

WARHAMMER CATHAY



WARHAMMER ARMIES





CATHAY



By Mathias Eliasson
v.1.4

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Special Thanks To: Stefan Wolf, and all the players that have contributed with feedback and ideas.

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INTRODUCTION

Welcome to *Warhammer: Cathay*, your indispensable guide to the mysterious realm of the east. This book provides all the information you'll require to play with a Cathayan army in games of Warhammer.

WARHAMMER – THE GAME OF FANTASY BATTLES

If you are reading this book, then you have already taken your first steps into the Warhammer hobby. The Warhammer rulebook contains all the rules you need to fight battles with your miniatures, and every army has its own army book that acts as a definitive guide to collecting and unleashing it upon the tabletop battlefields of the Warhammer world. This book allows you to turn your collection of Cathayan miniatures into an army of well-disciplined soldiers that make up the bulwark of civilisation in the East of the world.

CATHAY

Cathay, the Empire of the Celestial Dragon, is the greatest empire of the east, and indeed, the world. For thousands of years it has stood defiant in the face of Chaos from the north and Hobgoblins from the Dark Lands. The armies of Cathay are said to be innumerable, and draw exotic warriors from all across the realm, including fierce hill people, strange warrior monks and well-disciplined armies supported by heavily armoured warriors and ornate cannons. All this is presided over by the Emperor of Cathay, whose unfaltering leadership keeps Cathay the supreme state that it is.

HOW THIS BOOK WORKS

Warhammer: Cathay contains the following sections:

- **Empire of the Celestial Dragon.** This section introduces the Cathayans and their part in the Warhammer world. It includes their society and history. You will also find information on the land of Cathay, the Kingdom of the Dragon.
- **The Celestial Host.** Each and every troop type in the Cathayan army is examined here. You will find a full description of the unit, alongside the complete rules for any special abilities or options they possess. This section also includes the Treasures of the Seven Heavens – magical artefacts that are unique to the army – along with rules to use them in your games.
- **Cathay Army List.** The army list takes all of the characters, warriors, monsters and war machines from the Celestial Host section and arranges them so that you can choose an army for your games. Units are classed as characters (Lords or Heroes), Core, Special or Rare, and can be taken in different quantities depending on the size of the game you are playing.







THE EMPIRE OF THE CELESTIAL DRAGON

Greatest of the empires of the east is Grand Cathay, a massive sprawling land encompassing tall mountains, verdant plains and thick forests. It is a mighty empire made of many provinces, each ruled by a powerful warlord, over all of which the Divine Emperor rules. It is also a land often at war, with the provincial warlords clashing across their borders as they vie for the Emperor's favour.

For all its size and strength however, Cathay remains much of a mystery to the scholars of the Empire, even those that have travelled there only having a vague idea as to its extent and power.

THE CATHAYANS

Of the East, little is known to the scholars of the Old World, and of that most is rumour and speculation. However, there is no doubt that the greatest power in the East is the Grand Empire of Cathay. Past the Worlds Edge Mountains and across the Great Skull Lands, on the other side of the Mountains of Mourn and the vast steppes, begin the uncharted lands. Only a single path travels to the east, known as the Silk Road. It runs through the untamed steppes until its destination, the fabled kingdom of Cathay. The lure of the Silk Road is great to the merchant houses of Tilea and the Burgomeisters of the Empire, as well as the traders of Araby. It is a long and perilous journey to Cathay from the Old World, whether across the Dark Lands and the Mountains of Mourn, or by sea around the jungle-covered Southlands. The road is far from safe: roving bandits, steppe nomads, and the vast Hobgoblin hordes of Hobgobla-Khan who rule the steppes are an ever-present threat, and one that cannot be taken too lightly. Only one caravan out of ten makes the trip safely.

The travellers that return from Cathay tell tales of great golden pagodas and the inexhaustible armies of the eastern despots. They bring exotic spices and finest silks, gleaming gold, luxurious porcelain vases and all manner of strange and wonderful items from the Kingdom of the Dragon, glimpses of the mysterious glory of the distant and rich orient. Silks, ivory and other luxuries fetch high prices in the markets of the Old World, and so there are always those foolish or greedy enough to risk such journeys.



They also bring tales of jade cities and high temples where mystics probe the movements of the heavenly bodies and the positions of the stars, of the scholars who inscribe every word ever uttered by their divine Emperor. Many strange creatures are said to live in the land of Cathay, from serpentine dragons to gigantic living stone dogs which guard the temples of the multitudinous gods of Cathay.

Records of travellers tell of the thousand, thousand foot-soldiers of the Emperor, the mystic brotherhoods of monks who can kill you with a touch of their hand, and the strange monkey warriors living high in the Mountains of Heaven. Most of these tales are highly fanciful, but certainly the Empire of the Celestial Dragon must be a wondrous and rich place, but until the trade routes to the east are safe it will remain a realm of legend to the people of the Old World.

The Grand Empire of Cathay rivals the Old World in power and wealth. It is a huge, sprawling land of different peoples and cultures, bound together by the rule of the supposedly immortal Celestial Dragon Emperor. Believed by some to be an actual Dragon in the form of a Man, the Emperor rules over the largest nation in the world, with untold millions of subjects.

THE PEOPLE OF CATHAY

The people of Cathay have yellowish skin, black or brown almond-shaped slanted eyes that have an epicanthal fold, short flat noses, and wide high cheekbones. They are shorter in stature than most Old Worlders. Their long dark hair is usually worn in a braid, although upper class and noblewomen of Cathay an often affect elaborate coiffures adorned with jewelled hair pins, ribbons, and tiny ornaments.

Cathayans' hair ranges from dark brown to blue-black, straight to wavy, but almost never curly. Although most people have very long hair, they have relatively little body hair compared to Old Worlders. The women of Cathay are especially known for their luxuriant hair that they usually grow well past their waist. The men are usually either clean shaven or sporting long, thin moustaches with a small pointy beard, with full beards being more uncommon.

In Cathay one sees a wide range of cosmetic use, from a flat white face with huge kohl-ringed eyes and a perfectly painted mouth to the simple, natural faces of young girls and peasants adorned with a touch of lip stain during a festival. Men in Cathay do not use cosmetics; however, they do use a variety of hair grooming products and perfumes, as do women.

For the most part, clothing in Cathay is far simpler than in the Old World, although the cloth tends to be more brilliantly coloured. Fabrics range from low-grade loose weave cotton to the finest silk and brocade, often

over-embroidered with gold and silver threads. Blue is a common colour among the lower classes throughout Cathay because the dye is inexpensive and stays fairly well. Yellow is reserved for the Imperial family. White is never worn except for mourning garments.

SOCIETY

Although Cathay is home to many different groups, the people of the various regions act and live as one community, sharing the same beliefs and customs that have been handed down throughout the centuries. Cathayans embody the magical, spiritual, and disciplined values that were imposed upon them thousands of years ago by the very first dynasty.

Many beliefs are constant throughout Cathayan society, despite contemporary political borders. For example, all Cathayans worship the same gods, honour their ancestor spirits, and revere the dragons. They follow the same calendar, speak the same language, prepare their food using similar methods and ingredients, celebrate common festivals, and function in the same family structures.

Observing these traditions is just as important to a Cathayan as eating or sleeping. Recognizing where they come from shows Cathayans where they are going. And this helps all Cathayans maintain their identity as a people, which, to them, validates their existence.

Rank and Social Class

Who one is, who their family is, who their relatives are, who their spouse is – all of these are crucial to one's social standing and determine how they are treated by others. Whether it is their position in the tribe of steppe nomads or their position in the government of Cathay, one's station in this life is affected by a dizzying array of qualifiers.

Government officials are regarded with deference everywhere except among the steppe nomads and hill tribesmen; there, the people find interference from the Imperial government annoying and while they are rarely rude, they do not go out of their way to be accommodating.

The only exception to the rule of rank involves priests, monks, and shaman, and, to a lesser degree, sorcerers and magicians. In some cases, deference is paid simply because it is not wise to anger one who can affect one's place in the next life or make this life unbearable with a curse.

CULTURE

While Old Worlders tend to make a distinction between art and the rest of life, the people of Cathay regard everything they do with an eye to its function as well as its form. Something as simple as a rice bowl can be breathtakingly beautiful in its design or colour and yet be sitting on a makeshift table in a poor man's home. Art – and beauty – is not reserved for the

wealthy or the noble in Cathay. Having said that, it should be noted that the privileged classes in this land enjoy access to a world of beauty that exceeds anything an Old Worlder can possibly imagine.

Each region of Cathay has unique ways of expressing art, whether it is through wood or stone carving, metal casting, the creation of porcelain, painting, poetry, music, or dancing.

Cathayan culture emphasizes respect for the elderly. They are given priority in most situations, unless someone of a higher class is present. Bowing as a greeting is reserved for elders, regardless of class, to show respect. In all other cases, a quick hello, followed by the other person's last name is the best greeting. Nicknames are reserved for friends and family.

It is considered an affront to the gods if one fails to offer hospitality to a visitor, regardless of how simple it may be. Except in the case of slaves, even the poorest Cathayan is expected to offer a visitor a place to sit and a cup of cha at the very least. A visitor is expected to bring a gift. In the case of a person of higher rank visiting one of lower rank, tea is an acceptable gift but never a cup, as that would imply that the host is too poor to offer hospitality.

When greeting a guest of the household, it is common etiquette for the host to ask if they have eaten yet. Guests are expected to treat as if there was someone of a higher class in the home. During meals (especially during banquets), each member of the household provides a toast to the guest. In turn, both the guest and the household member each drink a small cup of liquor.



Cathayan painting usually uses inks masterfully depicted on paper scrolls, sometimes combining calligraphy with images. Artists are often hired to practice within the Imperial Palace. Sculpture and pottery come in the form of jade, wood and different ceramic materials. Sculptures are usually very detailed and intricate and represent people, animals and sometimes religious figures.

HONOUR

Throughout Cathay, the theme of personal honour as a reflection of family honour is stressed in every aspect of life. One's actions, even those of a slave, reflect on the family in which one was born or for whom one labours. To act independently is to insult one's ancestor, disregard one's family, and call down disfavour both in this life and those to come. For a child to disobey a parent or a soldier to disobey a leader or worst of all, a subject to disobey a ruler, is to earn censure that in the extreme case will result in death. Only by removing oneself and taking the punishment in the next life brought on by committing ritual suicide, can one undo the damage to the family's honour.

Unlike most other cultures, Cathayans value the group's welfare above that of the individual, and their customs and traditions reflect this.

Nothing is as important to a Cathayan as his honour. His actions reflect upon himself and his family, so to behave shamefully would not only look badly upon him, but also his children, and in some cases even his

children's children. A Cathayan who would harm or act against his own family is seen as the greatest villain.

Honour can be obtained by strictly observing the codes of conduct found in Cathayan society as in one's own family. Loyalty to family is traditionally more important than loyalty to one's country, but that theme has slowly been changing since the war began.

The greatest theme, and considered to be the most important honour, is the act of self-sacrifice. Many Cathayan tales are made up of heroes who sacrifice themselves for the sake of a loved one or their community. The various militaries find this belief useful for inspiring their soldiers, and encourage the spread of such tales.

The Importance of Face

Face is a feeling of immense self-pride. The value of face is a result of thousands of years of history. For centuries, many communities Cathay endured hardship, and many still do. No matter how hard people work, providing for their families is a constant struggle. The only thing many people own is pride. This pride assumes an importance equal to life itself.

They learn the principle of face early. By the time a person reaches late adolescence, it is entrenched. People struggle to maintain it, and to ensure they constantly provide others with opportunities to maintain their own face. Causing someone else embarrassment is cause for personal and community shame. Losing face can be extremely humiliating. In extreme cases, suicide is as a way out of shame.



Displaying negative emotions, such as fear, anger or sadness, is a sign of personal weakness that may disturb other people and cause them to lose face. Everyone makes an effort to present themselves as calm and collected. This can be misinterpreted as a lack of remorse, or as proof that an incident was not as serious as initially perceived. A reluctance to make eye contact with an important official or a superior in society is a sign of respect. Speaking in hushed tones is a sign of respect.

EDUCATION

In Cathay all children receive some education, even slaves if the person who owns them is willing to spare the expense. Everyone is expected to be able to read their own language even if they cannot always write it. There are scribes to perform that task, should someone need to send a letter or obtain an official document.

A modestly educated child will be able to read and write his own dialect, play basic tunes on a simple instrument, do simple calligraphy, and be able to perform simple mathematical calculations on an abacus. The more time and money that can be devoted to study, the more adept the student will become. Girls of high-ranking families are expected to dance, sing, play an instrument passably well, and be conversant with at least one practical art form. When a child shows a true affinity for a subject or skill, parents usually are happy to devote more resources to education so that the child can earn a living or make a good marriage and help support the family, if need be.

Throughout Cathay there is a true reverence for education and wherever possible, adults continue to learn skills and arts as a way of improving themselves. Teachers are held in the highest esteem throughout the



land, not only for their knowledge but because they are recognized as integral to the six basic relationships as defined by Master Kung. One regards one's teacher with as much reverence and respect as is given to parents and rulers.

POLITICS

Cathay is governed by the Celestial Dragon Emperor to whom has been granted the Mandate of Heaven. To have the Mandate of Heaven is to know the moral order of the universe and practice it as a worthy example to the people. When one loses power and thereby power, one is deemed to have lost the Mandate and is therefore no longer worthy of holding the title. Like all altruistic concepts, the Mandate of Heaven has been abused by those who have usurped power as a way to legitimize their rule.

Within Cathay, the Emperor represents ultimate power, the only power to pass according to the hereditary principle, a legacy of the times when the nobility ruled over fiefdoms and power was handed down from father to son for generations.

Much more than the ruler of his nation, the Emperor is a symbol. His power is more spiritual than temporal, for his will is given practical form by his ministers. This does not mean that the Emperor's authority is a façade; on the contrary, he is the author of most key decisions affecting the Empire's internal and external policies. He will not stoop to personally drafting laws and decrees, but holds the ultimate power of approval or veto. The Emperor speaks and ministers act on his every word, and thus is power exercised.

Through his ministers the Emperor commands a whole class of officials. These officials are paid by the Imperial Government according to their skills and can be dismissed for incompetence. They are organized in an administrative hierarchy with regional officials, judges and secretaries at the base, and the Emperor himself at the top. The key principle is the centralization of power in the hands of the sovereign. That officials are paid by the Imperial Government and answerable to their superiors for all their acts makes them entirely dependent on the Imperial Government. The key difference between this class and the noble vassals of former times is the irrelevance of heredity to the acquisition of a post.

For the governments, examinations are established for proper job placement for individuals starting at an early age up until late teenage years. Passing the exams also ensure a role in the military, creating more career potential. Therefore, the more exams passed, the chances of entering a higher class increase. However, not everyone has the same learning opportunities. Proctors can be bribed at a high price, and cheating is commonplace.

The Emperor's final role is to represent Cathay in relations with other nations. He communicates with the authorities of foreign lands and speaks in the name of

his people. He is responsible for much of the Cathay's foreign policy. Relations with other nations therefore depend greatly on the diplomatic skills and charisma of the Emperor: a strong Emperor will make his voice heard and surround himself with allies, while a characterless Emperor can be seen as the product of a weak dynasty.

Ministers and Advisers

The Emperor holds the power of decision, and it is the role of ministers to give practical effect to his will by issuing laws and edicts and taking decisions on administrative matters.

Ministers are those officials closest to the seat of Imperial power, at the last step of the pyramid of centralized power. They are not merely servants of the Emperor, but also his closest advisers. They have the ear of the sovereign and so may often be the source of royal decisions and the drafters of royal edicts.

Ministers meet regularly at council meetings presided over by the Emperor. During these meetings ministers inform the Emperor of events taking place in his land and advise him on actions to take, and the Emperor makes his will known. Council meetings are attended by all manner of advisers and officials, and the discussions are recorded by scribes.

The types of ministerial post vary according to the will of the Emperor, but the following posts are most frequent:

- **Prime Minister:** Head of the council of ministers and first among ministers, the Prime Minister is closest to the Emperor. He may often be the true ruler of the land, particularly where a sovereign has little interest in exercising his power. His role includes the management of conflicts between ministers and deciding between opposing views within the council.
- **Minister of State:** The role of this minister is to manage the day-to-day administration of the Empire of Cathay. By issuing administrative regulations applicable within the governorships and districts, he has authority over the vast majority of officials in the service of the Empire.
- **Minister of Justice:** Drafter of criminal codes and responsible for the people's respect for the laws, the Minister of Justice represents the legislative power within the Empire. While the post of Minister of State is the most prestigious after that of Prime Minister, a Minister of Justice is reputed to hold more power and influence.
- **Minister of the Army:** The Ministry of the Army is charged with orchestrating the defence of the Empire of Cathay and is usually led by a general whose battle experience enables him to make sound decisions. Because of his control of the armies of the Empire, he is closely watched by the secret service.

- **The Secret Service:** Of ill-defined leadership, the secret service has the twin tasks of spying on the Warlords of the provinces and keeping the Emperor's own subjects under surveillance, particularly those whose proximity to the seat of power might feed their ambitions.

Ministers are assisted by various advisers, high-ranking officials whose duties are to monitor certain specific matters within the purview of the relevant ministry, to inform their minister about current events, to make suggestions and proposals, to draft administrative procedures, and so on. These high-ranking officials manage the many departments and offices that make up the ministries and so hold significant power.

Moreover, these advisers can often be a minister's worst enemy, since their natural goal will be to supplant him as swiftly as possible. It is not unknown for high-ranking officials to be party to plots, alliances and secret conspiracies in order to discredit a minister without running any personal risk, and to take for themselves the highest step of power.

In general, these posts are filled by scholars recruited according to their skills or experience. Since paradoxically, nationality is no obstacle to appointment in any given province, many statesmen operate as political mercenaries, selling their talents to the province which offers the highest rewards.

Eunuchs in the Halls of Power

It had been the practice in imperial times for the servants at the Emperor's palace to be castrated in order to protect the virtue of the Emperor's many concubines.



The practice spread throughout the aristocracy until all the noble families were served by eunuchs. It became so widespread that the common people began to arrange for their sons to be castrated in order that they might gain employment. The life of a servant was humble, but far preferable to the grinding poverty of the peasantry.

This practice is outlawed today, for the laws of Cathay provide that eunuchs may only be recruited from volunteers who choose that position in order to serve their Emperor and country. However, the practice has not ceased, and parents continue to castrate sons, thinking they are acting in their sons' interests in ensuring them a future at court.

Yet the most intriguing development in the role of eunuchs at the Imperial Courts has been their acquisition of key positions in the halls of power. As the only men allowed to live in the Emperor's private residence, they have come to acquire more and more influence over successive rulers, becoming unofficial advisers on various matters, and in some cases filling the role of the monarch's parents. Although the eunuchs are prohibited by an ancient law from occupying positions of power, they evade its terms by being appointed advisers, assistants, secretaries, or tutors of the Emperor. Thanks to this gradual and shadowy capture of positions of influence, the eunuchs now live like princes and hold considerable power.

A eunuch is destined to leave no heir. In a society like that of Cathay, with its emphasis on ancestor worship, the family, and the need to produce children, this is seen as the ultimate curse. Yet it has fostered a keen solidarity among the eunuchs at court, who consider themselves members of one family, with all the attendant duties and loyalties. This spirit of brotherhood gives the eunuchs a marked presence at

court and makes them a force to be reckoned with in the power games played out in the Imperial Palace.

Among these eunuchs, there is a group known as the Jade-Blooded. Thought to have arrived in Cathay around 3700 years ago, these immortals are very high-ranking court officials both in the Imperial Palace but also among the different provinces. As age has wearied them, they require more and more drugs with each passing decade to sustain themselves. Their eyes cloud over, their skin grows translucent and their blood has become an ooze of bright-green ichor. Thus it is that the few holy people who are permitted to look upon these ancients know them as the Jade-Blooded.

Life at Court

Many significant figures gravitate around the Emperor and live at court. Ministers, eunuchs, officials, foreign diplomats, artists and honoured guests compete fiercely to attract the attention of the Emperor, to be noticed by him and to draw closer to the seat of power.

The Imperial Court is therefore a most dangerous place for those not skilled in its ways. Its wars are silent, the weapons of choice are slander and rumour. Alliances are made and unmade according to prevailing political circumstances, plots hatched to discredit individuals, and cabals formed to bring other individuals to the halls of power. Only the Emperor himself appears safe from this secret war of lies, flattery and patronage.

The eunuchs have mastered the art of living and furthering their interests at court. Their unique position makes them relatively safe from attacks and makes them a group whose support is keenly coveted. Most ministers know this, and will do all in their power to win the favour of the eunuchs and thus safeguard their own position from ambitious high officials who dream of taking their place.



For the halls of power are thick with chiefs of staff, head administrators, scribes and advisers, a mass of faceless bureaucrats each dreaming of making a name for himself, of increasing his prestige and his influence in the hierarchy of the administration. Many band together through friendship or for the achievement of a common goal, and the enmity between the various alliances is expressed through the quiet furthering of interests, subtle verbal confrontations, and discreet yet merciless attacks. The Imperial Palace is home to a thousand schemes to advance the goals of one group and counter the goals of others.

The court is the best place to discredit a political rival. Many plots result in the disgrace of a powerful individual, who when faced with losing everything must choose between exile and suicide. These elaborate power games are fraught with such great risk that the only ones who dare become involved are those with a great deal to gain, or with no other choice.

Provinces and Warlords

The Empire of Grand Cathay is so vast that it cannot be ruled by one man. As such, Cathay is divided into many provinces. The management of each province is then entrusted to the most powerful noble family of that province, with the ruler being known as a Warlord – usually the patriarch of the family. They in turn subdivide their province between governors and military commanders in charge of the parcels of land in what is known as Districts and Commanderies. Each province essentially acts as its own autonomous state, even if they ultimately swear fealty to the Celestial Dragon Throne.

Districts and Commanderies

Across Cathay, the governmental functions are controlled by professional administrators and the provinces are divided into distinct territorial and administrative units. The smallest of these units is the district. Made up of a central town and several surrounding villages, the district is run by a mayor, who combines administrative and judicial functions, and an army officer, typically the commanding officer of the nearest garrison. In principle, the civilian and military leaders work together to ensure the respect of the laws of the province and to maintain order. The local police is made up of soldiers under the indirect command of the mayor, while conscription and military service is managed by the army officer. The mayor is assisted by various local officials such as scribes, secretaries and law officers, to whom he delegates tasks essential for the proper administration of the district, such as meetings with the leaders of guilds, resolution of small disputes, tax collection, and local government finance. The army officer is assisted by his lieutenants.

The commandery is the administrative unit between the district and the province. It too is run by two people: a civilian governor and a military governor of at least the rank of commandant. The duty of these two men is to keep informed about the affairs in the districts within



their commandery and to take appropriate decisions. They are called upon, for example, to resolve disputes between districts, to decide levels of military deployment at external borders, or to control mayors and officers under their command. Their most important task is to send regular reports to the provincial Warlord and the Imperial Court, accounting for the operation of their territories.

Relations between Provinces

The relationships between the various provinces are complex. On the one hand, through their shared history and beliefs, all of the provinces have a strong sense of belonging to a single culture, setting them apart from the Marauder tribes of the north. But on the other, each province considers itself the sole repository of the legitimate authority of the ancient dynasties, and thus the only one worthy of ruling over the whole of Cathay. This is particularly true of more expansionist provinces.

The provinces endeavour to maintain a balance of power by two means. First, each province maintains embassies in the neighbouring provinces and entrusts its finest statesmen and diplomats with defending its national interests and negotiating military alliances and trade agreements. Second, there exists a system of hostage exchanges, with each province sending to the others various individuals as a guarantee of non-aggression. These prisoners are generally chosen from among children sired by the Warlord on one of his concubines, ensuring that while of noble blood, the individuals are of greater symbolic value than political importance. At times, however, the hostage may actually be a figure of some real importance and

recognized diplomatic skills. He may use his position at the court of a foreign province to buy off its governors, provide assistance to spies from his own land, and serve his province as best he can.

However, from time to time civil conflict erupts between the rulers of two provinces. These can quickly turn into bloody affairs, as a Warlord might seek to expand the borders of his province at the cost of another, thus also gaining a higher influence in the eyes of the Emperor by proving their value as great commanders and leaders, as well as becoming a more important player by controlling more land and resources.

While the Emperor would naturally prefer the various Warlords to keep the peace between them, the sheer size of Cathay makes this all but impossible in the long run. Attempting to organise the Imperial Army of Weijin and the surrounding areas to put an end to any hostiles would both be time-consuming and expensive, as well as leaving the Weijin undefended and open to attack. As a result, these civil conflicts are typically left well alone to play themselves out without the Emperor's involvement, lest a province would try to overstretch their reach and become a serious problem. This has been the case in Cathay at several points during its history, eventually leading to a major civil war and the forming of a whole new dynasty.

Taxation and Tribute

The structure of a feudalistic society establishes a hierarchy in which each level provides support for the one above it through a system of tribute, which can be paid in goods, services, and/or funds. In Cathay, the hierarchy of tribute and taxation is complicated by the fact that the various provinces must pay tribute to the Imperial government and thus pass this burden back down to the people.

The Emperor himself has no income, per se. He receives two types of gifts: those that become part of the Imperial Treasury and those that are personal, usually in the form of jewellery, clothing, poetry, ceramics for personal use, and pets. Any gift of food or beverage sent to a superior is tested first by a designated taster who is aware that the job is one of the riskiest in Cathay. The higher the rank, the more important it is to have tasters one can trust.

Taxes are collected directly, at district level, by tax collectors with military escorts. A proportion of the sum collected is paid to the governorship, which pays a proportion of its receipts to the provincial Warlord who in turn pays tribute to the Imperial Court. Ensuring the collection of the correct amount of tax is a significant concern at all stages of the process, resulting in occasionally over-zealous practices such as extortion and false accounting.





Tax burdens vary between provinces. In particular, border provinces spend enormous sums on strengthening their defences against neighbouring provinces and therefore impose a far heavier burden on their populations.

Taxes can be paid either in kind (which is the norm among the peasantry), in cash, or even at times by service to the Empire of Cathay (an option often chosen by craftsmen). Corruption is rife in the districts, mayors and tax collectors receiving handsome bribes to close their eyes to certain sources of income. Bribery is usually the preserve of the guilds of merchants and craftsmen, but is also used by the heads of the martial arts clans to protect their own power and to keep the Emperor's men from sticking their nose into their affairs...

Although some bureaucrats are working hard to institutionalize taxation throughout the entirety of Cathay, they cannot countermand long-standing traditions within each region; they can only organize Weijin as an example of how the others should function. The steppe nomads customarily pay their tribute in horses and levies of archers, while people living on the border to the Hinterlands of Khuresh sends rare spices.

Economy and Trade

Cathay remains one of the largest exporters of teas, silk, porcelain and jade in the world. Due to being such a large player in the world market, silver has become quite abundant within the country and is used as an internationally acceptable currency when dealing with foreign merchants. Traders and merchants also deal with the sales of art; from pottery and paintings to textiles, being another factor of economic growth.

Cotton and silk are recent innovations in the Old World, where they are both so expensive that only the wealthiest nobles can afford to wear them.

Cathay's main trading partners are the Empire, Estalia, Tilea, Araby, Ulthuan, Ind and Nippon, whose ships and land caravans arrive weekly. There is fierce competition between Cathay and Araby regarding the spice trade from Ind and the Southlands, though open hostilities between the nations are rare.

The most famous trade route is the Silver Road, which later splits into the Ivory Road towards Cathay and the Spice Route towards Ind. This route connects the nations of the Old World to distant Ind and Cathay. Few caravans braving the long journey survive the hordes of Hobgoblin-Khan that prey upon them. But because a single trip can make a person wealthy enough to live the rest of his days as a lord, many brave the uncharted wilderness between the west and the distant east.

Non-Cathayans others than diplomats and ambassadors are not allowed into mainland Cathay. Those arriving along the Silk Road, the final stretch of the Ivory Road to Cathay, are only allowed to enter as far as the city of Shang-Yang. Among traders who travel to Cathay by sea, they are allowed to dock in the harbour cities where there are several embassies belonging to both Elves and Humans alike.

In Kislev, steel coins from Cathay sometimes appear in their markets, valued for their uniqueness rather than their composition. Celestial creatures stare out from the faces of these rare coins. Some even have a hole through the centre so they can be carried on coin strings as is the custom in Cathay.

Gold Koku, the highest valued currency in Cathay, were unknown in the Old World before a Free Company from the Border Princes decimated a Hobgoblin tribe in the Dark Lands. In the smoking ruins of the encampment, they found treasures looted from all over the Old World. One particularly old coffer held 100 tarnished coins marked with symbols from Cathay. When cleaned, the coins were revealed to be of the purest gold. Those coins have been sold to a few dealers in the Empire, and all confirm that the script suggests they come from Cathay, but they are far older than any coin found in the Old World.

Crime and Justice

Government officials are provided a space in a yamen, a building that acts as the residence and office of an official and their families. Depending on the importance of the official and the level of government, the yamen could be larger or smaller. Most towns have yamen at a local, township level and some of the larger cities have yamen at a provincial level. Only the largest cities, such as Weijin, have yamen at the national level. From each of these levels, officials translate the laws and courts carry out trials.

Magistrates appointed through a complex civil service examination system rule each village. They move from town to town every three years and generally must handle all the administrative duties that their superiors deem too troublesome to manage themselves.

Magistrates are also responsible for solving crimes and personally conduct all trials, both criminal and civil. They have tremendous power over the proceedings and frequently order parties and witnesses caned in order to add to the terrifying atmosphere of the court. This helps to minimize the number of cases that they have to try.

Justice in Cathay is harsh and repressive. When a crime is committed or a person suspected of dishonesty, an investigation is launched, generally managed by secretaries of the mayor, supported by a squad of soldiers. Suspects and witnesses are arrested and questioned to shed light on the affair. Admissions are frequently obtained by torture, thereby making the judge's work easier. The conviction of innocent people is of course extremely common, but the priority is that justice be seen to be done.

The law of the land is applied by the mayor or one of his law officers in a courthouse in the capital of the district had a court. After the reading of the charges, the suspect is given a chance to defend himself, or give an explanation for his actions. The judge considers the matter and issues a verdict, to be carried out immediately.

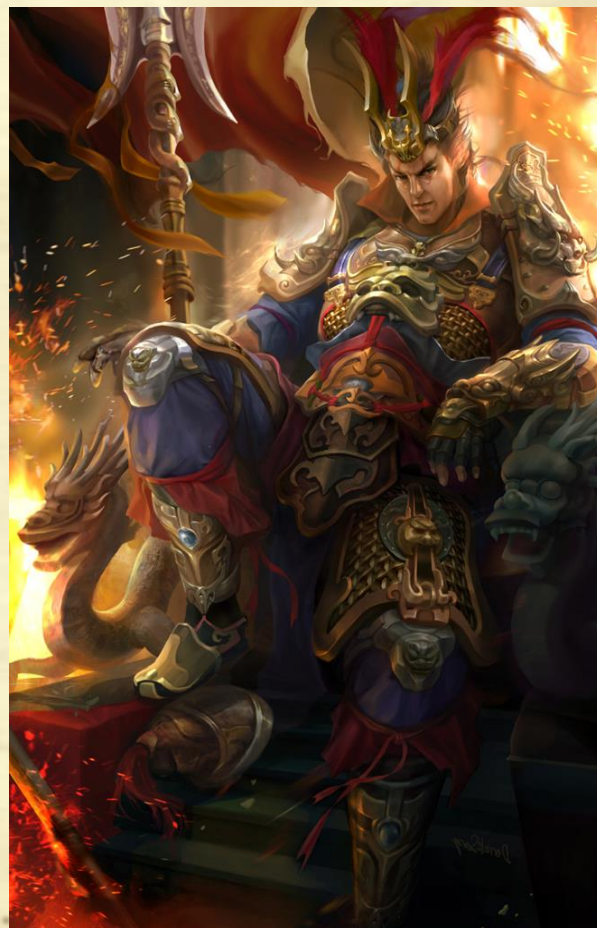
Scholars learned in the laws of the land offer their services as defence lawyers to any suspect with the means to pay (generally merchants or nobles), and speak for them during the trial.

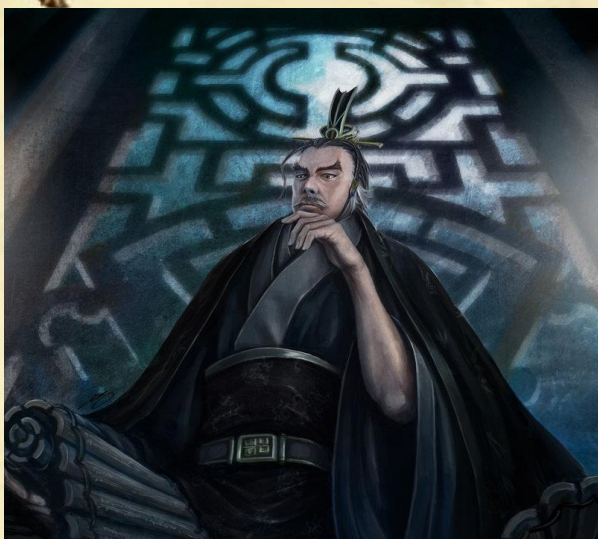
Before they can pass judgment, though, magistrates must secure a confession. Generally, they resort to torture to obtain it. Cathayan torture is brutally effective, but a Magistrate must exercise caution. Killing a party without getting a confession will earn the Magistrate an appointment of his own with a torturer.

In Cathay, torture is a science. Some rulers become very creative in administering punishments, but generally, torture is both simple and efficient. Caning, blinding, and mutilation are all common punishments.

Judicial torture is also fairly simple. Whips, clamps, and hot irons are usually enough to elicit the confession that a Magistrate needs to pass judgment. Most torturers use simple tools like sharp knives and splinters but their careful study of anatomy makes them experts at causing pain. The Cathayans also understand the importance of psychological torment. The notorious Cathayan Water Torture, where the torturer drips water on the prisoner's head one drop at a time, can drive the victim insane over the course of several days. And Cathayan torturers are very, very patient.

Punishments are made to fit the crime. They range from fines, through beatings, imprisonment, forced labour and exile, to the death penalty. Sentences are typically harsh, and intended to act as a deterrent, and it is not unknown for a simple theft to be punished by several years' forced labour. Convicts are branded on their faces so that they can be recognized by all.





Some crimes, including treason, murder of an official, and crimes against the Empire, cannot be judged within the district, since by their nature they are outside the jurisdiction of the mayor. Such crimes can only be judged by special courts at the level of the commandery, or even of the Imperial Court, where the accused appears directly before the Minister of Justice or the secret police. The most elaborate forms of affliction are generally reserved for executions, especially for political offenders. A man convicted of such a crime will almost always be sentenced to death. The convict might be sawn in half, boiled in oil, buried alive, quartered by chariots, or simply strangled, depending on the whim of the Magistrate. One of the most imaginative punishments is the Death of One Thousand and One Cuts. Each day, the executioner randomly amputates a body part at the joint and immediately cauterizes the wound to prevent death by blood loss. Truly skilled executioners can make this agony last for months.

Ci Pei is reserved for the most severe crimes. If the judgment isn't execution, Ci Pei may be the most appropriate punishment. The criminal receives a facial tattoo and would be exiled from Cathay. Immediate families can be on trial for a crime that one individual has committed. If the person has been found guilty, their family name is changed to Zui, meaning crime, guilt or sin. All legal documents are changed so their immediate family share the same family name. Dependent on the judge, this punishment is usually reserved for criminals who oppose the government.

Cathayan judges prefer collective sentencing. They freely condemn entire families or villages for the crimes of a single member. An entire village might be sentenced to forced labour for the crime of one person. The Cathayans believe that this encourages people not to harbour fugitives.

SLAVES AND SERVANTS

Both slaves and servants are a fact of life in Cathay. It is not that the people of Cathay regard human life with disdain; it is just the way things have always been.

Each person progresses through his or her life according to fate. Sometimes they return in a position of power and influence, other times they must endure a life of servitude. A good master values his servants and treats them with compassion and a firm but gentle hand.

Slavery is also a punishment for crimes and as such, the criminal slave is not regarded with as much consideration as one who was born into that class. There are rare cases in which the criminal slave may perform some heroic act to save the master, but even that rarely will earn him freedom once he has been convicted of a crime. The laws are very clear – almost to a fault – and those who break them are usually fully aware of the risk they are taking.

In certain cases, a criminal may be branded or marked in some way to show his transgression. If he is condemned for a set period of time and then released, he will always bear the mark of his criminal act. Neither the laws nor precepts of faith in Cathay are kindly disposed toward those who refuse to pursue a good life.

Punishment for crimes often involve public beating or other forms of humiliation including carrying a heavy wooden block around one's shoulders which precludes being able to feed or cleanse oneself. Removal of fingers and hands is accepted in certain parts of Cathay as punishment for thievery. Branding on the face, arms, or back may be used for repeat offenders of petty crimes as a warning to others to shun them.

THE CATHAYAN LANGUAGE

The Cathayan language is ancient and has been well preserved both through the ages and across the entire Empire. Cathayans claim they can distinguish what region you are from by your speech, but such distinctions exist primarily among the peasants, while the upper classes and traders are difficult to place. Even among scholars and sages, languages besides Cathayan are uncommon, as it has remained relatively unchanged throughout their recorded history. Their isolationism has also contributed strongly to this trend.

Old Worlders often find the language at once familiar and foreign. The basics of the spoken language can quickly be grasped, but the fine sounds and tones often elude the ear of even a practiced foreigner for a lifetime; only through adept magic is this barrier easily overcome. The written language, however, is much more complex and nuanced.

THE CATHAYAN CALENDER

Throughout Cathay maintenance of detailed time-keeping records is a task worthy of the highest officials. A college of approximately two hundred astronomers were entrusted thousands of years ago with studying the heavens, predicting astronomical occurrences including the phases of the moon. The movement of the heavenly bodies is especially

important for marking dates of the constellations, the times of the solstices and equinoxes (to note the seasons,) and the powerful eclipses of the sun and moon.

The study of astrology and astronomy are inextricably linked in Cathay, so that the concepts of auspicious and inauspicious days are as important as the mathematical calculations used to track the actual movement of celestial entities. The Bureau of Rites had final say over what was deemed “official”.

FAITH AND BELIEFS

Religion in Cathay is like a three-legged ting or cauldron because there are three parts of the faith system: the philosophy of Master Kung (augmented by the mystical teachings of Master Lao), a dizzying panoply of gods, and the quest for the Golden Soul. In addition, each region has its own set of myths, legends, and local gods, as well as the spirits of deceased relatives and a range of natural spirits who appear as animals, trees, and plants.

Cathayans make a distinction between the matters of this world and the next. This world is full of gods and goddesses who have a more or less beneficial interest in humankind.

The Importance of Rituals

Cathayan culture is vast and complex. There are many rituals performed to validate Cathayans’ past, present, and future, as well as to appease the dragons and the gods. These rituals also help to solidify the abstracts of Cathayan spiritual beliefs. Some of these rituals involve nothing more complex than lighting lanterns and burning incense, although some can be considerably more engaging.

Duality of Life

Life to the Cathayans is not merely a long series of trials and tribulations to be overcome, but a turbulent path designed to lead one to spiritual enlightenment. Therefore, to a Cathayan, every action in one’s life serves a dual purpose. Food, which provides sustenance for the body, also feeds the spirit. The preparation and combination of food is very important to a Cathayan. It is believed that the improper balance of ingredients in a meal, such as too much meat, leads to a spiritual imbalance, which in turn affects the body, causing sickness. Likewise, if a meal is cooked for too short or too long a time it may also cause illness. Traditionally, the art of cooking is handed down from mother to daughter, although it is important for all Cathayans to master its delicate intricacies.

Seeking perfection through an art form is another important facet of Cathayan life. Music, calligraphy, painting, and all other art forms are believed to have been taught to the Cathayans long ago by the great Cong Chen. As such, when a Cathayan attempts to perfect his art he is also trying to bring himself closer to the spirituality of the dragons, thus perfecting himself.

The Golden Soul

The Golden Soul is the achievement of perfect harmony between the body, the mind, and nature which enables the soul to achieve Enlightenment and join the eternity of immortal life. In each lifetime, a person is given a chance to move closer to the ideal not only through religious practices but also through performing righteous acts. When a person dies, there is an accounting of their actions in that lifetime, and should they be found to have harmed or damaged others or themselves, they are forced to atone in the next. Thus it is important strive for the ideal of the superior man so that one does not do anything which will impair this and set them going backwards on the road to Enlightenment.

Religious Practices

The path to the Golden Soul differs slightly in the south of Cathay, not so much in philosophy but in practice. The southern Cathayans practice a physical and spiritual regime called yoga that consists of physical and mental exercises. Through different types of yoga, both active and meditative, they seek to control their bodies and their minds. The object of contemplation is the mandala, an intricate circular design. They also believe that the spirit of the divine is part masculine and part feminine, and one must acknowledge both to achieve enlightenment. The feminine part is especially important as it enable the person to become complete.

In central Cathay, there is more emphasis on practical applications of Master Kung’s philosophy and reverence for one’s ancestors. Many people have portable shrines that they take on journeys so that they can meditate upon familiar things as they travel.



The people of the Mountains of Heavens believe in daka and dakini, male and female spirits who live in the clouds and visit humans in their dreams, sometimes to guide them. Dakini are usually depicted as tiny graceful dancing girls, while daka often appear as handsome heroes. Often these spirits will come when the dreamer is troubled by a moral decision or when he has done something unsettling or improper to help guide him back to the proper path.

Death and Burial

The soul has two parts: the hun which leaves the body upon death to move to the next life and the p'o which remains with the corpse until it is properly buried. The family assists the hun on its journey by decorating the tomb and to ease the shock of being separated, they makes the p'o comfortable with food, flowers, wine, and personal items that the person used in life. In Cathay, white is the colour of mourning; red is the colour of happiness.

The dead are taken to the burial place accompanied by a funeral procession complete with drums, flutes, wailing mourners, and the bereaved family all attired in white. If a corpse is not buried properly or burned, the p'o can become a Chiang Shi, a hopping vampire.

While Cathay is a life-worshipping nation, reverence for the dead is a crucial part of life, so cemeteries and tombs are important. The most famous of these is the tomb of Emperor Chin Chi Wang.

Ancestor Worship

When a family member dies it is believed that he takes his honoured place among the spirits of his ancestors. Unlike other cultures, the afterlife is not a place of

eternal rest, but rather a place for one's ancestors to agonize over the fate of their family. It is believed that the spirits of all a Cathayan's ancestors watch over and help guide the family. Doing anything that would bring dishonour upon the family might invoke the wrath of these restless spirits, and many Cathayan rituals are designed to help appease any unruly spirit who might cause trouble.

It is this strong belief of the ancestor spirits watching his every action that encourages a Cathayan to act honourably. To be shamed in life would mean an eternity of shame after death. Because of this belief, committing a crime against one's family is viewed as one of the most disgraceful acts a Cathayan can perform. Known perpetrators are seen as social pariahs, and in some extreme cases have been exiled from the community, or even executed.

