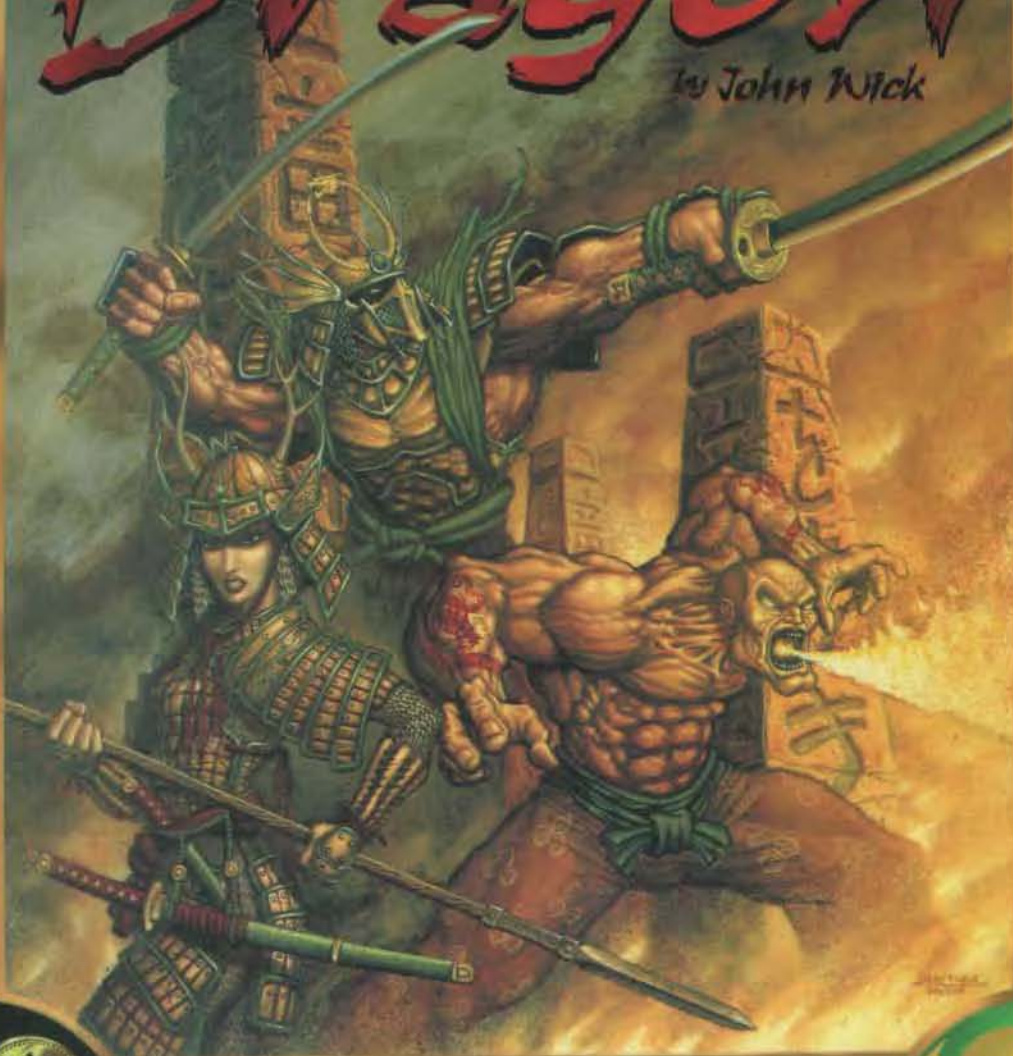


The Way of the Clans: Book One

The Way of the Dragon

by John Wick



Secrets of the Dragon Clan






Legend of the Five Rings

The Way of the Dragon



I see nothing more than you do. You look the wrong way.
- Togashi



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David Williams once again helped out with rules, Techniques, game balance, etc. Rob Vaux wrote most of the "Who's Who" Chapter and the Places of Interest in Appendix 5. Cris Dornaus gave me a kick-start with the Agasha and Kitsuki. Greg Stolze wrote much of the Adventure Hooks in Appendix 5 (more appendices than chapters!). Ed Bolme and Andy Heckt continue to provide feedback and inspiration as well as a tattoo or two. D.J. Trindle squeezed this little turnip 'til he got all the blood out.

Special Thanks: This book was a chore; Dragons defy definition. Thanks to Cris, Greg and Rob who bailed me out with a whole bunch of really fine writing. Thanks also goes out to D.J. (who is on vacation as I write this, and that's why I can sneak it in) for kicking me when I was down and dragging me down to the incredible Huntington Gardens on a warm Sunday afternoon when my well ran dry. If you ever get a chance to go yourself, don't miss it.

The work I've done in this book is dedicated to Tony Kull. I've spent ten years of my life studying philosophy, learning how to think about life. Tony taught me (and the rest of us) how to live it. Thank you, sensei.
-JW

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Table of Contents



The Sword Path	4
Chapter One: The Enigmatic Dragon	10
Chapter Two: The Families of the Dragon ..	18
Chapter Three: Character	40
Chapter Four: Who's Who	54
Chapter Five: Character Templates	70
Appendix One: The Dragons of Rokugan ..	82
Appendix Two: Kaze-Do	85
Appendix Three: The Agasha Spellbook ...	88
Appendix Four: Miscellany	92
Appendix Five: Two Dragon Clan Decks ..	100
Dragon Clan Character Sheets	109



The Sword Path

The *dojo* was a simple room with simple wooden floors, simple paper panels and nothing more. Sunlight spilled into the room, making the floors warm to the touch. The only decoration in the *dojo* were the words painted on the north wall with a spontaneous, almost instinctive style.

For as long as she could remember, she would look at the words written on the wall and wonder at them. She would sneak in at night and stare at the words, as if just by staring she could glean some meaning from them. It wouldn't be until she was nine that she would begin to understand their importance.



It was Satsu, her older brother, who first told her the story. Sitting in the *dojo*, she remembered the cool tones of his voice, the flash of his eyes, and his beautiful movements as he practiced *kenjutsu* in the *dojo*. She remembered how he would open the panels, letting the wind sweep through the room and how it would tickle her skin under her kimono and she would giggle as she watched him fence with the wind. His laughter was sweet and simple and would echo across the mountains that surrounded their home. Together they would look out from the *dojo* and see all of Rokugan stretched out below them.

She loved her brother. And she remembered the stories of the past he told to her when she was

so small he needed to lift her so she could sit in his lap.

"It was a long time ago, my sister," he would begin. "When all the world was young."

"Even the mountains?" she asked.

"Yes, even the mountains. So young that they were short and squat, and not tall and noble as they are today. And it was in this time that the first Emperor and his brothers and sisters were at war with the dark one who lurks under the world."

She nodded and did not speak the name she knew she was forbidden to speak.

"And the armies of the dark brother marched across the world, killing all who stood in their path. The first Emperor was lost. His brother was using magic he did not understand. Even noble Akodo and wise Shiba could not advise him."

"What did he do, Satsu?" she asked.

"He decided he would face his dark brother alone. Akodo forbade the Emperor to do so. 'That is my duty,' he said. But the Emperor refused and set out to face the dark brother on his own, knowing half in his heart that he could not succeed."

She gasped, and closed her eyes, afraid to see what would happen next.

Satsu smiled and continued. "But before he could leave, a man dressed in a simple kimono, a wide hat and a long staff approached him and bowed low. 'I am Shinsei,' he said to the Emperor."

She laughed and clapped, for she had heard many stories of clever Shinsei and was quite fond of tales of the funny little man.

"What do you have to bring the Emperor, little man?" asked Akodo.

"Only wisdom," answered Shinsei.

"Well, then. Let us see your wisdom," said Akodo and he stepped forward, drawing his sword..."



"Let us see what you've learned," said her sensei as he entered the *dojo* with a *boken* in his hand.

Her concentration was broken and the memory faded into the background as her

training took the forefront of her attention. She took into her hand the wooden sword lying to her right, and drew the shorter boken from her obi. Her sensei did the same.

"Choose a stance," he told her.

She remained still, with both arms relaxed and at her sides.

Her sensei did the same.

She met his gaze, then let her own stay there.

She was not aware of time. She remained in her stance as the morning sun crept across the sky. She felt the wind pass through the room, cool from its passage across the snow-capped mountains, and heard a stream trickling over smooth stones as it made its way down into the lands of the Lion, but neither wind nor water disturbed her focus.

Then, a small sparrow swooped through an open panel of the room and both samurai moved. By the time the sparrow left the room, five strikes had been made. When it was gone, she stood with her boken against her sensei's throat. His own was at his feet. His shorter boken was tied up in her kimono. Her shorter boken was pointed against his belly.

She stepped away, bowed and sat back down, placing her short blade in her obi and her long blade at her side. She set her focus back on the words behind her sensei and remembered...



"...The defeated Akodo rubbed the bruise on his neck as he listened to the little man's words. All about him, the Children of Sun and Moon also listened, but Shinsei's words were directed at the Emperor Hantei.

"As he spoke, the Emperor and his brothers and sisters asked questions. Shinsei answered them, but more often than not his answers only led to more questions.

The only one who was silent was the one whom Shinsei called 'Togashi.' What his name was before this I do not know, and I doubt anyone else knows. Togashi listened quietly, showing no sign of understanding, or even of interest. But then Shinjo asked a question and when Shinsei answered, Togashi stood. All of his brothers and

sisters were startled by Togashi's sudden action, but Shinsei was not. He watched Togashi look at him, and then watched him walk away into the forest.

"As he walked, two men followed. Their names were Mirumoto and Agasha, and they were loyal to Togashi. When they found him alone in the forest, he told them to stay back. When they asked him why he said, 'I will not move until I understand.'

"Mirumoto looked at Agasha and the two were perplexed. 'My lord,' asked Mirumoto. 'What do you mean?'

"I mean what I say,' replied Togashi.

"Despite their pleas, Togashi refused to move, or eat, or drink. Mirumoto and Agasha tried to bring him food and sake, but he did not move.

"Nine days passed this way, with the sun rising and setting and Togashi motionless in the center of a circle of food and drink. Mirumoto and Agasha begged Shinsei to speak to Togashi, to convince him to eat or drink, but Shinsei shook his head and said, 'When the student is ready, the teacher is there.'

"On the morning of the tenth day, Togashi could barely speak. His body was dying and his mind was dim. His vision was clouded with shadows, but he saw a little man step to the edge of the circle and kneel beside it. Togashi recognized the little man, and Togashi told him, 'I will not move until I understand.'

"Shinsei smiled and nodded. 'Neither will I,' he said and he stepped over the food and drink and sat down in the circle next to Togashi.

"Togashi's murky eyes filled with astonishment and then, his dry lips smiled. He nodded and a nightingale flew into the circle as well, carrying a branch from a plum blossom tree. Togashi ate the sweet fruit from the branch and together, he and Shinsei ate the food that encircled them."



She smelled the food that surrounded her, but she did not reach toward it. Instead, her mind reached toward the words on the wall, trying to grasp them. Every moment she thought they were



within her reach, they slipped away and taunted her with their prize.

The crimson glow of the setting sun filled the room and her skin felt its warmth and the cool promise of the night wind that was beginning to build from the east. Another day without an answer. Her stomach grumbled, her parched lips yearned for the sake before her and her ankles begged for release. She blinked away a bead of sweat that fell into her eye and she felt a curse build in her throat, but she never let her gaze waver from the words.

At her knees, a single piece of parchment, a pen and an ink well waited for her. They would be expecting her answer by the time the sun had set and she had nothing.

She blinked again, and her mind wandered into another memory. She tried to move away from it, to remain focused on the words, but it gripped her mind and would not let go. She felt the emotion stir in her belly, replacing the hunger, and she blinked again, but this time, it was to drive away the tears...



His blood fell onto the floor making the sound of spilled soup. He dropped to one knee, his sword dropped to the floor. She heard her mother gasp, but her father was silent.

Satsu looked up, saw her fear in her eyes, and managed to put a smile on his pain-racked lips before the *tetsubo* crashed into his face and trickles of blood sprayed into her eyes.

"FOUL!" her father cried, his voice croaking in his throat. Her mother tried to cover her eyes, but she pulled away. She saw Satsu's body twitch once as it writhed on the floor and the remainder of his life fled from his flesh.

The gray-clad samurai flashed a look at her father and lowered his blood-stained *tetsubo*. His eyes narrowed and he growled, "Do you have something to say on the matter, old man?"

Her father said nothing. Her mother said nothing. She could only watch.

"Togashi Satsu is dead!" the samurai cried. "The matter is at an end. His wife's claims are invalid. She is a liar, no better than the Scorpion

scum who spread the rumor in the first place." The Crab smiled. "Are there any others who wish to dispute my word?"

The court of the Bayushi family was silent. She looked for a samurai to step forward, to defend her brother's wife, but there was no-one.

She stood up, shrugged off her mother's grasping hands and stepped forward. The Crab did not see her cross the courtroom until he heard her lift her brother's sword. Then he turned and looked down at her.

"What is this?" he said, asking with the voice a despondent father uses with his child.

She pointed the sword at the Crab and waited. The Crab smacked the blade aside and down, knocking it from her grip. She heard her mother scream, but she never let her gaze move from the blood-soaked Crab.

He raised his *tetsubo* over her head and let it rest on the top of her skull. He leaned down to get a better look at her and she spit into his eye.

She felt the entire courtroom gasp and hold its breath.

The samurai's fist gripped the *tetsubo* as his other hand wiped the spittle from his face. He smiled and chuckled.

"I won't kill you now, little one," he said as he stepped backwards. "But you will remember that I could have."

She stood perfectly still as she watched him leave the court, and watched his entourage leave with him. Then she looked down at her brother's body and saw what the *tetsubo* had done to his face. His sweet, kind, gentle, laughing face.

A swift dark wind consumed her and she fell...



...falling. I'm falling...

She awoke just in time to catch herself. Lifting her weary head away from the paneled floor, she blinked to clear the sleep from her eyes. Then, she looked at the sun. It was nearly gone from the sky. She looked at the words, then her gaze flashed to the empty paper.

"Satsu," she whispered. "Help me, Satsu."



The night air was cold, but her cheeks were hot.

The last drops of sunlight were falling away. She looked at the words, looked back down at the blank paper, picked up the pen and wrote.

*Truth's path is a sword
The blade cuts my palms and heels
Still I will not fall*

She dropped the pen and drops of ink splattered across the words. The last shaft of light slipped away under the horizon. She felt a hand touch her shoulder and she spun about... but there were only shadows behind her.

"Daughter?"

She spun about again, seeing her father standing in the doorway of the dojo. Standing beside him was her sensei. He stepped forward and picked up the paper. All three of them were silent as he looked over the words. She felt anticipation filling her belly, dulling the pain in her ankles.

The sensei looked up from the paper to her and said, "You are my pupil no longer." He passed the paper to her father and left them alone in the room.

Her father read the words, then looked at her and read them again.

He spoke no words. His eyes told her.

"My daughter," he said.

"Hitomi," she said, her voice echoing off the paper walls. "My name is Hitomi."



Welcome to the first in our *Way of the Clans* series. *Way of the Dragon* is a sourcebook designed to help a Game Master flesh out his own vision of Rokugan's most mysterious Clan. The Dragons are enigmatic, distant and reclusive, but for a reason. Anonymity is a powerful weapon. As Shinsai said, "You cannot defeat what you do not understand."

How To Use This Book

First off, we do not intend this to be the "final word" regarding the Dragon Clan. As usual, the Game Master always has the final authority over all matters of his game. If his vision of the Dragon

doesn't match with ours, expect some differences between what you find in here and what you find on the road.

The first chapter contains anecdotes about the Dragon Clan, showing you just how they handle themselves around the other Clans, giving you a feel for the Dragon philosophy.

The second chapter contains information and history about the different families of the Dragon Clan, including background on the Togashi and Kitsuki family.

The third chapter contains all the rules you will need to create a Dragon character, including rules for creating the *Ise zumi* and the Kitsuki magistrates.

The fourth chapter details the most important Dragons (other than Dragon player characters, of course), including their Traits and Skills.

The fifth chapter lists five ready-to-play characters. All you have to do is photocopy the character sheet out of the book, and you're ready to go.

Lastly, we've included a whole bunch of information on dragons (the creatures, not the Clan), unarmed combat (*kaze-do*) and the items and spells unique to the Dragon Clan.

We have deliberately stayed away from creating any kind of "family tree" for the Dragon Clan. It's hard to fit characters into a pre-set ancestry, so we've instead given the GM free reign to create his own ancestral trees. We have, however, included many famous Dragons in the side-bars throughout this book. If one of them strikes your fancy, you can purchase him or her as an ancestor for the listed Character Points.

For a thousand years, the Dragon have remained hidden behind their great walls atop their mighty mountains. Their secrets are only secrets to those who are unwilling to challenge the Great Climb.

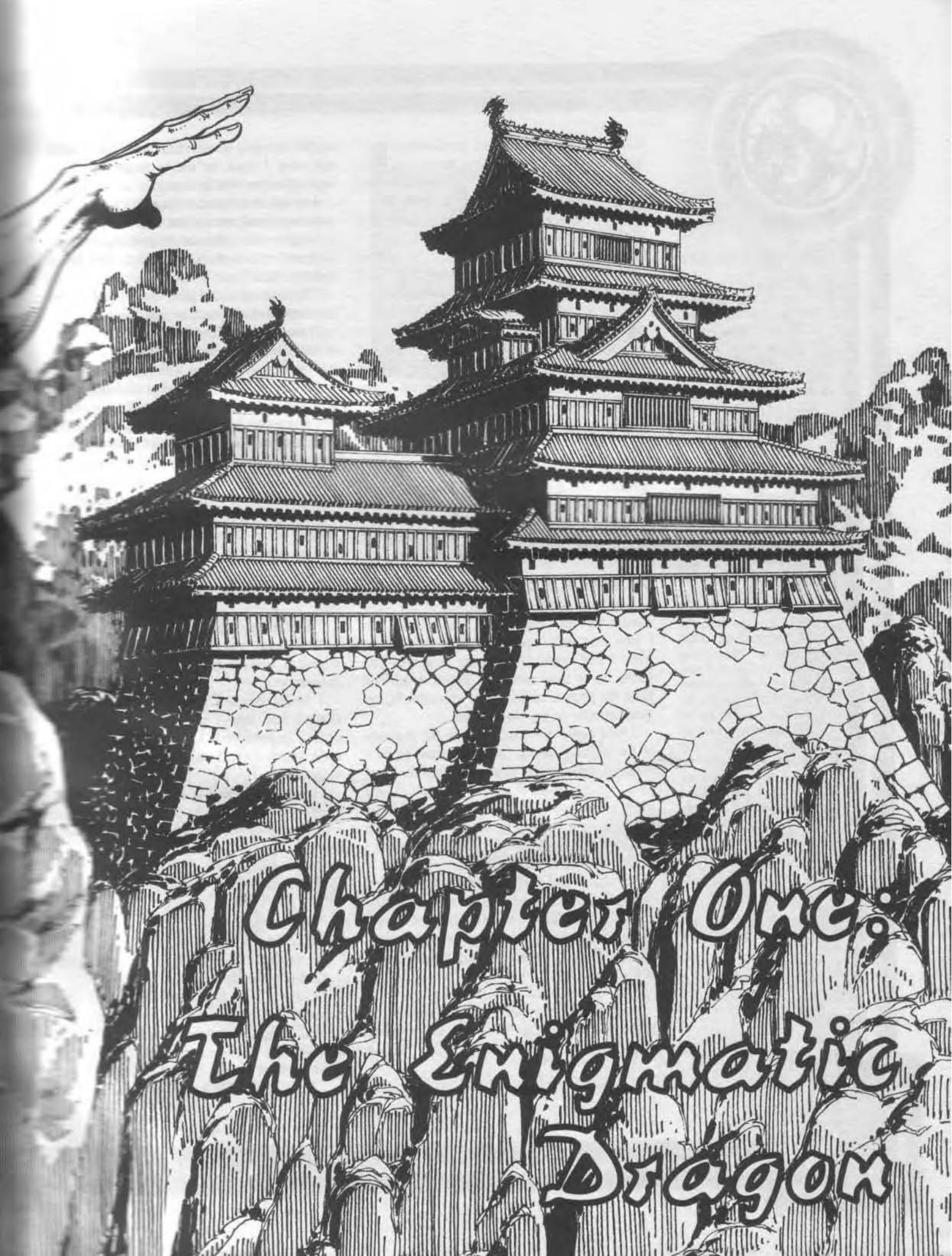
I know a secret path up the mountain.

Are you ready?

Then, let's go.







Chapter One:
The Enigmatic
Dragon



SON OF THUNDER

Mirumoto left behind his adopted son, Hojatsu, to continue his tradition. Mirumoto Hojatsu went on to become one of the most brilliant duelists in Rokugan. When he met Kakita – the champion of the Doji family – the two met each other's stares and set their hands to their katanas... but neither of them drew. It is said that they met each other one more time on Kakita's thirty-ninth birthday (one year before his retirement).

The two had come to respect each other (through reading their respective treatises on kenjutsu) and each longed to face each other one last time. The duel occurred on neutral ground, and when blades and blood were drawn, Hojatsu fell dead and Kakita was mortally wounded. He refused to be treated for his wound and took up Hojatsu's sword. "Do your duty to your master," he said to the blade and fell upon it. A monument to the two samurai still stands in an area just northwest of the Valley of the Two Generals.

Chapter One: The Enigmatic Dragon

What follows are short essays from the other Clans on their experiences with the Dragon Clan. Pay close attention to the identity of each of the speakers, for it is always important to know which veil you are looking through ...

A TREATISE ON THE MYSTERIOUS NATURE OF THE DRAGON CLAN

BY ISAWA KAEDE, ADEPT OF VOID

You have asked me to tell you of my three months with the Dragon Clan. I can only say that I have less understanding of the Dragon than when I first began to climb the long road that winds up to their mountain passes. I will not blunt the purpose of this paper with minutia, but speak directly on my observations.

I held many conversations with the shugenja of the Agasha family, and they may be best summed up with the single conversation I had with Agasha Tamori. It was a dark night, a cold night, yet somehow, I felt as if droplets of summer sunshine were always upon me. I could only assume it was some sort of elemental effect, but I could not see nor sense its origin.

We drank and ate as a wild wind whipped outside the warm chamber. I was asking questions and Tamori was giving answers. I knew of the Togashi and Shinsei story, so I began there.

"I understand there are many interpretations of the tale," I said.

"Yes," he answered.

I waited for him to continue, but apparently, he needed some prodding. "Well, what do you think of the story?"

"Shinsei only speaks three words to Togashi, and what I think he meant is not important. Togashi knows what he meant."

I raised an eyebrow at him. "Did he?"

Tamori's nod was somber. "Yes."

I sipped more sake and resumed. "If you have no thoughts on the story, what are the thoughts of your kinsmen?"

"Their thoughts are their own. Speaking for another man is the same as speaking a lie."

"I see," I said and tried a different tactic. "What of the collected volume of Shinsei's wisdom? Do you use it in your lessons with your students?"

"We prescribe no path to our students. We let them choose their own."

I knew that speaking with Dragons was like walking through a maze, but all I could find were dead ends. I learned much about mazes when I was a girl, and I decided to attack this maze the same way. I would solve it from the inside out.

"You spent a winter with us two years ago, Tamori. What do you think of our Phoenix training methods?"

"The student will always rise to the teacher's level of expectation," he said and sipped more sake.

"What do you expect of your own students?"

"Only what they are capable of," he said and slipped a slice of pickled cucumber onto his chopsticks.

I fought down a growl of frustration. If I allowed him that, I would lose all hopes of gaining his confidence. I felt he was testing me in some way, and that I was doing poorly. I decided to try again.

"Tamori-san," I said in a very level tone, "You spent those winter months with us, and you were a very gracious guest. I hope we were gracious hosts."

"Yes. Yes you were."

"Did you learn anything while you stayed with us?"

"Yes. Yes I did."

"What did you learn?"

For the first time, I caught a glimpse of a smile on his lips as he answered me.

"Patience," he said and swallowed the cucumber.

That singular dinner conversation speaks much of my three months with the Dragons. However, what is truly difficult to articulate with



the clumsy tool of words are the lessons I learned by watching them.

There was one evening in particular that comes to mind. I was watching a tattooed man – whose name I never managed to learn – standing on a ledge, looking down at the mountain range far below us. I did not want to disturb him, so I watched him from afar. I watched his perfect stance, his perfect posture, his perfect stillness. His skin glistened in the light, and many times I had to blink my eyes, for I could swear I saw the tattooed dragons that crept across his back shift in the light.

Suddenly, he called to me. Without moving a muscle, he called to me and asked me to join him at the ledge. I moved forward, wrapping my kimono about me to keep out the chilly wind. He smiled and I saw the tattoos on his face stretch. "You are the Phoenix?" he said.

"I am."

"You have come to understand our ways."

I nodded. "As best as I can."

He looked away from the ledge and looked at me. "You cannot understand us. You will never understand us."

His words were not cruel. They were spoken with a hint of sadness.

"You cannot understand us until you have been where we have been. Until you are willing to go where we go."

I asked him, "And where have you been?"

His smile never faltered. "I cannot tell you any more than you can tell me where you have been. You could tell me the names and the places, but can you tell me the tastes? Can you tell me the sweet scents? Can you tell me the fear, the exhilaration, the pain, the joy, the anguish? Can you truly?"

I only blinked. "No, I suppose I cannot."

He shook his head. "No. Not unless you lived it yourself. You cannot tell me. Not any more than I can tell you."

I nodded. "Then I suppose you cannot tell me where you are going?"





THE OTHER CLANS

All of the Clans have opinions regarding the *Ise zumi*. Some, none or even all of them may be true.

Crab: "As long as they stay in their mountain keeps, what do I care of the tattooed men?"

Crane: "I would say they are direct children of Togashi if it were not for the Dojis and Kakitas who climb that mountain and return the same. I am told they are changed somehow by the ceremony, that there is a elixir they must drink. I believe it is that elixir that changes them into something that is less human, for better or worse."

Lion: "Who cares what they do as long as they remain in their mountains.

They use magic to supplement their lack of strength and madness to reinforce their courage. I doubt if they are even still truly human.

Phoenix: "They are in touch with the deepest elements there, at the source of all things. We believe they have tapped into an energy we do not yet know or understand. The tattooed men certainly understand it, and that is why we do not understand them."

Scorpion: "They remain silent high in their mountains. That means they are hiding something. I do not know what that secret is, and that makes me more curious than I should be."

He shook his head. "No. I cannot tell you." Suddenly, his eyes began to gleam with a mad laughter and his grin turned into a wide, toothy smile. "But I can show you."

And with that, he leapt out into the air and fell. I screamed and ran to the edge and saw him plummet into the mists that twirled about the mountain tops. All the while that he fell, I heard his laughter, echoing off the mountainsides, and his voice calling out my name, urging me to follow ...

FROM THE JOURNALS OF MATSU CHINOJO

I have often heard of the enigmatic nature of Dragons, but now I know there is truth in saying that no path can be understood until it is walked.

I was in the dojo of my sensei when first I saw him. The doors were open, and a warm wind was spilling through. He stepped up to the door, removed his shoes, bowed and entered. My sensei stood, turned from his students and met him with a bow lower than any I have seen him give any Lion. Kind words passed between them - kind, genuine words, I should say. (I do not wish to insinuate my sensei has the tongue of a Scorpion.)

Then, my sensei turned to me. "This is Mirumoto Hatsu," he said. "I could never teach you what he will teach you today, even if I had one hundred years to do it."

I felt a pang of uncertainty fill my belly, but I sent it away with a thought. Fill your mind with bushido ...

I remained kneeling and bowed to my instructor-for-the-day. He bowed as well. Then, he motioned for me to stand and we began.

"Show me your stance," he told me.

I took a deep breath and fell into position.

He nodded and walked toward me, eyeing my bearing. He walked all the way around, his judicious gaze never leaving me. Then, he stood next to my sensei and called "Matte!" and I relaxed as he commanded.

He nodded and turned to my sensei. "He knows discipline." My sensei nodded. Then, the Dragon said, "Show me your stance."

I nodded and fell into ...

... and I fell to the floor with my lip broken. The Dragon stood over me, his katana half pulled from its saya. I was so concerned with falling into the proper position that I never saw him move. He put his katana back into its saya and I leapt to

my feet. "Your pride put you on the floor," he said. "I am glad it does not keep you there."

I looked at my sensei and saw something flash in his eye. Perhaps it was recognition, I do not know. Perhaps he had been where I was just then, on the floor with a broken lip and a bruised sense of pride. I looked back at the Dragon and said nothing.

"Your mistake was in showing me something you had shown me before," he said. "Never show your opponent the same thing twice. If you do, you are lost."

I nodded and bowed to him, and for some reason, he bowed lower to me. "May glory follow your footsteps, young Lion." He turned and walked to the door. Then, he paused without turning and said, "I will warn my students about you."

He was gone, and my sensei was smiling.

I will warn my students about you.

I guess it was a kind of compliment. The closest thing a Dragon can come to a compliment, perhaps.

Perhaps ...

FROM KAKITA RYOKU'S FAMOUS NOVEL, WINTER

... and then there was the Dragon diplomat, standing in the corner like the mountains of his ancestry: stoic, alone and unapproachable. I, of course, would not allow it. I disengaged myself from my entirely boring company of Lions and Crabs and paraded myself toward the solitary Dragon.

"You look so lonely, Kitsuki-san," I said to him.

"Do the mountains look so lonely, Madame?" he answered.

Engaging conversation at last! This was going to prove to be worthwhile.

"Sometimes," I answered. "Sometimes I look out and see the distant mountains, and they look so cold. I sing to them sometimes, to let them know I see them and I care."

"Is compassion such a worthless virtue to throw it away on a mountain?" he asked.

"Certainly not!" I answered, letting my voice carry a little further than our little corner, to let others know that we had engaged in what proved to be the conversation of the evening. "Why, is it not true that every mountain has a soul? Every tree, every forest, every stream? Compassion cannot be wasted, even if it is not reciprocated." I let my voice turn a little tender at the end there,



to give him the gist of my meaning without causing any offense.

His features were unchanged. "You tell me that compassion is never wasted, and I ask you, what good is brought about by kissing pigs?"

By that time, we had gathered a small crowd, and I could hear muffled laughter behind the fans that surrounded their lips. "Why, Kitsuki-san, surely you are not equating yourself to a swine?"

"I am not," he answered. "Are you?"

I blushed (a talent I learned from a rather wild Scorpion). "Certainly not. You are far from being Kitsuki-san."

He crossed his arms. "What am I, then?"

A moment of anticipation swept over the room as they all waited for my answer. I smiled. "You have the bearing of a mountain, Kitsuki-san."

"A mountain. Cold and lonely, then?" he said.

I had to hide my face behind my own fan, then. "Lord Kitsuki, you are teasing me."

"Who is to blame, the trapper for setting the trap or the fox for stepping into it?"

I had him! I knew that story, and I knew the right answer. "The trapper!" I said. "For the fox does not know the nature of the trap."

"Even when it is disguised as a mountain," he said.

There was a slight breeze then, and they all turned to see who had entered the hall. I heard someone mention the name, and I bowed to the Dragon. "I am sorry I must leave you now, Kitsuki-san. I must go and greet my new guest."

He returned my bow. "Certainly, Kakita-san. And keep your eyes open for snares pretending to be mountains."

I smiled and bowed again and silently vowed never to invite a Dragon to my winter court again.

Children of Togashi

The Clan of the Dragon are unique in Rokugan, in that, they are not truly a Clan (in the Rokugani sense of the word). All of the other Clans can trace their ancestry back to a single kami (and his or her followers), but the samurai

THE OTHER CLANS, CONTINUED

Unicorn: "The rest of the Clans are suspicious of anything that is different than themselves. We know this better than even the Dragon. The tattooed men are no different than the tribes we met in the deserts. They use a magic that is different than our own, and unlike the others, we do not fear that which is different."





ROLE-PLAYING ISE ZUMI

It's not easy playing an enigmatic tattooed guy who speaks in cryptic conundrums. To make your job a little easier, we've supplied you with a list to get you off on the right foot.

All throughout this book, you'll find them in the sidebars. Some of them have been drawn from the card game, some are traditional Zen koan, and others are from The Tao of Shinsei.

Have fun!

of the Dragon Clan cannot. Their founder - Togashi - did not establish a bloodline. Those who bear the Togashi name are members of a monastic order founded by Togashi one thousand years ago. When a samurai takes the "Togashi" name, he drops the name he was born with to show he is no longer the man he once was. He is now a Togashi, an *Ise zumi*, a Tattooed Man.

The other two families - the Agasha and Mirumoto - derive their names from the two samurai who served Togashi until his death. Agasha was a highly skilled shugenja who was one of the first to see the connections between Shinsei's wisdom and the religion of the Seven Fortunes, and Mirumoto was Togashi's yojimbo (bodyguard) and founder of the two-sword style the Dragon samurai are famous for. The recently-established Kitsuki family is an offshoot of the Agasha.

Over a thousand years, the roles of the families have developed. The Agasha family are now responsible for keeping the knowledge gathered by the Dragon Clan while the members of the Kitsuki family (a branch of the Agasha) act as the diplomats for the Dragon. The Mirumoto, on the other hand, are responsible for the defense and security of the mountain keeps of the Clan. The Togashi "family" follow their own private edicts that are so cryptic, that often times, not even the Agasha or Mirumoto can explain them.

AFTER THE FALL

When the Children of Sun and Moon (kami) fell to the





earth, they ceased being divine, but were still greater than mortal men. They found humanity in its crude, barbaric state and began educating it in the ways of culture. Each of the Children attracted a number of followers (the mortals knew divinity when they saw it), but Togashi wanted no one to follow him. After his lesson with Shinsei, he left his brothers and sisters behind to retreat into the mountains where he could be alone.

His quest, however, would prove to be in vain. Two men followed him into the mountains and found him high in the windswept peaks. Together, the three of them built a temple to Amaterasu and a castle to protect it. They remained there for many years, but word of their temple grew, and many risked the treacherous cliffs to find it. When asked why they sought out the temple, many would respond, "I don't know. I just have to find it."

Slowly, Togashi's followers began to multiply and the castle grew. Soon, Togashi's followers numbered in the hundreds, all seeking the wisdom of the reclusive kami. Mirumoto took to training those who showed promise in the way of the sword, while Agasha trained those who showed insight in the ways of the Elements and the Fortunes. Then there were others who heard a different call altogether, and they went to Togashi himself. They were tested by him personally, and those who passed the initiation rite became part of his own elite guard: the *Ise zumi*.

TOGASHI'S THUNDER

Eight men and women followed Shinsei into the Shadowlands, and Mirumoto was one of them. When Shinsei told Hantei that mortal men and women must follow him, Mirumoto was the second to step forward, a half-step behind the Lion Thunder. None of Mirumoto's fellow Dragons questioned his claim.

Mirumoto was the founder of a unique style of kenjutsu. Instead of using a katana, Mirumoto would use both his katana and wakizashi. He was recorded as saying, "I have two swords in my belt, why should I let one of them rest?"

