

Advanced Dungeons & Dragons[®]
OFFICIAL GAME ADVENTURE

Oriental Adventures

Swords of the Daimyo

by David "Zeb" Cook




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MOVEMENT ON THE MIYAMA PROVINCE MAP

The following base movement rates should be used for characters traveling on the Miyama Province Map. These movement rates are given in miles per day (map scale is three miles per hex) and depend on the race of the character and the burden carried.

Race	Burden		
	Light	Average	Heavy
Human *	30	24	12
Korobokuru	15	12	6
Spirit Folk	30	24	12
Hengeyokai **			
18"	40	36	18
15"	34	30	15
12"	30	24	12
9"	20	18	9
6"	15	12	6
3"	9	6	3

* To determine the base movement rate of a monk, add 2 to each movement rate for every inch of movement greater than 12".

** When in human or bipedal form, hengeyokai move as humans. When in animal form, use the appropriate movement rate in the table.

Terrain on the Miyama Province Map affects movement as follows:

Terrain	Movement Effect
Farmland/Plain	Normal
Forest	x 2
Mountains	x 6
Ridge	+ 2
River/Stream *	+ 1
Road **	Normal
Trail ***	x 1/2
Wasteland	x 2

* Fords and bridges cancel this cost.

** While traveling a road on foot, the cost of all other terrain is ignored. While traveling on horse, the base movement rate is doubled on plains and normal on all other terrain.

*** Trails have no effect while moving through Farmland/Plain.

Normal: The character moves at his base movement rate.

x 2: Each mile the character travels in this terrain counts as two miles.

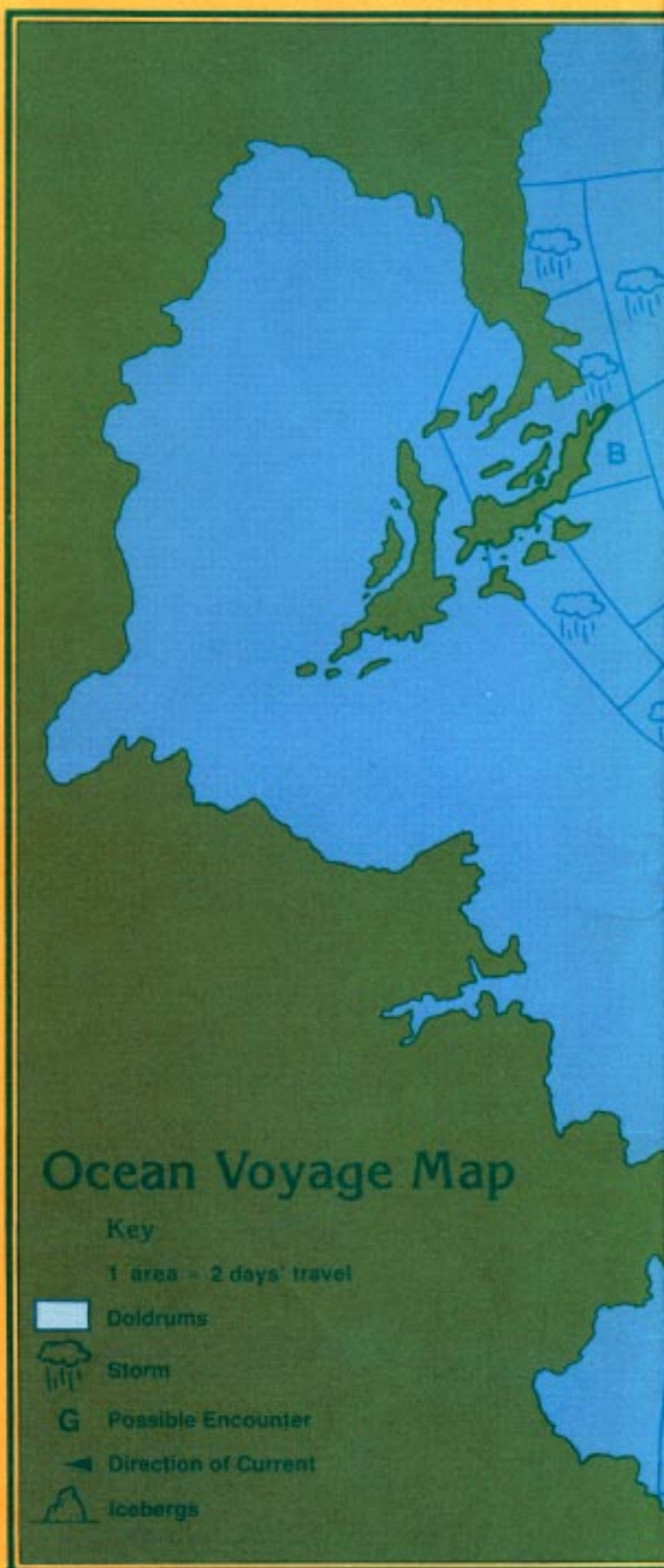
x 6: Each mile the character travels in this terrain counts as six miles.

x 1/2: Two miles in this terrain count as only one mile.

+ 1 or + 2: Crossing this obstacle counts as an extra one or two miles.

Gorges and Waterfalls: Gorges can only be crossed at bridges. Where streams and rivers run through gorges, the banks are too steep to negotiate on foot. Waterfalls are formed by cliffs 30 to 120 (3d4 x 10) feet high. Crossing the cliff counts as five miles traveled.


Example of movement: A human bushi carrying an average load sets out for the day. His base movement is 24 miles. He travels on foot. First he walks 12 miles through the open farmland. This costs 12 miles of his base movement. Entering the forest, he travels a mile before he comes to a trail. This costs him two of his base movement miles. Following the trail, he travels four miles, using another four miles from his base movement. Then he takes the trail into the mountains. He hikes two miles along the trail, using six miles of his base movement. Night comes and he stops for the day, tired after walking a total of 24 miles.





Ocean Voyage Map


Key


1 area - 2 days' travel

 Doldrums

 Storm

 Possible Encounter

 Direction of Current

 Icebergs

Oriental Adventures

Official Game Adventure

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Adventure Book of Miyama

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THE ADVENTURES

This book contains three adventures for use with the AD&D® *Oriental Adventures* rules. Each adventure is set in the Kozakuran province of Miyama, described in the accompanying Province Book. Also included is a color map of Miyama Province. On the inside of the adventure cover is the Ocean Voyage Map for use with Adventure 1. The remaining maps and tables for the adventures are found in the back of this book.

The adventures given here are designed for use with a complete *Oriental Adventures* campaign. With the exception of Adventure 1 ("Over the Waves We Will Go"), they are meant to be played in the order listed. Characters are expected to rise in level as they play. The level range for each adventure is listed at its start. Adventures of your own design (or other TSR adventures) can be used between the different adventures listed in this book-

let. The adventures given here do not need to be played uninterrupted, but they should be played in the order listed. By the time you have finished with these adventures, most player characters in your campaign should have from five to seven levels of experience.

Before playing these adventures, you should read the *Province Book* up to the Gazetteer section. You may also read the Gazetteer if you wish, but it is not necessary at this time.. You are now ready to read the first adventure. While reading it, you should also read any Gazetteer descriptions of locations mentioned in the adventure. Once you have read everything thoroughly, you are ready to play the adventure. At the end of this book (on page 20) are some beginning characters for use in an Oriental campaign. These include character statistics, physical descriptions, personalities, backgrounds,

ancestries, and families.

Adventure 1 ("Over the Waves We Will Go") is a special adventure that enables you to introduce gajin characters to the Oriental world. Play it first if you wish to take non-Oriental AD&D characters from your campaign into the world of *Oriental Adventures*.

There is more to *Swords of the Daimyo* than the adventures it contains. A number of the maps at the end of this booklet are not used in the adventures. Some of these maps are keyed to one or more places on the Province Map. You can use these and the other maps for your own adventures. Furthermore, the Gazetteer section of the *Province Book* describes many locations that are ideal for mystery and adventure. These should provide you with campaign activities for a long time to come.



ADVENTURE 1

OVER THE WAVES WE WILL GO

This adventure should be used only if you are introducing characters from a normal AD&D® campaign into an AD&D *Oriental Adventures* campaign. No pregenerated characters are supplied for this adventure. The characters either come from your own AD&D campaign, or they are created for this adventure. Since nearly all of this adventure occurs at sea, it is strongly recommended that player characters be at least 6th level, although characters of 10th level or greater may not find the adventure challenging.

It is essential to this adventure that the player characters be enticed to undertake the dangerous sea journey to Kozakura. It is more fun if the player characters do not have a clear idea of where they are going. If you are using this adventure in your own campaign, decide on the most appropriate way to introduce the information. Listed below are several suggestions.

* The player characters find the scraps of an old map. In scrawled notes are vague statements about what direction to sail, about how long it will take, the dangers encountered, and the riches available. Of course, about half of this information is dead wrong or greatly exaggerated. You can make a map on a torn scrap of paper.

* The player characters meet a crazed seaman. He may be young or old, but he is definitely not in his right mind. He babbles out the information about the voyage—how wonderful and terrible it was. He is obviously poor and wretched, but shows the player characters a marvelous treasure (a giant pearl) he swears is from that foreign shore.

* There is a fabulous stranger frequenting the inns and taverns on the waterfront. He is different from all others in appearance, dress, speech, and behavior. No one has ever seen anyone quite like him. He claims to come from across the ocean (clearly impossible!) and tells wild stories about his homeland. The stranger can either be rich or poor. If he is rich, he is attempting to hire a ship to return him to his native lands. If he is poor, he offers his services as a navigator, promising riches and wonders from across the ocean.

* Rumors abound of a fabulous treasure

armada. It arrived in a nearby port, where it is said to have unloaded its cargo of silk, spices, gold, silver, exotic art objects, and a few powerful magic items. Supposedly this armada makes a single voyage every year to some place far across the ocean. The captain and the navigator keep their destination a close secret. For years no one knew where they sailed. Now, however, a rival captain claims to know their port of call.

* There are rumors of a fabulous treasure galleon that sails somewhere out in the ocean. Several captains claim to have sighted it (although their testimony is hardly reliable) and one says he captured its cargo, only to lose it later to pirates. The crew is said to be human but of some different and far distant land. The PCs must talk to the captains to gain the information below.

Other methods of intriguing the PCs can be devised as appropriate for your campaign. All of the preceding methods yield the following information:

1. The journey is long, taking at least one month with good weather and longer if the winds are bad.
2. Sail west! Follow the setting sun to reach the lands of the East.
3. Be prepared for dangers—storms, sea monsters, and terrible terrors.
4. The land you sail to is different. Your welcome may not be what you expect. It is a deadly land for the unwise.

The Ship

If the player characters have a ship of their own, allow them to use it. If they also have a loyal and hand-picked crew, you can ignore this section.

Upon investigating the port, the player characters find they have three choices for captains who will either sail for hire or take the player characters on as seamen or passengers. Looking at their ships tells the player characters nothing. All seem to be in good repair and seaworthy. The characters can meet the captains, if they want to.

Alonso de Bartuella (Fighter, 12th level; hp 68; AC 4; MV 12"; #AT 3/2; THAC0 9; Damage 1d8 + 2; AL N; magical +1 long

sword+ 1 chainmail): Alonso is a portly, middle-aged man. A bristling mustache and beard hides most of his drink-flushed face. He dresses in shabby clothes and swears continuously while he talks.

Alonso meets the characters over a meal, where he displays outrageous table manners—slurping, belching, spitting, throwing scraps on the floor, and wiping greasy fingers through his hair. He demands the most exorbitant price possible for his ship or passage (whichever is desired). Furthermore, he tells the characters they will have the pleasure of dining with him on the trip. Alonso is, however, a good captain and navigator. His crew is dependable and competent. He begins with a Mutiny Rating of 10.

Iyawaei of Konghani (Barbarian, 8th level; hp 38; AC 5; MV 12"; #AT 3/2; THAC0 14; Damage 1d8 + 1; SA see Barbarian in *Oriental Adventures* book; AL N): Iyawaei is a wiry, black man of unknown age. His face is weather-lined and cracked but when he smiles, which is often, it breaks into a happy, youthful glow. He speaks in thickly accented, almost incomprehensible at first. Sprinkled liberally throughout his conversation are foreign words and phrases that he never explains.

In addition to the sword carried at his side, he has a dirk strapped to his left forearm. His clothes are a hodge-podge of styles and tastes, none of which match. Although good humored, he has a very quick temper and rules his ship with a savage, occasionally cruel, discipline. Floggings and irons are not unknown to his crew, and he has ordered the hanging of at least two mutineers in the past. His crew fears and respects him. He begins the game with a Mutiny Rating of 12.

Rupert Brock (Fighter, 9th level; hp 52; AC 7; MV 12"; #AT 3/2; THAC0 9; Damage 1d8 + 3; AL N; magical + 2 long sword; *potion of extra-healing*): Brock is a healthy warrior in his early thirties. He is neat in appearance. His clothes are simple and clean. His hair and beard, while long, are clean and groomed. He is generally well-mannered, although he is not above using highly colorful language or flailing away in a bar-room brawl.

For all his easy outward appearance, he is a savage taskmaster. Once at sea, he is



seldom seen without a crop in his hand to spur his sailors on. He is only a fair navigator. He cares little for the needs of his crew, seldom stocking adequate or nourishing supplies for them. Disease is common below decks. Good sailors seldom sign on with him, and his crews often consist of cut-throats and hard-luck men. He begins the game with a Mutiny Rating of 20.

If the PCs need to gather a crew, determine the crew's Mutiny Rating as follows. If the characters do not need a captain or navigator, but still need a crew, roll 1d10 and add eight. Add four to the die roll if the player characters openly announce their goal. Add two to the die roll if the player characters do not announce any destination. Subtract two from the die roll if the player characters announce they are picking the best sailors. Subtract two if good pay is given or a bonus is promised. Subtract one for every day spent gathering a crew. The final result is the Mutiny Rating for the crew.

If the player characters screen every crewmember taken on (through spells or other powers), and only select the absolutely trustworthy sailors, the crew has a Mutiny Rating of 4. The player characters cannot charm crew members, as such sailors are sluggish and lack the initiative needed for sailing. The player characters have no difficulty raising a crew, even within a single day.

SAILING THE OCEAN

The Ocean Voyage Map (found on the inside of the color cover) shows the coastline of a continent where the characters begin their voyage, as well as the coastlines of Kara-Tur. Between the two are a number of *Encounter Areas*. Ships sail from one Encounter Area to any other adjacent Encounter Area. Ships cannot move diagonally from area to area (i.e., where only the corners of two spaces touch).

The player characters begin their voyage at one of the three ports on the eastern edge of the map. The only exit from the map is on the island of Kozakura (at Miyama Province). When the player characters sail out of a port, they must announce their direction of travel in one of eight compass directions—north, northeast, east, southeast, south, southwest, west, or northwest. From the current position of the player characters, select the adjacent

encounter area that is closest to their desired direction. The characters sail in that direction into the next Encounter Area. Once in an area, any encounters are resolved and then the players choose a new area to enter.

In most cases, the amount of time needed to travel from one Encounter Area to another is two days. Some areas, however, have arrows indicating the direction of a major current. When a ship is sailing with the current (in the direction of the arrow), the time is normal, as given above. When a ship is sailing against the current (in the opposite direction from the arrow), the sailing time is four days for every area entered.

The Mutiny Rating

During the dangerous sea journey, there is a chance that the crew mutinies each six-day period at sea. At the beginning of each period, the Mutiny Rating is adjusted as follows, and a check is made to see if a mutiny occurs.

- + 2 if the period was spent entirely at sea
- + 4 if the ship left a favorable island (friendly natives, ample food, etc.)
- + 4 for harsh treatment during period
- + 2 if in doldrums
- + 2 if passed through storm
- + 1 for every point of hull damage
- + 1 for every crew member lost to monsters
- + 2 for every officer lost to monsters
- + 8 for every officer or PC slain in previous mutiny
- + 4 for inadequate rations during period
- 2 for every mutineer slain in previous mutiny
- 10 if previous mutiny failed
- 1 for good treatment during the period
- 6 if sailing east

Add all appropriate adjustments to the previous period's Mutiny Rating to get the current rating. A percentile dice roll is made and the result is compared to the adjusted Mutiny Rating. If the dice roll is equal to or less than the rating, a mutiny occurs.

When a mutiny occurs, not all the crew rise up in arms. Naturally, the captain is not among the mutineers. There is only a 10% chance that any of the other officers join the mutiny. Of the remaining crew, 61% to 80% (1d20 + 60) take up arms against the captain. The mutineers do not have weapons better than knives and cut-

lasses. There is only a 5% chance of anyone in the group having a magical item.

The mutineers attack at the least expected moment, hoping to surprise the officers. They fight at least until the situation looks hopeless and, if assured of a gruesome fate otherwise, fight until they are slain. Captured mutineers can hope at best to finish the voyage in irons (only if they are needed to crew the ship), and are far more likely to be keelhauled, beaten to death, or hanged.

The following statistics can be used for the crew: AC 9; MV 12"; 1st-3d level; #AT 1; Damage by weapon type; AL various.

Ocean Encounter Areas

Doldrums: In the center of the map are the doldrums, areas of extremely calm waters. No winds or currents are present to aid navigation. The effect of the doldrums is built into the size of the areas. When these are entered, you can inform your players that the wind has died down and the ship sits on still quiet waters. It is like this day after day, with only a little progress made. If the ship is fitted with oars or magic is used to create a constant regular wind, the amount of time required to cross a doldrum area is halved.

Icebergs: The sea gradually becomes choked with floating masses of ice and the weather becomes more and more unpleasant. The ice becomes so thick and frequent that forward movement becomes impossible. The ship must turn back or be trapped in the ice and slowly crushed. For every two days spent in the area, there is a 20% chance the ship runs aground on an iceberg. If this happens, 10-100% (1d10 x 10) of the ship's hull points are lost in the collision.

Storms: When a ship enters a storm Encounter Area, it has been caught in a fierce, raging gale. True navigation is impossible. The crew can barely keep the ship from capsizing. Secretly roll 1d6 to determine the number of areas the ship is blown off course. Then roll again to determine the direction: 1 = Northeast, 2 = East, 3 = Southeast, 4 = Southwest, 5 = West, 6 = Northwest. If no Encounter Areas exist in that direction, roll again. Unless the characters are able to magically lessen the strength of the storm, they will move in that direction for the number of areas indicated by the first die roll. Any encounters in the new areas entered are ignored. Do not inform the players of their new location.



While running before the storm, there is a 20% chance per eight-hour period that the ship suffers 1d6 points of damage to its hull. Such damage may result in broken rudders, fallen masts, or even staved hulls. Any damage taken cannot be repaired until the storm is over.

Lettered Encounter Areas

A: Leaping through the waves at the bow of your ship is a school of dolphins. They splash playfully through the water. An old salt pauses to look over the rail and then beams a wry grin at the PCs, " 'Tis a sign o' good fortune t'ave the little darlings dance for ye ship!" With a wink he turns and stomps away.

The dolphins are indeed a sign of fortune. The next leg of the voyage (until the ship reaches a new Encounter Area) has favorable winds and requires half the normal travel time. The crew's morale improves, reducing their Mutiny Rating by two.

B: A barely sunken atoll presents a hazard to navigation. Roll 1d10. On a 1-5 the encounter occurs during the day. On a 6-10 the encounter occurs after dark. During the day, the sea shows signs of a roiling surf where there is no land. Anyone foolish enough to sail into this obvious danger runs the ship aground. At night, the lookout hears the sound of crashing surf somewhere. Unless specific efforts are made to sail on with great caution, there is a 70% chance the ship strikes a reef. If precautions are taken (more lookouts on duty, depth soundings, etc.), the chance of running aground is reduced to 20%.

If the ship runs aground, it suffers 2d10 points of hull damage. Furthermore, it is stranded on the reef. It takes all the crew and 1d4 days to tow the ship free.

C: A confluence of small currents has created a dangerous, spinning flow capable of drawing even large ships into its depths. Even worse, the whirlpool comes and goes with the vagaries of the current. When the ship enters this Encounter Area, roll 1d10. On a result of 1-4, the vortex begins to appear 10d10 yards from the ship. It expands quickly, 10 yards per round, up to a maximum of 100 yards across. One check is made to escape the whirlpool as soon as it appears. Roll percentile dice and if the result is equal to or less than the distance (in yards) the whirlpool appeared from the ship, the ship escapes and can sail away unharmed. If the ship is captured by the whirlpool, it has

a 20% chance of sinking. Should it avoid this fate, the ship suffers 2d6 points of hull damage before escaping the vortex.

D: These Encounter Areas are filled with tangled, floating masses of ocean kelp. In areas of current, these seas are formed by eddies in the current. In other areas, stagnant water allows the kelp to collect. These seas are dangerous, for a foolish sea captain may become hopelessly mired in the weeds. The PCs' ship is able to cross these areas without becoming trapped. However, 2d3 days of effort are needed to cross. During this time, there is an additional + 2 applied to the Mutiny Rating of the crew. (The DM may also create encounters with monsters and humanoids living among the sargasso, if desired.)

E: Roll 1d10 to determine if the encounter occurs during the daytime (1-4) or night (5-10). During the day, the lookout spots a ship on the horizon (a large merchant ship). It is flying tattered sails. The player characters may attempt to outrun the ship. This is successful if they are sailing in a faster vessel. At night, the ship appears 10d6 yards off the bow.

Next roll 1d6. On a 1-5, the ship is a derelict vessel and nothing more. The crew may have been slain by sahuagin or other monsters or may simply have disappeared. On a die roll of 6, the ship is manned by fearsome undead. The captain is a lich and the first mate is a spectre who lurks below decks by day with five ghoul officers. Twenty skeletons serve as crew.

They try to board any ship they catch and slay all they find. In the hold of their ship is 2,000 sp, 3,000 ep, and 5,000 gp. The ghost ship is rotted and cannot be taken as a prize. Indeed, it has only three hull points and a fierce boarding action may cause enough damage to sink it.

Lich Captain— AC 0; MV 6"; HD 13; hp 68; #AT 1; Damage 1d10; SA spells, *paralyzation*, *cause fear*; SD + 1 weapon to hit, immune to *charm*, *sleep*, *enfeeblement*, *hold*, *cold*, *polymorph*, *electricity*, *insanity*, and *death*; AL NE

Magic User Spells per level (select any desired spells)

Level	1	2	3	4	5	6	7	8	9
# of Spells	5	5	5	5	5	3	3	2	1

Spectre Mate— AC 2; MV 15"/30"; HD 7 + 3; hp 39; #AT 1; Damage 1d8; SA 2-level drain; SD + 1 weapons to hit,

immune to *sleep*, *charm*, *hold*, and *cold*; AL LE

Ghoul Officers— AC 6; MV 9"; HD 2; #AT 3; Damage 1-3/1-3/1-6; SA *Paralyzation*; SD immune to *sleep* and *charm*; AL CE

Skeleton Crew— AC 7; MV 12"; HD 1; #AT 1; Damage 1d6; SD edged weapons do half damage, immune to *sleep*, *charm*, *hold*, and *cold*; AL N

F: The lookout sights land — just a small, verdant island, but it appears to have to good harbor. As the ship comes closer, it is seen that the island offers fresh water and fruit trees. Indeed the island is just what it seems. It is uninhabited and is covered with lush growth.

If the island is bypassed without landing, add six to the crew's Mutiny Rating. If the ships lands, the crew's Mutiny Rating immediately drops by two. However, after the first week spent on an island, the Mutiny Rating of the crew is increased by one point every week. Some of the men begin to grumble about returning home, while others grumble at the thought of leaving the island.

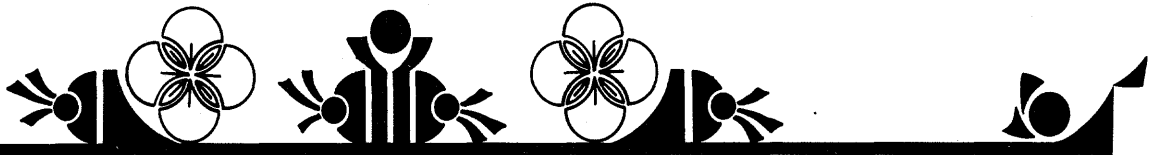
G: This island appears fair and lush, covered with green plants and ample fresh water. But this island is populated by hostile natives. If the ship bypasses the island, the Mutiny Rating of the crew is increased by four. If the ship lands, the natives hide in the jungle until the crew is ashore. Then they try to attack with surprise. They keep attacking until at least 200 natives are killed or the ship leaves. The Mutiny Rating of the crew is increased by one for every crew member killed.

Tribesmen— AC 7; MV 12"; HD 1; #AT 1; Damage 1d6. The tribesmen attack in waves of 70 men. The following leaders can be seen in the background, urging their men on:

- 1 5th-level fighter, 34 hp
- 2 4th-level fighters, 33 & 23 hp
- 7 3d-level fighters, 14 hp each
- 1 6th-level druid, 20 hp

Creature Encounters

The remaining Encounter Areas are all areas of possible encounters with creatures. The information for each is presented on the following table.



Encounter

Area	Creature	No.	AC	MV	HD	#AT	Dam
H	Hai nu	22	7	6"//15"	1d4	1	1d6
I	Wako	130	*	12"	1	1	by wpn
J	Ningyo	6	7	//18"	4	1	1d6
K	Giant Octopus	1	7	3"//12"	8	7	1d4x6/2d6
L	Giant Sea Snake	3	5	12"	8	2	1d6/3d6
M	Pteranodon	6	7	3"//15"	3+3	1	2d4
N	Vampiric Ixixachitl	1	6	12"	1+1	1	3d4
O	Sahuagin War Party	50	5	12"//24"	2+2	1	1d6

Table Notes

Hai nu: immune to water-based attacks
want to trade with ship

Wako:

65 men with hara-ate-gawa & sword
13 men with sword & bow
20 men with do-maru & sword
13 men with kote & spear
6 men with kote, domaru, sword, & bow
13 men with haramaki, sword, spear,
& bow

Wako leaders:

1 10th-level samurai captain, AC 3,
hp 55, *katana + 1 halberd + 1*
+ 1, + 2 vs. larger than man-sized,
potion of growth
2 7th-level barbarians, AC 6, hp 47 & 36
2 6th-level bushi, AC 3, hp 33 & 24,
+ 1 splint armor, + 1 tetsubo
4 5th-level bushi, AC 3, hp 29 each,
potion of super-heroism,
philter of love

The magical items are divided between
the leaders of the same level.

Ningyo: Spells as 4th-level shukenja and
wu jen

Giant Octopus: Constriction attack,
pinning, ink

Pteranodon: Lands on deck, tired and
hungry

Vampiric Ixixachitl: Spells as 3d-level
cleric, energy drain, regeneration

Sahuagin: Led by 4+4 HD chieftain and
four 3+3 HD aides

Arriving in Kozakura

When the ship reaches the island of
Kozakura, select from two possible end-
ings provided with this scenario (or you
may create your own). The first ending,
"Shipwreck!," can be used if you wish to
begin an *Oriental Adventures* campaign
using the material provided here. This way
the player characters are trapped in Koza-

kura and have no choice but to take part in
Oriental-setting adventures. However, this
ending has drawbacks.

The "Shipwreck!" ending requires that
the player characters lose their ship and
are beached on a strange shore. Little can
be done to prevent this result. They may
also lose a large number of their posses-
sions and treasure in the process. Some
players might become angry and upset
with this treatment. This is not an unrea-
sonable feeling on their part. You should
consider your friends (the players) care-
fully before using this ending; be sure that
they are not likely to remain unhappy for-
ever. The second ending, "Port of Call,"
can be used if you do not want to strand
the player characters in Kozakura or if you
do not want to anger your players with the
"Shipwreck!" ending. This ending is best
used if you wish to introduce the worlds of
Kozakura into your own campaign. Since
it leaves the player characters with a ship
and the knowledge that there is a port
across the ocean, they can travel back
and forth between the two worlds when
they desire.

Shipwreck!

For several days the crew have been
seeing signs of land. Flocks of shorebirds
pass overhead. Branches with green
leaves, fruits, and flowers are occasionally
pulled from the sea. The crew is eager to
see land. They have even been bathing
and washing their clothes!

Now, however, it is night. All day the sky
has been gray and looming. The captain
has passed word to his officers to be alert
for anything. The weather could change at
any time.

Around ten o'clock at night, the wind
begins to rise. The swells of the ocean
slam against the ship. Water washes
across the deck. A light rain slashes
through the rigging. Everything is soaked.
By midnight, a full-strength gale has
arisen. Every hand is called to deck and

still the storm increases. By the light of
morning, the player characters find them-
selves in the rending coils of a major
typhoon.

If nothing is done to escape the storm,
the ship is suddenly heaved up on a great
wave. It rises ten, twenty, thirty, then forty
feet out of the water, which suddenly under-
goes a transformation. The cascading
water becomes the shimmering scales,
and the froth the hoary whiskers, of a great
dragon-like serpent. With a hiss, it bellows
in a foreign language, "Defilers of my
sacred home! I, Lord of the Sea, curse
you!"

Suddenly the wave, only seconds
before stretched 50 feet above the sea,
collapses! It almost seems the great ship
could sail through the sky. And then the
wild waves leap upward. Planking and
beams scream as they twist and split. Jag-
ged splinters, smashed casks, and
screaming men wash astern on a ram of
foam. The bow disintegrates against the
sea as if dropped on a giant's anvil. A fist
of water smashes through the lower
decks, gutting the hull. And above all the
screams of the men and shrieks of wood is
the throaty laughter from under the waves.

The wreck of the ship is a violent and
dangerous event. All characters standing
on deck have one round in which to act
before the ship hits the water and disinte-
grates. When the ship hits, all characters
must make a saving throw vs. death with a
-4 adjustment to the roll. No magical
bonuses apply. For characters on deck, if
the saving throw is failed, they are
slammed into a convenient beam and
knocked unconscious. They also suffer
2d10 points of damage. Characters who
make the saving throw slam into a beam
and suffer 2d6 points of damage, but they
do not fall unconscious. Characters who
are below decks automatically suffer 3d10
points of damage. If the saving throw is
failed, they too are knocked unconscious.
Two rounds after this, what remains of the
ship sinks.



Unless weighed down with heavy armor or equipment, both conscious and unconscious characters float to the surface of the ocean. There is ample wreckage to cling to. Quick-thinking characters can also save those who otherwise would sink. After a few rounds of drifting at sea, a group of ningyo surface around the characters, signaling their friendly intentions. They fix ropes to the characters and begin towing the characters to shore. After 12 grueling hours, the characters land on a white sand beach. All but the most hardy are utterly exhausted. (If the players argue with this, point out the immense physical strain all of this entails.) The ningyo also rescue unconscious characters (they regain consciousness midway through the journey to shore).

Port of Call

Should the characters either survive the storm or not suffer its effects at all, they eventually arrive at Kozakura. Sighting first the mountains, then the long coastline, the characters do not know whether they have found an island or a major continent. As they sail closer, they can begin inspecting the coast for a suitable landing point. Choose a hex on the southern coastline of the Miyama Province Map and follow the coast from there in the direction the characters sail. Use the Province Map to describe what they see. Many towns on the coast can provide the ship with sufficient shelter to drop anchor.

Upon arriving in port, the ship is greeted by a fleet of fishing boats. The boats, sailed and rowed by peasants, are filled with curious fishermen and wary warriors. If the town has a resident jito or zusho, he is present along with the samurai and bushi he commands. Speaking Kozakuran, he demands that his men be allowed on board and that all weapons be seized. Any attempts to resist are met with violence, although an attempt is made to take a few prisoners for questioning.

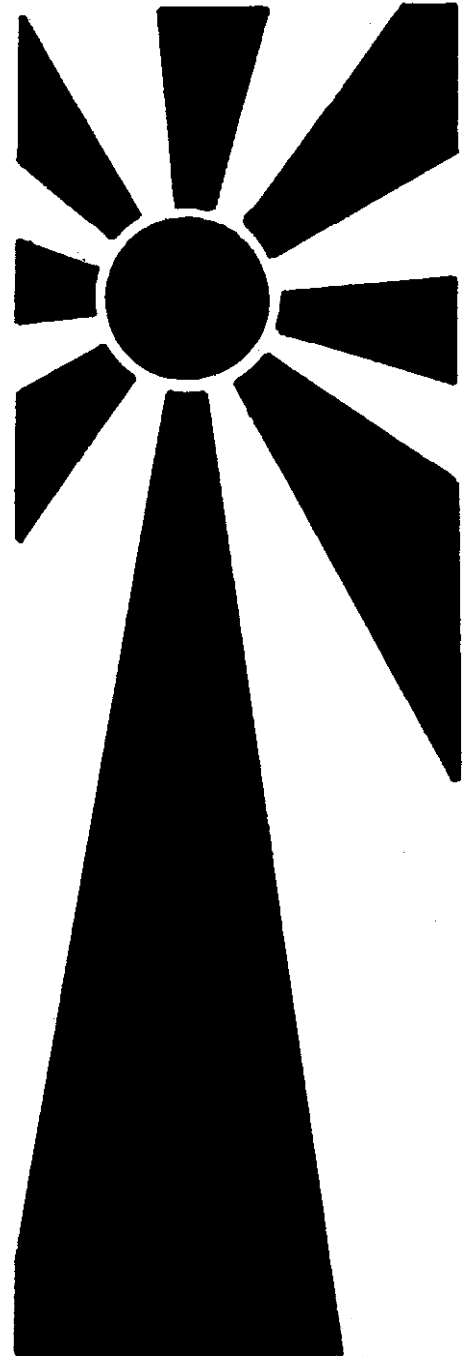
If the characters cooperate, they are allowed ashore, but only under constant guard. Everyone is questioned, if at all possible—where do they come from, who do they serve, what kind of ship is this, why are they here, etc. Characters who look like commoners or who foolishly state that they have no lord are stripped of all weapons and locked up under heavy guard. Characters who look wealthy or noble or who claim to serve a powerful foreign lord are given quarters in the house of

the jito or zusho. They remain under a watchful guard. Any attempt to escape is stopped with whatever force is necessary.

Once the characters are in the hands of an official (not the peasantry), they are carefully secluded and questioned. Their presence is not revealed to anyone but the official's lord. He in turn keeps this information secret until he has determined what threat or usefulness the characters present. During this time, the characters either languish in prison or are gradually introduced to Kozakuran culture.

If it is ultimately determined the characters pose no threat, they are allowed greater freedom of movement. However, the player characters, unless they escape, are never free of their escorts. They are always watched and supervised. They become the responsibility of the lord, who treats them as oddities, greater than peasants but less than samurai. It is likely that he will find some use for the characters, given their different abilities and unusual natures. High-level player characters may eventually reach a level of acceptance similar to that of a samurai.

As the player characters adventure in Kotakura, it is likely that one or more will be permanently slain. When this occurs, you should allow the player to generate a new character. This character should be a Kozakuran, from the classes given in the *Oriental Adventures* rule book. The new character may be one of the guards accompanying the other player characters, a samurai who has become intrigued with the foreigners, or even a wu jen who hopes to learn something new from the strangers. Gradually, more and more western player characters will be replaced by Kozakurans. Eventually you will have introduced your players to the rules and world of *Oriental Adventures*.



ADVENTURE 2

RIDERS OF THE BLACK TEMPLE

This is the first adventure you should run if your players are all using Oriental characters. (If your players are using characters from the other AD&D® rule books, first play "Over the Waves We Will Go," which brings them to Kozakura and introduces them to the Oriental world.) Player characters in this adventure should be first level.

This adventure presents a raid on a small mura (not far from the village of Tosa) by the sohei of the evil Black Temple. Several weeks ago, couriers from the Black Temple arrived in the mura with a message. The message demanded a portion of the coming harvest as rent payment to the Black Temple. The myoshu of the mura, knowing nothing of this temple, refused to make the payment. His village, he pointed out, already paid rent to the proper shoen officials. The messenger left, threatening retribution.

The myoshu sent a message to the jito of this shoen (located at Tosa), but the jito has done nothing. Now a force of sohei have appeared, intent upon destroying the village and all within it in revenge. If the pregenerated player characters are used, they have gathered in this town for their various purposes. It is their first stop on their journeys into Miyama. If non-Oriental player characters are used, they just happen to be passing through this mura when the attack occurs. If Oriental characters of the players' own design are used, find some method of gathering the players all in one place.

For this adventure, you will need the Mura Map (on page 29 of this book). The descriptions below are used with the map.

Mura Descriptions

Most of the buildings are minka, homes of the families of the community. While each is different in detail, the general construction of each minka is the same. The roof is made of a thick layer of rice straw thatch. The walls are wood lattice or, in some cases, rough-hewn planks. The main area of the floor is bare earth with an open hearth in the center. Around this area are wooden-floored platforms. The minka serves as a home, a workshop, and occasionally a barn for the family's livestock.

In this mura, each minka contains 1d6 + 2 peasants of all ages (to a maximum of

79 people in the village). However, there are only eight men capable of fighting (bushi, 1st level). They are unarmored and armed with spears. They do not fight as a unit, each attacking individually and without plan. However, if brought under the command of a strong leader (by scoring 85% or greater on an encounter reaction check) they will follow simple commands issued by him. However, this leader must remain with them at all times and must be at the front of any fight. Any sign of weakness from their leader and they will break and run.

Choose one minka to be the myoshu's house. Although slightly larger than all the others, it is similar in appearance and construction. It is the minka of Gobo (AC 10; MV 12"; HD 1-1; hp 4; #AT 1; Damage 1d6; AL LG), the myoshu or leader of the mura. To outsiders of wealth or power he is obsequious and fawning, to all others he is stern and inhospitable. Since the mura has no inn, he offers the use of his home to persons of rank while he sleeps in the stable. If the important person is a stranger, Gobo does not offer any more than this. If the person is a local official or greater, Gobo produces his finest foods (which are not much) and sees that the traveler has rice to eat every day. If the stay is a short one, he puts up with this expense. However, if the visit is protracted, he begins to grumble and secretly complain. He becomes less cooperative, hiding food-stuffs while protesting poverty. He is by nature stingy and manipulative.

The buildings shaded on the map are the godown (storehouses) of the wealthier peasants. Each has a stone foundation and plaster walls. Normal godown have only thatched roofs, but these have tiled roofs. These buildings are actually stouter and more fire-proof than the minka since they hold all the treasures of each family. Each godown is partially filled with bales of rice straw, bags of rice and millet, jars of beer and sake, lumber, and other farm goods. The godown are sturdy buildings. Holes can be knocked in the walls for arrow slits and other improvisations can transform these into reasonable defensive points.

