



WAY OF THE SHUGENJA



ORIENTAL ADVENTURES



WAY OF THE SHUGENJA™

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WIZARDS OF THE COAST

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"TO SERVE"

Soshi Angai had never been in the Hall of Ancestors before; few Scorpion were welcome in this most sacred of Lion holy sites. Today, by arrangement of her lord, Bayushi Yojiro, she had been given permission to visit the Hall. Her Scorpion sensei had taught her to never show surprise or amazement among those outside her clan, no matter how sincere those emotions might be. Better to conceal one's emotions, put a potential opponent off guard, and make them believe that the best they can do is hardly worth noting at all. Despite her lessons, Angai found it impossible to conceal her awe at the Hall of Ancestors. The raw spiritual energy in this place was nearly tangible; she had never felt anything quite like it.

Angai walked slowly through the long halls, staring up at the shelves upon shelves of urns containing the ashes of the greatest heroes of the Lion Clan. Great statues of the most prominent Lion heroes stood proudly at regular distances along either wall. They seemed to stare down at Angai in disapproval, as if angered by her presence. She felt as if the statues were watching her. Another visitor might attribute the feeling to mere superstition; as a shugenja, Angai knew better. She moved quickly, eager to finish her business before the spirits grew impatient.

Her guide, a small man in robes of earthen brown, turned and gestured toward a side hallway. "He awaits within," the guide said.

"Arigato," Angai said, bowing to the little man.

The Kitsu said nothing, but simply returned her bow and watched her with strange golden eyes. She stepped past him into the smaller shrine. In the shadows, she noted a tall man in a black kimono, watching her silently. His hand rested nonchalantly on the hilt of his katana. She paid him no mind, continuing down the narrow hall. She could sense him following. He was obviously a yojimbo, merely doing his duty. She was somewhat surprised that there was only one guardian, but of course the man she was to see would not require more than one.

At the end of the hall, a thousand tiny motes of light illuminated the shrine. Angai thought at first that they were candles, but quickly realized that they were fire kami, dancing about the statue of a tall woman in heavy armor. A solitary man in robes of red and white knelt before the shrine, head lowered in obeisance. As Angai waited for the man to finish his prayers, she studied the statue's face.

"The lady Matsu," whispered the yojimbo. "Founder of the largest family in Rokugan, one of the original Seven Thunders, one of the greatest heroes of my former clan, and my lord's most illustrious ancestor."

"She gave her life to save the Empire," said the man kneeling before the shrine. "As did my father." With a negligent toss, the man pushed his long white braid over one shoulder and stood, watching Angai with fierce black eyes. "You are the Scorpion," said Toturi Sezaru.

"My name is Soshi Angai," she replied, bowing deeply to the Wolf. "I am honored to meet you. My lord, Bayushi Yojiro, has entrusted me with a gift for your —"

He sighed, turning away from her to face the statue again in the midst of her greeting. "The lady Matsu drew her strength from solitude," said the man kneeling before the shrine. "We could learn much from her."

Angai paused, jaw open, uncertain what to say.

"Lord Sezaru has had a most trying day, Angai-san," said a voice from beside her. A man in the tan robes of a Miya appeared at her side. Angai nearly jumped; she had not seen the man standing there. "Please, allow me to accept the Scorpion's gift on his behalf," he said, "and accept his thanks on mine. I am Miya Gensaiken, official representative of Toturi Sezaru."

"My thanks, Gensaiken-san," Angai said, bowing deeply to the courtier. The man smiled graciously.

"Why have you come here?" Sezaru asked, looking over one shoulder at her. "If the Scorpion hope that they can learn something by spying on me, they are mistaken."

"With respect, my lord, you misunderstand my intentions," Angai replied.

Sezaru sneered. "Do I?" he asked. "Strange that the Scorpion have chosen to offer me their aid now, of all times. While my father still lived, the Master of Secrets was supremely uninterested in my existence. However, now that I intend to make my own bid for the throne, Bayushi Yojiro dispatches the daughter of the Soshi daimyo to aid me. I thought the Scorpion were more subtle than that."

"You are correct," Angai replied. "As I said, you misunderstand my intentions. I am no spy; if the Scorpion wished to covertly monitor your actions, we would not insult you by being so obvious. Lord Yojiro learned of the unfortunate death of your aide, Asako Ryoma. We merely hoped that you might consider me as an acceptable substitute. As you likely know, I was a candidate in the Test of the Jade Champion, and now serve as a Jade Magistrate. I believe I can serve as capably as Ryoma once did."

"That would be truly marvelous," Miya Gensaiken said. "Perhaps we would do well to hear her out, Lord Sezaru. Ryoma's death was a great loss for us all."

Sezaru frowned. "Am I to believe that your motivations are purely altruistic?" he asked.

"Of course not," Angai replied. "However, the mutual gain to both our parties is worth your consideration."

"Oh?" Sezaru asked, suddenly interested. "How so?"

Angai looked over her shoulder. "Can we speak alone, my lord?" she asked.

Sezaru's yojimbo cleared his throat loudly. Sezaru merely smiled. "I believe I can take care of myself for a few moments, Koshei."

The yojimbo bowed sharply; Gensaiken copied the gesture with more grace. The two exited the room, though the courtier gave Angai a curious look as he departed.

"Now what did you wish to discuss, Angai-san?" Sezaru asked.

"The Scorpion have watched your exploits with interest, my lord," she replied. "As you may know, our clan was the first to leap into pursuit of the creature that slew the Emperor."

"Yes," Sezaru said calmly. "Only fitting, as it was your clan that failed to protect my father initially."

Angai nodded, unaffected. "Our failure was a regrettable, but unavoidable fact."

"You do not seek to avoid the blame?" Sezaru asked, raising an eyebrow.

"What would be the point?" she asked. "Better to direct our focus toward preventing such a thing from happening again. We have watched your exploits carefully in the last few months. Unlike the other heirs of Toturi, you have hunted your father's killer relentlessly, as relentlessly as we. You share our thirst for justice, and that is why I wish to serve you. I believe we could learn much if we shared information about these Onisu."

Sezaru's lips pressed into a firm line. "Onisu?" he said quickly. "Where did you learn that word? Did one of the Oracles —"

"As I said, we have hunted the Emperor's killer as relentlessly as you have," she replied. "We know much of the Nightmares."

"Impossible," Sezaru said with a snarl. "The Soshi knew nothing; I scoured their libraries personally."

Angai allowed herself a small smile. "I do not speak for the Soshi," she said.

Sezaru tilted his head slightly. "Then who?" he asked. "The Jade Magistrates?"

"No," she said. "I represent a brotherhood of shugenja that shares your interest in destroying the Onisu, as well as the one who summoned them. We call ourselves the Kuroiban."

"I have never heard of this organization," Sezaru said.

"No one outside the Kuroiban has ever known about us," she replied. "No one, that is, except the Emperor himself."

"And what is the purpose of this Kuroiban?" Sezaru asked.

"We are the Black Guard," she said. "We destroy the enemies of the Empire. We live to serve, my lord."

"Interesting," Sezaru said, folding his fingers and seating himself at the base of Matsu's statue. "Tell me more, Angai-san..."

THE HISTORY OF RELIGION IN ROKUGAN

There are two facets of religion in Rokugan — worship of the Fortunes and study of the Tao. Shugenja must be versed in both. Although the two began as dissimilar faiths, after centuries of unified practice most now consider them inseparable.

The worship of celestial entities, most prominently the Fortunes, the Lady Sun, and the Lord Moon, began long before the fall of the Kami. The tribes of man that roamed the lands before the clans were established looked to the fury of nature and named the powers they saw there. The strength of the sea became Suitengu, the fickle and delicate crops they raised were the work of Inari, and even contentment became the blessing of Hotei. In time, the Seven Fortunes were given names and revered by all tribes. Each tribe had its own gods, however, and each placated some subset of a multitude of minor Fortunes, the mikokami. In the Celestial Heavens, the Fortunes were pleased by this worship and bestowed their favor on those who pleased them.

When the Kami fell to earth, they began recruiting followers to form their fledgling clans. The children of the Sun and Moon actively promoted the worship of the Fortunes, and under their direction, a haphazard religion became organized. Temples and monasteries appeared as the most pious began to devote themselves to their beliefs.

With the coming of the first war with Fu Leng, there appeared in Rokugan a mysterious man known as Shinsei. This enigmatic prophet brought wisdom to the Empire such as even the Kami had never seen. His conversation with the First Emperor, recorded by the Hantei's brother Shiba, became a tome of wisdom embraced by the people of Rokugan as a plan for a better life. Within a year of the Tao of Shinsei's compilation, there were entire sects of monks devoted to plumbing the depths of the strange little man's wisdom.

The first century of Rokugan's history therefore saw two very different religions being practiced. Those who followed the Fortunes found the Taoists to be flippant and disrespectful, and feared that the very presence of a Taoist shrine would incur the wrath of the Fortunes. The Taoists, on the other hand, saw the adherents of the Fortunes as inflexible, unable to depend upon themselves.

This schism was all too evident to Hantei Genji, the son of the Kami Hantei and second Emperor of Rokugan. A student of the Tao and devotee of the Fortunes, Genji worked together with one of his most pious subjects, the Lady Seppun who had served his father. Together, they developed a philosophy that merged the two. As the grandson of the Sun and Moon, Genji was very much aware that the Fortunes existed, but he also recognized the simple, elegant wisdom that the Tao offered. With the help of Seppun, and later her son, Genji promoted a religious faith in the Fortunes while using the Tao as a guideline to living a life that would prepare the soul for entry into Yomi.

Although passed into law by imperial edict, this merging of religions was not widely accepted for many years. Eventually, those who had believed in one to the exclusion of the other passed on, and the generations who knew no other way gradually accepted the two as one. The religion of the Empire has gone virtually unchanged for the thousand years since.

Aside from the study of the Tao and worship of the Fortunes, reverence for one's ancestors is a vital element of the Rokugani belief system. With the notion of the Spirit Realms and the Celestial Heavens introduced to the clans, it became readily apparent that the spirits of a clan's blessed ancestors resided in the higher Spirit Realms as well, albeit not with the Fortunes themselves. Just as temples to the Fortunes and shrines to the wisdom of Shinsei appeared, so too did shrines devoted to the memory of ancestor spirits. Few if any consider this to be anything more than another aspect of a pious samurai's reverence for the Celestial Order.



WHAT IT MEANS TO BE A SHUGENJA

When compared to the number of bushi, courtiers, magistrates, or monks, shugenja are remarkably rare. Perhaps one in a thousand persons is born with the gift to channel the kami. Those whom the kami will answer are usually found within bloodlines that have demonstrated a profound ability to channel the elements. Other families produce virtually no shugenja whatsoever. The Hida family, for example, produces perhaps one or two shugenja per generation.

Peasants and other members of the lower classes generally regard shugenja with a mixture of awe and fear, due to their rarity as well as their power. To the peasants, the ability to channel the kami makes a shugenja something beyond human, like the Fortunes themselves. Bushi, on the other hand, respect but do not fear shugenja. Most simply do not fully understand magic, and prefer to rely upon their martial training. In a way, the strength of the bushi is like the katana, the warrior and the blade of the Empire, while the shugenja are the wakizashi, the status and honor of the Empire. Courtiers are respectful of shugenja, due both to their high religious standing and the impressive powers they wield.

The life of a shugenja is often a cloistered one. The ability to commune with the spirits requires a lifetime of study and meditation. Many shugenja prefer to stay in their temples and shrines, preparing their spirits to serve the interests of their families, clans, and Emperor. Others prefer to serve the Empire by living within it. Those who are seen in public are usually performing some duty on behalf of their lord or their temple, but may be anomalous wanderers seeking to understand the elements by broadening their own experiences. Occasionally, shugenja eschew the traditional lifestyle entirely, living and working among the common people. Some are interested in personal glory. Others embrace a hedonistic lifestyle, using their magic to enhance their enjoyment of life. These, however, are exceptions rather than the rule.

THE KAMI

"One does not choose to become a shugenja, nor does a shugenja wield magic. The shugenja is merely the tool; it is the kami who choose when and where to use him."

— Shiba Ningen, Master of the Void

BECOMING A SHUGENJA

Though there is certainly an art to becoming a shugenja, and some are more talented than others, the kami ultimately choose those who wield the power of magic. Even shugenja are hard pressed to explain exactly how or why the kami choose those they do. Those with the ability to communicate with the kami often display magical talent at a young age. These minor displays of magic can easily go unnoticed. Resistance to illness and injury, fondness for animals, or just simple good luck can be signs that a child has a connection to the kami. All shugenja schools have teachers skilled in noting the signs of magical potential, and dispatch these individuals to local cities and villages to keep an eye open for those with talent.

Most of those who become shugenja are born to the samurai caste, but occasional peasants have the gift as well. Some families, such as the Kuni and Moshi, adopt such children and

grant them full samurai status before training them properly as a shugenja. Strictly traditional families such as the Kitsu and Isawa frown upon giving fealty to non-samurai. Instead, they direct talented peasants to join the Brotherhood of Shinsei so that their potential will not be entirely wasted. Though monks do not wield the raw magical power of shugenja, an understanding of the kami can often be helpful on the path of enlightenment.

Shugenja schools search diligently for those with the gift of magic, but many who hear the voices of the kami tragically never realize their potential. Some peasants simply become talented farmers, able to predict the weather or tend livestock with great skill, never realizing that their true talent derives from their connection to the kami. In very rare cases, a peasant with the ability to communicate with the kami masters the basics of magic. These individuals are essentially indistinguishable from ronin shugenja. Some less fortunate individuals are driven mad by the voices of the spirits.

KAMI PSYCHOLOGY

The strange behavior of the kami has been much discussed by monks, shugenja, and scholars. The kami, while often fascinated by the actions of humans, seem more or less unconcerned with human morality. They serve a wicked and dishonorable shugenja as willingly as one who acts with honor and compassion. The kami seem unconcerned with how their power is utilized, so long as they are shown proper respect. A shugenja who prays to the kami, thanks them for their aid, and respects their power will find that the kami are eager to give their blessings.

Shugenja schools often focus on methods of gaining the attention of specific type of elemental kami, focusing upon rituals and incantations that spirits of that type find pleasing. Unfortunately, other spirits find such rituals displeasing. What attracts water kami irritates fire kami, and vice versa. It is from these practices that the elemental focus of specific schools derives. The spirits swiftly recognize a shugenja who regularly practices such rituals, and flock to him or desert him as appropriate. The Tensai of the Phoenix are the masters of these rituals, focusing so entirely upon one element that all other kami are somewhat uncomfortable in their presence. The Tensai do not seem to mind; the power they gain by embracing one element more than makes up for what they have lost.

Some kami seem to enjoy being called upon to perform feats of magic, and become fond of specific shugenja. Members of the Council of Elemental Masters, for example, are constantly surrounded by swirling clouds of invisible spirits eager to serve the Masters. This is hardly exclusive to the Phoenix, however. Most powerful shugenja accumulate a handful of friendly spirits. It is this friendship with the spirits, as well as mystic study and experience, which causes a shugenja to grow in power over the course of time.

When a powerful shugenja dies, the kami who follow him often does not understand what has occurred. For the spirits of nature, death is merely a temporary state. A fire that is snuffed out will ignite somewhere else in time. A rock that breaks merely changes into sand. Unwilling to accept the death of a faithful companion, a kami will seek out the next best thing — an individual of similar appearance and temperament to its former 'friend.' This is usually a son, a daughter, or other close relative. For this reason, the incidence of magical talent happens with greater frequency among specific families and brotherhoods.

Another notable facet of kami behavior is a deep hatred of the Shadowlands Taint. A kami who lingers too long in among corruption will become a kansen, a fearsome entity of dark magic. Though kansen eagerly serve the will of Jigoku, kami fear and resist this change. These peaceful spirits despise kansen, and withdraw from anything that is corrupted. Without the nurturing presence of the kami, the Shadowlands has become the barren wasteland that it is today. The kansen eagerly fill the void left by their purer cousins, and will answer the call of any shugenja who attempt to use magic in an area touched by the Taint. Shugenja who attempt to use magic in the Shadowlands take a great risk.

TYPES OF KAMI

Each type of kami a shugenja calls upon is an independent spirit, with its own ineffable desires, emotions, and opinions. Each type of kami works magic in its own unique way. To understand why the spells of a particular element work the way they do, it may help to understand the way the kami of that element perceive the universe. Shugenja seeking to please the kami can also perform certain specific favors, which vary by the type of kami.

AIR KAMI

Air kami are the subtlest of all elemental spirits, and also the most diverse. Their influence can be seen everywhere, from the faintest breeze to the mightiest hurricane. Air spirits represent motion, intuition, and emotion. They are mischievous and easily distracted, eagerly getting into everything. Air kami enjoy replying to questions with more questions, and often obsess over trivial details. Air spirits enjoy mysteries, and do not need much encouragement to aid a shugenja in search of the truth.

Any shugenja who is often embroiled in mystery and intrigue will inevitably attract the attention of a few air spirits. Above all, in seeking the aid of an air kami a shugenja must be careful not to appear arrogant. Air spirits are confident in their own knowledge, and enjoy sharing it with others. If a shugenja appears not to need their wisdom, they will not help him. Keeping the attention of a mischievous air kami while still appearing to need its continued assistance is a delicate balance that many shugenja find difficult to maintain.

Favors: Like water kami, air kami can be hard to please. Their requirements are extremely exacting, yet subtle. The slightest variation in detail can greatly upset and displease them. Air spirits are fond of music, especially complex arrangements involving string and wind instruments. They are also impressed by shugenja who can overcome conundrums via intuition alone. The Asahina have devised complex puzzle boxes that, when solved, bring great amusement to the air kami.

EARTH KAMI

The kami of earth embody not only the strength of the mountains, but also strength, stability, and determination. Where fire spirits are impatient and arrogant, earth spirits are patient to the point of fatalism. When posed a question, an earth kami sometimes gives no answer at all because it feels that all answers come naturally in time.

Earth kami take the longest view of all kami. As a result, they tend not to have much interest in the relatively transient lives of mortals. A shugenja seeking an earth kami to swiftly come to his aid may as well ask a mountain to fly. On the other hand, once an earth kami decides to aid a mortal, that decision

could not be more final. One could not ask for a more steadfast and loyal aide, though like all kami their actions can sometimes be peculiar.

Favors: Earth kami are pleased by the act of creation. Building a small shrine out of natural stones is often sufficient. Other earth kami are simply pleased by shugenja who perform strenuous labor. The end of the result of that labor may be unimportant; it is the act of creation through toil that pleases the earth kami.

FIRE KAMI

The spirits of fire embody destruction, but are also spirits of insight. While they are extraordinarily wise, they often speak too quickly for others to understand. To make matters worse, they are extremely impatient, and can often grow wrathful when their needs are not immediately comprehended. Between their raw power and their surprising intelligence, fire kami are often extremely arrogant. They are power-hungry and often vengeful, striking out at anything that tries to quench their flame.

Fire kami are extremely short-lived, flickering into and out of existence with the ephemeral lifespan of a candle's flame. Most fire kami concern themselves with finding fuel and increasing their power; a shugenja who feeds the ego as well as the hunger of these spirits will find a loyal companion. Fire kami can be fickle, however, and quickly turn against a shugenja who ceases to serve their purposes for even a moment.

Favors: These kami seldom accept favors other than the consumption of an item by fire. Rare or valuable items find more favor in their eyes; ofuda or other magical items are especially suitable.

VOID KAMI

Though void kami do exist, they are extraordinarily rare, and tend to be solitary. They hover near extremely powerful nemuranai and powerful Ishiken. Places rich in a balance of earth, fire, water, and air spirits may also feature a lone void kami. Even more so than water kami, void kami defy stereotype and definition. Each void kami is an individual, with its own unique personality. Unlike other kami, void kami never die or change forms. They are eternal, and do what they do for reasons known only to them.

Favors: There is no standard favor preferred by void kami. Each individual kami has its own preferences.

WATER KAMI

Water kami are spirits of growth, change, and healing. They can be defined by their very refusal to fit definition. A water spirit may be calm and peaceful one moment, and then wrathful and destructive the next, seemingly for no reason. Water spirits change for the sake of change itself, and find great joy in the act of transformation.

One strangely consistent detail regarding water kami is their unusual method of communication. Water kami communicate through images, reflecting memories of the past in their own surfaces. Though they are very emotional, they rarely display emotion in their communication with shugenja; the water kami understand that their own moods are so mercurial that only by communicating through facts and memories can a mortal hope to understand them. A skilled shugenja can easily befriend a water kami; the challenge lies in finding a way to maintain a friendship with such a moody and unpredictable spirit.

SECRET SPELLS

D20 SYSTEM™

The following modifiers apply to the Spellcraft DC for researching original spells. For rules on spell research see the *Dungeon Master's Guide*. Additional guidelines to assist in creating shugenja spells can be found in *Magic of Rokugan*.

Spell previously researched, not a Secret Spell	no change in DC
Spell previously researched, Secret Spell barred to your character	+30 to final DC
You wish to research this spell as a Clan Secret Spell	+2 to final DC
You wish to research this spell as a Family Secret Spell	+5 to final DC
You wish to research this spell as a School Secret Spell	+10 to final DC
You wish to research this spell as a personal Secret Spell	+15 to final DC

LSR RPG 2E:

The following modifiers also apply to the rules for spell research on page 185 of the *Legend of the Five Rings Second Edition Player's Guide*.

Spell previously researched, not a Secret Spell	-10 to final TN
Spell previously researched, Secret Spell barred to your character	+60 to final TN
You wish to research this spell as a Clan Secret Spell	+5 to final TN
You wish to research this spell as a Family Secret Spell	+10 to final TN
You wish to research this spell as a School Secret Spell	+15 to final TN
You wish to research this spell as a personal Secret Spell	+20 to final TN

Favors: Water kami are notoriously difficult to please. They are fond of riddles; a riddle with no answer, such as the sort found strewn throughout the Tao, often find favor with the water spirits. Some water kami prefer the ritual cleansing of a soiled object with pure water, or a simple prayer to a stream, river, or beach.

SPELL RESEARCH

The practice of magic is a delicate balance between natural ability and practiced methodology. Though the kami choose who will become a shugenja, it is up to each individual to refine his gifts through study and practice. Occasionally, a shugenja develops such a strong bond with the kami that he is able to develop entirely new spells. The process of spell research is not merely a learning experience for the researcher, but for the spirits themselves, for they must fulfill the new request the shugenja has devised.

SECRET SPELLS

Much as samurai long to leave their mark on history by performing great acts of heroism, many shugenja strive to develop a truly unique spell. This challenge is far greater than it seems, for in eleven centuries of research a rather large number of spells have been developed. Though a shugenja may not necessarily know when he launches into his research whether or not a spell has already been developed, the kami always know. If the shugenja attempts to research a previously existing spell, the kami inform him that the path has already been traveled and, except in most cases, assist him in his spell research. Once a shugenja unlocks the secret to a new spell, the kami will eagerly share the secrets with any who choose to learn them.

However, in some cases this is not desirable. Many shugenja prefer to keep their discoveries secret, or at least share them only within their own clan. Though the kami do not completely understand the human desire for secrecy, they will comply if properly placated. This understanding must be

reached at the very beginning of the research process, and the shugenja must constantly remind the kami of the need for secrecy. This process makes research more difficult, and causes the entire process to take longer than normal.

When making a spell secret, a shugenja may choose whether he wishes the spell to be a Clan Secret, a Family Secret, a School Secret, or a personal Secret. Clan, Family, or School Secrets can be individually researched by other members of the same group at no penalty. Personal Secret spells are barred to any but the individual researcher, enforcing fierce penalties upon any others who attempt to create similar magic.

Keep in mind that encouraging the kami to keep a spell secret from other researchers does not protect the spell from being stolen by the usual means. If another shugenja should steal scrolls bearing the secret spell, he may be able to learn it normally. Traitorous members of the clan or school might also teach others the secret spell (though they do so at their own risk). In addition, a sufficiently skilled researcher may be able to trick the kami and pierce the veils of secrecy. However, it should be kept in mind that this is not only very rare, but also tantamount to an act of war. Shugenja schools do not appreciate having that which they have labored to conceal becoming known to others.

SHUGENJA GEMPUKKU

"We now incant the five basic prayers to summon the power of jade; petition the power of Bishamon, the Fortune of Strength, Jurojin, the Fortune of Mercy... and... Oh, Jigoku. Why is this even important?"

— Kuni Watanubo during his first of many gempukku

Like any other aspect of samurai life, the shugenja must have a coming of age ritual to mark his passage into adulthood as a fully capable member of his clan and empire. Because of the relatively small number of shugenja compared to bushi and the nature of a shugenja's calling, the gempukku of a priest of the kami is a far more intimate affair than that of a bushi.

Where many bushi will graduate at once, perhaps only a handful of new shugenja will be recognized per clan each year.

In many cases, the gempukku involves a period of fasting and other holy ritual — usually isolated chanting of prayers to the kami to beseech their continued favor as the initiate passes into the next stage of his life. The final "test" of a shugenja is one of both power and wisdom. Similar to the *taryu-jiai* method of shugenja dueling, the initiate is expected to be able to summon a great deal of power and release it in a controlled manner. In addition, the kami must show a deep understanding of scholarly topics of important to his clan — the Kitsu often recite extensive lists of genealogy and the Asahina recite passages of history and legends.

The Crab gempukku is perhaps the most martially inclined, as the research and application of a Crab shugenja's power almost exclusively deals with combating the Shadowlands. Kuni shugenja are expected to be experts regarding the anatomy of the human (and inhuman) body; most experienced Kuni are capable doctors as well as embodiments of vengeance against the power of the Horde. The Crab expect their shugenja to be able to defend themselves in combat alone as well as any bushi; their gempukku ceremony involves impressive displays of martial prowess as well as magical talent.

Among the Asahina, gempukku is a structured and sanctified event. Crane shugenja prefer subtly attracting the kami's attention to flashy displays of power. They must study the deeper mysteries of the Tao and how it relates to daily life. Many Crane embrace the Tao fully, carry it within their heart, and express it in all social relations. Asahina shugenja must also display a great deal of knowledge regarding etiquette. Many Asahina learn a number of creative skills during their training, including ikebana (flower arrangement), haiku (poetry), and tsangusuri (crafting magical items). These practices not only produce items of beauty (worthy in and of itself for any Crane) but also focus the mind, body, and spirit.

The Dragon have always been unusual in their training of shugenja, frequently placing them in the field beside their bushi brethren. The Tamori have embraced this idea even more so than their Agasha forebears, and Tamori shugenja's gempukku share many similarities with their bushi cousins. Tamori shugenja must be proficient with the arts of herbalism and botany, making them talented wilderness scouts as well as powerful spellcasters.

Although the Kitsu come from a clan of warriors, they are no less refined and generally peaceable than their counterparts in other clans. Even for those who do not study the ways of ancestor magic, the knowledge of those who have come before is a central part of the Lion shugenja's training, and a critical point in their gempukku.

Mantis shugenja tend to have the least "traditional" of ceremonies, especially since the Mantis Clan's concept of magic is wildly different from the shugenja of other clans. The shugenja of the Yoritomo and Moshi consider themselves children of the storm, and weather magic is key to their training. A Mantis shugenja must know the ways of both the sky and sea, and be able to become a deadly force on the seas and land when the clan demands it.

Where shugenja tradition is concerned, the Phoenix Clan both set the standard and follow it most strongly. The sheer number of Phoenix shugenja far outstrips every other clan, but despite this the Phoenix strictly adhere to their religious traditions, especially where the initiation of new shugenja is concerned. Phoenix shugenja are expected to show a superior mastery and understanding of all elements, as well as knowledge of the Tao and Fortunes. As the most visible members of their clan, Phoenix shugenja must also be aware of the social graces and interactions of the Empire.

Scorpion shugenja are often regarded as the most intimidating and unsettling members of their clan, and even the youngest initiates must maintain this reputation. Scorpion shugenja are observant, intelligent, and always prepared. Magic is only one part of a Scorpion shugenja's training: intimidation, manipulation, and information gathering are seen as equally important. Those shugenja who do not display cunning and ambition are generally assigned to a lesser temple in Scorpion territory and forgotten.