More on Mirumoto's philosophy and style can be found in Chapter Two.

THE MIRUMOTO AND AGASHA

When the news of Fu Leng's defeat reached Togashi, he took those who had chosen to follow him and went into the mountains far above Rokugan. He was not interested in politics or

courtly life, only a quiet life of contemplation. Those who followed him also sought a life of tranquility and introspection. The two most notable followers of Togashi were Agasha and Mirumoto Yojiro, the son of the Dragon Thunder.

While in the mountains, Agasha established schools, shrines and temples while Yojiro was concerned with maintaining their security. The two worked closely together, each learning much of the ways of the other. Over the years, a fast friendship grew between the bushi and shugenja. Mirumoto encouraged his bushi to watch and learn from Agasha's students and Agasha did the same.

This practice continued, even after the deaths of the founders of the two schools. Mirumoto bushi - while not able to cast magic - are highly attuned to the Five Elements, and Agasha shugenja - while not bushi - understand the basics of tactics and strategy.

THE ISE ZUMI

There is no real Togashi "family." The first Togashi never married and, as far as the rest of Rokugan is concerned, had no children. However, many of the samurai and shugenja who climbed the mountains to join his mountain retreat - rather than joining the shugenja or bushi schools - choose to shave their heads and seek the deep teachings of Togashi himself. Of the many thousands who have sought Togashi's teachings, only a handful have proven themselves worthy.

Those who do are known as the "*Ise zumi*," a strange and bizarre monastic order that even the most esoteric shugenja do not dare to claim to understand. A storyteller's bag is filled with tales of *Ise zumi*. They are said to leap over horses, breathe fire, spit streams of venom and even take on the aspect of the elements themselves.

It is easy to pick out an *Ise zumi*. They rarely wear anything more than the most simple garments, shave their heads clean and cover their skin in elaborate tattoos. They speak in cryptic riddles and maxims, often quoting directly from *The Tao of Shinsei*.

SAYINGS OF THE ISE ZUMI

What is most useful of the cup: what is there, or what is not?

Petting scorpions with a compassionate hand only gets you a sting.

The most difficult act in the world is to sit still.

Be more concerned with good actions than great ones.

Friendship is tested when it is time to share the burden.

Distant thunder tells of present danger.

See obstacles as they truly are, not as they appear to be.

A woman asked a wise man, "My husband drinks too much."

The wise man said, "Might as well tell that to a fish."

The mountains never learned to step aside.

When asked how he gained his great wisdom, Shinsei said:

"Following my footsteps will not lead you to what I found."



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Chapter Two



The Families of the Dragon



THE MON OF THE TOGASHI

The mon of the Togashi family is a dragon encircling and holding a plum blossom. When Togashi broke his fast after Shinsei's famous words - "neither will I", it was a plum that fell into Togashi's hand for him to eat.



Chapter Two: The Families of the Dragon

The Togashi Family

"What is the deepest truth?" the Emperor asked Shinsei.

Shinsei smiled and said, "Everything I have taught you is wrong."

The four families of the Dragon Clan - the Togashi, the Mirumoto, the Agasha and the Kitsuki - are all very unique and distinct from both themselves and the rest of the Empire. In actuality, the Togashi are not a "family," but an ascetic order. Togashi Yokuni is technically the *daimyo* of the Clan, but all the Clan's defenses are maintained by the Mirumoto while the Clan's magistrates are almost exclusively from the Kitsuki family.

The Dragons have never attacked another Clan. Only one general has ever tried to storm the Dragon provinces. Dragon armies arrive at battles unannounced and uninvited. Their magistrates rely on evidence rather than testimony. A Dragon *daimyo* has not been seen in any court for over five hundred years. There are legends of their mysterious order of tattooed men drinking blood and flying across the mountain tops. Those who have visited Togashi palace cannot agree on its location or appearance.

Like their namesake, the Dragon are the most mysterious and misunderstood Clan. But it cannot be said that its not their own fault.

In this chapter, we will look at each of the families of the Dragon. We will discuss their history, philosophy and current situation, as well as a reveal a few secrets. It is important to remember that if any "truths" revealed here contradict other "truths," it is only because the Dragon are a Clan of contradictions.

The Togashi are the most reclusive family in a Clan noted for its remoteness. Decades can pass without the rest of the Empire even hearing about a member of the Togashi family. Why are they so eremitic? Let's take a look and find out.

TOGASHI'S SECRET

"They've locked themselves up there for one thousand years. I do not care what anyone tells me, they are up to something ..."

- anonymous Scorpion

For a millennium, the Togashi family has remained within their mountain homestead, isolated from the entire Empire. Occasionally, an *Ise zumi* or two will make themselves known to Rokugan, but for the most part, the Togashi keep to themselves, letting Rokugan's history pass them by.

But everyone has at least one secret, and the Togashi are no exception. And this secret involves a Scorpion, a tragic love affair and the first Togashi.

Two hundred years after the first Hantei sat on the Emerald Throne, the Scorpion spy network put its mind to discovering as much as it could about the mountain retreats of the Dragon Clan. Bayushi Oshiso, the contemporary *daimyo* of the Clan, sent his daughter to discover as much as she could about the Togashi family. She bowed to her father and lord, stepped into the shadows and did not return for seven years.

When she did return, her night-black hair bore streaks of white and her eyes were blind, but she had Togashi's secret. She told Oshiso the secret, and the Scorpion's face went pale. She had discovered that the first Togashi was still alive. In



In fact, Togashi Kuzejiro, the man reported to be the Dragon Clan *daimyo*, was in fact the first Togashi.

When he asked how she discovered this, she refused to say, but she did tell her father that she had to return to Togashi castle as soon as possible. She was pregnant with his child.

At first, her father refused to let her go, but he soon realized that he had no choice. As he watched his daughter walk away, he wondered if he would ever see her again.

He never did.

Ever since that day, the Scorpion have held a quiet contempt for the Togashi family. For eight hundred years, they have been armed with the knowledge that the first Togashi is still alive, and they have been unable to act on it. Also, the Scorpion know there is - somewhere in the Dragon fortresses - a child of both Dragon and Scorpion. The Bayushi family has heard rumors of a "Dragon-Man" that lives in the hidden halls of Togashi castle and wonders ...

The current *daimyo* of the Dragon Clan is the *kami* Togashi, fallen from the sky, starved for ten days and founder of the Clan one thousand years ago. As he watches the end of a thousand years creeping toward Rokugan, he knows that a time

of testing is coming. The naga faced it and they fell into their deep sleep. Mankind will face it soon, as well. Togashi knows that mankind will be tested, and he is ready. More information on "Togashi Yokuni", as he is currently known, can be found in Chapter 4 - Who's Who in the Dragon Clan.

TOGASHI CASTLE

All maps show a road that leads from Shiro Kitsuki to Shiro Togashi, but in actuality, the road only climbs a few miles west, then ends abruptly. There are rumors of a hidden path, but they are only rumors. There is no true path to Togashi castle. One must make his own path. Those who have found their way to the castle, however, seem to have no trouble finding it again.

Further rumors claim that the castle is not entirely of this world, that it also has roots in the spirit world. This may be true. Travelers to the castle have been known to have it in sight, then lose it in a passing mist. Even more mysterious are the differing accounts of its appearance. Some say it is carved out of the side of a mountain. Others say it is located at the bottom of a ravine, surrounded by lush forests and waterfalls. Some





THE ASCETIC AND THE WORLDLY MONK CROSSING A RIVER

There is much literature from both movements of Shintao, and almost all of it mocks the opposing movement. This story, a very popular one amongst the worldly monks, tells their point of view well.

There were two monks walking in a rainstorm. When they came to a river, they saw a beautiful maiden who was looking at the washed out bridge. One of the monks offered to carry her across the river on his back. She thanked the monk, and the three of them crossed the river.

Later that night, when both monks were at home, the first monk scolded the second.

"You should be ashamed! Those of our order should never touch a woman. The consequences could be disastrous!"

The second monk smiled. "I put her down at the riverside. Why are you still carrying her?"

speculate that the castle is, in fact, many castles, and it is only the fact that so many approach it from so many different angles that there are so many divergent accounts of its appearance.

At any one time, Togashi castle can have as few as two hundred *Ise zumi* and as many as four hundred.

THE ASCETIC AND THE WORLDLY

Within the *Ise zumi* order – almost all the monastic orders in Rokugan, for that matter – there are two "cults" of belief: the ascetic and the worldly.

The ascetic monk believes that he can only reach enlightenment by separating himself from worldly temptations. He isolates himself from the world, eats only the simplest foods (usually a bland gruel), and spends his entire day meditating away earthly temptations. This way, his mind is occupied with only metaphysical matters, and his thoughts are not "weighed down" by worldly concerns.

The worldly monk, on the other hand, believes that the only way to conquer temptation is to face it. Those who follow this philosophy climb down from the high mountains and spend many years in the wicked world, encountering and defeating the lure of temptation.

History of the Togashi Family

"I know what I know when I know it."

– Anonymous *Ise Zumi*

Like everything else, the Togashi have a unique perspective on history.

As far as the Togashi are concerned, there is no such thing as history, only the living moment. All that an *Ise zumi* knows exists in the moment. Ever have a memory that you've completely forgotten suddenly spring to mind? That's the way the Togashi view history. There is no history, only moments that have been remembered and forgotten.

This makes recording the history of the Togashi family a bit troublesome.

There are no written records in the Togashi libraries. There are no written lineages. Technically, *Ise zumi* have no ancestors, but they do maintain contact with Togashis of the past. Needless to say, an important part of the training of an *Ise zumi* is his memory.

A DAY IN THE LIFE OF AN *ISE ZUMI*

As mentioned elsewhere, the Togashi are less of a family and more of an order. Within their hidden halls, there are no servants tending to the daily needs of the stronghold, only the monks. An *Ise zumi's* life is strict and regimented. Every day, his schedule is as regular as the seasons.

Ise zumi usually rise at the beginning of the hour of the Hare (5 AM). They eat breakfast together in a great hall until 6 AM. From 6 AM until 8 AM, they exercise. When they are done, they separate into groups to perform repair and maintenance on the castle until noon. At that time, they eat a small lunch and retire to their individual daily tasks. Some monks tend to the stone gardens, others play *go* or *shogi*. Many of these later hours are devoted to deep meditation. At 5 PM, there is a final communal meal. After the meal, from 6 PM, to 8 PM, there is another round of vigorous exercise, then a bath and sleep at 9 PM.

It is – by a samurai's account – a rather boring, humdrum life. The Togashi castle has never been besieged, and there is little chance of an army being able to assault it. In fact, entire generations of Rokugani live out their lives without seeing an *Ise zumi*. Only during their *tangyu* (wandering) do they travel down and around Rokugan.

WHERE THERE IS NO PATH

It is said there is a path that leads to Togashi castle.

That is a lie. Sort of.

There is no path, at least a path that others may follow. The path that is listed on the Rokugan map ends in a thick bramble patch halfway up the mountain. Those who wish to reach Togashi castle must make their own path. This symbolizes an important truth in Togashi's philosophy: you must make your own path in the world. You cannot follow the paths of others, for that is just following another's shadow. A samurai who wishes to understand the deepest truths must make his own path. Those who do will reach enlightenment. Those who do not ... well, they don't. They must crawl through brambles, thistles and all sorts of nastiness to reach Togashi castle. The Togashi feel that those that give up were never meant to make the climb in the first place.



SOME THOUGHTS ON ENLIGHTENMENT

The Emperor asked, "How do I find enlightenment?"

Shinsei said, "I do not know."

The Emperor said, "But you found it."

Shinsei said, "Does that mean I know how you will find it?"

A student asked the teacher what it meant to walk the path of enlightenment. He replied, "There are only three steps. The first step kills your parents. The second step kills me. The third step kills yourself. Are you ready to walk that path?"

The student asked, "What is truth?"

The teacher answered, "No matter what I answer, it will be a lie."



THE FIRST STEP

You cannot forget to breathe, for it is in your deepest mind, beyond where perception can touch it. Act from your deepest mind when you do even the simplest things, and you will find the secrets of the universe aren't so secret after all.

It is said that path to enlightenment has only three steps (see nearby side-bar). Each step is said to "kill" an aspect of the student's self. This is not an actual physical death, but a spiritual one.

When the future *Ise zumi* climbs to the top of the mountain and reaches Togashi castle, he has been torn to pieces by the thick brambles and thorns that he has had to climb through. This act symbolizes a kind of "tearing away" of the flesh, meaning that the student must leave behind everything he has learned at the bottom of the mountain in order to gain what he seeks at the top of the mountain.

"The first step kills your parents" means that the student must leave behind everything that he

has learned to be true from his family life. When the student reaches the top of the mountain, his

name is left behind. He takes a new name, a name that reflects his new spiritual quest.

Once he has left behind his family heritage, the student now begins his study at the Togashi school. He reads and ponders the *Tao of Shinsei*, studies the Fortunes and undergoes rigorous (sometimes torturous) physical training.

THE SECOND STEP

You cannot truly "follow" no-path, for you are walking where no man has ever walked before. If you are following another's footsteps, you are walking down the wrong path. Only by making your own way, by going where no other has gone before, can you find enlightenment.

The second step toward enlightenment comes at his gempukku. The *Ise zumi* gains his first tattoos and he is expected to go out into the world and experience its truth with his new eyes. This is called the "killing the teacher," for now the *Ise zumi* must continue his own path, making the lessons of the teacher his own.

Again, this step follows the "no-path" philosophy. A true seeker of enlightenment cannot follow the path of his teacher, he must make his own path, following his own heart and making his own perceptions. As many teachers have told their students, "I cannot tell you where the road to enlightenment ends, but I can show you where it begins."

THE LAST STEP

To kill yourself is the final step. Live life as a child lives life. Watch a child when he paints. There is nothing else in his heart but the desire to paint. Watch a child as he plays with the family hound. There is no other desire in his heart but to play with the hound.

It is not even correct to call it "desire." The child paints or plays because that is what is in his heart. To be driven by desire is to be a slave to emotion. Do not be a slave, be one with your desire, and you will know such bliss that all the world will be yours and you will belong to the world.

"CAN I HAVE A TATTOO?"

Many players are probably asking themselves that question.

The answer is not an easy one.

There have been instances of non-Togashi gaining a tattoo from the Dragon Clan, but they are extremely rare.

You will notice that the two non-Togashi characters in the "Who's Who" section who have tattoos are both daimyos of their families. It is a little less unusual for those who hold the position of Agasha or Mirumoto daimyo to gain a tattoo, but it's not common.

If a character wishes to earn a tattoo, that's up the Game Master. If a player wants his character to start the game with a tattoo, we would generally say "No!", but if you've got a player with a really good story (one that knocks the GM's socks off), here's how we recommend you do it:

1. Get the Allies (Dragon Clan) Advantage. Make it a BIG ally, at least a 5 pointer.

2. Alternatively, the character can get a Kharmic Tie (5 points) to a Dragon character, probably your ally. Particular GMs can demand either an Ally or a Kharmic Tie or even both.

3. Lastly, buy the tattoo. It costs 12 CPs for a non-Togashi to buy.



Finally, the *Ise zumi* learns that all preconceived notions are lies. He learns to expect nothing, to count on nothing, and to live life spontaneously, one with all the elements. By "killing himself," he has learned that he has no self. He is a part of everything and everything is a part of him. The egoless life is the final goal; to live life as a child lives life: one moment at a time.

THE FOURTH STEP

"Only when you are in the grave will you have nothing more to learn."

- *The Tao of Shinsei*

The road to enlightenment has no end. It really has no beginning. If an initiate believes his path begins at the foothills of the mountain, he is wrong. Nor did his path begin the day he was born. His path can be traced through the life of his father, and his father's father, and so on back until the beginning of time.

Every step is a step on the road of enlightenment. Enlightenment is a running race, but all that matters is how far you go, not how fast. Some are even unaware that they are in the race, and that is sad, for they watch as others run, wondering, "Why are they running when they could walk?" Or perhaps, those that walk are the enlightened...

THE TATTOOS

The most obvious method of recognizing the Togashi is their appearance. Every man and woman in Rokugan knows their visitor's origin when a hairless man tattooed head to toe shows up at their door. The brotherhood of tattooed men is viewed by the peasantry of Rokugan with a respect that borders on fear.

When the *Ise zumi* has proven his worth, he is brought into a secret chamber deep within Togashi castle where he is told the history of the Clan and its great secret. Then, the *daimyo* slices his own wrist and bleeds into a cauldron. This pool of blood is the first component in an ancient ritual that binds the prospective *Ise zumi* to the Clan. The blood is used to tattoo an image to the samurai, an image that will draw itself onto his body. As the tattoo is burned into his skin, the blood burns his veins, his heart and his brain.

When the tattoo is finished, the *Ise zumi* often experiences a time of raving madness as the blood rushes through his body. If he is strong enough, his body and mind will be able to join with the blood, making the *Ise zumi* something

greater, more powerful, more or possibly even less human. If he is weak, the blood consumes him, his mind breaks and he is killed. On some occasions, the mad tattooed man escapes and goes on a rampage through the castle. Only occasionally do they escape the mountain range.



For a thousand years, the Mirumoto family have protected the Dragon Clan from attack and assassination. While Togashi is technically the *daimyo* of the Clan, the *daimyo* of the Mirumoto family is in charge of all matters military.

The Structure of the Mirumoto Family

Because they are the Clan's military might, the Mirumoto's structure is much more regimental than the Togashi family. While the Togashi pay little attention to such things as rank, the Mirumoto find it absolutely necessary to know who stands where in the social order.

THE RANK AND FILE

The *daimyo* is the leader of the Clan. All follow his orders without question. The only two voices with more authority than his own are the *daimyo* of the Togashi family and the Emperor (and the Emerald Champion, who is the voice of the Emperor).

While the Mirumoto *daimyo* is only a Family *daimyo* in status, he usually performs all the duties of a Clan *daimyo*. The Togashi *daimyo* is rarely (if ever) seen, and it has been the tradition of a thousand years for the Mirumoto to carry out the mundane duties of the Clan to allow the Togashi family to deal with more "sublime

"CAN I HAVE A TATTOO?" CONTINUED

That makes your Tattoo cost 22 Character Points. If a player wants a tattooed non-Togashi, that's how we recommend you do it. However, the final say always falls on the GM's shoulders. If he doesn't want you to have one, sorry, you're out of luck.

Whenever a non-Togashi character receives a tattoo, there should be an entertaining and not too implausible story to go along with it. You can't have a tattoo just because you want one. You've got to get it the old fashioned way: you've got to earn it.





THE MIRUMOTO MON

The mon of the Mirumoto family is a dragon encircling and holding a daisho. For a thousand years, the Mirumoto samurai have employed their patriarch's technique, and it is recognized, if not respected, across Rokugan.





...matters." While it may seem that this situation is an obvious breeding ground for contempt between the two families, because the Mirumoto *daimyo* also gains all the privileges of these duties (taxation among them), there is little room for complaint.

The Mirumoto *daimyo's* yearly income can be estimated to be approximately 20,000 koku a year. He is in command of any ready troops, all of which are considered to be at his beck and call. His personal guard is usually made up of the following:

- 200 archers
- 200 spearmen (usually ashigaru)
- 50 bannermen (also ashigaru)
- 50 shieldbearers with banners (again, ashigaru)
- 500 standing samurai
- 150 mounted samurai
- 150 shugenja

This is the Mirumoto *daimyo's* personal guard. In other words, these are the soldiers who are stationed at Mirumoto castle regularly. The Mirumoto *daimyo* usually has contingents of samurai from other Dragon families at hand as well (on a "tour of duty" as it were). These samurai are usually on a quarterly rotation, replacing samurai from other families. The total number of samurai that can be found in Mirumoto castle at any one time usually number between three and five thousand.

The current *daimyo* of the Mirumoto family is Mirumoto Hitomi, daughter of Kuojin. When he reached retirement age, his nephew Yukihira prepared to take command. However, Hitomi contested for position of *daimyo*. A dark cloud had fallen over Kuojin's spirit since the death of his son, Satsu, and many wonder if the fire of revenge in Hitomi's eyes is the only light he sees these days. Hitomi won the duel, and gained the ancestral sword of the family.

The total sum of the Dragon army amounts to approximately 200,000 fighting men, including:

COMMAND STAFF

- The *daimyo*
- 3 rikugunshokan
- 10 shireikan

ARMY

The Dragon army is divided into approximately 280 "units." A Standard Unit is comprised of approximately 700 men (making the

Dragon army equal about 200,000). Each unit includes:

- 1 unit commander - usually a *chui* (Rank 4)
- 5 division commanders - usually *gunso* (Rank 3)
- 1 unmounted division of 200 men - usually *hohei* (Rank 1)
- 1 cavalry division of 50 men and horses - usually *nikutai* (Rank 2)
- 1 spear division of 200 spearmen - usually *ashigaru* (peasants, Rank 0)
- 1 archery division of 200 archers - usually *hohei* or *nikutai* (Rank 1 or 2)
- 1 shield division of 100 shieldmen and bannermen - usually *ashigaru* (peasants, Rank 0)

RANKS

At the bottom of the Glory ladder are the *ashigaru*. These are peasants armed with spears and shields who stand at the front of the army. The shields are used to block their own archers from arrow fire. The spears are used to counterattack charging cavalry.

Next on the Glory ladder are *hohei*. These are the unproven samurai who will demonstrate their worth in the coming battle. They fill in the bulk of the army, and are usually only used in charges and as archers. *Hohei* rarely have land or title. They earn approximately 5 koku a year.

Gunso are samurai who are usually in direct command of *hohei* and *nikutai*. They are the western equivalent of "sergeants." They are fighting men who have proven themselves and are now the teachers and commanders of the army's newest samurai. *Gunso* rarely have land or title, and are sworn to the *chui* above them. *Gunso* earn approximately 10 koku a year.

Chui are unit commanders. They are *gunso* who have proven to have a firm understanding of tactics and strategy. *Chui* are often rewarded for their command with a small castle where their unit is posted. *Chui* earn approximately 30 koku a year.

Taisa are put in command of a group of units. They are usually - but not always - sons and daughters of *daimyos* who are put in command because of their rank rather than their experience. *Taisa* will usually have a medium to large castle with many units (one of which is his personal guard) posted at the castle. *Taisa* earn approximately 100 koku a year.

A *shireikan* is a member of the *daimyo's* personal staff, but a low ranking member. He has

A MATTER OF PERSPECTIVE

The general population of samurai in Rokugan runs about two million. Given those numbers, the size of the general armies of each of the Clans can be estimated below:

- Crab: 300,000
- Crane: 150,000
- Dragon: 200,000
- Lion: 500,000
- Phoenix: 100,000
- Scorpion: 200,000
- Unicorn: 270,000
- Minor Clans and Ronin: 200,000 (combined)



WHAT DOES MY RANK MEAN?

Dragon samurai curious to learn just what their Glory Rank means can take a peek below and find out.

Rank 8 – *Daimyo*

Rank 7 – *Rikugunshokan* (General)

Rank 6 – *Shireikan* (Commander)

Rank 5 – *Taisa* (Captain)

Rank 4 – *Chui* (Lieutenant)

Rank 3 – *Gunso* (Sergeant)

Rank 2 – *Nikutai* (Corporal)

Rank 1 – *Hohei* (Private)

Characters with Glory Ranks over 2 can find themselves thrust into positions of command and authority if they aren't careful. They'll be forced to spend long months training and teaching and drilling while others get to do more interesting things with their time.

However, responsibility does have its privileges. A simple *gunso* has two hundred men under his command who are sworn to him and are ready to die at his command. The *gunso* isn't allowed to just take off with his men on some fool's quest without permission, but if he gets into a bind, you can bet he's got a few friends to back him up.

("Hey, isn't that *gunso* Heiji over there getting muscled by a couple of Crabs? Let's get 'em!")

a few units of his own as a personal guard along with a large castle. He has a number of *taisa* under his command, and their units serve as his own personal army. *Shireikan* earn approximately 300 koku a year.

The *rikugunshokan* is the *daimyo's* chief military advisor. He is also often the *karo*, but not always. When there is both a *rikugunshokan* and a *karo*, there is often great competition between the two of them for the *daimyo's* favor. His authority is second only to the *daimyo* himself in regards to military matters. He often holds two or three large castles, each staffed with a *shireikan* and many units. The *rikugunshokan* earns approximately 1000 koku a year.

The History of the Mirumoto Family

The history of the Mirumoto family begins with Togashi's *yojimbo* (bodyguard). While he was also a cunning tactician, he is remembered for being a brilliant duelist. His unique style of swordsmanship utilized both the *wakizashi* and *katana*, which was regarded as cowardly and dishonorable by many Crane and Lion samurai. It wasn't until Mirumoto's son Hojatsu refuted their claims with his treatise, *Niten*, that other bushi saw the wisdom in his technique. Now *Niten* is studied by all samurai schools, if only to gain insight into the philosophy of Rokugan's most enigmatic Clan. Many bushi still call *Niten* "the coward's school," however.

Mirumoto passed on his technique to his son who made him promise only to teach it to his children. Hojatsu devoted his entire life to swordplay and his wife gave birth to only one child: a daughter. Hojatsu arranged for his daughter Ujaniko to marry his most promising student, Kijome. Kijome and Ujaniko kept the Mirumoto family name out of respect for Hojatsu and the Mirumoto family line began in full force.

Since that time, there have been many notable Mirumoto duelists and a few generals. They have remained relatively isolated from the rest of Rokugan, but not to the extent of their Togashi cousins. The Mirumoto family has made its presence known in Rokugan, especially on the field of battle.

BATTLE OF THE SLEEPING RIVER

Three hundred years ago, the rise of Iuchiban and his Blood Speakers made every shugenja in Rokugan suddenly take notice. The now-famous Battle at Sleeping River involved Iuchiban's horde of blood zombies and summoned oni generals. Nearly all the Clans sent armies to do battle with the sorcerer's army, and the Mirumoto family was no exception. It was the knowledge of the combined shugenja from all the Clans that allowed the samurai armies to defeat the blood zombies and lock away Iuchiban forever. The general of the Mirumoto family at that time was Mirumoto Gojanuwan. His *shireikan* was Hanujito, a shugenja from the Agasha family.

BATTLE OF THE CHERRY BLOSSOM SNOW LAKE

This battle caused quite a stir in the Emperor's court. The Lion and Scorpion had contested over a small patch of land just south of Beiden Pass. After political attempts to soothe the problem failed, the two Clans sent out their armies to resolve the situation. The armies engaged, and it looked as if it would be a quick victory for the Akodo family. However, a sudden cry from the north revealed a hidden camp of Dragon samurai. The Dragons charged on the flank of the Lions, forcing them to retreat from the Pass, winning the day for the Scorpion Clan.

Many have speculated why the Dragon came to aid the Scorpion at that moment. The truth of the matter lies in the story of Bayushi Oshiro's daughter. The *daimyo* of the Dragon sent his army to aid the young Scorpion's father in his darkest hour in return for his daughter.

BATTLE OF KYUDEN TONBO

The Dragonfly Clan was first formed by a Mirumoto samurai (Mirumoto Asijin) and a Isawa shugenja (Agasha Maroko). Although Maroko had been plighted to a Lion samurai, the two fell desperately in love, and left behind their respective Clans and responsibilities. Their retainers followed with them, and together, the two created a bushi and shugenja school at the foothills of the Dragon provinces. A jealous romantic rival from the Lion Clan – Akodo Yokutsu – saw his opportunity. He brought his army against the tiny settlement, but quickly found himself surrounded by both Dragons and Phoenix bushi. He was not allowed to retreat until he swore he would never cause trouble for the

people again. Since that day, the family of Asinjin and Maroko has flown the banner of the dragonfly, an amalgam that shows their love of and devotion to both of their families.

SIEGE OF THE GREAT CLIMB

Many years after the Battle of Kyuden Tonbo, Yokotsu was offended in the court by a Kitsuki diplomat. The court acknowledged the insult, and Yokotsu sought vindication for his loss of honor. He led five legions of Lions against the Dragon Clan, but carefully avoided the Dragonfly lands, lest he break his word to leave the minor clan alone. His attack began at Agasha castle. The Mirumoto family showed up in force, and the siege lasted five days. At the end, the Mirumoto family flew the flag of truce and Yokotsu claimed he could only find satisfaction if he were allowed to duel the husband of his lost Phoenix love. The Dragonfly samurai agreed and the two set their duel at the steps before Agasha castle. Yokotsu killed his rival, who never even freed his sword from its sheath. Yokotsu declared himself the *daimyo* of the Dragonfly Clan, but this claim was swiftly challenged by Tonbo Kuyuden, the son of the man he just killed. The two faced off for the duel, and Kuyuden slew the boastful Lion, thus establishing the hateful and undeclared war between the Lion and the Dragonfly Clan.

BATTLE OF KENSON GAKKA

The Battle of Humility's Lesson was a major defeat for the Scorpion Clan, caused in part by the arrival of the Dragon Clan. Once again, neither side invited or expected the arrival of a Dragon army. This time, the banners of the Dragon joined with the banners of the Lion. The battle was over in a matter of hours. The Scorpions retreated from the castle, leaving it behind for the Lion army to occupy. It should be noted that the general of the Dragon army - Mirumoto Dehoda - died suddenly and unexpectedly two weeks later.

BATTLE AT WHITE STAG

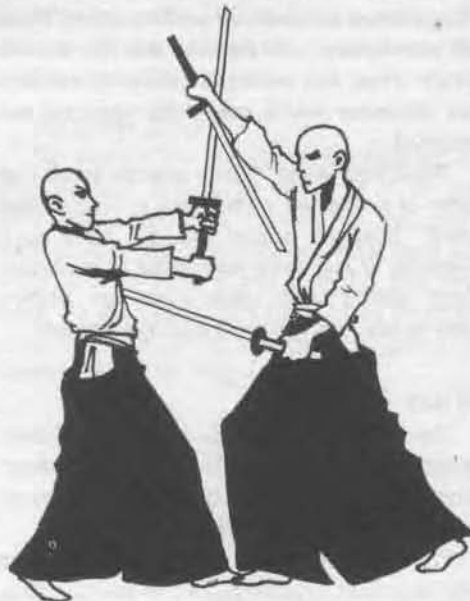
The Battle at White Stag was also the only battle the Dragon fought that also involved the Mantis Clan. A *gaijin* army sailed into the Emperor's ports, bearing rifles and cannons. It took the combined forces of the entire Empire to gain a victory, and even so the barbarians occupied White Stag for two weeks before the Clans could drive them away. Since then, the use of guns and cannons has been strictly forbidden in Rokugan. The invasion did, however, bring

gunpowder to the Emerald Empire, allowing for spectacular fireworks shows... as well as mysterious bombings from time to time.

"Niten"

AN ESSAY ON THE WAY OF TWO SWORDS BY MIRUMOTO HOJATSU

(What follows is an excerpt from the famous kenjutsu treatise by the son of the original Mirumoto, Hojatsu. It is one of two such texts which are held above all others, the second being Kakita's famous book, The Sword, written contemporaneously with this text. While Hojatsu calls his technique "niten" [which means "two swords," "two heavens," or "two swords fall from heaven"], it is more commonly referred to as "daisho technique" by those outside the Dragon Clan. The excerpts included contain more philosophy and theory than technique, but we have included the famous "Five Positions" chapter to show Shinsei's profound impact on Rokugan, only a few years after his arrival.)



You will find comments regarding each section from Hojatsu's student, Kijome. Kijome was also responsible for the titles of each section. Hojatsu's original document was written without "sections" or titles, but as a single, continuously running paragraph. Some scholars have claimed Kijome's edit has diluted the text, while others praise him for clarifying the bulky document. As

STANDARD MIRUMOTO HOUSE GUARD

Earth 3
Water 3
Fire 3
Air 3
Void 3
Attacking: 6k3
Damage: 6k2
TN to Hit: 20 (30 when in armor)
Wounds: 6: -0; 12: -1; 18: -2; 24: -3; 30: -4; 36: Down; 42: Out; 48: Dead
Noteworthy Skills:
Kenjutsu 3; Horsemanship 3; Archery 3
Special Abilities:
Daisho Technique (already figured into TN to be Hit); 2 Attacks per Turn; may spend a Void Point to help or hinder spells targeting them





BUT I'M A COURTIER, NOT A FIGHTER!

Just because you're character has the Glory Rank to be a general doesn't necessarily mean that he's forced into commanding a few thousand samurai into battle every season. The Glory Ranks offered here demonstrate the level of authority that Glory within the Dragon Clan brings.

Even if your Rank 4 character is more courtier than warrior, you are still considered to be a *chui*, even if you have a Battle Skill of 1 and don't know one end of a naginata from another.

Sometimes, samurai are given command over a unit of men for the sake of ceremony, when the actual command goes to the man directly below them in Rank. Not only is this very "polite," but it also prevents military disasters.

This occurs with regularity in the Crane Clan, but in the Mirumoto family, there isn't a whole lot of room for politeness. If someone isn't fit for command, they are placed where their skills will better suit the Clan.

Mirumoto himself could have said, your own judgment is much more valuable than ours.)

WHY THIS SCHOOL IS CALLED THE TWO-SWORD SCHOOL

I have spent many years on the road, and I have fought forty-seven duels, and I have never lost. This is because I employ a technique that has no anchors to tradition. I employ a technique that teaches movement rather than memorization. My school is called *niten*, for I use both of my swords, not just the katana. Those who ask why do not understand my thinking. They will attempt to build a house with nails but no hammer...

STANCE

Your stance should never change, not from peace or time of war. Natural, natural, natural! The way you stand with a sword in your hand is the same way you stand with a tea cup in your hand. If you fight as you stand, your stance is natural and you do not need to shift your mind.

Kijome's commentary: The word Mirumoto uses for "stance" is "kamae." It means posture and stance, but it has also come to mean school. Often times, a samurai will say to another, "Show me your kamae," and the other will fall into his stance. From this stance, a perceptive samurai can determine which school his opponent has attended.

"Shift your mind." Many schools teach that there is a "martial mind" and a "non-martial mind." Hojatsu's school did not teach such nonsense. If you train your mind to be always sharp, always ready, while others are "shifting their minds," you are ready and they are dead.

WHAT YOU SHOW

There are two concepts taught by Shinsei: "What you show" and "What you do not show." Strategy is nothing more than knowing how to deceive. Truth is in the killing.

Practice showing something different than your intentions. Practice as often as you can. Then, when the need arises, you can do it without effort or concentration. When it is time to draw the sword, your mind should be on nothing else. Hold your swords out of position, to show your ignorance or vainglory, and anticipate his half-hearted attack.

SEEING THE SURFACE

Do not be deceived by the surface. Learn to see what you are not meant to see. Watch what your opponent cannot hide from you. Do not look at his eyes. A man can always lie with his eyes. Watch his shoulders, his belly, his breathing. Watch all of these. Keep a broad mind. A man can fool you with one, but if your mind is broad, he cannot fool you with all of them. You must practice this diligently.



STRIKE FROM THE SPIRIT

When you strike, strike from the spirit. Thought is slow. Spirit has no time, no hesitation. Nothing can distract the spirit. Leave the mind behind.

