she mounts her tiger, and she and her pets vanish into the forest.

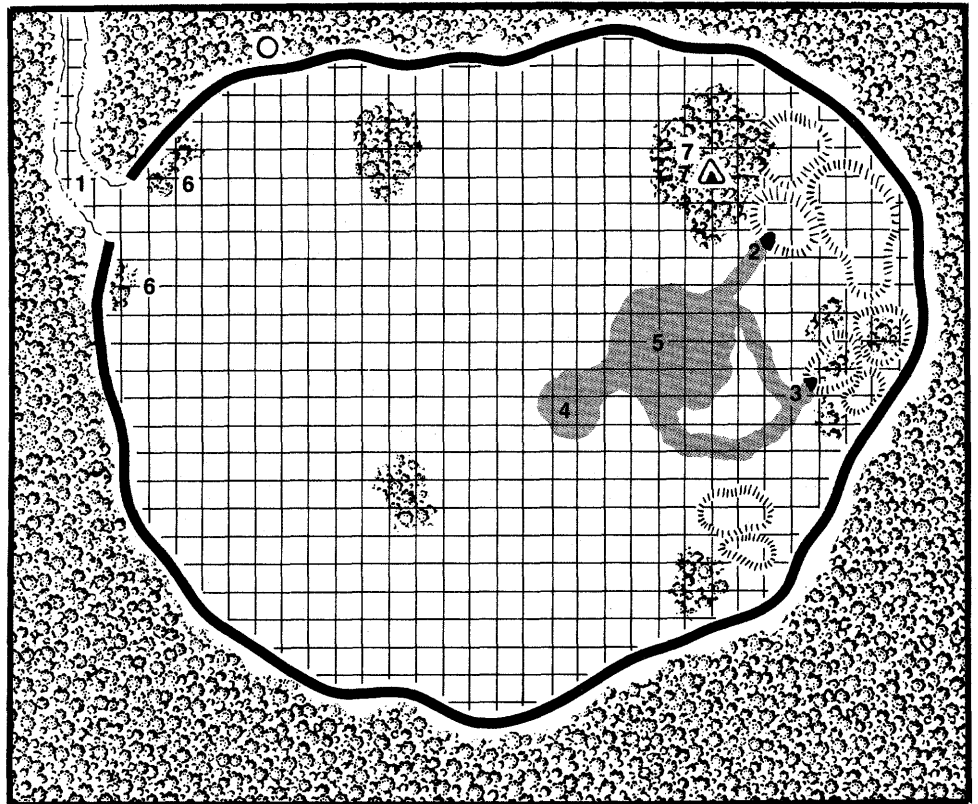
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BANDIT VALLEY

Scale: 1 square = 50'



Map 10



RETURN OF THE PETS

After four hours, there is still no sign of Oe-Ura. An hour later, Tomo straggles from the brush, shortly joined by Ai and Haya. Tomo's fur is torn and bloody. Ai is missing feathers, and Haya has a ripped ear and a bloody gash in his chest. Tomo approaches the nearest PC and attempts to nudge him towards the forest. Haya does the same to another PC. Any PC with the animal handling proficiency realizes the animals are trying to get the party to follow them; a PC succeeding in a Wisdom check also realizes this. If a PC uses *Speak* with animals or a similar spell, the pets tell them that Oe-Ura was ambushed by the Blue Kumi bandits and is being held hostage.

The tigers roll on their backs to expose their bellies, their symbol of deference. A PC with the animal handling proficiency or a PC succeeding in a Wisdom check realizes the tigers are offering themselves as mounts. If the PCs decide to follow the pets, with or without using the tigers as mounts, the pets quickly lead them into the forest. Any tiger not taken as a mount remains in the fruit field.

TIGER RIDING

The following rules are in effect when the PCs are riding the tigers.

1. A tiger can have no more than one rider.
2. The tigers move, attack, and obey all commands as ordered by their riders. Both the riders and the tigers can attack in the same round, not necessarily at the same targets.
3. In the heat of battle, a PC has a chance of falling off his tiger. PCs with the horsemanship proficiency are exempt from the rules for falling. A PC with the *medallion of steady-*

ness (from Shigeruchan in Encounter 2) has no chance of falling from his tiger.

4. The chance of falling is 70%; this presumes that the tiger is participating in combat and that the PC's hands are free to use a weapon. The base chance is reduced by -2% for each point of the rider's Dexterity above 12 and each point of Strength above 12 (considering 18 as maximum Strength). The base chance is increased by +2% for each point of the rider's Dexterity below 12 and each point of Strength below 12 (work these out before combat).

5. Once combat begins, a PC's chance of falling is checked every six rounds. You may increase or decrease the frequency of these checks as you see fit (for instance, checks may be made more often if the tiger and his rider are under attack by more than one opponent). If a PC falls, he suffers 1d6 points of damage. The tiger remains stationary if it loses its rider, though it continues to attack targets it can reach. It takes a PC one round to remount.

BANDIT CAMP

Two days ago, the Blue Kumi bandits stumbled on a secluded valley containing a cavern with rich deposits of turquoise. The bandits have set up camp in order to mine as much of the turquoise as they can from the cavern.

Oe-Ura was not as careful as usual and was ambushed by the bandits. After a fierce battle, her wounded pets escaped, but Oe-Ura was captured. The bandits plan to hold her hostage in order to use her as a bargaining chip in case they run into trouble with the shogunate.

Map 10 shows the details of the area. The valley is about 100 yards in diameter, bordered by sheer walls of solid granite. Rees and other vegetation densely line the rim of

the valley. A single 20-foot wide pass (11 winding through the trees is the only route to the valley.

The valley floor is flat and rocky with only a few sparse patches of brush and trees. There are a few small hills in the eastern section of the valley, one of which contains an entryway to the turquoise cavern (2). A second entryway (3) is concealed by brush and trees.

The cavern passages are roughly circular, about 15 feet in diameter. Torch holders are imbedded in the walls every 10 feet; the torches are always lit. The passage floors are lined with dried leaves and twigs that crackle when stepped on to alert those within to the presence of intruders; bandits who enter clap their hands to alert their companions. The largest cavern (4) is about 50 feet in diameter with a 10-foot ceiling; its walls are imbedded with turquoise. Oe-Ura, securely bound with vines, is kept captive in a smaller cavern (5) about 25 feet in diameter with a 10-foot ceiling.

There are 16 members of the Blue Kumi bandits, each with his own horse. (If the party killed some of the bandits in the Bandits encounter in Encounter Zone 1 or 9, assume that they have been replaced by new recruits.)

Blue Kumi bandits (15 3rd level bushi): AC 6; MV 12; hp 18 each; #AT 1; Dmg 1-8 (daikyu with leaf head arrows) or 1-6 (naginata); THAC0 18; AL LE.

Blue Kumi bandit leader (5th level bushi): AC 5; MV 12; hp 38; #AT 1; Dmg by weapon; THAC0 16; AL LE.
Equipment: *katana* +1, *bo stick* +2 (12 charges).

Light warhorse (15): AC 7; MV 24; HD 2; hp 10 each; #AT 2; Dmg 1-4/1-4; THAC0 19; AL N.

Two bandits are hidden about 50 feet from the ground in the trees near the valley entrance (6). They have a clear line of sight east of dotted line a, but can't see anything west of the line. They are 90% concealed, improving their AC by -4. Two warhorses, similarly concealed by brush, are tied to the trees below.

Seven bandits are sitting around a campfire in a small clearing surrounded by trees and brush (7). The bandits are 50% concealed, improving their AC by -2. Fourteen warhorses tied to the trees are grazing in the grass; the horses are not concealed.

Six bandits chip turquoise from the walls of the large cavern (4). The bandit leader guards Oe-Ura in the small cavern (5).

The bandits will fight to the death to defend the turquoise cavern; since execution awaits them if they are captured, they have nothing to gain by surrendering. They will not negotiate, nor will they retreat.

ASSAULT IN THE VALLEY

Oe-Ura's pets lead the party to the edge of the valley (marked with an X on the map) where they can observe the area below without being seen themselves. They can see the unconcealed cave entrance (2) and curls of smoke rising from the campfires (7). They will also be able to see the warhorses near area 7 and, if they look closely, the distinctive blue braids of the bandits half-hidden by the bushes. If the party attacks, the pets will stay safely in the brush, but the PCs can ride the tigers into battle.

As soon as the party makes themselves known, such as by firing a missile weapon from the rim or by actually entering the valley from the pass (1), one of the bandits near the campsite (7) runs into the cave entryway (2) to alert the bandits in the caverns. The remaining six bandits mount their horses, lingering in the concealment of the brush to wait for intruders to enter the valley. If the party shows no signs of

entering the valley, the bandits dismount, then join the other bandits in the caverns (via entryway 2). The bandits remain inside the cavern until the PCs attempt to enter an entryway (see below).

Unless the PCs can *fly*, *climb* walls or use a similar method to transport themselves, there is no way to enter the valley except by the pass (1). As soon as a party member moves east of line a, the bandits in the trees (6) begin to fire arrows. The bandits continue firing until the PCs retreat or make their way past them into the valley. If the PCs enter the valley, the bandits climb down the trees, mount their horses, and attack from behind. If the bandits are unable to get to their horses, they attack on foot.

If the PCs enter the valley, the bandits near the campsite (7) charge them on their horses (assuming the bandits haven't already gone into the cave). The bandits use their daikyu until they get close enough to use their naginata. The bandits fight to the death, pursuing the party out of the valley if necessary.

If the party enters the cave through the unconcealed entryway (2) and steps on the leaves and twigs without clapping their hands, half of the bandits inside (excluding the leader, who remains with Oe-Ura throughout), move to the concealed entryway (3). These bandits will attempt to exit through this entryway (3), sneak north through the brush and trees, and go back into the caverns through the unconcealed entryway (2) to attack the party from behind. If this group is intercepted by any of the PCs, they abandon their plan and attack, pursuing the PCs if necessary. If this group is unable to leave the cavern, they remain inside and attack with their companions.

Bandits in the caverns fight to the death, and will attempt to keep the party out of the small cavern (5). If a PC enters the small cavern, the leader threatens to kill Oe-Ura with his *bo stick* +2 (he's bluffing-she's too valuable to kill). At the earliest opening, Oe-Ura will use *ventriloquism* to throw her voice from the ceiling, momentarily distracting the bandit leader so the PCs can attack.

AFTER THE BATTLE

If the party failed to save Oe-Ura but defeated the bandits, they may search the bandit bodies and the turquoise cavern for treasure (see below).

If the party rescues Oe-Ura, she thanks them for their help and tells them how she was captured. She shows them the turquoise cavern and reveals a bandit treasure cache buried near the west wall that she overheard the bandits discussing. The cache contains a *lajatang*, a *kumade*, a *sode garami*, a *katana* +1, a *sai* +2, a *pearl of protection from fire*, a *ring of feather falling*, two rubies (2,00 ch'ien each), 500 ch'ien, and 350 tael. Oe-Ura tells the party to take the weapons and magical items and that she'll distribute the rest of the treasure to the villages in the area. She will also distribute the turquoise to the poverty-stricken villagers, but invites the party to each take a turquoise chunk for their efforts. (Each chunk is worth 4d4 ch'ien.) The PCs can search the bodies of the dead bandits, finding 2d10 ch'ien and a sake flask on each; Oe-Ura has no objections if the party keeps the bandit's personal treasure.

If the party captured any bandits, Oe-Ura secures them with heavy vines, saying she will leave them in the cave, guarded by tigers, and later will anonymously leave them in Fochu. If the PCs offer to take the prisoners to Fochu, Oe-Ura warns them of the risk. "You are likely to be executed as accomplices yourselves-justice in Fochu is harsh and often unfair!" Minhiro agrees.

If the PCs demand more of the treasure and turquoise than Oe-Ura offers, she again explains the desperate needs

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of the villagers. If the PCs take the treasure anyway, Oe-Ura says she appreciates their assistance, but feels she has misjudged them. She bids them farewell and leaves. The interlude is over.

If the PCs accept her treasure distribution, she says she has something to give them before they leave and asks that they accompany her. If the PCs agree, they mount their tigers (Oe-Ura summons replacements for any tigers killed in the battle) and Oe-Ura, accompanied by her pets, leads them back to the fruit field.

RETURN TO THE FRUIT FIELD

Once the party returns to the fruit field, Oe-Ura invites them to eat their fill. She whispers to Ai and Haya who then race away into the trees.

"I owe you an apology for misrepresenting myself earlier," she says, settling herself under a tree, Tome's head in her lap. "As it happens, I'm quite familiar with Qui—I've learned much over the years from my association with the animals of the forest. I wasn't sure if I could trust you, but you have more than proven yourselves?"

Assuming the PCs are still interested, Oe-Ura tells them about Qui, the Celestial Bureaucracy, and the downfall of Za-Jikku (give them the relevant information from the DM's Background in the Introduction; however, Oe-Ura knows nothing about what happened to Za-Jikku after his banishment from Qui and doesn't know he's been reborn as a human). If the PCs ask about disappearing animals (such as the ones in the Vanishing Animals encounter in Encounter Zone 16), Oe-Ura confirms that when animals are summoned to Qui, they seem to vanish into thin air; she's not quite sure how this works.

About this time, Ai and Haya return, Haya clutches a small ball of cloth, which he gives to Oe-Ura. "If you believe that Za-Jikku poses a threat to Wa, then I accept your word. Allow me to help in this way." She gives them the cloth ball. If the PCs undo the ball, they find it to be a multi-colored scarf 3 feet square, identical to the scarf they found in the tin box in Tempat Larang (see Prologue); this is a *scarf of transport to Qui*. "If the threat to Wa has come from Qui, you will likely need to go there yourselves. This will take you there! If the PCs ask where she got the *scarf*, Oe-Ura says that Haya dug it out of the ground about five years ago (it was lost in the forest by a trader who was unaware of its power).

Oe-Ura has never been to Qui and doesn't know any more about it than she's already told the party. She has no other useful information for the PCs. If the PCs ask her to accompany them, she regretfully declines, saying her place is in the forest. The tigers, too, must stay behind, as they will soon revert to their wild nature without Oe-Ura.

If the PCs return to Encounter Zone 18, the parrots can summon Oe-Ura again, but she will be of no further assistance to the party.

USING THE SCARF

This *scarf of transport to Qui* works exactly like the *scarf* in the tin box in the Prologue; if laid out flat on the ground in the light of the dawn, the *scarf* begins to glow. If the PCs jump through, the adventure continues in Part Three. Passage through the *scarf* is one-way only; the PCs will have to find way back home in Qui. The PCs can't take the *scarf* with them into Qui; assume that an animal will discover it and return it to Oe-Ura.

SE 3: SPECIAL ENCOUNTER

After the PCs leave Oe-Ura, she will spend the next several days pressing her animal friends for more details about Qui, information which they are reluctant to share. Eventually, she discovers an important detail about Qui. She writes it on a piece of parchment and secures it to Ai's leg, telling the parrot to search for the party and deliver the message.

Beginning with the week after the party leaves Oe-Ura, Ai spends a week searching Encounter Zone 19, the following week searching Encounter Zone 25, the following week searching Encounter Zone 32, and the following week searching Encounter Zone 36. If Ai hasn't found the party after four weeks of searching, she gives up and returns to Oe-Ura, who presumes the party is dead or otherwise unavailable.

Note on the DM's Tracking Chart when SE 3 might occur. For instance, if the party left Oe-Ura during Week 3, then note "SE 3, EZ 19" under the Special Encounter heading on the Week 4 line, "SE 3, EZ 25" on the Week 5 line, and so on.

When an SE 3 encounter occurs, Ai flies to the shoulder of a random PC; the party immediately recognizes her as Oe-Ura's pet. The parrot has a message strapped to its leg. After the party takes the message, Ai flies away. The message reads: "Friends—if you find a way to Qui, you will also need a way to return home. My animals told me there is a ring of multi-colored silk bushes in on an island in the northeast corner of Qui. Step through the bushes to return to our world. I hope this is helpful" The message is signed by Oe-Ura. No more SE 3 encounters occur.

ADAPTING THE INTERLUDE

If this interlude is not used as part of the *Test of the Samurai* adventure, it can be adapted into an independent adventure or incorporated into another campaign.

An adventuring party traveling through the Momoben Forest might stumble upon Oe-Ura by accident, they might hear rumors about her in one of the villages, or one of Oe-Ura's pets could track them down and lead them to her. The shogunate might have sent the PCs to the forest to capture the leader of the Blue Kumi bandits; the PCs encounter Oe-Ura en route.

If Oe-Ura joins forces with the party to attack the Blue Kumi bandits, the adventure could play out as described in the interlude. Otherwise, Oe-Ura's pet might lead them to the valley where Oe-Ura has already been captured. If the PCs successfully assault the bandits, Oe-Ura might give them a bigger share of the bandits' treasure (in lieu of the *scarf of transport to Qui* or some other magical item she's discovered in the forest).

Other adventure springboards for involving Oe-Ura:

- * Oe-Ura guides the PCs on an expedition through the forest in search of a rare animal needed for a sample of its fur for a magical potion.
- * Oe-Ura recruits the PCs to help her drive out an occupying force of oppressive soldiers or a dangerous dragon.
- * Oe-Ura recruits the PCs to help her recover one of her pets that was captured by hunters.

INTERLUDE 4: RESTLESS DEAD

This interlude takes place in Fochu following the events of encounter 29.

DM'S BACKGROUND

When Bokika Hokio served as daimyo of Juzikura, he defied the law by giving sanctuary to the Chauntea priests, hoping that the forbidden deity would provide better harvests. When the shogunate learned of Bokika's criminal actions, 15,000 soldiers were sent to Juzikura Castle, but found the castle impregnable. After weeks of futile and bloody battle, the shogun offered to allow Bokika to retain his status if he surrendered. Bokika agreed. The priests were executed and Bokika was reassigned as the daimyo of Fochu.

Today, Bokika is a bitter and vengeful man. Though his faith in Chauntea remains strong, it is a secret he guards from even his most trusted advisors.

About ten years ago, Bokika was contacted by the spirits of the executed Chauntea priests. Without a proper resting place, they were denied a peaceful afterlife—could Bokika help them? Bokika was aware of an unused chamber in the catacombs beneath his palace. He arranged for a group of trusted servants to make an unused chamber in the catacombs suitable for the spirits. After the spirits took possession of the chamber, Bokika had the servants executed on phony charges of treason. When Bokika's religious advisors became aware of a spiritual presence in the chamber, Bokika told them that spirits of the Path now resided there. The spirits wished to remain undisturbed. Only Bokika knew the true identities of the spirits.

Three days ago, Bokika began experiencing troubling dreams. A guttural voice beckoned to him, demanding that offerings of food be brought to the crypt. The persistent dream voices convinced Bokika that he had been negligent in his care for the spirits—he needed to take action. But how could he accomplish this? All of the residents of Fochu were devout followers of the Path—surely their presence in the crypt would further anger the Chauntea spirits. And he was afraid to deliver the offerings himself. It would be much safer to use outsiders.

Bokika revealed the dream message to Chiguo Ihario, a *wakadoshiyori* (junior elder) on assignment from the shogunate to assist Bokika and make regular reports on his activities. Bokika added a lie that the spirits had asked for outsiders to bring them their food. Chiguo agreed that the matter demanded immediate attention, but why would the spirits ask for outsiders? "Who knows the ways of the spirits?" shrugged Bokika. Chiguo sent word to his subordinates to locate suitable outsiders and bring them to the palace.

PRINCIPAL NPCS

Following are statistics and descriptions of the interlude's principal NPCs:

Bokika Hokio (daimyo of Fochu, 16th level samurai): AC 3; MV 12; hp 73; #AT 2/1; Dmg by weapon +4 (for level); THAC0 5; Str 17, Int 14, Wis 13, Dex 13, Con 14, Cha 11; SA and SD as samurai; AL LE.

Magical items: *katana + 2*, *ring of fire resistance*, *daikyu + 2*. Proficiencies: katana specialization, horsemanship, daikyu specialization, calligraphy, painting, poetry, falconry, tea ceremony, animal handling, hunting, fishing, swimming, religion.

A giant of a man with rippling muscles and fiery red eyes, Bokika has an explosive temper and no tolerance for disobedience. His attention to administrative details is cursory at best.

Chiguo Ihario (wakadoshiyori advisor to Bokika Hokio, 10th level sohei): AC 5; MV 12; hp 45; #AT 2/1; Dmg by weapon; THAC0 14; Str 17, Int 13, Wis 12, Dex 16, Con 13, Cha 14; SA and SD as sohei, spells; AL LN.

Magical items: long sword +1 (weapon of choice), *ring of water walking*.

Proficiencies: long sword specialization, civil engineer, singing, etiquette, flower arranging.

Spells:

1st level: *bless*, *weapon bless*

2nd level: *chant*, *slow poison*

3rd level: *flame walk*

Lean and beady-eyed, Chiguo is a lifelong bureaucrat. Though not particularly fond of Bokika, he serves him loyally, as he would any superior administrator. He loathes physical violence.

Fochu militia man (2nd level bushi): AC 7; MV 12; hp 14; #AT 1; Dmg 1-10 (katanta); THAC0 19; AL N.

Use the above generic statistics for Fochu militia as needed.

MISSION FROM BOKIKO

The militia force (from encounter 29) leads the party to the daimyo's palace (area 15 on Map 2). Once inside, the militia men herd the party down a flight of ivory stairs that winds beneath the palace and ends at a door of polished walnut trimmed in gold. The militia ushers the party through the door and into a large room. A golden chandelier fills the room with light. The floor and walls are white marble. A large oaken table with two chairs sits against the wall opposite the ivory door. A velvet cloth covers several objects on the table. Behind the table is another door, this one made of granite.

A grim, muscular man with golden armor sits in one chair. Next to him is a smaller man wearing silver armor, his face expressionless. There are a dozen more militia men positioned around the room, their backs against the wall. The muscular man is Bokika Hokio, the smaller man is Chiguo Ihario.

"State your names," says Chiguo to the party. If they hesitate or refuse, several of the militia men draw their swords; if necessary, a militia man gives any uncooperative PCs a sharp whack on the head with the flat of his blade. Make it clear to the PCs that they are hopelessly outnumbered; if at any point they threaten to attack, the militia men draw their swords. If necessary, additional militia men can be summoned within two rounds.

Bokika rises to his feet. Wasting no words, he introduces himself and Chiguo and says they have been recruited for an important mission. He explains that the granite door leads to a burial chamber containing spirits devoted to the Path of Enlightenment (a lie). "The spirits hunger," he says. "You have been chosen to feed them!" He snaps his fingers, and a militia man removes the velvet cloth from the table, revealing two silver trays heaped with roast goose, parsley stew, and stuffed peppers, along with two bottles of rice wine.

"In the furthest room in the chamber below, you will find a table with place settings," continues Bokika. "Leave the food and return to us? As an afterthought, Bokika adds, "There will be a reward for you when you've finished."

"You may take your gear and your weapons," says Chiguo. "We will provide torches. If you have questions, ask them quickly!"

If the PCs want to know why they've been chosen, Chiguo

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becomes indignant. "It is an honor to serve the gods in this way. Others would give their lives for this privilege! If the PCs ask what's down there, Chiguo looks to Bokika for an answer, since he doesn't know himself. "It's a crypt!" barks Bokika. "What do you think is down there?" If the PCs ask what happens to them if they refuse, Chiguo says that the penalty for refusing a direct order from the daimyo is execution. Chiguo brushes off any other PC questions with, "Don't waste our time with trivial inquiries."

When the questions are over, Chiguo asks Bokika if he wishes to test the faith of the party. Bokika seems annoyed, but gives Chiguo permission. His test is simple—he asks each PC to pledge his eternal spirit to the Path. If any of the PCs refuse, Chiguo tells Bokika that the party cannot possibly satisfy the spirits. If all of the PCs make the pledge, Chiguo tells Bokika he is unconvinced of their sincerity. "They'll be fine," says Bokika. Chiguo begins to protest, but Bokika cuts him off. "Silence! The decision is mine!"

