

Advanced Dungeons & Dragons®
OFFICIAL GAME ADVENTURE

Oriental Adventures

Ochimo The Spirit Warrior

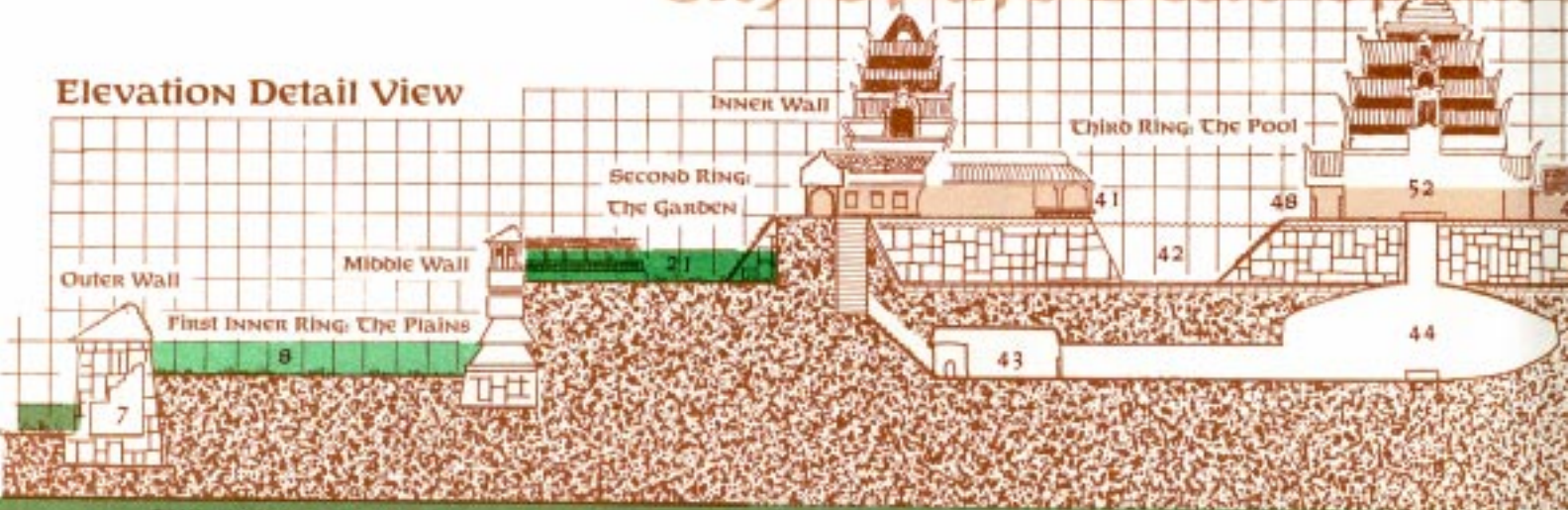
by Jeff Grubb



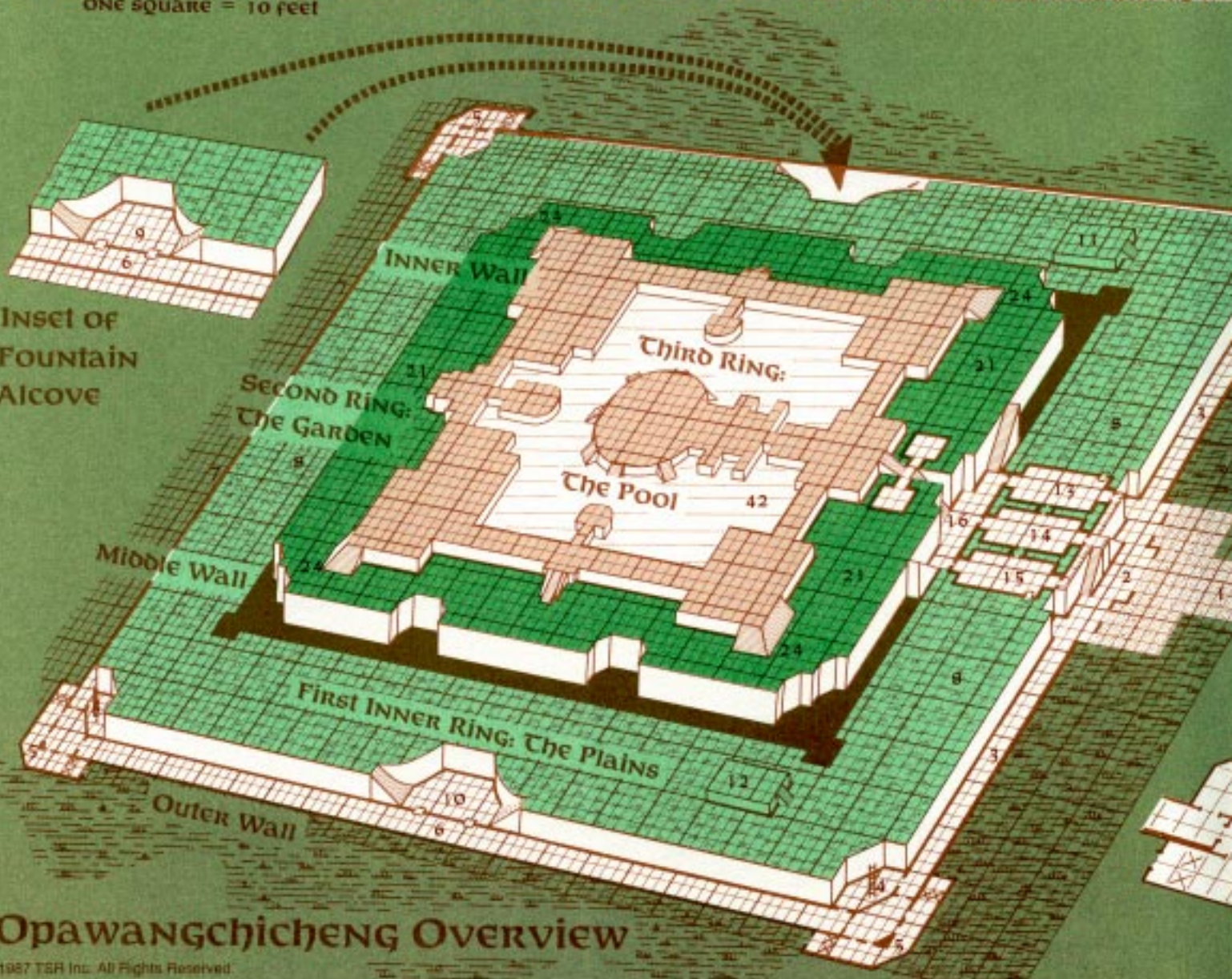
Opawangchicheng

City of the Dead Spirit

Elevation Detail View



Inset of Fountain Alcove



Opawangchicheng Overview

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Introduction

Previous adventures in the *Oriental Adventures* series have been set in the nation of Kozakura. This adventure introduces the PCs to a larger nation across the Celestial Sea, the nation of Shou Lung (literally, "Receiver of the Dragon"). It is assumed that those involved are either natives of Kozakura or gajin (outsiders) to the world of *Oriental Adventures*.

Though the adventure does not reach the boundaries of the continent Shou Lung dominates, a knowledge of the people, history, religions, and government of Shou Lung will prove invaluable to the DM.

Shou Lung is the oldest, largest, most civilized, and most powerful of the nations of Kara-Tur. Its history dates back over 26 centuries through eight ruling dynasties. Despite the long history of Kara-Tur, numerous wars, plagues, revolutions, and the recent succession of its southern provinces, the empire remains a vigorous, dynamic, and well-governed state.

The human races of Shou Lung are taller and more muscular than those of Kozakura, as their ancestry including a strong mixture of former barbarians from the north, south, and west. The long period of continuous government, coupled with excellent communication and systems of travel, has led to a general blending of racial features. Thus a Shou Lung citizen from the Maritime Provinces would be unnoticed in a way station on the Chu-kei Plateau, save for his odd and barely understandable accent.

Natives of Shou Lung also tend toward facial hair more than Kozakurans, though shaving becomes a rage every hundred years or so in the old capital. The current fashion among upper circles is for both men and women to wear their hair in long braids decorated by steel pins, while men keep their beards and moustaches well-trimmed. Folk of the lower classes usually have their hair cropped short.

Natives of Shou Lung differ from the rest of the world primarily in how they perceive themselves. They fervently believe that theirs is the finest civilization ever to grace the globe, and that lesser states and races should recognize this obvious fact. This attitude makes them condescending toward other nationalities and nonhuman races

(The latter are referred to as "nonmen" and denied a place in the Bureaucracy).

The present efforts of the emperor to recover and restore old and buried riches stems not from a desire to expand the power of the state, but to demonstrate yet again the shining glory of the Shou Lung people.

To the Shou Lung, the people of Kozakura are little more than well-meaning barbarians, objects of pity, rather than rivals or enemies. When playing natives of Shou Lung as NPCs or PCs, keep in mind that this innate superiority is reinforced in all things. While a citizen of Shou Lung will not insult a lesser being (honor forbids making fun of the unfortunate), a self-satisfied tone is recommended when dealing with others.

MYTHOLOGY OF SHOU LUNG

When the world was new, the land of Shou Lung burned like the heat of a steel blade newly pulled from the forge. It was the abode of dragons and other great beasts of all shades and shapes. The passage of these mighty creatures across the earth cooled the lands somewhat, but the ground was still so hot that nothing else could live on it.

It was then that the gods first came to Shou Lung, cooling the hot land with their footsteps. In the wake of the gods came animals and plants and nonmen and men. The dragons and other great beasts respected the wishes of the gods; some retreated to the hot lands of the south or the icy reaches of the north, while many remained to advise the newcomers.

For the longest time thereafter, the gods walked on Shou Lung and wrought many deeds. Yet they succeeded too well in their attempts to cool the land. It now became colder than they wished, so that many left and others hid themselves away in remote hermitages. Men found the cooler air more pleasing, and many petty kings and potentates claimed the land when the gods withdrew.

It happened that nine weary travelers stopped at a remote inn. They were received by the poor innkeeper, who la-

mented about his empty larder in the winter months. Four of the travelers, despite their weariness, set out into the cold and brought back a bounty of game. The second four, despite their weariness, went into the valley and returned with a rich harvest of rice and nuts and roots. The last of the nine travelers, despite his weariness, went into the innkeeper's kitchen and prepared dinner for the travelers, the innkeeper, and his family. After the meal, the nine preserved a large amount of the meat and fish and fruit and nuts to help the family in the cold months.

The poor innkeeper was beside himself with joy at the aid of these strangers, and at the close of the meal offered the travelers a gift. It was then that the innkeeper revealed himself to be one of the old gods. He was leaving this place, he said, leaving the land his fellow gods had brought from the dragons. He delivered the land to these nine to rule until they chose to pass it to another. When the travelers left the inn, they were recognized everywhere they went as the masters of the land. The Nine Travelers became known as the Nine Great Sovereigns, and ruled the land called Shou Lung (Receiver of the Dragon, for 30 cycles of years.

Finally, after ruling 30 cycles of years, the Nine Great Sovereigns returned to the site of the inn where they received their rulership. The inn was gone, but a peasant's hut stood in its place. The peasant, one Nung Fu, did not recognize the nine great lords, for they were wearing their traveling clothes rather than the fineries of emperors, and bid them in. Nung Fu fed the great lords, dipping freely into his own meager winter stocks.

At the close of the meal, the Nine Sovereigns offered the peasant a gift, which he gratefully accepted, expecting only a service to help him replenish his stock. To Nung Fu's surprise, the Sovereigns took from beneath their robes their emblems of High Office and laid them on the ground at Nung Fu's feet. Nung Fu was taken to the courts of the Nine Sovereigns and presented as the emperor of all of the known lands, the first lord of the first dynasty.

The Nine Sovereigns then became the Nine Travelers again. Some say that the Nine faded into the air. Others contend



that the Nine followed the gods into other realms. It is also said that the Nine still travel throughout the empire to ensure that the rulers remember Nung Fu and that innkeepers treat their guests well.

HISTORY

The history of Shou Lung is dated from the recognition of Nung Fu as the first emperor of Shou Lung by the Nine Great Sovereigns. The ability of scholars to discern the truth regarding the story above is hampered by four factors: All writings of that time are of great age; the Imperial Bureaucracy recognizes the emperor's ancestors as gods, and as such discourages inquiry; as one of the imperial prerogatives, the founder of a new dynasty may expunge all records that are untrue in his opinion; inquiries into the mysteries of the deified ancestors of the throne have often met with puzzling failures and unexplained disappearances.

Some dynastic founders left all as before, others expunged all reference to personal enemies or their own humble origins, while a few have attempted to destroy full bodies of knowledge. The scribes of Chin Hu, first of the Kao Dynasty, quote him as follows: "All knowledge must come from my rule, as all streams come from the mountain fastness."

Timeline of Shou Lung

Dates are taken from the Year Zero, the reported ascendancy of Nung Fu. The notations in parentheses are the corresponding dates on the Kozakuran calendar, which dates from the ascendancy of the emperor Mori, who is described in Shou Lung texts as a lesser barbarian prince.

- 0 (-1177):** Ascendancy of Nung Fu
- 221 (-956):** Death of Nung Fu. His great-grandson becomes the first Emperor Chin of the Li Dynasty (Dynasty of Might).
- 382 (-795):** Unification of the western provinces under the Emblems of Imperial Authority, the emperor's symbols of office.
- 395 (-782):** Crushing of the Sea Lords' Revolt in Karatin Province consolidates power beneath the Emblems of Imperial Authority.
- 408 (-769):** Seventh Emperor Chin of the Li Dynasty declares "Gathering of Waters," an attempt to bring the land

fed by all the major rivers in Shou Lung under the sway of the Emblems of Imperial Authority.

- 411 (-766):** Surrender of the Grey Owl Tribes in the north secures the present northern boundary of the empire.
- 413 (-764):** Agents of the emperor Chin discover the Impossible Palace of Silver Domes in the northeast of Arkarin Province.
- 420 (-757):** Destruction of the Black Leopard cult's temple at the mouth of the Fenghsintzu River ends resistance in the southern provinces (later to become T'u Lung). The leader of the Black Leopard cult is not found and is rumored to have been destroyed by his own summoned creatures.
- 440 (-737):** Teachings of the Path of Enlightenment first appear in the stone bluffs above the mouth of the Hungtse River. The meter-high characters are blasted into the solid granite by reddish lightning during a firestorm witnessed throughout the continent. Though the skies are ablaze with light, the vegetation and people near the Hungtse are unharmed. The ancestors of the emperor are said initially to refute these teachings.
- 580 (-597):** The last Emperor Chin of the Li Dynasty dies without heir. Defying his ancestors, he passes on the affairs of office to his wu jen advisor, a follower of the Path of Enlightenment. The advisor becomes the first Emperor Chin of the Ho (Peace) Dynasty.
- 581 (-596):** First Emperor Chin of the Ho Dynasty proclaims the "Organization of Thought," in which he seeks to make the Path of Enlightenment the only faith of Shou Lung. The Time of Contentions begins, as rival faiths battle each other in the bureaucracy, among the populace, and finally on battlefield as temple militias contest in small civil wars.
- 601 (-576):** The Impossible Palace of the Silver Domes disappears. That which remains is renamed "The Field of Burished Bronze."
- 630 (-547):** The first Emperor Chin perishes mysteriously, along with his son. The grandson becomes the second Emperor Chin and announces "The Time of Sharing Meals." Temple militias are outlawed and religious freedom encouraged. The Path of Enlightenment remains the official religion.
- 703 (-474):** The first recorded appearance of the Giants in Grey—huge humanoid figures dressed in concealing grey cloaks and accompanied by thick fog. A massive earthquake destroys the province they are sighted in soon after their appearance.
- 830 (-347):** The last of the Ho Dynasty is humbled before the armies of the maritime Karatin Province. The warlord of that province ascends the throne as the first Emperor Chin of the Hai (Ocean) Dynasty.
- 856 (-321):** Discovery of Wa by Cham Ko Hag, the Mariner.
- 858 (-319):** The Giants in Grey are sighted in the Imperial Compound.
- 859 (-318):** The first Emperor Chin and his household die from the Ivory Plague. The emperor's young grandson survives, as does the emperor's sister. She masquerades as the emperor, aided in this ruse by the bureaucracy and various good spirits, until the grandson is old enough to rule. The emperor's sister then reveals her true identity and flees the city, never to be seen again. Her rule is now recognized as that of the second Emperor Chin, and her grand nephew, the third Emperor Chin of the Hai dynasty. From this time on, if no male heirs are of age, it is custom for a suitable female heir to rule until a male heir comes of age. The ruler is referred to as emperor, regardless of sex.
- 970 (-207):** Pirate activities in the Celestial Sea result in proclamation by the sixth Emperor Chin of the Hai Dynasty of the "Scattering of Winds," demanding the warlords of Wa swear fealty to the emperor. They refuse, and the emperor begins massing his fleet.
- 975 (-202):** Multiple attacks against the various strongholds of Wa result in capture of the north and south. The sixth Emperor Chin moves against the center with land armies and the collection of his fleets.
- 976 (-201):** Death of the sixth and last Emperor Chin and his court in the last battle of Wa. While the land armies overrun the Wa forces, the emperor's fleet runs aground on reefs hidden by the dweomercraft of the opposing warlords' wu jen. The ship's pilot, a gajin named Rourke, recovers the Emblems of Imperial Authority, but is slain upon return to the Imperial City. The Emblems disappear and the Black Cycle of Years begins.



- 980 (-197):** The Giants in Grey are reported throughout the known empire. Crops fail as a blight strikes the coastal lowlands.
- 985 (-192):** A criminal family in Kai Shan seizes control of their city, declaring their own sovereignty. Such city-states are common in the Black Cycle, but Kai Shan survives semi-independent to this day, as it aided and supported Wo Mai, a noble from a neighboring province, in his adventures.
- 1004 (-173):** The Impossible Palace of the Silver Domes reappears for a period of two weeks, then disappears.
- 1010 (-167):** End of the reign of the Copper Demon of Tros, who held a large section of the west in his thrall for eight years, ruling the land in a brutal fashion. The beast is slain by the Seven Heroes and the Seven Nonmen. Wo Mai is reported as one of the Heroes.
- 1025 (-152):** The Black Cycle of Years ends with the coronation of Wo Mai, a noble claiming descent from Nung Fu himself. Wo Mai recovers the Emblems of Imperial Authority from the crypts beneath the Imperial City, rallies the armies and other nobles, and crushes the rebellious outlying provinces. Wo Mai becomes the first Emperor Chin of the Kao (High) Dynasty.
- 1072 (-105):** The second Emperor Chin on his ascendancy declares the "Spreading of Knowledge" also known as the "Opening of Wa." Wa survived the Black Cycle in a state of guerilla warfare against stranded Shou Lung governors. Orders are given to pacify and redirect the population in Shou Lung ways.
- 1177 (01):** Ascension of Mori, first emperor of the Kozakuran people.
- 1330 (153):** Invasion of the Horse Barbarians. The fifth Emperor Chin of the Kao Dynasty routs them in the Battle of the Silver Grasslands.
- 1384 (207):** The mariner Wan Ko Hei discovers Kozakura, and is presented to Emperor Koshu at the Kozakuran capital at Fukama.
- 1501 (324):** The Wa warlords overthrow the rulership of their Shou Lung governors, destroying many things Shou Lung in the ensuing rebellion. Civil war rocks the island for more than 200 years before a stable government emerges, but the various petty warlords of Wa present a unified front against the "outland invaders."
- 1503 (326):** The twelfth Emperor Chin of the Kao Dynasty, faced with defeat in Wa, declares "The Unleashing of Shackles." Wa is recognized as an independent state, and the tattered remains of the Shou Lung Regiment of the Grey Blossom are withdrawn from Wa. Many monuments are erected in the capital declaring the wondrous nature of the emperor as the sage emancipator of noble foreign peoples.
- 1761 (584):** The Sixteenth Emperor Chin of the Kao Dynasty declares "The Revealing of Scrolls." The discussion of knowledge is encouraged, and many rival schools are established. The sciences of Astronomy, Alchemy, and Geomancy are in a golden age. Priests of the Path of Enlightenment are dispatched to the far reaches of the globe, setting up shrines as far away as Kozakura. (In Kozakura, the faith is known as the Way of Enlightenment, much to the mutual embarrassment of Shou Lung followers of the Path of Enlightenment, and its rival faith, the Way).
- 1810 (633):** The Impossible Palace of the Silver Domes reappears briefly, but disappears again before investigation may be made.
- 1881 (704):** The Wasting Sickness sweeps the continent. In dealing with the emergency, local lords are granted more power in the bureaucracy, particularly in the hard-hit southern provinces.
- 1920 (743):** Invasion of the Southern Barbarians. Levies and mercenary forces of the southern lords exceed those of the emperor in the ensuing battles. The southern barbarians retreat after the disappearance of their leader.
- 2011 (834):** The Impossible Palace reappears, then disappears again with a party of investigators inside.
- 2050 (873):** The last ruler of the Kao Dynasty and his family perish in a fire that sweeps the old Imperial City. His third cousin Ton Bor becomes the first emperor of the La (Wax) Dynasty. The reigns of this emperor and those that follow in his dynasty are controlled by rival factions and secret societies, and the name of the dynasty has been given to it by the successor Kuo Dynasty to reflect the malleability of its rulers. (Its own name was Yin [Silver], but that name has been eradicated from all tomes in the empire, and only survives in records in Kozakura and other lesser states.)
- 2294 (1117):** Two of the concubines of the thirteenth Emperor Chin of the La Dynasty give birth within hours of each other (the emperor is otherwise childless and without heir). Factions begin gathering over the succession.
- 2312 (1135):** The seventh and last Emperor Chin of the La Dynasty dies without recognizing either son as heir. The provincial armies and bureaucracy favors Shin Lou, while the southern nobles and courtiers back the more malleable Shin Gisen. War breaks out and the La Castle and the new Imperial Capital are burned.
- 2315 (1138):** The Battle of Crimson Wheat. Shin Gisen's forces are destroyed, but the victorious Shin Lou's forces are too weak to pursue. Shin Lou returns to the old capital with the Emblems of Imperial Authority and becomes the first Emperor Chin of the Kuo (Nation) Dynasty. His first directive is to offer to supporters of Shin Gisen "The Choice of Blades": Die or flee to the south to the strongholds held by Shin Gisen's nobles.
- 2316 (1139):** Shin Gisen is proclaimed Emperor in Chia Wan Ch'uan, and is recognized as the first Emperor of the Lui (Green) Dynasty. Shou Lung attempts to put down the uprising, and fails, in the first of the Uncountable Wars between the two countries that continue for the next 250 years.
- 2384 (1207):** Shin Lou dies after 70 years on the throne, and is given the deific name of Ying (Eagle). Shin's son becomes the second Emperor Chin.
- 2390 (1213):** The second Emperor Chin dies of old age and is given the deific name of Tz'u Wei (Hedgehog). His grandson takes the throne as the third Emperor Chin.
- 2430 (1253):** The third Emperor Chin dies and is given the deific name Pao (Panther). He is succeeded by his wife, who rules as the fourth Emperor Chin until his son comes of age.
- 2432 (1255):** The fourth Emperor Chin steps down and retires to a monastery. Upon her death 30 years later she is given the deific name Yeh Ying (Nightingale). Her son becomes the fifth Emperor Chin.
- 2456 (1279):** The fifth Emperor Chin distinguishes himself in battle against the pirates of the Celestial Sea, sacking several havens of the pirates, including the one located on Akari Island. Wa, also hurt by pirate raids, recog-



nizes Shou Lung claims to small islands in the Celestial Sea.

2500 (1323): The fifth Emperor Chin dies in a hunting accident. His grandson becomes the sixth Emperor Chin. The deceased emperor is given the deific name Yeh T'u (Hare), giving rise to speculation that he was assassinated by a jealous relative.

2543 (1366): The sixth Emperor Chin dies of old age, and is given the deific name Ch'uan (Dog) for his faithful service to the memories of his forbearers. His son becomes the seventh Emperor Chin.

2561 (1384): The seventh Emperor Chin dies mysteriously in his sleep. He is given the deific name Hsiao (Owl). His son becomes the eighth Emperor Chin of the Eighth Dynasty of Shou Lung.

2589 (1412): The Eighth Emperor Chin announces the "Gathering of Pearls" as a goal of his reign. Plans are set in motion to recover lost artifacts and books. Excavations begin in cities that have been noted as capitals. Old territories to the north and west are brought back under imperial control. Contacts with Wa and Kozakura are expanded. The nobles of T'u Lung fear that this is an attempt to isolate their nation in the world.

2599 (1422): The Puissant Department of Joyful Rediscovery charges the Ko family with the task of turning Akari Island into a maritime colony and forward base for his Magnificent and Just Majesty's Fleet.

2607 (1430): The events of this adventure take place.

FAITH IN SHOU LUNG

There are three primary religions in Shou Lung. The Path of Enlightenment, the Nine Travelers, and the Way. In addition, there are a number of lesser cults, and profusion of minor deities similar to some of the Eight Million Gods of Kozakura.

The teachings of the Path of Enlightenment were said to be revealed first in the Hungtse River provinces of Shou Lung, and indeed some of the basic teachings have been inscribed in meter-high letters in the granite bluffs overlooking that river. Old histories say that the basic precepts were carved by bolts of red lightning while

the sky throughout Shou Lung roiled and bubbled like boiling blood. Other faiths tend to downplay this explanation, but the inscriptions remain to this day, unaffected by the passage of time. These inscriptions are the goal of many a pilgrim.

A form of the Path of Enlightenment is also the official faith of the imperial family and thus the nation. The government encourages the veneration of past generations, in particular the past imperial lines, as guardians of the Path. Upon death, an emperor is elevated to a deific position along with his ancestors, and given a new name (usually that of an animal).

The current emperor confers with his or her predecessors in the Heart of the Place Most Secret, and should be able to call upon not only members of his own dynasty, but earlier dynasties as well. (The dead are assumed to be more interested in maintaining the nation of Shou Lung than in settling old scores, and thus may be relied upon for accurate advice.)

The Path of Enlightenment is the best-organized and wealthiest of the three major faiths. Most temples found in Shou Lung are of this faith (though there are occasional temples of the Way, various cults, and the Nine Travelers). Path of Enlightenment temples are of two varieties: official and unsanctioned. Official temples are monitored by the Department of Celestial Supervision for their actions, land grants, and support for the imperial family. Unsanctioned temples of the Path of Enlightenment tend to be smaller and more fiercely independent, and they encompass a wide variety of views.

The Nine Travelers may be the oldest faith in Kara-Tur. Over the centuries it has resisted many attempts to reduce or eliminate its role. It remains a popular faith among the lower classes, in particular the merchants and those seeking to improve their position through civil examination, as its basic tenet is that the lowest commoner can become emperor. (This attitude, while commended by the nobility, is not necessarily encouraged.)

The followers of the Nine Travelers believe that all of the Nine are powerful beings, but each sect has a different opinion as to which is the true leader of the Nine. Often miraculous events are attributed to one of the Nine, and such claims always bring out a Board of Inquiry from the Local Department of Certainty and Historic Worth. The department has yet to determine the truth of any such manifestations, though it has an extremely long list of

"possible" and "not proven" verdicts.

The Way is more of a philosophy than an organized religion. Its shrines tend to resemble hermitages and its few temples are organized as large, ornate monasteries teaching a variety of subjects. Key to the understanding of the Way is the concept that all beings in the cosmos affect, and are similarly affected, by all others. The ideas of good, evil, Law, and Chaos are merely outside labels applied to basic forces in the universe, forces that may be manipulated to desired ends.

The Way recognizes both shukenja and wu jen classes as priests, and powerful positions within the faith may be occupied by mages as often as priests with little detrimental effect on the entire faith. Much of what is known in the sciences and magery has resulted from the investigations of followers of the Way. Despite the recognition of the Path of Enlightenment as the official religion, posts within the bureaucracy involving mysticism or science are often filled by followers of the Way.

THE GOVERNMENT OF SHOU LUNG

As has been noted above, the bureaucracy of the Shou Lung government wields great power. It is the bureaucracy that has given the nation of Shou Lung its continued existence through two and a half millennia, through plague, war, the ending of dynasties and the founding of new houses of rulership. The bureaucracy is more than a large force of scribes and clerks: it is a political force on a par with the emperor or his royal court, and is a more powerful voice than the noble families.

The bureaucracy maintains the daily operations of an empire that spans from the Koryaz Mountains in the north to the hostile state of T'u Lung thousands of miles to the south. The emperor rules over this land, and his word is law. But the bureaucracy governs the land, and in this role is collectively more powerful than any dynasty. The bureaucracy runs the empire on a day-to-day basis, converting the emperor's maxims into reality. The bureaucracy sees that fields are planted and harvested at the proper times, that food and other goods are moved to areas of need, and that knowledge is acquired and controlled. All these responsibilities make the bureaucracy a powerful entity, but an entity that owes its full allegiance to the throne.



Any native-born inhabitant of Shou Lung may apply to the bureaucracy and take the examination for Civil Service. Foreigners may be extended this honor at the request of the Royal Court, and those favored by the emperor may be given bureaucratic positions without any testing. Applicants who receive high scores on these examinations are quickly recruited into the bureaucracy, albeit in low-ranking positions. Once an initial position is secured, a would-be bureaucrat may move upward (or downward—each ministry and department has its own methods of determining merit and advancement, and all are willing to clear deadwood to improve performance).

No individual in the bureaucracy holds ultimate power, not even the provincial governors. Power is shared by ministries with overlapping portfolios. This prevents extensive abuse in the system. Also, the emperor may reorganize the bureaucracy at his whim, eliminating offices that are no longer needed, and rewarding those individuals of merit who have shone in his all-wise and penetrating eyes. The emperor may create new ministries of the bureaucracy by proclamation, such as the current "Gathering of Pearls" announced by the current emperor.

The ministries created by the "Gathering of Pearls" proclamation have been in existence for 10 years, and include the Departments of Reclamation, Old Magery, Dead Dialects, Rediscovery and Exploitation, Extinct Beasts, and Lost Treasures. Some of these departments are far older than 10 years, but have been gathered together under one ministry with this proclamation. Often several generations of capable bureaucrats will pursue the same task, shifting from one department to another as the political winds shift.

Offsetting the considerable power of the bureaucracy is the emperor, his Royal Court, and the noble class. The emperor oversees the bureaucracy with the aid of his advisors and holds ultimate power over the rulings and actions of those within the bureaucracy. The Royal Court includes the heads of the various bureaucratic ministries, as well as the Minister of War, Minister of Sea, Minister of State, and Minister of Magic. These ministries are responsible for the specialized theatres of the imperial army, imperial navy, foreign politics, and all organized magical research and discovery. Their positions are filled by candidates of the emperor's choice. More corruption than is normal ex-

ists in these four ministries, but the power they wield gives the throne its complete control over the nation.

Every citizen of the nation of Shou Lung owes his ultimate allegiance to the emperor. The emperor has the final say in all matters. The bureaucracy and the court exist as advisors and tools for his rule. A strong emperor will wield these tools to great effect, while weak or foolish rulers are molded by them.

The emperor chooses his own successor from among the suitable candidates, usually the male progeny of the emperor by his empress or concubines. If no male candidate is of age (18 years), a female relative may serve as emperor, provided that as soon as a suitable candidate is of age, she steps aside. (Aged male emperors may resign their offices and retire as well, though this is less common.)