Finally, Unicorn shugenja tend to be more individualistic in their training, and thus their gempukku, than any other clan. Unicorn gempukku vary from sensei to sensei. Generally speaking, the Unicorn are similar to the Crab in that they are expected to be able to perform feats of martial prowess as well as mastery of their supernatural lessons. Those shugenja trained by the Unicorn must also show proficiency in the knowledge of nature, a study at which many Unicorn excel with inborn talent.

MULTIPLE SCHOOLS

"You say the Unicorn army is led by an Iuchi shugenja? My father studied with them for a time, and taught me what he had learned. Please, Daidoji-sama, allow to me to aid your plans if I can."

— Asahina Handen

Just as there is only one katana but many techniques to kill with it, the shugenja of the Empire have spent over a thousand years developing rituals and prayers to better understand and interact with the kami. And just like the master of a bushi school, if you ask any powerful priest about his art, he will assure you *his* is the only true and unclouded way. Though rivalries between different schools of shugenja are less likely to cause violence between students than bushi rivalries, they are no less serious.

As scholars and priests, shugenja are far more inclined to spread learning and understanding to their enemies than their hot-tempered bushi cousins. They are also subject to the same political and situational developments that can force them to share their ways with outsiders. Since the shugenja's art focuses on a religious view, they are often pleased to send someone loyal to their beliefs into the heartland of others.

The most common reason for a shugenja to study with another clan is a simple favor granted from one family to another. In most cases the family of the student is indebted to the family of the school. Sometimes, however, a school is honored to train the child of a powerful lord. In the case of Toturi Sezaru, both the Dragon and Phoenix claim the prestige of having had the Wolf attend their shugenja schools, and the Lion instructed him in the lore of the Spirit Realms.

More often, a student's elders petition a different clan's school on his behalf. Gaining approval for such an act is difficult from both parties, as the shugenja must convince his own family he is not spurning their ancestral teachings, and then must prove himself worthy to those who view him as an outsider. The reasons that such a favor could be requested are many, and vary from family to family. Though an Asahina and a Soshi might both claim that they simply wished to learn more about other families of the Empire, it would be a safe bet that at least one of them was telling a half-truth.

Hostage exchange also can cause a child of one family to grow up in the care of another. When the hostage is taken as a prisoner of war or as a way to seal an act of peace between two clans, he is afforded the care and protection of the daimyo in whose land he now dwells. Often, the hostage becomes something of an adopted child to the daimyo and his family, and learns many of the secrets and ways of his new surroundings. Of course, just as the daimyo is honor-bound to protect his new charge, the shugenja is expected not to betray the trust of his generous hosts.

In all cases, the shugenja attending a different school than his own family's risks becoming an outsider to his own kin. Though the study of bushido in Rokugan is a serious thing to the bushi, and the school he attends is a matter of great honor and importance, the art of a shugenja teaches an entire way of thinking in a way a bushi school cannot compare to. Because of this, shugenja almost always adopt mannerisms and beliefs that are much more complicated and life-altering than the differences on holding a sword can be. Though the shugenja will usually return to his family as an honored storehouse of information on the other families (within the bounds of honor, of course), he will often be the target of harsh judgment or suspicious view from those who are not close to him.



NON-TRADITIONAL SCHOOLS

"The mortal Empire tells me I should be ashamed for being ronin. The immortal Heavens bless me and tell me I am worthy of their power. Whom do you think I listen to?"

— Koan

Outside of the organized schools of Rokugan's clans, shugenja still exist and learn. Ronin brotherhoods develop and teach their own special styles of magic. Xenophobic but peaceful cults devoted to the worship of obscure Fortunes arise without support from the clans. Even the feared and reviled Bloodspeakers must study at the feet of some master... human or otherwise.

Most independent cells of shugenja are regarded with suspicion and distrust, and for good reason. The gift of the shugenja is both holy and terrifying. Though most priests have a respect for life that prevents them from using their power for destruction, history has shown that the promise of still greater power can seduce even the most peaceful. Does not a terrible fate inevitably await those not guided by the wisdom of the Great Clans?

RELIGIOUS CULTS

Though the term "cult" has negative connotations, here it is merely used in its clinical definition — to describe any religion with a small or recently established following. Most independent shugenja brotherhoods devote themselves to the fervent worship of one or more Fortunes, the elemental dragons, or even the Sun and Moon. These cults tend to be small, individualized groups that have little to no contact with one another or the bulk of Rokugan. Usually they are led by someone who claims to be a "prophet" of a Fortune, or has found enlightenment in some unusual way and attributes his achievement to whatever figure the cult worships. Whether or not these claims are true varies from cult to cult.

The teachings of these cults meet with varied reactions from more established shugenja orders, depending on how wildly the cult's teachings diverge from the mainstream beliefs of the Empire. A cult devoted to Bishamon as an embodiment of perfection through physical achievement, which believed that enlightenment comes from physical perfection through exercise, could probably exist in relative harmony. A cult that believed Lord Sun is the only just spirit, and expresses its teachings by purifying others with flames, would rapidly come into conflict with those who did not wish to be set on fire. Generally, small cults that keep to themselves and do not interfere with others' lives are the safest sort.

Perhaps the most hated of all independent shugenja — with the exception of maho-tsukai, of course — are ronin. Though those without a master are generally looked upon as aberrations in the Celestial Order, ronin shugenja exist. Many of these individuals see their gifts as a sign that the kami have not abandoned them. Ronin brotherhoods are well aware of the low regard others hold them in, and generally meet in secret. These groups are often cults of personality, formed and organized by a single charismatic shugenja. The death of this person usually marks the end of the brotherhood.

The shugenja of the clans rarely treat ronin brotherhoods well. These groups are virtually assured to be met with prejudice, hostility, and sometimes open violence. Clan shugenja may denounce them, seizing upon any divergence from tradition to spread rumors of impiety or corrupted magic. Without the balancing alliances, tensions, and political entanglements of the samurai families, ronin shugenja groups are unchecked sources of power. Shugenja families see such gatherings as threats, and occasionally attempt to undermine such brotherhoods by offering fealty to their more skilled members. Many ronin brotherhoods have been dissolved by a simple offer of fealty.

BLOODSPEAKERS

The most notorious order of shugenja outside the influence of the clans is the Order of the Bloodspeakers. They are at once the largest and most disorganized of any shugenja order in Rokugan, with disconnected cult cells scattered across the Empire. The Bloodspeakers represent the worst a shugenja can become — twisted by power, uncaring of the Heavens or the Celestial Order, and completely devoted to using their gifts for evil ends. No shugenja with any courage to speak of would suffer a Bloodspeaker's existence to go unchallenged. Several orders of shugenja exist for no other purpose than to hunt and exterminate those like the Bloodspeakers. This is the reason the Bloodspeakers gather in secret and spread their membership so thinly across the Empire. From the shadows, they whisper insidious lies and promises of power to those who listen, attempting to draw the powerful and foolish into their influence.

The Bloodspeakers have no allies, except in the court of Daigotsu, Lord of the Shadowlands. The Cult of Iuchiban is determined to bring about the ruin of all creation, and have no loyalty aside from that purpose. They have learned to respect and fear the power of the Kuni Witch Hunters and the Asako Inquisitors, and retreat rather than attempting to face these more organized groups. However, lone agents attempting to bring down even a small cell of Bloodspeakers quickly — and often briefly — learn the true power of Iuchiban's blood magic.

Shugenja trained by the Bloodspeakers are cruel and evil individuals who lust for power and little else. Though the Order is populated by shugenja and non-shugenja alike, the spellcasters are the driving force of the cult. The true threat of the Bloodspeakers are those maho-tsukai who are able to compose themselves in public gatherings and insinuate themselves into places where they can spread the influence of their teachings, hiding their Taint behind lies and false smiles. These Bloodspeakers can be far more dangerous and insidious than their more violent brethren, turning entire villages to their cause before anyone realizes what has occurred.

BATTLE

"The priests of the kami are pacifists, this is true. When I find the one who summoned the beast that slew my father, I will show him peace. Trust in that."

— Toturi Sezaru

Some find it difficult to reconcile the inclusion of shugenja in the armies of the Great Clans when the role of a shugenja is ostensibly one of peace and understanding. While it is true that many shugenja are devout pacifists, they are nevertheless members of the samurai caste; therefore it is their duty and their honor to participate in battle. If a shugenja's lord orders him into battle, he has no options beyond compliance or seppuku. While it is true that an occasional shugenja takes his own life rather than participate in violence, the vast majority consider it their sacred duty to perform any task set before them by their lord. It is simply another element of their role as a samurai. And, of course, many shugenja are not averse to engaging in battle despite the pacifism theoretically suggested by their position.

Furthermore, an important element of Rokugan's religious belief system is the worship of one's ancestors. For the most part, the spirits of a shugenja's ancestors are positively disposed toward the current pursuits of the clan. Unable to act in the mortal world, these ancestors may seek to influence the shugenja to participate in battle, living vicariously through his actions. A member of the Kitsus who communes with his ancestors on a regular basis, for example, will over time come to believe that the Lion Clan are destined to defeat his ancestors' enemies — the Crane.

In Rokugan, military clashes are normally of a scale such that a single shugenja cannot hope to have any significant impact on the outcome. These conflicts can involve hundreds or thousands of soldiers on each side, and shugenja whose magic can affect more than a dozen individuals at one time are exceedingly rare. Small groups can concentrate their efforts, but this makes the group an obvious target to the opposition, something most generals are unwilling to do. The primary role of the shugenja in combat is instead one of support. There is usually at least one within a general's command group whose duties are primarily communication and detection. Being able to speak to the elements present on a battlefield can be particularly enlightening when attempting to decipher an enemy army's next move. Other shugenja in the force follow behind the army's primary lines, supporting and augmenting allied troops when necessary and aiding in the destruction of entrenched enemy defenses.

Shugenja who insist on entering combat directly are assigned a number of yojimbo appropriate to their rank. Novice shugenja, or those with little political influence, might be accompanied by a single yojimbo. A more influential shugenja might be surrounded by a dozen or more earnest guardians. Rarely, a powerful shugenja may dismiss his guardians. Individuals such as the Elemental Masters simply do not require protection; for them, a yojimbo would be more a liability than an aid.

RITUALS OF THE SHUGENJA

"Fire still burns as it did a thousand years ago. The wind blows as it always has. The world has not changed; why should we?"

— Isawa Hochiu, Master of Fire

Shugenja are, by definition, priests of the kami — the most active and visible embodiments of Rokugan's belief system. As such, they are expected to perform a wide variety of rituals to promote the prosperity of the Rokugani people. While many of these rituals are not magical, they are still important. These traditions have existed since the earliest days of Rokugan. They are integral, necessary parts of existence.

The rituals necessary for the continued good health of the peasantry are considered an essential duty of the shugenja, and one that they undertake of their own initiative. Unlike many samurai, shugenja often consider it their duty to attend to and mingle with peasants. When the time has come for the crops to be planted, the shugenja blesses the hard work of the farmers. Likewise, he appears at the time of harvest. Shugenja even occasionally show up to perform the cremation rites of peasants, although the vast majority of peasants pass into the next life without such privileges. There are, after all, few shugenja compared to the population of Rokugan as a whole.

When dealing with samurai, discretion is of utmost importance for a shugenja. The proper samurai is an educated and pious individual, one who knows the appropriate time to seek the knowledge of those skilled in the ways of the kami. For a shugenja to appear unbidden to perform a ritual on the samurai's behalf would be to suggest that the samurai was unlearned in the proper time to seek a shugenja's aid. Many consider this to be a grave insult, and so shugenja traditionally wait until they are asked before traveling to perform rituals in another samurai's name.

A number of the most common non-magical shugenja rituals follow.

BLESSING

A blessing ritual is the most common ritual that a shugenja performs, as well as the most varied. It is not unreasonable for a shugenja to be called upon to perform many of these ceremonies each day, with each ritual customized for the occasion in question. Examples of common blessing rituals include:

CROPS

Shugenja are often called upon to bless the planting of new crops. This is a brief entreaty to Inari, the Fortune of Rice, usually lasting no more than ten minutes. It is common, and expected in some locations, for the peasantry to recite this prayer with the shugenja.

NAMING

When an infant is born to a samurai family, they give the child a name to bear until the time of their gempukku, when samurai choose the name by which they will be known for the remainder of their lives. At these times, the parents usually invite a shugenja, who recites a lengthy prayer to the infant's ancestors to watch over and protect the young child until such time as the child earns a place among the family and can defend the ancestors' honor in turn.

SOCIAL PROMOTIONS

When important promotions take place within a family or clan, such as the advancement of the daimyo's son in rank or the appointment of a new daimyo or governor, it is customary for a high-ranking shugenja from the most prominent local shrine to offer a blessing for that individual's continued strength and wisdom. This is more a political function than a religious one, but still involves a short prayer to the Fortunes and the individual's ancestors.

UNDERTAKING

At the behest of a daimyo or provincial governor, shugenja often bless a particular group of samurai who are about to undertake an important duty for their lord, particularly when these duties take them away from home for a long time. Magistrates, tax collectors, cartographers, and diplomats often fall into this category.

CREMATION

The most somber ritual a shugenja can perform is that which returns the spirit of a fallen samurai to his ancestors. It is also one of the lengthiest rituals a shugenja can be called upon to perform, consisting of nearly half a day's worth of prayer and incantation. There are prayers to the departed individual's ancestors, usually invoking passages from the Tao that best represent the achievements and philosophies of the individ-

ual's life. The actual cremation process itself is usually performed by eta in a crematorium well out of sight of the surviving family. In the case of a few very high-ranking individuals, the body is immolated by a fire spell summoned by the shugenja himself. This is a rare occurrence, usually reserved for prominent warriors.

The cremation process, when overseen by a shugenja, is accompanied by prayers to the fire kami to consume the departed person's body, but to leave the spirit free to leave the mortal realm. Finally, the ashes of the deceased are presented to the family along with a prayer to Emma-o, the Fortune of Death and judge of the underworld, to spare the soul and allow it passage to Yomi, the realm of blessed ancestors.

GEMPUKKU

Overseeing the graduation of children to samurai is one of the most honored duties that a shugenja can be asked to perform. Traditionally, most major samurai dojo have a shugenja available to advise students on spiritual matters and the proper way to face shugenja in combat. These staff shugenja perform the ritual prayer of the gempukku ceremony, which normally lasts for an hour. In some cases, however, shugenja in authority or who have performed particularly valorous services may perform the ritual instead.

MARRIAGE

The ritual of marriage is in some ways misleading. In truth, the authority to perform a wedding ceremony lies with the daimyo of the individuals being wed, not with the priests of the kami. Nevertheless, the presence of a shugenja lends the proper air of solemnity to the proceedings. It is the daimyo who formally marries the bride and groom, and it is he who presents them before the assembly. The role of the shugenja in this ceremony is to offer the proper prayers to the ancestors of both participants in order to grant them the strength and honor to perform their duty. In the event that one of the participants is changing families or clans, the shugenja offers a prayer of thanks to that individual's ancestors for their guidance and beseeches the ancestors of the new family to accept the person into their family and offer the new clan member the same guidance.

In some cases, the shugenja performing a wedding prayer will invoke the name of Benten, the Fortune of Romantic Love. This is usually a mere formality, however, as marriage in Rokugan is rarely brought about by love. More often, the wedding prayers are offered simply to the bride's and groom's ancestors, and in some cases to Ebisu, the Fortune of Honest Work. The wisdom of the Tao is often quoted, as the new couple is expected to allow Shinsei's teachings to guide them in their new life and duties together.

PURIFICATION

In a society as fastidious as Rokugan, the ritual of purification is one of the most important duties of the shugenja. Contact with any of a number of unclean materials, including dead flesh, blood, and manure, requires the contaminated person to undergo a brief ritual performed by a shugenja. This ritual usually culminates with the passage of the contaminated individual beneath a torii arch, one of the central religious images of the Rokugani faith. Once this simple ritual has been completed, the contamination is purged from the person, leaving him both physically and spiritually pure once more. Obviously, the individual in question must clean himself of any physical remnants of the contamination before the ritual begins.

After a large battle, the surviving warriors are inevitably contaminated by the blood and gore of their enemies. Many temples have devised special rituals to follow a successful battle, allowing victorious samurai to cleanse themselves and offer thanks to the Fortunes and ancestors for a battle well fought at the same time.

SEPPUKU

Just as it is the province of the shugenja to perform the sacred rites of naming and gempukku, so is it their solemn duty to oversee that most dreaded of ceremonies: seppuku. The role of the shugenja in the process is thankfully very small, as it is the duty of the person performing the ceremony to earn the favor of his ancestors rather than having a priest intercede on his behalf. Nonetheless, a shugenja traditionally offers a prayer on behalf of the individual as he begins his preparation and another upon the ceremony's completion. If the ceremony was completed properly, the shugenja offers a prayer of thanks to the spirit of the departed for expunging the stain on his family's honor and offering him good fortune in seeking to balance his karma in the next life. If the ceremony ends poorly, the shugenja offers a prayer of apology to the ancestors of the family, begging forgiveness for the shame that the ill-performed seppuku has brought upon their names.

NEW MECHANICS

"Fire does not wait; the wind does not repeat itself. A shugenja must be always prepared to listen, for the spirits are always prepared to speak."

The Legend of the Five Rings game setting has been officially presented in two separate game systems, the *Legend of the Five Rings RPG 2nd Edition System* (presented in the *Player's Guide and Game Master's Guide*) and *Wizards of the Coast's d20 System* (presented in *Rokugan*, the official supplement to *Oriental Adventures*). While these two systems are somewhat dissimilar, the setting presented in both versions of the game is the same, and thus it is our intent to present a sourcebook that is useful no matter which of these systems you choose to use when running your game.

Generally, when a new rule or mechanic is presented, whenever applicable we will present equivalent d20 System™ and L5R RPG 2E System versions in close proximity.

Rules and options for the d20 System™ look like this.

Rules and options for the L5R RPG 2E System look like this.

Occasionally, extensive new information may be exclusive to a specific system (such as New Paths for the L5R RPG 2E System or new feats for the d20 System™). In such a case, the information will follow the same convention as above. The d20 System™ material will appear in black and the L5R RPG 2E System material in blue.

In the case of characters, occasionally, a character's name will be followed by a short explanation of his character class in lieu of full statistical information. Such an example might look like this:

TORITAKA TATSUNE

[Samurai 6/Berserker 4/Shadowlands Veteran 10; Hida Bushi 5/Hida Avenger 3]

The information presented before the semicolon is the character's class and level in the d20 System™. The information presented after the semicolon is the character's rank and school in the L5R RPG 2E System.

Sometimes material must be presented for one system or the other. In such cases, this text will be contained in a callout box with a gray background, such as the one below. The headers for these boxes will clearly label which information is for the d20 System™ and which information is for the L5R RPG 2nd Edition ("L5R RPG 2E").

L5R RPG 2E:

Insight Rank:

Some of the new options in this book rely upon an attribute called "Insight Rank." Insight Rank refers to the character's total Insight, calculating his Rank as if he had attended only a single school. For example, a New Path that requires Insight Rank 3 is available to any character with 176 Insight or more, even if in actuality they possess three Rank One Techniques in three different schools. Note that using new rules introduced in this book, it is possible for a shugenja character to attend multiple schools.

School Rank:

Any option that requires a School Rank means just that — the appropriate rank in that school. This is independent of Insight Rank. For example, a kata that has the requirement "School Rank Iuchi Shugenja 2" cannot be learned unless the character has attained two Ranks at the Iuchi Shugenja school, no matter how high the character's total Insight Rank may be.

Shugenja and School Rank:

At the GM's option, he may allow shugenja of any school to progress higher than Rank 5 in that school, given that they have earned appropriate Insight. School Ranks beyond 5 simply work the same as lower Ranks, allowing the character to learn spells of progressively higher Mastery Levels. It is even conceivable that such characters may choose to research spells of Mastery Levels higher than 6. A Fire Spell of Mastery Level 9 would be a truly awesome spectacle.

NEW PATHS

New Paths are just what their name implies: new ways of combining training styles to achieve a character whose talents are more diverse than a student of a single school. New Paths have a Path of Entry requirement, which states what school and School Rank (not Insight Rank) a character must be in order to be accepted in the Path's dojo. For example, the Hiruma Stalker New Path only accepts students who have achieved the second rank of the Hiruma Scout School.

Similarly, New Paths have a Path of Egress. This specifies what schools the student may attend after his training in the New Path has been completed and he is ready to advance once more. Usually, this means that the founder of the New Path was originally a student of the mentioned school, and arranged for his students to study there upon their graduation. Note that as long as the character follows both the Path of Entry and the Path of Egress, there is no cost incurred, as the Multiple Schools advantage is not required.

Example: Hiruma Goro is a Rank 2 Hiruma Scout. He wishes to join the Hiruma Stalkers and is granted leave by his sensei. Upon completion of his studies with the Stalkers, Goro requests permission to study with the Hida Berserkers, the path suggested by his instructors among the Stalkers. Upon achieving Insight Rank 4, Goro's School Rank will be as follows: Hiruma Scout 2, Hiruma Stalker 1, Hida Berserker 1. This is an acceptable course of study, and Goro did not need to purchase Multiple Schools at any.

New Path Note: In the d20 System, most new Paths and some Advanced Schools translate as five-level prestige classes.

DOJO

Even the enlightened shugenja must attend a dojo, or school, where they learn the way of the kami. For some, this dojo may be as simple as an ancient hut where the shugenja's ronin father instructed him in the basic sutras. For others, this dojo may be an ancient and holy place where generations of priests have learned their art. Where a shugenja character received his initial training and passed his gempukku can greatly color that character's abilities as well as his perception of the world. With this in mind, many dojo are introduced in this book. If a player creating a character wishes for his character to attend a particular dojo described in this book, he may do so with the GM's approval.

Unlike the martial schools of the Empire, shugenja dojo are often temples that are associated with a large stronghold of the clan. Most temples are constructed as the home for attendant priests and monks, so it is never an issue to find space for an initiate to live within the temple if he must. Students often attend elder shugenja in rituals and prayers as they learn their craft and take more structured lessons in chambers away from public eyes.

Attending a major dojo bestows a number of benefits. Individual benefits vary from school to school.

SOCIAL BENEFITS

Social benefits represent a measure of status gained by your association with a major school. These benefits apply only so long as the student continues to attend the dojo. They represent mannerisms and social contacts that are available to members of the dojo. If a student leaves the dojo on bad terms, certain aspects of these social benefits fade. An intricate knowledge of the customs and practice of an individual dojo is required to emulate these benefits, so the success or failure of an impostor hoping to reap these benefits is left to the discretion of the DM.

All Dojo give the following Social Benefit:

BROTHERHOOD OF THE SCHOOL

All members of a dojo are familiar with that dojo's customs of greeting, meditation, and exercise. Two fellow students introduced to one another have little trouble recognizing their mutual training, even if they have never met before, and will be kindly disposed toward one another due to their mutual experiences.

SOCIAL BENEFITS

Benefit: You gain a +2 circumstance bonus on all Diplomacy and Sense Motive checks with members of your own dojo, or on Spot checks to recognize a fellow student.

If you leave the school on bad terms, the Diplomacy check bonus becomes a penalty instead.

Benefit: You gain a free Raise on all Awareness and Perception related rolls against made against members of your own school.

If you leave the school on bad terms, the free Raise on Awareness related rolls fades, and all Awareness related rolls against members of your former school have their TN increased by 5.

TRAINING BENEFITS

Training benefits represent basic spellcasting and simple martial abilities learned by attending the Dojo. These benefits reflect the training regimen of that dojo, and thus do not fade even if the character leaves on bad terms. However, should the character take up study at a new dojo, the practices of that dojo may replace those gained at his former dojo, causing certain training benefits to fade.

All dojo give the following Training Benefit:

TRAINING BENEFITS

You are well aware of the power and weaknesses of shugenja trained as you are.

Benefit: You gain a +2 insight bonus to all rolls to save against spells cast by shugenja of the same school as you.

Benefit: The TN for shugenja of the same school to affect you with spells is raised by 5. (See sidebar.)

Gaining a dojo benefit costs nothing; it's part of your character's background and history. While it may seem that a character that chooses a dojo is getting something for nothing, membership in an established shugenja school is a very serious business. Even after graduation, the eyes of the sensei are watching. A shugenja is expected to show respect to his school, and to prove the superiority of its way by mastering the path of enlightenment and harmony with the universe. Though shugenja dojo are far too "peaceful" to hold long-term violent feuds with other schools as bushi schools sometimes do, they occasionally develop rivalries with the schools of enemy clans. Though these rivalries are peaceful on the surface, this is merely out of necessity, as feuds between shugenja can explode into devastating displays of magical power.

SENSEI

"The first lesson of fire: the power of fire is impressive, but even more impressive is its mercy, for all fires quench in time. The ocean is bountiful, but it is also merciless; the waves never cease to pound."

— Naka Tokei, Grand Master of the Elements

Before a shugenja can further himself on the path the kami have laid before him, he must return to his sensei for further instruction. So who is his sensei? Though most major dojo have many instructors, all have at least one sensei, a master of the school's techniques. Each of the dojo described in this book thus describes a sensei, a powerful shugenja whose duty it is to instruct the students of that school. It is possible that a particular student may have very little contact with his sensei (some of them have a lot of students to instruct) but a shugenja is certainly aware of who his sensei is and will have met him at least a handful of times.

Generally, the lord of a bushi family is too busy with political and governmental affairs to be the master of his ancestral school. However, a family of shugenja generally looks to its daimyo as its spiritual leader and most learned member. While the time-consuming business of managing a family within the Empire often keeps the shugenja daimyo from personally overseeing his family's dojo, it is also common for the daimyo to simply appoint many advisors and spend most of his time at the school or family temple.

With this in mind, each dojo in this book suggests an NPC for use as a sensei. These NPC's can fulfill a variety of different roles in your campaign, from teacher, to benefactor, to villain, depending on the campaign. If your campaign involves extensive exploration into the Shinomen Forest, the Unicorn sensei Iuchi Lixue may play the role of protector and advisor for the party. In a campaign based in Scorpion territory, Lixue may instead be the villain of the campaign, dispatching her Iuchi students to the city of Ryoko Owari in an attempt to undermine the party's position there and strengthen the Unicorn Clan's standing.

Keeping in mind the wildly different roles possible for a sensei given the variety of different campaigns possible in a Rokugani setting, full statistics for sensei are not given. Instead, only a suggestion of character School Rank / character class and level are provided, so that you may customize all sensei to suit the needs of your campaign. It is improbable that most sensei NPCs will ever be directly involved in combat, whatever the campaign (and a player character who attacks his sensei deserves whatever he gets) so full statistics are not necessary.

LSR RPG 2E:

School and Dojo:

There is a slight distinction that should be kept in mind between the terms "school" and "dojo." A "school" is a philosophy or style of magic, while a dojo is a physical place where that style is taught. Multiple dojo may share teach the same school, and a single dojo may teach multiple school styles. A character who has attended "the Iuchi Shugenja School" may be any student of a dozen different Unicorn dojo, while a student of "the Honored Watch Dojo" might be a student of the Horiuchi Shugenja School or even the grim Moto Shugenja School.

MULTIPLE SHUGENJA SCHOOLS

"Cease to believe there is anything yet to be learned, and you are certain to be correct."

— Kitsu Okura

Like their more martial counterparts the bushi dojo, shugenja schools have highly specialized and individualized programs of study that are particular to the clan and family that maintains the school. Also like bushi, however, it is possible that an individual trained in one school can broaden his experiences by studying at another school.

In addition to having an appropriate explanation for why the shugenja should be allowed to change schools, characters interested in changing schools must purchase the Multiple Schools Advantage, which costs 12 experience points for shugenja characters. Additionally, a shugenja must be at least Insight Rank 3 before he can begin to acquire ranks from other shugenja schools.

MATCHING AFFINITIES

A shugenja who moves from a school with a particular Affinity to another school with the same Affinity learns a wealth of new information that closely mirrors his own training. As a result, his ability to interact with the kami of his chosen focus increases dramatically. The shugenja's School Rank is now considered to be two ranks higher for the purposes of casting spells of his chosen element. The unfortunate facet of the training is that the shugenja's ability to cast spells of the opposing element is reduced even further, and his School Rank is considered two ranks lower than it actually is for casting spells of that element. For example, a Rank 3 Kuni shugenja who gains a rank in the Tamori school would be considered Rank 4 overall, although he could cast Earth spells as if he was Rank 6 and Air spells as if he were Rank 2.