Following the test of faith, the militia men gives the party the trays of food (one PC can carry each of the two trays) and enough torches for each party member. The militia men pull open the granite door, and a chilling gust of stale air blows into the meeting room. "We must keep this door closed," says Chiguo. "We will open it again in six hours."

If the PCs pound on the door before six hours are up, they will be ignored. If they somehow manage to open the door themselves (the door is solid stone 3 feet thick, bolted from the outside), there are enough militia men in the meeting room to force them back inside.

IN THE CRYPT

Refer to Map 11. All of the rooms and passages are solid granite. There are no sources of natural light, with the exception of area 3. The air is cool and musty, and there are no sounds.

1. Shrine Rooms. These three rooms are identical. Each has a man-sized idol sitting against the west wall, The idols have enormous bellies and budding flowers for eyes. A character can experience the effects of each idol only once per day.

a. This idol is made of wood and holds a sheaf of wheat in his hands. If a PC bows, kneels, or otherwise demonstrates his humility within 2 rounds after entering this room, he receives the benefits of a *bless* spell.

b. This idol is made of white marble and holds a plate of *kastera* (sponge cake) in its hands. Any of the party members can eat a sample of the *kastera*. If a PC bows, kneels, or otherwise demonstrates his humility within 2 rounds after entering this room, then eats some of the *kastera*, he receives the effects of a *potion of healing*. If a PC doesn't demonstrate his humility and eats the (*kastera*, he becomes sick to his stomach for the next hour, making all attacks rolls at - 1 during that time.

c. This idol is made of gold and holds a fan of *karuta* (playing cards) in its hands. Any of the party members can draw a card; the picture doesn't appear on the card until after it is drawn. Roll 1d4 and consult the following table for the picture on the card and the result. If a PC bows, kneels, or otherwise demonstrates his humility within 2 rounds after entering this room, subtract 1 from the roll. If a PC doesn't demonstrate his humility, add 2 to the roll.

Roll	Picture	Result
1 or less	Doves	The character instantly recovers 2d4 hit points.
2	Roses	The character feels energized and refreshed; he makes all attack rolls at + 1 for the next hour (this is in addition to any other bonuses).
3	Tombstone	The character develops a pounding headache that persists for the next hour; he makes all attack rolls at - 1 during this time (this is in addition to any other penalties).
4 +	Harp	The character hears discordant harp tones inside his head, making him completely deaf for the next hour.

2. Door. This double door is made of white marble. Any character succeeding in a Strength check can open it; two characters working together can 'open it automatically. When the door is open, the party is blasted by a gust of freezing air (see area 3 for details).

3. White Dome. This domed room is 70 feet in diameter and has a ceiling 50 feet high. The dome is made of white marble bricks. The floor is packed earth. A 5-foot diameter icy-blue globe hangs from a 10-foot silver chain suspended from the ceiling.

The magical globe bathes the room in blue light and gives *protection from undead* to all of the occupants of the dome, including those in the crypt (area 5). *Protection from undead* prevents bodily contact by undead creatures; the intent of the magical globe is to protect those entombed here from ghouls, buso, and similar monsters.)

The globe has two additional side effects. First, the globe maintains the entire dome, including the interior of the crypt (5); at a temperature of 20 degrees below zero. At this temperature, characters move at 2/3 of their normal movement rates and attack rolls are made at -2. Every five rounds a character is exposed to this temperature, he must make a Constitution check and lose 1-2 points of damage if he fails; a character can regain hit points lost to cold at the rate of 1 per hour if he rests or performs only minimal physical activity in an environment with a temperature above freezing. (These are simplified effects of freezing temperatures; for more detailed effects, consult pages 21, 26, and 27 of the *Wilderness Survival Guide*. Second, the globe keeps the buried skeletons inactive (see area 4).

If the globe is destroyed, the temperature in the dome (3) and crypt (5) instantly returns to normal (about 50 degrees), and the dome is plunged into darkness (torches or other light sources provided by the party can still produce illumination). Assume the globe has an AC of 10; if it suffers 12 points of damage, it shatters. Fragments of the globe are worthless and have no magical properties.

4. Burial Ground. After Bokika killed the militia men who secretly helped him bring the Chauntea priest bodies here, he buried them in a shallow grave.

Skeletons (10): AC 7; MV 12; HD 1; hp 7 each; #AT 1; Dmg 1-6 (kama); THAC0 19; SD suffer half-damage from sharp or edged weapons, unaffected by *sleep*, *charm*, *hold*, and cold-based spells; AL N.

The skeletons remain inactive as long as the blue globe suspended from the ceiling remains intact. However, if the globe is destroyed, the skeletons come to life. It takes the skeletons five rounds to dig themselves free. They will then

attack all living creatures in the dome, pursuing if necessary into the crypt (5), the shrines (1), and the secret passage (6). The skeletons have no interest in the bodies in the crypts or the lu nat (6). The skeletons are incapable of opening the door to the crypt (5) or the door to the dome (2).

5. Crypt. The crypt is solid white marble with a single door on the east end. Any character succeeding in a Strength check can open it; two characters working together can open it automatically.

At the end of the corridor (5a) is a small marble table with two empty plates, two empty glasses, and table settings for two. There are also two marble chairs.

In the north chamber (5b) and the south chamber (5c) are long white marble platforms. A skeleton swathed in rich silks lies on each platform; the skeleton in the south chamber is female, the skeleton in the north chamber is male. There is a full-length mirror on a stand in front of the platform in the south chamber, but the stand is tilted so it does not show the reflection of the female skeleton; there is no such mirror in the north chamber.

Both skeletons wear a wooden pendant in the shape of a budding flower encircled by the sun. A PC using *know history* or a similar spell identifies the pendant as a symbol of the Chauntea faith. Otherwise, a successful Wisdom check identifies it a religious symbol of some sort. "It is not a symbol of the Path," says Minhiro. "All other faiths are officially forbidden in Wa."

If the party places the trays of food on the table (5a), the skeleton from the north chamber rises from his platform, walks to the table, takes a seat, and begins to eat, oblivious to the fact that the food and wine drop through his bones and splatters on the floor. When finished, the skeleton returns to his platform. Throughout, the skeleton ignores the party; if they interrupt his meal in any way, he returns to his platform. If the PCs don't bring the food on the table, he stays on his platform.

Five rounds after the party enters the crypt, they hear a female voice in their heads repeating, "Help me—I can't see myself!" The voice becomes stronger as they near south chamber (5c). If the PCs adjust the mirror so the female skeleton can see her reflection, she sits up, admires herself in the mirror, brushes the dust from her skull, and speaks to the party. "Thank you very much," she says. "I take great pride in my appearance!" If asked, she tells them her name (Yuku) and the name of her mate in the north chamber (Hocho) and that they are former priests in service of the goddess Chauntea. She will tell them the entire story of their burial and the involvement of Bokika (she knows all of the information in the DM's Background). She also tells them about the secret passage (area 6) "if you're looking for another way out of here." When she's finished speaking with the party, she lies back on the platform. (If the party is in the midst of battle with the skeletons from area 4 or the lu nat from area 6, Yuku says she'll talk with them "when you have finished with your other business.")

6. Secret Passage. Several loose bricks near the floor conceal a 5-foot diameter tunnel leading from the dome to an opening in the wilderness about a mile south of the outskirts of Fochu. The tunnel was dug by a group of ambitious grave robbers who cleaned out all of the treasures from the crypt about a month ago.

Three days ago, a lu nat found his way into the tunnel and entered the dome. The lu nat felt right at home in the crypt, though its attempts to disturb the rest of Yuku and Hocho were frustrated by the magical globe. Aware that the crypt was located beneath the city of Fochu, the lu nat used *dream vision* to send messages to the daimyo demanding offerings of food (Bokika mistakenly believed the Chauntea

priests were the source of the dreams). The lu nat has been waiting for the requested offerings, growing angrier with every passing day.

Lu nat: AC -2; MV 9; HD 8; hp 40; #AT 3; Dmg 1-8/1-8/1-4; THAC0 13; SA ESP, become invisible, levitate, comprehend languages, deflection, dream vision, possess animal, detect shapechanger, quickgrowth, passwall, dancing blade, apparition, transfix, melt, fire shuriken, stinking cloud, all at will; curse, creeping darkness three times per day; water to poison, wood rot once per day; surrounded by 10-foot diameter invisible cloud of disease (victims must save vs. death each round spent in cloud or become inflicted with rotting disease that causes the loss of 1d10 hit points per turn until cured); SD immune to poisons and disease, suffer half damage from electrical and fire-based attacks (no damage if saving throw is made), can only be hit by +3 weapons or better; MR 10%; AL CE.

The lu nat is hiding behind the loose stones concealing the tunnel (6). As soon as the lu nat hears the party attempt to open the door to the dome (2), it uses *passwall* to enter the dome. It then dispels the *passwall* to patch up the passage and becomes invisible. The lu nat attempts to sneak up on the party, then attack. The lu nat is not a particularly sophisticated fighter; it attacks random party members with *fire shuriken* (which do nothing to counter the effects of the low temperature on the party) and *stinking cloud*, then attacks with its teeth and claws, intending to infect its victims with its invisible *cloud of disease*. The lu nat is unaffected by the low temperature; it is also unaware of the effects of the magical globe.

The lu nat intends to kill all of the party members, then eat both the food and the party's corpses; it has no interest in any of the skeletons. If necessary, it pursues the party into the crypt (5), the shrines (1), and the secret passage (6).

OUTCOMES

There are several possible outcomes for this interlude:

The party doesn't take the food to the priests. This won't make much difference, since the priests weren't the ones who asked for the food. Even if the party doesn't have the food when they enter the dome, the angry lu nat attacks as described.

The party waits in the shrines or doesn't destroy the lu nat. If the party waits for six hours in the shrines and never enters the dome, or fails to destroy the lu nat, Bokika and his militia refuse to let them out until they've accomplished their mission. (Chiguo is able to detect an active presence in the crypt, which he assumes is caused by the hungry spirits.)

If the party destroys the lu nat and waits to be set free. If the party destroys the lu nat, at the end of six hours, the door at the top of the stairs opens and the party is allowed back in the meeting room. Bokika thanks them, gives them a token reward of 2 ch'ien each, and has his militia men quickly hustle them to the outskirts of the city. The interlude is over.

If the PCs begin to tell Bokika about their findings in the crypt (such as the presence of the lu nat or the pendants on the priest skeletons), Bokika cuts them off, theorizing to a concerned Chiguo that exposure to the spirits must have driven them insane. He gives them their rewards and has them escorted from the city.

If the party escapes through the tunnel. The party can easily move the loose bricks concealing the tunnel (6). The tunnel winds through the earth and ends in an opening

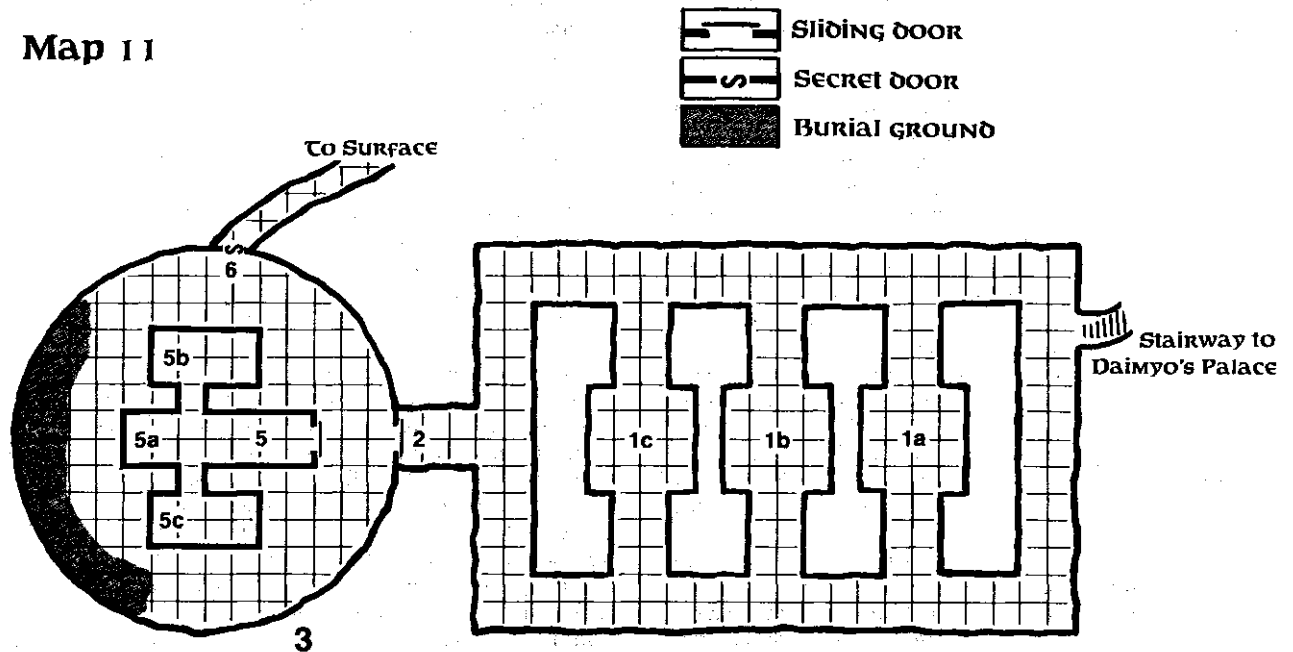
拔氣縛俛伏膚拔跌付腐郭弗伏縛俛伏膚拔跌付腐

拔氣縛俛伏膚拔跌付腐郭弗伏縛俛伏膚拔跌付腐

FOCHU CRYPT

Scale: 1 square = 5'

Map 11



in a weed field about a mile south of Fochu. About a mile into the tunnel, the party discovers the remains of four graverobbers who killed each other in an argument after they plundered the crypt.

Among the remains are 15 white pearls (worth 100 ch'ien each), four black diamonds (worth 2,560 ch'ien each), a dagger + 1, a wondrous writing set, 52 ch'ien, 60 tael, and 45 yuan. Once the party exits the tunnel, the interlude is over.

SE 4: SPECIAL ENCOUNTER

A week after the PCs leave the crypt, either by reporting to the daimyo or by escaping through the tunnel, Chiguo's religious advisors determine the presence of Chauntea in the crypt (if the party escaped through the tunnel, the advisors also determine that the crypt does not contain the party's bodies). Bokika feigns outrage and orders his militia to scour the countryside and bring the party to justice.

Beginning with the week after the party leaves Fochu, a squad of 16 mounted militia men spend a week searching Encounter Zone 25, the following week searching Encounter Zone 32, the following week searching Encounter Zone 36, and the following week searching Encounter Zone 42. If they haven't found the party after four weeks, Bokika calls off the search, proclaiming that the gods must have punished the party.

Note on the DM's Tracking Chart when SE 4 might occur. For instance, if the party left Fochu during Week 3, then note "SE 4, EZ 25" under the Special Encounter heading on the Week 4 line, "SE 4, EZ 32" on the Week 5 line, and so on.

When an SE 4 encounter occurs, 16 mounted militia men stop the party, and order them to return to Fochu in their custody. If the party resists, the militia men attack. If the party defeats the militia or escapes before reaching Fochu,

SE4 can occur again. Otherwise, the party's hands are bound and they are returned to the daimyo's palace. The daimyo pronounces them guilty of heresy and orders them to be buried alive. He forces them into the crypt and seals the door behind them; they are allowed to keep their weapons and other possessions, since they have been tainted by the party's "heresy." The party, of course, can escape through the tunnel; if they are unaware of the tunnel, Yuku tells them about it. SE4 will not occur again.

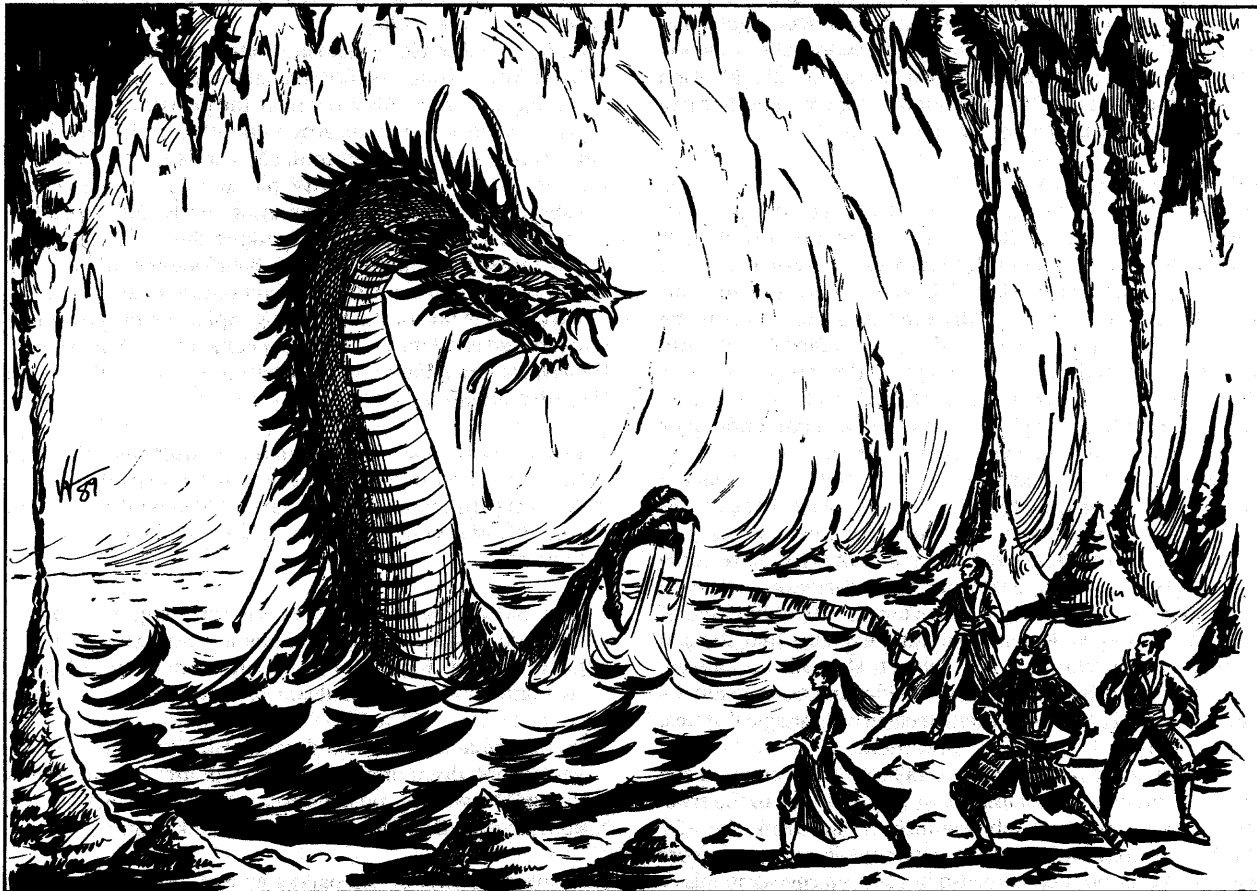
ADAPTING THE INTERLUDE

If this interlude is not used as part of the *Test of the Samurai* adventure, it can be adapted into an independent adventure or incorporated into another campaign.

An adventuring party traveling south of Fochu might stumble on the entrance to the secret passage leading to the crypt (where the lu nat waits inside). While exploring the countryside, they might be picked up by the militia and taken to Fochu where the daimyo sends them on the mission into the crypt. Other adventure springboards involving the Fochu crypt:

- * Bokika and Chiguo force the party to accompany them into the crypt as bodyguards. Once there, Bokika attacks Chiguo whom he thinks knows too much about his allegiance to Chauntea. The skeletons, the lu nat, and the party are caught in the middle.
- * The PCs are hired to rid the crypt of a band of buso, a kuei, or another menace.
- * The PCs must sneak into the crypt to retrieve a skeleton or a spell ingredient (such as a kastera sample).

INTERLUDE 5: MOODY DRAGON



This interlude begins after the party enters the cave in encounter 50.

DM'S BACKGROUND

Anyo is a chiang lung who has been the lord of this cave lake for hundreds of years. The depth of her knowledge is staggering—few of the world's secrets have eluded her. She is moody, arrogant, and endlessly fascinated by the antics of the races of Kara-Tur.

Anyo (very old chiang lung): AC -5; MV 12, Fl 24, Sw 36; HD 19; hp 133; #AT 3 + special; Dmg 1-8/1-8/3-36 (+ 8 combat bonus on all physical attacks); THACO 3; SA snatch, tail slap (inflicting damage equal to two claw attacks on up to nine opponents at once; those within the sweep of the dragon's tail must save vs. petrification or be stunned for 2-5 rounds); detect *invisible objects* within 90-foot radius; *clairaudience* within a 180-foot radius; *ESP* within a 45-foot radius; *invisible*, *polymorph* into human form (automatically armed with a *sword* +5, *expel storm clouds* (to cause rain), *lower water* in a 9 mile square area, all at will; *bless*, *curse*, *omen*, *fate*, *dispel evil*, *control weather*, *remove curse* all once per round; *polymorph* three times per day; *major creation*, *reward*, each once per day; SD radiates *fear* in 30-yard radius MR 55%; AL LN.

DEALING WITH ANYO

For centuries, seekers of knowledge have sought out Anyo for the rarest information. Anyo is always happy to provide the information, assuming the seeker is willing to indulge her whims—to Anyo, there is no better source of entertainment than a desperate human.

Anyo is not violent by nature, but if attacked, she will defend herself. She begins her defense by using *control weather* to create weather conditions hostile enough to discourage her attackers, then turns *invisible*. If the attacks continue, she takes flight and responds with a tail slap, followed by her claw/claw/bite routine. Since Anyo has no real taste for combat; she seldom melees for more than three rounds, after which she retires to her lair at the bottom of the lake and waits for her attackers to leave. After being attacked, Anyo will not meet visitors for a month.

Anyo dwells in a magical palace located in another-plane of existence. The portal to her palace is a bed of silt at the bottom of her lake, accessible only by her. Her palace is of great size and opulence, as befits a dragon of her status. As is true of all chiang lung, items stolen from her palace automatically become worthless objects upon reaching the surface. (Though Anyo is fully aware of Za-Jikku's plan, she's not particularly concerned about it. Regardless of what happens to Wa, she'll be safe in her palace.)

To determine Anyo's general mood on any particular day, roll 1d6 and consult the following table (alternately, you can choose one of the moods). Feel free to paraphrase Anyo's dialogue and actions to reflect her current mood.

Roll	Mood
1-2	Cheerful (friendly, outgoing, genuinely enjoys the company of visitors)
3-4	Bored (indifferent, unimpressed, continually yawns, pretends to nod off when visitors are speaking)
5-6	Cranky (condescending, irritated, rude and snippy with visitors)

拔氣緋俛伏膚拔跌付腐郭弗伏緋俛伏膚拔跌付腐

Getting information from Anyo is a four-step process, always following the strict sequence described below. If at any point the party attacks or refuses to cooperate, Anyo warns them to do what she asks, or they won't get what they want. If the party still refuses to cooperate, Anyo defends herself as described above (if under attack), then dives to the bottom of the lake and disappears into her palace. The party can try her again in a month.

STEP ONE: PARLEY

Five rounds after the party enters the cave, storm clouds form above the lake. Rain pours from the clouds and pounds the lake as lightning crackles through the air. A deafening crack of thunder rocks the cavern, and an enormous figure bursts through the surface of the water. As the storm subsides, the party finds themselves face to face with a dragon resembling a giant serpent. Her body is various shades of blue and green, her belly is brilliant yellow. A multi-colored beard sprouts beneath her chin, and a pair of long white horns grows from her head.