Kijome's Commentary: Mirumoto uses the word ku, which can mean many, many things. It can mean "spirit," or "emptiness" or "nothing" (there is a profound difference between "emptiness" and "nothing"). Shinsei explained that the spirit exits "where there is nothing" where "[action] is unclouded by emotion or thought." He explained that perception (the body) is a veil through which we see the universe. The body is imperfect, so our perception is imperfect. But the spirit, that which is in contact with the Void, is pure, and unclouded by emotion and

thought. "Striking from the spirit," then, would mean striking when perception and emotion are set aside.

LET HIM GO BY

When the enemy charges us with urgency and strength, let him go by.

A sidestep is quicker than a charge, and puts you in a position where negotiation means nothing.

KNOWING

When the spirit is clear, it is in tune with the elements, in perfect accordance. Then, your true perception, you will be with *mushin*, and your spirit will be one with all the universe, and you will know your opponent's every desire.

Kijome's Commentary: "Mushin" means "no-thought," or "no-mind." When one is of no-mind, the spirit is free to act without thought. Leave the mind behind, for the mind and body are slow. When a samurai is mushin, he is in touch with all the elements, in tune with the cosmic order, and he knows his enemy better than his enemy knows himself, for his enemy is still hindered by his own perceptions. Some call this "kime" or "kiho": focusing the ki, or life force.

THE RIVER SWORD

Be like the water, ever flowing with no beginning or ending. One movement leads to another. The river can flow in all directions at once. Make your movements like the river, and you will understand my meaning.

Kijome's Commentary: "Be like the water." There are those who believe a single strike solves the duel. This is not so. What solves the duel comes before the strike. Observe your opponent and watch him. If you are certain of every stroke, you will never make a mistake, never be caught off-balance and you will always be victorious.

THE VIRTUE OF WALKING

Many schools teach a "secret stepping technique." I have no secret technique. It is as I have said, in my school, all movement is natural.

THE FIVE POSITIONS

There are five positions, one for each of the elements. All positions are an opportunity to cut. When you take a position, allow your sword to meet your opponent's, and use his own momentum as your own. Every moment, there is an opportunity to strike.

The First Position

The sword falls easily at your belly with its tip pointed at your opponent's throat. The legs are spread comfortably and firmly. Both feet are flat, so you may move when you wish. Never move when you must, only when you wish. The short sword is at your side, resting easily. Your enemy's confidence will be put asunder by your casual confidence.

The Second Position

The sword is lifted high and falls down upon your opponent. Many think the strength of their arms is what cuts. They are wrong. The sword cuts. The wrists cut. Never the arms. The second sword is sideways across the chest to intercept the enemy's cut, then swing about, using the speed of his cut.

Kijome's Commentary: "...using the speed of his cut." Ride your blade along the blade of the enemy while he cuts, and you will feel this. His speed can be your speed.

The Third Position

The sword is low and against the left leg. As the opponent strikes, we raise our sword and let his arms fall into its bite while we step aside. The opponent cuts. We step aside.

The Fourth Position

The sword is low and against the right leg. As the opponent strikes, we move as if we are dedicated to the Third Position. He will guard appropriately, and as he does, our wrists bend like water and his head is free from his shoulders while our short sword cuts down on his sword for certainty's sake. Show one thing, be intent on another. This is the Way.



The Fifth Position

The sword is held behind us and the short sword is before us, resting lightly on our belt and



MIRUMOTO AND NITEN

Mirumoto is a legend in Rokugan, arguably the best duelist the Empire has ever known. However, Mirumoto was not a very pleasant fellow. Stories portray him as a rude bully who saw insult where it suited him. Many samurai called *niten* "a coward's style" (of course, if Mirumoto heard it, they only said it once).

One of Mirumoto's chief rivals was the Crane Kakita. "One man, one sword, one strike," is what Kakita wrote regarding Mirumoto's technique. Mirumoto simply replied with, "Two hands."

It was a matter of practicality rather than style to Mirumoto. "Some men say I am a coward," he wrote. "A samurai's duty is to protect his lord. Are they so simple-minded that they cannot see that two swords serve their lord better than one?"



THE AGASHA MON

The mon of the Agasha family is a dragon encircling and clinging to a pomegranate. On the outside, the pomegranate is simple, appearing to be an ordinary fruit like an apple or pear. Once opened, it reveals its many, many seeds, all of which represent a separate possibility, a hundred different potentialities.



we wait for his motion. If you perform this correctly, you will never need to move. The opponent will see your stance and he will know that you know the Way. Sometimes victory is won without a single drop of blood.

THE FIVE ENEMIES

You will know your enemy by his weaknesses. *The Vain Enemy* can be fooled with humility. *The Negligent Enemy* can be defeated with detail. *The Angry Enemy* can be drawn off balance. *The Exhaustible Enemy* tires himself quickly. *The Cowardly Enemy* defeats himself. Learn this, and you will never be defeated.

TIMING AND RHYTHM

There is a profound difference between timing and rhythm. Many schools teach rhythm. Their techniques are measured like music in beats and tempo.

My school teaches timing. I strike between the moments when my opponent is counting time.

Watch your opponent carefully. If you watch, he will reveal his timing to you. Strike when his timing does not allow him to act. Strike when your opponent believes you cannot. Show him weakness and he will charge. When he charges, that is when you have him.

You too, must learn to count.

You must understand his rhythm.

If he breathes on one, prepares on two and strikes on three, I am striking between one and two.

Kijome's Commentary: This is the true "secret" of Mirumoto's technique, and it applies to all things, not just swordsmanship. Study your opponent's timing. If you know it, you will always win.

THREE ALTERNATIVES

When you engage the enemy, there are three alternatives.

If he attacks first, kill him.

If you attack first, kill him.

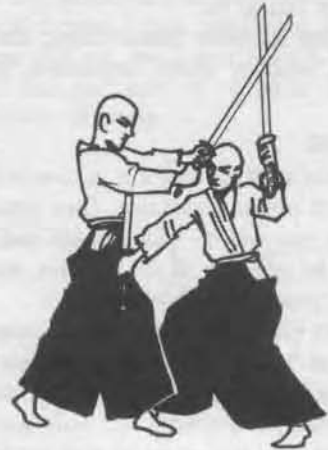
If you attack at once, kill him.

TO KNOW

I do not believe I can win, I know I will.

Kijome's Commentary: When my father defeated Ujimona, he told me afterward, "He was the better swordsman. His skill and technique were better than mine." I asked, then how did you win? He told me, "Because I knew I would win, and he did not." Technique and skill can only

carry you so far. There will come a time when they will not carry you at all, and all you have to rely on is your knowledge that you can never be defeated. If there is even a single shadow of doubt in your mind, you will fail, and you will die.



Training a Mirumoto Samurai

Training for a bushi begins at a young age. He studies, practices, learns *kata* (shadow fighting), and is taught the family history.

The Mirumoto dojo is a simple room with only three words painted on the wall: "Neither will I." This enigmatic phrase is the only thing Shinsei ever spoke to Togashi. It is a very important phrase to the Mirumoto family, and its meaning is hotly debated between the Mirumoto and the Agasha. A samurai is expected to study this phrase during his many years of training. At the end of his training, before his *gempukku* ceremony, he is expected to write a spontaneous *haiku* in response to the phrase.

The most famous *haiku* written comes from Mirumoto himself. It is considered the most perfect response to the problem:

*Starving until I
understand but I'm starving
my master with me*

To the Togashi, the meaning is clear. A samurai is devoted to his lord. While Togashi was starving himself, he was also starving those he promised to protect; a very selfish act in Shinsei's eyes. By sitting down next to him and saying, "Neither will I," Shinsei showed Togashi the consequences of his actions.



The Agasha Family

Of all the Dragon families, the Agasha are the most "traditional." They are the recorders of history and the observers of destiny. While their researches into the metaphysical are their chief objective, the Agasha family is also the living memory of the Dragon Clan.

HISTORY

The first Agasha climbed with Mirumoto up the mountains to follow Togashi. When she arrived, she wrote all of her observations and experiences down for future reference. In her journals, she expressed a devotion for the natural world (which would later inspire Agasha Kitsuki, see below). She spent all her waking hours in the

forests and wild places, observing the flora and fauna, writing and drawing vivid descriptions of all the myriad varieties.

Her prolific writings - published and distributed freely amongst other shugenja schools - expressed her love for nature and inspired others who climbed the Dragon peaks to join her school to learn and share in her love for the Sun and Moon's creation.

The pages of Agasha's journals were intriguing works of art. Vivid and poetic descriptions intertwined with detailed drawings and sketches that eloquently captured the appearance and nature of her subjects. Both precise and elaborate, the illustrations of exotic plants and reclusive animals seemed to leap off the page, infused with life.

Sprinkled throughout the pages were mysterious symbols and arrangements of characters no one had ever seen before. Some interpreted these enigmatic combinations of marks to be simply Agasha's own more artistic expressions of the things around her: a simpler, more stylized representation of the flora and fauna. Others were convinced it was some kind of code, and that great mysteries would be revealed to whomever was clever enough to break it. Still others considered the symbols to be representative of the spirits of the plants and animals. Those who held this belief worked the

HANASHI NIWA: THE STORY GARDEN

One of the most fabulous of Rokugan creations is the hanashi niwa, or "story garden." An Agasha shugenja was the first to create a story garden, but other Clans - most notably the Crane and Lion - have picked up on the practice and can now boast some of the most spectacular gardens in the Empire.

A story garden is like a hedge maze, but its corridors are not linear. As a character enters the garden, he notices how every twisting tree limb, every blossoming flower, every smooth stone is deliberately detailed. Each garden is devoted to a particular story, and as the character walks through the twisting paths, he learns the story through the statues and flora that surround him. One of the most impressive gardens is the one in the Mirumoto castle, which represents Mirumoto's life until his long walk into the Shadowlands.





THE KITSUKI MON

The mon of the Kitsuki family is a dragon encircling and clinging to a lightning bolt. The image is a curious one. The Kitsuki's representation of lightning is like a swirling maze. Lightning cuts through the darkness, revealing what could not be seen before, and is representative of Osano-Wo, the Thunderer, who brings the wrath of the gods to those who deserve justice



designs into amulets and charms, and used them as focus points for meditations on the mysteries of the natural world around them.

As the decades passed, Agasha's journals were used with less frequency in the classrooms of the shugenja school. Metaphysics became the focus of the teachings, and Agasha's voice faded from the world. So it was for hundreds of years.

But then, a young shugenja by the name of Kitsuki renewed interest in the journals of Agasha. His famous (and, sometimes infamous) exploits brought Agasha to the forefront of her school once again. And then, ten years after Kitsuki's death, a young shugenja named Daijoku discovered something that had been overlooked for nearly eight hundred years. The carved post upon which the original scroll had been wrapped was hollow. Upon opening the post, he discovered a single page of rice paper. The writing on the rice paper was in code, and he immediately set his mind to deciphering it.

When he was done (after one week and little sleep), he had deciphered the code and discovered Agasha's secret.

The young shugenja was doing more than just observing. She was experimenting.

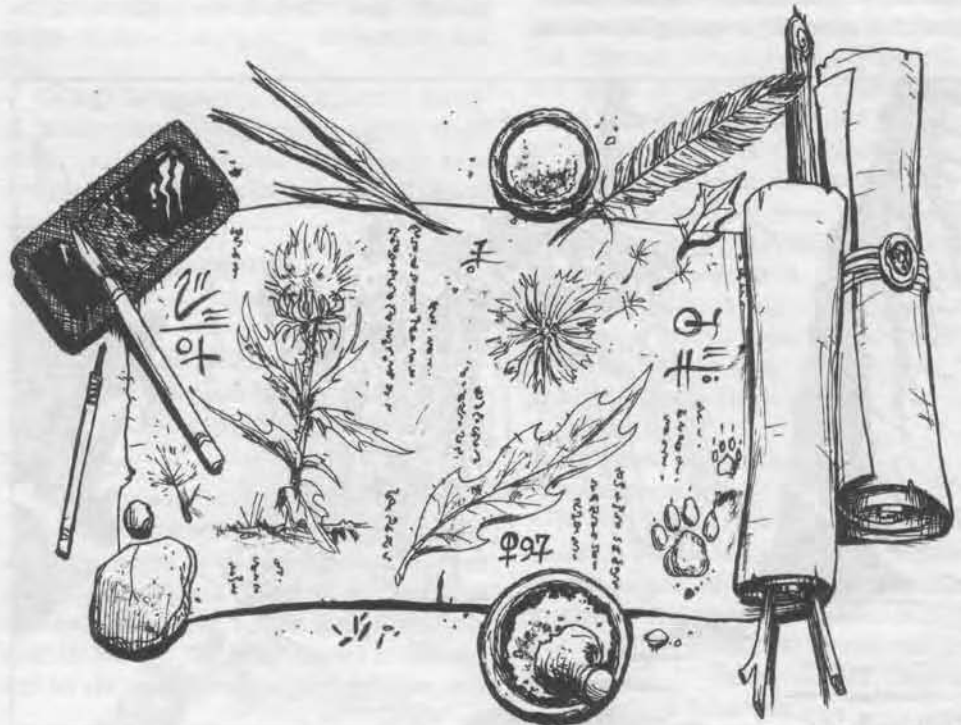
What Daijoku had discovered was the secret of the mysterious symbols. He learned that the

marks were symbols for certain components of the plants and animals. Agasha understood that each thing in nature was a "little hidden puzzle." Each plant, rock and creature was composed of pieces that were twined together and combined to form its unique structure. She developed ways of identifying these individual puzzle pieces, of deciphering how they were put together and recombining them.

The symbols throughout her journals were her "alphabet" of the puzzle pieces she had identified. The arrangements of these symbols were new combinations of these pieces, mixtures and compounds that formed new puzzles, new effects and substances.

Once this revelation about the ancient texts was discovered, Daijoku gathered together a small school of students devoted to the teachings of Agasha and set to the task of identifying and deciphering the symbols. This was an arduous task, and the school learned much from their experimenting and trials.

Agasha's original set of symbols, which became known as the *Nazo Bubun no Agasha* ("Agasha's Puzzle Pieces"), became the basis for what would grow into a vast and ever-expanding lexicon of chemical formulae. Amongst the





students of Agasha, these components and combinations became known simply as *bubun*.

This collection of hard-learned secrets is carefully guarded by the students of Agasha. A *shugenja* of the Agasha school would take his own life before revealing the specifics of his school's teachings.

THE AGASHA SHUGENJA

All through the world, the Lady and Lord left us little hidden puzzles. If they did not intend for them to be found, why did they leave them?

— from Agasha's Journals

Many *shugenja* who visit the Agasha schools come away with confused looks on their faces. They will tell you that the Agasha understand very little about Shintao, but their skills at spellcasting are impeccable, especially when it comes to summoning fire. They also comment on the very distinct smell that accompanies an Agasha *shugenja* when she walks in to a room. One Phoenix wrote:

"And when I stepped into the room, I was immediately confronted with the heavy smell of teas, flowers, incense and fish. All during my stay, I never escaped the smell, and soon, I grew so accustomed to it, when I returned to my homeland, I began to miss it."

The Agasha *shugenja* have spent the last hundred or so years trying to understand what Agasha called "Sun and Moon's little hidden puzzles." The Agasha *shugenja* is often seen with herbs, roots, smelly powders and boiling elixirs as well as his scrolls. The *shugenja* of the other Clans pass the strange trappings off as a curious fascination with herbalism, but the Agasha know better.

The "magic" of the Agasha *shugenja* is of a different, more subtle nature than the types taught at most other schools of magic. The Agasha *shugenja*'s most visually impressive effects include great plumes of brightly colored smoke that swallow up those who are obscured by it, sudden explosions and bursts of rainbow fire, and the production of fumes and noxious vapors that can instantly incapacitate or even kill a foe. However, most of their actions are less spectacular, but no less amazing.

Agasha *shugenja* are said to be able to change the steel of a samurai's sword to soft and heavy lead. They can make a bushi's armor melt right off of him, causing great blisters and red welts on the flesh beneath. Some say they can turn flames

into ice and set water on fire, without saying a single word.

THE AGASHA FOUNDRIES

The Agasha school soon realized that the secrets of their art had more practical uses, and Agasha Trade Schools soon branched off, each one still as jealous of their secrets as its mother school. They are called "foundries" rather than schools, following the example of the first school which experimented with the very new science of metallurgy.

The Agasha were the first to experiment with steel. Many *shugenja* had attempted through magic to create a perfect steel, but all had failed. The problem lay in finding a steel that had the virtues of both soft and hard metal. Soft metal keeps an edge, but breaks easily, while hard metal is not so easily broken, but dulls quickly. Instead of finding a magical solution, the Agasha developed a mundane solution. The *shugenja* at the First Foundry took two sheets of metal — one soft and one hard — and heated them until they were soft and white. Then, they folded the two metals together over and over again, until the steel had the virtues of both hard and soft. The Agasha swords quickly gained a reputation for being the finest in Rokugan. Their blades were sharper and more supple than any other, and the surface of the metal flashed with liquid swirls like dark clouds before a storm. The secret of the Agasha swords remained a secret for many years, until suddenly, all the Clans began folding steel. The Agasha suspect the Scorpion Clan of having leaked the secret; the Scorpions, of course, deflect all questions regarding the matter.

Students of the Agasha Farming Foundry have the most productive fields and hardiest crops in the land. Their fruits and vegetables are large and flavorful, and highly prized among the Dragon Clan aristocracy. The seeds they produce and trade are considered one of the most fortunate gifts a farmer can receive.

There are rumors of another secret school whose teachings are based in the Agasha principles. Some of the ambitious travelers who have dared to seek out the Dragon stronghold speak of strange monster guardians that lurk in the thick forests of the mountains. They have brought back fantastic tales of woodland animals that have been twisted and altered, and some speak of creatures of monstrous size and terrible temper. Some claim they have seen animals that

TYPICAL KITSUKI MAGISTRATE

EARTH 2

WATER 3

Perception 4

FIRE 3

Intelligence 4

AIR 3

Awareness 4

VOID 2

School/Rank Kitsuki 2

Skills: Courtier 2,

History 3, Nazodo 4, Law 3,

Heraldry 3, Herbalism 2,

Lore (Shugenja) 2, Kenjutsu

2, Defense 2, Calligraphy,

Etiquette 2,

Honor: 3

Glory: 4

Advantages: Absolute

Direction, Clear Thinker,

Read Lips

Disadvantages: Can't Lie, Driven, Obligation, Soft-Hearted



KITSUKI AND THE NINJA

The Kitsuki have made enemies in their quest for truth. The most dangerous of these foes are the ninja.

The ninja have been perfecting their art for ages, and now the Kitsuki are beginning to pick up the threads that will unravel their secrets. Many Kitsuki have been murdered in the night by killers who come and go like deadly shadows, but each time this happens, the other Kitsuki gather the clues and learn more about their shadowy enemy...

normally have four legs possessed of many limbs, like strange spiders. Others have told of creatures that are combinations of many animals. Those who believe the tales, and have heard the whispers of the secret Agasha Foundry, suspect that these reclusive shugenja may be responsible for such abominations ... if they even exist, that is.

THE POWER OF NAMES

Agasha's secret code was not only useful in a mundane sense, but a magical sense as well. The shugenja quickly learned that the code was not only useful to help categorize creatures and plants, but also gave them insight into one of Rokugan's oldest mysteries.

Many shugenja had experimented with a theory originally developed by Isawa Hossan. Hossan developed a theory he called *meisho*, or "name magic." Hossan believed that the soul of every living creature in Rokugan resided in their names. By learning the true name of every creature in Rokugan (not just the name that man gave to them), he could gain an even deeper understanding of the universe than even Shinsei had.

Hossan's efforts would prove to be in vain, but as the Agasha shugenja looked over the symbols in Agasha's journals, they soon learned that she was working toward solving Hossan's theory. After many years of research, the Agasha believed they gained a metaphysical foothold. Experiments showed that Hossan's theory may have some weight, although work on the problem is still in very primitive stages.

THE AGASHA AND KITSUKI SPLIT

While the Agasha threw themselves into the study of metaphysics and *bubun*, the Kitsuki family was more concerned with the practical side of Agasha's experiments. Some Kitsuki would go on to become shugenja while some Agasha have climbed down the mountain to join the Kitsuki school. There is a kind of friendly rivalry between the two families, with the Agasha looking at the Kitsuki as a family of "little brothers and sisters." In fact, when an Agasha meets with a Kitsuki, the shugenja often calls them *oto-oto* (little brother) or *imo-oto* (little sister).



Often called "the hospitable Dragons," the Kitsuki family began as an off-shoot of the Agasha. They serve as diplomats and magistrates for the Dragon Clan, but they are unlike any other diplomats or magistrates in the Empire. Although they are a branch of a shugenja family, they have no shugenja school. Instead, the Kitsuki school teaches "Kitsuki's method," a unique technique that involves perception, awareness and intuition. Like their Agasha cousins, the Kitsuki study nature. Not the nature of vegetables and minerals, but the nature of the human mind ...

AGASHA KITSUKI

Agasha Kitsuki was born two hundred years ago. Always fascinated by puzzles and riddles, it was expected he would do very well at the family's shugenja school, but - truth be told - he did not. Although he was very talented at the rudimentary level of study, his mind would wander whenever "metaphysics" were mentioned. While other students moved on from simple *herbalism* to the *supernatural*, he continued to be intrigued by the natural. He was mocked by the other students for his "mundane" studies, and was often threatened with expulsion if he did not keep up with the other students. He reluctantly followed along, but continued his studies of the natural world on his own. Finally, the impatient Kitsuki grew bored studying the puzzles of the natural world, and he began to seek out new puzzles. He began to study the world's most complicated puzzle: the human mind.

Kitsuki began studying the behavior of his fellow students. Soon, his skill was so great, he could observe a perfect stranger and determine

aspects of his personality without asking a single question.

While Kitsuki's studies fascinated his fellow students, his teachers frowned on his "peasant magic." He was admonished many times for his researches into the mundane. "A shugenja must elevate his mind, not let it lag behind in banality," one of his instructors told him. Kitsuki ignored them, and started traveling the countryside, seeking out swindlers and magicians for their techniques. He became quite adept at sleight-of-hand and what he called *ichi miru*, or "one look." He was frequently caught sneaking in after late-night excursions and was flogged repeatedly for his lack of obedience. After repeated offenses, Kitsuki's status at the Agasha school was threatened. The sensei warned him that one more infringement would mean expulsion.

Two weeks later, the *sensei* was found murdered in his room with Kitsuki's wakizashi.

Kitsuki was questioned, but he refused to admit to the crime. The Agasha family *daimyo*

did not want to command his favorite nephew to commit *seppuku*, but it looked as if he had no choice. Kitsuki begged him for one day to prove his innocence. The *daimyo* agreed, and Kitsuki set about to find the true murderer of the *sensei*.

Exactly twenty-four hours after his request, Kitsuki returned to his uncle with the murderer, evidence and a confession. He was acquitted of the crime and promoted to *yoriki* status upon his graduation from the school.

THE KITSUKI DIPLOMAT

After his appointment to *yoriki*, Kitsuki quickly rose in rank to *karo*, and then, after stopping an assassination attempt on Mirumoto Januko, was given full status as *daimyo*.

The Kitsuki family was born.

Kitsuki himself passed away one hundred and twenty years ago, but his family remains. There are only twenty true living descendants of Kitsuki, but many others have been sworn to the family name. Since that time, the Kitsuki family has



SAYINGS OF THE ISE ZUMI

Every moment has a lesson for you to learn.

Learn to listen.

Hearts are the repositories of secrets. Lips are their locks and tongues are their keys.

Treat everyone you meet as if they will die tomorrow.

Choosing between two evils is still choosing evil.

Even a goblin is beautiful at eighteen.

While you rest, your enemy practices.

Those who choose to stand alone, fall alone.

You can never bake the same cake twice.

Relish the moment before you make the first step on a journey, for that is the sweetest moment in the world.

When asked of the meaning of dreams, Shinsei said:

"If only men put so much thought into what they see when they are awake."

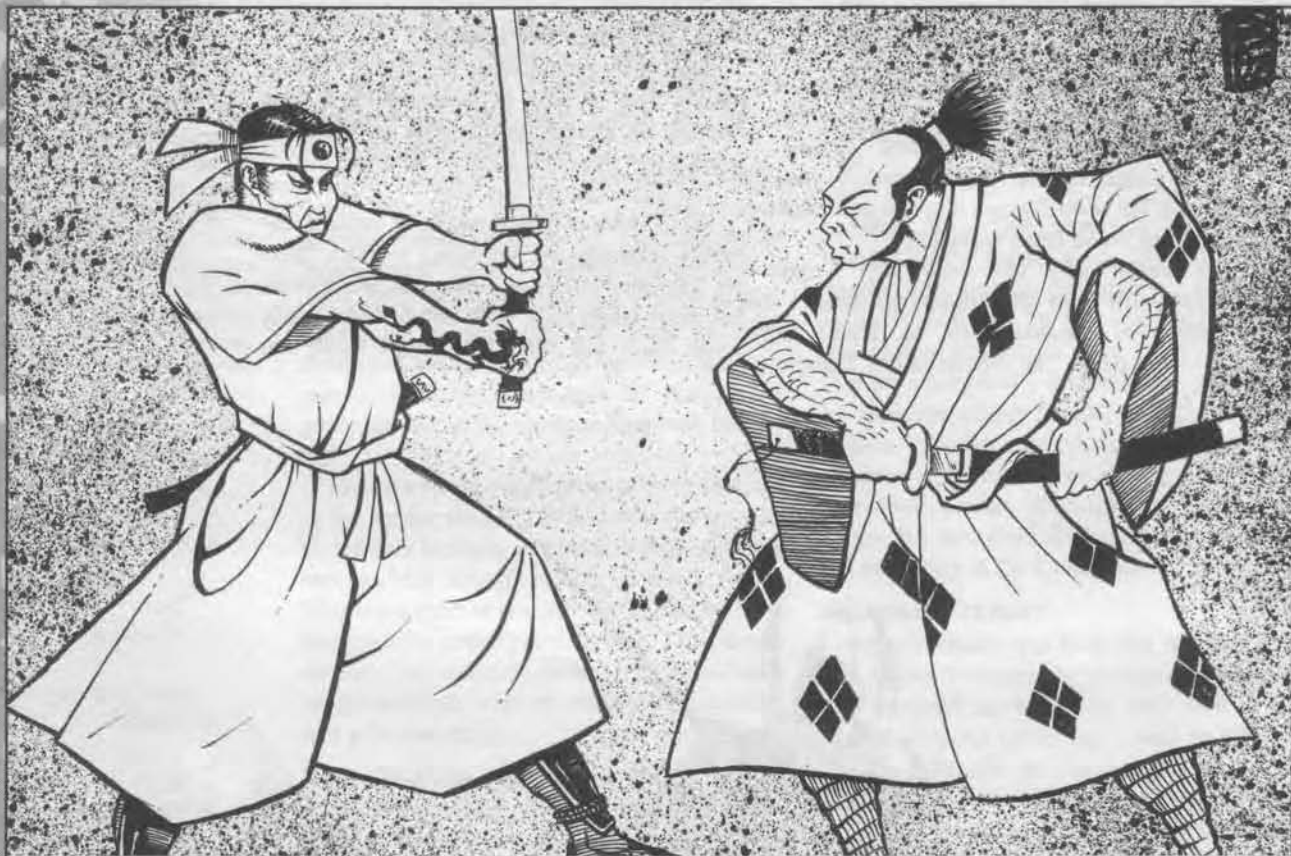
The only true test of courage is the last one.

served as both diplomatic ambassadors and magistrates to the Dragon Clan.

The Kitsuki diplomat is unlike any other in Rokugan. The Mirumoto trust them because of their ability to sniff out Scorpion and Crane political snares while they use their powers of deduction and reason to solve and prevent crimes in the Dragon provinces.

Crab and the Unicorn. Kitsuki diplomats are treated with respect in the lands of these two Clans, while the others keep them at a distance; not because they don't trust them, but because they trust them all too well.

All Kitsuki seek truth. They believe that all events leave behind traces, that all who pass leave a trail, and if you know how and where to look,



It's a quite curious phenomenon, for nowhere else in Rokugan would the skills of the Kitsuki be found useful. In most courts (including the court of the Emerald Champion), only testimony is counted as reliable. The Dragon is the only Clan which can be counted on to consider evidence important in an investigation. Also, Kitsuki are not skilled diplomats, at least, not in the way the Crane and Scorpion are able to manipulate the emotions and desires of others to gain favor and influence for their Clan. Kitsuki diplomats are more skilled at weeding through sincerity and deception to get to the root of the truth. This is a skill highly valued by the Dragons - as well as the

these traces can be found and understood. They place their faith in the tangible realities of evidence, and do not trust the nebulous nature of human memory and testimony.

In Agasha Kitsuki's studies of the human mind, he observed behavior all about him. He contrived simple experiments - which seemed to the subject to be mere conversation - that revealed how everyone saw the truth in a different way. He realized that perception could not be ultimately trusted. This convinced Kitsuki that the only "true truth" was that which could be proven with hard physical evidence.



Using the teachings of the Agasha school as a foundation, Kitsuki began developing ways of seeking out, collecting and interpreting the clues he felt were the “*bubun* of justice.” As Agasha theorized that all things were made up of many pieces, Kitsuki was surmised that all events were made up of small pieces as well, and if some or all of these pieces could be found and identified, the puzzle of truth could be assembled and irrefutably proven. Combining the Agasha techniques with the skills of a tracker and scout, Agasha Kitsuki formed a school that sought to eliminate the failings of Rokugan’s justice system.

The techniques the Kitsuki family have developed are viewed with suspicion by many who do not understand them. Kitsuki magistrates can identify the footprints of a single man in the

dusty ground or study the splatter of blood and deduce the type of weapon used, how much force was behind it and what angle it struck, as well as the time that passed after the wound was made.

Inevitably, the truth that the Kitsuki determined through their investigations clashed with the testimony of those involved, and when those involved were important, high-ranking people, the Kitsuki’s truth was often ignored. Sometimes, the Kitsuki are accused of outright lying, creating false evidence and attempting to twist the truth for their own glory and benefit. The Kitsuki do not take these charges lightly, for they know that it is precisely the people who make these claims who are the ones twisting the truth.





Chapter Three



Character



SAYINGS OF THE ISE ZUMI

If you eat poison, don't
forget to lick the dish.

A gift is given for the
purpose of receiving one.

Suspect that all men are
liars and that it will rain
tomorrow.

Truth and peace never
live under the same roof.
When one is moves in, the
other leaves.

A face is never uglier
than when it asks for praise.

Never trust a man on
the merit of what he "once
was" or "will be." Only trust
who he is.

Friends do not hold on
to the past, they hold on to
each other.

Nothing offends anger
more than laughter.

A courageous man has
no need of weapons.

One must bow to offer
aid to a fallen man.

Shinsei said:
"My faults derive from
my parents, my virtues are
my own. How foolish is
this?"

Chapter Three: Character

This chapter includes new information for Dragon characters, including new Skills, Advantages, Disadvantages and Schools. It also includes a set of "Fortune Tables" that may be used at the GM's option. Lastly, we present "Heritage Tables," entirely optional ways to customize a character's history, background, and ancestry.

New Skills

ICHI MIRU (PERCEPTION. KITSUKI ONLY).

Ichi Miru (or "first look") is the art of observation. A character with this Skill can glean information from another character through observation (what modern shysters call a "cold read"). From observing the character's actions and behavior, he can determine nature, disposition, temperament, habits and mannerisms. This is a High Skill.

MOUNTAINEER (STRENGTH AND/OR STAMINA)

A character with Mountaineer is skilled at climbing mountains, knows how to forage for food in rocky terrains and has a basic knowledge of mountain passes and the like. This is considered a High Skill for samurai-caste characters, and a Low Skill for *heimin* and *hinin*.

NAZODO (INTELLIGENCE. DRAGONS ONLY)

This is a special version of the Investigation Skill, available only to Dragon characters. This Skill operates exactly as the Investigation Skill, but characters with *Nazodo* can also use this Skill

to solve puzzles, riddles and logic games. *Nazodo* is also effective when attempting to understand omens, portents and other natural conundrums. This is a High Skill.

KAGAKU (INTELLIGENCE. AGASHA AND KITSUKI ONLY)

Kagaku is the practical application of *nazo bubun no Agasha*. It is the study of elemental observation, experimentation and reaction. Characters with this Skill are knowledgeable in the cause and effect of chemical reactions and will be able to create the items and effects found in Appendix 3: Spells and Items. This is a High Skill.

CRAFT: TATTOOING (AGILITY)

A character with this Skill knows the art of tattooing. Raises allow more complicated and elaborate tattoos. Like other Craft skills, this is a Merchant Skill.

CRAFT: MITSUGUSURI (INTELLIGENCE)

Mitsugusuri is the art of making magical potions. More on this Skill can be found in Appendix 3: Spells and Items. Like other Craft skills, this is a Merchant Skill.

New Advantages

ELEMENTAL ATTUNEMENT (1 POINT)

Only Mirumoto bushi may take this Advantage. The bushi has spent many years training with shugenja. Now he is attuned to the shifts, ebbs and flows of elemental energy. With a successful Awareness roll (TN set by GM), the bushi may detect the use of magic in the immediate area.

NOBLE BIRTH (3 POINTS)

Only Monk characters may take this Advantage. Players of the L5R CCG will notice that, in the card game, the *Ise zumi* are considered samurai. It's true that many samurai climb up Togashi Mountain and throw away their heritage for enlightenment, but some still retain their social status.

By default, *Ise zumi* characters are not considered samurai. They are monks, and fall between *heimin* and samurai in the Celestial Order. *Ise zumi* who wish to retain their samurai status must take this advantage.



New Disadvantages

ASCETIC (3 POINTS)

You aren't interested in material wealth or temporal power, glory or gaudy fashion. This world is only a transitional place between one reality and the next, and you have passed beyond the need to cling to it.

Ascetic bushi own one kimono, one pair of sandals, one obi, and their daisho. Ascetic shugenja own one kimono, one pair of sandals, one obi, and a pouch full of scrolls.

Maybe - *maybe* - they own a hat.

These are the only material objects you will ever own. You are unconcerned with Glory, but Honor is still very important. After all, a liar is concerned with the immediate consequences of his actions, and thus, clinging to a material world.

ENLIGHTENED MADNESS (2, 4 OR 6 POINTS)

Only *Ise zumi* may take this Disadvantage.

You're not quite sure what, but something is wrong. Your tattoo tapped into a dark energy, an

energy too powerful for your will to control. Every once in a while, your madness takes control, and you wake up with blood on your hands and no memory of your actions.

Every Tattooed Man's madness is unique and personalized, and is (for all intents and purposes) permanent. You have heard legends of *Ise zumi* overcoming this madness, but you've never seen it.

Choose one of your tattoos. Whenever you summon the power of that tattoo, you must make a Simple Willpower Roll. If you fail the roll, you lose control of your character until the following dawn. The TN for the roll depends on how many points you take for this Disadvantage.