The Celestial Dragons

Dragons play an important part in Cathay. Where most nations see them as exemplifying the majestic wildness of nature, red in tooth and claw, unpolluted by Chaos, all wings and fire, the Cathayans see dragons as the originators of their Empire and their saviours. They are noble servitors of their gods, messengers and paladins for their causes.

Believed to be emissaries of the Gods, the dragons are held as sacred by the Cathayans. Pagodas have been erected all around Cathay for people to come and burn incense as offerings. Many believe that the dragons can grant good fortune to those who honour them. Others believe that the dragons are responsible for bringing the rains to feed the crops, and a drought or a flood is sometimes interpreted as an indication that the dragons are angry. In these times peasants have been known to sacrifice livestock in an attempt to appease them.

FESTIVALS OF CATHAY

The wars has done little to affect the Cathayans' insistence on observing their long-held holidays and festivals. To a Cathayan, festivals and holidays are not an excuse to celebrate, but strictly adhered-to rituals designed to ensure prosperity and good fortune. Each province has its own regional festivals, and in fact many towns and cities have local celebrations. There are, however, several festivals that are celebrated across the entire nation.

Cathayan New Year

The Cathayan New Year is the most celebrated day in the Cathayan calendar and the single most important holiday of the entire year. All Cathayans, peasants and royalty alike, set aside their daily tasks to celebrate this occasion. It is celebrated over three days, beginning with the evening prior to the first full day. Unlike some holidays that are celebrated differently from region to region, the Cathayan New Year is observed the same throughout every province. Throughout Cathay there is great feasting and celebrating with gift giving. The traditional gift is money given in a bright red envelope.



The morning air of this day is filled with the smells of cooking food, while homes come alive with paper lanterns and other colourful decorations. The people of all Cathay cease warring on this day in strict observance of this holiday.

Cities are filled with parades, musicians, acrobats, and merchants selling various goods. The sky is filled with fireworks and the streets have parades with "dragons" made up of a number of people in line under a huge paper and gilt dragon head and body. This event goes well into the evening until the main feast begins. Every family within a community contributes to this feast by saving part of its crops all year just for this occasion. To be born on this day is considered very lucky.

The Celestial Dragon Festival

Once a year all Cathayans honour the Celestial Dragon with festivals. Each province honours the Celestial Dragon according to its location. The Cathayans of south Cathay honour the Celestial Dragon by building large statues of wood, which are painstakingly carved and decorated before being burned. The intricacies of the statues depend greatly on the wealth of the communities. A large community feast is commonly observed on this day, the dishes consisting mainly of spicy food.

The people in the north of Cathay honour the Celestial Dragon by traveling to the nearest river (or in some cases, stream) to throw in small pieces of paper, each of which are folded in the likeness of a boat. These boats are crafted by every man, woman, and child old enough to build one and each contains one copper inside as an offering.

The people of central Cathay honour the Celestial Dragon by playing music on wind instruments, singing, and flying kites. They also hold marches with long paper dragons streaming in the wind, with many of the young men leading the way with various acrobatic feats. The young judged to be the best in the community are often granted the honour of leading songs later in the day.

The communities in eastern Cathay honour the Celestial Dragon by traveling into the nearest forest to plant a willow tree. They also leave small offerings from their stores of rice, grain, and the fruit of the land at the site of this planting and request the dragon's blessings on their crops for the rest of the year. Dumplings are commonly shared at the time of the evening meals.

The people of western Cathay honour the Celestial Dragon by holding competitions between weaponsmiths to see who can craft the best and most inventive weapons. There are three categories a weaponsmith may join: blade, hammer, and spear. The weapons are judged on craftsmanship, decoration, and uniqueness. When the judging is complete, the best weapon of each category is laid on a very ornate altar as offerings to the Celestial Dragon. For a weaponsmith to be one of the winners in this competition is a great honour. Winners of this festival can usually charge any price for their products from then on. While this competition is the focus of the festival, commoners participate in games of martial prowess, while soldiers from the province put on mock combats to entertain them as well.





Earth Festival

Giving thanks to the Earth Spirit for a bountiful harvest is a very important tradition in Cathay. At one time, before the Earth Spirit could be appeased, the land was unable to produce crops for the people to sustain themselves. Cathayans show their appreciation and give the Spirit of the Land time to rest by harvesting their crops and leaving offerings for seven days. This, they believe, will allow the Spirit of the Land to rest from his duties while they show their appreciation by offering him some of their harvest back each night. When the seven days are over they ask for permission to once again plant their crops in the next season.

Festival of the Dark Warrior

The Festival of the Dark Warrior is celebrated in the beginning of winter. Fearing his wrath, the festival is a time to ask that he be merciful to the land and its people during his time of rule. Incense is burned and lanterns are hung in his honour, and handcrafted ornamentation is brought as offerings. At night a large fire is lit for people to dance around while singing songs that honour him.

In addition, Cathayans eat a special meal during this festival called lung foo fong, or dragon tiger phoenix. This spicy soup has three main ingredients: a snake (dragon), a cat (tiger), and a chicken (phoenix). The three animals are stewed together for an hour, and then the broth is drank, typically from a small soup bowl. It is believed that after consumption the essences of these three important animals are contained within the imbiber throughout the coming winter, protecting him from cold and illness.

The Remembrance

The Remembrance is a time to honour the dead. It is believed that on this day the spirits of those who have

passed return to visit with family. Food is specially made to be offered to the dead in elaborately decorated bowls placed by the fire pit. Seating is arranged as if the spirits were present.

It is believed that dead family members look badly on those who have misbehaved or dishonoured the family in some way. Children are told horror stories of those who have dishonoured their family and how the dead returned to punish them. These stories are told to not only teach the children about the importance of family honour but also serve to remind all Cathayans, adults included, of the importance of family.

MYTHS AND LEGENDS

Cathay has a wealth of stories about it, yet it is mostly in keeping with the peasant population rather than the more civilised nobility. The founding of Cathay predates the nations of the Old World by a couple of millennia, even before the founding of Khemri in what are now referred to as the Lands of the Dead to the distant south.

According to legend, the lands themselves had been formed from the body of a goddess, who was struck down from the sky for looking for a place to put her people. Her body became the lush fields of millet and rice, the rivers from her milk, and her blood the people of Cathay. To this day, peasants still believe the goddess watches and nurtures her people.

Yet the goddess did not provide all, and it is spoken that another deity brought the light of the heavens to Cathay so the people might enjoy its benefits. He set it high above the clouds, but it would slip from its place and roll to the west, forcing the god to go looking for it every day to return it to the sky. Eventually he found a way to keep the sun in place and walked off into the



forests, only to be brought back to unsettle the sun once again when the God of the Hills found him and told him of grumblings he had heard in Cathay now that there was no night. So it was that the god left the forests and created the Home of the Gods in the Mountains of Mourn, where he could catch the sun at the close of each day and then carry it to the Eastern end of the world to start the day anew.

The nature of these gods is different to that of the Old World gods. Gods do not seem to take such an active interest in the well-being of their followers, some being little more than spirits of the major rivers or the winds. They also are not human in appearance. One among them is described as being the body of a tiger, with the tail of a rat and the head of a man and that isn't even the most outré of them.

Numerous legends also state that the gods dwell for the most part atop the highest peak in the Mountains of Mourn, where they can oversee the entirety of Cathay and thus the whole world. This mountain also holds the sky up, stopping it from drifting away and from crushing the world below. Since this home is above the sky, no mortals travelling through the Mountains of Mourn can ever reach it, though some magicians tell of younger gods that do come down from this high peak to dance atop some of the smaller peaks, with the light from their dancing witnessed by those who seek it. In recent years, these sightings had lessened to such an extent that the magicians now believe that the gods are retreating from mankind as they intrude upon their realms.

Once a man can scale to the Home of the Gods, then it is believed that they will retreat fully from this world to their distant castle in the cold north. Those wise in the magic arts dislike foreigners travelling so regularly through the Mountains of Mourn, fearing that such excursions are scaring the gods away, bringing the Great Retreat closer to fruition.

Ying and Yan

Another creation myth is that of Ying and Yan. In the dark, silent emptiness of the Void swirled the formless, misty clouds of Chaos. Within Chaos were the Five Sacred Elements: earth, fire, wind, water, and metal.

Existing yet not existing, they swirled without shape and without intention until finally Chaos formed purpose, and the Five Elements gathered together into the shape of a great egg. Within the egg two lives gradually formed: Ying and Yan, the first great dragons. Awareness slowly crept into being as the two great dragons finally awoke. They thrashed and fought wildly against their prison until the egg at first cracked, and then shattered, scattering the Five Elements across the great Void, creating the stars. Many of the stars themselves then hatched, and bursting forth were more dragons who danced among the remaining stars, trying to encourage them to hatch as well. Their graceful, rhythmic motions stirred the air as they swam through the heavens. This great dance created the winds and the clouds, but no matter how hard the dragons tried, the other stars did not hatch, and remained forever sealed.

Both Ying and Yan, exhausted from their cosmic birth, wished to rest, but could find nothing to lay their weary heads upon. Each gathered the Five Elements from which to build a bed. The form upon which Ying lay became Heaven and Yan lay down upon the Earth.

As they slept they dreamt, and as they dreamt astral space was born from their combined subconscious. When they awoke the two dragons snapped and clawed



at one another. Once they were one but now a great emptiness filled each of them. One sibling attacked the other, trying to consume its essence to again become whole. As fang and claw tore into flesh, their blood and bodies were sundered, falling from the cosmos. Drops of blood landed in Heaven, which became the gods. The rest of their bodies fell past Heaven onto Earth, creating the mountains, rivers, lakes, streams, and all life, including the Humans. They fought, thrashed, and tore until finally all that was left were the great dragons' hearts; Ying's became the sun, and Yan's became the moon, and to this day they still chase each other across the sky.

The remaining dragons looked down upon what had become of the Earth and were delighted. They flew from the stars to make their home there. Some made their homes in the clouds while others found comfort upon the Earth, in the tall proud mountain peaks or even in the cold, dark depths of the ocean. Together they began to guide the Humans, who were like children to them. At first these people fled in fear at the sight of such beautiful and terrible creatures. But after gentle assurances, they soon greeted their benefactors with joy, and the dragons took their rightful place as gods.

The God of War

One of the most popular legends is the one of the once-God of War who is now considered an outcast. This legend states that the god was once a beast of the forests and hills, attacking anyone who tried to tame him, until the Great Hunter took it upon himself to hunt and best the beast.

For the longest of times, hunter and beast stalked each other across Cathay, occasionally fighting each other, until on the great plain where the Hung now hunt, the two finally came to a conclusion. The hunter god won, but the beast wounded him mightily, leaving the Great Hunter weak. With the beast thought tamed, he brought it to the Home of the Gods and presented the tame God of War to the others, showing that it was possible for war to be civilised, but he was proved wrong, as the beast turned on him in the moment of triumph, mauling him to death and fleeing north in terror of the other god's retribution, fleeing until he could regain his strength and return. For his braveness, the Great Hunter was transformed into a mighty willow tree (which is now standing in a square in the city of Nan-Gau). To this day, the image of the willow stands as an example of prowess and courage. As for the beast god, he gathered followers from amongst the rough tribesmen he found in the north and from time to time makes them attack Cathay to better prove his power. There are also numerous tales of Tzeentch, the God of Trickery whose wicked deeds would ultimately be undone by his own deceptive words and schemes, only to try again and again. Tales of seductive ghosts and shape-shifting many-tailed foxes belong to Slaanesh and tales of the Woman of Plague, who appears as a hideous old widow in perpetual mourning, is analogous with Nurgle.

The Creation of the Great Bastion

The most commonly held belief was that of the creation of the Great Bastion by the very first Dragon Emperor. Apparently the first Emperor of Cathay was appointed by the goddess to form the first Dynasty. He was also a dragon, formed from the hair of the goddess, and therefore blessed in aspect and wise in measure. He could change into the form of a man at will and thus ruled well for many years. It was he who founded Weijin and personally built the Dragon Throne. For many years over the founding, the Emperor was forced time and again to face the followers of the reviled God of War in combat and as he grew older, grew more worried that he would not be able to protect his people in his dotage, or that his only heir, a feeble man unable to change into a dragon, would succeed him as Emperor.

The Emperor was sent a dream by the Goddess of the Moon where if he would lie down across the northern border of Cathay as a dragon, his Goddess would change his body into stone and thus he would halt the beast children of the warring god for all time. He agreed and appointed another heir to be the next Emperor. His son refuted this decision and begged his father to reconsider, even going so far as to ride on his father's back as the Emperor flew to the north border to fulfil the promise of his goddess. There, in the air, son fought with father, at first as a feeble man, but then he changed into a bright dragon and continued to fight. The Dragon Emperor could see that his son was strong enough to become the new Emperor, lacking only the power to overturn his decision to put another on the throne. All he could do was plead with his son to let him continue north, the better to protect Cathay in death. Seeing the nobility in his father's action, the Emperor's son begged the Goddess of the Moon to



allow him to help and together father and son would lie across the border and become petrified by the light of the moon, their bodies stretching across the plains, from the Mountains of Mourn to the Bay of Chee in the east, forever to protect their beloved Cathay. Of course, those with any real knowledge of history would easily disregard this as nothing but a fanciful tale, as the Great Bastion was really built much later by the glorious Emperor Chin Chi Wang.

ARMIES AND WARS

In an environment of almost permanent war like Cathay, the military strength of a province is a crucial factor in both its influence over its neighbours and the respect they have for it. A province's military strength is measured not only in terms of numbers of soldiers, but also in terms of hardware, natural resources, and its officers' skill and strategic knowhow.

Ancient Times

In the time of the ancient dynasties only nobles were permitted to bear arms and to learn martial arts. Armies were made up mainly of aristocrats, along with a few footsoldiers of humble birth and minimal strategic importance.

The military strength of a fief could be measured by the number of the chariots it possessed. These were considered the height of military technology, and chariot regiments were elite forces. Rival armies joined battle on flat, open ground, without involving the civilian population. Siege warfare was extremely rare in a time when wars were a matter of honour rather than territorial ambition, and served principally to provide the nobles with a theatre where they might prove their valour and distinguish themselves in battle.

But the Legalist reforms laid low the ancient nobility, in order that it would not seek to usurp power. Armies came to be made up of professional soldiers recruited

in part from the lower aristocracy and principally from the peasantry. Promotions were granted on the basis of the merit of each soldier rather than birth, and in time the army became one more body of paid officials under the command of the reigning monarch. And so it lost its mythical aura, on which had been built great legends, and became a faceless mass of common people, devoid of brilliance, devoid of glory.

The Ministry of the Army

Called either the Ministry of the Army, Ministry of Defence or Ministry of War, this institution is the central command of the Imperial Army.

The highest figure in the military hierarchy is the Emperor, commander-in-chief of all the armies of his land. In practice, the military power of the Empire of Cathay is managed by his second-in-command, the Minister of War. Frequently a former general with vast battle experience, the Minister will be assisted by various advisers, officers and diplomats in charge of the various army divisions (infantry, cavalry, engineers, etc.)

Due to his unusual position of power, the Minister of War is constantly under suspicion of plotting and assisting coups d'etat, and often closely watched by the Emperor's secret service. His uniquely difficult position is coveted and feared by many.

The Art of War

At one time, war was a simple matter of pitched battles between honourable aristocrats, sparing the civilian population. That time is gone. In these times, wars spring from the territorial ambitions of the provinces. Now, the purpose of war is the capture of land and settlements, and in the pursuit of that goal none shall be spared. Armies can be hundreds of thousands strong, and it is common for tens of thousands to die in a single battle.





Moreover, war frequently affects the civilian population. The only way to capture land is first to take key locations like bridges, mines and watchtowers; and where that means clearing those locations of civilians, that is no obstacle to the officers or soldiers of the great armies. In consequence, whenever rumours spread throughout the countryside that war is coming, they are inevitably followed by panic and a flight to the better-defended cities. Siege warfare is very common, with towns protected by fortifications and specially-trained regiments. Such battles can last months without one or other side gaining an advantage, each week being marked by bloody skirmishes and temporary truces to bury the dead.

However, due to the immense plains that make up the majority of the landscape of Cathay, many battles still take place on flat ground, where two armies collide in a deafening chaos punctuated by screams of agony, the clatter of arms and the thunder of hooves.

The Heirs of Tzu Sun

The military traditions of Cathay rest on several precepts that hold value for every one of the provinces and the descendants of the ancient dynasties. Forged by long experience of war, intellectuals, thinkers and philosophers wrote them down centuries ago. Here are a few of these fundamental and diverse notions, well known in the strategic circles of Cathay. Tradition attributes five qualities to a successful general: he must prove in his command that he possesses wisdom, fairness, humanity, courage and severity. Such a leader is respected by his men.

An army is considered strong if it has good chariots, fast horses, brave troops and superior weapons. All these elements give a general the means of

implementing his strategy. Strong training results in efficient soldiers, in-depth studies prepare the officers to fulfil their roles. However, a general knows that while he can provide as many advantages as possible for his army, it does not guarantee victory, and he cannot foresee every outcome. In addition, the ability to adapt to changing situations and create original solutions is what distinguishes a great general from the mediocre. If he has the time, a great general's preliminary deliberations can allow him to determine if victory is possible or if defeat is certain. Charged with such a responsibility, generals would be best to choose their officers themselves.

However, favouritism and nepotism are often a factor, and restrict a general's choices. In addition, the martial prowess of those under the general is sometimes questionable. Thus, the general is always the ultimate commander on the battlefield. In the case of victory, his general staff shares the benefits, but only the commander can decide the way that the battle itself is conducted.

The Cathayan Army

Small contingents of foot soldiers organised around aristocrats mounted on their chariots have not been seen on battlefields for centuries. At that time, battles were ritualised and codified; today, warfare has become an affair of state, with standing armies. Regular soldiers are engaged in long military careers, drawn from all classes of the population; but in the case of a major conflict, a sovereign can mobilise his subjects to add to the numbers of his armies. It is not rare to see armies of several hundred thousand men leave on a campaign. These enormous formations are capable of fighting far from their bases thanks to their logistics corps and a competent administration.

An army is based around a vast number of infantry. Of the cavalry and war chariots, the latter are rapidly waning in importance, now playing a minor role on the battlefield, but inventive generals can always find new ways in which to use them. Elite units act together as shock troops. Specialists accompany the troops on campaign. All these elements work together to make the armies of Cathay modern and efficient war machines.

Recruitment

To involve the people in the running of the country and its defence, Cathay has introduced conscription. The vast majority of soldiers are recruited by the Ministry of War using conscription, with every healthy man from the age of fifteen serving for a period of two years, one to be spent in the capital and one at the borders of the province. Afterwards they join the reserves and serve in protecting their local region. Each owes one month of service every year, and remains mobilised until the age of sixty. This system permits him to maintain sufficient military ability to ensure the security of the Empire.

Naturally, there are means by which those not wishing to serve in the army can be exempted. For example, those already in the service of the Imperial Government, such as officials and contracted craftsmen, those with a serious medical condition, and those with the means to pay a special tax, are not obliged to join the army.

Conscripts make up the bulk of every army division. A few choose to join the army and make it their career. Recruited especially for their skills and physical

ability, these soldiers owe their advancement to their skill as warriors. Those who distinguish themselves by talent or courage in battle are asked to join the army on a permanent basis as low-ranking officers, their progress through the ranks then depending on the number of enemy heads cut off in the wars.

The officer corps has other criteria. Officers rarely come from the ranks, although this is possible: a large number of enemy kills guarantees immediate promotion at the end of a battle. The majority of officers, however, come from military academies administered by the Minister of War. Thus they are, for the most part, professionals hoping to one day reach the higher echelons of the military hierarchy.

Military Hierarchy

If conscription gathers enough men to form full regiments, the officers and under-officers constitute a body of officials for the Empire of Cathay, a chain of command placed directly under the orders of the Emperor, the commander-in-chief of all the armies. However, in the interests of effective and rational organisation, the day-to-day control of this organisation belongs to the Minister of War, who most often was a general himself. Other high ranking officers are in charge of the many different cabinet roles, carrying out all the duties of the military machine. Thus, one officer is responsible for army's supplies, another for the weapon arsenals, another for its cavalry, another for its infantry and so on.

The post of Minister of War grants immense power to the one chosen for it, but also a great deal of trouble and possibly even mistrust from his own sovereign.





Experience shows that this high official is perfectly placed to enact a coup. Thus, the minister is subject to both the attention and the watchfulness of everyone, including the local Warlords. In addition, he also has to make sure that the economy, as well as the Ministry of War and all the officials who depend on it, work together to assure the workings of the military apparatus.

The Emperor very rarely visits the field of battle. He delegates this role to a trusted general or one who benefits from his favour who as Commander-in-chief of the army, receives from the king a battle axe as a badge of office. This is often a small reproduction rather than a true weapon, often made of jade or precious stones. This symbol gives him, in the name of the king, supreme authority outside of the capital. From the very moment that he accepts this badge of office, the army is under his sole command and is his responsibility.

This administrative system, and the hierarchy of responsibilities and duties, carefully defines the role of each functionary and how far he may advance. However, the upper echelons of military power are not free of intrigues and plots, and ambition, greed or rancour have pushed more than one official or general to betray his king or change allegiances. The palace eunuchs and the secret service are charged to watch and evaluate, on behalf of the Emperor, the loyalties of all.

Army Organisation

The general mobilisation of regular units and reserves gathers vast contingents comprising tens or hundreds of thousands of men. The army then organises itself into divisions. Usually men wear a belt or sash on their uniforms to denote the colour of their division.

Each army has at least one division. The nine ranks of officer (each rank usually denoted on the battlefield by the emblem of a particular animal) assure the continuity of the chain of command along the different levels. Thus, each element has an immediate superior that is obeyed and an immediate inferior that it commands. However, in addition to this simple

administrative division of an army, a general also divides his army into a force known as Cheng and one known as Chi.

While planning a plan of attack, the Cheng force (or direct force) fixes the enemy army in place, engaging it in combat and permitting diversionary manoeuvres. The Chi (indirect) force assures victory. It is fielded with divisions focused on flank attacks or exploiting breaches created by the Cheng force. If the enemy seems to have realised which force is which, they can still switch roles. There are countless ways of dividing and combining their actions.

On the field, the army deploys in five parts, each corresponding to a flag or symbol which allows the units to organise and helps relay orders on the battlefield. These parts are: the left wing, the right wing, the fore-guard, rear-guard and the staff officers and their guard.

The rear of the army and the right flank are considered the most vulnerable (the shield is carried on the left arm). Thus, when deploying, the general attempts to situate the right wing against a natural obstacle (a forest, ravine, river and so on) to keep them from being easy prey to enemy elite troops. However, he also fears leading his army into a trap; a deep valley, swamp or gorge can give the illusion of security, but in the case of a retreat, this puts the army at a disadvantage.

Several mounted units are also kept as a forward guard. They carry out reconnaissance missions to reveal any ambushes or difficult terrain.

The terrain determines the kinds of formations chosen by the army. If professional, the units have been trained to move in tight formation, that is, each soldier is in contact with his neighbours on either side. A looser formation is used should the terrain be difficult to cross.

The army organises itself into columns to follow a road or strengthen its impact in battle. It forms into a line to bar an enemy's way and make the most of ranged weapons.

WEST OF WEIJIN

The mindless assault of the bone goliath forced Master Guo Liang to draw back and redress his iron fan. The weapon seemed ineffective against the raging monstrosity of bone whirling before him. Guo cursed himself. He knew better than to take on a Liche's construct with such methods. But the day was cold, the evening even colder, and this beast had appeared before him like a dream, swirling through the morning haze like a dervish gone mad. The goliath's assault had surprised him, and that most of all, troubled the great Guo. No one, nothing, could ever surprise him. And the fact that this thing, this tower of clanging bone and dark plate, could catch him unawares and flat-footed, concerned Guo the most. Whoever controls it, Guo thought to himself as he ducked another thrust of the beast's mighty spear, knows who I am, what I carry, and why I've come. Guo Liang drew back a great inhalation of air, held it for a moment, then let fly a stream of fire through bared teeth. The flames splashed against the empty chest of the beast and leeches through its body, bursting through the seams of its steel armour. Flames coursed into its skull cavity, igniting its large, hollow eye sockets and scorching its bleach-white teeth. The goliath flailed madly, dropped its spear, and fell into the line of dead trees flanking the narrow path through the woods.

The forest exploded into flame.

Guo leaped forward and grabbed the discarded spear with both hands. It was twisted and crude (more like a dead tree trunk than a spear) and lacked the necessary balance for one as skilled as himself, but it would serve its purpose nonetheless. He raised it above his head and raced toward the mass of burning bone trying to right itself through piles of seared bark and branches. Guo screamed and drove the tip of the spear into the soft dirt on the side of the path. The spear bent but did not break and Guo vaulted himself up and over the fire. He could feel the heat singe the frayed edges of his red robe as he released his grip from the spear and flew, like a bird, through the air. He landed square upon the hard, toothy chin bone of the beast and heard a crack as the jaw, weak and brittle from the intoxicating heat of the fire, gave way and snapped in two.

Some kind of mad, harrowing moan escaped the hollow mouth of the goliath. It was not the beast's words; it could not speak for it did not have lungs or a throat. But it seemed to understand that its jaw had been severed. An escape of hot breath came up through its charred mantle and washed across Guo's face, forcing him to leap to safety beneath the swipe of a huge skeletal hand. The beast rose out of the ash and flame, flailing with both arms now, twisting its jawless head back and forth as if it were trying to find its assailant through the billows of black smoke. Every loose strand of dry cloth, every leather strap hanging from the goliath's legs and arms was on fire. If the situation weren't so dire, Guo could almost appreciate the size, power, and relentless drive of his foe and the sheer determination of its master... wherever it may be.

But now was not the time for reflection.

Guo dodged another fist blow, leaped and grabbed hold of the goliath's wrist as the large curled fingers drew close. The rough bone of the beast's arm scorched Guo's bare hands. Pain shot through his arms. He was a Dragon Monk, true, and fire was as natural to him as breathing.

But the fire roping through the goliath's lurching frame was too hot even for a grand master.

I've overdone it again, Guo thought to himself with a frail smile.

The goliath waved his arm violently to try to shake off his attacker, but Guo held firmly. He waited – one, two, three shakes – until his legs were close to the beast's neck. Then he let go, somersaulting through the air and landing solidly on the left clavicle where the armour had chipped away. Here the bone had been spared the flame. Guo held on tightly as if he were grasping the reins of a wild horse. The goliath thrashed to and fro, its sharp, razor-like fingers snapping over its shoulders to try to snatch Guo's robe. The goliath's skull rolled forward.

Guo drew his fan and snapped it open. Now or never...

With one swift motion, Guo drew the sharp edge of his weapon across the tender gap between neck bones. He could feel the fan cut through the dry, dead cord with a silent swick! The beast slowed, dropped its arms to its side, and wavered in place. Guo drew the fan back and made another cut, this time through the bone. The skull dropped forward again, but this time, it did not recover. Guo watched as his cuts grew larger, larger, until that final snap. The goliath's head tumbled off its shoulders and hit the ground with a deadening thump.

The fight was over.

The rest of the goliath dropped straight down, an eruption of bone, broken armour and black leather flying everywhere as Guo grabbed the limb of a nearby tree and flung himself away. He lighted gently upon the ground, turned and watched a huge, consuming flame sweep over the goliath's remains and reduced them to a pile of black soot. Guo smiled, breathed deeply, and waited until the final pop of heat escaped the heap and dissipated into the growing quiet.

Somewhere in the forest where the trees were not burning, a crow sounded, its screech resounding through the dead forest like the howl of a lost soul. Was it the Liche, Guo wondered, revealing its displeasure with the destruction of its toy? Maybe so, but Guo had other concerns at the moment.

He found the path again and located his bedroll, which he had ditched into the weeds when the goliath had appeared. He checked it twice, rubbed away stray grass from its silk fabric and tucked it beneath his left arm. He then stuck his hand into the right pocket of his robe. The object, which he had sewn into the lining, was there and safe. He tapped his fingers across its tight surface and smiled. The Liche had not prevailed in its attempt at recovering the object.

Guo was grateful for that. At least until his next attempt. And there would be others... no doubt about it. This conflict was far from over.

But now he turned his attention to the long walk before him. The day would take him out of the forest and into a flat land where the fortress monasteries of the monks resided. There he would take succour and bathe his sore feet. And then, gods willing, he would pass into the land of Cathay and greet the emperor.



G. Rava '06

THE IMPERIAL DYNASTIES

Long before Sigmar – in fact long before the first human settlements in the Old World – the people of what would become the Empire of the Celestial Dragon learned to work the land, however inhospitable, with the help of the gods. Over time, the populations of the tribes ebbed and flowed until, like the great Jade River, their small communities became kingdoms. The two greatest tribes, the Yangshao in the northwest and the Lungshan in the east, leaned to domesticate animals, make pottery, and produce silk. Regardless of the individual traits the various kingdoms developed, two things have always linked the people of Cathay – a visceral love of the land and a fierce determination to survive.

For 500 years, the somewhat legendary leaders of the first dynasty ruled the land until at last the tribes were united. They built cities and established seats of power. Although there is more of legend than fact known today about the first Cathayans, one thing is known to be true. They were called the “flood tamers” because of their ongoing attempts to wrestle with the Jade River. It was like a marriage: at times the river would be the most docile of wives and at others, she was a raging, roiling she-demon intent on sweeping all beneath her swirling waters.

THE XEN DYNASTY

The first “true” historical dynasty was the Xen, whose rule lasted over 700 years. Their earthly power was centred where they could attend to it – in their palaces.

All buildings and structures, even those of the poor, fanned out in concentric circles or squares from the Imperial Palace. The Xen loved to build walls and developed a technique of stamping earth into frames that made walls moveable. This dynasty also saw the development of writing, samples of which can be seen today on the treasured oracle bones housed in the great gallery in the Imperial City in Weijin. The Xen rulers worshiped the Celestial Dragon Emperor as the supreme leader of the heavens and earth. Said to have been born from the union of the Sun and the Moon, he declared the Mandate of Heaven and became the first Dragon Emperor, the ultimate superior man and ruler of heaven. During this time, when upon the ruler’s death, those who had served him went with him on his journey to the next life so that they could continue to perform those duties.

The Creation of the Great Maw

Around -2750, the race known as Ogres whom had previously been on good terms with the Cathayans, even learning the secrets of fire and basic metalworking from them in return for manual labour, was on the move. Ogre raids into Cathay became prevalent, and many Cathayan peasants became the victims of their large appetites, with some Ogres even acquiring a preference for Cathayan flesh. With the peaceable relations eroding away, His Most Excellent Majesty Xen Huang, Celestial Dragon Emperor of the Imperial Palace of Grand Cathay, changed his opinion of the Ogres, taking a very dim view indeed of his hungry neighbours.





Though no one knows exactly what actually happened, it is popularly believed in Cathay that the catastrophe that followed was engineered by the Dragon Emperor's coven of astromancers as a way of keeping his land and people safe; for not too long after the children of Cathay began to go missing and bloodied bones littered the paddy fields, a light appeared in the sky. At first it was visible only at night, but with each passing day the object grew brighter until it shone like a second sun. At night the blazing orb grew more luminous, until it eclipsed the light of the twin moons.

One fateful night, the comet slammed into the Ogre homelands in the west of Cathay with such force that it was felt half the world away. All life around the impact site was obliterated in an instant. Two-thirds of the Ogre population was extinguished as if smote by an angry god. Only those near the edge of the plains escaped immediate destruction. The raging firestorms that followed the comet's fall incinerated everything for miles and distant witnesses said that it seemed as if beasts of living flame hunted the lands. The remaining Ogres, without food or shelter, were forced to move westwards into the Mountains of Mourn, away from Cathay. Thus the population rejoiced, for no longer would the threat of hungry Ogres loom over them!

THE JOU DYNASTY

The next dynasty, the Jou, appears to have come out of Eastern Steppes around 2300 years before the Empire in the Old World was founded. Initially vassals to the Xen, they found that their overlords had become complacent, thanks to their walls. The Jou claimed that the Celestial Dragon, unhappy with the weak and helpless Xen, had passed the Mandate of Heaven to them to rule the land.

Despite their warlike nature, the Jou were good rulers who abolished human sacrifice and established religious practices that worshiped the Celestial Dragon Emperor in his role as god of the sun and the joyous

day. As the emperors expanded their territory, they established feudal lords to manage the newly acquired lands.

However, the Jou never managed to gain full control over their vassals. As a result, the Empire began to fragment into countless quasi-independent fiefs, whose lords acted as if kings of their lands. The Emperor lost even his army and was obliged to seek the protection of these new states. From then on, the Jou had no more than symbolic and religious authority, and lost all political power over their vassals.

When invaders from the south challenged the rule of the Emperor, he called upon his vassals to defend him. It was during the repulsion of the invaders that the lords saw the weakness in their leader and realized that they had the strength to break free of their vassalage, so they initiated a civil war that plunged the land into darkness. This event is said to mark the end of the Empire, and the beginning of the period of the Warring Kingdoms.

The Warring States

At this time, the Jou Dynasty still held the Mandate of Heaven. But its Empire was gone. The Emperor's former vassals had declared their independence, and their fiefs had grown into states. Wars and annexations followed until at the end, there remained only seven powerful kingdoms, known as the Warring States.

At the start of this period, there rose from the ashes of the Empire seven states. Other principalities emerged, only to be absorbed into one of the states or made a satellite ruled by one of their puppets. Seeing the decline of the imperial dynasty, each of the seven powerful lands sought to become the centre of a new Empire and thus dominate the whole of Cathay. And so it became necessary for each state to grow strong, to develop political, economic, and above all military power.

The beginnings of ironwork enabled the states to engage in great projects such as the building of irrigation channels, the maintenance of roads, the clearance of forests and the draining of marshes. This led to the modernization of agriculture and trade, the building up of food reserves and a general increase in wealth. Great walls were built to guard against raids from warlike neighbours, both barbarian tribes and the other lands of Cathay.

Great Administrative Reforms

Still the rulers of these great states did not feel secure. Their greatest fear was that their vassals would revolt or secede, just as they had done under the Jou. It was at this time that attempts were made to distance the nobility from the halls of power by reforming the administration of the state.

However, it was from Chin, then the weakest of the states, that the true solution would come. A scholar named Yang Shang became minister of Chin and undertook a series of reforms in order to modernize the state, to enable it to become as strong as the other states, and above all to sow order and discipline. Yang Shang's policies created an administration based on the centralization of power, the marginalization of the nobility, and the modernization of the army. In less than five years, Chin became the most powerful and most strictly governed of the Warring Kingdoms, and the others began to imitate its reforms so that they might not be left behind.

The nobles lost their sinecures and were replaced in the administration by a professional class of salaried officials. This new bureaucracy allowed power to be centralized in the hands of the sovereign. The vassals were distanced from the government of the state. The serfs were freed and came to own the land they tilled and to pay taxes directly to their sovereign. Privileges and favours were abolished, and all men became equal under the law of the state.

Countless Battles

Soon after the Legalist reforms, the sovereigns of the seven most powerful states of Cathay proclaimed themselves Kings, thus marking the end of their feigned subjection to the Jou Emperors.

The Kings' attention turned to the conquest of the other states and thus to a new model of war. From now on, all battles would be expansionist, and the ultimate goal of war would be the capture of enemy territory, the overthrow of its ruler, and the building of Empire. The ranks of armies were swelled with professional soldiers and conscripts, campaigns multiplied, and battles became ever bloodier and bloodier. The structure of the armies was changed, the old chariot divisions being replaced by swifter, more flexible infantry and cavalry units.

War became permanent and omnipresent. It started as military and became political and economic. Alliances, allegiances and betrayals were the norm, and yesterday's enemy became today's ally, until things changed...





The Dominance of Chin

Amidst the chaos, one truth emerged: the state of Chin remained the most powerful of all. Its military dominance was ensured by countless victories and protected it against the warlike designs of its neighbours, each too cautious to attack such a well-armed state alone. Potential alliances between the other states were broken even before they were formed, through the work of the Chin secret service. This eliminated the risk of a coalition rising to crush this insolent state.

Chin captured more territories, and used the wealth hidden beneath their lands to create a genuine military-industrial complex and further strengthen its army, already the most feared in all Cathay. However, it was Chin's actions that revealed its ambitions most clearly. The Chin armies overran the territory of the Jou and brought an end to the dynasty. From that day forth, the goal of the Qin sovereigns was clear: to achieve the union of all things under Heaven – by subjugating all the other states of Cathay.

THE CHIN DYNASTY

The civil war raged for 250 years but goodness had not deserted the land. During this tumultuous time Master Kung was born and came to write the great philosophical treatise that would become one of the sturdy legs on which the religious practices of Cathay stand. Even with the war, the people maintained the land, as if they knew that peace would be restored one day. They reasoned that as the rivers rise and fall, so do the fortunes of man and when the raging waters of war subsided, life would return to normal. Much beautiful poetry was written in these tumultuous times and philosophers found the conditions of the life around them fertile soil in which to plant new ideas.

The great Chin dynasty arose from the west to heal the wartorn land, led by Emperor Chin Chi Wang. Despite the relatively brief reign, this favoured dynasty reformed all aspects of life in Cathay and served as ardent patrons of the arts. Chin Chi Wang initiated the “legalist” form of government that had proven so successful in their own western territory. He divided the land into thirty-six “counties,” each with a civil governor, a military commander, and a representative of the central imperial council. This form of government expanded the role and power of the judges and decreased the power of the regional nobility, something they did not appreciate. Now they had to spend time away from their lands, forced to cool their heels in the halls of the Imperial Palace at the whim of Imperial bureaucrats. County leaders were required to make written regular reports, which were facilitated by a standardization of the alphabet as well as currency and measurements.

One of the great wonders of world was built during this time: The Great Bastion – an impenetrable fortress wall, a quarter of a mile high, which spans league upon league across the northern border of Cathay. This great wall was raised in response to increased attacks from the Chaos-worshipping marauders of the east. As long as the Marauder tribes were small groups of nomads, they were nothing about which to be concerned. However, one tribe – the Kuj – began to collect others under their ragged banner. They were particularly ruthless and bloodthirsty and their incursions into Cathay became more and more outrageous. Chin Chi Wang knew that if he sent the Imperial Army north, it would leave the rest of the nation at risk. When the Kuj leader sent the body of the Imperial negotiator back to Weijin in a bag, the Emperor had no choice but to take action. The Great Bastion was completed in under a century, trapping the Marauders completely in the Eastern Steppes and left them to the mercy of their Dark Gods.

Despite the accomplishments of this remarkable dynasty, however, the Emperor was not popular. The people laboured under an increasingly heavy tax burden and grew discontented as they watched their money siphoned to support the burgeoning bureaucracy in the capital. The nobles were furious at losing control over their own lands. After less than two decades, Emperor Chin Chi Wang died suddenly. His son ascended the throne but was ill equipped to deal with the situation.

THE WAN DYNASTY

The future founder of the Wan Dynasty rode at the head of a great army of nobles to meet the Imperial forces of the Chin at the Battle of the Wei Valley. The Mandate of Heaven passed and Prince Lou ascended the throne. However, the Wan rulers soon learned that trying to change the existing system was more difficult than it had seemed when they were planning the coup. It was difficult to turn a blind eye to the river of wealth that poured in and the comforts of the capital were extremely seductive. In their favour, they worked for

economic expansion, especially with the contentious people of the steppes. There was some thinning of the bureaucracy and restoration of a limited amount of autonomy for the peasants.

The natural effect of these changes was to increase commerce, which fuelled a rise in the middle class. None of this did anything to make the nobility happier, however. To make matters worse, Emperor Wan Lou elevated his friends to the peerage and gave them land. The old nobility began to wonder why they had supported the coup. Not only had they not gained anything, they were actually worse off than before. However, they bided their time and quietly strengthened their personal holdings. Like the Jade River, the fortunes of the land rose and fell. There were small uprisings, but each time, they were quelled either by Imperial forces or local nobility, and things returned to an approximation of normal.

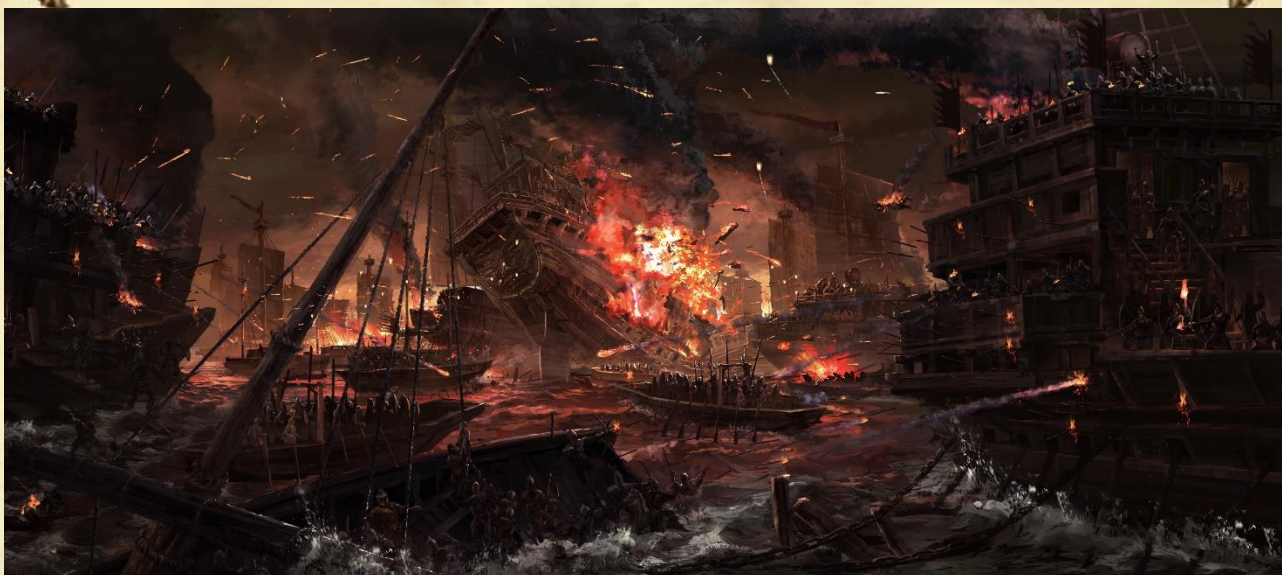
The Wan Dynasty's goal to unify and expand the land continued. The kingdom of Koryo came under their sway. Relations with the tribesmen of the Mountains of Heaven were stable. The steppe nomads of Xian Bei were always a bit problematic but nothing that could not be resolved by allowing them to posture a bit. The Dynasty itself underwent a number of changes and at one point it appeared that the royal line had been "overthrown" by a horde of relatives who had risen from middle class to nobility through intermarriage with the royal line. Emperor Wan Wong Min sought to restore the lustre to the Imperial crown. A popular young man, he was supported by Cathay's wealthy

middle class. One of his "royal" gestures was to institute use of an Imperial Seal, an intricately carved jade stamp that symbolized the Emperor's power. Any document stamped by the Imperial Seal carried the weight of the Emperor's authority.

Not everyone found the Emperor's efforts so pleasing. Many of his Wan relatives were unhappy at being overlooked for positions of power. They found an unlikely ally – a movement among the peasants who were tired of working so hard to support the idle rich. They dubbed themselves the "Red Eyebrows" as a token of the blood from their heavy burdens. After a bloody civil war, the leader of the alliance ascended the Imperial throne, taking the name of the Dynasty he conquered – Emperor Wan Wei Tien. The peasants regained control over their land and better yet, relief from the crushing debt to their overlords.