Should no choice be made (a common event for unpopular monarchs), the eldest child is given precedence (though there may be rival claimants as well). Finally, if there are no suitable heirs, the dynasty is at an end. After a small period of turmoil as various candidates press their claims, a new dynasty begins. The Royal Court of the last emperor must approve of the first ruler of the new dynasty (this is often done at the point of a sword). The bureaucracy is charged with the task of keeping the empire running until such matters work themselves out. There have been eight dynasties in Shou Lung's history; each has been approved by the Royal Court (or its survivors).

The noble class in Shou Lung is the weakest part of the government, a typical warlord wielding less power than, say, the Minister of the Official Faith. The nobles have their private militias, but are expected to act in conjunction with provincial governors when the realm is threatened.

In periods of emergency, the nobles are invested with additional powers by the emperor and may be mobilized to remove ineffective or corrupt local rulers. The strongest of these nobles are sometimes able to retain these prerogatives long after the need has passed. This ability to assume power is severely limited, as a previous rise in power of the noble class led to the separation of T'u Lung. Bureaucrats in Shou Lung point to T'u Lung's internal strife as proof of the dangers of letting nobility gain too much power at the expense of the crown and the state.

SHOU LUNG NAMES

As in most of Kara-Tur, an individual may be known by many names in the course of his life. Natives of Shou Lung may receive a childhood name, then choose their common name upon reaching adulthood. They may receive a nickname for a stunning victory (or defeat), and may give another name in order to deal with unknown individuals without loss of honor. After death, a spirit name is commonly given.

Shou Lung names are usually short syllables, unlike the ornate, mouth-filling names of Kozakura. The family name always precedes the individual names, so that "Ko Lei Minh" is westernized as "Lei Minh, of the house Ko." This emphasizes the importance of family and heritage in Shou Lung society.

Upon ascending to the throne, each emperor takes the name Chin while he or she is ruling. Hence the references in the timeline to "The fifth Emperor Chin of the Kao Dynasty," for example. Often a new emperor will seek to eradicate or modify earlier histories that reveal his or her earlier common name. Only a few such names are known of early emperors, and those only because the person had become legendary in some way before taking the throne.

Upon death, the former emperor is given a deific name and a secret name by his successor. The deific name is used in references to the former emperor in histories and blessings, while the secret name is used by subsequent emperors to invoke and ask advice of the spirit of the past ruler. This name is kept secret to avoid misuse of the spirit of the dead.



Chapter I: The Invitation



Background for the DM

In this adventure, the players undertake a task for a Shou Lung merchant clan. The task requires a trip to the island of Akari and exploration of the island. This background explains some of the plots and reasons for the things that occur in this adventure.

The islands of the Prioto chain lie 900 miles due south of the island-nation of Kozakura. Akari is the largest of the chain, a chunk of tropical forest 90 miles wide by 120 miles long. The island has no native population, but it has been settled four times in known history. Each of the first three settlements disappeared mysteriously, and the fourth is in danger of failing as well.

The first settlement of Akari was attempted over 2,000 years ago. The forces of the Shou Lung Empire destroyed the temple of the Black Leopard cult, ending all effective resistance along the southern border. The leader of that cult, the Black Leopard Priest, escaped with a large number of followers to Akari Island, where they

prepared a base for their eventual return to the continent. The Black Leopard Priest ordered construction of a huge temple complex in the depths of the forest.

The exiled cult thrived for several generations, always ruled by the Black Leopard Priest, who extended his life by fell wizardries. Finally, the Black Leopard Priest sacrificed his own people for immortality. He became the Opawang, the Dead Spirit King, and his temple-city became Opawangchicheng.

Sixteen centuries ago, the island was used as a base by pirates raiding merchant vessels in the Celestial Sea. These first pirates were unaware of the temple-city deep in the heart of the jungle. They used the island only as a base from which to strike fat merchants from Shou Lung and Wa. The pirate base was abandoned during the Black Cycle of Years, amid rumors of mysterious disappearances and hauntings. It was at this time that the Dead Spirit King, his wisdom in the dark arts grown great, first created his *Ochimo*, or spirit warriors. The *Ochimo* were created from those pirates who ventured too close

to his overgrown temple complex.

Two hundred years ago, other bands of pirates used Akari Island as a base, spurring Shou Lung into action. Under an agreement with the Shogun of Wa, Shou Lung could claim the Prioto Islands if they crushed the pirate menace. The Shou Lung navy routed the pirate fleet but, upon pursuing them back to Akari, found the fleet at anchor and the pirate settlement abandoned. It was assumed that the pirates fled inland, but no trace of them was found. The claiming of the island was duly recorded and lost amid bureaucratic paperwork in the years that followed.

Ten years ago, his Most Serene and Powerful Highness, Emperor Chin, eighth ruler of the Kuo Dynasty, made a proclamation, called the "Gathering of Pearls." In that proclamation Chin noted that for all the riches of the nation of Shou Lung, and the respect it inspired throughout the known world, much that had been discovered or gained in the past two thousand years had been lost, stolen, or not developed. To this end, he authorized the creation of a new ministry and invested



it with the power to examine old records and hunt down those pieces and possessions of the past now lost.

In their examinations, the researchers of the Department of Records Most Ancient came upon an agreement from 250 years ago, from the reign of the fifth emperor of the Kuo Dynasty. According to this manuscript, the shogun of Wa requested aid from the emperor in dealing with the pirate menace. In return, the shogun offered to recognize sovereignty of Shou Lung over some small islands southeast of Wa, claimed by Shou Lung during the reign of the last emperor of the Hai Dynasty.

The clerks verified the claim that the emperor was the rightful ruler of the Priotos and Akari Island. His serene majesty in turn ruled that it was in Shou Lung's best interest to cultivate and develop the island, both as a trading base with Wa and Kozakura, and as a distant friendly anchorage for the fleet. The task was routed through the esteemed Bureau of Expedient Development and was assigned to a merchant clan, the Ko family.

The Ko had supporters in the bureaucracy as well as being moderately rich by their trading throughout the maritime provinces and to far-off lands. Contracts were drawn up, colonists recruited, boats hired, and an expedition set forth. This was eight years ago.

The Shou Lung colony was an initial success. Settling at three areas on the island, the Ko looked forward to likely promotion within the government.

That rosy prospect changed when the Dead Spirit King became aware of invaders to his island home. Though none of the newcomers know of the temple-city of Opawangchicheng, the Dead Spirit King has dispatched his Ochimo to drive the curious away from the hinterland.

The Ochimo succeeded too well. Appearing individually on various nights to the settlers, the spirits have stricken the peasant colonists with such fear that they are afraid to till their fields or mind their animals. The settlers believe that there is a single spirit haunting their land—they refer to all the hauntings as the responsibility of one Ochimo.

The Ko family is stricken with fear as well, though for different reasons. For some reason, someone wishes them to fail in the mission. The Ko are suspicious of everyone: The haunting could be the result of a rival family trying to orchestrate their fall, or it could be the act of agents from T'u Lung, Shou Lung's hostile south-

ern neighbor. It could also be due to foreign agents from Wa seeking to upset the plans of the Empire. Finally, it could be something dangerous on the island itself—evil spirits, perhaps in league with one of the above groups.

The Ko patriarch, now demands that action be taken to preserve the colony and the honor of the family. The family has to date kept their difficulties hidden from the bureaucracy, but they have little time before their problems are revealed. Fortunately, the family has many contacts outside of Shou Lung itself. The family plans to call in favors to recruit outlanders, preferably Kozakurans or western barbarians, to investigate the Island.

Event 1: The Call of the Ko Clan

The purpose of this event is to direct the characters to a meeting with Ko Mei Kho, leader of the Ko family in the PCs' town. This may be any town in Kozakura the PCs frequent, though a seaport is best.

There are two versions of this event, one for characters with masters or family ties, such as samurai and most *Oriental Adventures* player characters, and a second version for those without conventional ties, such as ronin and gajin.

First Version: This version is suitable for a PC who primarily has family ties or owes his allegiance to other masters at the start of the adventure. In a group of such characters working in conjunction with masterless characters, this version may be used to give those characters with masters permission to go off adventuring.

Take each player with a character who owes fealty to a higher NPC aside and read him the following boxed text. Ignore the sections in parentheses as they are included as notes to the DM for dealing with different situations.

You receive a message to present yourself to your master (or clan head, daimyo, etc.) as soon as possible. Hurrying to the meeting, you are escorted into a quiet room far from the noise and bustle of the rest of the building.

You are received by the master, and at once you can tell there is something disturbing him. His face is drawn and tense, and you have a sinister suspicion that something is amiss. A servant brings tea and cakes and withdraws.

"My loyal retainer (relative, pupil, etc.)," he begins, "I fear that I must

lose your services to another for the time being. Our family has been doing business with a family named Ko. They are foreigners, from the Shou Lung empire. In our dealings, our clan has incurred a large debt. In payment of this debt, they have asked for the use of an adventurous retainer for a period of no longer than three months. I have agreed and selected you, most brave and respected of your peers, to be that retainer. You will carry the honor of the family with you on this mission."

The master provides a statement of release and the address of the house of the Ko clan, with the note that the character should arrive around sundown and will be prepared to move directly from there. More details, says the master, will be made clear at that time.

Protestations by the character are overridden by the master; it is clear the character has no choice in the matter other than outright refusal (one of the disadvantages of a rigid system of organization). Outright refusal results in the loss of 5 points of honor and probable expulsion from the clan or stronghold.

Repeat the above procedure for each character who owes allegiance to an NPC, changing the details to fit the situation. Make it clear that the character's master apparently has as little choice in the matter as the character. (This is true in light of the power the Ko family wields in the local area.) Award 1 point of honor for a quick and enthusiastic response.

Second Version: Masterless players, such as gajin, may be brought in by other PCs introduced through the first version, or they may have their own encounter that leaves them in debt to the Ko family.

Such players begin the adventure in that haven for unemployed adventurers, the inn. Use the typical town inn and house on page 142 of the *Oriental Adventures* source book for the layout for this encounter. The characters are on the veranda outside their inn room, while the drunken swordsmen they will encounter are lounging in the courtyard.

The courtyard is fairly empty on this cloudy afternoon, save for the occasional servant bustling by, your own group, and another large group of swordsmen, apparently ronin. The swordsmen are seated at the far end of



the courtyard, and have been drinking heavily throughout the day, their declarations of fearlessness and fighting skill becoming comically louder and more exaggerated with each cup of wine. The largest of the swordsmen swaggers over to you.

As DM, you should know which member of your group will most readily rise to the challenge of a swaggering, overblown bully. Go ahead, pick him or her. Roll dice to make it look fair, but pick someone who would react most violently to this bully.

The drunken swordsman towers over you and shouts in a loud, drunken voice, "Who is the greatest swordsmen in these parts?"

If the player buckles under and agrees that the bully is the greatest swordsman in these parts, reduce that character's honor by 1 point and the bully goes to the next character. If all the characters agree to the bully's prowess, the bully's companions (five including the bully) join in the fun, pushing the characters around and picking a fight.

Any answer other than the one the bully wants will drive him wild, and he will unsheathe his sword, backed up by his four companions. An attempt at a psychic duel automatically succeeds against the drunk. However, "staring down" the drunken swordsmen results in him immediately going for his swords.

Once either side draws weapons and battle seems likely, the large, drunken thug should shout "I will show you what it is to meddle with the kin of Headman Kiroshi!" and with that he leaps into battle.

Five Drunken Ronin (3d-level samurai)—AC 5; MV 12"; hp 17 each; #AT 1; THAC0 16; Damage 1d10 (katana; +1 for level)

The ronin are drunk, so reduce their chances to hit by -1. The lead bully uses his ki power to increase his strength to 18/00 in his first round, while the others do so in the following round.

If fighting breaks out (or the bullies start pushing the characters around), the servants flee the area for the main house. The innkeeper dispatches a runner for the local authorities, and help arrives four melee rounds after the fight breaks out.

The player characters should be able to handle these rowdies. Award double ex-

perience points if they do so without drawing their blades or inflicting lasting damage. At the end of the fourth melee round, read the following:

You have matters well in hand when there is a sudden commotion from outside the courtyard. Suddenly a large number of leather-armored militia-men fill the entrance way, led by a respectable-looking grey-haired man in flowing robes.
One of the wounded bullies looks at the grey-haired man and says "Hello, grandfather."

The grey-haired man is Kirioishi, the local shoya (headman) of this part of town, responsible for keeping the peace. He is aware of his grandson's drunken habits, but still holds the player characters responsible for what has transpired. This includes property damage and payment for any curative magics necessary (including *raise dead*, if need be). The headman also sets a ridiculously high fine for the character's actions. Suggestions that the drunken grandsons are responsible are true but insulting to the headman, angering him further and upping the fine. The bullies insist that the fight broke out when one of the party insulted the family's name and heritage.

Headman Kirioishi (6th-level bushi)—AC 4; MV 12"; hp 40; #AT 3/2; Damage 1d8 (tau-kien); specialized in tau-kien

Twelve Militia Men (1st-level bushi)—AC 6; MV 12"; hp 7 each; #AT 1; Damage 1d8 (tau-kien)

When the player characters seem just about ready to run through the headman and take to the hills, read the following.

Things look increasingly difficult, and the surviving bullies are smiling through blood-stained lips, when a small figure in bright red garb moves through the crowd. With a motion of his hand he summons the attention of the headman and the two enter into a quick consultation in low voices. The headman seems irritated by what the one in red robes has to say, but bows deeply and turns to the characters.

"There seems to be an error on our part," says the headman. "Word has reached my ears that you are in service of the merchant Ko, and he will vouch for your innocence in this unfortunate matter. There is no further need to de-

tain you. Good Day." With a curt bow he retreats with his militia carrying his drunken grandsons, leaving the man in red robes behind.

The man in the red robes requests that the characters meet at the house of the merchant Ko at sunset. The merchant is in need of adventurers of renown and will pay well for their services. They should be prepared to leave from the area soon after the meeting. The man in red robes does not give his name, only that he is a representative of the merchant Ko Mei Kho, who has interest in the players that extends to offering them protection from the local headman. The mysterious individual notes that the headman has a long memory for insults and will make life unpleasant if they remain in the area long. He then leaves as well, making sure the character know the address for the meeting. (If the characters are a suspicious lot and follow the man in red, he goes immediately to the address he gave them).

Event 2: House Ko

The characters may go straight to the house of Ko following their assignment (or their rescue), or they may find out through their contacts and sources something about the Ko family. The following information is commonly available:

- The Ko are a large family of merchants that specializes in trading by sea.
- They are natives of Shou Lung.
- Shou Lung is a large empire across the Celestial Sea. The Ko are said to be well-placed in the government there.
- The leader of the Ko clan in this part of Kozakura is Ko Mei Kho, who maintains a proper minka (common house) near the shoreline. Ko Mei Kho has a number of servants and is as well-respected as one of his type (a foreign merchant) can be.
- Family Ko has a reputation for honesty in its dealings.

More digging (such as through yakuzan contacts) will reveal the following:

- Ships owned by the Ko family have been in and out of the port continually in the last few months, their cargos hidden and their crews tight-lipped about their destination.
- Another such ship is at anchor and set to sail tomorrow.



- Ko Mei Kho is a master at moneylending, trading, and influence peddling: Most middle class and lower families owe Ko in some way or another.
- Ko Mei Kho is responsible for his family's reputation for honesty in this region. He is honest to the point of tactlessness, but will honor any agreement struck.
- The Ko family are descendants of the first Shou Lung to arrive in Kozakura and be presented to the emperor.

At the proper time, Ko Mei Kho receives his guests.

You are greeted outside the house by a servant. You step through a low doorway into the lower earth-floored portion of the minka. Before you the northern part of the room is a wooden floor raised two feet off the ground, leading to the upper portion of the house. Seated on the platform is a large man in sky-blue robes, fine silver needle-work decorating the hem and sleeves with clouds and fantastic creatures. To his right stands a lean, small man in red robes.

The small man is person who appeared at the inn. The seated man is Ko Mei Kho.

Ko Mei Kho speaks only in Shou Lung, his words interpreted by his aide into Kozakuran or, if need be, western common. Ko Mei Kho understands Kozakuran perfectly, but this is not immediately apparent. His first words to his aide are "They do not look that bright. Get started."

The red-robed man bows to you. "Welcome to the honorable house of Ko, merchant of Shou Lung," he says. "I am Kihei Zaicho, interpreter and aide to my Lord Ko Mei Kho. You have been asked here to undertake an adventure that will bring great joy to your people, great honor to your family, and great riches to those among you who wish it. If any of you are unwilling to undertake such an adventure, please depart at this time, as my Lord Ko Mei Kho has sufficient clerks and greengrocers already in his employ."

Ko Mei Kho waits for any backsliders to slink out, at loss of their honor, then barks out a long string of Shou Lung words. Strictly translated, he says, "Let us see if they remain after you have explained the problem! And do not let them haggle about

the price!"

If a player character speaks Shou Lung and reveals as much to Ko Mei Kho, the large merchant will smile at the character and speak more politely in their presence from then on. Otherwise he will remain gruff and doubtful of the player's abilities, though Kihei will remove most of the edge from his words.

Ko Mei Kho speaks to Kihei, who in turn tells you, "You have been called together to investigate strange occurrences in one of Shou Lung's island colonies. The natives report odd hauntings and strange visions, and the colony is failing as a result of this superstition. We have chosen you because of the nearness of this port to the colony, and the reputation of its adventurers. The trip will involve a short sea voyage through well-known waters. You begin tomorrow morning and will be gone no longer than three months. Are you interested in such a challenge?"

Wise players should have a few questions at this point. Kihei will not translate questions in Kozakuran to his lord, but will for other tongues. Ko Mei Kho will answer questions in Shou Lung through his interpreter. Following is the bulk of the knowledge they will impart:

Location: The island is Akari. It is about 900 miles south of Kozakura. It is the recognized property of the empire of Shou Lung.

Nature of the Hauntings: The settlers are spread among three small towns in the northern, southern, and western coasts.

Each town records a slightly different apparition, but always a warrior. The northern capital of Tai Ko tells of a rider in full samurai armor mounted on a dark horse galloping through the town, accompanied by a pride of great ebon cats. The western port of Shu Lan sends report of a ghostly warrior and a band of skeletal demons laying invisible siege to the city. The southern town of Tai He has seen a spectral samurai stalking through the fields and the crops fail in those fields. Those who have contested the apparitions have disappeared without trace. The people call this ghost Ochimo (the spirit warrior).

Exact Mission: To investigate these hauntings, determine their cause, and rectify the situation so that the Ochimo no longer visits settled areas. Shou Lung attempts have been hampered by a lack of adventurous attitude and experience

among the colonists. (Note that the stated mission is to end the hauntings—if this requires destruction of the Ochimo, the player characters have permission of the Ko family to do so.)

Payment: Travel to and from Akari paid for by the clan Ko, as are room and board for up to three months. Forgiveness of all debts incurred by the player characters or their families, plus reduction of any outstanding charges (within reason—they cannot arrange the forgiveness of one responsible for the death of the shogun's heir), plus either 200 ch'ien or a miscellaneous magical item, plus 40% of all treasure discovered and the first four out of every 10 magical items. (This last is negotiable—Ko will settle for giving the players 75% of the treasure and the first six of every 10 magical items).

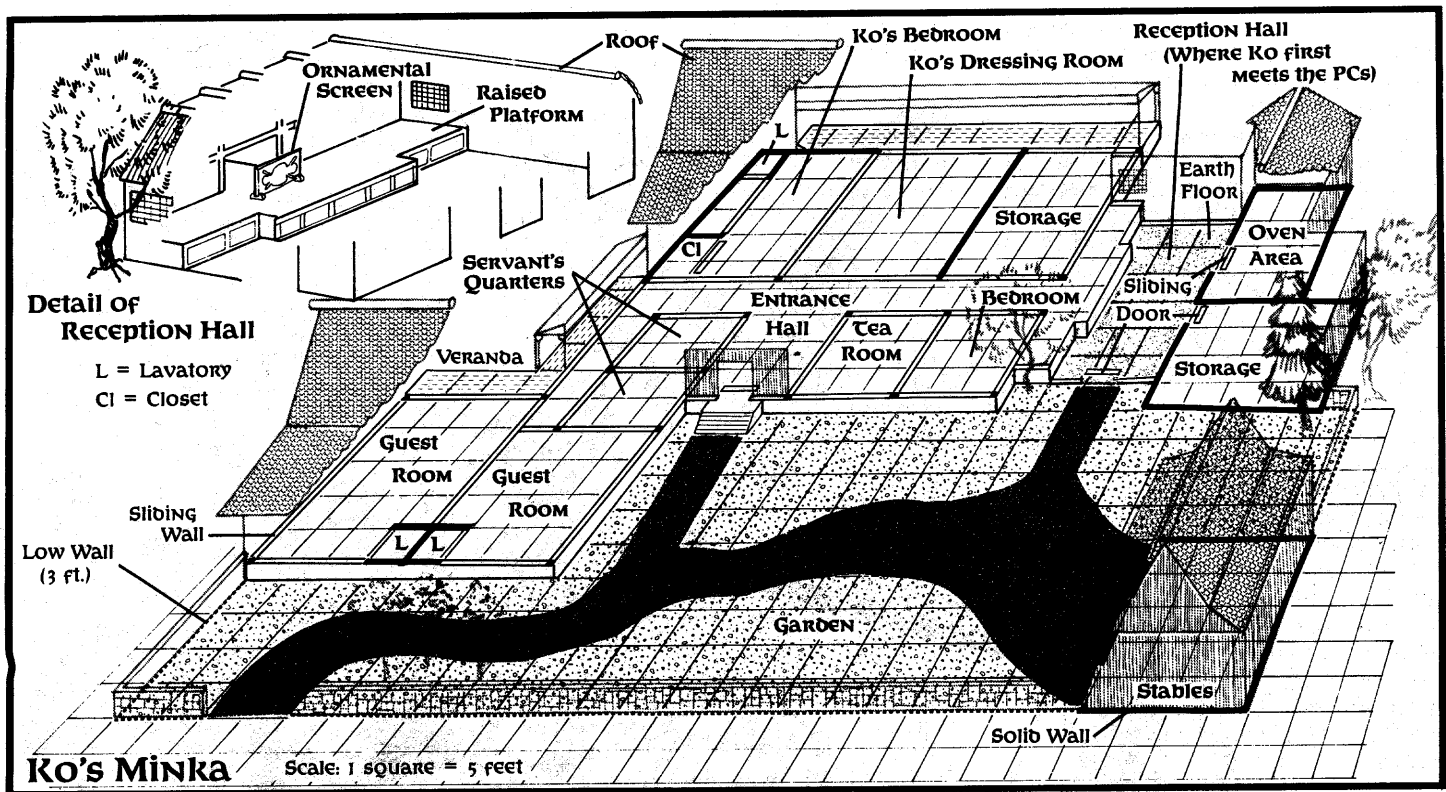
Why the player characters: The nature of this mission must remain secret. Operatives of the rival government of T'u Lung may be behind these apparitions. The Ko family also has rivals in the imperial bureaucracy who will use their difficulties as political fodder.

Will Ko Mei Ko be accompanying the characters?: Ko will scoff at this idea—he has a business to run. Both he and Kihei will remain behind to make arrangements for the characters' return. They will put the characters in the capable hands of the captain of the vessel *Joyful Spring* with a letter of introduction to the colonial governor at Akari, Ko Lei Kho (a distant cousin, but a capable man, Ko Mei Kho explains).

On other matters, use the information provided in the background of Shou Lung at the start of this book. If the matters are fully outside Ko Mei Kho's area of knowledge, merely state that he is a humble merchant dealing with forces beyond his everyday existence. Neither Ko Mei Kho nor anyone living on Akari Island is aware that there is more than one spirit warrior. Furthermore, none know of the existence of the Dead Spirit King, or the temple-city of Opawangchicheng.

While the players are making their inquiries, have each one roll a 10-sided die, one at a time. The first time a 1 is rolled, take that player aside, and read the following:

While your compatriots are asking Ko Mei Kho about this mission, a small movement at the corner of your eye catches your attention. There, by the corner of the window, you catch sight of a small form dressed in black.



The small form in black is Kitashi, a yakuza who is gathering information for her clan to sell. Rumors have been flying that the Ko clan is involved in a secret major enterprise. Kitashi is assigned the task of finding out the nature of that enterprise.

Kitashi (2d-level)—AC 8; MV 12"; hp 12; #AT 1; THAC0 20; Damage 1d4 (dagger), 1d4 (shuriken), 1d4 (tetsu-bishi); S 12, I 15, W 10, D 15, Cn 17, Ch 17, Cm 18

Kitashi will leave her cover as soon as the meeting breaks up, or if she is convinced she is discovered. Sudden commotion proves to her that she is discovered and she flees. If no player rolls a 1, then she remains undetected and escapes with the information.

Upon leaving cover, she scatters her bag of 10 tetsu-bishi on the ground before the door, in order to slow up pursuit. She then heads for a bolt-hole prepared for her in the back of an inn. It takes her five rounds to reach this bolt hole through the narrow, winding streets of the town. If she reaches the inn, she literally disappears and makes good her escape.

It is possible to catch the yakuza, either if the one who spots her is quiet and does not alarm the others (Kitashi cannot see into the room, only listen from her position). She may be brought down with ar-

row fire, though this would require an expert shot to hit at night (-2 to all other modifiers for range). If caught or injured, she will throw down her weapons and surrender. She is only doing her job, and sees no point in dying for it. Ko Mei Kho will charge Kihei with keeping the young yakuza out of circulation until the mission is well underway. (Nasty DMs may wish to send the young yakuza along for the voyage. She will try to suck up as much information as possible, then jump ship as soon as feasible and sell her information.)

Should the yakuza escape, the plan of the Ko family is sold to others, and representatives of T'u Lung soon find out. Certain events are noted by the phrase "Run this event if the T'u Lung are aware of the player's mission." These occur only if the yakuza discover the player characters' mission. Opawang is already aware, through mystical means, that the invaders of his island are planning to send more powerful forces to investigate. He is unaware of their exact nature and names and is trying to uncover this information.

Once the players run out of questions (and perhaps deal with the snooping yakuza), Ko Mei Kho directs Kihei to draw up the contract, into which the characters will place their *inkan* (personal seals) or

thumbprints into the warm wax. (Ko Mei Kho uses a seal with the symbol of his family, a bird in flight.) Ko Mei Kho advises the characters to spend the night in his guest rooms for immediate departure. If they leave the building to tie up personal errands, they are not to mention the nature of their work to anyone.

Chapter 2: The Voyage to Akari



The ship is called the *Joyful Spring* and is over 100 feet from flat-faced stem to equally abrupt stern. It is a typical Shou Lung trading ship. With the last good-byes said, anchor is lifted and the proud sampan sets sail for the south. On the receding dock you see a pair of figures, a small one in red and a large one dressed in sky blue. Then the morning mists roll in and hide the town behind you.

As promised by Ko Mei Kho, the trip to Akari Island is along routes well-traveled by Ko traders supplying the island colony. The ship will travel along the coastline to the southern-most point of Kozakura, then due south to reach the Prioto chain. While traveling along the coast a pilot's book is used to navigate. This tome details the coastline's familiar features, towns, and reefs. Once in the open ocean, the ship's pilot must negotiate with the sea spirit folk that inhabit the depths.

The *Joyful Spring* is 100 feet in length and 15 feet across at its widest. It has a

hold in each of the fore and aft sections, two large masts, and a rear rudder. The *Joyful Spring's* cargo consists of farming and construction tools and textiles. The ship has a hull value of 31 points.

The ship's captain is Toyo Otomoto, a Kozakuran in the employ of the Ko family. Toyo is a seasoned sea-traveler, and boasts that he has never lost a ship. The pilot is Ko Tan Mih, a distant relative of Ko Mei Kho. Ko is responsible for the ship's course and is Otomoto's second in command. The remainder of the crew consist of eight sailors. Treat all as 0th-level humans for combat and saving throws. The crew is well-paid by the Ko for their work and will not mutiny.

Under the best of conditions, the trip takes 15 days from the southernmost tip of Kozakura, plus whatever time the ship requires to reach that point. The ship does not make any landfalls on the Kozakuran coast. The ship can cover about 80 miles in a day and a night. This mileage may be altered by events that occur along the way. The total trip time should not be more than 30 days.

Events

Each day, roll 1d10 for an event.

- 1-7 Uneventful
- 8-9 Becalmed
- 0 Event

If an event is called for, roll on the following chart.

- 1 Navigation Problem
- 2 Negotiation Problem
- 3 Pirates
- 4 Agents of T'u Lung
- 5 Good Omen
- 6 Foul Omen
- 7 Ocean Storm
- 8 Lung Wang Dragon
- 9 Foul Omen
- 10 Ghostly Warning

Event Explanations

Becalmed: The winds drop and the ship does not make any significant headway toward its goal. This is usually a temporary condition. One day is added to the voyage's duration. No other events.

Good Omen: The crew spots dolphins



or flying fish, driftwood, or sea birds. Everyone works harder, spurred on by feeling that today is a perfect day. The time of the voyage is reduced by one day. If this reduces the voyage time to 0, then landfall is made this day.

Foul Omen: Dark clouds gather, lightning plays along the horizon, or the ship sails through an area red with blood. The crew spots a large dead sea creature being torn at by sharks and sea wolves. There is muttering among the crew and much checking on lucky charms and religious symbols. The voyage is prolonged by one day.

Navigation Problems: There is something wrong with the everyday operation of the junk, and the captain asks the player-characters for aid.

When this encounter is rolled, the rudder has become damaged during the previous evening. Would the players aid in repairing it?

It is a simple matter to repair. A volunteer is lowered on a rope to replace the broken panels of the rudder. These may be easily replaced, and a character with sailing craft proficiency can automatically make the repair. Others are required to roll below their Dexterity scores on 1d20 to successfully replace the broken panels.

The character who goes over the side notices that the broken panels have a large oval break with serrated edges, as if a massive pair of jaws attacked the ship while everyone slept. Cruel DMs would mention a sudden burst of bubbles in the water behind the character, but there is no danger here. If a player character makes the repair, raise his honor by 1 point.

The second time this event is rolled, treat it as a negotiation problem.

Negotiation Problem: When this event is called for, the ship has a slightly different problem. The pilot has trouble dealing with undersea natives, and needs the characters' help. On this occasion, the sea spirit folk leading them through this stretch of water want something more than ordinary tribute.

Captain Otomo approaches you, his pilot in tow. "I've got a problem," he says, "This stretch of ocean is controlled by a band of sea spirit folk who wish for more than standard tribute for safe passage. Strange folk, these spirits. Anyway, they are interested in examples of land-dweller culture other

than gold or gems. Can any of you help?"

These sea spirit folk are intrigued by the Kozakuran ways, in particular such arts as calligraphy, poetry, *noh*, origami, and tea ceremony. A character proficient in any of these peaceful areas may attempt to impress the sea spirit folk's daimyo to allow safe passage. Base chance of success is a roll of 11 or less on 1d20, modified by the number of proficiency slots taken in the appropriate area. If a spirit folk PC performs the task, add a +1 bonus to the roll, while a sea spirit folk PC who performs the task gains a +2 bonus.