TN = 15 2 Point

TN = 20 4 Points

TN = 25 6 Points

VANITY (1 POINT)

You are gorgeous and/or brilliant and you know it. Unfortunately, the rest of the world doesn't seem to notice. You'd better make sure they understand just what kind of quality human being they are dealing with!





KITSUKI OUTFIT

The Kitsuki magistrate begins with the following Outfit:

Katana, Wakizashi, Light Armor, Travelling Pack, Kimono, Small iron box, 3 koku.

ISE ZUMI OUTFIT

Most *Ise zumi* (even the worldly ones) care little for material wealth or trappings. *Ise zumi* begin with a kimono, travelling pack and 2 koku.

The Kitsuki Family

The Kitsuki are considered some of the most brilliant diplomats and magistrates in the Empire, not because of their skills as courtiers, but for their skills at investigation and deduction.
Benefit: +1 Awareness

KITSUKI MAGISTRATE SCHOOL

Benefit: +1 Perception

Skills: Courtier, History, *Nazodo*, Law, Heraldry, Poison or Herbalism, and any Lore
Beginning Honor: 2, plus 5 boxes

TECHNIQUES:

Rank 1: Kitsuki's Method

At this Rank, the magistrate has learned how to focus his perceptions to such a degree that he can notice even the most minute details. This magistrate may spend as many Void points as he has available when he makes an Awareness or Perception roll.

Rank 2: Wisdom the Wind Brings

This character has gained an advanced understanding of Kitsuki's method. When making any Awareness or Perception roll, he gains a number of Free Raises equal to his School Rank.

Rank 3: Finding the Path

At this Rank, the magistrate's duties have become effortless, almost second nature. When using Heraldry, *Nazodo*, Law and History, the magistrate does not need to roll to succeed. He gains no Raises from using this effect. If he wants to Raise, he must still roll.

Rank 4: Know the Rhythm of the Heart

At this Rank, the magistrate has gained an intuitive understanding of the ways and methods of the Clans of Rokugan. If he faces a samurai who uses a School Technique he has seen, the

samurai must spend a Void Point (or an additional Void Point) in order to use it.

Rank 5: The Eyes Betray the Heart

When a Kitsuki magistrate reaches this level of skill, not even a Scorpion has a chance of fooling him. Whenever a character tries to lie to a



magistrate, compare their respective Awareness Traits. A character with a lower Awareness cannot even bring himself to lie; he is overwhelmed by the chi of the magistrate. A character whose Awareness is equal to or greater than the magistrate may lie to him, but the magistrate automatically knows that the character is not telling the truth.



STEP ONE

Choose a Family

All Tattooed Men are from the Togashi family.

Benefit: +1 Agility

Choose a Profession

Write "Ise zumi" under this space.

THE TOGASHI SCHOOL

Starting Honor: 1, plus 5 boxes

Skills: *Nazodo*, Shintao, Hand-to-Hand, Craft, Meditation, plus any 2 other Skills

Benefit: +1 Void

When an *Ise zumi* gains Rank One, he also gains a tattoo. He may accumulate up to two more tattoos at the cost of 8 Character Points apiece. This is a one-time offer, available only at character creation. When he accumulates enough Insight to gain another Rank, his body and soul are ready for another tattoo. An *Ise zumi* may never have more Tattoos than his Void Ring.

Tattoos

At each Rank, a tattooed man gains another tattoo. Each tattoo gives the *Ise zumi* another power, but his previous tattoos gain in strength as well.

Although there is no restriction on the number of tattoos an *Ise zumi* may have active at any one time, it's very difficult to "shut off" an activated tattoo. If the GM wished to permit such an attempt, he should call for the character to meditate for at least half an hour, and then make a Willpower + Meditation roll at a TN of 15. A successful roll permits the *Ise zumi* to control the tattoo's energy.

The tattoos below are listed in the following format:

Name: The name and image of the tattoo.

Effect: The specific effect achieved when use of the tattoo is successful.

Cost: All tattoos have a unique side-effect. That side-effect is listed here.

ARROWROOT

Effect: Arrowroot is one of the most potent healing herbs in Rokugan. When this power is invoked, the tattooed man may heal himself or another character by a number of Wound Ranks equal to his School Rank.

Cost: The dreadful cost of using Arrowroot is that the *Ise zumi* takes the Wounds of another onto himself when he uses it. Whenever the tattooed man heals another using Arrowroot, he gains half the total Wounds healed. His tattoos bleed when he does this. These Wounds cannot be healed magically; they may only be healed with time and rest.

BAMBOO

Effect: Bamboo is often referred to as "the great wood of the winter." It is known for its seemingly endless endurance during the most cold winters. When the tattooed man draws power from bamboo, he raises his Stamina Trait a number of Ranks equal to his own School Rank. This lasts a number of Rounds equal to his School Rank.

Cost: While the Bamboo tattoo is active, the tattooed man's Agility cannot be greater than his School Rank.

BAT

Effect: Bats are creatures of good omen, for they are intuitive creatures who do not need to see well to navigate the darkness of the night. When a tattooed man summons the power of the bat, his own Reflexes is raised by a number equal to his Tattooed Man Rank. This effect lasts a number of Rounds equal to his Rank and does not affect his TN to be hit.



SAYINGS OF THE ISE ZUMI

"When you are gone," asked Hantei, "where will I find wisdom such as yours?"

Shinsei answered, "In rice cakes."

If you are walking, walk.
If you are running, run.
Never meander.

Fear is afraid of laughter.

Shinsei said:

"I am only the ladle and the Tao is the well. When you are not thirsty, is your mind on the ladle or on the well?"

Brave deeds may be forgotten; brave men, never so.

The child wants to grow old fast, the parent wants to grow old slowly.

The nail that sticks out is the one that gets pounded first.

The price of greatness is paid by the great, but we all reap the benefit.

What is written is not what is, only what is written.

We only sympathize with pain when it is our own.



"ARE THERE ANY TATTOOED WOMEN?"

Yes!

The order of the *Ise zumi* is, at its core, an ascetic order. If you take a bunch of bald, tattooed men who haven't seen a woman in a decade and throw a female into the group, you are going to get distraction, and distraction is anathema to ascetics.

However, Togashi Yokuni has made his decree, and there are women in the order. The ascetic monks aren't too fond of the idea, but there's little they can say or do about it.

Worldly monks don't see a problem with women in the monastic halls of Togashi castle, but then again, there are few (if any) worldly *Ise zumi* around to complain. Because worldly tattooed men often travel the world, Togashi castle is occupied mainly by ascetic monks, giving them a greater degree of influence in the *Ise zumi* order.

Cost: As certain as the bat is an intuitive creature, its bones are brittle and easily broken. As long as this power is active, the *Ise zumi's* Strength cannot be greater than his School Rank.

BELFLOWER

Effect: The bellflower is a violet blossom with five petals, one for each of the Elements. It is said it was the flower that Shinsei whispered all of his secrets to before he went off into the Shadowlands. By summoning the power of the bellflower, the *Ise zumi* may substitute his Void Trait for any other Trait for a number of Rounds equal to his Rank.

Cost: By summoning the secret of the bellflower, the *Ise zumi* is susceptible to states of sudden and deep fascination as he sees clearly the dance of the Elements. While under the influence of the Bellflower, the *Ise zumi* is very vulnerable to magic. Any spells that target the *Ise zumi* gain a number of Free Raises equal to the *Ise zumi's* Void while under this tattoo's influence.

BUTTERFLY

Effect: The peaceful and fragile butterfly knows the mysteries of the wind. When summoning the butterfly, the *Ise zumi* adds his Rank to his Awareness for the rest of the day.

Cost: The butterfly may know the wind, but she does not know the Earth. While summoning the power of the butterfly, the *Ise zumi* automatically fails any Earth, Stamina or Willpower roll he is required to make.

CENTIPEDE

Effect: The centipede is companion to the Guardian of the North Wind and is also his messenger. It is a creature of great speed and cunning. When the *Ise zumi* summons the power of the centipede, he becomes one with the little messenger. He may travel great distances at incredible speeds. As long as he begins at mid-day, he may run to anywhere in the Empire, reaching his destination at the following mid-day exactly; not one minute sooner or later. Once he begins his run, he cannot stop until he has reached his destination. If someone (or thing) tries to interfere with the *Ise zumi's* run, they must make a Contested Reflexes roll against the tattooed man's Reflexes + School Rank. If they succeed, the run is interrupted. If they fail, the run continues. The speed at which the *Ise zumi* is running is so great, that this may only be attempted once.

Cost: Once the run has been completed, the *Ise zumi* must rest (no travel, and only a minimum of movement) for 6 days minus his School Rank.

CHAMELEON

Effect: The *Ise zumi* is able to alter his appearance to resemble any other human he has encountered. The tattooed man must make a Willpower + School Rank roll in order to use this tattoo. The TNs for using this tattoo are:

- 5 = Someone you've known your entire life
- 10 = Someone you've known for years
- 15 = Someone you've known for months
- 20 = Someone you've only just met

The transformation takes about ten minutes. The *Ise zumi's* voice does *not* change along with his appearance.

Cost: By changing his form with the power of the chameleon, the *Ise zumi* loses his own sense of identity. While he is in his alternate form, he cannot use more Void Points than his School Rank.

CHERRY BLOSSOM (SAKURA)

Effect: The cherry blossom, the symbol of the samurai, is also the symbol of honor and duty. By summoning its power, the *Ise zumi* focuses his own sense of duty and honor. While he is so focused, he gains a number of "Honor Points" equal to his Honor, which may be spent in the same manner as Void Points. This effect lasts until sundown. This tattoo can't be used between sunset and sunrise.

Cost: While channeling the power of the cherry blossom, the *Ise zumi* is highly vulnerable to dishonorable acts. He loses *double* the normal Honor Points when performing dishonorable acts while under the cherry blossom's influence.

CLOUD

Effect: An *Ise zumi* empowered with the cloud has an intuitive link to the spirit world. He may communicate with a number of spirits per day equal to his Rank. The spirits may be ancestral, elemental, or even the shape-changing animal spirits of the forest. Communicating with spirits is a tricky process. The *Ise zumi* will get a number of questions equal to his Rank.

Cost: People get an uneasy feeling around you that they just can't put their fingers on. Add 5 to all Awareness rolls that the *Ise zumi* tries to make.



CRAB

Effect: There is an old story of a small crab protecting the Emperor from a venomous scorpion. Ever since then, the crab has been known as "the armor of the Emperor." An *Ise zumi* with the power of the crab absorbs a number of Wounds (per hit) equal to his Rank x 2.

Cost: When he summons the power of the Crab, the *Ise zumi* suffers a -1 penalty to his Reflexes for the duration of the effect. This penalty does not affect his TN to be hit.

CRANE

Effect: Often seen as a symbol of good fortune and longevity, it is said that a blessing from the crane brings a samurai one thousand years of life, fortune and plenty. When the image of the crane is emblazoned on the *Ise zumi*, he automatically gains the Luck Advantage. For each Rank he gains, he gains an additional Rank of Luck (see the main rule book, pg. 74). The *Ise zumi* also gains a kind of immortality. It is as if the Fortunes are always over his shoulder, keeping him from harm. He never ages, and once per story, when he takes damage that would kill him, he instead has one Wound left (like the Great Destiny Advantage; see basic book, pg. 73).

Cost: While the crane tattoo seems to make the *Ise zumi* nigh-indestructible, its cost is high

indeed. All Experience Point costs for the tattooed man are *doubled*.

CROW

Effect: The legend of the crow's black feathers has been told countless times to the children of Rokugan. It is said that a crow led Shinsei and his Seven Thunders through the Shadowlands to the lair of Fu Leng, and it returned with its many-colored feathers blackened by the battle. By summoning the spirit of the crow, the *Ise zumi* is immune to the Shadowlands taint for a number of days equal to his Rank.

Cost: Shadowlands creatures have an intense hatred for the crow (for birds in general, for that matter). Creatures with the Shadowlands Taint can smell *Ise zumi* with the Crow tattoo a mile away. When Shadowlands creatures make a Perception roll against an *Ise zumi* with the Crow tattoo, they gain an additional die for each of the *Ise zumi*'s School Ranks and will generally choose to attack the *Ise zumi* over others.

CHRYSANTHEMUM

Effect: The chrysanthemum is known as "the sun flower." It is Amaterasu's blessed blossom. The *Ise zumi* with the power of chrysanthemum heals very quickly while he is under the healing power of the sun. Every hour, the *Ise zumi* heals a number of Wounds equal to his School Rank.





WINTER'S THREE COMPANIONS

In Rokugan, there are three plants that find the courage to live through the winter while others fade and die. They are the plum blossom, the pine tree and bamboo. The plum is singularly holy to the Dragon Clan, for it is said to have been the first thing eaten by Togashi after his ten day fast.

Cost: When the sun sinks down below the horizon, the *Ise zumi* does not heal at all. He cannot even be healed magically.

DRAGON

Effect: Summoning the power of the symbol of the Clan, the tattooed man may breathe his "heart fire." The *Ise zumi*'s strike roll is his Fire + School Rank. The DR of an *Ise zumi*'s heart fire is equal to his School Rank + Fire Ring (keeping his Rank). The *Ise zumi* may hit a number of targets equal to his Rank. Armor does not protect against this attack (no bonus to TN).

Cost: The *Ise zumi* may only use this power a number of times per day equal to his Rank. After he's used it, he must recover the chi he's expended to summon his heart fire. He must rest a number of Rounds equal to 10 minus his Rank and, while resting, is considered to be at the "Down" Wound Level (he isn't going anywhere any time soon).

DRAGONFLY

Effect: The dragonfly is a quick, clever creature that is highly regarded by samurai. When he uses this tattoo, the *Ise zumi* adds his School Rank to his Reflexes when determining his TN to be hit. He may summon this power a number of times a day equal to his School Rank. The power of the dragonfly lasts a number of rounds equal to his School Rank.

Cost: The dragonfly's movement is sometimes too rapid for the human eye to see. The *Ise zumi* who summons the power of the dragonfly finds his own muscles trembling with constant movement. In order for the tattooed man to sit down or even concentrate on any one thing for more than ten minutes, he must spend a Void Point.

FALCON

Effect: It is said Osano-Wo was the first falconer, and when depicted, his falcon *Gekido* is often with him. The falcon is a symbol of devotion and courage (in service). Those who possess the virtue of the falcon are immune to any Fear effects and may add their School Rank to their Honor when making Honor tests.

Cost: Those who have the falcon emblazoned on their bodies are particularly imbued with the spirit of devotion. If this tattooed man ever loses Honor points due to disservice to his lord, his Honor losses are doubled.

LION

Effect: For a thousand years, the symbol of the lion has stood for courage and keen battle knowledge. The *Ise zumi* has an intuitive knowledge of battle and combat. He may add (and drop) a number of dice equal to his School Rank to all Bugei Skill rolls.

Cost: Because his heart is filled with the soul of the Lion, the *Ise zumi* cannot resist charging into any opportunity for battle. This does not mean he cannot help *provoking* a fight; it means that when swords are drawn and battlecries are in the air, this *Ise zumi*'s voice joins the chorus and he charges.

MONKEY

Effect: The monkey is often seen in Rokugani literature as a cunning trickster figure. The *Ise zumi* who invokes the power of the monkey takes on the rascal characteristics of the creature. All Stealth, Sleight-of-Hand and similar Skills (GM's discretion) gain additional dice equal to the School Rank of the tattooed man. Also, when he is making any leaping or climbing actions, he may add his Rank to his Agility.

Cost: Monkeys, while clever, are also known troublemakers. When attempting to be convincing, charming or personable, the *Ise zumi* may not keep a number of dice greater than his School Rank.

MOON, CRESCENT

Effect: The *Ise zumi* can take the form and substance of a shadow, becoming completely ephemeral. He may not pass through walls, doors or other solid objects - but objects will pass through him. As he moves, he must move along floors and walls, as if he were a true shadow. He can only take this form in a place where true shadows can manifest: a dim room with a single light source, or some other environment. The tattooed man must spend a Void Point in order to take the form of shadow, and may remain in that form for a number of hours equal to his Rank.

Cost: It is very painful to take the form of shadow: it places your soul close to the netherworld. For every hour (or fraction thereof) the *Ise zumi* takes the form of shadow, he also takes six Wounds.

MOON, FULL

Effect: *Ise zumi* who find themselves with the Full Moon tattoo are often called *kikage zumi*. The power they summon from the Full Moon



SAYINGS OF THE ISE ZUMI

Do not simply say that anything is true.
Know it is true or stay silent.

A man climbed a mountain to find a shrine that housed a wise man and said, "I came here to find truth."

The wise man answered, "Be glad you brought it with you."

Five and two multiplied are ten, but added are only seven.

Learn by doing.

Kharma and shadows follow us all.

Don't trust a man who doesn't know how to smile.

If you only look for oranges at the top of the tree, you will go hungry.

"What is wisdom?" one asked.

"What is not wisdom?" the other answered.

For every single achievement, there are one hundred people looking for merit.

Fear is the measuring stick of ignorance.

tattoo can cancel the chi of others. When he draws the power of the Full Moon, the *kikage zumi* can cancel a number of Raises equal to his Rank. He may do this a number of times per day equal to his Rank.

Cost: The terrible cost of using this tattoo is the knowledge that you are separated from Lady Sun's blessings. During daylight hours, you may not Raise at all, but while darkness creeps across the face of Rokugan, you may Raise normally.

MOUNTAIN

Effect: The mountain withstands storms, earthquakes, fires and floods. It even withstands the greatest enemy of all: time. When the *Ise zumi* draws upon the power of the mountain, he adds his School Rank to his Earth Ring for a number of rounds equal to his School Rank x 2. This bonus is also applied to his Stamina and Willpower.

Cost: The mountain does not move. Neither does the *Ise zumi*. While the tattooed man summons the power of the mountain, his Air drops to 1. This penalty is also applied to his Awareness and Reflexes.

NIGHTINGALE

Effect: When Togashi finished his fast, a nightingale brought him a plum blossom branch in its beak. The plum blossom is a very holy plant for the Dragon. Its fruit is used in many dishes and it is also used in medicines. Those who draw from the power of the nightingale are able to miraculously heal their wounds. Once per day per School Rank, the *Ise zumi* may heal all of his wounds.

Cost: When the tattooed man uses this power, he draws on his deepest chi, therefore, in order to use this power, the *Ise zumi* must expend one Experience Point and one Void Point. The Void Point will come back as usual, but the Experience Point is gone for good.

OCEAN

Effect: Every morning, Amaterasu rises from the underworld and casts her light across the ocean onto Rokugan. The ocean provides Rokugan with an endless supply of food, thus making it a symbol of endless life-giving potential. The *Ise zumi* who draws from the power of the ocean draws from an inexhaustible source of energy and power. He never needs to sleep, eat or drink. In addition, he may refresh his

Void points a number of times per day equal to his Rank.

Cost: Just as the energy of the ocean is endless, so is its depth. Those who draw from the power of the ocean sometimes are lost in its vastness. Every time he refreshes his Void Points with this tattoo, he must make a Simple Willpower test (he cannot spend a Void Point for this roll). The TN is 5x the number of times he has drawn from the ocean's power today. If he fails the roll, he is lost in the ocean's endless depth. He may not move or speak for the rest of the day.

PHOENIX

Effect: The Phoenix is a creature of honor and insight. By summoning the power of the Phoenix, the *Ise zumi* has a number of Raises to use on any spell that is targeting him. The Raises can be used as Free Raises to increase the effect of the spell, or to increase the Target Number of any spell targeting him. The number of Raises that may be gained per day is equal to the Tattooed Man's School Rank.

Cost: *Ise zumi* with this tattoo embrace the philosophy of the Phoenix, and may only defend themselves in combat situations. They cannot initiate any attacks whatsoever.

PINE

Effect: The pine is a symbol of longevity and stamina. It is one of the three companions of winter (see side-bar). The *Ise zumi* who summons the power of the pine may ignore the effects of Wound Ranks.

- School Rank 1 = Ignore Wound Rank -1
- School Rank 2 = Ignore Wound Rank -2
- School Rank 3 = Ignore Wound Rank -3
- School Rank 4 = Ignore Wound Rank -4
- School Rank 5 = Ignore Down and Out Wound Ranks

Cost: While the Pine has amazing longevity, it is unchanging nature makes some consider it to be stagnant and unable to adapt to new situations. The *Ise zumi's* Strength may never exceed his School Rank.

SCORPION

Effect: The Scorpion does not rely on its own strength, but the weakness of others. When other characters face this tattooed man, they must use their lowest Trait for all to-hit rolls.

Cost: "Even a Scorpion can smile." No-one trusts a Scorpion. Absolutely no-one. Everything the Scorpion says will be mistrusted. Every word.



"ROLL TWO DICE"

When the following charts ask you to "roll two dice," they are asking for a percentile roll. To get a number from 1-100, do the following: roll two of your ten-sided dice; multiply the first die by ten and add it to the second die. For example, if you roll a '3' and a '7', then your percentile roll is a '37'.

SPIDER

Effect: The *Ise zumi* who summons on the power of the spider finds that his touch is poisonous. Any skin-to-skin touch from the *Ise zumi* causes $Xk1$ damage, X being equal to the Tattooed Man's School Rank. While using Jujutsu, this is roll is in addition to normal damage rolls (roll Jujutsu damage, then Tattoo damage).

Cost: The *Ise zumi's* touch is unceasingly poisonous. In order to touch another without causing damage, he must spend a Void Point. This causes the *Ise zumi's* touch to be safe for one hour.

SUN

Effect: The exalted mother Amaterasu gives her divine blessing to all, but this *Ise zumi* has a special connection to her loving grace. During the day, this tattoo can be drawn on for a Free Raise a number of times equal to the Tattooed Man's School Rank. These raises must be used on multiple rolls, not just a single roll.

Cost: Being drenched in her glory all day, the *Ise zumi* is cold and separated from her at night. During the night hours, the *Ise zumi* may not make any Raises at all until sunrise.

TIGER

Effect: The tiger is a fearsome predator, well respected in Rokugan for its ruthlessness in combat. When the *Ise zumi* summons the power of the tiger, he increases the number of dice he keeps (without increasing the number of dice rolled) for weaponless combat by a number equal to his Rank. The effect lasts a number of rounds equal to his Rank, and he may summon the power of the tiger a number of times per day equal to his Rank.

Cost: When the *Ise zumi* summons the power of the tiger, he also summons the tiger's ruthless hunting instinct. He cannot speak (other than in growls and howls) or hold anything in his hands (which at this time look more like claws) for as long as he is under the influence of the tiger.

TORTOISE

Effect: This *Ise zumi* occasionally has flashes of the memories of previous *Ise zumi*. He may substitute his School Rank for any Skill, and he may do this a number of times equal to his School Rank each day.

Cost: When the *Ise zumi* summons the power of the Tortoise, he will find the ancestor he summons may be rather unwilling to leave. Each

time the *Ise zumi* uses this power, he must make a simple Willpower roll vs $5 \times$ the number of times he's used this power today, or he will gain a ghostly advisor, akin to the **Haunted** disadvantage. If he fails the roll, the next time he uses the tattoo, he must begin again at 5×1 , because now he's rolling for a different ancestor. The *Ise zumi* can send back any ancestor by spending three Void points.

UNICORN

Effect: The Unicorn is a symbol of swiftness, but also of good fortune. The *Ise zumi* who draws from the power of the Unicorn finds himself blessed by the Fortunes. He may re-roll a number of rolls per day equal to his Rank.

Cost: By summoning the power of the Unicorn, the *Ise zumi* upsets the delicate cosmic balance which must be corrected. Every time the *Ise zumi* re-rolls a roll, the GM makes a secret roll with a single die. If the roll is 1-9, nothing happens. If the roll is a 10, one future roll the *Ise zumi* makes will fail utterly (after he rolls).

WASP

Effect: The wasp is known for its agility, speed and accuracy (not to mention its sting). The *Ise zumi* who summons the power of the wasp gains an additional action per round. This effect may be used a number of times per day equal to the *Ise zumi's* School Rank. The effect lasts for one round.

Cost: The wasp's strength lies in his quickness, for that is the only advantage he has. While under the influence of the Wasp, the *Ise zumi* may not spend Void Points.

WHITE MASK

Effect: This tattoo appears as a laughing porcelain mask. The *Ise zumi* with the power of White Mask is able to hide his thoughts even from magical scrying; his mind cannot be read. Neither can others "pick up" on his emotional states. This is because he simply does not have them. He is emotionless and cold, without compassion, sympathy or mercy.

Cost: Because of his lack of emotion, the *Ise zumi's* maximum Awareness is 1.

Heritage Tables

Before a player begins creating a character, he has the option to roll on the Heritage Tables. These tables give the player a guide to determining his family's past – glorious or otherwise. Because all Tattooed Men are technically “adopted,” they do not get to roll on the Heritage Table.

A character may roll on the Heritage Tables up to three times, but every roll costs him one Character Point. Make these rolls while choosing Advantages and Disadvantages. Begin with Heritage Table 1 and follow the instructions. Remember, you can have both honorable and dishonorable ancestors and every family has at least one skeleton in the closet...

HERITAGE TABLE 1

Roll	Result
1	Dishonorable past. Roll on Heritage Table 2.
2-5	Undistinguished Past. No benefits or penalties.
4-6	Distinguished Ancestor. Roll on Heritage Table 3.
7-0	Mixed Blessings. Roll on Heritage Table 4.

HERITAGE TABLE 2 – DISHONORABLE PAST

Roll	Result
1-2	Traitor! A distant family member betrayed a daimyo of your Clan. Begin the game with the Black Sheep Disadvantage (see basic rulebook, p. 75). You gain no Character Points for this Disadvantage.
3-4	Coward! One of your ancestors failed to prove his worth in battle and ran when he faced the enemy of your Clan. You begin the game at zero Glory and must earn twenty Glory points before you reach Rank 1.
5-6	You are the child of a samurai-ko who swore celibacy to her lord. Roll a die. If the roll is even, your mother committed <i>seppuku</i> after she gave birth and you begin the game at zero Glory. If the roll is odd, your mother fled from her Clan, carrying you in her arms. You are a Dragon Clan Ronin; your mother (or a relative) instructed you in the basics of your school's technique, but you will need to go to another school to learn advanced abilities.
7-8	Tricked! Your father was tricked in an elaborate confidence scheme by a diplomat from another Clan (GM's discretion). He was dishonored and banished for his incompetence and you were adopted by your uncle. You are forbidden to speak your father's name and your mother spent your childhood in a monastery with a shaved head. You can hold no land or title (its assumed you'll be just as gullible as your father was).
9-0	Ruined! Your family lost everything in a battle/political coup. You begin the game with nothing. No family (you are a True Ronin), no money, only the clothes on your back (and all your Outfit items are at Poor Quality).

HERITAGE TABLE 3 – DISTINGUISHED ANCESTOR

Roll	Result: One of your ancestors...
1-2	...fought at a famous battle. Roll on Table 3A.
3-4	...had a famous romance. Roll on Table 3B.
5-6	...performed a heroic deed. Roll on Table 3C.
7-8	...held a prestigious duty. Roll on Table 3D.
9-0	...died a glorious death. Roll on Table 3E.

(Tables 3A-3E are on the next two pages.)

HERITAGE TABLE 4 – MIXED BLESSING

Roll	Result
1-2	Your parent was an <i>Ise zumi</i> , which means you have some of the original Togashi's blood in your veins. You automatically gain one <i>Ise zumi</i> tattoo, but lose 1 Honor Rank.
3-4	One of your ancestors slew a powerful enemy of the Dragon Clan. Gain 1 Glory Rank, a Major Enemy from a Clan of the GM's choice and the Lore: [Clan] Skill for that Clan. You are also cursed to always drop your highest die when fighting against members of that Clan.
5-6	You have inherited a <i>nemuranai</i> . You have no clue to the item's potential, but it's been in your family for several generations and you are expected to carry it with you. Always.
7-8	Your family has fallen on hard times. All of your equipment is Poor Quality and you have no money, but you gain an additional 7 Points to spend on Bugei, Craft and Low Skills.
9-0	One of your ancestors fought and died at a great battle. Your <i>gempukku</i> ceremony took place at that battlefield and ever since that day, your ancestor's spirit has haunted you. He guides you, advises you and makes certain that you make no mistakes. He can give you 3 Void Points per day, but he never lets you forget that he's right over your shoulder, ensuring that your actions don't bring dishonor to the Clan.

HERITAGE TABLE 3A – FAMOUS BATTLE

Roll	Result
------	--------

1-3	Battle of the Sleeping River
-----	-------------------------------------

It was at this famous battle that the Clans united against Iuchiban and his evil order of Blood Speakers. Your ancestor was at this battle. Add 1 to your Glory and gain the Skill "Lore: Maho (Black Magic)" at Rank 1.

4	Battle of the Cherry Blossom Snow Lake
---	---

At this battle, the Dragon made a curious choice in suddenly joining with the Scorpion Clan to gain control of Beiden Pass. They were victorious, although the Scorpion only held the pass for a few months afterward. Gain the Skill "Lore: Scorpion Clan" at Rank 1 and a Minor Ally in the Scorpion Clan.

5-6	Battle of Kyuden Tonbo (Dragonfly Castle)
-----	--

Your ancestor was instrumental in the battle that won the Dragonfly Clan its status. Gain the Skill "Lore: Dragonfly Clan" at Rank 1 and a Major Ally in that Clan.

7	Battle of The Great Climb
---	----------------------------------

Eight hundred years ago, a political blunder forced the Lions to attack the Dragon to save face. The Dragons fought valiantly, but lost. It is speculated they lost intentionally. Gain 1 Glory Rank and a Minor Ally in the Lion Clan.

8-9	Battle of Kenson Gakka (Humility's Lesson)
-----	---

The famous battle at Humility's Lesson (when it was still called Lion's Shadow) proved to be a frustrating experience for the Scorpion Clan. It is assumed they lost because of the assistance the Dragon gave the Lion, but the Lion say otherwise. Gain a Major Ally in the Lion Clan and a Minor Enemy in the Scorpion Clan.

0	Battle at the White Stag
---	---------------------------------

Seven hundred years ago, barbarians from the east sailed into the Emperor's harbor. Two years later, they returned with an enemy fleet armed with things called "cannons." The enemy fleet was defeated, and the Emperor forbade the use of cannons in Rokugan. However, the use of gunpowder was a different story... Gain a Major Ally in the Clan of your choice and the Skill "Lore: Gunpowder."

HERITAGE TABLE 3B – FAMOUS ROMANCE

Step One: Roll two dice for Clan with whom your ancestor had a romantic entanglement.

01-20	Crane
21-40	Phoenix
41-70	Dragon
71-75	Crab
76-85	Scorpion
86-90	Unicorn
91-00	Lion, Minor Clan, or GM/Player Choice

Step Two: Roll two dice for outcome.

01-70	Romantic affair
-------	------------------------

01-15	Summer affair. Nothing special. Gain Minor Ally in appropriate Clan.
-------	--

16-30	Winter affair. Much more noticeable. Gain Minor Ally in appropriate Clan and 5 Glory Points.
-------	--

31-55	Marriage! Gain 1 Glory Rank and Major Ally in appropriate Clan.
-------	---

56-70	A spot of trouble. A parent didn't approve, so the affair was kept secret. Gain a Minor Ally and Minor Enemy in appropriate Clan.
-------	---

71-00	Tragic affair
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71-75	Your ancestor's emotions were unrequited. Gain a minor Enemy from the appropriate Clan.
-------	---

76-85	Your ancestor's rival had too much influence, so all your ancestor won was a broken heart.
-------	--

86-90	Parents disapproved and the affair was forcibly called off. No significant honor or Glory loss.
-------	---

91-97	A messy affair. Both parties were commanded to commit <i>seppuku</i> . You were raised by your uncle/aunt/cousin. Lose 1 Glory Rank and switch your family name to another family (Mirumoto to Agasha, Agasha to Kitsuki, etc.)
-------	---

98-00	The affair occurred after your <i>gempukku</i> ceremony. The husband/father/wife of your Ancestor's lover demanded justice and killed him/her in a duel. You now have a Major Enemy and others of your family consider it your duty to demand the right to blood feud. Good luck.
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HERITAGE TABLE 3C – HEROIC DEED

1-2	Ancestor saved daimyo from assassination. Gain "Lore: Ninja" and 5 Glory Points.
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3-4	Ancestor researched spell. Gain one spell as an Innate Ability.
-----	---

5-6	Ancestor defeated famous swordsman in a duel. Gain a katana of fine quality and 5 Glory Points.
-----	---

7-8	Ancestor rescued a ransomed relative. Gain Major Ally (Dragon Clan) and 3 Glory Points.
-----	---

9-0	Ancestor single-handedly turned back a sally during a siege. Gain Battle 1 (or +1 Battle) and 3 Glory Points.
-----	---

HERITAGE TABLE 3D – PRESTIGIOUS DUTY

Your character has the following position and rank:

Roll	Result
1-3	Magistrate of the family (+1 Glory)
4-5	Magistrate of the Clan (+2 Glory)
6	Magistrate of the Emerald Champion (+3 Glory)
7	<i>Gunso</i> (+1 Glory, +1 Battle)
8	<i>Chui</i> (+1 Glory, +2 Battle)
9	<i>Taisa</i> (+2 Glory, +2 Battle, +1 Leadership)
0	<i>Karo</i> (+2 Glory, +2 Law, +2 Courtier)

FORTUNE TABLE

You may roll on this table once during character creation. This roll costs 4 Character Points.

Roll	Result
1	When you were younger, you got very lucky in a duel against a legendary swordsman. Now you have a reputation as a swordsman of legendary status. Sometimes it gets you free room and board, sometimes it gets you a challenge a day.
2	Innate Talent: Raise one of your Skills by one Rank.
3	You've inherited a parcel of land, on which is a small group of villages. It's worth at least 10 koku a year, but the last lord who ruled over the land treated the villagers with cruel severity. The peasants have no faith in your abilities and are just waiting for you to pick up where your predecessor left off. The area is a revolt waiting to happen.
4	The Path of Blood: You gain a Free Raise whenever you're in a combat or contest against one specific Clan. You may specify any Clan, or you may instead specify "Ninja."
5	You've been an only child your entire life... or so you thought. It turns out you have a long-lost sibling who was raised by another Clan. The problem is, nobody's sure which one of you is the eldest.
6	Your father has passed away and you've inherited all of his land (1-10 koku a year). Unfortunately, your younger brother is rather ambitious. You don't trust him, but he's very popular in the court, and he's starting to make motions toward your title.
7	Heroic Deed: Gain 5-10 Glory Points. It's up to the GM to specify the exact award and circumstances.
8	You are a failed <i>Ise zumi</i> . If you do not choose to be a <i>Togashi</i> , you can purchase tattoos for 8 Character Points each. However, you must expend one Void Point every time you want to use a Tattoo. (If you are an <i>Ise zumi</i> , re-roll.)
9	Son of a <i>daimyo</i> . Gain +1 Glory Rank.
0	Cousin of the Imperial Line. Gain +2 Glory Ranks, 2 Koku and a Minor Ally in the Imperial Court.