"Visitors!" she exclaims, her breath hot on the party's faces. "Seekers of knowledge!" Anyo has been through this routine a hundred times. "You come for information, correct? Since there is little that I do not know, you have come to the right place. Cooperate, and the information you seek will be yours! If the party is uncertain exactly what kind of help Anyo can provide, she patiently explains that she can answer any question on any subject; she will not accompany the party, though she can provide directions to any location. She will not give them treasure or magical items, though she can tell where to find them.

The party may be unwilling to take Anyo's word that she knows as much as she claims. If so, Anyo reveals to them details of their own past (choose information from the PCs' character cards or any other pertinent information from their background; you may also have Anyo reveal details of previous encounters in this adventure).

Once the party is convinced of the extent of Anyo's knowledge, she asks them what they wish to know. Whatever they ask, she says, "Is that all? Easy. But first, we have some business to attend to." Continue with Step Two.

STEP TWO: OFFERING

Anyo asks the party for an offering of treasure. If the party asks what she wants, she says, "Whatever you feel is appropriate. Just throw it into the lake." The offering must have some monetary value; if not, Anyo reminds them that she asked for treasure. Her reaction to the offering depends on her mood.

Cheerful. Anyo accepts whatever they offer and thanks them graciously.

Bored. "Is that it? More!" The party must toss in a second offering. Whatever it is, Anyo says, "Not enough. More." After the third offering, Anyo yawns and says, "I suppose that will do!" However, if the total of the three offerings has not exceeded 10 ch'ien, she continues to ask for more offerings until it the total exceeds 10 ch'ien.

Cranky. "An insult! Did your parents neglect to teach you respect for your superiors? More!" The party must toss in a second offering. If it's a magical item, Anyo says, "Truly pathetic, but I suppose it's better than nothing. I accept your puny gifts." If the second offering was not a magical item, Anyo demands one; any magical item will suffice.

Once Anyo accepts their offering, continue with Step Three.

STEP THREE: CONVERSATION

Following a shattering crack of thunder, Anyo *polymorphs* to her human form, a beautiful woman with blue-green

skin, a sparkling sword sheathed at her waist. A shimmering golden boat has also appeared near the shore. "Come," says Anyo, beckoning the party to join her in the boat. "It is now time for discussion."

While enjoying a leisurely ride on the lake, the party must indulge Anyo's fondness for scholarly discussion. All of the party may join in the discussion, or the party may designate any PC to speak for them. Anyo doesn't care if their opinions aren't especially profound, she just enjoys the conversation. To satisfy Anyo, the party must address her questions and engage in conversation for six full hours; if a PC with the poetry proficiency does the talking for the party, Anyo is so impressed with his eloquence that she is satisfied with three hours of conversation instead of six.

Anyo selects one of the following topics for the conversation (choose randomly, or pick a specific topic). Suggestions for related questions are in parentheses. The DM is also free to make up topics.

- * Why is there war? (What benefits do humans gain from fighting each other? Are there issues worth dying for? What are the alternatives to war? Why don't they seem to work? Under what conditions would you be willing to go to war?)
- * Why did the gods make some creatures superior to others? (Do you deny that dragons are superior to men? Why? Is a bird superior to a fish? A man to a dog? Is strength superior to intelligence? Why?)
- * Is it possible that life is a dream? (How can you be sure you're not dreaming now? What if life was indeed a dream? How can you tell reality from illusion? Do the gods dream? Do animals? How do you know?)

Anyo's reactions to the party's answers depends on her mood:

Cheerful. She compliments them on their insight. "That's a fascinating idea. Please elaborate!"

Bored. She seems distracted and unimpressed. She pretends to nod off during their answers. "What did you just say? Could you please repeat?"

Cranky. She is argumentative and insulting, scoffing at their answers. "That's the stupidest thing I've ever heard. Are you just pretending to be shallow?"

When the discussion has ended, the boat docks on the shore. After the party gets out, the boat disappears and Anyo *polymorphs* back into a dragon. Continue with Step Four.

STEP FOUR: QUEST

Anyo tells the party she believes they are worthy of an answer to their question, providing they complete a simple quest. "I collect many things," she says, "and there is one trophy in particular my collection lacks!" Roll 1d4 and consult the following table to see what Anyo wants. (You are also free to pick a particular quest instead of rolling a die.)

Roll Quest

1	Cherry milk
2	Corn sake
3	Ichor
4	Head

Cherry Milk. Anyo wants a flask of cherry milk from the Asamura Stream. (Tell the PCs the location of the stream in Encounter Zone 4.)

Corn Sake. Anyo wants a jar of corn sake made in Sen-

poro. (Tell the PCs the location of Senporo. When they arrive, run encounter 38 as indicated.)

Ichor. Anyo wants a sample of the ichor of a jishin mushi. She sends them to a specific location in the Momoben Forest where she says a jishin mushi lives. (Choose a random location five miles into the interior of the Momoben Forest, and tell the PCs this location. When they arrive, run the jishin mushi Monster Attack encounter in Encounter Zone 16.)

Head. Anyo wants the head of a tigbanua buso. She sends them to a specific location in the Jufosu Range. (Choose a random location five miles into the interior of the Jufosu Range, and tell the PCs this location. When they arrive, run the Hungry Intruder encounter in Encounter Zone 47; this occurs even if the party has experienced this encounter previously.)

Anyo's request is not negotiable. Anyo has no actual interest in the item, but is extremely interested to see if the party can accomplish the quest. Assuming the party agrees, run all normal encounter zone encounters as the party makes their way to and from the indicated destination.

There is no time limit for accomplishing the quest. When the party returns, continue with the Reward section below.

REWARD

Five rounds after the party enters the cave, Anyo makes her appearance, accompanied by the storms as described in the Parley section above. Regardless of her previous mood, Anyo is always cheerful when the party returns from a quest. She anxiously asks the party if they brought the requested item. If they failed, Anyo is genuinely disappointed. "Come and see me again in a month, and you may try again: she says, before disappearing beneath the surface of the lake. The party may return in a month. For now, the interlude is over.

If the party was successful, Anyo asks them to toss the item in the lake. She then asks for every detail of the party's efforts to obtain the item. She hangs on every word; the more dramatic the story, the more excited she gets.

When the party finishes their story, the satisfied Anyo asks them again what information they seek. She freely answers any question; assume she has full knowledge of every facet of the adventure. Her answer is complete and unambiguous, but remember that she will answer no more than a single question.

- * If the PCs ask about Za-Jikku, she tells them what he's up to (give them the relevant information from the DM's Background in the Introduction).
- * If they ask how to get to Qui, give them one location of a scarf of transport to Qui. (Choose randomly from the ghost theater in Interlude 2, the scarf owned by Oe-Ura in Interlude 3, or the scarf on the wall of Za-Jikku's citadel in Interlude 7.) She will not tell them how to get the scarf—that's a separate question—just where to find it.
- * If they ask how to stop Za-Jikku, give them one of the three methods. (Choose randomly from retrieving Setsu Iki from Qui, retrieving the *Book of Hsi* from Qui, or using the copper hammer from the carp lake in encounter 17 to sever the head of the jade dragon statue in Qui).
- * If they ask where to find a specific item, city, or NPC, tell them the exact location.
- * If they ask for treasure or magical items, choose a random location anywhere on the Fochu Peninsula. Tell them to go to that location and dig down four feet. If they do this, the party finds a chest containing either two ran-

domly selected items from Table 86 on page 133 of *Oriental Adventures* or a selection of coins and jewels whose value totals approximately 10,000 ch'ien. If the party asks for a specific magical item, it may be included in the chest, or she can tell them that particular item is unavailable on the peninsula; they will have to settle for whatever they find in the chest.

After answering the party's question, Anyo disappears beneath the surface of the lake, and the interlude is over.

RETURN VISITS

Normally, Anyo will not entertain the same visitors twice in the same month. If the party returns in a month with another question, run the interlude again, beginning with Step One.

SE 5: SPECIAL ENCOUNTER

If the party didn't complete a successful quest for Anyo, no SE 5 encounters occur. If they did complete a quest, a week after they leave the cavern, Anyo decides the PCs were so inventive and entertaining, that she'd like to see them again.

Beginning with the week after the party leaves the cavern, Anyo spends a week searching Encounter Zone 36, the following week searching Encounter Zone 42, the following week searching Encounter Zone 32, and the following week searching Encounter Zone 19. If she hasn't found the party after four weeks, she gives up.

Note on the DM's Tracking Chart when SE 5 might occur. For instance, if the party left the cave during Week 3, then note "SE 5, EZ 36" under the Special Encounter heading on the Week 4 line, "SE 5, EZ 42" on the Week 5 line, and so on.

When an SE 5 encounter occurs, Anyo swoops from the sky and lands before the party. She tells the party that if they have another question, she might be able to help them. If the PCs wonder why she's being so helpful, she sheepishly admits that she enjoyed their company. "You're a lot more entertaining than most of your kind." If the party declines her offer, Anyo sadly accepts their decision and leaves. No more SE 5 encounters occur.

If the party agrees to take her up on her offer, she tells them to get on her back, and then flies them to her cave. Run Interlude 5 again; Anyo is automatically in a cheerful mood. SE 5 will not occur again.

ADAPTING THE INTERLUDE

If this interlude is not used as part of the *Test of the Samurai* adventure, it can be adapted into an independent adventure or incorporated into another campaign.

An adventuring party might hear rumors of a dragon who can answer any question, or the shogunate might send the PCs to the dragon for help. Anyo might provide any of the following information:

- * the location of a missing person (a daimyo's kidnapped son, a runaway geisha, an elderly relative suffering from amnesia).
 - * the location of a lost artifact.
 - * the formula for a medicine to cure a plague ravaging a PC's home village.
- Anyo could send the PCs on any of the following quests:
- * destroy a rival chiang lung who's trespassing.
 - * clean the scum from her lake (which might include strange weed and various puddings and jellies).
 - * take her sick relative to a sacred burial ground.

拔氣
緋俛
伏膚
拔跌
付腐
郭弗
伏緋
俛伏
膚拔
跌付
腐

INTERLUDE 6: SCALY CULT

拔氣
緋俛
伏膚
拔跌
付腐
郭弗
伏緋
俛伏
膚拔
跌付
腐



This interlude takes place following the events of encounter 46. Refer to Map 12.

DM'S BACKGROUND

It's been nearly 400 years since the Order of the Snake was a recognized power in Wa (see the Timeline in the Introduction for details). Since that time, the Order has been in steady decline. All of the Order elders died in an ill-advised coup attempt, and new shogunate policies gradually eliminated whatever influence the Order had in government affairs.

Over the last two centuries, the Order has been infiltrated by yuan ti who eventually took complete control. The Order now includes a mixture of halfbreed yuan ti and humans. The current sensai (ruler of the clan) is a powerful yuan ti abomination. Continuing a centuries-long tradition, all members have mastered the Order's special disciplines.

The Order looks to the day when they once again become a significant presence in Wa. But their numbers have dwindled considerably, and the clan now resides in a single stronghold. Currently, the Order's primary goal is to enlist new members, an especially difficult process since most recruits don't survive the sensai's deadly initiation.

Principal NPCs

Following are statistics and descriptions of the interlude's principal NPCs:

Uiss (abomination yuan ti): AC 0 (head AC 4); MV 9; HD 9; hp 50; #AT 2; Dmg 1-10 (bite) or 1-4 (tail constriction); THAC0 11; SA *cause fear, darkness in 15-foot radius, snake charm, stick to snakes, suggestion, polymorph self*, all once per day; *neutralize poison* at will; Order of the Snake disciplines; MR 20%; AL CE.

Uiss has a hairless human head with green eyes and a snake's body. He wears a black robe around his neck that completely conceals his body. He is the Order's sensai.

Pureblood yuan ti: AC 3 (due to scaly skin discipline); MV 12; HD 6; hp 25; #AT 2; Dmg 1-8 (wakizashi), spells, or Order of the Snake discipline; THAC0 15; SA *cause fear, darkness in 15-foot radius, snake charm, stick to snakes, neutralize poison, suggestion, polymorph self* all once per day; plus Order of the Snake disciplines; MR 20%; AL CE.

Order of the Snake ninja (2nd level ninja/3rd level bushi): AC 3 (due to scaly skin discipline); MV 12; hp 18 each; #AT 1; Dmg by weapon; THAC0 19; SA and SD as ninja, plus Order of the Snake disciplines; AL LE.

Equipment for each: ninja-to (dmg 1-8), dust-filled grenade (victim must save vs.poisson or be blinded 1-6 rounds), 3 spike shuriken (dmg 1-4).

The purebloods and ninja serve as the Order's lieutenants. All wear black masks and robes that completely conceal their bodies. Never speaking, they obey the orders of their sensai implicitly.

SNAKE DISCIPLINES

All of the member of the Order of the Snake have mastered the following disciplines:

Scaly Skin. The member can raise his unarmored, unenhanced armor class to 3. His skin becomes scaly and leathery, resembling scar tissue.

Serpent Finger. The member can cause his finger to become as rigid as iron. The finger can be used as a weapon to inflict 1-4 hit points of damage.

Constriction. The member can crush a victim in his arms, inflicting 2-8 hit points of damage per round. (The victim escapes with a successful Strength check with a -4 penalty.)

SNAKE HOLE

When the party comes within 3 feet of the hole, the non-Mouse PCs (see DM's Information at the beginning of Chapter One for information about Mouse PCs) hear echoed, guttural voices in their heads.

"Follow. . . bring your prisoners . . . the answers you seek are within . . . the secrets of life and death . . ." If the non-Mouse PCs are more than 3 feet away from the hole, they do not hear the voices. Otherwise, the voices persist until the party reaches area 2 on Map 12. (The source of the voices are the spirits of the dead patriarchs of the Order of the Snake- see the Willow Cavern section below.) If the PCs need more incentive to investigate the hole, the voices add that they stand to gain "treasure better than gold . . . power beyond comprehension . . ." If they still hesitate, Minhiro (who's also-hearing the voices) encourages the party to investigate. "We may find some of the answers we've been seeking."

The black snakes remain oblivious to the PCs, continuing to crawl in single file at a movement rate of 6 towards the area 2 cavern. If attacked, the snakes will not defend themselves.

WILLOW CAVERN

Ghostly Attack

The hole leads to a passage that slopes gently into the earth for about 50 yards. The passage opens into a cavern roughly 100 feet in diameter (area 1). The walls and ceiling are packed earth. The air is cool and damp. The only objects in the room are several dozen dead willow trees along the west wall. The trees did not grow in the cavern; they appear to have been uprooted elsewhere, then crudely stuck in the cavern floor. Buried 10 feet beneath the floor are the remains of five of the original Order of the Serpent patriarchs; the remains are the source of the voices that beckoned the party to enter the hole. There is nothing of interest buried with the remains.

One round after at least one of the non-Mouse PCs crosses east of dotted line 1a, the willow trees begin to sprout black leaves. The leaves change to ghostly black serpents and fall from the branches. The ghostly serpents begin to fly around the cavern, silently swooping in wide circles at a movement rate of 30, until there are hundreds of ghostly serpents completely filling the cavern; however, the serpents come no closer than 2 feet from the floor of the cavern. The entire process, from the moment the first black leaves begin to sprout until the cavern is entirely filled with ghostly serpents, takes only one round (the ghost snakes begin to appear about 20 seconds after the leaves begin to sprout; shortly thereafter, alert PCs should notice that the ghost snakes avoid coming within 2 feet of the floor). Destroying the trees has no effect on this process; damaged limbs and tree trunks instantly repair themselves.

The instant the leaves begin to sprout, all party members feel their muscles stiffen. Each must save vs. paralysis. Those who fail their saving throws remain paralyzed for the next 2d6 rounds; they can take no actions of any kind. Those who succeed have their movement rates reduced to 1 for the next 2d6 rounds.

The ghost snakes have no physical form; all weapons and physical attacks pass harmlessly through them. They are

also unaffected by *dispel* magic and similar spells. Unless a PC lies flat on the cavern floor, there is no way to avoid contact with the ghost snakes. The ghost snakes ignore the Mouse PCs, but there is a 100% chance that a non-Mouse PC will be bitten; each non-Mouse PC will be bitten only once. The bite causes no damage, but the bitten PC feels an icy chill ripple through his body. He then immediately loses consciousness (no saving throw).

The ghostly snakes continue swooping through the cavern for the next hour. They will not follow the party. There are no further effects from the ghost snakes.

Effects of the Bite

The unconscious PCs remain in a state similar to that of *temporal stasis* for 1 turn; however, *dispel magic* or similar spells will not revive the affected PCs. The unaffected PCs can drag their unconscious comrades into the east passage or carry them out of the hole. They can also remain with the bitten PCs in this cavern, as the ghost snakes are now essentially harmless.

While unconscious, the PCs experience a vivid dream. They see an image of a hairless-headed man with green eyes and a long black robe (this is an image of Uiss) speaking to them from a cloud of dark mist. They hear an echoed, guttural voice in their heads. "The poison can bring power beyond comprehension or it can bring death. The choice is yours. Only I have the cure. Come to me-you have nothing to fear!" This image fades, replaced by an image of the PC himself. His skin is leathery and scaly. The tip of his finger is shaped like a snake's head. His body twists and coils like a constrictor.

Five rounds after the bitten PCs lose consciousness, they revive. They remember all the details of their dreams. Until the effects of the ghost snake poison are negated, the bitten PCs will feel chilled and will perspire continually. All attack rolls will be made at a penalty of -1. *Neutralize poison* and similar spells have no affect.

What happens to the poisoned PCs depends whether they continue into the cavern to confront Uiss or leave now.

If they continue. Uiss has the power to neutralize the ghost snake poison, as indicated in the dream. Proceed with the Snake Cavern section below.

If they leave. If the party declines to confront Uiss, the interlude is over. The effects of the poison will persist as described. Each affected PC loses 1 hit point of damage per day from the poison. These hit points are permanently lost until the poison is negated (only by a wish or similar spell) or until the PC recovers from *temporal stasis* (see below).

Additionally, there is a 10% chance per day that an affected PC will go berserk and attack a random Mouse PC. This attack occurs without warning at sunset; the enraged PC attacks the Mouse PC as if he were his worst enemy. At the end of each round of combat, the enraged PC must make a special resistance check (the check is made against the average score of his Wisdom and Constitution scores, rounded up; for instance, if his Wisdom is 14 and his Constitution is 11, his special resistance check is 13). The attacks continue until he rolls a successful special resistance check or five rounds of combat pass, whichever comes first.

When an affected PC reaches 1 hit point, either because of normal damage or the daily effects of the poison, he succumbs to a state of *temporal stasis*, identical to the 9th level wizard spell. He remains in this state until the *temporal stasis* is cancelled by *dispel magic* or *temporal reinstatement*. At that time, the PC revives with his hit points fully recovered and all other effects of the poison negated.

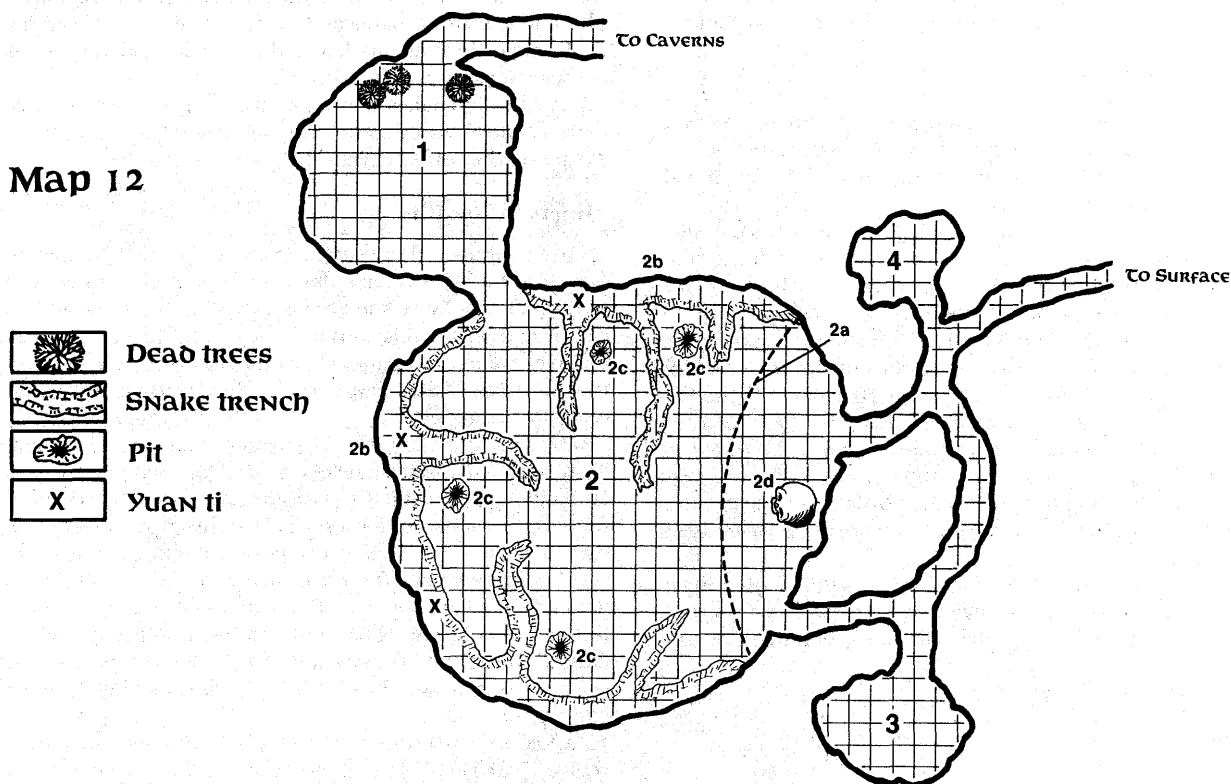
A character can be affected by the ghost snake poison only once in his life; the ghost snakes ignore him if he happens to enter the willow cavern again.

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Snake Caverns

Scale: 1 square = 10'

Map 12



SNAKE CAVERN

Refer to area 2 of Map 12. This cavern smells of rotten meat and is about 200 feet in diameter with a 200-foot ceiling. The walls are solid granite, the floor is packed earth. The air is humid and cool. The only light is provided by two large iron braziers' containing burning embers, located on either side of the idol against the east wall (2d).

2a. Lighted Area. The braziers illuminate the area enclosed by dotted line 2a. Other features:

2b. Trenches. These 10-foot wide, 5-foot-deep trenches are filled with snakes of all sizes and colors, hissing and slithering through each other's coils. For every round a character is in a pit, there is a 50% chance he will be bitten. He takes an automatic 1-2 hit points of damage from the bite, plus an additional 2d6 hit points of damage if he fails a saving throw vs. poison. The snakes will not attack the Order members, nor will they leave the trenches.

A pureblood yuan ti hides in the trenches with the snakes at each point labeled X.

2c. Pits. Each of these four shallow pits contains an Order ninja. A large sheet of rice paper conceals the pit, which in turn is covered with a thin layer of dirt.

2d. Idol. This is a 20-foot tall granite sculpture of a serpent's skull with gaping jaws, opening to a diameter of 15 feet. Its eyes are black diamonds (each valued at 2,500 ch'ien). A glowing green mist fills the interior of the skull. Uiss sits coiled atop the skull. Two pureblood bodyguards sit beside him. There are 10-foot openings on either side of the skull, leading to areas 3 and 4.

The green mist is extremely poisonous. If a character bitten by the ghost snake whose poison has not been neutralized by Uiss (see below) enters the skull, he begins to feel dizzy (no saving throw). If he remains in the skull for five rounds, he falls unconscious. If he remains in the skull for an additional five rounds, he revives, but is now a slave of Uiss and a member of the Order; he retains full use of the three Snake disciplines. The enslavement persists until Uiss is killed or the character is affected by a wish or similar spell; if the enslavement is cancelled, the character retains the use of the Snake disciplines.