Emperor Wan Wei Tien was a great military leader and scholar. He was able to implement improvements through the land that expanded agricultural and commercial production, especially of silk and pottery. He was personally involved in improving access to education. Scholars produced volumes of encyclopaedic knowledge, cataloguing everything that could be counted. Relations with Nippon were firmly established, which opened trade across the Emerald Sea between the two nations. It looked as though peace had finally settled over the land. However, one morning after ruling for many years, Emperor Wan Wei Tien was dead. And with him, the Wan Dynasty as well.





An Empire Divided

None of Emperor Wan Wei Tien descendants were able to control the outbreak of civil strife that occurred almost immediately upon the ruler's death. Decades of civil war weakened the provinces, which withdrew from each other. The people of the west moved higher into the mountains while the inhabitants of the south moved deeper into their forests. The eastern provinces removed their support from the Imperial Army and focused all of its efforts on building their own strong navy.

Around this time, a group calling itself the Bright Scarves arose in central Cathay. They espoused a philosophy based on the teachings of Yu Chi, a great magician and healer. In essence, they wanted a utopian society whose goal was to eradicate evil and sickness by adhering to quest for the Golden Soul. The rise of this sect led to a resumption of intermittent civil war, out of which eventually emerged a powerful Warlord named Tsao Tsao.

During his brief but brilliant leadership, reunification efforts commenced which had their greatest impact on the make-up of the Imperial Army. No longer was it comprised of central Cathayan forces only, but now contained soldiers from almost everywhere in Cathay. The fiercest troops came from the steppe nomads, while a cadre of military-minded nobles in southern Cathay began to form their own elite units. Led by the Yin family, they challenged Warlord Tsao Tsao who lost the Mandate of Heaven – and his life – at the battle of Blood Cliff.

THE YIN DYNASTY

Once the kingdoms were brought back under Imperial control, Emperor Yin of his newly formed dynasty no longer feared an internal uprising. The Great Bastion cut off the Marauders to the north, and trade with Nippon was consistently profitable. Under these circumstances, the need for a strong standing army did not seem to be quite so pressing. Acting on the advice of his non-military advisors, the Emperor disbanded

the Imperial forces. Initially shocked at such a move, nobleman around Cathay began to see that the nation's loss would be their gain. Personal guards, staffed with some of the most elite soldiers in the land, were formed.

When the Emperor died, the Yin Dynasty remained but in a severely weakened condition, prey to assassinations and resistance from landed nobility who knew that the "Imperial Army" posed no real threat to their political endeavours. The noblemen were not the only ones to have strong personal armies. The steppe nomads returned home to their lands, armed with new weapons and the knowledge of how other soldiers had been trained to fight. They pushed back the Yin who retreated to the eastern borders of the Empire and the steppe nomads took over control of central Cathay.

THE CHU DYNASTY

Thanks to skilful negotiation and a desire for peace, the two Emperors of the Chu Dynasty were able to reunite all parts of Cathay except for Koryo. After several unsuccessful attempts to invade the peninsula, a peaceful truce was negotiated with Koryo agreeing to pay a nominal tribute in return for being left alone.

The first thing the Chu Emperors did was to restore the Imperial Army. Although the nobles were loathe to give up their personal militia they knew that they could not afford to pay for another civil war. The other major activity was to restore the landworks around the Jade River that had fallen into disrepair over the generations. Tribute from all the provinces of Cathay was also re-established.

THE TING DYNASTY

Control of Cathay passed smoothly to the Ting, a branch of the Chu family by marriage that brought Cathay to a level of glory unknown since the days of legends. These Emperors were patrons of the arts, wise statesmen, and clever soldiers who managed to keep the peace and increase the welfare of the land. They returned to an early bureaucratic form of government,

but kept a tighter control on it than their predecessors had done. The judicial system was completely overhauled and for the first time, infractions were codified across the land, although the steppe nomads and hill tribesmen continued to use their own system of punishment when an Imperial circuit judge was not present.

Peasants were finally able to own their land through legal documentation. Taxation was calculated per person rather than by land ownership, which enabled the government to calculate a relatively accurate census. Rice production was extended from through Cathay, which improved the daily diet and health of the poor. The Imperial Cavalry was expanded, mostly in the north where the nobility could afford horses. For the first time, a force was deployed that could approach parity with the steppe nomads, although the nomads would never lose their superior edge in this type of combat. However, service in the cavalry carried benefits that many young steppe nomads, especially second and third sons found appealing.

The Ting Dynasty was graced by Empress Fenghuang, the only woman to rule the Empire of the Celestial Dragon in her own right. Despite an ignominious beginning as a concubine, she rose to power as the Emperor's official wife and upon his untimely death, became the wife of his eldest son (by another concubine). She took an active hand in running the government, especially commercial enterprises. She enthusiastically supported the development of the tea and salt industries, which proved very lucrative for the government and her own personal coffers. Much has been written about Empress Wei, not all of it flattering, but this is to be expected. The military regarded her as a usurper of royal power and many bureaucrats were angered when she gave appointments to her relatives.

Unfortunately, the poor were heavily taxed which reduced the lustre of her 15-year reign that ended, as so often happens, in civil strife and contention with the military.

TEN EMPERORS PERIOD

Cathay was plunged yet again into civil war but it seems that the people had grown used to it, because they were able to survive and even be productive during the chaos. The tea trade grew, while the porcelain industry flourished on the east coasts of Cathay. Moveable type was invented which enabled printers to produce books that made the classics more accessible. This also gave rise to a short-lived experiment with paper money. Although there was a succession of self-declared emperors, most people regarded the local nobleman or civil governor as the authority in their region during this time. Once again, the various provinces turned inward, relying on their own infrastructure rather than whoever happened to lay claim to the Imperial seal that week.

THE SUNG DYNASTY

At the end of the Ten Emperors Period, General Sung Kwon Yin was so beloved by his troops that after he successfully subdued all of the warring factions, they demanded that he accept the Dragon Throne. Fortunately, Emperor Sung was a religious man who observed the precepts of the Celestial Laws and led a moderate life, which enabled him to live well beyond middle age. In fact, during this dynasty, tribute and diplomacy replaced armed response to problems.

Like the Ting, the Sung dynasty's encouragement of arts and sciences resulted in a dazzling array of inventions including gunpowder. Practical applications of medical theory resulted in new discoveries and extended healthier lives. Scholarship flourished, but it



was nothing compared to the magnificent development in the arts. The porcelain of this period remains almost unequalled. Certainly one of the most significant artistic contributions of this dynasty was a new form of entertainment called opera.

Envoys from the Phoenix King of Ulthuan arrived in Cathay in 699, and trade between east and west was firmly established through the sea routes. The trade agreement was the first of its kind in the east, which would eventually be extended to many more nations of the Old World. The Cathayan Navy quickly developed into a force to be reckoned with as the first treasure ships set sail. Guided by a stern post rudder and navigated by charts and compasses, these huge ships could carry 500 men.

In 1247, a Tilean explorer named Marco Polare reached Cathay, being the first Old Worlder to do so. Marco was brought to meet the then Dragon Emperor, and after impressing him with his tales from the Old World, was allowed to stay in the Imperial Palace as an advisor to the Emperor. Marco's would end up living out the remainder of his life in Cathay, writing a detailed record of everything he saw there. His writings of Cathay include legends of immortal eunuch sorcerers that drink the souls of men, spying Skaven hiding under the city of Weijin, and many other fantastical stories which have sparked much interest, if ultimately being waived as nothing but fanciful tales by most scholars. Ultimately, it would take almost 500 years before anyone from the Old World would get to read them.

The Sung Dynasty would end up being the longest Dynasty throughout Cathay's history, lasting nearly 1300 years.

The Siege of the Great Bastion

During the year 1310, a series of earthquakes caused part of the Great Bastion to collapse. A truly colossal invasion ensued as scores of the battle-hungry Kurgan tribes that roamed the steppes flooded into that rich and ancient empire. Hordes of Chaos Warriors battled legions of Terracotta Warriors attempting to shore up the Great Wall with their own clay bodies, mutated War Mammoths gored and trampled whole regiments of Ogre mercenaries, and in the skies above Daemon Princes duelled with bejewelled Celestial Dragons. The Cathayans ultimately blunted the invasion, but not before the Chaos horde had carved a bloody path into the heartland of the orient.



The Kurgan would go on to raid Cathay for four years until they were finally cut down on the banks of the Jangtsi River with the help of the steppe nomads. The people of Cathay rejoiced as peace returned to the land – all, that is, except the nomads of the steppes. They were not happy about the tribute they had to pay despite their help in defeating the Kurgan hordes, and they were not happy about being regarded as barbarians by everyone else. The Grand Army was weak from fighting and the people complacent.





THE YUEN DYNASTY

At one time, the steppe nomads had even controlled the north-western parts of the Cathay. However, they had never entered Weijin as victors nor had they received the Mandate of Heaven. As far as they could tell, everyone in Cathay thought they were only good for breeding horses, providing archers, and paying tribute. Now they wanted a chance to prove they could do more.

They swept north, overcoming the poorly defended cities, until they reached the gates of Weijin. They had achieved their objective, but as often happen, they found that having was not as satisfying as wanting. They did not need to speak Cathayan to know that they were despised. However, they were in power as the Yuen Dynasty and they were going to rule Cathay no matter what.

The steppe nomads are different from their fellow Cathayans. A very proud people, they trace their origins back to the original Yangshao tribe. They speak a dialect that is almost unintelligible to their city-dwelling neighbours. Used to tribal laws and customs, they found Imperial bureaucracy utterly baffling and unnecessary. Most steppe nomads cannot read which puts them at a distinct disadvantage. While they are not as barbaric as the city people think, they certainly were not accustomed to bathing every day or to the elaborate grooming rituals that are customary among the people of Cathay.

What ensued was a complete disaster. The new rulers could not communicate directly with their officials so they required translators. The translators were perfectly happy to lie to their superiors about what was being said because they knew there was no way they would be caught. The steppe nomads might not be able to read, but they knew how to spend money. Granted they made improvements, especially in the canal system throughout Cathay, but for the most part they managed to run through the Imperial treasury in relatively short order. They were now masters of a domain that hated them.

Meanwhile, back home on the steppes, conflicts threatened to dissolve the nomads into a loose and unfriendly congregation of warring tribes. The peasants were unhappy, the nobility was unhappy, the military was unhappy and the Yuen emperors began to wish that they had never ridden north. An uprising, led by a peasant, brought the conflict to its height, screaming for the Emperor's head. The Yuen Emperor abdicated this throne, and the steppe nomads left Weijin to its own devices to bring order back to the steppes.

THE MENG DYNASTY

The road back to stability was not an easy one, but fortunately Meng Wu, the man who led the revolt, was extremely practical. He knew that the source of Cathay's power came from the land. As the first Meng Emperor, he focused his efforts on laws to improve the peasants' lives. He reduced the land tax and made sure

that granaries throughout the nation were well stocked in anticipation of famine. He ordered that all bridges had to be inspected and repaired regularly. He encouraged farming and barter to strengthen self-supporting communities. He was far less concerned with luxury trade goods and had absolutely no interest in pursuing foreign trade.

Emperor Meng Wu built up the military, restoring it as an honourable profession. He knew that one day the steppe nomads would grow restless again and he wanted to be sure that they would not be able to make incursions beyond their own borders.

During this Dynasty the great cultural contribution to literature was the novel, highly accessible, printed stories with woodcut illustrations and chapters. Novels were especially popular among the middle class. Other literary developments included encyclopaedias and dictionaries.

During the Meng Dynasty, the government underwent a reduction designed to prevent it from gaining enough power to usurp the Emperor. With the office of Prime Minister eradicated, the Emperor had to take on far more work, which meant that he had to get some help. Rather than appoint autonomous officials, he appointed a staff of personal assistants and secretaries. This may have increased his level of comfort, but created something of a bureaucratic nightmare because everyone had to get his personal approval before they could take action.

The Yuen Emperors had ransacked the treasury and Cathay was for all intents and purposes broke. Individual provinces had their own treasuries and they paid tribute, but there was no way the army was in a position to invade any of them to get more money. The Emperor tried printing paper money but soon found out about the disastrous effects of inflation when the new currency dropped to a fraction of its value in coin. Resumption of minting stabilized the economy and gave people jobs. Realizing that the sea could provide another source of wealth, the navy was ordered to continue building the treasure ships, which far surpassed anything that the Old World had afloat on the seas.



As any Cathayan knows, like the Jade River, fortunes rise and fall. The personal assistants clustered around the Emperors began to regard themselves as the true source of power and they isolated the rulers from the people. This suited the landed nobles very well because they could build up their power unmolested. With no wars to fight, the Imperial Army grew bored and jealous of the Imperial Navy. Politics in Weijin became as convoluted as a spider web, and just as sticky. Children were put on the throne so administrators could rule through them. Courtiers dabbled in all sorts of colourless, odourless poisons to do away with rivals. Corruption was rampant and the nation's infrastructure began to crumble.





THE WU DYNASTY

The Wu family has always been one of the most powerful throughout the nation's long history. They have consistently provided Cathay with generals, statesmen, and rulers whose vision has lifted the land out of chaos and turmoil. Once again, as the Meng Dynasty began to rot from inside, the Wu family saw an opportunity to save Cathay and elevate themselves to the Imperial rank at the same time. The Great Emperor Wu became Emperor in 1676, his intelligence, wit and physical prowess being in ideal harmonic balance for an enlightened ruler. His way would not be easy, but he would prove equal to the challenge.

Wu believed in the quest for the Golden Soul, which meant that he had no tolerance for waste, corruption, or impiety. Soon the personal assistants and secretaries and toadies were gone from Weijin. Examinations were required for civil service and woe betide the person found cheating or buying the answers.

External relations with Nippon were strengthened, and internal relations re-established with every state province, including the nomads of the steppe. Both the Grand Army and Navy underwent a thorough reorganization that streamlined the chain of command and instilled responsibility as far down the ranks to the level of a unit stationed at a border outpost. In the interest of restoring public works, taxes were lightened, and the money collected was used within the region rather than shipped to Weijin for the Emperor's pleasure.

During Wu's reign, Cathay would have its second golden age, with a large increase in trade across the entire world starting with the arrival of the Tilean merchants Ricco and Robbio in 1699. When they returned to Tilea with news of the great Empire of Cathay, trade caravans and ships from Estalia, Bretonnia, the Empire and even Norsca set out to take their share of the profits. With the increase in trade, the coffers of Cathay's Imperial Treasury were brimming with gold. The Wu Dynasty have so far been one of the longest and most successful Dynasties of Cathay's history.

Voyage of Yin-Tuan

The Wu Dynasty also saw the first, and so far only, planned Cathayan expansion out of their land. In 1690, Emperor Wu dispatched a huge invasion fleet consisting of 1000 war junks and 100 000 men to conquer the Southlands. The Cathayans knew that the Southlands were divided between three realms: Araby, the Undead and a vague and a mysterious race of 'Lizard-Daemons'. Emperor Wu's invasion was intended to capture the Southlands and secure the spice trade, motivated by intense rivalry with Araby. The Cathayans though, had not reckoned upon encountering a powerful and flourishing Lizardman realm.

Yin-Tuan, captain of one of the great war junks of the ill-fated invasion fleet, was blown off course by a typhoon that scattered the fleet shortly after it put to sea. After having crossed the isthmus of Lustria, which he at first mistook for the Southlands, he built a new ship with which he sailed to the Southlands. There he

got captured by Lizardmen but managed to escape before being sacrificed. Fleeing east, he eventually came upon the remnants of the Emperor's fleet, which had been wrecked while at anchor by a second terrible typhoon. By that time the bulk of the remaining troops had already disembarked. The leaders decided to march inland and attempt the conquest rather than report failure to the Emperor.

Yin-Tuan was the only survivor of that mighty expedition to be found alive. When he returned to Cathay he was received into the presence of the Emperor himself to give his account. The Emperor ordered that it should be recorded for posterity and rewarded Yin-Tuan with command of the Imperial Guard. Years later as an aged sage living in retirement in the monastery of Mount Li, he wrote down an account of the adventure which has survived as a classic of Cathayan literature.

The Battle of the Emerald Sea

In the year 1897, Dark Elf raiders attacked the eastern coast of Cathay, with thousands of people being ruthlessly butchered or carried away as slaves. The Emperor at the time was quick to react and stationed his army along the coast to ward off any attackers, but it was a fruitless idea as the Dark Elves could easily outmanoeuvre them and there were not enough troops to keep the entire shore under control. The Cathayans had to engage the Dark Elves at sea and defeat them there. The Emperor sent out his fleet to battle against the Dark Elves, but to avail. The small Cathayan frigates were no match for the slick Dark Elf ships, who easily sank the Cathayan vessels with their bolt throwers.

The situation called for desperate measures. Admiral Li-Soon Shin, an eccentric at best, madman at worst, volunteered to find a plan to defeat the Dark Elves once and for all. The Emperor, out of ideas of his own, grudgingly accepted. For many months Li-Soon Shin worked on his plan in Pohai Bay in secret, trying to devise a secret weapon. Meanwhile, the Dark Elves continued to raid Cathay's eastern shore, thinking themselves undefeatable.

Once the situation looked its bleakest, Admiral Li-Soon Shin brought forth his creation; the Dragon Turtle ship, named after its namesake. A large, heavily armoured warship equipped with cannons on the sides and iron spikes all around it to keep the Corsairs from boarding it, and topped off with the head of a Dragon from where a fire thrower would spew its flames. The Emperor and his generals gaped in awe; never had such a thing been seen before.

Admiral Li-Soon Shin and a dozen Dragon Turtle ships immediately sailed out from Pohai Bay to close up with the Dark Elf fleet. The Emperor sent his remaining fleet in support from the south to attack the Dark Elves from two fronts. As the fleet appeared, the Dark Elves simply laughed, as vanity had gripped them. They did not fear a simple dozen ships, no matter how many

their allied frigates might have been. But they should have, and this would be their downfall. As the Cathayan frigates kept the Dark Elf ships busy, Admiral Li-Soon Shin's turtle ships attacked the Black Ark itself.

As the hatches on the sides of the ships opened, the Dark Elves stopped laughing. Simultaneously, the turtle ships opened fire on the Black Ark. Masonry flew everywhere, buildings collapsed, and Dark Elves fell screaming overboard as the cannon balls rained upon them. When the overconfident Dark Elves on their attack ships saw this, they quickly turned around to assail the Cathayan turtle ships, but to no avail. The thick armour of the turtle ships was all but impregnable for the Dark Elf bolt throwers, and the Corsairs that tried to board the vessels were impaled on the spiky hull. After losing most of their warships, the Dark Elves signalled their retreat, their Black Ark smoking and burning from the bombardment.

Since that day, Dark Elf raids have become very much rarer in Cathay, and the few raids that happen are over quickly as the Dark Elves are either fought off or quickly retreats by fear of facing the dreaded turtle ships. Admiral Li-Soon Shin was promoted to Grand Admiral of Cathay, and a statue of him was raised in Han-yang the next year, to commemorate his memory into eternity.

The Nipponese Invasion

In the year 2467, the newly re-united Nippon invaded Cathay with the purpose of securing the trade routes to the Old World. This came as a surprise to the Cathayans, for the Nipponese had been fighting amongst themselves for centuries until now. The Cathayan defences on the eastern coast were quickly overrun, and the Nipponese forces fortified the cities.





The Emperor began to mobilize his forces to deal with the invading forces, but the well trained Nipponese warriors defeated the Cathayans time and time again on the battlefield. They were forced to resort to guerrilla tactics and ambush the Nipponese armies on the march. This proved to be a successful tactic, as the ranked armoured warriors of Nippon had great difficulties pursuing the Cathayans into the forests.

The war would go on for another eight years, with the Cathayans unable to commit their entire forces due to recent attacks from the Hung and Hobgoblins. However, the Nipponese eventually started to take heavy casualties, and as they were heavily outnumbered, the war began to shift in favour the Cathayans.

The final Battle of Shen-Bing would seal the defeat for the Nipponese forces, where the Cathayan army lured their largest army with their leader into a valley and surrounded them. On a cue, the Cathayans unleashed their Fire Rockets on the Nipponese, firing straight into their ranks. Thousands of Nipponese warriors fell to the massed Cathayan fire, unable to attack their higher position, and as their morale began to falter, the Cathayans signalled the attack. The Cathayans stormed down the hills from three sides, with their cavalry attacking the Nipponese from the rear. Only a handful of warriors survived and managed to retreat back to the coast. The Grand General himself cut down the Nipponese Shogun, and his head was sent in a weaved basket to the self-appointed Nipponese governor of Hang-Chow. The coast cities soon fell to the Cathayans, and the remaining enemy forces retreated back to Nippon.

Today, there is great enmity between the two nations, with the Nipponese Shogun surely plotting against Cathay. But should Nippon think of invading Cathay again, they will be ready for it.

Battle of Ashshair

In 2508, while the main force of the Chaos Lord Tamurkhan the Maggot Lord's horde tramped on southwards at the edge of the Mountains of Mourn, a herd of Beastmen allied with the Chaos forces of Sayl the Faithless when his side-column split from the horde's path. They planned to seek out the Tower of Ashshair, a watchtower and outpost of far Cathay amid the Stone Lands. Long had Sayl heard of the ancient power of the men beyond the Great Bastion and he hungered to plunder their secrets. Choosing to seek his own path for a while, he led his followers in an assault against them.

The jade-green tower – a thing as much of magic as stone – sat high and all but unassailable upon a jagged promontory of rock overlooking the ancient Path to the East that led from the gates of the Great Bastion to the south-east, and the inhospitable mountain passes of the Ogre Kingdoms to the west. From here the servants of the Eternal Dragon Emperor surveyed the great road and kept watch for signs and portents of woe and threats from distant lands, and so they were well forewarned of the terrors arrayed against them.

The warriors of Cathay, oath-sworn and stalwart, stood firm behind the ramparts of the tiered fortifications that encircled the outpost beneath the tower, lined as they were with snarling-mouthed bronze cannons and deadly stone-fleshed temple dogs, ready to crush the

foe in their granite claws. Wary of the arts and devices of this unfamiliar enemy, Sayl's twisted tongue worked upon the chieftains of the Beastmen and convinced them to commence the assault with a night attack – a tactic at which they were expert and well-suited. The Faithless One's own forces, notably including a dozen war mammoths he had worked loose from the main column for the attack, he planned to keep in reserve until a gap in the defences was breached for them to exploit.

From the beginning the attack went awry for the forces of Chaos, and as the braying, savage tide of Gors and Ungors, Minotaurs and Spawn erupted from the darkness, the skies above them were riven by explosions of lambent green and ice white light as enchanted fireworks turned the night into a rippling phantasm of spectral figures which turned and roared in crazed display. Bolt throwers spat forth clusters of bronze javelins which showered through the onrushing Beastmen, accompanied by wave after wave of barbed crossbow bolts which felled hundreds in mere moments.

The fury of the Beasts of Chaos did not falter however, and within minutes the barbarous tide, loping and running with phenomenal speed had reached the outer wall, and spurred on by the whips and cries of their Beastlords and Bray-Shaman, scores began to scale the high wall of the outer bastion, their clawed hands and crude picks finding purchase, augmented by the sudden rampant growth of twisted black vines mutated by the incantations of the shaman. At the outer gate, hulking, multi-armed Ghorgons pounded at the gates with petrified tree-trunks as hard as iron, only to fall back maimed and dying as Wu Jen hurled blasts of white fire and blizzards of murderous ice-shards against them.

Heedless of their losses, the Brayherd pressed on, and by sheer reckless fury overwhelmed the outer wall, spilling over it as a storm-driven tide breaks over a levy wall. The warriors of the East stood their ground though vastly outnumbered, their emerald green banners flickering in the gaudy light from above, their long blades of thousand-folded steel weaving and cutting a red dance through the rough flesh and snarling jaws of the cloven-hoofed ones. But it was not enough, and one by one the Cathayan Dragonblades fell. The fortified compound beneath the tower was taken, the Brayherd screaming and howling its triumph and gorging itself frenziedly on the flesh of the dead.

Sayl the Faithless watched on from atop his war mammoth mount, but no matter the entreatments of his Dolgan chieftains and the Exalted Champions that followed his banner, Sayl held them back and would not attack. The warriors and marauders muttered and grew angry at the glory denied them, the victory they were forced to watch given to the hands of others – to the Beastmen no less! But they held back yet, for Sayl had promised to feed the souls of any that defied him to the reapers of the void, and such threats all knew were

far from idle in nature, and so the Dolgans kept their place grudgingly and did not rush to re-enforce the attack.

Like knows like, and so it was that Sayl felt the twisted skein of magic being drawn tight and the etheric winds, drawn in an ever-intensifying vortex by the blood spilled before him, pulled into a deadly pattern by a will other than his own. Suddenly, at the height of the Beastmen's bloody revelry in the fortress compound at the foot of the tower, the glowing phantasms in the skies above were snuffed out into deepest black, a black into which a single, bright, burning star was born. Screaming aloud, Sayl and the other Chaos sorcerers present sought frantically to abjure the doom that was about to befall the battlefield, but to no end. Sayl knowing bitterly that even as he tried to disrupt the magics that had been wielded, he had little chance of undoing what had been set in motion.



The comet fell from the heavens like a speeding bolt of blue-white fire, the burning rime of Celestial magic graven upon its flanks in flickering starlight for all with the art to see it. It struck dead-centre on the fortress compound with a roaring blast that shook the earth and a blinding flash of power that caused even the war mammoths to buck and bellow in pain. Inside the fortress all was carnage, as scores of Beastmen and Minotaurs were incinerated in an instant, gone to ash and dust with only their shadows blasted against the walls to mark the sudden agony of their passing.

The surviving Brayherd reeled, blinded and burned in the wake of the thunderbolt from the heavens, but was given no respite as the baleful counter-attack was launched. Temple Dogs and Terracotta Warrior swarmed down the jade walls of the tower and up through the rocky ground as if it was water, and the Beastmen became their prey. Encircled and trapped, the Brayherd's savagery was soon overwhelmed, and Sayl watched on in grim fascination with his witch's sight as great Minotaurs were dragged bellowing and helpless into the air by living statues of brass and gutted by glittering blades, while fresh Cathayans, their long blades and wickedly curved pole-arms flashing poured from the tower gates and into the fray.

Bitter and angry that his prize was so readily slipping from his grip, Sayl raised mighty magics of his own and sent hurricane winds and spiteful arcs of lighting to vex the enemy and blast and scatter its winged avengers, but could do little more than cover the surviving Beastmen's rout from the walls. With a scornful sweep of his clawed hand, Sayl signalled the retreat from the tower, and his Dolgans, resentful but cowed by the hurricane storm that now blanketed the tower unabated, obeyed him.



CATHAYAN TIMELINE

c-3500

The Yangshao and the Lungshan tribes settle around the Jade River, building the first cities.

XEN DYNASTY

c-3000

The Xen forms the first dynasty in Cathay. Their worship is formed around the Celestial Dragon Emperor who acts as their ruler.

-2750

Faced with the threat from the expanding Ogres, the Dragon Emperor's Astromancers supposedly summon a titanic meteorite to stop them. This results in the creation of the Great Maze.

JOU DYNASTY

c-2300

The formation of the Jou Dynasty.

c-2050

The time of the Warring States begin, with many years of civil war to come.

-1927

Tzu-Sun writes his famous collection of military tactics and strategies known as "The Art of War".



CHIN DYNASTY

-1800

Emperor Chin Chi Wang unites the entire civilisation of Grand Cathay in a great task that is to change the destiny of his nation forever. Chin Chi Wang forces the Hung tribes further north, securing the northern frontier. Construction of the Great Bastion begins.

-1777

The Imperial Palace is completed in Weijin.

-1778

Emperor Chin Chi Wang dies. His son assumes the Dragon Throne.

WAN DYNASTY

-1772

Battle of Wei Valley. The forces of Wan defeats the Imperial Army of the Chin Dynasty. Rise of the Wan Dynasty.

-1702

The Great Bastion, also known as the Dragon's Spine is completed in under a century – an impenetrable fortress wall, a quarter of a mile high, that spans league upon league across the border of Cathay. In this way Cathay protects itself from Chaos Invasion.

-1666

The World Edge Mountains are riven by earthquakes. Portions of the Great Bastion collapse, allowing rampaging northern tribes to spill into Cathay.

-1400

The Skaven of Clan Eshin establish its stronghold in Cathay.

c-1200

The cult of Chi'an Chi (known in the Old World as Tzeentch) gains favour amongst the aristocracy of Beichai in far Cathay.

c-1200

The Vampires that would later be known as the Jade-Blooded arrive in Cathay. They quickly set themselves up as the powers behind each province's throne.

-1167

Emperor Wan Wei Tien dies. The Wan Dynasty falls. Civil war ensues.

-1124

The Warlord Tsao Tsao rises to power.

-1102

The Battle of the Bloody Cliffs. Tsao Tsao is defeated by the Sima family.

YIN DYNASTY

-1101

The formation of the Yin Dynasty. The Imperial Army is disbanded.

-723

The steppe nomads forces the Yin armies eastward towards the coast. The Yin Dynasty falls.

CHU DYNASTY

-722 to -681

The Chu Dynasty is formed. Its two Emperors manage to reunite Cathay except for Koryo, which is left independent as long as it pays tribute to the Dragon Throne. The Imperial Army is restored.

TING DYNASTY

-680

The Ting Dynasty is formed. Cathay's legal system is reformed, and the Imperial Cavalry is expanded.

-87

Dark Elf ships start raiding the coasts of Cathay.

-64

Dowager Empress Fenghuang assumes the Imperial Seal of Cathay after her husband's sudden death. To this day she is the only woman to rule Cathay.

TEN EMPERORS PERIOD

-48 to 36

Civil war breaks out after the reign of the Dowager Empress. A total of ten different Emperors succeed each other during this time.

SUNG DYNASTY

37

The Sung Dynasty is formed. General Sung Kwon Yin becomes Emperor.

226

Gunpowder is discovered in Cathay by alchemists searching for the Elixir of Life. It is quickly applied in the use of warfare, and over the centuries, much of Cathay's army would rely on its use in battle.

271

A series of earthquakes ravage Cathay.

699

Representatives of the Phoenix King of the High Elves arrive in Cathay. Trade between east and west begins to flourish.

860

The Black Ark Talon of Agony is overturned and sunk by a gigantic magical tidal wave off the coast of Cathay.

948

Hobgoblins of Khemur Khan are united and attempt to assault the Great Bastion, but are routed by an army of Terracotta Warriors.

1103

Laithikir Fellheart begins a century of merciless raids around Cathay and Nippon. With her charts, other Dark Elf fleets maraud with much success along the rich coasts of Ind and Cathay.

1155

Arabian dhows challenge Cathayan vessels for access to the spice routes.

1247

Tilean explorer Marco Polare reaches Cathay, being the first Old Worlder to do so.

1310

The Siege of the Great Bastion. A series of earthquakes caused part of the Great Bastion of Cathay to collapse. Kurgan tribes spill into Cathay before being driven back.

YUEN DYNASTY

1316

The steppe nomads overthrow the Sung dynasty and form the Yuen Dynasty. However, not knowing anything about administration and taxation, the Imperial Treasury is soon bankrupt.

1443

The Yuen Emperor denounce the Imperial rule and return home to the steppes after a peasant revolt.

MENG DYNASTY

1444

The Meng Dynasty is formed. Meng Wu becomes Emperor. Cathay goes through a great economic depression but is eventually restored. Foreign trade suffers greatly during this time. Cathay's military is rebuilt to its former strength.

1509

Emperor Jin-Xi becomes puppet-ruler of Cathay at the age of three, with the Imperial Advisor holding the strings.

c1550

Pirates from Nippon begin raiding Cathayan traders and their home ports.

WU DYNASTY

1676

The Wu Dynasty is formed as the Great Emperor Wu ascends the Dragon Throne. Cathay enjoys its second golden age and flourishes.

1690

As a result of the developing trade rivalry between the Araby and Cathay, Emperor Wu orders an expedition to the Southlands to secure the sources of the Arabian spice trade. Yin-Tuan makes an epic journey across Lustria and the Southlands. He narrowly escapes sacrifice in Zlatlan. Over 1000 war junks and 100,000 troops are wrecked when hit by a pair of typhoons.

1699

Emperor Wu receives the Tilean explorers Ricco and Robbio as guest in the Imperial Court. Trade routes between the Old World and Cathay are established along the Silk Road.

1897

The Battle of the Emerald Sea. Admiral Li-Soon Shin creates the Dragon Turtle Ship which he uses to defeat a Dark Elf Black Ark and their accompanying fleet.

2349

Don Diego Estragon of Estalia arrives in Cathay, where he acquires the Cursed Chest, a box that holds treasures so valuable that they could feed a nation for a year if only the curse could be lifted.

2467

Nipponese armies invade Cathay. Start of eight years of war between the two great Empires.

2475

Battle of Shen-Bing. Cathay's Grand General personally beheads the Nipponese Shogun. Cathayan forces drive the Nipponese back across the Emerald Sea.

2508

Battle of Ashshair. Sayl the Faithless attacks the Tower of Ashsair with his Beastmen and Dolgans. They are forced to retreat after a great battle.

2513

Battle of Xen-Tu. Hablo Khan, the commander of a Hobgoblin contingent, is killed by the Emperor's Champion Tong Po, causing many of the Hobgoblins to flee, believing that all was lost. The infamous Oglah Khan immediately switches sides and leads his ladz to battle against his kinsmen. All is going well for the Cathayans until the main Horde of Hobgobla Khan arrives. They outnumber the Cathayans more than a hundred to one and crush them swiftly.

2517

Hobgoblins ride south and assault the Great bastion, but are driven back by Zhao Bei. Rumour says this is only a taste of what is to come.

2521 to present

The Hung are on the move, with the forces of Chaos stirring in the north. Whispers of peasant uprisings under a mysterious Yang Jao, supposedly a sorcerer of Chi'an Chi, spread across Cathay. Emperor Pu-Yi gathers his armies in wait of the coming storm.

Great Bastion

Ho-Pei



Wei-jin

Seat of The Dragon Throne



Beichai

Yangtsi River

Chanchi

Pohai Bay

Koryo

Grand Cathay



Shang-Yang

The Silk Road

The Great Maw



Xiping



Khanbaliq



Shencheng

Yiangzhou



Hanyang



Fu-Chow

Red River

Xinping

Sich-Wan

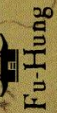
Yiangchi

Chan-Yan

The Emerald Sea



Su-Chow



Fu-Hung

Land of the Celestial Dragon Monks



Chong-Ching

Huangdong



Hang-Chow

Taiguo

Xizang

Mountains of Heaven



Qing Mai



Nanchao

Kwong-Chow

Jade River

Kingdoms of Ind

Hinterlands of Khuresh

Nippon

To Fabled Lumbria

The Spice Route

THE LAND OF CATHAY

Cathay is the largest realm in the world; its kingdom covers more land than even that of the combined nations of the Old World together. Cathay's boundless countryside sweeps along verdant golden fields and sparkling rivers to the great heights of steep, snow-capped mountains and down to the burning sands of inhospitable deserts. Vast expanses of wild, unexplored regions border most sides of this mighty empire, with the Kingdoms of Ind and Hinterlands of Khuresh to the South and the Emerald Sea to the east. To the north lies the Eastern Chaos Wastes, a harsh steppe wilderness where the tribes of the Hung live.

Due to Cathay's size, its climate and terrain differ between regions. To the north, the weather is dry, and snow falls during the winter. Moving closer to the centre of the nation, the Red River flourishes flora and fauna around it. Central Cathay houses vast tracts of bamboo forests and rice paddies while Cathay's southern landscape is comprised mostly of thick forests sitting upon seemingly endless waves of rolling hills. Eastern Cathay's coast is dominated by broad plains and plateaus. Countless islands dot the rocky, windswept coastline. To the east and south, the Emerald Sea border the fishing and trading ports. Here, the weather is damp with the salt air. Closer to the south, the environment is tropical, fervent with life. Western Cathay is the location of the Warpstone Desert, where none but the Skaven can live.

Cathay's forests mostly comprise maple, larch, oak, and birch, but in the South bamboo, laurel, magnolia, and ginkgo are also common. Southern Cathay has more vegetation than any other region, including alpine grasses and mountain flowers in the hills and mountains.

THE GREAT MOUNTAINS

Cathay is surrounded by huge mountain ranges to the west, acting as a natural border. The most famous of these are the Dragon Spine Mountains and the Mountains of Heaven.

Dragon Spine Mountains

Making up Cathay's north-western border are the imposing Dragon Spine Mountains. Running from north to south, the mountains reach as high as 13,000 feet. Many dragons find the lofty mountain peaks perfect for their isolated lairs. The terrain is all but impassable on foot, though that does not stop some of the most dedicated of worshippers to from attempting to meet the Celestial Dragons in person. None known have returned so far. Here storms are rampant, especially around mount Gaoshan, the tallest mountain in Cathay. A Celestial Dragon Monk once claimed to have climbed long ago, leaving a piece of his cloth tied to a stick to prove it. Unfortunately, no one else has managed to climb to the top to confirm this to be true.



The Mountains of Heaven

The Mountains of Heaven lie to the south-west of Cathay, creating a natural border to the Kingdoms of Ind. They are inhabited by many strange creatures, but the strangest of them is perhaps the so-called Monkey Warriors who live around the base of the mountains in the great forests that grow there. They prefer to be left alone, but when evil in the northern provinces awakens, the Monkey Warriors will fight along with men to protect their forest home from destruction. The monkey warriors have long proved trustful allies in battle as long as the Cathayans respect their borders.

In the mountains themselves, the monasteries of the Celestial Dragon Monks rise above the clouds. Commoners are not allowed here, though this is not really a rule that is so much reinforced by the monks themselves as it is by the actual terrain, for the roads are steep and jagged, and one small misstep can often be the difference between life and death. For the monks, this is of little hindrance, as their training allows them to practically run along these small roads without pause. Their monasteries are completely self-sufficient, and so the monks never have to worry about supplies or food; they only ever leave their well protected homes when going to battle.



THE GREAT RIVERS

There are three great rivers flowing through Cathay, these being the Jangtsi River, the Jade River and the Red River. They all flow from west to east, fertilizing the earth before ending in the Emerald Sea. Countless villages and farmlands follow these rivers throughout Cathay, while small riverboats traffic merchandise along their slow-moving waters.

The Jangtsi

The Jangtsi runs from near Weijin to Pohai Bay in the east. This waterway is used to bring goods to and from Weijin and is very busy with ships coming and going at all times. The river is also used for ceremonial festivities, the most popular being during the Cathayan New Year where thousands of paper lanterns are lit and sent down the river before they reach the sea. This is meant as an offering to the people's ancestors, as well the earlier Emperors.

The Red River

The Red River have had a bloodied history, for it was the sight of the Battle of the Bloody Cliffs, one of the greatest battles in Cathay's history. It is said that the river ran red with the blood of the dead for a whole week after the battle. The Red River was, not surprisingly, named after this event, and it has kept ever since. At certain times of the year, the waters will turn red – due do a weather phenomenon according to some, a ghastly reminder of the battle according to others. Today, the Red River is one of the most important transport routes in delivering trade goods arriving by the Silk Road from the west. Goods are usually packed in Shang-Yang before being sent down the river to all the major cities lying along it, before culminating in the great harbour city of Fu-Chow near its delta.

The Jade River

The Jade River is so called for their sparkling green water that flows through the south of Cathay. Unlike the Red River whose goods are sent downstream, most of the goods passing through the Jade River comes from Khuresh, Ind and Nippon as well as trade ships from Ulthuan, Araby and a few ones from the Empire, Marienburg and Bretonnia.



Originating from Mount Li in the land of the Celestial Dragon Monks, many Cathayan peasants believe the waters of the Jade River are blessed, and seek to travel to its source. They say that whoever drinks from it will be cured of all diseases, and as such many elderly attempt to make the journey there. Unfortunately, the road is long and difficult, and many who try perish on the way. This rarely dissuades people from trying though.

THE EMERALD SEA

The great body of water that lies off the eastern coast of Cathay is a massive, untamed realm that stretches deep into the unknown. The sea is home to innumerable aquatic life forms that provide entire populations with all the food they need to survive. But the Emerald Sea is not always so generous, taking its fair share of sailors and fishermen to a watery grave.

The Emerald Sea is as dangerous as it is beautiful, at times hosting massive storms that annihilate entire communities along the shore. Sometimes the sea flies into fits of rage, creating waves that swell to incredible heights then crash onto the land, dragging all that they hit back into the endless unknown.

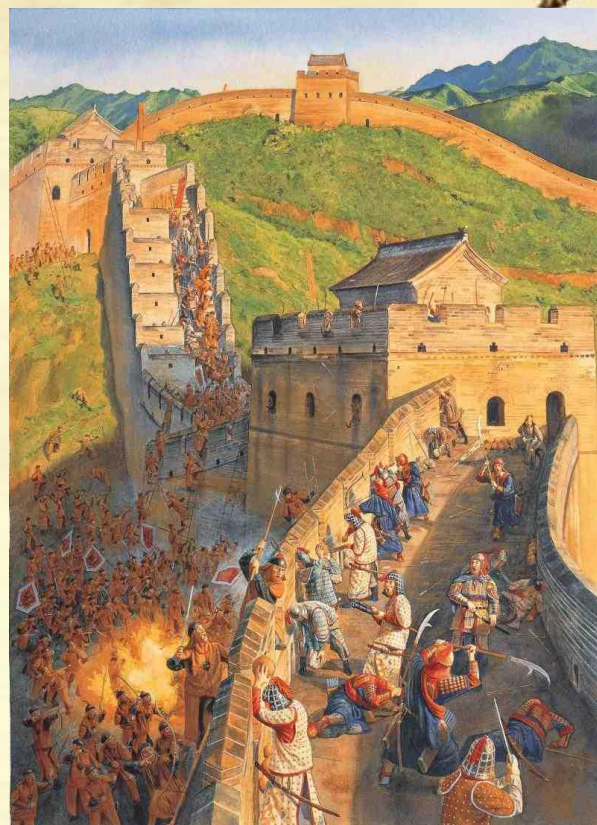
The unpredictability of the sea is not the only danger. Dozens of pirate clans from both Cathay and Nippon call the waters home, preying upon merchants and lightly defended coastal communities. The most infamous of these pirates has sent many of the Imperial Fleet's pursuing ships to the cold depths of the ocean.

THE GREAT BASTION

To the north Cathay itself halts at the Great Bastion, built over four millennia ago to protect the Celestial Empire from raids led by the nomadic Hung and Hobgoblin tribes that roam the Eastern Steppes. This nearly endless wall runs the length of the northern border for thousands of miles and stands at least thirty feet in height at its lowest point and rises over the tops of any hills or mountains in its way, and is so large as to require a garrison of over one million soldiers. Even so, the Great Bastion has been breached on several occasions, and the northern provinces of Cathay live in constant terror of these barbaric marauders.

