

PART 1: Gaijin

KD1

The Gift

by Andy Champagne, Andrew Chirgwin and Michael K. Tumej



Kaidan: a Japanese Ghost Story Setting

OGL 3.5 adventure for characters 5th - 7th level



"Another fine  OGL product"

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Pathfinder Adventure for Levels 5 - 7

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Introduction to The Gift

The Gift is an introductory mini-campaign arc set in the dark fantasy world of Kaidan: a Japanese Ghost Story setting. It was designed for a standard party of Pathfinder adventurers from a traditional fantasy setting visiting an exotic land of Samurai and Ninja far across the sea from the lands they are already familiar. It can serve as a short side campaign in your gaming groups' normal lands of adventure. If your players become enamored with this setting, know that there is every intention in creating a larger campaign from 1st to 20th level consisting of Kaidanese locals. The Gift is a dip in this greater pond of adventure and a chance for your gaming group to explore a fantastic new land of terror.

Kaidan is designed to either work as a standalone setting where the players spend their entire (and multiple) lives exploring, or as a modular setting to plug into your existing campaign world to add a touch of oriental exotic qualities and tainted madness.

This module will be followed by two more adventures to complete this mini-campaign arc taking the party of adventurers from 5th to 7th level. This module includes an alternate ending should the party wish to leave Kaidan and return to their previous setting.

Your adventure party should be 4 to 5 characters of 5th level and should consist of at least one frontline fighter, a wizard or sorcerer, a cleric and a rogue, a larger party might also include a bard.





The Beginning

Kaidan is a dark fantasy setting that borrows heavily from Japanese history, culture, religion, legends, folklore, ghost and horror stories. Unlike many previously published oriental worlds, Kaidan is strictly based on feudal Japan and in many ways is more gothic horror, than a standard fantasy oriental setting.

Kaidan is an antiquated Japanese term that is defined to mean "ghost or horror story" which should give you a good idea on what this setting is all about. The most unique aspect of Kaidan is its spirituality or its cosmology. Borrowing from Buddhist thought is the concept of the *Sorrowful World* or *Wheel of Life* construct. All souls are bound to an endless cycle of reincarnations between six planes of existence: heaven, asuras, human, animal, hungry ghost and the hell realm. Only through enlightenment can a soul escape the Wheel to a final existence in *Nirvana*, the state of perfection.

Rather than six planes of existence, five of these planes coexist on the Kaidan prime material and are divided between the four castes of Kaidan society:

Nobility Caste - heaven, composed of pride, complacency and intoxication.

Samurai Caste - asuras, associated with ambition, jealousy and resentment.

Commoner Caste - human, which represents desire, freedom of choice and dissatisfaction.

Eta/Hinin Caste - hungry ghost linked to greed, insatiable cravings and addictions.

The fifth "plane" exists in the wilderness regions between the provinces of Kaidan as Hengeyokai, barbarian animal shape-changers (animal - consisting of instinctual desires: sex, food, acquisition of territory.)

The sixth plane, and only truly metaphysical plane exists on the border ethereal, just out of

sync with the prime material and comprises the land of the Oni, monsters and demon-spirits, (hell is the place of rage, torment and despair) as a dark reflection of Kaidan itself.

Thus each realm or plane of existence is associated with a different set of "sins" or character flaws which determine where a soul is destined on the Wheel after death.

In game terminology this is directly linked to PC death. In Kaidan spells like **Ressurrection** and **Raise Dead** do not work in the conventional sense. Reincarnation is hard-wired into society; when a PC dies, the spirit goes into a kind of limbo for a short duration (up to ten days.) and eventually moves on to one of the six planes of existence. Movement on the Wheel of Life is based on Lawful or Chaotic acts (not "good and evil" per se) performed during one's lifetime. Through an attribute known as **Karma** these acts are recorded on the player character sheet. Lawful acts create positive karma, while chaotic acts create negative karma. Upon death with appropriate karma accumulation, one's soul moves upward through the planes, downward or remains in the current caste. (See appendix on specific rules regarding Karma.)

At death, a PC loses all memory of a previous life and reawakens in the body of an adult, usually in a different class than before with one or more levels lost from the previous life. While it may seem once a PC dies, this means the requirement of creating a new character (which is true to an extent,) it is more a continuation of the previous life. Through specific rites of sorcery or shamanism, a PC's living companions can ascertain where a spirit has reincarnated as well as the ability to awaken lost memories.

This means a PC has essentially become multi-class, completely able to use skills, feats, spells and special powers attained in the previous life in addition to culling new attributes in the new reincarnated class. Differences in stats, however can alter access to necessary prerequisites germane to those abilities however.



Thus in a sense, the PC never truly dies. rather become reinvented and "extended" from their previous life, to include class, levels, hit points, saves, and other aspects of "multi-classing" as appropriate for other game settings.

Through the teachings of Zao, the Kaidan state religion, the nobility realize they are also bound to this endless cycle of reincarnations. Because of this many noble caste members have volunteered to become undead, as a means to escape the cycle, and remain in the highest caste, forever controlling the empire. The emperor, shogun, imperial court and most of the provincial daimyo are undead. Court wizards and necromancers called onmyoji perform the rites to induce undead status.

In Kaidan, all undead fall under the umbrella of "Yurei" or ghost, though this includes all standard forms of undead found in the game - zombies, ghouls, wights, ghosts, vampires, death knights, etc. Unlike those undead found in the various monster manuals, the appearance of a given undead form, does not relate to various limitations on abilities, as each undead is unique, and powers may vary between individual to individual. This means a party of adventurers can never be assume what they see to represent a standard attack or defense to a given undead being. A walking skeleton may be just the animated dead, a ghost, skeletal warrior, lich, death knight, mummy or any number of other undead found in the game. This "unknown" factor adds to the horror of the setting. One can never tell how powerful an encountered being is, until interaction and combat.

Races of Kaidan

The available races of Kaidan include human, in the form of Kaidanese members of the empire or Emishi barbarians of the wilderness. Hengeyokai with many varieties of animal shape-changers, Ryujin the dragon folk shape-changers of the seas around Kaidan, Spirit Folk a fey-like race attuned to nature in several varieties and whom are children of humans and divine or nature spirits. Korobokuru are a race of forest dwelling gnomes in Kaidan. As

children between humans and the various demon-spirits and oni-kind, Half Oni are very similar to half orcs in the standard game.

Player Classes of Kaidan

The available player classes of Kaidan are intrinsically based on which caste one is born in their "current life". New classes have been introduced to accomodate this to some degree. While it is possible to improve one's station in life through adoption or imperial decree, the caste by birth is permanent until reincarnation changes that, and its related mechanic still applies. (See Appendix for more details.)

Below are the available PC classes divided between social castes of Kaidan:

Nobility Caste

Hatamoto - a court samurai, while at the lowest levels is identical to standard samurai, at higher levels receives a balance of both combat and courtly skills of etiquette, bluff and intrigue, being appropriate for lesser bureaucratic posts appointed by the imperial court to the provinces. The bulk of the samurai in the Shoguns army are members of the Hatamoto class, as well as police and imperial guards.

Onmyoji - controlled by a branch of the imperial government, Onmyoji are the wizards institution of Kaidan for the use of the court and shogunate army exclusively. In many cases onmyoji are evil, but never good. They serve to protect the government of Kaidan, maintaining the calendar through astrological observations, and form the arcane arm of the Kaidan military. Divination, necromancy and summoning form their primary used schools, especially in the contact and control of Shikigami (least oni demons).

Samurai Caste

Samurai - this martial class is only one allowed to openly carry the daisho or twin swords of the katana (bastard sword) and wakizashi (short sword) as a status symbol among the population.



Kaidanese samurai are also noted for the use of the Daikyu, long composite bow. Using the ancestral weapon rules, Samurai are exclusive in the katana as their primary ancestral weapon, though both wakizashi and daikyu can be this as well. Samurai follow a strict ethos of values, known as Bushido that revolve around loyalty, honor and obedience to one's lord. Serving as guardians, officers of provincial armies, and other assigned duties by their masters. Samurai are born to this station and are exclusive in their caste.



Ronin - Ronin are masterless Samurai, whether through acts of dishonor, crimes to one's lord, or by birthright, samurai who only serve their families and not a noble lord are considered ronin. Ronin often have incomes based on being mercenaries, adventurers, nobushi bandits, wako pirates and even as the martial arm of the Yakuza crime syndicates. Despite their official status, they are still considered samurai caste, by birth, and are subject to the Wheel of Life mechanic.

Commoner Caste

The bulk of the people of Kaidan fall under the caste of commoners, dominated by populations of peasant farmers and fishermen.

Barbarian - The Emishi are the barbarians of Kaidan who live in the forested mountainous regions of the three major islands of Kaidan. They do not serve nor recognize the empire as anything other than an enemy nation of invaders, though their struggle with Kaidan is as long as the history of the dark state.

Bard - traveling musicians, actors, and story tellers serving as traveling entertainers to villages, monasteries, temples and theaters across the empire. Bards of the lowest class are restricted to working the Floating World entertainment districts only.

Bushi - Peasant warriors of Kaidanese society who often begin their careers as conscripted ashigaru, the enlisted soldiers of both the provincial and shogun armies. They are given minimal training in use of spear, sword and bow for fighting the ongoing border skirmishes.

Budoka (Monk) - Budoka monks are imports to Kaidan, having arrived several centuries ago as martial artists, and pacifists, as it implies the discrepancy in worshipping the Wheel of Life, or Zao religion. However their skills in fighting arts are sought by all members of society including the nobles and the samurai.

Jugondo Sorcerer - Jugondo are considered outcasts if not outlaws by the imperial state and enemies to the Onmyoji Wizards of the court. Like bushi, they serve as peasant heroes as spellcasters rather than fighters. Several bloodlines are available to Jugondo sorcerers.

Matagi (Ranger) - hunters of the wilderness stretches of Kaidan. They are skilled in the use of daikyu long composite bow. Matagi venerate trees and the animal spirits. These hunters respect their prey, never over hunting and serve as protectors and defenders of nature. In combat matagi are skilled in the tactics of a master skirmisher. These trackers are often members of the barbarian races of Kaidan.



Miko/Shoten Shaman - Miko (female) and Shoten (male) shamans of the Old Cult of Kaidan serve as priests for various holy shrines throughout Kaidan. Despite a secondary status to the state religion of Zao, the Old Cult serve all the people in practice of worship around the many spiritual beings of Kaidan. Miko are closely tied to contacting the spirit beings of Kaidan, while shoten perform healing and more direct aid to the worshippers.

Sohei - the state religion of Kaidan is Zao, whose temples and monasteries are operated by a type of variant paladin or templar who act as both priests and defenders of the faith. They are restricted from some weapon and armor types compared to their western counterparts, thus are recommended to begin spell access at 3RD level instead of fourth.

Shinobi (Ninja) - exclusive to those born of one of the five Ninja clans of Kaidan, these commoner caste members serve as rogue spies. While some members rise to high levels exclusively as rogues, those who multi-class with budoka, bushi or jugondo may later acquire the Ninja prestige class.

Yambushi - these ascetic monks live in secluded wilderness regions away from Kaidan society, with adherence to the five elements: earth, fire, water, air and void. They are sometimes called Shugenja in other settings.

Eta/Hinin Caste

Bard - though includes Commoner Caste members, the bulk of Kaidan's bards fall under the entertainment classes found in the red light districts of Kaidan cities and towns in the form of Kabuki and No actors, dancers, and singers.

Yakuza - rogues of Kaidan are Yakuza. Gangs of extortionists who control many markets including the entertainment industry, gaming and prostitution, though their reach exists throughout the bureaucracy of Kaidan. The Yakuza maintain their own code of honor with twenty "laws" that all members adhere to, lest they be punished by their own governing body.

Prestige Classes

Although prestige classes will become available in the Kaidan setting manual, which will be published later in 2009, this introductory adventure arc presumes the players are *gaijin*, ie: outsiders consisting of standard Pathfinder classes. Though PCs can die and thus be subject to Kaidan's reincarnation cycle, it is unlikely they will rise to appropriate levels to become accessible to such prestige classes.

Other differences in the setting manual will include up to five samurai bushi schools that offer differing combat techniques and feat progression between different samurai clans of the various provinces. Other details will be described in the upcoming setting manual upon release.

Preparing for the Adventure

Introduction to the Gift

The adventurers represent members of a trade escort. They work for a rich merchant, having had successful and well paid work prior to the mission upon which they are ready to accept. Merchant Marl Tyro is on his third visit to Kaidan, having visited last two years ago. In the past he has resorted to hiring local Kaidanese defenders, who could barely speak his language, and certainly could not be trusted. Although Marl has picked up some of the rote mechanics of the Kaidanese language since then (and has given basic tutelage to the PCs during the voyage), he desired the accompaniment of escorts whom he could bestow more reliance. Therefore he has contracted the PCs to a two month voyage on a brigantine merchant ship to the distant isles of Kaidan.

The party is accompanying and protecting a "gift" that the merchant plans to present to an important provincial lord in order to establish a long term and profitable trade agreement; the preamble of which occurred on the conclusion of merchant Tyro's last visit. Merchant Tyro does not easily disclose the particulars regarding the gift, only saying that it is a powerful arcane device, too dangerous to touch, even too dangerous to look upon.



Notes for the Dungeon Master

The adventure "The Gift" can be divided into two portions.

Part One

The first part is the actual arrival to Kaidan, most of which involves associating with the citizens and environments closely related to the foreigner's port of Gaijinoshima. There is a journey across one of the main islands to a castle town on the opposite side.

Gaijinoshima is a rote, but unpopular, port town of over 1,000 citizens. It serves as the only port available to non-Kaidanese merchants, as the rest of the empire is closed to outsider influence. A large population of Hinin (Eta) caste work at the hub of this port, as it is considered a place of condemnation to most of the folks of Kaidan. An introduction into the licensed *akasen*, or "red light district" known as the Floating World of geisha, courtesans, kabuki, puppet theaters, bath houses, fight clubs, gambling and drinking establishments and the like, will showcase the nefarious nature of the Yakuza government, presents itself to those who wish to investigate the "scruples" of the town. The Chamber of the Sleeping Crane is the only western styled and truly hospitable "tavern" in the empire. It lies across the street from the inn where the PCs are staying while in port, and where the adventure begins.

The Yakuza prove to be the only government body in the port town, and entanglements between them are likely to ensue with members of the party.

The party will require "travel papers" for passage through the interior provinces of Kaidan, to complete their mission. The PCs should expect a three day stay at port while the merchant and the local constables make proper reparations toward drafting these for the group.

One of the less experienced Yakuza will confront one of the PCs, but before actions come to scrimmage, the senior Yakuza will halt

the melee before it begins, effectively putting an end to the fight. This serves to humiliate the instigator, who will hold the party responsible and seek revenge later in the adventure.

Once travel papers are acquired and proper bribes paid, the party will take a barge across the harbor to the city of Uesaki to arrange for ox cart, and a translator to accompany them for their trek across the island. Once they enter the city wharf, the adventure can begin.

Part Two

Gaijin (or outsiders) are generally an unwelcome lot, and the party will be instantly and conspicuously noticed by virtually everyone they encounter in the city of Uesaki.

The road to the mountain pass at the center of the island is a two day journey, requiring a stop at a ryokan (roadside hostel) in a small village.

Throughout the journey "non-encounters" with workers in the rice fields, travelers and traveling monks may occur. One military patrol of samurai will halt the party and check their travel papers for allowed passage.

Among the encounters the party will address include their entry into the forest interior along the main road; it is likely the party will be accosted by a small bandit gang demanding a fee for passing through their woodland home.

Just off the road an elderly woman will desire aid in crossing a small river to reach the ford, just opposite. If the party offers assistance, the translator/guide will cry out, "Yokai" or "demon-spirit!" at which point she shape-changes into a Hebi no onna (snake armed woman) and attacks the party. If she is seriously threatened, she will retreat and escape before the party can finish. The party can expect a full day's journey to cross the forested mountain path.

Once the party has arrived at the other side, they will find a *Ryokan* amidst a small village to rest for the night. A local shrine beyond that can provide healing and other relief if needed. A *shoten priest* at the shrine recognizing the party's ignorance of the wilderness, publicizes to



the party their great fortune in surviving any travel through the forest. This provides a good segue for the DM to explain the consequences of death in Kaidan, and reincarnation through the Wheel of Life cosmic reality.



By noon on the final day's travel to the castle town, the party will encounter a military patrol from Tsue-jo, the castle town which marks the parties destination. They will be provided an escort to the town.