For all other characters, exposure to the green mist inflicts 3d6 hit points of damage per round; a successful save vs. poison (which must be made each round) reduces the damage to 1d6. Members of the Order are immune to the effects of the mist.

DEADLY INITIATION

Uiss, plans to initiate the bitten characters into the Order and then kill the Mouse PCs along with any unbitten characters. If at any point in the ceremony the PCs attack Uiss or the purebloods, Uiss begins the attack routine as described below.

As soon as one or more of the PCs enters cavern 2, Uiss calls out to them.

"Come forward!" he hisses. "Step into the light! I will cure your poison and power shall be yours!" Uiss refuses to negotiate with the party, continuing to insist for them to step into the light (the area east of line 2a).

As long as they aren't hostile, Uiss ignores the actions of all unbitten characters. If a bitten PC steps into the light, Uiss casts *neutralize poison*. All of the effects of the poison are cancelled; additionally, the PC immediately gains the full

us of the three Snake disciplines. (Knowledge of the disciplines was passed to the PC by the ghost snakes; the knowledge remained dormant within the PC until Uiss cast *neutralize poison*. If this PC survives the interlude, he will retain the use of the Snake disciplines.) This process continues until the party resists or until all of the bitten PCs have been cured.

If the PCs get this far without attacking or leaving, Uiss tells the bitten PCs to step into the skull "and be cleansed by its mists. Become one of-us forever!" If all of the bitten PCs comply, Uiss then has his ninja and purebloods kill the unbitten party members as described below.

If the party refuses to step into the light within ten rounds after they have entered the cavern, Uiss orders his minions to kill them; he has no use for initiates this stubborn.

If the party attacks Uiss or refuses to cooperate, or if all of the bitten PCs have entered the skull, Uiss shouts for his minions to begin their attacks. The ninja emerge from their pits and the purebloods crawl from the trenches. The minions charge the party; if possible, they attempt to kill the Mouse PCs first, but ultimately they intend to destroy the entire party. The minions fight to the death.

The ninja first attack with their dust grenades and shuriken, then close for melee combat with their ninja-to; they use their constriction disciplines whenever possible.

The purebloods use *suggestion* to order the PCs to jump into the nearest snake trench. When possible, they cast cause *fear* and attack with their wakizashi.

The minions attempt to stay between the party and the west exit of the cavern. If the party flees through one of the two eastern openings, the minions hope to corner them in either cavern 3 or 4.

If the party manages to completely escape the caverns, the minions will pursue. If the party manages to put more than a mile between themselves and the minions, the minions give up the chase and return to the caverns.

If the party attacks Uiss, he and his bodyguards cast *darkness 15-foot radius* and attempt to retreat into the skull. Otherwise, Uiss and his bodyguards retreat into the skull one round after the minions attack and remain there for the duration of the battle.

EAST CAVERNS

The southeast cavern (3) is the private quarters of Uiss. Straw and weeks line the floor. Hidden beneath the straw are 12 black opals (500 ch'ien each).

The northeast cavern (4) is the Order's treasure cache. Piled against the wall are 50 obsidian chunks (2 ch'ien each), 20 black pearls (20 ch'ien each), five black sapphires (100 ch'ien each), and 300 ch'ien. A giant poisonous snake lies coiled on the treasure pile; it attacks any non-Order character who enters the cavern. The snake pursues intruders for five rounds before returning to its cavern.

Giant poisonous snake: AC 5; MV 15; HD 4 +2; hp 28; #AT 1; Dmg 1-3 plus poison; THAC0 17; SA poison (dmg 3d6, or 1d6 if victim successfully saves vs. poison); AL N.

The northeast passage leads to an exit in a weed field about 100 yards north. If the party returns through this passage to steal treasure from cavern 4, the hisses of the poisonous snake alerts the bodyguards to the party's presence. (If either the bodyguards or the snake were previously killed, assume Uiss has been able to recruit replacements. If Uiss was killed, there will be no replacements.)

SE 6: SPECIAL ENCOUNTER

If the party kills Uiss, no SE 6 encounters occur. Otherwise, Uiss recruits replacements for any of his murdered minions, then sends a revenge squad of four ninja and one pureblood (use above statistics) to execute the party.

Beginning with the week after the party leaves the cavern, the squad spends a week searching Encounter Zone 42, the following week searching Encounter Zone 36, the following week searching Encounter Zone 32, and the following week searching Encounter Zone 19. If they haven't found the party after four weeks, they gives up.

Note on the DM's Tracking Chart when SE 6 might occur. For instance, if the party left the caverns during Week 3, then note "SE 6, EZ 42" under the Special Encounter heading on the Week 4 line, "SE 6, EZ 36" on the Week 5 line, and so on.

When an SE 6 encounter occurs, the squad leaps from the brush (or any other available concealment) and hisses, "For defying the will of Uiss, you forfeit your lives!" The squad will not negotiate and fights to the death, pursuing if necessary. Additionally, the presence of this squad triggers a dormant reaction in any PC who was bitten by a ghost snake in the willow cavern; these PCs go berserk and attack random Mouse PCs as described in the Effects of the Poison section above. This reaction occurs regardless of whether the PCs were previously cured by Uiss's *neutralize poison*, but it will not occur if the PC has recovered from the *temporal stasis* process described in the Effects of the Poison section. As soon as the PC succeeds in a special reaction check, he no longer attacks the Mouse PCs.

An SE 6 encounter occurs only once.

ADAPTING THE INTERLUDE

If this interlude is not used as part of the *Test of the Samurai* adventure, it can be adapted into an independent adventure or incorporated into another campaign.

An adventuring party might stumble on the passage to the Order's cavern by accident, or they may hear about it from a frightened villager. Possible adventure springboards:

- * the Order killed a relative of a party member. The party seeks vengeance by destroying the Order.
- * a relative of the shogunate has been initiated into the Order. The party must retrieve the relative and bring him back alive.
- * to fulfill a prophecy (or as a favor to a friendly wu jen), the party must steal the diamond eyes from the skull idol.

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INTERLUDE 7: BLACK CITADEL

This interlude begins after the party enters the underwater passage described in encounter 49; as explained in the Note to the DM in encounter 49, make sure you know the time of day (rounded off to the nearest hour) when the party enters the citadel. Refer to Map 13.

DM'S BACKGROUND

Since his expulsion from Qui and subsequent rebirth in the form of a human nearly 500 years ago, Za-Jikku has been singularly obsessed with discovering the secret of eternal life. Though the practice of various arcane techniques has successfully extended his life by hundreds of years, it was not until his theft of the *Book of Hsi* from the wu jen Setsu Iki did Za-Jikku at last have access to the true secrets of immortality.

Most of the book's secrets were useless to one of Za-Jikku's advanced age, but a section devoted to the black arts of Tso Tao described how dead humans could be reincarnated as magical butterflies capable of transforming the world's *t'ien ch'i*, the vapor of life, into *yun ch'i*, the vapor of death. Though *yun ch'i* would eventually bring death to all air-breathing creatures, by mastering a rigorous training program called *ch'i ch'ing t'ingp'i* described in the *Book of Hsi*, it would be possible to learn to breath the *yun ch'i* and live forever.

ABOUT THE CITADEL

Following are statistics and descriptions of the interlude's principal NPCs:

Za-Jikku
(29th level wu jen)

Because of his extreme age and the effects of centuries of immortality experimentation, Za-Jikku no longer has the capacity to cast spells; many of his statistics have also been permanently reduced): AC - 10; MV nil; hp 3; #AT nil; Dmg nil; SD see below; Str 3, Int 18, Wis 18, Dex 3, Con 3, Cha 3; MR 95%; AL CE.

Za-Jikku, the former dragon officer of Qui, is now confined to the rapidly-deteriorating body of a human that has been kept alive for nearly five centuries. Barely 4 feet tall and weighing only about 60 pounds, he looks more like a corpse than a man, his withered and graying skin drawn tight against his bones, his limbs twisted and useless.

Continually in pain from a worn out body that struggles to function, every waking moment is torment for Za-Jikku. He is unable to move on his own and can speak only in rasping whispers, communicating with his servants telepathically. Za-Jikku will not communicate with the PCs under any circumstance.

Thanks to centuries of magical treatments, Za-Jikku is virtually invulnerable to damage. He has an exceptionally high armor class and magic resistance, and radiates a continual *wall of force* that covers his body like a thin invisible shell. If Za-Jikku is reduced to 0 hit points or less, she regenerates all lost hit points one round later, and all physical damage to his body is automatically repaired. However, at his present rate of aging, Za-Jikku stands to lose these abilities within the next few years.

Further, the jade statue in Qui still retains a portion of his life force; if the statue is destroyed, Za-Jikku will lose these abilities immediately, and his human body will degenerate rapidly.

Servants of Za-Jikku

Servant of Za-Jikku (juju zombie): AC 6; MV 9; HD 3 + 12; hp 25; #AT 1; Dmg 3-12; THAC0 15; SA attack as if they were 6 HD monsters; SD + 1 or better magical weapons to hit; immune to spells that affect the mind (*illusion, charm, hold, etc.*) as well as poison, electricity, *magic missile, death*, and *cold* spells; fire has only one-half normal effect; piercing or blunt weapons do only half-damage; AL NE.

Long ago, Za-Jikku replaced his human servants with these stronger and more reliable zombies. Unless specified otherwise, all servants attack the party on sight and fight to the death. The servants will not leave the citadel.

Citadel Common Features

Za-Jikku's citadel is in a cavern within a hollow granite mountain. The only entrance into the cavern is through a 5-foot diameter passage just below the surface of the stream (see map 13). The western end of the cavern gradually narrows, ending in a dead end about 150 yards west of the citadel. Flesh air seeps into the cavern through small cracks in the cavern walls.

The citadel sits atop a hill rising about 5 feet above the surface of a natural lake. The citadel is about 15 feet high and has a flat roof. The entire structure is made of solid black marble. The walls are 2 feet thick. Permanent *continual light* spells have been cast on all interior surfaces. There are no windows, although there are occasional 3-inch holes in the walls to provide ventilation.

The east doorway is the only entrance to the citadel. This doorway as well as all of the interior doorways are sliding marble doors that can be opened by any character succeeding in a Strength check; two characters working together with a combined Strength of at least 20 can open a door without Strength checks. The doors slowly slide back into place when released.

Holes about 2 inches in diameter permeate the ceilings of every room and corridor in the citadel. The holes, spaced about a foot apart, lead to a hollow section of the ceiling about a foot thick that covers the entire citadel. A thick tube leads from the furnace in room 9 into this hollow section.

Throughout the day, various gases are pumped from the furnace, through the tube, and into the hollow ceiling. The gases filter through the holes and fill the entire citadel. All of the gases are variations of *yun ch'i*?, pumped through the ventilation system so Za-Jikku can get used to breathing them.

Attentive PCs can hear the faint hiss of gas emitting from the holes in the ceiling. The gases are colorless, but all have a distinctive odor. The gases can be stopped by shutting off a valve in the furnace room (9).

There are three different gases pumped through the ventilation system, each for 3 turns. When a new gas is pumped, its odor and effects of the new gas immediately replace the odor and effects of the previous gas. The cycle of gases repeats itself endlessly; therefore, one complete cycle takes 9 turns. (For convenience, roll 1d6 to determine which gas is currently being pumped when the party enters the citadel: 1-2 = First Gas, 3-4 = Second Gas, 5-6 = Third Gas.)

When the party is exposed to a new gas, even if they've been exposed to it earlier, each character must immediately save vs. poison. Those who fail suffer the indicated effect. (Neither Za-Jikku nor his servants are affected by the gases.)

First Gas. Odor: Vanilla.

Effect: The character faints and stays unconscious for the next 3d10 rounds unless he is slapped or otherwise roused by a companion.

Second Gas. Odor: Cinnamon.

Effect: The character's vision is blurred for the next 3 turns. All attack rolls are made at - 1 during this time.

Third Gas. Odor: Cloves.

Effect: The character's skin burns and tingles, and he has a severe headache for the next 3 turns; he loses 1d6 hit points of damage. All attack rolls are made at - 2 during this time.

Za-Jikku's Schedule

Za-Jikku maintains a rigid daily schedule from which he never varies. He is always accompanied by 12 servants who carry him from place to place and serve as bodyguards. These servants always remain in the same room with Za-Jikku. If the party enters a room occupied by Za-Jikku and his servants, the servants attack, ready to defend Za-Jikku to the death. However, the servants will not leave the room to pursue the party.

If the servants see the party while carrying Za-Jikku from room to room, six of them will attack; however, if the party hide and the servants don't see them, they will not attack. The party will always be able to hear them coming, as the bodyguard servants continually chant "Za, Za . . ." in a low rasp (Za-Jikku believes that hearing this chant enhances his longevity). If a PC listens through a doorway, he will also be able to detect the presence of Za-Jikku and his bodyguards by the chanting. The schedule:

5 A.M.-6 A.M.:	Dining room (3)*
6 A.M.-9 A.M.:	Herb; pool (5)
9 A.M.-10 A.M.:	Dining room (3)*
10 A.M.-1 P.M.:	Herbal pool (5)
1 P.M.-2 P.M.:	Dining room (3)*
2 P.M.-5 P.M.:	Herbal pool (5)
5 P.M.-5 A.M.:	Meditation room (10)* *

* At 4:50 A.M., 8:50 A.M., and 12:50 P.M., the two servants from the kitchen (4) bring Za-Jikku's food to the dining room, then return to the kitchen. During these times, the servants ignore the party if they happen to see them in the corridor.

However, if the party attacks, the servants defend themselves. If these servants are killed, new servants take their place, moving immediately from the storage area (8) to the kitchen.

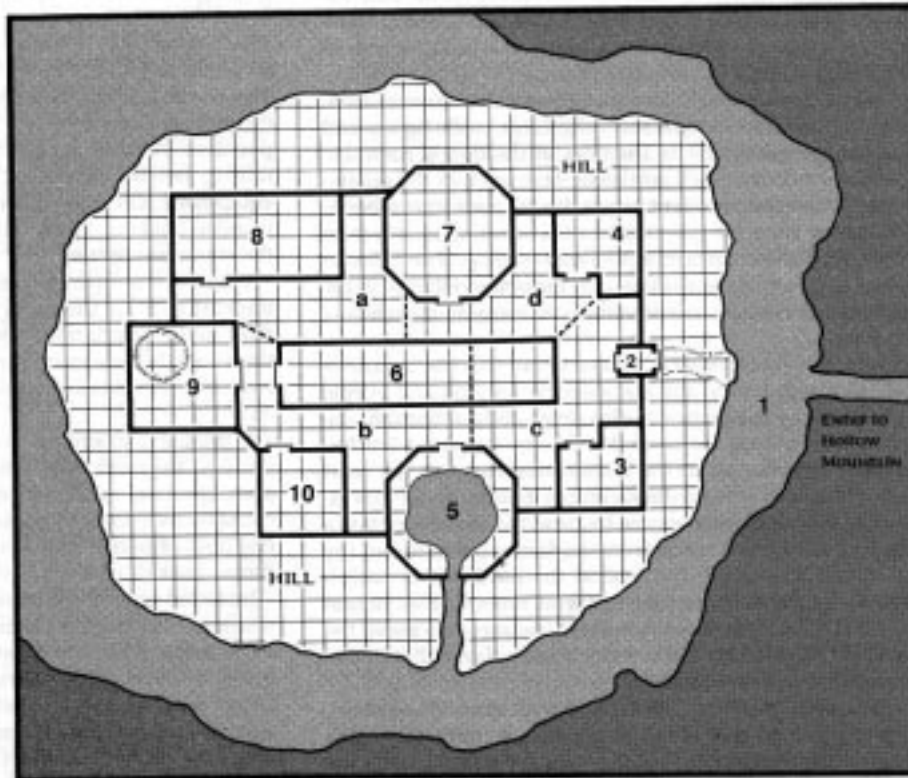
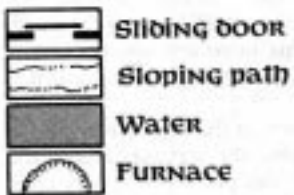
** From 5 P.M. until 5 A.M., four servants from room 8 polish the corridors with rags and deliver materials from the lab (6) to the furnace room (9), the herbal pool (5), and the cocoon room (7). They spend 3 hours in area a, 3 in area b, 3 in area c, and 3 in area d before returning to room 8.

These servants do not chant; if they see the party, they attack and fight to the death. They will not pursue the party into a room; if the party hides, the servants resume their polishing and deliveries. If the servants are killed, they will be replaced with another team the following day.

MARBLE CITADEL

Scale: 1 square = 10'

Map 13



拔氣 緋俛伏膚 拔跌付腐 郭弗伏緋俛伏膚 拔跌付腐

ENCOUNTER KEY

1. STREAM

This stream forms a natural lake 10 feet deep around the citadel. A branch of the stream enters the citadel through a 5-foot diameter hole in the wall to provide water for the herbal pool (5). Smaller party members could conceivably enter the citadel by squeezing through this hole.

When servants bring new bodies into the citadel, they usually dispose of their possessions somewhere en route, retaining any unusual items to add to the collection in room 7. However, coins often drop from the victims' pockets as they're carried from the water and into the citadel. If the PCs check the area of the stream within the dotted lines, they find 15 ch'ien, 22 tael, 28 yuan, and 55 fen.

2. ENTRYWAY

A sloping path leads from the stream to the entrance. Behind the sliding door is a narrow room with a *makimono* (horizontal picture scroll) on the south wall. The *makimono* depicts a group of children flying kites. This is actually a *makimono of breezes*. If touched, the room fills with warm breezes for 10 rounds, long enough to thoroughly dry the party's clothes. (The *makimono of breezes* can be used an unlimited number of times to circulate warm air in an area not exceeding 15 × 15 × 15 feet.)

3. DINING ROOM

This room contains a single tatami, a glass goblet, a large stone bowl, and a wooden spoon, all of negligible value. This is where Za-Jikku takes his meals. His servants lay him on the mat, and spoon-feed him the vegetable gruel prepared in the kitchen (4).

4. KITCHEN

There are always two servants working here, unless they are currently bringing food to the dining room (see Za-Jikku's Schedule above). If the servants are present, they attack the party on sight, fighting to the death. The servants will not pursue them from this room.

Against the west wall are two identical teakwood cabinets. One cabinet contains several goblets, stone bowls, and wooden spoons similar to the ones in the dining room (3). There are a dozen small bottles of dark wine in the second cabinet. The wine smells of asters. If a PC consumes a bottle of the aster wine, he must make a Constitution check. If he succeeds, the wine acts as a *potion of healing*. If he fails, he loses 1d6 hit points of damage and becomes violently ill for the next 2d6 rounds; he is unable to take any actions during this time.

Against the north wall is a large bin of carrots, tomatoes and other vegetables, and a smaller bin of pink and purple asters. Nearby is a large wooden press and a table containing various mixing bowls and a dozen stoppered bottles, similar to the bottles in the wine cabinet against the west wall. There are several dozen empty bottles under the table. The servants use the press to grind the vegetables into a soupy gruel. Wine is made from the stems and leaves of the asters and allowed to ferment in the bottles (PCs foolish enough to sample the fermenting wine must save vs. poison or suffer 1-2 hit points of damage). The servants serve the wine and gruel to Za-Jikku three times a day, a diet he believes enhances his longevity.

A bin along the east wall is filled with dead black geese. (The party may have seen the geese as a result of a Black Geese encounter in Encounter Zones 4, 36, or 42, or in the pond in area F of encounter 49). Next to the bin is a chop-

ping block and a large cleaver (dmg 1-6). Two dozen dressed geese hang from hooks suspended from the ceiling; the flesh is beginning to rot. If the party examines the flesh, they see pictures similar to tattoos on the muscles.

The pictures are of villages, travelers, and various landmarks of the Fochu Peninsula. A single goose contains dozens of the tiny images. There is 10% chance per five rounds of studying the goose flesh that the party will see an image of themselves, hiking across the terrain of the peninsula. (Za-Jikku sends the magical geese on scouting missions to search for potential murder victims and to keep him informed of interesting developments on the peninsula. Whatever the geese see is imprinted in their flesh.)

When the servants butcher the geese, they mentally transmit the images to Za-Jikku. If the geese warned him of the party's approach, apparently Za-Jikku wasn't particularly concerned.)

15. HERBAL POOL

Most of this room is filled with a pool of water about 2 feet deep. The temperature is about 90 degrees, and the air smells of pine and mustard, thanks to the herbal powders brought nightly by the servants from room 8 to sprinkle on the surface of the water. Za-Jikku soaks in the pool for several hours three times a day, a treatment he believes enhances his longevity.

There is a *kakemono* (vertical picture scroll) on the west wall depicting the shining sun. This is actually a *kakemono of warmth*. It maintains a temperature of 90 degrees in any enclosed area not exceeding 100 X 100 X 100 feet. (If the party steals the *kakemono of warmth*, Za-Jikku will have his servants create magical potions to keep the pool warm.)

If a character soaks in the pool for an hour, he emerges finding himself refreshed, energized, and alert. He is affected as if he has consumed a *potion of extra healing* and makes all attack rolls at + 1 for the next 1d4 hours. A PC can gain the benefits of the pool no more than once per day.

6. LAB

This oblong room is where the various compounds and elixirs necessary to the operation of the citadel are prepared. The north and south walls are lined with marble shelves containing dozens of jars and bottles filled with colored powders. A table against the east wall contains mortars, mixing bowls, measuring spoons and other simple lab equipment. On one side of this table are several empty wooden buckets. Thick rolls of silk bandages are stacked in the southeast corner.

There are always two servants in the room, working at the east table. If the party enters, the servants attack and fight to the death, but they will not pursue the party from this room. If the servants are killed, they will be replaced by two new servants from the storage room (8) the following day.

If the party examines the jars and bottles on the marble shelves, they discover that most of them contain vanilla pods, ginseng, mint, saffron, and other herbs. One bottle contains two doses of *potion of longevity*, another contains one dose of *potion of water breathing*, and a third contains three doses of *potion of healing*.

Included among the items on the table against the east wall are three bowls of charcoal; one mixed with vanilla, another mixed with cinnamon, and another mixed with cloves (these are special powders for the furnace in room 9). A larger bowl contains a yellowish paste that reeks of mint and rotten meat (the silk bandages are soaked in the paste to make the cocoon poultices in room 7). Another bowl contains a green powder that smells of pine and mustard (this is

used in the herbal pool in room 5). None of these preparations will be of any particular use to the party.

7. COCOON ROOM

This room contains 30 marble coffins. About a dozen corpses of Fochu Peninsula villagers are stacked just inside the door. Next to the corpse stack are four wooden buckets containing strips of silk bandages soaking in a yellowish paste reeking of mint and rotten meat (the party may have seen the paste in room 6). Several metallic objects are piled against the north wall.

There are two servants standing just inside the doorway. They attack the party on sight, fighting to the death, but they will not pursue the party from this room.

This is where Za-Jikku creates the golden butterflies that are causing the *yun ch'i*. The servants wrap a fresh corpse in silk bandages soaked in the yellow paste, then place the corpse in a marble coffin. For six days, the bandages tighten and squeeze the corpse, gradually transforming it into a small cocoon. At the end of six days, a servant removes the cocoon and places it in the mulberry grove (area B of encounter 49). A day later, a cursed golden butterfly with a human face emerges. Once released, the butterflies reproduce normally, laying about 50 eggs at once; it takes about 10 days for an egg to develop into an adult. As these golden butterflies breathe, they transform the peninsula's *t'ien ch'i* to the deadly *yun ch'i*. There are currently thousands of the golden butterflies in the skies of the peninsula.