NON-OPPOSING AFFINITIES

Shugenja who change to a school with a different, non-opposing elemental Affinity than their original school now enjoy an Affinity in two elements. They also gain the Deficiency that accompanies their new school. For example: A Kitsu shugenja who begins studying at the Asahina school would gain an Affinity for both Water and Air spells, with a Deficiency in both Fire and Earth spells.

OPPOSING AFFINITIES

It is not possible to study magic in two institutions with an emphasis on opposing elements. No student of the Iuchi school, for instance, will ever be capable of studying at the Agasha school because the schools focus on Water and Fire, respectively.

NO AFFINITY

Shugenja who do not possess any Affinity or Deficiency, such as true ronin shugenja, who join an existing school immediately gain the elemental emphases of that school. For example: a Rank 3 ronin shugenja who joins the Yoritomo school and advances in rank would be considered a Rank 4 shugenja who could cast Rank 5 Water spells, but only Rank 3 Fire spells.

School	
Element	Family
Air	Asahina, Isawa, Moshi, Soshi
Earth	Horiuchi, Isawa, Kitsune, Kuni, Tamori
Fire	Agasha, Isawa
Water	Isawa, Iuchi, Kitsu, Tonbo, Yoritomo

PROHIBITED SCHOOLS

ISAWA ISHIKEN

The magic practiced by the Void mages is so different from any other form of magic in the Empire that cross training is impossible.

ISAWA TENSAI

The tensai are far too focused on their specialized study to benefit from less intensive philosophies of magic. Likewise, those who do not begin as Tensai cannot later join that school.

KITSU SODAN-SENZO

The Kitsu's affinity for ancestor spells prevents them from embracing the elemental teaching of other schools, even those in their own family.

MULTI-ELEMENT SPELLS

"Fire opposes water, except when you understand that steam in someone's eyes can become a rather painful hindrance to them. Suddenly, it seems that they work together quite well."

— Satoshi

The traditional view of the universe is that all things are made up of the Five Elements in varying degrees. There are four primary elements balanced by the influence of the Void, which keeps opposing elements from causing harm to one another when they are brought together to create parts of reality. The nature of Fire opposes that of Water, while Air is similarly at odds with Earth. Spells typically came from calling upon one element or another — very rarely have prayers to multiple kinds of kami been performed, and never to spirits of opposed elements.

As the practice of magic spread, this boundary of magic was never tested in any real manner. Aspiring and crafty apprentices would be chastised for attempting to pursue such studies, and quickly directed back to more traditional practices pioneered initially by the Isawa family.

It is important to note that this notion did not come about from an Isawa desire to censor learning, but from an ancient concern that became accepted truth. Members of the Council of Masters would occasionally take it upon themselves to attempt to broaden this particular frontier, but always to criticism from their peers. Ultimately, those who had the resources to pioneer such a dramatic new style of magical research had neither the time nor inclination to do so.

Only recently has this changed, and as a result of one of the strangest alliances in the history of the Empire. When the Agasha family departed the Dragon Clan, they brought their mastery of alchemy with them. Seeking a niche among the more well-established families of the Phoenix, the Agasha began to question the long held beliefs of the Isawa. They began to conduct research into the possibility of multi-element spells.

When the research of the Agasha began to bear fruit, there were some among the Isawa family who were not pleased. In the space of a few years, this upstart family had not only begun to challenge some of the Isawa's most deeply held beliefs, but they were doing so quite successfully. Some of the more conservative among the Isawa sought to put an end to the Agasha's research.

The Agasha family's response was a surprising one. Rather than resisting their Isawa detractors, they asked them for aid. While the Agasha had made much progress in their studies, they felt they could go no further without access to the legendary archives of the Isawa. It is unknown whether the Agasha truly needed aid or if the move was simply a canny appeal to the Isawa

ego, but it was successful. The Isawa family took over the research, and within a year the first multi-element spells were complete. The Isawa thanked the Agasha politely for their aid, and took credit for the research.

However, the Agasha family's part in this story was not yet done. Though the Isawa had taken over the research, the Agasha had continued their work on their own. When the first spells were complete, Agasha Hamanari presented a full collection of the multi-element scrolls to the Imperial Court

and to the daimyo of every shugenja family of the Great Clans. As they did so, the Agasha made it absolutely clear that their gifts were a product of Isawa wisdom — proof that the magic of the Phoenix was truly supreme.

Though many among the Isawa were outraged by the move, there was little they could do without making themselves appear foolish in the court. After all, the Agasha had given them full credit. In the space of only a few years, the Agasha family had not only proven themselves as competent in the ways of magic as any of the Phoenix families, but they had also proven that they would not be intimidated or manipulated. Relations between the Isawa and Agasha since have been somewhat stressed, but peaceful.

Unaware of the quiet political revolution this magic brought within the Phoenix, the rest of the Empire has embraced the multi-element spells. This powerful magic has brought about a new age of magical research among the clans, and each clan has adopted these strange new spells in their own unique manner.



HAMANARI'S GIFT

The following multi-element spells were among the scrolls presented to the Imperial Court by Agasha Hamanari. They are known collectively as "Hamanari's Gift" and may be learned by members of any clan.

MULTI-ELEMENT SPELLS ID201

AIR AND EARTH

Evocation (Air, Earth)
Level: Shu 3 (Air and Earth — Multi-Element)
Components: V, S, DF
Casting Time: 1 action
Range: 5 ft.
Effect: Circle of stones, centered on you, at 5 ft. radius.
Duration: 2 rounds
Saving Throw: Reflex half
Spell Resistance: No

A basic union of the kami of air and earth, this spell causes a great wind to spin violently around you, like a small hurricane with you in the eye. At the same time the air whirls about, jagged stones appear in midair and ride the wind with a savage fury. Anyone adjacent to your position takes 4d6 impact damage and is treated as if he were hit with a bull rush attack with a Strength of 20. These targets cannot be pushed back farther than five feet. A successful Reflex save halves the damage and negates the bull rush effect.

FIRE AND AIR

Evocation (Air, Fire)
Level: Shu 3 (Air and Fire — Multi-Element)
Components: V, S, DF
Casting Time: 1 action
Range: 5 ft.
Effect: Circle of flame, centered on you, at 5 ft. radius.
Duration: 2 rounds
Saving Throw: Reflex half
Spell Resistance: No

This spell produces a burst of flame that scorches enemies while simultaneously launching you into the air to safety. When the spell is cast, a burst of flame surrounds you in a five foot radius, burning all those in adjacent squares for 4d6 fire damage. At the same time, the air spirits lift you into the air, allowing you to move 90 feet as a move equivalent action for the duration of the spell. The flames follow you as you move, continuing to burn anyone in squares adjacent to you. A single target may not be burned more than once per round, no matter how many times you move past its square.

Though it would be very easy for a shugenja to use this spell to strafe numerous targets at once, caution is recommended, for you still invite attacks of opportunity normally as you move. In addition, the caster would be wise to find a safe perch before the spell's brief duration ends; otherwise the air spirits dump him unceremoniously on the ground.

MULTI-ELEMENT SPELLS

D20 SYSTEM™

Multi-element spells all carry two elemental descriptors. In most cases, this simply means that the spell may be treated as either element. This applies when researching new spells, applying a feat which affects spells of either element, or when adjudicating any other effect triggered by the spell's elemental descriptor.

Because multi-element spells count as spells of both elements, they cannot be learned as one of a shugenja's element focus spells unless the shugenja has element focus in both elements (a circumstance not possible using the typical Great Clan shugenja schools) or the shugenja has the Multi-Element Mastery feat (described elsewhere in this book). If either of the elements are your barred element (or of the Void element and you do not have the Ishiken-do feat), the spell cannot be learned or cast. Multi-element spells that span two opposed elements, such as fire and water, can typically only be learned by a shugenja with earth or air focus.

With the Elemental Versatility feat presented in Magic of Rokugan, a shugenja can potentially learn a spell from a barred element. In this case, the spell must be learned and cast as a spell of the barred element, three levels higher than normal.

For example, Iuchi Dangai, a shugenja of the Iuchi School (Water Focus), is selecting his new spells for becoming a 7th level shugenja. He may select a 1st and 2nd level Water spell (his Element Focus), and a 3rd level spell of any element but Fire. Dangai may choose an Earth/Water spell if it is 2nd level or lower.

FIRE AND WATER

Conjuration (Creation)
Level: Shu 2 (Fire and Water — Multi-Element)
Components: V, S, DF
Casting Time: 1 action
Range: Short (25 ft. + 5 ft./2 levels)
Effect: Cloud that spreads in a 20 ft. radius, 20 ft. high
Duration: 1 round/2 levels
Saving Throw: None
Spell Resistance: Yes

By forcing together the kami of fire and water in this basic spell, a rather predictable result is caused — steam. You cause an area to suddenly fill with scalding and choking steam for the duration of the spell. Visibility is reduced to ten feet, granting targets beyond that range one-half concealment (20% miss chance). Every round a victim stays in the steam (including the round that it is cast) he takes 1d6 fire damage and 1d6 subdual damage. In addition, any breathing targets in the area suffer a -2 penalty to all attack rolls, saving throws, and skill checks while they remain in the cloud and for one round after leaving it.

EARTH AND FIRE

Evocation (Earth, Fire)
Level: Shu 6 (Earth and Fire — Multi-Element)
Components: V, S, DF
Casting Time: 1 action
Range: 40 ft.
Area: Cone
Duration: Instantaneous
Saving Throw: Reflex half
Spell Resistance: Yes

A favorite of the Tamori family, this spell calls forth the fury of the Earth and Fire kami. The result is an impressive blast of magma that erupts from the ground at your command. Anything caught in the blast takes 6d10 damage and is knocked prone. A successful Reflex save halves the damage and prevents the knockdown.

WATER AND AIR

Divination
Level: Shu 2 (Air and Water — Multi-Element)
Components: V, S, DF
Casting Time: 1 minute
Range: Touch
Effect: Bird's-eye view in bowl of water
Duration: 1 minute/level
Saving Throw: None
Spell Resistance: No

Your vision is extended by the surrounding water and air kami, focusing visions into a blessed basin of water. You may use the basin of water to look upon any point in the area one mile around you as if you were looking down from the sky. The perspective may be as high as cloud level in the sky and as low as a few feet above the earth. Structures with a roof block this vision. You can see and hear the target area normally, though you are no longer aware of your body's surroundings. Those in the area viewed can attempt to notice you as per the normal rules for scrying.

WATER AND EARTH

Transmutation
Level: Shu 1 (Earth and Water — Multi-Element)
Components: V, S, DF
Casting Time: 1 action
Range: Short (25 ft. + 5 ft./2 levels)
Area: One 30-ft. square area
Duration: 1 round/level
Saving Throw: None
Spell Resistance: No

This simple spell causes the water kami to invade the earth and create mud. The thick mud extends four feet into the ground, and anything heavier than twenty pounds begins to sink at a rate of a half foot per round. A simple Strength roll (DC 15) keeps a character or animal from sinking deeper for the round, and allows movement through the area at one-half speed. Failing this Strength check limits an affected creature to one-quarter movement and denies any Dexterity bonus to AC. This spell cannot be cast in an area where the surface is not natural dirt, earth, sand, or stone.

MULTI-ELEMENT SPELLS [2ND EDITION]

AIR AND EARTH

Range: None
Mastery Level: 3
Duration: Instantaneous
Area of Effect: 5' radius around the caster

A basic union of the kami of air and earth, this spell causes a great wind to spin violently around the caster, like a small hurricane with the shugenja in the eye. At the same time the air whirls about the caster, the very ground rips and rides the currents as well. Anyone within the spell's area (except the caster) takes 2k2 Wounds and must make an opposed Earth roll against the shugenja's Ring for this spell or be buffeted back ten feet by the force of the spell. The caster must be standing on a surface of earth, stone, or similar material to cast this spell. The spell does not work if the relevant surface is less than eight feet thick.

FIRE AND AIR

Range: None
Mastery Level: 3
Duration: Instantaneous
Area of Effect: 10' radius

Early in the research begun by the Agasha, it was found how well air and fire worked together as the heat of flames agitated the air and caused it to move quickly. This spell capitalizes on this relationship by causing a burst of flame that scorches enemies while simultaneously launching the caster into the air to safety. When the spell is cast, the caster can move his Ring for this spell $\times 5$ for two rounds. Everyone within five feet of him at any point during this spell takes 2k1 Wounds; a single target may not be affected more than once per round.

MULTI-ELEMENT SPELLS

L5R R7G 2E:

Multi-element spells are considered to be spells of both elements. If a character has Affinity or Deficiency for any of the elements involved, these apply to the spell. In the case of spells which apply to both a character's Affinity and Deficiency, these two aspects effectively cancel one another out. When a multi-element spell is cast, the caster must add his Rings of all applicable elements together and divide them by the number of elements in the spell (usually two) and round down. Any Free Raises or other effects that apply to any elements involved in the spell may be applied to the spell normally.

For example, Soshi Toshio, a 4th rank Soshi shugenja with an Air Ring of 5, a Fire Ring of 3, an Earth Ring of 2, a Water Ring of 2, and a Void Ring of 3, learns Fire and Air, a Fire/Air spell of Mastery Level 2. Since Toshio has an Affinity with Air, he could have chosen to learn this spell at 1st Rank. When the spell is cast, Toshio's Ring is effectively 4 (5 Air plus 3 Fire, divided by two). All Ring-dependent effects from the spell also use his this number. If Toshio wanted to learn Hail of Stones, an Air/Earth spell of Mastery Level 4, he could not choose it any earlier than his current rank since he has an Affinity for Air and a Deficiency for Earth. He would cast this spell as if his Ring were 3 (5 plus 2, divided by two and rounded down).

FIRE AND WATER

Range: 50 feet

Mastery Level: 2

Duration: 2 rounds

Area of Effect: 10' area

By forcing together the kami of fire and water in this basic spell, a rather predictable result is caused — steam. The shugenja causes an area to suddenly fill with scalding and choking steam for the duration of the spell. Every round a victim stays in the steam (including the round that it is cast) he takes 2k2 Wounds that cannot reduce him below the Down wound level. The steam also impairs vision like a cloud of thick fog would. Those trapped within the cloud may not re-roll 10s on attack rolls or skill checks while within the area, and for one round after leaving.

EARTH AND FIRE

Range: Touch

Mastery Level: 4

Duration: Instantaneous

Area of Effect: 5' area blast

A favorite of the Agasha who researched the spell originally, this spell calls forth the fury of the Earth and Fire kami in the ground. The result is an impressive, though relatively small blast of magma that erupts from the ground near the caster's feet. The blast shoots out in a forty-foot cone. Anything caught in the blast takes 5k4 Wounds and must make an Earth roll (opposed by the caster's Ring for this spell) or be knocked down by the force.

WATER AND AIR

Range: None

Mastery Level: 2

Duration: 1 minute

Area of Effect: Basin of water touched

The shugenja casting this spell has his vision extended by the surrounding water and air kami, focusing visions into a blessed basin of water. The shugenja may use the basin of water to look upon any point in the area one mile around him as if he were looking down from the sky. The perspective may be as high as cloud level in the sky and as low as a few feet above the earth. A roof blocks this vision.

WATER AND EARTH

Range: 30'

Mastery Level: 1

Duration: 1 minute

Area of Effect: 30' area

This simple spell causes the water kami to invade soft earth and create mud. The thick mud extends four feet into the ground, and anything heavier than twenty pounds begins to sink slowly into the mud at a rate of a half-foot per round. A simple Strength check at a TN of 5 keeps a character or animal from sinking deeper for the round. Movement across the mud is reduced to one-half, and anyone caught more than a half-foot in the mud has his TN to Be Hit reduced to 5 + armor (plus any supernatural benefits). The caster must be standing on a surface of earth, stone, or similar material to cast this spell. The spell does not work if the relevant surface is less than eight feet thick.

NEW FEATS

BLESSING OF EARTH

Your soul echoes with the strength and stability of the mountains.

Prerequisite: Element Focus (earth), Void Use.

Benefit: You gain a +1 sacred bonus to all Constitution-related checks and Fortitude saves. You may spend a Void Point to gain temporary hit points equal to your Constitution modifier. These hit points last for one hour, and do not stack with other hit points gained through the use of this feat.

BLESSING OF AIR

The subtle spirits of air are woven into your very being.

Prerequisite: Element Focus (air), Void Use.

Benefit: You gain a +2 sacred bonus to all Charisma-related checks. You may spend any number of Void Points as a move-equivalent action to gain a deflection bonus to AC equal to your Charisma modifier. This bonus lasts for a number of rounds equal to the number of Void Points spent.

BLESSING OF WATER

Your nature is as fluid and mercurial as the kami of water.

Prerequisite: Element Focus (water), Void Use.

Benefit: You gain a +1 sacred bonus to all Wisdom-related checks and Will saves. You may spend a Void Point to increase your base speed by 5 for one hour.

BLESSING OF FIRE

The raging power of fire lights your path.

Prerequisite: Element Focus (fire), Void Use.

Benefit: You gain a +1 sacred bonus to all Intelligence-related checks and Reflex saves. You may spend a Void Point to gain a damage bonus equal to your Dexterity modifier on any ranged attack (including a ranged attack from a spell).

BLESSING OF VOID

You are one with the Void.

Prerequisite: Wisdom 17+, Depths of the Void, Ishiken-do, Void Use.

Benefit: Your Void Point total is increased by your level divided by three, rounded down (but always by at least one). You may spend a Void Point as a full-round action to heal damage to yourself equal to your lowest ability score modifier $\times 5$. This is a supernatural ability.

ELEMENTAL INSIGHT

You have greater versatility in magic than the average shugenja.

Prerequisite: Shugenja level 1st+.

Benefit: Your number of spells known is greater than normal. You may choose one of the following: one more spell of any element, of any level lower than the highest level spell you can cast; two more spells of your element focus, of any level lower than the highest level spell you can cast; or one more spell of your element focus, of any level.

Special: You may take this feat multiple times. Each time, you gain additional new spells known.

FRIENDLY KAMI

A particularly powerful kami has chosen, for whatever reason, to follow you in your adventures. Its magic makes your own more powerful.

Prerequisite: Shugenja level 1st+, Spellcasting ability score 15+, Void Use.

Benefit: An invisible kami pertaining to your element focus hovers near you at all times, aiding you in spellcasting. Once per day, you may spend a Void Point to cast a spell pertaining to your element focus without expending a spell slot. In addition, you may always cast any spell of the importune kami series (see *Magic of Rokugan*) using the friendly kami as a target (the kami reacts as a spirit of the size required by the spell).

Your friendship with the kami must be maintained. At least once per week you must perform some sort of favor for the kami, or you lose the benefits of this feat until you properly make amends. The DM determines whether or not the favor you perform is acceptable.

Note: As per the optional rules presented in *Rokugan*, a shugenja's "spellcasting attribute" varies by his element focus. See *Rokugan*, page 39, for details.

MULTI-ELEMENT MASTERY

You are particularly talented at learning and casting multi-element spells.

Prerequisite: Shugenja level 1st+.

Benefit: You may learn multi-element spells as spells of your Element Focus, so long as at least one of the spell's descriptors pertains to your Element Focus.

Normal: A shugenja cannot learn multi-element spells as his Element Focus spells.

NEW ADVANTAGES

FRIENDLY KAMI

13 POINTS

An invisible kami pertaining to your Elemental Affinity aids your magic. You may cast an extra spell per day relating to your Elemental Affinity. You also receive a Free Raise on all Sense, Commune, and Summon spells pertaining to your Elemental Affinity.

Your friendship with the kami must be maintained. At least once per week you must perform some sort of favor for the kami, or you lose the benefits of this Advantage until you placate the kami. The GM determines whether or not the favor you perform is acceptable.

BLESSING OF EARTH

14 POINTS

Your soul echoes with the strength and stability of the mountains. Increasing your Stamina or Willpower costs one point less (in XP or character points). Once per day, you may spend a Void Point to gain an extra Wound Rank just below Down. This Wound Rank has the same penalty as the Wound Rank just above it. This extra Wound Rank remains for three hours.

If you take damage on this Wound Level, the damage is healed when the effects of this Advantage end. This Advantage may only be purchased by a shugenja with Elemental Affinity for Earth magic.

BLESSING OF AIR

14 POINTS

The subtle spirits of air are woven into your very being. Increasing your Reflexes or Awareness costs one point less (in XP or character points). You may spend any amount of Void Points to gain a Carapace rating equal to your Air for a number of rounds equal to the Void Points spent. Though this must be done on your turn, it does not count as your action for that round. This Advantage may only be purchased by a shugenja with Elemental Affinity for Air magic.

BLESSING OF WATER

14 POINTS

Your nature is as fluid and mercurial as the kami of water. Increasing your Strength or Perception costs one point less (in XP or character points). You may spend a Void Point to increase your Water by 2 for the purposes of determining your movement. This effect lasts for one hour. This Advantage may only be purchased by a shugenja with Elemental Affinity for Water magic.

BLESSING OF FIRE

14 POINTS

The raging power of fire lights your path. Increasing your Agility or Intelligence costs one point less (in XP or character points). When spending a Void Point on any skill roll involving a ranged attack, you may also add your Fire to the total. This Advantage may only be purchased by a shugenja with Elemental Affinity for Fire magic.

BLESSING OF VOID

14 POINTS

You are one with the Void. Increasing your Void Ring costs two points less (in XP or character points). You may spend a Void Point to heal a number of Wounds to yourself equal to your lowest Trait \times 3. This counts as your action for the turn. This Advantage may only be purchased by a shugenja with Elemental Affinity for Void magic.

D20 SYSTEM:[™] SHUGENJA AND PRESTIGE CLASSES

Using the rules presented in *Rokugan*, shugenja who multi-class normally cannot later return to the shugenja class. This rule is waived in the case of any prestige class with a divine spellcasting requirement, including all of the prestige classes introduced in this book.

CHAPTER ONE:

SHUGENJA OF THE
CRAB CLAN

Kuni Tarochi stood still, his hand shielding his eyes from the sun as he looked to the horizon. Though he wasn't yet past his gempukku, he knew the duty of every Kuni, which had been drilled into him since before he could walk. His sensei would be angry, but when he brought back the head of some foul Shadowlands creature, maybe he'd finally get the chance to go through his gempukku tests.

Tarochi walked in the Wastelands for hours, seeing nothing more than dust blowing over the rocks of the ancestral Kuni homeland. As the day stretched on, he grew increasingly desperate to find something — anything — to return with. Otherwise, his punishment for leaving Okabu-sensei's home would be severe. He shuddered to think what Sensei would do to him.

Then he saw it, walking upright and quickly along the horizon. An ogre! Tarochi could hardly believe his luck. He reached into his satchel for the one spell he had fully mastered, Jade Strike. He looked at the scroll, swallowed hard, and began to cast his spell. The ogre heard him cast, and charged the young Kuni. Tarochi fumbled with the spell as the massive beast drew closer. At the last moment, Tarochi shouted the prayer loudly, and the response was immediate. Motes of green energy flew from Tarochi to the ogre, knocking the giant down with a loud crack and bright flash.

Tarochi, overjoyed, took out his wakizashi and walked confidently to the prone beast as it lay still. He raised the sword, but before he could bring the blade down on the ogre's neck, its fist shot out quickly and connected with Tarochi's chest, knocking the boy back several feet. He bounced twice and lay crumpled in the same position he had landed.

The ogre climbed to its feet, growling. Its face was scarred and oozing pus from the spell, but it had not been slowed in the least. It walked over to the young boy and picked him up. Opening its mouth wide, it stuffed the boy's upper body in its mouth.

Before it could bite down, its skin began to boil and turn a sickly green. It roared in agony around Tarochi's limp form hanging out of its mouth. The ogre's roar faded to a whimper and then ceased as its body turned to jade.

Kuni Okabu carefully extracted his student from the jade ogre's mouth. Whispering a fervent prayer to the water kami, he healed his student's wounds. Scowling, but not saying a word, he carried his student back to the lonely house that served as home and dojo to the pair.

THE KUNI
WASTELANDS

Classes: Shugenja, Witch Hunter (Prestige)

Schools: Kuni Shugenja, Kuni Witch Hunter

HISTORY

The first Kuni was one of Hida's first followers, a contemporary of Kaiu and Hiruma. He was dedicated to the single task of ridding the world of the forces of Fu Leng, and was arguably more dedicated to that task than Hida himself. Kuni spent the bulk of his life studying and learning to destroy the Dark God's forces. It was Kuni's work that first identified the protective properties of jade and crystal, and the basic spells to deal with the creatures of the Shadowlands.

When Kuni died after years of isolation and madness, his family entered his private sanctum. No body was ever found, only his private journals. The secrets they contained were incredible. He had learned how to ward against the darkness itself. Piles of scrolls with information on oni and other Shadowlands creatures littered his workshop. His discoveries laid the foundations of the work that still continues today. The Kuni remember him not as a madman, but a hero willing to sacrifice his mind for the good of his clan.

There was once a central Kuni school in Kyuden Kuni, a grand palace of learning and magic in the middle of what is now called the Kuni Wastelands. All the students of the Kuni gathered there, where they learned and worked together to prepare for the days when they would be the shugenja arm of the Crab Clan. Then the terrible Oni Lord known as the Maw came.

The Maw's attack decimated the family's castle in just a few hours of struggle. The great archives were lost, and dozens of shugenja were slain (a great loss for a family with as few shugenja as the Crab). The area around the palace was laid to waste, and the Taint began to spread throughout Kuni lands. Even after the Maw was defeated, the Kuni thought they would never recover from that wound.

Fortunately, that has been proven false. A new castle was built and the Taint was removed from the lands they call home — though not without a terrible cost. The Kuni Wastelands are a bleak, rocky desert, barely capable of sustaining life. The new castle, Shiro Kuni, is located north of the Wastelands and behind the Wall. It is primarily used to entertain guests and allies. Though the Kuni could rebuild the great shugenja school once housed there, they have chosen not to. They prefer to leave their teachings spread out among the dozens of small Kuni castles throughout the Wastelands, where the Horde cannot wipe out the family's assembled knowledge in a single attack.

TRADITION

The Kuni family practices a tradition of ritual face painting, similar in many ways to the kabuki makeup worn by many Kakita actors. Under ideal circumstances, the face paint is applied each day just after awakening. The methodical application of the paint can take up to an hour, as each line on the face has a meaning known only to the individual in question. Even the Kuni do not know where this tradition originated, or what purpose it serves.

Kuni shugenja show respect to their sensei by wearing a style of face paint similar to their sensei's. Those familiar with Kuni heraldry can identify a Kuni's sensei, and his sensei's sensei, by the style of his war paint. Due to the Kuni tendency to relocate children to live with their sensei from an early age, Kuni are often closer to their sensei than to their parents.

TRAINING

Every Kuni is required to take at least one apprentice during his life, and no Kuni is allowed to adopt more than one apprentice at once without the permission of the Kuni daimyo. This inefficient method of training the next generation of Kuni offers a natural protection against the Horde. With apprentices spread throughout the vast Kuni Wastelands, no single attack can devastate the family as the Maw's onslaught did long ago.

Despite the distance between the students, Kuni teachings are strictly regimented and nearly identical from household to household. Witch Hunters regularly visit the Kuni who are training apprentices, verifying that all is as it should be. No

deviation from tradition is tolerated without significant justification. All Kuni must be taught the same curriculum, lest a sensei become too daring in his teachings. Though this tends to stifle the academic development of the family as a whole, the Kuni are willing to accept the loss. They are the family closest to the Shadowlands, and more Kuni have fallen to the Taint than all other shugenja families combined. The older members of the family remember all too well the days of the Clan War, when family daimyo Kuni Yori led the clan to an alliance with the Shadowlands and became corrupted.

Students of the Kuni must learn much about maho — the signs of its use, how to avoid it, and how to fight those who practice it. This is especially true of Witch Hunters-to-be. Advanced Witch Hunter students go on the road with their sensei to learn the tasks with careful observation and 'hands-on' experience.