As well as the garrison itself, the Great Bastion is equipped with all manner of war machines protecting it, from bolt throwers and stone throwers to cannons. Soldiers armed with bows and crossbows rain death from afar, and warriors armed with fire lances, bombs and other gunpowder weapons stand ready to unleash flame upon any would-be besiegers attempting to climb up the ramparts. Any foe still managing to get up onto the wall will get impaled on the spears carried by the defenders. As a result, only major enemy forces have any real chance of getting past the defences and raiding into the heartland of Cathay.

Built along important strategic passes along the Bastion's defensive line are castle-fortresses, which are



large military strongholds. They are built on terrain that is easy to defend – typically on high mountains or in deep valleys. The Great Bastion has close to a thousand of these castle-fortresses of varying size and scope.

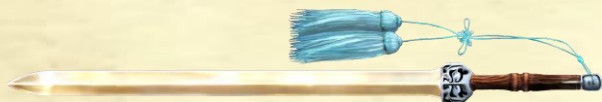
Watchtowers are also built along the Great Bastion, breaking up long sections of the ramparts. These are critical components of the Great Bastion, used primarily for observation and signalling. Built about 200 yards apart, the more elaborate watchtowers stand over 100 feet tall. Soldiers watch for any enemy movements on the top; the bottom is used to store supplies and equipment, as well as acting as living quarters.

If enemies are spotted, fireworks atop of each watchtower are fired, the number of salvoes depending on the number of enemies drawing near. This way, all nearby towers will be alerted to enemy movement, thus knowing the number of troops needed mustering for the defence of the Great Bastion. If more than five salvoes are fired by a single tower, this means the enemy numbers in more than 10,000 troops. This will also alert any nearby castle-fortress to make ready their army.

The building of the massive The Great Bastion can be viewed as the outstanding example of Cathayan civilisation or as a tribute to historical folly. First begun under Emperor Chin Chi Wang, it was originally designed to be a barrier against the barbaric tribes that lived in the North. Supplying the hard labour necessary for the wall was a simple process of rounding up prisoners and peasant workers. Less than a century later, it was completed.

THE SILK ROAD

The Silk Road winds its way like a glittering promise across the wastes between the Old World and the Far East. Trading caravans go along this route very rarely and only a few reach their destination.



Starting as the Old Dwarf Road in the Empire before becoming the Silver Road after the pass through the World's Edge Mountains, the Silk Road still forms the most secure method of land travel from the West to the East. The pass through the World's Edge is reasonably safe, but from then on the true perils begin. Passing through the Dark Lands, caravans must be wary of Hobgoblins and Chaos Dwarf slavers as well as attacks from Orcs and Goblins. The Silver Road then splits into two distinct paths; the Ivory Road which passes through the Mountains of Mourn to the east, and the Spice Route past Pigbarter and along the coast of the Sea of Storms which eventually leads to the Kingdoms of Ind. Once on the Ivory Road, the caravans still face danger in the form of the Ogre Kingdoms. To circumvent this, Ogres are often hired as mercenaries and caravan guards. For what better way to protect oneself than hiring those that might attack you to fight for you instead?

When the lucky few to ever reach Cathay find themselves on the eastern slopes of the Mountains of Mourn and the gates of Shang-Yang, they have finally reached the land they seek. All that remains then is to trade their wares and make the journey home...

THE PROVINCES

As Cathay is made up of many different groups of people, the land is ultimately divided into thirteen different provinces, each ruled by a Warlord and with their own different customs, flora and fauna, and topographical landscapes.

Nanchao

Nanchao lies to the uttermost south of Cathay, between the Kingdoms of Ind and the Hinterlands of Khuresh. It is a tropical region covered in bamboo forest, which also serves for much of the lumber that makes up many of the buildings throughout Cathay. Most of the people here works in the lumber industry, cutting down large swathes of the forests in order to ship it further north. However, due to the speed at which the bamboo grows, there is no shortage of wood to be found. Bamboo Province is also home to the panda, a bear whose fur is coloured white for its lower body and head, and black for its upper body, limbs, ears and spots around its eyes. These peaceful creatures daily feast upon the bamboo forests, and are considered holy creatures as representatives of Yang and Ying due to the colouration of their fur.

There are also many night-haunted legends emanating from the fetid jungles and deadly wastes of the Hinterlands of Khuresh to the south. Stories abound of the dread Snake Men and the foul and nightmarish Blood Naga queens who rule there, and it is a realm where men are no more than hunted prey, and blood and souls are the only coin in trade. The lives of the frightful serpent-Naga of dim Khuresh are said to be counted as the ages of the world, and their appetite for blood shames even the ancient queens of thrice-cursed Lahmia.





Taiguo

Taiguo lies to the southwest of Cathay, bordering to the Kingdoms of Ind. Known as the Land of a Million Rice Fields, it has managed to survive the power struggles between its stronger neighbours for centuries. The people of Taiguo are small-boned with golden brown skin and dark brown to black hair. They are incredibly graceful and extremely artistic. The normal temperature in Taiguo is much warmer than in any of the lands to the north, and there is significant rainfall, so that everywhere you look you see green.

In the countryside of Taiguo, one finds numerous plantations in the small rain forest where they grow the exotic fruits for which Taiguo is justly famous. They are as exotic tasting as their names: rambutan, magosteen, longans, lychee, langsats, and durian. The latter, a melon-like fruit, requires a very strong stomach to grow, harvest, and prepare as the stench from it can best be described as the equivalent of a lodge full of sweaty warriors who have been locked inside with no windows and no bathing for several weeks. It is widely regarded as the most hideous smell in entirety of Cathay. Durian sellers must obtain a special permit to bring the fruit to market and have to set up their stalls downwind of everyone else.

Chinghai

The hills at the base of the Dragon Spine Mountains are rich in iron ore deposits. Countless mines dot the mountain range that border Chinghai, along with the countless forts and watchtowers that guard them. The local Warlord who own the land run most of the mines.

He is stingy with his offers for the iron ore, and the other nobles have little choice but to sell it to him. Because of this, some lords have taken to having the iron smuggled out of Chinghai to neighbouring kingdoms, where the prices are a bit more attractive. The nobles that choose this practice run an awful risk, however, as the Warlord is not known for possessing a kind, forgiving nature.



Cathay is a treasure house of fabulous and rare gems, and Chinghai is especially famed for its diamonds. There are mines in Chinghai that have been producing diamonds of incredible size and purity for over 1,000 years. The best diamond cutters and polishers are also found in Chinghai, mainly in the city of Nan-Gau. In addition to diamonds, these mines also produce huge quantities of garnets, especially the rare orange garnets that occur nowhere else. Emeralds are less common and much more expensive than diamonds. As well as this, huge deposits of jade are mined, and is much used throughout Cathay both for making amulets and other art, as well as alchemy, medicine and even burial suits.

Xizang

Far to the south-west, the world's tallest mountains watches over Cathay. Here is the province of Xizang, where life proceeds at its own pace due in part to the environment and in part to the gentle influence of the High Lama. To survive at these altitudes is difficult for those who have not been born here. The effects on the human body are swift and devastating, frequently resulting in a most painful and agonizing death. Yet the people of Xizang thrive and live to very old ages. They claim that it is because they are blessed to live so close to the gods and to be in the presence of the High Lama. It is his example of the Golden Soul that proves how beneficial the ways of Golden Soul are. They believe that through meditation, exercise, and a simple, natural diet they are able to keep their physical inner pathways open so that chi flows evenly, permitting blood and air to move properly in the thin, icy air. As such, Xizang is home to many monks and people seeking enlightenment, including the Celestial Dragon Monks. Anyone visiting their temples and monasteries can hear their chanting, making rasping, droning sounds in their meditations.

Almost no vegetation grows here except on the hillsides during the brief spring and summer. Small valleys among the mountains contain thick grassy meadows and icy clear lakes that will freeze a man's heart in a matter of seconds; however, reaching these valleys is treacherous. Most of the bridges in Xizang are made of thick rope and sway at the slightest wind, so trying to cross above a deep, snow-filled gorge is not an easy task. There are caves throughout the mountains and some enclaves of nomadic Xizang who spend the winter with their animals, sheltered from the

snow but completely dependent on what they have been able to save from the harvest or buy at a market. At least they are assured of a steady supply of fresh water.

Huangdong

On the eastern coast of Cathay is Huangdong, famed as the "merchant capital" of Cathay. Merchants from throughout the land come here to buy and sell. The merchants of Huangdong's coastal cities employ a great many cargo ships which usually hug the shores, trading up and down the coast. Ships from all over the world also dock here, intrigued by tales of fabled wealth, and so far they have not been disappointed. The markets are incredibly busy, full of every kind of goods and ware imaginable. Like most of the people in Cathay, Huangdong's merchants love to haggle and the sound of commerce often rises to quite a din.

Even though the merchant classes have gained power in most of Cathay, they still remain second to the nobles, and Huangdong is no exception. The local Warlord charges the merchants strict taxes on all goods brought into the province and even more for operating a stall or shop in this or any of his other cities. Any merchant growing too fat from profit soon finds that he has new taxes imposed upon him. Therefore, it does not pay for merchants to flaunt their wealth and power in Huangdong. Even though most merchants keep their mouths shut and pay the ever increasing and newer taxes, they are quite discontent. As a result, Huangdong also has a large black market with unregistered goods, much of which is controlled by crime syndicates known as triads.





Yiangzhou

Yiangzhou lies on the east coast of mainland Cathay, west of the peninsula of Koryo. This province is known for its fisheries, and they have thousands of smaller fishing boats both sailing up and down the Red River plying their trade and delivering their catch to the market. Most of the fish caught are varieties of carp, but other species of fish such as bream, eel, cat fish, rainbow trout and salmon are common as well.

Yiangzhou has the best fish market in the northern part of Cathay where one can also buy rare pearls, if one has the price.

In the Emerald Sea east of Yiangzhou, bigger fishing boats sail out to catch larger prey such as paddlefish, which can grow up to be 23 feet in length and weigh over a thousand pounds, thus making it all but impossible for smaller boats to haul them aboard. Like other provinces along the east coast, the fishermen do not venture too far out into the Emerald Sea. They know what will happen if they do; every town tells the tale of sighting the dreaded Lost Ships, and sailors fear being dragged onto the ghost ships worse than they fear an encounter with Wokou pirates. Others tell tales of gigantic sea monsters, including the sacred Dragon Turtles that are native to the Emerald Sea.

Koryo

Koryo is a peninsula to the uttermost east of Cathay, which is not protected by the Great Bastion to the north. As a result, raids from Chaos Marauders are fairly common, but as most of the population dwell along the west and south coast of Koryo, it requires many a great many days ride before any major settlements are reached. Before this happens, the

Imperial army of the region has usually gotten to be aware of the threat thanks to the many watch towers built around the coast signalling each other through the use of differently coloured fireworks whenever an enemy force draws near.

Koryo is the location of the secondary Imperial naval shipyards and the base of Cathay's Imperial Fleet. Most of the major "public" ship building has been done on the east coast of Cathay. Since the influx of outsiders, however, development of new ships and innovations has been moved to Koryo where it will not be observed by those who might wish to gain more knowledge about Cathay's seafaring defences.

The greatest thorns in Koryo's side are the many pirate vessels that roam the Emerald Sea. The Imperial Fleet expends a great deal of effort in hunting these brigands down, but many remain at large, plundering merchant vessels and attacking coastal cities. The pirates' bases are on the many dozens of scattered islands throughout the Emerald Sea, many of which have treacherous reefs through which only the pirates may traverse safely.

Xian Bei

In the central part of Cathay, north of the Red River, the steppes of Xian Bei stretch out their long dusty golden fingers. It is a difficult land on which to survive. There is precious little water, a long bitter winter and the ever-present wind. Land like this breeds strong hearty people and that is how the steppe nomads of Xian Bei think of themselves. They are the outriders of Cathay, fierce unrelenting warriors who can stand astride a pony galloping at full tilt, twist their small, lithe bodies and fire a volley arrows with deadly

accuracy. A nomadic people even now, the people of the steppes dwell in cities that are little more than collections of tents known as ger pitched for a season and then packed up for the move to the next site.

The summer gathering spot is the site of the largest festival in Xian Bei, the Naadam, a week-long open market, horse fair, social gathering, and major athletic competition. Visitors from other provinces of Cathay attend to do trading and watch the competitions. The athletic competition consists of a triathlon of horse racing, archery and wrestling. Men and women compete together in archery and horse racing, but have separate wrestling bouts.

During the winter gathering, the steppe nomads migrate south to Khanbaliq close to the Red River. Here can be found one of the few Xian Bei cities with permanent buildings and residents. The tribe here is mostly fishermen and netmakers, and the seasonal festival celebrates the harvest from the sea. This is also the time when the Khan meets with emissaries and officials from Weijin to pay the annoying tribute to the Celestial Dragon Emperor.

Yiangchi

As far back as there have been people in Cathay, there has been pottery. Initially, pots and bowls and dishes and jars were all made for daily use, but ancient artefacts that can be seen in the great gallery in the Imperial City show that even then, the people already had a sense of beauty and style.

Yiangchi is the location of the most important porcelain production done in Cathay. Everything in the province revolves around this major industry; even the statues in the temples are made of glazed ceramics and painted bright colours. A fine dust coats almost everything, making the cities a housekeeper's nightmare. There is a saying when food with fine grit in it must have come from Yiangchi. Many Cathayans say Yiangchians takes its porcelain production entirely too seriously. Art done under the auspices of the gods, they say, should be done with joy rather than drudgery and restriction.

Two types of ceramics are produced in Yiangchi. These two designations have more to do with firing techniques than with regional preferences: kilns in forested areas which burn wood produce a finer porcelain because they can fire at an extremely high temperature. Kilns in areas where wood is not readily available must burn coal, which burns at a much lower temperature. These latter kilns produce a type of stoneware which is notable for its simple, elegant shapes and multi-coloured decoration. Colour is applied and allowed to dry and then sometimes incised to create an overall decoration. True porcelain is noted for simple, elegant shapes although these differ slightly from the stoneware. True porcelain has its decoration carved into the clay itself before firing and then is covered with a single colour glaze, usually green or white. True porcelain is more delicate than stoneware and therefore is used more for decorative than practical everyday items.





Chanchi

Chanchi is the home of a blind flightless moth from whose hatched eggs emerge the silkworm which lives off eating mulberry leaves. Once it eaten enough, it begins to build a cocoon, excreting a jelly from its silk glands. It takes three to four days for a worm to spin a cocoon around itself until it looks like a soft white cloud. Eight or nine days later, the cocoons are steamed to remove the worm inside, then dipped in hot water to loosen the filaments, which are then unwound onto smooth wooden spools. The spinner takes these filaments to make a single thread, which can be woven into cloth or processed as embroidery thread. Silk thread holds dye extremely well, and clothing made of silk is cool in summer and despite its light weight, warm in winter.

Women handle all aspects of the silk industry, although some men perform dyeing and weaving. It is, however, a tradition passed down through the maternal side of the family. Every spring, Shansi celebrates a festival that officially begins the silk-raising season, which includes judging a competition for the finest fabrics, threads, and embroideries from throughout Cathay.

The technique and process of making silk is a well-guarded secret and closely controlled by Cathayan authorities, and the punishment for removing silkworms from Cathay is death, such is their value. More than one Old Worlder have lost their life as a result of trying to smuggle silkworms back to their homeland in the hope of harvesting silk themselves.

Sich-Wan

Sich-Wan is famed for its cuisine and tea plantations. Whether in famine, war, or peace the people of Cathay have a strong connection with the land as evidenced by the diversity and complexity of the various regional cuisines. Nowhere else in the world will you find a poem written to a pot of boiling bark and roots foraged during a particularly hard winter, nor will you find

some of the extravagant and bizarre delicacies that grace the table of the Celestial Dragon Emperor. Food is usually served communally, as is the custom throughout the regions, in bowls and on platters. Dining is a very communal activity and done at a leisurely pace whenever possible.

Due to its location, people from all over Cathay visit Sich-Wan. Visitors can find menus featuring food from their home province, or they can try out the cuisine of another province. This has led to a decline of places where traditional Sich-Wan cuisine is served, since the foreign dishes often outsell the indigenous dishes.

Tea cultivation is extremely labour-intensive and, considering the huge demand for it in all of Cathay, it is surprising that the price is not higher. In fact, each kingdom subsidizes tea farming, as the beverage is a household necessity no matter one's rank or income. However, it is in Sich-Wan that the largest tea plantations can be found.

Because everyone in Cathay partakes of tea, the enterprising people of Sich-Wan have recently opened up small shops in the cities where patrons can gather. They enjoy tea and dim sum, a variety of small buns and cakes that are filled with bits of meat, vegetables or an extremely sweet paste made from bean curd, and then steamed or boiled. These shops are particularly favourite gathering places for conducting social business.

Jianyang

Long ago, great healers in Jianyang set forth a theory of health and disease based on the Five Elements – Wood, Fire, Earth, Metal, and Water. Each element has its own corresponding association with a season, a colour, a taste, an emotion, and different parts of the body. For good health to be maintained all the elements must be in harmony. If one becomes too dominant or is out of balance with the others, illness can result.

Keeping the elements in balance is a complex process, and herbal practitioners can be apprenticed for as long as twenty years before they develop an instinctive knowledge of where the imbalance exists. In addition to knowing which herb or combination of herbs to prescribe, practitioners also learn where these herbs can be found and how to prepare them as medicine.

The healer holds great stature in Cathay, and this is especially true in Jianyang. Herbal tonics are the most prevalent form of medical treatment, but healers also use other methods including acupuncture and moxibustion, which redistributes ying and yan in the body. A modified form of acupuncture involves applying pressure to particular points on the body. In dire cases, a healer may perform blood-letting to relieve pressure and reduce excess chi. In his learned text *A Collection of Vindicated Cases*, the famous healer Sung Tzu of Jianyang advocated both blood-letting and studying the bodies of the dead to understand the causes of disease.

Ho-Pei

Ho-Pei in the central north of Cathay is known for its art. The cities are abound in paintings of all sizes and shapes on all types of materials. Landscapes and portraits of the gods are the most popular throughout. Favourite motifs include flowers, birds, fish, and dragons. Miniatures are especially popular here, as are long horizontal landscapes. Lucky is the artist who finds a wealthy patron, especially if that person is close to the Imperial Palace.

Ho-Pei has a full range of theatrical entertainment from wandering storytellers and puppeteer to full-fledged

multi-act dramatic plays that retell exciting moments in history, desperately romantic stories, and broad domestic comedy. The great contribution of the Sung Dynasty was the inception of opera which combines poetry, music and dance into an epic performed on the stage with an orchestra, a chorus, and elaborate costumes, sets, and props. Stories include dialogue sung or spoken in rhyme with no acts or scenes. The performers are accompanied by string and wind instruments and an offstage chorus. An increasingly popular form is retelling famous myths on an epic scale.

Lead actors in an opera company have achieved great status as artists. There are schools all over Cathay where young children begin their training at an early age, learning to tumble and dance and sing, but the most of famous of them come from Hebei. They continue to train in all aspects of theatre until their voices break, at which time they are assessed and assigned a position. The best of them learn to perfect one of the three lead roles, while the rest take on roles as character actors, supernumeraries, chorus or technical crew. Training for the orchestra is also done at these school and sometimes young people with musical talent whose mature voices are not acceptable become musicians instead.

THE GREAT CITIES

As well as its many provinces, Cathay is home to several great cities found throughout. These cities act as the capital of the province they are in. The largest, and most important, cities of Cathay are Weijin, Nan-Gau, Beichai, Kwong-Chow and Shang-Yang.



Weijin, Seat of the Dragon Throne

A wonder of Grand Cathay is Weijin, the capital of the empire. Reputed to be the greatest city in the world, it is home to such wonders as the Paradise Gardens, the Temple of the Two Moons and the mystical River of Souls, said to allow passage to the underworld.

Here lies the Seat of the Dragon Throne, home of his divine Emperor and the Imperial Court of Grand Cathay. Indeed the whole city is entrusted to the running of Cathay and its sole purpose is to serve the Celestial Emperor. All food has to be imported into Weijin. More than a hundred tons of food each week is required to feed the bureaucrats and staff.

Weijin is a hub of traffic and merchandise, the profits placed in the Imperial Treasury beneath the Imperial Palace. Merchandise from across all of Cathay can be found in the city's many markets and the city is the centre for both import and export of goods travelling overland or by the Jangtsi River. Because of this, there is a constant flow of traffic coming in and out of Weijin; so much in fact that the gates of the city never close. The broad cobblestone streets are lined with inns and taverns, cake shops, smithies, tea shops, pawnbrokers, gem dealers, cobblers, and shops of every other notable vocation, all among large homes, temples, and pagodas, while musicians, storytellers, acrobats, and jugglers ply their trade amidst pick pockets and panhandlers. Despite its high population, the city never feels packed with people or overcrowded, even though many people visit it daily. The streets are wide, the buildings tall and spacious, and even the gathering customers in front of the countless shops and inns never hinder the traffic.

The nobles have their own private quarter in Weijin. Their homes are splendid multi-storied dwellings,

decorated lavishly and guarded by stone lions that are thought to ward off evil spirits. These estates are often surrounded by gardens complete with pools and fountains. Many of the merchants hire professional fortune bringers to bring good luck to their households by wandering around their estates while chanting and carrying burning incense.

The Temple of the Two Moons is governed by the Imperial Astromancers of Cathay, used to study the heavens and the stars. It is home to the greatest astrolabe and orrery in the world. Many would-be sages and scholars visit the Temple to study under the tutelage of some of the greatest minds of Cathay. The Temple of the Two Moons has also been a place of great inventions, including the compass and abacus.

The Celestial Dragon Emperor resides in a city within a city. The royal complex called "The Imperial City," is a magnificent complex completed over 2000 years ago. Surrounded by a fifty-foot-high stone wall, the palace grounds house dozens of buildings and hundreds of rooms. Gates, meeting halls, galleries, terraces, gardens, government offices, kitchens, temples, and living quarters are laid out around a central courtyard in the most auspicious manner possible. No expense was spared during its construction, which is obvious as one gazes at the marble, always freshly-glazed terracotta, glazed and brightly coloured tiles, and woodwork that has been carved, lacquered, gilded and polished to a high sheen. The many stone courtyards and the Imperial Gardens are decorated with statues of tortoises, lions, horses, and other animals, carved from stone, jade, marble, and even diamonds. The Imperial City is heavily guarded, and woe betide the person who wanders in without the proper authorization. The Captain of the Imperial Guard takes his job very seriously.



The Paradise Gardens is a huge garden within the Imperial City. It consists of ramparts, balustrades and pavilions surrounding a deep lake full of fish and with swans and other aquatic birds; whose central feature is a manmade hill one hundred steps high and a thousand steps around, covered with evergreen trees and decorated with green azurite stones. Within it can be found all manner of flowers, the most common of them found here being plum blossoms, peony, chrysanthemums, orchids and lotus. For anyone besides the Imperial Family themselves, killing an animal or even picking a flower in the Paradise Gardens is punishable by death.

Leading up the central keep that is the Imperial Palace is the Never-ending Stair, consisting of over two thousand steps reaching one hundred and fifty feet above the ground. The Imperial Guard stand guard before it, ever vigilant. At the top of the stair is the central building of the palace containing the Dragon Throne. Here the Celestial Dragon Emperor sits, surrounded by his most trusted guards and hundreds of scribes who write down every single word ever uttered by their divine Emperor. Naturally, his private quarters are luxurious on a level that exceeds that of the wealthiest noble in the Old World. There is nothing for which he lacks, day or night; he needs but ask and his every wish is attended to immediately.

No one is allowed into the Imperial Palace without a specific from either the Emperor himself or by going through a rigorous screening process by the magistrates of the Imperial Court. Even if allowed to see the Emperor, none may approach him closer than hundred feet, always sitting beneath him on a pillow during the visit.

Kwong-Chow

Kwong-Chow is a port city at the end of the Jade River, and it is for the greater part inhabited by fishermen and merchants. When the Elven representatives for the Phoenix King came to Cathay, they landed in Fu Chow, and even today the city can clearly see signs of Elven influence throughout. The High Elven trade quarter is located here, and it is the only city in which any Cathayan is able to see this ancient noble people in larger numbers.

As well as this, Kwong-Chow is the home to many opium dens, tattoo parlours and brothels. Most of these only allow the visit of other Cathayans, but a few of the less fancy establishments also allow foreigners to use their services. As such, it is common to see many merchants and sailors from the Old World in that part of town. Much of this market is owned and controlled by the city's triads, causing a fair amount of trouble for the city guard whose job is ensure that all businesses pay taxes according to the law. Many of the guards patrolling in these areas take bribes from the triads to look the other way, making it all the more difficult for those who would try to enforce the law. Some areas of the city are lawless in practise, though the triads take it upon themselves to ensure that rival gangs and other criminals stay put.

Kwong-Chow is the only place in Cathay except for Shang-Yang that tolerates the presence of outsiders, for it was at this port that a number of ships have traded through previously. This port is less used for foreign trade compared to the land-locked post as ocean-going vessels encounter greater difficulty in reaching Cathay than by way of the overland route. Encounters with pirates, sea monsters, grim weather and the perilous



storms sweeping across the coasts off of Nippon to the south-east of Cathay, threaten the long voyage. As such, most of the ships are of Elven origin. Certainly, ships from the Old World dock on occasion, but their crews are usually fatigued, depressed and malnourished from the arduous voyage, and few are willing to make the journey more than once.

Nan-Gau

At the far western end of the Great Bastion lies Nan-Gau, the city that contains many of the military personnel of Cathay. They are primarily used to patrol the borders of the empire, walking the entire distance of the Great Bastion as part of their patrols and it would be they who capture any foreigners who takes it upon themselves to try and slip deeper into Cathay without a divine decree granted by the Imperial Court.

Some of the greatest commanders of the Imperial army are stationed here, travelling to Weijin only to make reports concerning military development or to log any events the army has experienced, unless he needs to mobilise a large force to contain an enemy whereupon the chief commander will immediately convene with the Emperor himself. The greatest reason for maintaining a large army in this area is that a preponderance of monsters populates the region and, if kept unchecked, could rampage through the area.

Nan-Gau is also the greatest foundry in Cathay. Thousands of weapons and armour are made here every day for the never-ending army of the Celestial Dragon Emperor. Hundreds of cannons and bolt throwers are forged here, and the most famous of Cathayan engineers and alchemists dwell in Nan-Gau, always seeking to improve the creations of the Imperial war machine.

Beichai

Beichai lies to the northeast of Cathay along the delta of the Jangtsi River. This city has long had a bad reputation for being a haven of worshipers of Chi'an Chi, known in the Old World as the Chaos God Tzeentch. Many thousands of years ago, Chi'an Chi drew the favour of Beichai's aristocracy seeking to further their knowledge and power. Cults of Chi'an Chi were formed, doing unspeakable rituals in their palaces and summoning vile Daemons.

Once this was found out by the Celestial Dragon Emperor, he quickly set about rooting the out cultists lest their foul beliefs would risk spreading. Many noblemen suspected of Chi'an Chi worship were put to the sword, but there are still rumours abound of some of them remaining to this day, keeping their cultist activities to a low profile to avoid unwanted attention. If there is any truth to these rumours is unknown, and the local authorities do their utmost to silence them for fear of them spreading further.

As a coastal city at the delta of the Jangtsi River, Beichai has a large port which is mainly used by fishermen, but also houses a decent military fleet. Most

of the trading ships continue up the river to Weijin rather than unloading all their goods in Beichai however, as the trip is quicker done by boat compared to the land route.

Shang-Yang

The city of Shang-Yang is the final destination for the caravans which depart from the Old World in the hope to see the Empire of the Celestial Dragon. Shang-Yang was built to guard the Silk Road, which is the only passage through the Mountains of Mourn to Cathay. Flanked by the Great Maw to the south and the Warpstone Desert to the north, anyone wanting to get into Cathay must pass through Shang-Yang first. The great bronze gates of the city are the strongest in all of Cathay, and many thousands of Hobgoblins have been broken against these mighty doors.

When the Tilean brothers, Ricco and Robbio, arrived in Shang-Yang in 1699 they had not been permitted to enter the Empire of Cathay because, as the Cathayans had politely explained, they were hairy and uncouth barbarians. However, Emperor Wu had been intrigued by these strangers. He had been delighted with the return of the lost banner of his Imperial Guard and was gratified to receive the submission and tribute of the entire land of Tilea. The Emperor agreed to hire the entire expedition as soldiers having been impressed by a mock battle in which the mercenaries had held off a small part of the Cathayan army.

Since the arrival of the Tileans, the city is now a large trading stop, and the only part of Cathay that most outsiders are allowed to see. Tilean mercenaries are very common here, and valued warriors in the service of Emperor. These troops are used to help defend the western frontier and make sure as many caravans as possible make it into the city unharmed.







THE CELESTIAL HOST

The discipline and honour of the Grand Army is legendary across Cathay, and for a soldier to be called up to the elite of the elite, the impassive Emperor's Guard, is the highest honour one of lowborn birth can aspire to. The Grand Army is trained to the same rigid tenets laid down by Emperor Chin Chi Wang, because these have proven effective time and again, down the centuries, against vastly different foes.

The armies of Cathay are said to be innumerable, and draw exotic warriors from all across the realm, including fierce hill people, strange warrior monks and well-disciplined armies supported by heavily armoured warriors and ornate cannons.

In this section you section you will find details for all the different troops, heroes, monsters, and war machines used by a Cathayan army. It provides the background, imagery, characteristics profiles, and rules necessary to use all the elements of the army, from Core Units to Special Characters.

ARMY SPECIAL RULES

This section of the book describes all the different units used in a Cathayan army, along with any rules necessary to use them in your games of Warhammer. Where a model has a special rule that is explained in the *Warhammer* rulebook, only the name of that rule is given. If a model has a special rule that is unique to it, that rule is detailed alongside its description. However, there are a number of commonly recurring 'army special rules' that apply to several Cathayan units, and these are detailed here.

IRON DISCIPLINE

All Cathayan soldiers drill tirelessly to fight in solid formations that rely on each man working like a cog in a machine. As long as they can keep their formation intact, Cathayan troops can be incredibly hard to shift.

Units with this special rule count as having one more rank than normal for the purpose of combat resolution, up to a maximum of +4. Note that you still need to have at least one complete rank of 5 or more models for this rule to have any affect.

REPEATER CROSSBOW

A personal weapon, its high rate of fire and lack of precision means it is primarily a defensive weapon, most often used in sieges when it can be placed on a rampart. A handle is turned to fire the bolts; a reservoir of ten bolts is locked on top of the bow, which can be fired in about twenty seconds. The soldier cranks the handle backwards to reset it. Its limited range makes it only useful for close combat. It is also often used in sea battles where its advantage against boarding parties is considerable.

Range:	Strength:	Special Rules:
18"	3	Multiple Shots (3)

CATHAYAN LONGSWORD

The Cathayan longsword is a deadly crown jewel in the hands of a skilled fighter. Gold alone is never enough to acquire such a weapon. Cathayan longswords are heirlooms and highly coveted. The few still smithed are gifted only in reward for some heroic deed that is done in the Empire of Cathay.

Range:	Strength:	Special Rules:
Combat	As user	Armour Piercing (1), Parry (6+), Requires Two Hands

FIRE LANCE

The fire lance is a black powder weapon that fires a small projectile just before entering combat. These deadly one-shot weapons give the wielder an edge versus hand to hand combatants.

A Fire Lance may be used in the first round of combat as an additional attack using the following profile:

Range:	Strength:	Special Rules:
Combat	4	Armour Piercing (1), Flaming Attacks

THREE-EYED GUN

A three-eyed gun is a black powder weapon with three barrels, able to unleash a hail of gunfire simultaneously. Usually made from cast iron or crude steel, each of the three-eyed gun's metal tubes have a small hole that allows the user to pour in gunpowder. They are attached to a wooden pole, and easy enough to use to be wielded both on foot and horseback.

Range:	Strength:	Special Rules:
18"	4	Armour Piercing (1), Multiple Shots (3)



COMMANDERS

Like their men, the officers of the Cathayan armies are, overall, well trained in the art of war and they maintain an iron discipline in their regiments. Any lapses in discipline are severely punished out of combat, and often in an extreme fashion on the battlefield. All fear such punishments, but they permit the diverse units to maintain cohesion and manoeuvrability that is exceptional for units comprised of enlisted men.

As the majority of the nine ranks of officers (especially the lower ranks) were themselves soldiers promoted for their skill, they generally know when and how to get the best out of their men, who see in them the hope for a better future and higher rank. This is particularly true for those of low social rank who have chosen the army to escape their situation, aspiring to a better life. The idea that the army is a harsh mistress who nevertheless knows how to reward the deserving is widespread among the troops, and in Cathay at least this is not far from the truth. However, onerous discipline and constant stress create their fair share of problems, negligible for the most part, but which can be exploited by an intelligent enemy.

Cathayan officers are taught at the best military academies and receive the highest quality training in tactical manoeuvres and martial techniques. They are taught to adapt according to the battle and to vary their strategies. Training lasts four years, plus two years with one of the state garrisons. Young officers learn the ropes, the lay of the land, and the newest techniques; the downside is that prejudices and outdated mindsets also tend to be passed on.



Each of the great Cathayan cities has its own military academy, often with its own military traditions. As reforms have abolished the nobility's predominance, there has been a natural transition towards opening the academies' doors to all comers, at least in theory. In reality, most only accept students on recommendation, which generally means patronage by a member of the old aristocracy that still controls the region. This also implies a high level of inertia in the face of any change or proposals to modernise the teaching or training of army cadets. This is particularly felt on the battlefield, where Cathay's strategies remain relatively unchanged.

Even if Cathay's officers are well-trained, they are unfortunately not all equal, and the legalist education system often prefers to teach them the solution to a problem rather than the ability to analyse, adapt and innovate. As a result, with very few exceptions, they will usually choose the optimal option in a combat situation, with the chosen strategy being successful if predictable, but lacking genius when facing a talented, unpredictable general capable of improvisation. By the same logic, the heads of different units are trained to think of their men as interchangeable and faceless, and act directly against individuality and personal initiative. As such, they can command in any situation, but are not able to exploit their soldiers' skills or expect them to react should something unexpected happen.

Officers and under-officers are mostly recruited from among the aristocracy and from courtiers at court. Even if such a caste bears with it an undeniable military tradition, this selection method tends to rule out experienced, but low-born warriors from key positions. Sometimes a common soldier manages to climb a few steps up the military hierarchy, but it is rare because, sooner or later, his social background bars him from further promotion.

	M	WS	BS	S	T	W	I	A	Ld
General	4	6	5	4	4	3	6	4	9
Captain	4	5	5	4	4	2	5	3	8

TROOP TYPE: Infantry (Character).

*The art of leading troops in war is this:
 When you possess numerical superiority of
 ten against one, surround the enemy.
 When five against one, attack them.
 When two against one, divide them.
 If you have equal numbers, you may engage in
 combat.
 When you are outnumbered, make sure you
 can withdraw.
 If you are inferior in all ways, make sure you
 can elude the enemy, because a small army is
 easy prey for a larger one.*

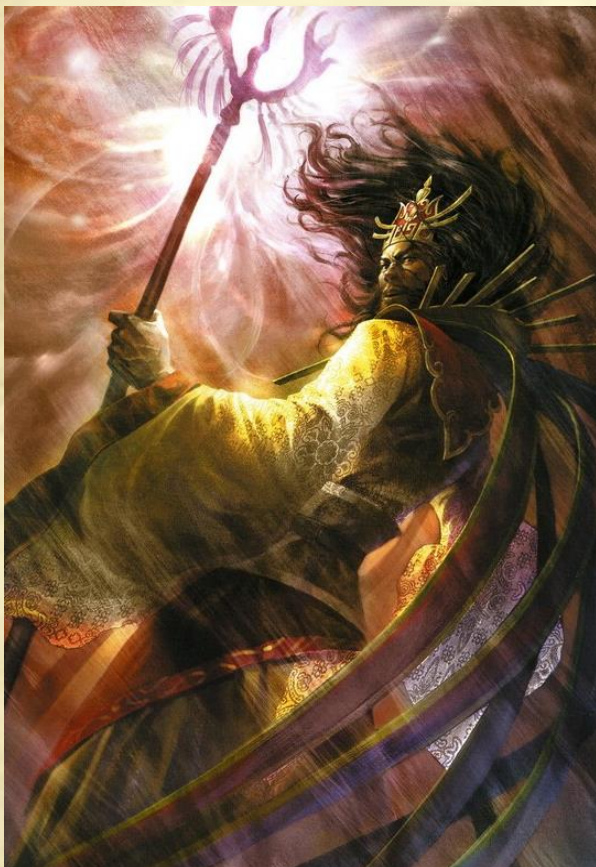
- Tzu-Sun, The Art of War

WU JEN

Most Cathayans associate a deep spiritual significance with most aspects of their everyday lives, and magic is no different. The Wu Jen are spellcasters with mysterious powers. They command the elements, spirit forces, and the very powers of nature. Neither peasant nor noble, the Wu Jen typically stands outside the traditional hierarchies of Cathay – their learning and personal power demand respect, but the Wu Jen's lack of family standing and social graces sometimes make it difficult for the wealthy and powerful to accept their talents and skills.

Wu Jen crave magical power in a world where no organized colleges of wizardry exist. Their thirst drives them to seek out others like themselves, hermits, recluses, or exiles who have gained the secrets they seek. Nearly all Wu Jen are trained by a single mentor in this fashion, outcast from proper society and set apart by their fearsome supernatural powers.

When venturing through Cathay, the Wu Jen often find themselves forced to deal with a general distrust from the populace. For the most part, the common folk do their best to stay out of a Wu Jen's way. At the same time, their strangeness can sometimes make it easier for Wu Jen to acquire patronage and positions as advisors to the Warlords and the Emperor, since those nobles' preconceived notion of arcane magic causes them to see Wu Jen as shrouded in an air of exotic mystery and prestige.



Though few nobles care to sully their standing by consorting with Wu Jen and their uncouth ways, exceptional Wu Jen sometimes prove themselves sufficiently to emerge as magistrates under the Emperors and the Warlords. Some Wu Jen, in fact, have acquired tremendous political power by standing next to the throne of a figurehead Emperor who chooses not to contradict their dictates.



The Wu Jen are typically reclusive in their behaviour, often locking themselves into their dormitories for days in silent prayer and meditation, purifying their bodies and minds in order to contact the various natural and supernatural powers of the world. From these entities they learn their spells-magical means to control the invisible forces of the world. They are masters of elemental magic, and the greatest astromancers in the world, except for the Slann. They study the stars and the heavens, and focus on the aspect of the Ying and Yan, the balance of all that exist. The power they possess to unleash at the foes of Cathay is truly awe-inspiring.

	M	WS	BS	S	T	W	I	A	Ld
Wu Jen Lord	4	3	3	3	4	3	3	1	8
Wu Jen	4	3	3	3	3	2	3	1	7

TROOP TYPE: Infantry (Character).

MAGIC: A Wu Jen is a Wizard that uses spells from the Lore of Fire, Lore of Metal, Lore of Light, Lore of the Heavens, Lore of Shadow or Lore of Ying and Yan.

The sorcerer Pang Jun remarked, "Though I myself have no talent in these matters, I once perused certain divine texts for tracking the movements of the heavens. These spells could be used to call forth the winds and rains. When my Lord Commander wants a southeast wind, he should build a tower, the Platform of the Eleven Celestial Bodies, on that hill to the south. It should be nine cubits high, with three levels, and surrounded by one hundred and twenty men holding the banners bearing the correct sigils. On the platform I will perform the necessary incantations to borrow three days and three nights of southeast winds to assist your endeavours against the hobgoblins. What say you?"

STRATEGISTS

Although Tzu-Sun's *The Art of War* was written more than 3500 years before present-day Cathay, it is arguably the most important work on military strategy ever written by a member of any race, even the immortal and wise High Elves.

An attentive Cathayan general learns timeless principles, the words pragmatic and universally applicable to any situation that requires absolute victory. Equally important, a military strategist can learn to avoid disasters. Tzu-Sun had a Yin Yang quality to his mind, sharp and deep, that he used to master strategy. To Cathayans, the Art of War is priceless, more precious than green jade, a gift fit for the Emperor.

The bundle of bamboo on which the work was painted, was intended by Tzu-Sun only for his personal use, as they were based on the ideas, concepts and techniques on strategy that Tzu-Sun had tested and found to be effective.

He set out a ranking criterion for the performance of Warlords utilising his strategies. Those who scored the worst were the ones who had their armies scaling walls of cities in order to win over an enemy. The best: those who won battles without even firing an arrow.

A popular proverb states: "When thunder breaks, it is too late to block your ears." Initiative, the element of surprise and the rapidity of troop movements constitute

three essential parameters in the strategic approach to war. Understanding enemy plans and countering their strategies is another basic aspect of military operations. In fact, no matter how well prepared, the victorious general is always the one who can profit from the slightest opportunity. Warfare is not a predetermined thing; rapidly taking advantage of every situation that arises shows the true skill and character of the commanding general. In doing so he does not lay the weight of the battle entirely on his subordinates' shoulders.

Initiative remains a major element of any strategic victory. It is important to bring the adversary to the terrain that the general has chosen, and to occupy it first in order to deploy his army to his best advantage and not that of his adversary.

兵法

Even today, the Cathayans highly rely on the Art of War as their primary source for military tactics. Some people have even turned this into a trade; learned scholars thoroughly study it and add new tactics to it yearly.

These Strategists are often hired by the Warlords to acts as military advisors on the battlefield. Strategists are trained to identify the tiniest weaknesses in an enemy army and exploit them. At the same time, they have to mask their own weaknesses and take full advantage of their strengths.

The Strategists make the battle plans and execute them with outmost precision. While any general is trained in the Art of War, no one is as accustomed to it as Cathay's Strategists, military geniuses bar none.



	M	WS	BS	S	T	W	I	A	Ld
Strategist	4	3	3	3	3	2	3	1	7

TROOP TYPE: Infantry (Character).

"War is a matter of vital importance to the state: a matter of life or death. The road either to survival or to ruin. Hence it is imperative that it be studied thoroughly. Therefore appraise it in terms of the five fundamental factors and make comparisons of the various conditions of the antagonistic sides in order to ascertain the results of a war. The first of these factors is politics; the second weather; the third terrain; the fourth the commander; and the fifth doctrine."

- Tzu-Sun, *The Art of War*

WU XIA

Whether out of choice or out of desperation, Wu Xia have become a respected figures in the world of martial arts, and have devoted their lives to mastering it. Whether following a tradition, or a personal quest for glory and discovery, they travel the roads of Cathay, selling their fighting skills. But they will only fight for a just cause. For in the words of their code, "the strong warrior defeats his enemies with his weapon, but only the great warrior fights with his heart."

Most Wu Xia aspire to the ideals of righteousness, honour, justice, individualism, courage, loyalty, altruism, truthfulness, disregard for wealth, and a desire for glory. The Wu Xia is a non-conformist who fights for what he believes is a just cause. They are honourable to a fault, their word is inviolable, and their reputations are more important than life itself. Moreover, they are warriors who do not hesitate to use their skills in the defence of their beliefs. However, many Wu Xia are more dogmatic than altruistic. They are champions for any cause to which they pledge their loyalty, be it benevolent or otherwise.