If the party examines the corpse stack, they see that all of the victims have been either strangled or stabbed. If they use *speak with dead* or a similar spell, the corpse confirms that he was murdered by the servants, but doesn't know why. If the party saw a servant bring a particular body through the underwater passage (see encounter 49), the corpse is among those in the stack.

If the party examines the stack of objects against the north wall, they discover several items of interest the servants removed from *the corpses*: a *habuto of poetry* (gives the wearer proficiency in poetry; this does not require a proficiency slot), a *mask of apparition* (a face-mask in the image of a tusked demon, it gives the wearer the effect of an *apparition* spell once per day); and a *wakizashi* +2.

The PCs are free to examine the contents of any coffin. Roll 1d6 to determine the contents: 1-2 = Cocoon, 3-4 = Pupa; 5-6 = Mummified Corpse. *Remove curse* or similar spells have no effect on the contents of the coffins.

Cocoon. This 6-inch golden cocoon is the final stage of the developing butterfly. If the party cracks open the cocoon, they see the glistening form of a golden butterfly. The butterfly takes a few tentative flutters around the room, then drops dead to the floor.

Pupa. This is a 3-foot golden cocoon, the middle stage of development. If the party cracks open the cocoon, they see a caterpillar-like body with a human head and stumpy arms and legs. The body gasps for air, then dies.

Mummified Corpse. This is the earliest stage of development, a human wrapped in the soaking bandages. At this stage, the corpse has lost all ties to his former life and is consumed with a burning desire for revenge. The corpse resembles a normal mummy, but is unable to *cause disease* or *fear*. Unlike normal mummies, they are immune to all fire attacks, magical or otherwise.

Marble coffin corpse (mummy): AC 3; MV 6; HD 6 + 3; hp 30; #AT 1; Dmg 1-12; THAC0 15; SD harmed only by magical weapons (which do half-damage); immune to *sleep*,

charm, *hold*, and cold-based spells; immune to poison and paralysis; *raise dead* turns mummy into normal human (unless mummy saves vs. spells); holy water causes 2-8 hit points of damage); AL LE.

As soon as the coffin is opened, the corpse sits up. It intends to kill as many of the party members as possible, and attacks them at random. The corpse will pursue the party to any room-its great strength allows it to easily open the doors-but it will not leave the citadel. The corpse ignores the servants, having no interest in fellow undead. The corpse remains animated for one hour, after which time it collapses to the floor and decomposes into a yellowish paste.

8. STORAGE ROOM

This room contains 30 servants and reeks of decay. Some of the servants polish the corridors and deliver materials at night (see Za-Jikku's Schedule above), the rest serve as replacements and bodyguards as needed. If the party enters, the servants attack, but will not pursue the party out of this room. There is nothing of interest here.

9. FURNACE

This room contains a cylindrical marble furnace that circulates the various gases throughout the citadel (see the Common Features section above for details). There are always two servants in this room. Every half hour, they open a hatch on the side of the furnace and dump in a bowl of powder prepared by the servants in the lab (room 6). One bowl contains a vanilla-scented powder, another contains a cinnamon-scented powder, and a third contains a clove-scented powder. The powder is burned by a flame spirit, a weaker variety of fire elemental, trapped in the furnace by Za-Jikku.

If the party enters this room, the servants attack, fighting to the death. However, the servants will not pursue from this room. If the servants are killed, they are replaced by two more servants from the storage room (room 8) the following day.

If the party destroys the servants, they can examine the furnace. If they open the hatch and peek in, they see an angry flame spirit roaring to be set free. They also see a vent in the top of the furnace. If they look on the west side of the furnace, they discover a 1-foot diameter wheel. If they rotate the wheel clockwise until tight, they seal the vent in the top of the furnace, preventing any more of the gases from filling the citadel. (Note that sealing the vent isn't necessary to stop the gases; once the servants are killed, no more powder will be fed into the furnace. The powder currently in the furnace will burn itself out within 3 turns, and replacement servants won't appear for another day.)

If the PCs leave the hatch open, the flame spirit will attempt to escape. It takes two rounds for the flame spirit to slip through the hatch; if the PCs close the hatch during this time, the flame spirit remains trapped inside. Otherwise, it escapes and attacks as explained below.

If the PCs seal the vent and leave the hatch closed, pressure will begin to build inside the furnace. If the PCs are still in the furnace room, five rounds after they seal the vent, they hear rumbling inside the furnace. In another five rounds, the furnace explodes, blowing off the door of the furnace room. Any characters in the furnace room when the furnace explodes suffer 3d6 hit points of damage from shrapnel.

Once the flame spirit escapes, it attacks anything in sight, including the party and any servants it sees. The

拔氣
縛俛
伏膚
拔跌
付腐
郭弗
伏縛
俛伏
膚拔
跌付
腐

flame spirit is unable to open doors or leave the citadel; it roams the corridors until destroyed. If the PCs hide in a room for an hour, servants from the storage room (8) track down the flame spirit and kill it. The surviving servants return. When the party leaves their hiding place, they will discover a pile of ash in the corridor next to the charred remains of five servants who died in the battle. (The servants will repair the furnace and the furnace room door the following day. Za-Jikku will have his servants create magical coals to burn the powders in the furnace.)

Flame spirit: AC 3; MV 12; HD 6; hp 25; #AT 1; Dmg 1-10; THACO 15; SD + 1 or better weapon to hit; cannot pass over non-combustible liquids; AL N.

10. MEDITATION ROOM

This is where Za-Jikku spends 12 hours per day mediating, a process he believes enhances his longevity. There is a single tatami spread on the floor, next to which is an iron *kotatsu* (a brazier providing warmth for sleeping). Next to the *kotatsu* is a small *nishiki-e* (colored woodcut). The *nishiki-e* is engraved with a crude map of Qui; the exit from Qui is noted on the map as a small patch of swirling colors, similar to the swirling colors on a *scarf of transport to Qui*. Give the PCs a rough sketch of the outline of Qui, with the colored patch located in the northeast corner, corresponding to area 5, Sector 2 of Map 4).

In the southeast corner is a pile of parchment sheets containing child-like scrawls. These are notes made by a servant under the direction of Za-Jikku. If a PC succeeds in a Wisdom check, he understands the notes to be complex prayers that supposedly grant immortality. (These prayers were copied from the *Book of Hsi*.)

A multi-colored scarf 3 feet square hangs flat against the south wall, mounted like a picture. The scarf is identical to the scarf the party found in the tin box in Tempat Larang (see Prologue); this is a *scarf of transport to Qui*. This *scarf* is permanently imbedded in the wall and cannot be removed.

USING THE SCARF

The *scarf of transport to Qui* in Za-Jikku's mediation room operates differently than the scarf found in the Prologue, as it does not require the light of dawn to function. If the PCs step through, the adventure continues in Part Two. Passage through the *scarf* is one-way only; the PCs will have to find their own way home.

SE 7: SPECIAL ENCOUNTER

If the party entered the citadel through the underground stream or explored the mulberry valley (see encounter 49), their actions were observed and recorded by Za-Jikku's black geese. A week after they leave the citadel, Za-Jikku will have his servants examine the corpses of these geese and will then be able to identify the intruders. If the party stole anything from the citadel, killed any of the servants, or disturbed the contents of any of the rooms, Za-Jikku will decide to continue to observe the party.

Beginning with the week after the party leaves the cavern, Za-Jikku orders a flock of black geese to spend a week searching Encounter Zone 36, the following week searching Encounter Zone 42, the following week searching Encounter Zone 32, and the following week searching Encounter Zone 25. If the geese haven't yet located the party, Za-Jikku calls off the search.

Note on the DM's Tracking Chart when SE 7 might occur. For instance, if the party left the citadel during Week 3,

then note "SE 7, EZ 36" under the Special Encounter heading on the Week 4 line, "SE 7, EZ 42" on the Week 5 line, and so on.

When an SE 7 encounter occurs, the party notices a flock of 12 black geese circling overhead. Regardless of where the party goes, the geese follow, usually staying about 100 yards overhead, but occasionally swooping lower to get a better look. The geese never attack. If the party hides in a cave or takes refuge in a village, the geese will be waiting for them. All of the geese's observations are recorded on their flesh. Every day, one of the geese leaves the flock and returns to the citadel where it is butchered and its flesh examined for images. Assuming none of the geese are killed, the last goose leaves 12 days after the flock first arrives. No more SE 5 encounters will occur.

The presence of the black geese mainly affects the party's reception at villages, since the circling geese are universally considered as harbingers of doom. As long as at least one of the flock is following the party, lower the Prejudice Level of each village they attempt to enter by one level (high becomes medium, medium becomes low, and low stays low). Additionally, in order to speak to any NPC met as a result of an encounter zone encounter, a PC must succeed in an encounter reaction at a penalty of -30%. (Alternately, the DM can direct the PC to make a Charisma check at a penalty of -4.)

Black goose: AC 7; MV 6, Fl 24, Sw 12; hp 3; #AT nil; Dmg nil; AL N.

ADAPTING THE INTERLUDE

If this interlude is not used as part of the *Test of the Samurai* adventure, it can be adapted into an independent adventure or incorporated into another campaign.

Once the menace of Za-Jikku is no longer a threat, the shogunate might inform the party of the location of the citadel and send them to investigate. Alternately, the party could be told about the citadel by a butterfly whose transformation was incomplete. Even if Za-Jikku has been destroyed, the mindless zombies might still be carrying out the day-to-day operations of the citadel.

Possible adventure springboards:

- * the party is ordered to recover a specific corpse from the citadel (which may have been transformed into a butterfly or a juju zombie; the butterfly or zombie could be identifiable by a birthmark on its forehead).
- * the party is sent to clean out the citadel so it can be used as a military outpost for the shogunate (other monsters, such as yuan ti, oni, or shan sao, may have taken up residence in the citadel).
- * a fire elemental demands the party recover its relative, a flame spirit, who is held captive in the citadel. If the party refuses, the elemental threatens to destroy a random village. The juju zombies do not take kindly to this disruption, and the party is caught in a battle between the zombies and the elemental.

APPENDIX

SCHEDULED EVENTS

At the beginning of each new week, the DM should check the DM's Tracking Chart to see if a scheduled event is in effect. Scheduled events occur regardless of the location of the party. The details of each scheduled event are explained below.

1. YUN CH'I STAGE ONE

This event reflects the atmospheric changes resulting from the first stage of Za-Jikku's conversion of t'ien ch'i (the air we normally breathe) into the deadly yun ch'i. Clouds have a light yellow tinge, and there is a faint aroma of vanilla in the air. Other specific effects of Stage One are detailed in various encounters in the text. Stage One continues until Stage Two begins.

2. YUN CH'I STAGE TWO

This event reflects the atmospheric changes resulting from the second stage of Za-Jikku's conversion of t'ien ch'i to yun ch'i. A yellow mist hangs like a shroud over the land, reducing visibility to 150 yards in the daytime, 100 yards at twilight, and 15 yards at night. Clouds are as yellow as lemons, and there is a strong aroma of cinnamon in the air. The temperature is ten degrees below normal. Dead birds, rodents, and fish are occasionally seen, their mouths and beaks lined with a yellow powder. Other specific effects of Stage Two are detailed in various encounters in the text. Stage Two continues until Stage Three begins.

3. WIND STORM

Concerned about the changes in the atmosphere, the daimyo of Fochu and Jasuga order their court wizards to create strong winds to blow the foul air away. All week, winds in excess of 45 miles per hour blow from random directions across the entirety of the Fochu Peninsula. Missile combat at medium and long ranges is impossible. Missile combat at short range has a penalty of -6 and a penalty of -4 at point blank range. There is a -4 penalty on both "to hit" and damage rolls in melee combat. Movement is reduced by 1/2. The winds disappear at the end of the week; they have no effect on the changing atmosphere.

4. MARTIAL LAW

Advisors to the daimyo of Fochu and Jasuga suggest that foreigners are somehow responsible for the atmospheric changes. The daimyo jointly agree to send out troops to incarcerate and question all non-natives of the Fochu Peninsula. Whenever a special encounter is indicated in Encounter Zones 25 and 36, the party is met by a militia force; this supersedes any other special encounter that may be occurring this week. This special encounter persists for two weeks.

The militia force comprises one leader and 3d4 militia men. All are mounted on armored medium warhorses. Use the following statistics for the militia force.

Leader (3rd level samurai): AC 5; MV 12; hp 20; #AT 1; Dmg 1-10 (katana) + 1 (strength bonus to damage); THAC0 18; AL LN.

Militia men (1st level bushi): AC 8; MV 12; hp 8; #AT 1; Dmg 1-8 (naginata); THAC0 20; AL N.

Medium warhorse: AC 6 (increased due to armor); MV 18; HD 2 + 2; hp 13; #AT 3; Dmg 1-6/1-6/1-3; THAC0 19; AL N.

The militia force gallops in front of the party and cuts them off. The leader politely asks the party their names, their homeland, their destination, their religious affiliation, and their business in Wa. The leader dutifully records their answers. If they refuse to answer a question, the leader asks them again, then makes a note that they declined to answer. The leader ignores all questions or comments from the party. If the party resists, the militia forcibly restrains them as described below.

When he has finished asking his questions, the leader asks the party to surrender. If the party cooperates, the militia men take all of their possessions, then bind their hands behind them. If the party resists, the militia men attempt to forcibly subdue them. If the party attacks, the militia force responds violently; the militia has orders to kill them if they refuse to cooperate. The leader and his men will fight to the death.

If the party cooperates, the militia takes them to the nearest village; do not roll for encounter zone encounters while the party is in the custody of the militia.

When they arrive at the village, the party is incarcerated. For convenience, assume that the party is always incarcerated in a small brick building, 20 feet by 20 feet, with a dirt floor, a single door, and no windows. Several small holes in the ceiling provide ventilation. The heavy door is always securely bolted from the outside.

Once incarcerated, the leader asks all of party members the same questions he asked before. The leader dutifully writes down whatever they answer. If a PC refuses to answer a question, the leader asks him again, then makes note of the PC's silence.

After the questioning, the leader sends one of his men back to the daimyo with the information. The party will be held for 2d6 days, then released with all of their possessions returned to them; there is a 30% chance that all of their treasure items have been stolen by the militia. (The daimyo has decided that either the strangers are harmless or he risks the wrath of the gods if they are executed.) During their incarceration, half of the force is always standing guard while the other half rests nearby; the resting half of the force can be summoned within two rounds in case of trouble. If the PCs manage to escape (most likely by killing all of the militia), they can recover all of their possessions in 3d6 rounds of searching.

Roll 1d4 once to see if any of the following special circumstances pertain to this particular incarceration.

Roll	Special Circumstances
1	Corrupt guards
2	Poor rations
3	Loose bricks
4	Nothing

Corrupt Guards. In the middle of their first night of incarceration, the on-duty guards quietly tell the PCs they'll return all of their possessions and help them escape in return for treasure or equipment with a value of at least 10 ch'ien per party member. If the PCs agree, the corrupt guards sneak them out and return their possessions as promised. If the PCs don't give them the bribe as agreed, the guards alert their comrades to help chase them down.

Poor Rations. The militia serves the party rancid food. Every day of their incarceration, each PC must make a Constitution check or suffer 1 hit point of damage.

拔氣
縛俛
伏膚
拔跌
付腐
郭弗
伏縛
俛伏
膚拔
跌付
腐

Loose Bricks. An area of loose bricks in the back wall is large enough to allow the party to escape. They have a 20% cumulative chance per day of noticing the loose bricks, and twice that chance if they are specifically searching. If they escape, they locate their equipment guarded by a single militia man sleeping under a tree.

Nothing. No special circumstances.

5. EXPANDED MARTIAL LAW

This is identical to Special Encounter 4, except that it now occurs whenever a special encounter is indicated in encounter zones 4, 9, 19, 25, 32, 36, and 42. As before, this supersedes any other special encounter that may be occurring this week. This special encounter continues for two weeks.

6. YUN CH'I STAGE THREE

This event reflects the atmospheric changes resulting from the third stage of Za-Jikku's conversion of t'ien ch'i to yun ch'i. A dense yellow fog hangs over the land, reducing visibility to 50 yards in the daytime, 30 yards at twilight, and 10 yards at night.

Contact with the fog makes the skin tingle and burn; for every four consecutive hour a character is exposed to the fog, he must make a Constitution check or suffer 1d4 hit points of damage. There is a pungent aroma of cloves in the air. The temperature is twenty degrees below normal, and dead birds, rodents, and fish are common, their mouths and beaks lined with a yellow powder. Other specific effects of Stage Two are detailed in various encounters in the text. Stage Three continues until Stage Four begins.

7. YUN CH'I STAGE FOUR

This event reflects the final stage of the atmospheric changes resulting from Za-Jikku's conversion of t'ien ch'i. All of the Stage Three effects continue, except that Constitution checks are made at -2; those failing suffer 2d4 hit points of damage. See the Epilogue for additional details.

PROPHECIES

Various encounter zones encounters are indicated as prophecies. If the conditions of interpreting a given prophecy are met, consult the following lists for the interpretation. You may roll randomly or select a specific interpretation; feel free to paraphrase any of the interpretations. Alternately, you may create your own interpretation to give the party a specific clue or piece of information.

If the conditions for interpreting a given prophecy are partially but not entirely met, give the PCs a fragment of the interpretation. Fragments are indicated in boldface. (For instance, if the PCs receive a fragment of the first interpretation in Category C, tell them the prophecy says something about a doorway to Qui and a theater of ghosts.)

There are three categories of interpretations. Category A consists of general advice and homilies that have no direct connection to the adventure. Category B consists of vague hints about specific adventure goals, while Category C consists of the same hints made more specific. Each encounter zone prophecy specifies from which categories to select interpretations or fragments.

If you wish to roll randomly, first note which choices are available in the encounter zone prophecy under consideration:

* If you have a choice of Category A or B, roll 1d6: 1-4 = Category A; 5-6 = Category B.

* If you have a choice of Category A, B, or C, roll 1d8: 1-3 = Category A, 4-6 = Category B; 7-8 = Category C.

* If you have a choice of Category B or C, roll 1d6: 1-4 = Category B; 5-6 = Category C.

When you have determined a category, roll 1d6 on the appropriate list below.

Category A

Roll 1d6 or choose a specific interpretation from the following list.

1. When **desires** collide, **war** is the result.
2. All **creatures are citizens** of the world, equal in the eyes of the gods.
3. **Harsh words** do not improve on **silence**.
4. To **take no action** is to have made a **decision**.
5. Reason is the **law of the mind**, emotion the **law of the heart**.
6. The **corn stalk** knows that it is better to **bend** than to **break**.

Category B

Roll 1d6 or choose a specific interpretation from the following list.

1. The **theater** of spirits holds the **doorway** you seek.
2. A **gateway** lies in the house of **marble**.
3. The **parrots** of the forest can take you to one with the **scarf**.
4. The **mouse with the mind** of a man can show you the way,
5. The **book of golden pages** can clear the **foul air**.
6. When the **jade head** falls, the world will **breathe** again.

Category C

Roll 1d6 or choose a specific interpretation from the following list.

1. One **doorway to Qui** is a scarf in the **theater of ghosts**- look west from the village of Sokijan.
2. One **doorway to Qui** is a scarf in the **marble fortress** of Za-Jikku—look where the stream enters the mountain in the Jufosu Range.
3. One **doorway to Qui** is **guarded by the monkey** of the Peachling Girl—find her in the northern Momoben Forest.
4. To **clear the air**, **retrieve the man called Setsu** from the domain of the phoenix in Qui.
5. To **clear the air**, retrieve the **Book of Hsi** from the domain of the unicorn in Qui.
6. To **clear the air**, **sever the head of the jade statue** in Qui with the copper hammer from the village of Kareki.

Ch'i-Lin

CLIMATE/TERRAIN:	Temperate forests
FREQUENCY:	Very rare
ORGANIZATION:	Solitary
ACTIVE TIME:	Any
DIET:	Special
INTELLIGENCE:	18 (Genius)
TREASURE:	Nil
ALIGNMENT:	Lawful good

NO. APPEARING:	1
ARMOR CLASS:	- 2
MOVEMENT:	24 (ground or water), Fl 36
HIT DICE:	16
THAC0:	7
NO. OF ATTACKS:	3
DAMAGE/ATTACK:	1-10/1-10/3-18
SPECIAL ATTACKS:	See below
SPECIAL DEFENSES:	See below
MAGIC RESISTANCE:	See below
SIZE:	G (75')
MORALE:	Fanatic (18)
XP VALUE:	18,000



The ch'i-lin, also known as the oriental unicorn, is among the world's most beloved creatures. Though it is seldom seen by man, its appearance is always associated with longevity, health, and good fortune.

Superficially, the ch'i-lin resembles a giant version of the common unicorn. It is not unusual for a ch'i-lin to attain a height of 100 feet or more, though it is more commonly 50-75 feet tall. The ch'i-lin's coat is a riot of color, seemingly random splotches of red, yellow, black, white, and blue, though its belly is always brilliant yellow. Its body is thicker than that of a common unicorn. It has the tail of a horse and the long jaws of a wolf. It has a blunt, fleshy horn about 5 feet long extending from its forehead. Its voice sounds like the tinkling of silver bells. The ch'i-lin can speak all human languages, as well as the languages of all forest creatures.

Combat: Ch'i-lin are normally passive and docile, resorting to violence only as a last resort. Their horns are too blunt to be used as weapons, but they can use them to fire six *magic bolts* per round, with each aimed at a different target. A ch'i-lin's *magic bolts* are +4 to hit and cause 3-18 (3d6) hit points of damage. They can plane *shift* and become *invisible* at will; and can cast *crystalbrittle* and *bless* each once per round. A character who touches the horn of a living ch'i-lin gains the ability to cast an omen spell; this ability lasts for one hour. Though loathe to engage in physical combat, ch'i-lin can inflict 1-10 hit points of damage from two hoof attacks and 3-18 (3d6) hit points of damage from a bite.

Ch'i-lin are immune to all poisons, as well as death, charm, and *hold* spells, and make their saving throws as if they were 20th level wizards. They are surrounded by an aura of golden flame that acts as a permanent *deflection* spell. Ch'i-lin can walk on water as easily as they can walk on land.

Habitat/Society: Ch'i-lin have an affinity for all living creatures, particularly those of the forests with whom they share a strong bond of friendship and trust. They have no permanent lair, preferring to roam from forest to forest in the company of their animal friends. Ch'i-lin never acquire treasure. When ch'i-lin desire privacy, they usually plane *shift* to another plane of existence where they may meditate in solitude for up to 10 years at a time.

Ch'i-lin tend to shun the civilized world, but they often make an appearance when an especially benevolent ruler or wise sage is about to be born.

The first ch'i-lin was formed from the blended bodies of two now extinct creatures, the ch'i (a stag with silver antlers and emerald eyes) and the lin (a war horse with a golden coat whose every step cracked the earth). The ch'i-lin rose from the waters of Wa's Akano River, appearing to Emperor Kochi in the 1st Year of Chiso. On the back of the ch'i-lin was a detailed series of written characters; it is said that the language of Wa evolved from Emperor Kochi's transcription of these characters.

The courtship ritual of the ch'i-lin is a long and complex process. When a male ch'i-lin selects a suitable mate, he introduces her to an assembly of forest animals including at least one representative of every species in his territory, usually an area no less than 10,000 square miles. If the animals accept her, the male then introduces her to representatives of the Celestial Bureaucracy. If they approve the mating, the pair retires to another plane of existence where they spend no less than five years sharing every detail of their life histories. The female gives birth to a single infant. The pair raise the infant in this alternate plane until it reaches maturity (about 50 years), at which time all members of the family go their own way.

Ecology: Ch'i-lin seldom walk on the ground, fearing they will accidentally trample an innocent insect or damage the vegetation. They eat only minerals and drink only from the purest of streams. Its horn, when ground into a powder, can be used as an antidote for any poison. Their coats retain the properties of *deflection* even after their death, and are highly prized as material for protective clothing.