Success indicates that the sea spirit lord is impressed and allows the ship to pass without further incident. The individual who demonstrated the proficiency is awarded 100 XP and a point of honor for his actions. Failure indicates that the sea spirit lord was unimpressed, and the character loses a point of honor.

If no one has any of these peaceful skills (or will not admit to them), the sea spirit folk, sullen and disappointed, grant the ship passage for twice the normal tribute. The next day the ship is becalmed in addition to any other event.

Any further rolls calling for this event are treated as ghostly warnings.

Pirates: This encounter occurs in the daylight. A small junk is spotted at a distance of a quarter-mile, seeking to match course with the PCs' ship. The ship carries a crew of 30 pirates, looking for fat merchant ships to raid.

29 pirates (1st-level bushi)—AC 8; MV 12"; hp 6 each; #AT 1; Damage 1d8; AL NE

One pirate leader (5th-level bushi)—AC 6; MV 12"; hp 35; #AT 1; Damage 1d8; AL NE

The pirates have no magic-users, and will heave to and change course if the *Joyful Spring* shows that it has powerful wu jen or other spell-casters on board.

If the pirates succeed in taking over the *Joyful Spring*, they will hold the surviving characters captive below decks, finally setting them adrift near a small island. The island is deserted, but a passing ship heading for Akari will rescue the PC in 1d10 days.

T'u Lung Agents: This encounter occurs in daylight, but only if Ko's plan to send adventurers on this ship is known to the T'u Lung (if, for example, the *yakuza* Katashi escapes). If this has not occurred,

treat this encounter as pirates.

The ship appears as a smaller, lighter junk bearing down on the ship. There is a crew of 25 fighters, one high-level leader, and four wu jen. The wu jen are charged with protecting their own craft and scuttling the *Joyful Spring*.

25 2d-level sohei—AC 8; MV 12"; hp 15 each; #AT 1; Damage 1d6 (kris) 1d8 (short bow, leaf head arrow, and three fire arrows); proficient in kris and short bow, short bows are their weapon of choice

One leader (6th-level kensai)—AC 3; MV 12"; hp 49; #AT 3/2; Damage 1d8+2 (wakizashi)

Four 5th-level wu jen—AC 10; MV 12"; hp 12 each; #AT 1; Damage 1d4 (dagger)

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

2d level: *animate water*, *fire shurikens*

3d level: *fire rain* or *animate fire*

The wu jen have identical spells, except at the third level. Two of the wu jen have *fire rain* and two have *animate fire*.

The agents of T'u Lung have orders to sink the ship carrying the Shou Lung mercenaries (the player characters). As soon as they close to missile range, the sohei archers loose three volleys of flaming arrows in hopes of starting fires on the ship. The wu jen cast *elemental burst* and *animate fire* to increase the damage of the blaze. *Hail of stones* is to hamper Shou Lung attempts to fight back, though the spell does not affect the ship. *Magic missile* is reserved for opposing wu jen and other obvious spell-casters. See page 54 of the *DMG* for effects of fire on ship hulls.

Finally, once their missile weapons have been exhausted, the T'u Lung agents board the ship and slay the crew and characters. The T'u Lung junk has a hull value of 15.

If the T'u Lung burn the PCs' ship, they depart without boarding, as they are unwilling to risk being caught in the blaze. Survivors of the attack can hang on to driftwood and other flotsam. Another ship will pass in two days and provide rescue.

There is only one attempt by the T'u Lung to foil the mission at sea. If this event is rolled again, treat it as a ghostly warning.

Ocean Storm: A huge storm, the trailing edge of a typhoon-like squall, is heading dead on the course of the *Joyful Spring*. The captain asks the players how much of a rush they are in to reach Akari. If they wish, he will try to brave the storm, but he would prefer to minimize damage to



the ship and run before it.

If the players opt to run before the storm, the ship suffers no damage but 1d10 days are added to the voyage as the pilot tries to discover where they are and how to return to course.

If the players opt to challenge the storm, they gain a day on the voyage, but risk losing the ship. Any characters with sailing craft proficiency are asked to aid with the rigging and rudder, while the others are ordered below. Individuals topside stand a 1 in 20 chance of being washed overboard in the storm. The ship itself stands a 1 in 10 chance of breaking up under the strain and suffers 1d10 points of hull damage if it survives. If the ship breaks up, see the rescue notes under the T'u Lung agents event.

Tien Lung Dragon: The ship comes to a thundering and lurching halt, and all characters must roll less than their Dexterity on 1d20 or be thrown to the deck. A long serpentine head reaches over the side of the ship and a deep reptilian voice roars, "I am the ruler of these depths! How dare you sail over my domain without proper tribute?"

The creature is a young adult sea dragon and is not a native to this area (else the *Joyful Spring* would have brought more pearls and other similar treasure for barter).

The sea dragon's offer is very simple: All the *Joyful Spring's* treasure (a chest of pearls and small gems used to buy guidance and safe passage from undersea peoples) is to be dropped over the side, or the dragon destroys the ship. The captain, aware of the player characters' positions as agents of the Ko family, turns the matter over to them. If the players refuse to deal with the matter their characters lose honor (1 point) and the captain orders the goods cast overboard.

If the treasure is dropped overboard, the sea dragon lets the ship pass. However, without proper fare to pay guides and undersea tolls, the ship has to depend on more primitive methods of travel. Roll twice for events every day (two becalmed results are counted as single day becalmed).

If the characters attack the lung wang, they enjoy one round of surprise, then the creature retreats beneath the waves. If they succeeded in subduing the beast, it does not return. Otherwise the creature remains underwater and rams the ship every other round for 2d8 points of hull damage until the treasure is tossed over-

board. It gathers the treasure and departs, leaving those survivors on their own.

If the characters lie to the lung wang, make a reaction roll for the creature. On a positive reaction roll, the dragon believes the story and retreats beneath the waves. Otherwise it blasts the lying character and those within 10 feet of him with its steam breath.

The dragon also accepts payment in the performance arts, including noh and poetry reading, from those talented enough to have these proficiencies. Attempts to pay the dragon in this coin are always successful, but the lung wang holds the boat for a full day to appreciate the full impact of the performance. It lets the ship go the next morning.

Lung wang (sea dragon)—AC 0; MV 3"/9"; HD 13; hp 52; #AT 3; Damage 1d12/1d12/6d6; SA breath weapon, rams for 2d8 points of hull damage

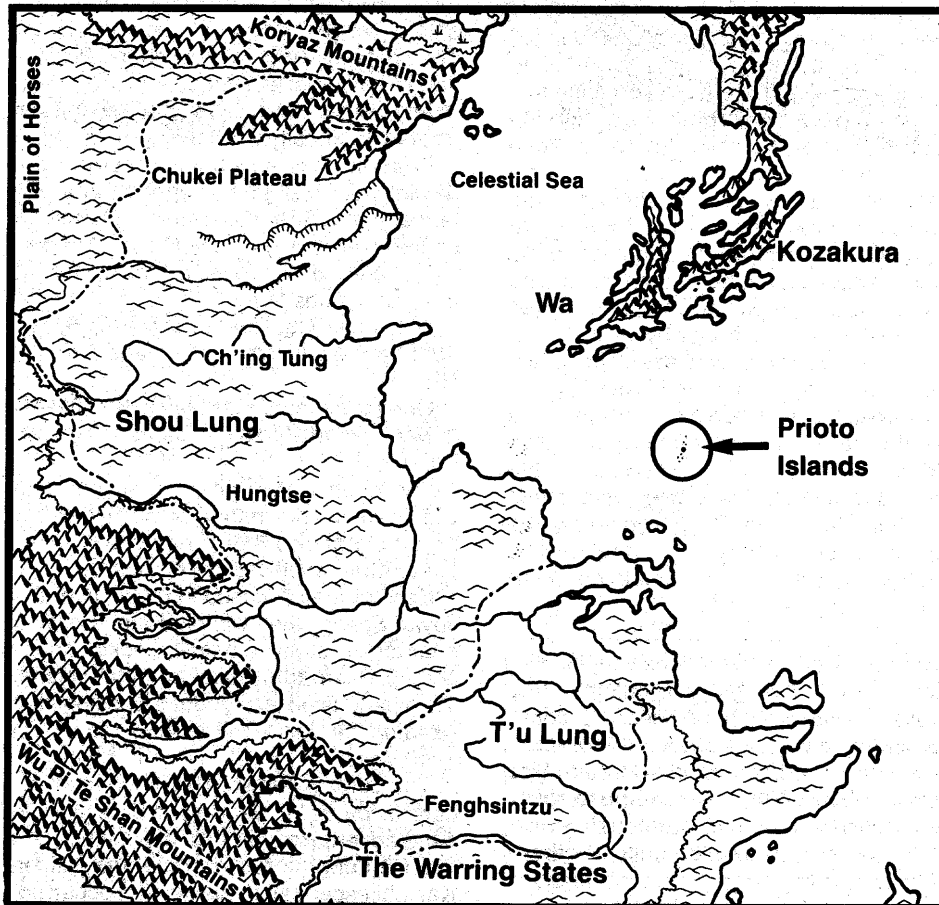
Ghostly Warning: This encounter occurs at night. Read the following to the players.

You are awakened in your hammocks by the shouts and eerie singing. Along the starboard side of the ship there is a bright light hovering on the surface of the water. In the center of this light is a tall woman dressed as a samurai in white armor. She speaks softly but her words carry across to the ship.

"I come to warn you," says the ghostly figure, "of the danger you are approaching. You go to fight a foe greater than you know. Know that only in his homeland may he be fully defeated."

The apparition has been sent by higher powers to encourage the player characters to hunt out and slay the Opawang. This spirit remains and answers three questions with 100% veracity. The answers are short, either "Yes," "No," or "That is unknown." Upon answering the third question, the apparition and the ball of light disappear. If the spirit is attacked in any way, it immediately winks out.

Treat this event as a good omen if rolled again.



Chapter 3: Akari Island



The map on the gatefold cover shows the dimensions of Akari Island. The players should make landfall at the port of Tai Ko in the north (see Event 1);

Akari is a semi-tropical island warmed by the southern currents that wash around it. It has extensive reefs on its western and southeastern shores, but there are four safe harbors of sufficient depth to allow merchant shipping. At three of these sites the Shou Lung settlers have built the towns of Tai Ko, Tai He (in the south), and Shu Lan (in the east). The fourth safe harbor was the site of the old pirate lair. The rotting buildings of that lair can still be seen from the sea, and the new settlers consider it haunted.

Where the land meets the sea there is a band of pure white sand, between 10 and 50 yards across, that runs the perimeter of the island. This beach is the primary mode of land communication between the three cities, and appears continually churned by the passing of feet and hooves. Movement along the beach is as for normal terrain (see page 58, *DMG*).

The interior of the island consists of a

thick jungle with a dense underbrush of briars, tangles, and weeds. This undergrowth only vanishes at the sides of the two mountain ranges that erupt out of the jungle, but these mountains are equally rugged and dangerous. Treat these terrains as rugged for purposes of movement, with the additional maximum of 12 miles per day.

The ancient, road running into the interior is only slightly better than the wilderness itself, and the new settlers are unaware of its existence: It is made of great flat stones carved from the mountains, though now small trees and brush have grown up in the cracks, thrusting them askew. Treat the road as rugged terrain, with a maximum of 18 miles that can be covered in a single day.

River movement is possible at three hexes per day when moving upstream, and nine per day moving downstream. Rivers in mountain hexes are impassable, as they are a continual series of cataracts and waterfalls.

Wilderness Encounters on Akari Island: Use the following tables for random

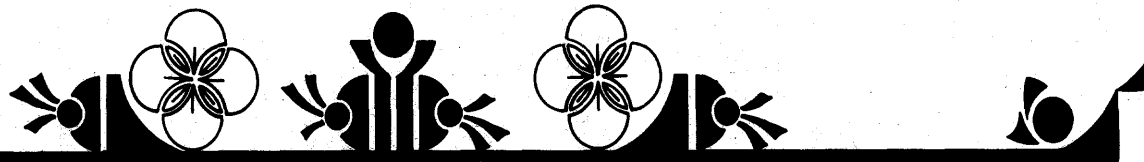
encounters on Akari Island:

Forest terrain (including the beach): Encounter on 1 in 10, check four times per day (morning, evening, midnight, and pre-dawn)

Mountain terrain: Encounter on 1 in 10, check two times per day (morning and night)

River Travel: Encounter on 1 in 12, check four times per day (morning, noon, evening, and midnight—the last may be for the surrounding terrain if the party camps at the riverside that evening)

Cultivated Terrain near the Shou Lung colonies and the barren area around Opawangchicheng: There are no random encounters in these areas.



Wilderness Encounter Charts

(Roll 1d12 and 1d8, add together)

Forests

- 2 1d4 Giant Spitting Snakes (MM)
- 3 1d6 Black Leopards (MM)
- 4 1 Bajang* (OA)
- 5 1d2 Jishin Mushi (OA)
- 6 1d2 Island Serpents (page 48)
- 7 1d4 Huge Spiders (MM)
- 8 1d2 Giant Bumblebees (MMII)
- 9 1d6 Huge Centipedes (MMII)
- 10 1d6 Large Spiders (MM)
- 11 1 Lesser Nature Spirit* (OA)
- 12 1d6 Goblin Rats (OA)
- 13 1d4 Boring Beetles (MM)
- 14 1 Bisan* (OA)
- 15 1d4 Jiki-Niku-Gaki* (OA)
- 16 1d4 Giant Centipedes (MM)
- 17 1d2 Giant Spiders (MM)
- 18 1 Greater Nature Spirit* (OA)
- 19 1d2 Gi. Constrictor Snakes (MM)
- 20 1d4 Giant Frilled Lizards (MM)

Mountain Terrain

- 1 1d4 Common Oni* (OA)
- 2 1d4 Tigers (MM)
- 3 1 Spirit of the Air (see following)
- 4 1d4 Wolves (MM)
- 5 1d10 Hsing-sing (OA)
- 6 1d2 Jiki-niku-gaki* (OA)
- 7 1 Island Serpent (page 32)
- 8 1d4 Giant Spiders (MM)
- 9 1d2 Goblin Spiders (6 HD) (OA)
- 10 1d6 Large Spiders (MM)
- 11 1 Lesser Nature Spirit* (OA)
- 12 1d6 Black Leopards (MM)
- 13 1d6 Goats (MMII)
- 14 1d4 Giant Stags (MM)
- 15 1 Dragon Horse (MMII)
- 16 1d4 Giant Owls (MM)
- 17 1 Greater Nature Spirit* (OA)
- 18 1 Shikki-Gaki* (OA)
- 19 1d6 White Tigers (MM)
- 20 Small Abandoned Shrine

River Encounters

- 2 1d6 Giant Water Spiders (MM)
- 3 1d6 Giant Cranes (MMII)
- 4 1d4 Giant Dragonflies (MMII)
- 5 1d6 Hippopotamus (MM)
- 6 1d2 Giant Snapping Turtle (MM)
- 7 Blockage in Stream
- 8 1 Giant Catfish (MMII)
- 9 1d3 Giant Crayfish (MM)
- 10 1 Giant Carp (OA)
- 11 1 Lesser Nature Spirit* (OA)
- 12 1d3 Crocodiles (MM)
- 13 1d3 Giant Water Beetles (MM)
- 14 1d3 River Dolphins (MM)
- 15 1d4 Common Kappa (OA)
- 16 1d2 Giant Crocodiles (MM)
- 17 1 Behemoth (MMII)
- 18 1d6 Giant Frogs (MM)
- 19 1 Vampiric Kappa (OA)
- 20 1 Chiang Lung (OA)

Encounters marked by an asterisk are greater and lesser spirits that inhabit the island. They all owe their fealty to the Opawang, who holds the greater spirit of the island (Harooga) captive. Evil spirits attack party members, while good and neutral spirits offer no help. All spirits will lie to the player characters about the existence of Opawangchicheng and the Opawang, saying that the Ochimo are the main cause of evil sendings on the island.

Monster entries are marked according to source: *Monster Manual* (MM), *Monster Manual II* (MMII), or *Oriental Adventures* (OA). DMs without these books may replace monsters listed with those of their own choice, keeping in mind the strength of the party and its abilities.

Lesser Nature Spirits: These spirits are tied to the area they inhabit (those in the forest to a particular tree, those encountered in a river to a section of the river or an island, and those in mountains to a cavern, rockfall, or ancient patch of brush). Nature spirits in their good aspect remain in hiding, their presence revealed only by the distant sound of voices or pipes in the wind. When in their evil aspect, the Opawang commands the spirits to confront or impede the adventurers.

Greater Nature Spirits: These spirits include those of the mountains of Akari. They manifest themselves as large faces in the sides of mountains, and they call upon the characters to identify themselves or face the mountain's wrath. If in their good aspect, mountain spirits will accept the word of the party. If in their evil aspect (or if no answer is given), the spirits cause

rockfalls inflicting 1d10 points of damage to all on the mountain. These greater nature spirits are less powerful than Harooga herself, being of 8 to 10 HD. They are aware of Harooga's plight, but cannot tell the player characters for fear that something will happen to her.

Island Serpents: These may be encountered in Event 6. If this event has not yet occurred when this result is rolled, use that event instead of a normal encounter. Otherwise the party encounters one or more island serpents. These serpents try to be helpful, unless the party has attacked their kind previously, in which case the serpents are wary of the PCs.

Spirits of the Air: Spirits of the air are detailed in the *Legends and Lore* tome and their abilities summarized here. Spirits of the air reside in the high mountains of Akari, and serve specific missions for the Opawang, on the behest of their own master in the Celestial Bureaucracy. Spirits of the air have black skin, bat wings, clawed feet (which they use in battle) and the head of a monkey with long tusks.

Spirits of the Air: AC 4; MV 12"/24"; HD 11; hp 50; #AT 2; Damage 2d10/2d10; Special defense, +1 or better weapons to hit

River Dolphins: These dolphins have longer snouts and paler flesh than standard dolphins, but are otherwise identical.

Dragon Horse: This creature may only be encountered in the mountains, and is an observer for the forces men call good within the Celestial Bureaucracy. As such, he is most careful not to arouse the attentions of the Opawang, or to obviously aid the player characters. If properly approached, he may provide helpful hints ("What you seek lies at the center of the center," or "Defeat the servants to weaken the master."). He will not provide aid beyond these hints.

Blockage: The stream or river is clogged by a flow of dead wood, or further passage by boat is blocked by a falls, making a portage (if possible) necessary. If the characters try a portage, reduce their further progress that day to one mile, and roll for an encounter in the surrounding terrain.

Chiang Lung: The river dragons are basically aligned towards good. They are also disgusted by the Opawang and his actions, though they have taken no action other than to retire to the bottoms of their rivers, occasionally rising from their sulking to protest to the Celestial Ministry of Storms. They might aid the party, if prop-



erly approached and offered something they value (which would include treasure as well as services or performances). This aid could include ferrying the characters to the edge of the grey waste surrounding Opawangchicheng or any other reasonable request that is within their power to grant.

Small Abandoned Shrine: The characters find a small shrine dedicated to Harrooga, now overgrown with vines and weeds. The shrine is not inhabited by any spirits, though the carvings refer to Harrooga as the “mightiest of the mighty Island Spirits.” If the characters clean up the shrine, they will receive a +1 on all saving throws involving Opawang and the Ochimo for the remainder of the adventure. This bonus is awarded only once, regardless of the number of small shrines encountered and repaired.

Note on Flying Encounters: There may be those capable of flying long distances. Any encounter in flight has a chance of being a spirit of the air summoned by the Opawang to deal with these invaders (80%), or the Ochimo of Air with a spirit of the air (20%).

EVENTS

Event 1: Landfall

This event occurs on the last day of the sea trip to Akari. Run this event instead of making a check for encounters.

After a long journey at sea you finally arrive at Tai Ko, capital of the Shou Lung colony on Akari. The capital is the northernmost of three small settlements on the island and is the size of a small town on Kozakura. The houses are a mixture of familiar Kozakuran and more blocky Shou Lung designs, and the harbor holds a half-dozen ships, most of which fly the pennant of House Ko, though there is a large merchant ship that flies the symbol of a trading house from Wa (this last is told you by the captain, who seems unsettled by the Wa ship’s presence).

You debark and a runner is dispatched to announce your arrival to the colonial governor. In the time it takes to unload your gear, the breathless youth returns and informs you that the governor, Ko Lei Kho, will receive you as soon as possible, and that you will be initially billeted at his

manor. You follow the youth up a steep hill to the largest (and highest up) house in town. As you approach, a door slides open and a mariner in a dark uniform steps out. He glowers at you beneath furrowed brow, then heads down the hill. A servant motions you to enter.

The governor’s house is in a distinctly Kozakuran style, the result of importing foreign carpenters from the island nation for the settlement. Use the Reception Hall of Minor Daimyo on page 142 of *Oriental Adventures* for encounters in this area.

You are ushered into the outer reception hall of the governor and made comfortable. For being far removed from the circles of the world, the house seems well-furnished and comfortable. After a brief period, the panels to the reception room north of you slide open, revealing a large man in sky blue robes sitting on a mat of woven straw. To his left is a thin, worried-looking scribe.

He speaks to you in fluent Kozakuran; “I welcome you to our family’s humble undertaking, and hope that you may be able to aid us in finding a solution to our dilemma.”

The man in sky blue is Ko Lei Kho, cousin of the man who hired the player characters. He closely resembles his cousin. However, appearance is their only similarity. Where Mei Kho is blustery, brash, and honest, Lei Kho is self-effacing, modest, and very, very suspicious of everything around him. He is not above withholding information from the player characters, and unless asked direct questions, will not volunteer information.

Ko Lei Kho will outline the problem, filling in any details that the early briefing with his cousin may have missed:

- The health and well-being of the colony is being threatened by the hauntings of a hostile spirit.

- This hostile spirit appears once every three days in each town, terrifying the local populace.

- In Tai Ko, the spirit rides through the city on a black horse with a dozen black hounds alongside.

- In Shu Lan on the western coast, the spirit appears leading an army of human skeletons that shriek and gibber in the moonlight.

- In Tai He, on the southern coast, the

spirit appears alone, yet after every visitation, a tree or field is found to be withered and unable to yield its crop.

- This spirit appears the same in all three cases, and eyewitnesses who have been to all three cities will say that it is one spirit. These witnesses include Ko Lei Kho himself and his scribe, Wai Chi. The spirit is called appears as a masked samurai, in ghostly white armor, and is called Ochimo (the spirit warrior).

- Ochimo has appeared off and on since the colony was founded. In the past two years, with the expansion of the grazing lands and the clearing of more jungle, these visitations have become continual.

- Ochimo appeared in Shu Lan the last night and should appear in Tai He this night and in Tai Ko the next night.

Ko Lei Kho pauses and asks for questions or comments from the players. The following information must be pried out of the governor.

- There have been attempts to appease the spirit through shrines and offerings. There has been no success, as such shrines are toppled and their offerings scattered.

- There has been a previous attempt to discover the source of the haunting. A sohei of great renown from Wa was hired. He said that there was a great imbalance on the island and a vast evil as well. He disappeared while journeying into the interior from Shu Lan.

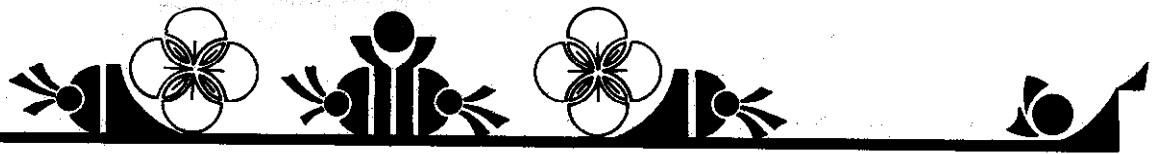
- Several brave villagers tried to challenge the Ochimo in combat. They were destroyed by the haunting. The one living witness said that the Ochimo turned the villagers to dust and ate them. That witness lives in Shu Lan.

- The spirits of the island are even shiftier and more irresponsible than those found in civilized lands. It is impossible to get a straight answer out of them regarding the hauntings.

- The villagers are in terror. Production is far off projections. This can only be hidden from the capital for a short time. The characters must find a solution to this problem before it ruins the Ko family reputation.

- The Ochimo is erratic in its appearances, sometimes skipping a town or disappearing for a week or two, only to return and wreak extra havoc.

- There have been disappearances of townspeople, livestock, and local spirits. Whether these are connected is unknown, but every disappearance, lost item, or misfortune is blamed on the Ochimo.



• The man leaving the house as the PCs entered is Captain Okasha, a trader from Wa. His ship was damaged in a storm and he is making repairs. He will be gone in a few days.

Ko Lei Kho dismisses questions he thinks out of the scope of the characters' investigations. This includes inquiries as to the nature of the island's settlement as an outpost for the empire, its business dealings and amount of goods shipped, and local matters such as the nature of the Wa mariner. Ko Lei Kho then asks the player characters various questions. The scribe, Wai Chi, writes down the answers.

What are your names?

Where are you from?

What is your plan to defeat the Ochimo?

The players may answer the first two questions as they see fit. Record their responses for use in Event 4 in this chapter. The third question is the one that Ko Lei Kho is interested in. He is pretty desperate, so any reasonable sounding plan receives his support. If the player characters have no plans other than to investigate further, Ko Lei Kho notes that the characters have three nights to come up with something before the Ochimo returns. He then motions a servant to take them to their rooms.

Event 2: The T'u Lung Ninja

Run this event on the first night the characters stay in the governor's house.

You are shown into a bare room 20 feet one a side, one of the guest rooms in the house. The northern wall slides away to a veranda overlooking the town and harbor. These sliding partitions may be secured by strong slats of wood.

Ask the players what they are doing. A cursory search shows that the room can easily be secured from inside along all sliding walls. In addition, Ko Lei Kho can provide bells to hang on the walls to reveal any movement. If the characters find secret doors, they notice some loose flooring in the northeast corner of the room (leads outside if the PCs check). The players may wish to set up watches for the evening.

If the T'u Lung are unaware of the player's mission, then the night passes without incident. If the T'u Lung are aware of the player characters, they send a set of ninja assassins to scare off or neutralize the PCs.

Two ninja on the roof dust the room with a sleeping powder, while a third comes up from the floor. Any character who is awake must roll a saving throw vs. poison. Failure means the character falls asleep.

A character who is unaffected by the sleeping poison will see the following:

Silently, a floorboard moves in the northeast corner of the room. A black-garbed head pokes out and surveys the surroundings. The figure then ambles out of the crawl space beneath the house.

If the characters discovered the loose floorboards and had them sealed, the ninja drops from a small opening in the roof.

Should the characters unaffected by the sleep poison attack; the ninja's comrades quietly drop through the ceiling to aid their comrade. Resolve combat normally. Attempts to rouse the others prove futile—the powder automatically deepens the slumber of those already asleep.

Should the watcher remain immobile and just observe, the ninja approaches a sleeping character, raises a long dagger and drives it into the wood planking of the floor. The ninja leaves the way he came. If attacked, the three ninja fight to the death.

Ninja/Bushi (3): AC 8; MV 12"; 4th-level ninja/5th-level bushi; hp 28, 29, 30; #AT 1; Damage 1d8+1 (*ninja-to +1*) or 1d4 (*nekode*)

The characters find a note on the end of the knife: In very crude Kozakuran letters it reads: "Leave this island or die."

If caught and revealed, the ninja is not anyone the characters know. Other than the note and knife, the ninja carries nothing.

If these T'u Lung ninja attack, the mariner from Wa is secretly their agent, his boat their base. If the T'u Lung are unaware of the characters presence in Akari, the Wa mariner is what he appears to be, a foreign tradesman.

Event 3: Investigations

On the morning of following their arrival (whether they encounter the ninja or not), the characters are roused by the servants of Ko Lei Kho. The master has business elsewhere in the colony (he is inspecting plans for a palisade to be placed around the city, but that is none of the character's concern), but the characters are informed they have free run of the town, and may

gather whatever information they see fit to help them, in their dealing with the Ochimo. The governor's scribe, Wai Chi, is to accompany them.

The characters may investigate in Tai Ko or explore the island or travel to another city as they see fit, but Wai Chi reminds them that the Ochimo will appear that evening.

The town of Tai Ko is relatively small, no more than two dozen permanent buildings in all. Of these, one is an inn, one a store, one the office of harbormaster, and one a shrine of the Path of Enlightenment. The others are private residences or storehouses. In the harbor are about a half-dozen ships, including the *Joyous Spring* and the Wa merchant ship.

If the characters do not have a set objective in their investigations, Wai Chi leads them on a merry chase throughout the cultivated areas of the Tai Ko colony. He points out overturned shrines, areas where the Ochimo was supposed to perform some incredible stunt, such as breath fire or turn into a night-black owl, or where some buildings are to be built in the future, once the characters have taken care of the Ochimo. This has all the charm of a guided tour of any small town. Wai Chi shows them the spot where several villagers were destroyed by the Ochimo before an eyewitness (that eyewitness is named Po Manh, and lives in Shu Lan down the coast). Wai Chi spends most of the morning showing various local sites; concentrating on the town only in the afternoon.

The Shrine: One of the larger buildings in Tai Ko (though smaller than the governor's mansion) is the shrine of the Path of Enlightenment. The shrine is maintained by a 3d-level shukenja named Ki Bohr.

Ki Bohr lives in terror of the Ochimo. It was he who tried to appease the spirit through offerings and sent to Wa for the sohei to investigate. Ko Lei Kho blames him for the failures and the priest wishes to make good. He will provide any aid he can without leaving Tai Ko. He has in his possession a scroll with three *raise dead* spells—a gift from his superiors in the Maritime Provinces.

The Inn: Here the characters encounter the Wa merchant captain, Okaska. If the characters were attacked by the T'u Lung ninja, Okasha's boat is their base. The ninja are now disguised as ordinary seamen (if they escaped the attack on the PCs), but their equipment is



aboard the merchant ship. Okasha is fully aware of the ninja's presence, as he was told to fake the damages to his ship in order to put into port at Tai Ko.

If the T'u Lung are unaware of the player characters' activities on Akari, then Okasha is exactly what he seems—a foreign trader whose ship encountered difficulties at sea and put in at the first safe harbor.

In either case, Okasha has a low opinion of governor Ko, and will tell the player characters as much, describing Ko as a mean-spirited, cheap, lying, underhanded, tyrannical little tin demi-god who thinks only of profit. The fact of the matter is that Ko is charging a great deal more than market value for iron bolts and fasteners for repairs in hope of forcing Okasha to sell Ko his goods (silks and statuary from southern Shou Lung), and this dealing is primarily responsible for Okasha's poor opinion of Ko.

If the characters befriend Okasha, he will offer to sell them a *parang* (machete) that he claims is magical, has seen many battles, and has been in his family for years. A *detect magic* reveals that the first claim is true, while a *know history* shows it to a powerful blade used by both pirates and merchants at sea (the *know history* will also show the blade was won by Okasha in a game of chance). Okasha wants 30 ch'ien for it, but he will settle for 20. The blade is a *parang* +3.

The Store: The store carries most of the standard *Oriental Adventures* equipment, at three times the standard price (except for food, which is produced locally). The shopkeeper is Ko Shu. He replies to complaints about his prices by stating that they were set by his father, governor Ko Lei Kho.