Despite the fact that many of their beliefs are popular with the people and races in the land of Cathay, the role of the Wu Xia is seen an aspect of counterculture. The individualism of the Wu Xia is directly at odds with certain traditional conventions of Cathayan philosophy, since the Wu Xia fight in the name of their various causes with the belief that the courts of law and their government are dysfunctional and corrupt. Wu Xia believe these differences can only be resolved by force.



Many Wu Xia have great disregard for authority. They are willing to do whatever it takes to accomplish the goals of their cause. This can, of course, lead to adventure as they meet opposition to what they fight or, often in the form of powerful institutions. Despite their disregard for wealth, most Wu Xia realise that to accomplish the goals of their cause they will need money. To obtain what they need, they will go on adventures.

Some see the injustice of the government and want to do something about it. They choose to bring forth the power of justice, freedom, or the outrage of their ancestors on these problems. They all seek to change the world using their chosen cause. Others see the will of death across the land and seek to avert it or take up its cause.

	M	WS	BS	S	T	W	I	A	Ld
Wu Xia	4	6	5	4	4	2	6	3	8

TROOP TYPE: Infantry (Character).

SPECIAL RULES: Killing Blow, Dodge (4+).

Duellist: Wu Xia must always attempt to issue and accept challenges. While fighting in a challenge, they may re-roll all failed roll To Hit and To Wound.

FUNG XE, "DRAGON OF THE FIVE VIRTUES"

When Fung Xe were a child, his father spoke to him of honour and rectitude, which he held to be the two essential virtues of any ruler. He was an embittered man, the last in a glorious line, stripped of his birth right. His hatred for the new rulers of the states knew no bounds, and he saw Fung Xe merely as the instrument of his vengeance.

Fung Xe's father placed him under the tutelage of a mysterious old man known as Without-Wisdom. For the first year of Fung Xe's studies, he treated him as no more than his servant, dragging Fung Xe behind him on the roads of Cathay. When finally he saw that Fung Xe's mind was open and ready to learn, he gave him a simple wooden sword, and began his training. He was a demanding but patient shifu. In the space of a few months, he had made a callow youth into a talented swordsman. Only then did he give Fung Xe a real sword and send him out into the world in search of challenges. "Return only when this sword is broken" were his last words to Fung Xe.

After several years on the edges of society, in the world known as jiang hu, Fung Xe returned to your master. His sword was chipped and worn by countless combats, and he were now an accomplished da xia. Seeing Fung Xe return, Without-Wisdom handed him a wooden tablet on which was inscribed his new name, Dragon of the Five Virtues. "To honour and rectitude you have added bravery, dedication and compassion. For now, I can teach you no more." With these words, he bade Fung Xe farewell.

Since that day, Fung Xe have roamed Cathay in search of perfection as a warrior and new encounters. He came to the aid of the Lady of the Silver Palace, and in her gratitude, she granted him one of the most precious treasures of her clan, the Sword That Carves the Mists. This magnificent weapon has become Fung Xe's most loyal companion.

IMPERIAL INFANTRY

The Imperial Infantry constitutes the main corps in any Cathayan army. It is mostly composed of light infantry, spearmen and swordsmen wearing partial armour and a shield. Units of heavier infantry, equipped with better armour, reinforce these basic troops. The infantry, by the skills and flexibility of its units, usually forms an essential element of any general's battle plans. The discipline of professional armies and the degree of training from which they benefit allows the use of elaborate and complex strategies.

Organised into large, powerful, well-equipped regiments with several millions of professional foot soldiers, not including conscripts, the Imperial Infantry easily surpasses that of the Old World nations in numbers. Many enemies flee on just seeing the veritable black sea of these deadly soldiers advancing in perfect formation, rhythmically beating their shields with their swords with a noise like thunder.

Where many other armies rely on elite units around which to group their key forces, the Cathayan army counts comparatively few of these formations among its number. Its organisation is founded on legalist principles, and there are few differences between the army's different corps. In theory, apart from accumulated honours, there is no difference between one soldier and the next, but in practise two important criteria prevail: experience, and the individual's origin.



Cathay sometimes employs very harsh recruiting methods, and foot soldiers can come from extremely diverse backgrounds. The professional soldier, especially the veteran, is by far the most valuable element in the army; next come the conscripts, those press-ganged into service, and finally beggars and thieves who have no choice other than death, forced labour in the Imperial works or conscription into the army.

The tradition of promotion based on deeds allows Cathay to recruit a great many soldiers from the lower levels of society, who see the army as a way of advancing socially. Of course, an officer rank is very difficult to attain, and soldiers have to work very hard to reach it, but even criminals and the very poor can find themselves quickly sent to the most prestigious units if they prove themselves on the field of battle. Although they are all supposed to be equal, certain units, mostly comprised of veterans, have such reputations that other soldiers consider them elite troops, even when their own enemies have yet to learn of their prowess.

Much of the Cathayan army is comprised of large units of infantry who are supremely disciplined foot soldiers, trained and led by a clear and efficient chain of command. Equipment is, of course, not overlooked, and these units are usually given good quality armour, a steel sword and shield, or a halberd for the most prestigious, or even all three at once for the most notable units. Spears and pikes are also common to hold defensive positions.

The Cathayan army cannot manage without light infantry, but these are considered expendable troops or mobile reserves. They are mostly soldiers from the dregs of society, or those unlikely to be missed by anyone, and their officers do not hesitate to send them to the slaughter in order to protect the flanks of the heavier infantry or act as human shields. Their discipline is even more crushing than in other parts of the army, but all know that if they survive long enough to get themselves noticed, they may be able to move up a rank or receive a transfer to another unit. As can be expected, their equipment is fairly poor. They wear only leather light armour (if any), and carry old swords, spears or dagger-axes.

	M	WS	BS	S	T	W	I	A	Ld
Levy Infantryman	4	2	2	3	3	1	3	1	6
Corporal	4	2	2	3	3	1	3	2	6
Imperial Infantryman	4	3	3	3	3	1	3	1	7
Sergeant	4	3	3	3	3	1	3	2	7

TROOP TYPE: Infantry.

SPECIAL RULES: Iron Discipline.

IMPERIAL BOWMEN

As well as its light infantry foundation and its use of chariots to press the victory, the Cathayan army also relies on a significant amount of firepower. While the infantry unit is the basic Cathayan weapon, it is often its missile troops, which cause the enemy the most losses and allows for its mighty victories. These troops are also organised into large units, and their destructive potential is such that many enemy units never reach close combat, the survivors preferring to flee rather than join their companions in death by coming up against Cathay's infantry regiments.

The bow has not yet fallen into disuse, but the crossbow and its variants are the pinnacle of Cathay's ranged weaponry. Many bowmen in the Cathayan army have adopted the crossbow, a weapon particularly suited for fortification defence. Its superior range, ability to fire accurately over long distances, and the force of its shots when used against massed infantry (and particularly against less well protected troops such as light cavalry) more than compensate for the extra time needed to reload. It has also proven itself equally deadly against enemy cavalry, allowing the Cathayan armies to maintain their advantage in their domain.

The crossbow's popularity has also led to many variations, and when it needs to hold a position Cathay does not hesitate to use these many engines of death, including the infamous repeater crossbow, capable of firing several bolts quickly one after another. This weapon give the wielders only a limited range, particularly in comparison with heavy crossbow or archer units, but their destructive potential at short range is so impressive – particularly against closely-ranked infantry – that no one

can withstand their barrages. Those units that do not run or take cover can quickly become completely disorganised under the hail of crossbow bolts.

However, many Cathayans continue to use their traditional bow, and provide considerable support when deployed between ranks of foot soldiers. In this position, these less reliable units loose their arrows at the approaching enemy, and then pull back behind their own lines, letting the infantry expand to fill the gaps they have left. This classic manoeuvre epitomises Cathayan tactics.

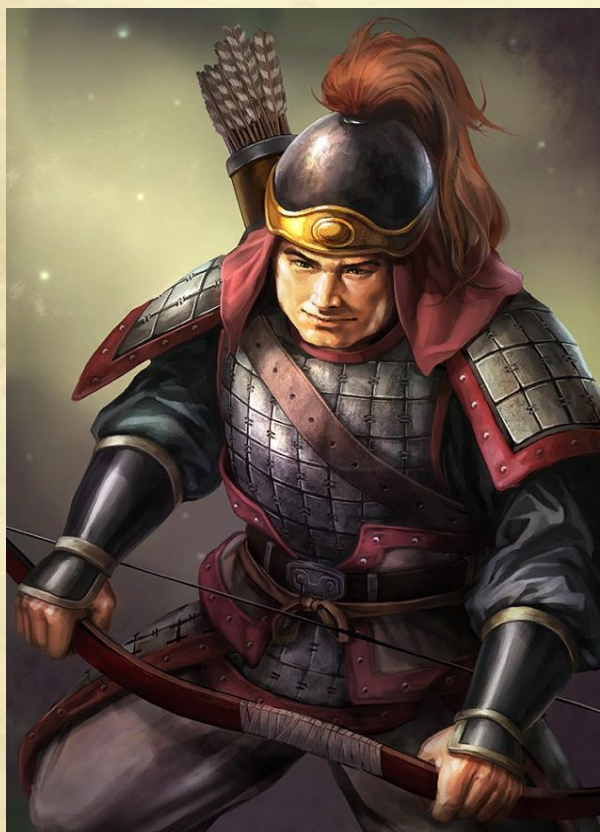
In more recent years, the use of handguns has also become more common, and is used by more experienced soldiers. Handguns give better armour piercing ability compared to that of even the crossbow, sacrificing some range. Still, handguns are not as common in the Cathayan army compared to their other missile weapons as of yet, partly due to the cost in production, as well the conservative views held by many of the commanders who prefer to put their trust in more tried and true weapons.

A very legalistic research into the best way of utilising crossbows as well as the iron discipline of Cathay's units has allowed officers and strategists to apply advanced tactics to make them more efficient still. Tactics for the most part rest on the mixed ranks of foot soldiers, crossbowmen and archers, allowing them (depending on how they are used) to inflict significant damage, keeping enemy troops at a distance while death rains down upon their ranks.

Formations such as these are also one of the main reasons that the armies maintain archers. When it becomes important to combine short and medium range missiles, and when mobility becomes more important than hitting power, the crossbow simply takes too long to reload and is far too heavy. At such times, officers prefer to use archers to support their infantry.

Crossbowmen and archers are usually deployed in conjunction with other infantry. In such a unit, they pressure and harass enemy troops before the shock of melee. Once melee has started, they can become foot soldiers using the swords that they also carry.

Some carry a shield on their backs, usually rectangular and made of leather or braided bamboo, which the archers place upright before them, propping it against their bent knee, protecting them up to mid-thigh. With the same colours as the rest of the army, these shields form a spectacular line on the battlefield.



	M	WS	BS	S	T	W	I	A	Ld
Levy Bowman	4	2	2	3	3	1	3	1	6
Corporal	4	2	2	3	3	1	3	2	6
Imperial Bowman	4	3	3	3	3	1	3	1	7
Sergeant	4	3	3	3	3	1	3	2	7

TROOP TYPE: Infantry.

SPECIAL RULES: Iron Discipline.

IMPERIAL CAVALRY

Under the influence of the new doctrines, cavalry is becoming more and more important on the battlefield and is slowly replacing war chariots. However, mounted troops are still used mostly for terrain reconnaissance missions, harassing enemy positions, and chasing down fleeing troops. Most mounted formations are still comprised of nomad mercenaries and peasant conscripts.

Horses trained and raised for military use belong to a short and stocky breed from the northern Cathayan territories, those under steppe nomads' influence. Although very tough, this breed is not well adapted to charges, and cavalry tends to remain away from major engagements. The high, grassy plateaus and plains of the south of the country lend themselves particularly well to raising horses, and the army always has access to more fresh and healthy mounts.

Cathay has a reduced, but strategic use for its cavalry: as scouts and messengers. Traditionally its objective is almost never to meet the enemy on the battlefield or to invest a particular area, but instead to aid the infantry's advance, manoeuvres and impact against the enemy.

Scouts are organised into small mobile units, whose aim is to spot enemy troop movements, watch over strategic areas, and find places where troops can regroup. They sometimes serve as forward-guards to hold a position and await the arrival of the rest of the army, but this is very rare. Generally, when this happens several scout units merge and, depending on the objective's distance and the secrecy required, light infantry may be added to their number.

Messengers on the other hand generally act alone or in pairs, permitting the chain of command to be much more efficient. Fanatical, ready to carry messages as

easily from one corner of the kingdom to the other as into the middle of combat, they allow officers to react very quickly to any changes in strategy or to enemy manoeuvres and adapt to them almost instantly.

Riders are typically equipped with bows, short sabres, spears, javelins and more rarely with light crossbows, which can be used with one hand. Riders wear no more than light armour, but often wear a shield on their backs to protect themselves from attack when retreating from the enemy lines they have just attacked at point-blank range. They fight as skirmishers, harassing the enemy, firing their deadly arrows at the most vulnerable units and breaking an army's cohesion. Nearing the enemy, they stop to let a hail of arrows drop in their foes and then speed away, repeating this operation until the first ranks of the enemy have been decimated. Other light cavalry charges the enemy ranks and stops a few metres away to hurl javelins. This is repeated several times, and when the enemy line starts to break, heavy cavalry takes its place to engage in close combat.

	M	WS	BS	S	T	W	I	A	Ld
Light Cavalry	4	3	3	3	3	1	3	1	7
Sergeant	4	3	3	3	3	1	3	2	7
Warhorse	8	3	0	3	3	1	3	1	5

TROOP TYPE: Cavalry.

SPECIAL RULES: Fast Cavalry, Iron Discipline.

Faithful Sabre was finishing his inspection of the ramparts when he discovered a sentry sleeping on top of one of the towers. He kicked the sentry in the ribs and the man jumped, giving a cry of pain.

"Miserable dog!" roared Fist of Bronze's lieutenant. "I should flay you alive. I suggest you try to die tomorrow at your post in valiantly defending this town, or I'll send you to the Hells myself!"

The cringing soldier returned to his post, nursing his bruised side.

Faithful Sabre left immediately for the small building near the gate that served as his headquarters. This militia was worthless... By chance, the defences were still solid and the works that had taken place since his arrival had reinforced them. There was nothing for it, but to hope that it would give them enough time for General Yen to break the enemy army – and to come to Yuxing's aid.



DRAGON CAVALRY

The pride of Cathay, the Dragon Cavalry are inspired in part by the warrior traditions of the steppe barbarians. Regarded as the spearhead of the army, it is unequalled throughout the whole of Cathay. Although war chariots still continue to be used in places, this lighter, more mobile form of cavalry is slowly superseding the more cumbersome vehicles.

The Dragon Cavalry are the heavy cavalry on the Cathay army, fulfilling the role of shock troops against lighter enemy units with their spears and shields. Sometimes equipped with halberds with a shortened haft and crescent blade, they can also be useful in prolonged combat. Some wield devastating flails, three eyed guns or fire lances as they charge into battle, yet others also carry bows to harass the enemy from afar. They wear heavy lamellar protecting their chest, shoulders and thighs. The horses often wear a short barding covering the neck, back and flanks; an iron mask often protects the mount's face. Units are trained to charge enemy lines in close ranks and take advantage of their speed to increase their impact.

Few in number, these include soldiers promoted as a reward for their valour. They are chosen equally for their loyalty, discipline and martial competence. Also included in this group are officers who have fallen from grace that now to regain their former standing by carrying out heroic exploits in their sovereign's name. Composed of

professionals, these units impose a constant training program on their members.

Furthermore, they are easily recognisable on the battlefield: every sovereign offers them specific and recognisable uniforms in honour of their standing. This includes the addition of silk and feathers and decorated weapons that are all a sure sign of an elite unit. Shock troops are often seen as having the potential to turn the tide of a battle, as long as the general knows how to use them, of course.

These seasoned shock-troops relentlessly batter enemy lines with all the fury of their namesake. To become a Dragon Cavalryman is a great honour in Cathay. Heavily armoured and skilled in complex manoeuvres and tactics, they oftentimes take great efforts to outflank an enemy unit to suddenly appear on its side or back, adding a devastating edge to their deadly weaponry.

	M	WS	BS	S	T	W	I	A	Ld
Dragon Cavalryman	4	4	3	3	3	1	3	1	8
Jade Dragon	4	4	3	3	3	1	3	2	8
Warhorse	8	3	0	3	3	1	3	1	5

TROOP TYPE: Cavalry.

SPECIAL RULES: Iron Discipline.



IMPERIAL GUARD

To protect himself from enemy Warlords seeking to kill him and claim the throne for themselves, Emperor Chin Chi Wang created the Imperial Guard, who dedicated themselves to a life of eternal vigilance and hardship in the pursuit of military excellence.

The Imperial Guard are first and foremost warriors, who live and die by their blades. The prime duty in his life is to serve and protect the Emperor in all things, and to never let an enemy set foot in the Imperial Palace. However, the code of the Imperial Guard is hard and unrelenting. An Imperial Guard must be willing to accept his own death at any moment. There is no failure for an Emperor's Guard when protecting his Emperor, his only choices are to defend or die. If the Imperial Guard accepts these choices, he cannot fail since death is not failure – it is the ultimate service to his Emperor.

The Citadel of the Emperor's Guard in the Imperial Palace is devised to support the strength of the Emperor's Guard and develop training grounds outside the normal army regiments. The Citadel only offered places to young elite warriors and children of noble birth, and the children of the intakes are brought up according to the ancient traditions of the Imperial Guard. Despite the life of hardship, there is fierce competition between young men and warriors to enter the Citadel of the Imperial Guard, and join the most disciplined fighting force in the civilised world.



The Imperial Guard were initially just a small force dedicated to the defence of the Emperor, even at the cost of their own lives, but over the years, they have developed from a single fighting unit to a Cathayan institution, where every boy grows up with aspirations to join the noble and chivalric fighting order. Their unique bladed weapon, the glaive or “reclining moon blade”, is their badge of office, and they often sport tiger pelts over their armour.

They have many great admirers, for their versatility in battle have proved the Imperial Guard triumphant for many years over threats from the Chaos Wastes, the western domains of the Ogres, and the Red Mansion, where the Imperial Guard are often the only survivors in close encounters with the daemonic legions. In a sense, the Imperial Guard is a symbol of the resilience of the emerging empire of Cathay – if they should fall, then Cathay would also fall into ruin.

	M	WS	BS	S	T	W	I	A	Ld
Imperial Guard	4	4	3	3	3	1	4	1	8
Sentinel	4	4	3	3	3	1	4	2	8

TROOP TYPE: Infantry.

SPECIAL RULES: Iron Discipline, Stubborn.

Be the metal. The armour is your body. Your arm starts to move. You concentrate all of yourself into handling your weapon. Your powerful blows are delivered without any wasted or random movement. If you must die, then you will take at least your opponent with you.

Be the land. You do not know hunger, exhaustion, or deprivation. You only know service to the Emperor. Elsewhere the seasons come and go, dynasties rise and fall, yet you have never left your post. Always be vigilant. Your opponent underestimates you greatly when he believes he has surprised you.

Be the water. You do not change the principles that I have set out, you simply bend yourself to the task. If you despise the enemy, it is merely because he ignores the will of our great people. Any force our enemies bring to bear will be returned by you and your compatriots multiplied a thousand-fold.

Be the fire. You and the other Guards shall take the field of battle only at your Divine Emperor's request. Learn to contemplate his anger rather than your own. You will feel his ire rise through the ground to you when enemies attempt to invade or destroy the harmony of Ying and Yan. If we take the initiative to attack, the momentum of our Emperor's anger and our peoples' will shall unite in you."

- The Training of an Imperial Guard

DRAGONBLADES

The Dragonblades are the best soldiers in all of Cathay, unsurpassed fighters with the blade, bested only by the Elves. They are the image of the true warrior to the common folk of Cathay, as they are generally the most visible in battle. Over the millennia, the Dragonblades have created fortresses and training monasteries in every corner of Cathay, where they train day in and out to perfect their art.

Those that are to become Dragonblades are given to the order by their parents at a very young age and are expected to train from the moment they join. In their junior years they receive tuition and care by their master in return for their aid in performing simple maintenance and cleaning of their master's armour and weaponry, valuable experience for when they are given their own equipment for battle. As the young Dragonblade ages, his training will become longer and harder and he will, when the time is judged right, be given his own armour and weaponry and become independent.

The weapon of choice for the Dragonblade is the Cathayan Longsword, a straight, double-edged sword known as the 'Gentleman of Weapons', and considered to be one of the four major weapons of Cathay. It takes at least a year of training before one is considered competent enough to use it, and so only the most skilled swordsmen are equipped with it. To Dragonblades, the sword is more than a weapon – it is an ally, a friend, a spirit companion.



Perfect swordplay requires a tenuous harmony of discipline and passion. Discipline yields anticipation and precision. Passion yields inspiration and speed. A swordsman who has known this harmony knows that it can never be maintained; it must constantly be achieved. It is the tireless pursuit of this harmony, the undying quest for clarity of self and blade, that defines a Dragonblade.

The path of the Dragonblade is a difficult life, but those who have the dedication and honour are feared by enemies and allies alike. The training the Dragonblade must go through is arduous. They are tested physically and mentally over the course of their training. The final test is defeating their mentor in a duel until one is unable to fight, whether through death or debilitation.

After a prolonged and rigorous training, a Dragonblade may rise to become Blademaster within their order. To gain his mastery, the applicant must display his skill by defeating three of his peers simultaneously in combat, and be judged by his superiors. Only through this may he attain the instruction necessary, and become blessed with the responsibility of the training of others, or the responsibility of coordinating units of Dragonblades on the battlefield.

	M	WS	BS	S	T	W	I	A	Ld
Dragonblade	4	5	3	3	3	1	4	2	8
Blademaster	4	5	3	3	3	1	4	3	8

TROOP TYPE: Infantry.

SPECIAL RULES: Iron Discipline, Killing Blow.

Po Jian carefully measured his opponent, a Samurai champion of Nippon. He knew full well not to underestimate the swordplay of their warriors, whose whole life consisted of honour in duels.

They each carried an expertly crafted blade, shining brightly in the sunlight. Both soldiers slowly moved in a circle around each other, waiting for an opportunity to strike. Charging in without thought would surely result in the demise of the attacker.

There, as the Samurai changed his grip, Po Jian saw his chance. He slashed out with his blade against the unprotected thigh of the Samurai, who managed to turn around and parry the strike. They exchanged more blows, each warrior doing a deadly dance of death that would have slain any lesser foe in mere moments.

Finally, after perfectly executing a feint, Po Jian's blade managed to way its mark in the Samurai's throat as his opponent prepared an overhead strike. The Samurai fell down to his knees, blood gurgling from this throat.

"You fought honourably", said Po Jian, bowing. "You deserve a quick death". He cut off the Samurai's head, ending his life. Po Jian then shook off the blood from his blade, and moved on to face his next opponent.

SHADOWBLADES

The Shadowblades are the dreaded secret police of the Emperor, having the authority to arrest, interrogate and execute anyone without trial. Originally created to spy on court officials to keep corruption and rebellion in check, they gradually evolved into a massive spy network and death squad of the Emperor. In times of a righteous emperor, they are the eyes and ears that keeps the empire safe, but in times of a weak emperor, the organization often became pawns of rivalling officials in their political schemes.

Shadowblades embody a brutal and invisible death. They inspire fear in all members of Cathay, from the humblest peasant to the wealthiest lord. Nothing announces the arrival or the nature of their assault; Shadowblades can kill their victim with the lightness of a breeze or the fury of a typhoon. Speed, surprise and terror are the hallmarks of strikes conducted by these secret warriors.

Shadowblades are selected from the very best of warriors. Their training does not only take the form of form in the murder of all kinds but also acrobatics. The hardest part, however, is not to learn to bend the body to their will; instead, a Shadowblade must first disappear from the world of the living. During the final

test of their initiation, their own death is simulated by taking a poison by all but stops their heart for two days. As such, they sever the ties to any living members of their family, and are officially declared deceased. Their only family after this is the other Shadowblades of their organisation and the satisfaction of accomplishment in serving the Emperor, their only reason for living.

The Shadowblades have become synonymous with darkness and fear since they began dealing death for the Emperor, acting as his secret bodyguard and removing political opponents. Using subterfuge and terror as their weapons, they go unseen until the time is right to strike, often leaving only corpses as a testament to their passage.



The battle garb of the Shadowblades varies, but is inevitably dark grey, deep green, midnight blue or black robes. When they appear on the field of battle, they attack where the enemy is at their weakest, without warning, overcoming positions with great speed and ruthlessness. Occasionally a Shadowblades will be tasked with the destruction of the enemy commander and, equipped with the deadliest weapons of the east, they more often than not easily accomplish that task.



	M	WS	BS	S	T	W	I	A	Ld
Shadowblade	5	4	4	3	3	1	5	1	8
Master of Shadows	5	4	4	3	3	1	5	2	8

TROOP TYPE: Infantry.

SPECIAL RULES: Dodge (6+), Poisoned Attacks, Scouts, Skirmishers.

"It is not enough to be fast, to be the best. No... We need more precision and discipline. The speed of the attack is only an artifice that allows to overcome the nuisance which may cause us the target, but the key lies in the accuracy of the blow because that is where lies its effectiveness. And this accuracy is based on strict discipline, because you have to know as much of the body weaknesses of your target as the capabilities of your own body. This is what your Emperor expects from you... and that's what I'll teach you."

- Jie Shao, Master of Shadows to Shadowblade apprentices

CELESTIAL DRAGON MONKS

The Celestial Dragons Monks are the most alien of the warriors of Cathay, for as they ascend through their training they leave all that makes them human behind—anger, pain, hatred and every other human emotion is forfeit, the Celestial Dragons are incomprehensible to the normal man. While the monks of the dragon do not use any forms of armament or armour other than their fists and feet, this reliance on simplicity allows them to focus on their Chi, their inner life force. Celestial Dragons manipulate it, harnessing it to heal wounds, strengthen blows and increase their speed until they are merely blurs of death.

The Celestial Dragons are by far the most distant from the populace, aloof and concerned only with their own amelioration and ability to battle, the ultimate warriors performing the ultimate art. Strangely, the Celestial Dragons have been known for some of the most heroic and selfless actions in Cathayan history, saving several Emperors and Empresses from certain death at the cost of their own lives and defending towns against overwhelming odds.

Mystical but highly aggressive, these legendary warriors practise enlightenment through violence, and through strict meditation and training some have even mastered

the ability to breath fire and run across water without even breaking its surface. The monks of the Celestial Dragon believe in spiritual enlightenment and ascension to the spirit world in finest fashion can only be attained through perfection as a warrior. This quest to be the greatest fighter possible drives them and infuses every aspect of their lives and culture. They leave their humanity behind as infants and, as the few survivors of combat with the monks have described it, to battle with the Celestial Dragon Monks is to battle with death itself.

The Dragons Monks are often not content with mere training and actively seek out battle. Whenever they leave the mountain monastery they usually enter the service of the Cathayan Army, where they get to test their mettle against the enemies of the Celestial Empire. Wherever battle is to be found, there the Celestial Dragons go. However, should the call to defend their monastery ever reach them; their return is swift, for they can run for days upon end faster than even the greatest athletes of Tilea.

In some rare situations, a Celestial Dragon Monk has taken some mighty warrior under his wing and taught him a few of the secrets of their order, recognizing the potential for the chosen warrior to achieve enlightenment, but these cases are rare and, for the most part, the Celestial Dragons Monks remain distant and cold to the world, existing only to battle.

	M	WS	BS	S	T	W	I	A	Ld
Dragon Monk	5	5	5	4	4	1	5	2	8
Enlightened One	5	5	5	4	4	1	5	3	8

TROOP TYPE: Infantry.

SPECIAL RULES: Dodge (6+), Immunity (Psychology), Skirmishers, Strider.

Fire Breath (Enlightened One only): This is a Strength 3 Breath Weapon with the Flaming Attacks special rule.

Martial Arts Fighting Styles: At the start of each round of combat in which a Dragon Monk fights, they must choose one of the following Fighting Styles to perform. They may not use the same Fighting Style in two consecutive turns of the same combat engagement.

- **Black Tiger:** Pouncing on their target at great speed, the Dragon Monks gain +1 Attack.
- **White Crane:** Moving as fast as the wind, the Dragon Monks gain the Always Strikes First special rule.
- **Fanged Snake:** Biting with the lethality of the viper, The Dragon Monks gain the Killing Blow special rule.
- **Great Dragon:** Striking with the power of the dragon, the Dragon Monks gain +1 Strength.
- **Praying Mantis:** Adapting a defensive stance, The Dragon Monks gain the Dodge (5+) special rule.



STEPPE NOMADS

For centuries, especially during the Warring Kingdoms period when no unified empire of Cathay stood to confront the enemy, the Steppe Nomads were usually seen down the tip of a blade as enemies, not as partners. This all changed though when Emperor Chin Chi Wang unified Cathay. He was the first to recognize their use on the field as allies rather than foes, and offered them land and gold in return for their services. From then on, the Steppe Nomads would often show up in the armies of Cathay as mercenaries, filling the roles of scouts and light cavalry, peppering their foes with arrows from horseback.

Most renowned and most emulated of their skills is the parting shot. The Steppe Nomads would feign retreat; then, while at a full gallop, lie back to shoot at the pursuing enemy. The manoeuvre requires superb equestrian skills, since the rider's hands were occupied with his bow, leaving only pressure from his legs to guide his horse.

The typical employment of horse archers in battle is as fast cavalry capable of moving swiftly to avoid close combat, or to deliver a rapid blow to the flanks or rear of the foe. The Steppe Nomads are masters of galloping around their enemies and encircling them; they prefer ambushes to frontal assaults, separating then destroying isolated units. They are among the best human cavalry in the world, with the possible exception of their distant northern cousins, the barbarian Ungols of icy Kislev.

The foundation of the Steppe Nomads' way of war is a direct extension of their nomadic lifestyle, honed to a



razor's edge by their Great Khan, his generals, and his successors. Enemies become increasingly frustrated at their inability to bring the Steppe Nomads to battle, because a target never presents itself.

The legacy of the Great Khan lives on in the manner the Steppe Nomads go to battle as auxiliaries to the Grand Army of Cathay. From time to time, warbands split off from the centres of civilisation and range outside the Khanates. These rampaging bands are usually led by some younger glory-seeking Khan, and some of them find their way into the armies of Cathay. Far from home, the Steppe Archers are nothing if not pragmatic, and when allowed safe passage in return for service in a Grand Army General's armies, they seldom refuse.

They are absolutely merciless and have no problems being cut off from their parent tribe, as they go to war with numerous steeds, can sleep in the saddle, and live off the land. Their manoeuvrability is almost infallible, having everywhere to flee to, and being able to attack anywhere. Wearing little in terms of armour, Steppe Nomads ride and fight independently of cumbersome supply lines, collecting valuable reconnaissance information as they disrupt enemy positions and sow seeds of panic.

They are unparalleled horsemen, and masters of the bow. When not trading goods made in their portable settlements, these nomads reserve the right to inflict a choke hold on all trade moving across the steppes. The Steppe Nomads are masters at moving quickly around their enemies, surrounding them, and cutting them down with withering fire from bows. As such, these highly manoeuvrable and resilient warriors are much sought after as mercenaries in the standing armies of Cathay.

They prefer to wear down their enemy by quick volleys of skilfully placed arrows, while adeptly avoiding getting pinned down in melee combat. Many merchants, caravan masters, and local rulers have been forced to acknowledge the threat that these nomad tribes represent, and many Steppe Nomads are themselves employed to guard the very caravans that they once raided.

	M	WS	BS	S	T	W	I	A	Ld
Steppe Nomad	4	3	4	3	3	1	3	1	7
Bahdur	4	3	5	3	3	1	3	1	7
Warhorse	8	3	0	3	3	1	3	1	5

TROOP TYPE: Cavalry.

SPECIAL RULES: Expendable, Fast Cavalry.

Horselords: Steppe Nomads may re-roll the dice to see what distance they move for any pursuit or flee roll.

HILL TRIBESMEN

Hill Tribesmen are nomadic raiders that plague the trade routes and border settlements of Cathay. They are a tough and enduring people, skilled in battle against their foes, but also experienced in battling their hostile environments. In Cathay, the tribesmen of the mountains form bands of warriors that raid settlements and caravans along major trade routes.

They are found in the highlands of Cathay, where they live in small colonies outside of society and have established smaller fiefdoms for themselves. They live off the land, hunting and trading furs, and are sometimes hired as guides or to guard caravans. The Emperor leaves them be and allows them to sort out their own affairs as long as they do not bother in his or those of his servants.

Hill Tribesmen are fierce and capable warriors, proud and quick to anger if offended. The armies of Cathay often contain many of these tribesmen. They are recruited as auxiliaries in support of the main battle line, and are often the first troops sent into battle to deal with enemy archers and lightly armoured troops. Treated with blatant disrespect from the Cathayan aristocracy, Hill Tribesmen still perform an important role in the army, often lying in ambush or encircling enemy positions. They usually move ahead of the main force, disrupting the opposing army's troops with their javelins and harassing attacks.

While being cheap soldiers to maintain, their lack of discipline can be quite a nuisance to the Cathayan Warlords, often charging into the fray of battle instead of moving into a flanking position and disobeying orders. For this reason they are very rarely relied upon, and are mostly used as screeners for the main force, drawing enemy missile fire to them and thereby protecting more important troops.

Due to their way of life – namely ripping each day from life's teeth, as they would tell any stranger – and due to their nature, Hill Tribesmen tend to scavenge the enemy and their allied troops after a battle before venturing home if their loot proves satisfying enough. With the mass of soldiers available in Cathay and the huge amount of equipment needed, the Cathayan Warlords will generally not tolerate such behaviour, and should the bandits be caught plundering, they will be arrested and forced to stand trial – usually resulting in having a hand chopped off or be hanged, even if they were allies in battle just a few hours before. While these sanctions are regarded as necessary and rightful punishment by the common Cathayans, most of them tend to forget that living a life high up in the mountains outside the secure walls of the cities inevitably leads to such acts of desperation to supply their tribes with materials vital for their survival.

	M	WS	BS	S	T	W	I	A	Ld
Tribesman	4	3	3	3	3	1	3	1	6
Chieftain	4	3	3	3	3	1	3	2	6

TROOP TYPE: Infantry.

SPECIAL RULES: Ambushers, Expendable.



"By the decrees of Imperial Law, as stated in the Tome of Punishments and penned down by the divine Emperor himself, Keeper of Balance between the forces of Ying and Yan, entitled with the Mandate of Heaven, Guardian of Cathay, Scourge of the Green-skinned raiders and the wild men from the north, beacon of light and hope against the dark forces of the other planes and the one and rightful ruler of the whole world and the realms beyond, you are hereby impeached of having robbed his Highness of the armour and weapons granted by his benevolence to his subordinates, so that they might aid him in his unending quest of bringing peace to this world, is and therefore sentenced to death. The sentence shall be executed with the first light of the next day, so that the criminal might one last time see the kindness of His Greatness shine upon him and so that his treachery might follow him in his pitiful life after death!"

- Common field trial

MONKEY WARRIORS

The Monkey Warriors from the Mountains of Heaven are among the more curious creatures of Cathay. Like the Beastmen of the Old World, they too are a spawn of Chaos. Whether they group together for similar reasons as more common beast herds, these monkey-men do seem more benevolent than their Old World counterparts, depicted more as tricksters and comen than blood-thirsty marauders.

Monkey Warriors are independent, tricky and inventive. They have a sharp spirit, often underestimated due to their frivolous and irrelevant attitudes. They like to mock others and themselves, humour is their way of seeing the world. Never truly cruel, their character sometimes pushes them to lie or trick people to achieve their ends.

These forest denizens are able to fight using all four limbs, meaning these ape warriors have an unusual style of fighting. As dextrous as they are deadly, more movement is involved, using and interacting with the surrounding environment for any advantage it offers. It is a style that has been copied by the Dragon Monks, making for a more agile blend of blows from fists and feet.

Monkey Warriors avoid integrating with humanity. When they do spend time in a village, it is rarely for long and always because they have something to do there, or someone to see. They avoid towns like the plague, and prefer jungles and forests; Monkey Warriors are thus common in the world of martial arts.



If reported sightings of green apes in these parts are anything to go by then the creatures prefer to live in tight packs high up in the bamboo canopies. These lie predominantly in the southern region, with patches across the centre of Cathay leading sparsely up to more northerly aspects. Whether the forests provide better protection or they congregate here because it is in their nature, rumours suggest that these could be monkeys that are mutating into men!

猴

Monkey Warriors are sometimes hired into the armies of Cathay, for they possess common knowledge just like any other man, yet only a few of them understands the human language. Whenever they go to battle it is mostly for food or equipment that they do not have the materials to make for themselves to bring back to their tree colonies. They brandish heavy long staffs and are able dodge many enemy blows with ease while amusing themselves with pranks and jokes. On the battlefield they run around the enemy troops, harassing them with poisoned darts from their blowpipes and being a general nuisance. While being rather weak physically, their speed and agility makes them well-suited for skirmish operations in wooded terrain, where they can easily disappear and hide before ambushing their unaware foes from the canopy.

	M	WS	BS	S	T	W	I	A	Ld
Monkey Warrior	5	3	3	3	3	1	4	2	6
Monkey Chief	5	3	3	3	3	1	4	3	6

TROOP TYPE: Infantry.

SPECIAL RULES: Dodge (6+), Expendable, Forest Striders, Obstacle Striders, Skirmishers.

"Some sorta Beastmen, was told they live in the south, but one time I seen 'em I was helping escort a caravan to Shanglang, or whatever that place was called. Passed through this forest of stuff. Cathayan folk call it boobam or somethin', and we could see 'em hopping from tree to tree, pointin' down at us and talkin' that foreign gibber. I tells you, I ain't never been so pleased to see daylight than I was when we left that forest."

— Albious Waxforth, Bodyguard

MERCENARY OGRES

Ogres are massive by human standards, standing over ten feet tall. They are hulking brutes, their broad frames covered in slabs of dense muscle, over which lies a thick layer of blubber that insulates them in the icy climes of their homeland. Their skulls are thick and their hide is tough as cured leather. Their legs are as sturdy as tree trunks and their arms can smash in a man's chest without even the need for a weapon. However, an Ogre's most distinctive feature is his gut. The size of an Ogre's gut is proportional to his status – those that are strong and successful eat well and develop massive bellies that spill out over the belt. Ogres take great pride in their guts and protect their precious innards with large armoured shields, fashioned from heavy iron and known as gut plates.

Every Ogre has a ravenous appetite. Their whole society traditionally revolves around eating, and both their religion and magic are also based on food. Ogres can devour practically anything – powerful, grinding stomach muscles can even crack rocks if there is no alternative. They will eagerly consume their enemies at the end of a battle, shovelling bloody hunks of raw flesh into their ever-hungry maws.

It is a gross understatement to say that Ogres are not the brightest individuals. In fact it is often said that they are dumber than the rocks they sometimes eat. They are completely illiterate and speak with growls, grunts and belches, using words with as few syllables as possible. However, they are capable of cobbling together crudely effective weapons. The only thing they excel at, apart from eating, is fighting. In battle, an Ogre is the match of ten men – a devastating force, especially once he has picked up some momentum. An Ogre's 'bull charge' can knock an armoured knight and his steed dazed and bruised to the floor.

The Ogres' homelands lie within the cold desolation of the Mountains of Mourn, to the west of Cathay. Here they live in tribal groups, loosely organised into kingdoms ruled over by Ogre chieftains known as Tyrants. It is a harsh environment, where the Ogres climb onto the peaks with their huge clubs to hunt great mountain beasts such as mammoths, ice elk and

rhinoxen. They also attack the occasional wagon trains and other travellers that pass through their domains, following the perilous mountain passes. This has provided the addition of mules, horses and men to their diet, and over time has taught them the value of gold.

Despite their tough existence, the Ogre population has been growing in recent decades, enough to spur a massive expansion of the Ogre Kingdoms and the migration of many tribes into new parts of the world. This has led to war with other races as well as among the tribes themselves.

Many thousands of years ago, the Ogres lived in steppe lands in the west of Cathay. They were a simple people that spent most of their time trading and warring. Their neighbours, Imperial Cathay, saw the benefits of working with them, keen to use their prodigious strength. Soon, the Ogres were being recruited into the Cathayan armies, greatly bolstering the celestial forces. With Cathayan influence, the Ogres prospered, and soon they were powerful enough that they made open raids against their Cathayan allies. The Celestial Dragon Emperor was not pleased, and some believe that the devastating event that followed occurred at his command. Whatever the truth, it changed the Ogre race forever.

High above the Ogre steppes, a malign star winked into existence. Every night its sickly light grew brighter, until eventually, many weeks later, its crackling miasma of green light outshone both moons. The Ogres could only look to the sky in fear and wonder, the simple creatures utterly unaware of their impending doom. Eventually the warpstone comet struck, instantly incinerating more than two-thirds of the race, burrowing itself deep into the earth, sending shockwaves around the world.

The sea-sized crater it created would eventually be worshipped as the Great Maw, the Devourer of All Things, the Ogre's chief deity. The devastation it brought destroyed the green lands of the Ogres, burning and twisting them, leaving nothing but a barren wasteland, where the fight for survival drove the Ogres to cannibalism and worse. Today, the Ogre Kingdoms to the west of Cathay are a barbaric conglomerate of tyrannical, greedy kings that rule by the right of might.

After the arrival of their God, Ogres were inexplicably filled with many powerful hungers, one of which was an undeniable appetite for travel. Thus, Ogres can now be found all over the world, including Cathay, selling their impressive skills to the highest bidder before moving on. Some, however, choose to settle in foreign lands, and Cathayan Ogres are one such example of this.

	M	WS	BS	S	T	W	I	A	Ld
Ogre Bull	6	3	2	4	4	3	2	3	7
Ogre Crusher	6	3	2	4	4	3	2	4	7

TROOP TYPE: Monstrous Infantry.

SPECIAL RULES:

Ogre Charge: Each monstrous infantry model on foot with the Ogre Charge special rule that successfully charges an enemy has the Impact Hits (1) special rule. Models with this special rule that are part of a unit with ranks add their current Rank Bonus to the Strength of the Impact Hits they inflict.



TEMPLE DOGS

The statues known as Temple Dogs are a popular decoration throughout Cathay. They perch outside the entrances to palaces and other large residences, public buildings and merchant establishments of sufficient wealth to afford them. The Temple Dog, as such, is a creation of the Cathayan imagination, a being that embodies their desire to fend off evil and misfortune at all times, loyal pets that will guard all that is dear to them while they themselves rest. However, some Temple Dogs have a value that is active and practical as well as symbolic.

Temple Dogs are some of the strangest defenders of Cathay. They are magical constructs, chiselled and set from enchanted stone and stand immobile guarding temple grounds from intruders. On closer inspection these avatars seem indistinguishable from a normal statue, but they suddenly spring into life when certain strictures have been violated on the temple grounds.

Through a process that scholars still do not understand, some benevolent spirit from other realms spontaneously come to inhabit Temple Dogs and will turn them into living beings whose sworn mission, it seems, is to guard Cathayans from things of evil. No apparent connection between the humans who sculpt Temple Dogs and the spirits that come to inhabit them has ever been discovered. It is as though they are blessings granted by a quirk of the Celestial Order that is not and perhaps cannot – be understood.