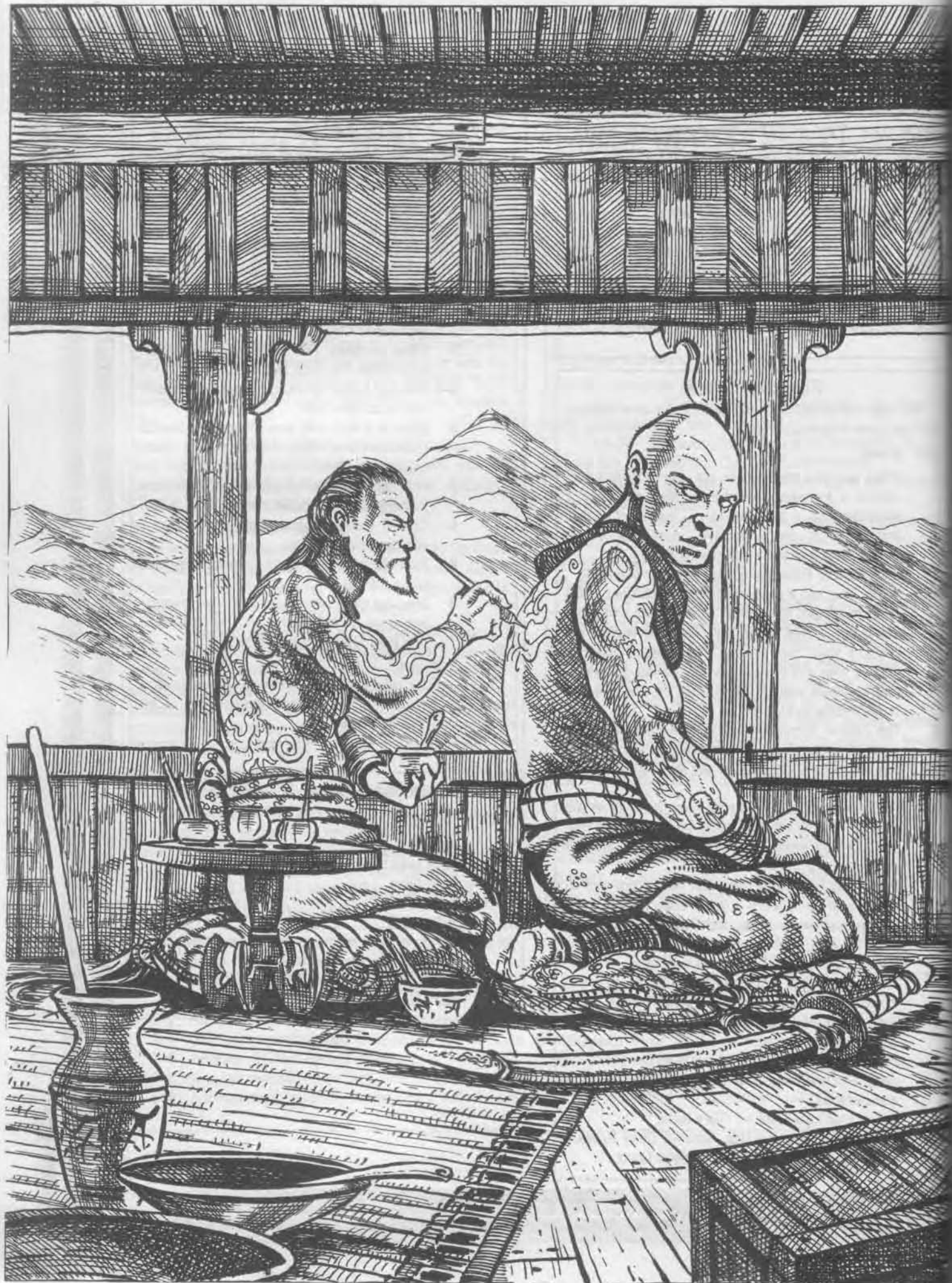
HERITAGE TABLE 3E – GLORIOUS DEATH

All results on this table also roll on Table 5: Gifts, below.

Roll	Result
1-4	Killed in a duel.
5-9	Killed in battle... Step One: Roll on the Famous Battle Table above. Step Two: Roll on table below. All are worth 1 Glory Rank, plus any listed bonus.
1-2	Killed protecting general. Gain Major Ally from appropriate Clan.
3	Killed charging and breaking enemy lines. Gain Minor Ally from your Family.
4-5	Rode out before the enemy's army and shouted insults, but died later.
6	Killed in a duel with hero of the other famous Clan member. Gain Minor Enemy from appropriate Clan.
7	Challenged the enemy's general, but died. Gain 5 additional Glory Points.
8	Carried the Clan banner into battle. Gain 7 additional Glory Points.
9	Stole the enemy's banner. Gain an additional Glory Rank.
0	Your Ancestor saved a comrade by dragging him from behind enemy lines. Gain a Major Ally from the appropriate Clan.
0	Seppuku. Your ancestor committed <i>seppuku</i> to save your family's honor, and he left you something to remind you of his sacrifice. Gain 5 Honor Points.

HERITAGE TABLE 5 – GIFTS

Roll	Result
01-15	1-5 koku
16-35	2-10 koku
36-50	3-15 koku
51-75	4-20 koku
76-80	5-50 koku
81-00	You have been made governor over a small bit of land that you must spend at least 3 months of the year tending to. Gain 1 Glory Rank. The revenue of the land is 1-10 koku per year.



Chapter Four



*Who's Who In
the Dragon Clan*



ANCESTORS

All along the sidebars of this chapter, you will find the tales of great Dragon Clan heroes. You will also find point values listed next to their names. Characters (at the time of character creation) can purchase these heroes as Ancestors. A character purchases an Ancestor with Character Points. Ancestors cannot be purchased with Experience Points. Technically, all Mirumotos have Mirumoto as an ancestor, but those who spend the points have a karmic tie between their character and the Ancestor.

Perceptive readers will notice that there are no Togashi ancestors. This doesn't mean that Togashi cannot purchase Ancestors.

The reason there are no Togashi is because of the *Ise zumi*'s view of history. They do not revere their ancestors the way the rest of Rokugan does. They pay homage to an ancestor when it is appropriate. "I need no shrine to speak to my ancestors," one Tattooed man once said. "He speaks to me whenever I choose to listen."

Chapter Four: Who's Who in the Dragon Clan

The Togashi

TOGASHI MITSU

EARTH: 4

Stamina: 5

WATER: 3

FIRE: 4

Agility: 5

AIR: 3

VOID: 3

School/Rank: Togashi 3

Techniques (Tattoos)

Centipede, Crow, Dragon, Monkey, Tiger

Skills: Athletics 3, Medicine 2, Shintao 4, Defense 4, Hand-to-hand 4, Wrestling 3

Honor: 2.3

Glory: 6.4

Advantages: Ambidextrous, Clear Thinker, Great Destiny, Magic Resistance, Quick

Disadvantages: Brash

Although he is the best known member of the *Ise zumi*, Togashi Mitsu has little in common with his brethren. When they are mysterious, he is open. When they are solemn, he is jovial. When they speak in riddles, he speaks with clarity. He is nothing like the other members of his order. Yet no one else so well embodies the tenets and philosophies they adhere to. An anomaly of the Togashi family, Mitsu has always longed to travel. He was raised in the family's monastery from birth, and it was always assumed that he would spend his life in quiet meditation. He spent years in study and devout preparation for his role,

embracing the philosophy of the *Ise zumi* with a zeal few had seen before. But as soon as he received his tattoos, he climbed down the mountaintop and began traveling the length and breadth of the Emerald Empire. Some of his teachers were outraged and confronted his sensei with what they felt was a gross failure of duty. The sensei merely laughed. "Do not expect the crow to swim just because you tell him he is a goldfish," he said with a chuckle.

The tales of Mitsu's exploits in Rokugan are abundant. He has chased off ogres from small villages, caught Scorpions trying to blackmail honest *daimyos*, and aided them in blackmailing dishonorable *daimyos*. The most famous incident involves leaping from a mountain to impress a Phoenix shugenja sent to study the Dragon's schools and philosophy. For ten years he has wandered Rokugan's countryside, appearing and disappearing, aiding the plights of some and thwarting the plots of others. He often appears in small villages or the courts of nobles, taking the role of some kind of tattooed court jester. He seems to enjoy mocking self-imposed authority and finds camaraderie in those who display noble nature, not status. Few choose to challenge his sly wit, for his flaming breath is well-known and gives even the most confident iaijutsu master pause. Most accept his jokes with a nod and a smile, no matter how deeply the insult has cut.

The peasantry hold a special place in his heart, and he spends more time among them than he does the nobility. While some are frightened by his fearsome appearance, most are soon disarmed by his engaging style and quick laughter. He dispenses wisdom with clarity and concern and is not above helping with daily chores if he is able. The most beloved tales about him involve the rescues of humble villages from fates worse than death.

Mitsu shows no fear in the face of danger and seems to relish the thrill of risking his life. His mountain jumps near the Togashi fortress are a means of relaxing, and of tasting life to the fullest. Do not mistake his love of danger for foolhardiness, however. There is very little that Mitsu undertakes without carefully weighing the outcome, and the wisdom of the *Ise zumi* still guides his actions.

He confronts temptation with forethought and an equal amount of zest. He wishes to understand as much as he can about the world's ills without



He has often been seen in the company of Kitsuki magistrates, although his last known haunt was Unicorn territory. He reportedly wants to know what lies beyond Rokugan, and has begun questioning Unicorn scouts of what they have found there. Family duties and the vows of the *Ise zumi* have kept him in Rokugan thus far.

Image: Almost all of Mitsu's body has been covered with tattoos. He is a tall man (nearly 6'), completely bald and heavily scarred on his face - acquired from numerous close calls over the years. His thick body frame seems accentuated by his tattoos. He never wears any clothing beyond leggings and sandals, and he always displays his painted skin to onlookers. Unlike most Dragons, he likes people to know what he is. Mitsu smiles often, and always appears engaged in the interests of others. He can listen to a peasant talk

succumbing to them, dancing to the edge of the forbidden while never quite crossing over. He has been known to flirt shamelessly with geisha, go hungry at opulent feasts, and drink nothing but bitter tea in the midst of *sake* festivals. Many ask why he tortures himself with such blatant denial; in truth, he considering the experience as thrilling as stepping off of a cliff.

In combat, he moves with dizzying speed, relying on his lack of armor to outmaneuver his opponents. He carries no weapons, preferring to use his devastating tattoo abilities to decimate his opponents. Despite his devil-may-care facade, his bouts of fiery breath are directed with an uncanny amount of accuracy, and he takes care to keep innocent victims away from its effects.

about his rice crop for hours on end, and participate in a Unicorn's discussion of her saddle with equal interest. The only subject he is shy about is himself, and he rarely gives personal details of his own life. He returns to the Dragon lands when he can, but never stays for long, his feet constantly yearning for the feel of the road.

TOGASHI YAMA

EARTH: 5
WATER: 3
FIRE: 2
AIR: 3
VOID: 3

School/Rank: Agasha 3



**ANCESTOR:
MIRUMOTO
??-42??
15 POINTS**

Little is known of Mirumoto's life before he met Togashi. It is said that he was a tall man with long, gangly arms and large hands. He was not handsome, and when he is portrayed in the theater, he is given two long scars (making a cross) on his face.

Mirumoto was known for his "no-nonsense" fighting style. While other fighting schools emphasized stance, Mirumoto would stand with his katana at his side, his arms relaxed, his feet just slightly apart. Only when his body flew into a frenzy of motion could his true style be seen. He would hit his opponent any way he could: with his elbow, with his pommel, with his head.

It was later in life that he developed "niten", the two-sword style that the Dragon samurai are known for. Many Dragon refuse to use two swords against a single opponent, but others are not so discriminating.

When Mirumoto reached the age of forty, he became a monk. He took many students, but swore he would never pick up a sword as long as his head was shaved. Once, while crossing a river with a student, three assassins waited for him on the other side.



Skills: Shintao 4, History 3, Calligraphy 4, Meditation 4, Tea Ceremony 3, Craft (Sculpture) 3, Lore (Togashi family) 2

Honor: 2

Glory: 5

Advantages: Sensei (Togashi Gaijutsu), Magic Resistance, Strength of the Earth

Disadvantages: Black Sheep, Dark Secret (Doubt)

Spells: Sense, Commune, Summon, Transform
Yama is a young apprentice in the Togashi castle. He has undergone great training, but has not yet gained his first tattoo. In fact, he may never gain it. Yama (previously of the Agasha family) is beginning to feel serious doubt about losing his name and heritage. He is just now

discovering who he is, and is not certain that the ways of the *Ise zumi* offer enough enticement to abandon that. Then there is the matter of expectations; hearing the tales of *Ise zumi* gone by and the current exploits of Togashi Mitsu has brought some serious questions of his own abilities to the forefront. He wants dearly to measure up to the expectations people have set for him, and is afraid that the wrong decision will squander his talents. For now, he keeps up his shugenja studies while continuing to delay the induction ceremony, hoping that eventually his destiny will become clear to him.

Despite his indecisiveness, his understanding of Earth has proven to be very useful in the Togashi castle. He has been charged with maintaining the structure of the ancient fortress, and has provided new reinforcements and beauty to aging and dilapidated sections. He delights in fusing the power of the Earth into his design, and has striven to create an impression of organic seamlessness in all the structures he has worked on. The castles of the Dragon clan appear to be as one with the mountains around them, providing cover and camouflage as well as the strength of the Earth. And while they have yet to experience a serious attack,

the Togashi family is certain that Yama's efforts have only added to their defensive capabilities.

Yama is a quietly intense man who spends much of his time in contemplation. When not in his rooms or assisting on some construction project, he can be found in the caves beneath Togashi castle, meditating on the forces which brought them about. It is said that he can stare at a single stalactite for hours, finding endless fascination in the shape and contour of its surface. He often uses his Earth powers to sculpt chunks of rock into small statues, which he gives to visiting shugenja or other favored friends. He knows that the lands of the Dragon are rarely attacked, but secretly hopes for some sort of

invasion – just to see if his handiwork is as good as people keep telling him.

Image: Though barely twenty years old, Yama's forehead is deeply furrowed with nights of contemplation. He is perpetually worried about his predicament, but keeps it well hidden, even from other Dragons. He has shaved his head in anticipation of joining the ise zumi, and keeps it that way as a reminder of the decision before him. He moves slowly and carefully, and always seems to think a bit too long before making a choice. He keeps his voice low, and always shows respect for his elders, whom he holds in almost religious awe. He dresses in the green and gold robes of the Dragon clan, adding a short cape as a distinctive, "personal" touch.

TOGASHI YOKUNI

The *daimyo* of the Dragon Clan is a dragon. In fact, he is the *first* dragon who ever took physical form. Yokuni is the first Togashi, the son of Lord Moon and Lady Sun, who fell from heaven with his brothers and sisters and has been alive for these one thousand years of Rokugan's history. Yokuni is the name he currently goes by, but has gone by many others; every fifty years, his name changes, thus giving the impression that the Dragon Clan has been ruled by many different *daimyo* instead of just him. The *daisho* on his hip are the same swords forged for him by Agasha many centuries ago.

When Fu Leng was defeated and Hantei arose as the first Emperor, Togashi was charged with witnessing the great cycle which was beginning in Rokugan. "Watch the Emerald Empire, my brother," the Emperor told him. "Through your eyes, the truth of history shall be known." Togashi knew, however, that the truth could not be known without separation from the mundane, so he – and eventually, his followers – retreated from the remainder of the Empire. In the mountains, he contemplated the teachings of Shinsei, communed with the spirits of the Elements, and – as his Emperor had ordered – watched the world of men below him as it grew and prospered.

A record of Togashi's observances is kept in the deepest recesses of the family fortress. Shelves of scrolls, some of which are hundreds of feet long, stretch the length and breadth of a single cavernous chamber. Every event in the history of Rokugan, from the birth of the tiniest sparrow to the death of the greatest Emperor, is chronicled in

these scrolls. They are written in a strange serpentine script that only the wisest monks can comprehend. Although everyone assumes that they were written by Togashi, no one has ever seen him working on them, and indeed he has never appeared in the chamber as far as anyone can remember.

He rarely leaves the mountain retreat, but has been known to dispense advice to local Clan members he deems worthy. The few times he has appeared outside the Dragon lands have marked tremendous changes in the Emerald Empire. Four times in recorded history, he has participated directly in Rokugan events: each time, the Empire's destiny has hung in the balance.

Yokuni's relationship with other dragons is curious. He is the first dragon to enter the world of men, yet he is not the physical avatar of one of the primal forces of the universe, as other dragons are. Rather, his form represents the wisdom of the world, and the enormous potential that such wisdom represents. When he first touched the Earth, he lost his divinity and thus the immortality that all dragons share. But at the same time, he gained the ability to see the world as it truly was: how the Five Elements functioned, and the Great Cycle they were engaged in creating. The other dragons, who refused to give up their immortality, remained bound to the elements they represented and were thus unable to view the world outside of the narrow confines of their sphere. Togashi considers mortality worth the price of the wisdom he has gained. While he communes with other dragons on occasion (his debates with Osano-Wo are legendary within the Togashi family), he is no longer one of their number and is subject to different laws than they are.

In the past ten centuries, Yokuni has permitted himself a single luxury, one lone interaction with the world he is charged with chronicling: his son, Togashi Hoshi. Born of a union with the craftiest mortal in Rokugan, Hoshi is the fusion of dragon wisdom and human practicality. Yokuni knows that he is not immortal, and that one day he will pass on as his brothers and sisters have done. He sees dark things in the future for his Clan, and is depending upon Hoshi to maintain vigilance when he is gone. Though no mortal would suspect it, Yokuni is secretly proud of the progress his son has made.



**ANCESTOR:
MIRUMOTO
??-42??
(CONTINUED)**

His student asked, "What will we do?" Mirumoto took his knife in his hand and started whittling one of the oars. "I

will fight, and you will row," he said. By the time they reached the shore, Mirumoto had carved the oar into a boken and killed all three assassins.

Because it is unknown when or how he died (after his walk with Shinsei into the Shadowlands), his death is celebrated on the Day of the Dragon (the first day of the month of the Dragon).

Characters who purchase Mirumoto as an Ancestor know and can use the Mirumoto Technique just above their current Rank. For instance, a Rank 1 Mirumoto may use the Rank 2 Mirumoto School Technique. Only bushi from the Mirumoto family may take Mirumoto as an Ancestor.



**ANCESTOR:
MIRUMOTO
KAJUKO
789-877
4 POINTS**

Kaijuko was the first woman to be the daimyo of the Mirumoto family. She was the only child of Mirumoto Watanubo and Doji Kaijuko (obviously, she took her mother's name). When Watanubo died, he left no male heir, and his brother, Ujino, claimed right to lead the Clan. Kaijuko was only sixteen, just one year after her graduation. She refused to step aside, saying, "Only if you can take my life can you take my father's place." Ujino did not want to face his niece in single combat, but to back out now meant a loss of face, so he accepted the challenge. Kaijuko defeated her uncle soundly, and her right to lead the Mirumoto family was never questioned again.

Kaijuko was a lovely woman and had many suitors in court, but she refused them all. She never cut her hair, and often wore comely kimono that highly accentuated her features and she was called "the scaled scorpion" by the famous Crane poet, Kakita Sojatsu.

Because Yokuni is an actual dragon, giving him Rings and Traits is ridiculous. Yokuni operates under the same rules found in **Appendix One** (see pg 82); he cannot be confronted in any way that humans understand. He can take any shape he wishes and is immune to the effects of mundane weapons. He can cast any spell without the scroll and without casting time or concentration to maintain its effect. Attempting to engage him in combat is an exercise in futility; he comes and goes with the speed of the wind and the few times he has been provoked to violence have been as terrifying as they were brief.

In short, Yokuni gets what Yokuni wants.

Image: Yokuni is one thousand years old. He's the son of Amaterasu. He's a dragon.

In other words, Yokuni is one of the most powerful entities in the world. He knows your

every thought, hears a whisper a thousand miles away, and quite possibly knows how the world is going to end. He doesn't take lip from anyone. Every time he appears in Rokugan, he is accompanied by storms, earthquakes and other sorts of natural phenomenon – none of which can be directly linked to Yokuni, of course. Lately, his appearances in Rokugan have increased in frequency, leading scholars to speculate whether some important event is looming on the horizon. He is cryptic, enigmatic and never answers a question with a straight answer. He speaks in phrases rather than sentences, hinting at knowledge that is known but unspoken.

He appears as a huge muscular man dressed in Dragon Clan armor carrying an ancient set of swords. His face is always hidden by a helmet, and his eyes glow yellow behind the slits. He





always sticks to the shadows, so you never get a good look at him. No one ever hears him speak; they have a memory of what he says, but never hear the voice itself. It leaves those in contact with him confused and slightly disturbed. Which, of course, is exactly what Yokuni wants.

TOGASHI GAIJUTSU (TATTOO MASTER)

- EARTH: 3
- WATER: 3
- FIRE: 4
- AIR: 3
- VOID: 4

School/Rank: Togashi 5

Tattoos: See below

Skills: Nazodo 5, Shintao 5, Hand-to-hand 1, Craft (Tattooing) 5, Meditation 4, Tea Ceremony 4

Honor: 1

Glory: 5

Advantages: None

Disadvantages: Blind

Gaijutsu has been administering tattoos for almost forty years, applying the mystical etchings onto every *Ise zumi* in that time. At any one time, only a handful of Dragons know the secrets of true tattooing; their secrets are passed from generation to generation. No one has ever been as skilled as he is. He's an old man (approaching his seventies), and never opens his eyes while he's working. But Gaijutsu does not need his eyes to draw tattoos. In fact, he's never needed his eyes: he's been blind his entire life.

Gaijutsu was born under a bad sign, and his blindness was considered a curse by those who witnessed the birth. But as the assembled throng were discussing what to do with the infant, the *daimyo* Togashi (then calling himself Togashi Nariako) appeared in his birthing chamber. He motioned the midwife aside, and hovered over the child and his comatose mother. He then drew his wakizashi and stabbed it through his open palm, spilling blood across the chamber. "My power is yours," he whispered, pouring hot crimson into the infant's open mouth. Gaijutsu's cries fell silent as he tasted the *daimyo's* blood, his unseeing eyes opening wide for the first and last time. Then, as quickly as he had come, Togashi vanished, leaving a stunned assemblage in his wake.

Throughout his childhood, Gaijutsu displayed an uncanny skill for drawing and painting. His images seemed to come alive, moving across the canvas with a will and a spirit of their own. When he came of age, he was entrusted with the secret of tattooing, and the bodies of the Dragon Clan became his canvases. His tattoos are imbued with magic so powerful that only the bravest and most worthy can accept them without going mad. Every person he has etched with his bamboo needle has changed somehow from the experience. Rumor has it that he mixes his own blood in with the inks, and that the power of Togashi is imbued in every one of his creations. Each tattoo reflects some profound truth about the person it is inscribed upon.

He's had the blood of Togashi running through him all of his life, and its effect on him is profound. He rarely speaks and his eyes never so much as squint open. The visions in his head seem to make up for any sights our "reality" could show him. He always looks as if he were watching something, even when he is engaged in conversation. Every now and then, his face will



**ANCESTOR:
MIRUMOTO
KAJUKO
(CONTINUED)**

She was also one of the most opportunistic Mirumoto *daimyos*. She never traveled without her trusted advisor, Kinsaki Rumoso, who was also rumored to be her lover. Whenever she visited court, it seemed she made it her purpose to thwart the plans of the Scorpion ambassadors. She gained a personal enmity with Bayushi Shinoko, the wife of the Bayushi *daimyo*. The tale of their rivalry can be found in Akodo Wujen's novel, *Footsteps in the Snow*.

Kajuko died at the age of 88. She had no children. Her uncle's son inherited her position with her blessing. She died shortly after she begged her cousin (now her lord) forgave her for killing her father. Her death is celebrated on the seventeenth day of the Rooster.

Characters who gain Kajuko as an ancestor are both blessed and cursed. They will never marry (even if they try), but gain an additional die to roll and keep whenever they are making Courtier or Seduction rolls.

contort, as if overwhelmed by the power of his thoughts. When asked about his creations, he replies that he simply brings out what was always there. It has never occurred to anyone that Gaijutsu has never seen any of his subjects, or



that he could not possibly know what his tattoos are supposed to look like (having never seen a bird, or a dragon, or anything else he has drawn). The perfection of his work speaks for itself.

Image: Gaijutsu is a thin old man, completely hairless except for the white goatee on his chin. His body is covered with a constantly changing tapestry of tattoos, each one a reflection of the perfect images in his mind. His wrinkled hands

are stained with ink, but never shiver or twitch; they are the perennial artist's tools, and he takes great care in maintaining them. He has remained in the Togashi castle all of his life, never leaving his chambers except for ceremonial occasions. He brews his own ink and carves his own needles, having learned from past masters the skills to do so. If a Dragon player receives a tattoo, he may have met Gaijutsu, but few beyond his select clients have reason to believe he even exists.

Gaijutsu lives for the time he can work, and although he cannot see his creations, he is deeply proud of all of them. They are his life's work, and he wishes to be remembered for the legacy he has left.

Notes: Gaijutsu's tattoos are constantly twisting and changing on his skin. Gaijutsu is considered to have any six tattoos at any one time. If he wants to change a tattoo from his current list, he needs to take one action and spends a single Void point.

TOGASHI HOSHI (DRAGON MAN)

EARTH: 7

WATER: 7

FIRE: 7

AIR: 7

VOID: 7

School/Rank: Mirumoto 5

Skills: Archery 3, Defense 4, Kenjutsu 5, Meditation 4, Shugenja Lore 4, Battle 3, Shintao 4

Honor: 3

Glory: 0

Hoshi is the son of Togashi and a Scorpion shugenja/spy. He is the middle ground, the perfect combination of mundane man and divine dragon. His mother was one of the cleverest humans in the history of Rokugan, and his father... well, his father speaks for himself. Yokuni has used him as a link to the outside world, observing important events and delivering messages to specific people at key times. When not running errands for the Dragon clan, he remains hidden away in the Togashi castle. Sometimes he stays there for centuries; other times, years go by between his visits. In any case, his missions are known only to his father, and no one dares question him about them. He inherited Yokuni's shape-shifting traits, and while he remains in his natural form within the Dragon lands, he never ventures beyond the mountains without disguising his form. He often spies on his Scorpion cousins in the guise of a beggar, and he has developed numerous other

identities to hide among the courts and villages of Rokugan undetected.

Over seven centuries old, Hoshi has long learned to accept himself and his unique place in the Celestial Pattern. Humanity remains a constant fascination to him – their mercurial lifespan and bewildering changes are far more interesting than the static eternity of his dragon cousins. He shares his mother's love of secrets, and delights in learning all the hidden knowledge that he can. The Scorpion, especially, would be appalled by the amount of things he has discovered. For a being as large and seemingly awkward as he is, he can move with an uncanny amount of stealth, and blends into the shadows with a skill that ninja would envy.

Hoshi's existence is known by only a handful of Rokugani. Currently, that number includes the highest Bayushi as well as Yokuni and a few Togashi monks. Rumors constantly abound of the dragon man-beast wandering Rokugan, and peasants have recounted stories of being saved from bandits by a strange "nature spirit" that matches his description. Such stories are laughed at in the Clan headquarters and other places of power. As far as most of Rokugan is concerned, Hoshi is nothing more than peasant superstition.

Just like ninja.

Image: When encountered, Hoshi can look like just about anyone. No one speaking to him would suspect his supernatural origins, and few can say they've seen him in the same form twice. His normal form is that of a huge, red-skinned Rokugani from the waist up, with the legs and body of a brilliant scarlet dragon. He wears no clothing in his natural shape, and his eyes glow yellow like his father's. In battle, he dons an elaborate suit of scarlet armor that blends perfectly with his dragon hide. His combat skills are much like his father's, and battle with him is woefully one-sided affair.

When role-playing Hoshi, it is important to keep his dragon nature in mind. While seven hundred years has made him quite adept at impersonating humans, he is not human and never will be. He speaks in riddles, often returning questions with another question. He thinks in the long term, pondering the implications a given action will have generations from now. Those who spend long periods of time with him are invariably puzzled by his strange points of view, which ironically makes him quite

a favorite among the monks of the Togashi family. With Yokuni wrapped in his own affairs, it's nice to speak to a being with such an ... enlightening perspective. Hoshi of course, is more than happy to talk at length with members of the Dragon clan.

Notes: Hoshi has inherited many powers from his father, but magic was not one of them. Hoshi may not use spells of any kind. He is, however, an accomplished swordsman (see his School Rank, above) and a well-trained tactician. Like his father, Hoshi is very old. After seven hundred years, he has gained a good deal of skills. Assume that Hoshi has a Rank 1 in any Skill not listed above.

Also, Hoshi's Hand-to-hand damage is 7k4 rather than 0k1.

He is half-Dragon, after all.

The Mirumoto

MIRUMOTO DAINI

EARTH: 2

Willpower: 3

WATER: 2

Strength: 3

FIRE: 3

Agility: 4

AIR: 4

VOID: 4

School/Rank: Mirumoto 3

Skills: Archery 2, Battle 1, Defense 3, Kenjutsu 4, Meditation 2, Shugenja Lore 2, Yarijutsu 3, History 2, Heraldry 2, Shintao 2, Horsemanship 1, Courtier 3, Iaijutsu 3

Honor: 3

Glory: 7

Advantages: Major and Minor Allies (Kitsuki family), Ambidextrous, Benten's Blessing, Great Destiny, Kharmic Tie (Akodo Toturi), Luck, Quick, Way of the Land

Disadvantages: Brash, Vain

Daini is the youngest son of the late Mirumoto Shosan and younger brother of Mirumoto Hitomi. He is a handsome and skilled samurai, but not very humble. He grew up surrounded by praise and compliments and it shows. He is more fond of the court than the battlefield, where his good looks earn him the attention of the lovely Crane and Scorpion ladies.

Having grown up first in the shadow of his brother, Satsu, and then his sister Hitomi, Daini



ANCESTOR:
MIRUMOTO
TOKERU
433-456
3 POINTS

The second of a pair of twins, Tokeru's initial name was Omosa which means "heavy." The Rokugani believe that during childbirth, the mother is in close contact with the spirit world, and so it is the father's duty to distract and soothe while she is giving birth. He wanders about the house, crying out with a heavy mortar stack under his kimono to give the illusion of pregnancy and labor pains. The first child was born with little difficulty, but the second child required much effort, nearly killing the mother. When he was finally born, his father gave him the name Omosa.

Upon his graduation, Omosa chose the name Tokeru and became his older brother's most trusted lieutenant. Tokeru's brother, Ryudumu, was not much of a general or a commander. The soldiers admired and trusted Tokeru, but in secret, ridiculed Ryudumu. All through his life, Tokeru supported his brother, never once betraying him. When Ryudumu married, he watched the way his lovely wife eyed his handsome younger brother and became instantly jealous.

(CONTINUED ON
PAGE 63)

had to find a place to shine; that place was in the court. Hitomi took no interest in court politics, and her absence only made his skills shine brighter. He trained with Kitsuki magistrates to learn the ins and outs of the court system. Soon, the young Dragon found himself representing his Clan in all procedural matters while his sister continued her military training.

Perhaps the most important day of Daini's life occurred on the road to the Crane provinces. His entourage encountered the Lion *daimyo's* caravan and he met with Akodo Toturi for the first time. The two spent many hours on the road, trading stories of the court and the battlefield. Listening to Toturi's tales, Daini had a flash of insight into

the art of war, seeing parallels – in its positioning, attack and retreat – with the stratagems that he used in the courts. He became fascinated by the study of war as applied politics.

For the last few months, Daini has spent many hours in the Lion provinces with Toturi, discussing battle, strategy and tactics. He has been completely bedazzled by the Lion's insight and skill, but has also found himself charmed by Toturi's young student, the lovely Ikoma Tsanuri. He has not allowed his feelings to show, and continues to behave with proper manners and deference when around her.

The closest Daini has come to actual combat are the occasional *iai*jutsu duels which occur in court. He has used his influences and military pedigree to serve as the arbitrator of such duels, and has learned much by watching the techniques of the masters. He has himself participated in two duels thus far, and both times acquitted himself admirably.

Image: Daini is a tall, proud man with the bloom of youth still fresh on his face. He moves with the grace and balance expected of a courtier, and knows Rokugan's political dance well. His eyes glitter with self confidence, and his smile is as easy as it is smug. For court activities, he dresses in a ceremonial kimono; in battle (the few he has seen), he wears an ornate suit of armor better known for its form than its function. Thus far, he's been a good enough samurai to keep its awkwardness from becoming a problem, but sooner or later, he's going to need something more practical...

His personality reflects his looks. He is one of the finest duelists in Rokugan, and he knows it. He is also one of the most popular samurai in the courts, and he knows it. Now, he's won the favor of the Empire's greatest tactician, and he's going to make sure everyone knows it. Daini is proud of his accomplishments, and hopes to add to them soon – preferably by earning glory on some epic battlefield. However, despite his best efforts, his thoughts drift back to Tsanuri. Her eyes are beginning to find their way into his thoughts even when he's focused on something else. He knows he's got to break the spell, but he doesn't have the first clue how to do it. He doesn't have much experience in these matters. She doesn't even know about his little obsession, and that's for the best. He'll forget her soon enough. He just needs to be patient. Soon enough.





**ANCESTOR:
MIRUMOTO
TOKERU
433-456**

(CONTINUED)

The jealousy soon turned violent and Ryudumu challenged his younger brother to a duel to the death.

Tokeru could have easily killed his brother, but instead chose to purposefully lose the duel. His death is one of the most tragic (and heroic) in the Mirumoto family history, and he is remembered on the third day of the month of the Rat.

Characters who have Tokeru as an ancestor never need to make Honor rolls when duty to their lord is in question. Seducing them away from their sworn duty is impossible, the blood of Tokeru forbids it.



MIRUMOTO HITOMI

EARTH 2

Stamina 4

WATER 2

Strength 3

FIRE 2

Agility 5

AIR 2

Reflexes 5

VOID 2

School/Rank Mirumoto Rank 3

Skills: Archery 1, Defense 3, Kenjutsu 5, Meditation 1, Shugenja Lore 1, Iaijutsu 5, Horsemanship 2, Meditation 1, Shintao 1, Athletics 4, Hand-to-hand (Jujutsu) 3

Tattoos: See below

Honor: 2

Glory: 8

Advantages: Ambidextrous, Benten's Blessing, Death Trance, Great Destiny, Perfect Balance, Quick

Disadvantages: Brash, Driven, Kharmic Tie (see below), Sworn Enemy, Unluck

Since her father's death, Hitomi has been the *daimyo* of the Mirumoto family, but any who don't know may guess that the *daimyo* was actually her brother, Daini. Hitomi pays little if any attention to the daily matters of Mirumoto castle. Her brother is better suited to the task, so she lets him handle it. Occasionally, she makes appearances in the court, but they are so sporadic, some of the courtiers have begun calling her "Togashi Hitomi."