The Harbormaster's Office: This wood and stone building is the repository of most of the colony's accounts, as well as records of ships coming and going for all three settlements. The place is a mass of papers parchments, and scrolls, and appears to be in total confusion. In reality, it is in a state of total confusion, and the harbormaster Ko Chi would be lucky to find the plaque from his father Ko Lei Kho investing him with the position. After about an hour's searching, Ko Chi could locate information about current ships in the harbors, including the Wa merchant vessel *Spring-blown Wind*, under Captain Okasha and bound for Kozakura.

Use of Magic: A *detect evil* will reveal a vague feeling of malefic force at work throughout the island. A *detect harmony* on the area will show not an overwhelming

evil, but a lack of good—the forces of evil are expanding into a emptiness (this reflects the fact that Harooga is held hostage). Attempts to *contact greater spirits* are completely ignored—no greater spirit on the island will answer to such a summons. Attempts to *contact lesser spirits* will find such creatures unwilling to converse and even more mysterious than they usually are. They will hint at dangers in the hinterland of the island, but will not mention the Opawang or let on that he is the superior of the Ochimo.

Event 4: Challenge of the Ochimo

The players may make various plans to confront the Ochimo on the following night, so the DM should be prepared to modify the information in this section to match their intentions.

Night falls in Tai Ko and the town shuts down for the haunting of the Ochimo. Doors and windows are shut, lights are doused, and charms and inscriptions set around the houses. The only lights in the area are the dull red glows of dying cooking fires and the lanterns in the governor's manor atop the hill.

As the last of the shutters are lowered in town, word reaches you of the Ochimo's appearance. A panicky runner tells you the creature waits in the meadow east of the town, and that Wai Chin, the governor's scribe, is already there, observing the spirit's actions.

The runner is not willing to return to the meadow, but gives the PCs directions. As the characters approach the area, read the following to them. If any of the characters head for the meadow on horseback, the Ochimo is mounted. Otherwise it is on foot. This is the Earth Ochimo that haunts Akari Island.

You approach the field and see it illuminated by torches on the perimeter. In the middle of the field stands a tall powerful, ghostly figure: the Ochimo. With him is a horse of deepest ebon and behind him in the shadows are a number of large, cat-like forms.

Dwarfed by the samurai in his white armor is a small figure in red robes: the scribe, Wai Chi. Wai Chi has a scroll in his hands, which he is offering to the Ochimo.

The scroll contains the answers to the questions Ko Lei Ko asked in Event 1 about the characters' names and backgrounds. If the Ochimo escapes with the scroll, the Opawang has it in two days. If the player gave their characters true names (those names on their character sheets, as opposed to a false name or nickname), Opawang sends *nightmares* (the reverse of *dream vision*) to the maximum number of characters possible each night. In these nightmares, each PC is lost and alone in a huge alien temple, chased by unliving foes of various types.

When the characters arrive, Wai Chi is handing over the scroll to the Ochimo (Wai Chi hopes this will appease the spirit into leaving). If the characters do nothing in the next round (the Ochimo is about 50 feet from the edges of the lit field), the servant of the Opawang attacks the governor's scribe with his *spirit capture* attack. Read the characters the following:

As you watch, the Ochimo and the small scribe face each other. Suddenly the small man stiffens and his flesh turns grey and grainy. The scribe then crumbles into dust. The Ochimo *inhales* the former scribe's dusty form through the holes in his mask. This entire process takes but a few seconds. There is nothing left of Wai Chi, only the ghostly samurai and his horse and cats.

The scribe counts as a 1st-level spirit, so the Ochimo may only absorb nine more before it reaches capacity and has to return to the Opawang. The Ochimo prefers to battle other fighter-types (samurai, sohei, bushi, or barbarians) and let his cats circle around to attack the party's spellcasters. If there are mounted characters and they attack on horseback, the Ochimo responds in kind, otherwise it attacks the characters on foot. Note the results of attempts to "psychic duel" this creature in the monster description on page 47.

The Ochimo fights until it has drained at least eight levels of spirits into itself, or it is reduced to 15 or less hit points. Then it seeks to detach itself from any remaining assailants, recall its *ebon hunt* (on the command word they return to small figures and fly into a pouch on his side), and fly away at top speed. It engages those who can match its speed in combat once they are out of bowfire range from the others, otherwise it heads to Opawangchicheng.



If the Ochimo is slain, its spirit leaves this plane as a great cat. The *ebon hunt* become small figurines in the grass, and the armor and weapons of the creature will remain. Any spirits captured by the Ochimo (including the scribe Wai Chi, who is tossed into a stockade if he lives) are released and restored to their original bodies. Run Event 5, The Celebration, the next evening.

Event 5: The Celebration

Run this event the day following the defeat of the first (and only, as far as the villagers know) Ochimo. This event is likely to occur in Tai Ko, but may occur in any of the three cities. It only occurs if the characters defeat one of the Ochimo while it is haunting a settlement. (Should the characters make landfall and immediately plunge into the hinterland in search of the source of the evil, this event does not occur.)

You are awakened by the sounds of frantic activity, the clatter of hammers and the shouts of workmen. News of your exploit has spread through the village with the first rays of dawn, and the people of the settlement intend to honor their rescuers with a lavish feast. Already great fires have been started to roast fish and entire pigs for the festival, while others are constructing a great tent-like frame and covering it with canvas, hanging lanterns on every nearby tree.

This activity continues throughout the day. Wherever the characters go that day in the colony, they are hailed as great heroes, saviors, and wise counselors of Governor Ko. Even non-player characters whom the player characters may have offended will admit that they were wrong and the PCs are great guys after all.

This should make the players mildly suspicious. And rightly so.

The night of the celebration is filled with fine food, the most excellent of the island's wines, and wondrous fireworks. You are toasted again and again as the heroes of the island, and you receive small gifts from the town's craftsmen and farmers.

At the height of the festivities, however, a great wind arises coming from the interior of the island, causing the

lanterns to dance in the branches and the tent's coverings to bow and strain and their fasteners. There is a great cracking as if thunder is overhead and the screams of evil spirits flying low overhead.

The creatures flying over the festivities are three spirits of the air (see page 16 for stats) sent by the Opawang to show his ire at the slaying of one of his Ochimo. Above the head of the table, 30 feet in the air, is the figure of the Air Ochimo blades drawn.

Needless to say, at the appearance of the spirits and the Ochimo (thought dead), pandemonium breaks out among the villagers as everyone seeks a safe sanctuary from the creatures. The tarps are ripped from their moorings and go sailing off, and lanterns fly off the trees. On the third round, the winds build to the effect of a *divine wind* in the area; flattening buildings, capsizing ships, and inflicting 1d10 points of damage per turn. Flight and missile combat are impossible for those on the ground, as is spell-casting.

Characters who have aerial abilities or magic that enable them to rise above the winds (about 20 feet high) before the third round will be able to engage the air spirits or Air Ochimo in combat. The Air Ochimo prefers to fight one-on-one, using his spirit capture ability to ensnare the opposition. If multiple characters elude the windstorm and try to engage, the Ochimo retreats, leaving the spirits of the air to fight.

Air Spirit Stats (see page 16).

In all likelihood, the characters are trapped on the ground by the windstorm, unable to use their abilities to harm the spirits or the Ochimo. The windstorm lasts for five rounds. On the fourth round the spirits of the air and the Ochimo depart, and the winds die down in the fifth round, leaving a broken town badly battered by high winds (collapsed buildings, fallen trees and branches, fires blown out of control, etc.).

If matters are not bad enough, reports come in from the other two colonies that not only has the Ochimo not been stopped, but that matters have worsened. The creature now appears every other night and creates vast havoc in its wake.

The governor (or mayor, for other towns) is less than pleased. Not only have the player characters failed to defeat the Ochimo, they have made matters worse by enraging the spirit warrior so that it is more vicious than ever. The governor Ko

does not want to talk about giving the characters permission to leave the island, much less reward them, until the Ochimo is defeated. Any officials will entertain the idea that there are more than one Ochimo or that it serves a higher evil force, but they hold the characters to the letter of their agreement to "defeat the evil that is threatening the Shou Lung colonies on Akari Island."

Event 6: The Island Serpent

Run this event the first time the characters encounter an island serpent (see page 48) from the random encounter charts, or as the morning encounter of the party's second day in noncultivated terrain.

You are about to break camp when nearby bushes rustle. There is a pause then a huge serpentine head rises out of the brush and regards you.

Wait for the players to determine any actions (drawing weapons, casting spells, running away, etc.).

The serpent's eyes have a glazed look to them; it seems to be looking for something in particular among you. Finally, the beast opens its mouth, and asks, in a high piping voice, "Are you heroes?"

If the characters deny that they are heroes, the island serpent apologizes for the inconvenience and slithers back into the forest.

If the characters attack the snake, it fights back to the best of its abilities. In future encounters with other island serpents, the creatures are spotted trying to avoid the party, though they may be conversed with by the *contact lesser spirit* spell.

If the characters admit they are heroes, the serpent says that it has a tale to tell, but only to heroes.



Kotaro Taro
River Spirit Folk
6th-level Kensai

ST16 IN11 WI16 DX15
CN12 CH12 CM12

Hit Points: 32
Weapon: Chijiriki
AC: 6
#AT: 3/2
Initiative Bonus: +2
To Hit Bonus: +2
Damage Bonus: +3
Surprised: 1 in 6
Ki: Max. damage (6/day)

Special Abilities: Lower water 10' (1/day), +2 save vs. water-based attacks, no adjustment to save vs. fire-based attacks, +1 on all other saving throws, +2 on psychic duel vs. non-kensai, immune to fear, mediation

Birth: Middle-class (well-to-do farmers)
NPC React Mod: 20%
Ancestry: Grandfather works small farm
Family Honor: 10

Personal Honor: 26
Alignment: Chaotic Good
Proficiencies: Chijiriki, tetsubo, katana, dagger, agriculture, horsemanship, swimming

Equipment: Chijiriki, *tetsubo* +1, katana, robe (kisode), outer robe (ho), sandals, two coarse blankets, lacquered chopsticks, goza, iron pot, tinder box, tobacco pipe, 1/2 lb. tobacco, two weeks ricecake

Background: Taro is the first son and scion of the Kotaro clan, a respected family with river spirits in their heritage. Early in his youth, his river was strengthened by a new stream far upriver, increasing his generation's power and making them wilder and more uncontrollable. Taro sought to direct his strong new-found emotions into mastering the chijiriki, the chained spear. Soon he was among the finest of his family and set out for the world of men to prove his abilities against the best.

Taro has a wild temper and is easily riled by perceived injustice, primarily in-

justices performed against nature in general and rivers in particular. Dam-builders of the area have been ambushed more than once when Taro felt that their actions would extensively weaken the power of his family. Taro does not back down from challenges; he wishes to prove his mettle against human fighters to increase his prestige along the river.

Taro and his family were placed in great danger by a drought two years back, and it was only through the engineering efforts of a Shou Lung merchant named Ko that all survived. The family patriarch still maintains the family river-bank farm, and Taro and his his brothers, sisters, aunts, and uncles roam the area looking for ways to improve their family's lot.

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Akana Kiku
Human (female)
7th-level Wu Jen

ST9 IN14 WI13 DX10
CN6 CH17 CM8

Hit Points: 26
AC: 10
Favored Weapon: Gunsen (+1 to hit)
Ki: +3 to initiative (1/day), first level spell at maximum effect (1/day)
Chance to Know Spell: 55%
Min/Max Spells per Level: 6/9
Specialization: Wood/Nature Element (+1 to effect, -1 on saving throw rolls)

Special Abilities and Taboos: Speaks tengu and oni, +20% on tengu and oni reactions, cannot drink alcoholic beverages, cannot ride animals

Alignment: Good Neutral
Personal Honor: 22

Proficiencies: Gunsen, shuriken, herbalist, dance, calligraphy, etiquette, painting

Equipment: Gunsen, 12 *shuriken of venom*, *charm of protection from fire*, *mirror of enlightenment*, straw hat, straw raincape (mino), outer robe, silk vest, silk robe (kosode), sash, tabi, sandals, loincloth, cat, wicker backpack, lacquered chopsticks, bamboo tea ceremony set, ink, brush, inking stone, 20 sheets writing paper (various colors and patterns), one lb. assorted spices, one lb. tea, one lb. rice, 12 sticks of incense, small gong, three fishhooks, 10 feet of cord and all necessary spell components

Background: Kiku learned her initial spells at the feet of the Grey Master of Okazara. Upon his death three years ago, his pupils scattered to the four winds, and Kiku set out to work her spells to the good of the populace.

Kiku must always deal with a definite prejudice against women in the coastal territories of Kozakura. She has as a result developed a tendency to seek to humble boastful males in general, and male fighters in particular. The culture-bound, petrified attitudes of the samurai are particularly vulnerable to her attacks. She

does not seek to harm, only to enlighten her opponents to the fact that a female mage may be as deadly as a male. Many male fighters have been less than pleased with this discovery and as a result Kiku has relocated her base of operations several times (twice as a result of besting the eldest of a local daimyo).

Kiku's weakness is for bright clothing and objects—flowers, gems, and shining metal. Her interest is temporary, and she often gives her new possessions to a friend or ally a few weeks after acquiring them. She is as a result rather poor and always interested in making her mark by capturing a large treasure haul that will enable her to purchase a manor and begin her own school.

FAMILY NAME **Kotaro**

FAMILY CHART

FAMILY HONOR _____

HEAD OF FAMILY AND HIS BROTHERS AND SISTERS

PROPERTY OWNED
Small Farm



Magjiro

NAME
NUMBER
OF CHILDREN

YOUR FATHER, UNCLE AND AUNTS



Odachi

Wahiya

Eda

Abutsu

Temman

Arao

NAME
NUMBER
OF CHILDREN

YOU AND YOUR BROTHERS AND SISTERS



Taro

Takebe

Kihu(F)

Toyo

Yuhu(F)

Sasaki

Saito(F)

NAME
NUMBER
OF CHILDREN

Spells Known:

1st Level: *Animate Wood*
Elemental Burst
Warp Wood
Know History
Message
Read Magic
Prestidigitation

3d Level: *Scry*
Wood Shape
Face
Haste
Magnetism
Memory

2d Level: *Animal Companion*
Invisibility
Knock
Rope Trick
Smoky Form
Vocalize

4th Level: *Elemental Turning*
Plant Growth
Polymorph Other
Remove Curse
Transfix
Vengeance

Hoshin
Human (Male)
5th-level Shukenja

ST12 IN10 WI17 DX13
CN9 CH8 CM14

HP: 21
AC: 9
Spell Bonus: 2 1st level, 2 2d level,
1 3d level

Special Abilities: Purification ritual 25%,
meditation

Martial Art Style: Soft Push style, AC 5,
#AT 1, Damage 1d3, Hand (Special Ma-
neuvers of Style: concentrated push, all-
around sight, sticking touch, mental
resistance, one finger, blind fighting, leap,
speed, levitation)

Special Maneuvers Known: concentrated
push

Ki: +3 to saving throw (5/day)
Personal Honor: 27
Alignment: Good Lawful

Proficiencies: Spear, boku-toh, calligra-
phy, religion, navigator, poetry

Equipment: *wand of wonder, seal of
vigor*, spear, boku-toh, cotton robe, loin-
cloth, haramaki, sandals, wicker back-
pack, bamboo chopsticks, alms bowl, ink,
brush, inking stone, 12 sheets of red pa-
per, five sheets of yellow paper, four
sheets of white paper, jingasa, wooden
box of sake, 1/2 lb. tea, three lbs. rice, two
lbs. assorted dried vegetables, prayer
beads, small bell, small gong, small drum,
10 sticks of incense, holy symbol

Background: "Where Hoshin goes, ru-
mors follow" is a saying heard in the halls
of the local Temple of the Way of Enlight-
enment. Hoshin first appeared at that tem-
ple's doorway as a youth, at the height of a
thunderstorm, and when taken in showed
a great familiarity with both combat and re-
ligion. Where he got this background,
none can say, for Hoshin speaks naught of
his life before coming to the temple. Ru-
mors, of course, abound—Hoshin was a
samurai who had to flee his household af-
ter falling in love with the daughter of a ri-

val warlord; Hoshin was a pirate whose
ship ran aground on the rocks, leaving him
the sole survivor; Hoshin is an impostor
seeking to use the shrine as a shield for
his illegal activities as a yakuza or ninja;
Hoshin is one of the lost sons of the sho-
gun, children who were hidden away at
birth for fear of harm at the hands of rival
factions.

Hoshin has let all these rumors exist,
acting neither to quell them nor encourage
them. Some think this is from vanity, but in
truth Hoshin does not know his own ori-
gins; his life began at the doors of the tem-
ple in that thunderstorm. He is curious
about his true origins, but it is not an over-
riding concern to him.

What is an overriding concern is the
health of his temple. He is a mid-level
priest with a strong background in poetry,
as well as being one of the best fighters
among his fellow priests. He has been of-
ten asked to travel through the hinterland;
spreading the word of the Way of Enlight-
enment. His one eventual goal is to make
a pilgrimage to Shou Lung, where the
teachings of the Way of Enlightenment are
carved by great forces in granite cliffs.

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Zezen Washio
Human (male)
6th-level Samurai

ST13 IN15 WI13 DX10
CN14 CH14 CM10

HP: 35
AC: 6
#AT: 3/2
Damage: +2

Ki: 18/00 Strength for 1 round (6/day)
Special Abilities: Surprised on 1 in 6, im-
mune to fear, cause fear in 1 HD or less
creatures

Birth: 10th Rank
NPC React Mod: 40%
Ancestry: Ancestral Alliance, Ancestral
Alliance, Famous Holy Man

Birthright: Weapon of quality (katana), 1
share of his grandfather's farm (producing
16 ch'ien per year)
Family Honor: 29
Personal Honor: 40

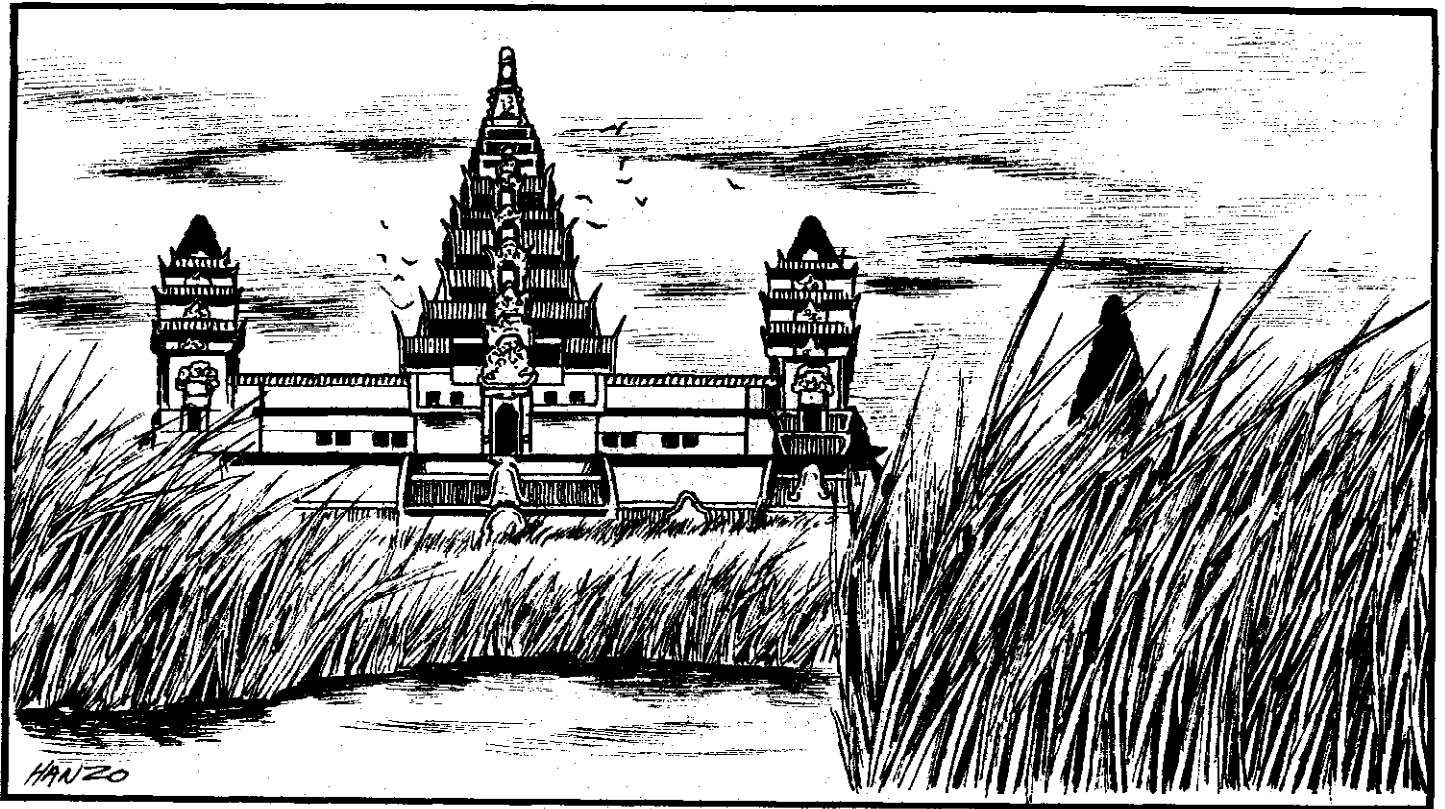
Proficiencies: Katana (specialization),
daikyu (specialization), horsemanship,
calligraphy, painting, poetry, wakizashi,
trident

Equipment: +1, +3 vs. *missiles ring mail*
(in the Shou Lung fashion), +3 *trident* (IN
15, detect magic 1" radius, detect large
traps 1" radius, detect precious metals 2"
radius, semi-empathy, Ego 6), *ring of
swimming*, katana of quality (family heir-
loom), wakizashi, daikyu, four armor
piercer arrows, eight leaf head arrows, 10
standard arrows, one humming-bulb ar-
row, one frog crotch arrow, quilted outer
robe, silk robe, cotton trousers, fur vest,
short jacket, wooden clog sandals, sash,
gloves, straw hat, horse, riding saddle,
saddle blanket, bit and bridle, small sad-
dle bags, small metal mirror, small quality
chest, lacquered chopsticks, ink, brush,
inking stone, 10 sheets standard paper,
hooded lantern, two flasks of oil, two
weeks ricecake, 1/2 lb. dried fish, two lbs.
pickled vegetables, two lbs. dried mush-
rooms and wooden campaign flask of
sake

Background: Washio is of the noble
house Zezen, one of the smaller noble
houses located in the mountain vales of
Kozakura. He has been trained from early
age in the respected arts of warfare. As
the eldest son of an eldest son, Washio
carries the family's name and tradition
into every battle.

The family has a long and illustrious his-
tory. They fought with honor in the Battle
of Falling Water 70 years ago, allied with
the powerful lowland Hirimaki clan. Since
that time, several of the family's daughters
have married into a powerful foreign mer-
chant family, the Ko clan. Finally, the fam-
ily's founder was the famous Zezen Ito,
who penned the Great Interpretation of the
Way of Enlightenment.

Given his illustrious forebears, Washio
is an unlikely figure. Short in height and
temper, he would rather relax at an inn
with sake than lead charges for opposing
warlords.



FAMILY NAME Zezen **FAMILY CHART** **FAMILY HONOR** _____

HEAD OF FAMILY AND HIS BROTHERS AND SISTERS

PROPERTY OWNED		Land, Sm Farm	/	/	/	/	/
NAME	Nuka	Goro	Shidam				
NUMBER OF CHILDREN							

YOUR FATHER, UNCLE AND AUNTS

				/	/	/	/
NAME	Uno	Sudanori	Ohi	Sei(F)			
NUMBER OF CHILDREN							

YOU AND YOUR BROTHERS AND SISTERS

				/	/	/	/
NAME	Washio	Haru(F)	Kishi(F)	Shibuyo			
NUMBER OF CHILDREN							



Toipeye
Korobokuru
6th-Level Bushi

ST15 IN9 WI17 DX17
CN14 CH8 CM4

HP: 44
AC: 3
#AT: 3/2
Reaction/Attacking Adj: +2
Ki: +2 levels for 1 turn (1/day)

Special Abilities: +3 to saving throws vs. magical attacks and poison; +1 to hit bakemono, goblins, goblin rats, and hobgoblins; -4 to be hit by giants, oni, ogres, ogre magi, and titans; infravision; 66% chance to recognize plants and animals; 32% chance pickpocket, 20% chance find goods in small village, 25% medium village, 30% large village, 40% small town, 60% large town, 90% city; able to find employment, food, and shelter

Birth: Outcast
NPC React Mod: 5%
Family Honor: 3

Personal Honor: 7

Proficiencies: Nagimaki (specialized), weaponsmith, armorer, bowyer, parang, sling, swimming, gaming, hunting

Equipment: +2 *parang*, six +2 *frog crotch arrows*, nagimaki, sling, 30 bullets, do-maru, kote, hanburi, outer robe (happi), cotton trousers (hakama), small wicker backpack, common tools, tinder box, flint and steel, tobacco pipe, two lbs. tobacco, three lbs. rice, one week's rice-cake, two jars sake, and one lb. salted fish

Background: Even among his own family, Toipeye is regarded as an outcast, chiefly for his looks and actions. Toipeye is a graceless creature, well known for his ability to say the most tactless thing at the most critical time. Regardless of his place or position, Toipeye is singularly unattractive. More than one boastful bully has referred to Toipeye as "bucket-head" or something similar. These fools do so only once, for Toipeye is a wicked fighter.

Toipeye has been brought up on the fairy tales of his childhood, tales of ugly

children who grow up to be powerful and respected princes and great heroes. Toipeye feels that, given his less-than-gracious looks and temperament, he should become the greatest hero of his people: respected, well-loved, honored wherever he goes.

Toipeye for the moment wants to work himself back into his family's good graces. His last meeting with the clan ended when a minstrel sang of his most recent adventures in a comic light, emphasizing the similarity of Toipeye nose to a malformed potato. The minstrel recovered from his wounds, but the family was shocked by Toipeye's actions. He is looking for a way to show them he is a great hero.

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Askoro Imo
Cat Hengeyokai
4th-level Bushi

ST14 IN12 WI11 DX12
CN14 CH12 CM13

HP: 35
AC: 7
#AT: 1
Ki: +2 levels for 1 turn (1/day)

Special Abilities: Cat form: Damage 1d3, AC 9, Move 12") Infravision, speak with animals, hp 18; Bipedal form: Infravision, speak with animals; Human form: understands animal speech; 28% chance pickpocket; 20% chance find goods in small village, 25% medium village, 30% large village, 40% small town, 60% large town, 90% city; able to find employment, food, and shelter

Personal Honor: 21

Proficiencies: No-daichi (2-hd. sword specialization), wakizashi, daikyu, carpenter, swimming, weaponsmith, bowyer, armorer

Equipment: +3 *no-daichi*, hankyu, 20 standard arrows, four leaf head arrows, quiver, haramaki-do, sune-ate, hanburi, loincloth, sandals, goza, five torches, two jars of beer, five lbs. of rice, one jar of pickles, and a fishing net

Background: Imo is a drifter, moving from place to place and selling his services to the highest bidder. He has held many good jobs over the years, but a restless fever burns within him; he desires to see new things, meet new people, and vanquish new foes. He has never stayed in one spot more than a year.

Imo's restlessness is only matched by his enthusiasm for the job at hand. Finishing the job quickly is more important than making sure that the job is done in its entirety. If a structure falls down, Imo rationalizes, he will be able to rebuild it in the time he saved by doing it hastily in the first place.

Imo's restlessness is also the result of a map left him by his father. This map is supposed to be to the lair of a great creature that is afraid of cats. This creature, once vanquished, will flee the area, leaving the one who defeated it great treasures and a huge castle (either above or below the surface, the legend is fuzzy on this point.) Imo still hunts for the landmarks from that map.

FAMILY NAME **Toipeye**

FAMILY CHART

FAMILY HONOR _____

HEAD OF FAMILY AND HIS BROTHERS AND SISTERS

PROPERTY OWNED Land, Medium Farm	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
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Koiryan **Wakutoruik** **Shi-no-unpe** **Taurpe** **Okini**

NAME
NUMBER
OF CHILDREN

YOUR FATHER, UNCLE AND AUNTS

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
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Tumona **Painope** **Otumkeu** **Poi-ne-kep** **Tausoya**

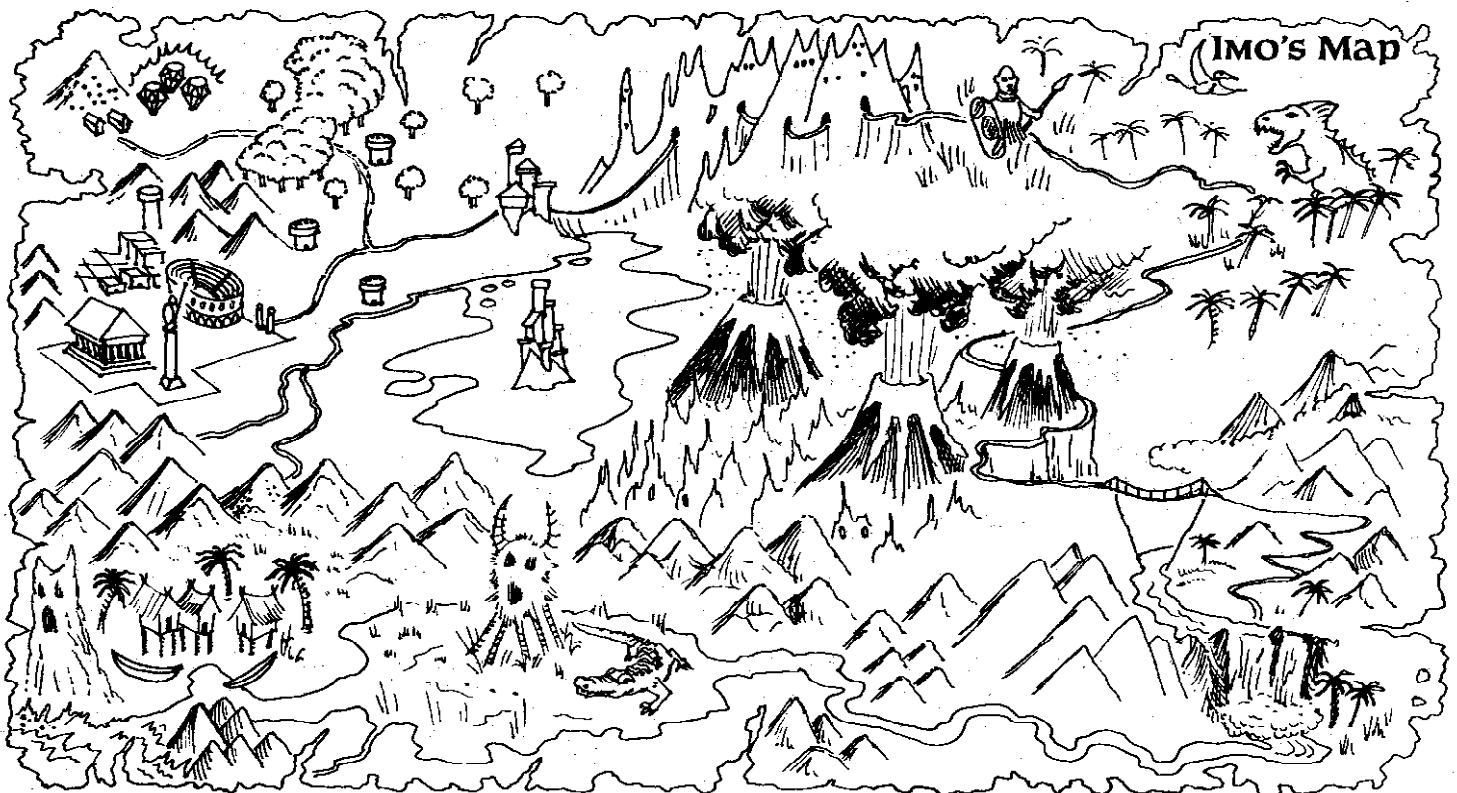
NAME
NUMBER
OF CHILDREN

YOU AND YOUR BROTHERS AND SISTERS

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
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Utomasno **Wakarpa-un** **Chikare** **Toipeye**
-peye **Eur-tep**

NAME
NUMBER
OF CHILDREN





Motoharu Kaijitsu
Human (Male)
4th-level Yakuza/3d-level Ninja

ST17 IN15 WI10 DX15
 CN8 CH16 CM12

HP: 18
 AC: 6
 #AT: 1

Ki: Hold breath for 3 rounds (1/day), 1/2 damage from attack (4/day)

Special Abilities: Two contacts, able to call upon his brethren (kyodai-bun, 1/ level), +10% on encounter reactions not involving social position

Birth: Middle Class
 NPC React Mod: 20%
 Birthright: None
 Ninja Family Honor: 8
 Adopted Yakuza Family Honor: 10
 Personal Honor: 18

Proficiencies: Tetsubo, ninja-to, kusarigama, wakizashi, reading/writing, gaming, shuriken, iaijutsu (ninja-to)

Ninja and Yakuza Abilities: HS 25%; MS 33%; F/RT 30%; CW 87%; Dis 28%; OL 37%; TW 30%; PV 9.5'; Fall 10'; Esc 18%; Invest (2 blocks) 32%; PP 45%; Bs x2

Equipment: tetsubo of quality, +3 leather armor, *potion of polymorph self*, ring of fire resistance, outer robe, cotton trousers, cotton robe, black cotton ninja suit, sandals, tabi, wicker backpack, coarse blanket, hooded lantern, 10' cord, five eggshell grenades (two dust, one flashpower, two pepper), metsubishi, thieves' picks and tools, one lb. pepper, one lb. chile powder, 50' silk rope, one signal rocket, one iron pot, three lbs. rice, one lb. dried flower buds, one jar pickled plums, and 1/2 lb. dried tofu sheets

Background: Kaijitsu balances his double life as the ninja "Ito" and his yakuza background with great care, always making sure that when acting in one degree he has an alibi in the other. To date this has worked admirably, and Kaijitsu has been able to use his yakuzan contacts to help in advancing the fortunes of his ninja family and vice versa.