Feng Huang

CLIMATE/TERRAIN:	Any land
FREQUENCY:	Very rare
ORGANIZATION:	Solitary
ACTIVE TIME:	Any
DIET:	Herbivore
INTELLIGENCE:	Exceptional (16)
TREASURE:	B, H, U, Z
ALIGNMENT:	Chaotic neutral

NO. APPEARING:	1
ARMOR CLASS:	- 4
MOVEMENT:	12, Fl 48
HIT DICE:	22
THACO:	7
NO. OF ATTACKS:	3
DAMAGE/ATTACK:	1-10/1-10/3-18
SPECIAL ATTACKS:	See below
SPECIAL DEFENSES:	See below
MAGIC RESISTANCE:	See below
SIZE:	G (100')
MORALE:	Fanatic (17)
XP VALUE:	24,000



The feng huang, also known as the oriental phoenix, is perhaps the most magnificent of all feathered creatures. It is aloof, arrogant, and self-absorbed, fully cognizant of its own great beauty and awesome power.

The feng huang resembles a normal phoenix, but it has a shorter bill and neck, and larger wings. It averages 100 feet long from bill to tail, with a wingspan nearly twice the length of its body. It has a finned tail like that of a fish and a multi-colored crown. Its feathers are blue, red, green, yellow, and orange. Black and white stripes run the length of its belly. Feng huang can speak all human languages as well as those of all feathered creatures. Their voices sound like flutes.

Combat: Feng huang prefer to avoid combat, but are extremely aggressive if attacked. Though they can attack with their beak and front claws in the same round, feng huang prefer to attack with spells. They can cast *fireballs* twice per round and *flame lightning* once per round, but must make successful "to hit" rolls. The *fireballs* cause 2d10 hit points of damage and are +4 to hit. *Flame lightning* is a bolt of fire 50 feet long that inflicts 3d10 hit points of damage. The feng huang's most destructive attack is *fire storm*, which it can cast twice per day. The *fire storm* affects an area 1 mile square and 100 yards high, as if cast by a 20th level wizard. It can also cast *fire quench* twice per day affecting an area twice the size of its *fire storm*. It can cast *affect normal fires*, *control temperature in a 100-foot radius*, *animate fire* once per round; *fire shield*, *fire seeds*, *heat metal*, *produce fire*, *pyrotechnics*, *fire rain*, all three times per day; *wall of fire*, *melt metal*, *incendiary cloud*, all once per day. All spells are cast at 20th level. It can *plane shift* and *turn invisible* at will.

It automatically *detects charms*, *evil*, *magic* and *alignment* and continually radiates *protection from evil* in a 100-foot radius. The feng huang can spread its wings to *dispel illusion* or *dispel magic*. It can be hit only by +3 or better weapons. Its dance expels and drives away evil spirits as a 40th level caster, and this is effective against all but the most powerful of entities, such as one contained in an artifact or relic. If reduced to 0 hit points or less, its remains convert to a jade-like egg from which a new feng huang arises in 3d10 days.

Habitat/Society: Feng huang rarely appear in the Prime Material plane, making their lairs in alternate planes of existence, usually far away from other creatures. They build elaborate nests of spun gold and silver in the tops of gigantic wu t'ung, ornamental trees with bell-shaped white and brown flowers. Feng huang love treasure, especially gem stones of all kinds. Female feng huang lay one egg annually, but there is only a 1% chance that any given egg will hatch.

The appearance of a feng huang is variously associated with good fortune and disaster, owing to the creature's unpredictable nature. Tales are told of feng lung guiding lost ships to safe ports, then setting the ports afire before returning to their home planes. In the Prime Material plane, feng lung are equally at home in any climate, since they are unaffected by changes in temperature or weather.

Ecology: Feng lung are strict herbivores. They especially enjoy the seeds of wu t'ung flowers as well as stalks of ripe bamboo. They prefer to drink sweet water, such as fruit juices or streams flavored with honey. Their feathers are used in religious ceremonies of primitive cultures, though they are also coveted by collectors. Their eggs are the favorite food of certain spirit folk. Feng lung are also sought by the desperately ill, as they can *cure diseases* of any type with a touch of their wings. However, this effect is only produced if the feng lung so wills it, and they are usually reluctant to do so unless first offered a great treasure (at least 50,000 ch'ien in gold or gems).

Krakentua

CLIMATE/TERRAIN:	Tropical, sub-tropical, temperate oceans
FREQUENCY:	Very rare
ORGANIZATION:	Solitary
ACTIVE TIME:	Night
DIET:	Special
INTELLIGENCE:	Genius (17)
TREASURE:	Nil
ALIGNMENT:	Chaotic evil

NO. APPEARING:	1
ARMOR CLASS:	4
MOVEMENT:	18, Sw 12 (females: Fl 12)
HIT DICE:	50
THAC0:	7
NO. OF ATTACKS:	7 (tentacles), 2 (fists)
DAMAGE/ATTACK:	See below
SPECIAL ATTACKS:	Trample, spit, cherry mist
SPECIAL DEFENSES:	See below
MAGIC RESISTANCE:	Nil
SIZE:	G (80-100')
MORALE:	Fanatic (17)
XP VALUE:	45,000



Among the most fearsome creatures in all of Kara-Tur, the krakentua is a powerful evil spirit with an insatiable appetite for destruction and an obsessive desire to enslave those it considers inferior.

The krakentua has the body of a human and the head of a kraken. Standing 80-100 feet tall, it is fond of wearing luxuriant silken robes in rich colors, usually violet or red. Its skin is dark green and leathery, as cool to the touch as the scales of a serpent. Seven tentacles extend from its head, each nearly 20 feet long. The supple tentacles are as agile as human hands, capable of wielding weapons and tools with ease. The krakentua has huge red eyes with black pupils, and a chitinous beak hidden beneath its tentacles. Red mist continually oozes from the pores of its body, leading many observers to mistakenly believe that it hovers atop a crimson cloud. The krakentua breathes both water and air. A master of language, it is conversant in the tongues of all lands and creatures of Kara-Tur.

Combat: A male krakentua typically has 200-250 hit points, while a female averages about 350 hit points. The male krakentua attacks with its tentacles, using them like whips to inflict 1-4 hit points of damage each. A tentacle making a successful hit can also grab its victim, inflicting 1-10 hit points of crushing damage in subsequent rounds. A victim has a 50% chance of having one upper limb pinned, a 25% chance of having both limbs free, and a 25% chance of having both limbs pinned. The victim cannot free himself unless the tentacle is severed. Each tentacle has 15 hit points; this is in addition to the hit points of the body. A krakentua commonly wields weapons in its tentacles, preferring katana and wakizashi.

A male krakentua can attack with his fists for 1-10 hit points of damage each, and can also trample any victims who fall under foot for 1-100 hit points of damage. He can spit a stream of cherry milk at any single victim up to a distance of 100 feet; the victim must save versus poison or be blinded for 2-12 segments. He can belch a cloud of foul red mist 50 feet in diameter; victims within the mist cloud must save versus poison or suffer 1 hit point of damage.

Female krakentua are considerably more powerful than male krakentua. Their tentacles strike for 1-8 hit points of damage and

inflict 2-12 hit points of constriction damage per round. In addition to all of the abilities of the male, females have continual *ESP*, *clairaudience*, *detect lie*, *detect evil*, and *detect good*. They can induce lifelike dreams in intelligent victims that are indistinguishable from reality. While her victims experience the dreams, the krakentua is able to imprint their mental auras so that she can track them later; the more energy expended by the victims in their dreams (for instance, if the victims imagine they are fighting for their lives), the stronger the imprint. The stronger the imprint, the greater the krakentua's ability to find them later. Creating the dreams is extremely stressful for the krakentua; she is unable to create dreams for more than an hour a month and never more than three dreams in succession.

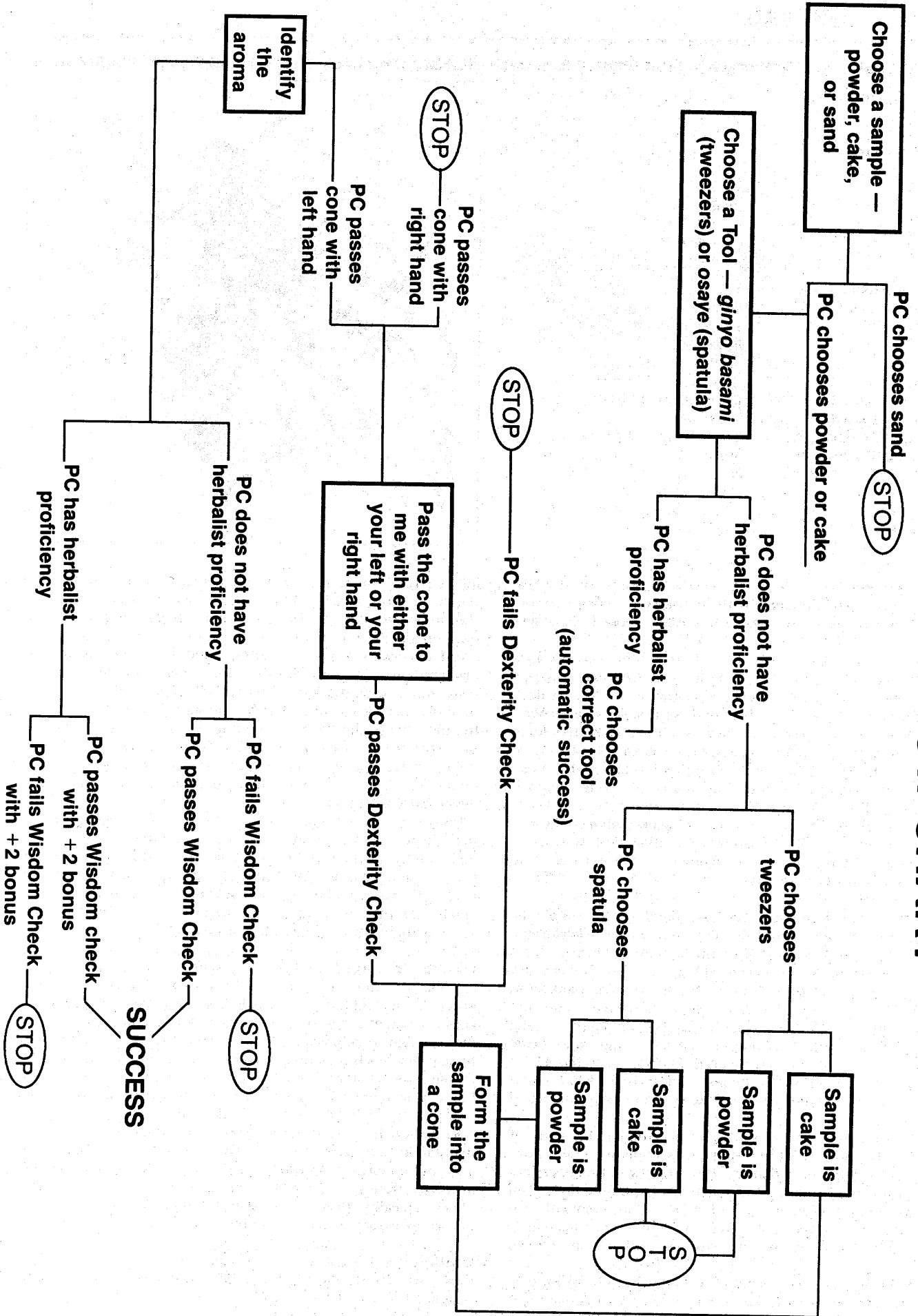
Unlike male krakentua, female krakentua have a limited ability to fly, hovering through the air as if levitating themselves. The female can fly for up to 10 hours before she must immerse herself in sea water for a full day. When flying, the krakentua sheds a trail of dead octopi; the octopi are seldom larger than 3 feet in diameter. It is thought that the krakentua powers her flights by *gating* in octopi from the ocean and absorbing their life force.

Habitat/Society: Krakentua can be found in any remote sea area of Kara-Tur. They prefer uninhabited islands or the warm ocean depths, but they occasionally dwell off-shore near civilized coasts. Krakentua reproduce asexually. The female has an eighth tentacle that functions solely as a reproductive organ. When the female reaches full maturity (about 1,000 years old), the eighth tentacle breaks off and sinks to the bottom of the ocean. From 1-4 buds form on tentacle, each swelling to the size of a 30-foot diameter pod before hatching a new krakentua.

Krakentua have no affinity for treasure, but are obsessed with maintaining a congregation of slaves, preferably human, to worship and honor it. Krakentua enforce enslavement not through any type of supernatural coercion, but by fear of retribution. Males typically attract 10-50 slaves, while females have been known to attract as many as 1,000.

Ecology: Krakentua consume any type of vegetable matter, but they particularly relish cherries and cherry tree milk, usually supplied by their slaves.

Figure 1 INCENSE CEREMONY FLOW CHART



GENZO TAIRA

Human (male)

7th level Samurai

ST: 17 IN: 14 WI: 13
DX: 9 CN: 17 CH: 16

HP: 65

AC: 7 (normal with hara-ate and hara-maki)
3 (with complete o-yori)

#AT: 2/1

Ki: 18/00 strength for 1 round (7/day)

AL: Lawful good

Special Abilities: Surprised only on 1 on 1d10, immune to fear, cause fear in creatures 1 HD or less.

Birth: 5th Rank

Family Honor: 26

Personal Honor: 54

Ancestry: Traditional business, 2 ancestral alliances, advantageous marriage, great betrayal, ancestral feud

TAUK KODAGAI

Korobokuru (female)

8th level Chanshi (Bushu)

ST: 11 IN: 8 WI: 16
DX: 10 CN: 14 CH: 8

HP: 57

AC: 6 (includes class bonus)

#AT: 2/1 with naginata; 3/1 with horse bow

Ki: +2 levels for 1 turn once/day

AL: Lawful good

Special Abilities: +3 to saving throws vs. magical attacks and poison; +1 to hit bakemono, goblins, goblin rats, and hobgoblins; -4 to hit when attacked by giants, oni, ogres, ogre magi, and titans; infravision; 66% chance, to identify plants and animals; 36% pick pockets; 20% chance to find common goods in small villages, 25% in medium villages, 30% in large villages, 40% in small town, 60% in large town, 90% in city; able to find employment, food, and shelter; +1 AC bonus.

Special Restrictions: Cannot use two-handed sword or polearm

DENG TSE CHIN

Human (male)

6th level Dang-ki (Shukenja)

ST: 9 IN: 13 WI: 14
DX: 17 CN: 10 CH: 11

HP: 30

AC: 7

#AT: 1/1

Ki: +3 to saving throws (6/day)

AL: Lawful good

Martial Arts: Style emphasizes bo stick.

Style	#AT	Dmg	AC	Principal Attack	Special Maneuvers
Horizon	2	1-8	7	hand	none

Special Abilities: Can perform marriages, christenings, funeral rites, and observances of holy days; purification has 30% chance to remove curse or sanctify area; meditation; earns 100 XP/spell level used to aid NPCs.

Birthright: 3 property shares, armor of quality

Proficiencies: Katana (specialized), daikyu (specialized), horsemanship, calligraphy, painting, poetry, etiquette, swimming.

Languages: Kozakuran, Trade, Wa-shi (warrior dialect of Wal, Kao te Shou (can learn one more language).

Equipment: Complete o-yori with rosewood storage case (birth-right), ancient matched pair of katana and wakizashi in scabbards (birthright), practice katana, sword stand, daikyu and quiver with 5 normal arrows, 5 leaf head arrows + 1, 10 armor piercing arrows, 5 screaming arrows, 5 fire arrows, spear with horse scabbard, thoroughbred medium war horse (leather half barding, saddle blanket, saddle, bit and bridle, saddle bags, harness, feed bag), draft horse (saddle blanket, bit and bridle, saddle bags, feed bag), sandals, boots, hakama (cotton trousers), loincloth, cotton and silk inner robes, quilted outer robe, silk outer robe, obi (silk sash), gloves, mino (rain cape), fur cloak, fur hat, 2 cooking pots, 6 bowls, 4 pair lacquered chopsticks, 1 lb. rice, 2 week's rice cakes, 1 lb. pickled vegetables, 1 lb. dried vegetables, 1/2 lb. tea, 3 flasks sake, small tent, goza (straw mat), 3 blankets, 10' cord, 50' rope, hooded lantern, tinder box, flint and steel, mirror, 10 sheets paper, brushes, ink, inking stone, book of poetry, map of Kozakura, 35 tael, 6 ch'ien,

except naginata; cannot use bows larger than horse bow; cannot learn additional languages.

Birth: 8th Rank

Family Honor: was 44 when wiped out

Personal Honor: 37

Ancestry: Tribal leaders, successful shepherds, traditional business.

Birthright: Hereditary grazing lands, modest sheep herd.

Proficiencies: Naginata, horse bow (specialized), weaponsmith, armorer, bowyer, horsemanship, fishing, hunting, singing.

Languages: Trade, Kuantan (Korobokuru tribal language), Spirit-Folk, Hengeyokai.

Equipment: Haramaki-do (protects stomach, chest, and back), kote (armored sleeves from shoulder to hands), jingasa (iron hat), naginata +1, hand axe, wakiaashi in scabbard, horse bow and quiver with 10 normal arrows, 10 leaf head arrows, 10 armor piercing arrows, 1 screaming arrow, 2 fire arrows, kumade (multi-purpose spear) with horse scabbard, draft horse (saddle blanket, pack saddle, bit and bridle, saddle bags, harness), sandals, boots, hakama (cotton trousers), loincloth, cotton robe, quilted outer robe,

Special Restrictions: Earns half XP for defeating humans and monsters; earns XP for treasure only if given to charity; cannot eat meat; cannot eat or drink to excess; can wear only studded leather or lesser armor; cannot use shield.

Birth: Unknown

Family Honor: unknown

Personal Honor: 20

Ancestry: Great mystery

Usable Spells (including bonuses): 6 1st level, 2 2nd level, 1 3rd level.

Proficiencies: Martial arts (specialized), bo stick, sling, calligraphy, heraldry, religion.

Languages: Trade, Kao te Shou (can learn two more languages).

Equipment: Studded leather, teak bo stick + 1 with silver end caps (also functions as a staff of curing), practice bo stick, sling with 30 pellets, 5 silver pellets + 1, (+2 against lycanthropes), riding horse (saddle blanket, saddle bags, feed bag), sandals, boots, 2 hakama (silk trousers), loin cloth, 2 silk inner robes, 2 red quilted outer robes, 1 white quilted outer robe, obi (silk sash), martial arts

stipend from daimyo of 12 tael/month plus 1 koku of rice worth 5 ch'ien at the beginning of each year (must be in Kozakura to collect stipend and rice).

Background: Genzo represents the ideal warrior to every Kozakuran samurai who has met him. His adherence to the bushido code is inflexible. His honor, courage, and obedience are unmatched. Solidly muscled and standing a full head above most other Kozakuran natives, Genzo is proud and utterly confident. His face, arms, and hands carry the scars of numerous battles and duels, but all of the scars are from arrows, quarrels, and sling pellets. No one who values his life would attack Genzo at close quarters. His kenjutsu—swordfighting—is neither graceful nor subtle, emphasizing power and direct attacks. Genzo seldom maneuvers, feints, or parries, preferring to wait for an opening to strike a killing blow. He has been known to purposely ignore a foe's sword, trusting his armor to absorb attacks while he slices off his opponent's head. In this way, he shows ultimate disdain for his enemy.

Although he favors the katana, Genzo is a formidable unarmed fighter. Having no formal martial arts training, Genzo focuses on striking power and direct attack, depending on superior strength and unrelenting aggression to overpower his opponents. Many a

fur cloak, sash, gloves, mino (straw rain cape), straw hat, jingasa (iron hat used as cooking pot), bowl, bamboo chopsticks, cup, 1 lb. noodles, 1/2 lb. dried mutton, 1/2 lb. salted fish, 1 lb. dried vegetables, 2 jars beer, 1 bottle rice wine, wicker back pack, *potion of heroism*, rain tarp, goza (straw mat), heavy blanket, 10' cord, 20' rope with grapple hook, 2 torches, flask of oil, tinder box, flint and steel, utility knife, shovel, fish hooks and line, fishing net, armor, weapon and bow tools, pipe and 1 lb. of tobacco, 8 tael, 35 yuan.

Background: Born into the Kuatan tribe of northern Korobokuru, Tauk was expected to join the other women tending the sheep herds. Instead, she followed an old Kodagai family tradition and became a *chanshi*—a mercenary living from the strength of her arm and the bravery of her heart.

While Tauk was fighting the miners' rebellion in Fukiow, barbarians attacked Tauk's family and tribe as they followed the spring migration of the herds. Her family fought to the death, holding the barbarians long enough for most of the tribe to escape. When she learned of the tragedy, Tauk nearly went mad with grief. She joined every Shou expedition against the barbarians, fighting along the length of the Dragon Wall and into the Horse Plains west of Chukei. Despite her size, she earned a reputation as a fearless fighter,

uniform, mino (rain cape), silk vest, woolen robe lined with fur, silk turban, gloves, cooking pot, 2 bowls, 4 pair chopsticks, 4 cups, 2 week's rice cakes, 1/2 lb. fresh vegetables, 1/2 lb. pickled vegetables, 1/2 lb. dried vegetables, 1/2 lb. soy bean cake, 1/2 lb. spices and herbs, 1 lb. tea, flask of sake, jar of water, pearl prayer beads, small silver bell, small brass gong, sticks of incense in cloisonne box, gem-inlaid silver holy symbol, small tent, goza (straw mat), 2 woven wool blankets, hooded lantern, oil flask, 10' silk cord, tinder box, flint and steel, utility knife, 8 sheet of paper, brushes, ink, inking stone, lacquer box of paints, folding stool, book of painted heraldry samples and history, alms bowl, 2 ch'ien, 10 tael, 21 yuan, jade carving (1 ch'ien), set of 8 pair of ivory chopsticks (16 tael), received 4 tael/month from his monastery (but must be there to collect; pays his No-Sheng, Tsao Ho, 3 tael/month while away from monastery).

Background: As an infant, Deng Tse Chin was abandoned outside the high red gates of the Sheng Ti monastery, known as "The Sanctuary: a place of learning for the most devoted scholars of the Path of Enlightenment. The priests adopted the baby and made the temple his home.

surprised challenger has found his best block and counter-attack useless to prevent Genzo's hammering fist from crushing his skull.

Genzo is the youngest man to earn a command from his daimyo, General Takenaka Sugawara, a half-brother of the shogun of Kozakura, Hojo Kawabuko. Having no patience for weakness or errors, Genzo has acquired a well-deserved reputation for ruthless efficiency. Genzo's unwavering loyalty has earned him General Sugawara's trust and much property.

Only a few months ago, Genzo led an attack that destroyed Takenaka Okawa's castle in the Iwari province. General Sugawara sent Genzo out of the country to protect him from ninja assassins hired by the enraged Okawa. Genzo had no fear of the ninja, but understanding the political necessity of leaving, he accepted the order without question.

A natural leader, Genzo instinctively takes charge of any situation, often to the point of stubbornly insisting that his ideas are the best, even if his comrades unanimously disagree. He prefers quick action to long planning. He has definite ideas about the role of females and has no use for them on the battlefield; Genzo would rather fight alone than alongside a woman.

known for her courage and cunning tactics.

Over the years, Tauk has come to accept that she is the last to carry the Kodagai clan name. In her absence, the tribe tends the herd she inherited. Haunted by the loss of her family, she rarely visits the tribe these days. Her mercenary career is now her life.