SENSEI

KUNI ARIKO

Revered Sensei

[Shugenja 15/Crystal-Binder 2; Kuni Shugenja 5/Witch-Hunter 1]

Kuni Ariko is one of the most well-respected members of her family — her dedication is unquestioned and her passion and fury unrivaled. Though she is nearing retirement after putting it off for several years, she has not let her age slow her down at all.

She is a prolific researcher and talented sensei, having taught sixteen full-fledged Kuni in her lifetime. By permission of daimyo Kuni Tansho, she currently teaches two students simultaneously at the moment, and may be given special dispensation to adopt even more students. (It seems that with her retirement imminent, Tansho is eager to squeeze all the learning possible out of the aged Ariko.) Ariko is infamous for her impatience and unwillingness to deal with students who are not willing to dedicate themselves to the tasks she sets for them. She has banished three students from Kuni lands (all have since become ronin) for poor discipline. Her successful students are the ones who quickly learn to adapt to the demands of their sensei.

Only once has one of her students attempted to dabble in maho. His ashes rest in his hollowed-out skull on a small table in Ariko's home, a warning to other students considering the dark arts.

Rules Notes: Ariko is a skilled and powerful shugenja, adept in crystal-binding and other anti-Shadowlands magic. Her primary focus is on Shadowlands-destroying spells, though she is capable of combat with non-Tainted targets as well.

KUNI BENEFITS

SOCIAL BENEFITS

None.

TRAINING BENEFITS

Kuni have learned to adjust to the harsh conditions of the Shadowlands, and can call upon the favors of the kami without the same risk that other shugenja face in those dark lands.

Benefit: Kuni shugenja receive a +10 competence bonus on all Spellcraft rolls when attempting to cast spells safely in the Shadowlands.

Benefit: The TN to cast a spell successfully in the Shadowlands is increased by only 5, rather than 10, for a Kuni shugenja.

NOTABLE STUDENTS

KUNI KIYOSHI

[Shugenja 7/Witch Hunter 7; Kuni Shugenja 2/Witch Hunter 3]

Kuni Kiyoshi often muses upon the old Lion curse, "May you live in interesting times," and believes that these are indeed cursed times. His sensei, Kuni Utagu, became the Jade Champion shortly after Kiyoshi's gempukku. Kiyoshi stayed with his sensei, and helped his lord in countless battles during his relentless pursuit of maho-tsukai throughout the Empire. In the middle of this crusade, Utagu was found murdered in his bedchamber. The news shocked Kiyoshi. He had always imagined Utagu dying on a battlefield, surrounded by fallen Bloodspeakers, not stabbed to death in Otsan Uchi.

Though no murderer was found, the matter was never settled. Utagu was a known rival of the Emperor's son, Toturi Sezaru. Utagu had confided in Kiyoshi that in Sezaru, he saw the influence of a terrible darkness and a willingness to fall to it. Because Utagu would not silence himself, Kiyoshi believes that Sezaru — Utagu's only real enemy — silenced the Jade Champion. Unfortunately, Kiyoshi lacked any evidence or testimony that could confirm his suspicions, so was unable to resolve the matter.

His loyal service to the Jade Champion, however, attracted the attention of Hida Kuroda. When Kuroda became Champion of the Crab, he brought Kiyoshi to him as an advisor. Kuroda vanished shortly after, believed slain by Daigotsu himself during the Horde's invasion of the Kaiu Wall. Kiyoshi, having lost his lord again, offered his life to Crab Champion Hida Kuon. Kuon refused it, demanding instead that Kiyoshi atone by helping Kuon to win back the Wall.

Now, Kiyoshi serves Kuon as he served Kuroda, and Utagu before him. He would pray that this lord will not die, but prayer seems to accomplish nothing. Now, he prefers action, never pausing to think of the irony that he, a priest of the kami, is beginning to lose faith.

ADVANCED TRAINING

SPELLS OF THE CRAB CLAN

A note on Crab Spells: Unlike most Clan spells in this book, most of the spells in this section are not "Secret." With the exception of the rarer binding magics of the Kuni, the Crab are eager to teach their magic to any willing to aid them in their war against the Shadowlands. The Crab have their priorities in order, and concealing the results of their magic studies from others is not high on the list.

CRYSTAL

True crystal has only one source — the tears of the Sun. At the beginning of the Empire, and on several rare occasions throughout its history, the tears rained from the heavens, and became crystal as they touched the ground. There is a large amount of crystal present in the Empire, as opposed to jade, which has become scarce in recent years. Unlike jade, crystal never wears out with use. Unfortunately, crystal does not extend its purity to its bearer, protecting from the Taint as jade does.

D20 SYSTEM™

Crystal comes in five levels of strength, with stronger crystals being less common. Light focused through a crystal deals 1d3 damage per level each round to a Shadowlands creature, twice that against a Lying Darkness creature. Regardless of the amount of crystal a light shines through, only the single highest level crystal applies each round. This damage ignores all damage reduction abilities, and may not be regenerated. Focusing a light through crystal in this manner requires a full attack action, and counts as a ranged touch attack. The range of this effect is 20 ft. × crystal level, with half damage out to 50 ft. × crystal level.

Shadowlands creatures may not come within (1 foot per crystal's level) of a shining crystal unless they make a roll against their Taint score at a DC of 15 + (2 × crystal's level).

A piece of true crystal costs 500 koku per level, has a hardness of 2 and 4 hit points per inch of thickness. True crystal is too fragile to be suitable for use as a weapon unless properly awakened by magic, a difficult and time-consuming process. Making a magic weapon out of crystal doubles the base cost.

hardness of 2 and 4 hit points per inch of thickness. True crystal is too fragile to be suitable for use as a weapon unless properly awakened by magic, a difficult and time-consuming process. Making a magic weapon out of crystal doubles the base cost.

LSR RPG 2E:

Every crystal has a Strength Rating from one to five. Stronger crystals are rarer than weaker crystals.

All crystal weapons ignore Carapace on Shadowlands creatures and beings with Shadow points.

Shadowlands creatures who attempt to come within a distance of (crystal's strength rating) feet must make a roll against their Taint score (or highest Ring) at a TN of 10 × the crystal's strength or be unable to proceed further of their own volition.

Light projected through a crystal deals Xk1 damage per round to a Shadowlands creature, and Xk (X-1) to a being with Shadow Points, where X is the crystal's Strength Rating. The light must be held on the creature for the entire round to deal damage, so a character holding the crystal in place may take no other actions during the round. The targeted creature may make an opposed Agility roll against the one bearing the crystal to escape the light's focus. Damage is halved twenty feet away from the crystal, and at fifty feet, the light is diffuse enough to do no damage.

NEW CRAB SPELLS 10201

CLEARSE BODY

Conjuration (Healing)
Level: Shu 2 (Earth and Water — Multi-Element)
Components: V, S, DF
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One character
Duration: Instantaneous
Saving Throw: Will negates (harmless)
Spell Resistance: Yes (harmless)

While nothing can completely eliminate the Shadowlands Taint, this spell can help prevent it. The next time the targeted character would need to make a Fortitude save to avoid getting the Taint in the Shadowlands, the DC is lowered to 10, if higher (if the DC is not higher, then the spell does not trigger until it is). The DC increases normally thereafter (DC +5 per day). If this spell is cast on a Tainted target, it has no effect.

This spell was designed to be cast in adverse conditions, so is no more difficult to cast in the Shadowlands than it is anywhere else (no Spellcraft roll is required).

CRYSTAL'S DAWN

Transmutation
Level: Shu 1 (Earth)
Components: V, S, DF
Casting Time: 1 action
Range: Touch
Target: One crystal item
Duration: One hour
Saving Throw: Fortitude negates (harmless, object)
Spell Resistance: Yes (harmless, object)

You call upon earth spirits in the area to dwell within a crystal for a brief time, strengthening the crystal. For the duration, the crystal targeted acts as if it were one level stronger than it actually is. This counts as an enhancement bonus. The crystal must be at least level one for this spell to have any effect, and its level cannot be increased higher than five.

CRYSTAL TORCH

Evocation (Light)
Level: Shu 3 (Earth and Fire — Multi-Element)
Components: V, S, F, DF
Casting Time: 1 action
Range: Touch
Area of Effect: 50-ft. emanation
Target: One crystal item
Duration: 1 round/level (D)
Saving Throw: Fortitude partial
Spell Resistance: Yes

You cause a Kuni crystal to radiate a pure light that harms any creature with damage resistance (crystal). All such creatures within the area of effect take damage equal to twice the normal crystal light damage each round, determined by the level of the crystal used as a focus for this spell.

CRYSTALLINE PRISON

Abjuration
Level: Shu 2 (Earth)
Components: V, S, F, DF



Casting Time: 1 action
Range: Medium (100 ft. + 10 ft./level)
Target: One creature (see text)
Duration: Concentration
Saving Throw: Fortitude negates
Spell Resistance: Yes

You focus your chi through a crystal and ensnare a Tainted target you can see. While this spell is in effect, the target is bound and cannot move. It can still take any actions that do not require movement, such as attacks, spellcasting, or other actions. This spell is broken if line of sight between you and target is broken.

MAJOR BINDING

(CRAB CLAN SECRET SPELL)

Abjuration
Level: Shu 7 (Earth)
Components: V, S, F, DF
Casting Time: 3 hours
Range: Medium (100 ft. + 10 ft./level)
Target: One creature (see text)
Duration: Permanent
Saving Throw: Will negates
Spell Resistance: Yes

There are countless reasons to destroy Shadowlands creatures. Even so, there are still reasons to contain them. This spell keeps them restrained so the Kuni can study them with relative safety.

Casting this spell requires manacles created expressly for the target. The target need not be present during the casting, but it must be present at the end of the spell, when the manacles are placed on the creature. The creature is not bound until the manacles are placed on it, so it's usually necessary to have help in restraining it. If you have the Taint Binding feat (see *Rokugan*, page 90), you may expend a use of the turning ability to extend the casting time by ten minutes (this is often done if the binding spell is set as a trap and the creature does not arrive when expected). If the creature fails its Will save, it is permanently bound. While the manacles remain on the target, it is entirely helpless, unable to use any of its extraordinary, spell-like, or supernatural abilities. If the manacles are ever removed or damaged, the spell ends.

Focus: The manacles used. These manacles must be specially made, and cost 300 koku per point of the target's Taint modifier.

Note: This spell is known only to the Kuni, a notable exception to the Crab's normal reluctance to keep their spells secret.

MINOR BINDING

(CRAB CLAN SECRET SPELL)

Abjuration

Level: Shu 3 (Earth)

This spell is identical to *major binding*, except that *minor binding* may not bind any target with a Taint modifier higher than 4.

Note: This spell is known only to the Kuni, a notable exception to the Crab's normal reluctance to keep their spells secret.

NEW CRAB SPELLS 2ND EDITION

CLEARSE BODY

Element: Earth and Water (Multi-Element)

Mastery Level: 1

Duration: Instantaneous

Area of Effect: 1 character

Range: 5'

While nothing can completely eliminate the Shadowlands Taint, this spell can help prevent it. The next time the targeted character would need to make an Earth roll to avoid getting the Taint in the Shadowlands, the TN is lowered to 10, if higher (if the TN is not higher, the spell waits until the TN rises above 10), and it increases normally thereafter (TN +5 per day). If this spell is cast on a Tainted target, the spell has no effect.

This spell was designed to be cast in adverse conditions, so is no more difficult to cast in the Shadowlands than it is anywhere else (the TN is not increased as it is for most other spells).

CRYSTALS DAWN

Element: Earth

Mastery Level: 1

Duration: 1 day

Area of Effect: 1 crystal item

Range: Touch

The Kuni calls upon earth spirits in the area to dwell within a crystal for a brief time, strengthening a crystal. For the duration, the crystal targeted acts as if it had a Strength Rating one higher than it actually has. A crystal must be at least level one to be targeted by this spell. A crystal's level cannot be

increased above five. Multiple castings of this spell are not cumulative.

* With three Raises, a crystal's Strength Rating increases by two instead of one.

CRYSTAL TORCH

Element: Earth and Fire (Multi-Element)

Mastery Level: 2

Duration: 3 rounds

Area of Effect: 50' radius

Range: Touch

You cause a Kuni crystal to radiate a pure light which damages creatures vulnerable to crystal. All such creatures within the area of effect take damage equal to twice the normal crystal light damage each round, determined by the level of the crystal used as a focus for this spell.

CRYSTALLINE PRISON

Element: Earth

Mastery Level: 2

Duration: Concentration

Area of Effect: 1 Target

Range: 50'

The shugenja focuses his chi through a crystal and ensnares a Tainted target as he looks through the crystal at the target. The caster and target must make a contested roll: the target's Earth against the caster's (Earth + School Rank) k (Earth). If the target fails, it is bound, and cannot move. It can still use any abilities it possesses that do not require it to move. This spell is broken if line of sight is ever broken.

* With three Raises at the time of casting, the duration extends for five minutes after the spell would otherwise end.

MAJOR BINDING

(CRAB CLAN SECRET SPELL)

Element: Earth

Mastery Level: 5

Duration: Permanent

Area of Effect: One target (see text)

Range: Line of Sight

There are countless reasons to destroy a Shadowlands creature. Even so, there are still reasons to contain them. Perhaps they are to be experimented upon, examined, or interrogated. This spell keeps them restrained so the Kuni can study them with relative safety.

KUNI CRYSTAL

The ritual to create more Kuni crystal requires Kuni crystal to perform. Since the substance was completely unknown twenty years ago, it is logical to question where the substance initially came from. The first known Kuni crystal came from Kuni Utagu, though none know if he discovered it, created it, or acquired it through other means. Theories abound in Kuni circles, among them that Utagu acquired the seed crystal from a gaijin that was familiar with the Shadowlands. Another theory states that it was a gift from his former sensei upon his ascension to the Jade Championship. The most popular theory is that Kuni crystals are the tears of Lord Sun himself, shed to aid his former kin among the Crab.

Theories abound about their origins, but their effectiveness is not questioned.

This spell is complex and intricate, and casting it requires the target to be placed in manacles created expressly for each casting of this spell. The spell takes three hours to cast, and at the end of the spell, the manacles are placed on the creature, which is then bound unless it can make a Taintk (Strength) roll at a TN of the caster's (Earth + School Rank) $\times 5$. The creature is allowed only one attempt to break the chains, and is then held forever helpless, unable to move, attack, or use any of its special abilities. The creature is not bound until the manacles are placed on it, so it's usually necessary to have help in restraining it. The creature need not be present during the casting, though it must be available at the end of the spell when the manacles are put in place. The caster may extend the casting time by ten minutes by expending a Void Point if the creature is unavailable. If the manacles are ever removed or damaged the spell ends.

MINOR BINDING

(CRAB CLAN SECRET SPELL)

Element: Earth

Mastery Level: 3

Duration: Permanent

Area of Effect: One target (see text)

Range: Line of Sight

This spell is identical to Major Binding, except that only natural Shadowlands creatures — goblins, ogres, etc. — can be targeted by this spell. Oni, spirits, and creatures tainted after birth cannot be bound with this spell.

KUNI CRYSTAL-BINDERS (PRESTIGE CLASS)

From the earth and sky came the tears of Lady Sun — crystal. Crystal has proven an incredibly effective substance in the battle against the dark forces. In the past half-century, crystal has gone from a substance seen as a weak substitute for jade to a powerful magical substance with properties all its own. Crystal has always been an effective tool against the forces of the Shadowlands, but it was sheer coincidence that it proved to be the weapon of choice against the Lying Darkness, and the Goju who remain.

After Oblivion's Gate, the Kuni decided to further investigate crystal's properties. With the help (not all of it willing) of several Scorpion shugenja, the Kuni learned how to use crystal to improve the focus and power of their magic. It is difficult to master, but has already been proven to be a useful tool in the Kuni's perpetual quest to destroy the Shadowlands.

Hit Die: d6.

REQUIREMENTS

To qualify to become a crystal-binder, a character must fulfill the following criteria.

Clan: Crab.

Base Attack Bonus: +2.

Skills: Knowledge (Shadowlands): 8 ranks.

Feats: Taint Binding (see *Rokugan*, page 90), Void Use.

Special: Must be able to cast second-level divine spells.

CLASS SKILLS

The crystal-binder's class skills (and key ability for each skill) are Concentration (Wis), Craft (Int), Heal (Wis), Intimidation (Cha), Knowledge (all skills, taken individually) (Int), and Spellcraft (Int).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the Kuni Crystal-Binders prestige class.

Weapon and Armor Proficiency: Crystal-binders gain no proficiency in armor or weapons.

Spells per Day: A crystal binder continues his general study of elemental magic while studying crystal magic in depth. For each level he gains in this class, he gains new spells known and spells per day as if he has also gained a level in a divine spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained (improved chance of turning or controlling undead, metamagic or item creation feats, increased range of sense elements, and so on). This essentially means that he adds these levels to the level of some other divine spellcasting class he has, then determines spells per day, caster level, and spells known. If the character had more than one spellcasting class before he became a crystal binder, he must decide to which class he adds each level for this purpose.

Crystal Fury: When casting a damaging spell, binding spell, or any spell on the list for Crystal Wisdom, at a Shadowlands target, the crystal-binder may use a crystal as an additional divine focus. He gains a caster level bonus equal to the level of the crystal. This may be done once per day, and twice per day starting at fourth level.

Crystal Wisdom: At 2nd level, the crystal-binder gains access to several spells, and may select them when he learns new spells as usual. These spells may be learned as either Earth or school spells. The following spells may be learned: *spiritual weapon* (2nd level), *searing light* (3rd level), *holy smite* (4th level), *repulsion* (7th level), *mind blank* (8th level).

Binding Adept: Starting at 3rd level, the crystal-binder's binding spells have a +2 to their save DCs, and he gains a +2 bonus to all turn attempts when using the Taint Binding feat. Alternatively, the crystal-binder may choose to double the duration of a binding spell. For either of these effects, the character needs to use a crystal as an additional focus, and it must be of a level no less than half (rounded up) the spell level.

Bonds of Purity: At 5th level, the crystal-binder has nearly perfected the art of restraint. For two Void Points, he may increase the duration of any binding spell cast on a Shadowlands creature to "Permanent (D)". In addition, when using the Taint Binding feat, Shadowlands creatures can be destroyed outright by the turning attempt instead of merely taking damage.

TABLE 1-1: THE KUNI CRYSTAL-BINDERS

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells Per Day
1st	+0	+2	+0	+2	Crystal Fury 1/day	+1 level of existing class
2nd	+1	+3	+0	+3	Crystal Wisdom	+1 level of existing class
3rd	+1	+3	+1	+3	Binding Adept	+1 level of existing class
4th	+2	+4	+1	+4	Crystal Fury 2/day	+1 level of existing class
5th	+2	+4	+1	+4	Bonds of Purity	+1 level of existing class

CHAPTER TWO:

SHUGENJA OF THE
CRANE CLAN

Asahina Keitaro felt the thriving life of the night around him as he knelt in one of the gardens of the Temple of the Morning Sun. The crispness of the night air was tempered by the earthy smells of soil and lush foliage. Behind him, even though he was not touching it, he felt the immensity, the unyielding resistance of the stone wall. Its carvings were so extensive, so intricate and ever-changing, that it took years to view them all, decades to understand them. The carvings covered the temple inside and out and told of wisdom and serenity, the history of the Asahina family, parables of the deeper meanings of the Tao, and . . . other things, secret things, things that the living walls imparted to only the chosen.

The serenity of this garden soothed Keitaro's troubled soul, in spite of the turmoil of the world outside, in spite of the growing schism in the Asahina family. The chatter of the night creatures tickled his sensitive perceptions like a playful child.

A playful child . . .

His thoughts turned to the boy. Playful, yes, and adventurous, Nizomi appeared to be a normal three-year-old until one saw his eyes, golden and slitted like a cat's eyes. Even those who spoke but briefly to him could glimpse the boy's fantastic intellect. There was much Sekawa had not revealed to Keitaro regarding this boy, and Keitaro would have many questions for Sekawa when he returned. He had heard rumors of the boy's incredible talents, such as his origami crane that had suddenly taken flight, leaving a single snow-white feather in its wake. Some spoke of hearing flute music in the boy's presence, with no musician in sight.

Keitaro tried to meditate, but could not still his whirling mind. Thoughts and worries of Nizomi's true nature, memories of the strange circumstances by which Nizomi had come into his care, the weight of new responsibilities given to him since he had arrived at the Temple of the Morning Sun: these stubborn distractions would not allow him to concentrate.

Suddenly Keitaro's tenuous serenity was shattered. "Uncle!" Nizomi leaped out of the foliage, not two paces from Keitaro. He yelled triumphantly, waving a forked stick. "I did it! I scared you!"

Keitaro would have been amused, but alarm made his voice sharper than it should have been. "Nizomi! Shame on you! We do not frighten others! Ever!" The boy should not have been able to startle him that way, and Keitaro felt his face burning with embarrassment. Such laxity might cost him dearly someday.

But Keitaro's words did little to dampen the boy's enthusiasm. "I did it! I did it!" Then he grew curious. "Why didn't you hear me, Uncle?"

"I . . . I don't know." The boy had taken to calling Keitaro "Uncle" soon after arriving, even though Keitaro was hardly old enough to feel like anyone's uncle.

"Too many worries, Uncle. Too many everything."

Keitaro composed himself but kept his voice stern and unyielding. "In the Temples of the Morning Sun, Nizomi-chan, we live lives of peace and tranquility. Purposefully frightening someone is a kind of violence, and that we do not abide."

The boy's startling golden eyes turned downcast. "I'm sorry, Uncle. But I finished reading the walls and had no more lessons today."

"What do you mean, 'finished reading'?"

"I studied them all, the pictures and the meanings."

Keitaro's alarm drained away, to be replaced with skepticism. He decided to test the youth's impudent boast. "You know the meaning of the parable of the Ten Bulls?"

The boy nodded. "It means that seeking the footprints of the bull is meaningless. There never was a bull."

The utter simplicity and correctness of the three-year-old's response shocked Keitaro to the soul. He had studied them all, Nizomi went on. "I even studied the one about Isawa Asahina's early life, with all the battles."

"Battles, did you say? The Temple is a place of peace. Because of the evil he committed in his youth, Asahina forswore all violence! There is no depiction of violence anywhere within these walls! Why would you say such a thing?"

"Because it's true, Uncle." Nizomi's brow creased. "I saw them."
"Where? Show me."

"Turn around, Uncle. They are on the wall behind you."

SHINDEN ASAHINA

(TEMPLE OF THE MORNING SUN)

Class: Shugenja

Schools: Asahina Shugenja

HISTORY

The long and rich history of Shinden Asahina, also known as the Temple of the Morning Sun, reaches back to the earliest days of the Asahina family. In ancient days when the Phoenix Clan was at war with the Lion and Scorpion, the Phoenix Master of Air, Isawa Asahina, fought with great fury and vengeance against the enemies of his clan. The Crane clan brokered a peace treaty between the warring factions, and Isawa Asahina flew into a frenzy of rage and vengeance. How dare the Crane clan interfere! He attacked a helpless Crane village, preparing to obliterate it, but the village was saved by a young samurai-ko named Doji Kiriko. She threw herself in the path of Asahina's spells, preventing him from harming the villagers. Her steadfast, selfless defiance made him cease his attack. Moved by her sacrifice and filled with remorse, he nursed Kiriko back to health and petitioned the Crane daimyo for permission to marry her. In restitution for his assault, Isawa Asahina offered all his magical knowledge to the Crane, forswearing violence. The Crane clan accepted him, granted him his own family, and commissioned him to create a shugenja school to teach the ways of Air. He chose one of the most serenely beautiful locations in all of Rokugan, and began the construction of the Temple of the Morning Sun. Since then, the Asahina have dedicated themselves to lives of peace, serenity, and the study of the Tao of Shinsei.

Shinden Asahina is a complex of temples and buildings located on the slopes of foothills overlooking the fertile Fields of the Morning Sun and the vastness of the sea. What was once a single grandiose temple of pale gray stone has blossomed over the centuries into a complex of smaller temples and buildings. Every morning, the sunrise turns the Temple's pale stone walls into golden radiance. This radiance was nearly destroyed during the Clan War by the Shadowlands army led by the False Hoturi. The true Doji Hoturi used Shinden Asahina as a rallying point for the scattered Crane armies, and he made his last stand here in the year 1128, during the Battle of Bloodied Honor. The Asahina were forced to put aside their vows of peace to prevent the absolute destruction of their temple and perhaps the entire Crane Clan. During this tremendous battle, the spells of the Asahina were tested against the blood magic of the maho-tsukai. When Doji Hoturi slew the False Hoturi, the tide of the battle turned.

When the Clan War ended, the Asahina returned to their pacifistic ways, trying to forget the darkest days when their steadfast beliefs were challenged by a horde of slavering oni clawing at their gates. Most of the shugenja here are too young

to remember those terrible days. But the Elders remember it quite clearly, no matter how much they try to forget.

TRADITION

Through the centuries, the most promising Asahina shugenja have studied here. Applicants must undergo a rigorous examination process to determine their magical aptitude. Creativity is also a requirement, because an artistic nature is necessary for the creation of the famous tsangusuri, or magical fetishes. The art of making tsangusuri is one of the most important aspects of the Asahina teachings. They believe that their magic will do the most good if they are able to share it with others.

The single overriding aspect of the teachings of the Asahina is nonviolence. The centuries-old tradition of the Asahina is that their magic must never harm another living being. Therefore, aside from the tests of scholarly knowledge and magical aptitude, the prospective student must also undergo extensive interviews with the Temple Elders to determine his devotion to pacifism. The Elders probe and prod, seeking the deepest truths of his nature, asking the same questions dozens of different ways, seeking evidence of any penchant for violence. The Elders of the Temple believe this to be their most sacred duty.

TRAINING

The lessons at the Temple of the Morning Sun cover a variety of magical, religious, and scholarly subjects. Shugenja here awaken each morning two hours before sunrise to meditate and to see the glory of the sunrise on the walls of the temple. While the studies are rigorous, the students are treated well, in a nurturing atmosphere. They are housed in simple rooms in the small outbuildings, but the beauty of the temple cannot be forgotten anywhere within its walls. Intricate stonework and woodcarvings adorn even the servants' chambers. The meals prepared for the students and sensei are plentiful and delicious, but not extravagant. Asahina do not teach their students to live a life of over-indulgence.

A student's typical day is divided equally among the study of the Tao, scholarly studies, artistic pursuits, and magical training. The magic of the Asahina is intimately tied to the study of omens and portents, so a great deal of time is devoted to astrology and divination. Advanced students can divine the most auspicious times for all of life's significant events, such as the day to marry, the day to enter a treaty, the day to create a nemuranai, or the day to create a tsangusuri.

The students here also are taught to uphold the greatest traditions of the Crane clan, to release their creativity through music, or dancing, or painting, or flower arranging. The beauty created by their most gifted students is renowned throughout the empire.

SENSEI

ASAHINA TSUNEMURA

Master of the Temple of the Morning Sun
[Shugenja 18; Asahina Shugenja 7]

People who meet Asahina Tsunemura are likely to leave him thinking they have just met the kindest, most learned man in the world. His grace and serenity are infectious; arguments seldom occur in his presence. While he does not lead classes any longer, he takes an active part in his students' education, often appearing during a lesson to offer guidance so wise and insightful that it might have come from the Fortunes themselves.

His liver-spotted hands are a little shaky nowadays; his step not so sure as it once was, but there is a lot of life left in him. He shares his love of living with everyone around him, always ready with a smile or a kind word.

Tsunemura, a cousin to the late Asahina Tamako and the late Asahina Tomo, taught here during the days of the Clan War. He remembers the Battle of Bloodied Honor. The horrors of that time still haunt him, and he is reminded of them every day that he rises from his bed as his eyes open to see... nothing. His eyes are now covered in a milky film. He considers his blindness only a minor inconvenience; he has a more accurate means of perception.

During the battle, the Shadowlands army unleashed torrents of maho upon the walls of the temple and the defending Crane. The Asahina could protect themselves, but the cost was high. Tsunemura was caught in a blast of Tainted energy and struck blind. After that day, he did not have to bleach his hair; it has been snow-white ever since.