The castle town with a little over 5,000 residents rests on a small island not far from the mouth of the river it sits, which is easily distinguished and readily viewable throughout the region. This represents the final destination for the party in this adventure.

Regarding the Period

"Orientalist structures" as described by Edward Said in his influential book, "Orientalism" supports the dichotomization of eastern and western ideologies, and that such a division supports considerable cultural and religious commonalities. For most, the "Far East"

typically implies a culture that establishes and recognizes an eastern philosophy, to include art, literature, and various other traditions that serve to denote their way of life. Scholars have documented throughout the region the artifacts of higher importance, such as popular culture, architecture and more important literature that has flourished amidst this culture. The spread of Buddhism and Confucianism serve as two examples. Again any distinctions articulated by westerners in this tradition are consistently classified under the usual Orientalism header.

The Far East places under great import the position of a society and its constituents, as being determined through a system of imperial examination. Further, a harmonious society benefits from an authority stemming from both social and environmental conditions. Many of these conditions are constraints established by members of his or her family, particularly one's elders. Other conditions are established by the hierarchal structure of the governing body; the western aristocrat versus the commoner for instance.

Another aspect under consideration involves the acquaintance of "good" and "bad" energies often associated with the mind, the body, nature (and in this setting, magic) and the connectedness between them. Spiritual as well as martial qualities often contribute to the "well being" of any such practitioner of oriental fundamentalism. These principles and the ones specified above have contributed greatly to a lavish culture that has lasted for many centuries and continues to inspire gamers and historians alike, not the least of which the adventure being read, upon which the party will embark.

To this end, a case study of orientalism and role-playing tends beyond the scope of this adventure, but its tenants should be enforced by the DM at all times. Such beliefs *are* included in the soon to be published Kaidan RPG system in greater detail. As the adventurers (and in some cases the players) are initiates of the oriental establishment, the following commital tables and passages can be included for the edification of the DM and players as well. It should be noted that much of the vocabulary, indeed the entire environment may require some practice



About the Region

The archipelago of Kaidan consists of dozens of volcanic islands as more a cluster rather than chain of isles. Some of the islands are barely more than rocks rising from the sea, while the majority sustain entire communities of beings. Three islands are quite substantial in size measured in scores to hundreds of miles in dimension with populations in the millions:

Anshu - the largest and furthest east with the imperial capital and fourteen provinces.

Genshu - the coldest and furthest north island, second in size to Anshu, with four provinces.

Yonshu - (map above) is the smallest of the three main islands of Kaidan and furthest west, with four provinces. It is very much the frontier of Kaidan with extensive untamed wilderness regions in its heartland and northern reaches. Yonshu is the island this module is set.

Geography - 60% of the islands are covered in mountains and hills, 20% marsh or forest and only 20% arable land, controlled by the empire.

Climate - the climate is maritime temperate, with four distinct seasons, and substantial precipitation in both rain and snow throughout the year, except in the cold/dry regions north.



Yonshu Island

The Port of Gaijinoshima



The port of Gaijinoshima is the only open port to ships that are not of Kaidan descent, due to objections and protests from the governing body, believing their mastery over the region is being compromised. Most ports are thereby closed off to foreigners (gaijin). This is enforced rather effectively by the coastal Tsue-jo, whose sovereign authority includes most of the regions which surround the city of Uesaki and the province of Namba.

Ironically, it is this embargo that has encouraged free trade in the black market to extraordinary heights. Business has never been better for Merchant Marl Tyro, which is fortunate for the PCs as herein lies the adventure.

Read the following to the players:

After nearly two months aboard the brigantine merchant ship, the Scarlet Harlot, your journey is finally coming to an end. Due to the light wind, you reduce speed and navigate by means of tacking which carries you toward a large bank of fog. About an hour afterwards, you approach an island and behind it is a large crescent shaped land mass. Beyond lies your immediate destination, a small town called Gaijinoshima, which according to your merchant consort, roughly translates into "foreigner town" among the townsfolk.

Through less than diplomatic means, the neighboring port towns have been sanctioned by Tsue-jo, a military force that has restricted free trade to all foreigners (called gaijin.) The Yakuza who represent the governing body at this port are relatively immune to imperial control imposed throughout the jurisdiction, administering all trade and commerce on shore. By localizing these types of transactions, it is the will of the governing body to extend the tributary system throughout the surrounding region, and both restrict and impress the foreign peoples from other regions to travel here. Unfortunately for its citizens, the port has fallen into a state of kasen; basically a "red light district" which supports the usual courtesans, kabuki, bath houses, fight clubs, gambling and drinking establishments. Clearly the lack of civil support has served to broaden the iniquitous nature of its people.

The port itself is modest, and in places are in a state of disrepair. However, the harbor itself pays homage to a number Zheng He style junks and treasure ships, all of which are docked and waiting for the loading and shipping of commodities, presumably for commercial sale. As you approach the harbor town, you see the strangely designs of their ships and buildings. There is a stone wall coming out of the land to protect ships and at the end of the wall is a large carved figure that resembles the head of a dragon.

Gaijinoshima is not particularly organized or a clean looking town. From the ship you can see a number of walled sections separating one from another each with their own gates. Each



section appears to contain vastly different qualities of buildings in a compartmentalization that separates old city noble living, from the slums and markets. Immediately around the wharf are poorly constructed buildings beside what appears to be larger trade warehouses. Off to the side of the harbor stands a tower inside a walled area with as many as three levels to this tower.

The merchant Marl Tyro, by whom you have been contracted, is a quiet man who trusts very few people. Fortunately he has placed enough trust in you, and your abilities to safely escort a precious piece of cargo which he often describes as a primal or arcane artifact... "too dangerous to touch, let alone look at." He offers little else, other than it must be placed in the hands of an important provincial lord, in order to establish a long term and profitable trade arrangement, counter-culture to the island's current state of mercantilism, at least along official channels.

Therefore, the sanctity of this "gift" is your responsibility. He procures a map and a translator for you; both will serve as a guide to your destination.

Finally you see a few foreigners like yourselves, but they are few and far between. You see a number of children running and playing their own games, along with street vendors venturing off in order to peddle goods and sharpen their trade skills.

It would serve as an understatement if it were announced to the players that the citizens of Gaijinoshima are xenophobic. Indeed it should be impressed upon the party that it is based on the restrictions placed upon the region that such insalubrious behavior throughout the port town occurs regularly. Although some have clearly profited from this turn of events, even *they* place distrust, and in some instances disdain towards any outsiders. The party should expect opposition, or at least suspicion, at almost every turn, particularly among the local constabulary (in the form of the Yakuza).

Yakuza are the "town militia" in this port. They operate with unspoken approval from the nearest ruler, Lord Hachiwara. They extort

protection money from the local shopkeepers, stalls and street vendors, but also provide immediate protection from the threats commonly associated with a port having the kind of reputation it has earned. At their best, they regulate the position of stalls, based on paid bribes to ensure that crime is kept to a minimum in the markets. Some of the Yakuza leaders see themselves as having more power and authority than the Daimyos (provincial rulers), but are unwilling to put their Yakuza to the field against samurai.

The party can expect to stay at least three days at port, so that proper travel papers can be notarized and outdoor travel arrangements can be organized. There are a number of buildings and shops that will keep the party at the very least entertained; at the most will prepare them for the journey ahead.

Locations in Gaijinoshima

Gaijinoshima Port Authority (location #1)

This walled small stone tower, sits on a rock 40 feet above the wharf. It serves as the island's garrison, and office of the Hatamoto Chief, Gaijinoshima's port authority. It is here that travel papers are obtained to access the mainland. Entry is by invitation only. A bondsman is required to obtain an invitation. He can only be contacted by day, as he and his garrison leave by barge every evening to return the following morning.

Obtaining Papers

The quick and successful negotiation for papers with these officials will result in XP rewards, the longer this process takes the lower the rewards.

Rewards based on time taken:

- 1 day EL = APL +1
- 2 day EL = APL
- 3 day EL = APL -1
- 4 day EL = APL -2

To obtain papers the players must complete the following steps:



1. Gain access to the representatives to Uesaki Hatamoto - the party will have to bribe a Yakuza member to be given a letter of introduction to the Uesaki Hatamoto. Base price will be 50 gp.

2. Convince them, that they represent Marl Tyro and are expected by Lord Hachiwara.

3. Negotiate a fee - this is basically a bribe. Initial amount requested will be 10 gp per head.

4. Negotiate the locals for donkeys (to carry the goods and equipment) and a guide. Initial amount is 20 gp per day, including donkeys and guide services.





5. Leave the island.

Gaijinoshima Wharf (location #2) - this wharf only serves the vessels landing in Kaidan. Foreign ships seen traveling far from Gaijinoshima or docking anywhere else, but this wharf, more than likely will be attacked and sunk. Attacks may be avoided if the foreign ship has a Kaidanese escort ship, but this is rare. The wharf sees little foreign traffic due to the brutal xenophobia of outsiders by most of the Kaidanese population. The party's ship is docked here.

Floating World Theater (location #3) - a major weekly entertainment for the town. This is the famous kabuki theater of Gaijinoshima. Because of the strong Yakuza presence (who control the entertainment industry in Kaidan) all show headliners across the empire perform tours even to this remote port.

Gaijin Inn (location #4) - a quiet inn with only rooms to let, but is the only such site in town allowing overnight accommodations for foreigners. The prices are fairly high however, because of this fact (5 sp per person per night, no meals are served for guests.)

House of the Sleeping Crane (location #5) - the only western styled tavern in all of Kaidan. It is jointly operated by the Yakuza and a retired merchant sea captain who knows what sailors expect in their entertainment. It also serves as a means of keeping foreigners out of drinking establishments catering to locals.

The Dragon Club (location #6) - next door to the Sleeping Crane serves as the hangout for the primary Yakuza gang that operate in Gaijinoshima. It is a major gambling house with card and dice games on the tables, martial arts arena competitions are held here on a weekly basis. The Yakuza district chief maintains a public office in one of the private rooms along the western wall of the club. (A secret exit lies in the back wall of the north west chamber.)

Gaijinoshima Cemetery (location #7) - containing only Hinin Caste dead, as the island falls outside the Kaidan cosmology, and is

considered a curse to die here at this place. Four Yakuza district chiefs are buried here, thus it is considered a place of honor among the criminals of Kaidan. Undead are said to roam this cemetery, mostly at night.

Temple of the Tainted Spirit (location #8) - is the primary house of worship by the Hinin residents of the town, though the Sohei master and staff leave and return on a daily schedule along with the Hatamoto Chief and garrison each day.

Shimoda Armory and Tannery (location #9) - along with the town's bad reputation is the unpleasant aroma that permeates the port caused by this industrial works. The walled shop is among the largest on Yonshu island and produces much of the saddles and horse tack used on Yonshu. Around it is a large number of smokehouses for eels and fish; the area reeks of tanning and smoke. See the table at the end of this module for an appropriate armor and weapons list.

House Kurate (location #10) - the Yakuza district chief's private residence and headquarters for the Uesaki extension on Gaijinoshima. This residence is heavily trapped and guarded at all times.

Gaijinoshima Spring (location #11) - the only source of fresh water on the island.

Temple of Lost Hope (location #12) - the only temple serving those who work on the island, but have not taken up residence. Offering what little spiritual aid they can provide on this accursed island is the mission of this place of worship.

Uesaki Docks (location #13) - this is the only place ships from Uesaki are allowed to dock. There are numerous piers lined with fishing vessels, small cargo barges and a single long pier for the Uesaki barge. This barge is the only way for gaijin to travel to the mainland, as it brings the officials from Uesaki to Gaijinoshima each day.



Other Locations on Gaijinoshima

Craft Shops - roughly a third of the craft and gift shops cater to the foreigners though their wares are second rate at best and shoddy at worst. The fine artisans of Kaidan generally do not create for outsiders, thus the products here are local work with mass production in mind, high mark up to actual value is the expectation (schlock art). Products available include: fans, jewelry boxes, shoji screens, Kaidanese sword replicas, ceramic dinner ware, kimonos and such. Most shops cater to locals only, refusing to sell wares to outsiders.

Tattoo Parlors - the only local artisans offering a quality product to the foreigners are the tattoo artists. Because the Yakuza use their services regularly, they have a constant client flow. Sailors across the world show off their Gaijinoshima tattoos with pride. Their artistry is renowned.

Brothels - no less than eight houses of ill repute, and of low quality, offer the darker sorts of entertainment to lonely sailors at sea. Many of the crew members of the PC's ship frequent these establishments; brawls are frequent. A common girl will cost 2 sp per night, there are some rare and more established courtesans who are rumored to have fees of 5 gp or more per night.

The Walls of the Wheel of Life - named for the separation of castes this wall represents. This walled off section of town separates the Gaijin and Hinin district from those higher caste members, including bureaucrats, retainers and staff, who maintain temporary residence through duty to their occupations. The players will not be given access to this part of town under any circumstance. It would be a death sentence to be found here by the authorities.

Encounters

Any number of random encounters can occur during the party's stay in the foreigner's port of Gaijinoshima, but one group meeting is fated to occur:

Yakuza Shakedown:

You are walking through Gaijinoshima when a group of young locals come towards you with swords drawn. The man leading the group lifts his sword, pointing to the leader of the party in shouts of broken common, "What are you gaijin doing in our town?"

There is not much the PCs can do to avoid this conflict. The encounter is premeditated by the Yakuza group leader, whether by extorting money from the party or killing them outright as an example of their power.

Diplomacy, Intimidate or *Bluff* checks will not significantly alter the course of action had by the Yakuza. For most of the party's efforts, the Yakuza group leader will simply attack. The DM may consider magical circumvention, however.

Sato, Yakuza Member (6th level NPC) + 4 Yakuza guards (4th level NPCs.)

If during melee, the PCs reduce the Yakuza leader to 50% of his starting HP or less, he will flee and yell obscenities to the party. If the PCs understand the Kaidanese language, or have it translated in real time, it will be discovered that he has made death threats to the party, and will ensure that each neighbor understands that he will do his best to antagonize and terrorize the party in Gaijinoshima.

Later in the evening, an encounter with an Older Yakuza will occur if the PCs are either at the *Gaijin Inn* or the *House of the Sleeping Crane*.

The Oyabun (Yakuza district chief)

Read this before the party turns in for the evening.

An older Kaidanese man enters with a number of younger men. The owner of the inn stops and bows deeply when he sees the older man and moves quickly out of the way without looking up. The older man walks towards you and speaks to you with a heavy accent, but in



fluent common.

"Foreigners, I have come to offer an apology for the actions of my underling from earlier today. Young men have heads filled with dreams of glory. He did not act with my consent and I wish to invite you to join me for food and entertainment in my club." By the time the older man has completed speaking, the owner has brought a chair and hovers nearby holding a tray of tea and cups. The older man sits down on the chair.

"I insist on having you dine with me. I can promise you that young Sato will behave honorably in your presence. We will have fine food, fine wine, pretty dancing women and much singing. In addition, I have heard you are excellent fighters, we can invite you to join in our combat tournament. We will place friendly wagers on the results. If the pretty women and good wine do not distract you overmuch. I will send one of my couriers to fetch you to my club tonight." He sips on his tea and nods, placing it carefully down, thanking the owner before leaving.

If the party refuses to attend, the Oyabun will be deeply offended, but will not show it in public. When the party attempts to leave Gaijinoshima in the morning, guards at the gate will tell the party that the official has made an error and they will need to return to have new papers notarized before departure.

If the party agrees to attend the invitation the following will occur: part way through the evening, the young Yakuza (Sato) who attacked the party, will come forward. Kneeling and placing his head to the floor, he utters, in broken common, "Please accept my apology for my attack on you earlier today." He will remain with his face on the floor until at least one member of the party accepts his apology.

Once the apology is accepted, Sato returns to his knees and the Old Yakuza speaks harshly in Kaidanese. Sato goes red in the face, with tightly clenched fists, bows his head while he walks away.

If any of the PCs enter the combat tournament

after hearing the apology, Sato will slip into his previous manner intimidating others in the Club and challenges any one of the PCs to the next bout and every subsequent rounds thereafter in the tournament.

The tournaments are unarmed combat or blunted weapon combat. Blunt weapon duels are the best of five rounds, with the first solid blow ending each round. Unarmed combat is also the best of five rounds, ending in the first blow or the first one pushed from the arena floor (using combat maneuverability actions.)