The Sequence of Events

The Player Characters Arrive: Have the player characters come into the mura by whatever means you prefer. They may enter as a single group, arrive in small groups, or saunter in alone. If the pregenerated characters are used, it is likely that Etsu-no-kami-Makoto and Saisho enter as one group, Annen and Akirakeiko as another, Kanari Taro and Penri as the third, with Roben and Kani each entering alone. Samurai player characters (and those pretending to be samurai) who act in the appropriate lordly manner are housed in Gobo's house at no charge. All others must find sleeping space with the other families in the village, paying only a few fen.

The Warning: Allow the player characters to get settled in the village. Characters can introduce themselves to each other (if they entered separately), although they do not have to. If any character inquires about local affairs, tell the player about the demands of the Black Temple messengers. Do not offer any indication that the mura may be attacked.

After this minor business is done, a peasant boy, about 15 years old, runs into the village. He does not say anything, but is obviously upset. He runs to the minka of his father, tugs at the man's sleeve and points excitedly across the fields. The player characters are too far away to hear what is said and may not notice this scene at all. The father in turn runs to the myoshu and repeats the scene. If the myoshu is with any of the player characters, the father draws him to the side and whispers in his ear. A look of distress comes across his face. He leaves hastily, runs to the center of the village and begins pounding the alarm block (a piece of wood he hammers with a large mallet). Heads pop out of windows and doors slide wide. Screaming and crying, the villagers rush into the streets, whirling about in panic, finally clustering at the dusty base of the alarm mound. Many of their faces tear-streaked, they shout and scream at the myoshu. Over their voices, the myoshu bellows, "Family! Riders are coming! They are bandits!"



These words only increase the utter panic of the villagers. A chorus of screams erupts from the older women and several of the weaker-willed men fall to their knees, sobbing. The outer fringes of the crowd begin to run away. Some take shelter in their homes, others hastily prepare to leave the mura. Only a few run for their spears, determined to fight. The women claw at and cling to these, pleading with them not to die foolishly.

There is very little time before the attack comes. The myoshu knows no more than he has said. If the player characters can quickly find the boy (by demanding that he be brought to them), they can learn more. The riders were armed and armored. There were about 20 or more of them. They were coming from the east. They were very close by and were riding fast. The player characters can also attempt to organize a defense with the eight bushi of the village, if they act quickly. They have just enough time to gather these men and get them into simple positions.

The Attack: Suddenly, 26 mounted sohei sweep down the main road. Their forms are barely visible in the dusk, outlined by the fading sun and the torches they carry. Galloping into the mura, they mercilessly cut down any who foolishly get in their way. Shouting and screaming; they order the peasants into the center of the mura. All who resist are attacked. One rider, wearing better armor than the others, demands to see the myusho and know which is his house. He is quickly discovered, since the others in the mura make no attempt to protect him.

The leader of the sohei makes a quick speech. "You ungrateful curs have refused to pay rent to the Black Temple! For this, your rent is doubled! And this will be your punishment, should you refuse again!" With these words, he orders his men to burn the myoshu's house and execute Gobo. This is done without hesitation. After this, the riders pillage the remaining houses and godown, and collect the rent, which leaves the villagers barely enough to survive on.

Leader of the Black Riders: 4th-level sohei (AC 5; MV 12"/18" mtd.; hp 23; #AT 1; THAC0 16; Damage 1d8 + 2)

He is wearing do-maru, kote, and sune-ate (-1 to Dexterity) and is armed with a +1 trident. He also has a *pearl of protection from fire* in an earring. He rides a medium warhorse. He carries 2d10 yuan.

15 Black Riders: 1st-level sohei (AC 7; MV 12"/24" mtd.; hp 5; #AT 1; THAC0 19; Damage 1d6 + 1)

Each rider is armed with a spear and is wearing hara-ate and haidate. None of them have magical items. Each carries 1d10 fen. All are riding light warhorses.

The Player Characters: Exactly what the player characters do during this engagement is entirely up to them. They are in no way required to stay and fight. Indeed, you may want to encourage them to flee at a convenient moment. The Black Riders are tired from their day of travel and have no desire to pursue what they consider to be fleeing peasants. If the player characters choose to stand and fight, their best chance is to retreat to one of the godown (with a tile roof) and make a stand. If several sohei are slain without hurting the player characters, the riders surround the godown while they collect taxes from the rest of the mura. They will then leave. They do not wish to be drawn into a protracted battle.

The Aftermath: Once the riders have left, the player characters have several options. They can ignore the plight of the villagers and leave. The raid did not concern them and is not their problem. They can take the noble course and seek to avenge the villagers. The villagers can hire the player characters (although for meager wages).

The adventure can continue as follows:

The morning after the raid, a group of 10 soldiers enter the mura, led by a mounted samurai (Sato Masako, 8th level). He carefully surveys the damage and hears the complaints of the villagers. Hearing of the actions of the player characters, he demands their presence. He questions them closely. If the characters fought to defend the mura, he respects them, realizing they are more intelligent and perceptive than the villagers. At the end of the questioning, he makes the following offer to the PCs.

"The Black Riders are new to me, but they have no rights to this shoen. It is owned by the Niwa family whom I serve. I must go and present a report of this to my lord, but he will task me for my inactivity. I must show him that I am doing something. You can do me a great service and I will be under obligation to you. Defend this village and learn what you can of these Black Riders. In several weeks I will return. Report to me at the village of Tosa then."

He acts as if the player characters are expected to automatically accept this offer. If they protest, use whatever persuasive arguments seem appropriate—payment, honor, his friendship, or threats of dire consequences.

If the player characters showed cowardice during the recent attack, he still instructs them to learn what has happened. As coercion, he threatens them with punishment and exposure of their shameful behavior to the shugo-matadai of the region.



ADVENTURE 3

LORD OF THE BLACK TEMPLE

This adventure is for a party of 4-8 characters of 3d to 5th levels. It continues the story of the Black Temple begun in the second adventure. It is assumed that some time has passed between that adventure and this, allowing the player characters to reach the proper levels. During this time, the player characters may have other adventures of your own creation or may simply have spent the time searching for clues and information about the Black Temple.

Information the player characters can gain in the course of the adventure includes the following:

The name of the sohei commander who attacked the mura

The names of other mura that have been forced to pay the Black Temple

A history of the practices of the temple

The general location of the temple

Armed with one or all of these bits of information, the player characters should eventually be led to the mura of Myudo. This rests in one of the secluded valleys that reaches up into the Kurisamyaku. As referee, you should decide the exact hex location.

The Road to Myudo

All morning, the trail you have been following has been winding through a thick grove. The weather has been pleasantly cool and the flowers of the wood have added soothing bursts of color to the dark green background. Several times you have seen signs of previous travelers—churned earth, droppings, broken branches, and discarded bits of gear. They are a fairly large group and do not seem to be making any effort to hide their movement. It is unlikely they are bandits or malevolent creatures.

Following the trail along a young stand of bamboo, the situation changes. Broken bamboo lays across the trail, the stalks spattered with blood and slashed by sword cuts. An opening of crushed and cut plants plunges into the dark grove. In the shadows at the end is an unmoving form, standing with

his back to you.

Hung up in the broken stalks of bamboo is a dead swordsman. He is pitched forward into the bamboo, his sleeves tangled in the sharp stalks. His shoulders sag and his legs are limp under him. Thick blood soaks the back of his slashed shirt.

The swordsman is quite dead and obviously has been robbed. Investigating the area shows many signs of a small battle—slashed bamboo, blood, and another dead body, also picked clean of anything valuable. The bodies are still slightly warm, so the attack could not have occurred too long ago. The trail leads out through the bamboo and disappears across a patch of rocky ground.

Pressing on a little farther, you see a traveler on the road ahead of you. He is headed in your direction. He is about 40 yards away, and you can tell by his dress he is wealthy. As the traveler approaches, it is obvious that he has been in a recent battle. He is wounded and weak.

If the characters attack he begs for mercy, unwilling to put up any resistance.

He introduces himself as a trader, Kuda no Nito. But it is his sorrow to report that he was set upon and robbed by bandits. They took all his goods and slew his two assistants. It is only by great fortune that he escaped. But unfortunately, all his goods were stolen. He was carrying a load of weapons and suspects that the peasants of one of the nearby mura may have arranged the raid.

He then asks the characters if they would recover his goods. If they seem hesitant, he offers them a reward of 10 ch'ien. If the characters take him up on his offer, he tells them where the mura (Myudo) is and warns them that the peasants might be well-armed now. After all, he points out, they did steal weapons from him.

Nito: AC 10; MV 12"; 0th level; hp 4; #AT 1; Damage 1d8; carrying 100 tael

Myudo

When they arrive at the mura, the players notice that it is a poor and backward village. The minka are in sad repair and the villagers are particularly thin and hungry-looking. Several of the buildings are nothing but burned-out shells. A few animals are nosing around the corners of buildings. It is getting dark.

Myudo is a mura of 98 inhabitants of all ages. There are 38 large minka or similar buildings; ten of these on the outskirts of the mura have been burned or crushed. There are only 12 effective warriors in the mura (all 1st-level bushi). The myoshu of the mura is Ochio, a middle-aged and quite worn-down man. His responsibilities are great, and this does not sit well with him, since he is by nature indecisive. His lot is made even worse by his shrewish and nagging wife. Although she is outwardly meek and obedient, in private moments she is loud and domineering.

Not all of Ochio's problems stem from his personality or his family, however. Myudo is currently under a woeful oppression that is taxing the resources of all in the mura.

As the player characters enter the mura, they are the objects of suspicious stares. There seem to be no friendly faces here. Suddenly the mura's alarm gong sounds, ringing through the village. The peasants run from their huts toward the west end of the village.

A poorly dressed old man strides from the minka nearest the characters. With barely a nod in their directions he shouts, "Hurry, you must flee before the dai-oni sees you, hurry!" He then turns and runs after the other villagers. If the player characters chase, follow, or talk to this peasant or any others, run "The Ritual" encounter. If the characters leave the village or hide somewhere nearby, go to the "Dai-Oni" encounter.

The Ritual

Quickly you follow the small stream of villagers. In small clumps and knots they gather at a circle of packed dirt. In the center is a large stone slab topped



with a huge drum. An old man, perhaps the village elder, climbs up to the drum and begins beating it with slow, rhythmic strokes. Between each beat he chants praises to the “dai-oni” (great oni). The villagers slowly begin to shuffle in and out, ignoring you while they perform their ritual dance. With each verse of his chant, they give a shout, punctuating the ritual. Finally, on an outward turn of the dance, a pretty peasant maiden turns to you with her head bowed and says, “Please, honorable strangers, leave so our village will be spared.”

The first two peasants the characters attempt to question refuse to say anything useful. The first is evasive, trying to avoid saying anything. The second refuses outright to talk to the player characters. If pressed, he becomes hysterical, demanding they leave and claiming that this is all their fault. If the characters find the old man they saw in the village, he is willing to talk, but also quite fearful of something. He tells the player characters to meet him in his hut later that night.

Dai-Oni

As the villagers perform their ritual, there suddenly comes a loud voice booming over the heads of the crowd. Instantly the villagers fall silent. The old and the cowardly drop to their knees, shivering. “Kneel!” cries the echoing voice. Looking upward, you see a huge common oni standing on the hill overlooking the west side of the village.

After the dai-oni speaks, three men in armor and two in robes come down the hill toward the stone slab. As the men approach, the dai-oni again speaks. “Now, insects, what tribute have you brought for the Black Temple? Approach and present it!” Three of the village women approach the altar with wicker backpacks. At the stone slab, they empty their backpacks, unloading an assortment of weapons.

Player characters recognize the weapons from the merchant Nito’s descriptions.

If the player characters are among the crowd and do not kneel, one of the men without armor brusquely orders them to kneel. If the player characters refuse or

are slow to react, he imperiously strides over and knocks them into the dirt. Seeing them close up, he realizes they are not from this village. If the player characters do not resist, he orders his men to take the player characters and bind them.

If the player characters attack the men or resist them, a melee erupts. The villagers flee in panic, some screaming curses at the player characters. As soon as a fight starts, the dai-oni turns and strides away over the hill, disappearing from sight. If the player characters manage to reach the dai-oni before it disappears, they discover it is only a costume. Inside is a puppeteer on short stilts. He is a wu jen/ninja.

Two rounds after the dai-oni disappears, the wu jen/ninja appears at the top of the hill to help in the fight. He attacks the characters from a safe distance. If things look bad he drinks a *potion of invisibility* and makes his escape, reporting what has transpired to the Black Temple. If he escapes, the PCs meet him again in the “Tengu Discovered” encounter.

The five men fight until either their leader (the kensai, see NPC statistics following) falls or they lose three men. Should either of these events occur, the men attempt to flee, crossing the hill and disappearing into the woods.

If the player characters kneel with the villagers, it may appear as if they are going to escape safely. The men come down to the slab and admire the weapons, loading them into baskets. At this point, a scruffy peasant not far from the player characters starts toward the men. His actions and intentions are obvious to any watchful player character (i.e., anyone who is specifically watching the entire crowd, not just the men). Unless restrained by subtle arguments, such as the gentle pressure of a knife in his back, the peasant runs forward to the men and flings himself at their feet. Pleading mercy for himself, his family, and his village, he turns the player characters in. The men then attempt to capture the player characters as described above.

If the player characters manage to avoid detection, the men gather the weapons and go back up the hill. The dai-oni roars out, “This time you have pleased me! My blessing and my protection is over you. On the next moon I will return.” With that, the entire group turns and strides away.

Darkness prevents any immediate attempts to track the group. In the morning, however, it is easy to find the trail. The

footprints of the dai-oni go a short distance into the woods on the other side of the trail and then disappear. However, the tracks of the men remain and are easy to follow.

Wu Jen/Ninja: AC 7; MV 12”, 4th/2d level; hp 14; #AT 1; Damage 1d8 + 1; S 15; I 16; W 12; D 17; C 16; Ch 15; AL LE

Spells

Know History
Accuracy
Elemental Burst
Enchanted Blade
Apparition

Magical Items: + 1 short sword, *potion of invisibility*

Kensai Leader: AC 6; MV 12”; 4th level; hp 36; #AT 3/2; Damage 1d6 + 2; S 17; I 9; W 16; D 17; C 15; Ch 10; AL LE; chosen weapon is a three-piece rod

Equipment: quality jitte

Armored Bushi (x3): AC 5; MV 12”; 3d level; hp 27, 16, 21; #AT 3/2; Damage 1d10 + 3; AL NE; all have double specialization with katana. Each wears do-maru, haidate, kote, and sune-ate.

Yakuza: AC 6; MV 12”; 3d level; hp 12; #AT 1; Damage 1d8 + 1; S 16; I 15; W 10; D 16; C 12; Ch 17; AL LE

Midnight Meeting

This encounter occurs if the player characters meet the old man at the pre-arranged midnight meeting. His house is clean and modest in size. Standing in the shadows inside the doorway, he greets the player characters with a motion to be silent. Ushering them inside, he takes them to the main room, shoos out his aged wife and a young woman. A man, possibly his son, remains in the room with him.

“Welcome most respected sirs. I am Myudo Ichiro. This is the husband of my daughter. I am sorry you had to arrive at such a bad time. We are being punished for evils of our other lives. All the sutras we chant cannot save us from our sins. For what we may have done, the gods have sent a monster into our lands. Six moons ago, just before the harvest time, it arrived and proclaimed itself the master of the Black Temple. Rent was demanded of us. At first we refused. We are not foolish or traitorous—we know who our true lord is. But the monster has troops and the shugo’s men have ignored our little village.

“Once we refused, but only once. We are not warriors. For our refusal, the hot-



headed sons of several families were slain and their houses were fired. Those are the burnt-out hulks you see outside.

“Every moon his followers come and collect a monthly rent. Already we have become unable to pay in rice. Last moon, we were forced to pay with our best craftsmen and daughters chosen by lot. For this rent, in desperation we set upon a merchant and took his goods. It was a shameful act, but otherwise we would have to draw lots for our daughters again.

“We are dust—nothing. We have shamed ourselves and our families. In a few days I will leave this village and go to Tamanokuni. There I will present myself to the court and plead mercy for my small village. They will kill me, I am sure. I will be executed for my village. Knowing this, I will go and die. I beg you to destroy the Black Temple. Avenge the death of an old man. Avenge me for what they have done to my village. I am old and I am already dead. I am a presumptuous old fool who offends his guests. I will die with some small honor.”

His face pale as aspen bark, he wipes a trickle of tears from his cheek and bows forward, exposing his neck to the touch of the swordblade. “Aiieeee!” wails his son in sorrow and agony. The cry is echoed by the women in the room beyond, their voices ending in choked and wracking sobs.

The Village in Ruins

After following the trail of the dai-oni’s men for five hours, you arrive at another small mura nestled at the base of the mountains. The village is a well of sorrow. The buildings are decrepit, the thatch rotting on some. Garbage is cast aside in small piles near side doors. Small children throw stones at each other and young men in rags lounge in doorways. Bony dogs sprawl under shady trees. Monkeys clamber through the branches above them. No one seems happy or cheerful.

As the characters enter town, they are greeted by a little man who introduces himself as Hoseki. Bobbing obsequiously to the characters, he tugs at their sleeves and tells them he has most pleasant and wonderful accommodations for travelers. If questioned about the dai-oni or his men, Hoseki feigns fear and caution. Pulling the

player characters into a shadowy corner, he says the men passed through the village this morning and went up into the mountains. He attempts to learn what the player characters are doing in his town and what they intend to do next.

If asked about the dai-oni, he goes into a horrible tale of what has become of the village. This story is very much like that told in the previous village. However, Hoseki freely embellishes the story with tales of dire magical powers, huge bands of men, and terrible events. Any information gained from him is generally overstated or misleading. As an agent of the dai-oni, his task is to learn as much as possible while revealing as little as possible.

Once finished with his story, he again presses the player characters to stay at his house. If they accept, go to “A Night at Hoseki’s.” If the characters refuse, he is greatly disappointed. No other building in the mura offers them shelter. Unless they return to his house, they are forced to spend a night in the open air. In this case, run the “Chill of the Night” encounter.

A Night at Hoseki’s

That night the player characters are given rooms in Hoseki’s household. His large minka is fairly barren. Gathering himself a simple comforter, he apologizes for the disarray. He is a widower and has little talent for housekeeping. With no children, he has a girl come in a few times a week and see to his needs. Tonight he sleeps in the *kura* (storehouse) while the honorable strangers use his house. After a simple dinner of a very small bowl of rice and pickled radishes, Hoseki lays out comforters and headblocks for everyone in the party. As a finish to the dinner, he goes outside and brings back a basket of fruit and a jar of hot sake. He apologizes for his meager fare. With this he says goodnight.

If the player characters have told Hoseki what they are doing, asked about the Black Temple, inquired about other strangers, or have shown an unnatural interest in temples of the area, the fruit and sake are drugged. Wait about five minutes of real time and then require a saving throw versus poison for every character who ate or drank the drugged substances. If a character only had one drink or a few bites, he is allowed a +2 on the saving throw. For every additional drink or piece of fruit, the saving throw is reduced by -4. If the character fails his save, he falls into

a deep sleep. Otherwise, aside from a mild case of indigestion, the character does not notice any effect.

If all of the characters succumb to the drug they awake the next morning with terrible headaches. Not only that, but all their personal possessions (including their clothes) are gone. Indeed the only clothes in the minka are several women’s robes! A search reveals that Hoseki is nowhere to be found.

If some or all of the characters are not drugged, but all are asleep, roll percentile dice. If there is an undrugged barbarian, ninja, or yakuza with the party, add 10 to the die roll. If the result is 70 or less, the characters are robbed as described above. If the die roll is greater, one or more of the undrugged player characters awaken during the robbery. Randomly determine which and how many characters awaken.

Robbing them are six men dressed in black clothing and carrying weapons. When discovered, their first objective is to silence those awake before they can spread the alarm. They do not care how they accomplish this, as long as they are silent. They are all ninjas and are equipped with a number of weapons and devices. Secondly, they wish to finish the task they came here to do. Finally, they naturally wish to avoid unmasking. If the leader is unmasked, the player characters discover the whereabouts of their genial host, Hoseki.

If the player characters keep a watch, the ninja attempt to dispatch the guard silently before commencing with the robbery. To accomplish this, Hoseki enters the minka through the upper story. Moving silently, he attempts to *backstab* the guard from behind with his drug-coated ninja-to. If successful, allow the player characters a percentile die roll as described above. This may result in one or more characters awakening. Drugged characters never awaken before dawn.

If the ninjas lose Hoseki or half of their party, the survivors attempt to run away by jumping through the open windows and into the darkness.

If any ninja is captured, he steadfastly refuses to answer any questions. Indeed, he goes to any extreme to avoid answering questions. So long as the player characters hold the ninja prisoner, they are the target of further ninja ambushes. These ambushes have the express purpose of killing the party members quickly. As such the attacks are sudden and deadly.



Hoseki (sohei/ninja): AC 6; MV 12"; 5th/3d level; hp 28; #AT 1; Damage 1d6 + 3; S 17; I 15; W 15; D 16; C 15; Ch 11; AL LE

Equipment: +2 *kusari-gama*, ninja-to coated with sleeping drug (save vs. poison with +2), three dust grenades, shukenja scroll of *calm* and *cure critical wounds*, haramaki-do

Bushi/Ninja (x5): AC 8; MV 12"; 1st/1st level; hp 6,6,4,3,2; #AT 3/2; Damage 1d8 + 2; AL LE; all specialize in wakizashi

Equipment: wakizashi, dust grenade, leather armor

Chill of the Night

If the player characters spend the night outdoors, they do not have any combat encounters. However, if the guards are watchful, they notice a figure moving in the shadows. Player characters able to *move silently* and *hide in shadows* are able to follow this figure. Other player characters are only able to tell that the figure is stealthily slipping out of the mura.

If the figure is successfully followed, he leads the characters a short way into the woods. At a particularly large willow tree he takes a scroll from under his robes and tucks it in a large hole. With this he turns and slips back into the village, returning to the house of Hoseki.

Ten minutes after the message is dropped off, another figure appears at the tree and disappears into the woods. Again, characters able to *move silently* and *hide in shadows* can attempt to follow. The figure darts quickly to an old, standing trunk. Rummaging a large stick from under the leaves, he beats the trunk in rhythmic strokes. It echoes like a reverberating drum. After several seconds he pauses and waits, his head cocked. Thirty seconds pass with no sound. He repeats the performance. This time a faint echoing thump floats through the forest. He tosses the stick aside and returns to the edge of the village. There he hides himself carefully.

Thirty minutes later, four men dressed in black robes join him. After a few whispered words, one cups his hands to his mouth and imitates the hoot of the night owl. Three times he hoots, then pauses and calls once more. In 10 minutes, the bushes rustle and a sixth figure joins the group. With a few abrupt hand signals, the group spreads out in a line and stealthily enters the village.

The men are Hoseki and his bushi/ninja

companions. They are searching for the player characters, whom they intend to slay. They attempt to approach the player characters undetected. If this is not possible, they use their grenades to create confusion in the midst of the party and then attack from what they think is the least likely direction. They fight until half or more of the player characters are slain, half their number are fallen, or until Hoseki falls. Their statistics appear at the end of the previous encounter.

Next Morning

If the player characters were attacked and survived, they can attempt to follow the trail of their attackers (provided someone has tracking skill). If successful, this trail leads to the "Tengu Discovered" encounter. If unsuccessful or if the characters are unable to follow a trail, they have to return to the mura for more clues.

Talking to the adult villagers gains the player characters nothing. It is painfully clear that no one wants to talk to them, that they are not even wanted here. The villagers are terrified of the dai-oni and his men and are fearful of retribution if they assist the player characters at all.

However, the children of the mura are not as oppressed as their elders. If any of the player characters has the presence of mind to talk to them, the characters gain information. The children describe a horrible monster who lives in the cleft of a cliff not far from the village. Once they used to play there secretly, but the monster came and now they are afraid to go there. They can give the player characters precise directions to the cleft.

Tengu Discovered

Striking off through the woods, the characters travel for 30 minutes and finally top a low rise. Ahead they can see a cleft in a low cliff. As they move out, the sounds of battle reach their ears.

At the base of the cliff just ahead is a huge oni, fighting a group of four men. It has them cornered, and it seems fairly certain to win the fight. Upon sighting the party, the men begin to scream for help while the oni bellows in rage.

If the characters attack, the oni continues to attack the four men during the first two rounds of the fight. After this, it attacks whichever character seems to present the greatest danger. If given a chance the men try to flee.

The men are members of the gang that has been terrorizing the neighboring mura. Through clever deceptions, they have convinced everyone that the gang is led by a dangerous and fearsome oni. This is not the case. The oni intends to kill the men in revenge for their vile trickery. It is not that the oni minds being viewed as a terror of the countryside, it is just that it does not want the blame for these things. Now men are hunting it because of evil it has not done.

When the player characters arrive, the men begin to scream and shout that the dai-oni is attacking them. The dai-oni in turn also begins to shout its side of the story. If the men escape (through the aid of the player characters), the oni still attempts to make peace with the player characters. If this is impossible, it flies into a fury and attacks relentlessly, fighting to the death.

If the oni makes peace with the player characters, it explains the complete situation to them. Should the player characters reveal they intend to destroy the dai-oni and his men, this oni volunteers to accompany them. It is bent on vengeance and is willing to work with humans (and others) if that will help. It is quite rash, however, not given to subtlety. Upon reaching the enemy camp, its only desire is to attack the false dai-oni. It becomes quite uncontrollable at this point.

If the player characters slay the oni and the men are still around, they look at each other in a quick panic. Then the cleverest of the group suddenly falls to his knees in false gratitude. "O honorable and valiant warriors, it is a great deed you have done! You have slain the dai-oni and freed the land from his evil grip!" The others hastily follow suit, heaping praises upon the player characters. They do everything they can to convince the player characters that the mission has been accomplished. "Surely now the oni's evil followers will be forced to flee." They want to take the player characters back to the mura to announce their great deed and honor them.

If the player characters insist on pushing forward into the cleft, the men ask if they can go along to help. If the characters refuse, the men leave the party and then trail behind to join in the ambush into which the player characters are sure to stumble.

One of the men is a yakuza. He and the yakuza encountered in the first mura are both members of the same kumi. Hidden



on his upper arms are tattoos identical to those worn by the other yakuza. If any character is particularly observant during the fight, he sees these tattoos. If the player characters have seen the tattoos on the other yakuza, they know the designs are identical. What conclusions are drawn from this is up to the players.

Oni: AC 4; MV 9"; HD 8; hp 39; #AT 2; Damage 1d8 + 2/1d8 + 2; SA *polymorph self, fly, become invisible, cloud trapeze*; has a carved ivory snuff box hung from a jeweled silken cord worth 1,000 tael

Yakuza: AC 8; MV 10"; 2d level; hp 10; #AT 1; Damage 1d8; AL LE; standard sword

Sohei(x3): AC 7; MV 12"; 3d level; hp 7, 17, 18; #AT 1; Damage 1d8 + 1; armed with naginata and wearing hara-ate-gawa, sode, and sune-ate

Ambush

The cleft the characters must travel down is a narrow, rocky gorge. At the far end of the cleft is a small valley, nestled into the rocky walls. At the far side is a modest-sized temple.

As the player characters study this scene, roll for surprise, subtracting one from the die roll. While the group stands at the bottom of the cleft, four bushi armed with daikyu attack. They are stationed at the top of the cleft. From their vantage point they rain down arrows on the player characters, hoping to kill or pin them down. Since the men are stationed on both sides of the cleft, it is impossible for the player characters to find total cover. At best the PCs can get 100% cover from two attackers and 25% cover from the remaining two. The bushi in turn have 25% cover from all missile attacks by the player characters.

The cliffs to either side of the player characters are 50 feet high and can only be scaled with ropes or by those with climbing skill. During the climb, the climber is exposed in full view of the bushi on the opposite side and has no Dexterity adjustments to Armor Class. Likewise, climbing characters are not able to use shields. The characters are attacked at the point where the cleft opens into the valley. One hundred yards from their position is the entrance to the temple. However, the ground between is open and bare.

If the NPCs from the previous encounter are following the player characters, they join the bushi in the attack. The bushi recognize the men and do not fire upon them. These men attempt to gang up on some characters while the bowmen keep the rest of the party pinned down.

Two rounds after the ambush begins, the occupants of the temple are aware that intruders are in the valley. They begin to organize a defense. On the fifth round of the fight, the first of the reinforcements arrive. As referee, you should decide how many reinforcements are needed and in what order they arrive. The tengu never becomes involved in this battle.

Bushi (x4): AC 6; MV 9"; 2d level; hp15, 15, 14, 14; #AT 2; Damage by weapon type; AL LE; all specialize in daikyu

Equipment: daikyu, 15 normal arrows, two armor piercers, three leaf heads, waki-zashi, brigandine armor

Tengu Revealed

For this encounter use the Monastery/Temple Map in this book. If the player characters managed to quickly silence the bushi guards from the previous encounter, all the NPCs in this encounter are attending a convocation in the back (meditation) hall of the temple. If the player characters have caused an alarm, they encounter several different groups within the temple. Use the sections, below, that best match the situation.

A. Party Undiscovered

As the characters enter the temple, they see the halls are empty. The building is old and somewhat run-down. However, there are clear signs that someone or something is living here. They do not seem to be overly neat. From the distance come the faint sounds of voices.

In the meditation hall are all the NPCs listed in this encounter—the humanoid tengu, 10 sohei, and two yakuza. In addition, if the wu jen/ninja of the first encounter or Hoseki have survived, they are also here.

By the time the player characters reach the meditation hall, they know people are present there. The sound of voices chanting makes this perfectly clear. Peering into the hall, they see a man dressed in black and orange robes standing in front of the broken statue of a goddess. He is looking out over a group of hooded men. The man before the statue is actually a humanoid

tengu polymorphed into human form. He is the leader of the Black Temple and the organizer of the sohei raiders.

If the characters watch the ceremony, they can tell it is a quasi-religious service. In part, the tengu intones chants to the deities of the Black Temple. After a little of this, however, the tengu starts into a sermon for his faithful. In it he attempts to rouse them to fanatical action against a group of strangers who are threatening the very survival of the temple. He describes the horrible punishments these strangers will receive for their impiety. He then details a plan to increase the temple's power and lay claim to the local shoen.

Characters who listen to this realize that the dai-oni is nothing but a hoax. It is clear that he was nothing but tricky on the part of the tengu—a clever costume, stilts, and proper staging were all it took to convince the local peasants. Now for the next part of his plan, the tengu explains that the dai-oni must be replaced by something more believable and useful. With these words, he concludes his sermon and the meeting begins to break up.

If the player characters are hidden somewhere near the exits, there is a 50% chance they are noticed by one of the followers. As soon as he sees the PCs, he shouts a warning to all others and they attack en masse. In this situation, the congregation cannot be surprised. However, if the player characters attack the congregation before the sermon is over, they surprise the followers on a 1-3. If the oni is present with the player characters, it immediately attacks upon spotting the robed men, not waiting to listen to anything.

During the fight, the tengu attempts to duck behind the statue and revert to his true form. He then flies to the top of the hall and attacks with his spells. If the fight goes badly, he flees.

B. Party Detected

If the alarm has been raised by the bushi guards, the followers in the temple take up positions in several places attempting to ambush the player characters as they poke around.

Main Gate: In the guardroom to the side of the gate are three sohei armed with naginata. At the same time, there are two more in the outer courtyard, standing at the entrance to the main hall. They have daikyu and standard arrows. Their task is

to pin the characters in the gateway while the other sohei strike them from the flanks.

Main Temple Hall: If the player characters attempt to pass through this hall, the two yakuza hear them coming and take up positions behind the various statues in the hall. When the player characters reach the center of the room the yakuza attack. One of them carries a *biwa of calm* (proficiency 15) and a *spear + 1, + 2 vs. smaller than man-sized*. He is stationed behind a group of statues toward the center of the room. As the characters approach, he attempts to calm them with his music. Meanwhile, his partner, armed with a *+ 1 short bow of distance*, takes advantage of their hesitation to rush out and gently disarm the characters. He has prepared for the music by stuffing wax in his ears. He is able to disarm up to two calmed characters per round. Once this is done, he and his partner attack. Of course, if they are attacked first, they fight back.

If the player characters bypass the main hall, the two yakuza happily take advantage of this to escape.

Meditation Hall: In this hall are the remaining characters—five sohei and the tengu. The sohei fight with fanatical fury while the tengu acts as described above.

Searching The Temple: Searching the temple, the characters find nothing of

value in the front half of the structure. However, scattered throughout the monks' cells are many personal belongings, obviously the property of the sohei and others who operated out of the temple. Going through all these goods takes some time and the player characters can spend up to 10 hours searching before they find everything. Each hour spent searching—going through chests, pulling up mats, etc.—gains the PCs 500 fen and 50 tael.

Imprisoned in a number of the monks' cells are five men and eight women. The men are burning for vengeance against their oppressors. The women are horrified with shame and want nothing more to do with this world.

In addition to these items, there is a beautifully done sutra scroll in the library worth 500 tael to the Konjo Temple. However, only characters with religion proficiency are able to identify the true value of this scroll. There are also two other scrolls, one telling the history of this temple and the other telling the activities and plans of the tengu. Reading this, it becomes apparent that the tengu, undertook this scheme because he thought the whole idea was some type of grand cosmic joke. Apparently, he really had no burning desire to rule—he only thought the whole thing was a cruelly humorous

trick to play on the humans.

One of the cells is particularly interesting. It contains the costume of a giant horrible creature (the dai-oni), a pair of stilts, three flashpowder grenades, three sets of ninja garb, and a ninja-to.

Also hidden in the floor of this room is a set of spell scrolls such as a wu jen would use. The book contains the following spells—*know history, accuracy, elemental burst, hail of stone, enchanted blade, apparition, and rope trick*.

The player characters find the weapons lost by the merchant on the bodies of the various sohei.

Humanoid Tengu: AC 4; MV 12"/15"; HD 7; hp 40; #AT 2; Damage 1d10 +2; SA knows karate with Feint, Circle Kick, and Iron Fist; SD *invisible* at will

Spells: *cure light wounds (x2), bless, deflection, aid, hold person, withdraw, castigate, dream vision*

Yakuza (x2): AC 6; MV 12"; 3d level; hp 16, 15; #AT 1; Damage 1d8; AL LE

Magical Items: *Biwa of calm; spear +1, + 2 vs. smaller than man-sized; + 1 short bow of distance*

Sohei (x10): AC 6; MV 12"; 2d level; hp 12 each; #AT 1; Damage 1d8; AL LE



TIMELINE OF KOZAKURA

There were several semi-mythical eras before the written Timeline of Kozakura began. The first of these eras, called the Age of the Gods, begins with the creation of Shinkoku and the settlement of Kozakura. Legend maintains that this era lasted over 10,000 years. Next came the Reign of the Earth Spirit Emperors. These demi-gods supposedly received their titles from the Heavenly Deities. Many colorful legends of Kozakura come from this time—the War of the Oni Kings, the Stone-Bearing Empress, and the deeds of Naka no Moriya. The tales of this time combine fiction and fact, embellishing and exaggerating known events. Those of later ages call the rulers of this age emperors, in an effort to legitimize their own imperial lines. Only after these two ages did the rise of the human emperors occur.

In the following timeline, the names of emperors and empresses are listed in capital letters next to the dates when they ascended to the throne. The Kozakuran calendar groups years into cycles rather than centuries. Each cycle is 60 years long. The calendar begins with the ascension of Mori, the first human emperor, to the throne. The year in which an event occurred is given in terms of the cycle (preceding the slash), the year within the cycle (following the slash), and the cumulative number of years since Year 1 (in parentheses).

Timeline of Kozakura

1/1 (1): MORI

2/19 (79): ITONIN

2/34 (94): Prince Miki begins his campaigns to subjugate the northern korobokuru.

2/45 (105): The northern korobokuru overwhelm Todaijo, the stronghold of Prince Miki. He and all his followers are slain. The korobokuru chieftain Inoyep begins to recover lands lost to Prince Miki.

2/47 (107): Emperor Itonin leads an army against the northern korobokuru. In the midst of the campaign, Inoyep is treacherously assassinated by Akarweop, one of his sub-chiefs. Itonin accepts Akarweop's peace offer. At the peace council, Akar-

weop and his allied chiefs are slain. Leadership of the northern korobokuru is destroyed.

2/52 (112): DAIGEN

3/13 (133): Chiro no Maasate establishes a Kozakuran colony on Tenmei.

3/30 (150): TENSHO

4/5 (185): OKURI

5/28 (288): KOSHU

6/13 (313): The last resistance of the northern korobokuru is overcome. The northern provinces are formally declared part of the imperial lands.

6/22 (322): The first envoys from the Shou Lung court arrive at the imperial capital of Fukama. Shou Lung histories record this as the "discovery" of Kozakura.

7/10 (370): SENTAI

7/25 (385): The korobokuru hero, Poiyopepoen, leads the remainder of his people in a great migration to Tenmei. There they settle in the deep woods, hidden well away from the small human settlements.

7/46 (406): Under the guidance of Prince Sanetomo, the Prime Minister, Emperor Sentai begins the Great Land Reforms. Much property is redistributed and the status of korobokuru and hengeyokai is formally defined as outside the Kozakuran government. The action sparks many fierce uprisings. The end result is the strengthening of Prince Sanetomo's family, the Honda.

8/26 (446): SHOTOKEN

8/42 (462): The Way of Enlightenment is introduced to Kozakura.

9/23 (503): JUMEI (Empress)

9/24 (504): Empress Jumei begins the construction of a new capital at Dojyu.

10/23 (563): SANOE

10/38 (578): The Black Castle is founded by Aga (Miyama).

11/10 (610): The Black Castle is destroyed by Kinusake no Yori.

11/23 (623): The village of Kuda is founded as the provincial capital of Miyama by Kinusake no Yori's grandson.

11/31 (631): TOAKIMI

11/53 (653): KODAIKU (Empress)

11/54 (654): The Zakura Insurrection

begins in the north against the empress. Prince Sagi, half-brother of Emperor Toakimi, was persuaded by the Nagato family to rebel when the Honda family supported Princess Kodaiku after the death of her childless husband, Toakimi. The northern rebels name their own emperor and establish a separate capital at Senita. The northern court survives for 68 years. During this time three emperors are proclaimed by the rebels: Sagi (11/54; 654), Gosagi (12/46; 706), and Ouizu (12/59; 719).

12/41 (701): The Kanchai school of the Way of Enlightenment is founded.