Kaijitsu fears two things: Being discovered by the world as a ninja (which would ruin his criminal career and shorten his mortal life), and dying (which is tied to the first fear). He has discovered he can tolerate a low level of pain before succumbing, and while quite brave, is unwilling to die for his fellow party members. He tries to avoid dying by what he calls "intelligent placement in combat."

This placement works as follows: Parties of adventurers are good things, as they provide multiple targets to be hit instead of Kaijitsu. When battling creatures with swords, or clubs, being in the second rank allows him to return fire with minimum damage. When battling spellcasters, however, the thick of the party is a guarantee to join the spirit world, and when fighting wu jen and their ilk, discretion is the wisest course and "they cannot hit what they cannot see" the best advice.

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A Short History of Shou Lung

Year	Event
0	Ascendency of Nung Fu, first ruler of Shou Lung
221	Foundation of the Li Dynasty
382-420	Shou Lung defeats Western provinces, Sea lords, Grey Owl People, and Black Leopard Cult
440	Appearance of the teachings of the Path of Enlightenment
580	Foundation of the Ho Dynasty
581	Time of Contentions begins
630	Time of Contentions ends
830	Foundation of the Hai Dynasty
856	Discovery of Wa
859	The Ivory Plague
970	War Declared on Wa
976	Black Cycle of Years Begins
1010	Reign of the Copper Demon of Tros
1025	Black Cycle of Years ends with the coronation of Wai as the first emperor Chin of the Kao Dynasty
1177	Ascension of Mori in Kozakura
	(Year 1 of Kozakuran calendar)
1384	Discovery of Kozakura
1503	Twelfth Emperor Chin of the Kao dynasty declares Wa an independent state, removes Shou Lung forces
1881	Wasting Sickness in the South
1920	Invasion of Southern Barbarians under the Python King
2050	Foundation of La Dynasty
2312-2316	Dynastic War for throne
2315	Foundation of Kuo Dynasty
2316	Creation of T'u Lung
	First of the Uncountable Wars
2456	Wa recognizes Shou Lung claims on Akari and the Prioto Islands
2589	Emperor Chin declares Gathering of Pearls
2599	Family Ko is given authority to colonize Akari
2607	The present year

FAMILY NAME _____ **FAMILY HONOR** _____

(Ninja)

FAMILY CHART

HEAD OF FAMILY AND HIS BROTHERS AND SISTERS

PROPERTY OWNER: Granduncle

Grand Father

Great Aunt

YOUR FATHER, UNCLE AND AUNTS

Aunt

Aunt

Aunt

Uncle

Father

YOU AND YOUR BROTHERS AND SISTERS

Ito

FAMILY NAME Motoharu **FAMILY HONOR** _____

(Yahuza)

FAMILY CHART

HEAD OF FAMILY AND HIS BROTHERS AND SISTERS

PROPERTY OWNER: Small Town

Fujiwan

Marahani

Nita

Uahira

YOUR FATHER, UNCLE AND AUNTS

Ochina

Zahua(f)

Tama(f)

Dengo

Chi(f)

Khizuri

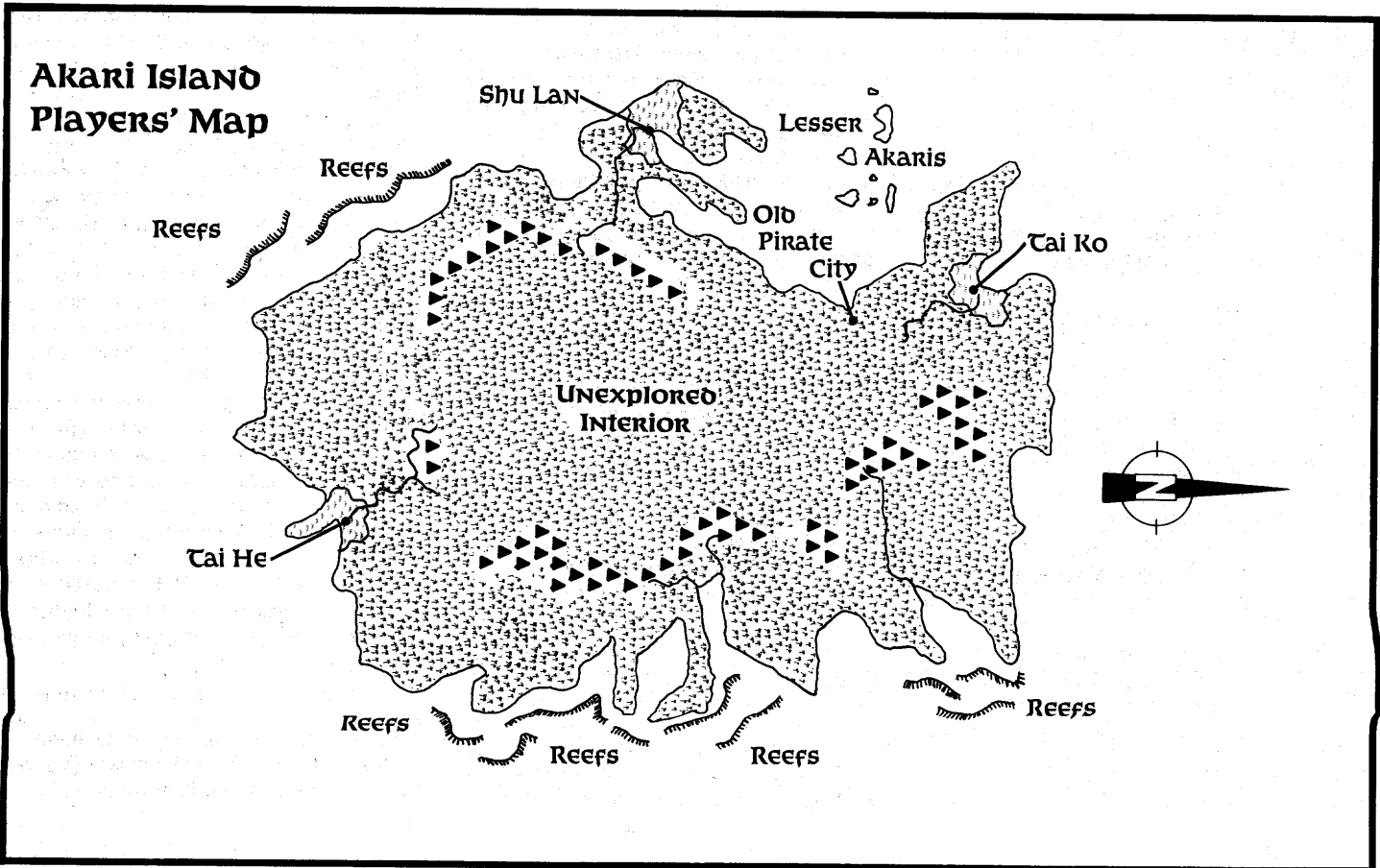
YOU AND YOUR BROTHERS AND SISTERS

Tajimi

Sama(f)

Nishigori

Kajitsu





The Tale of the Island Serpent

What I am about to say may or may not be true, for if it were true this island and all who still live on it would be in great danger, and the spirits would be unable to warn people of it. Since this would be a warning in such a case, it may or may not be true.

There may or may not be a great evil wrapped about the heart of this island, like a great snake constricting a wild pig before devouring it. This evil may or may not be native to this land, and may or may not be old beyond all normal span of years, such that this evil may or may not remember the reigns of the first families to rule Shou Lung.

This ancient evil may or may not be alive, and it may or may not seek to extend its life at all costs. This includes harvesting the lives and spirits of other living things as a farmer harvests his rice. Indeed, to this ancient evil, all other life may or may not be considered as rice—dumb plants that exist only to be slaughtered.

This ancient evil may or may not have its lair in a ruined temple its followers built in the eldest of days. It may or may not be known as the Dead Spirit King, the Opawang, and its city may or may not be Opawangchicheng.

If this Opawang did exist, then it may or may not have made itself servants, which men might call spirit warriors. If this Opawang did exist, it might capture the great spirit of the island herself and force all other spirits of Akari in its thrall. It is fortunate that this is only a tale, for were it the truth, then no greater spirits would answer the summons of mankind, and lesser spirits would be even more evasive than usual.

The Opawang, if there was such a foul creature, might hold the greater spirit in a prison of glass in the heart of the heart of its domain, where none may reach save itself and those that would follow it. The Opawang would then terrorize the lands with its servants, having them bring it the spirits of others to feed its hunger. It might then desire to expand its dominion to other islands, until it rules all it could grasp.

It is very fortunate indeed that this is a tale, for if it were true, then heroes would be needed to defeat the master of the Ochimo and release the spirit of the island. Heroes such as yourselves. This may or may not be my tale.

The island serpent is a fragment of the spirit of Harooga, the spirit of Akari Island, and is less restricted by the strictures of

the Dead Spirit King. It is positively loquacious in comparison with the other spirits of the island, but answers questions in terms of possibilities. For example:

Q: Where is the temple of the Opawang?

A: It may or may not be found by the river that runs into Tai He.

Q: How do the Ochimo destroy people?

A: They may or may not actually destroy people, rather they may or may not remove the spirits of those who do or do not make eye contact with them.

The island serpents want to help the party and see Harooga restored, so they do not lie. Their limitations prevent them from telling the entire truth, shrouding every answer in doubt.

An island serpent will join the party if asked, but the party must carry the creature or be slowed by its movement. No island serpent will enter the wasted land around Opawangchicheng, nor will any such creature be encountered there.

Encounter Areas on Akari Island

1. City of Tai Ko

The city of Tai Ko is the capital of the Shou Lung colony on the island. It should be the characters' first landfall, and events 1-4 and probably 5 occur there. The city is built on a low hill overlooking a broad, deep harbor. The harbor is fed by the River Ko that runs north of the city. Tai Ko is the main port of the colony, and all ships are expected to report there and gain a permit from the harbormaster.

Tai Ko consists of a handful of permanent buildings, the most impressive of which is the manor of Governor Ko. The manor is situated at the top of the hill, and the rest of the town is below it toward the harbor. In addition to the manor, permanent buildings include the store, inn, harbormaster, and shrine to the Path of Enlightenment. The remainder are warehouses for trade.

About half the Shou Lung population lives in Tai Ko and in the farmland around it. There are a large number of family farms in the cultivated areas of Tai Ko.

The ordinary farmers have no desire to fully explore the island. This is a combination of the typical Shou Lung acceptance of the world as it is, plus the fact that any who have gone exploring have failed to come back. They are notably ignorant of

what exists outside their own area, save that Shu Lan lies a day's hard ride to the south along the coast.

2. City of Shu Lan

Shu Lan is about half the size of Tai Ko. The city is protected on one side by a narrow, deep branch of the Shu River and on the other three sides by tall palisades. The palisades were erected at the order of the mayor of the town, Ko Mihn Gi. Mayor Ko is the younger brother of Governor Ko and, while the mayor feels his brother's handling of the Ochimo is far too mild given the seriousness of the situation, family loyalty prevents him from speaking out too loudly.

The settlers around Shu Lan are herdsmen as well as farmers, and a large section of the cultivated area around Shu Lan consists of uplands suitable for grazing. The Ochimo and its phantom army sometimes scatter these herds in their assaults, forcing the townspeople to spend much time gathering them together again.

The village is dominated by a few permanent buildings clustered around a central square. In this square is a large bell whose toll can be heard along the breadth of the peninsula. This bell is sounded one hour before nightfall, and failure to be inside the palisade is punishable by stiff fines.

The permanent buildings in the town include the mayor's house, the store (with the same costs as that in Tai Ko, as well as a 50% chance of being out of any nonfood item), and an inn. The remainder of the town consists of lean-tos and other temporary structures. These dwellings are where most of the farmers and herdsmen live. They are required to sleep in the palisade until the mayor's brother can deal with the Ochimo problem.

The front steps of the inn is the normal place to find Po Manh, one of the few eyewitnesses to a slaying by an Ochimo. Po lived in Tai Ko until one night he and some friends came upon the Earth Ochimo and its *ebon hunt*. Po took refuge in a tree, but his comrades, strengthened by strong wine, challenged the Ochimo. According to Po, the Ochimo turned his friends to dust, then inhaled that dust into its massive lungs.

Po moved to Shu Lan, but has taken to drink himself. His story is filled with elaborations about the size of the Ochimo (as tall as a mountain) and its power (it shook the earth as it moved). Po also tells any



who listen that there lives a greater evil in the heart of the island—a giant lizard that walks on two legs and breathes a stream of blue-white flame. On calm nights you can hear its cries in the jungle. This last is a delusion encouraged by his drinking, but players may make of it what they will.

If the characters are in Shu Lan when the Ochimo is supposed to visit, the mayor insists the characters camp outside the palisade and protect the city. The Ochimo appears soon after sunset. It is the Water Ochimo, with 20 skeletons controlled by its *talisman of the restless dead*. The skeletons come from the deserted pirate haven up the coast, and attack any found outside the palisade (if the characters manage to stay inside, the skeletons will keep their distance). The skeletons are armed with parangs (1d8), and rotting pellet bows (1d4+1). The Water Ochimo engages the most powerful magic-using character, even entering the palisade to do so. The Ochimo fights until it has drained eight levels of spirits (if townspeople help, count them as one level each).

If the Ochimo is defeated, a festival is arranged similar to Event 5. Suspicious players may encourage the populace to show moderation in their preparations and to tie everything down. The people obey the outlanders' wishes and follow any suggestions. The evening of the celebration sees an attack by three spirits of the air and the Air Ochimo. If the Air Ochimo has been slain, only the three spirits attack—the important thing is to convey to the party that its task is not yet finished.

3. Town of Tai He

The town of Tai He is situated on a small plateau above the mouth of the Hung Se river. Its peoples cultivate the rich slopes of the plateau, and maintain several large orchards as well as maintaining a large fishing fleet in the harbor. The rich arbors have suffered the most from the onslaught of the Fire Ochimo.

The town is well-protected naturally, and the town's mayor, Ki Mor Sha (Governor Ko's brother-in-law), maintains nightly watches on the plateau's edge, maintaining large bonfires for the watchers. He has left specific orders that none are to challenge the mysterious spirits. The Ochimo seems to be content to destroy the orchards at the rate of one tree per evening.

Tai He has a large number of people who make their living by fishing along the southern bank of the island. These folk

have not yet been affected by the attacks of the Ochimo. They grumble loudly about the failure of the Ko family to deal with the problem, though they believe Mayor Ki is handling it as well as can be expected. It is possible, if the characters really need to escape the island, that the fishermen of Tai He can provide them with passage into the main merchant routes.

Tai He contains a small huddle of nondescript stone buildings in the center of the town, consisting of the mayor's house/town hall, store (prices as in Shu Lan), and warehouses. The remainder of the structures are temporary, but of higher quality than those of the other two towns. There is a flurry of activity at the site of a new temple of the Path of Enlightenment (Ki feels that the best method of dealing with spirits is to bring in higher forces as soon as possible).

The citizens of Tai He seem more adventurous and curious than those of the other two towns (perhaps because no citizen has lost his life to the Ochimo). Only here do the characters have a chance to hire 0th-level humans as porters or guides. They can also hire a boatman to take them in his shallow-bottomed boat upriver into supposedly haunted territory.

If the characters wait for the Ochimo to appear here, it climbs the sloping sides of the plateau, stopping only to slay a pear tree with the *wither* spell held in the ring. (If the characters have already slain one or more Ochimo, the Fire Ochimo is armed with seven *magic missile* spells in its ring rather than the usual two *magic missiles* and *wither* spell.)

The Ochimo does not immediately attack the party, but rather hangs back on the borders of the light cast by the bonfires (the Fire Ochimo is vulnerable to his own element, and thus is somewhat cautious).

If the characters choose to attack at a distance with missile weapons and spells, the Ochimo retreats into the darkness, if possible. It returns the fire with the *magic missiles* in its ring, concentrating on those with bows and the spell-casters who have cast spells against it. If a character closes with Ochimo, it will not use his *magic missiles* until the character is slain, or the Ochimo is down below half of its original hit points. It will then use the ring in combat and will attack multiple attackers using the *magic missile* spells in the ring. As always, the Ochimo tries to spirit capture his opponents.

Should the characters defeat the Ochimo, Mayor Ki will suggest a small celebration at his home for the clan leaders in

the town. The characters may approve or decline with no loss of honor, but three spirits of the air and the Air Ochimo (if he still lives) attack the village the evening following the defeat of the Fire Ochimo. This attack levels trees, flattens the wooden houses and the scaffolding of the new temple, and rips the roofs off the stone buildings.

4. Lesser Akaris

These are smaller islands to the west of Akari Islands. They are also called the Steaming Isles because of their volcanic nature.

Characters who land on the Lesser Akaris encounter the greater nature spirit of those islands within 1-6 turns. These volcanic spirits are small (8 HD) in comparison with Harooga, the spirit of Akari, but as they are not directly on the island, they are less restricted in what they may tell player characters. Even so, they are very mysterious about the entire situation, out of respect for the Opawang's power and what the Dead Spirit King could do to Harooga.

They tell inquiring characters that a vast darkness lies on Akari Island, a darkness from outside. It has been there for some time, but has become dangerous only recently. This power, which they refuse to name, has the spirit of the island in its power. They do confirm that this darkness is the power behind the Ochimo.

The Lesser Akari spirits do not have any information on how to defeat the Opawang or its minions. They respond very testily to questions they cannot answer, and if badgered (or attacked at their first appearance), they create a minor eruption in the vicinity of the PCs, inflicting 1d10 points of damage from burning lava per turn until the characters depart.

Spirits of the Lesser Akaris (greater spirits): AC 2; MV 12"; HD 8; hp 32; #AT 2; Damage 1d10/1d10; Trea. Type H; SA Spell Use; SD Spell Use, +4 weapons to hit, immune to *fire* spells.

5. The Fallen Bridge

The player characters can encounter this bridge either by accident or by following the river or the ruined road.

Before you lies a great arched bridge, now in ruins, its main span transforming the river below into a series of cata-



racts. Trees overgrow each side of the bridge, and in the shadows of these trees you see figures moving.

The ruined bridge is the lair of three common oni. One watches the approaches on either side of the road, while the third waits in the shade beneath the ruined arch by the river. The ruined bridge is 50 feet above the river and was originally 100 feet across, though now the central 20 feet are missing.

The oni seek to waylay and slay the party. The oni closest to the party's line of approach *polymorphs* itself into the form of an Ochimo (though it gains none of the Ochimo's abilities). The other two become *invisible* and fly down to fight the party while the party concentrates on the pseudo-Ochimo.

If two of the oni are slain, the third uses his *cloud trapeze* to flee to Area 6 and rally the goblin rats there.

The oni have a large iron chest in the rubble beneath the bridge. In this chest the oni keep 200 tael, 4 ivory statues of demons (nonmagical, worth 100 tael each), and a *flute of blasting* (as *horn of blasting*).

Common Oni (3): AC 4; MV 9"; HD 8; hp 40, 43, 45; #AT 2; Damage 3-10/3-10; SA Spell Use

6. The Goblin Rats' Lair

The winding mountain road ends in a shallow cavern. The rear of the cavern cannot be seen, but there is a circle of nine large stones in the center of the cavern mouth. The area around the stones has been cleared recently.

The circle of nine stones is an ancient shrine to the Nine Travelers, as old as those still found in the Shou Lung. It has long been occupied by a band of goblin rats.

If the oni from Area 5 reached this area, it and the rats have set up an ambush. There are 20 goblin rats in all, and 10 of them are waiting on each side of the road, hiding in the underbrush in rat-form. The surviving oni is invisible and armed with a *tetsubo +3* by the cavern entrance.

If the oni did not reach this area, then most of the rats are in the cavern, save for a pair on patrol. They are in were-rat form on either side of the cavern, armed with *tetsubos*. A rat on the right side has a small horn, which calls the remainder of the rats out of the cavern. (The cavern is

fairly shallow and has no other exits.)

The goblin rats hold a deep hatred for the Opawang and his servants, the Ochimo. The characters may deal with the goblin rats, but only if the oni is not present. The goblin rats, if approached correctly, cheerfully inform the players that the road going the other direction leads to the Dead Spirit King's temple. They refer to the Opawang as the "Ugly Cat Priest," given his origins as the priest of the Black Leopard Cult.

The goblin rats spirits (with the oni) were responsible for the death of the sohei from Wa. The sohei's armor and weapons still lie in the back of the cave, and include a *tetsubo +3*, a *haramaki +1*, and a string of *noisome spirit chasers*.

Goblin Rats (20): AC 7; MV 9"; HD 3; hp 12 each; #AT 1; Damage 1d8; Size S; SD Shapechange; MR 10%

7. The Pirate Haven

The path along the beach swings wide of the ocean at this point, passing among the trees over a high ridge. On the beach you see the rotting ruins of a small town. Most of the houses have been blown down and the docks have long since rotted away. In the center of the ruined village there is a single stone shelter still standing.

Any native with the characters refuses to go near this place—it is the old haven for the pirates who operated out of Akari Island, and is reputed to be haunted.

The characters can easily make their way to the ruins. They find most of the buildings blown down and anything of value long since stripped by later vandals. There are two items of interest in the old village.

The community graveyard has been despoiled, as if a large mole was looking for food there. The earth is badly turned and the few stone crypts therein are open and empty. The Ochimo has commanded these skeletons (with his *talisman of the restless dead*) to attack Shu Lan.

The stone shelter was apparently a shrine, though to what god is beyond knowing. There are three words inscribed in Shou Lung on the inside western wall: Ochimo (Spirit Warrior), Opawang (Dead Spirit King), and Opawangchicheng (City of the Dead Spirit King).

Each turn the characters remain in the area, roll for an encounter. If there is an

encounter, the party is attacked by 1d4 giant rats.

Giant Rats: AC 7; MV 12"/6"; HD 1/2; #AT 1; Damage 1d3; SA Disease

8. The Grey Waste

You hack your way out the last of the jungle to find a swampy plain spread out before you. The ground is perfectly level for miles before you, as if a mighty hand had smoothed it and planted it with low, scruffy plants and a couple stringy-looking trees. A foul-smelling mist rises from the wet plains, creating a close fog in the area. For a moment the fog parts and there, on the limits of the horizon, you see the image of a large building, miles off. Then the mists close and you are left with foggy outlines of your surroundings.

The building is Opawangchicheng home of the Dead Spirit King. If the characters are traveling by the ruined road, movement is at normal speed through this wasted land. If the party is wading through the marsh, the terrain is considered rugged for movement purposes.

The region of the grey wastes is under the absolute control of the Opawang. Between his control of Harooga and the spirits of the air, little occurs without his knowledge. All spells and magical items that involve flying or travel through the air (including *cloud trapeze* but excluding *levitation* do not function within the boundaries of the waste. The area gives off a slight magical aura as a result.

One of the stunted trees nearby is the home of a bajang, enslaved by the Opawang with the task of attacking intruders into his domain. The creature first appears to the party in the fog in its wildcat form foretelling foul fates to the party if they proceed. Then the bajang attacks. It has no treasure.

Bajang: AC 2; MV 12"; HD 6; hp 36; #AT 2; Damage 1d4/1d4; SA Spell use poison; MR 10%

9. Fishing Spiders

Ahead of you the river forks, the main flow coming from the east and joined by a mountain stream to the northwest. On the near shore is a disturbance and the sounds of splashing. Looking in that direction, you see a group of spi-



ders hauling something out of the river in their webs. The white form of their catch, a river dolphin, thrashes in their nets.

There are three giant spiders here, acting under the direction of a goblin spider to snare his evening meal. If undisturbed, they slay the river dolphin in five rounds.

Goblin Spider: AC 4; MV 18"; HD 8; hp 33; #AT 2; Damage 1d8/1d8; MR 20%; SA grasp; SD +1 or better weapons to hit; Size L

Giant Spiders (3): AC 4; MV 3" * 12"; HD 4+4; hp 18, 20, 23; #AT 1; Damage 2d4; SA Web, poison; Size L

River Dolphin (White Sun): AC 5; MV 30"; HD 2+2; hp 18; #AT 1; Damage 2d4; SD Save as 4th-level fighter; Size M

The goblin spider and its co-workers are occupied with their intended meal and are surprised if the party attacks. The goblin spider and two of the giant spiders move in to attack the characters, while the third spider spends two rounds making sure the dolphin is securely netted, then joins the fray.

Neither the goblin spider nor the giant spiders can swim. They drown in two rounds if forced into the river. So many large trees overhang the river that, should the players attempt a rescue from the other bank, the spiders race across the branches overhead and attack.

If vanquished, forced into the water, or left without allies, the goblin spider deals for its life, promising great treasures in its lair if the party spares its miserable life. The creature speaks both Shou Lung and Kozakuran, in addition to its normal variety of languages.

If spared, it leads the characters away from the river and to its lair. Around its underground home are the lairs of three more giant spiders with similar stats to those found by the river. They attack the party and the goblin spider makes a break for its lair. If the goblin spider is slain, the giant spiders flee. The goblin spider, once in its lair, takes a back exit, leaving behind most of his treasure.

The goblin spider's lair consists of a large pile of dolphin bones and other refuse. In the debris the characters will find a *ring of fire resistance*.

The river dolphin, named White Sun among his people, is very grateful to be cut from the spiders' webs. It speaks a number of languages, including Kozakuran (though in a halting manner). It asks

what men (and not-men) are doing in the jungle. It confirms the existence of a wasted desert farther up the river, dominated by a great temple. From this temple come the spirit warriors. The river dolphin asks the party if they want his help in return for rescuing him.

Should the party agree to that help, White Sun dives beneath in the waves. In 1d10 rounds, the river dragon (chiang lung) raises its head out of the water and regards the characters with a baleful eye. "One of my servants," he bellows, rain clouds streaming from his nostrils, "informs me ye wish passage to the wasted lands. Is this true?"

Unless it is attacked, the chiang lung ferries the characters to the edge of the wasted lands. Beyond this it will not go, but the dragon tells the party that the road to the east is the safest method of passing through the marsh.

Chiang Lung (River Dragon): AC 2; MV 12"/18"/24"; HD 10; hp 60; #AT 3; Damage 1d6/1d6/3d12; MR 10%; SA oriental dragon abilities, spell use

10. The Gargantua

You are traveling along the borders of the island with little difficulty when you notice some large dead trees slightly inland. These trees are grey-white and shaped like curved spears, without foliage or branches. As you approach closer, you realize that these are great bones from some monstrous creature.

The bones are of a humanoid gargantua that washed ashore in a great storm some time ago. If the characters investigate, they also discover a huge skull, 15 feet high, covered with vines and flowers.

The skull is the home of a family of large poisonous lizards. These creatures have brightly-mottled skin and are about five feet long. They are native to the Akari Islands, but rare even here. The Shou Lung settlers know they are poisonous.

Sunset Lizards(4): AC 6; MV 15"; HD 2; hp 8, 9, 12, 14; #AT 1; Damage 1d6; SA poison

The lair of the sunset lizards is inside the skull of the gargantua. There are a many bones of animals and curious explorers, and among the debris are 250 tael, a set of Shou Lung-style *chain +2* and a *do-maru of healing*.



Chapter 4: Opawangchicheng

The city of the Dead Spirit King is an oasis of green in the mist-ridden Grey Wastes. All limitations to the Grey Wastes (including flying) apply to Opawangchicheng, until the final death of the Opawang.

The temple is reached via a spur running due north from the northwest-to-southeast road through the wasted land. Should the party approach from another direction, they find the ground increasingly swampy and treacherous. Within 100 yards of the temple, there is a 1 in 10 chance per round of encountering a sink-hole or patch of quicksand. Either causes the lead character or characters to sink to waist depth for 1d4 points of damage, but quicksand also causes a character to continue to sink at the rate of 1/2 foot per round. Individuals whose encumbrance enables them to swim may make their way to the borders of the quicksand without incident. Those who continue to sink must shed their additional encumbrance (considered lost) or be rescued by others (an unencumbered character may rescue an encumbered character).

The Dead Spirit King is monitoring the progress of the invaders, both through his contacts with spirits and the scrying device in his lair (Room 52).

The Opawang lives on the captured spirits and life essences of others. If a character is slain and his body left behind for any length of time, the Opawang captures the deceased's spirit and places it in one of his gem-containers. Any attempts to *raise* such a character are fruitless unless the Opawang has been defeated.

The Opawang never leaves his central temple, unless there is only one character left in the party. The Opawang then hunts that character down (with his Ochimo, if they still live). The Opawang first tries to *quell* and *compel* the character into an alliance, then *possess* him. Killing the PC is a last resort. A character defeated by the Opawang is destined to be a Ochimo and is removed from play. The character may escape the Opawang only by leaving the temple-city entirely.