A winner of combat earns 15% of the money placed against them. The DM should not consider awarding anyone with more than 50 gp on any given round. An aggregate sum of more than 300 gp and Sato will challenge the PC.

Bards may make a Perform Check during the night. Below is a table of the earnings they should get from the Yakuza in the room for their performance.

Perform check (d20)	Earnings
15	10 gp + 1d10
20	20 gp + 3d4
25	30 gp + 3d8
30	35 gp + 2d10

To complete this encounter, the party must accomplish all of the following:

1. Attend the dinner.
2. Not cause offense to the Yakuza Oyabun
3. Participate in some of the wagering or have a party member enter the tournament.
4. Accept the apology of the Yakuza member who attacked them earlier in the day.
5. Leave the evening without instigating any conflict outside the arena.

Experience awards:

Attend dinner without offense + participate in tournament/wagering + accept apology, EL = APL +1

Attend dinner without offense + participate or accept apology, EL = APL

Attend dinner without offense, EL = APL -1



Other Random Encounters

These events can occur during the time the PCs are in Gaijinoshima, at no particular time.

Yakuza Strife

You see inside one of the shops, a group of men holding swords intimidating a man behind a stall. The man has been grabbed by the shirt and pulled over the front counter in an obvious attempt at intimidation.

The Yakuza are throwing their weight around once again, arguing that the store keeper owes bribe money keeping the shop in operation without a proper license.

(4 x Yakuza 3rd level) EL = APL

The Girl

While wandering around Gaijinoshima Wharf you see a girl in a torn kimono running away from a number of men in pursuit with swords held high. They are yelling at the pedestrians as they chase the girl. She rounds a corner turning down one of the piers. When she reaches the end, she turns to her pursuers throwing her arms forward. From her sleeves come long snake-like tentacles that topple nearby crates blocking the pier. The men continue running towards the girl. They engage for a short while before the girl turns and dives into the sea. The local folk come out slowly and begin to put things back in order on the pier and around the town. The injured and disgruntled Yakuza slowly walk back into town.



The Trek to Uesaki

You arrive at the Uesaki Barge, after the garrison and Hatamoto Chief arrive and enter Gaijinoshima, then enter the barge that crosses the harbor to Uesaki.

Once across, the guards at the port look at your skin, passing expressions of prejudice, then hand your papers to the guard leader. A young boy comes over and stares at you until one of the guards slaps him on the head. They speak in short tones. Afterwards the boy approaches one of the donkeys leading it away. Your guide says, "Because you are foreigners going to another town, they will escort you around Uesaki. The boy will show you the way." You step onto a road with walls on both sides, the ocean on one side and the town on the other.

After a time, the guide turns to you and says, "If we follow the road south, there will be more guards and local Yakuza. It will be safe, but that safety will cost you in bribes. If we follow the road north there will be few guards, but there may be a chance for bandits and wild beasts, but there will be no bribes to pay." Marl grabs the reigns of the donkey and turns along the north road.

As you travel, you see the fields half filled with water and green shoots poking out of the water. Your guide tells you those are rice fields. There are occasional villages along the road and locals working in the fields stop and stare at your party as you pass. When they see you they stop, turn and stare. The looks they cast at you are part curiosity and part distrust.

Wandering Monster Table - Forest

Die Roll (d8)	Monster
1	1d6 Jikininki
2	1d2 Tsuchinoko
3	1d4 Kama Itachi
4	1d3 Bakeneko
5	Kitsune
6	1d8 Bakemono
7	Oni
8	1d3 Warrior Ghost



The group will journey for close to a day before they encounter any homesteads or real points of interest. The party may choose to travel on the south road to get to their destination, but they will miss one of the more interesting landmarks this island has to offer.

The Cursed Ryokan

You are nearing the end of your day's journey. Up ahead, beside the road is a worn looking vintage homestead. Your guide informs you, that the sign hanging outside means they are accepting lodgers for the night; it is essentially a traveler's inn. As you approach, you see a middle aged man on the steps playing a stringed instrument that resembles a verticle fiddle. When he realizes you are likely to seek lodging at his ryokan, he puts his instrument down and reorganizes his clothing.

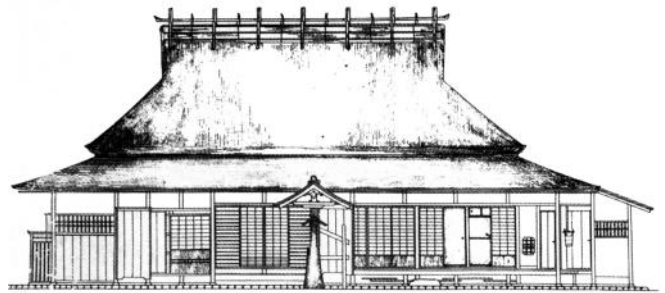
"Welcome to my ryokan, for only a few coins each you can stay here for the night and your animals will be tended. I have food and drink and comfortable beds for your pleasure. Do come in, please!"

Inside the ryokan is a common room with a large low table, a brazier with a warming fire sitting just beyond the table, and scrolls with fine art and calligraphy hanging from the walls. The scents of cooking food comes from the kitchen.

At this point, secretly make a *Will* check for each party member. Those who pass the save will feel uneasy and unsettled for their entire stay at the ryokan.

This old farmhouse once served as a country inn, which has been cursed by a profusion of dastardly deeds that went unnoticed for almost 50 years. It is now boarded up and abandoned. It is a large farmhouse along the road that was altered to accomodate guests for supper and a night's rest, when the farm family had financial dire straits, and were forced to acquire a replacement income. Two families have since run the place as its home and hosts, but both abandoned it due to the events described below.

Fifty years ago, the original innkeeper lusted for a long staying female guest. The wife in desperation asked the woman to vacate the premises, which she did. In a rage the husband beat his wife to death and entombed her in the cellar beneath the kitchen. The husband then went on a search and found the departed guest, inviting her back, saying his jealous wife had run off to her family in the next province.



Over time an invisible force, as reported by several tenants ever after, had been witnessed throwing objects, moving furniture and bed covers, extinguishing oil lamps, making invisible assaults... typical behavior for residential poltergeist. These actions in time led to the hanging of the beautiful guest, by her own hand, above her sleeping chamber. Subsequently the woman of both families that dwelled here, thereafter also committed suicide, for reasons that have never been recorded (presumable for paying witness to unspeakable horrors.) In summary no fortune has befallen this dwelling since that time.

Over the years the ryokan has been fortified and supported by undead, and continues to attract undead for reasons unknown.

All undead of Kaidan are classified as ghosts (yurei). To be sure much of the undead found in traditional RPG bestiaries from the ethereal to the corporeal, can be classified as yurei. Although there are no vampires per se (until introduced by the western world), there are similarities in comparison to the seductress



ghosts (usually female, having post-death love affairs with living humans with the power to drain life-energy in love making, usually death by suicide, following a scorning in life creates such an entity.) Otherwise demon-spirits perform this role, of which are not classified as undead.

One supposition for the "evil conditioning" the inn has brought onto itself; it has been selected by various onryo (vengeful spirits due to some wrong done to them in life) to sympathize with the original suicide long ago.

The man shows you around to some different rooms, all coming off the main corridor. He introduces the party to other guests at the Ryokan, including a beautiful young woman. There is also a group of three men staying as well. By the time the group is settled in, a feast is laid out on the common room table. A whole boiled chicken in soup, a large cooked river trout, bowls of rice, steamed vegetables, and a warm kettle of sake sit across the table. Your guide stares greedily at the food as if he planned to fit the entire chicken into his mouth at once.

The rest of the evening should be comparatively uneventful. Randomly choose a number of party members and relay to them how they awaken, they will seemingly have one of the following random events (d6) happen to them during the night.

1. You wake in the night and believe that their feet were being licked.
2. Your door slams open.
3. The oil lamps in your room ignite themselves then are immediately extinguished.
4. You wake in the night firmly believing that something was eating your hands and feet.
5. You get the image of a woman, whose head turns into a raven's head, which begins pecking out your eyes.
6. You have an out of body experience and witness a coven of dark and ferocious creatures flaying your skin and consuming your organs.

When you wake in the morning, you look around and find your belongings sitting on the rotted floor of a gutted and abandoned house. There is dust, spider webs and the tell-tale

sign of rats all about. The bedding upon which you are laying is rotted and decaying. The ryokan looks nothing like it did the night before.

If the PCs make noises loud enough to get the attention of another PC in another room, they will trigger an attack by the yurei in the common room. They will run down the hallway and attack the nearest living being.

Common Room Undead (Jikininki)

2 x Jikininki, 1 x evolved Jikininki

If the party has more than four members, add additional ghastrs.

Jikininki (ghoul) (Chaotic Evil corporeal medium undead) CR 3

HD: 4d12 +3 (29 hp), Init +3, Speed 30 feet (6 squares), AC 17 (+3 Dex, +4 natural), Touch 13, Flatfooted 14, BA/G +2/+5, Attack Bite +5M (1d8+3 + Paralysis), Full Attack Bite +5M (1d8+3 + Paralysis) 2 Claws +3M (1d4+1 + Paralysis) S/R 5/5, SA Ghoul Fever, Paralysis, Darkvision 60ft, Undead traits, +2 Channel Energy resistance, Saves Fort +1 Reflex +2 Will +6, Abilities Str 17 Dex 17 Con - Int 13 Wis 14 Chr 16, Skills Acrobatics +9, Climb +9, Stealth +8, Perception +8, Feats Multiattack, Toughness

Evolved Jikininki (ghost) (Chaotic Evil corporeal medium undead) CR 4

HD: 5d12 +3 (35 hp), Init +3, Speed 30 feet (6 squares), AC 18 (+3 Dex +5 Natural) Touch 13, Flatfooted 15 BA/G +2/+6, Attack Bite +6M (1d8+4 + Paralysis) Full Attack Bite +5M (1d8 +5 + Paralysis) 2 Claws +4M (1d4+2 + Paralysis) /R 5/5 SA Ghoul Fever, Paralysis, Stench, Spellcasting SQ, Darkvision 60ft, Undead Traits, +2 Channel Energy Resistance, Saves Fort +1 Reflex +4 Will +6, Abilities Str 19 Dex 17 Con - Int 13 Wis 14 Chr 18, Skills Acrobatics +9, Climb +10, Stealth +9, Perception +8, Feats Multitattack, Toughness Spell casting: Haste on itself 1x/day as W 5th.



If the party stumbles into the Common Room without alerting the Jikininki, the entry way is stuck simple wooden door, (break DC 13, 5 Hardness, 10 HP) The entry archway features a branding iron, a broken gong, and a pillory.

There is a trap in this room as well and extended Bane Trap: CR 3; magic device; proximity trigger (Det Good); automatic reset; spell effect (Extended Bane, 3rd Cleric, DC 13 Will Save negates) Search DC 27, Disable Device DC 27

The party will find that they cannot easily open the doors to the Ryokan (stuck strong wooden door (break DC 23, hard 5, 20 HP)) and cannot see anything out of the windows except swirling gray mist. This is because they, along with the Ryokan and the undead are trapped in a **planar pocket**. This planar pocket will end, returning the PCs to their previous location, once the curse is lifted from this Ryokan

To lift the curse, the PCs must do the following:

1. Take up the boards in the floor of the kitchen and bury the bones of the woman they find there.
2. Find the rope used by the young girl to hang herself, tie it around the instrument the owner was playing and burn them in the brazier.
3. Place the ashes from the brazier onto the grave of the woman.

Hints can be gesticulated by the sudden appearance of the sourei (a manifestation of the girl who hanged herself, or the beaten woman entombed beneath the kitchen) or by the DM's careful placement of letters, affectations or other signs that lead to the history and emancipation of the spirits that now dwell here. There is also a flashback sequence that the DM may employ below.

After the party lifts the curse

Daylight enters the inn from each window. Just outside can be seen the road which was just traveled the night before you entered the ryokan. You stand within a ruined building, the floor rotted and your surroundings in a horrible state of disrepair. The furnishings are decaying and from all appearances the only artifacts that

appear tangible and intact are the brazier and a pile of dirt that appears to be the result of a freshly dug grave.

In the brazier is a musical instrument. (Casts **Charm Person** on one target if a being can make a Perform check DC 15, once per day. Failed checks do not use the daily charge.)

Search DC 20: Steel casket containing coins and some jewelry among the rubble. (Value of contents covers two encounters at APL)

Experience Rewards:

EL = APL -1 if they require more hints than the Flashback

EL = APL if they require the Flashback

EL = APL +1 if they solve it without the Flashback, + Karma bonus

To the yurei ghost in question:

The "girl" (Chaotic Evil Incorporeal medium undead)

The girl will savagely attack any male party members. She has a large dark bruise around her neck and swollen red eyes that appear to be ready to explode from her head. Her kimono is missing the usual Obi (belt/sash.) HD 3d12 +3 (22hp) Init +2 Speed 40ft fly (good) AC 13 (+1 Dex +2 Deflection) Touch 13, Flatfooted 12, BA/G +1/- Attack incorporeal Touch +3M (1d6 Wisdom) Full Attack incorporeal Touch +3M (1d6 Wisdom) S/R 5/5, SA Wisdom damage SQ Craving, Darkvision 60ft, incorporeal and undead traits, reformation, Saves Fort +1, Reflex +2, Will +4 Abilities Str - Dex 12 Con - Int 12 Wis 13 Chr 14, Skills Diplomacy +8, Perception +7, Sense Motive +8, Stealth +7, Feats Toughness.

Wisdom Damage (Su): when the girl makes a successful attack the target takes 1d6 Wisdom damage. If a being is reduced to 0 Wisdom,



from attacks from the girl, they fall unconscious for one hour per point of Wisdom they normally have at full. During the time they are unconscious they restore 1 point of Wisdom per hour.

Craving (Su): The girl craves the clarity of others minds, her own mind is filled with chaos over the events that happened to her in life. When she sees the chance to attack a male, she will do so.

Reformation (Ex): When the girl is destroyed in combat, her spirit reforms itself in 3d6 hours. This ability ceases to function if the curse is lifted.

The Innkeeper's Wife (Chaotic Evil Incorporeal Medium Undead)

She will not attack anyone under 25 years of age. She will attack any male over 25. She has large wounds on her wrists and wails constantly.

HD: 3d12 +3 (22hp) Init +2 Speed 40ft Fly (good) AC 13 (+1 Dex, +2 Deflection) Touch 13 Flatfooted 12, BA/G +1/-, Attack Incorporeal Touch +3M (1d6 Charisma) Full Attack Incorporeal Touch +3M (1d6 Charisma) S/R 5/5 SA Charisma damage SQ Craving, Darkvision 60ft, Incorporeal Undead Traits, reformation, Saves Fort +1 Reflex +2 Will +4 Abilities Str - Dex 12 Con - Int 12 Wis 13 Chr 14, Skills Diplomacy +8, Perception +7, Sense Motive +8, Stealth +7, Feats Toughness

Charisma Damage (Su): When the innkeeper's wife successfully makes a melee attack the target of the attack receives 1d6 Charisma Damage. If a being is reduced to 0 Charisma from attacks from the Innkeeper's Wife, they fall unconscious for 1 hour per point of Charisma they normally have. During the time they are unconscious they restore 1 point of Wisdom per hour.

Craving (Su): The Innkeeper's Wife craves the identity of others, because of the identity she lost when her husband raped the Girl. When she sees the chance to attack a male over 25 she will do so.

Reformation (Ex): When the Innkeeper's Wife is destroyed in combat, her spirit reforms itself in 3d6 hours. This ability ceases to function when the curse is lifted.

The Innkeeper (Chaotic Evil Incorporeal Medium Undead)

The Innkeeper carries his erhu (err-hoo) violin with him at all times. He will attack anyone with his erhu to deal his attacks.

He casts **Charm Person** on one PC each day (as a 3rd level cleric) and appears to play it as he does the spell.

HD: 3d12 +3 (22hp) Init +2, Speed 40ft Fly (good) AC 13 (+1 Dex, +2 Deflection) Touch 13 Flatfooted 12, BA/G +1/- Attack Incorporeal Touch +3M (1d6 + stun) Full Attack - Incorporeal Touch +3M (1d6 + stun) S/R 5/5, SA Charm Person x1 per day, Stun SQ Darkvision 60ft, Incorporeal Undead Traits, reformation, Saves Fort +1 Reflex +2 Will +4, Abilities Str - Dex 12 Con - Int 12 Wis 13 Chr 14, Skills Diplomacy +8, Perception +7, Sense Motive +8, Stealth +7, Feats Toughness.