12/52 (712): Suffering from the political and financial strain of the Zakura Insurrection, Empress Kodaiku is compelled to name Honda no Okumi as regent for her young son, Bidamu. The Honda control of the imperial court is now complete.

12/53 (713): BIDAMU

13/2 (722): The last stronghold of the Zakura Insurrection is captured. The war is officially ended and the rebel court is destroyed.

14/58 (838): SUREI

15/19 (859): The Konjo school is introduced to Kozakura.

15/38 (878): Ichiro the Swordsman fights his first duel at the age of ten. In the next 83 years, he becomes the foremost swordsman of Kozakura. Legend maintains he was the finest swordsman who ever lived or ever will live. Living the life of a wastrel and vagabond, he is never beaten in a duel. Shortly before his death, it is said he achieved his ultimate goal, making the perfect weapon, infusing it with the very essence of his life. It is the Breath-Floating-Sword. The weapon has never been found.

16/16 (916): KOKAN

17/9 (969): SUKO



- 17/24 (984):** An invasion fleet from Wa commanded by Hidegari legusa lands on the southwestern tip of Shinkoku, conquering several provinces. The shogunate organizes a counterattack, but the effort is hampered by the defection of several powerful southern lords. After the initial battles, both sides are unable to make further progress. Raiding along the borders of the occupied provinces becomes a common practice of the Kozakuran families in the area.
- 17/35 (995):** Hidegari legusa attempts to break the deadlock in the Southern War by invading the Dai plain from the sea. The regent, Honda no Mototsune, launches a force onto the Inland Sea. In the midst of a fierce storm raised by Mototsune's sorcerers, the two armies meet. For two days a fierce hand-to-hand battle rages across the decks of over 300 ships. In the end, his ship ablaze and most of his men dead, legusa refuses to surrender or leave his ship. With legusa dead and his army broken, Mototsune begins the recapture of the occupied southern provinces.
- 17/36 (998):** The Great Hunt begins in the southern provinces. As the survivors of legusa's naval expedition return to their conquered territories, fell creatures and oppressed peasants exact a horrible revenge on the stragglers. Many villages overthrow their oppressors and proclaim their freedom. As Mototsune's army arrives, many of these communities refuse to give up their independence. Mototsune savagely destroys these rebellious hyakusho, leaving a wake of devastation behind him.
- 17/44 (1004):** Honda Mototsune completes the reconquest of the southern provinces.
- 18/1 (1021):** Dorumiji Monastery built (Miyama).
- 18/4 (1024):** Konjo Monastery built (Miyama).
- 18/38 (1056):** KIMAYAKU
- 18/42 (1062):** SOYOKU (Empress)
- 18/48 (1068):** MURAKAKU
- 19/28 (1108):** Prompted by the weakness of the imperial court, the Hojo family precipitates the Tenu War. The country splits between supporters of the emperor, under the control of the Honda family, and the Hojo cause.
- 19/30 (1110):** SAGO
- 19/32 (1112):** Hojo forces win the Battle of Kurisammyaku, conquering Miyama. During the campaign in the province, a great fire sweeps Kuda. Niwa Ozuchi sacrifices his life to save the family charters. The emperor Sago is assassinated.
- 19/33 (1113):** SHOWAJI
- 19/39 (1119):** Under the authority of the puppet emperor Showaji, the Hojo family assumes the title shogun. Although fighting continues off and on for many years, the Tenu War is considered to have ended. The power of the Honda family is broken. Most of its members are exiled or executed. The few that remain have their power carefully restricted.
- 19/40 (1120):** The Bakufu is officially declared at Gifu. Most of the lords of Kozakura come to present themselves to the Hojo shogun. Those who do not come are considered enemies of the shogunate.
- 19/56 (1136):** GOTENSHO
- 20/1 (1141):** GOSOYOKU (Empress)
- 20/3 (1143):** With the arrival of its first shugo, the provincial capital of Miyama is moved from Kuda to Tamano-kuni.
- 20/4 (1144):** KAMEDAI
- 20/15 (1155):** GOSUKO
- 20/18 (1158):** Gizu Hanashi is appointed shugo of Toyaki. All provinces are now directly or indirectly under Hojo command. The country is unified under a shogun.
- 20/23 (1163):** NIJO
- 20/50 (1190):** GOITONIN
- 20/52 (1192):** SHUJO
- 20/56 (1196):** KAMMU
- 21/15 (1215):** The wu jen Ch'u Tei Zao and Goboro the Lame engage in a murderous duel of sorcery. So great are their powers that one stands atop Mount Kaza and the other on the neighboring peak of Dagorayama. For an entire night the sky in the area is changed to a horrid violet-green. The villages, fields, and forest between the two are burned to cinders. The 237-year-old feud apparently ends with the climactic explosion of the peak of Mount Kaza. The site is now called Broken-Dish-Mountain for the shape of the remaining mount. No bodies are found, so it is difficult to say if the feud has ended or is postponed.
- 21/28 (1228):** TOKURA
- 21/42 (1242):** IJO
- 21/44 (1244):** GODAIGEN
- 21/49 (1249):** GOMORI
- 22/7 (1267):** The career of Ichi the Highwayman ends in his death.
- 22/19 (1279):** The mines at the Mountain of Iron are closed (Miyama).
- 22/25 (1285):** ENCHIGO
- 22/38 (1298):** GOSAGO
- 22/42 (1302):** FUKAKUJI
- 22/47 (1307):** Dorumiji Monastery is destroyed by hostile sohei (Miyama).
- 22/52 1312):** GOFUKAKUJI
- 22/59 1319):** SUTOPEI
- 23/23 1343):** Takenaka family is founded.
- 23/27 1347):** GOIJO
- 23/44 1364):** GOKIMAYAKU (Empress)
- 23/52 1372):** REIJO
- 24/18 1398):** The Hori family is founded.
- 24/19 1399):** GOBIDAMU
- 24/21 (1401):** Shrine of the River Dragon is built in Miyama.
- 24/26 1406):** GOKAMMU
- 24/35 1415):** The Hojo War begins.
- 24/41 (1421):** The Battle of Norinoshima ends the Hojo War with the defeat of the Hojo forces.
- 24/42 (1422):** Hojo Kawakubo is named shogun.
- 24/43 (1423):** Niwa appointed shugodaimyo of Miyama.
- 24/45 (1425):** GONIJO; Village of Anan burned by troops of the shugodaimyo (Miyama).
- 24/48 (1428):** Construction begun on Atarashijo (Miyama).
- 24/50 (1430):** The beginning of the PCs' campaign.

NEW CREATURES

Following are a number of creatures that are peculiar to the islands of Kozakura and Wa. None of these monsters are featured in the short adventures given in this book, allowing you to introduce them when you want; for example, after your players think they have discovered all there is to know about Miyama and its dangers.

Rokuro-Kubi

FREQUENCY: Rare
NO. APPEARING: 1d4
ARMOR CLASS: 8
MOVE: 12"
HIT DICE: 4
% IN LAIR: Nil
TREASURE TYPE: Nil
NO. OF ATTACKS: 2
DAMAGE/ATTACK: 1d4/by weapon type
SPECIAL ATTACKS: Constriction
SPECIAL DEFENSES: Nil
MAGIC RESISTANCE: Standard
INTELLIGENCE: Average
ALIGNMENT: Chaotic evil
SIZE: M
PSIONIC ABILITY: Nil
Attack/Defense Modes: Nil
LEVEL/XP VALUE: III/85 + 4/hp

The rokuro-kubi are humanoid creatures that are indistinguishable from humans, under most circumstances. They can, however, stretch their necks in a snake-like manner to the prodigious length of 20 feet. In addition, their mouths are filled with sharp fangs, allowing them to bite for 1d4 points of damage. In combat they fight adjacent opponents with their weapon, stretching their necks to attack those behind or to the side of them. In addition, instead of biting, they can attempt to constrict a victim. On a successful hit roll, the snake-like neck wraps around the victim and squeezes for 1d6 points of damage per round. While constricting, the rokuro-kubi can only attack the constricted victim. The victim can escape the constriction by making a successful *bend bars/lift gates* die roll or by slaying the rokuro-kubi.

Rokuro-kubi are sly and cunning by nature. To avoid suspicion, they seldom have a fixed home, preferring to wander from village to village. They delight in the suffering they cause and sometimes befriend a

group of travelers or a peasant family, only to slay them one at a time in secret. A common practice for them is to disguise

themselves as travelers and, upon meeting another traveler on the road, suddenly lengthen their necks and attack.



Utoyasukata

FREQUENCY: Rare
NO. APPEARING: 1d4
ARMOR CLASS: 6
MOVE: 3"/18" (MC: B)
HIT DICE: 3
% IN LAIR: Nil
TREASURE TYPE: Nil
NO. OF ATTACKS: 1
DAMAGE/ATTACK: 1d4
SPECIAL ATTACKS: Poison
SPECIAL DEFENSES: Surprised only on a 1
MAGIC RESISTANCE: Standard
INTELLIGENCE: Animal
ALIGNMENT: Neutral
SIZE: S
PSIONIC ABILITY: Nil
Attack/Defense Modes: Nil
LEVEL/X.P. VALUE: III/105 + 3/hp

The utoyasukata is a brightly colored bird found in the coastal areas of temperate lands. Its flesh is greatly prized as a delicacy by nobles and wealthy merchants, who are willing to pay good sums for the bird. The bird is extremely difficult to catch as it is very wary and flees at the slightest sign of danger. Likewise its nest is virtually impossible to find. It is hidden so well that the utoyasukata cannot remember where it is and must call to its young to find the nest. Alas, this leads to its undoing, for hunters have learned to imitate these calls, luring the utoyasukata within range of their nets and weapons.

Still, the hunting is dangerous since the blood of the bird is a deadly poison. Anytime a successful hit is scored with a melee weapon, the wielder must make a successful saving throw versus poison (+ 2 on the die roll) or die. Once the bird is



slain. care must still be taken in the handling of the carcass for the poison remains deadly for up to one hour after the creature's death. Placing the carcass in a bag is insufficient, as the poison rapidly soaks through several layers of cloth. Utoyasukata have even been known to prick themselves with their beak and shake a few drops loose in an attempt to defeat hunters.

Even eating the utoyasukata is dangerous, a situation that actually enhances its reputation as a delicacy. It can be properly prepared only by a skilled cook (who must check against his proficiency for success). If prepared unsuccessfully, or by an untrained person, all who eat it must make a saving throw versus poison. Those who make the saving throw have enjoyed a meal of great delicacy. Those who fail the saving throw suffer intense illness (or death if the saving throw result is a 1). The onset of the illness occurs 1d6 hours after eating and lasts for 1d8 hours. During this time the character is afflicted by severe stomach cramps and weakness, preventing him from doing all but the simplest actions.

Yuki-On-Na

FREQUENCY: Very rare
NO. APPEARING: 1d3
ARMOR CLASS: 1
MOVE: 12"
HIT DICE: 8
% IN LAIR: 85%
NO. OF ATTACKS: 1
DAMAGE/ATTACK: 1d10
SPECIAL ATTACKS: See below
SPECIAL DEFENSES: See below
MAGIC RESISTANCE: Standard
INTELLIGENCE: High
ALIGNMENT: Chaotic evil
SIZE: M
PSIONIC ABILITY: Nil
Attack/Defense Modes: Nil
LEVEL/XP VALUE: VII/1, 175 + 10/hp

Similar in appearance to graceful young maidens with long, black hair, yuki-on-na can be identified by their snowy white robes and pale blue skin. Yuki-on-na dwell in sub-arctic forests and wintry mountain forests, particularly in the northern parts of Kozakura. They virtually never appear outside of these regions.

The yuki-on-na is malicious and cruel, but has been known to live in harmony with other intelligent creatures within its

domain, ignoring the presence of beings such as solitary hengeyokai. However, it is possessed with a fanatical hatred of all things human and anything or anyone associated with them. It invariably attempts to kill lone human travelers foolish enough to enter its territory.

The yuki-on-na always attempts to attack in the midst of snowstorms or in snowy conditions. Its white robe makes it virtually impossible to spot at a distance. As such, it surprises on a 1-3 and the encounter distance is always 10d3 feet. It is a dangerously seductive creature, and any who meet its gaze (up to one person per round) must make a saving throw vs. *paralyzation* with a -2 modifier. Those who successfully save are unaffected by the creature. Those who fail their saving throw are hypnotically *paralyzed* for 2d4 rounds by its striking appearance. It can use *disguise*, *know history*, *comprehend languages*, and *ESP* at will, one per round. Once per day it can use *lose the path* (reversed *find the path*). In combat the yuki-on-na attacks with its icy touch, causing 1d10 points of damage. It is immune to all cold-based attacks, but suffers an extra point of damage per die from fire-based attacks.



PLAYER CHARACTERS

Etsu-no-kami-Makoto (Makoto of Etsu)

1st-Level Bamboo Spirit Folk Samurai

Alignment: Lawful Good

STRENGTH 16
DEXTERITY 12
CONSTITUTION 13
INTELLIGENCE 14
WISDOM 15
CHARISMA 14
COMELINESS 12

Hit Points: 7

Family Honor: 51

Personal Honor: 52

Birth: 4th Rank

NPC React Mod: 70%

Birthright: Three horses (one sold)

Proficiencies: Katana, horsemanship (18),
calligraphy (18)

Starting Money: None, owes 2 tael to
Saisho

Background: You are the son of Etsu-no-kami-Yasutoki, a minor samurai of Miyama Province. Your mother was a graceful nature spirit of a great willow in the forest. For years your father held a small shoen near Kuda. However, a plot at the provincial capital in Tamanokuni disgraced your father and ruined the fortunes of your family. The shugo-daimyo was forced to banish your family and strip your father of the charter to his shoen. The shugo-daimyo reassigned the shoen to Inoue Kanemori, a retainer of the Igi household. You do not know if the Igi or someone else was behind the plot. Now your father is dead and it is up to you to restore his name. Furthermore (just to make matters worse), the grove of your lifeforce is located on your family's old shoen. With your meager resources and your friend Saisho (whom you owe money), you have secretly re-entered Miyama from neighboring Shizume Province.

Roben

1st-level Human Kensai

Alignment: Lawful Good

STRENGTH 15
DEXTERITY 16
CONSTITUTION 10
INTELLIGENCE 11
WISDOM 13
CHARISMA 10
COMELINESS 8

Hit Points: 6

Family Honor: 29

Personal Honor: 39

Birth: Upper Class

NPC React Mod: 35%

Birthright: None

Proficiencies: Naginata, daikyu,
navigator (12)

Starting Money: 3 tael, 17 yuan

Equipment: Naginata, wicker backpack, tobacco pipe, one lb. of tobacco, tent (small), lacquered chopsticks, tinder box (flint and steel), iron pot, one lb. of tea, one week's ricecake, hooded lantern

Background: Born the son of a shipping merchant, you have lived a good life up to now, indulging in most harmless pleasures. But this has proven unsatisfying. So, by your own mental discipline and the training of an old man in your village, you have entered on the path of the kensai. You have a natural talent for it. But now, having learned to meditate and the basics of handling your weapon, your old master has taught you all he knows. It is time to seek a new teacher. Stories have been told of a master of the naginata somewhere in Miyama and you have come searching for him.

Saisho

1st-Level Human Wu Jen/Ninja

Alignment: Neutral

STRENGTH 14
DEXTERITY 16
CONSTITUTION 10
INTELLIGENCE 17
WISDOM 11
CHARISMA 14
COMELINESS 11

Hit Points: 5

Family Honor: 15

Personal Honor: 25

Proficiencies: Bo stick, herbalist (17),
animal handling (14), dagger,
reading/writing ancient Kozakuran,
ninja-to, kusari-gama

Starting Money: 2 yuan, 57 fen

Equipment: Bo stick, ninja-to, kusari-gama, dagger, *mino* (straw raincape), light warhorse, riding saddle, bit and bridle, large saddle bags, saddle blanket, one week of ricecake, one jar sake, cord (10 feet), 10 tallow candles, three sticks of incense, flashpowder eggshell grenade, dust eggshell grenade, iron pot

Background: You are the life-long friend of Etsu-no-kami-Makoto. Perhaps it was his supernatural heritage that drew him to you, for you were always a wild youth. Your family died when you were a child and a kindly uncle adopted you. He took you to his village and raised you.

He was a talented wu jen who lived amidst a village of ninjas. From him you learned sorcerous skills; from the myusho of the village you learned ninja skills. Your days were long and hard, devoted entirely to study and exercise. Then, one day, a message came from the capital. Your childhood friend had been banished! Suddenly *ninjo* (human compassion) overcame your *giri* (obligations). Quietly you left your uncle, leaving all you had with him, and set out to find your friend.

Since that time you have led a wandering life. Only recently have you found Etsu-no-kami-Makoto, just as he was preparing to return to Miyama. Your uncle has sent you messages saying you might be forgiven. Now you are returning to your home to learn your fate.

Kani

1st-level Crab Hengeyokai Bushi

Alignment: Neutral Good

STRENGTH 14
DEXTERITY 10
CONSTITUTION 14
INTELLIGENCE 16
WISDOM 15
CHARISMA 12
COMELINESS 12

Hit Points: 6

Personal Honor: 20

Proficiencies: Spear specialization, heraldry, gaming

Starting Money: 3 yuan, 94 fen

Equipment: Spear, buckler, wicker backpack, coarse blanket, one lb. spices

Background: You have lived most of your life on the lonely and barren seashore. Until recently, you were content to watch the fishing boats of the humans and mind your own business. But now you are dissatisfied and curious. You have tired of the tricks of your friends, Rabbit and Tanuki. So, shouldering your meager possessions, you have set out to learn about the world of men.

Annen

1st-Level Human Shukenja

Alignment: Chaotic Good

STRENGTH 9
DEXTERITY 15
CONSTITUTION 10
INTELLIGENCE 11
WISDOM 18
CHARISMA 16
COMELINESS 12

Hit Points: 4

Personal Honor: 29

Proficiencies: Tetsubo, gunsen, religion, calligraphy, reading/writing Shou Lung

Starting Money: 6 yuan, 46 fen

Equipment: Tetsubo, jingasa, prayer beads, small bell, 10 sticks of incense, 20 paper prayer strips

Background: You are a follower of the Konjo school of the Way of Enlightenment. For most of your adult life, you have stayed at the provincial Konjo temple of Miyama, studying sutras and perfecting your mind. However, your master decided that these activities, while worthy, are insufficient to prepare you. Thus, he

ordered you out of the temple to seek enlightenment by your own path.

Suddenly thrust outside the peaceful walls of the temple with no guidance but your own spiritual instincts, you are confused and perhaps a little frightened. Fortunately, you have made a friend of Akirakeiko, a sohei. Still, you must seek enlightenment, but how? What will you do? Where will you go? Now your true training as a shukenja begins.

Akirakeiko

1st-Level Human Sohei

Alignment: Lawful good

STRENGTH 13
DEXTERITY 9
CONSTITUTION 10
INTELLIGENCE 15
WISDOM 15
CHARISMA 14
COMELINESS 9

Hit Points: 5

Personal Honor: 24

Proficiencies: Spear, fishing, sailing craft, swimming

Starting Money: 1 yuan

Equipment: Spear, jar of sake

Background: You were once a sohei of the Konjo school in Shizume where you guarded and protected the temple from your fierce rivals of the Kanchai school. The two temples had been feuding for years. Neither gained the upper hand or made progress against the other. Most activities were confined to small raids. Then, the Kanchai followers suddenly outmaneuvered your temple. Gaining the support of the shugo-daimyo of Shizume, they launched a full-scale assault on the Konjo temple. You were away, at an isolated outpost, when this happened. By the time you learned what had happened, it was too late. Now the shugo-daimyo, swayed by those of the Kanchai school, has made it impossible for you to remain in Shizume. So, nearly empty handed, you have come to Miyama. You still consider yourself a Konjo sohei and were traveling to a Konjo temple in Miyama to offer your services. Now, on your journey, you have found a Konjo shukenja, Annen, who looks like he could use your protection.

Kanari Taro

1st-Level Korobokuru Yakuza

Alignment: Lawful Neutral

STRENGTH 12
DEXTERITY 15
CONSTITUTION 14
INTELLIGENCE 15
WISDOM 13
CHARISMA 16
COMELINESS 9

Hit Points: 4

Family Honor: 5

Personal Honor: 17

Birth: Lower Middle Class

NPC React Mod: 15%

Proficiencies: Gaming, long sword, iaijutsu, chu-ko-nu

Starting Money: 10 yuan

Equipment: Long sword, wicker backpack, one week of ricecake, five jars of beer, hara-ate-gawa

Background: You are a rare thing indeed—a korobokuru living and dealing with the humans! You have never known who your real father was. As a child, you were a street urchin, tough and wild. While still a youth, you were adopted by a yakuza kumi of one of the northern provinces. You lived among them for several years. Your unusual appearance and small size made you both the butt of jokes and an asset. Finally, you formally joined their kumi. But shortly after, in a wild rage, you slew a yakuza of a rival kumi who insulted you.

For your own safety, your oyabun has ordered to travel far away for several years. You have become a *matatabi*, a wandering and homeless yakuza. Your oyabun has advised you to travel to Miyama, where you can find shelter with the oyabun Ebi. You are guaranteed his hospitality, but in return you must serve him, faithfully executing his wishes. If you are faithful to him, he may adopt you into his kumi for as long as you wish to stay.

Penri

1st-Level Korobokuru Barbarian
(Forest)

Alignment: Chaotic Good

STRENGTH 18 (74)
DEXTERITY 14
CONSTITUTION 16
INTELLIGENCE 9
WISDOM 13
CHARISMA 13
COMELINESS 10

Hit Points: 14

Proficiencies: Spear, shortbow, short sword, animal handling, survival, sound imitation

Starting Money: 13 yuan

Equipment: Spear, leather armor, buckler

Background: You are the son of an ordinary tribesman from the Bear Clan of the northern lands. For years your people have been at war with the humans of Kozakura, a war your clan has been steadily losing. Now, your people have been overwhelmed by the more populous humans and have been forced deep into the mountainous and snowy forests. It is no longer an issue of continuing the war against the humans, now your tribe simply struggles to survive. In desperation you have been sent out to search for allies and to help others of your race in need. They do not expect you to return, but perhaps you will found a new branch of the Bear Clan, far from the troubles of the north. Your journey has brought you southward to the province of Miyama.

FAMILY NAME Etsu-no-kami		FAMILY CHART				FAMILY HONOR 51	
HEAD OF FAMILY AND HIS BROTHERS AND SISTERS							
PROPERTY OWNED Land, small town							
NAME	Ahita	Michune	Sukune				
NUMBER OF CHILDREN	5	2	4				
YOUR FATHER, UNCLE AND AUNTS							
		Small castle					
NAME	Etsu-no-kami yasutoki	Takatoki					
NUMBER OF CHILDREN	7	6					
YOU AND YOUR BROTHERS AND SISTERS							
NAME	Yoshiuji	Kiyotsura	Kitashi (F)	Mahoto	Ishihime (F)	Akita	Sukune
NUMBER OF CHILDREN	1	0	3	0	2	1	3

FAMILY NAME **Zaicho**

FAMILY CHART

FAMILY HONOR **29**

HEAD OF FAMILY AND HIS BROTHERS AND SISTERS

PROPERTY OWNED
Land, small town

NAME
NUMBER
OF CHILDREN
Gobo
7

Ooka
4

YOUR FATHER, UNCLE AND AUNTS

Land, small town

NAME
NUMBER
OF CHILDREN
Ichi
3

Zakura (F)
5

O-katsu (F)
4

Sado
2

Sehinai
4

Kihei
0

O-kame (F)
3

YOU AND YOUR BROTHERS AND SISTERS

NAME
NUMBER
OF CHILDREN
Tama (F)
1

Roben
0

Rokubei
1

FAMILY NAME *

FAMILY CHART

FAMILY HONOR **15**

* All members of the family are associated with ninja, hence no true names are known.

HEAD OF FAMILY AND HIS BROTHERS AND SISTERS

PROPERTY OWNED

NAME
NUMBER
OF CHILDREN
"Grandfather"

Uncle

Uncle

Aunt

Aunt

YOUR FATHER, UNCLE AND AUNTS

NAME
NUMBER
OF CHILDREN
"Father"

Aunt

Aunt

Aunt

Uncle

YOU AND YOUR BROTHERS AND SISTERS

NAME
NUMBER
OF CHILDREN
"Saisho"

FAMILY NAME **Kanari ***

FAMILY CHART

FAMILY HONOR **5**

* All family members are adopted.

HEAD OF FAMILY AND HIS BROTHERS AND SISTERS

PROPERTY OWNED							
Ebi	Ransetsu	Tohoku	Shufu	Chikusai	Shiho	Rosen	
NAME							
NUMBER OF CHILDREN							

YOUR FATHER, UNCLE AND AUNTS

Etsujin	Kakei	Tosui					
NAME							
NUMBER OF CHILDREN							

YOU AND YOUR BROTHERS AND SISTERS

Anteki	Seifu	Sakichi	Kanari	Fugyoku			
NAME							
NUMBER OF CHILDREN							

FAMILY NAME **Bear Clan**

FAMILY CHART

FAMILY HONOR _____

HEAD OF FAMILY AND HIS BROTHERS AND SISTERS

PROPERTY OWNED							
Aeoni	Otasam un-kur	Poi-soya (F)	Shipish	Ohikurmi	Oina (F)		
NAME							
NUMBER OF CHILDREN	6	2	4	4	5	0	

YOUR FATHER, UNCLE AND AUNTS

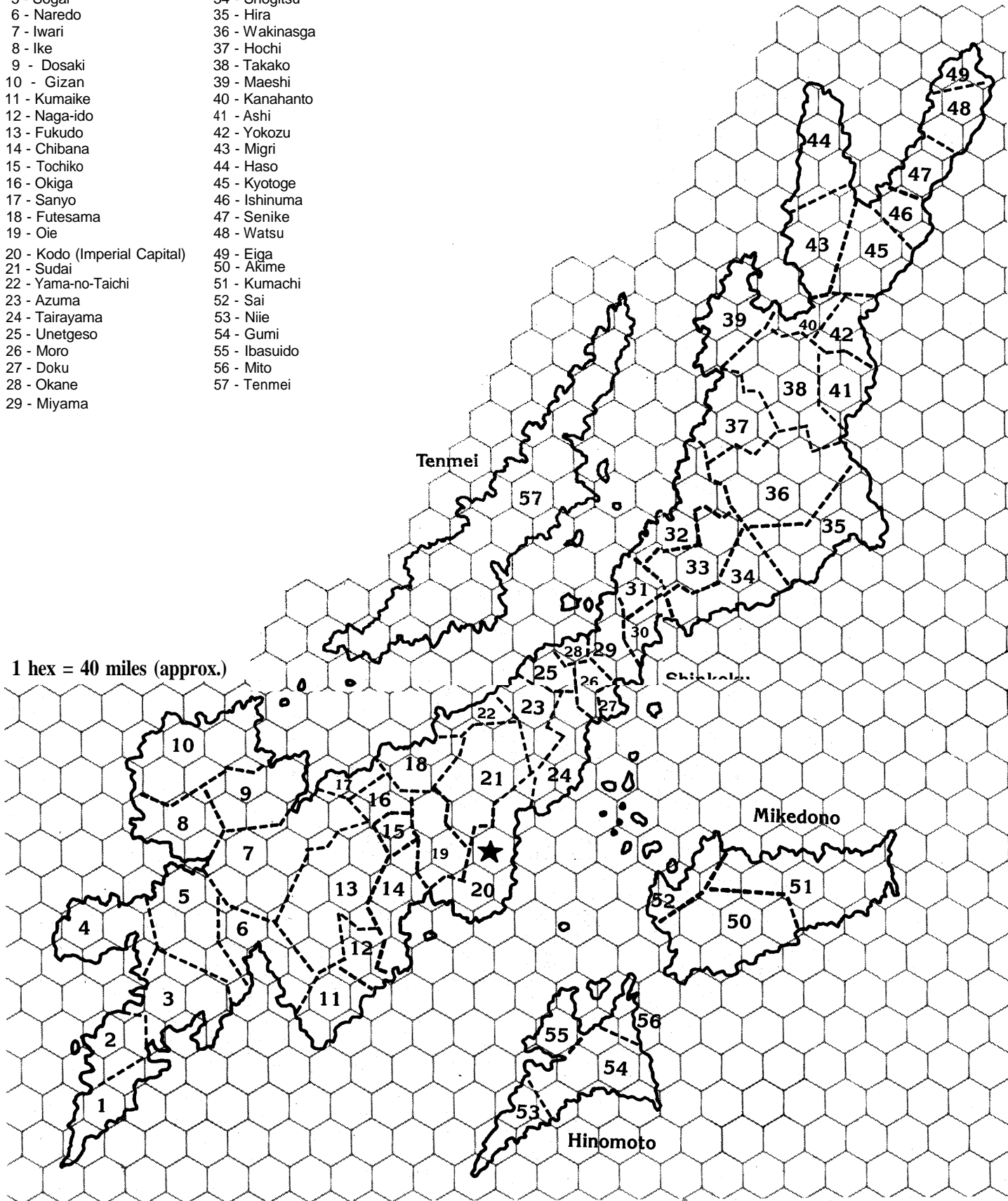
Etenoa (F)	Tumonte (F)	Wakarpa	Utomruik	Kunimatsu (F)			
NAME							
NUMBER OF CHILDREN	0	7	5	6	3		

YOU AND YOUR BROTHERS AND SISTERS

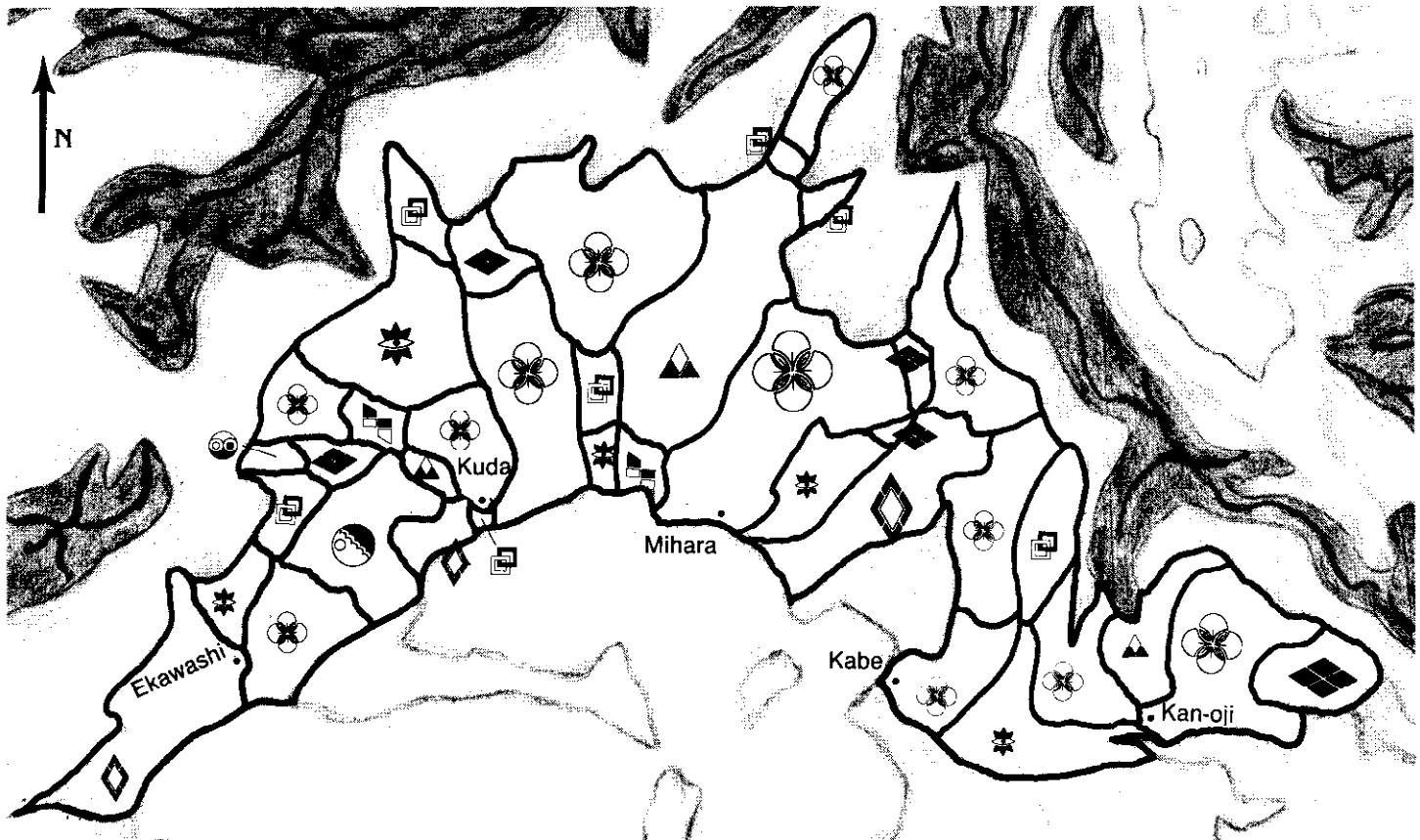
Taukno	Penri	Utekare (F)	Karepia (F)	Chiri (F)	Horkeu		
NAME							
NUMBER OF CHILDREN	3	0	2	1	0	0	

KOZAKURAN PROVINCE NAMES

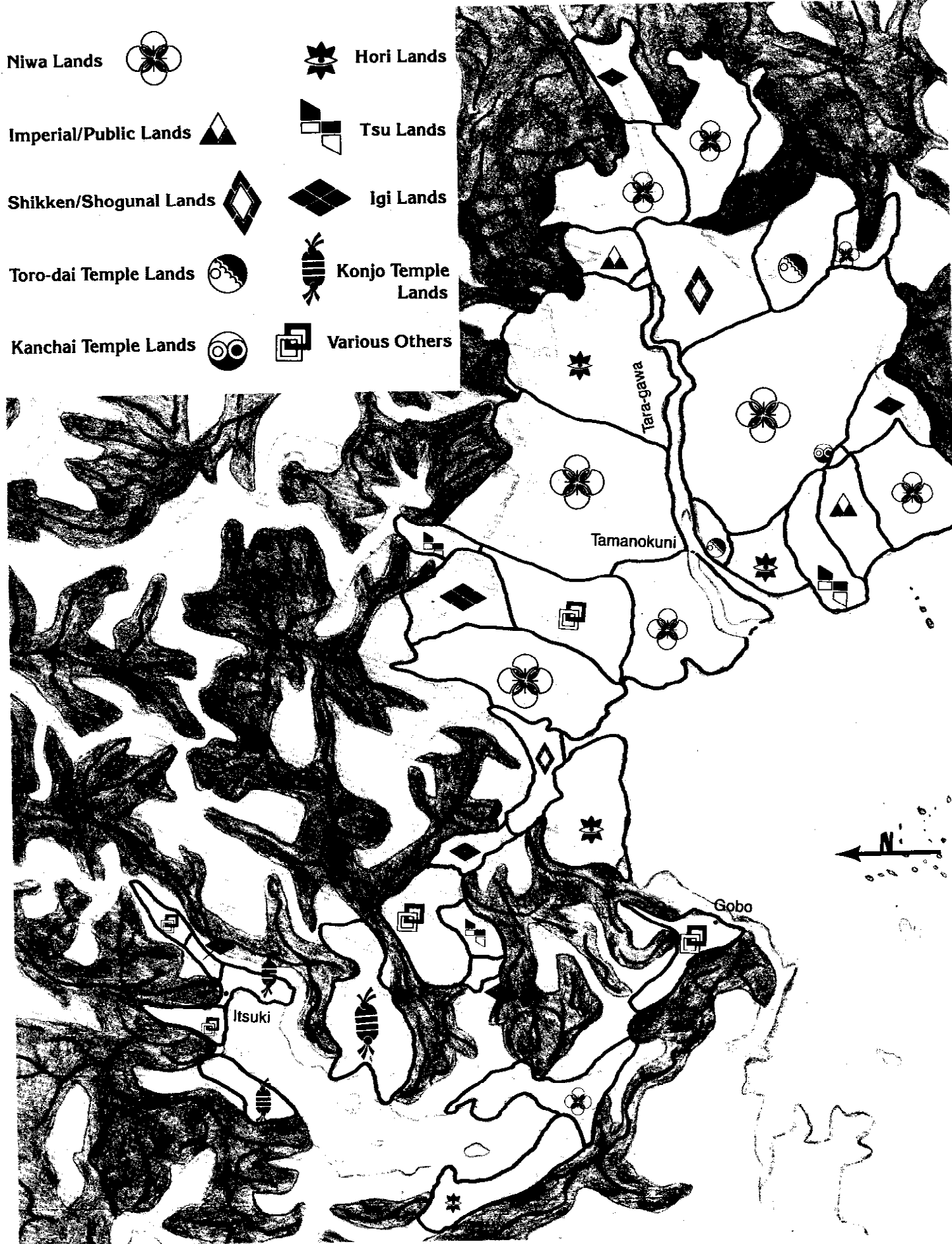
- | | |
|------------------------------|----------------|
| 1 - Kagochi | 30 - Shizume |
| 2 - Toyaki | 31 - Horosawa |
| 3 - Miko | 32 - Tsuko |
| 4 - Nakaido | 33 - Waya |
| 5 - Sogai | 34 - Shogitsu |
| 6 - Naredo | 35 - Hira |
| 7 - Iwari | 36 - Wakinasga |
| 8 - Ike | 37 - Hochi |
| 9 - Dosaki | 38 - Takako |
| 10 - Gizan | 39 - Maeshi |
| 11 - Kumaiko | 40 - Kanahanto |
| 12 - Naga-ido | 41 - Ashi |
| 13 - Fukudo | 42 - Yokozu |
| 14 - Chibana | 43 - Migri |
| 15 - Tochiko | 44 - Haso |
| 16 - Okiga | 45 - Kyotoge |
| 17 - Sanyo | 46 - Ishinuma |
| 18 - Futesama | 47 - Senike |
| 19 - Oie | 48 - Watsu |
| 20 - Kodo (Imperial Capital) | 49 - Eiga |
| 21 - Sudai | 50 - Akime |
| 22 - Yama-no-Taichi | 51 - Kumachi |
| 23 - Azuma | 52 - Sai |
| 24 - Tairayama | 53 - Niie |
| 25 - Unetgeso | 54 - Gumi |
| 26 - Moro | 55 - Ibasuido |
| 27 - Doku | 56 - Mito |
| 28 - Okane | 57 - Tenmei |
| 29 - Miyama | |