She has a singular objective, and that is revenge for her family. Her brother was killed by Hida Yakamo, an event that brought ill health to both her mother and her father. When her mother



ANCESTOR:
AGASHA NODOTAI
712-744
3 POINTS

One of the foremost shugenja of the Dragon Clan, Nodotai was also a cunning strategist and a brilliant teacher. Born the son of two samurai, Nodotai began training in the Mirumoto school, but at the age of nine he left to join the shugenja school. He continued to study bushido, however, and his essays on the way of the warrior are some of the most beautiful and profound. As more and more generals read his treatise, he was asked to speak in their courts. He was able to take the elusive passages in the Tao of Shinsei and explain them with anecdotes and stories, illustrating them to samurai and shugenja alike with simplicity and clarity. At the battle of White Stag, he served as personal advisor to the young Akodo Ukija, the Emperor's general. He was killed during the battle by a rifle shot. If he had been standing just a foot to the left, the Lion general would have met his own destiny, delivered by a shot of lead. Nodotai's family was adopted by Akodo Ukija (a widower himself). Nodotai's death is remembered on the seventeenth day of the Tortoise.

When characters who choose Agasha Nodotai as an Ancestor are engaged in mass combat, they may move their position on the chart by one position.

died, her father committed *seppuku*, passing on his position to his daughter. Since that day, she has sworn that the last sight Yakamo will ever see is her eyes as she drives her family sword into his belly.

Yokuni has taken a particular interest in the Mirumoto *daimyo*. In addition to bypassing all other samurai for her father's position, he has also given her a tattoo (see *Notes*, below). Now armed with Mirumoto's *daisho* and Togashi's blood, she is prepared for anything.

Image: There's not a whole lot to it.

If Hitomi seems two-dimensional, it's because she is single-minded. Anything and everyone that isn't a part of her destiny is in the way of it. She has no problem with cutting down those who stand in her way.

Her eyes are always angry and her voice always sounds as if she is on the edge of erupting. She grumbles, she moves like a snake, always ready to strike. She disdains Scorpions, tolerates Lions, scorns Cranes, ignores Phoenixes and despises Crabs. Unicorns are so inconsequential, she doesn't even know how she feels about them.

She is a spiteful, hateful woman whose sole purpose in life is the destruction of another.

But counterbalanced with all of this hate is her love for her brother. When she finds herself remembering him, her eyes grow moist and she has to hide her tears. The samurai in pillow books know nothing of Hitomi's melancholy. Play it up. Play up the sadness, the sorrow, the anger, the fury and the need for revenge. Hitomi is a prime example of all that's great in samurai drama. She's one of the most skilled samurai in the Empire, and her heart has been broken. Someone's going to pay.

Play her to the hilt.

Notes:

Hitomi's Tattoo: Hitomi is also the only Mirumoto of her generation to receive a tattoo from the Togashi family. She received it the night of her *gempukku* ceremony. No-one has ever seen Hitomi's tattoo (which is on her back), nor does anyone suspect its existence. The tattoo gives her a number of extra Void Points to spend per day equal to her School Rank. She may only spend them one at a time, but she can spend them in addition to her own Void Points, so she can spend up to two Void Points per roll.

Mirumoto's Daisho: Hitomi is also in possession of the Mirumoto family *daisho* (found in Appendix Three).

MIRUMOTO SUKUNE

EARTH 3

WATER 3

FIRE 4

AIR 2

Reflexes 4

VOID 3

School/Rank Togashi 4

Skills: Archery 5, Defense 4, Kenjutsu 4, Meditation 3, Shugenja Lore 2, Kyujutsu 5, Horsemanship 4

Honor 2

Glory 7

Advantages: Great Destiny, Quick

Disadvantages: N/A

Sukune is the brother of Mirumoto Shosan and the uncle of Daini and Hitomi. While Hitomi chases vengeance madly to the horizon, and Daini plays political games in the court of the Emperor, Sukune has taken the thankless job of handling the day-to-day affairs of his family. The flash and brash of the younger generation have earned the attention of Rokugan, but anyone who truly wants to have dealings with the Dragons knows who to go to.

In the days when Shosan ruled the clan, Sukune was charged with leading the family's military units, a task which he fulfilled admirably. When his brother died, it became apparent that Hitomi was unwilling to engage in the mundane activities that come with being a *daimyo*. So it fell to Sukune to administer things while his niece prepared for revenge. He has since become an adept bureaucrat, and can handle anything from a trade negotiation to a message for Yokuni himself with expediency and assurance.

Which isn't to say that he has abandoned his military role. Quite the contrary, he still considers it his primary duty. He keeps close tabs on the Mirumoto family units, and makes time at least once a week to drill with his troops. He understands how vital it is for soldiers to know their commander. He also practices diligently to keep himself in shape.

For those associated with the workaday business of Rokugan, Sukune is the best known of the Dragon clan. He travels fairly often to secure trade routes and to soothe the tempers of unhappy magistrates. He can often be found in



the lands of the Dragonfly Clan, addressing their concerns and making the Dragon's position well known to them. Few within the Dragon have the temperament or the inclination to keep track of practicalities. Sukune ensures that his Clan puts up a united front, and does his best to turn their foggy enigmas into something resembling a policy. Of all the Dragons, he is by far the most clear; his position demands it.

Image: Sukune is tall, like all Mirumotos, and has the weathered face of an experienced bushi. He dresses in his armor quite often, even when receiving visitors to the Mirumoto estate. He is a stern, serious man, but rarely loses his temper. He ponders things deeply, as all Dragons do; when he speaks, he speaks slowly and carefully, as if weighing every word. He does not resent his niece and nephew their niceties, and is in fact quite satisfied with his lot. The practicalities of day-to-day life are very fulfilling to him, and he recognizes the vital role he plays in the family's affairs. "Let the young ones go heat their blood," he is fond of saying. "I doubt they would find my job as rewarding."

His greatest passion is archery, and he often practices his marksmanship while on horseback. He travels south to the Wasp Clan fortress every year to participate in their archery contest, which draws the greatest bowmen in the Empire. He is quite proud to have won the championship three times in the fifteen years he has competed.

The Agasha

AGASHA TAMORI

EARTH: 3

WATER: 2

FIRE: 4

AIR: 4

VOID: 4

School/Rank: Agasha 5

Tattoos: See below.

Skills Shintao 3, History 5, Calligraphy 5, Meditation 5, Kenjutsu 2, Nazodo 3

Honor: 2.8

Glory: 8

Advantages: Clear Thinker, Magic Resistance

Disadvantages: Small

Spells: (Spells listed with an "*" are Innate Abilities) Sense, Commune, Summon, Transform*, Benevolent Protection of Shinsei, Elemental Ward, Biting Steel*, The Fires that Cleanse, The Fury of Osano-Wo*, Katana of Fire, Castle of Water*, Sympathetic Energies, Torrential Rain*, The Ties That Bind, Fires From the Forge, Tomb of Jade* Calling the Elements, Heart of the Inferno*

Agasha Tamori is currently the family *daimyo* of the Agasha. He is keeper of the library and the journals of the Clan's progenitor, and regularly moves back and forth between the great libraries of his own family and the great Chronicle of Rokugan in the Togashi vaults. In recognition of his service, he has received a tattoo that gives him one Free Raise per School Rank for casting spells.

From an early ages, Tamori had a fascination with the elements and the way they combine in earthly form. He studied nature and the world around him, connecting the teachings of Shinsei with the intricate patterns of life in Rokugan. He would spend months away from the family shugenja school, traveling far and wide on his



ANCESTOR:
AGASHA KITSUKI
798-829
5 POINTS

As founder of the fourth Dragon family, Kitsuki is regarded with esteem ... just not the same degree of esteem his own ancestors receive. Kitsuki is a relatively new Ancestor, and his shrine is still very new compared to the shrines of Mirumoto and Agasha.

Kitsuki's successes in court intrigue (and frustrating failures) are the stuff legends are made of. His unorthodox tactics and relentless pursuit of justice have made him a hero among the peasantry of Rokugan.

Kitsuki's skills of observation made him many enemies in his lifetime, particularly among the Scorpion Clan. His conflicts with the Scorpions centered on one particular legend. Her name was Shiko, and she proved to be Kitsuki's nemesis. Only recently, Daji has written a play about the war called Eyes and Tears. The liberal interpretation of history has caused great concern among some clans, but otherwise, it has proved to be a great success in the Emperor's court. Which brings up the matter of his death ...

(CONTINUED ON NEXT PAGE)



ANCESTOR:
AGASHA KITSUKI
798-829
(CONTINUED)

Kitsuki died mysteriously after his final "duel" with Bayushi Shiko. The Scorpion had gained sensitive information on a member of the Unicorn Clan involving mingling of samurai and peasant blood and false documentation of birth records. She planned on using the information to blackmail the Unicorn daimyo into handing over gaijin technology and magic. Kitsuki managed to get his hands on the documents after a stunning and heroic chase through the Shinomen forest, only to learn the documents were false ... and poisoned. Kitsuki died with blackened fingers on the thirtieth day of the Monkey.

Those who purchase Kitsuki as an Ancestor may spend a Void point to entirely negate the effects of poison.

own to discover as much as he could. Everything he noticed, he wrote down, and he began to form theories and hypotheses to explain the phenomenon he recorded. When he could, he put these hypotheses to the test, and in the process learned a great deal about the way the universe works.

When he came of age, Tamori became a formal shugenja in the Agasha school, but his passion for knowledge never left him. He began conducting experiments in his chambers, designed to unlock the mysteries of the spiritual and the mundane.

He spends most of his time indoors now, caring for the library or conducting his strange "scientific" experiments. Ironically, his understanding of the natural world has caused him to grow more spiritual, seeing the pattern of the universe in everything new he discovers.

Image: Tamori is a small man, a quiet man. He does not like engaging in conversation and often, to quiet a talkative host, will pretend to be insulted by probing questions. He much prefers the solace of his libraries to the banter of the courts.

While Tamori is dedicated to keeping the tradition of Agasha's journals alive, he is less interested in their mundane applications than the metaphysical. He is a brilliant shugenja and a good man. His training has taught him to trust character rather than position. However, he is also very aware of Rokugan's rules and will not break them without a good excuse.

The Kitsuki

KITSUKI YASU

EARTH 3
WATER 3
 Perception 4
FIRE 3
 Intelligence 4
AIR 3
 Awareness 4
VOID 3
School/Rank: Kitsuki 5

Skills: Courtier 5, History 4, Nazodo 5, Law 4, Heraldry 5, Poison 4, Herbalism 5, Etiquette 3, Horsemanship 3, Kenjutsu 2, Lore (special, see below)

Honor: 3

Glory: 8

Advantages: Clear Thinker, Large, Magic Resistance, Voice

Disadvantages: Brash, Driven, Sworn Enemy (Bayushi Kachiko)

Yasu is the current *daimyo* of the Kitsuki family and has been *daimyo* for almost a year. His father was killed under suspicious circumstances, and all evidence pointed to the Scorpion clan. While nothing ever came of it, Yasu remains convinced that the Hidden Clan was behind it. He has been unable to prove it, however, and the failure stings him night and day. The death of his father was a shock to all in the Kitsuki family, but Yasu refuses to let the pain of it go. His unfortunate outburst in the Emperor's



court condemning Bayushi Kachiko did not gain his family favor in the Emperor's eyes, and he has sworn to catch the Scorpion in one of their little dramas, as payment for his father's soul.

He has served as magistrate since the death of his father, and most crimes in the Dragon lands eventually find their way to his court. He is also known to travel, searching for samurai who have not adhered to the tenets of honor and... dealing with them. He is brilliant, but brash. He knows the rules of etiquette, but pays little attention to them, and he has an unhealthy obsession with justice that has gotten him into trouble in the past. He rigidly follows the code of *bushido*, but understands that many others do not, and does not necessarily assume that others will follow through on their word. He dispenses justice with calculating mercilessness, issuing sentences based on the iniquity of the criminal, not necessarily the severity of the crime. Seven times, samurai have challenged him to a duel in protest to his decisions. He has left all seven of them twitching on the ground behind him. The last one was a Lion of no small repute, and the Emperor's right hand - Akodo Toturi - has had a hard time swallowing that particular piece of "justice."

While hardly popular, Yasu still commands the respect his position deserves. Few daimyos would think of refusing him, and for all his blustering, he has never yet failed to support his actions under the code of *bushido*. He understands the nature of Rokugan's political games, and has not let his obsession blind him to the duties of his position. But until his father's restless spirit stops haunting his dreams, he can never truly attain the impartiality that every magistrate needs.

Image: "Willowy" is the word that comes to mind when describing Yasu. Tall, thin and reed-like, he strikes an imposing figure when looming over his criminal charges. Like the *Ise zumi*, Yasu is shaved bald, and his

head is decorated with a (non-magical) tattoo. He has done this, he says, to remind everyone which Clan he belongs to. He speaks with regal authority, and his eyes never waver from those he is talking to, as if trying to bore a hole to their very soul. He carries a massive *no-dachi* longsword, and his ceremonial armor is covered with the flowing green cape of the Dragon magistrate.

Notes: Yasu has inherited a medallion from his father. Etched on the medallion is a *bara* (Rokugani rose), which is a symbol for long memory. While wearing this medallion, Yasu may make any Lore Skill roll as if he had that Skill at his School Rank.



**ANCESTOR:
AGASHA
(??-82??)
8 POINTS**

Founder of the Dragon shugenja School, Agasha keen intellect and observation proved invaluable to her lord Togashi. She went on to have an almost encyclopedic knowledge of the entire world, speaking a dozen languages and being nearly fluent in others. Her years of isolation in the mountains added to her understanding and to her educated herself, she kept meticulous notes of her observations.

Like her Phoenix cousins, Agasha was opposed to violence in any form. "Humanity is the only creature that argues," she once wrote, "and the only creature that can choose not to." Her life of peaceful observation was nearly put to an early end by an attack of goblins. They kidnapped the shugenja and stole her away to the Shadowlands. Togashi's son, Hojiru, set off after them and rescued the shugenja before they reached their destination. Plays and novels have taken this opportunity to introduce an element of romance between the two, but there is no evidence to support it (she would have been nearly fifty at the time, and he would have been about nineteen).

Shugenja who choose Agasha as an Ancestor receive one Free Raise in casting any spell.



Chapter Five



Sample Dragon Characters

Tattooed Man

Ten years ago you climbed up the mountain leading to the Togashi castle, and now you stand at the edge, looking down. You have discovered that your soul is an old one, and it knows much of the ways of healing. Perhaps it is because of the scars you have carried with you from the last life, perhaps it is because of the scars you carry now.

You've always been akin to the mountains, and as you prepare to leave, you know you will miss them. You have heard you can see the mountains, even from the Kaiu gates. They will always be watching you, wherever you go.

You knew so little when you first made your climb. Now, you know even less. All the world is uncertain. All that is certain is your place in it. Your lord and liege Togashi has commanded that you return to the world of diversion. For what purpose? You don't know. But you've met up with others who have the fire of greatness within them.

If your destiny lies somewhere down the road, you might as well have traveling companions.

ROLEPLAYING NOTES

Study the quotes in the sidebars. Always answer a question with a question. Don't be dour, be jovial. After all, this is the only chance you are going to get to live this life. Get on with it!

You have no interest in acquiring physical rewards or gifts. Those who feel obligated to give them to you should know better than to give a gift to an *Ise zumi*. Likewise, you have no interest in gaining political power. "What is command over a temporal world worth?" should be your response to almost any question of politics.

You aren't removed from the temporal world, you just see through its illusions. Everything is temporary. Cling to nothing, because the need to gain material wealth and temporal power are clinging to the illusions of reality, and not embracing the true nature of the world.

Everything is born.

Everything lives.

Everything dies.

Everything is born again.





Legend of the Five Rings

Name:
Tattooed Man

Clan:
Dragon

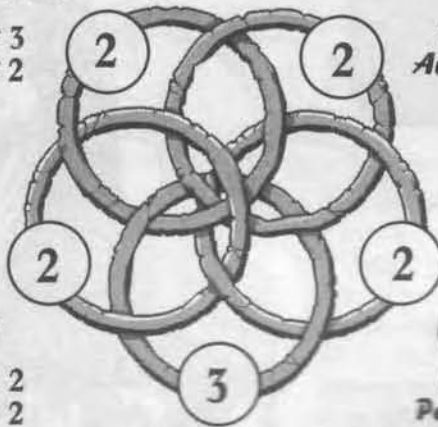
Profession:
Ise Zumi

Fire

Agility: 3
Intelligence: 2

Air

Reflexes: 3
Awareness: 2



Earth

Stamina: 2
Willpower: 2

Water

Strength: 3
Perception: 2

Void

Void Points Spent:

Primary Weapon

Hand 0k1

Primary Armor

None

TN to be Hit

(Reflexes x 5 + Armor)

15

Skills

Athletics	3
Craft (Gardening)	3
Kaze-do	3
Medicine	2
Meditation	2
Nazodo	2
Shintao	2

Insight: 127

Tattoos

Arrowroot

Wounds

4	-0
4	-1-0
4	-2-0
4	-3-0
4	-4
4	Down
4	Out
4	Dead

School: Togashi

Rank: 1

Advantages/ Disadvantages

Strength of the Earth +8

Can't Lie -3

Unluck -6

Glory: 1



Honor: 1



Experience Points:

Kitsuki Magistrate

For each of the first five years of your life, your parents were certain you would never see the next. You were born during a full moon, a bad omen. Your constant sickness was treated by the Agasha shugenja and their incredible skills. Your parents were certain that you would not have survived without them.

But survive you did, and now you are a graduate of the Kitsuki school. Your position of magistrate has been secured, and you've even been assigned a Mirumoto duelist as a *yojimbo*. He's skilled, but brash and more than a little bashful.

You're ready to fulfill your position as magistrate, but as you set out into Rokugan for your post, you realize that traveling is not as bad as you were told it would be.

It's much, much worse.

The weather and the food are enough to make your cough rattle in your chest. Sometimes you awaken with blood speckled on your lips and nightmares echoing in your head. Your *yojimbo* is there, sleep and disguised disdain in his eyes. You are beginning to wonder if you should have ever left home.

ROLEPLAYING NOTES

You've been sick all your life. Others keep a fair distance from you to keep themselves safe from your sickness. You're used to it by now, and your *yojimbo* is getting used to it.

Your sickness has given you a single advantage, however. Everyone is afraid to look at you, which makes it all the easier for you to look at them. You've learned to keep yourself out of the limelight, which makes you a very good silent observer. Sit back, watch and listen. When you ask questions, make them pointed. Make sure that you phrase your questions in such a way that they cannot be answered with a simple "Yes" or "No." Never let them get away that easily.





Legend of the Five Rings

Name:
Kitsuki Magistrate

Clan:
Dragon

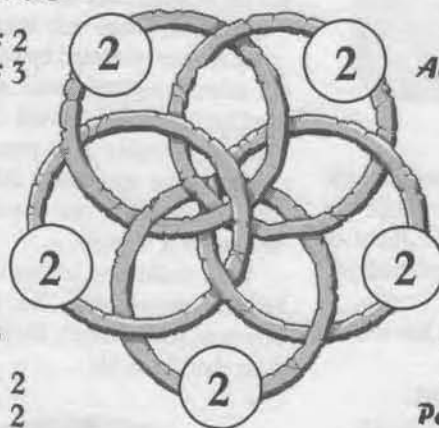
Profession:
Magistrate

Fire

Agility: 2
Intelligence: 3

Air

Reflexes: 2
Awareness: 3



Earth

Stamina: 2
Willpower: 2

Water

Strength: 2
Perception: 3

Void

Void Points Spent:

Insight: 124

Techniques

Kitsuki's Method

Primary Weapon

Katana 3k2

Primary Armor

Light Armor
(+5 to be hit)

TN to be Hit

(Reflexes x 5 + Armor)

10

(15 with armor)

Skills

Courtier	2
History	3
Law	3
Heraldry	3
Poison	2
Herbalism	2
Lore: Lion Clan	3
Kenjutsu	2
Nazodo	2
Ichi Miru	2

Wounds

4	-0
4	-1
4	-2
4	-3
4	-4
4	Down
4	Out
4	Dead

School: Kitsuki

Rank: 1

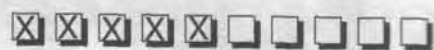
Advantages/ Disadvantages

Clear Thinker	+2
Magic Resistance	+4
Read Lips	+2
Obligation	-4
Small	-3

Glory: 1



Honor: 2



Experience Points:

Muramoto Duelist

You are the archetypal samurai. You have devoted your life to *bushido*, and serving your lord and Clan. Your skills are impeccable. Your talent is auspicious. You were the finest in your class. You have never been defeated in a duel, and you suppose you never will be.

You are the most promising duelist your family has seen in ages.

But you take one step into court, and you are lost.

When the women look at you from over their fans, you blush, stutter and cough. When they try to talk to you, you feel your stomach squeeze and you run out to the garden with a servant following quickly behind, bucket in hand. When you feel yourself on the losing end of a debate, your first instinct is to draw your sword and settle the matter with steel.

That happened once.

Just once.

Since then, you have been expressly forbidden to speak in the court. You are now a simple *yojimbo* to a diplomat whose skills in eloquence match your skills at

swordsmanship. You feel a grudging respect for the diplomat. After all, everyone has their place within the order, and his is in the court. He cannot protect himself, but then again, that's why you are here, aren't you?

ROLEPLAYING NOTES

After your ... accident ... in a Crane court two years ago, you were one step away from seppuku. Now, after two years in a monastery, you have been allowed another chance to prove your worth to the Clan.

The magistrate you guard is a good and honorable man. It's not his fault he can't fight.

Of course, you're only beginning to believe those words.

Be stoic as you stand by your charge. Say nothing. When you are asked questions, speak quickly, so you don't have to say anything more than a word or two. When you're cornered into speaking, stumble over your words or make sure the other characters see you visibly thinking about everything you say. After a moment or two of sweating bullets, give them a single word answer anyway.

Your confidence comes from your swordplay. You are a brilliant swordsman. No questions asked. Anyone who threatens your charge's life is going to regret it for the rest of their short-lived life.

Just make sure you're never asked to wax poetic about your duels and you'll do fine.





Legend of the Five Rings

Name:
Mirumoto Duelist

Clan:
Dragon

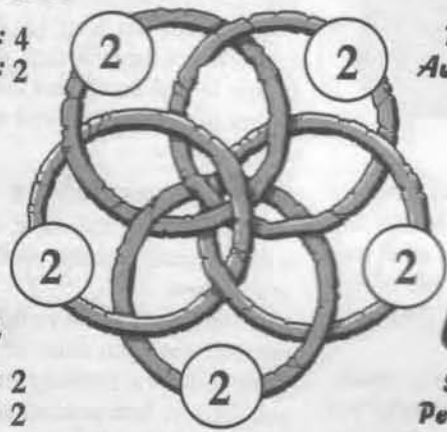
Profession:
Bushu

Fire

Agility: 4
Intelligence: 2

Air

Reflexes: 4
Awareness: 2



Earth

Stamina: 2
Willpower: 2

Water

Strength: 2
Perception: 2

Void

Void Points Spent:

Primary Weapon

Katana 3k2

Primary Armor

Light Armor
(+5 to be hit)

TN to be Hit (Reflexes x 5 + Armor)

30
(includes Daisho and Armor)

Skills

Archery	1
Defense	3
Kenjutsu	3
Meditation	1
Shugenja Lore	2
Iaijutsu	3
Lore: Kenjutsu	2
Shintao	2
Athletics	3

Insight: 118

Techniques

Daisho: +5 TN to be hit

School: Mirumoto

Rank: 1

Wounds

4	-0
4	-1
4	-2
4	-3
4	-4
4	Down
4	Out
4	Dead

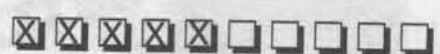
Advantages/ Disadvantages

Quick	+3
Ambidextrous	+3
Benten's Curse	-2
Brash	-2
Can't Lie	-3

Glory: 1



Honor: 1



Experience Points:



Agasha Shugenja

You've spent all your life up in the mountain school of the Agasha, and now it's your chance to go into the Empire and bring fortune and Glory to your family. You brought all of your scrolls and formulas, a list of magistrates to meet and a letter of recommendation from Agasha Tamori himself! Everything was ready.

When you arrived, you met with the magistrates ... briefly. They were all very busy. Each of them nodded and handed you off to a yoriki. They all asked you the same question: "For whom have you served as a yoriki before?" You answered

honestly. They smiled, bowed and told you the same thing: "Perhaps the next magistrate on the list...?"

You went all the way down your list, finally arriving at a minor daimyo, the very last name your father wrote. Now you are finally a magistrate!

But things aren't working out very well.

You've gone on a few missions. Every time you were called upon to use your scrolls, things went wrong. It's hard to hold on to a scroll on the back of a horse, after all. And who ever heard of trying to cast spells in the rain? Or when a slaving madman is trying to eat your ear off!

Nowadays you long for the comfort of the safe, secure school. But at the same time, you are determined to bring glory to your family! You've been doing better lately. They tell you so.

Just ignore that jade wall with an oni half-melted in. You're doing just fine.

ROLEPLAYING NOTES

You are young and naive, but very talented. You don't have a lot of practice casting spells outside the school, but you're getting there.

Many of your fellow yoriki still look at you with a suspicious eye, but others can sense your integrity and are beginning to warm up to you. Everyone gives you a big hairy eye when you pull out your little pouches of black powder.

Speak softly when you make suggestions, but speak with certainty when you are asked your opinion. You know your stuff, you're just not too quick on the application just yet.





Legend of the Five Rings

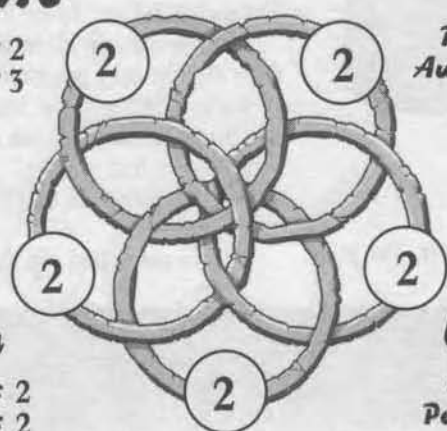
Name:
Agasha Shugenja

Clan:
Dragon

Profession:
Shugenja

Fire

Agility: 2
Intelligence: 3



Air

Reflexes: 2
Awareness: 3

Earth

Stamina: 2
Willpower: 2

Water

Strength: 2
Perception: 3

Void

Void Points Spent:

Primary Weapon

None

Primary Armor

Light Armor
(+5 to be hit)

TN to be Hit (Reflexes x 5 + Armor)

10
(15 with armor)

Skills

Shintao	3
History	2
Calligraphy	3
Meditation	3
Nazodo	2
Law	2
Heraldry	2

Insight: 119

Spells

- Sense, Commune, Summon,
- Evil Ward, Biting Steel,
- Fires From the Forge, Tomb of Jade,
- By the Light of Lord Moon,
- Amaterasu's Blessing (Innate)

School: Agasha

Rank: 1

Wounds

4	-0
4	-1
4	-2
4	-3
4	-4
4	Down
4	Out
4	Dead

Advantages/ Disadvantages

Soft-Hearted -2
Unluck -6

Glory: 3

□□□□□□□□□□

Honor: 2

☒☒☒☒☒□□□□□□

Experience Points:

Mad Tattooed Man

Something is wrong.

Very, very wrong.

You don't remember your *gempukku* ceremony, and you only remember part of what happened before. Black. Black. Black. Serpents, crawling on your skin. Serpents and spiders. Scorpions. Your blood is burning. Your eyes are swimming in the air.

Sometimes you are able to focus your thoughts enough to remember, but most times you just time your focus.

Something is wrong.

Very, very wrong.

Your skin isn't your own. Your blood isn't your own. They gave you something. Something to drink. It burned you, slid down your throat like a falling star. Something... something... is wrong.

You ran. You remember that. You ran as fast and as far as you could. You remember someone or something chasing you. You remember something soaring through the air. You have scars - fresh, bleeding ones - that tell you that someone didn't want you to run. But you got away from them.

Could they be looking for you?

No. You're too clever for that.

And you know a secret. A very, very big secret. It's sitting right there on the tip of your tongue, but you can't flick it

off. That makes you laugh. The others look at you strangely when you laugh.

That's just fine.

They don't know your secret.

ROLEPLAYING NOTES

You are right. Something did go terribly wrong with your *gempukku* ceremony, and now, you've gone slightly mad.

Take a look at the quotes in the sidebars. Now get them all wrong.

Bark at the grass.

Howl at the sun. Swear it's the moon.

Wake everybody up in the middle of the night and warn them that the stars are watching them.

You're mad. You've got Togashi's blood burning inside of you, and there's nothing you can do about it.

Until they find you.

And when they do, they'll kill you.

(grin)

They've got to find you, first.





Legend of the Five Rings

Name:
Mad Tattooed Man

Clan:
Dragon

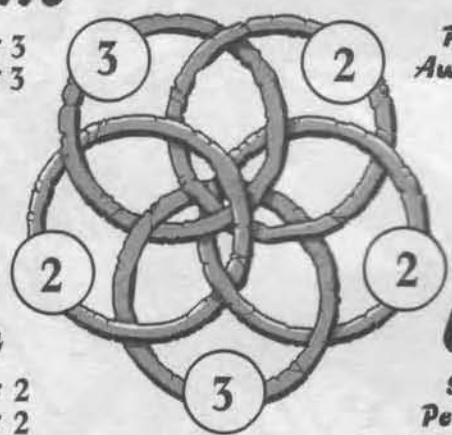
Profession:
Ise Zumi

Fire

Agility: 3
Intelligence: 3

Air

Reflexes: 2
Awareness: 2



Earth

Stamina: 2
Willpower: 2

Water

Strength: 2
Perception: 2

Void

Void Points Spent:

Insight: 137

Tattoos

- _____ Spider
- _____ Scorpion
- _____ Dragon
- _____
- _____
- _____

Primary Weapon

Hand-to-Hand 0k1

Primary Armor

None

TN to be Hit

(Reflexes x 5 + Armor)

10

Skills

Nazodo	3
Shintao	2
Hand-to-Hand	3
Craft: Bonsai	2
Meditation	2
Stealth	2
Defense	3

Wounds

4	-0
4	-1
4	-2
4	-3
4	-4
4	Down
4	Out
4	Dead

School: Togashi **Rank:** 1

Advantages/ Disadvantages

- Enlightened Madness -6
- Ascetic -3
- _____
- _____

Glory: 1

□□□□□□□□□□

Honor: 1

☒☒☒☒☒□□□□□

Experience Points:



Appendices





Appendix I: The Dragons of Rokugan

Rokugan's most mysterious Clan takes its name from Rokugan's most mysterious creature: the dragon. In the west, we have a perspective of dragons that is very different from the creature seen in Rokugan. The Rokugani dragon is not a giant lizard that kidnaps maidens, hordes dwarven gold and makes a general nuisance of himself. Moreover, heroes do not go on quests to kill dragons in Rokugan; instead they go on quests to seek their wisdom. The purpose of this essay is to introduce you to Rokugan's most feared and beloved creature, and to suggest to the GM how to use dragons in his campaign, while at the same time showing the player how to behave when he encounters these ancient creatures.

THE DRAGONLANDS

First off, dragons are not entirely of this world. They are creatures who exist in two worlds at once, sometimes more in one than the other. Dragons come from another plane of existence, a parallel dimension, or what the Rokugani call the "spirit world." In the spirit world, there is a King of All Dragons, much as there is a human emperor in Rokugan. All dragons are his subjects and bow to his whim. Even Togashi pays homage to the King of All Dragons.

There have been instances of humans being taken to or finding their way to the Dragon Court, but those who do often discover that time moves very differently there. One samurai who went to the dragon court returned to find himself in the distant past. He spent many years there only to discover that the distant ancestor whose sword he had inherited was, in fact, himself. There are also stories of heroes traveling to the Dragonlands and returning with great *nemuranai* that served a

single purpose, then vanished. Lastly, there is a tale of a young samurai-maiden who wandered mistakenly into the dragon lands and returned with a young son. His adventures (collected in *The Tale of Hoshi*) have proven to be quite popular among the authors, actors and playwrights of Rokugan.

There are many places where the Dragonlands and Rokugan seem to intersect. A still, mist-covered lake is often the setting in the tales of samurai crossing over into the Dragonlands. The samurai hear a distant song, calling them to the shore, and when they reach the still waters, a boat is waiting for them. As they sail into the mist, the samurai notices that the boat leaves no wake on the water.

Another story tells of a cave whose face is shaped like a dragon. A steady wind blows from the mouth of the cave, but when any try to enter it, the wind turns into a maelstrom, and only the strongest can enter. A third tale tells of a starry staircase that leads into the cloudy sky and the Dragonlands appear to be a world that co-exists with our own just above the clouds.

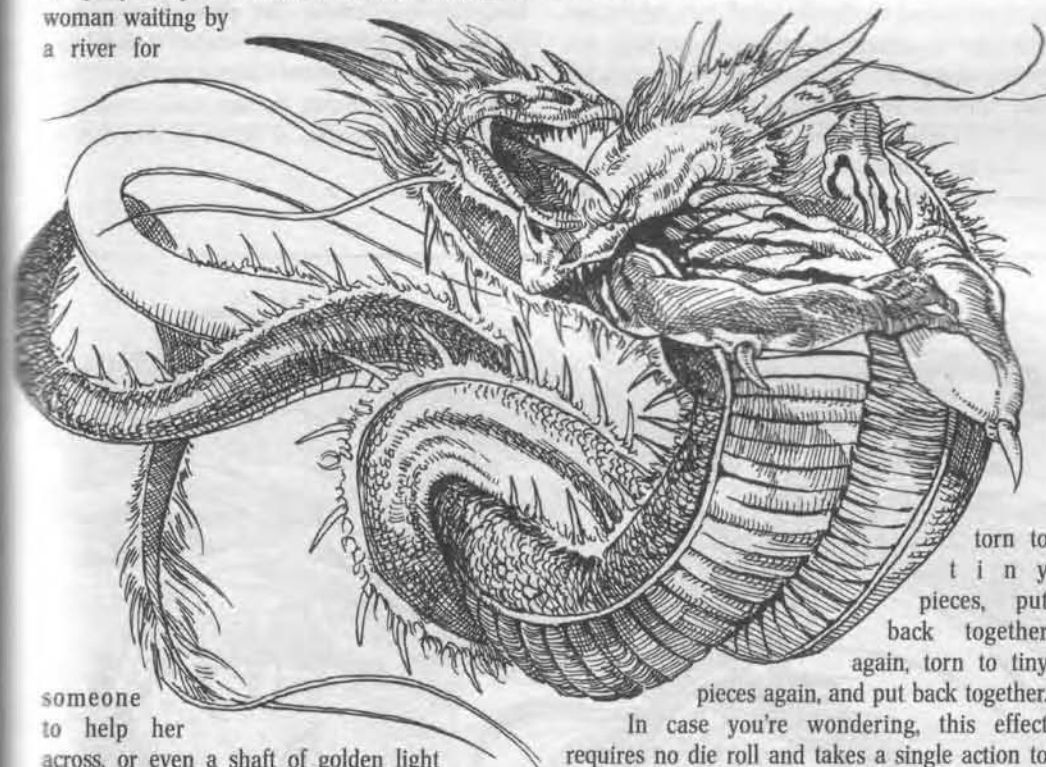
When the heroes enter the Dragonlands, they find that the dragons have very different shapes than they do when they visit Rokugan. The dragons have a physical form (that they often change when needed) that appears as the famous Phoenix author Isawa Gojundo wrote in his book, *The Dragonlands*:

"They are beautiful, noble creatures. To look upon them is to look upon the sun. Even when I keep them on the periphery of my vision, they are as brilliant as a flash from a mirror. I can only say that they are strong and powerful, with legs as wide as the oldest Shinomen trees, and their eyes flame like stars. Their antlers are like the deer and their faces are like lions. Their chins are adorned with long beards and mustaches, and their backs and feet are scaled. They are so fast they could race lightning. Their lips never move when they speak, and they do not use words, but images that fill my mind. It is a beautiful language. It is the perfect language, uninhibited by clumsy words. I wished I would never have to leave their presence, and when the day came, they kissed my tears and brought sleep to my eyes so soft, it was as if silk had fallen upon my and I was sweetly suffocated in the perfume of their breath..."