Stun (Su): When the Innkeeper makes a successful attack, the target must make a Will save. If they fail, their mind fills with images of slaughter and they will stand stunned for 1 round.

Reformation (Ex): When the Innkeeper is destroyed in combat, his spirit reforms itself in 3d6 hours. This ability ceases to function when the curse is lifted.

If after the appearance of any of these three yurei, the party is still questioning the merits of the curse, its origin, or how to get themselves out of this quandry, permit the girl attacker to place one of the party members into a light fit of possession (this will serve to expose the victim to the following flashback which will last 1d4 rounds.

The Flashback

You remember being rushed by the girl's spirit and opening your eyes. You see the Ryokan as first saw it. You leave a room and walk towards the kitchen feeling very hungry. There



is the sound of a kimono brushing the floor. Somewhere up ahead of you you hear a strange sound. When you look into the kitchen, you see a man striking his wife over and over again as blood begins to pour from her nose and mouth. You gasp putting your feminine fingers over your face before you go to hiding. Your eyes close. The next time you open your eyes, you see the wife of the owner taking a string from his instrument forming a garrote and trying to choke herself with it. You eyes close. The next time you open your eyes, you see the owner of the ryokan who is apparently drunk. He throws his instrument at the brazier in the common room, breaking the instrument and forces himself upon you. You are screaming and fighting him back but to no avail. Your eyes close once again. When you open your eyes, you see the body of the innkeeper's wife being shoved into a hand dug alcove beneath the kitchen floor. You run from the room screaming. Later you smell burning hair and cooking flesh. Again you close your eyes. The next time you open them, you are holding the sash from the kimono you were wearing and standing on top of a chest of drawers. You are tying the sash to a beam overhead and arranging it as a noose, with which you fasten around your neck. Everything goes black moments afterward.

The Wilderness Beyond

A daunting mountain range lies ahead known as the Daitengu Highlands, it is this wilderness that separates eastbound traffic across Yonshu island and where the adventure party must go in order to reach their destination of Tsue-jo on the other side. The road now travels deeper into the forests slowly rising towards Daitengu Pass. Just entering this region there are a few encounters designed to impede the wayfarer's task ahead.

Bandit Ambush

It has been a better part of a day you have been traveling and the sun is already beginning to set on the horizon behind you. Ahead of you, you can see a cave that looks like it has been worked into a large shelter. The path upon

which you have been traveling goes directly passed the mouth of this cave.

A Survival Check or similar check DC 10 will reveal that this is in all likelihood a deliberately built campsite for those who journey across this mountain pass. A Perception Check DC 20 will notice that the campfire has a few warm coals, suggesting that the fire was lit recently.

There are a number of bandits waiting to ambush the party. They will wait until the PCs have begun unpacking and setting up camp before staging an assault.

Nobushi Bandit leader (6th level) + 5 Nobushi bandits (2nd level)

The Rope Bridge

Your travel comes to an abrupt end as you approach the edge of a great chasm. You can see posts for a bridge ahead, but on closer inspection, you realize that the bridge has been destroyed by the ravishes of time and the elements. Looking around you see a large rock that is resting near the post with a rope peeking out from underneath.

Indeed the chasm which is about 100 meters across, has had its only bridge demolished by years of weather and use. There is a single rope which is held secure by the stone which can afford travel, but is most unsafe and any belongings packed with the donkeys will be sacrificed as the animals must be set free upon any decision to cross the bridge "hand over hand."

Usual Dexterity checks apply, but the guide will require extra payment (50 gp) to make the effort. Any fall into the chasm will result in almost certain death, as it is over 1000 foot drop to the rocky terrain below. On the ground near the rock is a pair of **Sandals of Leaping and Striding**.

Players may opt to reconstruct the rope bridge in order to accommodate more travelers than just themselves, and as a means to better allow the donkey to cross safely. Rebuilding the bridge should earn extra experience points.



Experience Rewards

EL = APL -1 if the party abandons the donkeys or loses at least 1 member to the chasm.

EL = APL if the party crosses with all animals and equipment.

EL = APL + 300 XP if the party creates a moderately permanent solution to allow others to cross. Karma Bonus.

Permit Inspection

You see coming in the opposite direction a group of Samurai. They bear the same banner and insignia as the ones you recognize from back in Gaijinoshima. They fan their formation along the road. While approaching, one of them steps ahead of the formation walking up to the party. He barks some kind of command.

This is a typical travel inspection. Inspection of

travel papers by Samurai patrol are controlled by Lord Hachiwara, which poses no more of a threat to the party, unless their travel papers were stowed on the donkey transport which have long since abandoned them if they crossed the rope bridge without their accompaniment.

By the Riverside

The mountain road you have been following eventually breaks away from the stone peaks, entering a pine and mulberry forest. Beside the path you see a stream which slowly widens into a creek, then a river. Ahead of you, you see an old woman struggling to pull a mule laden with goods through a ford in the river. The beast is snorting and refusing to move





across while she pulls on its reigns, nearly falling into the river herself.

The mule realizes the woman is a demon and refuses to obey. When the PCs come closer, the Hebi no onna will remain in its human form and ask the guide for assistance. The donkey will respond to either the guide or any other human, but it will remain diametrically opposed to the Hebi no onna. When the donkey is part way across the ford, she will transform and attack the party and the donkey. If her attacks are failing against the party, she will ensure that the donkey dies. If she seems terribly threatened she will cast a **Dimension Door** and leave the donkey in the ford.



Hebi no onna (Chaotic Evil Medium Demon-Spirit)

This shape-changing demon spirit has a trio of serpentine arms that shoot from each sleeve of her kimono that are capable of striking with arcane poisonous bites.

HD: 14d8 (56 hp) Init +5 (+1 Dex, +4 Imp Init) Speed 30ft, Swim 30ft, AC 20 (+1 Dex +1 Natural) 2 poisonous bites +15M, bite +10M, Damage 1d4 + poisonous bite, Reach +5/+5 SA Hypnotic Gaze, Poison, Spells, Snake

Command, SQ Poison and serpent immunity, Saves Fort +6 Reflex +10 Will +12, Abilities Str 10 Dex 13 Con 10 Int 17 Wis 16 Chr 17, Skills Diplomacy +10, Perception +10, Perform +9, Search +10, Stealth +7, Sense Motive +10 Feats Combat Casting, Empower Spell, Great Fortitude, Imp Initiative, Still Spell, Weapon Finesse (serpent bites, bite) CR 15

Experience Reward

EL = APL, if they chase away the Hebi no onna
EL = APL +2 if they kill the Hebi no onna outright.

The Return of Sato

While the party travels along (after leaving the mountains but before arriving at Tsue-jo) they will once again be attacked by the Yakuza without warning. Sato will be leading the group. He will direct the other members to take out the guide first, if the guide is still with the party. Upon his demise the Yakuza will scatter into the woods. If the party reduce Sato to 50% of his HP or less he will flee into the woods and the others soon after. They will use sleeping darts at the start of combat. The six guards will attack the Guide. Sato will target the most heavily armored party member.

Folding Fan of Disguise (Alter Self x 5/day 9th)

Sato (6th Yakuza) + 6 Yakuza goons (4th Yakuza)

Experience Reward

EL = APL, if the Guide dies
EL = APL+1, if Guide is unconscious but lives
EL = APL+2, if Guide is not unconscious

The Ghost Children

You hear the sound of children playing around a small pond. As you look around drawing nearer, you see a group of young girls playing with water lilies; throwing them into the water in succession. They watch the ripples and giggle at one another, chasing each other in circles around the pond.

The children are ghosts, and will continue playing until one of the PCs is within 30 feet.



At this point secretly make a Will Check for each PC within proximity. Those who pass will experience a strange feeling of dread overcome them as they attempt to express their uneasiness with the situation. After the check has been made, read the following aloud.

Suddenly, one of the girls pushes another who falls into the pond and sinks like a stone to the bottom. The other children begin chortling, then start screaming and running, as the fallen child continues to sink downward.

Any member of the party who rushes forward to save the child gets one more Will check. If they pass, they will realize that the children are all ghosts and they have stumbled into a trap.

The Water Zombie

Inside the pond, which was formerly a well before the stone surrounding the well and winch were removed, resides the lair of a water zombie, a drowned child who has become undead. When any being enters the water, it grabs their feet and attempts to drag them into the well to drown.

The Ghosts

The ghosts will turn violent once any being is in the water. They will savagely attack any living humanoid.

At the bottom of the well, is a child's doll and some bones. There is also a **+2 Ring of Protection**. If any member swims down into the well to retrieve the doll and bones, they will break the hold of the ghosts on location, if they properly bury the child's remnants.

Experience Rewards

EL = APL, if survive/drive off the ghosts
 EL = APL+1 Karma bonus, if they successfully break the curse.

Wandering Monster Table - Riverside

d6 result	Encounter
1	1d2 Black Bears
2	1d4+1 Wolves
3	Ochre Jelly

4	A woodcutter
5	1d6 Bakemono
6	2 Bakeneko

Agoya, the Forest Town

Eventually you reach the outskirts of the small forest town of Agoya as evening comes once again, the sun long behind the mountains to the west.

Finally, the trees part with time enough to catch a glimpse of a small forest town with a small shrine outside its walls. You see guards walking the wall with torches in hand held high. The road leads right past the walls and gate.

The town will not let anyone into the town after dark. If anyone seeks overnight refuge, they will be directed to the holy shrine.

Just outside the town sits a holy shrine. Its front gate is open, but the gates to the inner courtyard are closed. The doors are large with iron hinges and nestled inside a great stone archway with a beam across the floor of the entrance. There is a brass bell hanging near the door with a hammer chained to a hook which is fastened to the doorjam.

A small panel in the door opens, revealing a pair of eyes and a voice which speaks in Kaidanese. Marl responds back and the voice behind the door tries not to laugh before using some very broken common. "Come in, Gaijin." He slowly opens the door. Before you stands an elderly gentleman with flowing robes and a small hat tied to his head. "Come in, Gaijin. Night is cold. Come in, come in. I say hello to Gaijin, come in." Then he turns and walks into the courtyard.

The Shoten (shaman) at the shrine offers food, lodging, magical and non-magical healing to the PCs in return for an offering to the shrine. If the PCs ask what payment is required, use the following guidelines.

1. For food and lodging the shaman suggests that rich members of society such as yourselves should consider 1 sp per person.



2. For non-magical healing, the Shoten suggests that rich members of society such as yourselves should consider 2 sp per person to be healed.

3. For magical healing, the Shoten suggests that a donation of at least 50 gp is appropriate for such powerful blessings.

He is willing to elaborate about the cosmology and spirituality of Kaidan. If the PCs do not ask questions, he will give a detailed explanation of the Wheel of Life and its cosmology and spirituality regardless. He will provide answers to specific questions, often referring to broad descriptions of the surrounding landscape such as the "Kingdom of Flies" which is the swamp land nearby, the "Three Brothers" that are the rivers between Agoya and Tsue-jo and "Wise Man's Head" which is the tall mountain that the party members have recently traveled passed. In a less pleasant tone, he informs the party:

"The Kingdom of Flies will cross over your path south to Tsue-jo. Therein you will find any number of strange creatures, such as the Hebi no onna, and the Kappa, which are said to be water spirits. Be on the look out for Kitsune, rather like Fox Demons and Painted Skin demons that take on and off skin, like it was a kimono." He spins any number of ghost stories. At the end of it he seems very pleased to have company staying at his shrine.

Once the players feel they have restored their vigor and are pleased with the answers to their questions, they are free to leave for the town of Tsue-jo.

Last Leg to Tsue-jo

There is a 40% chance that either of these events will transpire before the party reaches the castle town.

Kappa Attack

You have left the Shrine as most of you are keen on arriving in Tsue-jo proper. Nearly two hours of walking through the swamp is taking its toll, however, fatigue is setting in and the biting flies are relentless. The donkeys tails have been swinging wildly for most of the time

and it is obvious why this is called "The Kingdom of Flies." Any flesh left unprotected by leather or steel is proper fodder for swamp insects; you are bitten any number of times throughout this passage. This could explain why there are no guards on this road; nobody wants to walk through the swamp to reach Agoya. Ahead you see a stone bridge. The columns at each end of the railings appear to be frog-like turtles standing on their hind legs.

There are eight Kappa who demand a wrestling match as a toll to cross their bridge. The party cannot pass unless one member of the party beats a Kappa at a wrestling contest. The winner is the first one to pin their opponent for three rounds. If the party does not understand the toll, the Kappa will demonstrate. If the party attacks, the Kappa will use their full abilities. If they are likely to be killed they will flee into the swamp.

Kappa (Small Monsterous Humanoid, Aquatic)

HD: 4d8+3 (21 HP) Init: +3 (Dex) Speed 20ft Swim 40ft AC 20 (+1 size, +3 Dex, +6 natural) Attacks 2 Claws +8 melee, CMB 9, CMD 12, Damage Claw 1d3+3 BA/G 5/5 SA: Improved Grapple, SQ Water immunity, fast healing 3, head bowl, Saves Fort +1 Reflex +7 Will +10 Abilities Str 18 Dex 17 Con 10 Int 7 Wis 14 Chr 11, Skills: Escape Artist +7, Stealth +10, Intuit Direction +6, Perception +9, Feats Toughness.

They bear a strong resemblance to both frogs and turtles, but are a diminutive race of malevolent humanoids, despite their small size (4 ft tall, 80 pounds), kappa are accomplished martial artists focusing on bone-breaking skills.





Another Attack

A troop of Samurai approach soon after your leaving the swamp. They block your passage in an effort to arrest your motions. The leader speaks to you in Kaidanese. Marl translates the gist of what is being said, essentially a confirmation once the appropriate papers have been scrutinized by the Samurai leader. The Samurai leader reads over the documents handed to him by Marl and then barks out some orders. From the limited Kaidanese you have learned, he seems to be saying, "Come with me."

One of the Samurai suddenly stops, stabs his banner into the soil next to the road and draws his sword before quickly speaking in Kaidanese ("Yurei"). The other Samurai do the same precisely. Marl turns to you all quickly, "I think they just said 'demon' - I suspect we are about to be attacked!"

2 Blue Oni (Chaotic Evil Large Demon-Spirit) CR 5

HD: 12d8+48 (102 HP) Initiative: +0 Speed: 20'
AC: 20 (-1 size, +7 natural, +4 partial armor)
Att: Huge Greatsword +18/+13M, Dam: 2d8+13
F/R: 5/5 /10, SA: Spell-like Abilities, SQ: Invisible, +5 Regeneration, Saves: F+12 R+4 W+6 Abil. S25 D10 C19 I14 W14 Ch17, Sk: Climb+12, Percep+7 Feat: Cleave, Power Attack, Sunder.

Spell-like powers: Cause Fear, Fly, Fireball, Invisibility, Poly Self 2x/day, See Invisible - normal vision range, Regenerate take normal damage from acid and fire.

Treasure: +3 O-Dachi Great Sword, will shrink to fit hands of new wielder, Cloud Chariot Pendant (chariot of clouds carries you and any willing allies you are touching to fly at 10 miles per minute, duration 10 min. or 100 miles, as a perfect calm ride, at end cloud settles to ground and vanishes. No ill effects from Chariot's Swift Movement, has four charges left.) 500 GP gem, 100 GP, 250 SP.

Entering Tsue-jo

You forge ahead, after the destruction of the Yurei and muttering a few prayers, you approach a clearing.

In the distance you see the silhouette of a town on a river island in the failing light with the spires of a castle rising out of the mist and near the coastline. No other building in the town is nearly as tall or as elaborate, as your gaze climbs the rocky bluff; you deduce it is the provincial lord's residence.

Upon crossing the long bridge to the island, the Samurai walk past you, but as you near the first buildings, militia instantly block your path. "You stay outside." says the guard in very broken common. You once again avoid any administrative entanglements by showing the guards the documents you have been carrying throughout your journey. However, the guard says once again, "You stay outside." Nearby there is a small shack and a man in an elaborate kimono who is poised beside a desk, fiddling with the strings of a purse.

The local Yakuza boss that is propped up behind the desk will allow the party through once an "appropriate toll" has been paid. The negotiation starts at 10 gp per person. Once the toll has been paid, the guard allows you to enter into the Floating World district but not the city gates beyond.