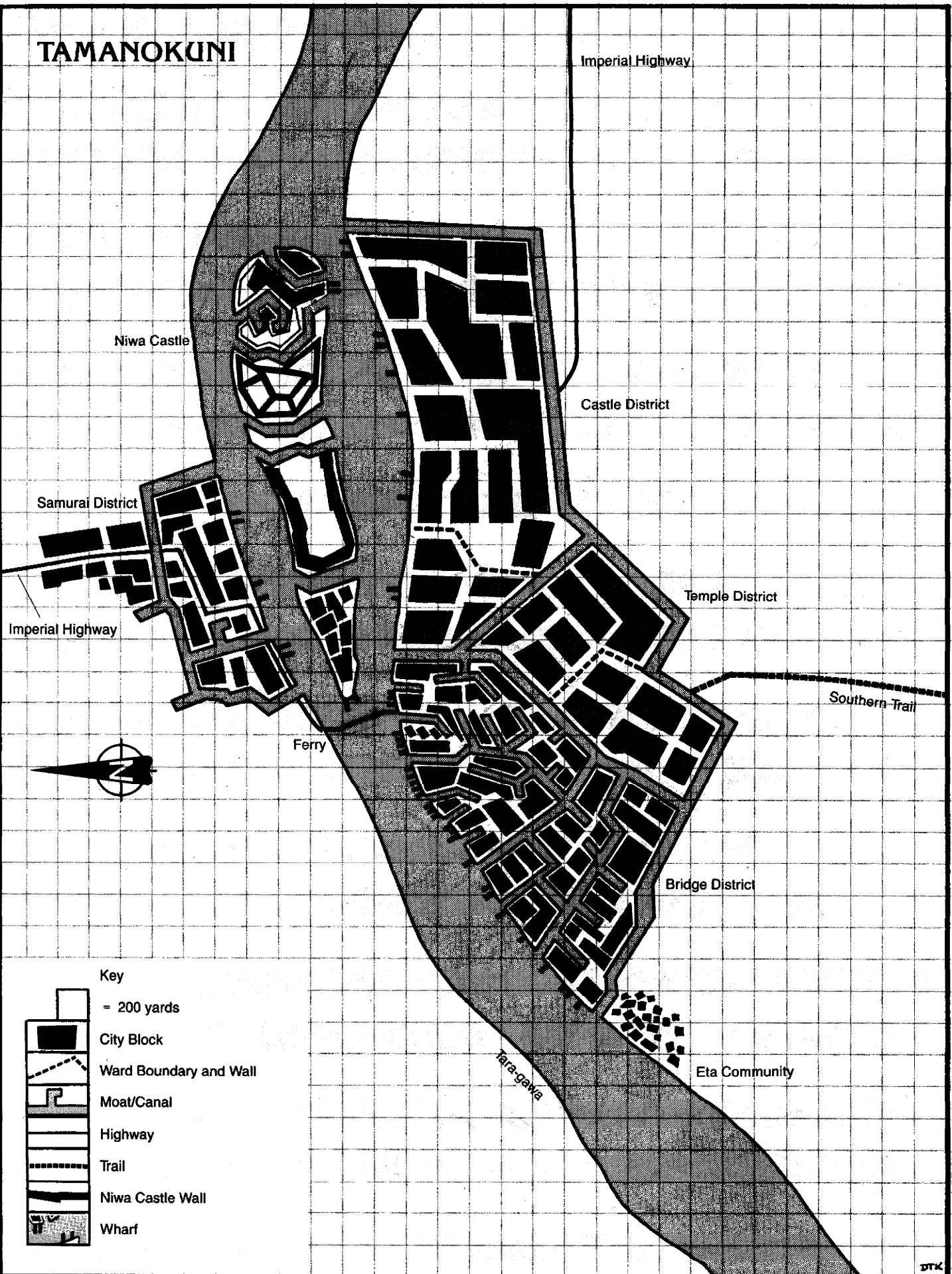
SHOEN MAP OF MIYAMA



- | | | | |
|------------------------|--|--------------------|--|
| Niwa Lands | | Hori Lands | |
| Imperial/Public Lands | | Tsu Lands | |
| Shikken/Shogunal Lands | | Igi Lands | |
| Toro-dai Temple Lands | | Konjo Temple Lands | |
| Kanchai Temple Lands | | Various Others | |



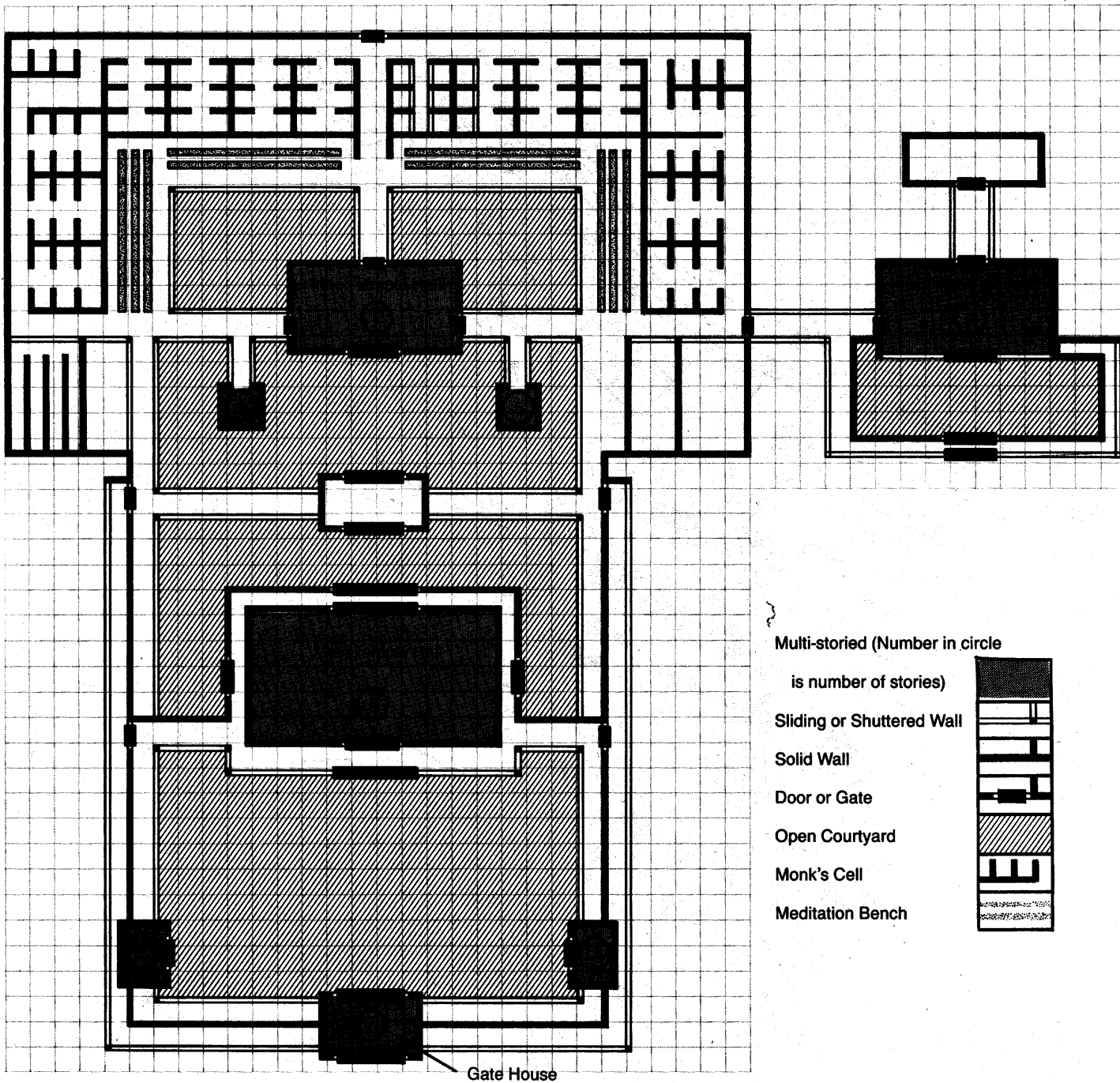
TAMANOKUNI



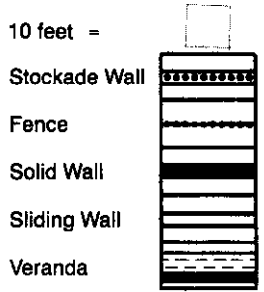
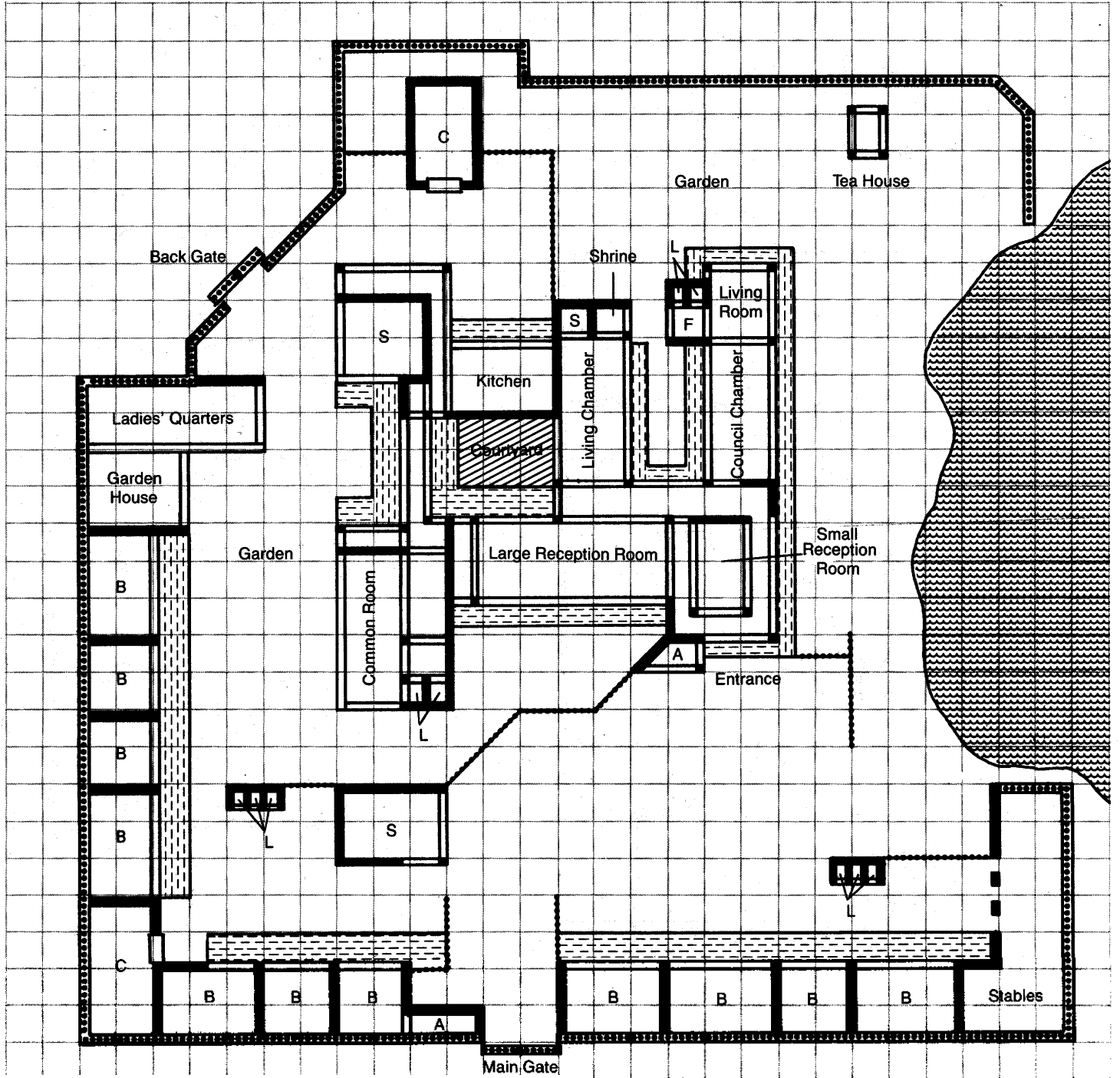
MURA



MONASTERY/TEMPLE



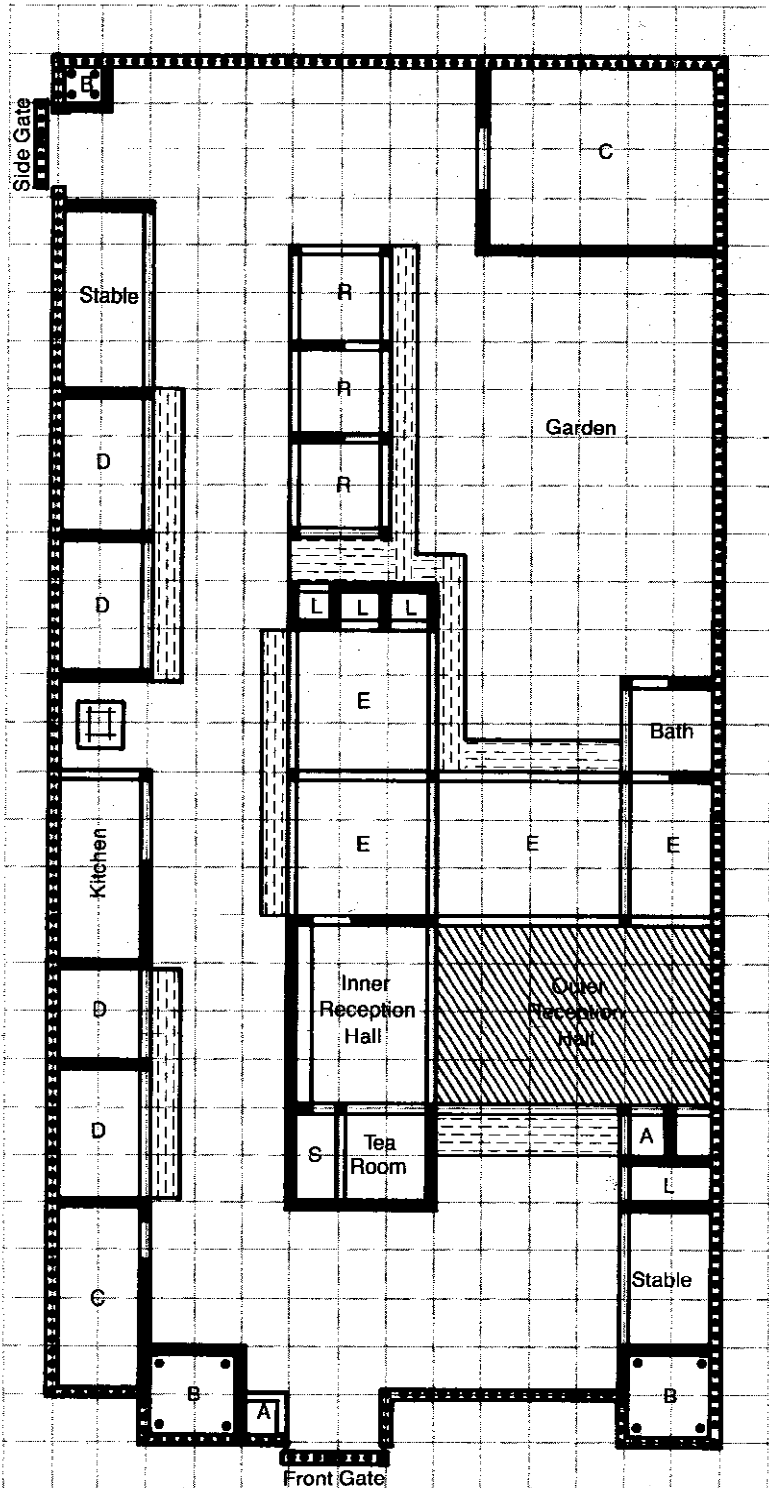
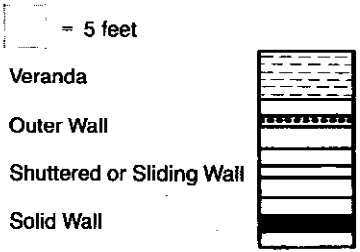
SHOEN RESIDENCE OF A JITO OR ZUSSHO



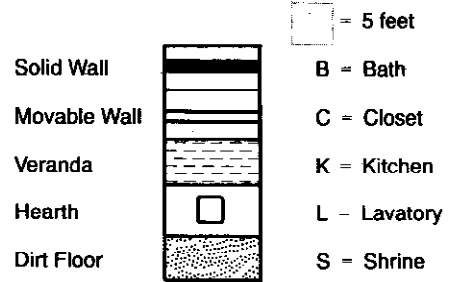
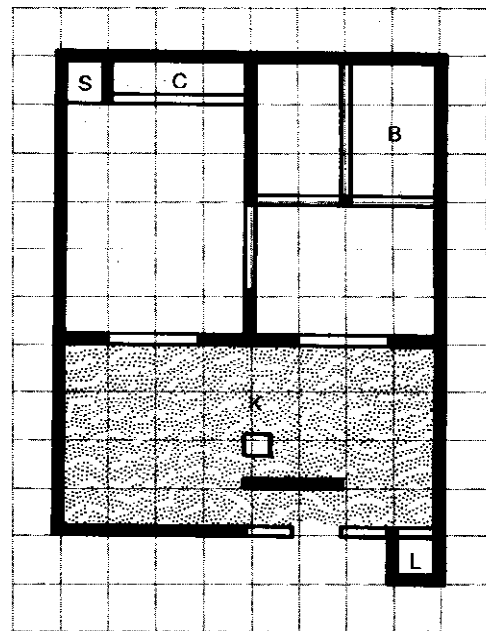
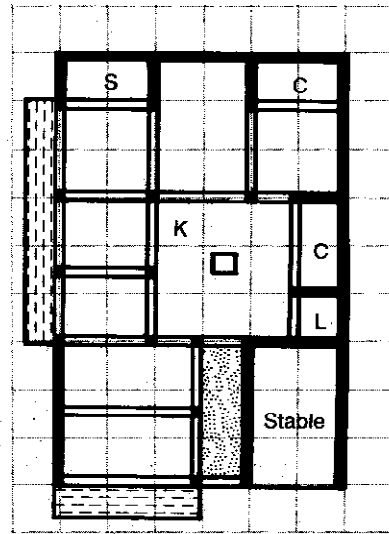
- A = Guardroom
- B = Retainers' Quarters
- C = Fireproof Storeroom
- F = Bath
- L = Lavatory
- S = Servants' Room

SMALL TOWN HOUSE OF A SAMURAI

- A = Guard Post
- B = Guard Tower
- C = Fireproof Storeroom
- D = Retainers' Quarters
- E = Multi-use Living Room
- L = Lavatory
- S = Shrine
- R = Quarters of Retired Family Members



COMMONERS' HOUSES



Oriental Adventures

Official Game Adventure

Swords of the Daimyo

by David "Zeb" Cook

Province Book of Miyama

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INTRODUCTION

Swords of the Daimyo is a campaign setting and a series of adventures for use with the AD&D® *Oriental Adventures* rules. Obviously, you need the *Oriental Adventures* rules and the *Dungeon Masters Guide*. In addition, it is helpful to have the *Monster Manual* handy for easy reference.

This module includes a small color map of the continent of Kara-Tur, a larger map of Miyama Province on the island of Kozakura, a book of adventures and maps, as well as the book of background information that you are now holding. This book, the *Province Book*, has information about the island of Kozakura and the province of Miyama. Most of this book deals with Miyama, the starting point for your adventures in the mystical Orient.

Before describing Miyama Province, it is necessary to know something about Kozakura. Thus this book begins with some general information about the geography, climate, government, and politics of the island of Kozakura.

After laying this foundation, the *Province Book* focuses on Miyama Province. Information about Miyama includes its geography, resources, history, government, politics, towns, castles, monasteries, temples, landholders, monsters, notable NPCs, and a gazetteer that gives detailed information on many of the hexes on the Miyama Province Map. Thus Miyama Province can be the starting point and center of your Oriental campaign.

Read this book before starting the adventures in the *Adventure Book*. This book enables you to provide your players with the necessary background they need for the various adventures. As you read, feel free to highlight important sections of text, make notes in the margins, or change descriptions as you see fit. Miyama Province is your campaign world and you are free to shape it to your purposes.

The lands of Kara-Tur are inspired by historical time periods of the Orient, using the culture and way of life of those times. Miyama Province is inspired by the Japanese culture of the Kamakura through Sengoku periods. This time of Japan's history was marked by civil war and the rise of the independent daimyos, each struggling to gain and keep the title of shogun, the

supreme ruler of Japan.

Oriental Adventures is a fantasy game, however, and the information here is not historically exact. Furthermore, the foreign words (and their translations) are meant to convey the flavor of the Orient and are not necessarily exact Japanese usages.

KOZAKURA

Geography and Climate

Kozakura is west of Kara-Tur, the isle that separates the Celestial and Eastern Seas. Kozakura consists of the islands of Shinkoku, Tenmei, Mikedono and Hinomoto. Of these, Shinkoku is the largest, forming a sweeping arc 1,400 miles in length. On the northern side lies Tenmei, separated from Shinkoku by the Inner Sea. On the southern side are Hinomoto and Mikedono. Between them runs Amaikyo, the Straits of Ama.

The islands of Kozakura rise from the ocean abruptly, extensions of the mountain ranges reaching down from the northern peninsula. A mountain range runs the length of Shinkoku's inside arc. The range was formed by volcanic action and several of the peaks are still active, erupting at infrequent intervals. While extremely rough, the mountains are low and only a few reach above the permanent snow line. The sides are usually steep and heavily forested, poorly suited to rice farming.

Narrow valleys of fertile land wind through the lesser ranges, the slopes rising abruptly along the mountainsides. Streams and rivers cascade down these slopes, fed by natural springs, melting snows, and the seasonal rains. These provide water for the rice paddies in the valleys.

Life in these small valleys is hard and lonely, unappealing to the majority of Kozakura's people. Most of the population lives on one of three large plains. These areas, although not perfectly flat, provide broad expanses of fertile agricultural land. The largest of these plains is centered around the imperial capital. Rich in rice production, the Dai Plain has been the object of political struggle for centuries. Whoever controls the Dai Plain controls

the heart of Kozakura.

The second great plain is located on the northern end of the island. This, the Jodo Plain, is the second largest in size and food production. Although far from the imperial center and somewhat isolated, it has proved a useful power base for rising warlords.

The third area of plains is a small group of river valleys in Miyama Province. Although not large in land area or food production, these plains rest astride the narrow neck of land connecting the northern and southern halves of Shinkoku. He who rules Miyama Province controls the movement of trade, messages, and troops to both ends of the island.

The land of Kozakura contains much farmland and forest. The farmland is divided into two types. Where the rains fall heavily or mountain streams are diverted to the fields, the farmers grow rice. The fields are divided into small squares and rectangles, crisscrossed by many dikes and irrigation ditches, for the growing of rice requires water. Each spring the paddies become flooded, muddy pools, the dikes narrow paths. As the rice grows the fields are drained and become passable again. The farmland that cannot be irrigated properly is given to the growing of other crops—vegetables and millet.

Forest covers most of the islands of Kozakura. Those who have the resources and money gradually work on reclaiming farmland from the woods. It is difficult and expensive work. The forests are thick with bamboo and trees and the ground is rugged and broken.

Still, even in its wild state, the forest holds a bounty of resources. Workers go out every day and cut bamboo. Hunters search for game. Loggers take trees for lumber. Peasants gather mushrooms and other exotic growths for food and medicine. It is also a place of refuge for humans and nonhumans alike. Bandits and escaped prisoners hide in the mountains. Korobokuru and hengeyokai live in remote valleys, safely away from intruders. Dragons haunt lakes and swamps.

Although located well north of the equator, the weather of Kozakura is generally mild. The great length of the island allows a wide range of climates, from semi-tropical lands in the south to frigid winters



in the north. Warm ocean currents give most of the island mild, wet winters and hot, humid summers. The northern half of Shinkoku receives heavy snowfall during the winters. Spring is the monsoon season, when it rains virtually every day.

Place Names

Part of creating a campaign world is to give places authentic-sounding names. Normally this is not too difficult. The world of *Oriental Adventures*, however, is unfamiliar to most DMs and players. Look at a good map of Japan and note the styles of names used. You can use these names or you can create new names that have the sound and feel of Oriental names.

You can also use the list of suffixes below to help create proper meanings for your Oriental place names. Simply add syllables to the start of the proper suffix to create an appropriate-sounding name. A mountain could be named Ujoyama, using the -yama (mountain) suffix. A river could be named Furagawa, again using one of the suffixes given below.

Bay	.....-wan
Beach	.....-bama
	.....-hama
Channel	.....-suido
Gulf	.....-umi
	.....-kaiwan
Harbor	.....-ko
Inlet	.....-tsu
	.....-ura
Island	.....-jima
	.....-to
	.....-shima
Island chain	.....-retto
Islet	.....-koshima
	.....-kojima
Lake	.....-ko
	.....-umi
Mountain	.....-dake
	.....-take
	.....-mine
	.....-san
	.....-yama
	.....-zan
Mountain Pass	...-toge
Mountain Range	....-sammyaku
Peninsula	.....-hanto
Point	.....-bana
	.....-hana
	.....-kubi
	.....-misaki
	.....-saki
	.....-zaki

Pond	.....-ike
Reef	.....-se
	.....-ze
River	.....-gawa
	.....-kawa
Rock	.....-ne
Sea	.....-nada
Strait	.....-kaikyo
	.....-seto
Swamp	.....-numa

History

The deities presented in the following history are created specially to provide background for the campaign. DMs who are familiar with Japanese mythology or who have already created a mythology for their campaign may want to substitute this for what is provided.

No one knows when the first humans arrived in the islands of Kozakura. The korobokuru, who had inhabited the islands for ages, keep no written records. Their oral tales are filled with stories of their heroes battling foreign chiefs and gaining wondrous and rare gifts. The korobokuru themselves maintain that the humans came from over the sea. Humans have no recorded history of this migration.

According to the chronicles of various temples and monasteries, the islands of Kozakura were the creations of one or more gods, of which Shinkoku was first. There is no agreement on which gods were responsible, but a general consensus maintains that it was Heavenly Brother and Heavenly Sister. The korobokuru believe the world (and thus the islands of Kozakura) were created by one of the Animal Spirits—possibly the Bear God or the Eagle Goddess.

All agree that Shinkoku has been the home of the gods for untold millennia. Gradually, the other islands came into being. Tenmei was created when Heavenly Sister was banished from Shinkoku by Fierce Wind Son. Hinomoto was created when Heavenly Brother declared his retirement and Mikedono was created accidentally in the war between Fire Bright and Fierce Wind Son.

The korobokuru were the first settlers of the islands and their stories tell how the islands were given to Poinpeyuan, a great hero of their race, as a gift from the gods. The korobokuru could keep the islands so long as they paid proper reverence to the gods and obeyed special taboos. Later stories tell how the korobokuru people broke these taboos and the humans came

to take the islands away.

Recorded human history begins with the accounts of several powerful family tribes. Each tribe controlled a small portion of Shinkoku and constantly struggled with the other tribes and the korobokuru for more territory. Then, the Akimatsu tribe presented the claim that its tribal chief, Mori, had been chosen by the gods to lead all the peoples of Shinkoku. Several miraculous events occurred that helped substantiate his title as emperor.

THE POLITICS OF KOZAKURA

The way Kozakura is governed and the politics that control it seem strange to many outsiders. To understand how the politics of Kozakura work, it is helpful to know a little of their background.

The politics begin with the Akimatsu clan and the Emperor Mori. The rise of the Akimatsu family was accomplished by skillful use of military might and diplomacy, primarily marriage alliances. Through these marriages, the Akimatsu wed their daughters to the powerful nobles of other clans. From there, they maneuvered and worked to see that children of these marriages assumed control of the other clans. Such maneuvers gave the Akimatsu huge influence.

However, the Akimatsu family was never able to put together a strong tradition of imperial authority. Too much of their control relied on the cooperation of allied families, who had to be rewarded with titles, offices, and land. Alone, the Akimatsu lacked the might to defeat their enemies.

To maintain the position of emperor, the Akimatsu quickly dominated the Dai Plain. There they gave lands to branches of their own family, cadet families (lesser families related to their line), and allies. Over time, their daughters married into more outside families, cementing the bonds of further alliances. Lastly, the Akimatsu launched a series of campaigns against the korobokuru who still held large portions of the various islands. The land captured in these campaigns was dispensed to loyal families or added to their own territories.

In time, the policies of the Akimatsu worked against them. After the first several decades, the family became quite large and split into several branches. Although only those from the main family



could become emperors, the other branches sought to control the emperor. Most often this was done through marriage, wedding a daughter to the emperor or his sons. A child of such a marriage could be named emperor and the grandfather of the child could effectively control the court.

Naturally, with such a system, the reigning emperor was often too young to actually govern. This task was done by a regent (*sessho*), almost always the child-emperor's grandfather from his mother's side. This was the most powerful position in the imperial court. The *sessho* controlled most appointments, grants of land, and tax immunities.

Furthermore, the old emperor had to retire, since there could not be two emperors at the same time. But the retired emperor was not necessarily eager to give up what little power he had. For several reigns, the old emperor was forced into retirement after a difficult power struggle.

With time, this retirement became a tradition and the Office of the Retired Emperor was established. The retired emperor became a force to be dealt with. Usually retiring in their twenties or thirties, retired emperors controlled many of the functions of the court. Indeed, at times there were two retired emperors, the father and grandfather of the current emperor. In such cases, the senior retired emperor (*In*) held the greater power of the two.

Thus there were sometimes three main factions in the imperial court—the regent (*sessho*), the retired emperor, and the emperor. Each held some degree of power and influence, the regent having the most and the actual emperor the least. At the same time, other groups and families were also striving to gather power.

The politics of the capital were complicated and demanded all the attention of the nobles. Indeed, to be forced to travel more than 20 or 30 miles from the capital was a terrible banishment. The provinces were the home of the uncultured and inferior and very little attention was paid to the families in the provinces.

Forced more and more to manage without assistance from the capital, provincial families grew in armed strength and landholdings. Temples also grew in power as they were granted lands by emperors, regents, retired emperors, and other nobles. They attracted and trained *sohei* and often engaged in skirmishes and wars with rival temples. They allied themselves with those nobles who would advance their cause (or enrich their coffers). They sometimes

entered the capital in force, threatening dire curses unless their demands were met.

The power of the Akimatsu and the other nobles of the court eventually weakened. They lacked both the trained troops to win battles and the landholdings to finance their enterprises. More and more they called upon provincial families related to their line. These families, in return for more land and rights, provided military muscle.

Blind to the danger, the noble families kept courting their own destruction. Eventually, the provincial families, their ranks swelled with samurai, were stronger than the nobles. Seeing that the imperial court was weak and in disarray, one family, the Hojo, forced the emperor to grant their family head the title of *shogun*. The shogun became the supreme military commander of the land.

Although of a lower position than the emperor and the *sessho*, the shogun had a great advantage—military might. The shogun was the real ruler of Kozakura. However, a careful pretense was maintained that the shogun obeyed the will of the emperor. This was necessary since the common folk believed the emperor was descended from the gods (and indeed was a god himself).

A daimyo could not just proclaim himself shogun. Only those of the proper family line (one related to the emperor, however distantly) could be shogun. He also had to receive his title from the emperor. While this was a mere formality, it meant only those who controlled the emperor could become the shogun.

Still, Kozakura was quite large and even the shogun could not control all of it. His power base was the same as that of the early emperors—a collection of families. These included the main family line, various branch families, cadet families, and allies. None of these alone were sufficient to maintain control or defeat the others. Retaining real power was a careful balancing act. Very soon the title of shogun became hereditary, passing from father to son or grandson. With this came all the ills and maneuvering that haunted the imperial succession. Other families used marriage politics to dominate the shogun. Children too young to govern were given the title, resulting in shogunal regents (*shikken*). The position of shogun was on its way to becoming what the emperor had fallen to—an empty title.

Currently the offices of the imperial government of Kozakura are:

In Order of Power	In Order of Prestige
Shikken	Emperor
Retired Emperor	Retired Emperor
Shogun	Shogun
Emperor	Shikken

Shikken

Takenaka Okawa (NPC), male, age 42

The Takenaka family is currently the most powerful in Kozakura. A southern branch of the Hojo family, it gained the position of shikken nine years ago when the current shogun was named. The current shikken is Takenaka Okawa, head of the family and grandfather of Hojo Kawakubo, the current shogun.

The position of the Takenaka family is not yet secure. The family reached the position of shikken through a favorable marriage with the Hojo family and alliances. These alliances range from quite strong to extremely tenuous. In general, the cadet families of the Takenaka and the lesser branch families of the Hojo line are strong supporters of the Takenaka. The main Hojo line and the other imperial branches are less loyal allies of the Takenaka. Given the opportunity, these families would seize power from the Takenaka.

The Takenaka family was founded 87 years ago as a branch of the Hojo family. At that time, the family held a small castle and landholdings in southern Shinkoku. For the next 72 years, the Takenaka expanded their territorial base and supported the cause of the Hojo line.

When Hojo Kikutake died prematurely, his son and grandson became candidates for the title of shogun. Neither was of legal age (18) and a power struggle ensued within the Hojo clan for the position of shikken. Support was divided between the son and grandson and the Hojo War was the result.

During this war, Takenaka Sugawara, half-brother of Okawa, distinguished himself in support of the grandson's claim. This culminated in the battle of Norinoshima, where the forces of Takenaka Sugawara were arrayed against the armies of the Hojo alliance. In the dawn just before the battle commenced, the Hojo general Nikken Yamashita, defected with his forces to the Takenaka side, guaranteeing the defeat of the Hojo alliance. With Hojo Kikutake's son banished and the grandson named shogun, the Takenaka claim to shikken was assured.



However, Takenaka Sugawara, having no direct blood tie to the shogun, could not become shikken. Thus the responsibility fell to his half-brother Takenaka Okawa. The Takenaka clan has been left in a difficult position. Takenaka Sugawara, an able and competent leader, has been forced aside by his brother. Although united against their enemies, the situation threatens to split the Takenaka family.

Shogun

Hojo Kawakubo (NPC), male, age 17

Hojo Kawakubo is the titular military ruler of Kozakura. However he controls little power. The grandson of Hojo Kikutake, the current shogun was given his title at the age of eight. Since that time he has been carefully controlled by his mother and his grandfather, Takenaka Okawa. He is now close to coming of age and realizes his future is bleak. His grandfather is not likely to give up control. The choices for Hojo Kawakubo's future are early retirement or sudden death. He cares for neither.

The shogun's only real hope is to somehow break the power of the Takenaka. Obviously, he has allied to him the main line of the Hojo family. In addition, a number of once-powerful families are allied to the Hojo cause.

Before the Takenaka regency, these families were strong allies of the Hojo, receiving grants of land and gifts accordingly. Since the defeat of the Hojo, they have been stripped of lands and weakened in power as much as possible. They have no love of the Takenaka, but currently have little power to act. Both Hojo Kawakubo and his allies await some appropriate event to act.

Retired Emperor

Gokammu (NPC), male, age 36

Gokammu is the current retired emperor and head of the Office of the Retired Emperor. Thus he wields significant power within imperial circles. By tradition, he has the power to grant the governorship of some (but not all provinces), grant tax exemptions for lands, become the protector of lands, and approve and disapprove of imperial appointments (within limits). Since the rise of the shogunate, the power of the retired emperor has decreased significantly. Although the office is still revered and treated with respect, previous retired emperors have found it convenient to withdraw to temples or monasteries, taking up

a religious life.

Gokammu has no intention of disappearing quietly. He has ambition of regaining the title of emperor (retirement does not necessarily prevent this) and restoring imperial power. Although a grand dream, such a restoration is highly unlikely. It would require the defeat of not only the shogun, but of all the lords who would have any hope of becoming the shogun or the shikken.

Still, Gokammu has support from some of the families, particularly the old noble families whose fortunes have collapsed with the rise of the samurai. He has also been courting those families slighted by the Takenaka, promising them land and position. Some have responded favorably, though each plans to betray Gokammu's dream in the end.

Currently Gokammu is playing a waiting game. The division between the Hojo and the Takenaka is to his advantage, as is the growing rift between the Takenaka brothers. He is carefully cultivating an image of neutrality.

Emperor

Gonijo (NPC), male, age 15

The emperor Gonijo is hardly a factor in the current power struggle. His life has been very carefully directed by Hojo and Takenaka counselors. Treated with great respect, his few tasks in life have been to unquestioningly approve the edicts of his advisors and perform the appropriate rituals to ensure the welfare of the state. Gonijo has little interest in the affairs of state and has already indicated he would gladly retire to a temple if allowed. However, as yet he still has no male child to continue the imperial dynasty.

Titles and Ranks

in the Imperial Court

Following is a list of titles, offices, and ranks that are assigned in the Imperial Court of Kozakura. You can use these titles when you need to create an important-sounding NPC or give a reward to a player character. No explanations are given of these titles. In most cases the function of the office is clear, but often the title was little more than an empty honor. The true power of the office depended more upon the resources of the holder.

Titles marked "*" should be available only to powerful NPCs or extremely powerful player characters. Titles marked "*" are inherited titles, passed from father to son.

Ajari* — Head holy teacher
 Chi-daijokanji* — Acting great minister of the council of state
 Chue-taisho* — General of the middle imperial guards
 Chunagon — Middle counselor
 Dai-ajari* — Great holy teacher
 Daijin* — Great minister
 Daijo-daijin* — Great minister of the council of state
 Dainagon* — Major counselor
 Gon-dainagon — Provisional major counselor
 Konoe-jisho — Assistant head of the inner palace guards
 Konoe no shogen — Lieutenant of the inner palace guards
 Kotaigo** — Empress dowager
 Kurodo no ben* — Controller of the emperor's off ice
 Minbu-kyo* — Minister of people's affairs
 Nagon — Counselor
 Naidaijin* — Minister of the center
 Nairan — Imperial examiner
 Naishi no kami — Chief of the palace attendants
 Nakatsukasa-kyo* — Minister of central affairs
 Okura no sho — Junior assistant minister of the treasury
 Sachuben — Middle controller of the left
 Sadaiben — Major controller of the left
 Saemon no kami — Capt. of the left, outer palace guards
 Sakyo no daibu — Master of the left division of the capital
 Sama no kami — Director of the Bureau of Horses, left division
 Sangi — Imperial adviser
 Sataisho* — General of the left
 Shikibu-kyo — Minister of ceremonies
 Shinno** — Imperial prince
 Shonagon — Minor counselor
 Shuri no daibu — Master of palace repairs
 Sojo* — High priest
 So-tsuibushi* — Chief of the military police
 Taisho* — General of the inner palace guards
 Tandai* — Shogunal deputy
 Udaijin* — Minister of the right
 Uemon no kami — Capt. of the right, outer palace guards
 Uhyo no kami — Capt. of the right, military guards
 Ukon no chusho* — Middle general of the right
 Ukyo no gon-daibu — Provisional master of the capital, right division
 Utaisho* — General of the right
 Zasu* — Chief priest

MIYAMA PROVINCE

GEOGRAPHY AND CLIMATE

Miyama Province is located in the very center of Kozakura. It is the strategic key to controlling Shinkoku and Kozakura. The province is divided into two main sections—the Northern Plain and the Southern Plain. Running through the middle of the province are the wooded peaks and ridges of the Kurisammyaku (Chestnut Mountains). Twisting through the hills and mountains, fast-rushing streams have cut narrow valleys. Most of these valleys are choked with the forests that carpet the mountain slopes. Some slopes have been cleared for farming.