The Opawang sends *nightmares* to any magic-using character in the party while he is in the temple. The Opawang only does this to characters outside the temple if he knows their names (Event 4 in Chapter 3).

1. The Main Causeway

The roadway almost disappears in the marsh that surrounds the temple of the Dead Spirit King. The forbidding building looms ahead of you in the fog; tall grey spires carved with ornate statues and figures thrust into the mist overhead. You see three concentric square walls to the temple, each corner decorated by low spires. Four tall, ornate spires rise from the corners of the inner wall, and within the inner wall is the temple itself, a huge spire rising 150 feet above you. The three stone arches of the temple's main entrance loom directly before you.

The outer wall of the temple was built for defense—a massive square of undecorated stonework, 860 feet on a side. The stones are ancient and covered with a gummy lichen, but pose no trouble to those who can climb walls (treat as a slightly slippery surface). If the PCs walk around the perimeter of the wall, they find other entrances (labeled Room 5 on the map), but the ground is treacherous (1 in 10 chance of the ground giving way into pit of quicksand).

Those who decide to scale the walls are attacked by a pair of thousand-year bats. One bat lives in each small tower over the corners of the outer wall. The thousand-year bats have wingspans of 16 feet and conform to the stats of a mobat.

Thousand-year Bats (Mobats): AC 2 (7 in crowded conditions, 10 on the ground); MV 3"/15"; HD 6; hp 36 each; #AT 1; Damage 2d4; SA Screech (save vs. paralysis or no actions), range 20 feet, surprise on 3 in 6; AL N(E)

2. Entrance to Outer Wall

The three arches open into a spacious entrance hall that is dominated by a wide stone staircase along the north wall. These stairs lead up to a balcony from the three archways. A passage along the inside wall runs to the east and west. The entire entrance are is decorated with finely carved statues of stone, slightly weathered but still in

good condition. Most of these statues, including those at the end of the stairs and supporting the railings, are of small, slender panthers and leopards.

A pair of cat statues at the base of each side of the stairs are the homes of stone spirits (four in all). These spirits animate their statues if anyone passes their guard-posts. The stone spirits are of the small variety.

Small Stone Spirits (4): AC 5; MV 12"; HD 2; hp 12, 10, 10, 9; #AT 1; Damage 1d8; SD *elemental burst* spells heal them; AL NE

3. Southern Wall Passage

This passage is dark as it lacks light holes in either wall. The southern wall apparently was decorated by some bas-relief, but it has since been defaced, literally gouged out of the wall. The floor is littered with stone dust and rubble.

The bas-relief, which was duplicated on both sides of the passage, once depicted the rise and flower of the small empire of the the Black Leopard Cult in what is now southern Shou Lung. The Opawang had it removed as it showed his humble and ancient origins as well as the invasion of the Shou Lung and the burning of the original temple.

4. Inner Corner Rooms

There are four such rooms, one inside each corner of the outer wall. They are all basically the same.

This room has been swept clean and is empty save for a large stone coffin in the center. The massive stone lid is off the coffin and laid carefully to one side. The coffin is also empty. The walls are bare of decoration, save for a column of half-circles carved into the wall. The semi-circles lead up the wall to a stone plug in the ceiling.



The room was once the final resting place of some important follower of the Black Leopard Priest. The remains were used in some fell experiment of the Opawang's.

The half-circles form a ladder leading to a stone plug that may be moved by a character of 18 Strength. Once the plug is pushed up, a passageway is revealed. The passageway leads to the roof of the outer wall and a small spire that is home to one of the four mobats (see Area 1 for stats). If the bat of that tower still lives, the creature *screeches* to halt the intruders and then flies off. The bat has no treasure.

5. Corner Entrances

There are four such entrances, one at each corner of the outer wall. They are similar in their description.

The entrances to these rooms appear to be typical arches similar to those at the main entrance. A *detect traps* will reveal that the areas above the doorways and 10 feet into the room are trapped.

When a character walks into an area marked by an X, a hinged floor opens onto a 20-foot-deep pit at his feet. At the same time, large stone blocks above the doors drop down to close the two outside entrances to the room. The drop is controlled by grooves in the side that slow the blocks enough to enable characters in the doorway time to escape to one side or the other. Have the characters roll 1d20 against their Dexterity: failure indicates the hem of a robe or back of a sandal is caught in the door.

The stone blocks weigh 1,000 pounds (10,000 gp) each. The hinged pits remain open once sprung. The bottoms of the pits are littered with skeletons of goblin rats and snakes. If the refuse in the pit in the southeast corner is searched, an adventurer's skeleton is found to be wearing a *ring of protection +1*.

6. Passage of History

There are two identical passages on the eastern and western sides of the outer wall. The passages are lit by small holes near the ceiling of the inner wall. The outside portion of the passage is decorated with ornately carved bas-reliefs. Both sets of bas-reliefs tell the same story, running from south to north.

The southernmost section begins with the flight of many ships across the ocean, led by a tribal priest wearing the a leopard-

headed headdress. The scowling shaman carries a rod with a carving of a cat. The ships land on the shores of a strange island, and the priest is shown bowing before a beautiful female in robes (Harooga).

The next hundred feet of wall show the people traveling to the interior of the island and constructing a large city. In the center of the city, a huge temple complex (the Opawangchicheng) is built. The priest is shown speaking with spirits, gods, and lower creatures as the bas-relief moves northward. Then, according to the bas-relief, the priest (shown with his headdress but without his rod) attains a state of ultimate grace and brings all of his people to live within his being. The city around the temple complex crumbles, leaving the temple alone on a flat landscape.

The arrival of pirates is shown next, along with the creation of great warriors (the Ochimo) to fight these invaders. Finally the pirates surrender to the will of the Black Leopard Priest, shown as the same figure despite the obvious ages that have passed. The final carvings show the hunting and capture of the radiant woman who greeted the priest and his people. She is carved as she is imprisoned in a glass crypt. At this point, the last 20 feet of the ornate carving is left blank—recent events have not yet been recorded.

7. The Northern Bas-Relief

This passage is similar to that depicted in Area 6, and is similarly unoccupied. The bas-relief along the entire northern wall deals with a single subject: the resplendent greatness of the Opawang. His city is portrayed as a perfect temple, and to the sides, spirits, tribal men, pirates, ancient Shou Lung generals, greater and lesser spirits, and minor deities are shown paying homage to the power and prestige of the Opawang.

The Opawang's own form occupies the center of the north wall: a calm-faced ruler with multiple arms, each arm holding a scroll, sword, wand, or scales. The face itself is a foot across, and is carved of a single piece of milky white chalcedony set into the wall. The face is worth 100 ch'ien, for it is a perfect carving of quality.

8. First Inner Ring: The Plains

The land between the outer and middle walls is a dusty plain, dotted with twisted trees that may have been or-

chards at one time in the distant past. Beneath these trees you see dark cat shaped forms resting.

There are a total of 30 black leopards scattered along the perimeter of the first inner ring. There are 3d4 in sight at any one time, but if there is a disturbance (a fight, some meat dropped into their pen), another 1d6 arrive every two turns.

Black Leopards (30): AC 6; MV 12"; HD 3+2; hp 18 each; #AT 3; Damage 1d3/1d3/1d6; SA rear claws for 1d4/1d4; SD surprised on 1 in 6

The leopards have no treasure, but there are four newly-weaned cubs playing in one of the stairwells (see Area 10).

9. The Leopard-Lord

If the characters check the doors entering into this area, they discover that the entrances were once archways, but are now blocked by doors with heavy oak bars on the passage-way side.

Opening the doors leads into a depression 20 feet below the surface of the plain. Stairs lead to the north and south. The far wall sprouts a still-active fountain. Vines climb up the stonework. Resting by the fountain's pool is the largest black cat you have ever seen. He regards you with bored indifference.

This is the leader of the black leopards of the temple. He will not join the other leopards on the plains, but if his followers are slain or the cubs (Area 10) taken, he will follow and try to slay the party.

The leopard does not move to attack, but growls menacingly if anyone enters his area. If anyone tries to use the stairs, he roars, summoning 1d6 black leopards from Area 8. If the characters attack him or his followers, he fights back.

The leopard-lord is basically lazy—well fed by the Opawang and unconcerned that the characters may be there to destroy his master. (He is sure that the Opawang can destroy them, and nobody informed him to expect invaders.) If spoken to, he is willing to deal with the party in exchange for safe passage to one of the corner terraces of the middle wall (Area 17). The leopard-lord is partial toward red meat, but appreciates fine art, particularly any that involve cats.

The Leopard-Lord: AC 2; MV 12"; HD



6; hp 36; Size L; #AT 3; Damage 1d6/1d6/1d10; SA rear claws for 1d6; SD surprised 1 in 6; AL N

10. Leopard Nursery

This area is similar to Area 9: a depressed stairwell with a fountain on the far wall. The grounds here are used by the leopards as a nursery. There are four black leopard cubs playing by the fountain. When the party opens the door, they freeze and watch the humans (they have never seen a live human before, nor has anything else ever threatened them).

The leopard cubs have no attacks except for a playful nip that inflicts no damage. They are 3 HD, and have 6 hit points each. If the PCs do not attack, they regard the characters with curiosity. If the PCs attack, they flee up the staircase.

In 1d6 rounds an adult leopard appears at the top of the stairs. If the characters have the cubs, the leopard attacks, its snarl summoning 1d6 additional leopards every two rounds. If the cubs are slain (or captured by the party), the leopards show no mercy. If the party retreats back into the Inner Ring without replacing the oak bar, the leopards break through in one turn and follow the scent of the party, tracking them through the temple. (The leopard-lord is among them if the cubs are captured or killed). The leopards pursue until either they or the party are slain, or the cubs, if still alive, are released.

11. Abandoned Shrine

The shrine has been long abandoned. There is no treasure here, but 1d6 leopards are resting here at any time. At the north end of the shrine is a statue of a kneeling man with a leopard's face.

12. Abandoned Shrines

This area is similar to Area 11, save that no leopards or any other creatures are lurking within. Behind the leopard-man statue is a secret door leading down to a hidden room. The hidden room is the prison of a blinded spirit naga.

Spirit Naga: AC 4; MV 12"; HD 9; hp 24; #AT 1; Damage 1d3; SA Poison, Spell Use; AL CE

Wu Jen Spells:

1st Level: *hail of stones, magic missile, spider climb, wall of fog*

2d Level: *invisibility, phantasmal force*

3d Level: *protection from normal missiles*

Shukenja Spells:

1st Level: *cause light wounds, omen*

2d Level: *chant, hold person*

The spirit naga fights with a -2 penalty to hit and does not use magical spells that affect others (it cannot see to target its spells). The naga's blindness is magical in nature, and may be cured by the *cure blindness* or similar clerical spell. If the party does this, the spirit naga will serve as an ally for 10 turns, after which it will leave.

13. Hall of Meditation

This is the easternmost of the three halls that connect the Outer Wall to the Middle Wall. This long, 20-foot-high room is lined from front to back with tall statues of cat-faced men; the statues are 15 feet high. The room is lit by open skylights in the roof. The floor is bare and the room otherwise unoccupied.

The statues are nonmagical, but the northern archway has a trap laid by the Opawang's minions. Those entering the last 10 feet of the northern arch have a statue topple onto them. Characters in that area must make a saving throw vs. death or receive 3d10 points of damage.

14. Hall of Convocations

This centermost hall is similar to that of the Hall of Meditation. Cat-headed statues line the walls, with two particularly large ones flanking the northern passage. Benches, now reduced to rotting wood, are piled in the southern corners. The area is lit by skylights 20 feet above the party.

The two cat-headed statues at the end are the homes of two large stone spirits. These spirits animate their statues when the characters enter the room. They cannot pursue the characters out of the room.

Large Stone Spirits (2): AC 1; MV 6"; HD 6; hp 34, 36; #AT 1; Damage 3d8; Size L; AL NE

15. Hall of Offerings

This hall is similar to the previous two, and its walls are likewise dotted with all manner of statues of cat-headed men. This hall has become a dumping ground for the nonvaluable junk that has accumulated over the years. The stench is almost overpowering, even from the doorways. Individuals passing through here must make a saving throw vs. poison or suffer

the effects of a *stinking cloud* spell while they are in this room. There is nothing of value within the masses of rotting fruit and other foodstuffs.

16. Entrance to the Middle Ring

You enter a large room lit by four staggered skylights. Three archways lead to large halls to the south, while stairs ascend to the north, east, and west. The northern staircase is open to the sky, and vines hang down along the sides of the wall. On the floor are four separate inlaid rings of green, blue, yellow, and red stone.

All surviving Ochimo are in their respective circles: red for earth, yellow for fire, blue for air, and green for water. If the Ochimo have perished, this room is empty.

The Ochimo are charged with the task of preventing entrance into the middle ring. This is their starting area, but if the party enters the middle ring by another means, the Ochimo track the PCs down in 1d6 turns. Attempts to go over the rooftops are thwarted by flying Ochimo.

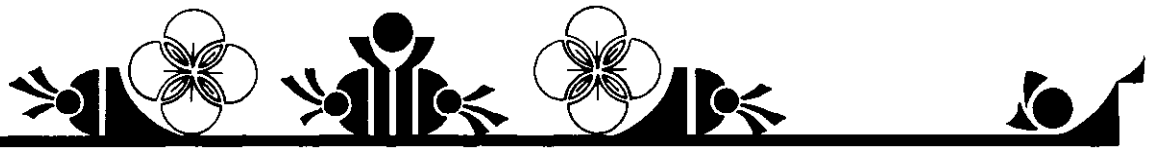
17. Terrace Guard Posts

There are four of these posts, one at each corner of the middle wall. Each is a 35-foot-high terrace without a railing. The uneven settling of the stones provides a crude set of steps that any character may use without difficulty.

The archway of each terrace leading into the middle ring is guarded by two yuan-ti half-breed mummies. These snake-headed creations are the results of the Opawang's early experiments in life and death. They may be turned by gajin clerics and affected by holy water. The yuan ti mummies have all the advantages and limitations of their yuan ti background and present undead condition.

Yuan Ti Mummies (8 total): AC 3; MV 9"; HD 7; hp 35 each; #AT 2; Damage 1d10 (snake-head bite), 1d12 mummy touch; MR 10%; SA disease, *fear*; SD unaffected by *sleep, charm, and hold*; may be slain by *raise dead*, affected by fire as mummy AL CE

The mummified yuan ti remain in the shadows of outside the archway. They attack anything that enters the corner terraces or the corner balconies (Area 18). The yuan ti mummies have no treasure.



18. Corner Balconies

There are four such locations, one on each inside corner of the middle wall.

The corner of the wall is taken up by a wide covered balcony, facing inward toward the huge garden that occupies the second ring. The garden is a lush undergrowth rivaling the jungles of Akari itself, and you can see brightly colored birds flash from tree to tree and hear the chatter of wild monkeys. Rising at the outer corner of the inner wall is a long, wide stairway leading up to a terrace atop the inner wall. The balcony itself is dominated by two large statues of kneeling men with cat faces. Opposite the balcony, a small unrailed terrace overlooks the dusty plains of the first ring.

Those entering this area may be attacked by the yuan ti mummies from Area 17 (should any remain there). Passing through along the passageway does not attract the mummies' attention, but stopping to investigate the balcony or statues does. The level of the second ring garden (Area 21) is five feet below the balcony.

19. Side Balconies

There are four such balconies, two along the eastern western middle walls. The balconies face toward the garden.

The passage opens into a wide, covered balcony that is dominated by a seated statue of a leopard with a man's head. The statue is carved from dark granite. The balcony overlooks a verdant jungle that blossoms with strange flowers and is alive with life. About 40 feet away looms the terrace of the innermost of the temple's three walls.

The vines and other abundant life have already began to to snake up onto the balcony itself. The balconies provide save haven for a number of creatures.

Area 19A holds the lair of four huge, mottled spiders. The fur of these tarantula-like creatures is dark brown dappled with bright green. They attack any who intrude upon their lair.

Huge Spiders (4): AC 6; Move 18"; HD 2+2; hp 10, 12, 13, 15; #AT 1; Damage 1d6; Size M; SA poison (+1 bonus to saving throws), surprise on a 1-5 in 6, leap 3" on prey

Area 19B is the home for a troop of screaming monkeys. These creatures are not hostile, but when surprised let out a loud screeching howl. This noise is likely to attract the attention of a giant mantis 60% of the time (it will arrive in 1d6 rounds). The monkeys flee into the jungle if the party explores their balcony. Their lair contains some bright stones, including three gems worth 10 ch'ien each.

Screaming Monkeys (20 total): AC 9; MV 12"; HD 1/2; hp 3; #AT 1; Dmg 1d2; Size S; AL N

Area 19C is littered with animal and human skeletons around its perimeter, and the railing of the balcony is overgrown with plants having cup-shaped, poisonous flowers. These are twilight blooms. The passage of nearby creatures causes their cups to tilt, dropping a deadly contact poison on their prey.

Among the refuse, the party will discover a *wakizashi* +1, +2 versus smaller than man-sized creatures and a *sphere of frost resistance* (a black pearl that functions like a *cube of frost resistance*).

Twilight Blooms (8 total): AC 8; MV nil; HD 3+8; hp 23 each; #AT 1; Dmg poison; Size L; AL N

Area 19D is unoccupied.

20. The Northern Balcony

The balcony is empty, but the rafters and roof above it are the home of a colony of three giant owls. The owls only attack if the characters descend into the garden.

Giant Owls (3): AC 6; MV 3"/18"; HD 4; hp 15, 17, 20; #AT 3; Dmg 2d4/2d4/1d4+1; SA surprise on 1-5; AL N

21. Garden of the Second Ring

The ring of land between the middle and inner wall is an overgrown garden filled with colorful plants and butterflies. There are six vine-covered staircases leading from this jungle up to the terrace of the inner wall 20 feet above.

Passage through the jungle is restricted to 3" round maximum. In addition, movement through the jungle attracts the attention of the true rulers of this part of the temple: the giant mantises.

There are six such creatures here, huge monsters that eat any intruders upon their territory. They are extremely territorial, so that if a party defeats one giant mantis, they will not encounter another within 150 feet of the battle (but if they move beyond this range, they stumble upon another of

the creatures). These monsters surprise the party 75% of the time.

Giant Mantises (6 total): AC 3; MV 6"/12"; HD 10; hp 45 each; #AT 1; Dmg 2d6 or 2d6+1; SA surprise 3 in 4, vise-like grip (2d6 damage, 19 Str. to break loose); AL N

22. Garden Overlooks

The passage ends at an open platform with paths leading to the east and west and stairs up to the north. The stone banisters are overgrown with trailing vines. The space between the middle and inner walls is filled with a vibrant growth of jungle that threatens to overtake the stonework here. To the east and west small enclosures are entirely overtaken by the vines.

The two enclosures (22A and 22B) have stone roofs supported by massive columns. The areas are wrapped in vines and undergrowth, so those wishing to enter here must cut through the underbrush.

The enclosures are similar in layout and are dominated by tall statues of rearing leopards with blue crystal eyes. These eyes are common quartz and of no value.

22A Eastern enclosure: Behind the left eye of the leopard statue is a small hollow holding a *ring of invisibility*.

22B Western enclosure: The tangle of vines is the home of 10 large spiders. These drop on adventurers as they try to make their way through the vines.

Large Spiders (10): AC 8; MV 6" * 15"; HD 1+1; hp 6 each; #AT 1; Dmg 1; SA Poison (save at +2); AL N

23. Southern Terrace

The stairway ends in a broad terrace upon which stands the inner wall of the temple. The terrace runs about 10 feet out from the wall, forming a broad pathway around the inner wall. The terrace is earth paved with large stones. The effects of the passing years are clear: the ground has settled dramatically, so that the paving stones look like frozen waves. To the east and west the railings of the terrace have long since fallen into the jungle below.

The eastern and western edges of the terrace are so unstable that sufficient weight (100+ lbs) will cause that section of the terrace to collapse into the jungle below, delivering 2d10 points of damage



to those caught in the slide. The sound of the slide will attract the attentions of a giant mantis (from Area 21) should one still survive in the garden near the slide.

24. Great Steps

There are four such locations, one at each corner of the terrace. These are broad banks of stone steps, tilted at odd angles by earth eroding beneath them and overgrown by vines and weeds from the jungles below. Characters climbing the steps must roll a successful Dexterity Check on 1d20 or take 1 point of damage from some mishap, rock slide, or toppled stone. This roll is ignored if the characters take care in climbing the steps or use *climb walls* abilities.

The shaded area of the terraces near these stairs represent unstable areas of the terrace. Too much weight (100+ lbs) on these areas causes them to slide into the jungle below, inflicting 2d10 points of damage to those caught in the slide (anyone within five feet from the edge), plus the effects of attracting a giant mantis.

25. The Ruined Statues

There are two such locations, one on the east and one on the west side of the terrace. They have similar descriptions.

This large room was apparently dominated at one time by a statue of yet another great cat. All that remains are the bottom half of statue; the head and front paws rest on a pile of stone rubble.

The head and front paws of the broken statue in each room are occupied by stone spirits of medium size. These spirits, three per room, attack the characters if they investigate the rubble or try to leave the room. The spirits attack by bouncing their stone forms across the floor and slamming them into their opponents.

Medium Stone Spirits (three per room): AC 3; MV 6"; HD 4; hp 16, 18, 21; #AT 1; Dmg 2d8; Size M; SD *elemental burst* heels; AL NE

26. Patterned Entrance

The floor of this entrance hall is of black polished stone inlaid with bands of silver. These bands form a sweeping pattern that is disquieting to the eye but seems to form some message. Arch-

ways leave the hall from the east, west, south, and north.

This inlaid pattern is a magical trap that has the effects of the illusionist spell *hypnotic pattern*. All who enter the room must make a saving throw vs. spell, and those who are studying the pattern must make the save with a -2 penalty. Those who fail to save are transfixed for 10 rounds or until attacked. A maximum of 50 levels may be captured in this fashion. Spirits and spirit folk are unaffected by this trap. If a character saves (or the spell is broken by an attack, he can never be affected by the pattern again.

Two rounds after the characters enter this area, the large stone spirits emerge from their hiding places in Area 27 and attack. The large stone spirits each attack one target at a time, concentrating on those that have made their saving throws.

27. Stone Spirits in Hiding

This U-shaped room is unoccupied save for two large stone statues hidden in the southern forks of the U. These statues are of huge samurai without faces, armed with stone swords. The statues are the homes of two large stone spirits. These spirits animate their statues if there are characters caught by the *hypnotic pattern* in Area 26, or if characters open the door into Area 45.

Large Stone Spirits: AC 1; MV 6"; HD 6; hp 48, 47; #AT 1; Dmg 3d8; AL NE

28. Spire of the Earth Ochimo

The southeast tower of the inner wall is the central quarters of the Earth Ochimo when in Opawangchicheng. The crossroads of the southern and eastern passages are dominated by a large statue.

The statue before you rises some 30 feet from its pedestal. It is a representation of a southern barbarian with long moustache and beard. He wears a crude form of leather armor and has a hood made of a leopard skin thrown back over his shoulders. He carries a crude machete in his left hand. The inscription on the base reads, in Shou Lung: "Earth."

The figure faces northwest, the direction of the inner temple but also of a secret door. The door's mechanism is located directly under the statue's gaze (*locate se-*

cret doors to find). Once the mechanism is depressed, the entire wall slips into the ground, opening Area 29.

28A. Old Quarters: The door to this room has been swollen shut by time and moisture. Reduce the standard dungeon-door opening chances by 1 when opening this portal. The furnishings within look luxurious and ancient. Old tapestries and pelts hang on the wall. These are so rotted that a single touch causes them to crumble into dust. Similarly, the wood of the sleeping platform and chairs and woven bamboo of the sleeping map have rotted to uselessness. There is no treasure here.

28B. Guard Post: In the unlikely event that the Ochimo are still in existence by the time the characters reach the inner ring, the Ochimo of Earth (if he lives) waits here to attack those who invade his spire.

28C. Current Quarters: The door to this room is covered with beaten bronze and inscribed in its panels with great words of the Ochimo's deeds in a dead language (the tongue of the Black Leopard cult). Beyond the door is a spartan room with a sleeping mat and a simple stool. There are no other furnishings. Across the far wall is the lamplacked figure of a large black cat.

29. Crypt of the Ochimo

Read this to the players if they open the secret door:

The panel slips into the floor and you are immediately struck by a gust of ancient air and dust that pillows out of the room before you. The dust clears to reveal a most ancient room, unlit and undisturbed for centuries. The room contains four large stone crypts, their tops sealed by thick glass.

Beneath the glass are the remains of the original beings that became the Ochimo. The corpses of three men and a woman lie here. Their physical remains are withered and dry, but through the glass you can see rich jewelry and rings on their remains.

The crypt is guarded by a lu nat, a lazy spirit that will let the characters tap around on walls, investigate the carvings on the crypts, and move around the room freely, watching them from his *invisible* vantage point some 20 feet above them. Should anyone try to break or remove the glass, the nat drops down from his perch and attacks the offenders (bringing with him his



invisible cloud of disease).

Lu Nat: AC -2; MV 9"; HD 8; hp 41; #AT 3; Dmg 1d8/1d8/1d4; Size M; SA disease, spell-like abilities; SD can only be hit by +3 or better weapons, immune to poison and disease, suffers half damage from electricity and fire, spell-like abilities; AL CE

The gems and jewelry from each crypt are worth 150 ch'ien (600 ch'ien total). In addition, the female is wearing a *bracelet of weakness* (as the *gajin ring of weakness*), complete with *invisibility* power.

30. Spire of Water Ochimo

The southwest tower of the inner wall was the central quarters of the Ochimo of Water when in Opawangchicheng. The crossroads of the southern and western passages are dominated by a large statue.

The statue before you rises 30 feet from its pedestal. It depicts the brash figure of a corsair, clean shaven and likely a native of Wa or Kozakura. He holds a chu-ko-nu (repeating crossbow) in his weathered hands and has a wakizashi on his belt. The inscription on the base of the pedestal reads: "Water" in Shou Lung.

The figure faces northeast, toward both the inner temple and the secret door leading to Area 31. The mechanism for activating the secret door is under the gaze of the statue. Activating the mechanism (by pushing a loose toggle stone) causes two things to happen. First the door slides into the ground, opening Area 31. Next the crossbow in the statue's hands fires four *magic missiles* at the intruder. The repeating crossbow is a separate carving in the statue's hands and radiates magic.

30A. Old Quarters: The door to this room is rotted almost completely through; any pressure causes it to collapse inward. The room is laid out with pillows scattered everywhere, now moldy and wet. The walls are covered with hide maps of the known world, now faded almost to a point of being blank. (Much careful work by one with tanning or calligraphy proficiencies may bring back the colors—the maps would sell for five ch'ien in most of the world, 10 ch'ien in Shou Lung.) On the far wall hangs a chu-ko-nu similar to the stone version carried by the statue. The string is broken and must be replaced, but the crossbow radiates magic, and is a *chu-ko-nu of accuracy* +3.

30B. Guard Post: Should the Ochimo of Water survive by the time the players reach the inner wall, he is found here and attacks those who invade his spire.

30C. Current Quarters: The door to this room is covered with eaten bronze and inscribed with long testimonies of the great deeds of the Ochimo in life, written in the tongue of Wa. Beyond the door is a spartan room with a sleeping mat and a simple stool. There are no other furnishings. Across the far wall is the figure of a black cat is singed into the stone.

31. Treasure of the Ochimo

Read this to the players if they open this room (and trip the crossbow trap):

The panel slips into the floor to reveal a lightless room with very thick walls. Dry air billows out of the revealed room, air unaffected by the dampness of the temple, the wastes, and the jungle. Inside the room, the four sides are covered with shelves stacked three deep. Upon each of these shelves are three large chests, for a total of 36 chests in all. There is a dead human form on the ground, its skin yellow and stretched tight over its bones with great age.

The body is of a high-level ninja who sought to walk through the walls of this place without disturbing the door. The ninja had learned from spirits that walls were 10 feet thick. He did not learn that the chests were mounted on the walls, providing another three feet of thickness. He literally perished among the treasures he had hoped to loot.

The entrance to the room is guarded by two iron cobras, one to either side of the door. Their instructions are to attack those who enter the doorway, and they are armed with a very virulent poison (-2 penalty to saving throws).

Iron Cobras (2): AC 0; MV 12"; HD 1; hp 8 each; #AT 1; Damage 1d3; Size S; SA poison (-2 penalty to saves), three charges; SD save as 12th-level magic-users against spells, immune to *sleep*, *charm*, *web* and similar spells, hide as 8th-level thieves; AL N

Each of the 12 lowest chests contains 10 bars of smelted gold, each bar of 200 gold piece weight. Each bar is worth 1,000 tael sold individually (however, putting more than five bars on the market in any one town will drive the price down to 500 tael per bar).

Each of the 12 middle chests contains spears of ivory carved from the tusks of elephants, narwhales, and other fabulous creatures. There are 20 ivory spears in each chest, each worth 100 tael on the market (50 tael if more than 20 spears are sold at one time). Each chest of ivory spears weighs 100 lbs.

Each of the 12 upper chests is relatively light (only 20 lbs each) and contains Shou Lung paper money from the reign of the third emperor Chin of the Hai Dynasty. This paper money is over 2,000 years old and very, very brittle. Any rough handling causes it to disintegrate. (In game terms, any harmful action directed against the character carrying this paper money should necessitate a saving throw vs. crushing blow. Failure to save means the money is reduced to so much scrap paper.)

The paper money's value is in direct proportion to the amount brought out. The paper money is bound in sheafs of 100 one-ch'ao notes. If a single bundle is brought back safely (and no others are thought to survive), the bureaucracy will offer 4,000 ch'ien for it. Two perfect bundles are worth only 2,000 each (4,000 total). Three bundles are worth 1,000 each (3,000 total). Four are worth 500 each (2,000 total), and so on. There are 20 perfect sheafs (and a lot of scrap paper) in each chest. Bringing back a full chest intact would leave each bundle worth 8 fen, and the whole chest worth about 1.6 ch'ao. The price of the money will never drop below one fen per bundle.

32. Spire of the Fire Ochimo

The northeast tower of the inner wall is the central quarters of the Fire Ochimo in the temple complex, as well as being the original quarters for the temple priests in earlier days. Where the northern and eastern passages cross, there is a large statue.

The statue before you rises some 30 feet from its pedestal. It depicts a balding old man with a long grey beard. The figure does not stoop with its great age, but rather gazes clearly in the direction of the innermost temple to the southeast and slightly upward. The man is dressed in the ornate robes of a high dignitary. One hand clasps a scroll, while the other is caught in mid-gesture, palm outward, in welcome. The inscription on the base reads "Fire" in ancient Shou Lung.



The mechanism for the secret door can be found by following the gaze of the statue. It is located in an ornate piece of sculpture near the roof of the area, 40 feet above the floor. Observers from the ground may notice that this stone is different from the others around it, but activating the secret door is another matter entirely. Someone must climb up the inwardly sloping walls, or a marksman must hit the stone (as an AC -3 target) with a stone or blunt arrow. If the mechanism is activated, the secret door slides into the ground to reveal a staircase leading down to Area 43.