Finding Lodgings

By the time you have gotten past the gate and into Tsue-jo proper, daylight is fading fast. For such an organized society, this town is in no short supply of irrational architecture. The main road meanders as if to avoid upsetting the delicate balance of any historical event or artifacts throughout the town. You can see the same sort of graded walls you saw in Gaijinoshima and Uesaki; in an effort to keep commoners away from the nobility they appear to practice the same here in Tsue-jo. Ahead of you, you can see a tall gate with a number of guards. The gate itself is small; barely allowing the passage of two flanking wagons. Marl looks to you and says, "I doubt we will get much farther than this. We must find somewhere to stay for the night. The Samurai will tell their master of our arrival to Tsue-jo and he will send someone to meet us for certain."

The party must find lodgings that will accept Gaijin. **The party will not be allowed to**



enter through the inner gates of the city.

While traveling around Tsue-jo you are halted by a group of men on one of the side streets. You turn around and see a group of men who have shuffled onto the street behind you. The leader of the group walks forward, speaking to you as a collective. Marl walks forward holding the documents he has been carrying in his tunic. The leader begins using broken common, saying "You have good fortune, Gaijin. If you did not have Hachiwara's name on paper, we would have killed you for your insult to Sato. Your safety is only as good as Hachiwara's opinion of you. If Hachiwara decides to hate you, we will kill you long before his Samurai get close."

Fortune Teller

While traveling around about town, you see a man dressed in elaborate garb standing out in front of a small shop. It seems odd that he is speaking fluent common, but also getting the attention of the local market. When he sees your party he turns to you and says, "Foreigner's, I will help find your path. I can see the future and the past. Come gain insight to your destiny."

The Fortune Teller [Medium Kaidanese (Spell caster 8th)] CR 7, HD Maxed out, Diplomacy.

If the Guide is still with them, the PCs may permit him to approach the fortune teller, speaking Kaidanese. The party overhear the fortune teller say, "You say you are hear to talk about your mother, but you should instead ask about yourselves." The Guide will continue in Kaidanese with the fortune teller, who replies, "Your own health is in danger. Without consulting the divinations; I can tell you and your friends will be dead long before you see your mother again."

If the PCs agree to have their fortunes told, he invites them into his small shop.

Inside there is a table off to the side with a number of objects on it, a large carpet with an ornate design stitched into it, and a number of large cushions sit around the table. There is incense burning in the corner of the room and an elaborate mobile hanging from the ceiling at its apex. He waves you over to the table.

On the table sits a box with a large number of sticks in it.

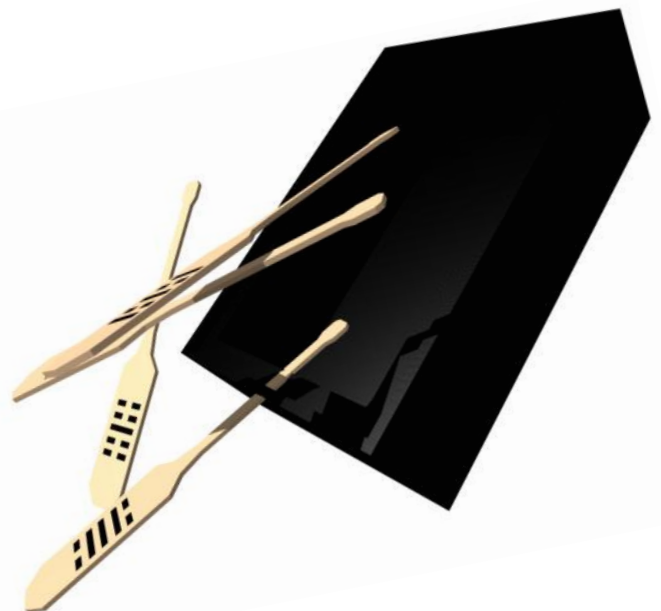
The Box of Sticks

"Stand in the center of this carpet. Place one foot in the white part of the circle." When the PC stands at the center, he looks at them carefully and makes another audible acknowledgement.

"Now close your eyes and repeat the question over and over in your mind, the one wish to know the answer to. While you are thinking of the question, shake the box gently and lean it forwards. When you hear a stick hit the carpet; stop shaking immediately and stand still."

The fortune teller waits for a stick to fall. Once it does he says, "Stop! Stand still!" then he walks around you, moves the stick so that some writing on it can be viewed from the carpet. He looks around the diagram as if the stick is important. Then he lifts the stick, reads something from it, then walks over to a book. He flips through the pages and when he stops, he asks you to place the box back on the table and approach.

"What was the question you seek the answer to?" he asks.





No matter what the question asked, he will respond with this same answer. This entire answer is just a large *Bluff*.

"The answer to your question makes no sense. It is all conflict, mixed with oblivion, circumvented by confusion. This sort of answer can only mean one thing, you are at a death stage, and your final destiny is coming soon. With the level of conflict in these answers, it is likely to happen in the next few days. You should put your affairs in order as soon as possible, making sure your house is right and ensure there is enough valuables to provide for your loved ones. I just hope your destiny is not strong enough to result in the death of your friends." he says with consternation.

"Draw a stick from the box. Close your eyes and reach for one of them. Then bring it to me." When you hand him the stick he nods knowingly. "I understand your destiny now. You are marked with the taint of death. I can provide you with a ward to protect your soul; it will stop it from joining the great Wheel of Kaidan. But this kind of magic is not a catchpenny. It costs 10,000 gp to provide this kind of magical warding."

If Players Pay for the Ritual

If the players agree, he will perform an elaborate ritual; this ritual is an extended and elaborate *Bluff* - he will gain a +5 bonus as it is the PCs that asks him to do this. Characters attempting to use Spellcraft, Knowledge (Arcana), or similar to determine the spells or ritual will receive the following realization.

It is not a spell you are familiar with and it does not remind you of any spell you are familiar, but after all, it is foreign magic.

Those players who believe this bluff will suffer a -2 to their combat checks for d4 days, DC: 17

He will draw an elaborate diagram around you and begin chanting. Finally sitting before you with a handful of lit incense sticks chanting over and over. After a time the incense burns out, then takes the ashes and rubs them into your forehead, before taking more incense and lighting with the lamp, continuously chanting aloud. Finally he will take some ash and rub it

onto a charm that is sitting on the floor. He places the charm around your neck and stands up, clearing the carpet and packing things away.

Players do not pay for the Ritual

"I hope you have the power to avoid your fate! Do not purchase things that will perish in a week, your death will be sooner than that! Make way for the walking dead! He yells after you as your companions leave the shop. The locals stare at you, keeping themselves at a distance. They turn their eyes away from you and hold their children closer to their side.

During the Night

Sometime during the night, no matter what the circumstances there is a 2 in 6 (d6) chance that they will be attacked by a summoned monster. Consult any of the Wandering Monster Charts (q.v.) for a specific encounter. These attacks should happen when they are most vulnerable (without armor and potentially without weapons.) Monsters will gain one round of surprise at the start of each attack.

Conclusion

Eventually the party should find lodging for the night. Cost should be appropriate, between 1 sp and 3 sp per person for the night, with light food preparations.

If the party wishes to continue, they will resume the adventure in Part II of The Gift, called **Dim Spirit**, which finds the adventurers approaching the palace and residence of Lord Hachiwara, unraveling an integral portion of the secret involvements that redact the "mysterious" gift they have sworn to protect, along with developing a strong reputation with the exotic merchant culture and surrounding region on Yonshu Island. Clearly there's a growing opposition to the party's efforts.

If the DM (or the party) elect to end the mission at the gates of Tsue-jo and end their campaign in the empire of Kaidan, read the following to the party.



You finally find a place to rest, but are immediately interrupted by the approach of a number of guards bearing insignia you recognize from the beginning of the adventure, that of Lord Hachiwara. One of the guards who towers over most of the party has his hand stretched before you.

"You have the gift?"

If the party asks for credentials, they are quickly procured by a flanking officer; a stamped note with the seal of Hachiwara which should be recognizable by the PCs as the same that is on their own documents. These are indeed couriers of Hachiwara.

If the party dismisses the authority of the collective guardsmen, or simply do not wish to hand over the gift, there will be a massive onslaught on the party, whose victor go the spoils...

Kachi, Hachiwara Elite Guard (8th level NPC) + 7 Guards (5th level NPCs).

THIS ENDS PART I OF THE MINI CAMPAIGN ARC OF THE GIFT.





Kaidan: a Japanese Ghost Story Setting

Japan's world of honor bound samurai and enigmatic ninja has always held a mystique to western eyes. Every institution of Japanese society even their lower castes in the form of kabuki entertainers, highly paid courtesans and the yakuza crime lords are a part of that mystique. The pervasive spiritual existence of the Japanese nature is intrinsic to the ideals of that which is Japan. All of this and more comprise the threads in the fabric of Kaidan: a Japanese Ghost Story setting.

More than just its history and culture, Japan is rich in supernatural beliefs, much of it darker than it's western comparison. The Japanese lived by strict codes and social norms. They lived on a tiny island nation with limited resources, thus a strict society gave everyone purpose and place in that world. That which fall outside this society were considered threats to their civilized being. The supernatural was considered the greatest threat as it is the definition of the unknown.

Anything falling under the umbrella of the supernatural, or Obake (oh-bah-KEH) was given a horrific point of view in the eyes of every Japanese. Obake concepts include: a large variety of monsters in the form of shape-changers, ghosts and other undead, demons, and elusive spirits of the divine and nature origins. Few Japanese saw benefit in the supernatural. Every ritual conceived was to placate or deny the supernatural from their daily lives.

Differences in Kaidan to Traditional Oriental Game

To the Japanese all manifestations of the supernatural are really the same as horror and never a "fairy tale."

Kaidan is not Japan, its a fictional setting with its own history and possibilities. In many ways however, it is more Japan than any previous setting. Where other oriental RPG settings



tried to incorporate the wider Asian influences of Chinese, Indian, Mongol and South East Asian, Kaidan is based solely on Japanese ideas, legends and folklore.

Most of the ruling class of Kaidan are undead. A curse brought the empire into being that turned the Imperial Court and most of the provincial lords into undead or yurei ghosts. In an effort to avoid death and loss of caste, living nobles often choose to undergo necrotic rites being converted to undead form as a means to maintain their status quo at the top of Kaidan society. Noble undead are brutal and self absorbed, and always lawful evil.

Kaidan is in every way a dark fantasy setting steeped in Asian Horror mystique. A dungeon master is implored to focus on a dark mood using subtle details and exotic ideas to impose a world not like any your adventure party has ever seen nor imagined.



Weapon	Cost	Damage	Critical	Range	Weight	Type
Daikyu	300 gp	1d8	x2			Piercing (large)
Yumi	100 gp	1d6	x2			Piercing (large)
Shuriken	1 gp	2	x2	20 ft	1/10th #	Piercing (small)
Blow Gun	1 gp	1	x2	10 ft	2 lbs.	Piercing (small)
Butterfly Sword	10 gp	1d6	19-20 x2	--	2 lbs.	Slashing (small)
Tanto	100 gp	1d4	x2	--	2 lbs.	Slashing (small)
Wakizashi	300 gp	1d6	19-20 x2	--	3 lbs.	Slashing (small)
Nagamaki	8 gp	1d4	x3	--	10 lbs.	Slashing (large)
Naginata	10 gp	1d6	x3	--	15 lbs.	Slashing (large)
Nekode	5 gp	1d4	x2	--	2 lbs.	Piercing (tiny)
Jitte	5 sp	1d4	x2	--	2 lbs.	Bludgeon (small)
Ninja-to	10 gp	1d6	--	--	3 lbs.	Slashing (small)
Sai	1 gp	1d4	x2	--	2 lbs.	Bludgeon (small)
Tonfa	5 sp	1d6	x2	--	2 lbs.	Bludgeon (small)
War Fan	30 gp	1d6	x3	--	3 lbs.	Slashing (small)
Katana	400 gp	1d10	19-20 x2	--	6 lbs.	Slashing (medium)
Kau Sin Ke	15 gp	1d8	x2	--	4 lbs.	Bludgeon (medium)
Kawanaga	10 gp	1d3/1d3	x2	--	1 lbs.	Slash/Bludg (med)
Chain	5 gp	1d6/1d6	x2	--	5 lbs.	Bludgeon (large)
Chijiriki	8 gp	1d6/1d4	x2	--	3 lbs.	Bludg/Pierce (large)
Kusari Gama	10 gp	1d6/1d4	x2	--	3 lbs.	Bludg/Slash (large)
Sasumata	8 gp	1d4 (subdual)	x2	--	8 lbs.	Bludgeoning (large)
Shikomi-zue	4 gp	1d8	x3	--	5 lbs.	Piercing (large)
Three Section Staff	10 gp	1d8	x3	--	8 lbs.	Bludgeoning (large)
Yari	10 gp	1d8	x3	--	12 lbs.	Piercing (large)
Testusbo	6 gp	1d8	--	--	15 lbs.	Bludgeoning (large)

Armor	Cost	Bonus	Max Dex	Penalty	Sp Fail	Speed			Weight
						(20 ft)	(30 ft)	(40 ft)	
Light Ashigaru	25 gp	+3	+5	-1	5%	20 ft	30 ft	40 ft	20 lbs.
Medium Partial	50 gp	+4	+4	-3	25%	15 ft	20 ft	30 ft	30 lbs.
Heavy Oyori	1000 gp	+7	+2	-5	40%	15 ft*	20 ft*	30 ft*	45 lbs.
Shields/Other									
Chahar-aina	75 gp	+1	--	-1	5%	--	--	--	10 lbs.
Tessen	12 gp	+1	--	-1	5%	--	--	--	1 lbs.
Kappa Shell	30 gp	**	--	-10	50%	--	--	--	45 lbs.

* When running in heavy armor movement is triple not quadruple

** Kappa shell grants cover not AC bonus



Appendix A: The Wheel of Life Cosmology of Kaidan:

The Kaidan planar cosmology differs from other realms, and imposed on the prime material via a curse, consisting of six distinct planes of existence. Four of these planes are hardwired into society through the four social castes, one in the form of animal shape-shifters (hengeyokai) and last, the only truly metaphysical other plane, the Yomi Hell realm.

Heaven

The **Heaven** realm defined by the sins of pride, complacency and intoxication consists of the **Noble Caste** of Kaidan.

Asuras

The **Asuras** realm is defined by the sins of jealousy and ambition describes the **Samurai Caste** of Kaidan

Human

The **Human** realm defined by dissatisfaction and freedom of choice, which in Kaidan are sins. The **Commoner Caste** which is Kaidan's largest social caste in population.

Animal

The **Animal** realm is defined by instinctual needs (sex, food, territory) and consists of the Hengeyokai animal shape-changers, not an official caste of Kaidan.

Hungry Ghost

The **Hungry Ghost** realm is defined by greed and avarice describes the **Hinin (Eta) Caste** which include Yakuza, pirates, entertainers and the tainted classes.

Hell Realm

The **Hell** realm, called Yomi is the destination for rage, torment and despair. The Oni demons and Demon-Spirits are its inhabitants

Diagram of the Wheel of Life





Appendix B: Death and Reincarnation

In Kaidan death is a final and irrevocable state. Such magic as **Raise Dead** and **Ressurrection** do not work the same as it does in other realms. When any person (PC or NPC) dies by any means, natural or otherwise, they are destined to reincarnate to one of the six realms of the Kaidan Planar Cosmology, previously described.

Upon death a person's soul or spirit moves to a temporary purgatory until proper burial rites and the appeasement of a soul can be applied, which takes place within seven days of the person's death. After which the spirit reincarnates into the body of another living person. Those who are not given proper burial rites may become trapped in that purgatory and cursed to undead status as a ghost or **Yurei**.

When a person is born, they are essentially an empty vessel, without a true spirit, containing only a temporary spirit until such time that a another spirit reincarnates to that empty vessel. Circumstances such as early death may prevent the new born person from ever acquiring a true soul, having only a temporary spirit.

Upon reincarnation a true spirit then moves onto an available living person whose temporary spirit is released into the Spirit World awaiting to enter the body (vessel) of a new born person. The memories of a previous life, in most cases, fade and become forever lost, however as the spirit acclimates to the new body. The true spirit remains until the moment of the new vessel's death. Thus the cycle repeats itself endlessly.

Karma

A new attribute called Karma measures the accumulation of deeds done in a given person's life that determine the final destination of that person upon reincarnation. Karma can be either positive or negative points that are recorded to every player's character sheet. Positive karma points are acquired through lawful or benevolent acts that maintain the order of Kaidan, benefits greater society and supports the endless cycle of reincarnation. While negative karma points are acquired through chaotic acts or malevolent acts that disrupt or otherwise malign society.