These animating spirits seem to lie dormant inside the statue, and are capable of doing so decades, perhaps even centuries, until such a time as they decide it is appropriate to act. The trigger is generally a perceived physical threat to the property that they were built to guard, or the residents of that property. A threat to an area, such as an attack on a city, can activate a pack of Temple Dogs.

It has been determined though, that human action cannot compel Temple Dogs to activate, and no means have yet been discovered to determine which statues

house dormant spirits. Though determined fighters and unflinchingly loyal to those to whom they give their loyalty, they do not accept orders from anyone, not even those whom they would defend to the death. Temple Dogs serve as they see fit, following their own instincts.

Heavy weathering on the majority of these constructs indicates they may come from an ancient time and that any such magic harnessed during their creation was lost or remains undiscovered.

Fanciful tales of hidden shrines, their priests butchered by defilers, now lie concealed in ruin. Ruins watched over by ever vigilant guardians who shall resist all attempts to settle them back into quiet stone, warding off those who dare to unravel the mystery.

Temple Dogs resemble nothing so much as a cross between a giant pekinese and a lion. They have a large, blunt head with wide-set, bulging eyes. Their bodies appear leonine, with thick fur and large padded feet. Coloration ranges from golden to black, though some rare Temple Dogs range from white to any other colour. About the size of a horse, the Temple Dog retains some of the properties of stone, giving it a very tough skin and tremendous weight. While possessing the durability and strength of stone, they move with startling agility and could almost be mistaken for real animals if it were not for their grotesque, Daemonic faces of the statues and mould trailing from their legs.

Temple Dogs, since they are usually situated in pairs, are used to fighting as such. They do not hesitate to fight alone however, and if many Temple Dogs activate simultaneously to defend an area under threat, they instinctively fight as a pack, determining their tactics by instant and unspoken consensus.

When a Temple Dog is destroyed, the spirit that inhabits it returns to its native realm. If it survives defeating its enemy, it will return to the position and posture that it originally occupied and resume its dormant state.



	M	WS	BS	S	T	W	I	A	Ld
Temple Dog	7	4	0	4	5	2	3	2	7

TROOP TYPE: War Beasts.

SPECIAL RULES: Animated Construct, Fear, Immunity (Flaming Attacks), Magic Resistance (1), Unstable.

"You see these things all over the place, who knows which ones are just statues and which ones are gonna leap out and maul you. I stay well enough away."

- Joaquin Haumser, Merchant of Nuln

TERRACOTTA WARRIORS

A legend in Cathay says that a Dragon Emperor pleaded with the God of Conflicts, for an unstoppable army to beat the hobgoblins to the north. Knowing that the strength of Cathay alone would be enough to best any foe, the god dug a wide trench and used all the earth and clay he removed to construct an army numbering one hundred thousand Terracotta Warriors for the Dragon Emperor. The Emperor was most pleased and set this army on the Hobgoblins and was even more pleased when they utterly crushed them.

With the Hobgoblins gone, the army stopped moving and nothing could be done to make them move again. The Dragon Emperor was disappointed by this and demanded that life be returned to the Terracotta Warriors. The God of Conflicts was outraged, so he ordered the soldiers to tear the Dragon Emperor limb from limb and bear away pieces of the corpse, each going forth to find a quiet place to rest. From then on, they would protect the body of the Dragon Emperor and only have life once again to face a threat with the might to crush Grand Cathay.

The Terracotta Warriors then stood quiet, unmoving for centuries, until the Wu Jen managed to solve the magical secrets of bringing them back to life. Unfortunately, this requires a huge amount of effort from the Wu Jens side, and they can therefore only control smaller groups of them at a time. Once awoken, they will follow orders just like any other soldier, except that their morale is unfaltering, making them perfect warriors. However, due to the magic required to keep them alive, they are prone to become inanimate when weakened. Still, as long as they are moving, they are a welcome unit in the Cathayan army, being the most disciplined warriors the world will ever see.



A Terracotta Warrior is crafted from clay and fired into ceramic, and is usually sculpted to resemble an armoured human soldier. Terra-cotta soldiers are often created to guard the tomb of powerful rulers, standing in silent ranks to guard their liege even after his or her death. These soldiers stand vigil for centuries, animating only to defend the tomb and its riches from tomb robbers. Terracotta Warriors are typically painted with coloured lacquer, though this decoration is often worn away from use or faded with age.

Unlike most constructs, a Terracotta Warrior carries within its form a spark of intelligence. This is hardly enough to grant the construct the ability to speak or otherwise engage in free will, but it is enough for it to carry out more complex tactics than most constructs are capable of. Stories of farmers digging up soldiers of red clay are about to this day, usually followed by tales of fleeing peasants as the construct fights to protect the decayed body part it keeps vigil over.

	M	WS	BS	S	T	W	I	A	Ld
Terracotta Warrior	4	2	2	3	4	1	2	1	3
Terracotta Sergeant	4	2	2	3	4	1	2	2	3

TROOP TYPE: Infantry.

SPECIAL RULES: Animated Construct, Immunity (Flaming Attacks), Magic Resistance (1), Unstable.

General Lu Wai Zheng stretched his aching back. From his horse, he watched his troops march – sixteen thousand men, mostly foot soldiers. He knew in advance that they had crushing numerical superiority. The spies were certain about that. General Fong could count on only four or five thousand men; conscripts for the most part. However, the old general did not underestimate the strength of the rebels, fighting for a cause that they believed in, and led by a peerless strategist.

The ranks of the infantry forming the rear guard finally passed them, soon followed by the supply carts. The perfection of a marching army still fascinated him: the fluid lines, the raised spears, the tramp of boots on the paved road... everything had been done to help ensure his plan's success. His sovereign had not spared any expense and the Minister of War had relayed his orders. Now, the perfectly formed and equipped units headed towards their destiny.

Riders in front, thirty chariots, crossbowmen and infantry in iron helmets organised themselves into five operational divisions. The old general revised in his mind the plan he had formulated.

Lu Wai Zheng considered his chances of success. Everything rested on two crucial elements; his principal force would bear down on Fong's capital while another acted as a diversion to the east. Would it be enough to trick his old pupil? In his heart, he doubted it.

FIELD ENGINEERS

The Cathayans have long been known for their extensive knowledge in creating spectacular engines of war using simple means, and were the first humans to master the use of gunpowder, long before the men of the Empire.

Field Engineers are men specialised in building and maintaining these war machines, and despite the risk involved, often gladly take to the field of battle in order to try out their latest creations on the foes of Cathay. Fielded in small units, Field Engineers move in close support to other Infantry units, using them as cover until they can get close enough to the enemy.

	M	WS	BS	S	T	W	I	A	Ld
Field Engineer	4	3	3	3	3	1	3	1	7

TROOP TYPE: Infantry.

SPECIAL RULES: Skirmishers.

SPECIAL RULES:

Close Support: As long as Field Engineers remain within 3" of other friendly Infantry units with the Iron Discipline special rule, they have the Ward save (4+) special rule against enemy spells and missile attacks, and may Stand & Shoot against enemies charging such units following the normal rules. They are otherwise completely normal units for the purposes of Movement and for determining Victory Points.

All units of Field Engineers must deploy at the same time, just like War Machines. Unlike other War Machines, the Dragon's Breath and Hand Mortar may march.

SKY ROCKETS

The Cathayans are generally credited with the invention of the explosive called gunpowder. They use it extensively to power rockets, both for entertainment and military use. Although they never developed the inaccurate design, rockets can be used with great effect against enemies. Rockets are noisy, smelly, and spew fire while travelling at high velocity. They damage anything they hit and do collateral damage if they carry an explosive charge.

EQUIPMENT:

Sky Rockets: Sky Rockets fire using the following profile:

Range:	Strength:	Special Rules:
24"	3	Flaming Attacks, Move or Fire, Multiple Shots (D6), Volley Fire

FIRE BOMB THROWERS

Fire bombs are made from earthenware pots that are filled with gunpowder and then lit by a fuse. As the fuse burns down, the thrower swings the bomb by an attached rope and then releases it at the right moment, hopefully hurling it at the enemy to explode. The resulting blast can be terrible as the pot shatters. These grenades are effective when used as fire support in a field battle, but are otherwise mostly used as defensive weapons during sieges, where they are throw down on the enemy as they attempt to scale the walls.

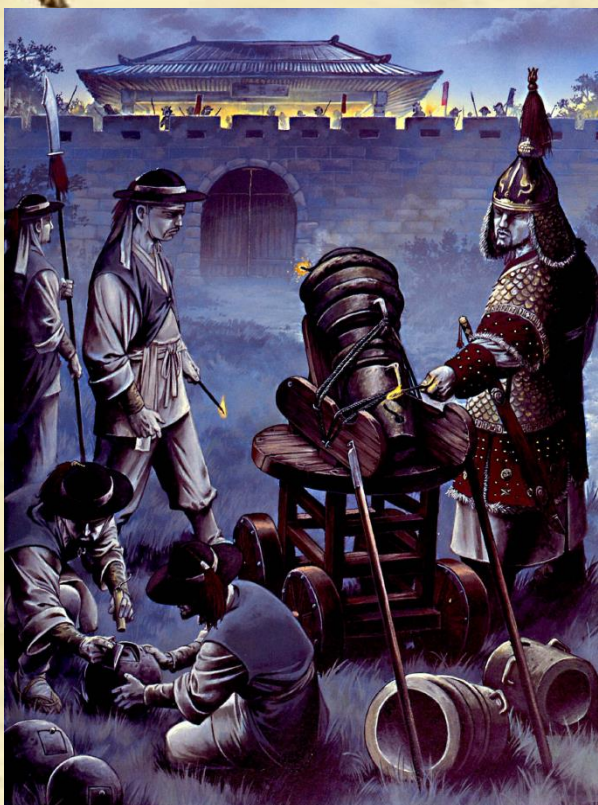
EQUIPMENT:

Fire Bombs: Fire Bomb Throwers fire using the following profile:

Range:	Strength:	Special Rules:
6"	4	Armour Piercing (1), Flaming Attacks, Quick to Fire

Each Hit from a Firebomb is multiplied into D6 Hits.





HAND MORTAR

Hand mortars are portable artillery pieces mounted on small wagons that are brought into battle. Firing a hollow shell packed with gunpowder and metal splinters that send shards of sharp metal in every direction upon impact, these lightweight versions of the Imperial Mortars can be devastating against enemy infantry.

EQUIPMENT:

Hand Mortar: A Hand Mortar fires like a Stone Thrower with the following profile:

Range:	Strength:	Special Rules:
8-36"	3(6)	Armour Piercing (1), Move or Fire, Multiple Wounds (D3), Slow to Fire

If a Misfire is rolled, roll a D6 and consult the Black Powder Misfire chart in the *Warhammer* rulebook.

DRAGON'S BREATH

The Cathayan Dragon's Breath is a siege weapon that fires a continuous stream of flame, incinerating enemy infantry from short range. They called it the "Dragon's Breath" after the Celestial Dragon that is so famed across the land, and the similarities of the two "breathing" fire. It was the first use of gunpowder in Cathayan warfare, before it was imbued with enough saltpeter to explode. The Dragon's Breath is most commonly mounted on a two-wheeled pushcart, allowing it to be used on the battlefield to deter enemy attacks by projecting a shield of flame for advancing soldiers.

EQUIPMENT:

Dragon's Breath: The Dragon's Breath fires like a Fire Thrower using the following profile:

Range:	Strength:	Special Rules:
n/a	3	Flaming Attacks, Slow to Fire

If a Misfire is rolled, roll a D6 and consult the Black Powder Misfire chart in the *Warhammer* rulebook.



Colonel Gu Ji was enraged. These damned archers were in their element in this situation. Nothing was blocking their line of sight and his men were dropping like flies. He had quickly realised that they were not dealing with simple citizen militia or fearful peasants. Mercenaries! Veterans of many battles, of that he had no doubt.

"What is the chief engineer doing? Do I have to fetch him myself?" Gu Ji snarled.

A rotund man bounded across the guarded perimeter and bowed respectfully to the colonel.

"This siege is not proceeding very auspiciously, master engineer. Find something that will level the playing field. Yuxing must fall before tonight."

"Tonight, colonel?" gasped the specialist. "But that would be impossible, it would take me days to build a tower or..."

"Who's talking about a tower, fool! We have ten times their manpower. I want ladders to scale these palisades and barricades to protect my archers so they can get close enough to cover our next assault."

The little man relaxed a little, but a nervous tic made him blink unsteadily.

"Ah, well that's another matter. Give me two hours. The wood in that forest looks promising..."

"Spare me the technical details and put your men to work immediately," Gu Ji snapped. "You have an hour."

"Very well, colonel. Perhaps you might also like a ram? Even roughly carved from a trunk it should be enough to break down those flimsy gates and open the town."

"Good idea." The colonel scratched his chin. "And while you're there, make sure the fire pots are ready to use. I would like to keep from destroying the town, but if it is necessary, I'll turn it to ashes and pass over the ruins. Have you ever seen anything more beautiful than a burning town under a star-filled sky, master engineer?"

Colonel Gu Ji began to laugh raucously.

WAR CHARIOTS

Though Cathayans of all states have much in common, nothing is more common than their skill in the arts of war. One devastating weapon employed across the plains of Cathay by all five kingdoms is the war chariot. The chariot is more than just a machine of war; to the Cathayan, it is the symbol of both power and prestige on the battlefield. Indeed, no vassal may command more war chariots than his liege.

War Chariots are symbols of prestige for senior officers and the royal family, who use them to decimate enemy foot soldiers, and the Cathayan army uses them almost every time that the terrain is favourable. Chariots, although archaic, are so popular among the officers and what is left of the nobility that some war theorists in Cathay attempt to recreate chariot formations. However, so far their efficiency on the battlefield is not enough for this option to receive serious consideration.

Chariots accomplish two roles on the battlefield: attack the enemy by quickly exploiting the smallest break in the enemy ranks, and adding their weight to cavalry charges. Soldiers on chariots have been known to use a weapon comprising a metal crescent fixed to a long pole. It is particularly useful at unseating cavalry and passengers on enemy chariots.

There are two kinds of chariots in the armies of Cathay; a light chariot drawn by two horses, carrying two passengers, a driver and a warrior most often armed with a spear. A heavier chariot drawn by two to four horses capable of carrying three passengers: a driver and two soldiers armed with spears, halberds or ranged weapons. Fixed to either chariot are flags tied to wooden poles, proclaiming the soldiers' unit. Bronze points are attached to the wheels, allowing the chariot to push away the enemy infantry and break the legs of horses.

WAR CHARIOT

The typical war chariot has two wheels, is pulled by two horses and is manned by the charioteer, an archer, and sometimes a third man holding a handful of throwing spears, plus a sword or battle-axe. It is constructed from wood, leather, and sometimes bronze.

	M	WS	BS	S	T	W	I	A	Ld
War Chariot	7	-	-	5	4	4	-	-	-
Charioteer	-	4	3	3	-	-	3	1	8
Warhorse	-	3	0	3	-	-	3	1	-

TROOP TYPE: Chariot (Armour save 6+).

ELITE WAR CHARIOT

Elite war chariots – those ridden by famed warriors, nobles, and royal bodyguards – come in a variety of distinct forms. Though essentially the same as the typical war chariot, the elite war chariot is somewhat larger, pulled by four war horses, and is often constructed from elemental wood, gold, ivory, jade, and other precious minerals and elements.

	M	WS	BS	S	T	W	I	A	Ld
War Chariot	7	-	-	5	4	5	-	-	-
Charioteer	-	4	3	3	-	-	3	1	8
Warhorse	-	3	0	3	-	-	3	1	-

TROOP TYPE: Chariot (Armour save 6+).



WAR DRUMS & WAR WAGONS

WAR DRUMS

On the battlefield, the chaos created by combat, significant troop movements, and terrain, all make it very difficult to maintain direct contact between the different parts of the army. For that reason, the general makes use of an efficient system of transmitting orders to his subordinates, which are then relayed down the chain of command.

Messengers receive and transmit a general's orders to his subordinates across the battlefield. Speaking-trumpets and flags are used for communicating with officers; these orders are generally either to advance or to retreat. Large drums, frequently taller than a man, cymbals and bronze bells are used to send out signals, most often orders to move. Thus, despite the vast area covered by thousands of men locked in combat, the army is capable of coordinating its actions. Although everything may seem confused on the field of battle, visual and auditory signals can assure coherence between any army's commanders and thus the success of its operations.

Cathay's enemies are used to hearing the regular beat that accompanies their troop movements; the noise can sometimes drown out the roar of battle. The Cathayan troops are trained to react to the slightest change in rhythm. The drum beaters strike the tanned hides with huge sticks. The effort needed is considerable, and the men form a kind of elite unit dedicated to the transmitting of messages across the battlefield. Officers receive the same training to understand the complex code employed.

	M	WS	BS	S	T	W	I	A	Ld
War Drum	-	-	-	-	5	-	-	-	-
Drummer	4	3	3	3	3	1	3	1	7

TROOP TYPE: War Machine.

SPECIAL RULES:

War Drum: The War Drum acts as a Musician to all units within 12" (its effects are cumulative with normal musicians). In addition, any Art of War Stratagem tests may be re-rolled. If captured, the War Drum is worth 100 additional Victory Points, just like the Battle Standard.

WAR WAGONS

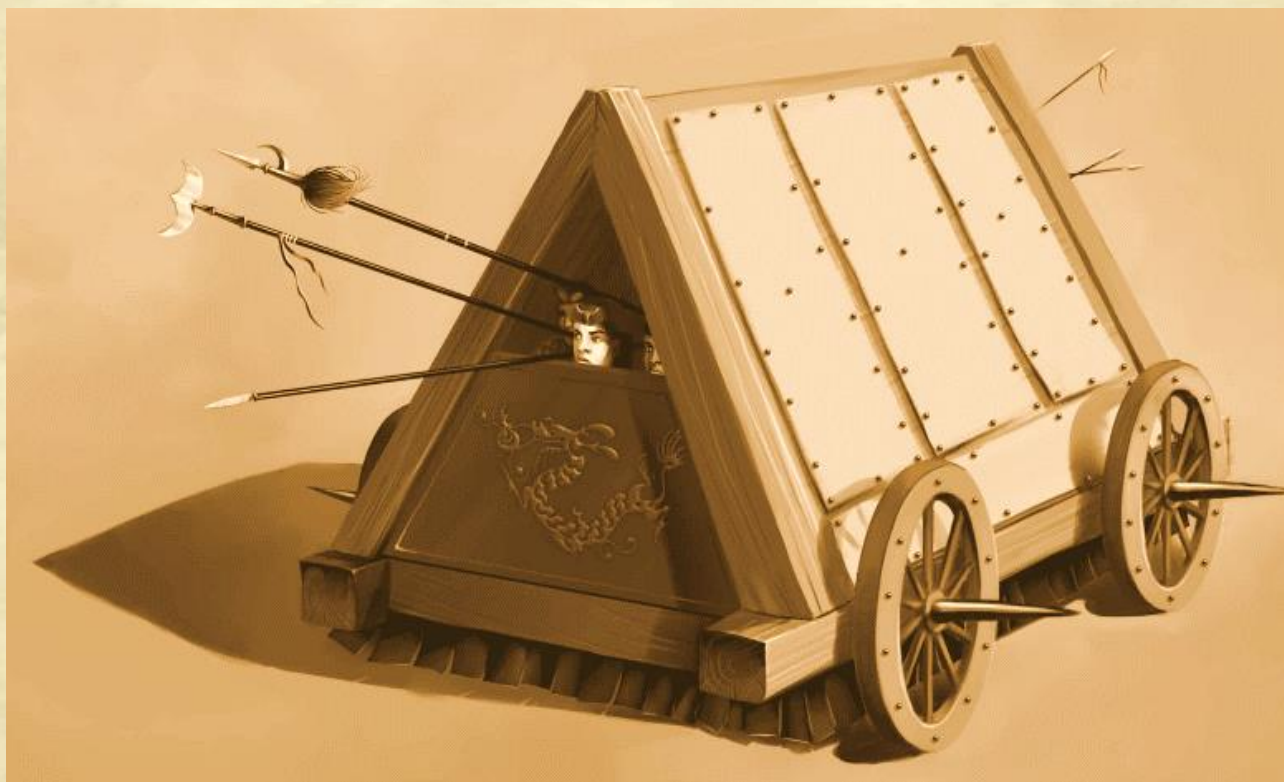
This is a chariot covered with a roof of planks reinforced with metal plates and damp hides to protect soldiers approaching enemy walls. It is sometimes also used on the battlefield, but its reduced mobility makes it difficult to do as much damage to cavalry or infantry as its lighter brethren. It takes various forms, but the basic style remains the same: it has four wheels, and the ten men it carries can wield their weapons through holes in the structure. Crossbowmen are often stationed inside, and the lances sometimes fixed on it can give the War Wagon the look of a hedgehog.

	M	WS	BS	S	T	W	I	A	Ld
War Wagon	3	-	-	-	6	6	-	-	-
Imperial Warrior	-	3	3	3	-	-	3	1	7

TROOP TYPE: Chariot (Armour save 2+).

SPECIAL RULES: Unbreakable.

War Wagon: Unlike other chariots, the War Wagon does not have the Swiftstride or Impact Hits special rules. It treats all terrain as Impassable. The crew counts as Infantry for the purposes of resolving their attacks.



BOLT THROWERS

Bolt throwers have long been used by the Cathayans in siege warfare. Although military theory advises avoiding sieges, they were still frequent during the Warring Kingdoms period. An engineer sets to work, required to produce engines capable of bringing down the enemy defences. These engines are made on site using local materials, and are often abandoned or destroyed when an army retreats. Nowadays, bolt throwers are mainly used in defensive positions to protect the walls of cities and the Great Bastion from attack, but they are also used in field battles and kill monsters and regular troops alike.

SIEGE CROSSBOW

This is a heavier version of a simple crossbow. It is mounted on a fixed chassis and placed atop ramparts. As tall as a man, it can launch three-foot long bronze bolts two hundred yards or more. A hoist allows it to be lifted or lowered. Wheels help it manoeuvre, and at least two soldiers are needed to work it. The Qin armies also use these on the battlefield.

	M	WS	BS	S	T	W	I	A	Ld
Siege Crossbow	-	-	-	-	7	-	-	-	-
Crew	4	3	3	3	3	1	3	1	7

TROOP TYPE: War Machine (Bolt Thrower).

STORMHURLER CROSSBOW

These are large crossbows capable of firing several bolts at once. There are many versions, some lined up one next to the other, others in a fan-shape. This war machine can sow carnage among enemy ranks. However, precision is sacrificed in return for a higher rate of fire: after medium range the bolts tend to disperse. This weapon can fire several bolts, all set off together with the aid of an iron catch. Several of these weapons can be placed side by side and tied to a single release catch (with a cord connecting one to the other), giving it a still higher rate of fire.

	M	WS	BS	S	T	W	I	A	Ld
Stormhurler	-	-	-	-	7	-	-	-	-
Crew	4	3	3	3	3	1	3	1	7

TROOP TYPE: War Machine.

SPECIAL RULES:

Stormhurler Crossbow: The Stormhurler uses the following profile:

Range:	Strength:	Special Rules:
48"	4	Armour Piercing (1) Multiple Shots (6)



STONE THROWERS & CANNONS

CATAPULTS

The Catapult consists of a long arm mounted on a fixed chassis, either on a rampart or on wheels. It is rarely used except against city assaults. When besieging an enemy settlement, the first and greatest obstacle to overcome are its defences. catapults launch heavy projectiles over long distances to batter down walls and barriers. Hurling large, heavy projectiles to breach enemy defences from afar requires quite a feat of engineering.

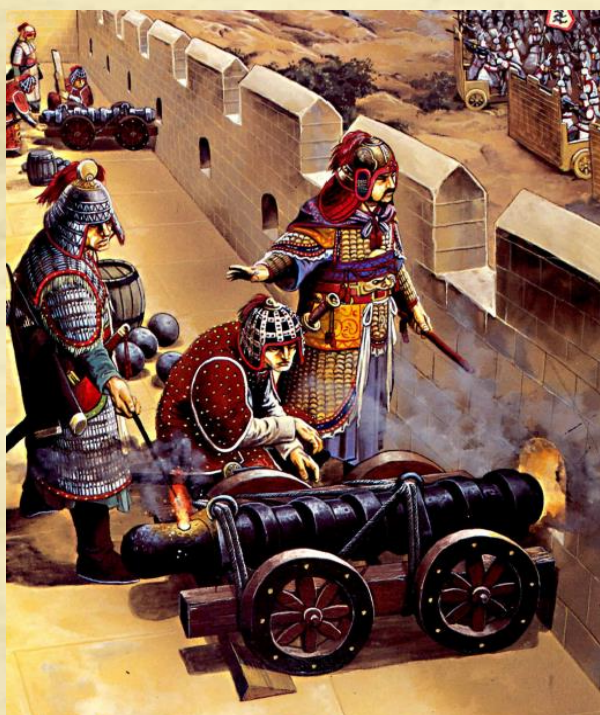
The Cathayans use two different version of Catapults. The first one is a simple traction catapult that works using levers: soldiers pull the arm back with ropes then release it. The more advanced version uses a heavy counterweight which is raised to lower a beam, and the projectiles are loaded onto the beam's sling. A switch drops the counterweight, launching the projectiles; the impact is devastating but inaccurate, so catapults are best used against immobile targets such as walls rather than moving enemy troops. However, if it does manage to hit their target, they can inflict massive damage against infantry.

	M	WS	BS	S	T	W	I	A	Ld
Catapult	-	-	-	-	7	-	-	-	-
Crew	4	3	3	3	3	1	3	1	7

TROOP TYPE: War Machine (Stone Thrower).

DRAGON CANNONS

Neither in Cathay nor in the Old World can scholars approach with certitude the origins of alchemy, but the evidences in Cathay appear to be slightly older. The



discovery of alchemy eventually led to the invention of gunpowder. The Cathayans wasted little time in applying it to warfare, and soon the first cannons could be seen. The first weapons were crude, and more often than not exploding in the faces of the crew operating them, but over the centuries they managed to both stabilize them and making them both more accurate and destructive.

In later years, the Cathayan engineers have constructed more effective ways to their war machines. While the Dragon Cannon is smaller than the ones of the Empire, it can fire a special type of ammunition not yet discovered in the Old World; cannon shells packed with gunpowder that explode on impact. When the cannonball hits its target, the shell breaks and the spark it creates sets the gunpowder within on fire, making in very effective against infantry and monsters alike.

	M	WS	BS	S	T	W	I	A	Ld
Dragon Cannon	-	-	-	-	7	-	-	-	-
Crew	4	3	3	3	3	1	3	1	7

TROOP TYPE: War Machine (Cannon).

SPECIAL RULES:

Explosive Ammunition: Instead of firing normally, a Dragon Cannon can fire Explosive Ammunition. This uses the following profile:

Range:	Strength:	Special Rules:
48"	3(6)	Armour Piercing (1), Multiple Wounds (D3)

Place the centre of small template where the cannon ball lands, and resolve damage as if it were a Stone Thrower. No Bounce roll is made.

ROCKET LAUNCHERS

For ages past in Cathay, fireworks have been used frequently in for celebrations. The grand fireworks that displays when a new emperor is crowned rival anything that magic can do. The Cathayans were the first civilised nation in the world to develop and use explosives. Even today, their use of various kinds of rockets, fireworks and cannons rivals that of the Old World nations. Because of this long history Cathayan artillery is perhaps the most feared in the Warhammer World. They are masters of rocketry, and take their lethal Fire Arrows onto the field in great numbers. The earliest documentation of Cathayan fireworks dates back to the Tong Dynasty, where they were first used to frighten away evil spirits with their loud sound, and also to accompany prayers for happiness and prosperity.

Eventually, the art and science of the firework developed into an independent profession of its own. Cathayan pyrotechnicians are still well respected for their knowledge and skill in mounting dazzling displays of light and sound. Fireworks may have also led to the use of military rockets in Cathay, but their true origins are shrouded in mystery. Exactly when the first flights of rockets occurred is contested. Some say that the first recorded use of a rocket in battle was by the Wu Dynasty Grand Army against the Hobgoblin hordes. There were reports of Fire Arrows that could be heard for miles when they fired, causing devastation for the size of a house.

FLYING CROWS

The Flying Crow is an evolution of Cathay's early rocket technology and is utilized as both a physical and psychological weapon. The Flying Crow is constructed of bamboo laths, much like a basket, and then covered with paper to strengthen its shape. It is attached to a wooden pole angled so it flies up into the air once the fuse is lit. Its two wings allow for natural lift and stabilization and also act as carriage for the four rockets – two under each wing – that propel the weapon through the air. At a certain stage of flight, the rocket flares up and ignite the gunpowder within, it sends a rain of fire down upon its targets.

	M	WS	BS	S	T	W	I	A	Ld
Flying Crow	-	-	-	-	7	-	-	-	-
Crew	4	3	3	3	3	1	3	1	7

TROOP TYPE: War Machine (Stone Thrower).

SPECIAL RULES:

Flying Crow: The Flying Crow uses the following profile:

Range:	Strength:	Special Rules:
12-48"	3	Flaming Attacks

The Flying Crow uses the large template and does not have the Multiple Wounds special rule. If the artillery dice shows a misfire, roll a D6 and consult the Black Powder Misfire chart in the *Warhammer* rulebook.

FIRE ROCKET CARTS

The Fire Rocket Cart consists of a two-wheeled cart carrying a launch pad or board, filled with holes into which the ammunition is inserted. This consists of about two hundred small rockets attached to long sticks, which are then ignited and fired. The rockets explode on impact, dealing massive damage. Many are the foes that have been slain by an artillery barrage from this fearsome weapon.

	M	WS	BS	S	T	W	I	A	Ld
Fire Rocket Cart	-	-	-	-	7	-	-	-	-
Crew	4	3	3	3	3	1	3	1	7

TROOP TYPE: War Machine.

SPECIAL RULES:

Fire Rockets: The Fire Rocket Cart fires using the following profile:

Range:	Strength:	Special Rules:
12-48"	4	Multiple Shots (*)

*Roll the Artillery Dice and multiply the result by 5. This is the number of rockets fired.

If the artillery dice shows a misfire, roll a D6 and consult the Black Powder Misfire chart in the *Warhammer* rulebook.



PHOENIXES

Few creatures come as close to epitomizing the ideals of good and righteousness as phoenixes. Resplendent birds with the ability to set their bodies ablaze at will and resurrect themselves after being slain, phoenixes compete with even the mightiest beings in their acts of virtue.

In Cathay, the phoenix is seen as a symbol of virtue, healing, strength, and eternal life. While phoenixes rarely dwell in or near settlements, the beings are known far and wide for their acts of benevolence and vast stores of wisdom. Some pilgrims trek hundreds of miles through harsh deserts and barren hills merely to solicit a phoenix's rare and ancient knowledge, always given freely and with courtesy.

The Phoenixes are the guardians of the Mountains of Heaven, beings of awesome magical power and unsurpassed grace and beauty. Even bigger than the great eagles of the Old World, a Phoenix also have the ability to create a massive aura of flame around themselves in the shape of a far greater bird, appearing to be many feet larger in size when roused to anger.

While even the greatest celestial must occasionally turn its attention to its home plane, the phoenix remains a vigilant guardian of the Great Flame and a crusader against those who would seek to spread cruelty and malice. All the while, the benevolent creatures encourage the sowing of knowledge and wisdom, seeing education as a means to end such evils as famine and war.



It has a 500 to 1,000 year life-cycle, near the end of which it builds itself a nest of twigs that then ignites; both nest and bird burn fiercely and are reduced to ashes, from which a new, young Phoenix or Phoenix egg arises, reborn anew to live again. The new phoenix is destined to live as long as its old self.

The Phoenix rarely interfere in the wars of Cathay, but in times when the great flame itself is in danger, or its future is at stake, the Phoenixes will fly forth like fiery comets to bring death to the foes of Cathay. The people of Cathay view sightings of a Phoenix as an omen of good to come and protection against evil. The Phoenix is heavily featured in Cathayan art and craft as a symbol of hope and virtue.

Scholars have theorised that, coming from the Great Flame, a beacon which Chaos cannot penetrate, the Phoenix are the antithesis of all Chaos and its creatures, though there is nothing other than speculation on this subject, as even to the Emperor and the Wu Jen the Phoenix are aloof and majestic.

	M	WS	BS	S	T	W	I	A	Ld
Phoenix	2	5	0	5	5	4	5	4	9

TROOP TYPE: Monster.

SPECIAL RULES: **Flaming Attacks, Fly (8), Immunity (Flaming Attacks, Psychology).**

Emberstorm: During the Movement phase, instead of moving normally or declaring a charge, the Phoenix may declare an Emberstorm attack. Draw a straight line up to 18" in length. Each model in the way of this line (determined as for a bouncing cannonball) suffers a Strength 5 hit with the Flaming Attacks special rule.

After these hits are resolved, place the Phoenix at the line's end point. If this leaves the Phoenix in contact with an enemy unit, then place the Phoenix in combat with the unit, using the line along which it moved to determine which facing of the enemy unit the Phoenix is attacking. If the Phoenix ends an Emberstorm attack in combat with an enemy unit then it is treated as having charged that unit.

Plumage of Flames: All non-magical attacks suffer a -1 penalty To Wound the Phoenix, and in addition, models that begin the Close Combat phase in base contact with the Phoenix take a single Strength 4 hit with the Flaming Attacks special rule that counts towards combat resolution.

Fiery Rebirth: If the Phoenix is slain, roll a D6. On a result of a 4+, the Phoenix remains in play with a single wound, and every model in base contact suffers a Strength 5 hit with the Flaming Attacks special rule.

BRASS TITANS

Implacable automatons forged of elemental fire and brass, Brass Titans stand sentinel over the palaces and temples of Cathay. Unquestionably loyal, they follow orders literally and explicitly, and so make perfect guardians for the Grand Empire. Brass Titans are forged from the purest copper and zinc found in the mountains of Cathay to make an incredibly strong brass alloy, with an inner core of molten lava. Brass Titans are normally cast to resemble huge, fearsome elemental beings, clad in shining armour.

Brass Titans are typically found guarding the treasures of the larger temples and palaces. The largest number of these golems, however, is found within the city of Weijin. The Dragon Emperor is known to have an entire cadre of Brass Titans protecting his palace, and it is a mark of status among the nobles to own one of the powerful constructs.

The first Brass Titan was created over 1000 years ago by a great Wu Jen who was obsessed with the alchemical binds between the elements and metal. After researching for a way to combine the two, he succeeded in creating what would be the first of many

of these mighty beings. Unfortunately, it would also become his undoing, as he was unable to control it and was slain by his own creation. Later, his finding would be discovered by the Imperial Court, which duly set out to recreate his great innovation.

Over the years, the art of constructing these beings have been perfected, allowing them to take orders more clearly and be built to immense sizes. The towering brass statues stand attention, holding a gigantic curved sword in their clenched fists. Heat emanates from the shining metal and the pungent smell of sulphur fills the air. Without warning, the statues come to life, stepping into a fighting stance with a thunderous crash that shakes the ground. Towering over the soldiers of Cathay, the Brass Titans march to war; each step a small earthquake and every swing of the blade able to massacre whole scores of troops.

	M	WS	BS	S	T	W	I	A	Ld
Brass Titan	6	4	0	6	6	6	1	5	10

TROOP TYPE: Monster.

SPECIAL RULES: Animated Construct, Magic Resistance (2), Unstable.

Clean Sweep: In addition to his normal attacks, the Brass Titan may make a special attack. If this attack Hits, it inflicts one automatic Strength 6 hit on all models in base contact.

Face to face, banners unfurled in the morning wind, the two armies watched and swore at each other. The already hot sun burned armour and weapons, which were waved with furious threats. Suddenly the first line of foot soldiers opened up.

Silence fell almost immediately in the dusty plain. A strong and robust warrior strode forward from the ranks with a massive mace balanced almost casually over his shoulder. Even at the distance his enemies from Yan recognised him: Fuo Ling, bearer of the legendary Groaning Hammer. A fearful murmur crossed the lines of Yan warriors, suddenly interrupted by an incongruous laugh. A small muscular man came forward from the Yan ranks, with a naked torso, a whip in one hand and a dagger in the other. The many tattoos covering his arms and shoulders allow the troops to immediately identify him. Fuo Ling also recognises him. It's that greedy mercenary that he swore to slay so many times: Jin Gen, the Snake of Guzhu.

Both men meet each other's eyes and then, slowly, approach one another, no noise disturbing the moment. Each soldier knowing that, on this day, they must fight for his life and his king. But none feel that they rival the might emanating from these two heroes. Who knows if his fate is to be determined today by the result of the duel about to take place?



CELESTIAL DRAGONS

The dragons of Cathay are often actively involved with the ebb and flow of the human society. Indeed, it is truly the dragons who rule, and they are fundamentally tied to the success and failure of destiny itself. Dragons, to the Cathayans, are the living embodiment of wisdom and divinity. Cathayans view dragons with terror and awe, but unlike those in the Old World, they also regard them with a deep reverence that borders on worship.

Throughout the land, the Celestial Dragons are intrinsically involved in life – even the gods themselves often appear as dragons, prompting many to believe that any dragon may be a deity. Certainly, the Celestial Dragons seem to work hand in hand with fate and destiny, but whether they are destiny’s agents and heralds or are in fact physical manifestations of divine beings is unknown to mortals – and this may indeed be unknown even to dragons themselves.

The extent and nature of a Celestial Dragon’s involvement with society can vary from being a fundamental part to being non-existent in different regions. Regardless, Celestial Dragons tend to be more active in times of great upheaval – although they can be slow to react to such changes.

Lu Pei started when the leather-armoured officer called his name. As he was standing, mouth open, the soldier glanced severely at him and repeated his name a little louder. This time, Lu Pei managed to clear his throat and announce his presence in a strangled voice. The officer frowned and the young boy heard the murmurs of the other adolescents in the court of the Daliang Military Academy. He knew he should feel honoured to be here, and that he owed it to his uncle, the famous general Lu Wai Zheng, nicknamed Iron-Arse by his men for his ability to stay on horseback for days on end when on campaign. However, Lu Pei did not feel very lucky on this grey and misty morning in the capital of the most powerful province in Cathay. When the officer had finished calling out fifteen young recruits, he slipped the rolls of bamboo under his arm and started on a welcoming speech without much enthusiasm, words learned by heart and spoken too often. Then, in a loud and imperious voice, he ordered the young men inside the prestigious military academy. Lu Pei shivered, his legs refusing to obey him. The adolescent following him, a robust young man with square shoulders gave him a push from behind. The frail Lu Pei tripped on a paving stone and nearly fell over.

A mad laugh crackled around the group, followed by a frown from the officer. Lu Pei suspected it was as much emotion as the man was capable of expressing. He, however, knew very well the emotion now growing inside him – fear.

Slowly, he approached the large vaulted arch marking the entrance of the fort where he was going to spend the next four years of his life. It resembled a gaping red and black mouth ready to swallow him.

That’s exactly what it is, thought Lu Pei. An inhuman monster about to swallow me, digest me and turn me into someone else. An officer devoted to the Empire of Cathay. In a few years, I too will be unable to express myself except with my eyebrows. Oddly, this thought made him smile.

The Celestial Dragons of Cathay are quite assuredly the most prominent image of the land, being their symbol as a nation. The Celestial Dragon is revered as a secret creature, worshipped by peasant and noble alike. The Dragons themselves are indeed potent beings, and powerful allies to the Cathayans. They soar high across the battlefields and cities of Cathay, content with the high position they possess in the Cathayan hierarchy. They live high up in the Dragonspine Mountains, where they sleep in great caves. Cathayans often seek to make a pilgrimage to their resting places, bringing offerings and gifts to them.

The Celestial Dragons differ from the other Dragons of the world, being more wyrm-like and having a wild mane of hair. The greatest difference though, is their lack of wings. Instead, the Celestial Dragons magically soar through the air, gracefully floating on the clouds.

Unlike the Dragons of the Old World, the Celestial Dragons possess their own magic, which allows them to fly without wings. They can also communicate through telepathy, and often offer potent advice to the armies of Cathay.

	M	WS	BS	S	T	W	I	A	Ld
Celestial Dragon	6	6	0	6	6	6	3	5	8

TROOP TYPE: Monster.

MAGIC: A Celestial Dragon that is a Wizard uses spells from the Lore of Fire or Heavens.

SPECIAL RULES: Fly (7), Natural Armour (3+).

Fiery Breath: A Celestial Dragon has a Strength 4 Breath Weapon with the Flaming Attacks special rule.



QILIN

The Qilin are a race of noble aerial creatures that roams the sky in search of good deeds to reward or malefactors to punish. It has the most striking appearance: the head of a unicorn stag on the body of a horse, covered in scales, its legs end in the hooves of an ox, its tail is that of a serpent and it bears a pair of flaming wings; the Qilin is usually surrounded by flames. The Qilin's coat is covered with luminous golden scales like a sunrise on a clear morning; the thick mane and tail are a darker gold. The horn and hooves are gold tinged with pink. The eyes are a deep violet, and it has a beautiful melodious voice. The Qilin speak their own language. Being telepathic, they are able to mentally or verbally converse with virtually any living thing.

The Qilin rarely set hoof on solid ground, and only the males ever do so. No encounter with a female Qilin has ever been recorded, although it is certain such beings exist. Likewise no young Qilin has ever been encountered, thus details of their reproduction are unknown and the Qilin themselves are reticent about these topics.

The Qilin come to the aid of the Cathayans if asked properly or if such they are faced with a powerful, extremely evil being. The Qilin believe in self-improvement, and do not casually come to a Cathayans aid except in the most dire of circumstances. When they do so though, they serve as very potent mounts for the Warlords and Duizhu of Cathay, soaring across the battlefield to smite their unholy foes.

Tzu-Sun felt the weight of his age a little more every day. So many victories won and still he could not win this latest war. During his final days, he no longer left his room and only his last few disciples came to visit him. They shared the thoughts of their old master and spent a few hours playing him at Go, his favourite game. His body was failing, but his spirit was still sharp.

One cold morning, fever gripped Tzu-Sun. The doctors recognised that there was nothing that they could do. Then a man presented himself on foot in front of the master's house. He was humbly dressed and carried only a Go board. He asked that they bring a message to Tzu-Sun. No one knows what this was, but the master demanded that the man be brought in immediately. Then the servants had to leave, and the two men were alone. The man was in fact a powerful daemon, a general of the infernal armies. Nonetheless, he admired Tzu-Sun and his military thinking and wanted to meet him before his death, and had therefore taken human form. He also had a proposition for him.

"Venerable master, play Go against me, it will be the most important game of your life. If you lose, you forfeit your soul to me and I will make you my high officer for all eternity. If not, I will give you immortality."

Tzu-Sun never had so much to lose and so much to gain. He could not refuse such a challenge. The game lasted seven days, during which he took only soup and water before sending the servant away as quickly as possible. He played the greatest game of his life, and the demon was as good as his word. However, the minions of the Hells have their own way of granting their wishes: when the demon left the palace, the disciples of Tzu-Sun found their master dead in his bed. On the low table was a beautiful wooden Go board, set with pieces of the purest jade.