32A. Old Quarters: The door to this room is quite thick and secure and has a *wizard lock* from an 8th-level *wu jen* on it. The room behind the door is opulently furnished but heavily damaged by water leaking through the roof. Puddles on the floor have reduced the thick carpets to a grey mush. The inner walls are lined with scrolls damaged beyond repair by water—these crumble into dust at the slightest touch. On a small podium is a thick book, inscribed with the following phrase in some *gajin* tongue: *Cormyr: The Forest Country*. The pages have been reduced to paste by the water dripping on the book.

The podium has a secret compartment lined with fur, which has reduced the effects of moisture. In this compartment is another *gajin* book, a *manual of puissant skill at arms*. It is written in a strange tongue; to understand it, the reader must know some *gajin* language or be under a spell that permits the understanding of language. (A *wu jen* who scans this book is stunned for 1d6 turns, but he does not suffer the loss of experience points.)

32B. Guard Post: If the Air Ochimo survives by the time the characters reach this spire, it is waiting here for them. Otherwise the room will be empty.

32C. Current Quarters: The door to this room has been stripped of its bronze plates, though the bolts still jut out of the wood. Beyond the door is a spartan room with a sleeping mat and a simple stool. There is an ornately painted and rendered drawing of a black leopard across the far wall. There are no other furnishings.

33. Caretaker's Quarters

These two rooms were originally the quarters for the temple's architects and work crew supervisors.

33A. Reception Area: This room was primarily used for meetings and is domi-

nated by a low table running the length of the room. The table's surface is badly warped by water damage coming from a massive hole in the ceiling above it.

33B. Storage Area: Originally the quarters for the temple's architects, this room contains a number of tools no longer used on the temple. They include boxes of stone chisels and mallets, heavy iron pry-bars (coated with rust), coils of rotted rope, shovels, rakes, and other implements. The pile of rotted ropes is home to a family of five normal rats (AC 7, 1 hp each) infected with disease.

34. Visitor's Quarters

These rooms are identical.

This large room was once furnished in the style of Shou Lung, with great carpets and wall-hangings covering every exposed surface of wall and floor. All that remains are burned fragments rotting from their hangings, and the furniture is little more than wet ashes. There are also several blackened skeletons in this room.

The Opawang had a unique method of dealing with unwanted guests. There is nothing else of value in these rooms.

35. Priest's Quarters

This part of the temple complex was once the home of the priests who served for generations under the Black Leopard Priest before he fully became the Opawang. The contents have been rearranged since that time.

35A: This room was originally a reception area for visitors. It has been swept clean of all furnishings, though there are obvious shadows where bases of large statues once rested. The door to 35B is locked.

35B: This was once the quarters of the brethren of the temple, the low-level priests and their servants. It too has been stripped of all its furnishings. The door to 35C is locked and barred from this side.

35C: This was the quarters of the highest level priest who served the Black Leopard Priest. The Black Leopard Priest himself used this room before becoming the Opawang. All of the furnishings in this room, plus the furnishings from rooms 35A and 35B, are piled against the southern wall. There are simple tables, mats, sleeping platforms, desks, and large

statues heaped on this pile.

35D. Secret Treasure Room: The door to this room was originally protected by a poison gas trap and an illusion. The poison gas has since evaporated away, but the illusion remains. Removing the poison trap does not affect the illusion, though the door is no longer trapped (according to *detect traps* spells). Once the door is opened, read the following:

The hidden stone panel swings wide and a billowing waist-high cloud of greenish vapor pours into the room. Wading through the mists is a huge cat-headed giant with a massive curved sword.

The cat-headed giant is the illusion. It disappears in one round. Its purpose was to draw attention away from the now-harmless gas.

The room behind the secret door is empty except for a single item in a glass case. This is a long ebony rod tipped with the head of a black leopard. The rod was the Black Leopard Priest's emblem of authority, before he rejected his faith to become the Opawang. The rod radiates a strong magical aura, and if used against the Opawang inflicts 2d10 points of damage (this is an enchantment provided by the Opawang's former deity and disappears upon the Opawang's death). In regular combat it inflicts 1d4 points of damage. The rod is of fine workmanship and will fetch 50 *ch'ien* to those who do not know its background, but the Shou Lung Bureau of Reclamation and Rediscovery, (or a sage with knowledge of the past) will offer 10 times that much.

36. Spire of Air

The northwestern tower of the inner wall was the quarters of the Air Ochimo in the complex. Where the passages meet, the party sees another great statue.

The statue before you rises some 30 feet from its base; it is carved to resemble a muscular woman. This woman is dressed in leather armor in a southern style, and wields a *nagimaki* in both hands. The inscription at her feet reads: "Air."

This statue represents the individual whose spirit became the Air Ochimo. As with the other statues, this one faces to-



ward the temple and a secret panel at that corner. The secret door is not trapped, but the first step leading down is. Anyone stepping on that first step causes the step to sink and a razor-sharp pendulum blade to swing across the step. Those on that step suffer 1d8 points of damage and must successfully roll a saving throw vs. death or fall down the remaining steps (for an additional 1d6 points of damage).

36A. Old Quarters: The door has been removed from this room and the entrance bricked over. The mortar is old and crumbling, so a few good kicks is enough to knock the wall in. Inside, the room is a riot of green leaves and brightly colored flowers. The vines from the garden have reached this side of the inner wall and grown into the room through holes in the room walls. Any furnishings that once stood in this room have long since been reduced to mulch by the new plants.

36B. Guard Post: If the Ochimo of Air still survives, it is waiting here to attack any characters that enter this part of the inner wall.

36C. Current Quarters: The door to this room is covered with sheets of beaten bronze, inscribed in Shou Lung with the great deeds of the Air Ochimo in life (though not revealing her real name). Beyond the door is a spartan room with a sleeping mat and a simple stool. On the far wall a large leopard has been etched into the surface of the stone in a primitive bas-relief. There are no other furnishings.

37. Guard Quarters

These rooms once housed the higher level fighters and protectors of the temple. They have been empty since the Opawang ascended to his present state.

37A. Guard Quarters: The furnishings here have decayed into tatters and rubbish. A chest filled with rotting clothes still stands in the northwestern corner of the room. At the bottom is a large key that unlocks the door to 37B.

37B. Armory: The door to this room is locked, though the key may be found in Room 37A. This room is filled with weapons used by the warriors and militia of the temple in times of danger: tetsubo made of dark wood, oddly-shaped naginata, sickles, kama, and top-heavy parang. Most of these are rotted or rusted beyond any salvation, but if the area is searched, one of each type of weapon may be found that is ancient but usable (-1 to hit, any hit destroys the weapon). The Shou Lung

government will pay 50 ch'ien for each such weapon in good condition; other sources or collectors will pay 10 ch'ien.

38. Wu Jen Quarters

This complex of rooms was used by the alchemists, geomancers, and mages who served the Black Leopard cult, aiding its leader to achieve immortality.

38A. Wu Jen Parlor: This richly-furnished room retains all of its contents without decay (for this area is still used by the Opawang). The furniture is of black polished wood and the carpets are thick and woven with intricate patterns. Vases and statuary fill niches carved in the northern wall, and a raised wooden platform to the south is flanked by ebony candles. The air smells of ginger and incense.

The three floor vases and four pieces of statuary are antiques, worth 100 ch'ien each to a collector (or the Shou Lung). The candlesticks are worth 10 ch'ien each. The remaining material is of the finest quality, but will not bring high prices.

38B. Wu Jen Quarters: This room is more spartan, as it was used by the wu jen and his assistants when working. Several straw mats are rolled up in the corner, and a number of dust-covered rice bowls are piled by them.

38C. Wu Jen Study: This room is filled with all manner of magical research devices: divining rods of different materials, tuning forks, musical instruments, beakers, bottles, chemicals, pendulums, compasses, oracle bones, bells, astronomical instruments, and various small pottery jars containing dried spell components. There is nothing in this room that radiates magic, however, only the tools to divine and research magical items.

The northern wall, containing the secret door, is occupied by a large wooden rack filled with scrolls and manuscripts. The last scroll on the third row of the rack does not move. If turned, it opens the secret door behind it. The wall and scroll rack swing out to reveal the secret room.

38D. Treasury of the Opawang:

The secret panel moves aside, revealing a square room 20 feet on a side. The center of the room is dominated by a large figure in white samurai armor, armed with katana and wakizashi.

The figure is a man-sized wooden model wearing *armor of quality*; this was to

be the fifth Ochimo, the Nature Ochimo. Experiments to date had failed, and the Opawang has had other matters on his mind with the arrival of the Shou Lung. Neither figure nor armor radiate magic.

The room also contains a locked iron box. This box holds the Opawang's sorcerous work book. The book is a foot square with a dragon's head latch on one side. The book is *curse*d such that any but the Opawang who open it must make a saving throw vs. spell or go *insane* for 1d10 weeks. (Those insane imagine all manner of evil spirits streaming out of the pages of the book.) This *curse* may be temporarily negated for one day by a *remove curse* spell, or totally removed by the same spell cast by a caster of 19th or higher level.

The Opawang's sorcerous work book contains the following:

- The Opawang's method of attaining immortality through the capture of the spirits of others. The instructions are purposefully erroneous, so that those who attempt it will be slain in the attempt.

- The creation of the Ochimo. These instructions are complete, though they involve evil and dishonorable practices. Also, the Opawang leaves out any explanation of controlling these Ochimo, so that any created run amok.

- The Opawang's spells. Though originally a tribal priest, the Opawang has learned wu jen spells. The spells in this book may be learned by any wu jen of sufficient level. They may also be cast directly from the book by sohei and shukenja of sufficient level (the latter caster has a 50% chance of erasing the spell). These spells include the following:

1st Level: *elemental burst, magic missile, water protection*

2d Level: *ice knife, vocalize, wizard lock*

3d Level: *fire rain, improved phantasmal force*

4th Level: *elemental turning, transfix, vengeance, wall of bones*

5th Level: *conjure elemental*

6th Level: *programmed illusion*

7th Level: *giant size*

The Opawang has had no need to learn spells since attaining his immortal state, but has kept his book.

39. Fire Braziers

There are two such areas on the map, to the east and west of the flooded third ring.



The descriptions are similar, though the characters are attacked by a fire elemental only in one area.

Through the archway ahead you see a covered veranda with a broken stone railing. Beyond that railing a short span of water separates the balcony from the stonework that surrounds the centermost spire of the temple. On the veranda itself, a large concave dish burns with unearthly fire.

These dishes are the Opawang's steady connection with the Elemental Plane of Fire and continue to burn even if immersed in the water of the third ring. On the second turn after the characters enter, a salamander appears in the flames. If not provided with sufficient offerings (gems are best), the creature attacks.

Salamander: AC 5/3; MV 9"; HD 7+7; hp 32; #AT 2; Dmg 2d6/2d6; SA Heat; SD +1 or better weapons to hit; AL CE

In addition, two rounds after the salamander appears, 2d4 lacedons from Area 42 climb over the sides of the railing. (These lacedons will attack earlier if someone enters or tries to cross the water to the central temple.)

Pushing the dish of fire into the water prevents the salamander from appearing (or forces it back to its own plane). The fire continues to burn and it scares off the lacedons in that part of the pool, allowing safe passage. Moving the bronze dish without adequate protection against the intense heat results in 1d6 points of heat damage per round.

40. The Ruined Juggernaut

This room is empty save for the remains of another of the Opawang's experiments. This one involves creating an animated wheeled statue with true intelligence. The remains of a great wain sit in the middle of this room, pieces of it smashed and broken off. The great cart's wheels have been removed and are stacked up against the eastern wall.

41. The Pillar of Air

You enter this roofed veranda to see a spinning cyclone of air rising from a hole in the floor. Beyond the balcony on all sides is a great pool of greenish water, and on the other side of the pool is

the rising spire of the center of the temple.

The cyclone is the Opawang's gateway to the lair of Akari's air spirits. He may summon them to aid him or to travel with his Air Ochimo. Any individual who enters the cyclone suffers 2d10 points of damage from the buffeting of the wind. The victim then falls through the hole in the floor and finds himself in the mountains east of Opawangchicheng. He is facing a hostile spirit of the air.

Four rounds after the characters enter this area, a spirit of the air appears out of the whirlwind and attack. Sealing the hole (with a *wall of stone* or one of the great wain wheels from Area 40) not only cuts off the portal, it causes all spirits of the air to flee the temple. This also lifts the ban against *flying* spells in the grey waste.

Spirits of the Air: AC 4; MV 12"/24"; HD 11; hp 50; #AT 2; Dmg 2d10/2d10; SD +1 or better weapons to hit

42. The Pool of the Third Ring

The Opawang's central spire is surrounded on three sides by a large pool of green-grey water. This pool is just inches below the level of the stone paths that surround it, and several door open out from the inner wall directly above the pool. The water is deepest near the inner wall (about 20 feet deep) and becomes shallower (about 10 feet deep) toward the stairs surrounding the central spire.

The pool is the home of more of the Opawang's failed experiments: 30 lacedons (aquatic ghouls). These creatures are rarely fed and often end up as subjects in the Opawang's experiments.

If the water is disturbed (by someone swimming, falling in, or trying to walk across the water), 2d4 ghouls investigate on the next round. Every three rounds, 1d6 additional ghouls show up after that if the disturbance continues.

These ghouls are greyish green in color and blend in well with the murky waters of their homes. Their touch has no effect on spirits and spirit folk, but will affect other races. Individuals who are paralyzed while swimming drown in 1d6 rounds unless they can *breath water*.

Lacedons (30): AC 6; MV 9"; HD 2; hp 5 each #AT 3; Damage 1d3/1d3/1d6; SA paralyzation; SD undead, immune to *sleep*, *charm*, and similar spells, may be repelled by *protection from evil*; AL CE

43. Junkpile

The path has been sloping downward for a while, and you must be beneath the third ring of the temple, the space between the inner wall and the central spire itself. Now you first notice the stench ahead. It is the sick, moldy smell of rotting fabric and freshly-turned earth. The passage widens out into a high-ceilinged, 30-foot by 30-foot room. The path winds among large piles of debris, but scattered in these piles there is a glittering as if precious stones lay hidden.

The glittering comes from curiously cut diamonds littered among the debris and refuse of millennia of life in the temple complex. These diamonds are each about the size and shape of an egg; they are hollow and part of the shell is broken with cracks radiating throughout.

These diamonds are used by the Opawang to store spirits. The ones in the refuse pile are those that he has already emptied. The eggs are real diamonds, but so thin-skinned and flawed that each is only worth five ch'ien on the open market (there are about 100 of these empty souljars easily available, twice that number if the characters are willing to search through the debris).

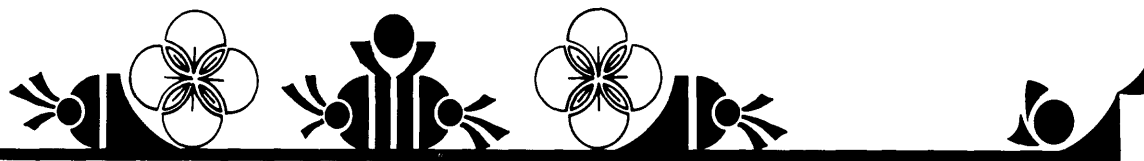
Those stepping into the refuse arouse a sleeping otyugh that lives there. The tremors of passing feet usually mean that it is feeding time, so the creature bursts out of its hiding place beneath the debris and attacks with surprise.

Otyugh: AC 3; MV 6"; HD 8; hp 50; #AT 3; Dmg 1d8/1d8/1d4+1; Size L; SA disease; SD never surprised; AL N

44. The Black Well

This large, octagon-shaped room has a single door to the north and four metal ladders leading up into the darkness. The room is lit by low fires set into the eastern and western walls. These burn without fuel. The center of the room is occupied by a white-stoned pool filled to the rim with what appears to be a dark liquid.

On closer examination, the dark liquid turns out to be a semi-porous rubbery membrane. This enables passage into the Opawang's Dead Lands. An individual passing through the membrane must to-



tally immerse him or herself in the black material before passing out the other side. The barrier is mildly impervious to spirits and the like, so spirits and spirit folk must make a saving throw vs. spell to pass through. Failing this save results in the spirit or spirit folk bouncing off the black membrane like it was a trampoline. For the effects of characters and the Opawang passing through the portal into the Dead Lands, see Chapter 5.

The metal ladders lead up to trap doors in Room 52. There is also a clear chute between the center of the floor in Room 52 and the black well. This is part of the Opawang's escape route from Room 52.

45. First Warning

Opening the northern door, you see a large room laid with sea-green tiles. At the far end of the room, by the only other exit, the ghostly form of an old man materializes. "I am the Opawang," says the form. "You must leave my household or you will die."

The ghostly figure is a *programmed illusion* created by the true Opawang in order to warn the PCs off. The figure remains for two rounds then sinks into the floor. Arrows and other missiles do not affect it, and spells (with the exception of *dispel magic* or *dispel illusion*) are equally ineffective (the latter spells must contend with the 18th-level caster).

46. Rubble

There are two such rooms with similar descriptions.

These rooms are filled with rubble and fragments of old statues. There seem to be remains of at least a dozen large statues and a half-dozen small ones. From the largest pile of rubble, the sightless eyes of a stone leopard regard you.

The statues are not magical in any way. They are the remains of cat statues that the Opawang destroyed but never removed.

47. The Face of Opawang

The door opens to reveal a large room with archways to the east and west and

doors to the north and south. The archways lead out to water-covered balconies. Standing before you is a horrid creature of rotting flesh and bone, dripping of earth from the tomb. This foul being fills the room with a hideous stink. "Begone," it croaks in a raspy voice, "you have no place here!" and begins to advance on you.

This is not an illusion—it is a clay golem that has been modified to fit the Opawang's needs. The creation method was found in a gajin manual. The creature is a clay golem in all ways, save appearance. Its grey appearance is clay, not rotting flesh. The creature may be harmed by shukenja weapons which are magical, and by any type of earth wu jen magic.

Clay Golem: AC 7; MV 7"; HD 9: hp 50; #AT 1; Damage 3-30; SA *haste*; SD unaffected by nonmagical non-shukenja weapons, unaffected by non-earth magic; AL N

Should the characters flee out the archways, the golem will follow. If immersed in the pool its features will melt, though no other damage is inflicted. The lacedons will attack the golem as well as the party.

48. The Pool's Edge

The ledge surrounding this part of the temple is tilted downward, and its outer edges are beneath the water's surface. Any characters walking along this ledge are attacked by 1d6 lacedons from Area 42, with 1d6 more joining each round. The lacedons seek to grapple and drag the characters into the water.

49. Trapdoors

There are four such rooms in the central complex, each with a metal ladder running down to Area 44 and each covered by a metal grill. The grill and ladder are magically *trapped* to deliver a shock of 2d6 points of damage to the first person to contact both grill and ladder and 1d4 points to anyone else on the ladder. In addition, each character shocked must roll a successful saving throw vs. spell or fall to the floor 50 feet below.

50. Trapped Doors

There are three such doors in the complex—on the northern, eastern, and western walls of Room 52.

These doors have a dim intelligence and are trapped to fire poison gas from

their mouths if the doors are opened (fills the 10-foot by 10-foot areas in front of the doors—those affected must roll a successful saving throw vs. poison or be slain). If questioned, the doors admit to being trapped. They also extol the virtues of the Opawang—he is all-powerful, all-wise, and all-too-deadly for this group.

The doors may be opened manually or by command from a distance. The doors cheerfully give the PCs the command word if asked.

51. Fish in a Barrel

The floor of this room is inlaid in interweaving patterns of blue, red, and grey tiles. In the northwestern and northeastern corners are small tablets resting upon pedestals. The doors from this room are to the east, west, and south.

The entire northern wall is an illusion generated by the magics placed on the two tablets. It appears solid to sight and touch, but a character may walk through it without harm. The wall does not exist from the other side; thus the Opawang in Area 52 has an unobstructed view of his foes.

The Opawang is ready for the player characters, having cast his defensive spells already (see Area 52). The Opawang opens up with a volley of *magic missiles* fired through his illusionary wall, concentrating on obvious spell-casters and the bearer of the leopard-headed rod from Area 38D. The illusion is not dispelled by firing the missiles through it, so it appears that the missile erupt from the wall itself.

After a second volley of *magic missiles*, the Opawang switch to three rounds of *elemental bursts* targeted at the stone beneath the most heavily-armored figure's feet.

If the characters are still in this room after five rounds of spell-casting, the Opawang casts *slay living* against the survivors. He maintains his onslaught until there is one only remaining character or the PCs leave this room (including through the northern illusionary wall).

The tablets record the great deeds and accomplishments of the Opawang. Also described are his triumphs against the early Shou Lung Empire, his construction of the city of Opawangchicheng, and the creation of his Ochimo.

The illusionary wall can be brought down through disbelief, through a *dispel*

magic or true seeing, or by moving the tablets.

52. The Lair of the Opawang

The circular room is 50 feet across. In the center is an eight-sided podium. Seated on a black stone chair, facing you, is a man. His hair is jet black and he seems quite young, but his skin is pale, almost waxy. He is dressed in robes but also wears the skin of a black leopard, its paws tied in front of him, and the head thrown back like a hood. He is unarmed. To his right is a large hollowed stone set upon a tripod, to his left a large chest filled with flickering gems. The room is entirely carved of white marble, and statues fill every niche from floor to ceiling.

This being is the Opawang (see the *New Monsters* section for full stats). He appears to be unconcerned by the characters' entrance.

The hollow stone on the tripod looks like a geode (a stone filled with crystals), and it radiates magic. The device is a *gem of scrying* (treat as a crystal ball with clairaudience). This is one method that the Opawang used to track the characters (the other being reports from spirits in the temple). The chest contains about 50 hollow diamonds that still contain spirits.

The Opawang has been casting spells in preparation for this meeting since the characters arrived in Area 47 or 48. These spells and their durations are as follows: *vengeance* (18 rounds), *mental strength* (18 rounds), *deflection* (36 rounds), *protection from spirits* (54 rounds), *protection from good* (18 turns), *immunity to weapons* (six rounds).

The Opawang *casticates* the characters as soon as they enter his central lair. He tries to isolate each individual by a *wall of bones* cast around them, then casts *ice knives* before reducing the remainder with *smite* and *slay living* spells.

If engaged in melee combat, the Opawang casts *harm*, *mental weakness*, *fatigue*, *poison*, and *cause blindness*, according to the situation and the availability of spells. He only casts *destruction* if there are two attackers left, as this negates his escape route.

The Opawang employs his other spells *dispel magic*, *vocalize*, *snake barrier*, etc. as the situation and spell limitations demand it. Out of fairness to the players, the

DM should keep track of how many spells of each level the Opawang uses.

The Opawang always seeks to keep his *vengeance* spell operating. The *vengeance* is tied to the casting of an *unholy word* (the Opawang will cast no other 7th-level spells in this encounter). Upon his death, the Opawang's *unholy word* inflicts the usual damage and also opens a pit beneath the Opawang's podium, dumping all on the podium 50 feet into the black well. The Opawang passes through the black well and into his Dead Lands. If the Opawang's remains are prevented from passing through the portal, the creature is dead and cannot reanimate. The Opawang will never leave his podium in final combat, unless there is only one character left. He will seek to capture this individual (by *quell* and *possession*) for use as an Ochimo.

Should the player characters defeat the Opawang and prevent his remains from falling into the black pool (by their heroic actions, or by the wise act of covering the pool earlier), the Opawang's spirit is quickly seized by all the darker spirits that he has been dealing with. The Dead Lands begin to crumble and disintegrate, and Harooga is freed from her prison (though she is unaware of how she was freed). The temple shakes as the black well shatters, and the spirits of those the Opawang has captured but not consumed are freed. These spirits regain their corporeal forms (this includes player-characters captured by the Ochimo). Harooga and her freed spirits destroy the temple, giving characters only enough time to escape with their lives.

Should the PCs fail to stop the Opawang's remains from falling into the pool, the Opawang enters his Dead Lands and waits for the characters there. Any characters on the podium fall into the pool as well and are transported to the Dead Lands. Should the characters not pursue the Opawang, he will return to his domain at sunrise the next day and hunt the characters down.



Chapter 5: The Dead Lands

The Dead Lands are a pocket of extra-dimensional space created by the Opawang as a storage place, recovery area, and bolt-hole. It is not a plane or demiplane in the standard sense, but is closer to the spaces created by gajin spells (e.g., *Leomund's tiny chest* and *Mordenkainen's magnificent mansion*) than planar travel. All spells and magical items function in this area as they do on the Prime Material Plane.

Any being that passes through the portal is subject to the following effects:

- All damage is healed.
- Malefic spells are broken, including *blindness*, *disease* (from spell only), and *curse*s.
- Dead individuals are brought back to life with automatic success on the system shock rolls.
- All spells and spell-like abilities are recharged. Items that function a limited number of times per day or week are reset.
- Those who have not passed through the portal before are disoriented and stunned for 2d4 rounds after emerging.

The Dead Lands have one other special property: each round an unprotected character is in the Dead Lands, he loses 1 hit point. The Opawang gains any points lost in this fashion (the gained hit points can bring his total above his initial hit points). This effect is negated by *protection from evil* spells, *protection from magic* scrolls, and similar items. Spirits and spirit folk are not affected by this loss.

When the characters recover from their entry, read the following:

You awaken on a white floor in the middle of a circular room with a high, arched ceiling. White statuary fills every nook and cranny of the room. There is an exit in each of the four cardinal directions. Beyond the archways leading out, you see a flat plain that ends in a cliff's edge in three directions. In the fourth direction, a crystal dome rises next to a tall, metallic tower. In the center of the room is a black stone pool containing a thick white liquid.

Physically, the Dead Lands are a flat,

topped chunk of ground about 140 yards long by 95 yards wide. The crystal dome is where the Opawang keeps Harooga prisoner. It is there that the Opawang flees if he has been defeated by the characters.

The borders of this extra-dimensional space drop off to unfathomable depths. A gloomy light diffuses the sky above and below the Dead Lands. A character who steps off the edge of the cliff hangs in mid-air, unable to get back without aid, unless he can extend his reach to grip onto the edges of the world and pull himself back.

The portal in the shrine leads back to the Room 52. Those who have not spent at least 24 hours in this dimension must roll a successful saving throw vs. spell when they enter the portal. Failure means that they enter Room 52 but are unconscious for 10 turns.

If he has already battled the characters, the Opawang flees to Harooga's prison. This takes two rounds. After this he casts the following spells: *mental strength*, *protection from good*, *immunity to weapons*, and *giant size*.

This last is the most important spell. The Opawang casts it first if he is being closely pursued. He becomes *giant sized* as the first members of the party approach him. He then pulls the metal spire from the ground and wields it as a great sword. It inflicts 3d10+13 points of damage per round. The Opawang remains *giant sized* for eight rounds before returning to normal. During this time, he tries to slay the more powerful fighters with his sword. He is 60 feet tall and has an AC of -5. Upon returning to normal size, he casts the rest of his spells and uses *slay living*, *smite*, and *magic missiles* to eradicate his foes.

The crystal dome is about 10 feet in diameter and holds a beautiful female prisoner. This is Harooga, the Greater Nature Spirit of Akari Island. She cannot fight the Opawang until she is freed. The crystal dome is AC 9 and withstands 30 points of damage before shattering. Blunt weapons inflict double damage.

If Harooga is freed, she immediately regains her powers and attacks the Opawang with berserker fury (+2 to hit, double damage). So great is her fury that any who get in her way stand a chance of being hit as well for normal damage. Ha-

rooga manifests herself as a pure elemental force.

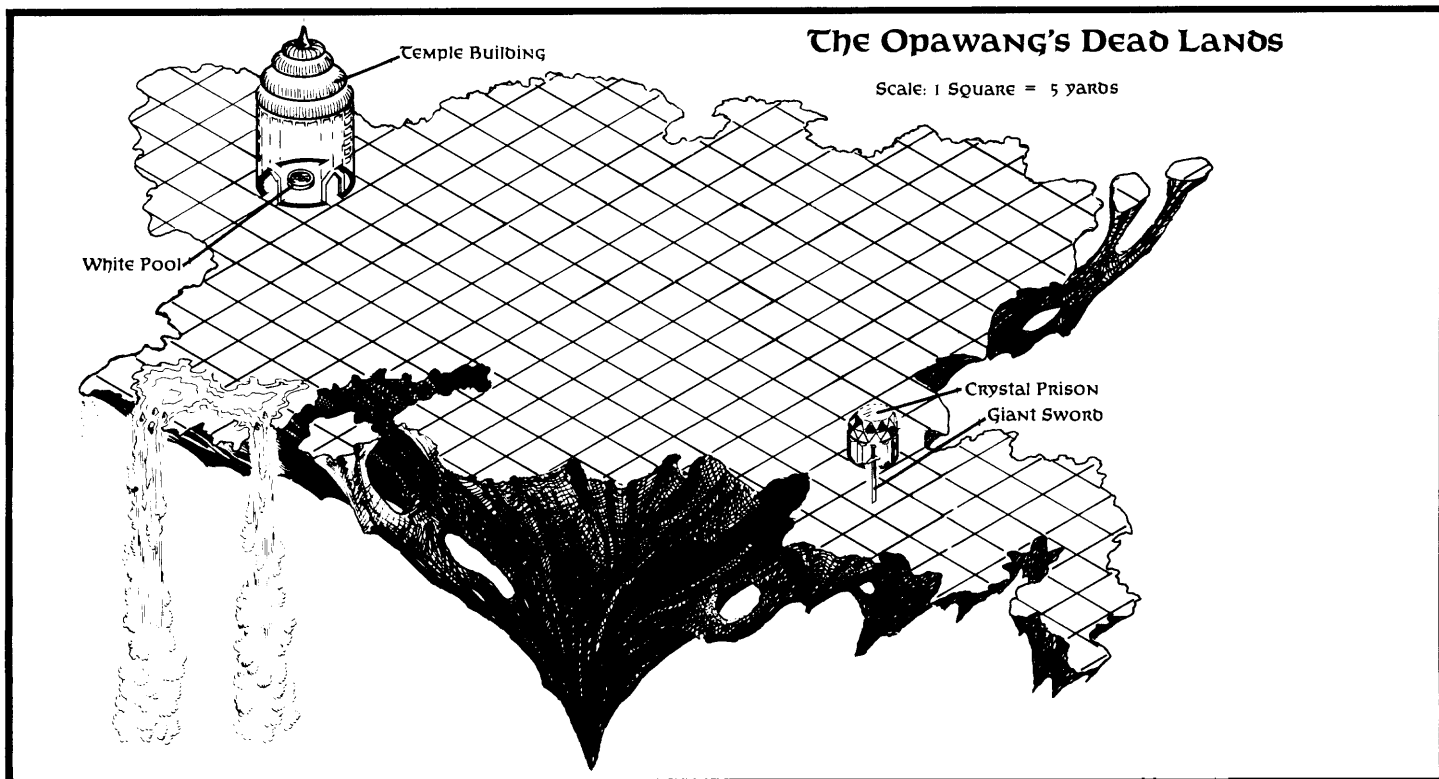
If the characters stumble into the Dead Lands before encountering the Opawang, he is aware of the intrusion and follows in five rounds, first casting an *invisibility to enemies* spell (the player characters qualify as enemies for invading extra-dimensional space). The white pool bubbles in the Opawang's presence, but the characters (unless they have *detect invisible* or similar spells operating) notice nothing else. The Opawang seeks to assume *giant size* and reach his great sword unseen before attacking.