Of the two plains, the Southern Plain is the larger. Located on the shores of Miumi (Gulf of Mi), the plain is divided into two fertile regions by a branch of the Kurisammyaku. To the east is the plain formed by the Tara-gawa Basin. The other area is watered by the run-off of a number of small streams that rush out of the mountains. Both of these areas are heavily irrigated for rice crops.

In the hills between the two 'areas are Nora-ko and Uji-ko, two freshwater lakes. The larger of these, Nora-ko, is extremely deep. Indeed, in its lowest depths it connects with a vast network of subterranean rivers and seas. Horrific and monstrous things have been known to rise from the depths of Nora-ko. Understandably, the lake has an evil reputation and the local peasants do not venture out onto it for any reason.

The Northern Plain is smaller and more isolated. Most of the fertile land is close to the coast, where the mountains descend suddenly into the sea. The main growing region is formed by the joining of several stream valleys. Jutting out from this plain is a rugged cape covered with forests and marshy reeds. The end of this cape breaks into a number of smaller islands, equally unsuitable for habitation.

The weather of Miyama, although varying with the seasons, is generally temperate. Springtime gradually warms the land from winter's below-freezing temperatures to an average of 60 degrees F by the end of spring. With the coming of summer, the rainy season begins. The weather

becomes quite humid and oppressive. There is little wind and much rain. Things are continuously damp and mildewed. As summer continues, the rain relents and the temperature rises, becoming quite hot (95 to 100 degrees F at times). The air remains stiflingly humid in the lower valleys. In late summer, typhoons sometimes strike the coast. These vicious storms can bring 12 or more inches of rain in a single storm. Huge tidal waves batter the coast along with winds of gale force or worse.

The typhoon season marks the end of summer. The weather once again becomes cooler and more tolerable with the advent of fall. The humidity drops and the lower slopes and valleys are pleasant. The autumn foliage changes into its colorful array. As the days grow shorter, heavy frosts come. Almost at the end of the year, the first snows of winter fall. Sweeping in from the Celestial Sea, the cold winds bring heavy snows to the highland regions of the province. As winter progresses, a rare snowfall may cover the province, lighter on the lower plains and quite heavy in the mountains. The temperature drops below freezing and the lakes and streams ice over.

The following table can be used to determine the weather at any time in Miyama. To determine the weather, find the proper month on the table. Note the average temperature for that month. Then roll 1d10 to determine if that temperature is adjusted up or down. Roll 1d6 and add or subtract that number of degrees from the average temperature. Each day of the adventure,

you can adjust the previous day's temperature (up or down) using the same method. The temperature should never be lower than the minimum listed for the month or higher than the maximum listed.

The percentage listed under the Precip column is the chance of rain per day during that month. The number in parentheses is the number of inches that fall. Rains last for 2d6 hours. If the temperature is below freezing, snow falls instead of rain. The number of inches of snow is triple that listed for rain. Snow remains on the ground until the temperature rises above freezing, so several snowfalls can accumulate. For every two days the temperature is above freezing, one inch of snow melts. In addition, every 10 degrees above freezing melts an additional inch of snow per day.

RESOURCES

The principal source of income in Miyama, as in all other provinces of Kozakura, is rice. It is used to pay the land tax, the harvest tax, and sometimes even the labor tax. It is used to pay for other foods, finished goods, animals, and servants.

Consequently, one of the principal resources of every peasant or lord is the rice he can produce himself or collect from others. Peasants work hard to grow as much rice as possible. Some even have secret rice fields in the mountains, hidden away from the tax collectors.

Nobles, officials, and temples gather

MIYAMA CLIMATE TABLE

Month	Av. Temp	Min. Temp	Max. Temp	Temp	Change	(1d10)	Precip (In-)
				Gain	No Change	Loss	
Tsou	35	10	60	1-4	5	6-10	5% (1)
Ju	40	20	62	1-4	5	6-10	5% (1)
Yu	45	25	70	1-5	6-7	8-10	10% (1-2)
Kao	55	30	75	1-6	7-8	9-10	10% (1-2)
Kao II	60	35	80	1-6	7	8-10	10% (1-2)
Chu	68	45	90	1-5	6-7	8-10	10% (1-3)
Hsiang	72	55	100	1-5	6-7	8-10	10% (1-3)
Chuang	72	55	105	1-6	7	8-10	10% (1-3)
Hsuan	68	45	95	1-3	4-5	6-10	15% (1-8)
Yang	60	30	85	1-3	4	5-10	10% (1-8)
Ku	50	25	70	1-3	4	5-10	5% (1-2)
Tu	40	15	55	1-3	4-5	6-10	5% (1)



rice by collecting rents and taxes from the peasants. They also fund massive projects to reclaim land, transforming the new territory into usable rice fields. Such efforts are not easy. Forests must be cleared, bogs filled in, irrigation ditches dug, mountain-sides terraced, streams diverted, and fields built—all by hand. The rewards of more rice production and more rent money make such projects worthwhile.

Rice is not the only resource of Miyama. Tea is rapidly becoming an important commodity. Recently introduced to Kozakura, tea has quickly become highly fashionable with the samurai and noble classes. It is grown on the warm slopes of the mountains. Currently the production is not large, but more and more of the suitable mountain land is being converted to this crop.

The third natural resource of Miyama is lumber. Taken from the mountains and the wooded valleys, most of this wood is used within the province. Enough is harvested to send some by ship to other provinces, particularly the capital. Lumber is sometimes demanded as payment for taxes, especially after fire has struck the capital or a daimyo's palace.

Of finished goods, Miyama produces virtually every type—cloth, woodworks, paper, baskets, and pottery. This merely allows the people to be self-sufficient, as are most of the provinces of Kozakura. However, Miyama does support a small but famous pottery industry. Several small families around Hiwasa Village (hex 0121) produce a noted style of pottery. It is renowned for its ashen blue cracked glazes and textured surfaces. Well-made pieces are found in the households of samurai and daimyos.

RESOURCE PRODUCTION RATES

Resource	Production Range
1 tan* of good rice land	1-3 koku of rice annually
1 tan* of poor rice land	1-2 koku of rice annually
1 tan* of tea	1-6 koku of rice equivalent annually
1 day of lumbering	1 tree or 20 poles of bamboo
1 potter family	10 pieces per week

* A tan is 1/10 of an acre, 4,356 square feet.

PROVINCIAL GOVERNMENT

Like the imperial government, the government of Miyama is a confusing, factional

affair. The power struggles at the top between the shikken, shogun, and imperial line are reflected in the official posts and appointments made in Miyama. Each faction has some representative within the province.

The top two positions in Miyama are the *shugo-daimyo* and the *kokushu*, or provincial governor. The *shugo-daimyo* is appointed to the province by the shogunal authorities. The *kokushu* is the imperial representative. Each of these has a number of minor officials under him. In addition, there are the samurai *jito* of the many estates (*shoen*) found throughout the province.

Shugo-daimyo

Niwa Hirohada (NPC), male, age 38

Niwa Hirohada is the *shugo-daimyo* of Miyama Province. Appointed by the shikken as a reward for assistance in the struggles with the Hojo, Niwa is a loyal supporter of the Takenaka cause. He and his family have been retainers of the Takenaka for several decades.

Niwa is a small, wiry man of keen intelligence and cunning wit. He is normally quite straightforward and honest, although he seldom reveals any unnecessary details in conversation. He is extraordinarily patient and has developed a long-sighted view of affairs. Although concerned about the immediate effects of his actions, his main goal is to strengthen and maneuver his family into a dominant position. To this end, he is building a base of power in the province. He sees that the factions of the court and *bakufu* (shogunate) are slowly destroying each other. The time is coming when he will have to rule the province of Miyama without outside assistance.

He is married and quite devoted to his eight-year-old son, Yukiie. His wife, the daughter of Takenaka Sugawara, is also expecting another child. His loyalty to the head of the Takenaka family and his wife's relationship to Takenaka Sugawara place Niwa in a difficult political position. Currently, he is attempting to remain neutral in any family rivalries.

Kokushu (Provincial Governor)

Tsu Gonsuke (NPC), male, age 42

Miyama is a gift province of the retired emperor. He can give the governorship of Miyama to any he desires, normally as a reward for service. The position has very few required duties and allows the *kokushu* to collect a salary of rice from the taxes on the province. Currently the posi-

tion is held by the Tsu family. This family is nonaligned in the developing power struggle in the capital. The retired emperor is both courting the Tsu family and building a power base in Miyama:

Tsu Gonsuke, head of one of the larger noble families, is a particularly gruff man, little given to artistic pursuits. Extreme arthritis does little to lighten his personality.

The Tsu family has a long history of involvement in imperial affairs. Indeed, Tsu Gonsuke's ancestors were one of the original supporters of the imperial cause. Since that time, the family has fallen on hard fortune, losing its prominent position in imperial favor to more vigorous families.

During this decline, the family was forced to focus its attention on provincial affairs, much to its ultimate advantage. While other noble families gradually weakened and collapsed, the Tsu strengthened their military might and political influence in the harsh provinces.

Tsu Gonsuke, like all *kokushu*, spends nearly all his time in the capital. The actual governing of the province is handled by the *mokudai* (governor's deputy) at the *rusudokoro* (provincial office of the governor). This office is located in Tamanokuni of Miyama.

Mokudai (Deputy Governor)

Igi Tajima (NPC), male, age 55

The Igi family is a branch of the Tsu line. Originally a warrior family of the provinces, the Igi managed to make a favorable marriage of a son to a daughter of the Tsu family. The arrangement has worked to the advantage of both. The Tsu have gained military power while the Igi have gained the mantle of respectability.

Igi Tajima has been given the position of *mokudai*, deputy governor of Miyama. He actually lives in the province. Officially his duties are to handle the civil government of the province, particularly of the public lands. However, most of these functions have been usurped by the *shugo-daimyo*. Still, the *mokudai* retains enough power that the *shugo-daimyo* must consult him on some affairs. In return for his work, the *mokudai* receives a portion of the taxes from the province.

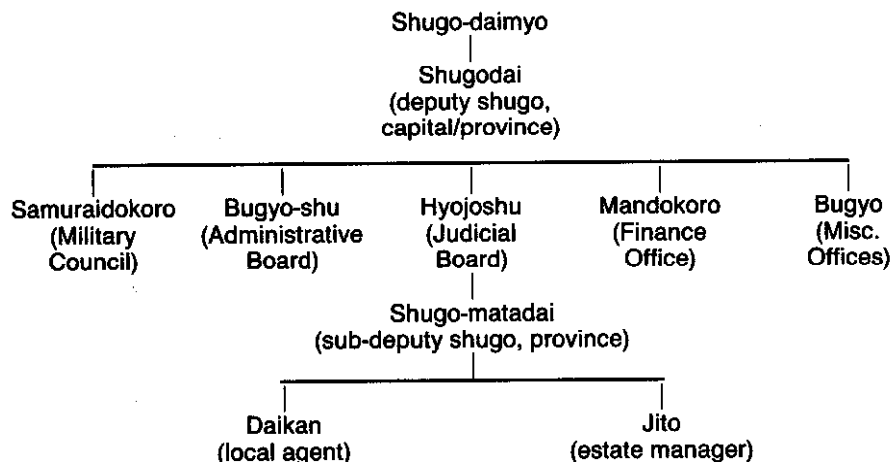
Igi Tajima is well aware of the declining power of his position and the growing power of the *shugo-daimyo*. He has no illusions about the likely outcome of any struggle between him and the *shugo-daimyo*. Therefore, he is working to gather as much power as possible, in the form of land and followers. When the time comes,



he is prepared to defy all authority and establish himself as a powerful daimyo in his own right. Ambition has made Igi Tajima sly, venal, two-faced, and corrupt. Outwardly he is very pleasant and trustworthy. Inwardly, he will do anything to reach his goals.

Organization of Local Government

In addition to the officials listed previously, each has a number of lesser officials to handle the everyday management of the province. The following diagram lists these lesser officials and the chain of command to the kokushu or shugo-daimyo. If a location is listed in parentheses after the title, it indicates that official does not reside in the province.



The *shugo-daimyo* is the samurai military governor of a province. Most of the territory in the province is held by his family or related families (hence the title daimyo). As shugo, his family was appointed to its post by the shogun of Kozakura. Now the position passes from father to son almost automatically. The shogun could step in and reassign the title of shugo, but seldom does. Such a punishment is reserved for families that threaten the shogun, either through treachery or ambition.

The shugo-daimyo spends nearly all his time in the capital of the shogun, keeping himself at the center of the political scene.

One or more samurai (usually of the same family as the shugo-daimyo) are appointed *shugodai*, or deputy shugo. These men split their time between the capital of the shogun and the province. Each is responsible for a province or a district of a province. They are appointed to their position by the shugo-daimyo and are accountable to him. The shugodai handle most of the administration of the province and carries reports to the shugo-daimyo in the capital. Immediately under him are a number of offices, boards, and councils that handle the necessary affairs of the province.

The *shugo-matadai* is the lowest level of shugo, the sub-deputy shugo. Player character samurai are sometimes given a shugo post at this level. Shugo-matadai usually belong to the main family, or a branch family, of the shugo-daimyo. In some cases, the position of shugo-matadai is given as a reward for loyal service. The shugo-matadai is responsible for the administration of a district within a province.

Daikan are often samurai, the local agents of the shugo-matadai. They collect the taxes and oversee the public lands. Their duties are similar to those of the jito. Unlike the jito, daikan are not bound to a single estate.

The *jito* are samurai representatives of the shugo-daimyo to each estate, whether the land is owned by the shugo or someone else. They oversee the collection of taxes and the implementation of edicts. They are often in conflict with the civil officials and nonshugo landowners.

The civil governor (*kokushu*) has virtually no power in the province and thus spends all his time in the capital. Nearly all his duties have been assumed by the shugo-daimyo. However, as governor, he is entitled to a certain amount of the taxes from all public lands, provided that the

shugo-daimyo can be convinced to give up this tax money.



The deputy governor (*mokudai*) actually lives in the province. There he exerts what little authority the civil governor has. While theoretically in control of all public lands, these are more often managed by the jito of the shugo-daimyo. The mokudai is supposed to protect the interests of the governor, emperor and the people. However, with no authority, he can do little more than file formal protests and rubber stamp documents. Indeed, his main purpose is to give official approval to the actions of the shugo-daimyo for the sake of appearances.

Seal bearers assist the deputy governor in the details of administration. The position has no power and very few duties. As such, it is given as a reward to local men in the province, especially those not favored by the shugo-daimyo.

THE ARMIES OF MIYAMA

As military governor and principal landowner of Miyama, it is the shugo-daimyo's responsibility to keep the peace in Miyama and protect it in times of war. In addition, the shugo-daimyo must also be ready to field troops at the command of the shogun. The numbers and types of troops the shugo-daimyo has available or can raise are listed below.

On Constant Duty
 AT CAPITAL RESIDENCE
 50 Mounted samurai (2d or 3d level)
 150 Samurai (1st level)
 100 Bushi (1st level)

Troops Available in Province*
 FORCES UNDER
 NIWA FAMILY COMMAND
 3,800 Bushi (1st level)
 800 Mounted samurai (1st level and commanders)



370 Foot samurai (1st level and commanders)

135 Marines (1st-level bushi)

9 Warships

FORCES UNDER

HIRO FAMILY COMMAND

2,000 Bushi (1st level)

200 Mounted samurai (1st level and commanders)

200 Foot samurai (1st level and commanders)

FORCES UNDER

SHOGUNAL/SHIKKEN COMMAND

400 Bushi (1st level)

30 Samurai (1st level and commanders)

FORCES OF OTHER ALLIES

360 Sohei from shrines and temples
(1st level and commanders)

* These numbers are approximations of the forces available from the various estates held by the shugo-daimyo.

In addition to these troops, the various other estates and temples of the province maintain their own troops. Depending on the situation, the shugo-daimyo may be able to use them in times of emergency. Many of these troops are given under the specific listings for each estate or temple. Finally, the shugo-daimyo can raise a levy of 1,000 additional bushi (1st level) and 5,000 poorly trained soldiers in times of emergency.

THE RELIGIONS OF MIYAMA

In Miyama, as in all of Kozakura, there are two principal religions—the Way of Enlightenment, and the Eight Million Gods. The Way of Enlightenment is divided into several schools while the Eight Million Gods is split into many separate shrines. While different schools (or shrines) may hold essentially similar beliefs, the exact methods of worship, deities, and outward manifestations may be radically different.

Within each school or shrine, there are two groups of worshipers. The first group is more or less devoted to that particular school or shrine. This includes the priests, monks, shukenja, sohei, and devout worshipers of the group. These people do not entertain or practice the beliefs of other schools or shrines. In other lands, such devoted worshipers are very common; in

Kozakura, they are somewhat rare.

The second group of worshipers, those who practice the rituals of more than one school or shrine, are far more common. This group includes the majority of the common people. They make offerings to one or more of the Eight Million Gods at planting time, pray for their departed according to the rituals of the Way of Enlightenment, and make donations and offerings to temples of both religions.

Of the two religions, the Eight Million Gods is by far the older. Indeed, it is not really a religion as such, but rather a collection of rituals and beliefs that relate to various gods and goddesses of nature.

There is no great teacher or book for the Eight Million Gods; there are no set practices, either. The observances and rewards vary from shrine to shrine and deity to deity.

Most often the shrines are associated with some site of natural beauty or legendary significance. Thus there are shrines on the slopes of major mountains, along the banks of rivers, by the ocean, or hidden away in forests. There are also important shrines to the sun goddess and the emperor (who is assumed to be of divine ancestry).

Normal worship at these shrines is fairly simple—ritual purification, offerings of food, donations of money, and prayers. At least once during each year major shrines have more elaborate festivals, involving sacred dances, bonfires, and processions through the streets. These festivals, intended to entertain the deity, can become quite rowdy.

Within Miyama there are several different shrines devoted to the Eight Million Gods. Unlike the temples of the Way of Enlightenment, each shrine of the Eight Million Gods is independent, unrelated to the others. Although the practices are generally similar, each shrine has its own unique features and beliefs.

The other major religion is the Way of Enlightenment. This religion was introduced from the mainland of Kara-Tur centuries in the past (see the Timeline in the Adventure Book). After initial resistance, the Way of Enlightenment has become the religion of the ruling class and has been accepted by the majority of the Kozakuran population.

Unlike the Eight Million Gods, the Way of Enlightenment is a well-organized religion. Drawing lessons from the life and speeches of its great teacher, the Way of Enlightenment guides men to spiritual perfection.

Over time, however, this religion has divided into several different schools. Currently there are three main schools active in the Way of Enlightenment. The most popular school (Toro-dai) simply requires the repeating of a single verse over and over. It is very popular with the common folk, since it is very easy to follow.

The next school (Kanchai) reveals to its followers an elaborate structure of invisible spirit creatures, some good and some evil. These creatures seek to help or harm according to their natures. Worshipers hope to gain the favor of good spirits and avoid the wrath of evil spirits.

The Kanchai school freely uses many ideas and beliefs of the Eight Million Gods—deities, spirits, and fantastic creatures.

Finally, there is the highly esoteric school of Konjo. This school uses the strict methods of meditation and contemplation to show that material things are only passing illusions that will change and decay. What matters is the strength of the person's spirit.

This school of the Way of Enlightenment is very popular with samurai and the ruling lords. Much of their thinking is affected by the Konjo school. Of all the schools, it is the most difficult and most true to the original intention of the Way of Enlightenment.

There are many shrines and temples throughout Miyama. The shrines are usually associated with the Eight Million Gods and are divided into First Shrines and normal shrines.

First Shrines have been officially recognized and supported by the Emperor and other nobles for centuries. They are often located in the old district and provincial capitals. The First Shrines are larger and more powerful than other shrines. Outside of Miyama Province, many First Shrines establish branches throughout other provinces to promote their particular beliefs (and get more money). This has never happened in Miyama.

Normal shrines are often built and supported by the local peasantry. These shrines may commemorate past events, ensure good harvests, ward off evil influences, or even appease powerful evil beings. Local nobility also support shrines, particularly in towns or villages near their home. Most often the site of both First Shrines and normal shrines have some special meaning—the place where one of the Eight Million Gods washed his hands, the slopes of the mountain spirit's home, etc.



The temples are associated with the Way of Enlightenment: Temples are built to venerate a specific deity or group of deities. Sometimes the site of the temple has a special meaning—the village of a famous holy man of the school or a place where the deity manifested itself to humans. In almost all circumstances, the temple is connected with a particular school. If the same site has meaning to several schools, there will be several different temples clustered around it. It is possible for the same deity to appear in two different temples, sponsored by different schools of the Way of Enlightenment.

The sponsorship of temples allows the various schools of the Way of Enlightenment to be far more organized than the local shrines. Each school is a nationwide organization. In or near the imperial capital is the main or original temple of the school.

Provinces contain a provincial temple and subscription temples. The provincial temple is a branch of the main temple and part of the taxes it collects are sent to the main temple. In return, the main temple acts as a protector of the provincial temple's property and rights.

The provincial temple in turn sponsors subscriber temples. These have an arrangement similar to that of the main temple and the provincial temple. The subscriber temple makes donations and obeys the commands of the provincial temple. In return, the provincial temple protects the interests of its subscribers within the province and acts as their spokesman to the main temple.

The arrangement has enormous advantages for all. The main temple, located near the capital, ensures that the school is always represented in the affairs of the court. The provincial temples give the main temple a broad power base. The subscriber temples receive political protection they could not otherwise get. The various payments guarantee enough money for construction and adventurism, and the network of temples allows the school to quickly raise a large force of sohei in times of trouble. The main temple simply calls upon its provinces (who in turn call upon the subscribers) and they provide the troops.

The power of the temples has not been overlooked by the powerful families of Kozakura. Many noble families have generously endowed the temples with money, land, and special privileges. With these gifts, they hope to sway the temples to

their side. But it takes more than just gifts and money; the nobles must also have a commitment to the school and its beliefs.

All this does not guarantee the support of the temple; several noble families have collapsed into ruin through the stubbornness or treachery of a temple ally. To prevent this, powerful nobles and samurai (particularly of the imperial line) sometimes retire to temples and monasteries and rise within their ranks. This allows the family to control the temple from the inside. Many temples have thus become associated with particular families.

This domination by family factions and, to a lesser extent, the natural differences in religious beliefs have led to long-standing feuds between different temples. Normally these feuds take the form of political maneuvering. When such political dealing fails, however, direct action in the form of raids and temple-burning is the frequent result. The sohei of each temple are necessary to actively protect the temple from attackers.

Also associated with each school are monasteries. Generally built on secluded mountain slopes or other places well away from cities, monasteries are centers of training and religious instruction for those within their walls. Because of these quiet and peaceful surroundings, emperors, nobles, and samurai find it fashionable to retire to monasteries when they grow tired of the physical world. This retirement is often permanent, but many a retired warrior or statesman has returned to the world when needed by his family, emperor, or cause.

Many monasteries are no more than meditative centers, while others incorporate harsh training in the martial arts. Those coming from such monasteries compose the monk character class. These monks are zealots, fiercely dedicated to their cause.

In addition to the shrines, temples, and monasteries, there are also a number of hermits or religious recluses in the forests and mountains of Miyama. These men have cut themselves off from the rest of the world and do their utmost to avoid discovery. In their lonely mountain huts and caves, they put themselves through grueling trials to purify their minds and bodies.

Their lives are difficult and extreme. Many live on simple diets of nuts, roots, bark, berries, and water. They live unsheltered through freezing cold and pouring rain. They sit under waterfalls, enduring the battering torrent. They fast for days,

meditate for hours, and generally put themselves through extreme hardships. These hardships cleanse their minds, enabling them to rise above pain and desire.

After long periods of such cleansing, hermits may reach an enlightened state. Of the few who reach this state, some come down from the mountains to found new schools or shrines that are based on the enlightenment they have received. They may also bring new styles of martial arts as part of their teachings. Hermits are rare and hard to find, but sometimes take pupils to train in their esoteric beliefs.

THE ESTATES OF MIYAMA

The farmland of Miyama is divided into publicly owned land and private estates (shoen). The public land is owned not by peasant farmers or local nobles, but rather by the emperor who then gives charters for the land to lesser nobles. These lesser nobles hold the right to use the land and collect the harvest from it. The actual work is done by the peasants, who pay taxes to the emperor through the noble who holds the charter.

Most of the nobles who hold charters to public land are related to the imperial line. Thus the emperor, his family, and his branch families control the majority of the public land under a system similar to that used for the shoen lands.

Most of the farmland of Miyama is under the control of the shoen (estate) system. This, technically, is also public land. However, the estate owners have gained special tax exemptions and rights, effectively making the shoen land private property. As is normal with affairs in Kozakura, the ownership and management of shoen is a complicated business.

There are three different forms of shoen land ownership. The simplest occurs when a samurai or daimyo holds the entire charter to the land. The samurai or daimyo oversees the peasants on the shoen, collecting rent from them and paying any taxes the emperor (or shogun) requires. The samurai or noble either lives in the province or has close ties to the region. His family may have risen to power in the area or he may have conquered the territory from an opposing daimyo.

The second type of ownership is for a noble to hold the charter to the shoen but



not directly control it or live there. This noble has managerial rights to the shoen. He collects a portion of the crop as rent in return for providing the necessary administration for the shoen.

The noble usually has a local representative on the estate to handle the actual work. If the property is under the control of the shugo-daimyo, this representative is the jito. If not, the representative is the zussuo (who is normally a samurai). In the latter case, the shugo-daimyo of the province appoints a jito to keep an eye on the shoen too (just to make sure there are no secret threats to his power). The zussuo or jito has powers very similar to that of a simple owner. As representative, he is allowed to keep a portion of the rent before sending the remainder to the manager. The manager, in turn, must pay whatever taxes are due on the shoen.

The third type of shoen owner is the protector. This person is an extremely high-ranking noble—the dowager empress, emperor, or retired emperor are not uncommon protectors. The protector holds the charter to the shoen, but does not become involved in the actual management of the property. Instead, he uses his influence to secure special privileges for the shoen (tax exemptions, etc.) and supports any legal claims involving the shoen. In return, the protector receives a share of the rent.

A protected shoen has a manager (who usually does not live on the shoen) and a local representative. These two are also allowed a share of the rent.

The original intentions of the land-ownership system have become cloudy. It is possible for the zussuo or jito to defy his lord, keeping all the rent. In such cases, there is little the manager or protector can do unless he has the might or connections to force payment. Indeed, many now-powerful samurai and families rose in wealth this way.

The entire estate system is currently in turmoil. Complicated legal claims, weakening imperial authority, and conflicting loyalties have made shambles of the once-orderly system. Some shoen in Miyama are still run by the old system of protector, manager, and representative. Others have been taken over by jito of the shugo-daimyo, ignoring the complicated old system of ownership. This turmoil allows adventurous player characters ample opportunity to rise in power and wealth.

It is also possible for a person to hold more than one position. Thus a samurai

might be the local representative of one estate and the manager of several others. A shugo-daimyo might be jito of one shoen, the manager of 13 others, and the protector of 23 more. The only limit to the number of shoen a person can hold is given by his power and influence.

Because land rights and land ownership matters are so complicated, proper charters and papers are vitally important. Each type of ownership has its own set of papers recording the rights of the family. Some of these papers are centuries old. Without these papers, a family has no legal claim to any estate.

If a fire were to destroy the charters of a shoen then, although a family might have managed the shoen for decades, it suddenly has no legal proof of its rights. The emperor, shogun, or even shugo-daimyo can suddenly take the property and give it to another family.

Thus the safety of its charters is the paramount concern of a family. To protect them is one of the primary duties of a true samurai. A vivid example of this is that of the samurai Niwa Ozuchi who forfeited his own life to save the charters of the Niwa family when a disastrous fire swept their castle compound. For this valorous deed, he is a revered ancestor of the Niwa family and is still consulted (via *Speak with Dead* spells) on critical policy decisions of the Niwa family.

In part because of Niwa Ozuchi's actions, the majority of shoen in Miyama are held by the Niwa family or its branch families. The Hiro family, staunch allies of the Niwa, have the second largest holdings. The rest of the arable land is divided between various temples of the province, the emperor, the governor, and various other nobles who have holdings in the province. The Shoen Map (in the *Adventure Book*) shows the location of major holdings within Miyama.

THE SOCIAL ORDER OF MIYAMA

Kozakura is a land where social class is of importance. The differences between nobles, peasants, craftsmen, and warriors are found throughout the land, both in customs and laws. Listed below are the levels of social importance within Miyama. At the top of the scale are a few powerful families who hold the ruling power within the province. Below these families are general

groups of people organized by occupation.

The Niwa Family

As noted before, the Niwa hold most of the land, the position of shugo-daimyo, and several of the shugodai posts. In addition, a number of the lesser family members hold jito positions on the largest shoen in Miyama. The Niwa family is the most powerful in Miyama. Its efforts are aimed at retaining that power and perhaps some day conquering their neighbors.

The Hori Family

The Hori are a branch of the Niwa family, founded 32 years ago. The Hori hold posts of shugodai and shugo-matadai within Miyama. They control Hori Castle on the Northern Plain. They have less property than the Niwa, but act as jito on many Niwa shoen. Today, all members of the Hori family are distantly related to the Niwa. Thus the Hori are part of the Niwa family council, advising on major family decisions. The fate of the Hori is closely connected to that of the Niwa. The Hori hope to someday acquire control of the Niwa family, either through marriage or might of arms.

The Igi Family

As mokudai, the Igi have managed to gain control over several shoen of public (imperial) land. The Igi have been especially lax in making the payments to the emperor and the distant nobles who hold manager and protector rights. Although these nobles have filed many complaints with the shogun, little action has been taken. The Igi make certain the shogun and the shugo-dai both receive their proper payments, perhaps ensuring their neutrality in the matter of property rights. The Igi are working hard to convert public land into private shoen, installing their own zussuo wherever possible. In the future, the Niwa may be forced to deal with the Igi, but currently they are blind to the threat.

The Tsu Family

Once a powerful court family, the Tsu now retain only a limited presence in Miyama. Although they hold the title of kokushu, the Tsu have left most affairs in the hands of the Igi. Once they were greater and more powerful than the Igi;



now the situation is reversed. The Tsu are now considered an ally family of the Igi. They have only a few possessions in Miyama and these are carefully controlled by the Igi.

The Tsu would dearly like to see a return to the days of imperial authority, since they could then regain their old power. They know, however, that the chances for this are slim. They are dedicated to preserving their declining power within the province.

The Samurai Families

In addition to the four principal families listed above, there are a number of smaller samurai households. Most of these are retainers of one of the four listed above. They are either unrelated to the main family or only very distantly related. Those in the service of one of the main families are listed below. Player character samurai can choose to belong to one of these families or they can create one of their own.

Niwa	Hori	Igi	Tsu
Matsue	Daidoji	Inoue	Kato
Ishii	Kadokawa	Ebisawa	Sakai
Naoki	Fukuda	Koda	Ikeda
Kishimoto	Ooka	Nogami	
Sato	Kuroda		
Mushakoji	Maeda		
Nogami			
Watanabe			

The Clergy

Ranking below the ruling samurai are the various clergy of the shrines and temples. At some of the shrines, the position of priest or caretaker has been in the same family for centuries. It is the occupation of that family. Such families include the Wajo, Mizuno, and Takeuchi. Some of the temples are dominated by the Niwa and Tsu families who control the political power of that temple. In most temples, however, people from all ranks of life are found.

Within the ranks of the clergy may be found retired samurai, peasant sons, and even widows. Monks and shukenja also belong to this social group.

The Peasants (Hyakusho)

The hyakusho are the peasants of Kozakura. They form the bulk of the population. They are divided into several groups, listed below:

Farmers: The farmers of Miyama are the backbone of the province. Miyama is an agricultural province and the farmers are responsible for its production. As farmers, they are more important than craftsmen or merchants, both of which are relatively small groups.

Farmers, like all other groups in Miyama, are organized into families. Most families are quite large and include very distant relations. The head of the family group is the *myoshu*. He is responsible for the collection of rent and taxes and is considered the cultivator of the land. Player characters may be the sons or daughters of farmers, particularly if they are bushi, monks, or wu jen.

Craftsmen: The social status of craftsmen depend on their craft and skill. Workers in common crafts (carpentry, silk production, etc.) seldom rise to great heights or achieve great notice. Those involved in more artistic crafts can sometimes achieve great fame if they possess notable skill. Still, while such fame increases their wealth and acceptability, it does not alter their social level. The children of a famous craftsman are still craftsmen, regardless of how high the father rises.

Merchants: Since Miyama is mainly an agricultural province, it has little need for merchants. Indeed, this class is treated with a touch of contempt by all. These are the people who make a profit from the effort of others.

This social group also includes the moneylenders and financiers. These in particular are in an awkward situation. Even the powerful samurai houses find it

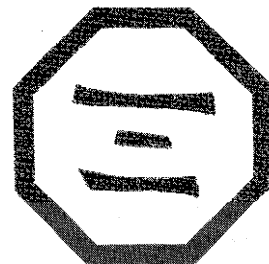
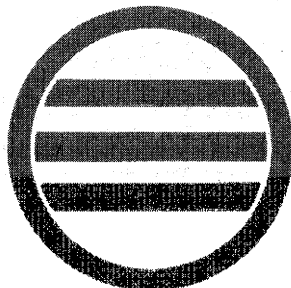
necessary to borrow money from these merchants. However, due to the difference in social class, the merchant often finds it impossible to recover his investment, let alone collect any interest, unless he has extraordinary resources.

Entertainers: Of all the common people, entertainers are by far the lowest in social status. These include actors, singers, musicians, and other groups. They are simultaneously favored for their skills and despised for their tawdry occupation.

The higher classes find the entertainers seductively attractive. The entertainers live by imitating the life of the nobles, but are free of the social restrictions that surround and restrict the higher classes. They often dress in garish imitations of the powerful and wealthy. Indeed, they often set the styles that are later copied by the samurai families.

Yakuza often come from and live among this social group. The town of Tamanokuni is the only major center of artistic life in Miyama.

Outcasts (Eta): Below all other social groups are the outcasts. They are the lowest of the low. Indeed, in most instances, they are literally nonpeople. All other classes despise them. Marriages are not permitted with outcasts and even contact with outcasts is undesirable. The outcasts exist primarily to fill occupations unthinkable to the other classes, occupations that are ritually unclean or forbidden by the various religions. These include executioners, butchers, tanners, and morticians. Yakuza sometimes come from this class.



THE GAZETTEER OF MIYAMA

This section lists specific information about places of interest within Miyama Province. This information can be used to create adventures and provide the basis for an Oriental campaign.

The type of information given for an entry varies depending on the nature of the site. Thus the entry for a hermit's cave describes the surroundings and gives details on the hermit, while that of a town describes the factions, major establishments, and notable NPCs who reside there. A castle description lists its military forces. An ancient ruin may be populated with creatures suitable for an adventure.

Entries in the gazetteer are arranged according to the hex number found on the color province map. Lower-numbered hexes are listed before higher-numbered ones. Not all hexes have an entry; only those hexes that contain one or more notable features are listed. In some cases, a hex has more than one feature—a town with a castle overlooking it, etc. Each is described separately under the listing for that hex number. Proper names of locations, structures, and people are also listed in the index for your convenience.

EMPTY PROVINCE HEXES

Not all hexes on the Miyama Province Map are listed in the gazetteer. Such hexes lack notable sites that are shown on the map. This does not mean the hex is a blank void, however. Many of these hexes contain small features, such as *mura* (small villages), tiny shrines, beautiful glades, or even skeletons. To see if there is a minor feature, roll 1d10 and use the table that matches the terrain of the hex (or the terrain the characters are in).

Agricultural/Fertile

1-5: Fields — The landscape is crisscrossed by a rectangular pattern of rice paddies. Irrigation ditches and dikes mark the boundaries of each field. Water flow is carefully controlled by a series of sluice gates and run-off channels. There are always peasant workers in the fields during the daytime.

6: Small Shrine — Located in the center of the fields or along the roadside is a small, dilapidated shrine. This can be a row of statues, a tiny pagoda, or a small bamboo hut. The shrine is dedicated to one of the deities of the fields or a protector of travelers. There may be a small, carved plaque dedicating the shrine in the memory of some person or local event (the spirit of a virtuous villager or the defeat of an evil monster).

7-9: Mura — A *mura* is a small village community, the home of the local farmers. Each *mura* contains 10-100 (1d10x10) villagers of all ages. The village has one *minka* (peasant house) for every 10 villagers, plus another 1d10 *minka*. These vary in quality and size from impoverished to small (i.e., no samurai mansions or houses of wealthy merchants).

Each *mura* has a *myoshu*, or village head, who represents the *mura* when dealing with the landowner or other officials. In the center of the *mura* is a gathering place, often with an alarm (a wooden block and mallet) for summoning the people of the village.

The services available vary from *mura* to *mura*, but are generally quite limited. There is always food and shelter (usually of simple or poor quality). Other possible services include a mill, a drinking house, smithy, carpenter, fishermen (always present on the coast), boatbuilder (on the coast only), and possibly even a wise old man (who always lives on the edge of the *mura* or in the nearby forest). Villagers of a *mura* can be hired for simple tasks—porters, servants, grooms—although only a few are willing to leave the area of their village.

10: Deserted Building — Located in an out-of-the-way place, deserted buildings may be the remains of a destroyed village, the former abode of a hermit, or even the remains of a temple. Most often they are dilapidated, in sad repair. However, sometimes they are occupied by hungry *bakemono* or other hideous creatures who keep the building in reasonable repair. They do so in hope of tricking the unwary traveler into staying the night. Naturally, they do not intend to offer kind hospitality to their guests.