DRAGONS IN ROKUGAN

Dragons are shape-shifters, and may take any form they wish. Often, they are seen as physical embodiments of the elements. For instance, the thunder dragon is often seen as a coiling mass of dark clouds, rain, lightning as it rolls across the sky bellowing thunder. The Fire Dragon often appears as a flaming chaotic mass with blazing eyes and black teeth. Dragons are also known to take human form, but they usually do this to teach a lesson in virtue – usually humility – to some vain or vulgar mortal.

Their demeanor can be pleasant and beautiful (as Gojundo described above), or terrible and ferocious, depending on their intent and present company. They can take the form of a beautiful woman waiting by a river for



someone to help her across, or even a shaft of golden light with a silken whispery voice.

It is next to impossible to give Traits to a dragon. You might as well try giving Traits and Skills to Lady Sun and Father Moon. Dragons are a part of the celestial order, but they have a deeper understanding of the universe than mankind will ever grasp. To put it plainly, they are just playing with a different set of rules. What kind of rules? Let's take a look.

Dragons are not shugenja in the technical sense of the word. Dragons have a profound

understanding of the universe, which means they have powers that humans can only comprehend as spells. Dragons can use any spell listed in the rulebook (and any spell published thereafter). However, dragons do not use *maho*. Dragons do not need to roll to use these spells and may use them without the need of reading a scroll. Of course, the elemental dragons will be more likely to use the spells associated with their element.

Also, as mentioned above, dragons can take any form they wish with a flash of blinding light and a single action. They can also slip into their own world with a single thought. Dragons cannot be wounded – let alone killed – by mortals. Any mortal so foolish as to attack a dragon will quickly find himself

torn to tiny pieces, put back together again, torn to tiny pieces again, and put back together.

In case you're wondering, this effect requires no die roll and takes a single action to perform.

Dragons get as many actions per round as they like. And they always win initiative.

The chance of a dragon "joining up" with a group of characters is about equal to the chance of you winning the state lottery three times in a row. Just spotting a dragon is all most characters will ever get to do. Remember, the more that characters get to see dragons, the more commonplace they become. Dragons should be



SAYINGS OF THE ISE ZUMI

Don't use two hands when one is good enough.

Criticism is kindness in disguise.

The fortuneteller cannot tell his own fortune.

Kindness is criticism in disguise.

In all the world, man is the only creature that has taught itself to argue.

Do not be concerned with any life but this one. One world at a time.

Many hands make too much work.

The simplest questions are the hardest to ask.

Blink your eyes and eighty years will pass.

Not all blooming flowers bear fruit.

It is difficult enough to master yourself, let alone others.

A debate on swordplay:
"One man, one sword, one strike." – Kakita
"Two hands." – Mirumoto

mysterious, powerful, enigmatic and sorcerous; they should never be commonplace.

There have been seven dragons seen in Rokugan that can be positively identified. The first five are commonly referred to as the "elemental dragons." There are dragons of fire, earth, air, water and void. The Earth Dragon has the most identifiable and consistent form. On all occasions of its appearance, it has chosen to take the same form. It appears as a long, coiled and scaled serpent which appears to be made of stone and mud. It can fly, but chooses to burrow beneath the earth. The Fire Dragon also has a very identifiable appearance: endless coils of endless flame. The Water Dragon, on the other hand, has been known to never keep the same form. It is reported to alter its shape based on the theme of coils, talons and fins. The Air Dragon is said to be invisible, but none can say for certain. The Void Dragon has only appeared in the dreams of heroes, and they can never recall its form.

During violent storms, some have claimed to have seen a "thunder dragon" soaring through the

sky. The thunder dragon is really a manifestation of Osano-Wo, Fortune of Fire and Thunder. Lastly, there is Togashi. It is thought that perhaps all the *kami* were dragons, or they could at least take the forms of dragons. Only Togashi himself could say for certain. Togashi's relationship with other dragons is as shrouded in mystery as his mountain fortress. He has never been seen with other dragons, but he has been known to travel to the Dragonlands, bringing mortal heroes with him.

Dragons are on a level of existence high above that of mortal man. It is speculated by the Phoenix that dragons are fully aware of their place in the Celestial Order, and while it gives them powers beyond mortal understanding, it also binds them. Man cannot truly see his place, argued one shugenja, and perhaps that allows him a bit of freedom. If dragons are fully attuned to the dance of the elements, they are dictated by that, unable to alter their destinies. Perhaps man's ambiguity allows him the freedom to dictate his own destiny.

Perhaps.





Appendix II: Kaze-Do

out lives of quiet contemplation. They refused to live lives of luxury, but instead, chose to surround themselves with symbolic imagery to put their minds into a state of constant meditation. As they watched the rise of the samurai in Rokugan, it became obvious that the warrior class would dominate the Empire's destiny. While many disliked the harsh treatment the lower classes received at the hands of the samurai, the monks said nothing, allowing the world to pass on by. One monk, however, could not simply watch. He had to do something.

It all began when the third Hantei forbid peasants from wearing weapons. Bandits, goblins, ogres and all sorts of other forms of nastiness took advantage of the law, and when the peasantry turned to the samurai caste for help, they found - for the most part - their pleas falling on deaf ears. It was Togashi Kaze, a Dragon *Ise zumi*, who changed the face of Rokugan with his

After Shinsei's walk into the Shadowlands, many Rokugani followed the example of Shinsei's followers (such as the famous Uikku) and sought





GRAPPLING SUMMARY

1. The grappling character must make an Agility + Hand-to-hand roll vs. his opponent's Agility x 5.
2. If successful, the opponent automatically takes normal Hand-to-hand damage (Strength +0k1).
3. The grappled character will continue to take damage unless he makes a Contested Strength or Agility + Hand-to-hand roll vs. the grappler's Strength or Agility + Hand-to-hand.

THROWING AND SWEEPING SUMMARY

1. The throwing character makes an Agility + Hand-to-hand roll vs. opponent's Agility x 5.
2. If the throw is successful, thrown character must make an Agility (+ Hand-to-hand or Athletics) roll vs. 15 + 5 per Raise the thrower added to his original TN.
3. If the thrown character succeeds, he takes no damage and is on the ground, but may act normally.
4. If the thrown character fails, he takes (Strength + 0k1) damage and is stunned (TN to hit = 5).

unarmed fighting style he called "hands and feet"

Jujutsu caught on like wildfire. It was easy to learn and Kaze was a remarkable teacher. He would wander into tea houses, walk up to a samurai and call him a coward right to his face, clearly and loudly. Then, he would walk outside and wait for the samurai to get his sword. The samurai would underestimate the unarmed monk (he had no weapon, after all) and quickly find himself face-down on the street with his sword hand paralyzed and Kaze's foot on the back of his neck. Such public demonstrations made him quite popular among the peasantry and quite unpopular in other social circles.

Kaze continued to teach *jujutsu* all across Rokugan to anyone who was willing to learn. Those who learned, taught. After many years, samurai began seeking the master out to learn his technique of hand-fighting, but he refused to teach it to any samurai as long as the Emperor continued to forbid the peasantry to carry weapons.

Finally, the Emperor himself requested his presence in the court. Kaze accepted the invitation. When the Emperor asked for a demonstration of Kaze's technique, the *Ise zumi* refused. Hantei was furious that one of his subjects would refuse a command and he ordered



the Emerald Champion to kill the monk, thinking he could see Kaze's technique one way or another.

Kaze told the Emperor that he would not raise a hand against the Emerald Champion, not even to save his own life. Doji Kuzume, the Emerald Champion, refused to fight a man who would not defend himself. Kuzume told the Emperor he could not slay Kaze, and begged for permission to commit *seppuku* for failing his lord. Permission was granted.

The Emperor then turned to Matsu Noshin and ordered *him*, as his first duty as the new Emerald Champion, to kill Kaze. Without a pause, the Lion drew his sword and cut down the

tattooed man. And so Togashi Kaze died without showing a single samurai his technique.

Since that time, jiujutsu has passed into the hands of the samurai caste, but only recently. Many samurai schools teach their own versions of jiujutsu, but its truest form still belongs to the peasantry and the *Ise zumi*.

THE TWO STYLES

While hand-to-hand rules are covered briefly in the basic book, we've added a little detail for players who wish to play *Ise zumi*.

Jiujutsu is a fighting style that utilizes no weapons, only open hands and feet. Kaze used his opponent's momentum and strength against him, allowing him to throw down charging opponents and disarm drunken samurai. He always emphasized defense over attack. "If you are fast and wise," he said, "you will always be able to see what he is doing before he acts. If you are fast and wise, you will always be able to defeat him. Killing is for the cruel."

Kaze's fighting philosophy has been nearly lost in the modern techniques, but his principles still apply. The truest form of his technique is still called *kaze-do*, to reflect a passive, non-violent style. Samurai who employ the more violent style use jiujutsu. Players who wish to use the passive style should record their Skill as "Hand-to-hand (*Kaze-do*)" and players who wish to employ the more violent style should record it as "Hand-to-hand (Jiujutsu)." There is no real difference in game mechanics, just the maneuvers each school chooses to employ.

The Way of Peace

Kaze-do only employs throws, sweeps and nerve punches. We've listed maneuvers that can be accomplished with *kaze-do*, but again, if a creative player comes up with a brilliant maneuver we haven't thought of, he deserves to get a chance at pulling it off (with a Raise or two, of course).

THROWING AND SWEEPING

A throw is an attempt to use an opponent's weight, strength and momentum against him to throw him to the ground. A sweep is an attempt to kick out an opponent's feet from under him.

If a character attempts to throw another character with *kaze-do*, he must make a Simple Roll. He uses his Agility + Hand-to-hand to hit a

TN of his opponent's Agility x 5. If he fails the roll, he fails to throw his opponent. If he succeeds, his opponent must make a Simple Agility (+ Hand-to-hand or Athletics) roll to hit a TN equal to 15 + 5 per Raise his opponent made in the first roll. If his opponent fails this roll, he takes damage. The throwing character rolls normal hand-to-hand damage (Strength + 0k1). If his opponent succeeds his Agility roll, he takes no damage. Any time a character is thrown and takes damage, the TN to hit him next round is 5. Don't forget to add damage dice for Raises.

GRAPPLING

If a character attempts to grapple another, the procedure is very similar to Throwing and Sweeping above.

First, the grappling character makes an Agility + Hand-to-hand roll vs. his opponent's Agility x 5.

If the roll succeeds, the grappler may roll for damage as normal for hand-to-hand combat (Strength + 0k1). He will continue to do damage until the grappled character frees himself.

On the first round of being grappled (if he has an action left for that round), the grappled character can use an action to try and free himself. He must make a Contested Roll against his opponent, but both opponents may use either Strength or Agility + Hand-to-hand.

If the grappled character fails to free himself, he will automatically take additional damage at the beginning of each round until he frees himself.

JIUJUTSU

Characters who wish to use more lethal forms of *kaze-do* may use Hand-to-hand as its written in the rulebook in addition to the maneuvers we've detailed here. Damage for using jiujutsu is always Strength + 0k1. Characters who want more special effects (eye rakes, nerve punches, etc.) should employ Raises to gain extra damage dice. Yes, this means the average damage rolled for jiujutsu is about 15, but that will knock an average samurai down to the -3 Wound Rank. Pretty good for bare hands, eh?





SAMPLE OBJECTS AND THEIR ELEMENTS

1 Element:

- Open flame (Fire)
- River water (Water)
- Light breeze (Air)
- Table (Earth)

2 Elements:

- Candle (Earth and Fire)
- Ceramic cup (Earth and Fire)
- Sake (Water and Earth)

5 Elements:

- Katana



The spells found in the basic book are generally available to shugenja of any school. The spells listed here, however, are only available to those from the Agasha School, including a new "basic" spell called ...

TRANSFORM

Base TN: 5 per element (see below)

Casting Time: 1 Round per element (see below)

Duration: permanent

Concentration: Total

Mastery: 7

Raises: See below

Effect: The Agasha shugenja approach the spirit world very differently than shugenja from other Schools. Other shugenja ask the rock spirit "Who passed by here?" while the Agasha shugenja asks, "What would happen if I crushed you into powder and mixed you with that rock over there?" With this experimental approach to Elementalism, the Agasha have gained a fundamental understanding of the transitory nature of the elements.

The Transform spell (a logical extension of the Sense, Commune, Summon triad) allows the Agasha to transform one element to another. Simple transformations, such as turning a rock into water, is relatively easy. Complex transformations, such as turning a katana into water, is much, much more difficult.

The TN to use Transform depends on the object being transformed and what it will be transformed into. First, determine how many elements make up the target object. Examples can be found in a nearby side-bar.

Add the number of elements that make up the target object, then add up the number of elements that make up the object you want to transform it into. Multiply this number by 5. That's your base TN. The total number of elements also equals the Casting Time.

Example:

Agasha Tamori is attempting to transform a candle into water. The GM determines the candle contains 2 elements (Earth and Fire) while plain water is just 1 element. 2 elements plus 1 element makes a total of 3, meaning the spell will take 3 Rounds to cast with a TN of (3x5) 15.

"Awakened" objects (such as people and creatures) cannot be targeted with this spell (their willpower is too great).

AGASHA'S JOURNALS

This seven volume set includes all of Agasha's notes, sketches and observations and her secret elemental code. While the books are not magical, they do contain all of the secret spells listed below as well as the foundation for *kagaku*.

Kagaku Items

These items can be created and used by characters with the Kagaku Skill. Creating any of these items requires an Intelligence + Kagaku Skill roll at the appropriate TN for the item. Creation times are also listed.

MOEAGARU (FLASH PAPER)

TN to create: 10

Creation time: 10 minutes

Moeagaru is thin rice paper that's been treated with a chemical that ignites upon friction. The shugenja simply rubs his fingers along the paper for a moment or two, and it ignites and burns with a flash. The paper is completely destroyed in the blink of an eye.

Moeagaru has little chance of causing actual damage, but if held close to the eyes, it can blind a character for a single Action. The target character must make a Reflexes roll (TN from 10 -20, depending on the circumstances) to avoid the effects of the flash.

POLUVORA (BLACK POWDER)

TN to create: 20

Creation time: 1 day per dose

When the *gaijin* fleet assaulted Otsan Uchi, they used a black powder they called "polvora."

Many years later, the Agasha have learned how to develop black powder, but their initial experiments have proven to be dangerous at best.

"Poluvora" is an unstable substance (they haven't learned to add saltpeter to it, just yet), so it is too dangerous to use in any kind of military action. However, the Rokugani have learned to develop fireworks from the substance.

Each "dose" of poluvora causes 1k1 die of damage.

HINEMURI ("SLEEPING FIRE")

TN to create: 10

Creation time: 2 hours per dose

Hinemuri, or sleeping fire, is actually a thin, transparent liquid that responds to slight and sudden changes in temperature. Typically, it is painted thinly on a surface and left for the unsuspecting to discover. If the surface temperature of *hinemuri* is altered (through physical contact or even breathing on the surface), it will ignite. It causes little or no damage unless prolonged contact continues, in which case, it will do 1k1 damage per round.

EKITAI KEMURI ("LIQUID SMOKE")

TN to create: 10

Creation time: 1 hour per dose

Ekitai kemuri is a gummy liquid that, when set alight, emits a thick, black smoke that burns

the eyes and throat. *Ekitai kemuri* burns for approximately ten minutes per dose. Those wishing to move through an *ekitai kemuri* cloud must do so with a Stamina roll at TN 10. This TN may be increased by Raising the creation TN.

Nemuranai of the Dragon Clan

MIRUMOTO'S DAISHO

The *daisho* worn by the first Mirumoto carry with them the spirits of some of the greatest duelists Rokugan has ever seen. The swords can only be wielded by those of the Mirumoto family; any others find they cannot even draw the swords from their *sayas*.

The swords each provide different advantages. First, the wielder of either blade knows the School and Rank of any opponent he faces. Additionally, the katana gives an additional die to roll and keep when rolling damage for each Mirumoto School Rank they have achieved. The wakizashi adds 5 to the TN to hit the wielder for each School Rank achieved.





DRINKING ELIXIRS

Samurai can drink multiple elixirs, but only to a point. Having so much magic swirling around in your stomach can make you ill.

Samurai can only have a number of elixirs active in their system equal to their Earth per day. Drinking more elixirs causes nasty side-effects, all of which are up to the Game Master's twisted imagination.

MIRUMOTO'S ARMOR

Rather than adding to the samurai's TN, Mirumoto's Armor provides the owner with the strength of the mountain.

Any Mirumoto who wears the armor adds a number of -0 Wound Levels to his own equal to his School Rank.

KITSUKI'S COIN

While Kitsuki was not a shugenja of note, his one accomplishment was a novel one. It is a simple koku coin that causes its holder to glow red whenever he tells a lie. The holder of the coin cannot see the glow, only those who are looking at him.

AGASHA'S GLASS

This small curved lens magnifies anything the shugenja is looking at. After a moment or two, it also shows the viewer how the viewed object breaks down into the five elements. (The elements that make up the object show up in layers, somewhat like a modern infrared map.)

TWILIGHT LANTERNS (YUGURE CHOCHIN)

Yugure chochin are paper lanterns that house a small fire spirit. The lanterns respond to verbal commands ("Brighter!" "Dim!"), and can even manipulate their own glow into a focused or wide beam. They never need fuel, but a successful Fire + Shugenja Lore roll at TN 15 must be made in order to keep it happy (some GMs may give Free Raises to those who roleplay this little scene). If the roll fails, the spirit leaves and the lantern is useless. Creating another lantern is a difficult process requiring the shugenja to coax another fire spirit into the lantern.

YON TANE-O MAKU ("FOUR SEEDS A DAY")

The Agasha breed special seeds that are said to contain a bit of all the elements. If a character eats four of these seeds a day, he needs eat nothing else. Many Clans are eager to trade for these seeds, especially the Crab Clan who give them to their Hiruma Shadowlands scouts.

Mizugusuri

Mizugusuri (mee-zoo-goo-soo-ree) are elixirs. The Agasha shugenja brew them using their knowledge of herbalism and the secret names of the elements. Each *mizugusuri* listed below can

be brewed by a shugenja with the Mizugusuri Skill. Each elixir is listed with a Target Number. The shugenja must make a successful Intelligence + Mizugusuri roll against this TN in order to successfully brew that elixir. Also, each elixir has a Duration, telling how long the *mizugusuri* will affect the drinker. Lastly, Raises tells what effects can be gained from raising the TN while creating the elixir.

BAYUSHI'S BANE

TN: 10

Duration: Instantaneous

Raises: None

When a character ingests this potion, it extinguishes any poison running through his veins.

BROTHER OF AIR

TN: 10

Duration: 5 Rounds

Raises: Duration

Brother of Air makes the drinker immune to the effects of any Air spells. Duration can be increased by 5 Rounds for each Raise.

BROTHER OF EARTH

TN: 10

Duration: 5 Rounds

Raises: Duration

Brother of Earth makes the drinker immune to the effects of any Earth spells. Duration can be increased by 5 Rounds for each Raise.

BROTHER OF FIRE

TN: 10

Duration: 5 Rounds

Raises: Duration

Brother of Fire makes the drinker immune to the effects of any Fire spells. Duration can be increased by 5 Rounds for each Raise.

BROTHER OF WATER

TN: 10

Duration: 5 Rounds

Raises: Duration

Brother of Fire makes the drinker immune to the effects of any Fire spells. Duration can be increased by 5 Rounds for each Raise.

CRANE'S TONGUE

TN: 15

Duration: 5 Rounds

Raises: Duration, Awareness

While under the influence of Crane's Tongue, the character's Awareness is considered 1 Rank higher. For each Raise, the Duration can be increased by 5 Rounds or, for two Raises, the character's Awareness can be increased by an additional Rank.

DRAGON'S BREATH

TN: 20

Duration: Instantaneous

Raises: Damage Rating, Number of Targets

When the character drinks this elixir, he has one Round to prepare for a burst of flame that will erupt from his mouth. The flame hits a single target with a 3k3 blast of damage that also causes the drinker 1k1 damage. For two Raises, the brewer can increase the damage (number of dice rolled, not kept), or the number of targets hit, but no more than three targets can be hit with the blast.

EARTH'S ANVIL

TN: 20

Duration: 5 Rounds

Raises: Duration

The drinker of this elixir is immune to the effects of Wounds until he is "Down." The Duration of this elixir can be increased with a 5 point Raise.

EARTH'S HAMMER

TN: 10

Duration: 5 Rounds

Raises: Duration, Strength bonus

The drinker of this elixir finds his Strength Trait increased by one. Duration can be increased with a 5 point Raise, but increasing the Strength Trait further costs two Raises.

HEALTH

TN: 20

Duration: Instantaneous

Raises: Health Level

The imbiber of this elixir heals an entire Wound Level. However, as with all healing magics, any permanent wounds (such as broken bones, missing limbs, etc.) are not healed.

LION'S HEART

TN: 10

Duration: 5 Rounds

Raises: Duration

The imbiber of Lion's Heart may add his Honor Rank to the result of any to hit or damage

rolls. A Raise can increase the duration of this elixir by 5 Rounds.

LIQUID FIRE

TN: 20

Duration: Instantaneous

Raises: Damage Rating

No one (except the insane) ever drinks Liquid Fire. It is an elixir, but it is not intended for consumption. It is thrown at an enemy, and upon impact, it explodes with a raging flame that sticks to anything it hits. The thrower makes a to-hit roll (Agility + any applicable Skill, such as Athletics). If he hits, all others in the immediate area must make a Simple Reflexes roll at TN 10 to get out of the splash (the thrower may Raise his own TN to increase the Reflexes roll to get out of the way). The DR of Liquid Fire is 2k2, but after the first round of exposure to the elixir, the target takes an additional 1 die of damage each Round until he washes off the Liquid Fire.

SMOKE

TN: 5

Duration: 5 Rounds

Raises: Duration, Area of Effect, Stamina roll

This elixir is much like Liquid Fire, above. It is not taken internally, but thrown. When it impacts, it releases a putrid smoke (in one of a number of colors) that blinds and chokes any within its 10' radius. Anyone wishing to move through the smoky cloud must make a Simple Stamina roll at 10. If they fail, they fall down, choking and crying from the rank stinkcloud. A five point Raise will increase the duration by 5 Rounds, the area of effect by 5, or the Stamina roll by 5.

VITALITY

TN: 20

Duration: 5 Rounds

Raises: Duration, Trait increase

The imbiber of this elixir gains an increase in either Stamina or Willpower. When the elixir is brewed, the shugenja must determine which Trait will be increased. The Trait in question is increased by 1 Rank. With two Raises, the brewer can also include the complementary Trait (Stamina or Willpower), increasing it also by 1 Rank. It costs an additional two Raises to increase a Trait by 2 points, but each Trait must be increased independently; a single Raise does not gain an increase in both Traits.



SAYINGS OF THE ISE ZUMI

The most frightening truth is gained from the mirror.

When a monk came home and saw everything had been stolen, his companions tried to give him comfort, but he smiled and said, "Why do you weep? He took nothing from me."

Do not look for life's meaning, look only to live.

Do everything as if you have nothing else to do.

The bird does not care how it flies, and oh! how it flies.

Many seek peace, but not many are ready to kill for it, even if only their own selves.

No one is offended by praise, but many are fooled by it.

A diversion is just that and nothing more.

You cannot die well if you have lived poorly.

A patient man learns quickly.

An impatient man, not at all.



Appendix IV: Miscellany

What's a "Miscellany?"

(AUTHOR'S NOTE: When I finally got done typing and started organizing all of my thoughts on the Dragon Clan, I found that a lot of the stuff I wrote just wouldn't fit into a neat, organized format.

Dragons. Go figure.

Also, we received so much information from other authors on the Dragon Clan (Greg and Rob in particular), that we had to include it. Quite appropriate that we have a couple other views of the Dragon. After all, one voice alone cannot capture the riddle.

So what we have here is a mish-mash of information on and about Dragons. There are Adventure Hooks, Places of Interest, information on the Provinces and a whole lot more.)

Adventure Hooks

Listed below are a number of "adventure hooks" involving the Dragon and the lands that surround them. They are left intentionally vague so the GM can make use of them as he wishes.

THE WATERFALL HERMIT

Four hundred and forty years ago, a samurai told a story of meeting an old man by a waterfall in the mountains. The old man asked him questions about bushido, the Fortunes, and the Tao of Shinsei. It struck the samurai that the questions did not seem to be those of an ignorant man seeking answers. They seemed to be the

questions of a man who wanted the listener to begin asking questions as well.

The samurai put the questions out of his mind as best he could, but the seeds that had been planted were difficult to uproot. For years, he lived a life of doubt, confusion and paralyzing fear.

Thirteen years later, the samurai was on the battlefield when his commander was struck down by an arrow. Suddenly, the questioning bushi found himself in charge, and as he desperately tried to consider every option, he suddenly understood what the old man had been asking. His doubts were resolved and he led his troops to victory.

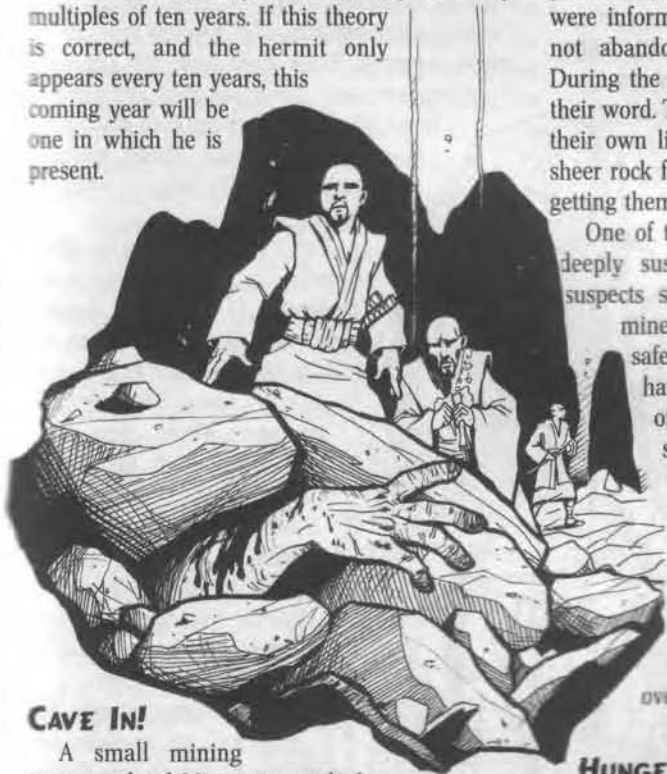
After his retirement, he lived a long and honored life as an instructor of Shinseism, even though he maintained until his dying day that he knew nothing. He taught by asking questions, and his students said he would state only one thing with confidence: "An uncertain future holds the seeds of every outcome. The present is the nothing that has the potential to be anything."

Just forty years ago, a shugenja was traveling alone through the mountains, guided by a vision. She too told of an encounter with a strange old man by a waterfall, but in this instance, he did not discuss philosophy. Instead, the old hermit challenged her to a wrestling match. When she reluctantly agreed, she learned that the old man was far stronger than he looked. The more she struggled, the tighter his grip became. "Your struggles are futile," he told her. Enraged, she fought harder. "Your resistance is useless," he said. Finally, angered beyond endurance, she spied a jutting spear of stone. Feigning weariness, she tricked the old man in to moving that way. Then, with a last burst of strength, she twisted herself to impale him on the stone. To her amazement, he was not pierced; instead he turned into water before her very eyes and flowed away. In her ears, she could still hear his voice. "Now you understand," he said.

There are many such stories; the hills are filled with them. Some Dragons have gone out, seeking the mysterious "Waterfall Hermit," but none who have done so have succeeded. Some say he is the ghost of a great samurai or philosopher, perhaps Shinsei himself. Others believe him to be one of the Fortunes. Still others speculate that the old man of the waterfall is a mask for a great

elemental spirit. All that can be said with certainty is that nothing about the story is certain.

Recently, a historian of the Asako family traveled to the Mirumoto family castle and spent a great deal of time poring over their histories and scrolls of lore. At the end of her studies, the Phoenix pointed out that many of the most reputable stories about the old man occurred at a certain interval: they were all separated by multiples of ten years. If this theory is correct, and the hermit only appears every ten years, this coming year will be one in which he is present.



CAVE IN!

A small mining town south of Mirumoto castle has been blessed by Daikoku. A rich vein of ore has been found on their lands. This trove of gold was discovered with much celebration. Sadly, the celebration was short lived, after three miners were killed by a cave in.

Nojun - the local magistrate - considered it a tragedy, but no more than that. The mine was too rich to readily abandon. After a second cave in, concern began to build. A Kaiu engineer was brought in to examine the mine, and his conclusions were not pleasant to the Dragon Clan's ears.

He stated that the stone seemed safe enough, but the prevalence of cave-ins argued otherwise. It may be that there were hidden flaws within the rock's fissures and crevasses that weakened the stone, making rock falls and collapsing tunnels a

perpetual threat. There was, however, another possible explanation. The engineer said that, in the mines of the Crab, where there were incidents of enslaved Mujina mining, "accidents" would occur with an alarming regularity. Such cave-ins would be an enterprising project, but not (he felt) beyond the capacities of Mujina malice.

Nojun was greatly concerned, and their peasant miners doubly so. Mirumoto samurai were informed and they swore that they would not abandon miners to danger unprotected. During the third collapse, they were as good as their word. Two samurai and two shugenja risked their own lives by entering the caves, scaling a sheer rock face down to the trapped miners, and getting them out through an underground river.

One of the samurai who entered the cave is deeply suspicious about the "accidents." He suspects sabotage and recommends that the mines be closed if they cannot be run safely. He does not know if the rock falls have been caused by Mujina, by agents of a merchant envious of the village's success, or perhaps even the Crab Clan. After all, who better to destroy a mine than the Kaiu family?

Others disagree, arguing that mining has always been dangerous, and that the miners know the risks of pursuing their fathers' duties. The mine is rich, too rich to shut down over the lives of a few peasants ...

HUNGER: A SWORD OF LEGEND

The last sword of legend forged by Togashi Nyoko was the no-dachi called "Hunger." At first it was hoped that it would be the greatest of them all, and Nyoko was proud of the deadly powers of the blade. Soon it became apparent, however, that the blade was tainted. Nyoko tried to melt the blade down, but discovered to her horror that she was unable to unmake what she had made.

Interestingly enough, her contemporaries saw no reason to destroy the blade. It has been carried with great honor by Mirumoto Osuki and Mirumoto Jijondun into triumphant victories. Nyoko, however, felt the sword was to blade for their deaths, even at the moment of their greatest triumphs.

"The blade is not balanced," she said. "It has too much fire and not enough water ... too much iron and not enough silk. The man who carries it





TOGASHI OKKIO

Okkio is far beyond sane. Perhaps when the blood of Togashi mingled with his tainted Unicorn blood, the mixture drove him mad, but no-one can say for certain. What can be said with certainty is that Okkio is capturing his fellow *ise zumi* and stealing their tattoos in a most gruesome way.

When Yokuni sends out scouts to find Okkio, he hunts them as he learned how to hunt animals. And when he captures them, he kills and skins them. Then, he wears the tattooed skins, thus stealing and carrying their essence along with him.

TOGASHI OKKIO

EARTH 4

WATER 4

FIRE 5

AIR 4

VOID 5

School/Rank: (See below)

Techniques (Tattoos):

Lizard (and see below)

Skills:

Athletics 4, Defense 5,

Hand-to-hand (Kaze-do) 4,

Hunting 5, Medicine 5,

Shintao 5, Stealth 5,

Wrestling 5

Honor: 0

Glory: 1

Advantages: Quick, Way of the Land

Disadvantages: Mad Insight

Notes: Okkio kills and skins his fellow *ise zumi*. By drinking their blood and wearing their skins, he

is fearsome indeed, but he loses his judgment. He can triumph against many, but his destruction is assured by recklessness."

Acceding to her greater insight, the daimyo agreed to return the sword to her and allow her to hide it away. This she did, and it remained hidden for many years.

Ninety years ago, it was found. A Unicorn skirmish at the edge of the Dragonfly lands turned bloody and ugly as the Unicorn charged down into the thickest part of the battle, killing without ceasing, until he himself was struck down. Those who saw the carnage claimed his sword - a *no-dachi* - seemed to be made of blood, glinting in the sun and cutting deeply into all it struck. Eventually, the Unicorn commander - Horiuchi Danai - was overwhelmed by a swarm of six samurai, most of whom died bringing him down.

The description of the sword the Unicorn used, and of its effects upon the battle and its wielder, are consistent descriptions of "Hunger": a sword of blood which carried its holder to feats of fatal courage. The blade was not recovered after that battle and many suspect it was taken by one of the samurai there, of one Clan or another. Some hope the sword has been returned and can be used (with more foresight) in the defense of the Clan. Others fear that it will only bring more pointless bravery and leave more misery in its wake.

Whoever carries "Hunger" into a battle must make a Willpower Roll at TN 30 to avoid going directly into the heaviest part of the fighting. Furthermore, the weapon can only be used to make a Full Attack (described on pg. 106 of the

core rules). Whether or not the sword's bearer makes a Full Attack, the TN to hit him is 5.

When used in a Full Attack, the attacker rolls four extra dice instead of two. Furthermore, the damage rating of "Hunger" is 4k4.

THE WHITE WOMAN

It is said that Togashi castle is a haunted castle. Visitors have described the vivid image of a "wailing white woman" who wanders through the castle, weeping. Some have seen her pregnant, others have seen her white gown drenched in blood. She has even been seen wandering through the mountain passes, weeping and crying out, "My baby ... where is my baby?"