Though she cannot read it, Tauk carries a scroll written in Kau Te Shou describing her accomplishments:

- * Stood with the Iron Regiment against the cavalry charge at Lo Tu.
- * Routed rebel miners from their tunnels in the Fukiow uprising.
- * Fought four weeks to recapture the Rendai Hills from General Asu's barbarians and their wild dogs.
- * Cut down the barbarian horde of the ghostly Pin Mo Now, the Headtaker, with the Haybat Imperial Archers.
- * Bore the standard of General Hie Aie Shek as he cleared the spice road of bandits from the Dragon Wall to Hulan.
- * Severed the head of the barbarian chief, Asam Meneh, in personal combat.

Uncomfortable in cities, Tauk prefers the wilderness, taking solace in the serenity of nature. She is intimidated by those she considers more cultured and sophisticated, prone to tripping over her own tongue when speaking with noblemen or royalty.

From boyhood, Deng followed the strict life of the priests. Each day, he rose before dawn to pray and chant to Fa Kuan, one of the Nine Immortals and guardian of the monastery. As the sun rose, he trained in the horizon style of kung fu, stretching and exercising his body as he dutifully repeated the required drills. He exercised his mind as well, learning to read and write, and spending long hours reflecting on the principals of the Path. In return for his diligence, the gods granted him insight and the use of spells.

When Deng came of age, the abbot revealed that when he was found, a fortune in silver and gems was wrapped in his robes. Clearly, someone wishes him to be well-cared for—but who? Diviners detected a powerful aura around the babe, but could not discern his lineage.

Now, with the monastery's blessings, and a No-Sheng to accompany him, Deng has begun a two-year journey. Leaving the monastery and the city of Hsi-Feng behind, he seeks to spread the principals of the Path of Enlightenment to all he meets. He also seeks to unravel the mystery of his birth.

CHOI TAN SAI

Human (male)

9th level Tong Shu (Yakuza)

ST: 11 IN: 16 WI: 12
DX: 15 CN: 8 CH: 16

HP: 44

AC: 8

#AT 3/2

Weapon of Choice: light crossbow

Ki: Anticipation halves damage (9/day)

AL: Neutral good

Special Abilities: Move silently (70%), hide in shadows (56%), open locks (62%), pick pockets (70%), hear noise (30%), investigate (52%, 1 ward), contacts (mostly in and around Suijeng, provincial capital of Chu Yuan), 10% bonus on reaction rolls (except those having to do with social status), can call up to 9 brethren once/level (only in and around Suijeng).

Special Restrictions: Leather or padded armor only; cannot use shield.

TSAO HO

Human (male)

7th level No-Sheng (Sohei)

ST: 16 IN: 9 WI: 10
DX: 10 CN: 14 CH: 10

HP: 56

AC: 5

#AT: 2/1

Ki: Berserk energy gives extra attack, improves AC by 1, MV + 3, and + 1 to hit, damage, and saving throws, and can dodge missiles with a successful saving throw vs. breath weapon for one turn (once/day).

AL: Lawful good

Martial Arts: Style emphasizes bo stick.

Principal Special

Style	#AT	Dmg	AC	Attack	Maneuvers
Horizon	2	1-8	7	hand	feint, locking block, eagle claw

Special Abilities: Can cast dang-ki (shukenja) spells; can perform

MAY T'ANG LIEN

Hengeyokai (sparrow) female

9th level Wu Jen

ST: 12 IN: 16 WI: 13
DX: 16 CN: 12 CH: 17

HP: 30

AC: 9

#AT: 1/1

Weapon of Choice: jo stick

Ki: + 3 to initiative for 1 round (once/day); cast any 1st through 4th level spell at maximum effect (once/day)

Personal Honor: 25

AL: Lawful good

Special Abilities: Can change form (9/day); sparrow form AC 3, MV Fl 15, CN 10 CH 19, infravision to 120 feet; bipedal form can use all usual weapons, armor, and equipment; + 20% bonus on reaction rolls with tengu and oni.

Special Restrictions: Cannot use armor or shield, weapons and equipment do not change form, cannot use weapons or equipment

Birth: Upper middle class

Tong Shu Family Honor: 28

Personal Honor: 31

Proficiencies: Light crossbow (specialized), gaming, horsemanship, heraldry.

Languages: Kao te Shou, Trade, Tabotan common, Yasi clan secret language, Bicharaan, (can learn one more).

Equipment: Silk and chain mail haramaki (protects stomach, chest, and back, and is easily concealed under clothing), sune-ate (shin guards), light crossbow of accuracy + 3, quiver with 25 quarrels, dagger in left boot scabbard, dagger in right sune-ate scabbard, wakizashi in scabbard on belt, 3 leather bags with 10 testu-bishi (caltrops) in each, flask of oil, 2 vials of poison, riding horse (saddle blanket, saddle, bit and bridle, harness, saddle bags, feed bag, leather horseshoe covers to muffle sound), sandals, boots, 2 hakama (silk trousers, each with a secret pocket), cotton inner robe with many pockets, silk outer robe, money belt, mino (rain cape), quilted vest, wool cape, black cotton cape with netting for camouflage, gloves, cap, cooking pot, bowl, bamboo chopsticks, cup, 2 weeks rice cakes, 1 lb. salted fish, 1 lb. dried meat, 1 lb. pick-

final fight after death.

Special Restrictions: Cannot eat meat; gains full XP only for defeating opponents in the cause of his monastery (includes protecting Deng); defeating other opponents yields only half XP

Birth: Upper class (forsaken)

Personal Honor: 30

Proficiencies: Martial arts (see above), horsemanship, spear, armor, fishing.

Languages: Kao te Shou, Trade.

Equipment: Do-maru (laced armor covering stomach, chest, shoulders, back, and upper legs), sode (shoulder plates), sune-ate (shin guards), kabuto (helmet), teak *tetsubo* +1 with silver core, javelin of piercing with horse scabbard, 2 normal spears, iron-wood bo stick (nearly impossible to break), 2 worn practice bo sticks, bow and quiver with 15 normal arrows, medium war horse (quilted half barding, saddleblanket, saddle, bit and bridle, harness, saddle bags, feed bag, spare riding saddle, bit, bridle and harness for Deng), sandals, boots, 2 hakama (cotton trousers), loin cloth, silk inner robe, cotton outer robe, quilted outer robe, 2 leather belts, martial arts uniform, mino (rain cape), wool vest, gloves, straw hat, 2 cooking

or cast spells in animal form, has half of normal hit points in animal form, cannot establish family or stronghold, cannot eat fowl, cannot speak above a whisper (except in spells such as *ventriloquism*).

Usable Spells: 5 1st level, 3 2nd level, 3 3rd level, 2 4th level, 15th level.

Proficiencies: Jo stick (specialized), blowpipe (specialized), jeweler (specialized), poetry, etiquette, music, calligraphy, noh.

Languages: Hengeyokai, Normal animal, Trade, Kao te Shou, Tabotan common, Kozakuran, Tengu, Oni, (can always understand these languages but cannot always speak them; in animal form can only speak Hengeyokai and with animals; in human form cannot speak with animals).

Equipment: Ring of protection + 1, jo stick, blow pipe with 20 darts, dagger with scabbard., riding horse (saddle blanket, saddle, bit and bridle, harness, saddle bags, feed bag), 4 pair sandals, 2 pair boots, 2 hakama (silk trousers), loin cloth, 2 silk inner robes, 2 red quilted outer robes, obi (sash), martial arts uniform, mino (rain cape), silk vest, woolen robe lined with fur, silk turban, gloves, cooking pot, bamboo steaming basket, 2 bowls, 4 pair chopsticks, 4 cups, 2 weeks rice cakes, 1/2 lb. fresh vegetables, 1/2 lb. pickled vegeta-

led vegetables, 2 jars beer, 1 flask sake, 1/2 lb. tea, small wicker basket of oranges, dust of disappearance, thief's picks and tools in sack, common tools in sack, 10; cord, 25' rope with grapple hook, small tent, goza (straw mat), 2 blankets, hooded lantern, torch, oil flask, tinder box, flint and steel, leather backpack, woodchopping axe, small chest, gaming cards, boards, dice, 1 ch'ien, 10 tael, 100 yuan, 2 bolts of silk cloth (worth 3 ch'ien each), 4 tael/month from clan (but must be in Suijeng to collect), gem (worth 2 ch'ien, but can only be used for clan expenses).

Background: Only his feet, hands, and face are free from the fantastic tattoos that cover his entire body, marking him as a member of the Yansi clan. Despised by some, feared by others, and respected by all, the Yansi are the most powerful Tong Shu clan in the Chu Yuan province of Shou Lung. Even the head of the clan, the oyabun, has taken note of this hardened veteran.

Unlike most Tong Shu, Tan Sai does not work in the home area, choosing instead to gradually expand his operations. Tan Sai's strength lies in his flexibility. He can quickly move from one block to another, from one ward to the next, even between cities. He makes

pots, 3 bowls, 3 pair chopsticks, 3 cups, 1 weeks rice cakes, 1 lb. rice, 1 lb. soy beans, 1/2 lb. goat cheese, 1 lb. pickled vegetables, 1/2 lb. dried vegetables, 1/2 lb. spices and herbs, 1/2 lb. hot sauce, 1 lb. tea, 4 jars of water, sashimono (Sheng Ti monastery's banner), brass prayer beads, small bell, small copper gong, sticks of incense in cloth bag, silver holy symbol on leather thong, small tent, goza (straw mat), 2 blankets, 2 torches, oil flask, 2 10-foot ropes with grapple hooks, tinder box, flint and steel, utility knife, 2 pair iron manacles (for wrists and legs), armorer tools, 10 tael, 20 yuan, sandal wood fan worth 1 ch'ien, receives 3 tael/month from monastery while there, receives 3 tael/month from Deng while protecting him away from the monastery, has 2 gems worth 10 ch'ien each each entrusted to him by the monastery abbot (to be used only to save their lives or for passage back to the monastery).

Background: Tsao Ho rose quickly in the army and was soon granted command of two dozen bushi. He took no satisfaction in this honor, for he knew he was not worthy of it. The army belonged to his father, a nobleman in the Sheng Ti province of Shou Lung, and command was given to his son. Ho knew half the bushi were more skilled than him, but he could not dishonor his father and accepted the post.

bles, 1/2 lb. dried vegetables, 1/2 lb. soy bean cakes, 1/2 lb. spices and herbs, 1 lb. tea, flask of sake, jar of water, potion of healing, jewelry tools, small wooden chest, small tent, goza (straw mat), 2 woven wool blankets, hooded lantern, oil flask, 10' silk cord, tinder box, flint and steel, utility knife, 8 sheets of paper, brushes, ink, inking stone, 4 mirrors, 1 ch'ien, 40 tael, 4 yuan, silver necklace (3 ch'ien) jade perfume bottle (1 ch'ien), ruby (1 ch'ien), 20 small gemstones (1 tael each).

Lien's Spell Book:

1st Level: accuracy, cloud ladder (air), detect magic, magic missile, read magic, ventriloquism, fiery eyes, message, wall of fog, hail of stone

2nd Level: detect evil, detect invisibility, invisibility, vocalize, whispering mind, knock, protect from charm, hypnotic pattern

3rd Level: dispel magic, fire wings, haste, fire rain, scry, protection from normal missiles, hold person, disguise, detect shapechanger, commune with lesser spirit, feign death

4th Level: dimension door, improved invisibility, dancing blade, confusion, shout, polymorph self

contacts easily and readily adapts to different customs, lifestyles, and accents. For these reasons, the clan uses him for special missions. Whether working alone or with others, he has a hard-won reputation for quickly defining a problem and finding an efficient solution. He prides himself on completing every mission, no matter how difficult or distasteful.

Tan Sai's independence gives him great freedom, but also puts him outside the clan politics. Rather than joining the ever-shifting factions within the clan, he cultivates strong ties with the magistrates and police. He knows that Shou law considers every Tong Shu a criminal, and he is always careful not to offend the authorities whenever possible.

Tan Sai is shrewd and cunning. He seldom reveals his true feelings, and his words often conceal his thoughts. He is reluctant to work with females and is skeptical of the trustworthiness of non-human races.

Like many noblemen, the elder Tsao chaffed under the rule of the government and eventually joined a plot against the Emperor. Tsao Ho could not fight against his country, but neither could he betray his own family. In desperation, he sought refuge in the Sheng Ti monastery, the leading temple of the Sheng Ti province, located in the center of the Hsi Feng, the provincial capital. Ho was hired as the lowly no-sheng (sohei) and severed all ties to his past, forsaking his inheritance and high station. This action so shocked his family that they lost face and abandoned their rebellious plans.

Ho's actions also gave him a reputation for absolute loyalty to the Empire. Indeed, most dignitaries who visit the monastery or Hsi Feng request Ho as their escort. Of course, only Ho himself knows if his ultimate loyalty actually lies with the Empire or with the Sheng Ti monastery.

Through hard study and practice, Ho rose in rank until he gained command of a dozen no-sheng. He was also selected to accompany one of the temple's youngest and most promising priests on a two year journey. A man of great mystery, Deng Tse Chin, is now Ho's responsibility. Ho must protect the priest and instruct him in kung fu; in return, the priest shares the secrets of spell casting and other benefits of the Path of Enlightenment.

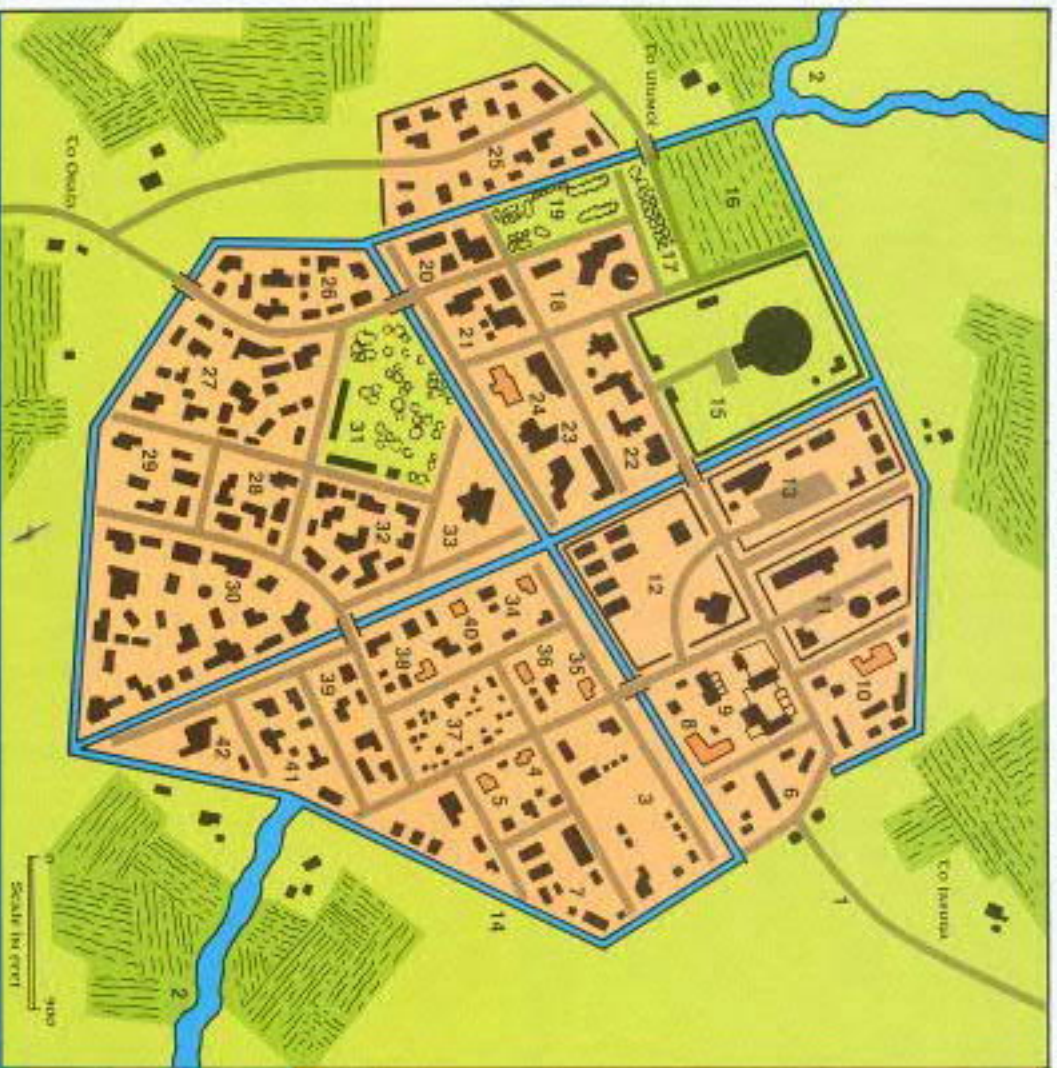
5th Level: *aiming at the target, wall of force, telekinesis*

Background: Courteous, soft spoken, and finely featured, Lien is frequently assumed to be a gracious but powerless woman. She works carefully to create this impression, for it suits her to pass unnoticed. In fact, she is nearly as powerful as any hengeyokai wu jen that has ever lived.

Native to Arakin, a rugged mountain province of Shou Lung, Lien first taught herself spell casting in the foothills of Mount Dowmai, but soon realized that she would have to find suitable teachers to advance her skills. Over the years, she has gained the knowledge of many wu jen, even studying in the library of the ancient Nan Wu of the Tsui Tong clan. Her quest for knowledge continues.

In human form, Lien always arranges her hair to include a delicate feather. In truth, the feather grows with her hair, a subtle sign of her sparrow form.

Lien believes that there is nothing a male can do that a female can't. She takes great offense at males who do not accept her as an equal, and will go out of her way to embarrass or humiliate a companion who has disparaged her.



FOCHU DISTRICT

1. Hisako Road
2. Nanachi River tributaries
3. Open air market
4. Chiu Gosuuta's Inn
5. Kin Nara Inn
6. Hisano Gate and garrison
7. Warehouse district
8. Armorer's yard
9. Pivotal stables and stockyards
10. Murio the Blacksmith
11. Military training grounds
12. Military compound (south)
13. Military compound (north)
14. Canals
15. Daimyo's palace and grounds
16. Government rice paddies
17. Government orchard
18. Julio (the you lei) mansion and observatory
19. Government flower gardens
20. Npluel the Merchant's home and warehouses
21. Dolpse Clan mansions
22. Yuchisuruta Clan mansions
23. Gupurei Clan mansions
24. Doc Hisato military school

25. Eta residences
26. Workers' residences
27. Workers' residences
28. Craftsmen's residences
29. Farmers' residences
30. Farmers' and fisher
31. Mi-ho park and zoo
32. Workers' residences
33. Shrine of the Four V
34. Isamu Inn
35. Rilau Ren Inn
36. Ushid the Moneycha
37. Crabers' market
38. Genpilo Tavern
39. Merchants' residence
40. Iji the Potter
41. Crabers' residences
42. Shrine of the Golden

FORGOTTEN REALMS

FOCHU PENINSULA

Scale: 1 inch = 10 miles



FORGOTTEN REALMS

FOCHU PENINSULA

Scale: 1 inch = 15 miles

	MOUNTAINS		VILLAGE
	MOUNTAINS		HAMLETS
	SOLICAMP		ROAD
	FOOTHILLS		CANAL
	ROLLING HILLS		RIVER
	FOREST		FIELD
	FOREST		CITY
	FOREST		LAKE
	CLIFF		SWAMP
			SPECIAL INCIDENT

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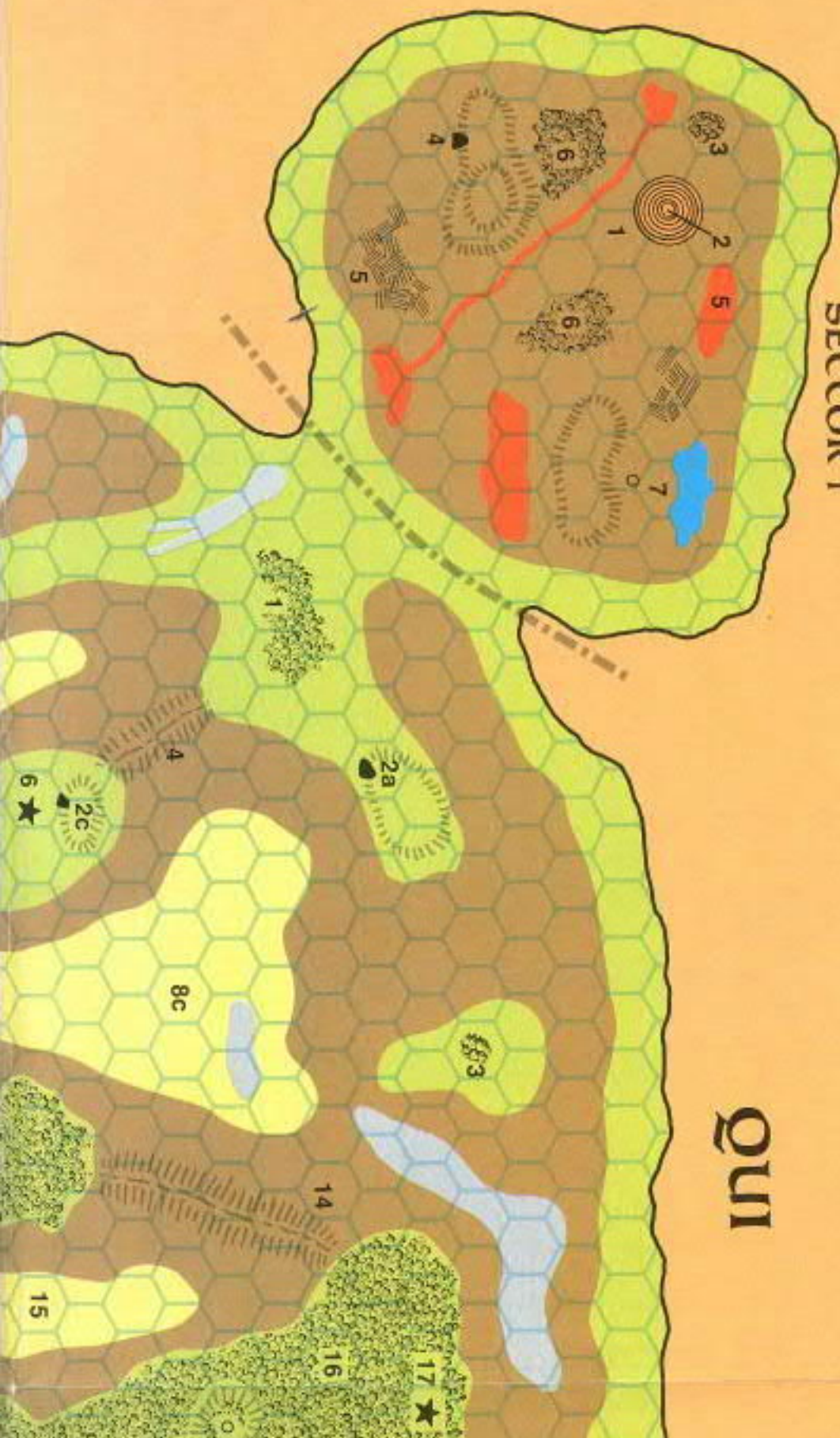
Qui Central Plain Cable