Forested

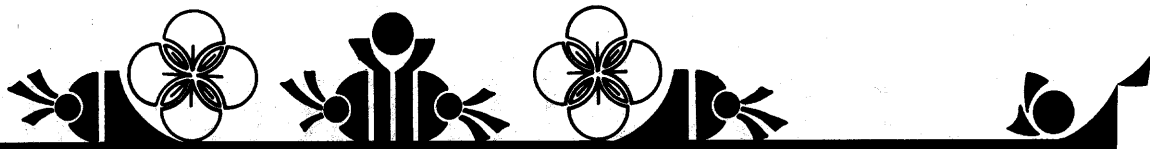
1-6: Forest — The area is ordinary forest—bamboo thickets, cryptomeria, cypress, pines, and other trees. Sunlight filters through the overhanging branches to dapple the leaf-strewn ground. Mushrooms and fungi grow around the bases of trees and over fallen logs. Rivulets wind through small channels.

7: Deserted Building — This is the same as for Agricultural/Fertile terrain.

8: Hermit — The small bamboo shack of a hermit is tucked away on the edge of a clearing. The shack is in good repair. The hermit, usually an old man with long, white, stringy hair and beard, has retired from the world to contemplate the mysteries of the cosmos and seek his own path to enlightenment. Hermits are seldom evil or malicious, although a few may be possessed by evil spirits or may be evil spirit creatures in disguise. Hermits normally welcome strangers and offer to share their simple fare—boiled nuts, buds, bark, roots, berries, and mushrooms. Many hermits are quite adept at martial arts.

9: Hengeyokai Abode — Located deep in the woods is the well-made home of an NPC *hengeyokai*. Such houses are in the style of samurai or nobles—*hengeyokai* do not dwell in common *minka*. The *hengeyokai* has prepared defenses against intruders to the best of its ability (taking into account its character class). If the *hengeyokai* is good, it extends hospitality to nonhostile visitors and may even reward visitors who show exceptional grace or kindness. If neutral, the *hengeyokai* gives shelter to characters overnight, most likely without revealing its *hengeyokai* powers. If the creature is evil, it attempts to deceive the characters about its true intent, which is to destroy them through trickery or ambush.

10: Creature Lair — The characters come across the den of some wild animal or the tracks of a creature (which lead to its lair). Such creatures are seldom intelligent, although they may be quite fantastic. If cornered in its lair, the creature attacks with ferocity, especially if it is female and has young.



Hilly/Mountainous

1-8: Rugged Ground —The ground is very rough off the paths and trails. The slopes are thickly wooded (with bamboo at the lower elevations and various trees higher up). The ground is broken by ravines, bluffs, and boulders.

9: Hermit — This result is the same as that for Forested terrain.

10: Creature Lair — This result is the same as that for Forested terrain.

Waste

1-9: Reed Plain —The area is a marshy flat, with reedy thickets four to seven feet high. The ground is boggy and characters may often sink three to four feet into the muddy water. Narrow, barely discernible, channels wend through the reeds. Flat-bottom boats can travel these channels. Out of the channels, however, characters must pull their craft through the mud, struggling through waist to shoulder deep mud. Movement on foot through the flats is virtually impossible. Characters will progress 900-1900 (2-12 x 100 + 700) yards per day! Movement by boats allows the characters to move at their normal rate of travel, provided the characters have a guide. Without a guide, boat movement is half normal.

10: Hut —Built on stilts in the midst of the reedy plain is a small thatched hut. The hut may be deserted or occupied by an old crone, hermit, *hengeyokai*, spirit creature, sage, or even a banished samurai. If good or lawful, the occupant welcomes visitors (although evil occupants attempt to cause harm later during the visit). Otherwise, the reaction depends on the type of occupant. Banished samurai often refuse visitors out of shame at their condition.

GAZETTEER OF HEX LOCATIONS

0121

Hiwasa village: Located slightly inland from the beach of Miami, Hiwasa is one of the major fishing villages of Miyama. The village has 300 buildings, mostly *minka* and *godown* (storehouses). The majority of the 1042 people live by fishing and farming. There are also a number of skilled craftsmen present in the town. Services present in the town include an inn, several shipwrights, salt makers, two

smiths, several potters, a family of weavers, numerous carpenters, a freight merchant, sake makers, three tofu makers, two teahouses, and a small theater.

The villagers also gain a small income from pearl diving. The divers are always women, who have a greater talent for it than men. The pearls are only found at great depths and the divers must be able swim deeply into dark and chilling waters. Aside from the normal dangers of diving to great depths, pearl diving in the area has additional risks. The prime oyster beds are occasionally visited by a clan of undersea creatures who wreak death on those who pillage the treasures of the sea. Many a pearl diver has disappeared, only to have her body found in the village center with the break of dawn.

The village is also the managerial base for the Niwa estate on which it is located. Living in a walled compound on the edge of town is the jito of the estate, Hiro Koji. He keeps 10 samurai and 90 bushi as retainers and employs an armorer and bowyer. In addition, he has a score of household servants—grooms, maids, cooks, washing women, etc. Hiro Koji (of the Hiro family) is loyal to the Niwa (and Takenaka) cause. He keeps careful tabs on the movement of strangers through the estate and within the town.

0122

Shrine of Obun the Traveler: Branching off from the Great Road is a weedy track that winds into a small grove of trees. Set back among these trees, on the bank of a marshy pond, is the shrine of Obun the Traveler. The shrine is maintained by Kiro, an aged *shukenja* (6th level, CG), a follower of the Eight Million Gods. He is quite cheerful and talkative, although somewhat infirm from old age. The shrine is a small and simple affair. The building is a single main hall with a personal room for Kiro in the back. Surrounding the building is a wide porch and an immaculately maintained garden.

According to legend, Obun arrived in the district several centuries past when a great serpent was terrorizing the the peasants in the area of this pond. At that time the district was ruled by a wicked lord, Nosaki, who took no action against the serpent. Indeed, he seemed to enjoy the terror and suffering it caused. Upon learning of this situation, Obun spent the night on the banks of the pond. During the night the serpent arose from the waters and

attacked him. The two fought a fierce battle, but in the end Obun prevailed. In the morning the peasants found him collapsed from exhaustion next to the corpse of the wicked lord.

Obun was so shocked and ashamed that he had struck down a lord that he immediately had his head shaved and became a follower of the Eight Million Gods. Through the donations of the grateful peasants the shrine was built and Obun remained there for the rest of his days. Since this time, the shrine has been extremely popular with the local villagers.

It is said that the descendants of the wicked Nosaki still live and that their blood is tainted by his evil deeds.

0225

Raven Wood Castle: Located on the highest ridge of this thumb of Kurisamyaku, Raven Wood Castle can only be reached by a tortuously twisting trail. The structure is not really a castle, but a single walled tower. It is used to garrison troops and also as a final fortification in case of invasion. From the top of the four-story tower, one has a clear view of the Taragawa Basin and the Great Road as it comes out of the hills.

On the uppermost story is an unlit signal fire. In the event of invasion, this fire can be used as the first link of a chain that eventually stretches to the capital of the province. Thus alarms can be raised without magical means. The outpost was built and maintained by the Niwa family.

During times of peace, a garrison of six samurai and 50 bushi man the tower. During war, the garrison is increased as needed. If the Niwa are defeated on the plain, they will use this tower or one of the others they have built as a last stand. Thus the tower has been built in an inaccessible place, making it difficult to approach and attack. The head of the garrison at the castle is currently Saito Nobunga (samurai, 8th level), a retainer of the Niwa family.

0321

Gomen Village: Gomen is the largest fishing village in the Taragawa Basin. The village is built in terraces on the steeply sloping shore of Miami. It overlooks a small harbor that can provide anchorage for ocean-going ships. Although it has the facilities of a major port, Gomen is usually bypassed in favor of Tamanokuni.

Gomen is a center of activity for the local population. The village has 1621



people and 300 assorted buildings—minka and godown, primarily. The major industries of the town are fishing and boat-building. The majority of each day's catch is dried and salted for shipment elsewhere, providing a lucrative income to the fishermen. The shipwrights of Gomen are renowned for their skill and are often employed to build seaworthy vessels for rich merchants and lords of the province.

In addition to these industries, the village supports two smithies, an armorer, a sake brewer, two inns, a gambling house, two temples, one shrine, one weaver, and numerous carpenters. One merchant makes a modest living maintaining a small warehouse and shipping concern of three ships. Most of his runs carry crops from the surrounding countryside to Tamano-kuni or Kuda.

Gomen is located on the borders of two shoen, one owned by the Hori and the other belonging to the Tsu family. Both families would like to control the town since it produces a healthy income. But the town has recently received a special charter from the shugo-daimyo, exempting it from the control of these two estates in return for tax payments directly to the shugo-daimyo. Thus the town is currently under the control of the Niwa family. The overseer of the town is Matsue Fusu (samurai, 9th level). He has a small garrison force of five samurai and 15 bushi.

0322

Iyo Village: Iyo is a minor farming community of 737 people. The majority of the population are cultivators of the Tsu estate where the village is located. Within the town are only a few craftsmen—mostly carpenters who maintain the 100 buildings of the village and the home of the zusho of the shoen. This zusho is Otsabe Kanchi, a samurai (5th level). He has at his service two samurai retainers and 10 bushi. These men are loyal to him, not the Tsu family.

Otsabe is an ambitious man. Although technically part of the Tsu household, he feels little affection or attachment to them. They are too distant, too removed from the affairs of the province. Otsabe would very much like to become part of the shugo-daimyo's household, so that he would feel part of a closer-knit family. Anyone on intimate terms with the Niwa household is given preferential treatment when visiting Otsabe.

Because of his ambitions, Otsabe is

quite negligent in ensuring the estate rent reaches the Tsu family. Although this displeases the Tsu house, they can do little as Otsabe is protected by the shugo-daimyo, who prefers that Otsabe remain where he is.

0323

Fox God Shrine: Located in the heart of the farming plain, this shrine is dedicated to the Fox God. The Fox God has many roles, but here he is honored as a protector of the rice crop. The shrine is a small temple, run by four shukenja and two monks. These men are followers of the Kanchai school. Most of their days are spent maintaining the temple, providing instruction to pupils, settling disputes, overseeing the harvest, and tending to the hyakusho (peasantry).

The elder priest of the shrine (shukenja, 7th level) memorizes spells that are beneficial to crops and weather. The hyakusho look to the shukenja of the shrine for the blessings they feel are necessary for a good harvest. At the end of the harvest, the shukenja and the hyakusho hold a festival honoring the Fox God. During this festival, traveling actors put on performances and there is generally much drinking and revelry. The highlight of the festival is the torchlight procession of the Fox God, in which his portable shrine is carried from the Fox God Shrine to Tamanokuni. Like the rest of the festival, this is a loud and boisterous affair.

0325

Toro-dai-be: This village is an oddity within the province of Miyama. Located within the boundaries of a Toro-dai shoen, the villagers of Toro-dai-be are all devout followers of the Toro-dai school. Indeed, they are quite fanatical about their religion, willing to go to any extreme in its name. A 10th-level shukenja acts as the leader of the 326 people of the village and manager of the shoen.

Within the village are 68 buildings including minka, godown, a mill, and a Toro-dai temple. Unlike most villages, Toro-dai-be is protected by a rude stockade and a series of irrigation ditches and moats. Although the village has no samurai or bushi, the 127 able-bodied men and boys all have arms (spear and naginata) and act as a militia for the village in times of need. Furthermore, in times of trouble (war or during the frequent bandit raids) and at harvest time, the provincial temple

of the Toro-dai school dispatches 20 sohei to aid the villagers and protect the rent shipment.

0406

Kuroijo: Located on the island of Kurojoshima are the remains of Kuroijo, or the Black Castle. This was once the site of a large and fantastic fortress, raised by the sorcerer powers of its master, the wu jen Aga. He was said to be a master of the sea and earth, commanding great and hideous forces. According to legend, he appeared 800 years ago. At first there was no more than an odd, glistening black stone on the island, but the stone grew—forming buildings, walls, and towers. When all was done an oily black castle stood on the site.

From Kuroijo Aga terrorized the mainland. He made no attempt to rule. Instead he bent others to his will, demanding special privileges and immunities. He capriciously brought destruction and death. Finally, aided by the wu jen Omo, general Kinusake no Yori led a force against the wicked might of Aga. In the final battle, Yori landed his army on the island and assaulted the fortress. The battle that followed was tremendous and horrific.

Aga called upon every minion and unclean servant at his command, drawing hideous things from the bowels of the earth. It is said that as the assault succeeded the fortress itself gave out a howl of rage and despair. Although the castle was taken, Kinusake was brought down by a horde of goblin creatures and Aga was never found among the bodies that were counted. Nonetheless, he never reappeared and the castle was pulled down and the stones (if it was made of stone) were broken up.

Now only the ruins of the foundation remain on the island. The rest of the island is covered by marshy reeds. According to local legend, tunnels under the castle lead to some place where Aga (or his spirit) still lives. Every year on the anniversary of the battle, strange shapes are seen and howls are heard coming from the island.

0409

Wajo Shrine: This small shrine is maintained by the Wajo family and is dedicated to the spirit of a nearby grotto. According to legend, this grotto is the site where O-Sukii, once a consort to the emperor, died in banishment from the capital. Later events indicated that she was falsely



accused by the scheming Prime Minister, who wanted her out of the way. Although she suffered terrible hardship and embarrassment, she never spoke against those who hurt her and raised her children with care.

Only after death was her devotion rewarded as her son eventually succeeded to the title of emperor. In her memory, this shrine was erected and cared for by the Wajo family, a distant branch of the imperial line. She has been elevated to the status of Protector of Children. The shrine is a very popular place for local pilgrimages, especially among mothers seeking success for their children. Currently the shrine is managed by three priests and four nuns (all shukenja). All but one are members of the Wajo family, one of the nuns being a former imperial consort.

0410

Kan-oji Village: This dilapidated and sleepy fishing village was once a minor port, shipping produce from the surrounding estates to Kuda. However, times have gone against the village. The river rushing down from the mountains has silted up the harbor, rendering it nearly useless. The completion of the Great Road has diverted most of the trade away from the town. Fishing is difficult and poor. Extensive mud flats appear with every low tide. The town has a population of 202 people and there are 100 buildings, over half of which are deserted and collapsing. Only the presence of the jito of the Niwa shoen keeps this village from totally disappearing.

Lately things—bakemono, evil hengeyokai, goblin rats, and oni—have been slipping down out of the mountains into Kan-oji. Their movements have been very secretive. Several of the deserted buildings of the town have become the meeting places and strongholds of these creatures. They remain inactive during the day, venturing out at night to stalk victims.

So far they have been very careful and there have been no witnesses or evidence of their activities. The jito, Kishimoto Endai (samurai, 7th level), and the villagers have begun to suspect something, although no one has any proof. Kishimoto is not an effective manager and spends too much time with emergencies for his three samurai retainers or his 10 bushi to investigate the matter. He is not much loved by the hyakusho.

0423

Dorumiji: Dorumiji is the remains of a temple of the Konjo sect. Built 409 years ago, the temple was burned 123 years ago by sohei of the Tore-dai temple at Tamano-kuni. What remains today is the main temple hall. Protected from the blaze by magical means, the hall was the final defense of the Dorumiji sohei. Unable to burn them out, the Toro-dai followers took the building by storm. None of the Dorumiji sohei survived.

All attempts to destroy the main hall failed. Convinced that the building was accursed, the Toro-dai men left it to rot. The building is doing just that, the veranda rotting through and the roof beginning to collapse. The old building is a popular meeting place for bandits, fugitives, ninja, burglars, and lovers.

0427

Tengu Lair: Located on the lower slopes of the mountain near an old burial mound is the simple hut of five humanoid tengu (AC 4; MV 12"/15"; HD 5,5,7,8,9; hp 18,14,35,34,53; # AT 2; Damage 1d6/1d6; SA spells; SD Invisible; AI CN). These tengu are the nemeses of nearby Tosa. They take great delight in playing pranks on the villagers—especially if they encounter a lone victim.

Their pranks, though seldom deadly, are insidious and comical. They particularly love jokes that publicly embarrass their victim, exposing some secret or character flaw. They will play upon a person's greed, vanity, pompousness, etc. The villagers feel powerless to stop the tengu, especially since they do not know the exact location of the tengu hut.

Buried under the floor of the hut are several jars filled with 4,000 yuan and one gem.

Tosa Village: Located on the banks of the Furo-gawa, a small tributary of the Tara-gawa, Tosa is the center of the Niwa estate on which it stands. The village is small, only 259 people and 49 buildings. The largest of these is the dwelling of the jito Sato Masako (samurai, 8th level) and his retainers—three samurai and 12 bushi. Sato Masako's greatest problem at the moment are the tengu living somewhere in the hills. Being somewhat obese, he has been the object of many of their pranks. As manager of the estate, Sato has little time to settle the matter with the tengu. Furthermore, wounding or killing them is likely to only make the matter

worse—enraging the tengu and whatever allies they may have in the hills. Thus the villagers continue to live in fear of the deeds of the tengu.

0502

Posthouse: Located in a mura that straddles the Great Road is an imperial posthouse. The posthouse is maintained by the shugo-daimyo and is one of his responsibilities to the province. The posthouse is used by messengers of the emperor, shogun, and shugo-daimyo, providing fresh horses, messengers, and shelter.

The posthouse consists of a small walled compound with living quarters and stables. Only those on official business (or bearing the shogunal seal) can use the posthouse. This particular station is manned by Kyo Enoki (kensai, 5th level), three bushi, a groom, and two servants. Two fresh horses are always kept in the stable.

0506

The Reed-Grass Mound: Rising above the reedy plain is large, oval barrow covered with thick grasses. Although everyone knows the mound is the ancient grave of some important personage, no one knows who was buried in the mound. All attempts to learn the identity of the occupant have failed.

Some maintain the mound is the grave of Emperor Okuri, who was banished from the imperial court after he retired. Another story says it is the resting place of the legendary Thousand-Spear-Brother, the last of the Earth Spirit emperors. With his passing, the imperial title passed into human hands. Further claims are made that the mound is not a grave at all, that it was built by Naka no Moriya to imprison the spirit of a terrible, cruel oni who had discovered the secret of immortality.

0509

Kabe Village: This fishing village is located on the shores of Kobawan (Bay of Koba) where a small stream pours into the bay. The shoreline is a steep bluff that rises immediately behind the white sand beach. The village is located at the top of this bluff. Fishing boats are dragged up on the beach and moored to posts set in the sand. During the highest tides, the beach is entirely covered with water. Villagers reach the beach by either a winding trail or a staircase they have built at great expense.



Aside from its fishing industry, this village of 348 people (93 buildings) has two other important features. First, it is the managerial headquarters of the Niwa estate it stands on. Maintaining a house here is Niwa Sutai (samurai, 7th level), nephew of Niwa Hirotada and great-great-grandson of Niwa Ozuchi, who saved the charters of the Niwa line. Niwa Sutai has four samurai and 10 bushi under his command.

As a sign of respect to Sutai's ancestor and his rank within the family, Sutai also has command of two warships. The natural harbor and the location of Kabe at the mouth of Kobawan make this village a strategic naval position. Each ship is manned by 10 sailors and 15 bushi (acting as marines). Generally one ship is constantly on patrol, protecting shipping from pirate attacks while the other remains in port. Each ship is commanded by a 4th-level samurai captain.

While all this attention to their village ensures their safety from the normal dangers of bandits, the people of Kabe are still displeased with their lot. They are required to support not only Niwa Sutai and his samurai, but also the seamen and bushi under his command. This greatly strains their resources and so, unlike most other fishing villages, the people here are always on the brink of abject poverty.

0511

Imperial Posthouse: This posthouse, like nearly all others, is located in a small mura of 50 hyakusho. The posthouse itself consists of a main building, stables, and godown surrounded by a walled compound. The posthouse provides fresh mounts and riders for official messengers and shelter for important travelers.

This posthouse, maintained by funds from the shugo-daimyo, is located in the heart of an imperial shoen and has been caught up in the struggle for power between the two factions. The posthouse is commanded by Watanabe Kanzo (samurai, 12th level), a man who has demonstrated his strong loyalty to the Niwa cause. Under his command are 20 samurai and 100 bushi. This is far more than needed to run the posthouse. The shugo-daimyo has used the posthouse as an excuse to station a large force within the boundaries of this imperial shoen.

0512

The Shrine of the War God or Monage

Yukate's Shrine: Located alongside the road, this shrine is dedicated to the God of War. The shrine is only a single small building—a hall with a statue of the God of War inside. There is no one minding the shrine, but the local peasants take responsibility for keeping it clean and repaired.

The shrine is built on the site of the Battle of Kurisammyaku during the Tenu War. This war, fought between the forces of the Hojo family and the followers of the emperor, established the power of the Hojo as shoguns of Kozakura. The battle occurred when the Hojo troops forced the passage out of the Kurisammyku to the east and entered the plain. There they were met by the arrayed troops of the Monage and Tsu clans, supporters of the imperial cause.

In the battle, the imperial forces were soundly defeated. The Monage clan was destroyed and its properties confiscated. The Tsu clan suffered severely, but survived the battle. The shrine was built to honor the victory of the Hojo, but in time the true legendary hero of the battle has become Monage Yukate, the defeated general. Although crushed, beaten, and finally forced to his ultimate end, his tragic and sad fate has raised him to the position of a great and legendary hero in the popular imagination. Many stories, plays, and songs have been composed about his life and exploits, particularly his tragic end. The shrine is now a popular stopping place for travelers, who pray for protection from bandits before entering the mountains.

0514

Atarashijo: Located at the southern entrance to the pass between the plain and Nora-ko is the outpost known as Atarashijo (New Castle). The structure is a simple three-story tower surrounded by earthworks. The work was begun only two years ago and is still underway on the outer walls and buildings. The castle is being built in response to increased bandit activity in the area. Without the castle as a base of operations, the shugo-daimyo could not maintain a force in the mountainous country long enough to hunt down and destroy the bandits. In addition, the finished tower will control movement through the pass, increasing the shugo-daimyo's grip over the province.

The castle workers have built a small village around the base of the hill where the castle stands. Currently there are 590 workers at the site. The village (called Atarashi-mura) has 80 buildings, mostly simple minka. Among the workers there are a number of skilled artisans—mostly carpenters and stonemasons. The construction is supervised by the commander of the castle, Hori Chomin (samurai, 14th level), brother to the head of the Hori clan. Under his command are 20 samurai and 100 bushi (who also double as laborers).

0515

Gobo Village: This sleepy little village of 549 (78 buildings) is noted for the exceptionally fine landscape in which it is set. Consequently the town is popular with travelers, poets, artists, and nobles. The village maintains a fine inn and services for these visitors. In addition, the village has a mill and active fishing industry.

The village is headquarters and occasional home of the samurai Fukada Shiro (9th level), who holds the shoen surrounding the village. Fukada holds the title to the property and directly manages affairs, but he is often called to the castle of the Hiro family. When he is gone, his son Takauji handles the business of the shoen. The Fukada family, a minor family allied with the Hiro, has 36 samurai and 60 bushi available at its disposal.

0519

Miki Village: This large fishing village of 1398 people has grown steadily through the years. As the Tara-gawa becomes more silted over and treacherous to navigate, more and more shipping is diverted to Miki. From here it is transported upstream by barges to the Great Road and then shipped overland throughout the province. Naturally goods are also being sent downstream to load on the empty ships.

Thus merchants formerly based only in Tamanokuni are finding it expedient to maintain warehouses in Miki. Currently there are 347 buildings in the village, including five major warehouses. Two of these belong to merchants of Tamanokuni, another two are the property of a merchant monopoly from the imperial capitol, and the last is owned by a shipping concern based at the bakufu (shogunal headquarters). Other buildings of importance within Miki include the salt-making



house, two sake breweries, a temple of the Toro-dai school, another of the Konjo school, and a shrine to the Lord of the Sea. Most importantly, the headquarters of the Niwa shoen is just outside the village.

Miki is thus quite a bustling village. The growth has left the jito of the shoen somewhat unprepared. This jito, Mushakoji Nariakira (samurai, 8th level), normally has at his disposal 10 samurai and 30 bushi, barely enough to manage the rest of the shoen. Because of the growth of Miki, he has recruited a police force of 15 bushi to patrol the village. These men are not enough to oversee a population of 1300. Thus most of the peacekeeping duties have fallen upon a newly arrived *kumi* (a yakuza family). These fellows, 37 strong, have set themselves up as the local law and order. Their *oyabun* is known only as Miki-san (yakuza, 12th level). They currently aid the peasants, protecting them from outsiders, seamen, and greedy merchants—for a price, of course. They also run a small gambling house that caters mainly to seamen and visiting merchants, although a few samurai have been known to slip down for a game. So far there have been only a few confrontations between the police and the *kumi*. These have ended in unofficial agreements between the two groups.

0521

Tamanokuni: Tamanokuni is the largest town of Miyama and the capital of the province. It contains the local residence of the Niwa family, the site of the First Shrine of Miyama, and the Provincial Temple of the Kanchai school. It is also the major shipping port on the southern coast of the province.

The town has a population of 10,997 people and is divided into eight wards in addition to the shugo-daiymo's residence and the samurai district. The eight wards are divided between three districts—the Bridge District, the Temple District, and the Castle District. In addition, there is an *eta* (outcast) community outside the town. As far as others are concerned, these outcasts are invisible—they do not exist. The main features of each district are described below.

In recent years the port of Tamanokuni has undergone several troubles. There have been a number of damaging fires to the principal warehouses of the city, possibly caused by competition between unscrupulous merchants.

More serious is the gradual silting-up of the Tara-gawa's delta. The channels downstream of Tamanokuni have become narrower and narrower over the years, making it difficult for sea-going vessels to reach the port. Several attempts have been made to dredge portions of the channel, but the shugo-daimyo and the province lack the resources for a full-fledged engineering effort. One of the goals of the current shugo-daimyo is to obtain the shogunal financing needed for the task, without giving too much to the shogun in return.

Bridge District: This district, located on the waterfront, is the main business center of the town. It consists of four wards, each containing between eight and 18 blocks. Branching off the Tara-gawa are numerous canals built to allow barges access to the various warehouses of the shipping merchants. The district gets its name from the high-arched wooden bridges that span these canals. During the daytime this district is bustling with activity as cargoes are loaded and unloaded from ships. Every 2d and 7th day (of a 10-day cycle) is market day when the open markets are set up to sell goods.

Within the Bridge District are two yakuza *kumi*, vying with each other for control. The larger of these *kumi* is headed by the *oyabun* Ebi (yakuza, 19th level) and has 340 members. The other *kumi* is headed by the *oyabun* Musukosan no Hashi (yakuza, 15th level). There are 286 yakuza in his organization.

Ebi's organization has been operating in the town for several decades. They derive a lot of their profit from several gambling houses. Most of these are very close to the docks and attract many sailors from the merchant ships. There is also a fairly prestigious gambling house attached to one of the prominent tea-houses close to the samurai district.

Very little of this *kumi*'s income comes from protection money. Ebi maintains the very proper public persona of a successful shipping merchant. His gang has become an integral part of the community and is tolerated (indeed almost supported) by Niwa's samurai. The two groups have an unofficial understanding. The officials do not harrass the gambling operations, unless they become excessive. The Ebi gang, in turn, restricts its operations to gambling houses, running an honest game, and preventing any samurai or persons of position from ruining themselves (with excessive debt).

The Ebi gang has recently been getting competition from the Hashi gang. This group set up its operations about three years ago. Initially very small, it has attracted the rougher and more violent types. The Hashi run several gambling operations, all but one being quite low class. The main source of Hashi income comes from shaking down the local merchants and shippers. The Hashi normally demand payments from every ship that arrives in the port. While not excessive, if these payments are refused, the Hashi will try to prevent the unloading (or loading) of any shipment. Their tactics are simple and violent—beating sailors, destroying goods, and terrorizing stevedores. The Ebi gang has met the Hashi several times in fierce battles on the waterfront. Things must soon come to a head, for only one of the two gangs can survive.

Temple District: This district, composed of two six-block wards, is centered around the First Shrine of Miyama, which sits on a small rise overlooking the river. The First Shrine is also known as the Emperor's Shrine, since it is dedicated to the imperial cult. It is staffed by 20 shukenja and also maintains a small monastery that trains monks and shukenja in the beliefs of the shrine.

There is also a major temple and monastery of the Toro-dai school which is the provincial temple of the school in Miyama. From here they supervise the management of all their shoen. The monastery trains monks of the Toro-dai school. The majority of the pupils come from the *hyakusho* classes. There are also temples of the Kanchai and Konjo schools. The former is popular with the merchant shippers and seamen, while the latter is patronized almost exclusively by the samurai and upper classes. The temple of the Konjo school is located not far from the samurai district.

There are also numerous shrines throughout the district, dedicated to the Fire God, the Sun Goddess, the Goddess of Disease, the Gods of Luck and Fortune, and the Goddess of Mercy. There are two shrines that serve as memorials: one to the emperor defeated at the Battle of Kurisammyaku, and another to the samurai family Massatsu, who founded the town and later were instrumental in saving it from a disastrous fire which swept the city.

Aside from the temples, a great number of artisans and craftsmen live in this district, doing work for either the temples or residents of the Samurai and Castle Dis-



tricts. There are no established yakuza gangs in the district, but the Ebi gang does extend its power unchallenged over the area. Yakuza activities within the district are more subdued than those in the Bridge District, as they would incur the wrath of the Niwa overlords.

Castle District: This district has grown up along the bank of the Tara-gawa upstream from the Bridge District. Normally one must pass through the Castle District to reach Niwa Castle, which is on the island in the center of the river. The district consists of two wards, one of five blocks and the other of 13 blocks.

The majority of the people living in this district are low-rank samurai, upper class nonsamurai, and the attendants of both groups. Even the poorest of the samurai in this district attempts to maintain a lavish house here—a walled compound enclosing a garden and several buildings is common. Some of wealthiest merchants in town keep splendid homes here, enclosing an acre or more of property. Although they cannot maintain any samurai, they do hire ronin and bushi as special guards. Thus within a single household may live 100 or more people.

The most powerful of all those living within the Castle District is Yukio the Rice Merchant. His home is a fortified compound. Within its walls are his house with a separate wing for his wife, three godown stocked with rice and other supplies, a family shrine, a garden complete with pond and stream, a business office, stables, barracks for his guards, and an armory. Aside from his family, which totals 20, he employs 30 servants in various occupations, six business clerks, and an overseer to mind them all. For protection, he has 250 bushi (1st - 3d level) commanded by 10 ronin (4th - 9th level). Furthermore, he sponsors the school of the kensai Oshio (10th level, spear expertise) and his five students, which is located on the grounds. indeed, Yukio's own son trains under Oshio.

Few live as Yukio does. It is quite common for the lower rank samurai to be seriously in debt to the moneylenders and yakuza of the town. Many of the homes, although large and outwardly lavish, are sadly in need of repair on the inside. Many a servant has been let go by a master unable to support his staff.

Although most of the ward is the domain of the wealthy and powerful, the area bounded by the river and the Bridge District is home of many unsavory and disreput-

able characters. These people—actors, singers, geishas, puppeteers and the like—are concentrated into an area of a few blocks filled with diverse entertainments for the commoner and wealthy alike. Here one can find popular plays, storytellers, puppet theaters, geisha houses, teahouses, gambling dens, balladeers, and wandering actors. The samurai of the town, the wealthy merchants, and the hard-working commoners all come and mingle here for the entertainments.

The people of the district are colorful and flamboyant. Some are widely popular and famous for their skills. Others are scruffy strangers, perhaps short-tempered ronin, who come to town with only a sword. The unpredictability and low-life activities of the area make it all the more attractive to the upper classes, allowing them to go “slumming.” Nonetheless, as famous as an actor may be for his performances, he is still of the lowest class. They are revered and praised for their skill while at the same time shunned for their social position.

Within these few blocks is a flourishing yakuza kumi, simply known as the Actors' Gang. The organization is headed by the oyabun Emonsaku and is 218 strong. The gang fiercely controls all gambling and illegal activities within the area. Several times the Ebi and Hashi gangs have attempted to make inroads into the area only to be savagely driven off by the Actors. The authorities are very tolerant of this violence, feeling that so long as innocents are not involved, the matter is best ignored. Furthermore, the Actors' Gang at least ensures relative harmony in this dangerous and wild part of town.

Samurai District: Located across the river from the rest of the town is the area known informally as the Samurai District. This is not a proper district of Tamanokuni, but is gradually being absorbed into the town. The area is filled with the homes of important and powerful samurai who attend upon the shugo-daimyo. Although the master of the household is usually present for only part of the year, these homes are always occupied and maintained. Like those of the wealthy of Castle District, most homes here are walled compounds, equipped with heavy gates, guard towers, and complements of armed men.

The area is reserved for samurai and nobles, commoners are almost never seen on the streets unless they are in the service of some lord. There are homes for the Hori, Tsu, Igi, and all their retainers.

Many samurai build their homes here so they can be at the center of power. Some are shugo-matadai and must live in or near the capital. Others are forced to do so by the shugo-daimyo, who holds their families hostage.

This area is both very rich and very dangerous. Commoners run the risk of insulting or offending samurai at every turn. Accidental meetings of gangs of feuding samurai can erupt into bloody fights. Ninja occasionally prowl the streets, destined for some secret rendezvous. Twisting intrigues simmer below the surface of this district's life.

Niwa Castle: Located on an island in the Tara-gawa between the Samurai District and Tamanokuni is the castle of the Niwa clan. The entire island has been claimed as a Niwa stronghold. On the island are both fortifications and the palace of the Niwa family. The island is divided by several moats and walls that separate the different palaces.

The Outer Court (*San-no-maru*) houses the barracks of the garrison—a force of 500 samurai and 2,000 bushi, all drawn from the retainer families of the Niwa clan. The Middle Court (*Ni-no-maru*) holds storehouses and the palaces of the shugo-dai and the uncles, nephews, and close cousins of Niwa. Thus both Hiro and Niwa have homes on this part of the island. The Inner Court (*Maru*) is divided into the palace grounds—home of Niwa Hirotada when he is in the province—and the *tenshu-kaku*, or main tower of the castle. This tower is five stories high.

Each court is surrounded by walls and moats connecting to the river. Entry is only possible through the *masugata*, special gates designed to slow down attackers. In addition to the garrison, walls, and towers, the Niwa family also keeps seven warships at quays built on the upstream end of the island. Crews for these ships are always present along with 15 bushi per ship, to prevent any attempts to blockade or starve out the occupants of the castle.

0523

Shrine of Taro the Poet: On the side of the road is a simple building of carved wood and thatch. It is only a shrine to the Rice God, unexceptional except for the splendid cherry trees that grow around it. The shrine and its cherry trees were immortalized in one of the most famous works of the poet Taro, a master of classical poetry. In spring the blossoming



branches are festooned with prayer strips hung among the buds by travelers and peasants. The shrine is now a popular pilgrimage for other poets who arrive to see the blossoms on the trees. Indeed, the expression "to have visited Taro's shrine" means to have traveled greatly for the sake of one's art.

0524

Posthouse: This posthouse, part of a mura of 35 peasants, is a simple minka and godown surrounded by a wooden stockade. Close as it is to Tamanokuni, its services are seldom needed. Currently the posthouse is manned by Daidoji Tadako (samurai, 9th level) and three bushi. Daidoji Tadako is a old man who has seen many hard years. He has been stationed at this quiet and restful posthouse in honor of his faithful service. Here he is still able to perform valuable service for his lord and enjoy a peaceful old age. Once a month he is visited by his son Daidoji Kiyotomo (samurai, 8th level) who lives in Tamanokuni. The elder Daidoji knows many of the old stories and legends of the province.

0603

Ekawashi Village: Nothing is unusual in this village of 309 people and 93 buildings. It is the perfect example of the sleepy but industrious peasant village. Although the largest community in this Niwa shoen, the jito of the shoen has found it more pleasant and desirable to make his base of operations in Kuda, only a short distance away. Thus the peasant's life is little disturbed by powerful samurai lords. This also makes the village a very popular stopping place for disreputable travelers and noblemen incognito, since there is little chance of trouble.

0613

O-Suzuki Shrine: This lonely shrine commemorates the site where the Princess O-Suzuki died with her son, who was to be emperor, when escaping the forces of the Honda army during the Zakura insurrection. The death of this pair was instrumental in the failure of the Honda faction to seize the imperial line. However, the deaths are not remembered for what they accomplished, but rather for their pathos and tragedy. Kozakurans believe that the deaths were fated to occur and the outcome was inescapable.

The sad tragedy of the mother and child

has become a popular story and Princess O-Suzuki and her son have become heroic figures. During their lives they performed no notable deeds, and both eventually froze in a blinding snowstorm, but these things only add to their greatness. Thus the shrine of O-Suzuki is known throughout Kozakura and is popular in stories and plays. The princess is said to sometimes appear to travelers, rewarding them for their virtue or providing them with wise and maternal advice to help them through some difficult crisis. Although nothing more than an unoccupied and decaying building, the shrine is a popular overnight stop for travelers. Indeed, the shrine radiates *protection from evil* enclosing all within its walls.

0614

The Cave of Gobo the Hermit: Hidden among the trees on the slopes of a mountain is a small cave, the home of a religious hermit named Gobo (shukenja, 7th level). Gobo lives an austere and simple life while searching for true enlightenment. He is a kindly but intense man of middle age. Before withdrawing from the world he had been a successful and talented carpenter.

Gobo is not a follower of any religion, but is attempting to find his own path to understanding the cosmic forces and balance of the world. Perhaps he is close; who can say? Perhaps he will never find what he seeks. Indeed, even if he does find enlightenment, he may be content to remain here the rest of his life, telling no one what he has done. But he may also come out of the hills, taking pupils and instructing them to follow his path. They would then spread his word to others and his way would grow throughout Miyama. This is speculation, however, for Gobo's enlightenment has yet to occur.

0625

Niishima-jo: Situated on the island formed by the ox-bow of the Tara-gawa is the main Niwa outpost for eastern Miyama. The Niwa Island Castle is not a magnificent structure like other castles in the province, but it is an extremely effective fortification.

The island is reached by crossing one of three high-arched bridges, two of wood and one of stone. Once on the island, an attacker must surmount an earthwork embankment topped by a wooden stockade, cross a moat, clamber over a second revetment, wade a second moat, batter

through a stone wall, and seize the main tower (*tenshu-kaku*), which is built on a 30-foot-high foundation.