Rules Notes: Tsunemura possesses many feats and special or innate abilities that allow him to manipulate the air kami at will. His vast knowledge of Air spells allows him to gather information about practically anyone in the Empire. He often disconcerts people he meets for the first time by knowing the most startling or unknowable information about them, but his gentle, peaceful nature quickly puts them back at ease.

TEMPLE OF THE MORNING SUN BENEFITS

SOCIAL BENEFIT

The tranquility of this renowned temple grants students a deep knowledge of the nature of humanity.

Benefit: You gain a +2 competence bonus to all Sense Motive, Bluff, and Diplomacy checks.

Benefit: You gain a Free Raise on all skill rolls using Awareness.

TRAINING BENEFIT

Studying at this sacred place where the kami of air are so in harmony gives students an increased affinity with them. However, students who use magic to cause harm to other living creatures are cast out of the school in disgrace.

Benefit: You can cast three extra 0-level Air spells per day than would normally be allowed at your level. If you use magic to harm other living creatures, not including creatures you know to possess the Taint, this benefit ends permanently.

Benefit: You gain a Free Raise for any Mastery Level 1 Air spell you cast. If you use magic to harm other living creatures, not including creatures you know to possess the Taint, this benefit ends permanently.

NOTABLE STUDENTS

ASAHINA KEITARO

[Shugenja 7/Jade Magistrate 3; Asahina Shugenja 4]

Once known for his plumpness and humor, Asahina Keitaro has changed since Asahina Sekawa entrusted him to protect the strange boy known as Nizomi. His face has grown

lean and the sparkle has left his eyes. Keitaro knows only that the boy is closely connected with the Grand Master of the Elements, Naka Tokei. He fears the boy's words are too insightful, too knowing to bode well. And through the centuries-long history of the Temple of the Morning Sun, no depiction of death has ever appeared in the myriad carvings of the living stone walls. Until now.

TSANGUSURI DAIGAKU

Classes: Shugenja

Schools: Asahina Shugenja

HISTORY

Since the Clan War, Crane tsangusuri have gained great popularity throughout the Empire because they place real magic in the hands of the common people. Anyone can use them. To fill the great demand and to further their knowledge of the creation of such objects, several Asahina shugenja founded the Tsangusuri Daigaku, or Tsangusuri Academy, dedicated to the study and creation of magical fetishes. It is located in the well-protected and affluent Prosperous Plains City, in a beautiful structure created for them by Kakita artisans.

Asahina Yumiko was one of the founders of the school. As the older generation who had lived through the Clan War passed away, her artistry and affinity for the kami brought her to prominence. Carefully and deliberately she gathered like-minded associates in the Crane Clan, other shugenja with the ability and the artistry to create an institution that might outlive them and bring honor to the Asahina family. Her efforts gathered the patrons necessary to start her own shugenja school, a place where they would create objects of beauty to help the masses to enlightenment.

TRADITION

Only Crane are accepted at this school, because they trust no one else with the power of this magic. It is too easy for someone skilled in this art to create objects that harm others. Throughout their training, students are watched carefully for any evidence that they might create a tsangusuri to do harm. Any student who does so is expelled from the school without hesitation. Expulsion protects not only the pacifistic mores of the Asahina family but also the school. Creating talismans that cause harm creates a significant chance of attracting a kansens.

As the school evolved, top students sought their teachers' favor by creating ever more beautiful and elaborate tsangusuri, each student trying to outdo the others. This evolved into the Shower of Beauty Festival, where the school's senior students compete to create the most beautiful and powerful talismans. The festival is held every year on the most auspicious day nearest the vernal equinox, near the end of the school's academic year. Many of the inhabitants of Prosperous Plains City come to view the students' works of art. For a day before and a day after, the school swarms with merchants and artisans trying to take advantage of the school's growing popularity. At sunset on the day of the festival, Asahina Yumiko judges the students' works and designates a winner, who receives a special gift and honor and glory for his family.

TRAINING

Students at Tsangusuri Daigaku are expected to devote their time to their chosen craft and awakening of the magic of their creations. They are taught the secrets of creating objects with the greatest attainable power.

Diligent study of the Tao is essential. Students must understand why their creed of pacifism is so important, why they must never create items that cause harm. It is not that students are not given the knowledge to create such objects — they are — it is that they must not.

SENSEI

ASAHINA YUMIKO

Mistress of Tsangusuri Daigaku
 [Shugenja 16; Asahina Shugenja 5/Kakita Artisan (Origami) 3]

Born in the waning days of the Clan War, Asahina Yumiko grew up during the reconstruction of the Empire, hearing stories of the horrors and atrocities of war, the devastation of the Crane lands, the suffering of the Wasting Disease, and the ravages of the Shadowlands Horde. She was fascinated by the art of origami even as a little girl, creating complex shapes from the simplicity of a rice paper square. Her earliest education was at the Kakita Artisan Academy where she learned the art of creating origami with true power, until she was discovered to have potential as a shugenja as well. She studied at the Temple of the Morning Sun under her beloved sensei, Asahina Tsunemura, who became one of her chief sponsors when she wished to create a tsangusuri school.

Yumiko is not a great beauty, but she wears her long black hair woven with jewels gold filament so that she seems to sparkle. Her true beauty comes from a within, a loving, helpful spirit that abhors violence.

Rules Notes: While her Asahina tutelage has specialized her abilities in Air, her true power lies in the creation of magical artifacts and talismans. It is unknown just how many powerful items she has created, but the number is great. Even those who have not heard of her have likely heard of something she created. She has all the feats and abilities necessary to create magical artifacts of incredible power, but she would never agree to create something that harms a living being.

TSANGUSURI DAIGAKU BENEFITS

The Crane clan reveres graduates of this prestigious school as artists and powerful shugenja who might be able to provide a talisman if properly entreated. Graduates also learn to create more potent items.

SOCIAL BENEFIT

Members of the Crane clan respect those who can create magical talismans.

Benefit: You gain a +2 competence bonus on any Diplomacy checks involving any Crane clan individual.

Benefit: You gain a Free Raise for social interactions with anyone from the Crane clan.

TRAINING BENEFIT

Shugenja who attended this school can create magical talismans of high quality and potency.

Benefit: If you have the Craft Talisman feat, you can create tsangusuri for half the normal gold and XP cost. The saving throws of all tsangusuri you create have their DC increased by 2.

Benefit: You gain two Free Raises when creating a tsangusuri.

NOTABLE STUDENTS

KAKITA HARADA

[Shugenja 8; Asahina Shugenja 3/Kakita Artisan 1]

After this promising young man's Doji parents were killed in the War of Spirits, he was adopted by a Kakita uncle. Harada joined the Kakita Artisan Academy early in his life. He loves to carve small wooden netsuke in the shape of animals. His carvings, which portray animals in strange or humorous poses, have brought him notoriety, for they can come alive. His monkeys and nightingales are all the rage at parties in Prosperous Plains City, but owners of his bulls and tigers know to be extremely careful when invoking their power.

He is secretly in love with his former sensei, Asahina Yumiko, and tries to impress her with his abilities at every opportunity.

ASAHINA BATTLE SCHOOL

Classes: Shugenja

Schools: Asahina Shugenja

HISTORY

In the seemingly constant wars of the last few decades, a group of Asahina shugenja have become soured on their family's pacifistic creed and decided to turn their energies toward assisting Crane bushi on the battlefield. While they still see Asahina pacifism as a noble ideal, they believe that it is simply not an option if the Crane clan is to survive the turmoil of the struggle for succession to the imperial throne. After centuries of Asahina pacifism, the other clans assume that a Crane army will have no offensive magical capabilities. The students of the Asahina Battle School have prepared a surprise for such opponents.

Asahina Mataro, founder of the school, gathered other Asahina who shared his views on the deficiencies of the Crane shugenja on the battlefield. He knew that the Asahina family would never allow him to build a battle school on their lands. Instead, he entreated the daimyo of the Daidoji family, Daidoji Reikai, to grant him a small parcel of land, far from prying eyes, where he could train Asahina shugenja in the ways of battle. His steadfast belief and determination won her approval, and she gave him an abandoned monastery not far from Cold Wind City.

As far as the rest of the Empire knows, this is merely a minor Asahina shugenja school. Its inaccessibility at the heights of the Spine of the World Mountains keeps the curious at bay. This splinter group of Asahina shugenja has been training here for only a few years, but already they have made great strides, taking advantage of their affinity for Air to create new spells of great use in battle, increasing their proficiency

with other elements, developing their martial skills, and preparing for the day when their clan will call upon them as a secret weapon.

If any other members of the Asahina family, in particular the family daimyo or other high-ranking individuals, are aware of the Asahina Battle School, they are not saying. Asahina Mataro has told his students that he has made the school's existence known to Asahina Sekawa, and received his secret sanction.

TRADITION

This shugenja school is too new to have developed any long-standing traditions. It accepts only Crane shugenja as students, and keeps its existence a carefully guarded secret. Any visitors who arrive are allowed to see a shugenja school that appears normal in every respect.

Students graduate from the school with not only knowledge of the basics of battle and conflict, but also the proper use of the wakizashi as a weapon. A shugenja must be ready to fight to the last breath, even when his allotment of spells has been exhausted.

TRAINING

The most unusual aspect of the Asahina Battle School is that all students learn to use the wakizashi in close combat. Special techniques based on surprise, footwork, and efficiency of movement make them formidable adversaries even when their spells are gone. The reason that the wakizashi is taught specifically, instead of the katana, is the element of surprise. Adversaries rarely expect a spell-depleted Asahina to leap to the attack with his wakizashi.

The sensei borrowed information from Akodo's book on battle strategy and tactics: "Know your enemy. Know yourself." What better way to know your traditional enemy, the Lion clan, than to study the precepts used against you in battle? A significant portion of the curriculum here is the study of Akodo's book.

The last major area of training here is for the student to learn to whip the air kami into an angry frenzy, and then to direct that anger. This greatly increases the effectiveness of damaging air spells and takes many years of diligent, sometimes dangerous, study.

SENSEI

ASAHINA MATARO

Master of the Asahina Battle School
[Shugenja 10; Asahina Shugenja 4]

Asahina Mataro was seven when he was trapped within Shinden Asahina during the Battle of Bloodied Honor. He remembers the terrifying power of maho as it stole the life from his friends and teachers, the sounds of oni scurrying up the temple walls, the stench of the rotting plague zombies, and the insane laughter of the False Hoturi as he marshaled his troops. As Mataro watched the shugenja of the temple die, unwilling or unable to strike back against their foes, he grew to believe that Asahina pacifism was a fallacy. He wanted nothing more than to call storms down upon the enemy, to drive them back with the power of elements. Since then, Crane supremacy on the battlefield has been his life's goal.

Expelled from the Temple of the Morning Sun before his gempukku for his militaristic beliefs, he gained admittance to a less prestigious Asahina shugenja school. His parents were shamed by his views, but his fierce devotion to them con-

vinced his father not to disown him. Since leaving the school, he has traveled the Crane lands, seeking out like-minded shugenja who would join him. He has been surprised at how many Asahina shared his beliefs.

Rules Notes: Asahina Mataro is adept at using Air spells to hurt enemies. He possesses knowledge of the most damaging Air spells available, along with the metamagic feats to increase their potency.

ASAHINA BATTLE SCHOOL BENEFITS

Asahina battle shugenja are taught to harness the powers of air for violence and battle. They also learn to use the weapon of their social caste, the wakizashi.



SOCIAL BENEFIT

None.

TRAINING BENEFIT

Shugenja who attend this school learn how to use the powers of air to create violent effects.

Benefit: You gain Battle as a class skill and one rank in the Battle skill.

Benefit: You gain one rank in the Battle skill.

NOTABLE STUDENTS

DOJI CHIISAICO

[Shugenja 4/Asahina Sohei 2; Asahina Shugenja 2/Asahina Sohei]

A first glance at this beautiful young Doji maiden reveals a promising young courtier, effete and genteel. And soft. Nothing could be further from the truth. True, she is small, and not strong physically, but she makes up for these shortcomings with her razor-sharp wit and fiery spirit. She cultivates her typical-Crane image to put others off their guard. She was raised by Asahina Mataro in the Asahina Battle School, and went to live with her mother in Ootosan Uchi after her *gempukku*. Her mother, Doji Isoko, is believed by the rest of society to have conceived the girl with her husband, killed during the War of Spirits, but Chiisaiko owes her existence to the torrid, but brief, love affair between Asahina Mataro and Doji Isoko.

Mataro took the girl to turn her into a powerful secret weapon for the Crane clan. She was one of the school's first graduates, and her courtier veneer masks a spirit as untamed as that of her father.

ADVANCED TRAINING

THE ASAHINA SOHEI

Forged in the ashes of discontent smoldering within the Asahina family, the students of the Asahina Battle Academy are one of the Crane Clan's greatest secrets. These are the Asahina who want to *fight* for their clan. They respect the pacifistic teachings of their brethren as a lofty ideal, but they believe the time for such limitations has long passed. They use the power of Air against their enemies, and carefully study the ways of their adversaries.

The vast majority of the Crane clan have no idea this sect exists. The Asahina are revered for their respect of life and

their tireless pursuit of peace, so news that the peaceful Asahina had spawned such a militaristic group would be shocking.

The few outside the sect who know of their existence keep it a closely guarded secret, waiting for the day when these sohei can be used with the greatest impact.

THE ASAHINA SOHEI (PRESTIGE CLASS)

The Asahina Battle School will accept any Crane with spellcasting ability who agrees to put their pacifistic tendencies aside. They are trained in melee combat with the *wakizashi*, and learn how to use Air spells for greater effects. Though their numbers are small, their ranks grow with each passing year, awaiting the time when they will be called upon to uphold the power and honor of the Crane clan.

Hit Die: d6.

REQUIREMENTS

To qualify to become an Asahina Sohei, a character must fulfill the following criteria:

Clan: Crane

Base Attack Bonus: +2

Feats: Combat Reflexes, Void Use.

Special: The ability to cast 2nd level Air spells.

CLASS SKILLS

The Asahina sohei's class skills (and key ability for each skill) are Balance (Dex), Battle (Wis), Concentration (Con), Craft (Int), Diplomacy (Cha), Jump (Str), Knowledge (History) (Int), Knowledge (Elements) (Int), Ride (Dex), Scry (Int, exclusive skill), Spellcraft (Int), and Spot (Wis).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

Weapon and Armor Proficiency: The Asahina sohei is proficient with all simple weapons, with the *wakizashi*, and with light armor.

Spells Per Day: An Asahina sohei continues his more general study of elemental magic as well as more in-depth study of the paths of the Spirit Realms. For each level he gains in this class, he gains new spells known and spells per day as if he has also gained a level in a divine spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained (improved chance of turning or controlling undead, metamagic or item creation feats, increased range of sense elements, and so on). This essentially means that he adds these levels to the level of some other divine spellcasting class he has, then determines spells per day, caster level, and spells known. If the character had more than one spellcasting class before he became a sohei, he must decide to which class he adds each level for this purpose.

TABLE 2-1: THE ASAHINA SOHEI

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells Per Day
1st	+0	+0	+0	+2	Wrath of Air	+1 level of existing class
2nd	+1	+0	+0	+3	Weapon Focus (Wakizashi)	+1 level of existing class
3rd	+1	+1	+1	+3	Art of Warfare	+1 level of existing class
4th	+2	+1	+1	+4	Vengeance of the Crane	+1 level of existing class
5th	+2	+1	+1	+4	Weapon Specialization (Wakizashi)	+1 level of existing class

SHUGENJA OF THE CRANE

Wrath of Air: The Asahina sohei can coax the air kami to greater anger, gaining +1 damage to all damage dice rolled when casting an air spell.

Weapon Focus (Wakizashi): The Asahina sohei at 2nd level gains the feat Weapon Focus (Wakizashi).

Art of Warfare: At 3rd level, the Asahina sohei has gained a thorough understanding battle tactics and strategy, and thus gains a +4 competence bonus to all Battle checks.

Vengeance of the Crane: The Asahina sohei at 4th level gains one extra spell slot in his daily allotment. This extra slot can be any level up to one level lower than the highest level spell he can cast. For example, a 4th-level Asahina sohei gains either an extra 0-level or 1st-level slot, allowing him to cast any known spell of the chosen level one more time each day. Once selected, the extra spell slot never migrates up or down in level. In addition, the DC of any saving throws against the sohei's air spells is increased by 2 (this stacks with any feat bonus to the sohei's DCs).

Weapon Specialization (Wakizashi): The Asahina sohei at 5th level can match the skill of many samurai with the wakizashi. He gains the Weapon Specialization feat for the wakizashi.

ASAHINA SOHEI (NEW PATH)

Technique Rank: 3

Path of Entry: Asahina Shugenja 2

Path of Egress: Asahina Shugenja 3

Technique: Vengeful Wind

You may add your rank in this New Path to any of your former shugenja school ranks. You gain no Affinity or Deficiency for this new Path, but retain any Affinity or Deficiency formerly acquired.

You may substitute your Air ring for all Water rolls required for the Battle Table. In addition, you may substitute your Air ring whenever you are called to use a Hand-to-Hand skill with no increase in TN, and your Air is added to all damage totals from unarmed attacks.

CRANE CLAN SECRET SPELLS ID201

BANISH THE AIR

Necromancy

Level: Shu 8 (Air)

Components: V, S, DF

Casting Time: 1 action

Range: Long (400 ft. + 40 ft./level)

Area: Cylinder (50 ft. radius/40 ft. high)

Duration: Concentration

Saving Throw: None

Spell Resistance: No

The shugenja orders the air kami to completely forsake a particular area, taking the air with them. Any living creature within the area of effect has its breath stolen from its lungs. Victims within the area of effect may still function normally for a number of rounds equal to their Constitution scores. After this period they must make a Constitution check every round; the DC starts at 10 and increases by 1 each round. When a victim fails this roll, he begins to suffocate. In the first round, he falls unconscious (0 hp). In the following rounds, he drops to -1 hp and is dying. In the third round, he dies of suffocation.

BRITTLE TEMPEST

Evocation (Cold)

Level: Shu 7 (Air and Water — Multi-Element)

Components: V, S, DF

Casting Time: 1 full round

Range: Long (400 ft. + 40 ft./level)

Area: Cylinder (50 ft. radius/40 ft. high)

Duration: 1 round/level

Saving Throw: Fortitude half

Spell Resistance: Yes

The conjunction of Air and Water kami creates an intense, stinging blizzard of tiny ice crystals in the designated area. Any creatures caught in the area of effect sustain 2d6 piercing damage from the wind-driven ice and a further 2d6 cold damage. Damage is taken every round within the storm. Each round, a successful Fortitude save reduces the damage by half. Movement inside the affected area is reduced to half.

GUIDANCE OF THE WIND

Abjuration

Level: Shu 2 (Air)

Components: V, S, DF

Casting Time: 1 action

Range: Close (25 ft. + 5 ft./2 levels)

Target: One ranged weapon

Duration: 1 round/level, until discharged

Saving Throw: None

Spell Resistance: No

You entreat the spirits of the air to redirect any ranged weapon, magical or otherwise, launched in range of the spell. Spells are not affected. You redirect the next ranged weapon within range — arrows, shuriken, stones, etc. — to the target of your choice. The redirected target is hit automatically, with damage rolled normally. This spell works against a single ranged attack.

QUICKNESS OF A BREEZE

Transmutation

Level: Shu 3 (Air and Fire — Multi-element)

Components: V, S, DF

Casting Time: 1 action

Range: Touch

Target: Creature touched

Duration: 1 hour/level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

The air and fire kami join in the flesh of the target granting him extra lightness and speed. The spell grants an enhancement bonus to Dexterity of 1d6+1 points, adding the usual benefits to ranged attack rolls, Dexterity-based skill checks, AC, etc. The target also gains a +2 bonus to all Initiative checks (in addition to the bonus provided by increased Dexterity).

STEAL THE BREATH

Necromancy

Level: Shu 4 (Air)

Components: V, S, DF

Casting Time: 1 action

Range: Close (25 ft. + 5 ft./2 levels)

Target: One living creature

Duration: Concentration

Saving Throw: None

Spell Resistance: No

You order the air kami to completely forsake the target of this spell, removing the very breath from his lungs. The target may still function normally for a number of rounds equal to his Constitution score. After this period the target must make a Constitution check every round; the DC starts at 10 and increases by 1 each round. When the target fails his Constitution check, he begins to suffocate. In the first round, he falls unconscious (0 hp). In the following round, he drops to -1 hp and is dying. In the third round, he dies of suffocation.

WINTER'S TOUCH

Conjuration [Cold]

Level: Shu 2 (Air)

Components: V, S, DF

Casting Time: 1 action

Range: Touch

Target: One creature

Duration: Instantaneous

Saving Throw: Fortitude negates

Spell Resistance: Yes

With a successful melee touch attack, you direct the air kami to freeze the flesh of a target. The target takes damage equal to 1d6+ your level, up to a maximum of 1d6+10.

CRANE CLAN SECRET SPELLS 2ND EDITION

BANISH THE AIR

Element: Air

Mastery Level: 6

Duration: Concentration

Area of Effect: 50' radius, 40' high

Range: 500'

The shugenja orders the air kami to completely evacuate a particular area, taking the air with them. Any living creature within the area of effect has the breath stolen from its lungs. Victims within the area of effect may still function normally for a number of rounds equal to their Earth \times 3. After this period affected creatures must make an Earth roll every round; the TN starts at 30 and increases by 1 each round. Victims who fail this roll begin to suffocate, taking Wounds sufficient to reduce them to Down. In the following round, they drop to Out. In the third round, they die of suffocation.

BRITTLE TEMPEST

Element: Air and Water

Mastery Level: 5

Duration: 1 minute

Area of Effect: 50' radius, 40' high

Range: 500'

The conjunction of Air and Water kami creates an intense, stinging blizzard of tiny ice crystals that persists in the designated area. Any creatures in the area of effect take 3k3 Wounds from the wind-driven ice and cold every round they remain in the storm. Anyone caught inside the storm may make an Earth test (TN 20) to reduce this damage by half. Movement within the storm is reduced by half.

GUIDANCE OF THE WIND

Element: Air

Mastery Level: 1

Duration: 5 rounds

Area of Effect: 1 ranged Weapon

Range: 40'

The shugenja directs the spirits of the air to redirect any ranged weapon, magical or otherwise, launched in range of the spell. Spells are not affected. The shugenja redirects the flight of the next ranged weapon within range — arrows, shuriken, stones, etc. — to the target of his choice. The redirected target is hit automatically, with damage rolled normally. This spell works against a single ranged attack, and then ends.

QUICKNESS OF A BREEZE

Element: Air and Fire

Mastery Level: 2

Duration: 6 hours

Area of Effect: One creature

Range: Touch

The air and fire kami join in the flesh of the target, granting him extra lightness and speed. The spell increases the target's Agility and Reflexes by 1, increasing his TN to Be Hit by 5 and adding one kept die to all Agility- and Reflexes-based rolls, and adds a +5 bonus to his initiative rolls.

STEAL THE BREATH

Element: Air

Mastery Level: 3

Duration: Concentration

Area of Effect: 1 living creature

Range: 50'

The shugenja orders the air kami to completely forsake the target of this spell, removing the very breath from his lungs. The target may still function normally for a number of rounds equal to his Earth \times 3. After this period the target must make an Earth roll every round; the TN starts at 15 and increases by 1 each round. If the target fails this roll, he takes Wounds sufficient to reduce him to Down. In the following round, he drops to Out. In the third round, he dies of suffocation.

WINTER'S TOUCH

Element: Air

Mastery Level: 1

Duration: Instantaneous

Area of Effect: One creature

Range: Touch

With a successful hand-to-hand attack, the shugenja directs the air kami to freeze the flesh of the target. The target takes 2k2 Wounds.

CHAPTER THREE:

SHUGENJA OF THE
DRAGON CLAN

My unit had been decimated, ambushed in what we had thought was our own territory. Many of my men stirred, dying, on the ground behind me next to the bodies of our fallen enemies. The numbers of the Phoenix who attacked us had been few, but their advantage combined with the magic of the Isawa had reduced my squad of thirty men to only another and myself.

As they approached me, my swords rose but slowly — a Shiba arrow had wounded the arm that Isawa magic had not. I had already begun readying my soul to meet my ancestors.

That is when I heard a great kiai shout and a flying shadow above me blocked out the sun for a moment. I did not know who he was, but a man who was clearly of the Dragon leapt at the Phoenix samurai and a blade of pure stone materialized in his tattooed hands. The first, then the second, and finally the last of the Shiba fell beneath his blessed weapon as he fought with all the precision of a Niten adept. I do not know why the Isawa did not lash out with the elements' fury at the newcomer. Perhaps he was as stupefied by what was happening as I was.

The Isawa gathered his wits, but not before his last kinsman fell. Uttering a vengeful cry to the heavens, the Phoenix called fire and thunder down on the man who had saved my life. With an unhurried motion, the warrior turned his placid eyes toward the shugenja and raised his hand as if to stop the flames with his open palm. The earth exploded in front of the man, rising in a great fist to protect him from the fire. Without a moment's hesitation, the hand of earth and clay opened, rose into the air, and smashed into the Phoenix shugenja, burying him. The stranger paused only to kneel at the base of the heap, whispering a prayer of thanks to the kami and another to see the Isawa's soul on his way to Yomi.

I would learn later that Lord Uso-sama had sent the Tamori yamabushi to aid my troops. He had cut down the Shiba as if they were children, yet he was a shugenja of power equal to the Isawa

who was nearly my doom moments before. Though I was born after the honorless Agasha abandoned our clan, I had been told stories of their might and our loss by their betrayal. After what happened yesterday, I can only say one thing — with their departure, the Dragon has surely gained far more than the Phoenix did.

— From the reports of Mirumoto Saiken, Chui of the Dragon Armies

MOUNTAIN
HOME DOJO

Classes: Shugenja, Inkyo, Monk, Tamori Yamabushi (Prestige)

Schools: Tamori Shugenja, Seven Fortunes Monk

HISTORY

"The Agasha have shamed themselves with their pride, and suffered us to carry that dishonor. They have forgotten that Shinsei has said the strongest blade is forged in adversity."

— Tamori Shaitung

Like much of the history of the nascent Tamori family, the Mountain Home Dojo's story is rooted in its foundation with the Agasha family. Agasha wished to construct a vast stronghold where her family would be able to peacefully study the mysteries that she had begun to unravel. The elemental riddles within all of nature could be dissected only

when the soul was at rest, so Agasha's pre-eminent school was founded deep underground — in the heart of a mountain below her family's estate.

The labyrinthine Agasha Tunnels are enormous chambers of study, carved out to store chemicals and other herbal materials valuable to the strange science of the Dragon shugenja. These tunnels often served as both a protection from and for the outside world — Agasha students could study here in peace, and their more dangerous experiments would never run the possibility of accidentally harming innocents.

During the Clan War and the time of the War Against the Shadow, the Dragon lands suffered, though the tunnels below went unnoticed by outsiders. The dojo remained intact. When the bulk of the Agasha left under the leadership of Agasha Gennai, they took with them many of the dojo's scrolls and materials. Fortunately, Agasha Tamori foresaw what was occurring within his family, and secured some of the library's more important resources.

Shiro Agasha, now Shiro Tamori, still houses the Mountain Home Dojo, and the Tamori have continued the experiments and research that the Agasha left behind. Though they no longer delve quite so deeply into the arts of explosives and kagaku (alchemy), the arts of potions and herbalism are still practiced by the Dragon shugenja.

TRADITION

Students accepted into Mountain Home are chosen carefully from among the most promising students of the Tamori. The Tamori recognize that they have lost much with the defection of the Agasha, and exercise great care in selecting those who will help rebuild their school. Members of other clans are rarely accepted. Because of this strict policy, the Mountain Home Dojo finds itself with few friendly contacts within other shugenja families. They treat the Dragon cordially, if carefully — the temper of the Tamori daimyo, Shaitung, has become infamous. The major exception to this rule is the Phoenix. The Tamori's hatred for the Agasha is returned in kind. The Dragon shugenja scorn the Isawa as prideful fools, and the Isawa have never truly forgiven the Tamori for their founder's complicity in the terrible war crimes that occurred during the War of Spirits.