Examples of how positive karma are achieved:

1. Unrewarded acts of kindness to those who cannot help themselves.
2. The destruction of undead or demon-spirits that allow their spirits to return to the Wheel of Life reincarnation cycle.
3. The removal of a curse or other bane that inhibits the life and liberty of those less fortunate or otherwise incapable.
4. Acts of a non-criminal nature that follows the rules of law and decency, or otherwise provides benefit to the greater society.

Examples of how negative karma can be acquired:

1. Acts of rage, torment or cruelty, especially to those who are incapable of defending themselves or able to prevent such acts.
2. Chaotic deeds that defy society and the rule of benevolent law or otherwise inhibit the lifestyles of the less fortunate.
3. Acts that promote the sins of greed, avarice, addictions or other negative predilictions bringing harm to others.

The acquisition of positive or negative karma is limited to as little as a single karma point up to five karma points depending on how much benefit or malignity a given act promotes.

For example the payment of a tax burden for those in financial ruin incurs a single positive karma point, whereas the freeing of tormented souls such as the ending of undead status can be as much as five points of positive karma.

Conversely, the telling of a harmful lie may accrue a single negative karma point, whereas the slaying of an innocent or the destruction of an orphage may accrue up to five points of negative karma.

Movement on the Wheel of Life from one caste to another is based on the acquisition of at least 50 karma points. The accumulation of 50 points of positive or negative karma results in movement to a different caste or cosmological realm. Positive points incur movement upward, while negative points is downward with the aquisition of 50 points of karma. Note positive and negative karma points cancel out each other.



Appendix C: Obake Bestiary

Obake (oh-BAH-keh) is the Kaidan equivalent to all preternatural beings that find a home in any fantasy setting: goblins, ogres, ghosts, demons, dragons, etc. It basically means "monster". Because Kaidan is very much an ordered society, these beings undermine the sensibilities of the material world with which we are all acquainted, and are particularly horrifying to them, moreso than our modern view.

Yokai (YOH-kai) which means shape-shifter is a common trait among most Obake. Usually used to hide one's identity among human populations, so they may infiltrate society and pull pranks, initiate ploys of seduction, haunt, torment or kill. Anyone you meet is potentially a monster.

Yokai generally do not refer to undead, even though they too have shifting traits. More often describing the **Hengeyokai** (HENG-eh-YO-kai) or animal shape-shifters (as the PC race) which to most people of Kaidan are monsters as well.

Yurei

All undead in Kaidan are classified as ghosts or **Yurei** (yu-RAY) which means "dim spirit", unlike ghosts of Pathfinder, yurei cannot be listed under a single entry within a bestiary.

Manifested Forms

Yurei come in many forms, most common are:

1. Floating glowing orbs (1d4) in varying colors of red, green, blue or white.
2. A dark shapeless mist form.
3. A wraith-like shadowy humanoid form.
4. Cadaverous form with marks of death.
5. Skeletal form.
6. Beauteous form; more perfect than in life.
7. Animal form, a kind of possessed being.
8. Non-humanoid aberrant form; bizarre and incomprehensible monsters.
9. Altered mockery of humanoid form like displaced, oversized head and limbs, or aberrant mixes like tentacles for arms.
10. Mundane items - furniture, tea kettles, straw sandals; any kind of crafted item.
11. Non-corporeal humanoid form
12. A corporeal form that resembles a normal living humanoid.

Types of Yurei

Types of yurei are based on whom the spirit had been in life, what manner of torment they suffered and/or circumstances of death. They come in several types the most common are:

1. **Onryo** - a spirit that seeks vengeance from some perceived wrong done to them in life in which they seek retribution to anyone they perceive as the wrong doer.
2. **Goryo** - the spirit of a noble wronged in life, usually the most powerful type. This classification includes those nobles who have become undead through necromancy.
3. **Funa-yurei** - humans, often sailors who perish at sea showing signs of watery damage to tissue, often in skeletal form.
4. **Keikoku-yurei** - seductress ghost as it is usually female, usually a lover spurned in life, pined in sorrow and commits suicide. Her primary attack is in the form of life energy draining in the act of love making.
5. **Ubume** - banshee like female spirit of a woman who died in child birth or while her living children were very young. She pines for the attentions of children, harming those who threaten them, especially her own if they are still living.
6. **Zashiki-Warashi** - ghost children, usually in the form of a five year old child who died of a tragic death and trapped to haunt the house it lived and died within. The child-emperor of Kaidan is this kind of spirit.
7. **Bushi-yurei** - a warrior ghost, usually a high level hatamoto, samurai or bushi who died for a dishonorable cause, or as a result of the curse at the founding of the empire of Kaidan, over 800 years ago.
8. **Akikage** - the rare ghost ninja, killed before the completion of it's most important mission in life.
9. **Jikininki** - a ghoul of an avarice person.
10. **Obake Item** - a possessed and sentient mundane crafted item of any kind.



Hit Dice and Abilities

Yurei often have the same hit dice and abilities as in life, though never less than 4 HD, but can go to Epic levels, thus HD and abilities vary from individual to individual, each yurei is a unique being without means of determining any specifics regarding hit dice, abilities, special attacks, skills, feats, etc., until direct combat. Some yurei are so powerful they are venerated as deities with their own shrines in an effort to appease their retribution.

Immunities

All Yurei have the standard Pathfinder undead traits and immunities. Those of mist or ethereal form have non-corporeal traits. Since no two yurei is truly the same, some acquire unique immunities from spell attack, energy types, or any one conceivable attack form is possible.

Special Attacks

The following is a list of possible special attacks for any given yurei, the number is of attacks are generally half the number of their total hit dice. Thus a 4 HD yurei will have two special attacks.

1. **Cause Aging** - a yurei with this ability can cause the target of its attack unnatural aging, dependant on hit dice from as little as 1 to 5 years, to decades or even a century.
2. **Cause Revulsion** - instant nausea that effects or prevents combat, spell casting or any other action for 1d4 or more rounds.
3. **Cause Disease** - cause a virulent and arcane disease with any detrimental effect from leprosy and blindness to disfigurement or death. Requires the most powerful magic to remedy, perhaps even a greater wish.
4. **Cause Paralysis** - cause permanent paralysis with successful strike and save failure (Save varies with HD of yurei).
5. **Cause Withering** - permanent disfigurement of a limb upon touch by the yurei if Save fails, DC check varies with HD of yurei.
6. **Dominate** - a form of possession of a living person, that results in the total dominance of the possessed. Death to the possessee is eminent if and when the domination ends.
7. **Drain Life Energy** - drain 1 to 5 life energy levels through necrotic touch.
8. **Drain Memories** - steal memories of the afflicted from days to months or years.
9. **Damage Abilities** - both permanent or temporary ability drain of any one type.
10. **Spellcasting and Spell-like Abilities** - from those who were spellcasters in life to those who have gained spell-like abilities.
11. **Summon Monster** - varies as per spell level, including lesser powerful yurei in the vicinity even away from their anchors.
12. **Possession** - a lesser form of Domination that does not result in death for the afflicted as per Domination attack.
13. **Shift from Corporeal to Non-Corporeal** form, allows a corporeal yurei to do pass through body or for escape.
14. **Shape-Shift** - most often as a means of infiltration, attack or escape, they can blend in society as if a living person or beast, then shift to their true undead form.
15. **Special Movement** - Fly (as per spell) at movement rates and maneuverability varies, Burrow, Swim or other special movement.
16. **Teleport** - as per spell for attack or escape.
17. **Entrhall** - cause victim to freeze and be completely unable to attack on failed DC check to saving throw.
18. **Cause Greater Fear** - works as **Cause Fear** spell but affects creatures of 8 HD or less. Duration 2 rounds / level.
19. **Create Undead** - works as Create Undead spell, but creates Yurei spirit, rather than traditional undead as per spell.
20. **Wail of the Banshee** - works as spell. Creatures of 6 HD or less, are subject to Create Undead spell, if killed by Wail of the Banshee.



Weaknesses

Just as the special attacks combinations are uniquely granted to each yurei spirit, usually based on the life experiences and the circumstance of death, yurei have weaknesses defined in the same manner.

Typical weaknesses include:

1. **Fascination** - some crafted good or substance draws the attention of a given spirit to the avoidance of noticing all other things including attacking foes, such as gold to a miser, fine silk garments to a seductive spirit, sake to a drunkard. Very often, these are mundance substances that have meaning to the spirit only due to circumstance in life and death.

2. **Vulnerability** to a specific substance or energy attack. Just as some substances may cause fascination, others might cause actual harm to a given yurei ghost. Spirits, like normal undead have standard immunities, perhaps one of the normal immunities does not apply, or a weakness to specific energy types apply instead.

3. **Anchored location** - most yurei spirits are intrinsically bound to the place they were killed or a location that had special great meaning to them in life. Simply extracating oneself from this location and the spirit cannot pass beyond a certain distance from that place. Perhaps a means of extracating them from that same location could actually destroy them.

Fighting and Destroying Yurei

A potential undead slayer in Kaidan, then must first become a skilled investigator as well as a melee combatant. Only by understanding all the details and circumstances for a given spirit can one successfully defeat it. While the standard methods of combatting undead such protection from evil, invisibility to undead and/or channel energy might still be effective, not combining such attacks with known weaknesses may only offer a temporary advantage. Knowing your enemy first is preiment to defeating them.

Jugondo sorcerers, Shoten and Miko Shaman, Sohei and Yamabushi are among the classes best suited to combat against yurei spirits; as well as other classes with access to divine powers, such as channel energy.



Creating Yurei

In most cases the curse of becoming undead is too easy in Kaidan. Any uncontrollable emotion at the moment of death from anger and grief to regret or even love can conote undead status. When death occurs and the corpse is not buried due to location and circumstance, and/or not receiving proper burial rites is a major contributor, in some cases more powerful yurei and cause its victim to become a lesser yurei spirit.

Following are five steps to creating a spirit:

Step One: decide on whom the spirit was in life, including caste, class, levels, abilities, SA, SD, as well as background story to include whom they owed fealty, loved, and whom was their ultimate foe in life. Convert levels to HD.

Step Two: roll 1d12 or choose the yurei spirits primary physical form the first list. Note more powerful spirits may have multiple forms they can alternate between, instead of a special attack.

Step Three: determine the number of special attacks available for a given spirit by dividing the HD by 4 (rounded down), thus an 8 HD spirit will have two special attacks. Roll 1d20 or select a special attack from the second table.

Step Four: determine the location a specific yurei spirit is anchored to, usually the site that the spirit was killed or inhabited in life. Next, based on a spirit's backstory determine one or two specific weaknesses it.



A Selection of Yurei Spirits

Beyond the yurei spirits presented in the Cursed Ryokan encounter in this module, others were mentioned in various Wandering Monster Charts, so they are presented below for ready use, should one or more become randomly selected as an encounter with the PC party.

The Ghost Children (page 24)

Zashiki-Warashi CE, Small (Yurei Spirit)

Hit Dice: 4d8 (18 HP)
Initiative: +6 (+2 Dex, +4 Imp. Initiative)
Speed: 20 ft. (4 squares)
AC: 12 (+2 Dex), requires +1 magic to hit
Attacks: +7 Touch
Damage: Special Attack only
Face/Reach: 5/5
Special Attacks: Cause Discord, as per
Symbol of Discord spell 2 / day
Special Qualities: Incorporeal and Undead
Traits/Immunities.
Saves: Fort -- Reflex 1 Will 1
Abilities: Str 9 Dex 16 Con - Int 12 Wis 10
Chr 18
Skills: --
Feats: Improved Initiative

Climate/Terrain: anchor, location of death
Organization: Solitary or 1d6 party
Challenge Rating: 2 XP: 200
Treasure: standard, life circumstances
Alignment: usually chaotic evil
Form: Incorporeal and Beauteous
Weaknesses: Fascination (Candy)

Zashiki-Warashi are the yurei spirits of children between the ages of four and eight, often male, but can be any gender. They tend to be the least kind of yurei spirit with only a single special attack and no standard melee attack. These spirits can be seen and heard, often giggling, playing and running around as normal children, and they appear solid in physical form, though are in fact incorporeal. Because of this a weapon of +1 enchanted bonus or better is required to strike them. Sometimes a zashiki-warashi is considered an omen of good luck when anchored

to a specific home, and may cause misfortune should there spirits be vanquished or otherwise removed permanently.

In the case of the children playing around the old well in this module, in life those children were all sisters accompanying their family in crossing the mountain pass and was camped nearby. As they were playing, one was pushed falling into the well and drowning. The other girls felt so guilty, they hid in a cave from their parents who could not find them, the children eventually died of exposure.

Water Zombie CE, Small (Yurei Spirit)

Hit Dice: 4d8 (18)
Initiative: 0
Speed: 10 ft (1 square)
AC: 10
Attacks: grapple attempt
Damage: none, subdual/drowning
Face/Reach: 5/5
Special Attacks: Grab
Special Qualities: Undead Traits
DR 5/slashing
Saves: Fort -- Reflex 0 Will 1
Abilities: Str 12 Dex 9 Con -- Int 8 Wis 6
Chr 4
Skills: -- (mindless undead)
Feats: Improved Grapple

Climate/Terrain: location of death
Organization: Solitary, mindless undead
Challenge Rating: 2 XP: 200
Treasure: standard
Alignment: chaotic evil
Form: Corporeal and Skeletal
Weaknesses: bludgeoning attacks

Though zombies are a common form of lesser yurei spirit in certain regions, child zombies are rare, and the one located at the Old Well encounter is especially weaker than other zombies, however, her special attack is to hold her victim for eventual drowning. Her ghostly curse keeps her bound to the bottom of the well, which works to her advantage should she successfully grapple a victim, though she is small and inconsequential weight, her curse prevents strong swimmers to lift her, if they fail in CMB attempt to release grapple until drowning occurs.



Climate/Terrain: anywhere in Kaidan
Organization: Any, solitary to armies.
CR: 9 XP: 900
Treasure: standard
Alignment: Lawful Evil
Advancement: as per Samurai class.

Warrior Ghosts or Bushi-Yurei are usually higher level Samurai, Hatamoto or Bushi, highly skilled warriors who fought and died for a dishonorable cause. Many senior bushi-yurei or members of the Shogunate military command operating as generals for the Shogun, leading his armies to war. Thus all levels of warriors from 8th level to Epic are possible in an encounter with a warrior ghost. Enchanted weapons and armor as well as maintaining their feats, abilities and training make them dangerous opponents.

Bushi-yurei are corporeal undead beings and usually fight in that form. Their special attack allows them to momentarily become ethereal allowing them to pass through their victim and imposing a Hold Person, as per spell, DC check being the HD (level), as level of caster.

On Yonshu Island, all samurai serve Lord Hachiwara at Tsue-jo, in Oniba province as lord and daimyo. Being the only human martial house on the island, the daimyo, Lord Hachiwara sees himself more a king, being away from direct control of the Imperial court which lies across the inland sea. He has instigated acts of genocide onto various barbarian and non-human races that populate the island. Warriors killed performing such dastardly duty inevitably become bushi-yurei.

Most of the senior members of the bushi-yurei are among the commanders of the imperial armies. These bushi-yurei are formed during the divine curse enacted at the founding of the empire of Kaidan over 800 years ago. These cursed beings are bound to Kaidan and can be compared to the most powerful yurei spirit to encounter in Kaidan.

Bushi-Yurei (Warrior Ghost)

CE medium undead (yurei spirit)

Hit Dice: 8d10 (36) (varies from 8 to epic)

Initiative:

Speed:

AC: 20 (+2 Dex, +7 armor bs, +1 Oyori, no armor penalty due to armor training.)

Attacks: 2, 2-H Katana +8/+3

Damage: (1d8+12)

Face/Reach: 5/5

Special Attacks: Hold Person (as per spell) at will, with Pass through body attack DC = HD as caster level)

Special Qualities: Undead Traits.

Saves: Fort -- Reflex 2 Will 2

Abilities: Str18 Dex16 Con16 Int12 Wis12 Chr14

Skills and Feats: as per fighter class



Oni and Demon-Spirits

Both oni and demon-spirits are truly denizens from Kaidan's hell realm, the lowest planar rank on the Great Wheel of Life, and the only truly separate plane of existence, which is the Yomi Hell realm. In many ways this hell realm resembles the living realms of the Wheel, as a mockery of its counterpart, a land burned to ashes, with burning sea and a demonic counterpart for all the classes and institutions of the living realms from a demonic imperial court and shogunate to the peasantry and ghoulish yakuza houses.