The noble Qilin roam the sky, their feet rarely touching soil. They have a stag's graceful body and cloven hooves, a pair of backward-facing horns, and a thick mane and tail ranging from golden to brilliant reds or purples in the hues of the setting sun. Their hide resembles that of a dragon, the scales gleaming ebon or iridescent green.

Rare in the extreme, Qilin seldom meddle openly in worldly affairs, preferring a subtle hand in overturning the schemes of wicked spirits and Daemons. The blood of young Qilin runs hot, however, and such spirited youths may serve as mounts for heroes of clever wit and untarnished moral quality. The wisest and most powerful Qilin are known as emperor Qilin, having earned this title through the respect of their peers and the strength of their powers. They resemble standard Qilin, except their hooves give off sparks as they gallop through the air.

The Qilin is reputed to be the mount of heroes and immortals. Although shy, it is drawn to virtue and heroism, which it judges according to its own criteria – in its eyes, a farmer who works hard to feed his family is as worthy as the brave warrior who fights to protect his country – and is equally quick to punish criminals. Capable of walking on water and stepping on grass without breaking a single stalk, the Qilin is also able to fly between the worlds.

	M	WS	BS	S	T	W	I	A	Ld
Qilin	9	4	0	4	4	1	4	2	8

TROOP TYPE: War Beast.

SPECIAL RULES: Fly (9), Magical Attacks.

Impale Attack: A Qilin's gains +1 Strength to its Impact Hits.



PIXIU

The Pixiu is a celestial lion, said to be the ninth son of a dragon, possessing the body of a lion, the head of a dragon, the paws of a kilin and the wings of an eagle. According to legend, it once served the gods in hunting down demons and halting the spread of Chaos. Then it made a mistake, breaking one of the laws of the Celestial Realm and was punished by the Dragon Emperor who banished the Pixiu, and it has since suffered a curse which has stopped it from feeding on anything other than gold.

However, its hatred for daemons did not slumber long, and it has continued hunting them tirelessly to destroy them and absorb their essence, which it transforms into gold, precious stones and many other riches. The Pixiu now lives mostly in the mountains but is drawn to places infested by Chaos, often caused by the daemons it loves to devour.

According to an ancient text, the Pixiu is condemned to wander forever on the earth, seeking gold to eat and demons of all kinds to destroy. Although the tales speak of the Pixiu as a unique being, it is more likely that it is one of a race of celestial creatures, several examples of which live in our world. All the legends agree on the Pixiu's ferocity and warlike bravery, to the extent that the term "pixiu" is used to refer to an army.



Some tales tell of Warlords with few scruples, which capture a Pixiu and bring it daemons every day for it to devour them and vomit forth gold and jewels. When battle calls, they take their Pixiu as a mount, for these mighty beasts are able to take on the toughest of foe.

	M	WS	BS	S	T	W	I	A	Ld
Pixiu	7	5	0	5	5	4	4	4	7

TROOP TYPE: Monster.

SPECIAL RULES: Fly (8), Hatred (Daemons of Chaos).

On hearing the noise from the court, Colonel Wai left his post on the second floor of the Daliang governor's palace, and walked to the low window and glanced outside. Four soldiers escorted two unfortunates in rags, shoulders slumped and covered in chains. Two spies caught the day before when they tried to break into the military command offices. Colonel Wai knew what would happen to them: a long agony at the hands of the torturers, experts in suffering. They had refused to talk up to now. As he was in charge of counter-espionage in the region, the officer had no doubt that one at least was in the pay of General Fong. The other, a traitor named Song Ya, served as his guide. Or so it seemed. The group of soldiers stopped in front of an iron-reinforced door. A cart filled with supplies blocked the gate leading out to the rest of the city.

Colonel Wai allowed himself a small smile. After that everything happened very quickly. Song Ya straightened suddenly and threw his chains around the neck of one of the guards. He hurled the man against the wall, and before the other could react he struck another gaoler with his improvised weapon. His companion was at first surprised, then, seizing this unexpected opportunity, shoved another guard away before racing towards the open gate. Song Ya dispatched the fourth guard without difficulty before joining the Fong spy. The alarm was already ringing, but the guards at the gate could not close it with the cart in the way. In the chaos, Colonel Wai saw the two escape onto the twisting roads. Song Ya knew the town very well; they would be hard to find.

The door opened behind him and his aide-de-camp, a young and ambitious officer, came to join him at the window.

"Everything is working as planned, colonel. The patrols have received orders to not show too much zeal."

"Excellent. This time tomorrow Song Ya and his companion will have left Daliang territory. Let this spy rejoin his friends – and then we wait for news from our own."

"They say you trained Song Ya yourself, colonel."

"Indeed, when I was just a mere training officer. A perfect recruit: intelligent, loyal, without fault. We have just given him a clear path into the heart of the enemy's camp. I have no doubt the information we will gain from him will exceed all of our expectations."

The colonel smiled again; the smile of a predator released into a flock of helpless sheep.

PU-YI

Celestial Dragon Emperor, Son of Heaven, Divine Leader of Cathay

Under Pu-Yi's reign, Cathay has blossomed. While the land still suffers from war, the spirit of Cathay is unbroken and every threat so far has been dispersed. He has given the tribes of Cathay more rights in the land, ensuring their continued loyalty, and has increased the size of the fleet, making it safer for more trade ships to travel to and from Cathay.

As Emperor of Cathay, it is his duty to receive diplomats and ambassadors from foreign lands, and any change to the law must be personally passed and signed by his hand. As such, Emperor Pu-Yi wields incredible power throughout Cathay.

As the bearer of the Mandate of Heaven, he is treated as the messenger of the gods, being their representative in the mortal realm, and is worshipped as a deity in his own right. Fortunately, he is a wise and benevolent Emperor to his subjects, but quick to strike down any who would oppose him with extreme prejudice. He is a skilled bureaucrat and politician, and is generally loved by his people.

As well as being dealing with courtly matters, Pu-Yi is well-versed in the martial arts, having access to the very the best of trainers throughout the entirety of Cathay. As such, he is skilled in fighting with all manner of weapons if need be, but he prefers to use his Phoenix Talon blade which he wields with unparalleled skill.

	M	WS	BS	S	T	W	I	A	Ld
Pu-Yi	4	6	5	4	4	3	6	4	10

TROOP TYPE: Infantry (Special Character).

SPECIAL RULES:

Emperor of Cathay: Pu-Yi must be the army's General. Units may use his Inspiring Presence special rule if they are within 18" rather than the normal 12". In addition, the Emperor and any unit he is with gain Immunity (Psychology) as long as he remains with it.

MAGIC ITEMS:

Phoenix Talon (Magic Weapon)

This ancient longsword has been the traditional armament of the Dragon Emperor of Cathay for over a thousand years. Forged in a Phoenix emberstorm and cooled with blessed water, this blade has never known any obstacle to hinder its graceful but deadly swing. In battle it becomes a brand of fire, weaving incandescent arcs through air and flesh alike, emboldening the allies of its bearer with its glory.

Cathayan Longsword. This sword gives the wielder +2 Attacks as well as the Flaming Attacks and Ignores Armour saves special rules.

Celestial Dragon Armour (Magic Armour)

This armour is said to have been made from shedded scales of a huge Celestial Dragon. Forged by Cathayan master smiths by fastening the scales to enchanted leather, this armour is legendary for its ability to absorb impacts and withstand flame.

Heavy armour. This armour gives Pu-Yi the Immunity (Flaming Attacks) and Ward save (5+) special rules.

Jade Dragon Amulet (Talisman)

The Jade Dragon Amulet is said to have been given to the very first Emperor by the Great Celestial Dragon as a means of securing his power as the Son of Heaven. Carved from the finest jade in the form of a dragon millennia ago, this seal has been in the possession of the Emperor of Cathay ever since. Within this seal lies the power to unleash the Celestial Dragon itself, giving rise to many myths of the Emperor even being a Dragon in human form!

Bound Spell, Power Level 5. The Jade Dragon Amulet contains the *Transformation of Kadon* spell from the Lore of Beasts. In addition, it gives Pu-Yi the Regeneration (4+) special rule. Furthermore, enemies attacking him suffer -1 to Hit with both close combat and missile attacks.



ZHAO BEI

The Blue Dragon, Lord of War, Grand General of Cathay

Zhao Bei holds the highest ranking position possible of a warrior of Cathay. As the Grand General, it is he that is the first to lead the Emperor's armies against the enemies of Cathay. Born as a simple warrior, he enlisted in the Grand Army and quickly rose through the ranks, showing both skill as a fighter and a tactician. He was soon commandeering his own force, leading it from victory to victory against chaos warbands.

In 2217, it was he who formed the defence against the innumerable hordes of Hobgoblin-Khan. Zhao Bei sent his soldiers with the present Grand General, to attack the Hobgoblin army and to destroy their supplies. However, the Grand General's army did not show up on time, so Zhao Bei along with a few hundred men went from the Great Bastion looking for them. The main Hobgoblin force was marching at that time, and Zhao Bei ran into their vanguard.

Not soon after the two sides commenced to engage in battle, the main Hobgoblin force arrived. The situation became very perilous for Zhao Bei, as he and his men were greatly outnumbered. He decided to attack the frontline of the Hobgoblin army. The Hobgoblins were surprised by the attack and momentarily dispersed. However, they soon regrouped and surrounded Zhao Bei. He fought his way out towards Shang-Yang. The Hobgoblin army pursued Zhao Bei to the city. Upon entering the Great Bastion, he ordered all banners to be dropped and hidden, all drums to be silenced, and the gates to be left open completely. Thinking that the Cathayans had retreated in panic, the Hobgoblins rushed towards the main gate.



Zhao Bei picked his moment to close the trap. He ordered his drummers to beat their instruments as loudly as they could, and his archers to rain down arrows on the Hobgoblins as they advanced, and to use firebombs against the ones passing through the gate. The pile of Hobgoblin corpses was so high that their comrades could use them to climb over the wall without ladders. Zhao Bei's forces were just about to be overrun, when a horn sounded in the east. The Grand General's army had arrived. The Cathayan Grand army flanked the stunned Hobgoblin army, which was completely routed and fled in panic back to the steppes. Zhao Bei lost almost his entire army that day, but Shang-Yang was held.

After that bloody battle, he was made Grand General of Cathay, replacing his former superior who was killed in the battle. While still young, Zhao Bei has proven time and time again his potency as a military commander. He is so far undefeated, and any army led by him is indeed a force to be reckoned with.

	M	WS	BS	S	T	W	I	A	Ld
Zhao Bei	4	7	5	4	4	3	6	4	9
Warhorse	8	3	0	3	3	1	3	1	5

TROOP TYPE: Cavalry (Special Character).

SPECIAL RULES:

Grand General: Zhao Bei must be the army's General unless Pu-Yi is also in the same army. When taking Leadership tests to March due to nearby enemies, attempting to Restrain from Pursuit and Reforming, all friendly units with the Iron Disciple special rule within 12" of Zhao Bei may roll 3D6 and discard the highest result.

MAGIC ITEMS:

Fierce Dragon (Magic Weapon)

Fierce Dragon is an expertly crafted spear, whose grip is tightly wrapped in dragonhide. The primal essence of a slain dragon still rages inside its ancient frame, from its gold capped pommel to its razor edged tip. Wickedly sharp, this weapon can thrust through whole ranks of enemies.

Spear. Fierce Dragon adds +1 Strength to Zhao Bei's Attacks. Instead of attacking normally, he may make a special attack; if this attack hits, resolve it in the same manner as a hit from a Bolt Thrower.

Dragon Scale Armour (Magic Armour)

This suit of armour, fashioned from hardest steel and reinforced with dragon scales, gives its wearer unmatched resilience.

Heavy armour. The Dragon Scale Armour gives Zhao Bei +1 Toughness, and any successful To Wound rolls against him must be re-rolled.

HUA GONGZHU

General of the Army of the Lady

According to legend, Hua Gongzhu was washing clothes when she heard that the Imperial Army was conscripting soldiers. To save her ailing father from being forcibly recruited, she decided to be recruited as his "son." Gongzhu knew that her father was too ill to survive a war, so she decided to disguise herself as a man to go in his place, with his blessing and that of her mother.

Gongzhu left for the army carrying the sword inherited from the ancestors of the family. She was already a good fighter who had been trained in martial arts, sword fighting and archery since childhood, and so had little trouble in keeping up with the male soldiers. She fought for twelve years and was granted the rank of General.

One day, before a very difficult battle, Gongzhu decided to go onto the battlefield in women's clothing so her soldiers would realize her true identity. The reaction of the soldiers was one full of respect and admiration. They were overwhelmed by her bravery, grace, and wisdom. Thus, she inspired her army to win the battle once more.

After another heroic triumph, the Dragon Emperor wanted to reward Gongzhu. He was surprised that the bravest of his soldiers was a female. However,

Gongzhu asked for nothing but a horse to ride home. Alas, when Gongzhu arrived home, she discovered that her father had passed away a year after she had left for the army. Burdened with grief, she saw nothing left for her besides a life in the army, and returned to her previous life of a soldier. Her army became known as the Army of the Lady, and was highly respected throughout the land, and much feared by her enemies.

Ultimately, Gongzhu fell in battle defending a town against marauding Hobgoblins from the Eastern Steppes. She was given a proper military funeral attended by the Dragon Emperor himself. As expected, many court officials thought that this was not proper since she was a woman, but the Emperor cared not for their words. The funeral for Gongzhu was one that would have been given to a general with high standing. To this day, Hua Gongzhu is known as the only woman to have served as a soldier in the Imperial Army of Cathay, and many stories are still told about her in theatre plays and operas across the entire Empire of the Celestial Dragon.

	M	WS	BS	S	T	W	I	A	Ld
Hua Gongzhu	4	6	5	4	4	3	6	4	9

TROOP TYPE: Infantry (Special Character).

SPECIAL RULES:

Beloved General: All friendly models with the Iron Discipline special rule within 12" of Hua Gongzhu may re-roll failed Panic tests and Rally tests.

MAGIC ITEMS:

Blade of the Two Moons (Magic Weapons)

The elegant blade of this longsword is shaped to allow the bearer to effortlessly turn a parry into a lethal strike.

Cathayan Longsword. This blade gives Hua Gongzhu the Parry (6+) special rule (for a 5+ Parry total, even if mounted). For each successful Parry she makes, she may make a single attack back against the model that struck the blow.

Jet Dragon (Talisman)

This figure, carved from the blackest jet, acts as a sponge for magic, protecting anyone nearby from harmful effects.

The Jet Dragon bestows Magic Resistance (1) to any friendly unit within 6" of Hua Gongzhu.

Amulet of the Emperor's Favour (Enchanted Item)

This powerful charm is personally given by the Emperor to his favoured commander.

This Amulet causes Hua Gongzhu, and any unit that she joins, to count their Unit Strength as double its actual value for all purposes.



TIAN SHI

Master of the Heavens, Sage of the Stars, Grand Astromancer

Tian Shi is the greatest astromancer in all of Cathay, and perhaps the rest of the world too; a talent which has enabled him to become one of the Emperor's most trusted advisors. Through disciplined study and constant training he has reached a level of proficiency in the art of astrology and bending the powers of the stars to his will, which is unmatched by anyone in Cathay. Every member of the Imperial Palace shows him the respect he rightfully deserves.

Being born into an aristocratic family, it was clear from the moment of his birth that Tian Shi would eventually serve as one of the many Magistrates in the Imperial Palace, as his father has done before him and his grandfather before his father. Raised by traditions and teachings centuries old and highly valued in Cathay, Tian Shi learned at a very young age to see his existence and actions as a way to enhance the greater good of all people and blend into the Cathayan community, rather than seeking to enrich himself.

He meticulously studied the teachings and traditions under the watchful eye of his father and adapted them, becoming an icon of politeness, fairness and correctitude. Passing all his exams for the job and life of a magister with excellence, he moved through the different tenures, exceeding his peers in each and every one of them.



After working as a judge in the Imperial Court and tending to various provinces as advisor to the governing Warlords, Tian Shi eventually became an astromancer at the Imperial Court, calculating and foretelling important events. Through his accurate calculations and observations he soon outdid his fellow astromancer too. The prophecies of Tian Shi always happened as he foretold them and soon he was uplifted by the Emperor to be one of his personal advisors. The accuracy of his divinations has led to the rumours that stalk his back, rumours of Tian Shi having made forbidden pacts to achieve this level of mastery. Should Tian Shi be aware of them, he neither denies nor acknowledges them, always keeping his honour without disgracing the accusers.

	M	WS	BS	S	T	W	I	A	Ld
Tian Shi	4	3	3	3	4	3	3	1	8

TROOP TYPE: Infantry (Special Character).

MAGIC: Tian Shi is a Level 4 Wizard that uses spells from the Lore of the Heavens.

SPECIAL RULES: Loremaster (Lore of Heavens).

Grand Astromancer: Tian Shi may re-roll one Power dice on each casting attempt.

MAGIC ITEMS:

Staff of Overwhelming Thunder (Arcane Item)

This staff was first wielded by the mighty Wu Jen, Jiang Li, who fought the Daemons in the years just before the Great War Against Chaos. Jiang Li lost the staff in a battle with a powerful Daemon, and was unable to retrieve it before retreating. It was believed to have been lost forever until it turned up in the hands of a merchant many years later, and was brought back to the Imperial Court.

Tian Shi may re-roll the number of Hits caused by Urannon's Thunderbolt and Chain Lightning.

Celestial Robe (Arcane Item)

The Celestial Robe is an elegant silk robe, dyed yellow and blue, and embroidered with many artistic designs. It allows whoever wears it to channel the winds of magic like no other.

The Celestial Robe generates D3 Power Dice in the Magic Phase. Once per battle, the bearer may elect to cast a single spell automatically without any Power dice at its lowest power level. After this ability is used however, the Robe has no further effect and will not generate any additional Power dice for the remainder of the battle.

GUAN BU

Beautiful Beard, Captain of the Imperial Guard

Originally a soldier in the Imperial Infantry, Huan joined the Imperial Guard following the tragic death of his brother who died in battle against Hung raiders. Blaming himself for his brother's death for being unable to protect him, he became the determined guardian of his beloved Emperor, hoping to make amends in the eyes of his ancestors. His incredible determination and skill with the blade caused him rose through the ranks until he eventually became the Captain of his force, and allowed to greet the Emperor personally. The two of them soon became good friends, and often discuss all things between Heaven and Earth between them.

As the Captain of the Imperial Guard, Guan Bu serves the Celestial Dragon Emperor with a loyalty that is without equal in all of Cathay. He regards him not only as the ruler of the Empire but also as if he was his own brother. He advises him on all matters including ways to handle the Grand Empire with a firm but delicate hand. He is quoted as saying "A prince does not forsake kinsmen, nor offend great vassals by neglect. He will not discard an old servant, unless he has great cause. He asks perfection of no man."

Not only is Guan Bu a student of history and warfare, he is also a philosopher whose interest in divination methods led him to write learned commentaries on the Art of War. His work is held in high regard by many military leaders throughout the Cathay, including the



Grand Strategist himself. His personal library is one of the great wonders of the land, and he is well-versed in the Art of War.

Although more accustomed to protecting the Emperor and assuring peace in the city, he is also skilled at commanding troops in the heat of battle. Guan Bu naturally takes his role to heart and does his duty with a great deal of skill. His guard serves him with utmost dedication, for he is a fair and genial master. His most prized possession is the Green Dragon Glaive, a mighty halberd that he swings with great grace and precision, striking all around him. In battle, he leads the Emperor's finest into the fray, a testament to the glory that is Cathay.



	M	WS	BS	S	T	W	I	A	Ld
Guan Bu	4	6	5	4	4	2	5	3	8

TROOP TYPE: Infantry (Special Character).

SPECIAL RULES: Stubborn.

Captain of the Imperial Guard: Guan Bu must be accompanied by a unit of Imperial Guard, and he may not leave this unit. As long as he remains in it, he and his unit may re-roll failed Break Tests, and always test of 3D6, discarding the highest result.

MAGIC ITEMS:

Green Dragon Glaive (Magic Weapon)

This bronze pointed glaive was made during the Warring States period, and it is said that the soldier who carried it, impressed by the sermons of Kong Fu Zi, decided to desert in order to become the bodyguard of the master philosopher. This man, whose name is lost to history, accompanied the learned man in all his wandering throughout Cathay of that time. He kept himself apart, an imperturbable yet protective statue, and legend has it that he defended his master against many enemies, both natural and supernatural. Now carried by the Captain of the Emperor's Guard, this glaive carries an enchantment that allows the wielder to spar the most powerful of foes.

Polearm. Each successful Hit in close combat is multiplied into D3 Hits, and all attacks have the Armour Piercing (1) special rule. In addition, he gains the Parry (5+) special rule.

ZHUGE YI

The Sleeping Dragon, Master of Tactics, Grand Strategist

Zhuge Yi currently holds the title of Grand Strategist, a title earned through his tremendous knowledge of tactics and strategies listed in the Art of War as well as by his keen sense for logistics and ability to quickly adapt and work out new plans in the midst of battle. He is literally a master of the Art of War, being able to provide the emperor with advices ranging from the training of soldiers over deployment and ambush routes, to battle formations and movements on the battlefield. This expertise has rightfully earned him his current title and position at court, a tenure which nobody before him has achieved.

Zhuge Yi showed his talent at a young age, and during a series of bandit raids on his native town, it was he who believed to recognize a pattern in the way the bandits attacked. Thus, he went to the garrison leader and predicted the next raid, exactly foretelling how many men would strike and from which directions. The whole garrison and town laughed at the young boy, who thought to have more experience in battle than the most hardened veteran. But as soon as the next bandit war party descended upon the town, Zhuge Yi's words proved true. Amazed, the commander in charge sent message to the imperial Court, telling the generals there of the

extraordinary talent the little boy possessed. Zhuge Yi was summoned to the capital city, to the headquarters of the Grand Army. He was given a few easy battle samples from the Art of War in order to test his abilities.

Almost instantly solving the plans laid out before him, the generals and strategists grew curious. After many days of testing and discussing various strategies against different foes in different terrain, he was deemed worthy enough to be taught the Art of War. It did not take Zhuge Yi long to add his own thoughts and experience to this impressive compendium and shortly after he was enlisted to serve the Emperor as his personal advisor in any matter regarding the business of war.

	M	WS	BS	S	T	W	I	A	Ld
Zhuge Yi	4	3	4	3	3	2	3	1	8

TROOP TYPE: Infantry (Special Character).

SPECIAL RULES:

Grand Strategist: Zhuge Yi may use any Stratagems up to 24" rather than 12". In addition, any unit which uses them may roll 3D6 and discard the highest result for the Leadership tests to determine whether they understood the order or not.

MAGIC ITEMS:

Lotus Needle (Magic Weapon)

A slender repeater crossbow designed by Zhuge Yi himself, the lotus needle fires darts that are coated in the most lethal venoms of the east, enchanted for even further lethality.

Repeater Crossbow. All shots fired with this crossbow have the Poisoned Attacks special rule.

Phoenix Feather Fan (Talisman)

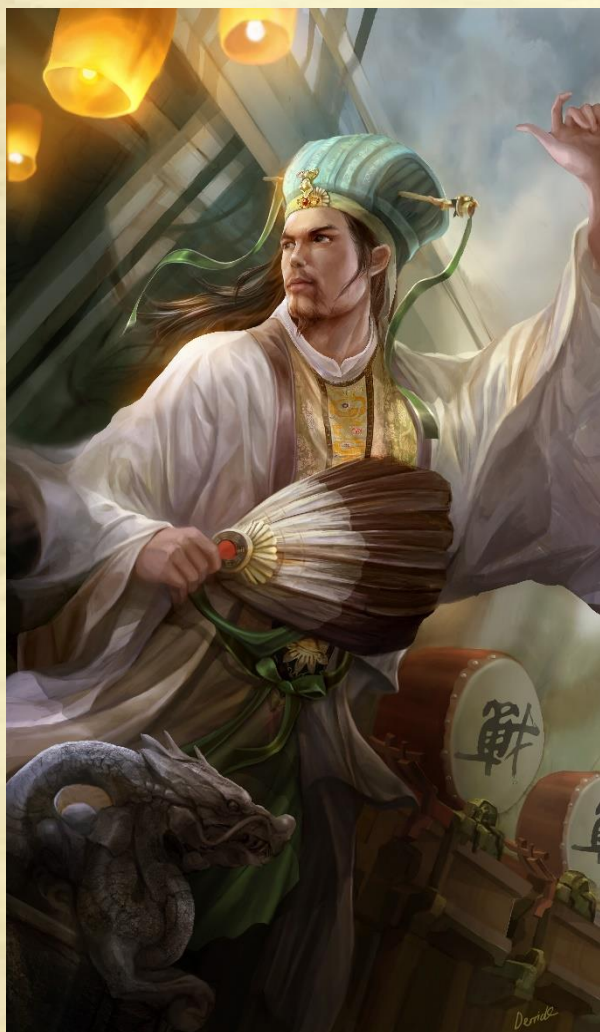
This elaborate and magnificent fan is made of radiantly beautiful Phoenix feathers. When waved in a certain manner, it causes the enemy to lose focus and be slowed down.

At the beginning of the Close Combat phase, select one enemy model in base contact with Zhuge Li. This model loses 1 Attack and is subject to the Always Strikes Last special rule for the duration of the turn.

Guqin of Everlasting Repose (Enchanted Item)

This Guqin is said to have been fashioned by the Cathayan concubine for the first Emperor. When the strings of this zither-like instrument are plucked by an experienced musician all listeners are lulled into a deep sleep.

The Guqin may be played in the Shooting phase. When it is played, one unengaged enemy unit within 12" must pass a Psychology test, or they will fall into a deep sleep and may do nothing for their entire next turn.



CHENG LONG

Grand Master of the Celestial Dragon Monks

Although the populace of Cathay knows the name Cheng Long, very few of them have ever seen him. Rumoured to be both a hundred years of age and a Grand Master of the martial arts, he is also given supernatural aspects, such as the abilities of flight and spitting fire on those he calls foe.

His legend says that a former disciple, Xiao Lin, once tried to assassinate him as Cheng Long lay sleeping. Still asleep, he fought his student, only awakening when a knife sliced off half his left moustache (a grave outrage, for a Cathayan elder's beard represents his wisdom and experience). Angered, Cheng immediately killed Xiao Lin, yet still he keeps his moustache trimmed short; the better to remind him that even the best can be found wanting and caught off-guard, that no matter how good you become, you can always be better.

He singlehandedly held the east gate of the town Hanchung for several days against marauding Beastmen, and it was he who defeated the foul sorcerer known to the Cathayans as the Despoiler of Earth. Nowadays Cheng Long has reached an age in which most people would stay at home and would try to enjoy their last days among friends and family – the grandmaster although can be found in the midst of a battle, standing tall and stoic upon a mountain of fallen foes.



A loner, Cheng Long can be found wandering the Cathay, meditating or fighting the different opponents that dwell therein, be they terrible creatures of Chaos or the ferocious hobgoblin wolf riders; he sees them all as a way of bettering his arts. Some whisper that Cheng seeks to face an opponent who will prove a better fighter than he and, until that day, will continue his wanderings, whether he lives another hundred years or achieves the highest reaches of enlightenment.

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	M	WS	BS	S	T	W	I	A	Ld
Cheng Long	5	7	7	4	4	2	6	4	9

TROOP TYPE: Infantry (Special Character)

SPECIAL RULES: Dodge (5+), Immunity (Psychology), Strider.

Supreme Martial Arts Fighting Styles: At the start of each round of combat in which Cheng Long fights, he must choose one of the following Fighting Styles to perform. He may not use the same Fighting Style in two consecutive turns of the same combat engagement

- **Black Tiger:** Cheng Long gains +D3 Attacks.
- **White Crane:** Cheng Long gains the Always Strikes First special rule and +1 To Hit in close combat.
- **Fanged Snake:** Cheng Long gains the Heroic Killing Blow special rule.
- **Great Dragon:** Cheng Long gains +2 Strength.
- **Praying Mantis:** Cheng Long gains the Dodge (3+) special rule.

Fiery Breath: Cheng Long has a Strength 3 Breath Weapon with the Flaming Attacks special rule.

Grandmaster: *Cheng Long is highly honoured by his fellow brothers and the people of Cathay. He is a symbol of virtue and wherever he fights odds are turned and battles won.*

A unit of Celestial Dragon Monks joined by Cheng Long becomes Stubborn as long as he remains with it. However, he must always accept challenges when possible, and may not be the army's General.

THE MONKEY KING

The Great Trickster

Being born as a common Monkey Warrior, the Monkey King earned the respect of his tribe by discovering the Water-Curtain Cave behind a large waterfall and the clan made it their new home. The other monkeys honoured him as their king. He soon realised that despite his power over the monkeys, he was not beyond mortality. Determined to find immortality, he travelled inwards to the civilised lands, where he found and became the disciple of a Celestial Dragon Monk, from whom he was able to acquire human speech and manners.

The Dragon Monk was initially reluctant to take him because he was not human; but the Monkey King's determination and perseverance impressed the monk. Soon, the Monkey King's eagerness and intelligence made him one of the favourite disciples of the Dragon Monk, whose guidance and training taught the monkey a number of martial arts and even cloud-travelling. The Monkey King became proud of his abilities, and began boasting to the other disciples. The Dragon Monk was not happy with this, and cast him out of his temple.

In search of a weapon worthy of himself, the Monkey King travelled around Cathay, when he finally found what he was looking for in the possession of the Chi'an Chi Sorcerer Dien Ch'ing. From him, the Monkey

King decided to acquire the Ideal Golden-bound Cudgel, which could change its size, multiply itself, and fight according to the whim of its master. Upon the Monkey King's approach, the Cudgel started to glow, signifying that it had found its true master. Its versatility meant that the Monkey King could wield it as a staff and keep it inside his ear as a sewing needle. When Dien Ch'ing found out he had been tricked by the Monkey King, he was outraged, and still seeks revenge to this day.

The Monkey King still travels Cathay searching for immortality, sometimes joining the armies of Cathay in his search. While being downright annoying to everyone in his environment, his potency in combat should not be underestimated.

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	M	WS	BS	S	T	W	I	A	Ld
The Monkey King	5	6	5	4	4	2	6	3	8

TROOP TYPE: Infantry (Special Character).

SPECIAL RULES: Dodge (6+), Martial Arts
Fighting Styles (see Celestial Dragon Monks),
Strider.

Trickster: *The Monkey King is a notorious trickster, and as such no one in Cathay fully trusts him.*

The Monkey King may never be the army's General, and he may only join units of Monkey Warriors. In addition, he uses vicious taunts and insults to trick the enemy into attacking him, drawing them out of their secure positions. Enemies within charge distance of him counts as being subject to the Berserk Rage part of the Frenzy special rule, unless they have the Immunity (Psychology) special rule (not including Frenzied models).

MAGIC ITEMS:

Ideal Golden-bound Cudgel (Magic Weapon)

An iron rod whose size changes as-one-wishes, which the Monkey King obtained from the Chaos Sorcerer Dien Ch'ing. It is immensely heavy, only able to be carried by the Monkey King himself. When it is not in use, he shrinks it down to the size of a sewing needle and keeps it behind his ear.

The Ideal Golden-Bound Cudgel gives the Monkey King +2 Strength. In addition, models attacking him in close combat suffer -1 To Hit.



DALAN-TAI

The Outrider, Khan of the Steppe Nomads

As the proud leader of the fierce steppe nomads, Dalan-Tai sits astride the horse he loves more than any of his wives, looking out across the windswept plains and wonders what the future will bring. A hard-faced man, he is accustomed to the difficult life of the steppes, a life that no silk-covered Cathayan nobleman could withstand for a week, let alone a year. Winter lasts longer on the steppes than anywhere else except the mountains and the fierce winds blow constantly, exchanging icy blasts for furnace-hot gales when the all too brief summer is at its height.

Those who rise to the ranks of leader among the steppe nomads are special men who claim a heritage that rings with names whose vitality flies out of the mouth like a warrior's swift silk tasselled spear. The steppe nomads regard themselves as the true people of the land and have little or no regard for anyone else.

Dalan-Tai is typical of his countrymen. Of medium height compared to other Cathayans, he has small dark almond shaped eyes angled above wide high cheekbones. Slender but wiry, he walks with a slightly bow-legged gait, a testament to having been strapped to a horse as a young boy and learning to ride before he could walk. When he is on horseback, he wears his long dark hair in a braid beginning at the crown of his head, but prefers to let it loose when he is relaxing in his ger among his wives and concubines.



A skilled warrior, Dalan-Tai can both ride and shoot extremely well. Even though he is not the best archer among his men, he is extremely competitive and enjoys participating in challenge matches whenever he can.

He is a genial host who enjoys good drink, good food and a good joke, usually at someone else's expense. He is passionate about everything but especially about his beloved horse and his children. Dalan-Tai trains his sons and his daughters to be fierce warriors in the true steppe nomad tradition.

He will not tolerate internecine warfare of any kind, whether it is among his women or his tribe. When dealing with those who are not steppe nomads, he lends the appearance of a simple man of the plains. The truth is that he is far cleverer.

	M	WS	BS	S	T	W	I	A	Ld
Dalan-Tai	4	5	6	4	4	2	5	3	8
Warhorse	8	3	0	3	3	1	3	1	5

TROOP TYPE: Cavalry (Special Character).

SPECIAL RULES: Fast Cavalry.

Outrider: Dalan-Tai must be accompanied by a unit of Steppe Nomads, and he may not leave this unit. His unit may re-roll failed dangerous terrain tests. In addition, when using Fire and Flee, they do not lose their Swiftstride special rule during the move. However, as a tribesman, Dalan-Tai may never be the army's General.

MAGIC ITEMS:

Dragontooth Bow (Magic Weapon)

The origin of this object is lost in the mists of time. Its ancient craftsmanship leads to the conclusion that it was made at the height of the Xia dynasty, no doubt by a hunter rather than by a warrior. This intricately carved ivory bow fires arrows of enchanted Thornwood which pass through flesh and armour as if it were not there.

This bow uses the following profile:

Range:	Strength:	Special Rules:
24"	5	Ignores Armour saves, Multiple Shots (2)

"All who surrender will be spared; whoever does not surrender but oppose with struggle and dissension, shall be annihilated."

- Dalan-Tai, the Outrider



THE ART OF WAR

The Art of War contains many military tactics and secrets sacred to Cathay. The learned Strategist uses these to help ensure victory for the armies of Cathay. On this page you find Stratagems that can be bought for your Strategists. You cannot buy multiplies of the same Stratagem for a single Strategist, but different Strategists in the army can have the same Stratagems if you wish. You can freely combine Stratagems providing you do not exceed the points total allowed in the army list.

In order to use a Stratagem, pick a friendly unit with the Iron Discipline rule within 12". This unit must pass a Leadership test; if failed, the unit has misheard the order and the Stratagem has no effect this turn. Stratagems that are used before the start of the first round are activated automatically. You may only attempt to use each Stratagem once per turn.

The Swift Feline **30 points**
Extensively trained in quickly changing formation without pause, the soldiers quickly form up to face their foes.

Activate in the Remaining Moves phase. The unit may Reform without suffering movement penalties this turn.

The Cunning Fox **30 points**
Using his wit and cunning, the Strategist quickly orders some troops to relocate, presenting the enemy with a wholly new battle line to face.

Activate after deployment. One unit may re-deploy up to 6" away from its placed position. It must still deploy within the allowed deployment zone as normal.

The Swooping Hawk **30 points**
Having assembled the army, the Strategist makes sure to quickly seize the initiative in the battle.

Activate after deployment. The Cathayan player may add +1 to the roll of deciding who goes first.

The Stinging Scorpion **25 points**
The Strategist instructs the troops on how to better hold their formation, striking simultaneously like a unified force.

Activate in the Close Combat phase. If the unit charged this turn, it receives +1 To Hit this close combat phase. This does not affect any characters in the unit.

The Stoic Porcupine **25 points**
Turning to face all directions, the formation is an impregnable castle for the enemy to attack.

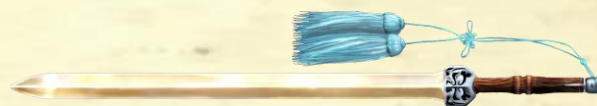
Activate as Charge Reaction. The unit has no flanks or rear while in this formation. However, their Iron Discipline rule has no effect.

The Sleeping Crocodile **25 points**
The Strategist plans for his foes to reach a false sense of calm, believing they will easily best the formation. Then, as they run in for the kill, the crocodile opens its jaws and attack!

Activate as a Charge Reaction. If charged in the flank, the unit may perform a swift reform (following the normal rules) to face the enemy to the front, provided that they are not already in combat.

The Rain of Death **20 points**
The soldiers run straight forward towards the enemy, never stopping to aim, unleashing their volleys on the move. Arrows rain over the enemy, their shafts darkening the sky.

Activate in the Shooting phase. The unit may fire even if they have marched this turn.



The Running Rabbit **20 points**
The soldier plan for their allies to make a feigned route, cheerfully rousing their "fleeing" comrades on, just before readying to set the trap...

Activate in the Movement phase. Until the start of its next turn, the unit ignores panic caused by friendly units fleeing through them, as well as friendly units breaking from combat.

The Blinding Light **15 points**
The Strategist orders to cover the backs of the shields with shining metal before the battle, using the rays of the sun to blind the sight of their foes.

Activate as a Charge Reaction. Infantry with shields only. Any enemy unit charging the unit with the Blinding Light lose all bonuses related to charging in the ensuing combat phase.

The Impregnable Tortoise **15 points**
Using their shield to form a "shell" around them, the soldiers become almost impervious to missiles.

Activate in the Remaining Moves phase. Infantry with shields only. The unit may form the Tortoise formation as a reform. The unit adds an additional +1 to their armour saves against missile attacks from any direction, but may not march.

The All-seeing Eagle **15 points**
Having scouted out the perfect location to face the foe, the Strategist plans to set his trap.

Activate before deployment. The Cathayan player may add +1 to the roll of choosing sides.

LORE OF YING

Equilibrium (Lore Attribute)

The ancestor gods of Cathay produced the poles of Heaven and Earth, which in turn give rise to the energies of the Ying and Yan. If either energy gains ascendancy for too long then the world will plunge into an eternal night of oblivion.

When choosing their spells, the wizard always gains both the Ying and Yan version of each spell. In order to maintain the balance of the sacred energies that is the ying and yan, every other successfully cast spell must be from the other energy type or the wizard suffers a Miscast on the roll of any double.

ANCESTOR'S COURAGE (Signature spell)

Cast on 8+

The wizard calls upon the strong will of the ancestors to fill the hearts of the soldiers, inspiring them to stand fast in the heat of battle.

Ancestor's Courage is an **augment** spell with a range of 12". Until the start of the caster's next Magic phase, the chosen unit gains the Stubborn and Immunity (Psychology) special rule. The Wizard can choose to increase the range of the spell to 24". If they do so, the casting value is increased to 12+.

1. SAPPING OF WILL

Cast on 5+

The wizards drains the will force of the enemy, making them slower and lose focus.

Sapping of Will is a **hex** spell with a range of 18". The target unit is subject to the Always Strikes Last special rule and suffer -1 to its Weapon Skill until the start of the caster's next Magic phase. The Wizard can choose to increase the range of the spell to 36". If they do so, the casting value is increased to 8+.

2. ABSORBING CHILL

Cast on 6+

The wizard causes an unnatural cool to fall upon their allies, making them extremely resilient against enemy blows.

Absorbing Chill is an **augment** spell with a range 24". Enemies attacking the target unit suffer -1 to Wound until the start of the caster's next Magic phase. The Wizard can choose to have this spell target all friendly units within 12". If they do so, the casting value is increased to 12+.

3. BLAZING PHOENIX

Cast on 8+

The wizard emits a shining bright light from him, radiating the inner fire of the Phoenix.

Blazing Phoenix is a **direct damage** spell which targets all enemy units within 12". The target units suffer D6 Flaming Strength 4 hits. The Wizard can choose to increase the range of the spell to target all enemy units within 18". If they do so, the casting value is increased to 12+.

4. BEREAVEMENT OF LIFE

Cast on 9+

The wizard seeps away at the life force of their enemies, draining them like a leech until death finds them.

Bereavement is a **magic missile** with a range of 24" that causes 3D6 hits. Each Hit causes a Wound which Ignores Armour Saves on the roll of a natural 6. The Wizard can choose to increase the range of the spell to 48". If they do so, the casting value is increased to 11+.

5. SHROUD OF DARKNESS

Cast on 10+

The wizard causes a dark shroud to fall across the eyes of their enemies, making them unable to see their surroundings.

Shroud of Darkness is a **hex** spell with a range of 18". The target unit cannot declare charges, cast spells or shoot at targets that are not within 8" until the start of the caster's next Magic phase. The Wizard can choose to increase the range of the spell to 36". If they do so, the casting value is increased to 13+.

6. EARTH ERUPTION

Cast on 14+

The wizard opens the ground underneath their foes, and creates great walls of earth and stone to smash at them from all sides.

Earth Eruption is a **direct damage** spell. Place the small template anywhere within 24" of the caster – it then scatters D6". Models partially covered take a Strength 4 hit. Models wholly covered take a Strength 6 Hit. The Wizard can choose to increase the power of the spell to use the large template instead. If they do so, the casting value is increased to 17+ and the template scatters 2D6" rather than D6".



LORE OF YAN

Equilibrium (Lore Attribute)

The ancestor gods of Cathay produced the poles of Heaven and Earth, which in turn give rise to the energies of the Ying and Yan. If either energy gains ascendancy for too long then the world will plunge into an eternal night of oblivion.

When choosing their spells, the wizard always gains both the Ying and Yan version of each spell. In order to maintain the balance of the sacred energies that is the ying and yan, every other successfully cast spell must be from the other energy type or the wizard suffers a Miscast on the roll of any double.

WARRIOR INCARNATE (Signature spell)

Cast on 8+

The wizard injects the troops with true Yan power, exhilarating their minds and turning them into bloodthirsty berserkers.

Warrior Incarnate is an **augment** spell with a range of 12". Until the start of the caster's next Magic phase, the chosen unit is subject to the Frenzy and Hatred special rules. The Wizard can choose to increase the range of the spell to 24". If they do so, the casting value is increased to 12+.

1. STRENGTH OF THE HEAVENS Cast on 5+

The wizard summons the power of the heavens to bless their allies with great strength to best the foe in combat.

Strength of the Heavens is an **augment** spell with a range of 24". All models in the target unit gain +1 to their Strength and the Magical Attacks special rule until the start of the caster's next Magic phase. The Wizard can choose to have this spell target all friendly units within 12". If they do so, the casting value is increased to 10+.

2. FLAMES OF AZURE

Cast on 6+

The wizard summons azure coloured flames around their allies, making their swords burn with sacred fire and set enemies alight.

Flames of Azure is an **augment** spell with a range 24". Until the start of the caster's next Magic phase, the target unit gains the Flaming Attacks special rule, and all enemy models in base contact suffer a Flaming Strength 3 hit at the start of the close combat phase, which counts toward combat resolution. The Wizard can choose to have this spell target all friendly units within 12". If they do so, the casting value is increased to 12+.



3. CALL OF THE DRAGON

Cast on 8+

The wizard calls upon the power of the Celestial Dragon, and unleashes the true fire within.