Students of Mountain Home may display their dojo by placing the mountain in front of the dragon on their family mon, instead of the usual dragon design coiled in front of the mountain. This shows that the mountains are their protection and home, and also symbolizes that they are the mountain that defends the Dragon Clan.

TRAINING

Like the Agasha before them, the Tamori are possibly the most martially inclined shugenja family of the Empire. Though the Kuni and Iuchi like their shugenja to be able to defend themselves in a fight, Dragon shugenja are almost always combat-ready. The Tamori are *expected* to be competent with the ways of the sword and self-defense, and must stand alongside their bushi brethren on the field of battle. Even without their magic, the martial training Dragon shugenja receive makes them capable opponents.

Initiates spend their first year studying only the Tao, meditation, and martial skills. A young Tamori uses these tools to find his center and focus his mind — two things necessary for the path of a shugenja. After the first year, the initiate is taken into the inner chambers of the Tamori stronghold to begin the study of spellcraft. Second-year Tamori learn every lesson as it

must apply to every aspect of life — when a student summons a water kami, he must describe how it could affect the battlefield, the Imperial Court, a farmer's field, and any other applicable situations. In this way, the Tamori teach their students the weight of their abilities — the powers they command touch every corner of existence.

The Tamori also learn the ways of the natural world, and how the Five Elements exist in balance in all things. This practice has survived since the first Agasha, and the Tamori see no shame in continuing this art. Due to this training, the Tamori are as knowledgeable about poisons and elixirs as the Fox and Scorpion.

SENSEI

TAMORI CHOSAI

[Shugenja 19; Tamori Shugenja 5/Spirit-Binder 2]

Chosai holds one virtue above all else: his duty to the Dragon. Everything else falls to the side. When the spirit armies of Hantei XVI rose to challenge the Empire, Chosai stood with his brother Agasha Tamori to challenge them. The terrible sights Chosai saw fighting in the armies of the Iron Chrysanthemum — particularly the massacre of the Phoenix children — shattered his faith in himself, and immediately after the war he retired. Although a member of the Brotherhood of Shinsei, he remains among his former family, offering his wisdom to the younger generation. He also refers to himself by his former family name, a fact that surprises most of his monastic brethren.

His niece Shaitung often relies upon Chosai for guidance, a fact that is not lost on the aged sensei. Though Shaitung is the leader of this new family of shugenja, it is Chosai's vision and teachings that the Tamori daimyo looks to in times of need. The war with the Phoenix weighs heavy on the old man's heart. Though he knows the Agasha are traitors to his clan, he cannot help but look upon them as kin. Chosai's dojo has become the rocky mountains of the north, where his students engage their Agasha kin in mortal combat.

Rules Notes: Chosai is one of the most powerful shugenja in the Empire, a fact that the old Dragon accepts with remarkable humility. Though he follows the curriculum Shaitung has set, Chosai himself never engages in physical combat, preferring to use his gift with the kami at all times. The sensei's mental abilities are all exceptionally high, and he has near-limitless endurance of both body and spirit.

MOUNTAIN HOME DOJO BENEFITS

Perhaps the most versatile shugenja in the Empire, this young family has great aptitude for both combat and the mystic arts.

SOCIAL BENEFIT

None.

TRAINING BENEFIT

Benefit: When you receive any synergy bonus to a skill roll, that bonus is increased by 1.

Benefit: Whenever you use a similar skill in place of one you do not have when making a skill check, the TN penalty for the roll is reduced by your School Rank (see page 89 in the *Player's Guide* for information on similar skills).

NOTABLE STUDENTS

TAMORI CHIEKO

[Shugenja 8; Tamori Shugenja 3]

The Togashi *ise zumi* believe that Chieko was a powerful Asako healer in a past life. Though trained in the ways of Earth by her family and clan, the shugenja has always had a close affinity for Water, and has once again established herself as a healer among her comrades. The Togashi have blessed her with an ocean tattoo, symbolizing both her limitless ability to give, and the endless depths of what she has to give.

Chieko is a quiet young woman, drawn to heal suffering like water is drawn into parched earth. She has learned the arts of song and the biwa to comfort others when her magic alone would fail. As the Dragon's war with the Phoenix progresses, the sick and dying seem to multiply daily — a fact that inspires the rare feeling of anger within the serene shugenja. Still, she finds herself unable to raise her hand against the Phoenix directly, and wonders if the Togashi know more than they had told her.

TAMORI TAIU

[Shugenja 6; Tamori Shugenja 2]

Taiu is of the generation that never knew the name of Agasha. The young shugenja was born to Agasha parents who remained with the Dragon and lost their name to those who defected to the Phoenix. Taiu has been raised with the ideal of winning respect for the Tamori family.

Though Taiu takes no joy in killing, he sees it as something that must be done, and the young shugenja has become a great asset on the battlefield for the Dragon. Every Phoenix struck down in the war is a small victory for Taiu, a personal way to repay the insult the Agasha gave the Dragon decades ago.

THE DRAGON'S HEART DOJO

Classes: Shugenja, Monk, Master Smith (Prestige)

Schools: Tamori Shugenja, Dragonfly Shugenja, Hoshi Monk, Seven Fortunes Monk

HISTORY

In the tradition of the first Agasha, who discovered the secret of folding steel, the dojo known as Dragon's Heart has trained the shugenja-smiths of the Dragon clan for hundreds of years. The dojo has stood near the peak of a great mountain in the Tamori lands (formerly the Agasha lands) since the dawn of the Empire, though it was several generations after the first war with Fu Leng ended when the humble smithy was finally recognized as an honored dojo by the clan.

It is here that the true secrets of Dragon smithing are taught. Though the craft of folding steel spread throughout the Empire long ago, few have been able to match the art that the Agasha achieved. Visitors have come to Agasha's shrine near the dojo for centuries, asking the venerable Dragon ancestor to bless them with the knowledge and insight that she alone held. Though many acknowledge the Dragon's powerful mystic traditions, only those truly dedicated to the art of

smithing seem to remember that Agasha is responsible for many of the traditions of swordmaking as they are today. Even the famous Kaiu smiths occasionally journey here, seeking inspiration.

In an unfortunate turn of events, the Dragon were taken completely by surprise when Sleeping Thunder Mountain erupted in fury. To the great sorrow of the clan, this was the mountain on which Dragon's Heart dojo was established. Though the building has remained intact, it was all but abandoned by its students and sensei when the eruptions began. Since that time, the few survivors of the Dragonfly Clan have assisted the Tamori in establishing a new school.

TRADITION

For obvious reasons, the Dragon's Heart dojo and its attendants have always maintained a close relationship with the Kaiu family of the Crab. Kaiu steel is prized among the master smiths of the Dragon, and can be procured with relative ease by the sensei of the school. Though the Kaiu are protective of their precious steel, they know that the Dragon smiths will do the metal justice.

Outside of their relations with the Kaiu, the smiths of Dragon's Heart embody the Dragon's traditional aloofness from the Empire. They are content to perfect their art, whiling away their lives at the forge.

Students of the Dragon's Heart dojo display a pair of crossed swords just beneath their family mon.

TRAINING

Many nobles find the duties of a Dragon's Heart apprentice a little disturbing — initiates and masters alike mine steel from the mountains, work at the fire of a forge, and perform the duties of the smithy as if they were monks at temple. The reason for this is plain — the Dragon of Dragon's Heart dojo are almost all shugenja and monks, and their magic flows through steel as surely as the kami.

Other than the inclusion of the swordsmith's art, the training of a shugenja at Dragon's Heart is similar to the more traditional dojo of the Dragon. Tamori students study swordplay along with the ways of the kami, and Shinsei's Tao is explored for every riddle and the few precious answers it gives.

SENSEI

The masters of the Dragon's Heart dojo have always been an unusual group — their attitudes toward life and the art of a shugenja lie somewhere between a militant monk of Shinsei and a peaceful Kakita artisan. With rare exceptions, students of the art do not venture out into the world, so naturally those who show the greatest talents within the dojo become sensei.

TAMORI MIYOSHI

[Shugenja 14; Tamori Shugenja 5]

Tamori Miyoshi. Agasha Miyoshi. Togashi Miyoshi. Kaiu Miyoshi. The wily master sensei of the Dragon's Heart dojo has been called all of these things in her life, and stopped contradicting people long ago. Her spirit centered long ago, and the changes in the world outside have ceased to bother her.

Miyoshi is the rare offspring of a Togashi monk, and has always carried herself with a serene bearing. She has hardly known the world beyond the grounds of Dragon's Heart, much less outside of the Dragon lands. She has been content to study the mysteries of steel and magic, weaving the two into a beautiful art that knows no bounds of mere metal. Her

dedication and wry humor made her the obvious choice as master sensei when the time came to choose another, and Miyoshi had guided the Dragon's Heart Dojo for nearly seven years before the mountains erupted into flame, forcing the students and sensei from their home.

Rules Notes: Miyoshi is a resourceful shugenja and warrior, using everything at hand to her advantage. She has made swords crafted from materials that others would never have guessed to use, but the work did not suffer any way for it in the end. Miyoshi is intelligent and willful, and her skills are that of a master swordsmith.

DRAGON'S HEART DOJO BENEFITS

Though the students of Mountain Home are perhaps more capable than the shugenja of Dragon's Heart in a fight, the swordsmiths of Dragon's Heart understand the true unity of a samurai and his blade far more.

SOCIAL BENEFITS

None.

TRAINING BENEFITS

Benefit: A shugenja trained at Dragon's Heart Dojo may cast (but not learn) spells that summon weapons, weapon-like creations and weapon-like planes of force as if his caster level were one higher.

Benefit: A shugenja trained at Dragon's Heart Dojo gains a Free Raise when casting any spell that creates a weapon.

NOTABLE STUDENTS

TAMORI KANBEN

[Shugenja 5; Tamori Shugenja 2]

Kanben is the pride of his dojo. He is young and talented, excelling in the art of swordsmithing, the way of the shugenja, and even combat training. The sensei of Dragon's Heart expect great things from the young man, a fact that is not lost on Kanben. He does not mind the pressure, hoping it will forge him into the perfect blade for the clan.

With the Shadowlands invasion in the south, Kanben has been sent forth into the Empire to aid the Tamori's allies among the Kaiu. As the journey continues, questions form in Kanben's mind, especially when he thinks of how his family and clan have thrown themselves headlong into war. Every day he sees the beauty of the Empire around him, and cannot help but fear the day he must return to the Dragon lands and the war against the Phoenix. As time passes, he is beginning to wonder at the pointlessness of war between samurai when such terrible foes wait just beyond the southern borders, but he is only one man; surely the leaders of the Dragon and Phoenix would pay no attention to one such as he.

ADVANCED TRAINING

THE VISION OF TOGASHI

DRAGON CLAN SECRET LORE FEATS

The Dragon have ever been the keepers of fate and seers of the future. The Tamori have ensured that while they draw strength from the mountain, they are still able to turn their attention to the Heavens to learn the patterns it reveals.

Prerequisites: Shugenja level 1+, Wisdom 16+

Benefit: You may select divination spells allowed to shugenja as if they were Earth spells. When you learn and cast these spells, they are always treated as if at least one of their elemental descriptors (your choice) is Earth.

TAMORI YAMABUSHI (PRESTIGE CLASS)

In the deep mountains of the Dragon, the Tamori Yamabushi have embraced the essence of Earth magic. Few can match their power or understanding of the mountain.

Hit Die: d6.

REQUIREMENTS

To qualify to become a Tamori Yamabushi, a character must fulfill all the following criteria.

Clan: Dragon.

Base Attack Bonus: +3.

Alignment: Any except Chaotic Evil.

Skills: Alchemy (4 Ranks), Concentration (8 Ranks), Spellcraft (8 Ranks).

Feats: Innate Ability, Martial Weapon Proficiency: Katana, Void Use.

Spells: The character must have the ability to cast 3rd level divine spells.

Shugenja may multiclass with this Prestige Class freely.

CLASS SKILLS

The Tamori Yamabushi's class skills (and the key ability for each skill) are Alchemy (Int), Concentration (Con), Craft (Int), Heal (Wis), Knowledge (all skills taken individually) (Int), Profession (Wis), Scry (Int, exclusive skill), and Spellcraft (Int).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the Tamori Yamabushi prestige class.

Weapon and Armor Proficiency: Tamori Yamabushi are proficient with all simple weapons, the wakizashi, and the katana, as well as light armor.

Spells Per Day: A Tamori Yamabushi continues his more general study of elemental magic as well as more in-depth study of the paths of warfare and personal combat. At first level and every other level thereafter, he gains new spells known and spells per day as if he has also gained a level in a



divine spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained (improved chance of turning or controlling undead, metamagic or item creation feats, increased range of sense elements, and so on). This essentially means that he adds these levels to the level of some other divine spellcasting class he has, then determines spells per day, caster level, and spells known. If the character had more than one spellcasting class before he became a Tamori Yamabushi, he must decide to which class he adds each level for this purpose.

Spirit Binding (Su): The secret art of Dragon Spirit Binding has not been lost to the Tamori. At 1st level, the Tamori Yamabushi chooses one of his innate abilities (as per the Innate Ability feat) to become a Focus Spell, binding a part of the kami into his soul. Henceforth, the Yamabushi casts this spell as if he were a caster of one level higher, and all save DCs for this spell are raised by 2.

At each level of this class thereafter, the Tamori chooses another spell to become a Focus Spell in the manner described above. All other previously chosen Focus Spells are cast at an additional higher level, though the save DCs are not further increased.

Stand as Stone (Ex): In their study of the defiant power of stone, the Tamori have not become like the mountains — they are the mountains. Constant exposure to the magic of their homeland and physical discipline makes the Tamori Yamabushi exceptionally stalwart in body and spirit. At first level, the Tamori Yamabushi gains a +1 bonus to all Will saves and saves that would lessen or prevent physical damage. He also gains a +1 natural armor bonus. At 4th level, both of these bonuses increase to +2.

Superior Spirit Binding (Su): The master Yamabushi has learned one of the greatest secrets of the shugenja — though the kami move the world, man may move the kami with his will alone, and thus master the universe by living in harmony with it. When the Yamabushi casts a spell, he may spend Void Points equal to half (rounded down, minimum one) of the spell's level. If he does so, that spell does not count against his limit of spells per day.

THE TAMORI YAMABUSHI (NEW PATH)

Technique Rank: 3

Path of Entry: Tamori Shugenja 2

Path of Egress: Tamori Shugenja 3

Technique: Soul of the Deepest Earth — The life of the Tamori family has been dominated by warfare. Because of this, the spells held in secret by the clan tend to be powerfully destructive as well as works of wonder. The Tamori do not favor the way of war over peace; they are simply more prepared for it than most shugenja families.

You may add your rank in this New Path to any of your former shugenja school ranks. You gain no Affinity or Defi-

ciency for this new Path, but retain any Affinity or Deficiency formerly acquired. In addition, you gain a free Raise on all spells you have learned as Innate Abilities.

SECRET SPELLS OF THE DRAGON CLAN ID201

DEFIANCE OF FIRE

Abjuration (Fire)

Level: Shu 5 (Fire), Drd 5

Components: V, S, DF

Casting Time: 1 action

Range: Self

Effect: Summoned shield of fire

Duration: Special (see text) (D)

Saving Throw: Reflex half

Spell Resistance: Yes

After this spell is cast, you may, as a move-equivalent action, command the kami you have summoned to smite your enemies. Flame bursts from the ground in a square adjacent to you, causing 1d6 damage per caster level to any creatures occupying that square. If you summon this flame against an attacker, that attacker may not make attacks of opportunity against you this round. This spell cannot target the same opponent more than once per round.

DEFIANCE OF STONE

Abjuration (Earth)

Level: Shu 4 (Earth), Drd 4

Components: V, S, DF

Casting Time: 1 action

Range: Personal

Target: You

Duration: 1 minute per level

Saving Throw: None

Spell Resistance: No

One of the infamous 'invisible' spells of the Tamori, this spell summons the favor of the Earth kami, who wait for your command to trigger the spell's effect. After you cast this spell, you may mentally command the kami you have summoned (as a move-equivalent action) to protect you from a physical or magical attack.

Stone bursts up from the ground in a facing of your choosing, granting you nine-tenths cover against spells or attacks which originate from that direction. The barrier provides a +10 cover bonus to AC and a +4 cover bonus to Reflex saves against effects which target an area (you take half damage against such effects with a failed save, or no damage on a successful save).

If you move, the stone vanishes, though it can be summoned once more with another move-equivalent action. You may only have one wall in existence at a time, though you can

TABLE 3-1: THE TAMORI YAMABUSHI

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells Per Day
1st	+0	+2	+0	+2	Spirit Binding	+1 level of existing class
2nd	+1	+3	+0	+3	Stand as Stone +1	
3rd	+2	+3	+1	+3		+1 level of existing class
4th	+3	+4	+1	+4	Stand as Stone +2	
5th	+3	+4	+1	+4	Superior Spirit Binding	+1 level of existing class

move an existing wall by summoning it in another direction. The wall is one inch thick per caster level, with a hardness of 8 and 15 hp per inch of thickness.

EARTHEN BLADE

Evocation (Earth)
Level: Shu 3 (Earth), Rgr 4
Components: V, S, DF
Casting Time: 1 action
Range: Touch
Effect: Swordlike beam
Duration: 10 minutes/level (D)
Saving Throw: None
Spell Resistance: Yes

A three-foot long katana formed of stone springs forth from your hands. You wield this weapon with proficiency, even if you are not normally proficient with a katana. The *earthen blade's* attacks ignore metal armor as it strikes directly at the elemental Earth of the target. It also ignores the damage resistance of creatures with the Shadowlands subtype. You may hand this blade to someone else to wield if you wish.

MOUNTAIN'S WRATH

Transmutation
Level: Shu 5 (Fire and Earth — Multi-Element)
Components: V, S, DF
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One creature
Duration: 1 round/level
Saving Throw: Fort negates (harmless)
Spell Resistance: Yes

Dark red flames flicker across the target's skin, which takes on sharp features and the hardness of stone. The target gains a +5 natural armor bonus, and anyone who touches the target takes 1d8 fire damage. This also applies to the target's unarmed attacks, and he may make unarmed attacks as if armed. In addition, the target gains fire resistance equal to twice your caster level.

SECRET SPELLS OF THE DRAGON CLAN 2ND EDITION

EARTHEN BLADE

Element: Earth
Range: Self
Mastery Level: 2
Duration: 1 minute
Area of Effect: Self

This simple spell forms a sharp stone katana in the shugenja's hand. The weapon strikes directly at the Earth of the opponent it is attacked with, dealing 2k2 Wounds and ignoring metal armor. The blade also ignores the Carapace rating of Shadowlands creatures.

DEFIANCE OF FIRE

Element: Fire
Range: Self
Mastery Level: 3
Duration: 1 minute
Area of Effect: Self

After this spell is cast, the shugenja may mentally command the kami he has summoned (without spending an action) to protect him from a physical or magical attack. Fire bursts up from the ground, causing 3k3 Wounds to anyone attempting to strike the shugenja in melee combat. These Wounds are dealt at the same time the attack is made. Damaging spells have their damage reduced by three kept dice (minimum one) unless the spell's caster spends a Void Point. This effect may be used a number of times equal to the shugenja's Fire Ring before the spell is exhausted.

DEFIANCE OF STONE

Element: Earth
Range: Self
Mastery Level: 3
Duration: 1 minute
Area of Effect: Self

After this spell is cast, the shugenja may mentally command the kami he has summoned (without spending an action) to protect him from a physical or magical attack. Stone bursts up from the ground, giving the shugenja a +10 bonus to his TN to Be Hit. TNs to affect the caster with a spell or attack are also raised by 10. Blades and fire are turned aside by the sudden wall of stone, which instantly recedes into the ground leaving the area just as it was before. This effect may be evoked a number of times equal to the shugenja's Earth Ring before the spell is exhausted.

MOUNTAIN'S WRATH

Element: Fire and Earth — Multi-Element
Range: 20 ft.
Mastery Level: 3
Duration: 1 minute
Area of Effect: Self or one target

Dark red flames flicker across the target's skin, which takes on sharp features and the hardness of stone. The TN to hit the target of this spell is raised by 5, and anyone who touches the target takes Wounds equal to the target's Fire and Earth Rings combined. In addition, the target's unarmed strikes roll and keep one additional die when rolling to hit and damage.

THE TAMORI FAMILY

LSR 276 2E:

Details regarding the Tamori family will be further explored in the upcoming *Secrets of the Dragon*. In the meantime, the following rules apply to Dragon shugenja of the Tamori family.

Tamori Family Bonus: +1 Stamina. The Tamori learn early on that sometimes determination is stronger than raw power.

Tamori Shugenja School

Benefit: +1 Willpower

Beginning Honor: 1, plus 5 boxes

Skills: Calligraphy, Kenjutsu, Lore (Elements), Meditation, Mountaineer, Shintao, any one High or Bugei skill

Beginning spells: Sense, Commune, Summon, plus 3 Earth, 2 Fire, and 1 Water. Tamori shugenja have an Affinity for Earth and a Deficiency in Air.

Beginning Outfit (all considered to be Average Quality): Katana, Wakizashi, Kimono, Traveling Pack, Scroll Satchel, 2 Koku.

CHAPTER FOUR:

SHUGENJA OF THE
LION CLAN

The temple was completely silent, with no distractions save the calming scent of burning incense. It was a soothing, relaxing odor, one that aided meditation. Even before his genipukku, Goroken had enjoyed meditating here with his grandfather, although Kitsu Juri's responsibilities as family daimyo had limited those opportunities. Now, however, one of his grandfather's responsibilities was training him to be a sodan-senzo, an ancestor shugenja of the Lion.

"Clear your thoughts, Goroken," chastised Juri.

"Yes, grandfather." The young man focused on the scent of the incense. The moments stretched into hours. Goroken's head swam with the heady aroma, but he could not divorce his mind from his body as his sensei had instructed. After what seemed like an eternity of frustration, he felt a hand on his shoulder. Shame filled him. He had failed his grandfather in this most basic of tasks. "Grandfather," he began as he opened his eyes, "I am..."

Goroken was no longer within the temple. It was night, and he stood on a dusty road that led to a bridge a short distance ahead. Beyond it, the road wound into the darkness. He stared about in wonder for long moments before turning to look at the man whose hand rested upon his shoulder. "Grandfather!" he exclaimed.

The young, powerfully built man standing next to him chuckled behind his mask, the fierce scowling mempo of a golden lion. Or was it a mask at all? "It is not exactly what I look like in the physical realm, is it? No, in this place it is the spirit which matters. That is why you, who are so young and strong, seem small and weak here. You will learn. And as you grow in power, you will come to look different as well." He watched the younger man gaze about in wonder. "Is it what you expected, grandson?"

"No."

"Of course not. But it is something that you can understand. And that is what is important. After you become acclimated to the Spirit Realms, you will begin to see them as they truly are... to see yourself as you truly are."

"I understand, grandfather," Goroken said respectfully. He continued to take in his new environment, noticing new details each time. "The realms are beyond that bridge?" Juri nodded. "Then what are those?" Goroken indicated the shadowy figures that drifted in and out of perception, just off in the distance.

Kitsu Juri fixed his grandson with a pointed stare. "They are lost. Whatever their destiny was in life, they failed. Now they are between the realms, unable to find their place. We aid them when we can, but we can never help them all. There are too many, and we are too few. And you are not yet ready for that."

"As you say, grandfather." The young shugenja caught a glimpse of his reflection in the water. Like his grandfather, his face was that of a golden lion, though his mane was scraggly, his features less sharply defined.

"Very well," said Juri with a note of finality. "Are you ready to begin?" He gestured toward the bridge in the distance.

Goroken nodded. He was Kitsu. It was his destiny.

BISHAMON SEIDO

The Lion are courage and duty, strength and power. Those who believe our strength lies only in steel should visit Bishamon Seido. Their own ancestors will show them the truth.

— Kitsu Dejiko

Classes: Lion's Pride (Prestige), Shugenja

Schools: Kitsu Shugenja, Lion's Pride (Advanced)

HISTORY

In the fifth century of the Empire, the arrogant Lion Champion Matsu Itagi proclaimed that he would face the only foe he had not yet defeated: the Shadowlands. Vowing to find the dark pit of Fu Leng and seal it forever, he traveled to the Crab lands and announced his intentions. The Crab Champion, Hida Tadaka, bluntly informed him that his mission was impossible, yet did not bar his entrance into the Shadowlands.

Itagi's sister, Matsu Oki, believed that Tadaka was responsible when Itagi failed to reappear. Threatening hostilities against the Crab, Oki was taken aback when Tadaka entered the Shadowlands alone to find her brother. Weeks passed, but just when it seemed that war would erupt between the Crab and Lion, the two Champions reappeared. Both were grievously wounded, but as their last acts they united their clans in celebration of their valor and strength.

A sect of the Kitsu family immediately commissioned the construction of a shrine to Bishamon, the Fortune of Strength, for surely the Lion and Crab were blessed with incredible strength to have produced individuals such as Tadaka and Itagi. The other families of the Lion, ever convinced of the power and military might of their clan, gladly participated in construction of the shrine. When its construction was complete, the shrine was one of the largest in the Lion lands.

Seven centuries later, the shrine is the primary training ground for the most potent of the Kitsu battle shugenja, those priests who stand beside the Matsu legions and strike down the clan's enemies with powerful spells. The shrine has also come to serve as the training ground for the Lion's Pride, an elite unit of Matsu samurai-ko who serve in the front lines of the Lion armies.

TRADITION

In terms of philosophy and ritual, the Kitsu are easily the most traditional shugenja family in all of Rokugan. They have conducted the same rituals every day since the dawn of the Empire. Their ceremonies are virtually unchanged since the time of the family's founding, and one could go decades between visits to the shrine without noticing any changes.

Any time that the Lion Clan engages an enemy in battle, priests of Bishamon Seido begin a prayer vigil that lasts until they receive word that the Lion forces have emerged victorious. In many cases, this simply lasts for the duration of the battle itself. In others, shugenja can rotate in and out of the prayer vigil for weeks on end, entreating Bishamon to bless their warriors and give them the strength to achieve victory.

TRAINING

In addition to the traditional religious and philosophical training that the shugenja students of Bishamon Seido receive, the sensei there also rigorously instruct their pupils in history and tactics. War is the proving ground for the strong, and true disciples of Bishamon are the strongest in Rokugan.

Unlike most shugenja schools, the Kitsu sensei train their students' bodies as intensely as their souls. Strength of spirit cannot be truly achieved until the body is equally strong, so the shugenja produced by this school are some of the most physically intimidating outside of the orders of Osano-Wo.

SENSEI

Sensei of the Lion's greatest shrine to Bishamon are, fittingly enough, selected for the strength of their magic. Training hundreds of Kitsu for service alongside the Lion armies, not to

mention the presence of the Lion's Pride, engenders a certain boisterous attitude. Even the sensei that serve as the shrine's priests are not immune, despite their role as religious leaders.

KITSU HIROMASU

Head Priest of Bishamon Seido

[Shugenja 16/Fighter 2; Kitsu Shugenja 5]

The son of a prominent historian of the Clan War era, Hiromasu took his father's name at his gempukku, but has lived a very different life. He shares his father's fascination with battle, but rather than study them after the fact, Hiromasu prefers to serve within the armies directly. His powerful spells can bring low entire battalions of enemy troops. Hiromasu is a hearty, boisterous man with an intense demeanor that seems to intimidate all around him simply by his very presence.

Rules Notes: Hiromasu favors extremely damaging spells that affect large areas or multiple targets. He shares his father's gift for academics, and has a substantial background in history, heraldry, and tactics.

BISHAMON SEIDO BENEFITS

The shugenja of Bishamon Seido are considered an anomaly in Rokugani society. Priests of the kami are typically peaceful and learned, not aggressive and warlike. Their reputation in court is not particularly favorable, but those who face them on the battlefield can attest to the value of their training.

SOCIAL BENEFIT

None.

TRAINING BENEFIT

Following the precepts of Bishamon grants students of the shrine impressive physical strength to match the strength of their convictions.

Benefit: Once per day, you may double your Strength modifier for all damage rolls. This effect lasts for one round.