Of course, any assault would be made more difficult by the garrison of 100 samurai and 500 bushi maintained on the island. In addition, there is a fleet of 10 river boats docked on the island at all times. The garrison is led by Nogami Sado (samurai, 8th level), a trusted retainer of the Niwa family. He is a battle-scarred veteran of several campaigns against the bandits, having lost his left eye in one battle. He is considered a martinet and taskmaster by the troops under him. He is, however, a canny and bold tactician.

0626

Awa Village: With a population of 408, this village is thriving community. It has a total of 127 buildings, including several warehouses of the Niwa family. The village sits at the junction of the Tara-gawa and Furo-gawa. Most of the produce of the upland shoen, which is destined for market or collected as rent and taxes, is brought to Awa for shipment downstream. This shipping business is maintained as a monopoly of the Niwa family. Thus, although the shoen of Awa is managed from Tamanokuni, the Niwa maintain a force of 10 samurai and 30 bushi at Awa. They are under the command of Kuroda Saga (samurai, 4th level).

0704

Toro-dai Temple: This temple is part of a mura of 90 people. Staffed by five priests, three nuns, and one monk (4th level), it is a subscriber temple of the Toro-dai school. Currently there are two shukenja staying at the temple (4th and 6th levels). Also residing at the temple are 50 sohei, led by a sohei commander (10th level), who is restless and irritated with the small size of his command. The temple serves as the headquarters of this Toro-dai shoen. The sohei of this shoen and the nearby Kanchai shoen are fierce rivals and there is much bitterness between them.

Originally the Kanchai shoen bordered the Toro-dai lands and there was constant raiding between the two. However, 10 years ago, the shugo-daimyo was pressured by the Toro-dai into partitioning the Kanchai shoen. A large section was taken by the Niwa family and a smaller section was given to the Ishii family, retainers of the Niwa. Only a small section was kept by the Kanchai school. This, of course,



increased the bitterness between the two schools, but did provide a buffer between them. Because of this deed, the Kanchai have no great love of the shugo-daimyo, whom they accuse of attempting to break their power.

0705

Kuda: Kuda is the second largest town in Miyama. Kuda was formerly the provincial capital under imperial rule. With the rise of the shogunate, the capital has been moved to Tamanokuni. Kuda has gradually declined in prestige and size since that time. Currently it is a town of 7,386 inhabitants. The town is divided into five wards in two districts: the Old District and the New District.

The Old District: This district consists of three wards of five to 10 blocks each. It is indeed an old district: some of the buildings have stood for more than 700 years. Located on the waterfront, the Old District is the shipping and trade center of Kuda. Of the three wards, one is almost entirely devoted to the homes of several shipping merchants, as well as their warehouses and employees' homes. Stored in these warehouses are rice, lumber, and some pottery. The warehouses also contain much pig iron, tea, silk, paper, fine sake, and other goods imported and domestic.

A reminder of better times is the business of the merchant Joei the Aged (wu jen, 11th level). This eccentric old man runs a small but profitable importing business under license from the emperor and shogun. He specializes in rare and exotic items from distant lands. He often disappears for months, sometimes years, at a time pursuing these wares. Invariably he returns with his ship laden with exotic treasures and unfamiliar magical devices. Even when he is home, his activities are a mystery. His small business employs only one clerk, Lu, a foreigner from Shou Lung (wu jen, 6th level). Lu is a small, dark, and mysterious fellow, given to speaking in one-word sentences.

Joei is also known to have three permanent guards: two giant men, also foreigners (barbarians, 7th level) and a small wiry Kozakuran (bushi/ninja, 6th/5th levels) called Saigo. Saigo appears very open and friendly, often drinking and gambling with other workers on the waterfront. Still, for all his companions, Saigo never talks about his employer while learning much about everyone else. These four men are Joei's only known employees.

Numerous, stories are whispered about

Joei. It is said that his warehouse is filled with devious traps and unspeakable guardians. Although a few brave thieves have entered the warehouse only one or two have ever come out. They are reported to have died within hours of their exploit, and their ill-gotten goods vanished.

Apparently shipments are unloaded by Joei himself or the work is done in secret through unknown agencies. It is said his clerk Lu always knows in advance when his master will return and can consult him for advice even if he has been gone for a year. Competitors and enemies of Joei are said to be fated with bad luck and accidents, many crippling or lethal to their businesses and lives. Such is his reputation that none in town challenges him on the quality of his goods or their origin. It is even rumored that he holds his licenses for unnatural services rendered to the emperor and shogun.

Also within the Old District is the yakuza kumi of Ishi the Hairy (yakuza oyabun, 16th level). His organization has 129 members. They operate the usual yakuza activities—gambling and protection rackets. They have a standing rule, rigidly enforced, that they never bother the activities of Joei the Aged. It is not known if this is due to fear, bribery, or common sense.

The New District: The New District is that part of Kuda that was rebuilt after a disastrous fire destroyed almost a third of the town during the Tenu War. This district is only new when compared to the Old District, as most of the buildings are several hundred years old. Located on the gentle slopes away from the shore, the New District consists of two wards of nine blocks each. The streets wind through the terraced slopes, easily confusing strangers.

Prominent in the district is the Shrine of Niwa Ozuchi, ancestral hero of the Niwa family. During the burning of Kuda, it was he who saved the charters of the Niwa family at the expense of his own life. This shrine is staffed by three members of the Mizuno family (shukenja, 3d, 5th, and 8th level), a position given their family as an honor. As a further honor, the shrine is allowed to maintain a special fire-brigade of 100 sohei who organize the population in the event of fire. The shrine also does a good business selling magical and non-magical charms intended to protect against fires. Worshipers at the shrine generally seek safety from fires or pray for the same loyalty and devotion to duty as was shown by Ozuchi. Attached to the shrine is a small monastery where monks

are trained. It is headed by Roben (monk, 14th level), a quiet man who generally tries to find peaceful solutions rather than use his martial skills. Under him are 20 monks of various levels.

In the heart of the New District is the household of the local administrator, the shugodai Niwa Onshi (samurai, 14th level). Often referred to as Niwa ni Kuda, Onshi's branch of the Niwa family is beginning to break away from the direct control of the head of the Niwa family, Niwa Hiro-tada. But Niwa Onshi still spends much of his time in Tamanokuni or the bakufu, consulting with his cousin.

When Onshi is absent, his work is handled by the shugo-matadai, Hiro Masaru (samurai, 10th level), who lives year-round in Kuda. Hiro Masaru is efficient, but bored with his duty. He would be very happy if a war or rebellion were to break out, so he could command troops in the field. Stationed throughout the town are 300 samurai and 1,000 bushi retainers of the Niwa household.

Kuda is also the home of Junyu, a swordsman turned priest (dual-class human kensai/shukenja, 14th/16th levels) and his rising pupil Miyoshi (river spirit folk kensai, 8th level). Junyu is famous throughout Kozakura as a skilled swordsman who has fought many duels. As his skill and fame grew, however, he saw the folly of pointless fighting. His near-religious approach to swordsmanship has made it easy and natural for him to enter the ranks of the priesthood.

He has now given himself over to a life of austerity and meditation in the Konjo school. He still accepts and entertains a few kensai pupils, but his training now stresses the mental and religious aspects of his swordcraft. Still, dedicated kensai avidly seek him out to train their spirits in the true way. His training is hard and dangerous. Pupils are forced to sit unflinching under ice-cold waterfalls, fast rigorously, and fight seemingly impossible matches (sword against fan, sword against oar, sword against scarf, etc.). Many a pupil fails or gives up on the training.

Junyu's current pupil is Miyoshi, a strange youth with no known past (at least none that he will speak of). Miyoshi has proven to be a brilliant fighter, but has a wild and fiery temperament. It is clear to Junyu that the boy will never master his teachings, but he is reluctant to send his handsome and charming pupil away. Thus Junyu indulges Miyoshi to some extent, hoping he will yet prove himself.



0707

Mihara Village: Little remains of this fishing village, only a few minka stand after the disastrous fire that recently swept through the community. Before the fire, this was a peaceful community of 389 people and 138 buildings. By the end of the blaze, only 17 buildings remained standing and 147 people had died. Most of the survivors are now homeless and have lost their fortunes and means of livelihood. There are many orphans, widows, and parents grieving for the dead. The jito of this Niwa shoen cannot afford to provide relief. Currently a delegation is preparing to travel to Tamano-kuni to appeal to the officials of the province for aid. The people are a sad and dispirited group, sorely in need of aid, financial, physical, and spiritual.

0720

Muroto Village: This village and the shoen on which it stands was a gift from Niwa Hirokata to the Ebisawa family, in an attempt to bind them closer to the Niwa family (drawing them away from the Igi family). The transfer of the title occurred only recently and Muroto (population 320 with 79 buildings) has not yet felt the effects of this change. The new owner has not had time to install his administration, although this is expected very soon. It has been announced that the jito will be establishing a residence in the village and workers have already begun building his manor. In general, the town is busily preparing to greet its new overseer, hoping to establish a good relationship from the start.

0721

Posthouse: This posthouse consists of a single minka and attached stable, without a walled compound. It is built on a marshy stretch of ground around which flow several streams. The air here is particularly unhealthy and infested by mosquitoes. This is not a very popular post and is often assigned to those out of favor. Currently the posthouse is run by Koda Yoshiuji (samurai, 6th level), a fanatical supporter of the Igi family. He has only two servants to assist him in his duties.

0731

Shrine of the Dark Ones: At the end of a secret trail is a gloomy old shrine in a thick grove of bamboo. The doorway is flanked by two statues of hideous oni. Inside is a towering statue to the God of

the Dead. Caring for the shrine is a hunched and sly-looking old man with long, matted hair and a wild beard. He is simply called the Unwanted One (hengeyokai badger wu jen, 9th level). Some think that he is a hengeyokai and others believe him to be an eta (outcast). The shrine has an evil reputation and all honest travelers and peasants shun it. Although no one has ever seen any worshipers at the shrine, it is said that ninja and hideous creatures gather there to perform forbidden services.

0801

Bamboo Gorge Tower: A simple wooden watchtower sits on the edge of a cliff overlooking the place where the trail below runs through a thick grove of bamboo. This structure is a single crow's nest built atop a 40-foot-high wooden framework. The top is reached by a basket raised or lowered by ropes. The top of the tower allows a clear view of the countryside for miles around; Kuda is faintly visible in the distance. In the tower is a large brazier filled with wood for a signal fire. The tower is manned by one samurai, Ooka Kanetomo (3d level), a slovenly fellow, and two bushi (both 1st level).

0807

Posthouse: Because it is located in the heart of a Niwa shoen, this posthouse is quite a sleepy place. Built in a mura of 37 people, the posthouse consists of a simple yet elegant building and a stable. It is more lavish than most posthouses, since it is a frequent stopping place of Niwa samurai when touring the shoen or traveling from Tamano-kuni to Kuda. Thus the management of this posthouse is a more important role than most and the job is given to honored retainers.

The current head of the posthouse is Hori Gutsu (samurai, 5th level). He is assisted by Kadokawa Yori (samurai, 3d level), who acts as his chamberlain. Under their command are 10 samurai (all retainers of the Hori household), 30 bushi, and 20 assorted servants. Hori Gutsu is extremely proud of his position and strives to be worthy of it. Should any flaw in the performance of the posthouse be noted, he is personally shamed. Furthermore, if a flaw is maliciously claimed, he will instantly seek revenge (through personal combat) against the slanderer, regardless of level.

0808

Shrine of the Monkey God: Located in the fields is this small shrine to the Monkey God. Currently residing at the shrine is a monkey hengeyokai shukenja (6th level) posing as a human. As the master of the shrine, he carefully plays his role and attends to the needs of the local peasants. However, at night he changes into monkey form and roams the countryside, playing tricks on others. His tricks cause great harm and woe to those who are secretly corrupt and evil, and thus he helps the oppressed and downtrodden.

0812

Posthouse: This waystation, located on a Niwa shoen, is far from the centers of power or control. Situated in a cool and shaded hollow, the posthouse is run by Kate Kenkichi (samurai, 5th level). Kate is a retainer of the Tsu family and has received this appointment through special favors. He bears no love of the Niwa family and secretly allows the posthouse to be used by bandits and other opponents of the Niwa family. In this he is assisted by his brother Akiie (samurai, 3d level) and the 10 bushi of the posthouse.

0814

Yoshiie the Bandit's Stronghold: Tucked away in this secluded valley is the stronghold of the bandit Yoshiie (bushi, 20th level). He has gathered a force of disaffected, homeless, and evil warriors. His band is as follows:

Foot Ronin, 1st level — 30
Mounted Ronin, 1st level — 20
Foot Ronin, 2d level — 10
Mounted Ronin, 2d level — 15
Mounted Ronin, 3d level — 10

Foot Bushi, 1st level — 180
Foot Bushi, 2d level — 30
Foot Bushi, 3d level — 10

Korobokuru Barbarians — 20
(all 1st level)

The korobokuru have joined Yoshiie's band to strike back at the hated samurai who stole their homelands.

Yoshiie has a 10th-level kensai subcommander and three 5th-level bushi lieutenants. Furthermore, he has the services of a 7th-level wu jen. Occasionally shukenja enter the camp, offering their services to those in need.

The stronghold is a wooden stockade



built out from the face of a cliff. A waterfall tumbles from the top of the cliff face and flows out through a grating in the front of the stockade. A narrow and twisting trail climbs the cliff, providing an emergency escape route. Well in advance of the stockade are several hidden guardposts that watch the entrance to the valley. If all goes according to Yoshiie's plans, these guardposts will be able to warn the main stockade of any intruders before they reach the stockade.

Within the stockade are several rude buildings that serve as barracks, stables, and storehouses. The bandits are armed and armored with a ragtag collection of equipment, some brought with them and much more scavenged from their raids. Most of their equipment is in very poor repair, although usually quite decorative. They are a savage group who neither expect nor grant mercy. They have no illusions about their fate if captured. The standard punishment for bandits if captured is humiliating and painful public execution, normally beheading or crucifixion. Thus they will fight to the death rather than surrender.

Yoshiie himself is a tough character. He has not reached his position by being a nice fellow. He rules this bandit gang through force, brains, and fear. His discipline is iron tough and unforgiving. At the same time, he treats the members of his band as his children. He is protective and kind, yet harsh and stern. The members of his band respect him and often refer to him as their *chichi* (father).

Yoshiie has no intention of remaining at this hideout forever. Currently it suits his needs, since he receives support and information from Kato Kenkichi, the samurai of the posthouse in hex 0812. Sooner or later, his band will separate, each member taking his loot and going his own way.

0817

Shrine of the River Dragon: Built on the banks of the Nora-gawa is a small shrine dedicated to the dragon-spirit of the river. The shrine was built 29 years ago after a disastrous flood swept away all the inhabitants of a small mura that stood on this site. Thereafter, many incidents of hauntings by the drowned spirits of the villagers were reported. Many attempts were made to appease these spirits, all without success. Finally, upon the advice of a wandering shukenja, the peasants built a small shrine to the river dragon. The shrine seems to have had the desired

effect, since the hauntings have all but ceased. Still, it is said the village reappears in ghostly fashion each year on the anniversary of the flood. A common ghost story told by mothers to their children tells of the terrors faced by a samurai traveler who stopped for the night at this village on the anniversary of the flood.

Fuchu Village: Built on part of the shoen of the shikken of Kozakura, this village of 347 enjoys the special privilege of being exempt from taxation. The village earned this special status for the valiant stand it took during the Hojo War. At that time, the shoen belonged to the Hojo family. Defying their rule, the jito of the shoen inspired the villagers to declare for the shikken. The attempt was hopeless and the village was destroyed and nearly all the villagers were put to the sword. However, with the end of the war, the shikken rewarded the survivors by exempting them and their descendants from taxation. Consequently, although the village is only a small fishing community, its people are thriving and prosperous.

Posthouse: This waystation is more than a posthouse, it is also the home of the jito Osamu Muraoka (samurai, 16th level). He is a loyal supporter of the shikken and has little love for the Niwa family. Upon orders from the shikken, Osamu maintains a large household—30 samurai and 400 bushi. This shoen controls the strategic entrance to the pass through the Kurisamyaku and the shikken intentionally maintains a strong force here. This shoen is also a thorn in the side of the shugo-daimyo, for it is a visible presence of the shikken in his lands.

0822

Anan: These ruins are what is left of the village of Anan. It was burned to the ground five years ago by the soldiers of the shugo-daimyo. It was a small and peaceful farming village until the day a farmer's son struck down and killed the jito of this shoen. He fled to the house of his father, an evil thing for a good son to do. But even worse, his mother and father foolishly gave him shelter.

When the officers of the shugo-daimyo arrived, the parents claimed they did not know where their son was, nor did anyone else in the town. But the criminal was found when the village was searched. As punishment for the terrible crime of concealing him, the entire community was put to the sword and all the buildings were burned. The fields were reassigned to

farmers of nearby mura and all records of Anan were destroyed. The ruins of Anan are left as an example to all others of where their true duty lies.

0907

Shrine of the Sun Goddess: This imposing structure is built on the site where the Sun Goddess was supposed to have placed the Spear of the Sun which spanned the gap between the Land of the Gods and Shinkoku. The shrine is quite lavish and consists of a walled compound enclosing a main hall and several smaller buildings. Living at the shrine are 50 priests and 300 sohei under the command of a 15th-level sohei. In addition, there are normally 2d6 shukenja of various levels visiting this shrine at any given time. The shrine is managed by the Takeuchi family, who have supplied priests to the shrine for many centuries.

The shrine stands in the heart of an imperial shoen, and the priests of the shrine are strong supporters of the emperor. It is by his leave that the shrine maintains a strong force of sohei. These soldiers, ostensibly warriors of the shrine, are often employed by the zusho of the imperial shoen for various duties. Their presence has been one of the major factors in keeping this shoen intact and ensuring that its rent money reaches the imperial courts. Naturally, the shikken and shugo-daimyo would both like to find a way to break the power of this shrine, but none has come to light yet.

0926

Goblin Spider Lair: Located deep in the tangled woods is the lair of two goblin spiders (AC 4; MV 18"; HD 7; hp 23, 43; #AT 2; Damage 1d8/1d8; SA surprise, grasp; SD + 1 weapons to hit; MR 20%; AL NE). These creatures have been living in a complex of tunnels for decades, preying on game and the few unwary travelers who come their way. Littering the floor of their main chamber, among the bones of their victims, are 4,000 yuan and a jade statuette worth 20 ch'ien.

1006

The Stone and Moss Field: Scattered throughout a small area of boggy ground is a tumbled collection of rough-hewn stones. The area is not a natural boulder field, so it is obvious that these stones were brought here from the mountains. Furthermore, they show signs of having



been worked with tools, although very crudely. Now they are covered by large patches of moss and lichen. The hyakusho of the area have no idea what the stones were for or how they got there. Some believe they were mystically brought there by a powerful wu jen. Others think it was the work of the korobokuru. The most popular belief is that it was some structure of the gods from the time that they lived on Shinkoku.

1010

Korobokuru Castle: Covered by wild grasses are the remains of the last stronghold of the korobokuru who once lived in this area. Now all that remain are the rounded outlines of the earthworks that formed the walls. From this stronghold the korobokuru made their final stand before being driven from the lowlands of the province. Korobokuru still make pilgrimages to this site to leave offerings to the ancestors who defended this place. They are not loved by the locals and hence most of the offerings appear mysteriously during the night.

1014

Shrine of the Spring: This shrine is built to a local nature spirit, said to inhabit the spring that bubbles up through the ground. The shrine is a simple, well-tended building, surrounded by an elaborate garden of stones and a protective wall. At the far end of the compound is a separate building, built for Nado Tori (sea spirit folk ronin, 10th level). Although a follower of the Konjo school, Nado Tori has valiantly protected and generously endowed this shrine in the past. Now, with the family line of his lord extinguished, Nado has retired to the peacefulness of the shrine.

In consideration of his virtue, the priests and shukenja of the shrine have prepared him a modest dwelling in the shrine. Nado has built the graceful rock garden (a feature of many Konjo temples) and quietly practices his Konjo beliefs. He also assists the commander (6th-level sohei) of the shrine's small sohei force (10 sohei) in training the men. Nado is still in his prime and could easily find service with some other lord. This he will not do, since entering the service of another would be a betrayal of his duty to his dead lord.

The spring around which the shrine is based is inhabited by a charming and graceful nature spirit. She has become attracted to Nado Tori's dedication and

character. Of late she has been appearing at the shrine as a woman of refined character and intelligence. From these visits, she has become quite smitten with the exceptional Nado, and he, likewise, has been charmed by her grace. The head of the temple suspects the true identity of the woman, but, feeling it is not his place, has not spoken against this romance.

1019

The Korobokuru Shrine: Standing atop a hummock overlooking the local rice paddies is a simple thatched minka. Outside the entrance are several carefully planted cryptomeria trees and carved wooden posts. The entire building is ringed by a crude wooden fence of woven branches. The local villagers treat the building and its occupant with great respect, presenting offerings during the planting and harvest times.

This humble abode is the home of Raven, a korobokuru spirit god. When the korobokuru were first driven from this area, Raven's house was destroyed. For this, bad luck constantly plagued the local settlers. Finally a wandering shukenja determined that Raven was angry and should be appeased. The minka was rebuilt and a korobokuru of power was invited to become the caretaker of Raven's house. Since that time the villagers' luck has improved.

Living in the minka is the korobokuru Kim-un-guru (wu jen, 6th level), a stocky little man with bushy black hair. His teeth are quite bad and his voice is loud and boisterous. He is quite given to drinking, singing the "old songs," and dancing. He supervises this special shrine to Raven. Aware that he is considered a barbaric outsider, he plays the role. His behaviour is intentionally outrageous and insulting, violating the unspoken but strict social rules of the Kozakurans. Among other things, he openly voices his opinions, is unashamed if others laugh at him, wanders through the streets loudly drunk, and (worst of all) gleefully embarrasses others in public. Although he is offensive and occasionally quite rude, he is a popular figure with the locals, as he is able to do and say the things they secretly wish they could.

1106

Kurisammyaku Shrine: Located at the entrance to the valley through the Kurisammyaku, this shrine is a required stopping point for travelers using the trail to the

north. Here they stop and pray for a safe journey through the mountains.

The shrine, enriched by the donations of travelers, is a large and well-fortified structure. It consists of an outer wall pierced by the main gate and two lesser side gates, an outer prayer hall where travelers offer their prayers, an inner main hall (actually a fortified tower), and the quarters of the priests, monks, shukenja, and sohei of the shrine. Outside the boundaries of all shoen, the shrine can easily maintain its standing force of 250 sohei. These troops are often called upon by the shugo-daimyo to suppress bandit activity in the area. Of course, there is always a price the shugo-daimyo must pay for this service.

In addition to the sohei, the shrine also boasts a monastery. The leader of this monastery is Zomyo (monk, 17th level). Under him are 50 monks of various levels. This monastery is considered one of the major centers of the martial arts within Miyama.

There are always 2d4 shukenja staying at the shrine at any time, resting for a few days before beginning their wanderings on the road.

1113

Konjo Provincial Monastery: Set in a rocky hillside, facing west towards Norako, is the largest monastery of the province. In this secluded shoen, the priests, monks, and sohei of the Konjo school meditate and train. The monastery was established 406 years ago, when a band of Konjo hermits established a small community here. Gradually they cleared the land and attracted hyakusho, since the lands were exempt from taxation. In time, a temple and monastery were built at the site of the hermit community. Finally, with the burning of the Konjo temple in Kuda, this temple was given the status of provincial temple for Miyama.

The temple and monastery are divided into two separate areas. At the core is the secret monastery. This is a walled compound only entered by the Konjo monks. Although it does not manage the Konjo shoen, all actions of the priests must meet with the approval of the Grandmaster of Flowers who resides therein. Within the walls are 250 monks, training and sharpening their skills. Frequently one or more will leave to travel, returning with practical experience.

Surrounding the secret monastery is the open monastery. This is a place of contem-



plation and refuge for those who wish to remove themselves from the world. These people are not priests, shukenja, or character-class monks. They are normal people who have taken up a religious life. Often a samurai of rank will come here to purify his spirit, or the wife of a samurai will make a retreat here to protest injustices on the part of her husband.

Currently Igi Saturo (samurai, 16th level) is staying here. Formerly the head of the Igi clan, he has officially retired, passing his duties on to his son. Of course, he still has influence and is consulted on matters of great importance. Although retired to the religious life, he still has three servants who attend to his needs, as is fitting.

Attached to the open monastery, but independent of it, is the Konjo temple. This small temple is staffed by 10 priests of various families. In addition, there are 1d4 wandering shukenja present at all times. The temple handles the management of the shoen. The commander of the Konjo sohei, Ichi (sohei, 14th level), reports on the activities of his 420 men to the temple authorities. The myoshu pay their rent to the temple authorities. The temple provides for most of the religious needs of the people around Nora-ko.

1124

Stone-Icicle-World: At the base of the mountains, hidden in the deep woods, is a narrow, rubble-clogged cave mouth. This is the entrance to a vast series of caverns that underlie all of Miyama Province and more. Although the exact location of the entrance is unknown to the general population, there are a few hengeyokai and korobokuru who can guide one to the site.

According to local legend, Stone-Icicle World is the place where O-Miyama-nomikoto, a local deity, entered into the Realms of the Dead to visit his mother. The caverns are believed to extend for hundreds, perhaps thousands of miles beneath the earth, magically reaching even into other planes and dimensions. It is also said that the caverns are filled with all manner of horrible creatures, although this is somewhat uncertain as few tell tales of this subterranean region.

1206

Watchtower of the Kurisammyaku Shrine: Set on top of a ridge several miles from the Kurisammyaku Shrine is this small watchtower. Built by the sohei of the shrine, it is a stone pagoda five stories tall.

Originally the pagoda was part of one of the first Toro-dai temples built in Kozakura by missionaries from Shou Lung. Thus the temple was modeled after Shou Lung building styles. Later the temple was attacked and ailed but this tower was destroyed. The stone construction of the pagoda has proven useful as a stronghold. The standard garrison of the tower is 10 sohei, commanded by Yosai (sohei, 7th level). He is quite clever and thoughtful, but is bored and irritated by his current duties.

1208

Susa Village: Isolation at the upper end of a narrow valley suits the villagers of Susa just fine, since they are far from normal peasants. The entire population of Susa (176 people) are either ninja, the family of ninja, or involved with the ninja in some way. With only a few exceptions, the entire village is a single clan. Furthermore, the ninja of Susa consider themselves Niwa ninja; that is, they work and serve the shugo-daimyo of the province almost exclusively. Because of their abilities and services, the shugo-daimyo has bound them to him and has given them special privileges. The leader of the village, Yonin (bushi/ninja, 16th/14th levels), is also the zusho of the shoen. Niwa Hirotada has not assigned a jito to the shoen. Furthermore, Yonin is the son-in-law of Niwa Hirotada, married to the daughter of Niwa Hirotada and one of his consorts. This gives the Niwa family a familial tie to the ninja of Susa.

Outward appearances suggest that Susa is a normal peasant village, the truth could hardly be more different. Throughout the village and its approaches are traps, bolt holes, alarms, and hidden guards.

The village is located in the woods away from the fields tended by the villagers. The trails to the village are especially narrow and twisting and always pass through the densest part of the woods. Hidden shortcuts allow the villagers to reach any point on the trail ahead of their enemies. One watcher is hidden along each trail to warn of intruders. Unless the special signal is given, the watcher gives a bird call as a warning to the village. At the end of each trail are a series of traps, easily avoided by those in the know. Some are pits with spikes, others are snares.

Within the village are more traps, again easily avoided once pointed out. There are spirit chasers, spikes, pits, and snares. Each house has a secret escape tunnel

that connects with a series of tunnels and exits in and around the town. Thus inhabitants can disappear instantly and reappear with reinforcements in unexpected locations. Most of the houses are fitted with secret caches of weapons and hiding holes. Most of the floors are *uguisi-bari* (nightingale floors), which squeak when walked upon. Several large open areas, looking like nothing more than public lawns, are actually practice and training grounds for archery, martial arts, and the stealthy ninja arts. The villagers maintain a disguise as hyakusho, ready to dress and act like them at any time.

On rare occasions when the secret of the village is discovered, the ninjas have two options. Most often they instantly track down and remove the person. On rare occasions, the intended victim actually hires the ninja for some mission. If this is done, they naturally do not kill him, but threaten to implicate him in whatever deed he asked done should he reveal their secret.

When strangers arrive in the town, the ninja are polite and friendly, suspending all secret activities for the moment. Should the stranger foolishly decide to remain in the village for any length of time, the ninja will efficiently remove him. Since they control the town, they have no reason to be secretive or discreet. Indeed, such removals are often assigned to younger members needing practice.

1211

Ibara Village: This village of 289 is located not far from the shores of Nora-ko. Nonetheless, it is a farming not a fishing village. Nora-ko's evil reputation is such that only the bravest or most foolish of the villagers venture upon it. Effectively prevented from rapid communications with other parts of the lake, Ibara has become a sleepy backwater. The sleepy attitude suits the myoshu Gobo, since he is actually a cat hengeyokai (wu jen, 4th level). This is suspected by the other villagers, but they are not openly hostile since he holds a great deal of power over their lives. He is tyrannical and impulsive, demanding much from the hyakusho under him. Fear of his strange powers keep the others in line. The villagers would like to see him out of the way, but are afraid to do the job themselves. Meanwhile, he is trying to learn the secrets held in the depths of Nora-ko.

1212

Norijo: Close to the shore of this island



is a strange ruin. From a distance, Norijo appears to be a twisted mass of blackened plants. As one gets closer the mass assumes a form and structure vaguely like that of a building. However, it is like no other structure ever built. Close examination shows that it is formed out of crystalline seaweed, woven and braced together. The geometry and styles are almost completely alien to the homes of a normal Kozakuran.

According to local stories, Norijo began to appear shortly after the Sun Goddess threw a flaming coal into Nora-ko. After this, creatures, neither human nor fish and not quite anything in between, appeared on the shore of the island and began building Norijo. Quite naturally, the locals were terrified of these creatures and kept a safe distance. Indeed, it is not known whether the structure is completed or if the creatures are still there. They have not been sighted in many years, so the Norijo is now considered a ruin by the locals.

1407

Jishin Mushi Lair: Located in the swampy ground at the bottom of a draw is the nest of a jishin mushi (AC 3; MV 9"/3"; HD 5 + 4; hp 29; #AT 1; Damage 2d8; SA tremor). The nest is made of reeds and bent saplings cemented together with the beast's spittle. These form a gloomy tunnel through the overgrowth to the egg chamber. Hanging from the walls of this chamber are four egg cases, nearly ready to hatch. When they do, each case will release hundreds of baby jishin mushi who will swarm over the countryside.

Although far back in the hills, the nest was seen by a lost traveler who came across it accidentally. Curiosity prompting him to enter, he saw the horror that lay inside and fled in panic. Eventually he returned to civilization and told what he had seen. Having been lost, he only has the most general idea of the nest's location. The reports have reached the shugomata dai for the area and he has offered a reward to any who can guide his soldiers to the nest or destroy the eggs and creature before the hatching occurs.

1412

The Rowboat Shrine: Located on the shore of Nora-ko, this shrine is a simple stone memorial built by the peasants of Ibara. The stone marks the spot where two lovers allegedly held secret trysts. One night, during a terrible storm, the man disappeared while trying to reach his love.

The broken remains of the boat washed ashore where she was waiting. After this, she wasted away and died in sorrow. Now their spirits are sometimes seen, he in his rowboat and her on shore, separated from each other by the lapping waves. It is said the sandpipers of the area have a unique cry like the sorrowful crying of his name.

1413

Itsuki Village: This village of 210 rests exactly on the boundary between a Konjo shoen and the shoen of the samurai Sakai Kazuhiko. The zusho of the Konjo shoen, Tu-shun (sohei, 12th level), and Sakai Kazuhiko (samurai, 9th level) have been locked in a dispute over ownership of the village for years. Each shoen is an armed camp and Itsuki is the battleground.

Each side has captured one end of the village. Holding a fortified house on the east side is Tu-shun with 75 1st-level sohei and two 6th-level sohei aides. At the western end of the village, in his manor house, is Sakai Kazuhiko with 10 1st-level samurai, 50 1st-level bushi, and three 5th-level samurai aides. Between the two are the helpless villagers of Itsuki. Periodically Tu-shun or Sakai leads a foray against the other side and then beats a hastily retreat. Were it not for the deadly earnestness of these raids, the whole affair would be utterly comical. A typical raid begins with a wild and noisy charge up the street toward the opposing camp. This is met by an equally noisy charge from the defenders. There is more noise than action as both sides hurl more invectives at each other than blows. Finally a few build up their courage, rush at each other, exchange a few frenzied blows until one falls. As if on signal, the losers grab their wounded and rush back to the safety of their fort.

It is fortunate for both sides that neither Tu-shun nor Sakai are brilliant commanders. Indeed, from their performances, both are barely competent to command the men they lead. The situation in the village is a carefully balanced scale. Even the smallest new element could cause a drastic change in the balance of power. But unknown to both Tu-shun and Sakai, there is a third element in this battle—the villagers. They are actively seeking a savior from the incessant warfare that is destroying their homes.

1416

Tani Shrine: This small valley shrine was built by the farmers of a village that no

longer stands. The shrine is still maintained by an old shukenja (9th level) who has come to this place. He has decided to end his days here, since it is a good place. Lately he has become intrigued by the fate of the villagers. The old records of the shrine tell of a village nearby, but he has not been able to find any sign of it. Some mysterious and powerful magic has swept them away. The aura does show that a malevolent force was at work here.

1521

Divine Empress Shrine: About 2,000 years ago, according to legend, the Divine Empress was traveling through the lands of Shinkoku raising an army to battle the Oni Kings. Three times during the journey the child she carried cried out that it was ready to be born and three times she bade it wait. Finally, when she reached this spot the birth could no longer be delayed and she gave birth to a stone. Angered at her child's impiety for assuming such an appearance, she ordered her soldiers to break the stone apart. With the fall of the first blow the stone shattered and out leaped her full-grown son, Stone-Storm-Wind.

There is no proof that this event ever occurred or that this is the site. There are five other shrines to the Stone-Bearing-Empress throughout Kozakura, all of them more popular than this one.

The shrine was once a large compound, but it now suffers from neglect and decay. Many of the outer buildings are semi-collapsed and the compound wall has tumbled in many places. In the heart of the compound is the main worship hall, built around a huge split boulder. The roof on this building leaks badly and the red pillars are sadly in need of a new coat of paint. The shrine is managed by three old men, once fairly adept shukenja now weakened in their powers (4th, 3d, and 2d levels). The first is nearly totally deaf, the second is almost blind, and the third mostly sits about, fondly remembering the "old days." They are quite friendly and want to be helpful, but are not accustomed to visitors. Thus they have a hard time adapting to the needs of strangers and remembering the proper behavior when others are around. Of late that have been bothered by raiding parties of bakemono (from the lair at 1720) and would accept assistance, if they can make themselves understood.

1720

Bakemono Lair: Standing in an area of



partially cleared forest, amid fields now falling into decay, is a small and ill-kept mura. Once it was the home of a band of peasants who had fled the reach of the shugo-daimyo. Here they were going to make a better life for their community. Unfortunately they discovered the reason so few peasants leave the protection of the shugo-daimyo. Quickly and viciously, bakemono overran the village, putting the men to the sword and enslaving the women and children. Five years have passed since this occurred. The bakemono have driven the game from the area and are now forced to range further afield (the shrine at hex 1521 has been the subject of several minor forays).

Normally, the bakemono mura houses 62 bakemono and several leaders. The creatures are organized into houses, one to each compass point. Each house is responsible for the security of the village in that direction, thus the North House defends the north, etc. The bakemono are equipped as follows:

- 3 with katana
- 12 with naginata and short sword
- 25 with spear
- 6 with tetsubo and short sword
- 6 with short sword and shortbow
- 3 with chain and shuriken
- 7 with kurasi-gama and trident

(AC 6; MV 6"; HD 1-1; #AT 1; Damage by weapon type)

The bakemono are led by a common oni (AC 4; MV 9"; HD 8; hp 24; #AT 2; Damage 3-10/3-10; SA spells) who also carries a +1 *kumade* he took off an unfortunate ninja. The oni is aided by four bakemono lieutenants (HD 2; AC 4; Damage 1d8), one for each house. These live in the central building of the mura. They are waited upon by six slaves, peasant women they captured when the village was overrun. The oni has a special bodyguard of 12 human children (AC 10; MV 12"; HD 1-1; #AT 1; Damage 1d6). Captured when they were five to six years old, these children have been reared by the bakemono and the oni. Their lives have been hard and they are almost totally wild and savage. They are armed with spears but are not allowed armor. Knowing no other life, they are almost perfectly loyal to the oni.

The oni holds the treasure of the group, keeping it buried under his throne. The treasure is 2,000 fen and two scrolls (which none of the creatures can use). All other treasure the band has found has

been in the form of rice, which the group either eats or lets rot.

1723

Ichi's Camp: Not far from the trail are the remains of the last stronghold of Ichi the Highwayman, a folk hero of Miyama. Ichi, who lived 162 years ago, was loved by the commoners and despised by the ruling class. Although in real life he was no more noble than most, he made his living at the expense of the rich, powerful, and pompous. Many a wealthy merchant, deceitful *bonze* (a wandering priest), and avaricious samurai was the victim of Ichi's justice. He never maintained a large band of men, relying on spies in the towns and the friendliness of the peasants for his information and support. Neither was he miserly, spending his ill-gotten gains freely and generously, further cementing his support among the down-trodden.

Naturally, such a free spirit and perverter of the social order could not be allowed to remain free. Many efforts were made to capture and punish Ichi, but he had an amazing ability to slip through the nets of the shugo-daimyo. At last he was cornered and driven to this stronghold with a small group of men (including the monk Benzai). This small stockaded hut was put to the torch and Ichi and all with him perished.

Now many stories are told of Ichi and his exploits. With each retelling, his reputation becomes greater. He is described as a clever rogue, slippery as a fish, a defender of the common peasant, a clown, and the peasants' Harlequin to the daimyos' Guignot. There is even a story that he escaped the fire of his last hideout and, under a new identity, married the daughter of a powerful samurai. He is a popular subject of puppet plays and singers, although not when performed for the nobility.

The ruin of Ichi's last stand is now nothing but a small grass-covered mound surrounded by fire-scarred trees.