If the Opawang is slain, the edges of his plain begin to crumble at a rate of 10 feet per round. Harooga is freed by this deterioration (if not already free) and escapes through the white portal (rising up through the central shaft below Room 52 and taking the roof off that spire in the process). The portal is the last area to be destroyed; the characters should be able to escape back into the temple complex. With the destruction of the Opawang and his pocket dimension, the black well evaporates to reveal a smooth stone surface.

If the characters are slain by the Opawang, the Dead Spirit King reforms his Ochimo (perhaps using player characters as the medium) and continues his reign of terror against the Shou Lung colony. The Ko family persists in believing that the Ochimo is responsible for their ill fortune. The family searches for sufficiently powerful individuals to deal with the creature before the government finds out. The PCs' families lose 4 points of honor for the failure of their chosen emissaries. The Opawang tightens his control over the spirits of the island.

If the characters drive the Opawang into his pocket dimension and do not pursue him, the Dead Spirit King returns the morning following his flight. He hunts down the characters and tries to destroy them before they can return to civilization with news of his existence. The characters become aware of his return when they are hit with a sudden spate of *nightmares*.

If the characters drive the Opawang into his dimension and seal the entrance, the opening remains sealed for a year and a day before the Opawang discovers how to



return. Upon his return, he will resume his attacks with an eye toward destroying (rather than scaring off) the Shou Lung. The Ko family, now awash in praise for their successful colony, summon the characters (or their worthy relatives or descendants) to handle the matter. Harooga remains the Opawang's prisoner.

If the characters free Harooga, she is very grateful and grants them one boon while they are on the island. This has the effect of a *wish* spell, though it must be something that the spirit could supply. Any magical item mentioned in this text, free transport back to civilization, raising the dead, or bringing from the depths of the earth a great gem worth 1,000 ch'ien are all within her abilities. If Harooga is not freed by the direct actions of the characters breaking through her prison, she is well-disposed towards the characters, but grants them no boon.

Destroying Opawang either in his temple or in his pocket dimension results in the destruction of that extra-dimensional space (freeing Harooga) and eliminating the effects of any spell of Dead Spirit King.

If the characters return to the settlements, they are called into conference with Governor Ko. Accompanied by his new aide, the Shukenja Ki Bohr (equipped

with a scroll containing several *detect lie* spells), the governor wants to hear all the details of story, especially concerning any treasure the characters brought back. Governor Ko honors his agreement about the split of the treasure and sends word back to his brother (Ko Mei Kho) that the quest has succeeded.

The people of the settlements honor the heroes with a series of banquets and celebrations. These celebrations begin very cautiously at first (given what happened the first time they celebrated the defeat of the Ochimo), but soon get into full gear.

In the depths of the jungle, Harooga is celebrating in her own fashion: by destroying the Grey Wastes and Opawang-chicheng. Those PCs who return to the area will find most of the evil spirits chased out and the plains already overgrown with a rich variety of weeds, vines, and flowers. The treasures the characters do not take with them are cached away in half a hundred lairs on the island, while Harooga keeps the best for herself (at the DM's whim, she might indulge herself by scattering fragments of the 2,000-year-old currency over the peasants' celebrations).

Ko honors his agreement in full. Old debts are forgiven. The characters are given honor as if they had completed a

great task. They may be considered to have a contact with the Ko clan. Due to the paperwork involved, the character's names are left off the reports to the Shou Lung capital, listing their aid as "additional help from mercenaries." Thus the PCs' claims to greatness would not be given credence in Shou Lung. The players may each ask for a magical item and the Ko will find it to reward them. Common magical items (a *katana +1*) will be located in 1d10 weeks and delivered to the character's home. More rare items will take 2d10 weeks, and very rare or powerful items may never arrive, a lesser gift arriving instead within 2d10 weeks with 100 ch'ien. The players also gain 5 points of honor for defeating the Opawang and his spirit warriors.

New Monsters

Opawang

(Dead Spirit King)

Frequency: Unique
No. Appearing: 1
Armor Class: 0
Move: 12"/18"
Hit Dice: 18 (100 hit points)
% in Lair: 100%
Treasure Type: Unique
No. of Attacks: 2
Damage/Attack: 2d6/2d6
Special Attacks: See below
Special Defenses: See below
Magic Resistance: 20%
Intelligence: Genius
Alignment: Chaotic Evil
Size: M
Psionic Ability: None
Level/XP Value: 16,250

The Opawang is neither dead nor a spirit. He is a 2,000-year-old man with great magical power. The Opawang was once the Black Leopard Priest and led his cult's followers against the expansion of the Shou Lung empire. The empire crushed his army and burned his temples, but the Black Leopard Priest escaped to Akari Island with a large number of his followers. There they built his city in the center of this rich land.

The Opawang appears to be a normal man of middle years with a waxy, almost translucent complexion. Muscles and bones can be seen beneath the skin in bright light, and the Opawang's eyes glow with an unearthly radiance when he is angry (similar to the *wu jen* *fiery eyes* spell—and with the same effect).

The Opawang wields a number of inherent spell-like abilities he has developed over the years. Some are *shukenja* spells he used in early life, while others are *wu jen* spells he has discovered and modified for his personal use. The Opawang's spell use is as that of an 18th-level *shukenja*.

Spells:

Level	1	2	3	4	5	6	7
#/Day	7	6	5	4	3	3	1

The Opawang chooses his spells from the following list:

1st Level: *deflection*, *elemental burst* (as

wu jen), *magic missile* (as *wu jen*), *snake charm*, *trance*, *water protection* (as *wu jen*)

2d Level: *aid*, *commune with lesser spirit*, *dream sight*, *ice knife* (as *wu jen*), *protection from spirits*, *vocalize* (as *wu jen*), *warning*, *wizard lock* (as *wu jen*)

3d Level: *castigate*, *cause blindness* (reversed *cure blindness*), *dispel magic*, *dream vision*, *fire rain* (as *wu jen*), *improved phantasmal force* (as *wu jen*), *nightmare* (reversed *dream vision*), *levitate*

4th Level: *elemental turning* (as *wu jen*), *fatigue* (reversed *endurance*), *poison* (reversed *neutralize poison*), *protection from good* (10-foot radius), *quell*, *snake barrier*, *transfix* (as *wu jen*), *vengeance* (as *wu jen*), *wall of bones* (as *wu jen*)

5th Level: *air walk*, *commune with greater spirit*, *conjure elemental* (as *wu jen*), *mental strength*, *mental weakness* (reversed *mental strength*), *possess*, *slay living* (reverse *raise dead*)

6th Level: *force shapechange*, *harm* (reverse *heal*), *immunity to weapons*, *invisibility to enemies*, *programmed illusion* (as *wu jen*), *whither* (reversed *quickgrowth*), *smite*

7th Level: *compel*, *giant size* (as *wu jen*), *unholy word* (reversed *holy word*), *destruction* (reversed *resurrection*), *wind walk*

The Opawang does not need to study a spell book to cast these spells. He may cast them at will, but is limited to the maximum number of each level he can cast in a day.

The Opawang also has absolute control over the spirits, greater and lesser on the island of Akari. He holds the spirit of the island itself, Harooga, prisoner in his Dead Land domain. All spirits on the island of Akari are uncooperative to those other than the Opawang and his Ochimo. The spirits will not reveal the existence of the Opawang, laying all blame on the Ochimo (who are referred to as a single being). This is by command of the Opawang.

The Opawang extends some of his abilities to his Ochimo servants, such that they may pass on to him the first 15 points of damage inflicted on them in battle. This damage to the Opawang lasts until dawn

of the following day, when it is healed in full with the first rays of sunrise. (Thus if an Ochimo is slain the day before the Opawang is encountered, the Opawang is healed by the time the PCs find him, but if the Ochimo is slain on the day the Opawang is encountered, the Opawang's hit points are reduced by 15.)

Finally, the Opawang has created a portal beneath his temple that enables passage to the Dead Lands, where his power is increased. Upon entering this domain, all damage to him is healed and all spell use is returned to him. All invaders in his domain lose 1 hit point per round, which is added to his own hit points.





Ochimo

(Spirit Warriors)

Frequency: Total of 4

No. Appearing: 1

Armor Class: 1

Move: 12"/24"

Hit Dice: 10

% in Lair: 0%

Treasure Type: None

No. of Attacks: 2

Damage/Attack: 1d10/1d10

Special Attacks: See below

Special Defenses: See below

Magic Resistance: 10% + special

Intelligence: Very

Alignment: Chaotic Evil

Size: M

Psionic Ability: None

Level/XP Value: 4,200 + 14/hp

The Ochimo are the quasi-spirit creations of the Opawang, the Dead Spirit King, and act as his messengers, servants, and warriors. Each appears identical to his brethren—a masked samurai warrior in full regalia.

Each Ochimo has the power of spirit capture. It may suck the life force of a spirit or physical entity into its body. The spirit is saved for later use by the Opawang (who prolongs his life by consuming these spirits). The range of this form of gaze attack is 3". Any character who meets the gaze of an Ochimo must roll a successful saving throw vs. death magic or have his spirit sucked into the Ochimo.

The visible effects of spirit capture depend upon the type of Ochimo encountered:

The Earth Ochimo seems to convert its target into fine sand, which is then drained into the Ochimo's eyes.

The Water Ochimo converts its target into a human-shaped vessel of water, which is then sucked through the eye-holes of the mask.

The Air Ochimo blows a blast of air from the mouth of its mask. This reduces the target to fine dust, which it inhales.

The Fire Ochimo fires beams of flame from the eyehole of its mask, converting the target to a fine ash that is blown away.

In all cases, the Ochimo has captured the spirit of the target. The Ochimo retains the spirit until it returns to Opawangcheng, where it turns the spirit over to the Opawang. If the Ochimo is slain, all captive spirits are returned to their original forms unharmed.

An Ochimo may hold no more than 10 Hit Dice of spirits (for ninja and multi-classed individuals, use an average of the two levels). It may not absorb more than this without returning to its master. (An Ochimo that has absorbed 5 HD of creatures may not absorb the spirit of a 6th-level character without first dispensing of the levels within it. It may, however, absorb the spirit of a 5th-level character.)

The following table lists the chance to meet an Ochimo's gaze in certain situations. The chance in other cases must be decided by the DM using this list as a guideline.

Situation	Meet Gaze?
Psychic Duel	Automatic
Completely Surprised	Automatic
Surprised by Ochimo	8in10
Viewing Ochimo	6in10
Attacking Normally	4in10
Avoiding Gaze	2in10
Attacking from Behind	1in10

The Ochimo have been ensorcelled by the Opawang to attack until they have captured at least 8 HD of spirits. Until that time the Ochimo fight without fear. While the Ochimo prefer to capture spirits, they slay those they cannot capture.

The four Ochimo are identical in appearance, save for the magical items they carry and a colored disk on each mask's forehead. The color of the disk identifies the elemental type of the Ochimo. The Earth Ochimo has a red disc, the Fire Ochimo yellow, the Water Ochimo green, and the Air Ochimo blue. The elemental type of Ochimo affects its vulnerabilities and the visible effects of its *spirit capture*.

Each Ochimo makes saving throws against elemental attacks with a +2 bonus to the die, except for attacks of its type. Attacks by a similar elemental force are saved at a -2 penalty, and the Ochimo suffers +2 to each die of damage. An Ochimo is affected by *elemental turning* against its type, but not by spells that affect spirits. An *elemental burst* heals 1d10 points of damage to an Ochimo.

The tie between the Ochimo and the Opawang is very strong. The first 15 points of damage each day to an Ochimo inflicts no damage (weapons and magical damage have no visible effects). This damage is passed on to the Opawang, who heals at sunrise. (If all four Ochimo suffer damage in a single day, the Opawang takes 60 points of damage, which is healed at the next sunrise). If an Ochimo is

slain, any spirits captured by the Ochimo and not yet presented to the Opawang are restored to their original state. The armor of the ghostly samurai falls to the ground with its weapons. The spirit of the Ochimo can be seen briefly as a black tiger-shaped form as it flees this plane.

The Earth Ochimo possesses the *ebon hunt*, a set of six magical figurines that, once cast on the ground, become a jet-black stallion (medium war horse) and five black leopards, all of maximum hit dice, and capable of moving 18" per round. If slain, the figures become broken and non-magical. If the bearer is slain, the creatures return to their original magical state. The *ebon hunt* maybe cast once per night.

The Fire Ochimo wears a *ring of spells*, a form of the *ring of spell storing*. This ring will only hold seven levels of spells at any one time. It is currently filled with one *magic missile* spell placed there by the Opawang (nine missiles for 1d4+1 points of damage each) and a *wither* spell.

The Water Ochimo wears a *talisman of the restless dead*. This device looks like a small birds-foot charm on a leather thong. It forces spirits to animate the bones of any long-dead humans and humanoids that are available (these are similar to western skeletons, and may be turned, though they are also affected by spells that deal with spirits). Up to 20 such skeletons may be animated in a single day.

The Air Ochimo wields the *blades of excellent damage*. These blades are a katana and wakizashi that are +2 to hit, are unbreakable, and always inflict maximum damage. These blades were used by the Black Leopard Priest's best warrior in the battle against the Shou Lung, but their origin predates that time. They radiate a strong sense of evil, and those of good alignment feel a need to destroy the blades and their wielder.

These items are found among the armor of the Ochimo if these creatures are slain. The armor of an Ochimo is always of armor of quality. Their katana and wakizashi are always unbreakable. These weapons are also nonaligned, save for those carried by the Air Ochimo.



Harooga

Spirit of Akari Island
(Greater Spirit)

Frequency: Unique
No. Appearing: 1
Armor Class: 2
Move: 12"
Hit Dice: 15 (115 hit points)
% in Lair: 100%
Treasure Type: H
No. of Attacks: 2
Damage/Attack: 1d10/1d10
Special Attacks: See below
Special Defenses: See below
Magic Resistance: 70%
Intelligence: Genius
Alignment: Neutral Good
Size: L
Psionic Ability: None
Level/XP Value: 10,400

Harooga is the nature spirit who controls Akari Island. She is also the greatest of the nature spirits of the Prioto Islands. At the start of this adventure, she is held captive by the Opawang in a large gem. By holding Harooga hostage, the Opawang controls the spirits of Akari Island.

Harooga has the powers of a greater nature spirit (*Oriental Adventures* page

126). She is 70% magic resistant and invulnerable to spells that affect her element (water). She may cast the following spells, once per round; *invisibility*, *polymorph self*, *detect evil*, *detect good*, *detect magic*, and *detect harmony*, as well as all spells involving water. She may only be struck by weapons of +4 or higher.

Island Serpents

(Lesser Spirits)

Frequency: Very Rare
No. Appearing: 1
Armor Class: 8
Move: 6"
Hit Dice: 3
% in Lair: 10%
Treasure Type: I
No. of Attacks: 1
Damage/Attack: 2d6 or 1d6
Special Attacks: Sleeping poison
Special Defenses: None
Magic Resistance: Standard
Intelligence: Very
Alignment: Neutral Good
Size: M
Psionic Ability: None
Level/XP Value: 160 + 3/hp

The island serpents appear as great ghostly snakes, as long as python. Their large fangs do not retract, but rather jut over the lower lips like a sabre-toothed tiger's. The island serpents are the part of Harooga's consciousness that has not been captured by the Opawang. They are the only native spirits on the island that are not controlled by the Opawang.

The island serpents attack by constriction for 2d6 points per round. They also bite for 1d6, the venom inducing *sleep* for 1d4+1 rounds in those who fail a saving throw vs. poison. They do not consume human prey, preferring to use this poison to sneak off into the underbrush.

Island serpents are affected by all spells that affect spirits and serpents, including spells like *snake charm* and the like. They may be hit by normal weaponry.

If spoken with, the island serpents tell a story of a beautiful maiden of great virtue (Harooga) held by an undying warlord of great evil at the heart of huge temple in the center of the jungle. The island serpents call this warlord Opawang, the Dead Spirit King, and his city Opawangchicheng. They tell the characters that the spirit warriors serve him. The serpents also note

that the other spirits on the island cannot be trusted, as the Opawang is holding Harooga hostage. The island serpents know Shou Lung, Wa, Kozakuran, and the tongue of the Black Leopard People.

Stone Spirits

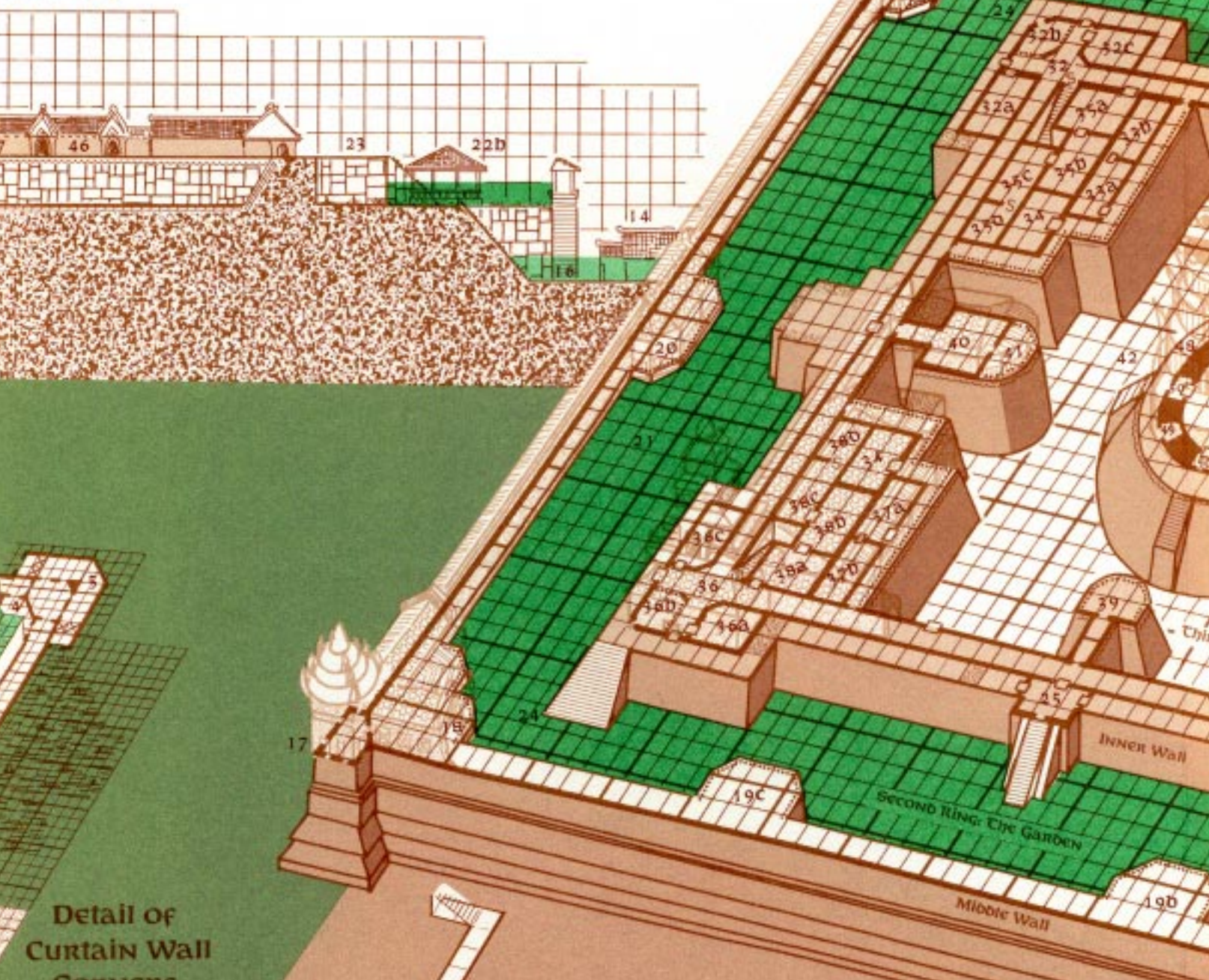
(Lesser Spirits)

	Small	Med	Large
Frequency:	Rare V	Rare V	Rare
No. Appearing:	1d8	1d4	1
Armor Class:	5	3	1
Move:	12"	6"	6"
Hit Dice:	2	4	6
% in Lair:	100%	100%	100%
Treasure Type:	Q	Q	R
No. of Attacks:	1	1	1
Damage/Attack:	1d8	2d8	3d8
Special Attacks:	See below		
Special Defenses:	See below		
Magic			
Resistance:	2	Stand	5%
Intelligence:	Average		
Alignment:	Neutral Evil		
Size:	S	M	L
Psionic Ability:	None		
Level/XP Value:	Small: 36 + 2/hp	Medium: 110 + 4/hp	Large: 425 + 6/hp

Stone spirits animate the statues they live in, causing them to move in a certain fashion. Small stone spirits are the most graceful and, if the statue has wings, may even fly at slow speed (3"). All stone spirits attack using their bodies as ramming weapons. If a stone spirit is slain, the statue it inhabits is reduced to dust.

Stone spirits are affected by all spells and are particularly vulnerable to spells involving earth magic, against which they save with a -2 penalty, and suffer +2 on each damage die. They are healed for 1d10 points by the *elemental burst* spell.

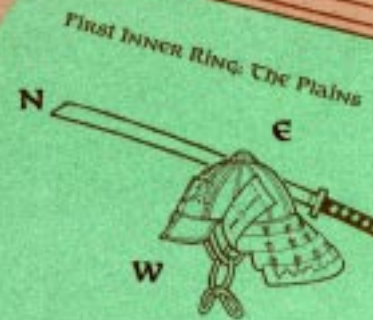
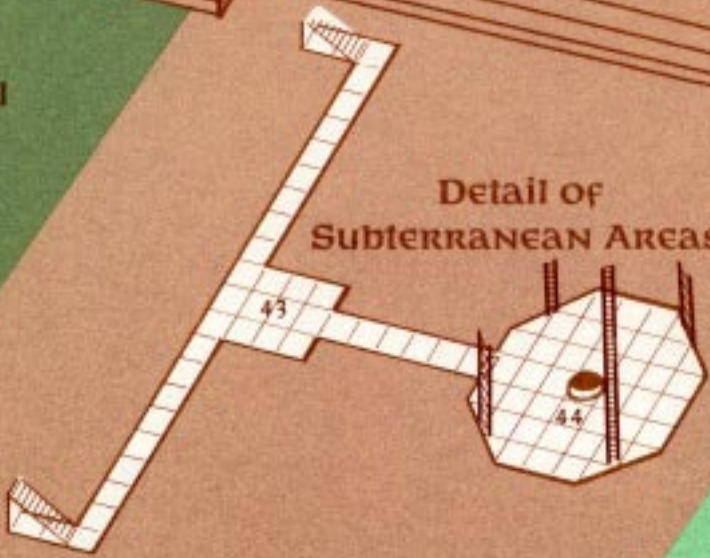
KING



**Detail of
Curtain Wall
CORNERS**

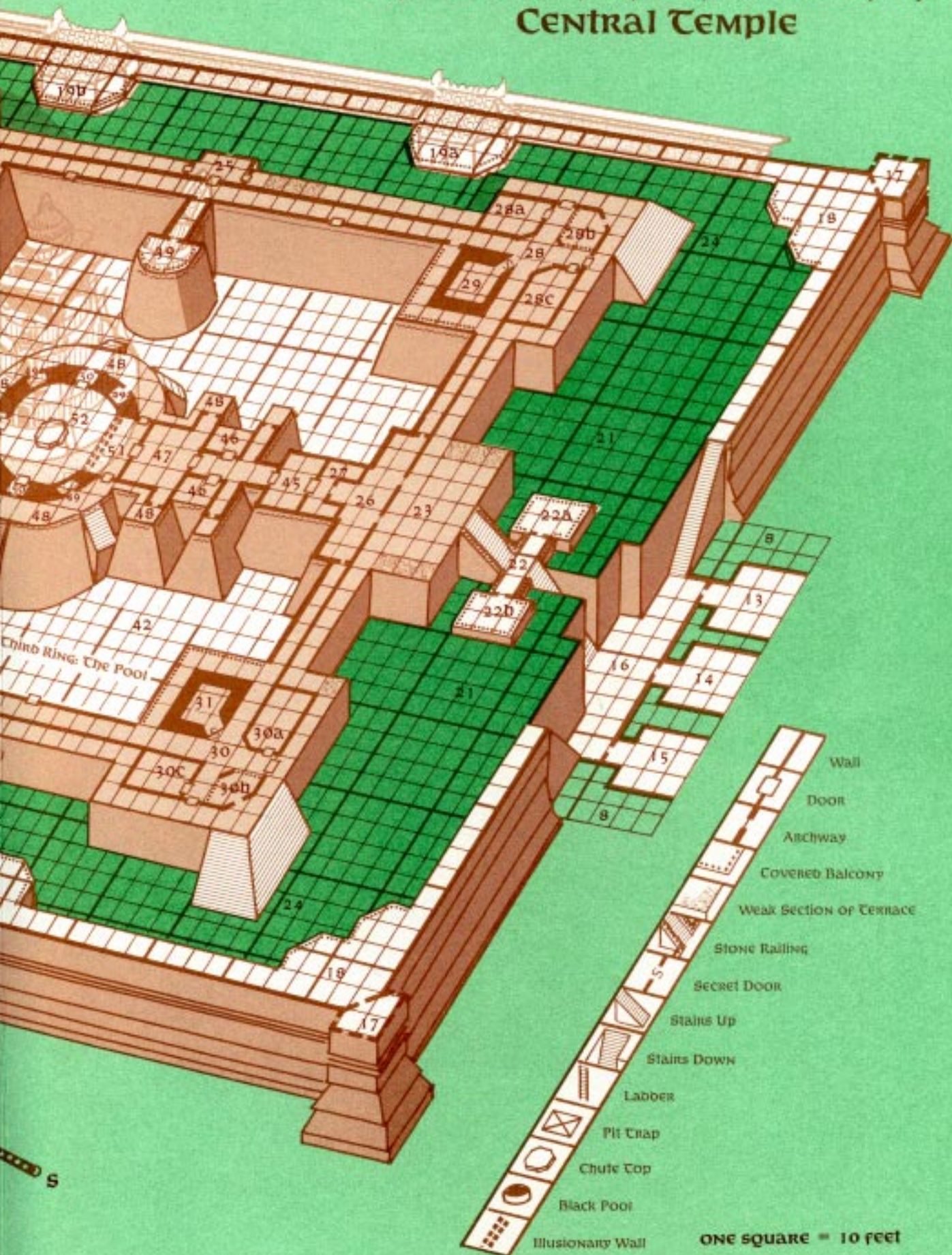


**Detail of
SUBTERRANEAN AREAS**



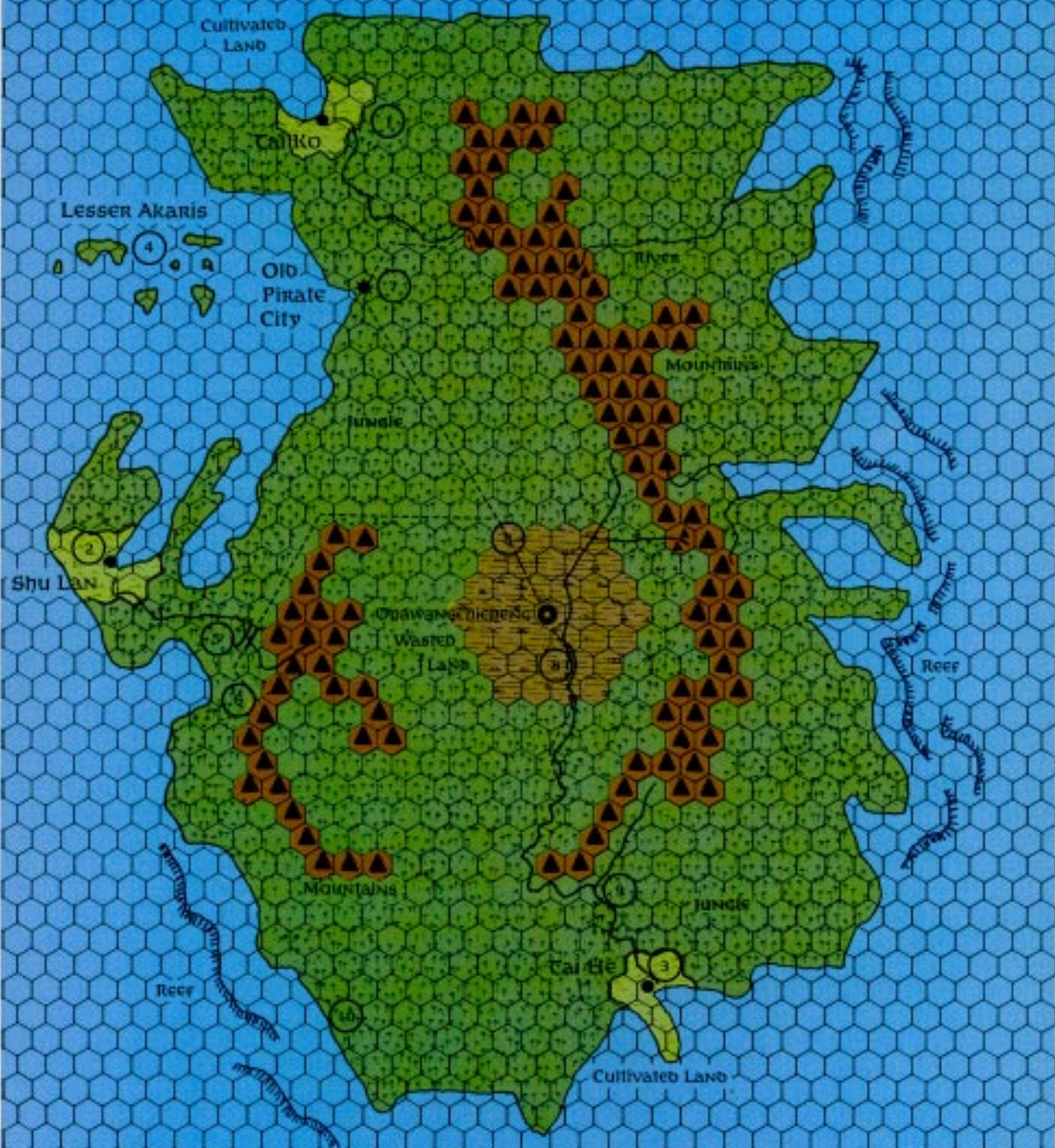
First Inner Ring: The Plains

Opawangchicheng Detail of the Central Temple



Akari Island

Scale: 1 Hex = 3 miles



Oriental Adventures

Ochimo The Spirit Warrior

by Jeff Grubb

Your family and those of your friends are deeply indebted to the Ko family, a clan of merchants from distant and alien Shou Lung. The Ko have been instructed by their emperor to develop an island possession to extend the Glorious Empire of the Shou Lung. The colony there is falling because of fell spirits and dire hauntings. The Ko family is calling in old favors to discover who is responsible for these evil sendings. And if the Ko have a problem, you have a problem....

So you and your companions are bound for the island of Akari, a small pebble in the Celestial Sea. There you will find a land rich in ancient lore and guarded by the sword of a spectral samurai—Ochimo, the spirit warrior. Yet this is only the first taste of the adventures that await you.

Ochimo: The Spirit Warrior is an adventure for characters of levels 5-7 and uses the AD&D® *Oriental Adventures* rule book. The module includes descriptions of Akari Island, as well as much information on the lifestyles, attitudes, and history of the most civilized nation in the world: Shou Lung.

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