Benefit: You gain a number of Free Raises equal to your Strength on one attack roll, once per day.

NOTABLE STUDENTS

IKOMA TSAI

[Shugenja 12/Kolat Agent 4; Kitsu Shugenja 4]

Tsai is a jovial sort who possesses considerable power with the kami and a masterful command of history. He defends the Lion lands with a passionate intensity that deters potential invaders, yet carouses with his fellow soldiers in such a way that he is loved by Akodo, Ikoma, Kitsu, and Matsu alike. In fact, almost everyone knows of Tsai and thinks well of him, yet none seem to truly know him.

The only exception is his bitter rival, Morito of the Ox. Their rivalry dates back to the War of Spirits, where some encounter between the two men left both with bitter feelings. Morito and Tsai are well known adversaries in the court, and never meet without engaging in a bitter dispute. A courtier seeking to work against the Ikoma or Kitsu families can easily obtain assistance from Morito, and Tsai is more than willing to aid those who defy the Ox.

Tsai is one of the Lion's most active magistrates, patrolling the central regions of the clan's territories and protecting the clan's interests from all manner of unsavory individuals. He seems to have an uncanny ability for knowing exactly when

and where criminals will appear, and his magistrates have brought several bands of smugglers and extortionists to justice. Tsai has an office in the village of Rugashi, but he can be found anywhere in the Lion lands in the execution of his duties. During his times of leave, he enjoys traveling throughout the Empire; he especially enjoys the rich cuisine available in Unicorn lands.

THE KITSU TOMBS

"A strange and wondrous place. I do not know what mysteries lie at its heart, nor would I understand them. All I need to know is that it is a pure and honorable place once more. One need only look into the eyes of a Kitsu sodan-senzo to know that."

— Matsu Ketsui, daimyo of the Matsu family

Classes: Shugenja, Sodan-senzo (Prestige)

Schools: Kitsu Shugenja, Kitsu Sodan-senzo

HISTORY

During the dawn of the Empire, misunderstanding caused a war between mankind and a strange race of powerful, lion-like creatures: the kitsu. Assuming that these beasts were servants of the Fallen Kami, the Hantei ordered their destruction, a task that Akodo One-Eye was all too ready to perform.

The resultant purge all but extinguished the kitsu race. The last remnants were spared, however, when Akodo realized the enormity of his error and that his foes were peaceful, uncorrupted beings. An uneasy truce was formed, but it was too late: the kitsu were too few to survive. On his last pilgrimage to visit the creatures, Akodo returned with five golden-haired young men that he claimed were the last of the kitsu, transformed to human form by the Lady Amaterasu. He wed his daughters to the young men and created the Kitsu family in partial restitution for his crimes against their race.

Whether or not the mythical origins of their family are true, the Kitsu have always had the same innate connection to the Spirit Realms as the legendary kitsu creatures. Within a few generations, the Kitsu family learned to navigate the Spirit Realms and contact those lost to war and age. Following the custom of the ancient kitsu, the Kitsu family began interring their heroes and leaders beneath the ground in a massive tomb constructed shortly after their family's founding. After cremation was mandated following Iuchiban's rise, the sarcophagi were replaced with urns, but otherwise ritual interment in the Tombs continues to the present day. The presence of the remains of the dead seems to make one's passage into the Spirit Realms much easier, as if the spirits of the dead are assisting the shugenja on his way.

In time, the tendency of the Kitsu sodan-senzo to surround themselves with the remnants of the deceased in order to facilitate their connection with the Spirit Realms lent itself to the formation of a school at the tombs. Over the years, the tomb has become one of the most specialized centers of magical learning in the Empire. The secrets taught there are unique and unavailable anywhere else in Rokugan. Although the tombs were corrupted by the blood sorcery of Kitsu Okura following the Clan War, and more recently pillaged by the foul and obscene Tsuno ravagers, the Kitsu have demonstrated time and time again that nothing can destroy their home.

TRADITION

The old-fashioned Kitsu continue to observe lengthy rituals and traditions that other shugenja families have long since abandoned. For a family that communes every day with the spirits of heroes, however, it is important to retain the rituals that bring those spirits peace and comfort in the mortal realm.

The most prevalent tradition of the Kitsu Tombs is the attention paid to the interment of the family's greatest heroes. The life and deeds of every prominent Kitsu since the dawn of the Empire can be found in the records of the tombs. These records also contain the extensive magical research into the Spirit Realms and the ways of the spirits themselves that the family has accumulated over the course of centuries. Students at the tombs spend countless hours poring over the records for information germane to the family's research.

Rumor has it that the gempukku ceremonies performed at the Kitsu Tombs are unlike any in the Empire. The rumors are correct. When a potential sodan-senzo is prepared to become an adult, the family's ancestors gather to pass judgment. Worthy students are accepted as equals. Those who are found wanting are stripped of their magical talents and banished from the family.

TRAINING

Students at the Kitsu Tombs spend countless exhausting hours searching in the family's extensive records. They must master the complex rituals that only the Kitsu family still practice. These activities develop the patience and knowledge students need to speak to the spirits of their ancestors.

One of the final exercises potential sodan-senzo undergo as they approach their gempukku, oddly, is the construction of their masks. This mask is not a actual physical object, but a mental construct the Kitsu create when journeying through the Spirit Realms. This mask not only identifies the shugenja, but also protects him from the dangers of less hospitable realms. Often, the design of the mask in question is determined by the students' experiences at the Tombs. It frequently resembles the faces of the original kitsu spirits.

SENSEI

The sensei of the temple at the Kitsu Tombs has traditionally been the daimyo of the Kitsu. There have been exceptions, of course, as there have been times in the past when the Kitsu daimyo did not possess the gift for communing with ancestors. Typically, this has always resulted in the daimyo selecting a new heir from the family of a cousin who does possess the gift. In this way, the lineage of the true Kitsu has been preserved for over a thousand years.

KITSU JURU

Master of the Kitsu Tombs

[Shugenja 15/Sodan-senzo 4; Kitsu Sodan-senzo 5]

In the years following the Clan War, the great burden of restoring the honor and reputation of the Kitsu fell upon the shoulders of the daimyo of the family, Kitsu Toju. Despite everyone's expectations, he succeeded, thanks in no small part to the tireless efforts of a young shugenja named Kitsu Juri. When Toju finally passed into Yomi without heirs, there was no question who would replace him.

Kitsu Juri has been a tireless leader, both politically and spiritually. His knowledge aided the Empire during the events of the War of Spirits, and the recent upheaval with the Tsuno has led him to abandon all concerns aside from protecting his family and obtaining vengeance for those already fallen.

Secretly, he has a terrible feeling that the Tsuno are somehow connected to the origins of his own family, but without more information he dares not speak of his suspicions.

Rules Notes: Kitsu Juri has many meta-magic feats and Lion Clan ancestor feats as well as several from other clans. He also possesses several of the Kitsu battle spells, and would be a surprisingly devastating force in a large battle.

KITSU TOMBS BENEFITS

Others regard those who are trained at the Kitsu Tombs as both knowledgeable and frightening. They are respected for their peerless knowledge of the Spirit Realms, but feared for the strange magic they are known to possess. Members of this school often use terms, phrases, and forms of etiquette not seen in the Empire in centuries.

SOCIAL BENEFIT

Those with strong ties to their ancestors have a great respect for the students of the Kitsu Tombs. This benefit fades if the character ever falls out of good standing with the leaders of the Kitsu family.

Benefit: You gain a +4 competence bonus on any Diplomacy checks involving an individual who possesses any ancestor feat.

Benefit: You gain two Free Raises for social interactions with any person who possesses an Ancestor advantage.

TRAINING BENEFIT

None.

NOTABLE STUDENTS

KITSU HISASHI

[Shugenja 8/Sodan-senzo 2; Kitsu Sodan-senzo 3]

Young Kitsu Hisashi has spent his life in quiet contemplation of the accumulated lore of the Kitsu Tombs, rarely venturing outside the Kitsu provinces. It is possible he would have gone through his entire life unnoticed had he not survived the Tsuno assault on the Tombs, slaying a pair of powerful Tsuno Soultwisters single-handedly.

Those who know Hisashi have been shocked at the change in him. His normally stoic demeanor has been replaced by a quiet, seething rage. He lives only for the destruction of the Tsuno, and will go to any lengths to engage them.

ADVANCED TRAINING

THE SODAN-SENZO

Perhaps the smallest and most secretive sect of shugenja in all of Rokugan save for the elusive Void mages of the Phoenix, the sodan-senzo claim to be descended from the transformed sons of the kitsu race in the early days of the Empire. Numbering perhaps no more than a few dozen at the most, the sodan-senzo are revered among the Lion Clan for their exceptional abilities: they can contact the Spirit Realms and summon forth the wisdom and prowess of the revered ancestors of the clan.



THE SODAN-SENZO (PRESTIGE CLASS)

The sodan-senzo are the sages and mystics of the Lion Clan. To a clan so invested in the interests of their ancestors, those who have the ability to commune with them are considered the most holy of men. Rare is the Lion daimyo who does not covet the counsel of a member of this Kitsu sect, although unfortunately the sodan-senzo are so rare that only the most prestigious and affluent daimyo can attract them to serve in their court in the interests of the clan.

Hit Die: d4.

REQUIREMENTS

To qualify to become a sodan-senzo, a character must fulfill the following criteria:

Skills: Knowledge (three different Spirit Realms, including Yomi) 4 ranks each; Knowledge (Ancestors) 6 ranks

Feats: Pure Kitsu Blood, any one ancestor feat (including Void Use).

Special: Ability to cast 4th level divine spells.

CLASS SKILLS

The sodan-senzo's class skills (and key ability for each skill) are Concentration (Con), Craft (Int), Diplomacy (Cha), Knowledge (Ancestors) (Int), Knowledge (Spirit Realms) (Int), Scry (Int, exclusive skill), Spellcraft (Int), and Spot (Wis).

Skill Points per Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the Sodan-Senzo Prestige Class.

Weapon and Armor Proficiency: The sodan-senzo is proficient with all simple weapons and with the wakizashi. Sodan-senzo are not proficient in any forms of armor or shields.

Spells Per Day: A sodan-senzo continues his more general study of elemental magic as well as more in-depth study of the paths of the Spirit Realms. For each level he gains in this class, he gains new spells known and spells per day as if he has also gained a level in a divine spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained (improved chance of turning or controlling undead, metamagic or item creation feats, increased range of sense elements,

and so on). This essentially means that he adds these levels to the level of some other divine spellcasting class he has, then determines spells per day, caster level, and spells known. If the character had more than one spellcasting class before he became a sodan-senzo, he must decide to which class he adds each level for this purpose.

Spirit Sight: Beginning at 1st level, the sodan-senzo may use *spirit sight* at will as a spell-like ability. (*Spirit sight* is a spell described in *Magic of Rokugan*.)

Bonus Feat: Beginning at 1st level, the sodan-senzo gains any one ancestor feat of his choosing, including Void Use or Depths of the Void. The sodan-senzo gains an additional ancestor feat of his choice at 3rd level and at 5th level.

Kharmic Vision: Perceiving the ties of the spirit world is easy for the sodan-senzo. At 2nd level, with a simple Spot check (DC 20), the sodan-senzo may determine all ancestor feats possessed by any one target.

Realmwalker: Sodan-senzo can innately sense passages to the Spirit Realms. At 4th level, by making a Concentration check (DC 15) as a full-round action, the sodan-senzo can sense any such passages within a twenty-foot radius. This DC may be increased for particularly difficult passages.

Wisdom of the Ages: The wisdom of the ages is available to the sodan-senzo, who can commune with the greatest experts of any skill, from any age. A 5th-level sodan-senzo may choose a number of skills equal to triple his Wisdom modifier. These skills permanently become class skills for the sodan-senzo, no matter what class he may later enter.

THE KITSU SODAN-SENZO (NEW PATH)

Benefit: +1 Willpower

Skills: Calligraphy, Etiquette, Heraldry, History, Lore (Ancestors), Meditation, any one High or Bugei skill.

Beginning Honor: 3, plus 5 boxes

Beginning Spells: Sense Ancestor, Commune With Ancestor, Summon Ancestor, any 2 Air spells, and 1 Water spell.

Starting Outfit: (All Average Quality; player chooses one item to be of Fine Quality): Kimono, wakizashi, traveling pack, scroll satchel, ceremonial mask, tanto, 3 koku.

Affinity/Deficiency: Kitsu sodan-senzo have an Affinity for all Ancestor spells (any spells specifically labeled as "Ancestor Spells", including Sense Ancestor, Commune With Ancestor, and Summon Ancestor) and a Deficiency for Earth and Fire spells. A sodan-senzo may cast a number of spells per day equal to twice his Honor Rank.

ANCESTOR SPELLS

Sodan-senzo interact with ancestral spirits in much the same way that traditional shugenja interact with the kami. Just as a traditional shugenja first learns to sense, commune with, and summon the kami, so do the sodan-senzo first sense, commune with, and summon ancestral spirits before ever working with the kami.

The basic spells of the sodan-senzo use Traits rather than Rings. Each spell has a different base ability. To successfully

cast the spell, the sodan-senzo must roll his Trait, keeping School Rank (plus Affinities), against a TN equal to $5 \times$ the spell's Mastery Level. A sodan-senzo can cast a number of ancestor spells per day equal to his Void plus School Rank.

A sodan-senzo can learn and cast other spells normally. If he wishes to learn the standard versions of Sense, Commune, and Summon he must learn them normally. Besides the following ancestor spells, a sodan-senzo character begins at Rank 1 with two Water spells and one Air spell.

SENSE ANCESTOR (ANCESTOR SPELL)

Mastery Level: 1

Duration: Concentration

Area of Effect: 15' Radius

Range: Self

Sodan-senzo can sense the ties that bind the living to the Spirit Realms. With a successful Perception roll, the Kitsu may perceive the presence of kharmic bonds between ancestors and their descendants as well as between two living beings. The Kitsu can identify any ancestor with a link to the living in their presence, and can recognize the presence of the Kharmic Bond advantage as well as the other person who shares the bond.

COMMUNE WITH ANCESTOR (ANCESTOR SPELL)

Mastery Level: 1

Duration: Concentration

Area of Effect: One Ancestral Spirit

Range: 100'

Sodan-senzo may speak with the spirits of the dead. A successful Awareness roll opens a dialogue with the targeted ancestor (who must be known to the sodan-senzo, possibly via successful use of Sense Ancestor). Successful use of this spell allows the Kitsu to ask the ancestor one question; the ancestor is honor-bound to answer, although the ancestor may not be particularly friendly about it. Good role-playing on the part of the sodan-senzo may allow for further questions at the discretion of the GM.

SUMMON ANCESTOR (ANCESTOR SPELL)

Mastery Level: 1

Duration: 1 hour

Area of Effect: Self

Range: Self

Kitsu may summon the essence of ancestral spirits, suffusing their being with their power. Effectively, this spell allows sodan-senzo to benefit from ancestral advantages as if they had taken them at the time of character creation. The Kitsu may roll his Willpower to summon an ancestor. The TN is equal to twice the character point cost of the ancestor being summoned. A sodan-senzo may only summon ancestors whose character point cost is equal to or less than twice his School Rank + Honor. Multiple ancestors may be summoned at one time, but a sodan-senzo may only simultaneously summon a number of ancestors equal to his Honor Rank.

TABLE 4-1: THE SODAN-SENZO

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells Per Day
1st	+0	+0	+0	+2	Spirit Sight, Bonus Feat	+1 level of existing class
2nd	+1	+0	+0	+3	Kharmic Vision	+1 level of existing class
3rd	+1	+1	+1	+3	Bonus Feat	+1 level of existing class
4th	+2	+1	+1	+4	Realmwalker	+1 level of existing class
5th	+2	+1	+1	+4	Wisdom of the Ages, Bonus Feat	+1 level of existing class

SODAN-SENZO ADVANTAGES

Bloodlines (5 points)

Your Kitsu ancestry is far more potent than most, as you have the blood of heroes in your veins. Spell effects involving ancestors from the Lion Clan keep two additional dice, and any Lion Clan ancestors you purchase at the time of character creation cost half their normal number of character points (rounding up).

Half-Blood Kitsu Ancestry (Kitsu Shugenja only, 3 points)

Although the Kitsu blood in your veins is not pure enough for you to commune with the ancestors, you have some small proficiency with the spirits. You can cast Sense Ancestor as a sodan-senzo of the same Insight Rank.

SECRET SPELLS OF THE LION CLAN [202]

The Lion are the most militant of all samurai clans. Their history is filled with countless skirmishes, battles, and even full-scale wars. Battle is not a duty for the Lion. It is a necessity. Though the Kitsu seldom see the front lines of battle, and rarely participate directly in melee combat, they have developed several spells suited to large battles. Using them in more restricted situations could prove impractical.

BREATH OF BATTLE

Abjuration

Level: Shu 8 (Earth and Water — Multi-Element)

Components: V, S, DF

Casting Time: 2 rounds

Range: Medium (100 ft. plus 10 ft./level)

Area: All creatures in a 50 ft. radius spread.

Duration: 1 round/level

You can infuse your allies with the power of earth and water, granting them resistance to incoming damage of all sorts. Unfortunately, this spell also affects any enemies in range, so it is wise to cast *breath of battle* before entering combat.

All targets affected by this spell may make a Fortitude save (DC 20) to reduce any amount of non-magical damage they receive during the duration of the spell by an amount equal to twice their overall character level.

MATSU'S FURY

Enchantment (Compulsion) [Mind-affecting]

Level: Shu 3 (Fire)

Casting Time: 1 full round

Range: Medium (100 ft. + 10 ft./level)

Area: All allies within 75 ft.

Duration: 2 rounds/level

As *bless*, except with a longer range, and the bonus is increased to +2.

THE ROLLING EARTH

Evocation [Earth]

Level: Shu 7 (Earth)

Components: V, S, DF

Casting Time: 1 full round

Range: Long (400 ft. + 40 ft./level)

Area: 10 ft./level radius

Duration: 1 round

Saving Throw: See text

Spell Resistance: No

You can reshape large sections of land to suit your needs. You may not create new geographical features or eliminate existing ones, but you may alter the slope of hills, change the tilt of the land, widen or narrow existing chasms, or evoke similar effects. Unlike *earthquake*, this is a gentle if sudden change, and not as violent.

Those who are prepared for the change in the terrain require no check to remain on their feet. Others, however, must make a Reflex save (DC 25) or be knocked prone. Any spellcasters in the affected area must make a Concentration check (DC 15 + spell level) or lose the spells they were preparing. Though the earth only moves and shifts for 1 round, any changes in the landscape at the end of the round are permanent (meaning that castles may be set crooked upon their foundations, rivers may be diverted, etc.) Any such changes are left to the DM's discretion.

SECRET SPELLS OF THE LION CLAN [2RD EDITION]

THE BREATH OF BATTLE

Element: Earth and Water

Mastery Level: 4

Duration: Instantaneous

Area of Effect: All characters in range

Range: 100' radius

Kitsu shugenja can suffuse their allies with the strengths of water and earth kami, washing away their wounds and steeling them to resist further damage. Whenever any character within the spell's range takes Wounds from a roll on the Battle Table, the first two dice are considered to have rolled 1s.

MATSU'S FURY

Element: Fire

Mastery Level: 3

Duration: 1 minute

Area of Effect: All characters in range

Range: 60' radius

The Kitsu focus and augment the natural battle rage of the Matsu and Akodo troops on the front lines of the Lion army. This spell, normally cast moments before the initial charge, grants to everyone within 60 feet of the shugenja a Free Raise on their next attack rolls. This spell often cannot be used in small-scale combat because all too often it confers the benefit on the Lion's enemies as well as his comrades. In large battles, this allows everyone within the area of effect to roll one additional die on their Water/Battle rolls.

THE ROLLING EARTH

Element: Earth

Mastery Level: 5

Duration: Instantaneous

Area of Effect: 2,500 cubic feet

Range: Line of sight

The Lion armies cannot be overcome, not by any foe, not by nature itself. Even the terrain upon which a battle is fought can be controlled by the power of the Kitsu, who can reshape the land to the Lion's advantage. Unprepared opponents must make an Agility roll (TN 25) or be thrown to the ground and suffer 2k2 Wounds from the violent upheaval. In battle, this adds 15 to the next Water/Battle roll made by the army's general. Any changes to the terrain that remain after the spell ends are permanent.



CHAPTER FIVE:

SHUGENJA OF THE
MANTIS CLAN

The storm raged out of control, turning the midday sky as black as midnight. Yoritomo Ikemoto ground his teeth and steeled himself against the wind that tore at his flesh like a thousand tiny blades. He checked, for what must have been the hundredth time, the tether that bound him to the mast, then returned to his duties on deck. The cargo hold was completely full, and several crates had to be shipped on deck. The storm threatened to wash them overboard, an unacceptable loss.

Ikemoto finished lashing a crate to the deck and turned about to take in the scene before him. He shouted harshly at another sailor working on the deck who had stretched his tether too far. Ikemoto's warnings went unheard, however; the storm was simply too loud to allow communication beyond a few feet. The Mantis sailor watched in horror as the man was crushed into the deck by a massive wave, then washed over the side like a rag doll. Ikemoto could only watch as the storm claimed him.

Riveted as he was by the horrible sight, Ikemoto was shocked to see the man rise from the water as if lifted by a great, unseen hand. Clutching one arm to his side and grimacing in pain, the sailor was deposited gently on the deck. Ikemoto quickly dragged the stumbling man back to the rear of the ship and shoved him down into the hold with the others. He turned back around to confirm that no one else was above deck before going below himself.

And then he saw it. A man, walking across the surface of the rolling sea, waves parting before him like leaves in the wind. No, not walking. Floating, no more than a blade's length from the surface of the sea. Ikemoto was dumbstruck. Never had he seen such a feat, and he had plied the seas for the Mantis for many years alongside many different shugenja.

As the man approached, the raging sea around the kobune subsided almost immediately. The winds eased, and the roaring thunder lessened. The storm, however, did not cease; Ikemoto could see the wind and rain swirling in a great sphere at the ends of the horizon, with the tiny kobune at the storm's eye. The stranger rose gracefully up over the edge of the ship to land gently on the deck. He regarded Ikemoto without expression.

"A storm rider," said Ikemoto.

The shugenja did not respond. "The lady Kitao requires that this shipment arrive on time and without complications. I will ensure this is possible." He tucked his hands into the sleeves of his kimono and looked at Ikemoto flatly.

"Kitao's will be done," said Ikemoto, turning to summon the others.

AMATERASU
SEIDO

One need look no further than the head priestess of this sacred temple to know they possess the blessings of the Celestial Heavens.

— Isawa Nakamuro, Elemental Master of Air

Classes: Shugenja

Schools: Moshi Shugenja

HISTORY

The origins of this simple shrine lie in the latter part of the third century. A small, distant branch of the Isawa family removed itself from the Phoenix lands and settled a remote region of the Rokugani coast known as Tani Senshio, the Valley of the Centipede, so named for the insects that infested the rocky ground of the valley. Situated between the sea and the so-called Treacherous Pass through the Spine of the World Mountains, the valley was all but completely separated from the Empire.

The Phoenix patriarch who settled the valley had no sons, but eleven daughters. His death began a tradition of matriarchy among the family that in time became accepted practice. In time, the urging of the Otomo led the Emperor to recognize this small family as a Minor Clan. The Otomo, it seems, were eager to add the family's taxes to their own coffers. Whatever the reason, Isawa Moshi was granted the family name Moshi and took the name of the first Phoenix lord of the valley, Azami, as her own. Moshi Azami became the first daimyo of the Centipede Clan.

Legend has it that the holy personage of Amaterasu, the Lady Sun herself, visited Moshi Azami. Moved by her vision, Azami dedicated the Centipede to the worship and celebration of the Lady Sun, a decidedly different philosophy from that adopted by the other shugenja families in the Empire. While some doubted the truth of Azami's visions, none could deny the power of the Moshi's fire magic.

In the years following the Clan War, however, the Lady Sun committed jigai after the death of her husband Lord Moon, and was replaced by the soul once known as Hida Yakamo. The being revered and worshiped by the Moshi for over seven centuries was gone, and an unfamiliar and unfriendly entity had taken her place. The clan retained its gift for magic, yet the passion of their magic had faded.

It was shortly after Amaterasu's death that the Moshi were absorbed into the Mantis Clan by mutual agreement. It turned out to be an equitable arrangement, for in their service to the shipping fleets of the Yoritomo, the Moshi learned that their magic was very well suited to manipulating the weather. The gentle sea breeze, the blazing sunlight of the open sea, the tumultuous storms... all could be harnessed by the Moshi's centuries of manipulating the energy of the skies in the name of Amaterasu.

The primary school of the Moshi remains at Amaterasu Seido, the shrine of the Lady Sun. She is still venerated by the Moshi, but in the same way that a beloved ancestor or lost family member might be. Over the years, the Moshi's emphasis on fire magic has waned along with their connection to Amaterasu, and in its place a new philosophy has arisen: if the Lady Sun is no longer within the heavens above, at least her legacy in the sky can be maintained for the benefit of the Mantis Clan.

TRADITION

The most ancient and hallowed tradition of the Moshi family is that of reverence for the Lady Sun. Unfortunately, that tradition was shattered with her death, and it caused a substantial shift of philosophy and ritual for the family. Where once there were celebrations of Amaterasu's might and majesty, now there are only rituals of remembrance. Once, the family held festivals in her honor. Now, they honor her with memorials.

A common misconception about the Moshi is that the matriarchal family denies shugenja training to males. Although other clans have female-only groups like the Utaku Battle Maidens or the Matsu Lion's Pride, the Moshi place no such restrictions on their shugenja. They recognize the value of individual strengths and virtues and accept any who possess affinity for the kami.

TRAINING

The Moshi are a particularly introspective family, and require their students to do a great deal of communing with nature. They believe that this is the best way for new shugenja to become attuned to their particular brand of weather magic. This is of course accompanied by an appropriate amount of meditation upon the glory and loss of the Lady Sun.

Shortly after their gempukku, all Moshi shugenja must take a lengthy voyage on a Mantis kobune. This serves two purposes. First, it assures the Mantis a smoother journey as the shugenja quells the minor weather problems that plague sea voyages. Second, it allows the Moshi to strengthen their bonds with the kami of nature as they spend endless days exposed to the majesty of the open sea.

SENSEI

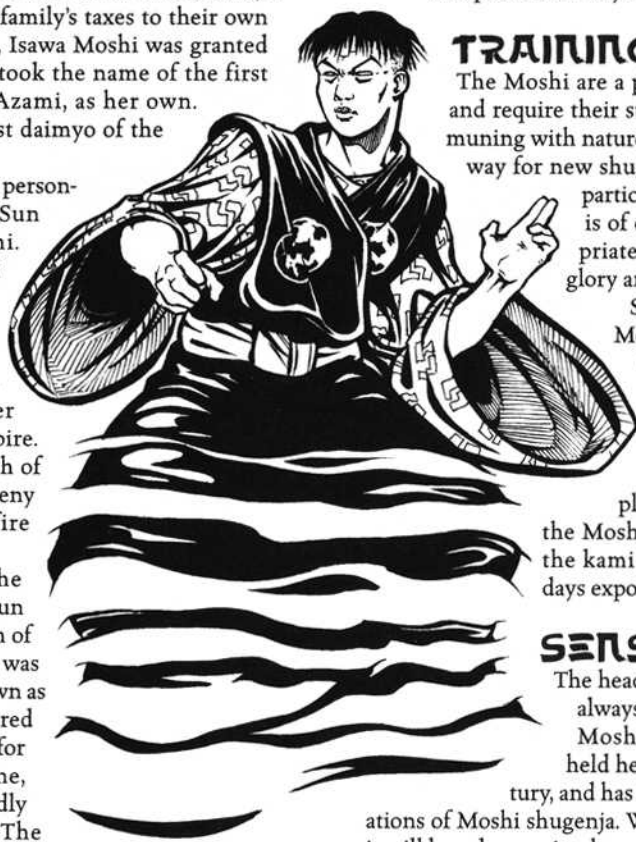
The head priestess of Amaterasu Seido has always been the head of the matriarchal Moshi family. The current sensei has held her position for well over half a century, and has overseen the instruction of generations of Moshi shugenja. When she finally passes into Yomi, it will be a devastating loss to the school.