1808

Camp of T'an-zao the Gajin: Hidden in this valley is a large camp of 390 bandits. They are led by T'an-zao (barbarian, 15th level) originally from the Plain of Horses on the mainland of Kara-Tur. A brave traveler and explorer, he and his bodyguard were shipwrecked on the shores of Kozakura 10 years ago. After escaping capture by a neighboring shugo-daimyo, T'an-zao rallied a group of malcontents and ex-

soldiers to form this bandit camp.

For all his courage and cleverness, T'an-zao is also a totally vindictive and unreformed criminal. Raised in truly savage lands, he understands only death and plunder. His savageness has increased his reputation such that the north-south trail through Miyama is traveled at one's peril. Still, he is intelligent enough to recognize his own weaknesses.

Several expeditions sent by the shugo-daimyo have burned the camps of T'an-zao and occasionally fought with his rearguard, but he has always chosen to retreat before greater strength. To date he has never been caught.

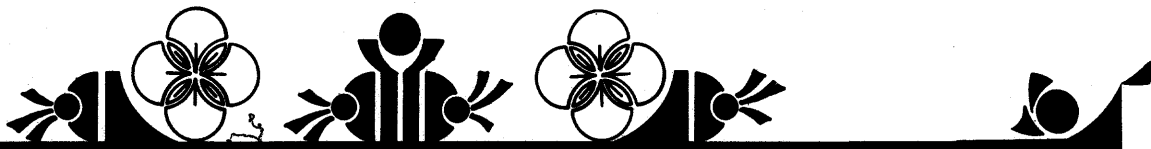
T'an-zao's camp is located in a rocky gorge. Three sides are protected by large boulders and a wooden wall closes off the front. His forces (and their commanders) consist of the following:

- 40 light horsemen with spear and brigandine (T'an-zao)
- 80 light horsemen with sword, composite shortbow, and padded armor (Huai & Hanazo)
- 150 footmen with spear and *hara-ate-gawa* (Ukaru, Gyogi, & Kiro)
- 40 footmen with naginata and *hara-ate* (Wariunekuru)
- 40 unarmored footmen with *daikyu* (Futaii)
- 40 footmen with katana and *hara-ate-gawa* (Soga Mikemono)

T'an-zao, having a very military mind, has combined the tactics of his homeland with those of Kozakura. His cavalry is constantly drilled and well-trained. The men are divided into units of 40 to 50 strong and are commanded by the following:

- Huai—barbarian, 7th level
- Hanazo—fox *hengeyokai bushi*, 8th level
- Ukaru—*korobokuru bushi*, 7th level
- Gyogi—*kensai*, 5th level
- Kiro—*bushi*, 6th level
- Wariunekuru—*korobokuru barbarian*, 10th level
- Futaii—*bushi*, 6th level
- Soga Mikemono—*spirit folk samurai*, 5th level

In addition to his commanders, T'an-zao has a bodyguard of 10 3d-level barbarians, all survivors of the shipwreck which brought him here. Since they are foreigners to Kozakura, they are utterly loyal to him. Also among T'an-zao's entourage is an old man, known only as Aged One (*wu jen*, 10th level, specializes in earth spells).



1906

Deserted Graveyard: Once there was a small temple and mura in this vicinity. Both have long since vanished. The only sign of human habitation is the remains of a graveyard. This place has an evil reputation and no local will approach it at night.

2020

Bandit Camp: This camp is a secondary base of T'an-zao (1808)—part of his preparations for any eventuality. The camp is a wooden stockade set just below the crest of a forested hill overlooking the trail. Currently the camp is garrisoned by 10 1st-level bushi, led by Onagata (bushi, 8th level). Their duty is simply to protect the camp and maintain the buildings. As a group the bushi are lazy and have no love of Onagata, who is a vicious martinet.

2106

Konjo Subscriber Temple: This small temple is built on a rocky outcropping and has a magnificent view of the distant sea. The temple is a branch of the provincial temple to the south. It has only recently been established (seven years ago) by Godokyo (shukenja, 8th level), who has decided it is time to settle down. The temple has no monastery and only has a staff of 18 priests. It also maintains a force of 29 sohei. Although adjacent to a Konjo shoen, the manager of that estate has refused to move his headquarters to the temple. This has led to minor squabbling and feuding between those of the temple and those of the estate. Each maintains a watchful eye on the moves of the other.

2206

Takeo Village: This village has 288 people of all ages. It is a peaceful place, the headquarters of the Niwa shoen on which it stands. The shoen, though large, is a quiet estate with many sites of natural beauty. Consequently, the jito position of the shoen is often given as a reward to older and distinguished samurai.

The current jito of the estate is Daidoji Razan (samurai, 9th level), an aged man of 80 years. He is hardly a doddering old fool, however. Although well past his physical prime, he is still able to lead an army on campaign, break a horse, swim a river, and wield a sword with the best of them. He does not tolerate comments on his age and supposed feebleness, considering them insults.

2207

Arita Village: This village has a population of 396 people of all ages (83 buildings). In the past it was a happy and quiet farming village, the gathering point for the local peasants who send their goods downstream and the merchants who come from Okahira.

Recently, however, Arita has come under the sway of the hu hsien who occupy the outpost at 2208. Shortly after seizing control of the tower, the hu hsien sent one of their kind to the village. Through trickery he slew the myoshu and took his place. Now he and the hu hsien of the tower are pillaging the village and the surrounding area under the guise of proper authority. The villagers still believe that the hu hsien are their proper overlords and have submitted to these injustices—for now. However, the situation is a powderkeg. The hu hsien are becoming more and more avaricious but are finding less and less, while the villagers are only awaiting a strong leader to inspire and lead them.

2208

Tower of the Hu Hsien: This fortified tower was an outpost of the Niwa clan, built to keep watch over the northern end of the Kurisammyaku Pass. A few weeks ago, however, a band of eight hu hsien (AC 7; MV 15"; HD 6; #AT 1; Damage 1d8; SA spells; SD +3 weapons or better to hit, regeneration; MR 50%) seized the tower, slaughtering all the occupants. The creatures then assumed the forms of the commander of the garrison, Maeda Kori, and his lieutenants. One of them also slew and assumed the role of the myoshu of Arita.

Since the garrison is seldom visited and reports are still being sent out, no one at Okahira has yet realized the vile deception. In the meantime, the hu hsien have been requisitioning all foodstuffs and goods in the area and further fortifying their outpost. They hope to be able to hold off any attackers once they are discovered. Finally, they feel that if they fail, they can always assume fox form and slip away during the confusion.

The tower itself is a three-story wooden structure surrounded by an earthwork embankment. In front of the embankment is a ditch 20 feet wide and seven feet deep. On the floor of the ditch are abatis of bamboo and wood.

2213

The Mountain of Iron: This region of Miyama once produced a modest quantity of low-quality iron ore. In most places it was never profitable or possible to extract sufficient ore to warrant the effort. In this area, however, large quantities of ore were near the surface, and the Mountain of Iron (as it was known) was mined heavily. However, 150 years ago the quantities of ore dwindled as the veins slowly tapped out. Gradually the miners and the towns they built disappeared and the mining ceased altogether. Now all that is left are the crumbling ruins of their homes and the collapsing mine shafts.

Mysteriously, some of these shafts now go to greater depths than the miners ever reached. Something, some unknown agency, has been extending them—going deeper and longer—slowly spreading them like a net under the Kurisammyaku. Fell creatures have been sighted in the area of the old shafts. If given evidence of the activity in the area, the shugo-daimyo will order troops to build a watchtower overlooking the Mountain of Iron as a precaution.

2214

Chitu Village: Once the main village of the miners who worked the Mountain of Iron, Chizu is now a decaying village of 134 souls. Since the collapse of the mining industry, more and more people have been leaving the village. Visitors now see a village of squalor and poverty. The outlying buildings have been long abandoned—their roof beams sag and their thatch rots. Closer to the center, more of the buildings are occupied. Ragged and dirty-faced women peer from behind sagging shutters and naked brats occasionally dart across the street. The men of the village look sad and broken, their dreams and hopes shattered as they toil to eke out a miserable existence. These are people who have had the spirit ground out of them by hard fate and cruel taskmasters.

Furthermore, the people of the village lack the will to resist the new arrivals in the village. Bakemono and goblin rats openly occupy the houses on the edge of the village. Some came from the mines under the Kurisammyaku, others gravitated here from the wooded hills. Word has spread through their communities of the fatalism of the Chizu villagers, attracting the unwholesome like a plague.

The situation is made no better by the



incompetence and venality of the jito of this Hori shoen, Fukuda Sueji (samurai, 7th level). He has absolutely no interest or compassion for the peasants of his shoen, concerned only with his own luxuries and personal advancement.

2215

The Bakemono Shrine: A little way off this seldom-traveled path is an old and stately temple. Originally a subscriber temple of the Kanchai sect, the place was neglected by its superiors with the decline of the Mountain of Iron. Now it is looked after by a middle-aged shukenja (12th level) who is quite blind. This has not, however, impaired his abilities, rather it has sharpened his spiritual perception. He arrived at this temple nearly a year ago and sensed that it was a worthy place to rest from his travels. Since taking up residence, he has engaged in teaching the precepts of his faith to the few who come by.

Currently he has only a handful of students, and most peculiar ones at that. Two arrive each morning bringing gifts of fruit and sake. They patiently recite sutras and copy various holy books for the blind shukenja. These students are not human, they are monkeys—two lesser nature spirits of the world of animals. The shukenja is aware that his students are different, though he does not realize just how different. The two monkey spirits are faithfully devoted to their master, for whom they hold great affection.

Nighttime brings the shukenja's second group of students, a small band of 16 bakemono from the nearby hills. Originally they came to torment the shukenja but, impressed by his holiness, now receive instruction at his feet. The shukenja is well aware that these students are creatures of the other world, but does not refuse them. His choice is risky. The bakemono are favorably inclined to him but are not predictable in their behavior.

2422

The Great Cave: Yawning open in the mountainside is a huge cave mouth. The ground outside is scattered with broken trees and crushed bones. The cave reeks of a foul stench. Living here is a humanoid gargantua (AC 4; MV 21"; HD 35; hp 152; #AT 2; Damage 4d10/4d10; SA trample; SD regeneration). The beast has lived here for almost a century. The villagers know of it through rumor as the "Monsta!"; none have ever seen it (not that they

ever want to). It seldom causes much damage, being far from civilization and peacefully inclined by nature.

2511

Bingo Village: This village, set in the shadow of Pine Tree Mountain, has a population of 470. Located at the base of a major farming valley, it is a collection point for the rent and taxes collected farther up in the mountains. Built to handle these goods are two large godown, constantly watched by a sentry. These godown are loaded primarily with rice, but other goods include cloth, tea, iron ore, and even some gold and silver ore. It is rumored among the underworld and outcasts that even greater treasures are hidden in these godown.

Bingo is also the headquarters for the Niwa shoen on which it stands. Living in a fine home, attended by 20 servants, is Naoki Katasube (samurai, 7th level). He is an indolent and spendthrift fellow, preferring to live in great luxury rather than risk his life against various dangers.

He has also run up a huge debt with the moneylenders and yakuza of Okahira. To reveal his debt would bring an end to his good living and shame him before his lord, so he has resorted to doctoring the accounts of all shipments entering the Niwa godown here (for which he is responsible). Even with goods stolen from these rents and taxes, he is only managing to go further into debt.

Naoki Katasube has at his command one samurai (2d level) and 30 bushi (1st level). None of them are aware of his illegal activities.

2513

Ruins of Hayashiro village: Once standing on this spot was the small but prosperous village of Hayashiro. Now all that remains are a few scorched buildings and the blackened stumps of others. Two years ago the village was attacked by creatures coming down out of the mountains. In a bloody night raid, they slaughtered all the occupants, looted the buildings and set the village afire. Only the fortunate timing of a midnight rainstorm saved the few remaining buildings.

Although the village was destroyed, there were two survivors: a small boy and a young man who had been gone for the night. Each has adopted the other and they now live in one of the charred houses. The young man, Nichu, thirsts for vengeance.

He is desperate to become a pupil of a kensai or other warrior to learn the fighting arts. He will attempt to convince any adventurers that they should eradicate the monsters who destroyed his village. Of course, he has nothing to offer. The seven-year-old boy with him, known only as Little Child, is unnaturally quiet, no longer engaging in the boisterous play of little children.

2608

The Temple of Purification: The town of Okahira is one of the famous sites of the Kanchai religion. Here it was that the founder of the school spent many years in contemplation. It has become a popular goal for Kanchai pilgrims. These pilgrims must ritually purify themselves before entering the town, so as not to sully the holy ground where their founder walked. Built well away from town, the temple is where the pilgrims stop and complete their purification.

The temple is manned by a staff of 16 caretakers, all followers of the Kanchai school. During the summer months, there are also 2d10 shukenja and 10d6 pilgrims present. In the winter, there are 1d6 shukenja and 2d8 pilgrims. The temple is headed by Ninkai, a serious-minded elderly sea spirit folk. He has a natural brilliance for oratory and rhetoric and delivers most of the sermons.

Pilgrims come to the temple for purification before entering Okahira. This act consists of fasting, hot and cold baths, and meditation. The process takes two days. At the end of this time, the pilgrim is given a yellow robe to wear into the town, showing his mission. The robes are to be returned when the pilgrim leaves Okahira. Pilgrims are expected to make a donation to the temple in return for these services.

2615

Huts of the Shan Sao: Deep in the thickest part of this valley forest is a small clearing. Built around the edges are 17 bamboo huts. Although quite primitive in design, what is more exceptional about them is their tiny size. These are the huts of 27 shan sao. The local farmers and hunters know of the presence of shan sao in this valley and carefully avoid them, partially out of respect but mainly out of fear. In turn, the shan sao secretly aid the peasants of the area: they lure game into traps or drive it before hunters, keep animals out of the fields, etc. The two groups, the



shan sao and the peasants, have a delicately balanced relationship. On the rare occasions when a peasant offends the shan sao, they withdraw their aid and support, much to the dismay of all the peasants.

Scattered throughout their huts, the shan sao have 3,000 fen, 3,000 yuan, and two gold and jade statuettes (three ch'ien each). These have been left by the villagers as offerings to the shan sao.

2708

Okahira: Okahira is the largest town on the northern coast of Miyama province, with a population of 6,732 people of all ages and races. The town is divided into three wards: the Seafront Ward, the Highway Ward, and the Nobles' Ward. Okahira is ruled by Hiro Yoshitoki (samurai, 15th level), the shugodai of the area. A drab and colorless fellow, he is rarely in attendance, spending most of his time at the bakufu capitol.

In Hire Yoshitoki's absence, the town is governed by a council headed by Kadokawa Shigetada (samurai, 12th level), the shugo-matadai of the town. Of late, Kadokawa has fallen under the influence of a gajin wu jen, Hu Chien (14th level). Through Kadokawa, Hu Chien has been introducing many foreign ideas, much to the consternation of the local peasants and nobles. Ideas he has introduced include new taxes, restrictions on dress and weaponry, new titles used when addressing the shugo-matadai, and more. Others are convinced there is some terrible evil being plotted with these regulations, but have not been able to see through Hu Chien's plan.

Kadokawa is completely enamored with Hu Chien and his ideas, so much so that he will not even hear the slightest criticism of Hu Chien. To make matters worse, garrisoned in the town are 1,038 bushi and 123 samurai of various levels, all under the command of Kadokawa. With these, he has been able to enforce his new ideas, reigning by terror and the sword.

Indeed, the only effective protector of the common people left in Okahira is Naifu's yakuza kumi. This is the only yakuza group in town, having long since driven out all competition. The kumi numbers 420 yakuza of all levels and is led by the oyabun Naifu. The gang has never had any love of the shugo-daimyo's troops and now has new reasons to hate them. Several attempts were made to destroy the Naifu kumi, none successful. As a result,

the Naifu yakuza are working to spread more dissent among the common folk, becoming the de facto leaders of the growing rebellion. For both sides, the situation is ready to explode.

Seafront Ward: This ward of 19 blocks is the strongest center of Hu Chien's reforms. He has been able to establish a power base among the foreign merchants and sailors living in here. Many of the foreigners arrived at his request and rely on Kadokawa's protection. Local merchants hate these foreigners because they steal business and receive special tax privileges.

Unfortunately there is little they can do about the situation. At first they attempted to protest to Kadokawa. He arrested and executed the spokesmen of the protest and fined the remaining merchants heavily. Since then, their activity has been limited to secret support of the Naifu yakuza. In this area the yakuza attempt to destroy the goods of foreign merchants and keep laborers away from their doors. Their tactics include arson, beatings, illegal gambling games, extortions, and occasionally murder. In retaliation, the shugo-matadai has declared a strict curfew and issued passes that are necessary to enter or leave the Seafront Ward. Those found in violation are bound to pilings in the harbor during the low tide.

Unknown to Kadokawa, Hu Chien is building a secret garrison in the Seafront Ward. Entering under the guise of sailors, soldiers of the Shou Lung empire are stationed in the warehouses of foreign merchants in league with Hu Chien. Currently there are 800 Shou Lung soldiers (1st-level bushi) in the ward. Every week 10d6 more enter via the merchant traffic.

The Highway Ward: This ward, enclosing 15 small blocks, is the heart of the Naifu kumi, the area of the city where the yakuza are the most powerful and best supported. During the day, the streets are ruled by the forces of the shugo-matadai; at night, the yakuza openly run their gambling games and swagger through the lanes. Here they have the strong support of the locals, especially the merchants squeezed by the new regulations of Kadokawa. Most importantly, the merchants shelter the yakuza from the sweeps of the soldiery. Naifu's headquarters is located in this ward. The name Naifu is known to all as the oyabun of the kumi, but only a few know who he really is. Lately the kumi has become suspicious of certain sailors in the Seafront Ward and is watching them for more information.

The shugo-matadai has created many rules in an attempt to destroy the yakuza kumi. First and foremost, no one other than samurai and the soldiers of the shugo-daimyo are authorized to carry swords or similar weapons. Violators are subject to imprisonment. The ward is under a strict sundown curfew and passes are required to leave any given block. The merchants of the ward, none of them foreign, are subject to special taxes and restrictions. They are not allowed to stock certain merchandise—tea, pearls, gold, silver, or silk. All such goods are handled by the foreign traders. They cannot load or unload goods from ships without special licenses. They cannot ship goods out of Okahira without special licenses. All these permissions and licenses cost money, enriching the coffers of Kadokawa and Hu Chien.

The Noble Ward: This small ward of four blocks houses most of the town's nobility. Included in this ward are the homes of Kadokawa and his retainers, the Hiro household (normally run by the chamberlain), and the home of Hu Chien. This home, not far from Kadokawa's, is a small but richly embellished affair. Within the walls of Hu Chien's compound is his personal guard—10 barbarians (6th level) and 200 bushi (1st level). Hu Chien is very secretive about this bodyguard, even though Kadokawa is well aware of it. What is not known to Kadokawa is that Hu Chien is secretly bringing troops into the Seafront Ward. Once he has gathered enough men (2,000 or more), he will attempt a coup, overthrowing Kadokawa and installing himself as ruler. At the same time, he will attempt to seize Hiro Castle by surprise. Failing that, he will cut its communication with the south and attempt to reinforce his small army with troops from overseas. Unknown to all but Hu Chien is that these actions are the orders of the Great Emperor Chin of Shou Lung.

2709

Sumomo-jo: Located at the base of Sumomo-yama are the remains of Sumomo Castle. Built by the militarily incompetent governor Tsu Miiya, this impressive-looking castle was never an effective fortification. There were several flaws with the castle's location. It stood on the valley floor instead of the end of Sumono-yama. It was too far back from the two streams that bracket it, rendering them ineffective in its defense. It was too far from Okahira for the garrison to aid in



the defense of the town and it did not block movement on the trails in the area.

Given all its flaws, it is surprising that it was able to resist at all! Taken for the Niwa family when they were consolidating their grip on the province, the Hiro family led the assault and were rewarded with permission to supervise and maintain a fortification in the Okahira area (Hiro Castle). Much of the stone of Hiro Castle was taken from the Sumono-jo. All that remains of the castle are the foundations and some as-yet-undiscovered cellars.

2808

Hiro Castle: Built with the permission of the Niwa family, this castle is garrisoned and maintained by their close ally, the Hiro family. Situated on the slopes of Shiroy-ni-Kaiga-yama, the castle has a fine view of Okahira and its harbor. Central to the fortress is the white-washed four-story tower, the main building of the castle. Connected to this are three smaller towers enclosed by a 40-foot-high wall. Outside this wall are two more walls and a dry moat spanned by an arched stone bridge. Although the Hiro family maintains a compound in Okahira, the bulk of the family and its retainers reside in this castle.

Garrisoning the structure are 800 bushi and 200 samurai (most of 1st level). The commander of the garrison is the highest ranking Hiro family member in attendance. Under most circumstances, this is Hiro leyuki (samurai, 10th level). He is the half-brother of the head of the Hiro family and is entrusted with the responsibility for the castle. Hiro leyuki is loyal to his family and generally quite responsible. Lately, he has been approached by emissaries of Hu Chien (hex 2708, Okahira), who is trying to find a weakness in the castle defense. Hiro leyuki, who has no love for what is happening in Okahira, is leading Hu Chien along, trying to learn more information.

2908

Shrine of the Setting Sun: Built on pilings in the area of shore between high and low tide is a large two-story shrine. This shrine is aligned so its main entrance faces due west, in the direction of the setting sun. Set further out in the waves is the red-painted torii (gate arch), built so the evening sun shines directly through it.

The shrine was built to honor the passing of the Heavenly Sun Goddess for another day. The shrine is hard to get to and it does not have a great number of vis-

itors, though most of those who do visit are hardy Kanchai pilgrims who are stopping at Okahira. Thus the caretakers, an old man and his wife, lead a quiet, rustic life. Also staying at the shrine for an indefinite period of time is Pien-Hung (shukenja, 7th level). Wan and sickly when he arrived, he says he came for the sea air and peaceful surroundings. These seem to have agreed with him, for he is now in quite robust health. Quiet and respectful, Pien-Hung radiates an aura of cheer and good nature.

2913

Kanchai Temple: The temple is one of the first founded by the Kanchai school. Because it is outside the imperial capital, the temple is not the seat of the Kanchai religion. It is, however, the provincial temple of Miyama Province. The temple is located in the wooded groves near the heart of this Kanchai shoen. The founder of the Kanchai school spent his final years here.

There are separate managements for the temple, shoen, and monastery. The temple is headed by Goryu (shukenja, 20th level), who has chosen this place to retire after many years of traveling. He handles the administration of temple buildings and grounds, copying of holy texts, instruction of young pupils, religious needs of the peasantry, accommodation of pilgrims, preparations for holy days, and delivery of sermons. To assist him, he has a staff of 25 shukenja of various levels and 10 servants. Much to his dismay, his retirement has become more work than his wandering life of poverty ever was. He is now obliged to continue his work, having willingly accepted the position.

The shoen is managed by the commander of the sohei, Toragawa (sohei, 16th level). As both the commander of a troop of 500 sohei and the manager of a sizable estate, he has little time for either. Preferring to retain a strong control over his men, he delegates most of the shoen management to his lieutenants. Most of his time is spent in drilling his men and defending the wilderness borders.

The monastery is divided into a monastery and a nunnery. Both provide instruction in the mental and physical secrets of the Kanchai school to a limited number of pupils. The selection of pupils is normally done once a year when eager applicants arrive to be tested. Standards are strict and only a few are accepted. Applicants are considered at other times, but they must

have exceptional promise to be accepted.

Currently there are 17 monks (various levels) and nine nuns (monks, various levels). The monastery section is headed by Kazan (monk, 17th level). His counterpart in the nunnery is Kitashi (monk, 16th level). Each supervises the training of those of lesser rank. Kazan has only recently become the head of the monastery, while Kitashi has held her post for many years. There is a cooperative but lively rivalry between the two. This feeling affects their students, making the training sessions both fun and intense.

2916

Kanchai Tomb: At the end of this narrow valley is a small monument hidden among the rice paddies. This marks the tomb of the founder of the Kanchai school. The tomb is virtually unmarked, bearing only a short poem describing the beauty of the fields. Only a few pilgrims learn of its whereabouts and come to pay a respectful visit to their master. Two to four times a year, a group from the Kanchai Temple comes to repair any damage. The site is deserted otherwise. This is the way the founder wanted things and his wishes have been obeyed for centuries.

3018

Cave of the Kuei: This cave was once the camp of Zaku the Bandit, a wicked and horribly cruel highwayman. Using this as a base of operations, he raided the Northern Plain and other nearby provinces. Now haunting the cave is the kuei of one of his unfortunate victims—a young woman who was about to be married (AC -4; MV 18"; HD 4; hp 18; #AT 1; Damage 1d8; SA possession; SD spells; MR 10%; AL LG).

As a kuei this woman is compelled to possess the body of another woman, so that she can complete her marriage oath. Having died centuries ago, her intended is no longer alive. If she marries into his family, however, her oath will be fulfilled.

To aid her in this task, she knows the location of Zaku's treasure cache of gold and silver objects worth 500 ch'ien. This she will reveal only to her intended, whom she knows lives in Okahira. Upon seeing any character possessed by her spirit, this young man falls in love with her. His parents, impressed by her wealth and grace, consent to the marriage. Once married, the kuei remains in possession for one year. Then, its oath fulfilled, it departs in peace forever.

NAMES

Oriental characters usually have many different names that depend on their age, their profession, their family, etc. (see page 141 in the *Oriental Adventures* book).

Given below are several lists of names suitable for use in Kozakura. The names are organized into family, male, female, religious, and artistic groupings. All the names are historical and you might find that you recognize some of them.

Family	Male	Female
Ajiro	Akahito	Abutsu
Arihara	Anteki	Haru
Asukai	Arihito	Inoe
Emi	Asakari	Iratsume
Fujiwara	Azumabito	Ishihime
Hara	Chomei	Juteini
Ito	Chueemon	Kiku
Izumi	Gohei	Kishi
Joboji	Heishiro	Kitashi
Kamo	Kinnori	Matsukaze
Kanokobata	Kiyosuke	Murasame
Karasuma	Masaaki	Sei
Ki	Masutsune	Seishi
Kitamuki	Minbu	Take
Makabe	Mitsuhiro	Tamamo
Minamoto	Mitsune	Tokiwa
Naito	Motoharu	Toshi
Nasu	Munesada	Yuki
Nijo	Oshikatsu	
Ono	Sabero	
Oshikochi	Sanekata	Religious
Otomo	Tadahiro	Benkei
Ozeki	Tadanobu	Buccho
Rokuso	Takakatsu	Daiten
Sato	Tamenaka	Eigen
Tachibana	Tanan	Eisei
Todo	Tomonori	Hoshin
Tokugawa	Toshichiro	Kenbutsu
Yamabe	Toyo	Kukai
Yoshimine	Toyooki	Moritake
	Tsugunobu	Shoku
	Tsurayuki	Soha
	Umakai	Ungo
	Unchiku	Artistic
	Yakamochi	Basho
	Yasuhira	Buson
	Yoichi	Gasson
	Yoshihide	Henjo
	Yoshimoto	Kikaku
	Yoshitada	Kyorai
	Yoshitomo	Saigyō
	Yoshitsune	Sampo
	Yoshitune	Sengin
	Yukihira	Sobo
	Yukinari	Soin
		Teitoku
		Tosei

GLOSSARY

To help you add color and detail to your Kozakuran campaign, the following glossary of words and terms is provided. Some of these are used in the province and adventure books and are defined here for your convenience.

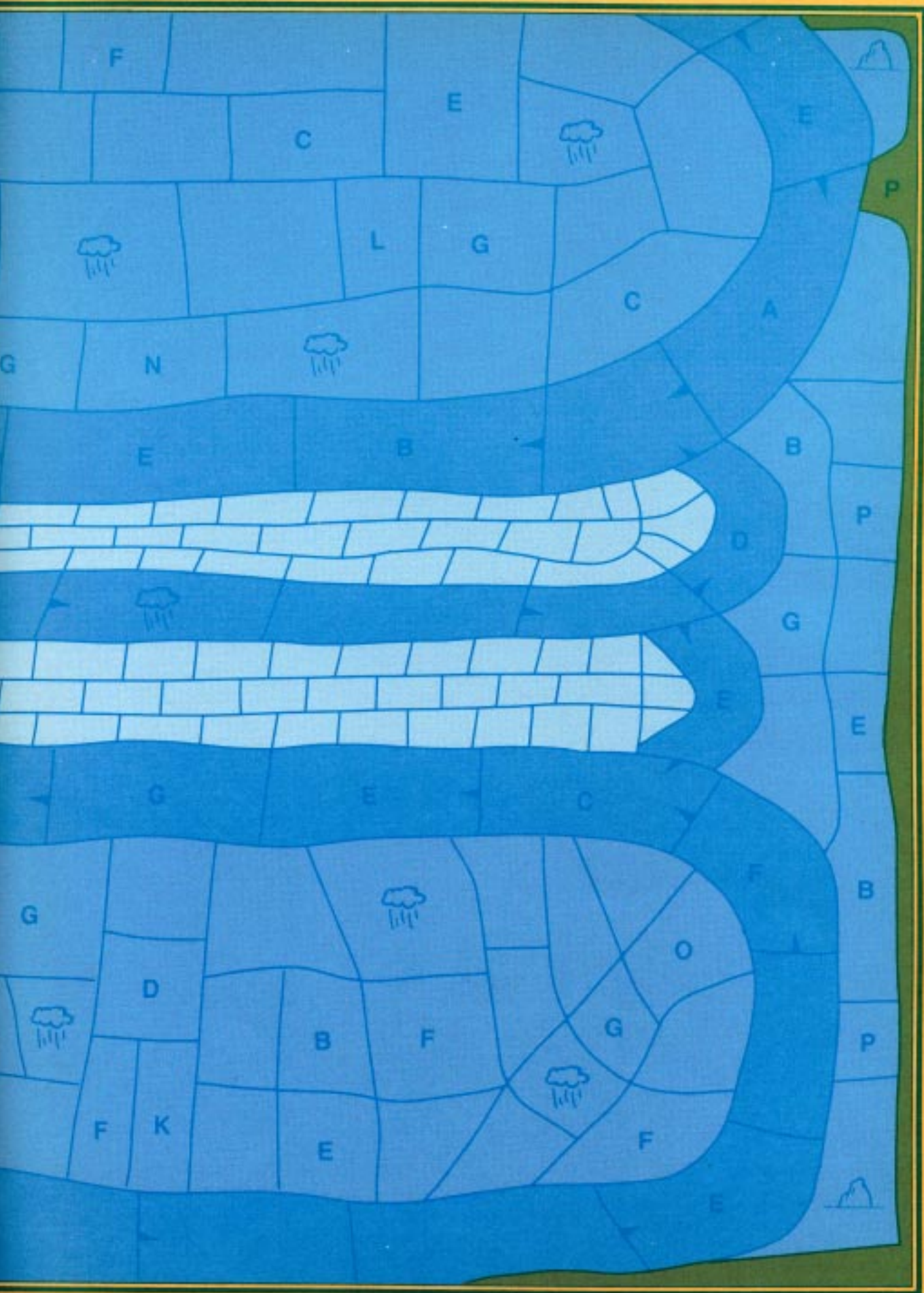
Bakufu — The headquarters and capital of the shogun's government
Benkan — A jeweled headpiece of the emperor
Byobu — A folding screen
Chichi — Father
Chodai — A curtained sleeping platform
Dotaku — A bronze bell
Emakimono — A picture scroll
Fusuma — A sliding wall
Geisha — A courtesan trained in the arts and accorded high prestige
Godown — Storehouse, particularly for rice or other grains
Haka — Burial mound
Hi no goza — The raised platform of the emperor
Hoden — A treasure house
Hon-maru — The innermost castle courtyard
Hyakkan — Court officials
Hyakusho — The nonsamurai classes: farmers, artisans, merchants, entertainers, etc.
Ishiotoshi — Chutes built on castle parapets for dropping stones on the enemy
Inkan — A personal seal for documents and letters
Izumi-dono — A water pavilion, a small building built over the water of a garden pond for entertaining
Jo — Ward, a section of a city
Kakemono — A vertical picture scroll
Kamidana — A household shrine
Kanshofu — A charter granting a shō
Koburi — A headdress reserved for those of 5th Birth Rank and above
Kodo — The porch section of a temple
Kofun — A burial mound
Kongo rikishi — Guardian figures at the entrance to a temple
Kotatsu — A small brazier found in many homes used for warming the sleeping quilts
Kugyo — High Court Nobles, those of 1st through 3d Birth Ranks
Kura — A fireproof storehouse
Makimono — A horizontal picture scroll
Maru — A castle courtyard
Masugata — A double gate; the outer gate is small and set at a right angle to

the larger inner gate, slowing the advance of attackers.

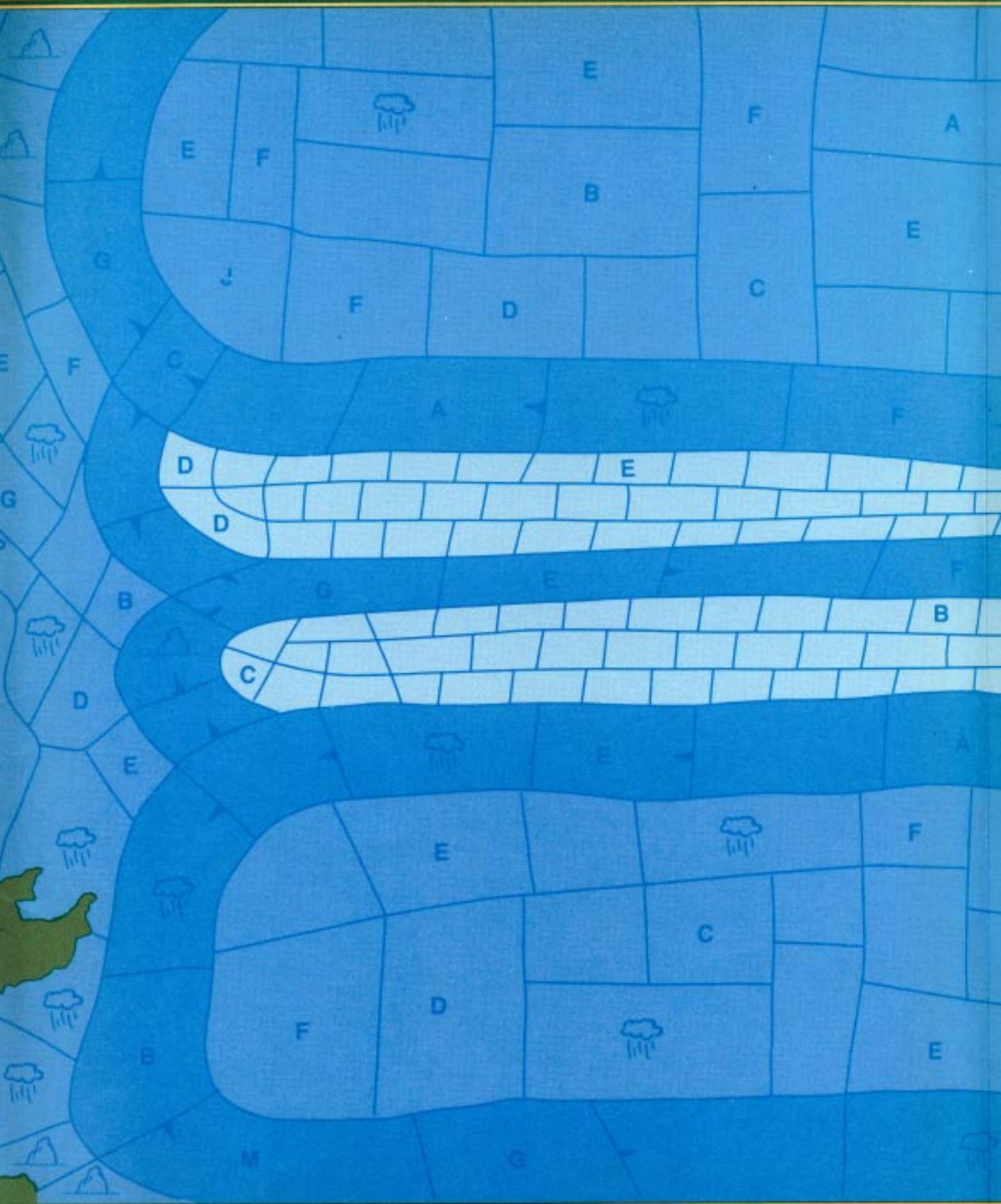
Minka — A traditional peasant house
Mura — A small village community
Ni-no-maru — The second or middle courtyard of a castle
Nishiki-e — A colored woodcut
Ote-mon — The main gate of a castle
Pagoda — A multi-storied tower of wood or stone, dedicated to a deity
Sakadono — A special temple building for brewing sake used in ceremonies
Sake — Rice wine
San-no-maru — The third or outer courtyard of a castle
Sento — A public bathhouse
Shoen — An estate or fief
Shoji — Sliding doors covered with paper in a latticed wooden frame
Sutra — Religious scriptures, usually as short sayings or dialogues
Takuhatsu — The life of poverty adopted by some shukenja
Tamon — A roofed building set atop the castle wall and used as a barracks or storehouse
Tatami — A three foot by six foot woven mat used as flooring in houses. Rooms are normally measured by the number of tatami mats they contain.
Tenno — Emperor
Tenshu-kaku — The main tower of a castle
Tofu — A staple food made from the congealed protein of soybeans
Torii — The pillared red gate-arch at the entrance to a shrine
Uguisi-bari — Nightingale floor, made with boards that creak or squeak when stepped on
Uji no choja — The head of a family or clan

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Oriental Adventures

Swords of the Daimyo

by David "Zeb" Cook

From the Log of the *Leaping Dolphin*:

"110th Day: The gale nae stops for twa days. My ship is driven before it and the magus is as helpless as a wee babe. Aklto names the winds tai-fun in his heathen tongue...."

Drawn by the lure of adventure and riches, a crew of seamen sails valiantly into uncharted seas. In the squalid dens of the port districts, tales hint at a land of untold riches across the waves. But getting there is only the beginning.

Across the waters lies Kozakura, a land of mystery and danger. There you will discover new cultures, strange values, secret powers, and fabulous terrors. For Kozakura is a land of *Oriental Adventures*.

Swords of the Daimyo is the first module designed for use with the AD&D® *Oriental Adventures* rule book. *Swords of the Daimyo* includes descriptions and maps of the island of Kozakura, detailed information and maps of Miyama Province of Kozakura, and a series of adventures to introduce old and new player characters to the intrigues of the Orient.

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