Those who have seen the ghost describe her as slender and small, dressed in white funeral garments. Her hair falls over her face, but when her face is seen, it is beautiful beyond compare. Those who have tried to approach the specter often find themselves awakening in the morning with no memory of how they fell to sleep. They also discover that their own hair and skin have turned a dull and pale white.

Curiously enough, the only time an outsider has seen Togashi Yokuni was during a visitation of the White Woman. An old monk was meditating in the gardens of the castle when his concentration was disturbed by a frightful voice saying, "My baby ... my baby." He looked up to see the White Woman wandering through the garden, her footfalls passing delicately

over the stones.

Then, as he watched quietly, the Dragon Clan daimyo appeared from a shadow. He watched the ghost as she approached him, then fell to his knees as she drew close. Finally, the daimyo removed his helmet ...





... and the monk can say nothing of what happened next.

Suddenly, and quite unexpectedly, he was blind, and he has been so since that day.

TOGASHI OKKIO

While the ise zumi are renowned for odd or even bizarre behavior, there are also stories of monstrous, vicious and almost inhumanly depraved tattooed men. While those outside the Dragon's mountain keeps may lump all the tattooed men together, the Dragon Clan knows that those who go mad were not strong enough to carry their inner natures on their skin. It is rare, but sometimes a tattooed man does not only go mad, but turns actively to the service of evil.

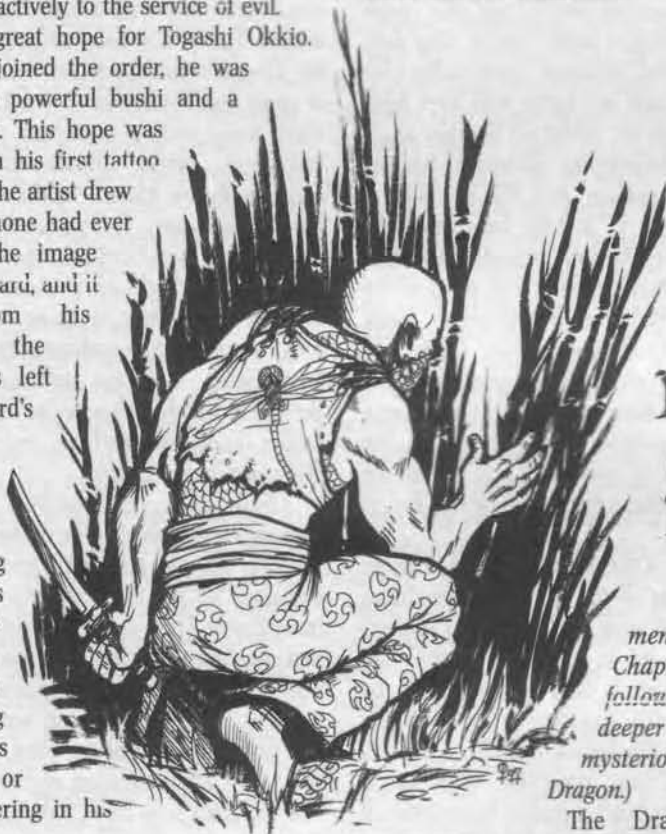
There was great hope for Togashi Okkio. When he first joined the order, he was renowned as a powerful bushi and a crafty opponent. This hope was redoubled when his first tattoo was inked and the artist drew an image that none had ever seen before. The image was that of a lizard, and it stretched from his shoulders all the way down his left leg. The lizard's paws were wrapped around Okkio's chest, as if holding him, and its head rose against his cheek as if it was looking where he was looking, or perhaps, whispering in his ear.

The high hopes of the tattooed monks were dashed soon after he was marked. In the middle of a lesson, he jumped to his feet, crying, "I understand! The Void is the answer ... in the absence of everything is EVERYTHING! The world must re-shaped!" With this cry, he sprang forward and struck his teacher with a powerful blow. His fellow students restrained him after a

fierce struggle and imprisoned him for Yokuni's judgment.

Before that judgment could come, Okkio escaped. He fled into the hills surrounding his school and has not been seen since. Yokuni has declared him a renegade, and parties have been sent to return him for judgment, or bring back his corpse. Some have returned empty handed. Most have not returned at all.

Okkio is a dangerous opponent. Before he was a Togashi, he was a Moto. Even among the Unicorn Clan, he was admired for his woodcraft, his survival skills and his prowess at hunting. High in the mountains, he is surrounded by his element, armed with the unknown powers of the tattoo that drove him mad.



The Lands of the Dragon

(While they were mentioned briefly in Chapter One, the following essays delve deeper into the mysterious lands of the Dragon.)

The Dragon lands are dominated by the Great Wall of the North, a mountain range of such size that few have crossed it and survived. It's peaks are mighty and imposing, frowning down on Rokugan like gloomy gods. Whatever secrets they hold belong to the Dragon, and the Dragon aren't talking.

Following the road upwards into Dragon territory is almost like stepping into a maze. At first, the road is clear, and as the traveller steps

TOGASHI OKKIO (CONTINUED)

makes them a part of himself, thereby gaining their tattoos.

Okkio has managed to kill and skin three tattooed men. While he can wear their skins, he has found that he can only wear one at a time (too many voices are too confusing). His skins include the following tattoos, as well as the ise zumi's School Rank:

Togashi Gunojo (Rank 3):

- Crescent Moon
- Dragonfly
- Crow

Togashi Sujin (Rank 2)

- Falcon
- Nightingale

Togashi Nodogu (Rank 4)

- Bamboo
- Cloud
- Pine
- Monkey

Okkio can only use the tattoos at the Rank of the ise zumi who once owned them. His own tattoo - the Lizard - is what allows him to steal the essence from other ise zumi.

He knows better than to settle in one place too long. He's constantly on the move so his brothers can never get a good lead on his location.



through the lands of the Mirumoto, he feels assured that the legends of the Dragons' enigmatic natures are only exaggeration.

But as he moves deeper into Dragon territory, the maze becomes darker and less friendly. Kitsuki lands are only a step beyond Mirumoto lands, but when the traveller reaches the roads of the Agasha, it is then that they realize they have stepped into what could be an entirely different world.

MIRUMOTO PROVINCES – THE LOWLANDS

The hills and meadows of the Mirumoto lands contain almost all of the Clans farms and centers of business. Mirumoto lands are the most "normal" of the Dragon lands; that is, they look much like the central, "civilized" areas of the Lion and the Crane. Roads are fairly well kept here, and peasant villages are sprinkled liberally along the landscape. Magistrates maintain lending houses and marketplaces, and the business of living proceeds here as it does throughout the Emerald Empire. The Mirumoto family maintains a fairly large military presence and most of the Dragon army is stationed in Mirumoto lands. While not overwhelmingly martial, there is a definite military presence in this area: the roads are regularly patrolled, and most of the larger villages have a garrison stationed nearby. The high concentration of troops has kept all but the most foolhardy invasion force from setting foot in Dragon lands.

Ninety percent of the peasantry under Dragon rule resides in one of the Mirumoto provinces. While many in Rokugan expect Dragon farmers and merchants to be as enigmatic as the Clan they belong to, but in fact, nothing could be further from the truth. Travellers to the Mirumoto provinces find the inhabitants friendly, open, and very respectful of their superiors. While clever and insightful, they don't presume to understand the nobility above them, and tend to go about work as if life were nothing more than the cycle between harvests. If asked, they say that focus on the pragmatics of life in order to give Dragon monks time to fulfill their contemplative duties. "We worry about food and commerce so they do not have to," is a typical Dragon peasant's philosophy towards life.

At the foot of the Great Wall of the North lies Mirumoto castle, where all business between the

Dragon and the outside world is conducted. Few outsiders are permitted further north than the castle, and every courtier and diplomat from the other Clans is housed within its walls. As far as the Dragon are concerned, Shiro Mirumoto is the furthest that the mundane world can penetrate into their realm.

KITSUKI PROVINCES – GATEWAY TO THE WALL

The Kitsuki lands stretch south from their castle in the mountains, engulfing most of the smaller peaks of the Great Wall. While not as formidable as their brothers to the north, the peaks here are surrounded by twisting valleys, easily confusing those who do not know their way around. The gold mines that constitute the bulk of the Dragon's wealth are based here, as are herds of goats that the Dragon depend on for milk and meat. Small mining towns dot the mountainous landscape, while shepherds' villages can occasionally be spotted in the southern valleys. For the most part, though, the Kitsuki provinces are sparsely populated. The population tends to be quiet and withdrawn, preferring the solitude of their own company to those of outsiders. The magistrates are all members of the Kitsuki family. Most family members undergo an "initiation" period, in which they serve as a local magistrate, before being allowed to represent the Clan elsewhere in the Empire.

Kitsuki castle, the "Last Step" before entering Togashi lands, contains the diplomatic core of the Dragon family. Here, matters of policy are discussed by the clan daimyos who bridge the inexplicable Dragon philosophy into a coherent and consistent platform that can be presented to outsiders. Legal and philosophical debates are the primary form of interaction here, as the Kitsuki compare and contrast the laws of Rokugan with their own understanding of the Tao of Shinsei. The Dragon's only court is located here, and any Dragon samurai accused of a crime must be taken here to stand trial. Kitsuki magistrates often travel through the Dragon lands – and sometimes beyond – ensuring that the population adheres to the laws of the Emperor and engaging those who ask in clever arguments designed to open the mind. The local peasantry has become quite used to their leaders' incessant riddling, and if given an opportunity, can debate law and philosophy as well as any courtier. It comes as a shock to the

few outsiders who travel here that the dusty miner or wizened goat-herd she has accosted can quote the Tao of Shinsei as well as she can!

AGASHA PROVINCES — THE TWISTING LABYRINTH

The truly isolated parts of the Dragon lands begin with the Agasha provinces. No human figures can be seen here, and the mountains form strange and unsettling patterns against the northern sky. The few visitors who travel this far never seem to remember the exact specifications of the landscape. While civilization is nonexistent, there are copious amounts of flora and fauna in the area; the Agasha have encouraged the local plants and wildlife to flourish, so as better able to study them. Herds of yak, snow foxes, and mountain goats in large numbers populate the Agasha Provinces, providing a striking contrast to the unnatural landscape which they inhabit. And occasionally, something... else appears in these lands, something which shouldn't exist but somehow does. Rumors of dragons, ki-rin and other fantastic creatures trickle out of the Agasha lands regularly, despite the fact that no one can say for certain they have seen such beasts.

If one is considered worthy or has business with the Agasha, then they will be met by an Acolyte at either the mirumoto of Kitsuki castle, who will lead them to the Sacred Library at Shiro Agasha. The palace is a huge, sprawling castle perched impossibly high atop a lone mountain peak. Entrance is through a twisting series of caves and passageways, which gradually wind upward into the lower depths of the castle. There are no guards in the palace; none are needed. Stories flourish of spies attempting to infiltrate the palace, only to become hopelessly lost within the caverns and perish of starvation. The library itself is spread throughout the castle, organized in a bizarre manner only the Agasha shugenja seem to understand. No outsiders are allowed within the library's rooms. If they have need of a scroll or seek a particular piece of information, a librarian will get it for them. No one may take a scroll from the palace, and those wishing to copy information may do so only with the permission of the family *daimyo*, Agasha Tamori

Beyond Agasha castle, the only other buildings in the province are the foundries, where they work their alchemical magic. Smoke belches from them night and day, combining with the clouds to

create a bizarre tapestry of the sky. Outsiders are forbidden from entering the foundries.

TOGASHI PROVINCE — THE HEART OF THE RIDDLE

The center of Dragon lands has only been seen by a handful of outsiders in the last thousand years. Here, reality itself seems to work against the interloper, and the paths and landmarks can vary from moment to moment. Geography fails here; it is everywhere and nowhere all at once. One cannot map the Togashi lands in the conventional sense, they exist on too many different levels for that. The mountains here are easily the highest in Rokugan, and none beyond the Togashi knows what lies on their peaks.

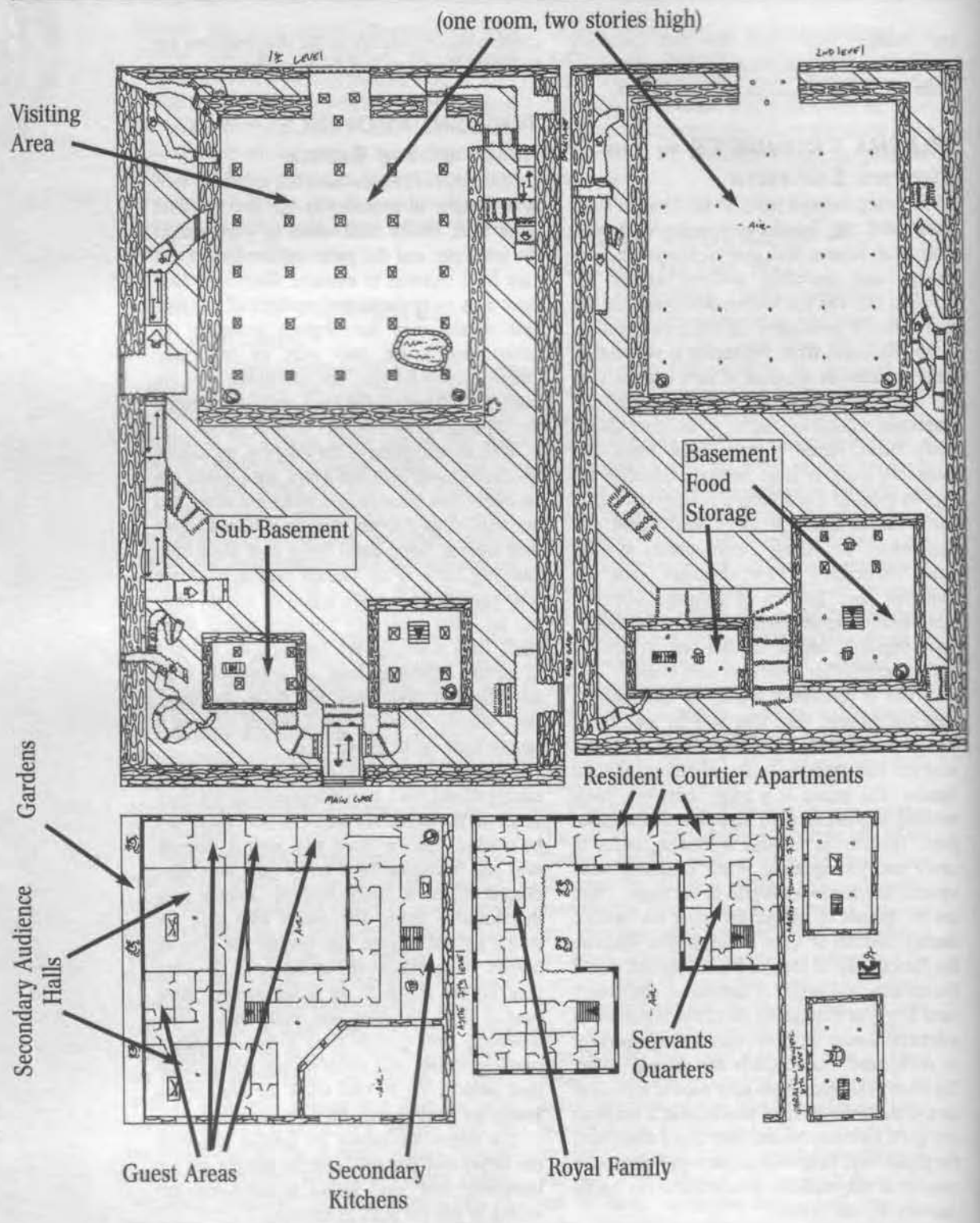
With the exception of the *ise zumi*, no natural life can be found here. Not a bird, not a flower, not an insect. The snow-capped rocks are silent and the wind sings a lonely song as it rushes across their surface. Some claim that a road leads from Last Step castle to the Togashi fortress, but those who have found it never reveal its secrets. Only the *ise zumi* have any business within these lands. Their home, Kyuden Togashi is the sole sign of human habitation here, an impossibly huge structure that both begs and defies definition. None who see it ever forget it, but all who see it cannot agree on its appearance.

North of the Togashi castle (no one is sure exactly where) lies a cave, wherein dwell the three Sisters of the Moon. The shrine to Lord Moon can be reached only by those who seek it (nobody ever just "stumbled on it"), and then only after diligent efforts to understand the strange path that leads to them. The sisters who tend the shrine are old women, old beyond the span of human years. Within the darkness of the cave they sit, the shrine lit by a luminescent glow coming from nowhere and everywhere. They constantly spin threads from a trio of ancient spinning wheels, and while no one is sure what their work is for, all who know the tales of the Sisters are familiar with their arcane powers.

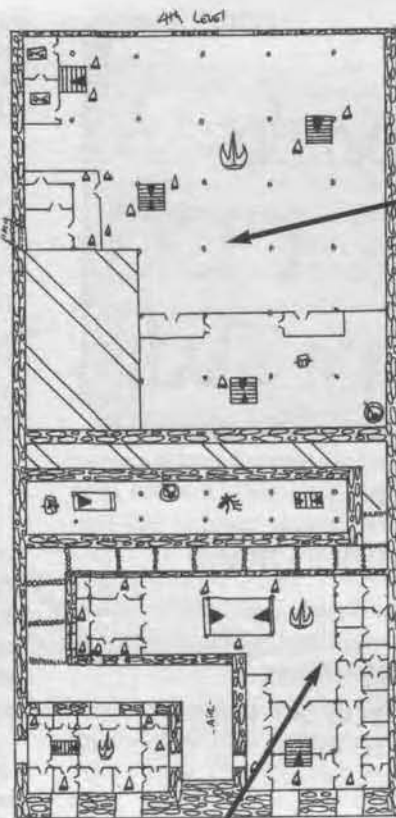
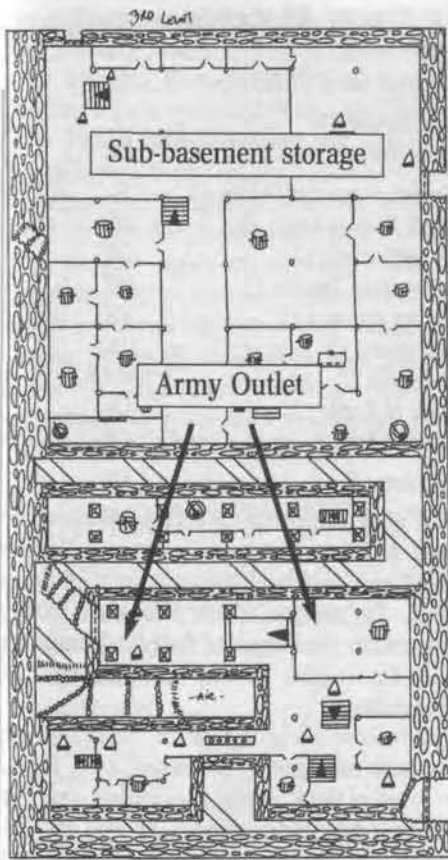
The Sisters are known for looking into both the future and the past, and for passing on the knowledge they have gained to those who are willing to pay the price of knowing it.

Yokuni has never taken any action against the Sisters, and those who wonder why must come to one of two conclusions: he will not do anything, or he cannot do anything ...

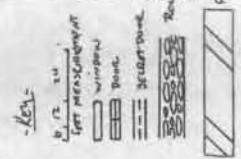
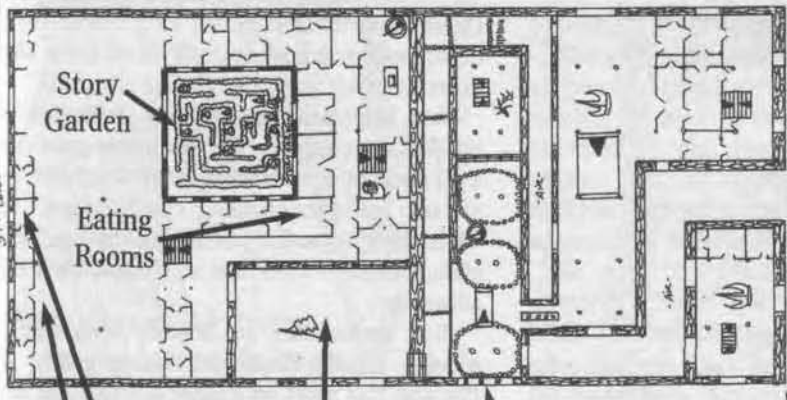




MIRUMOTO



More sub-basement storage and lower garrison barracks



Courier Conference Rooms

Parade Grounds

Training Areas

Garrison/Barracks

CASTLE



Appendix V: LSR CCG Dragon Decks

"Fire and Jade"

A Dragon Clan Togashi Deck by Steve Swarner
Horribly Perverted by D.J. Trindle, with Sage
Advice From David Williams

DYNASTY DECK: 50 CARDS

Architects of the Wall	.....C&J	....R
Crysanthemum Festival	.....OE	....R
Inheritance	.....OE	....R
Bridged Pass x3	.....C&J	....C
The Bronze Gong of the Hantei	AoD	....R
Dance Troupe x2	.....OE	....U
Engineering Crew	.....C&J	....C
Gold Mine x3	.....OE	....C
Jade Works x3	.....OE	....C
Merchant Caravan x2	.....FK	....C
Pitch and Fire x2	.....AoD	....C
Sanctified Temple x3	.....OE	....C
Togashi Bastion x2	.....FK	....R
Trading Grounds x2	.....AoD	....C
Watch Tower	.....AoD	....C
Crossroads x2	.....FK	....C
Wetlands x2	.....AoD	....C
Agasha Tamori x2	.....OE	....U
Dragon of Fire	.....OE	....R
Mirumoto Daini x3	.....OE	....C
Togashi Gaijutsu	.....SL	....R
Togashi Mikoto	.....FK	....C
Togashi Mitsu x3	.....AoD	....U
Togashi Mitsu (Experienced)	..C&J	....R
Togashi Rinjin x3	.....FK	....U
Togashi Yama x2	.....AoD	....U
Togashi Yokuni (Experienced)	..AoD	....R
Togashi Yoshi	.....OE	....U

FATE DECK: 33 CARDS

Biting Steel x3	.....OE	....C
The Fire From Within x3	.....SL	....U
Jade Arrow x3	.....SL	....U
Jade Bow x2	.....OE	....C
Arrows From the Woods x3	.....SL	....C
Block Supply Lines x3	.....OE	....C
Counterattack x2	.....OE	....U
Entrapping Terrain x3	.....OE	....C
Higher Ground x3	.....FK	....C
One Koku x3	.....C&J	....C
Refugees x2	.....AOD	....C
Ring of Earth	.....OE	....U
Ring of Void	.....OE	....U
Archers x3	.....OE	....C

This is a highly defensive deck. Its twin foci are Ranged Attacks – not uncommon in a Dragon deck – and province modification, which is unusual. The Dragon Clan's Stronghold ability represents the remoteness of their lands from the rest of the empire, so why not play up that inaccessibility?

You are not going to win the game through honor with just your Personalities. Even if you were to bring them all into play for full cost, that leaves your honor total at only 25, well short of 40. That's where the Sanctified Temples and Dance Troupes come in. You have five of these honor-producing holdings, and all of them also generate gold if needs be.

Your Regions are an excellent illustration of the deck's two focuses. The Crossroads gives you a 3G discount on all Holdings from that Province, and over half of your holdings cost 3G or less. The Wetlands increase Ranged Attacks by one, and since you get to shoot first in a battle, it's a big advantage.

Your Personalities are likewise fairly single-minded. Togashi Rinjin, the Gatling gunner of Rokugan, can shoot off Ranged 2 Attacks all day and not get tired. Togashi Mitsu is, of course, a staple of Dragon decks, as is Mirumoto Daini, your single low-cost samurai. Togashi Yama, Agasha Tamori and Togashi Yoshi are the primary recipients of Biting Steel and The Fire From Within, for remote-control Force bonuses and (of course) Ranged Attacks. Togashi Yokuni and his cousin the Dragon of Fire are the heavy hitters (and Yokuni using The Fire From Within can generate a Ranged 12 Attack).



The deck's primary weakness is its sluggishness out of the blocks. It's unlikely that you'll have a first-turn Personality; instead you'll start bringing them out on turns 2 or 3 and fending off the onslaught from quick decks. Use your 3 Koku where necessary, and even if you do lose a Province early on, you'll soon have an army bristling with Ranged Attacks and a Provinces built up with Fortifications and Regions. Sit back and set your sights on 40 Honor, while your opponents try to convince themselves that they won't get cut to ribbons if they attack you. Of course, if they do attack, they leave themselves open for a Counterattack; if they've sent everybody, it's possible to destroy two or three Provinces in return.

"Conspiracy Theory"

A Dragon Clan Mirumoto Deck by Ray Lau

DYNASTY DECK: 32 CARDS

Imperial Gift	.....OE	.....R
Inheritance	.....OE	.....R
Iris Festival	.....OE	.....R
Dark Oracle of Water	.....SL	.....R
Gold Mine x3	.....OE	.....C
Jade Works x3	.....OE	.....C
Merchant Caravan x3	.....FK	.....C
Small Farm x3	.....OE	.....C
The Doji Plains x3	.....FK	.....U
Mirumoto Daini x3	.....OE	.....C
Mirumoto Daini (Experienced)	.....FK	.....R
Mirumoto Hitomi x3	.....OE	.....C
Mirumoto Sukune x3	.....OE	.....U
Togashi Hoshi	.....OE	.....R
Togashi Yokuni (Experienced)	.....AoD	.....R
Void Dragon	.....OE	.....R

FATE DECK: 33 CARDS

Ancestral Sword of the Dragon	.....IE	.....R
Block Supply Lines x3	.....OE	.....C
Counterattack x3	.....OE	.....U
The Egg of Pan Ku	.....OE	.....R
Narrow Ground x2	.....C&J	.....C
Rallying Cry x3	.....OE	.....C
Refugees x3	.....AoD	.....C
Strength of Purity x3	.....OE	.....U
Superior Tactics x2	.....OE	.....C
Test of Honor x3	.....OE	.....R
Traversable Terrain x2	.....OE	.....C
Heavy Infantry x3	.....OE	.....U

Mirumoto Home GuardSLU
Samurai Warriors x3OER

Are the Dragons secretly being backed by Crane Clan gold? This deck is. The key cards in "Conspiracy Theory" are the Doji Plains, which give the deck its speed.

The ideal first and second turns: A first-turn Merchant Caravan and Mirumoto Daini; discard the other two cards no matter what they are. The second turn, there's a ~35% chance that a Doji Plains will show up; designate the Merchant Caravan to receive the bonus. Discard a 3-focus, attach a Follower to Daini, and take out a Province.

The strength of this deck comes from the number of large Followers in the deck. 7 Follower cards out of 33 Fate cards almost guarantee at least one Follower in your starting Fate hand. There's a total of 36 force from your Fate hand from Followers alone! Provinces? Who needs Provinces? Refugee *this* buddy.

Bringing all Personalities out at full cost gives you 33 honor, the Ancestral Sword gives you 4 honor, and if you are lucky enough to get the Imperial Gift first, that's another 2 honor. This totals exactly 39 honor, just shy of achieving an honor victory. Although you will probably not achieve an honor victory in the majority of your decks, you can get more honor by defeating opposing Personalities in battle.

The trick to the deck is threefold: attack with an overwhelming force with a Rallying Cry (or not, you can afford to lose a couple of Provinces), Counterattack with a huge force and attack again on your turn, or make your units mobile with Superior Tactics Traversable Terrain and crush unsuspecting enemies and Provinces.

Be careful of Test of Might – your Personalities primarily have low force. In addition, honor-running decks tend to hold the favor more often than you. You'll just have to wipe them off the board before they get going.

SAYINGS OF THE ISE ZUMI

Two beggars sitting in the cold.

One, without hands, says: "My feet are cold."

The other, without legs, says: "So are mine."

If the well is bad, the village will die.

You cannot speak of the lion's wrath until you have been under its claws.

Do not become a parent when your child is born; become a child.

Certainty murders possibility.

The Emperor said, "I have a question."

Shinsei said, "I have an answer."

The Emperor said, "But you do not know my question."

Shinsei said, "You do not know my answer."

Correct your mistake quickly.

Not correcting it is the greatest mistake of all.

Preparation is prevention.

Metal is tested by fire; man by what he says.

Dragon Clan

New Skills

(PAGE 40)

- Ichi Miru (Perception. Kitsuki Only).
- Mountaineer (Strength and/or Stamina)
- Nazodo (Intelligence. Dragons Only)
- Kagaku (Intelligence. Agasha and Kitsuki Only)
- Craft: Tattooing (Agility)
- Craft: Mitsugusuri (Intelligence)

New Advantages

(PAGE 40)

- Elemental Attunement (1 Point)
- Noble Birth (3 Points)

New Disadvantages

(PAGE 41)

- Ascetic (3 Points)
- Enlightened Madness (2, 4 or 6 Points)
- Vanity (1 Point)

Kitsuki Family

(PAGE 42)

Kitsuki Family Benefit: +1 Awareness

KITSUKI MAGISTRATE SCHOOL

- Benefit: +1 Perception
- Starting Honor: 2, plus 5 boxes
- Skills: Courtier, History, *Nazodo*, Law, Heraldry, Poison or Herbalism, and any Lore

TECHNIQUES:

Rank 1: Kitsuki's Method

At this Rank, the magistrate has learned how to focus his perceptions to such a degree that he can notice even the most minute details. This magistrate may spend as many Void points as he has available when he makes an Awareness or Perception roll.

Rank 2: Wisdom the Wind Brings

This character has gained an advanced understanding of Kitsuki's method. When making any Awareness or Perception roll, he gains a number of Free Raises equal to his School Rank.

Rank 3: Finding the Path

At this Rank, the magistrate's duties have become effortless, almost second nature. When using Heraldry, *Nazodo*, Law and History, the magistrate does not need to roll to succeed. He gains no Raises from using this effect. If he wants to Raise, he must still roll.

Rank 4: Know the Rhythm of the Heart

At this Rank, the magistrate has gained an intuitive understanding of the ways and methods of the Clans of Rokugan. If he faces a samurai who uses a School Technique he has seen, the samurai must spend a Void Point (or an additional Void Point) in order to use it.

Rank 5: The Eyes Betray the Heart

When a Kitsuki magistrate reaches this level of skill, not even a Scorpion has a chance of fooling him. Whenever a character tries to lie to a magistrate, compare their respective Awareness Traits. A character with a lower Awareness cannot even bring himself to lie; he is overwhelmed by the chi of the magistrate. A character whose Awareness is equal to or greater than the magistrate may lie to him, but the magistrate automatically knows that the character is not telling the truth.

Togashi Family

Togashi Family Benefit: +1 Agility

THE TOGASHI SCHOOL

- Starting Honor: 1, plus 5 boxes
- Skills: *Nazodo*, Shintao, Hand-to-Hand, Craft, Meditation, plus any 2 other Skills
- Benefit: +1 Void

When an *ise zumi* gains Rank One, he also gains a tattoo. He may accumulate up to two more tattoos at the cost of 8 Character Points apiece. This is a one-time offer, available only at character creation. When he accumulates enough Insight to gain another Rank, his body and soul are ready for another tattoo. An *ise zumi* may never have more Tattoos than his Void Ring.

Reference Sheets

Tattoos (PAGE 43)

Arrowroot
Bamboo
Bat
Bellflower
Butterfly
Centipede
Chameleon
Cherry Blossom (sakura)
Cloud
Crab
Crane
Crow
Chrysanthemum
Dragon
Dragonfly
Falcon
Lion
Monkey
Moon, Crescent
Moon, Full
Mountain
Nightingale
Ocean
Phoenix
Pine
Scorpion
Spider
Sun
Tiger
Tortoise
Unicorn
Wasp
White Mask

Dragon FAQ

Do Dragons have to take the "Ambidextrous Advantage to use the Daisho Technique?"

No. However, Dragons are not automatically considered to be ambidextrous, either. A Mirumoto is trained to use two swords, one in each hand. While this makes him a very skilled swordsman, it does *not* necessarily mean he is ambidextrous. So, to answer your question, he does not need to take the Advantage unless he wants to be ambidextrous.

It says under the Mirumoto Family that I can add "+1 to any Trait." Does that include Void?

No. Traits are Traits and Rings are Rings.

The Outfits on page 62 and the Outfits on the Dragon page don't match up. Which one should I use?

Use the Outfits on the Clan page. This applies to all Clans, not just the Dragon.

Can I be a samurai/shugenja like Yokuni?

No. No. No.

He's one thousand years old.

He's a direct child of the Sun and Moon.

He's not even *human!*

Maybe after you've lived a thousand years, your GM will give you the okay, but 'till then, you'll have to suffer.

Why do the Dragon only have six Skills while everybody else gets seven?

Dragons have the advantage of being able to gain an increase in "any Trait." That's the balancing factor.

And, on a general note ...

What's up with the Hit Location charts in the Game Master Pack?

Okay, here's what happened.

The charts are currently reversed. The random hits should be the melee hits and the melee hits should be the random hits.

Sorry, sorry, sorry.



Legend of the Five Rings

Name: _____

Clan: _____

Profession: _____

Fire

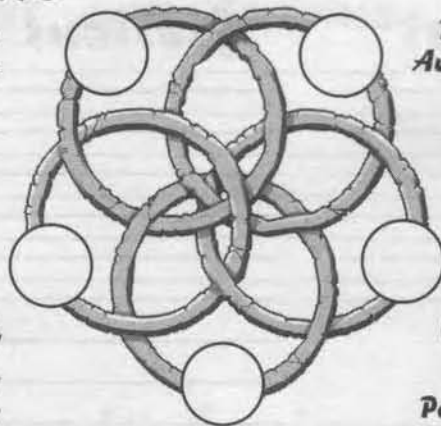
Agility:
Intelligence:

Air

Reflexes:
Awareness:

Primary Weapon

Primary Armor



TN to be Hit
(Reflexes x 5 + Armor)

Earth

Stamina:
Willpower:

Water

Strength:
Perception:

Skills

Void

Void Points Spent: _____

Spells

Insight: _____

Wounds

_____	<input type="checkbox"/>	-0
_____	<input type="checkbox"/>	-1
_____	<input type="checkbox"/>	-2
_____	<input type="checkbox"/>	-3
_____	<input type="checkbox"/>	-4
_____	<input type="checkbox"/>	Down
_____	<input type="checkbox"/>	Out
_____	<input type="checkbox"/>	Dead

School: _____

Rank: _____

Advantages/
Disadvantages

Glory:

Honor:

Experience Points: _____



Legend of the Five Rings

Name:

Clan:

Home Province:

Allies and Enemies

History and Glorious Deeds

Weapons & Equipment

Gifts, Bestowments and Recognitions

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- New Skills, Techniques, Advantages and Disadvantages, including Ancestors
 - Ancient artifacts and relics of the Dragon Clan
 - Fortune and Heritage Tables
- Excerpts from "Niten", Mirumoto's discourse on the famous two-sword technique of the Mirumoto Family
- Rules for *Kaze-do*, the unarmed combat style of Togashi Kaze
 - And more!



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