Call of the Dragon is a **direct damage** spell. The caster makes a Breath Weapon Attack with Strength 4 and the Flaming Attacks special rule. This may be cast in close combat, following the normal rules for Breath Weapons. The Wizard can choose to instead have the spell be resolved at Strength 5. If they do so, the casting value is increased to 13+.

4. RESURGENCE FROM DEATH

Cast on 9+

The wizard revitalizes those wounded in battle, and allows them to fight once more.

Resurgence from Death is an **augment** spell with a range of 12". The targeted unit gains the Regeneration (5+) special rule until the start of the caster's next Magic phase. The Wizard can choose to increase the range of the spell to 24". If they do so, the casting value is increased to 13+.

5. PATH OF LIGHT

Cast on 10+

Summoning a road of shining light, the wizard allows their comrades to travel at lightning speed.

Path of Light is an **augment** spell with a range of 12". The targeted unit immediately moves forward their Movement value plus 2D6" as if it were the Remaining Moves sub-phase, using the Strider special rule. The Wizard can choose to increase the range of the spell to 24". If they do so, the casting value is increased to 14+.

6. METEOR RAIN

Cast on 12+

Calling upon the full force of Yan, the sky opens, and meteors from the heavens fall upon the wizard's foes, scorching and burning anyone underneath.

Meteor Rain is a **direct damage** spell. Place a marker anywhere within 24" of the caster and roll 2D6. The result is the radius in inches that will be struck by the Meteor Rain. Any unit within that radius takes 2D6 Strength 4 hits. The Wizard can choose to increase the power of the spell to roll 3D6 for the radius instead. If they do so, the casting value is increased to 18+.

CELESTIAL TREASURES

This section contains the rules and background for some of the most iconic and powerful magical artefacts used by the Cathayans. These may be used in addition to the magic items found in the Warhammer rulebook.

BLADES OF GAN JIANG AND MO YE 65 points Magic Weapon

A long time ago, during the height of its powers, the Kingdom of Wu was at war with its neighbour Yue. The King, He Lu, seeing his armies lose battle after battle, asked the great blacksmith, Gan Jiang, to make him a sword to rival the steel of Yue. Gan Jiang and his wife, Mo Ye, began to search for the finest ore and brought back iron extracted from the sacred Five Peaks. Using his astrological knowledge, Gan Jiang calculated the best time to forge the sword and began the work. However, in spite of all his efforts, he could not melt the necessary ore, so Mo Ye cut her hair and fingernails and threw them in the forge. The ore melted and Gan Jiang was able to forge a sword of superb quality, which he named after the material it was forged. He gave the male sword to the King who learned later that the blacksmith had kept the female sword. He became exceedingly angry and Gan Jiang was executed, but his wife was able to flee with the sword, which she gave much later to her son so that he could avenge his father by killing the King.

Two hand weapons. The wielder gains +1 To Hit and To Wound. In addition, enemies must re-roll successful armour saves and Ward saves.



JADE SWORD OF FENG WU 40 points Magic Weapon

The Jade Sword of Feng Wu is a beautiful and ornate goose feather sword carved from one piece of solid jade. It is exceptionally light, weighing only two pounds. The sword once belonged to a Dragonblade of considerable skill named Feng Wu. Feng Wu's exploits carried him across all of Cathay, where he battled many creatures and explored many places. They say that some of its wielders skill is incorporated into his blade, making its new owner as adept at fighting as he was.

Cathayan longsword. The wielder gains the Always Strikes First special rule and adds +1 to his Weapon Skill.

IMPERIAL DRAGON ARMOUR 55 points Magic Armour

Forged by Cathayan master smiths, this dark green, full-body armour was made from the scales of the great dragon, Shuou, after its death. It is emblazed with the image of a Celestial, whose ruby set eyes almost seem to have a life of their own. The armour flickers with everlasting flame, woven from magical fibres that have been consecrated in the great fire itself; it turns the bearer into a walking beacon. Flames lick out from his body, melting incoming blows or turning them aside.

Heavy armour. Enemies attacking the wearer suffer -1 To Wound. In addition, the first unsaved wound suffered is automatically discounted. Furthermore, the wearer gains the Immunity (Flaming Attacks) special rule.

FIST OF IRON 50 points Magic Armour

Fist of Iron is a protection for the forearm, forged from a piece of iron and decorated with bronze designs. It was worn by many princes in ancient times, in the Yin and Zhou dynasties, and came to acquire a reputation that made it an extremely coveted object for its qualities and because of the exploits of the old time heroes who wore it. Different legends exist about this object and the accounts of the great battles across Cathay all mention it. Fist of Iron was, so it would seem, worn by all the great generals in history, among whom were Bai Qi, the butcher of Yin, and even Sun Bin, the grandson of Tzu-Sun.

The Fist of Iron gives the wearer a 6+ armour save. In addition, the wearer gains +1 Strength for each rank his unit has, up to a maximum of +3.

JADE DRAGON TOKEN
Talisman

40 points

Occasionally the Dragon Emperor will be so pleased with the exploits of his warriors that he may grant one a token of his favour, a symbol that the Emperor is with them. These items are not idle, for they glow with magical light and inspire all near them to even greater feats of valour. The Jade Dragon is a six-inch tall statue of a Cathayan dragon carved from green jade. The statue is old and worn, marking its great age. The Jade Dragon houses a powerful spirit of unknown origin, though many believe it the spirit of an ancient, long-dead dragon. Since the spirit refuses to speak of itself, the truth may forever be a mystery.

The character gains the Magic Resistance (2) and the Regeneration (5+) special rules.

BRUSH OF A THOUSAND YEARS 55 points
Arcane Item

The Brush of a Thousand Years resembles a regular, nondescript calligraphy brush, old and worn from use. It was created long ago by a scholar and Wu Jen named Wei Zu. This ancient, wooden-handled brush is always in the possession of the eldest advisor in all of Cathay. This most often happens to be the personal assistant to the Emperor. Its graceful and elegant usage causes the winds of magic to bow to the whim of its owner. Such is not without a heavy taxation, however, as few mortals can withstand this.

Every time the bearer rolls any duplicate dice (except 1's and 6's), he may choose to take a Leadership test at his own, unmodified Leadership. If this test is successful, every duplicate dice (except 1's) counts as a 6 for the purpose of the Ultimate Power rule.

CIU DAN'S WHITE ORB 30 points
Arcane Item

Ciu Dan crafted this staff for himself when he was already a well-established scholar, but he performed even more legendary deeds afterwards, serving the Emperor directly as an investigator and advisor. The staff has a white orb on top, and the legend tells that has special powers that are a gift of the dragon Tiet. The shaft of the staff is charred, but it is impossible to remove the burned wood to see if there is an unburned core underneath or if the staff is indeed composed of coal. Legend tells that Ciu Dan once bet his life on a piece of advice given to the Emperor. The Emperor's decision resulted in a catastrophe, and Ciu Dan's life was forfeit, but his staff remains to this day. It allows the bearer to focus more easily, but if his concentration is broken, he will pay a heavy price for it indeed.

The bearer gets +D3 to cast spells. However, if the bearer miscasts, roll 2D6 rather than 1 and pick the highest result.

GONG OF TSAO TSAO
Enchanted Item

40 points

The Gong of Tsao Tsao resembles a bronze gong with the relief of a Celestial Dragon etched upon it. In ages past, Tsao Tsao was a mighty Warlord during the Three Empires period. Legends say that Tsao Tsao used the gong to level entire cities during his short reign of terror. It is believed that the Gong of Tsao Tsao was taken by Chin Chi Wang after Tsao Tsao's death, but these rumours have never been confirmed. When struck, the gong emits a large shockwave that will cause structures, beasts and men alike to tremble before its power.

One use only. Bound Spell, power level 5. When cast, all enemy war machines, chariots, shrines and units in buildings within 12" take D6 Strength 6 hits. All other unit types have to take a Panic test.

STANDARD OF GRAND CATHAY 100 points
Magic Standard

A huge tapestry standard dedicated to the famous victories of the Cathayan Empire, this banner has a history dating back almost five thousand years to when it was flown as the battle standard of Chin Chi Wang during his campaign to unify Cathay. Embroidered with the imagery of a great Celestial Dragon across the Ying and Yan, and woven from the feathers of a great Phoenix and further enchanted by the Wu Jen, this standard inspires warriors to stand on in the face of overwhelming odds, and enemies approaching the banner will find themselves set ablaze by sacred fire.

All friendly units within 12" gain Immunity (Panic). The bearer and any unit he joins become Stubborn. In addition, any enemy models in base contact with the unit carrying the banner take a Strength 3 hit with the Flaming Attacks special rule at the start of the close combat phase.

SKY BANNER OF THE LOFTY HEAVENS 50 points
Magic Standard

It is said that this standard was woven on the cloud looms of the celestials, and at one time served as a divine garment for them in the form of a robe. Its cerulean fabric is unmatched for its sheer craftsmanship and unearthly detail. It depicts a mighty Phoenix soaring though the heavens with the land of Cathay beneath its wings. This banner holds the secret power of celestial flight which it can bestow upon those worthy of its blessing, taking the glorious warriors of Cathay across the pale sky into the fray against their enemies.

One use only. This banner may be activated at the beginning of any Cathayan Movement phase. The bearer of this banner and the unit they are with gain the Fly (10) special rule for the remainder of the turn.





CATHAY ARMY LIST

The armies of Cathay are the largest and most glorious in the entire world, always holding off the forces of greenskin nomads and Chaos raiders that would seek to assail them. As commander of the Cathayan army, it is by your dedication to the Emperor and your leadership that the soldiers of Cathay will do battle to win glory for the Divine Dragon Emperor.

This section of the book helps you turn your collection of Cathayan miniatures into an army of brave warriors, ready for a tabletop battle. At the back of this section, you will also find a summary page, which lists every unit's characteristics profile, for quick and easy reference during your games of Warhammer.

USING THE ARMY LIST

The army list is used alongside the 'Choosing an Army' section of the Warhammer rulebook to pick a force ready for battle. Over the following pages you will find an entry for each of the models in your army. These entries give you all of the gaming information that you need to shape your collection of models into the units that will form your army. Amongst other things, they will tell you what your models are equipped with, what options are available to them, and their points costs.

UNIT CATEGORIES

As described in the Warhammer rulebook, the units in the army list are organised into five categories: Lords, Heroes, Core Units, Special Units and Rare Units.

ARMY LIST ENTRIES

Each army list entry contains all the information you need to choose and field that unit at a glance, using the following format:

LEVY INFANTRY										2 points per model
Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Levy Infantryman	4	2	2	3	3	1	3	1	6	Infantry
Corporal	4	2	2	3	3	1	3	2	6	Infantry

Unit Size: 20+

Special Rules:

- Iron Discipline

Equipment:

- Hand weapon

Options:

- May upgrade one Infantryman to a Sergeant.....10 points
- May upgrade one Infantryman to a musician.....10 points
- May upgrade one Infantryman to a standard bearer.....10 points
- The entire unit may be armed with one of the following:
 - Spears.....½ point per model
 - Polearms.....1 point per model
- The entire unit may have shields.....½ point per model
- The entire unit may have light armour.....½ point per model

- Name.** The name by which the unit or character is identified.
- Profiles.** The characteristic profiles for the model(s) in each unit are provided as a reminder. Where several profiles are required these are also given, even if they are optional (such as unit champions).
- Troop Type.** Each entry specifies the troop type of its models (e.g. 'infantry, monstrous cavalry' and so on).
- Points value.** Every miniature in the Warhammer range costs an amount of points that reflects how effective it is on the battlefield.
- Unit Size.** This specifies the minimum size for each unit, which is the smallest number of models needed to form that unit. In some cases units also have a maximum size, or can even comprise just a single model.
- Equipment.** This is a list of the standard weapons and armour for that unit. The cost of these items is included in the basic points value.
- Special Rules.** Many troops have special rules that are fully described earlier in this book or in the Warhammer rulebook. The names of these rules are listed here as a reminder.
- Options.** This is a list of optional weapons and armour; mounts, magic items and other upgrades for units or characters, including the points cost for each particular option. Many unit entries include the option to upgrade a unit member to a champion, standard bearer or musician. Some units may carry a magic standard or take magic items at a further points cost.



LORDS

PU-YI

350 points

Profile

Pu-Yi

M	WS	BS	S	T	W	I	A	Ld
4	6	5	4	4	3	6	4	10

Troop Type

Infantry (Special Character)

Magic Items:

- Phoenix Talon
- Celestial Dragon Armour
- Jade Dragon Amulet

Special Rules:

- Emperor of Cathay

ZHAO BEI

195 points

Profile

Zhao Bei

Warhorse

M	WS	BS	S	T	W	I	A	Ld
4	7	5	4	4	3	6	4	9
8	3	0	3	3	1	3	1	5

Troop Type

Cavalry (Special Character)

-

Magic Items:

- Fierce Dragon
- Dragon Scale Armour

Special Rules:

- Grand General

Mount:

- Warhorse

Options:

- May have Stratagems up to a total of.....50 points

HUA GONGZHU

200 points

Profile

Hua Gongzhu

M	WS	BS	S	T	W	I	A	Ld
4	6	5	4	4	3	6	4	9

Troop Type

Infantry (Special Character)

Equipment:

- Medium armour

Magic Items:

- Blade of the Two Moons
- Jet Dragon
- Amulet of the Emperor's Favour

Special Rules:

- Beloved General

Options:

- May be mounted on a Warhorse.....18 points

TIAN SHI

340 points

Profile

Tian Shi

M	WS	BS	S	T	W	I	A	Ld
4	3	3	3	4	3	3	1	8

Troop Type

Infantry (Special Character)

Equipment:

- Hand weapon

Magic Items:

- Staff of Overwhelming Thunder
- Celestial Robe

Special Rules:

- Grand Astromancer
- Loremaster (Lore of Heavens)

Magic:

Tian Shi is a Level 4 Wizard who uses spells from the Lore of Heavens.



LORDS

GENERAL

90 points

Profile

General

M WS BS S T W I A Ld
4 6 5 4 4 3 6 4 9

Troop Type

Infantry (Character)

Equipment:

- Hand weapon
- Light armour

Options:

- May be armed with one of the following:
 - Additional hand weapon.....3 points
 - Spear.....3 points
 - Polearm.....8 points
 - Great weapon.....8 points
 - Cathayan longsword.....8 points
- May upgrade light armour to one of the following:
 - Medium armour.....3 points
 - Heavy armour.....6 points
- May take a shield.....3 points
- May be mounted on one of the following:
 - Warhorse.....18 points
 - May be upgraded to have barding.....6 points
 - Qilin.....45 points
 - Elite War Chariot (replacing one of the crew).....90 points
 - Pixiu.....150 points
- May take magic items up to a total of.....100 points

WU JEN LORD

165 points

Profile

Wu Jen Lord

M WS BS S T W I A Ld
4 3 3 3 4 3 3 1 8

Troop Type

Infantry (Character)

Equipment:

- Hand weapon

Magic:

A Wu Jen Lord is a Level 3 Wizard. They may use spells from the Lore of Fire, Metal, Light, Heavens, Shadow or Ying and Yan.

Options:

- May be upgraded to a Level 4 Wizard.....35 points
- May be mounted on a Warhorse.....18 points
- May take magic items up to a total of.....100 points

0-1 WAR DRUM PLATFORM

40 points

Profile

War Drum
Drummer

M WS BS S T W I A Ld
- - - - 5 0 - - -
4 3 3 3 3 1 3 1 7

Troop Type

War Machine
-

Unit Size: 1

Equipment:

- Hand weapon

Options:

- May include up to 3 additional Drummers.....6 points per model
- All Drummers may wear light armour.....1 point per model

Crew: 2 Drummers

Special Rules:

- War Drum

CHARACTER MOUNTS

Profile

Warhorse
Qilin
Pixiu

M WS BS S T W I A Ld
8 3 0 3 3 1 3 1 5
9 4 0 4 4 1 4 2 8
7 5 0 5 5 4 4 4 7

Troop Type

War Beast
War Beast
Monster

Special Rules:

- *Qilin*: Fly (9), Magical Attacks, Impale Attack.
- *Pixiu*: Fly (8), Hatred (Daemons of Chaos).

HEROES

GUAN BU

130 points

Profile

Guan Bu

M WS BS S T W I A Ld
4 6 5 4 4 2 5 3 8

Troop Type

Infantry (Special Character)

Equipment:

- Medium armour

Special Rules:

- Captain of the Imperial Guard
- Stubborn

Note:

If Guan Bu is taken, then you must include one unit of Imperial Guards in the army, chosen at additional cost from the Special Units section of the army list.

Magic Items:

- Green Dragon Glaive

ZHUGE YI

105 points

Profile

Zhuge Yi

M WS BS S T W I A Ld
4 3 4 3 3 2 3 1 8

Troop Type

Infantry (Special Character)

Equipment:

- Hand weapon

Magic Items:

- Lotus Needle
- Phoenix Feather Fan
- Guqin of Everlasting Repose

Special Rules:

- Grand Strategist

Options:

- May have Stratagems up to a total of.....125 points



CHENG LONG

190 points

Profile

Cheng Long

M WS BS S T W I A Ld
5 7 7 4 4 2 6 4 9

Troop Type

Infantry (Special Character)

Equipment:

- Hand weapon

Special Rules:

- Dodge (5+)
- Immunity (Psychology)
- Fiery Breath
- Grandmaster
- Supreme Martial Arts Fighting Styles
- Strider

THE MONKEY KING

155 points

Profile

The Monkey King

M WS BS S T W I A Ld
5 6 5 4 4 2 6 3 8

Troop Type

Infantry (Special Character)

Magic Items:

- Ideal Golden-bound Cudgel

Special Rules:

- Dodge (6+)
- Martial Arts Fighting Styles
- Strider
- Trickster

DALAN-TAI

110 points

Profile

Dalan-Tai

M WS BS S T W I A Ld
4 5 6 4 4 2 5 3 8

Troop Type

Cavalry (Special Character)

Warhorse

8 3 0 3 3 1 3 1 5

-

Equipment:

- Hand weapon
- Light armour

Magic Items:

- Dragontooth Bow

Mount:

Warhorse

Special Rules:

- Fast Cavalry
- Outrider

Note:

If Dalan-Tai is taken, then you must include one unit of Steppe Nomads in the army, chosen at additional cost from the Core Units section of the army list.

HEROES

CAPTAIN

50 points

Profile

Captain

M WS BS S T W I A Ld
4 5 5 4 4 2 5 3 8

Troop Type

Infantry (Character)

Equipment:

- Hand weapon
- Light armour

Options:

- May be armed with one of the following:
 - Additional hand weapon.....2 points
 - Spear.....2 points
 - Polearm.....6 points
 - Great weapon.....6 points
 - Cathayan longsword.....6 points
- May upgrade light armour to one of the following:
 - Medium armour.....2 points
 - Heavy armour.....4 points
- May take a shield.....2 points
- May be mounted on one of the following:
 - Warhorse.....12 points
 - May be upgraded to have barding.....4 points
 - Qilin.....30 points
 - War Chariot (replacing one of the crew).....70 points
 - May be upgraded to an Elite War Chariot.....20 points
- May take magic items up to a total of.....50 points

ARMY BATTLE STANDARD

One Captain in the army may carry the Battle Standard for +25 points. The Battle Standard Bearer can have a magic banner with no points limit. However, a model carrying a magic standard can only carry other magic items up to a total 25 points.

WU JEN

65 points

Profile

Wu Jen

M WS BS S T W I A Ld
4 3 3 3 3 2 3 1 7

Troop Type

Infantry (Character)

Equipment:

- Hand weapon

Magic:

A Wu Jen is a Level 1 Wizard. They may use spells from the Lore of Fire, Metal, Light, Heavens, Shadow or Ying and Yan.

Options:

- May be upgraded to a Level 2 Wizard.....35 points
- May be mounted on a Warhorse.....12 points
- May take magic items up to a total of.....50 points

STRATEGIST

15 points

Profile

Strategist

M WS BS S T W I A Ld
4 3 3 3 3 2 3 1 7

Troop Type

Infantry (Character)

Equipment:

- Hand weapon

Options:

- May be mounted on a Warhorse.....12 points
- May have Stratagems up to a total of.....100 points

WU XIA

130 points

Profile

Wu Xia

M WS BS S T W I A Ld
4 6 5 4 4 2 6 3 8

Troop Type

Infantry (Character)

Equipment:

- Hand weapon

Special Rules:

- Dodge (4+)
- Duellist
- Killing Blow

Options:

- May be armed with one of the following:
 - Additional hand weapon.....2 points
 - Spear.....2 points
 - Halberd.....6 points
 - Great weapon.....6 points
 - Cathayan longsword.....6 points
- May take magic items up to a total of.....50 points

CORE UNITS

LEVY INFANTRY

2 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Levy Infantryman	4	2	2	3	3	1	3	1	6	Infantry
Corporal	4	2	2	3	3	1	3	2	6	Infantry

Unit Size: 20+

Special Rules:

- Iron Discipline

Equipment:

- Hand weapon

Options:

- May upgrade one Infantryman to a Sergeant.....10 points
- May upgrade one Infantryman to a musician.....10 points
- May upgrade one Infantryman to a standard bearer.....10 points
- The entire unit may be armed with one of the following:
 - Spears.....1/2 point per model
 - Polearms.....1 point per model
- The entire unit may have shields.....1/2 point per model
- The entire unit may have light armour.....1/2 point per model

LEVY BOWMEN

4 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Levy Bowman	4	2	2	3	3	1	3	1	6	Infantry
Corporal	4	2	2	3	3	1	3	2	6	Infantry

Unit Size: 10+

Special Rules:

- Iron Discipline

Equipment:

- Hand weapon
- Bow

Options:

- May upgrade one Infantryman to a Sergeant.....10 points
- May upgrade one Infantryman to a musician.....10 points
- May upgrade one Infantryman to a standard bearer.....10 points
- The entire unit may replace their bows with one of the following:
 - Javelins (this gives them the Skirmishers special rule).....free
 - Crossbows.....2 points per model
 - Repeater Crossbows.....2 points per model
- The entire unit may have shields.....1/2 point per model
- The entire unit may have light armour.....1/2 point per model



IMPERIAL INFANTRY

4 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Imperial Infantryman	4	3	3	3	3	1	3	1	7	Infantry
Sergeant	4	3	3	3	3	1	3	2	7	Infantry

Unit Size: 20+

Special Rules:

- Iron Discipline

Equipment:

- Hand weapon
- Light armour

Options:

- May upgrade one Infantryman to a Sergeant.....10 points
- May upgrade one Infantryman to a musician.....10 points
- May upgrade one Infantryman to a standard bearer.....10 points
 - May carry a magic standard worth up to.....25 points
- The entire unit may be armed with one of the following:
 - Spears.....1 point per model
 - Polearms.....2 points per model
 - Pikes.....2 points per model
- The entire unit may have shields (unless they have pikes)....1 point per model
- The entire unit may have medium armour.....1 point per model

CORE UNITS

IMPERIAL BOWMEN

7 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Imperial Bowman	4	3	3	3	3	1	3	1	7	Infantry
Sergeant	4	3	3	3	3	1	3	2	7	Infantry

Unit Size: 10+

Special Rules:

- Iron Discipline

Options:

- May upgrade one Infantryman to a Sergeant.....10 points
- May upgrade one Infantryman to a musician.....10 points
- May upgrade one Infantryman to a standard bearer.....10 points
 - May carry a magic standard worth up to.....25 points
- The entire unit may replace their bows with one of the following:
 - Handguns.....2 points per model
 - Crossbows.....2 points per model
 - Repeater Crossbows.....2 points per model
- The entire unit may have shields.....1 point per model
- The entire unit may have medium armour.....1 point per model

Equipment:

- Hand weapon
- Bow
- Light armour

IMPERIAL CAVALRY

11 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Imperial Cavalryman	4	3	3	3	3	1	3	1	7	Cavalry
Sergeant	4	3	3	3	3	1	3	2	7	Cavalry
Warhorse	8	3	0	3	3	1	3	1	5	-

Unit Size: 5+

Special Rules:

- Fast Cavalry
- Iron Discipline

Options:

- May upgrade one Imperial Cavalryman to a Sergeant.....10 points
- May upgrade one Imperial Cavalryman to a musician.....10 points
- May upgrade one Imperial Cavalryman to a standard bearer.....10 points
 - May carry a magic standard worth up to.....25 points
- The entire unit may replace spears with one of the following:
 - Javelins.....1 point per model
 - Bows.....2 points per model
 - Crossbows.....2 points per model
- The entire unit may have shields.....1 point per model
- The entire unit may have light armour.....1 point per model

Equipment:

- Hand weapon
- Spear

DRAGON CAVALRY

14 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Dragon Cavalryman	4	4	3	3	3	1	3	1	8	Cavalry
Jade Dragon	4	4	3	3	3	1	3	2	8	Cavalry
Warhorse	8	3	0	3	3	1	3	1	5	-

Unit Size: 5+

Special Rules:

- Iron Discipline

Options:

- May upgrade one Dragon Lancer to a Jade Dragon.....10 points
- May upgrade one Dragon Lancer to a musician.....10 points
- May upgrade one Dragon Lancer to a standard bearer.....10 points
 - May carry a magic standard worth up to.....50 points
- The entire unit may be armed with one of the following:
 - Spears & shields.....2 points per model
 - May be upgraded with Fire lances.....2 points per model
 - Polearms.....2 points per model
 - Flails.....2 points per model
 - Three-eyed Guns.....6 points per model
- The entire unit may have bows.....2 points per model
- The entire unit may upgrade to heavy armour.....2 points per model
- The entire unit may have barding.....2 points per model

Equipment:

- Hand weapon
- Medium armour

CORE UNITS

STEPPE NOMADS

14 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Steppe Nomad	4	3	4	3	3	1	3	1	7	Cavalry
Bahdur	4	3	5	3	3	1	3	2	7	Cavalry
Warhorse	8	3	0	3	3	1	3	1	5	-

Unit Size: 5+

Special Rules:

Options:

Equipment:

- Hand weapon
- Bow

- Expendable
- Fast Cavalry
- Horselords

- May upgrade one Steppe Nomad to a Bahdur.....10 points
- May upgrade one Steppe Nomad to a musician.....10 points
- May upgrade one Steppe Nomad to a standard bearer.....10 points
- The entire unit may have spears.....1 point per model
- The entire unit may have shields.....1 point per model

HILL TRIBESMEN

3 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Tribesman	4	3	3	3	3	1	3	1	6	Infantry
Chieftain	4	3	3	3	3	1	3	2	6	Infantry

Unit Size: 10+

Special Rules:

Options:

Equipment:

- Hand weapon
- Shield

- Expendable
- Ambushers

- May upgrade one Tribesman to a Chieftain.....10 points
- May upgrade one Tribesman to a musician.....10 points
- May upgrade one Tribesman to a standard bearer.....10 points
- The entire unit may choose one of the following:
 - Replace shields with additional hand weapon.....free
 - Spears.....1 point per model
 - Javelins.....1 point per model
 - Replace shields with shortbows.....1 point per model

MONKEY WARRIORS

6 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Monkey Warrior	5	3	3	3	3	1	4	2	6	Infantry
Monkey Chief	5	3	3	3	3	1	4	3	6	Infantry

Unit Size: 10+

Special Rules:

Options:

Equipment:

- Hand weapon

- Dodge (6+)
- Expendable
- Forest Strider
- Obstacle Strider
- Skirmishers

- May upgrade one Monkey Warrior to a Monkey Chief.....10 points
- The entire unit may be armed with blowpipes.....2 points per model



SPECIAL UNITS

IMPERIAL GUARD

10 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Imperial Guard	4	4	3	3	3	1	4	1	8	Infantry
Sentinel	4	4	3	3	3	1	4	2	8	Infantry

Unit Size: 10+

Special Rules:

Options:

- Iron Discipline
- Stubborn

- May upgrade one Imperial Guard to a Sentinel.....10 points
- May upgrade one Imperial Guard to a musician.....10 points
- May upgrade one Imperial Guard to a standard bearer.....10 points
- May carry a magic standard worth up to.....50 points

Equipment:

- Polearm
- Medium armour

DRAGONBLADES

11 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Dragonblade	4	5	3	3	3	1	4	2	8	Infantry
Blademaster	4	5	3	3	3	1	4	3	8	Infantry

Unit Size: 10+

Special Rules:

Options:

- Iron Discipline
- Killing Blow

- May upgrade one Dragonblade to a Blademaster.....10 points
- May upgrade one Dragonblade to a musician.....10 points
- May upgrade one Dragonblade to a standard bearer.....10 points
- May carry a magic standard worth up to.....50 points

Equipment:

- Cathayan longsword
- Medium armour



SHADOWBLADES

10 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Shadowblade	5	4	4	3	3	1	5	1	8	Infantry
Master of Shadows	5	4	4	3	3	1	5	2	8	Infantry

Unit Size: 5+

Special Rules:

Options:

- Dodge (6+)
- Poisoned Attacks
- Scouts
- Skirmishers

- May upgrade one Shadowblade to a Master of Shadows...10 points
- The entire unit may have light armour.....1 point per model

Equipment:

- Two hand weapons
- Throwing weapons

CELESTIAL DRAGON MONKS

15 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Dragon Monk	5	5	5	4	4	1	5	2	8	Infantry
Enlightened One	5	5	5	4	4	1	5	3	8	Infantry

Unit Size: 5+

Special Rules:

Options:

- Dodge (6+)
- Fiery Breath (Enlightened One only)
- Immunity (Psychology)
- Martial Arts Fighting Styles
- Skirmishers
- Strider

- May upgrade one Dragon Monk to an Enlightened One.....30 points

Equipment:

- Hand weapon

SPECIAL UNITS

WAR CHARIOT

70 points

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
War Chariot	7	-	-	5	4	4	-	-	-	Chariot (Armour save 6+)
Elite War Chariot	7	-	-	5	4	5	-	-	-	Chariot (Armour save 6+)
Charioteer	-	4	3	3	-	-	3	1	8	-
Warhorse	-	3	0	3	-	-	3	1	-	-

Unit Size: 1-3

Equipment:

Options:

Crew: 2 Charioteers

- Spear
- Bow
- Light armour

- All chariots in the unit may be equipped with scythes.....5 points
 - All chariots in the unit may be upgraded to Elite War Chariots*.....20 points per model
- *An Elite War Chariot has 3 Charioteers and 4 Warhorses.*

Drawn by: 2 Warhorses

MERCENARY OGRES

25 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Ogre Bull	6	3	2	4	4	3	2	3	7	Monstrous Infantry
Ogre Crusher	6	3	2	4	4	3	2	4	7	Monstrous Infantry

Unit Size: 3+

Special Rules:

Options:

Equipment:

- Hand weapon

- Ogre Charge

- May upgrade one Ogre Bull to an Ogre Crusher.....10 points
- May upgrade one Ogre Bull to a musician.....10 points
- May upgrade one Ogre Bull to a standard bearer.....10 points
- The entire unit may take one of the following:
 - Additional hand weapons.....3 points per model
 - Great weapons.....6 points per model
- The entire unit may have light armour.....3 points per model

TEMPLE DOGS

25 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Temple Dog	7	4	0	4	5	2	3	2	7	War Beast

Unit Size: 5+

Equipment:

- Claws and teeth (hand weapon)

Special Rules:

- Animated Construct
- Fear
- Immunity (Flaming Attacks)
- Magic Resistance (1)
- Unstable

TERRACOTTA WARRIORS

5 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Terracotta Warrior	4	2	2	3	4	1	2	1	3	Infantry
Terracotta Sergeant	4	2	2	3	4	1	2	2	3	Infantry

Unit Size: 10+

Special Rules:

Options:

Equipment:

- Hand weapon

- Animated Construct
- Immunity (Flaming Attacks)
- Magic Resistance (1)
- Unstable

- May upgrade one Terracotta Warrior to a Terracotta Sergeant.....10 points
- May upgrade one Terracotta Warrior to a musician.....10 points
- May upgrade one Terracotta Warrior to a standard bearer.....10 points
- The entire unit may take one of the following:
 - Spears.....1 point per model
 - Polearms.....2 points per model
 - Bows.....2 points per model
 - Crossbows.....3 points per model
- The entire unit may take shields.....1 point per model

SPECIAL UNITS

FIELD ENGINEERS

5 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Field Engineer	4	3	3	3	3	1	3	1	7	Infantry

Unit Size: 1-5 Field Engineers

Special Rules: **Note:**

- Close Support
- Skirmishers
- The entire unit must be equipped with one of the following:
 - Fire Bombs.....5 points per model
 - Three-eyed guns.....6 points per model
 - Sky Rockets.....7 points per model
 - Dragon's Breath (max Unit Size 1).....30 points per model
 - Hand Mortar (max Unit Size 1).....50 points per model

Equipment:

- Hand weapon
- Medium armour

SIEGE CROSSBOW

35 points

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Siege Crossbow	-	-	-	-	7	-	-	-	-	War Machine (Bolt Thrower)
Crew	4	3	3	3	3	1	3	1	7	-

Unit Size: 1 **Crew:** 3 Crewmen

Equipment (Crew):

- Hand weapon
- Light armour

STORMHURLER CROSSBOW

50 points

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Stormhurler Crossbow	-	-	-	-	7	-	-	-	-	War Machine
Crew	4	3	3	3	3	1	3	1	7	-

Unit Size: 1 **Crew:** 3 Crewmen

Equipment (Crew):

- Hand weapon
- Light armour

Special Rules:

- Stormhurler Crossbow

CATAPULT

85 points

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Catapult	-	-	-	-	7	-	-	-	-	War Machine (Stone Thrower)
Crew	4	3	3	3	3	1	3	1	7	-

Unit Size: 1 **Crew:** 3 Crewmen

Equipment (Crew):

- Hand weapon
- Light armour

FLYING CROW

90 points

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Flying Crow	-	-	-	-	7	-	-	-	-	War Machine (Stone Thrower)
Crew	4	3	3	3	3	1	3	1	7	-

Unit Size: 1 **Crew:** 3 Crewmen

Equipment (Crew):

- Hand weapon
- Light armour

Special Rules:

- Flying Crow

RARE UNITS

WAR WAGON

150 points per model

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
War Wagon	3	-	-	-	6	6	-	-	-	Chariot (Armour save 2+)
Imperial Warrior	-	3	3	3	-	-	3	1	7	-

Unit Size: 1 **Crew:** 6 Imperial Warriors **Equipment:**

- Spear
- Crossbow

Special Rules:

- Unbreakable
- War Wagon

FIRE ROCKET CART

120 points

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Fire Rocket Cart	-	-	-	-	7	-	-	-	-	War Machine
Crew	4	3	3	3	3	1	3	1	7	-

Unit Size: 1 **Crew:** 3 Crewmen **Equipment (Crew):**

- Hand weapon
- Light armour

Special Rules:

- Fire Rockets

DRAGON CANNON

85 points

Profile	M	WS	BS	S	T	W	I	A	Ld	Troop Type
Dragon Cannon	-	-	-	-	7	-	-	-	-	War Machine (Cannon)
Crew	4	3	3	3	3	1	3	1	7	-

Unit Size: 1 **Crew:** 3 Crewmen **Equipment (Crew):**

- Hand weapon
- Light armour

Special Rules:

- Explosive Ammunition



RARE UNITS

PHOENIX

200 points

Profile

Phoenix

M WS BS S T W I A Ld
2 5 0 5 5 4 5 4 9

Troop Type

Monster

Unit Size: 1 Special Rules:

- Emberstorm
- Fiery Rebirth
- Flaming Attacks
- Fly (8)
- Immunity (Psychology, Flaming Attacks)
- Plumage of Flames



BRASS TITAN

265 points

Profile

Brass Titan

M WS BS S T W I A Ld
6 4 0 6 6 6 1 5 10

Troop Type

Monster

Unit Size: 1 Equipment:

- Hand weapon
- Full plate armour

Special Rules:

- Animated Construct
- Clean Sweep
- Magic Resistance (2)
- Unstable

CELESTIAL DRAGON

300 points

Profile

Celestial Dragon

M WS BS S T W I A Ld
6 6 0 6 6 6 3 5 8

Troop Type

Monster

Unit Size: 1 Special Rules:

- Fiery Breath
- Fly (7)
- Natural Armour (3+)

Options:

- May be upgraded to a Level 1 Wizard.....50 points

Magic:

A Celestial Dragon that is a Wizard uses spells from the Lore of Fire or Heavens.





SUMMARY

LORDS	M	WS	BS	S	T	W	I	A	Ld	Type
General	4	6	5	4	4	3	6	4	9	In
Hua Gongzhu	4	6	5	4	4	3	6	4	9	In
Pu-Yi	4	6	5	4	4	3	6	4	10	In
Tian Shi	4	3	3	3	4	3	3	1	8	In
Wu Jen Lord	4	3	3	3	4	3	3	1	8	In
Zhao Bei	4	7	5	4	4	3	6	4	9	Ca
- Warhorse	8	3	0	3	3	1	3	1	5	-

HEROES	M	WS	BS	S	T	W	I	A	Ld	Type
Captain	4	5	5	4	4	2	5	3	8	In
Cheng Long	5	7	7	4	4	2	6	4	9	In
Dalan-Tai	4	5	6	4	4	2	5	3	8	Ca
- Warhorse	8	3	0	3	3	1	3	1	5	-
Guan Bu	4	6	5	4	4	2	5	3	8	In
The Monkey King	5	6	5	4	4	2	6	3	8	In
Strategist	4	3	3	3	3	2	3	1	7	In
Wu Jen	4	3	3	3	3	2	3	1	7	In
Wu Xia	4	6	5	4	4	2	6	3	7	In
Zhuge Yi	4	3	4	3	3	2	3	1	8	In

CORE UNITS	M	WS	BS	S	T	W	I	A	Ld	Type
Dragon Cavalryman	4	4	3	3	3	1	3	1	8	Ca
- Jade Dragon	4	4	3	3	3	1	3	2	8	Ca
- Warhorse	8	3	0	3	3	1	3	1	5	-
Hill Tribesman	4	3	3	3	3	1	3	1	6	In
- Chieftain	4	3	3	3	3	1	3	2	6	In
Imperial Bowman	4	3	3	3	3	1	3	1	7	In
- Sergeant	4	3	3	3	3	1	3	2	7	In
Imperial Cavalryman	4	3	3	3	3	1	3	1	7	Ca
- Sergeant	4	3	3	3	3	1	3	2	7	Ca
- Warhorse	8	3	0	3	3	1	3	1	5	-
Imperial Infantryman	4	3	3	3	3	1	3	1	7	In
- Sergeant	4	3	3	3	3	1	3	2	7	In
Levy Bowman	4	2	2	3	3	1	3	1	6	In
- Corporal	4	2	2	3	3	1	3	2	6	In
Levy Infantryman	4	2	2	3	3	1	3	1	6	In
- Corporal	4	2	2	3	3	1	3	2	6	In
Monkey Warrior	5	3	3	3	3	1	4	2	6	In
- Monkey Chief	5	3	3	3	3	1	4	3	6	In
Steppe Nomad	4	3	4	3	3	1	3	1	7	Ca
- Bahdur	4	3	5	3	3	1	3	2	7	Ca
- Warhorse	8	3	0	3	3	1	3	1	5	-

SPECIAL UNITS	M	WS	BS	S	T	W	I	A	Ld	Type
Catapult	-	-	-	-	7	-	-	-	-	WM
- Crew	4	3	3	3	3	1	3	1	7	-
Celestial Dragon Monk	5	5	5	4	4	1	5	2	8	In
- Enlightened One	5	5	5	4	4	1	5	3	8	In
Dragonblade	4	5	3	3	3	1	4	2	8	In
- Blademaster	4	5	3	3	3	1	4	3	8	In
Flying Crow	-	-	-	-	7	-	-	-	-	WM
- Crew	4	3	3	3	3	1	3	1	7	-
Field Engineer	4	3	3	3	3	1	3	1	7	In
Imperial Guard	4	4	3	3	3	1	4	1	8	In
- Sentinel	4	4	3	3	3	1	4	2	8	In
Ogre Bull	6	3	2	4	4	3	2	3	7	MI
- Ogre Crusher	6	3	2	4	4	3	2	4	7	MI
Temple Dog	7	4	0	4	5	2	3	2	7	WB

SPECIAL UNITS	M	WS	BS	S	T	W	I	A	Ld	Type
Terracotta Warrior	4	2	2	3	4	1	2	1	3	In
- Terracotta Sergeant	4	2	2	3	4	1	2	2	3	In
Shadowblade	5	4	4	3	3	1	5	1	8	In
- Master of Shadows	5	4	4	3	3	1	5	2	8	In
Siege Crossbow	-	-	-	-	7	-	-	-	-	WM
- Crew	4	3	3	3	3	1	3	1	7	-
Stormhurler Crossbow	-	-	-	-	7	-	-	-	-	WM
- Crew	4	3	3	3	3	1	3	1	7	-
War Chariot	7	-	-	5	4	4	-	-	-	Ch
Elite War Chariot	7	-	-	5	4	5	-	-	-	Ch
- Charioteer	-	4	3	3	-	-	3	1	8	-
- Warhorse	-	3	0	3	-	-	3	1	-	-

RARE UNITS	M	WS	BS	S	T	W	I	A	Ld	Type
Brass Titan	6	4	0	6	6	6	1	5	10	Mo
Celestial Dragon	6	6	0	6	6	6	3	5	8	Mo
Dragon Cannon	-	-	-	-	7	-	-	-	-	WM
- Crew	4	3	3	3	3	1	3	1	7	-
Fire Rocket Cart	-	-	-	-	7	-	-	-	-	WM
- Crew	4	3	3	3	3	1	3	1	7	-
Phoenix	2	5	0	5	5	4	5	4	9	Mo
War Wagon	3	-	-	-	6	6	-	-	-	Ch
- Imperial Warrior	-	3	3	3	-	-	3	1	7	-

MOUNTS	M	WS	BS	S	T	W	I	A	Ld	Type
Qilin	9	4	0	4	4	1	4	2	8	WB
Pixiu	7	5	0	5	5	4	4	4	7	Mo
War Drum	-	-	-	-	5	-	-	-	-	WM
- Drummer	4	3	3	3	3	1	3	1	7	-
Warhorse	8	3	0	3	3	1	3	1	5	WB

Troop Type Key: In = *Infantry*, WB = *War Beast*, Ca = *Cavalry*, MI = *Monstrous Infantry*, MB = *Monstrous Beast*, MC = *Monstrous Cavalry*, Mo = *Monster*, Ch = *Chariot*, Sw = *Swarms*, Un = *Unique*, WM = *War Machine*.









CATHAY

There is no doubt that the greatest power in the East is the Grand Empire of Cathay. It is a huge, sprawling land of different peoples and cultures, bound together by the rule of the supposedly immortal Celestial Dragon Emperor. This Emperor, believed by some to be an actual Dragon in the form of a Man, rules over the largest nation in the world, with untold millions of subjects. The armies of Cathay are said to be innumerable, with thousands upon thousands of highly disciplined troops, all ready to die for the glory of their Divine Emperor.

A supplement for

WARHAMMER

The Game of Fantasy Battles

Inside you will find:

- A Bestiary describing every unit, monster, hero and war machine in your army.
- An army list to arrange your collection of miniatures into a battle-ready force.
- A comprehensive section that details the land of Cathay, its culture and its history.

Warhammer: Cathay is one of a series of supplements for Warhammer. Each book describes in detail an army, its history and its heroes.