When dark magic is cast, most often by the Imperial Court Onmyoji wizards through various necromancies or contacts to Shikigami familiars (least of oni-kind) temporary breaches are formed to the Yomi plane, where inhabitants who cannot otherwise escape their plane of damnation, may slip into the living realms and escaping. Sometimes members of the Hellish imperial court send oni demons and demon-spirits as agents to engage steps to activating the Oni Agenda - a diabolical plan to creating a permanent breach between Yomi and the living realms to send an army into Kaidan and burning it all to ash. Otherwise only individuals of various demonic origin enter Kaidan and the havoc that only comes from a denizen of Hell.

On Yonshu island, as throughout the empire both oni demons and demon-spirits are prevalent. Though on Yonshu they seem to congregate in the hidden valleys and unused passes in the Daitengu mountain range on its north-south central spine of the great island. Such beings frequently infiltrate the towns and villages surrounding the wilderness regions.

Oni-Demons

Though both male and female forms are known to exist, the most commonly seen oni-demon are large, humanoid, male ogre demons. There are at least five known types of oni-demons that vary in size and power, with subdivisions within each classification. The known types are Shikigami, Bakemono, Common Oni (Red Oni, Blue Oni, Green Oni, Black Oni). Oni Giants and Imperial Oni, the latter of the Court of Yomi.

Shikigami

Shikigami are the least of oni-demons, which are two foot tall, imp like magical beings that are most often summoned and controlled as familiars by the Court wizards known as Onmyoji. They vary in abilities and powers.

Bakemono

Known as lesser oni-demons, Bakemono are basically goblin oni that lack the arcane abilities of their brethren. While for most part they fight and act as standard Pathfinder goblin-kind, bakemono come in a grotesque variety of colors and shapes with misshapen heads and limbs. Though found in groups up to 24 individuals, no two look the same in color or shape.

Oni (Common)

Common Oni-demons are found in four colors: red, blue, green and black, with red being the least of their kind and black the strongest and most powerful. Common oni most resemble the standard Ogre Magi and have similar powers, though vary in power based on skin color. Oni resemble ogres, though may have two or three bulging eyes, one or two pairs of arms, a pair of horns and stand 8 to 12 feet high and weigh from 200 to 1200 pounds. All have varying level or spell-casting ability and at will abilities.

Common oni who shape-shift to human form may procreate half-oni children in acts of rape with Kaidanese humans.

Oni (Giants)

These rare oni are found in truly giant sizes up to gargantuan and almost never found outside the Yomi hell realm, though a few have been known to have escaped. These beings are terrible and powerful, moreso than their common brethren.

Oni (Imperial)

These nearly powerful beings rule the Yomi Imperial Court, the least of their kind are among the most dangerous kind of Obake in Kaidan, while their greater members are nearly godlike in awesome power. None of the Imperial Oni have managed to enter the living realms, however their Oni Agenda intends to do just that.



Demon-Spirits

The other denizen of the Yomi Hell realm that makes its appearance in the living lands of Kaidan are the Demon-Spirits. While oni come in both male and female genders, demon-spirits are exclusively female. There are a huge variety of demon-spirits which are aberrant mixtures of human female form and an animal like or other combination. The only demon-spirit that makes an appearance in *The Gift* is the Hebi no onna, on page 23.

Fey Beings

Kaidan has its share of fey beings, not unlike traditional fantasy settings, however these beings are intrinsically related to the Nature Spirits who are god-like beings of an ancient nature who also dwell in the wilderness reaches of Kaidan.

The only Fey Being to make an appearance in *The Gift*, is the Kappa, an aquatic spirit resembling a humanoid with both reptilian (turtle) and amphibious (frog) features. It is featured on page 25 of this module.

Other Obake Beings

Other Obake beings who make an appearance in *The Gift* occurs in the first Wandering Monster Chart on page 16 of this module.

Bakeneko N. Medium size (Shape Changer)



HD: 6d8+6 (33 HP)
Initiative: +6
Speed: 30 feet (6 squares)
AC: 18 (+2 Dex, +6 Natural)
Attack/Grapple: +6/+9
Damage: Bite 1d6+3, Claws 1d4+1
Face/Reach: 5/5
Special Attacks: Spell-like abilities
Special Qualities: Shape-change, DR5/magic, Darkvision 60', scent
Saves: Fort+6 Reflex+7 Will +7
Abilities: S17 D14 C13 I14 W14 Ch14
Skills: Diplomacy 6, Stealth 11, Percep 11
Feats: Combat Reflexes, Imp. Init, Track

Climate/Terrain: Mountain or Forest
Organization: solitary or mated pair
Challenge Rating/XP: 4 / 400
Treasure: none
Alignment: Neutral
Advancement: --

The Bakeneko or demon cat is a shape-shifter of the forest, though both its forms are feline in nature. Normally, bakeneko are found in a small wild cat, that resembles a house cat in size and appearance, however in a single round it can shape-shift to a medium monster the size of a lion with a fierce set of teeth and claws.

Kama Itachi N. small sized (monstrous beast)

HD: 3d8+3 (16 HP)
Initiative: +7
Speed: 60 ft (12 squares)
AC: 17 (-1Size, +3Dex, +5Nat, Touch12/FF12)
Attacks: +6
Damage: 1d6+2
Face/Reach: +5/+5
Special Attacks: Whirlwind attack
Special Qualities: Darkvision 60'
Saves: Fort7 Reflex 8 Will 7
Abilities: S12 D17 C12 I9 W9 Ch 8
Skills: Stealth 8, Percep 9, Surv 2
Feats: Alertness, Cbt Reflexes, Whirlwind Att.

Climate/Terrain: temperate forest
Organization: solitary
Challenge Rating/XP: 1 / 100
Treasure: none
Alignment: chaotic neutral
Advancement: --



HD: 4d10+8 (30 HP)
 Initiative: +2
 Speed: 30 (6 squares)
 AC: 20 (+4 dex, +6 Natural)
 Attacks: Bite +7M
 Damage: (1d6+4)
 Face/Reach: 5/5
 Special Attacks: Poison Bite
 Special Qualities: Darkvision 60', Lowlight Vision,
 Saves: Fort 6 Reflex 6 Will 3
 Abilities: S18 D17 C16 I9 W9 Ch9
 Skills: Perception 6, Stealth 6, Surv 2
 Feats: Alertness

The bizzare kama itachi is a kind of weasel with an extra long set of claws on its fore paws. This beast is never truly seen unless a dead specimen is found as they move so fast, they are invisible for all intents and purposes. Kama itachi appear as a small whirlwind or cyclone of small to medium size. In a whirling movement this beast passes by its victim in a wild clawing action that creates superficial cuts all over their face, arms and body. By its nature, the claws are known to carry disease and those cut by them are subject to a disease check (DC: 15).

Climate/Terrain: Mountain or Forest
 Organization: solitary or mated pair
 Challenge Rating/XP: 2/200
 Treasure: none
 Alignment: Neutral
 Advancement: --

Tsuchinoko is a medium sized (7 feet long, 12 inch diameter girth and weigh at 250 pounds.) These beings are natural monsters of the wilderness, laying in wait in the underbrush beneath mulberry tree forests. This creature's bite is highly poisonous.

Tsuchinoko N. medium sized (monstrous snake)



The other monsters listed in the Wandering Monster chart include: **Jikininki** undead, which are Hungry Ghost realm ghouls and ghosts. Use the standard ghoul and ghost from the SRD; a **Kitsune**, which is a medium shape-changer of the hengeyokai character race, solitary members tend to be neutral evil in alignment and drain life energy in the form of Ki (1 level per attack); **Bakemono** are Kaidan goblins described in the Oni section previously, however use standard Pathfinder goblins for this encounter.



Appendix D:

Language and Names Pronunciation Guide

Vowels are always the following, no exceptions:

- a** - has the "ah" sound, as in "car"
- e** - has the "eh" sound, as in "men"
- i** - has the "ee" sound, as in "bikini"
- o** - has the "oh" sound, as in "boat"
- u** - has the "oo" sound, as in "June"

u - at the end of a word, is almost silent.

Vowel combinations create inflections in sound:

- ae** - has a hard double sound of "ah-eh"
- ai** - has the "ah-ee" sound, as in "bike"
- ei** - has the "eh-ee" sound, as in "pray"
- ie** - has a double "ee-eh" sound, almost "yeah"
- oi** - has the "oh-ee" sound, as in "boy"
- ue** - has a double "oo-eh" sound, as "fluent"

Specific consonants and other combinations:

- g** - is always hard, as in "go", *never soft*, "ginger"
- ts** - as in "bets", but in front of word, as "tsunami"
- ryo** - has "REE-OH" sound, as in "Rio Bravo", thus "Goryo" undead is "go-REE-OH", *not "Gor-YO"*

Regarding the vocabulary in locations, personal titles, classes, monsters, etc., in most cases actual Japanese words are used to name them. In the case of locatory names, only parts of the names are actually Japanese, with the rest "sounding" Japanese. There has been an attempt not to duplicate actual Japanese communities, while their are instances of actual Japanese families and towns an attempt to minimize that has been made.

- shima - means "island"
- yama - means "mountain"
- yon - means "four"
- kawa - means "river"

In most cases the definitions are immediately described in the content following the introduction of a word. While actual Japanese vocabulary is used throughout, there has been no real attempt at teaching the Japanese language as that is beyond the scope of the adventure.

Appendix E:

Religious References Zao Religion

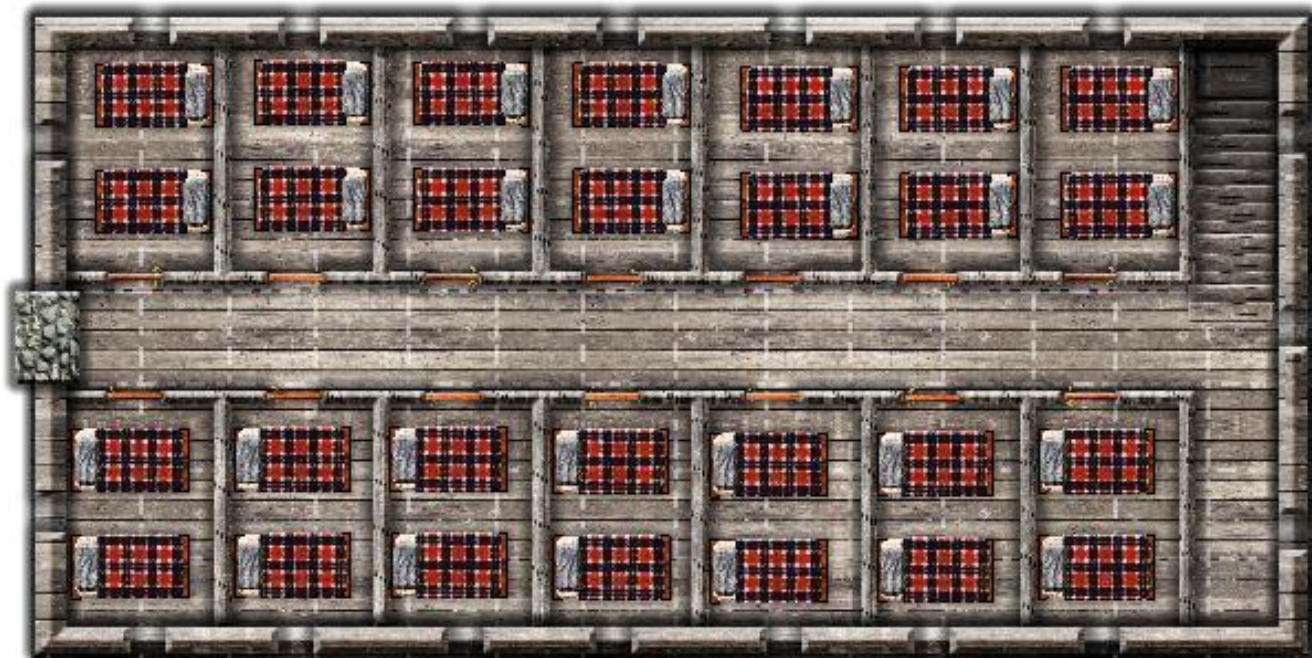
The state religion of Kaidan is called Zao, it is fictional term based on the combination of Zen and Tao, while borrowing ideas from actual religions the system used in Kaidan in no way reflects those actual religions and should not be compared to actual eastern philosophies and beliefs.

The six planar realms of the Wheel of Life construct is borrowed from the Buddhist idea of the doomed cycle in states of mind, until one achieves inner peace through enlightenment. Rather than states of mind, Kaidan alters this idea to actual planes of being, which is not in any way a comparison to Buddhism or any belief. This too is completely fictional.

Zao is a pre-Buddhist existence with the absence of enlightenment, completely opposite of real world beliefs. This is the belief system of Kaidan.

All instances are attempts at using ideas of eastern philosophy and creating mechanics that reflect them for a playing game enviroment that feels more uniquely oriental, than a traditional fantasy setting.