- Phoenix
- Turtle
- Unicorn

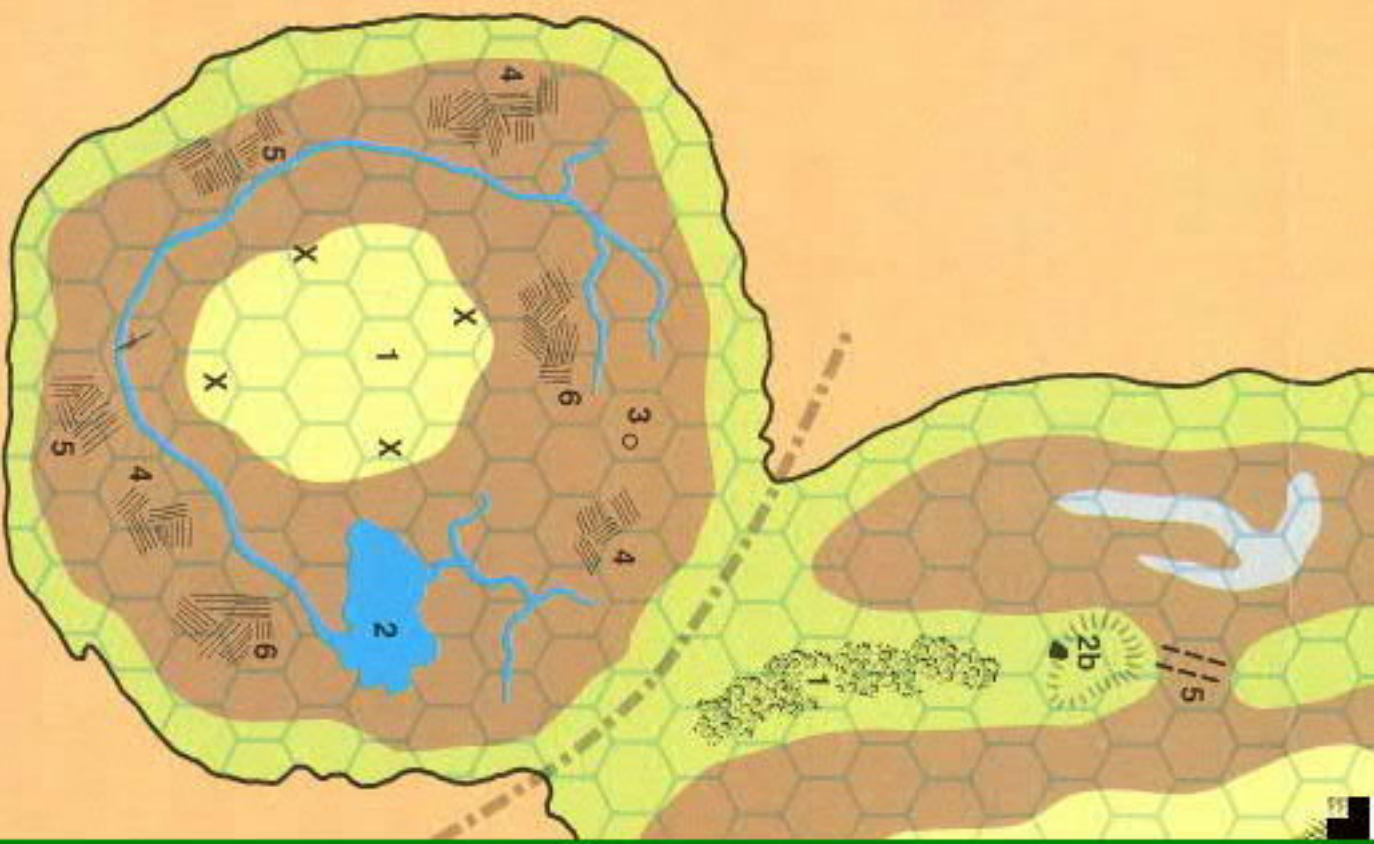
	Phoenix	Turtle	Unicorn
Rivers & Ponds	Molten Lava	Water (Salt/ fresh blend)	Fresh Water
Elevation 1	Waist-deep Ash	Water (Salt/ fresh blend)	Lush Fields
Elevation 2	Layer of Ash	Water (Salt/ fresh blend)	Lush Fields
Elevation 3	Sandy soil	Grass & Weeds	Lush Fields

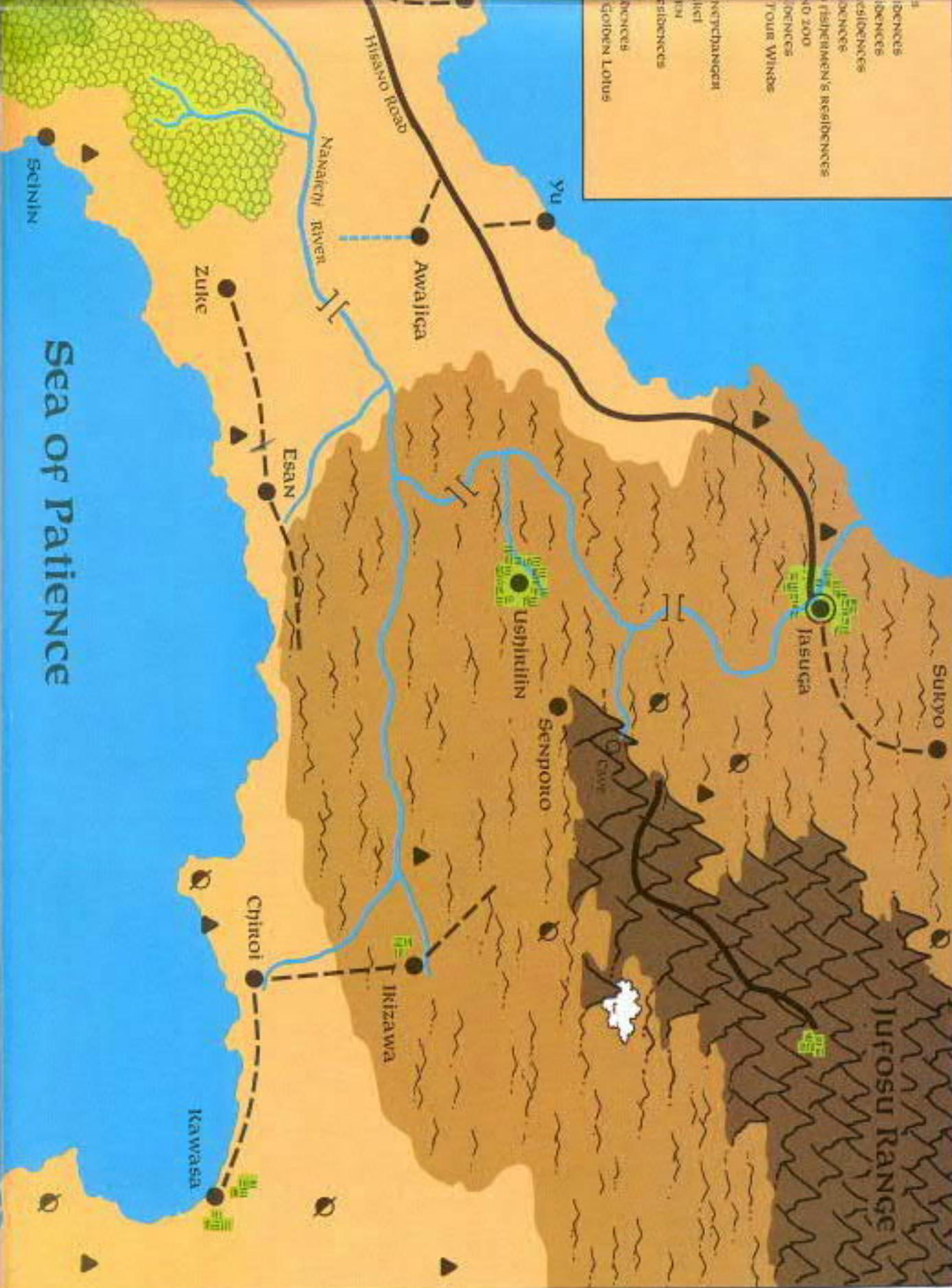
SECTOR 1

Q̄UI



SECTOR 3





Sea of Patience

Hiisano Road

Nanaichi River

Awajiga

Zuke

ESAN

Ushiralin

Senpoko

Irizawa

Chirol

Kawasa

JUFOSU RANGE

JASUGA

Sukyo

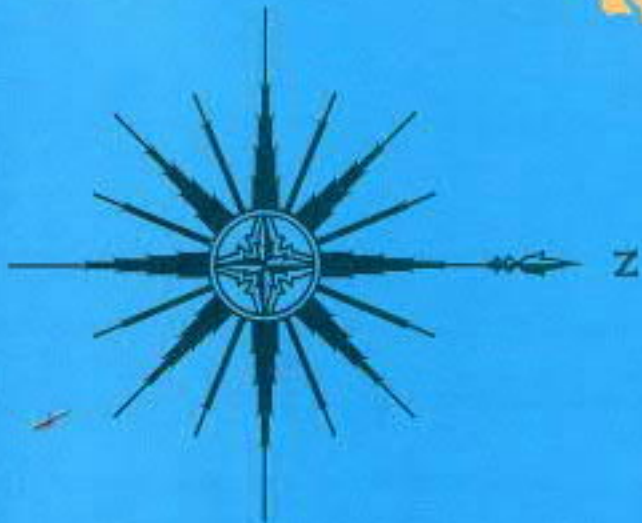
Yu

DENICES
DENICES
DENICES
DENICES
DENICES
FISHERMEN'S RESIDENCES
10 200
DENICES
FOUR WINDS
METEOROLOGICAL
IN
RESIDENCES
GOLDEN LOTUS
DENICES

Sea of Patience

Seinin

Joikosoi



0 400
SCALE IN FEET

IASUGA DISTRICT

1. Hisano Road
2. Nanaichi River tributaries
3. Hisano Gate and military compound
4. Central market
5. Shiku stables
6. Yu Tsubool the Moneychanger
7. Street 1000

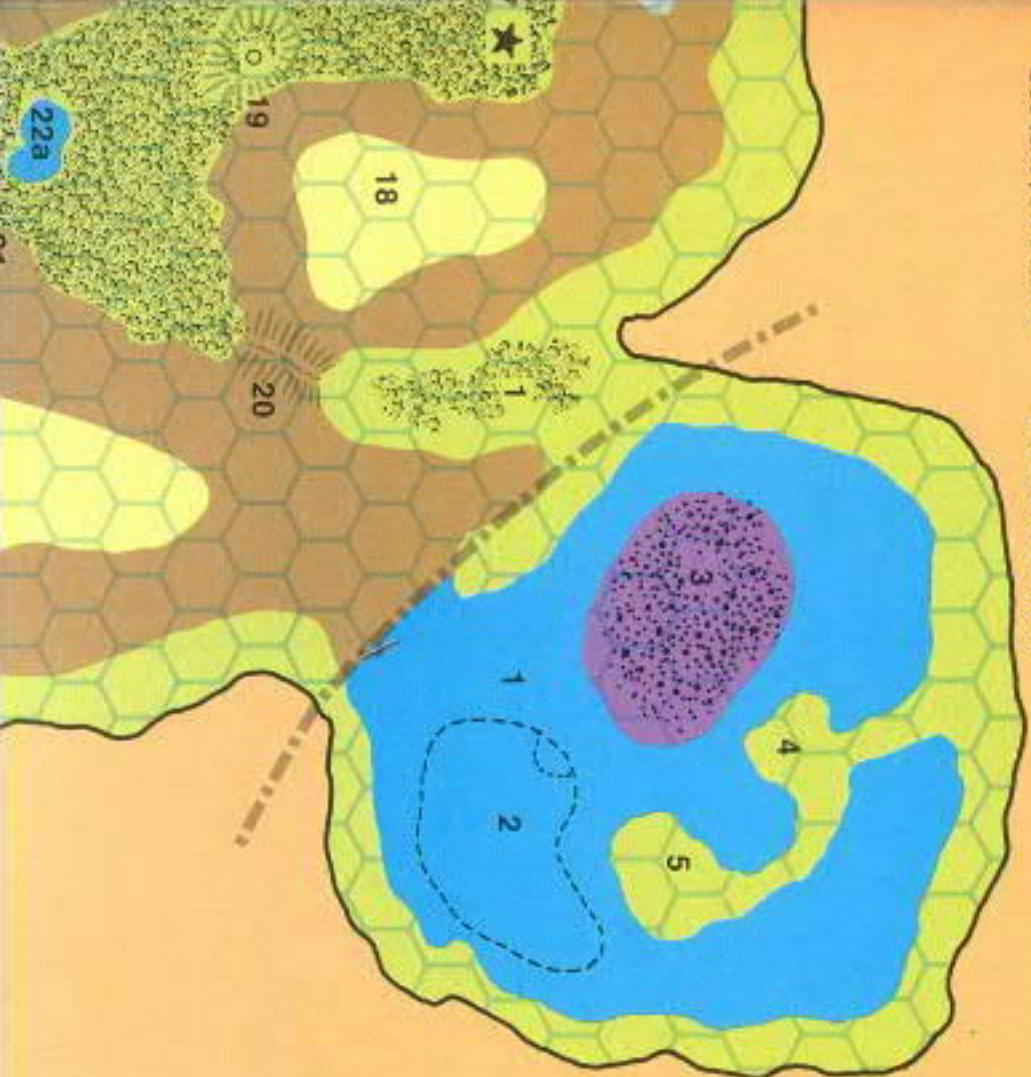
DRAGON



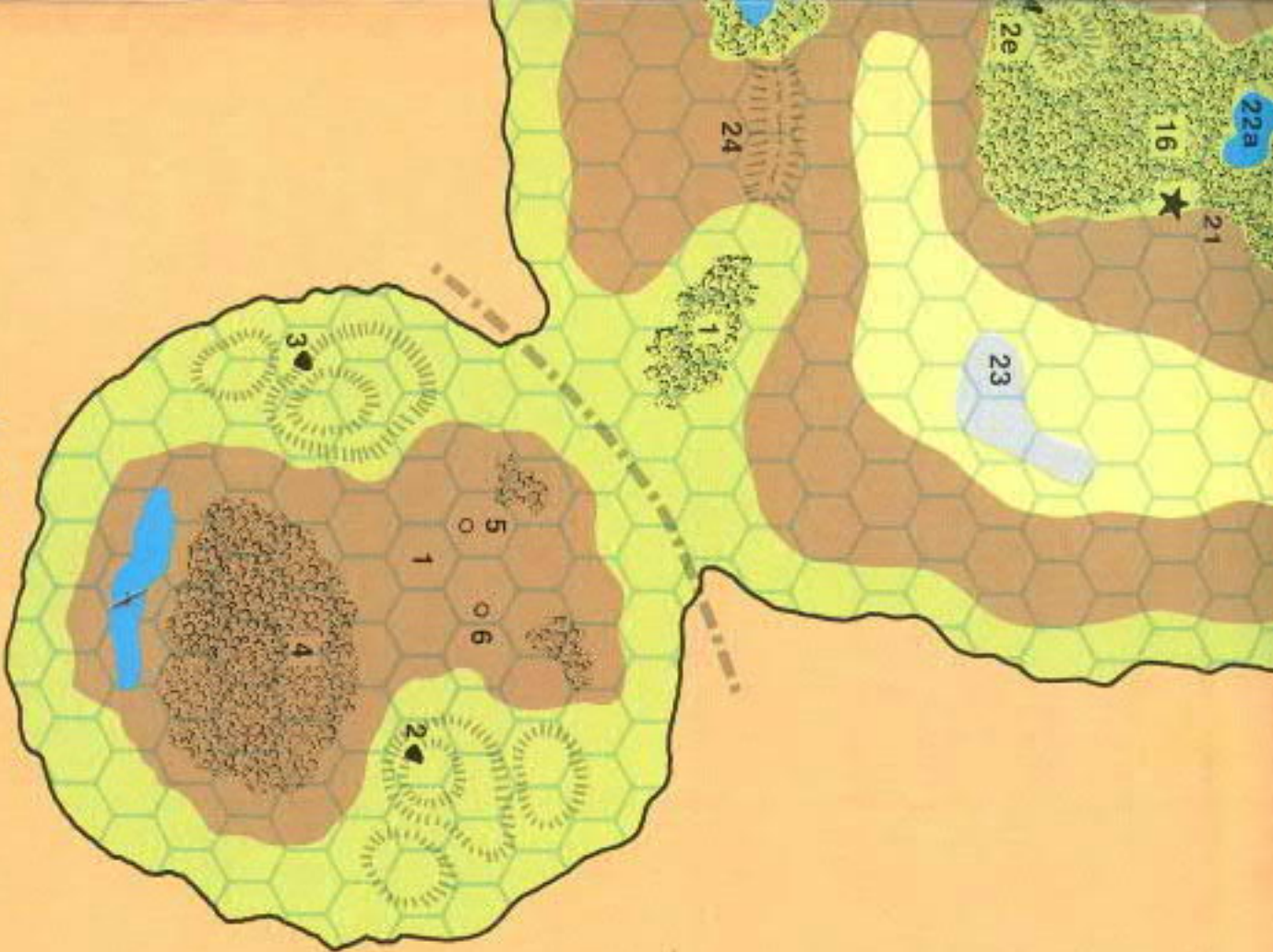
4	Dragon
ter	Sour Water
os	Swamp
os	Shallow Swamp
os	Lush Fields

See text for details

SECTOR 2



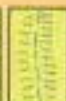







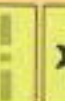
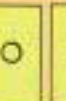


1. Nansachi River tributaries
2. Hisano Gate and military compound
3. Central market
4. Spirit stables
5. Yu Chubon the Momenjanger
6. Sudo Inn
7. Comiliu Cavern
8. Ghuo the Blacksmith
9. Zifu warehouse district
10. Sen Inn
11. Sayo Inn
12. Tamaki Cavern
13. Chaders' residences
14. Chaders' market
15. Kus Park
16. Shun Lake
17. Military compound
18. Military training grounds
19. Military training grounds
20. Xi-yu-phi (the yu gen mansion and observatory)
21. Hupilo Clan mansions
22. Jihryu Clan mansions
23. Military compound
24. Dalvero's palace and grounds
25. Spire of the Weeping Dragon
26. Athletes' residences and training grounds
27. Kowa Arena
28. Military compound
29. Budooryu Clan mansions
30. Futoo Clan mansions
31. Military compound
32. Merchants' residences
33. Open air market
34. Crafters' residences
35. Piuoko stables
36. Suryo Trail Gate
37. Military compound
38. Workers' and peasants' residences
39. Workers' and peasants' residences
40. Merchants' residences
41. Sudo Inn
42. Cyl the Potter
43. Kuryito the Armorer
44. Kaoru Cavern
45. Kot Temple
46. Military compound



SECTOR 4















Scale: 1 hex = 200 feet

-  HILLS
-  TREES
-  RIDGE
-  FIELDS
-  LAVA
-  VOLCANO
-  UNDERWATER CAVERN
-  UNDERWATER ENTRANCE
-  CAVE ENTRANCE
-  ARRIVAL AREA
-  SECTOR BORDER
-  SPECIAL INTEREST

DM'S MAP OF FOCHU PENINSULA

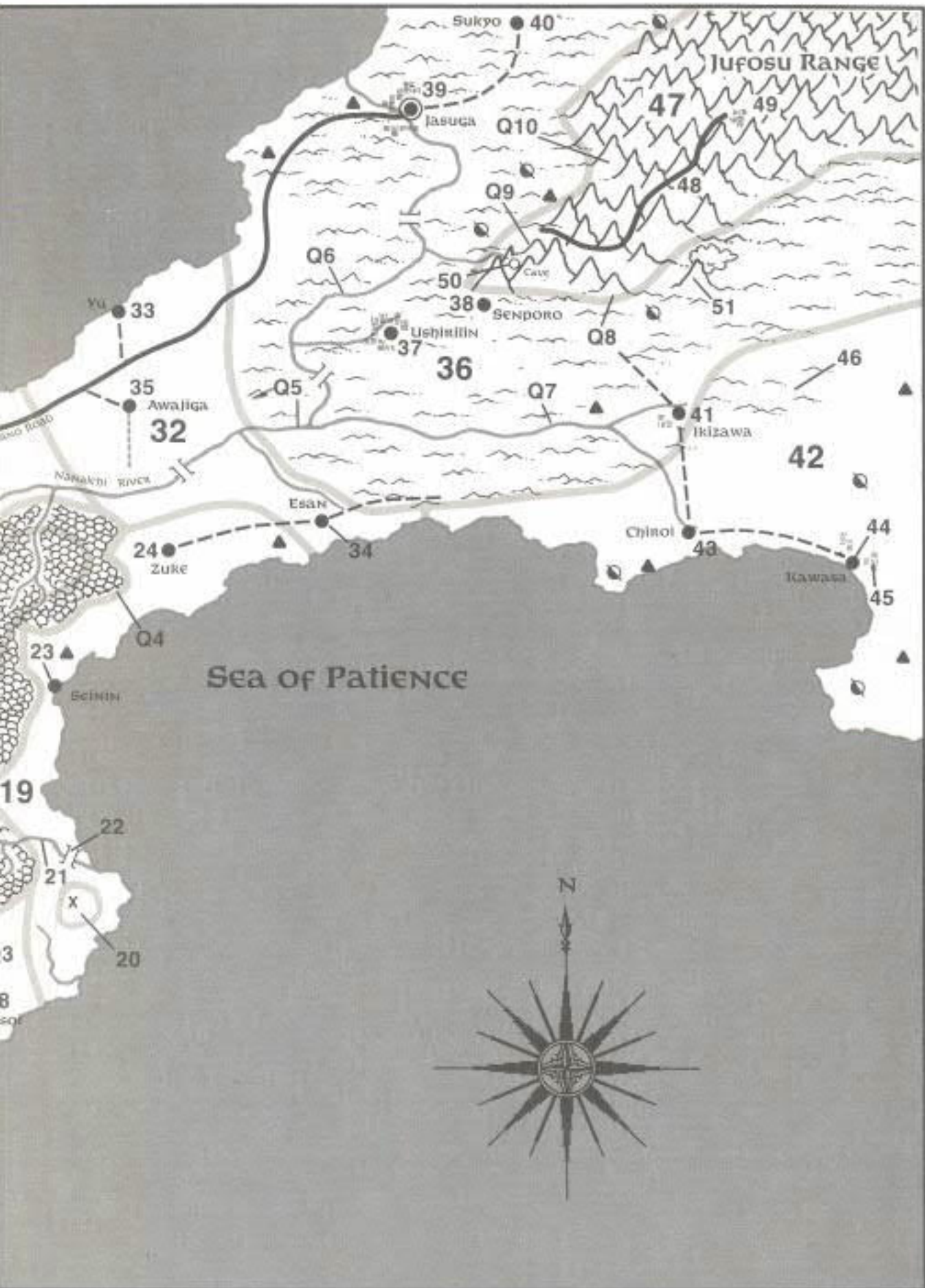
FORGOTTEN REALMS™

Scale: 1 inch = 20 miles

	MOUNTAINS		LAKE		VILLAGE
	VOLCANO		RIVER/STREAM		ABANDONED VILLAGE
	HILLS		CANAL		SHORE
	FOREST		BRIDGE		ROAD
	ISLAND		SPECIAL INTEREST		TRAIL
	FIELD		CITY		

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Advanced Dungeons & Dragons
2nd Edition



Oriental Game Adventure

Kara-Tur
The Eastern Realms

Test of the Samurai

by Rick Swan

The peninsula of Wa is no place to visit. The land is poor, the people wary and suspicious. Yet this quiet backwater has been the site of strange disturbances—mysterious disappearances and omens of dire events to come.

Why do the animals of Wa mysteriously disappear, only to return a short while later? Who are the Blue Kumi bandits, and why are they so active? Why do the black geese fly into the Jusofu Mountains? And what fell creature lurks along the southern coast of Wa?

Or does the stench of corruption emanate from the Celestial Bureaucracy itself? Could the danger, unchecked, grow great enough to doom all living creatures in Kara-Tur? Which clues will lead to the truth, and which are merely traps for the unwary. . .

Test of the Samurai will take the players across the Wa peninsula and to the unknown land of Qui. They will encounter such legendary beasts as the feng huang (phoenix) and the chi-lin (unicorn) as they attempt to discover the secrets of Wa.

Test of the Samurai 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*. Although *Test of the Samurai* follows the events of module OA6, *Ronin Challenge*, it is an independent adventure for five to eight characters of Levels 6-9.

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