Upper Floor



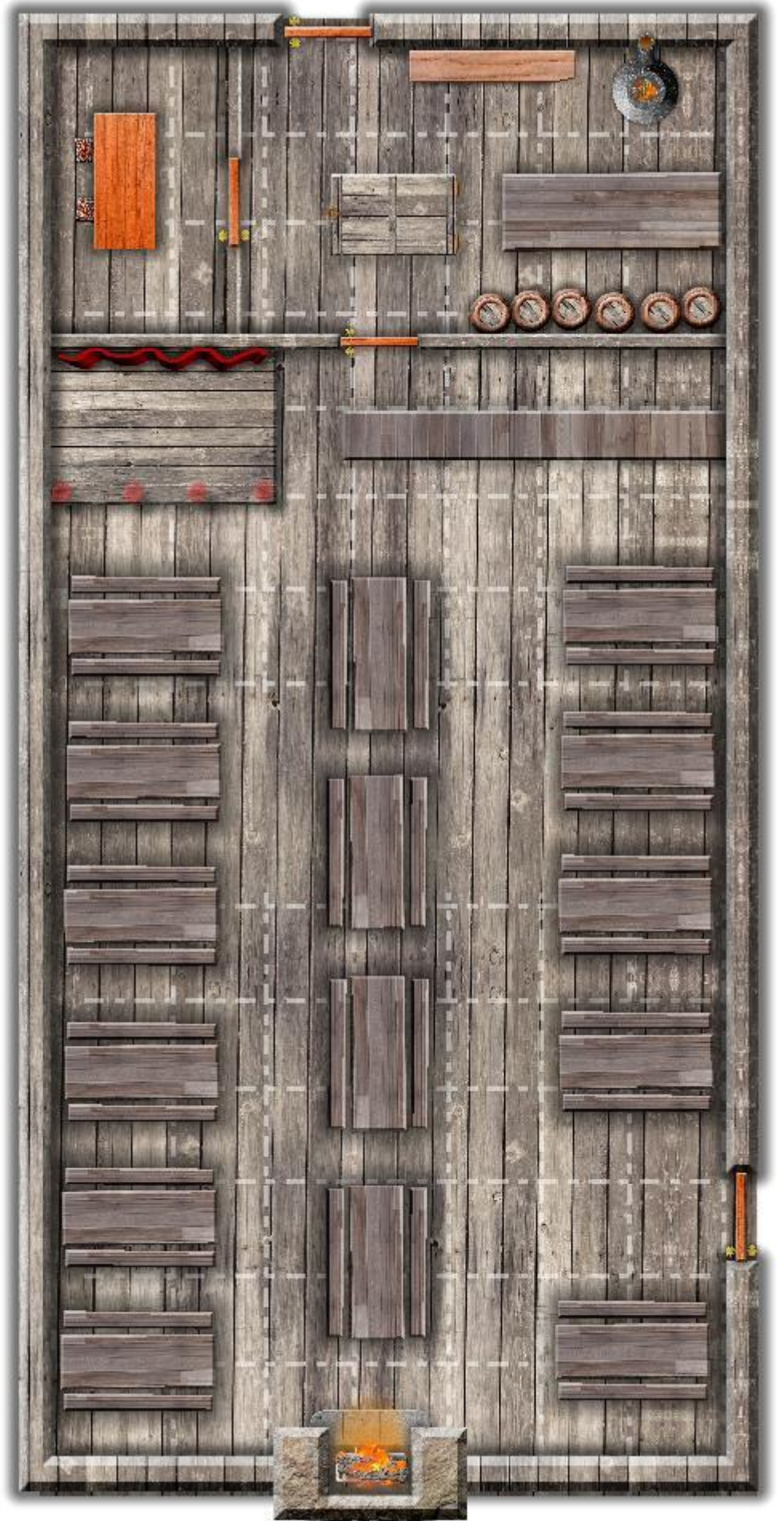
Ground Level

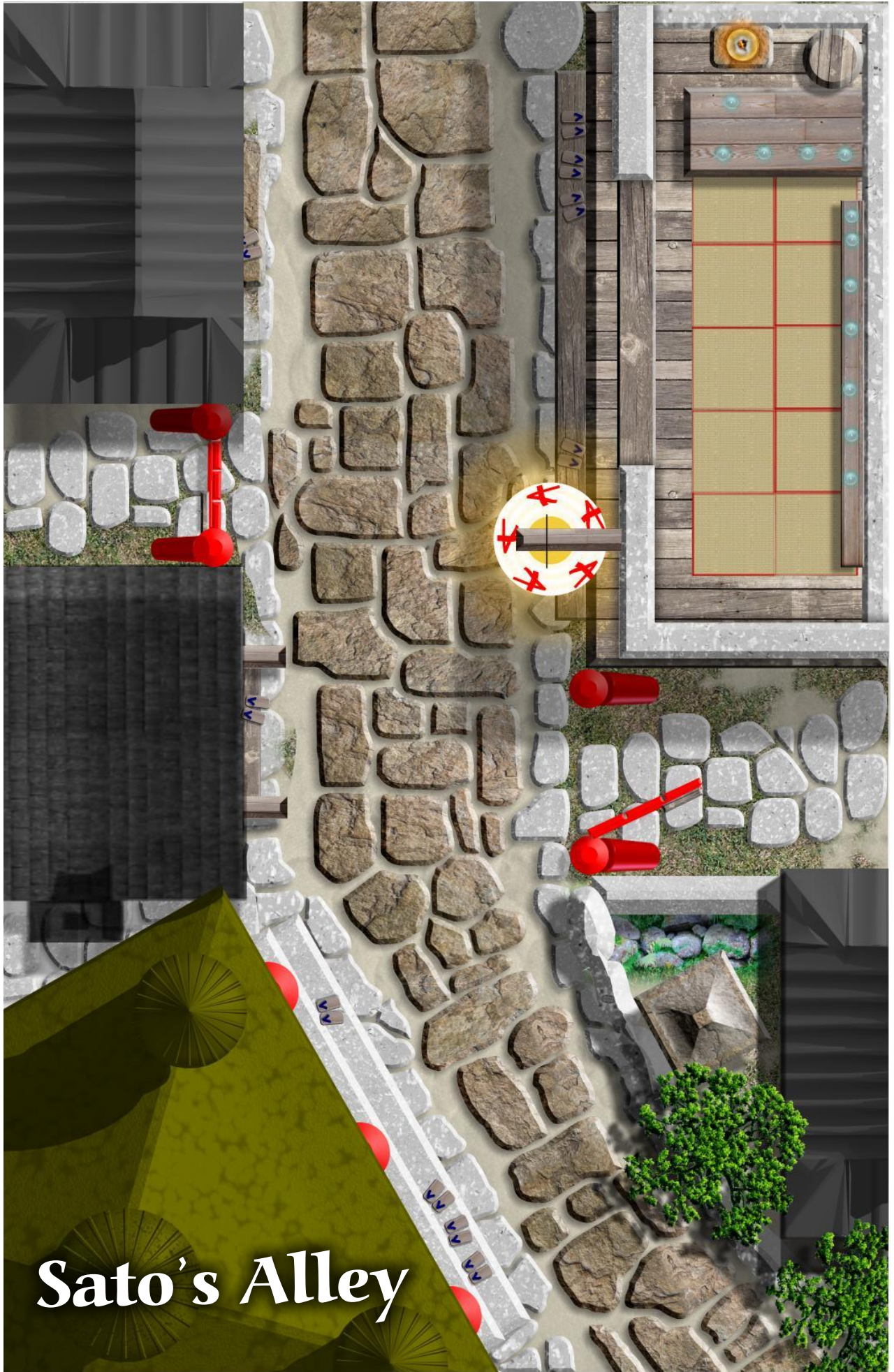
Gaijin Inn

Gaijinoshima

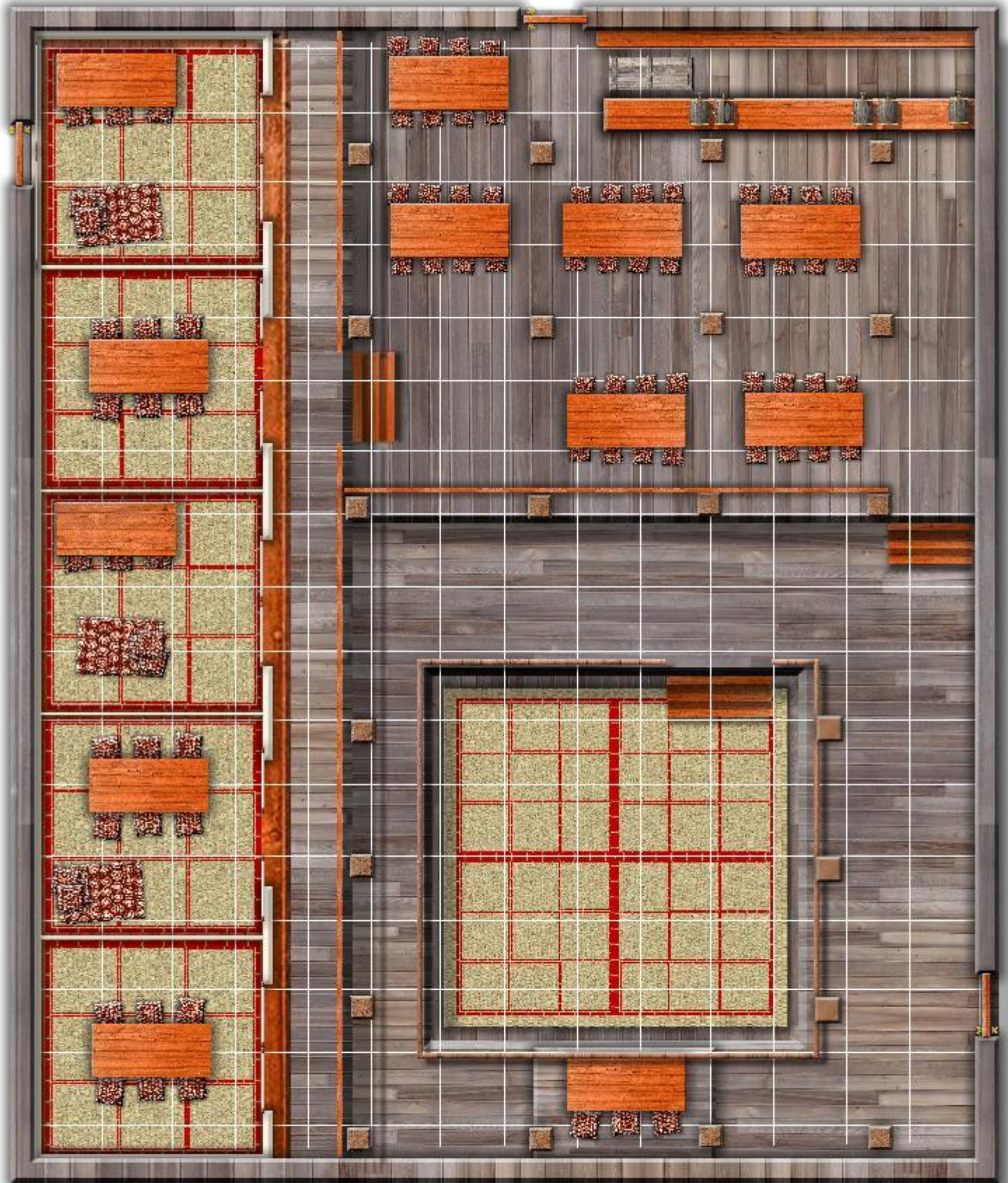
House of the Sleeping Crane

the last Western
Tavern in Kaidan
Gaijinoshima





Sato's Alley



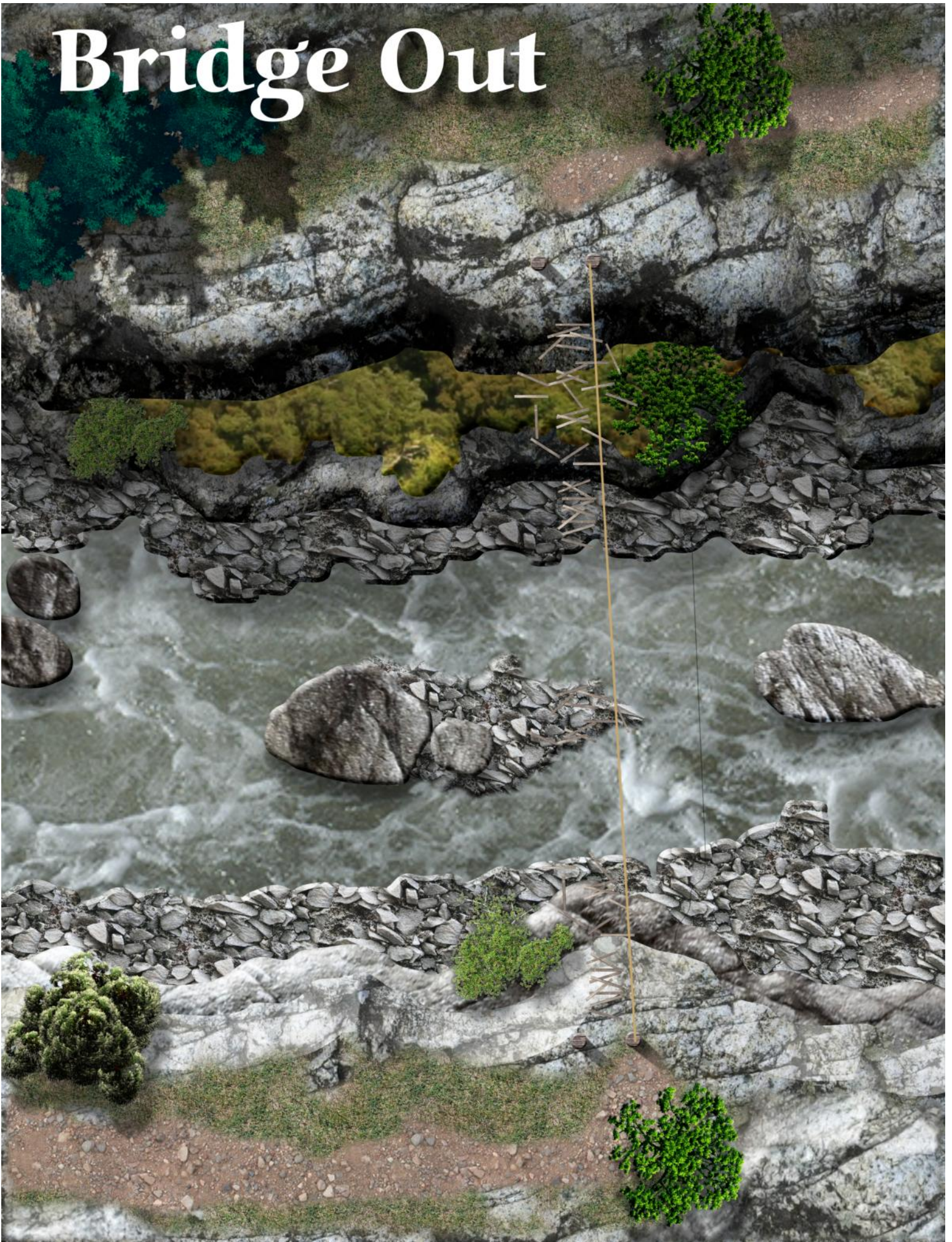
The Dragon Club

Yakuza Niteclub & Martial Arts Arena, Gaijinoshima

The Cursed Ryokan



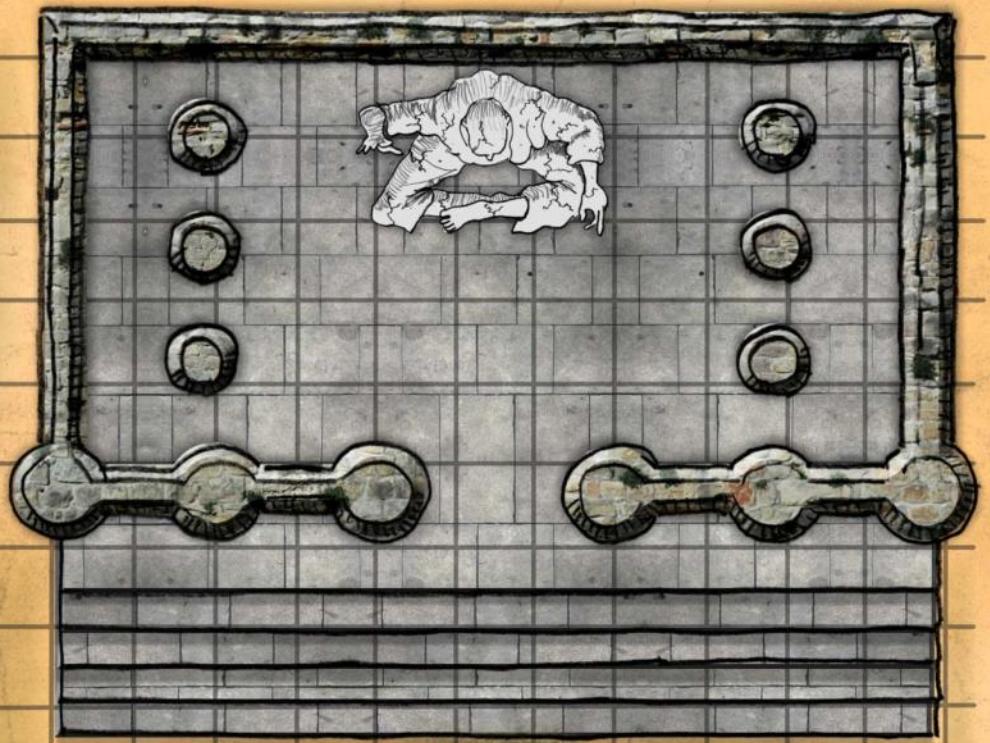
Bridge Out



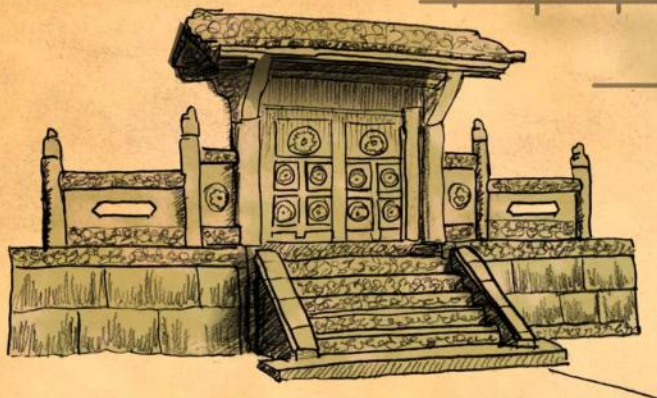
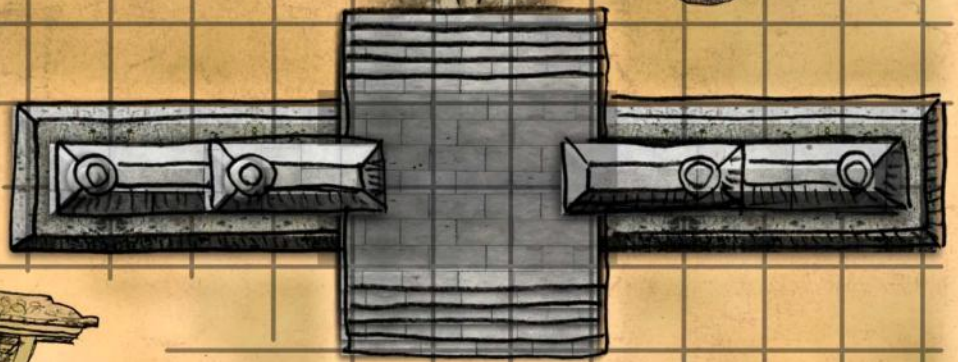




Ghost Well 1 square = 5 feet



Handwritten text or markings on a vertical strip.



Agoya Shrine

Eastern Gaijinaba, Yonshu

Created by Michael K. Tumej

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Kappa Bridge

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