MOSHI JUKIO

Chief Priestess of Amaterasu Seido
[Shugenja 18; Moshi Shugenja 5]

Moshi Jukio is perhaps the oldest living mortal being in Rokugan. She was old when the Clan War began, yet has survived the whirlwind of events that has enveloped the Empire ever since that tumultuous time. Many believe that the essence of the Lady Sun has infused Jukio's soul, resulting in her incredible longevity. Whatever the reason, she is one of the most respected shugenja in the Empire. Perhaps her only flaw is her refusal to speak of her daughter, Moshi Wakiza, who wed Yoritomo, was Tainted during the Battle at Oblivion's Gate, and who perished a short time thereafter.

Rules Notes: Jukio has an impressive array of meta-magic and kiho feats, as well as one of the most expansive lists of spells in Rokugan. Her emphasis is on Fire spells, obviously, but she nonetheless possesses a considerable arsenal of all other elements as well.



AMATERASU SEIDO BENEFITS

Although remote and secluded, Amaterasu Seido is renowned as a temple of true devotion and discipline. The training regimen, while highly specialized, is one of the finest in Rokugan.

SOCIAL BENEFIT

Benefit: You gain a +4 bonus to all Diplomacy checks with any shugenja who attended a school with an Elemental Focus of Air or Fire.

Benefit: You roll an keep an additional die in any social interaction with individuals who possess at least two ranks of the Theology skill.

TRAINING BENEFIT

Benefit: You gain a +2 Spellcraft bonus when researching any spell related to the weather.

Benefit: You gain a Free Raise on any Research rolls when researching a spell related to the weather.

NOTABLE STUDENTS

MOSHI JUNICHI

[Moshi Shugenja 2; Shugenja 6]

The young and enthusiastic shugenja Moshi Junichi is quite popular among his fellow Mantis. His cheerful and good-natured attitude would normally evoke unpleasantness in the gruff and surly Yoritomo sailors he works alongside, except that he takes every opportunity to use his magic to aid his fellow sailors. Sailing with Junichi is a pleasure, and the ships on which he serves experience far less difficulty than one would expect from the somewhat rickety kobune the Mantis employ.

TEMPEST ISLAND

"Many see them as fools playing with a power they cannot understand, and yet I look upon their works and wonder if any of us can truly understand the forces at their command."

— Horiuchi Shem-Zhe

Classes: Shugenja, Storm Riders (Prestige)

Schools: Mantis Storm Riders (Advanced), Yoritomo Shugenja

HISTORY

During the Clan War, the Mantis Champion Yoritomo was forced to seek aid among the Minor Clans to find the magical power that his clan lacked. Yoritomo was not a patient man, and he despised weakness in all its forms. That his clan lacked power, even in a single domain, infuriated him. His answer was to marry Moshi Wakiza of the Centipede Clan, hoping to unite the two clans and eliminate the problem. Unfortunately, Yoritomo died at the Battle of Oblivion's Gate, and his bride, wounded while battling the Shadowlands, died a short time afterwards.

After the Battle at Oblivion's Gate and before the formal absorption of the Centipede into the Mantis, Yoritomo Aramasu isolated the bloodline of the Mantis who bore the strongest magical affinities and ordered them to create a shugenja school in the name of the Yoritomo family. It was a dangerous gambit, one that threatened to alienate their allies in the Centipede as well as strain the clan's resources after a lengthy period of war.

Aramasu's ploy was successful. The Yoritomo have established a successful shugenja school on a small island several miles north of the largest Mantis holdings. Here, the Mantis learn to harness the power and fury of the sea that has given them their livelihood for centuries.

TRADITION

The Yoritomo may be less concerned with tradition than any other family in the Empire. They adhere to long-standing practices only so long as they continue to prove successful. Otherwise, they are discarded with little thought.

The temple at Tempest Island has not been in existence long enough to develop any particular traditions, although it is as structured as one might expect a training ground for shugenja to be. The only true tradition they have, if it can even be called that, is for all the shugenja to gather during great storms to protect the island from their wrath.

TRAINING

Shugenja at Tempest Island are trained as much by the fury of the elements as by any philosophical doctrine. Students are exposed to the screaming sea winds on the cliff faces around the temple, the driving rain of the summer storms, and the devastating earthquakes that periodically ravage that region of the Empire. The Yoritomo firmly believe that the shugenja can learn to speak to the kami more effectively during states of extreme elemental activity, and if they can control the kami in that state, then they can control them at any time.

SENSEI

The Mantis care about one thing: results. The sensei of Tempest Island is the strongest and most powerful of the family's shugenja until such time as another proves to be stronger, and then that person has the option to assume the post of sensei at any time.

YORITOMO KAIGEN

Master of Tempest Island

[Shugenja 11/Storm Rider 5; Yoritomo Shugenja 5/Storm Rider 1]

Kaigen is one of the most powerful shugenja the Yoritomo family has ever produced. His quiet demeanor belies the fury that rages inside him, a fury that explodes into a storm the likes of which few sailors have ever seen and none wish to witness firsthand. Kaigen prefers to remain at the temple on Tempest Island unless his lady Kitao requires his direct intervention. Then, he travels forth to either protect a cargo of vital importance to the clan or to utterly devastate a threat to the Mantis. No fewer than four separate pirate groups have been completely eradicated by his hand alone.

Rules Notes: Kaigen possesses the most powerful weather spells available, with feats and advantages that bolster the fury of his spells beyond their ordinary considerable might.

TEMPEST ISLAND BENEFITS

Students of the temple on Tempest Island are known and even feared for their peerless command of the seas. While many of the tales surrounding the island are mere peasant superstition, just as many are factual. In truth, there are none so skilled in the ways of the sea as the Yoritomo at Tempest Island.

SOCIAL BENEFIT

The shugenja of Tempest Island are feared for their peerless command of the ocean, and many believe that they can summon the ocean's wrath to smite those who offend them.

Benefit: When on the sea, the coast, or an island, you gain a +4 bonus on all Intimidation checks.

Benefit: When on the sea, the coast, or an island, you gain 4 additional dice for all Intimidation rolls.

TRAINING BENEFIT

The students of Tempest Island learn to control the raging seas.

Benefit: Your spells involving the sea are cast as if your caster level were one level higher than normal.

Benefit: You gain a Free Raise on any spell that affects the sea in some way.

NOTABLE STUDENTS

YORITOMO YOYONAGI

[Shugenja 3/Courtier 3; Yoritomo Shugenja 2]

Although selected to study as a shugenja at a young age, Yoyonagi has never really excelled at wheedling the kami. She endured her years at Tempest Island without protest, but shortly after her gempukku she discovered other talents that dramatically increased her value to the clan. Manipulating kami might be difficult, but manipulating people was considerably easier. An acclaimed poet throughout the courts of the Empire, the young woman has used her art, her charm, and her stunning physical beauty to win much favor for her family and clan.

ADVANCED TRAINING

THE MOSHI SHUGENJA SCHOOL

The death of Lady Sun has altered the magical practices the Moshi family have held for centuries. Although her blessing appears to remain with the Moshi, they have found other practices to replace the futile worship of a dead deity.

THE MOSHI SHUGENJA SCHOOL OF THE MARTIS CLAN [2021]

(Elemental Focus: Air)

This school is a more specialized version of the Elemental school that appeared in *Rokugan*. Members of the Moshi family may choose their spells from that list or from the following list. (Spells marked with a † appear in *Magic of Rokugan*.)

- 0 **Summon Water** (*Create Water*.) Creates 2 gallons/level of pure water.
- 1 **Summon Fog** (*Obscuring Mist*.) Fog surrounds you.
- 2 **Kaimetsu-uo's Ward** (*Resist Elements*.) Ignores 12 damage/round from one energy type.
- 3 **Torrential Rain**.† Summons a large rainstorm.
- 4 **Islands of Mist** (*Solid Fog*.) Blocks vision and slows movement.
- 5 **Yuki's Blessing** (*Wall of Ice*.) Ice plane creates wall with 15 hp + 1/level, or hemisphere can trap creatures inside.
- 6 **Control Weather**. Changes weather in local area.
- 7 **Breath of the Thunder Dragon** (*Chain Lightning*). 1d6 damage/level; secondary bolts.
- 8 **Whirlwind**. Cyclone inflicts damage and can pick up creatures.
- 9 **Storm of Vengeance**. Storm rains acid, lightning, and hail.

THE MOSHI SHUGENJA SCHOOL [2ND EDITION]

Benefit: +1 Agility

Skills: Astrology, Calligraphy, History, Meditation, Shintao, Theology, any one High or Bugei skill.

Beginning Honor: 2, plus 5 boxes

Beginning Spells: Sense, Commune, Summon, 3 Fire spells and 3 Air spells.

Affinity/Deficiency: Previously, the Moshi shugenja school had an Affinity for Fire spells. The death of the Lady Amaterasu and the Centipede's absorption into the Mantis Clan has changed the philosophy of their magic to focus on the manipulation of the weather rather than the evocation of fire. As such, their Affinity has changed to Air, and they are now Deficient in Earth spells.

THE YORITOMO SHUGENJA SCHOOL

The Yoritomo family has produced a very small number of shugenja over the centuries. This dates back to the clan's creation by the son of Osano-Wo, Kaimetsu-uo. Though Kaimetsu-uo himself was not a shugenja, his youngest daughter possessed a powerful natural affinity for the kami of the seas.

With the resources of the Moshi at the Mantis's disposal, shortly before the War of Spirits Yoritomo Aramasu commissioned the development of a shugenja school that would exploit the family's latent abilities. In the generation since, the school has established a temple on the previously uninhabited Tempest Island. Although many shugenja schools regard the Yoritomo as mere children playing at becoming priests of the kami, no one mentions that the seemingly unfortified buildings on the island have endured every storm that has ravaged the Islands of Silk and Spice without any sign of damage.



THE YORITOMO SHUGENJA SCHOOL OF THE MANTIS CLAN ID201

(Elemental Focus: Water)

(Spells marked with a * appear in *Rokugan*, a † in *Magic of Rokugan*, and a ‡ in *Oriental Adventures*.)

- 0 **Summon Water** (Create Water). Creates 2 gallons/level of pure water.
- 1 **Castle of Water**. * Wall of rushing water keeps others from entering.
- 2 **Bo of Water**. ‡ Melee attack deals 1d8+1/two levels damage.
- 3 **Breath of Suitengu** (Water Breathing). Subjects can breathe underwater.
- 4 **Open the Waves** (Control Water). Raise, lower, or part bodies of water.
- 5 **Strike of Flowing Waters**. † Subject's melee attacks are resolved as touch attacks.
- 6 **Master of the Rolling River**. ‡ Wave of water deals 1d8/two levels damage and bull rush.
- 7 **Endless Deluge**. † Dark clouds and storms fill the skies.
- 8 **Kingdom Beneath the Sea**. † Group *teleport without error* along Rokugan's coast.
- 9 **Tsunami**. * Flattens enemies with an enormous wave.

THE YORITOMO SHUGENJA SCHOOL [2ND EDITION]

Benefit: +1 Perception

Skills: Athletics, Calligraphy, Sailing, Shintao, Theology, any two skills.

Beginning Honor: 1, plus 5 boxes

Beginning Spells: Sense, Commune, Summon, 3 Water and 3 Air.

Affinities: Students of the Yoritomo Shugenja School have an Affinity for Water spells and a Deficiency for Fire spells.

THE MANTIS STORM RIDERS

Although they have never been known for magical proficiency, the few shugenja produced by the Mantis Clan tend to have powerful connections to the kami. The Mantis insist that this is yet another gift from their ancestor Osano-Wo, the Fortune of Thunder. While many in the Empire scorn the Mantis' lack of divine heritage, none can dispute the incredible power of the rare and deadly shugenja known as the Storm Riders.

Unlike the Yoritomo Shugenja School, the Storm Riders have no particular centralized school or specific teaching strategies. The power of the Storm Rider is very much an inherent trait that awakens in a small number of shugenja when they achieve a certain level of proficiency in the art.

THE STORM RIDERS (PRESTIGE CLASS)

The storm riders are a rare and uncommonly powerful group of shugenja whose magic deals exclusively with weather and the sea. In this respect, they are the ultimate embodiment of the twin precepts extolled by the shugenja schools of the Mantis Clan.

Storm riders are highly valued among the Mantis for their abilities to protect the Mantis fleets and utterly destroy pirates. Other clans sometimes offer exorbitant sums to hire Storm Riders to protect valuable coastal shipments, although the Mantis do not always accept such offers.

Hit Die: d6.

REQUIREMENTS

To qualify to become a storm rider, a character must fulfill the following criteria.

Base Attack Bonus: +2

Clan: Mantis.

Skills: Profession (Sailor) 6 ranks, Knowledge (Religion) 8 ranks.

Feats: Superior Elemental Focus (Water or Air).

CLASS SKILLS

The storm rider's class skills (and key ability for each skill) are Concentration (Wis), Craft (Int), Heal (Wis), Intimidation (Cha), Intuit Direction (Wis), Knowledge (Religion) (Int), Profession (Sailor) (Wis), and Spellcraft (Int).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are features of the Storm Riders prestige class.

Weapon and Armor Proficiency: The storm rider is proficient with all simple weapons and with the wakizashi. Storm riders are not proficient in any forms of armor or shields.

Spells Per Day: A storm rider continues his more general study of elemental magic while exploring the power of the storm in depth. At 1st, 3rd, and 5th level, he gains new spells known and spells per day as if he had also gained a level in a divine spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained (improved chance of turning or controlling undead, metamagic or item creation feats, increased range of sense elements, and so on). This essentially means that he adds these levels to the level of some other divine spellcasting class he has, then determines spells per day, caster level, and spells known. If the character had more than one spellcasting class before he became a storm rider, he must decide to which class he adds each level for this purpose.

Child of the Sea: The sea is the source of a storm rider's power, and while upon it he is stronger, faster, and more resolute. The storm rider gains a +2 luck bonus to all saving throws made while upon the sea or coast.

Thunder Unleashed: A lifetime of study often results in the internalization of certain powerful rituals. Beginning at 2nd level, the storm rider may cast the spell *control weather* once per day as a spell-like ability. This increases to twice per day at the 4th level.

The Storm's Fury: The storm rider is versatile, like the sea from which he draws his power. At 3rd level, the storm rider may cast one additional spell per day. This extra slot can be at any level up to one level lower than the highest-level spell he can cast. For example, a storm rider who is also a 4th-level shugenja gains either an extra 0-level or 1st-level slot, allowing him to cast any known spell of the chosen level one more time each day.

Speed of the Wave: Having mastered the basic precepts of Water magic, the storm rider finds that the kami answer his call more promptly. At 5th level, Water spells with a casting time of 1 full round have their casting time reduced to 1 action for the storm rider.

THE MANTIS STORM RIDERS (ADVANCED SCHOOL)

REQUIREMENTS

Rings/Traits: Water 4, Stamina 4

Skills: Lore (The Seas) 3, Sailing 3, Theology 4

Advantages: Blood of Osano-Wo or the Kaimetsu-uo ancestor advantage

Other: Must have at least three Water spells of Mastery Level 3 or higher as Innate Abilities.

Special: Storm Riders use their rank in any previously attended shugenja schools when casting spells, rather than their Insight Rank. The exception to this is Water spells, which use the Storm Rider's full Insight Rank.

TECHNIQUES

Rank 1: Strength of Suitengu

The Storm Rider possesses an understanding of the ways of water that most Phoenix would envy. When casting any Water spell, the shugenja may double the area of effect or the range of the spell by making two successful Raises, even if Raises would not normally be allowed for either of those qualities of the spell. If Raises are applicable to either range or area, the effect of the Raises is doubled.

Rank 2: Child of Osano-Wo

Truly the Storm Riders are the chosen children of Osano-Wo, for they can stand in the midst of the wildest storms without suffering any ill effects. By spending a Void Point, the shugenja can avoid any form of water- or wind-based damage. If the damage in question is a natural phenomenon, such as a hurricane or monsoon, then this effect lasts for an hour. If it is a generated effect, such as a Water spell cast by another shugenja, the effect lasts only one round. At this rank, the Storm Rider also receives a +1 bonus to his existing School Rank for the purposes of casting non-Water spells.

Rank 3: The Thunder Unleashed

The secrets of nature are at the command of the Storm Rider. So long as the shugenja casts only Water spells or spells that affect the weather in some way (including Fury of Osano-Wo, for example), he gains an additional casting action per round. He may therefore cast two Mastery Level 1 spells per round, or a spell of a higher Mastery Level in fewer rounds than it would normally require.

TABLE 5-1: THE STORM RIDERS

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells Per Day
1st	+0	+2	+0	+2	Child of the Sea	+1 level of existing class
2nd	+1	+3	+0	+3	Thunder Unleashed 1/day	
3rd	+2	+3	+1	+3	The Storm's Fury	+1 level of existing class
4th	+3	+4	+1	+4	Thunder Unleashed 2/day	
5th	+3	+4	+1	+4	Speed of the Wave	+1 level of existing class

SECRET SPELLS OF THE MANTIS CLAN 10201

CRUSHING WAVES

Evocation (Water)
Level: Shu 4 (Water)
Components: V, S, DF
Casting Time: 1 action
Range: 10 ft./level
Target: One creature
Duration: Instantaneous
Saving Throw: Reflex half
Spell Resistance: No

You summon forth a wave of water kami to strike down your enemies. The water wells up from the ground to crush any one target within range, inflicting 4d6 subdual damage, knocking the target prone, and subjecting the target to a bull rush attack (moving directly away from your position with 25 Strength). Targets who succeed at a Reflex save suffer only half damage, and are not knocked prone (though they are still bull rushed).

ELEMENTAL VESSEL

Conjuration
Level: Shu 7 (Water and Earth — Multi-Element)
Components: V, S, DF
Casting Time: 1 full round
Range: Close (25 ft. + 5 ft./2 levels)
Effect: One earthen keelboat
Duration: 5 days/level (D)
Saving Throw: None
Spell Resistance: No

You can summon forth a ship from the stuff of the elements themselves, shaping them into a seaworthy vessel. This ship is mechanically identical to a keelboat (see the *DUNGEON MASTER'S Guide*), but is very obviously composed of earth and rock. If the spell duration expires or the ship is destroyed, it instantly collapses into its component parts and dissipates in the sea. The spell's duration may be extended by another five days per level by casting the spell again at any point during its duration.

ENDLESS SEAS

Divination
Level: Shu 2 (Water)
Components: V, S, DF
Casting Time: 1 full round
Range: 100 miles
Effect: Magical sensor linked to water

As *scrying*, but you must touch a body of water in order to cast the spell, and may only see others within line of sight of that same body of water within 100 miles of your present location.

SANCTUARY OF RINGER-DO

Abjuration
Level: Shu 5 (Air)
Components: V, S, DF
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One creature per level within range
Duration: 24 hours

As *endure elements*, but this spell protects you from the first 10 points of damage per round from any effect generated by the weather, including cold, electricity, air, or water. This includes magical effects which emulate natural weather conditions.

SUITENGU'S WRATH

Transmutation
Level: Shu 9 (Air and Water — Multi-Element)
Components: V, S, DF
Casting Time: 15 minutes
Range: One mile
Area: 125 ft./level radius
Duration: 1d10 hours
Saving Throw: None
Spell Resistance: No

You can unleash the power of a monsoon. This includes extremely high winds, crashing waves, and lightning. You cannot control the particulars of the storm, such as where lightning will strike or in what direction the winds will blow. You can only unleash the storm and allow it to run its course. (See the *DUNGEON MASTER'S Guide* for details regarding harsh weather conditions. The result of this spell counts as a "Powerful Storm.")

SECRET SPELLS OF THE MANTIS CLAN 12ND EDITION

SANCTUARY OF RINGER-DO

Element: Air, Earth
Mastery: 2
Duration: Concentration
Range: Self

Area of Effect: 20' in all directions

By calling on the power of the air and earth, the Moshi have discovered a means to protect themselves from the fury of the elements. A successful casting of this spell protects all within its affected area from any weather-related effects. This includes tornadoes, monsoons, lightning, and any other weather phenomenon.

CRUSHING WAVES

Element: Water
Mastery: 3
Duration: Instantaneous
Range: 100'
Area of Effect: Special

This crudely named spell does exactly what its title implies: it summons the water kami in the area to form a rough wave that crushes the shugenja's enemies. The wave wells up from the ground, rushing to crash upon an opponent with incredible speed and force. The wave inflicts 6k3 Wounds and knocks the opponent to the ground. If the target fails a Strength roll (opposed by your Water Ring) he is pushed back fifteen feet. Raises may be used to increase the number of targets to three, but not beyond. If cast while at sea or within 500 feet of the sea, the shugenja gains a Free Raise for this spell.

ENDLESS SEAS**Element:** Water**Mastery:** 3**Duration:** Concentration**Range:** Touch**Area of Effect:** 100 miles

All water is connected as one great sea, and the shugenja of the Mantis have learned to tap into the unity of the seas in order to view others through it. A shugenja casting this spell must touch the water in any body of water, be it the sea, a lake, or a river. The shugenja then may see another location as if he were standing in the body of water at a point within range of the spell. A Mantis shugenja standing on the coasts of the Crane lands could touch the sea and witness the coast of Otosan Uchi as long as it was within 100 miles, for instance. The shugenja cannot hear what goes on during this vision, but may only see as if he were standing upon the surface of the water. The shugenja does not have to be familiar with the location he wishes to see in order to cast this spell.

ELEMENTAL VESSEL**Element:** Earth and Water – Multi-Element**Mastery:** 4**Duration:** 2 days per Insight Rank of caster**Range:** Touch**Area of Effect:** Special

Invaluable among the Mantis, those shugenja who know this rarest of spells can create a kobune from the stuff of the earth and water itself. The kobune is of standard size and appears as a normal kobune except that it has obviously been crafted from the earth and rock. The ship is mechanically identical to a normal kobune in every way. The spell's duration may be extended by another two days per Insight Rank by casting the spell again at any point during its duration. Should the spell expire, the ship collapses into a heap of rapidly sinking earth and stone.

SUITENGU'S WRATH**Element:** Air, Water**Mastery:** 5**Duration:** 1 hour**Range:** Self**Area of Effect:** 2,500' radius

Perhaps the single most dreaded and powerful spell at the command of the Mantis, Suitengu's Wrath unleashes one of the deadliest forces existing in Rokugan: the monsoon. Although not as lengthy or as intense as a naturally occurring monsoon, the storms unleashed by this spell are nonetheless deadly, inflicting damage to all structures, individuals, and ships within range with a DR equal to the shugenja's Insight Rank. This spell may not be cast unless the shugenja is within one mile of a major body of water: the driving winds and crashing waves require such a source for their power.



CHAPTER SIX:

SHUGENJA OF THE
PHOENIX CLAN

Isawa Nodotai scanned his surroundings. There was nowhere to go, no obvious means of escape. He frowned slightly, his lips forming a tight line. The Dragon would be here any moment, and he was trapped.

A scuffling among the rocks behind him caused Nodotai to turn slowly. At the entrance to the dead-end crevasse stood three Mtsu-moto bushi, their dress marking them as scouts for the Dragon army that camped several miles to the west. They did not smile to see their foe trapped; they showed no emotion at all. They simply blocked his exit and advanced slowly toward him. It seemed they were experienced soldiers.

The Dragon stopped several hundred feet in front of Nodotai. The one in the center, a gunso by his armor, said "There is no escape, Isawa. You cannot hope to stop the three of us. Surrender and you will not be harmed."

"You know that I cannot," Nodotai said quietly.

"Then I hope that you meet your ancestors proudly," replied the gunso. The three men began to advance again, their blades drawn and their expressions grim. There was no pleasure in the cutting down of a seemingly defenseless foe.

"Please," said Nodotai softly. "Please do not do this. I have no wish to harm you. Surrender now, and no harm shall come to you. The Phoenix do not kill their prisoners." The gunso frowned in distaste; clearly he had expected Nodotai to plead for his life.

All three Dragon stopped abruptly, and the two silent ones looked to their commander in surprise. The gunso seemed shocked by the very notion. "I would think," he said very quietly, "that you would wish to meet your ancestors with a solemn heart and not befool your last moments with ill-placed humor."

"There is no humor in this situation, I agree. Surrender now."

The gunso was clearly becoming angry. "I am well versed in the heraldry and history of the Isawa. You," he gestured at the symbols

surrounding the family mon on Nodotai's kimono, "are no more than an initiate. You cannot overcome the three of us. One, perhaps, but not even two."

"We shall see. Surrender now. I will not ask again."

"Enough of this," the gunso snarled. The three began advancing for the final time, their blades held ready.

"I am sorry," whispered Nodotai.

The flames were unavoidable.

GISEI TOSHI

Classes: Elemental Guardsman (Prestige), Shugenja, Void Disciple (Prestige)

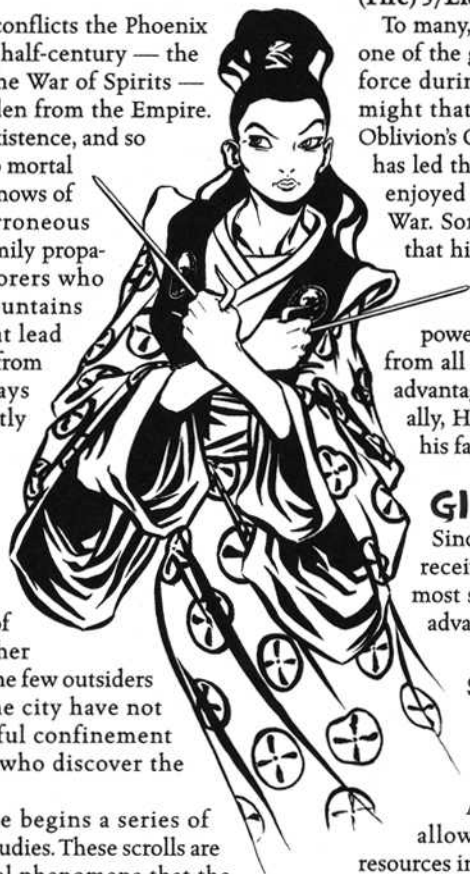
Schools: Elemental Guard (Advanced), Isawa Ishiken, Isawa Shugenja, Isawa Tensai

HISTORY

Gisei Toshi is the single oldest institution of magic in Rokugan. The city itself predates the fall of the Kami to earth from the Celestial Heavens. During the prehistory of the Empire, the sorcerer Isawa gathered his tribe together to explore the secrets of the primitive blood magic he had discovered. By the time word reached Isawa that Shiba was trying to find him, the tribe had already amassed a wealth of knowledge regarding several forms of primitive magic. Eager to protect his secrets, Isawa traveled south to another of his tribe's villages so that Shiba would know nothing of Gisei Toshi.

For over a thousand years since, Gisei Toshi has remained a secret of the Phoenix Clan. While the clan's center of power is ostensibly Kyuden Isawa, the true secrets of the family are safe in the hidden city to the north, concealed by magic in a secluded portion of the northern mountains. The great library at Kyuden Isawa is in truth a mere shadow of the knowledge contained in Gisei Toshi, for while all the lore stored within Kyuden Isawa is also transferred to the hidden city, some information is too dangerous to be kept anywhere except the family's school in the mountains. Were the other clans to learn of the centuries of secret lore contained within the city, they would stop at nothing to gain access to its incredible power.

Throughout the numerous conflicts the Phoenix have endured during the past half-century — the Clan War, the Mantis siege, the War of Spirits — Gisei Toshi has remained hidden from the Empire. No enemy has discovered its existence, and so far as the Phoenix are aware, no mortal being outside their own clan knows of it beyond the simple but erroneous myths and legends that the family propagates. The few intrepid explorers who journey to the northern mountains invariably follow legends that lead them hundreds of miles away from the actual city, and they always return empty-handed — exactly as the Isawa wish it.



TRADITION

The foremost tradition of Gisei Toshi is secrecy. None outside the Isawa must learn of its existence, not even the other families of the Phoenix Clan. The few outsiders who have stumbled across the city have not been allowed to leave. Peaceful confinement within the city awaits those who discover the Isawa's greatest secret.

Each student at the temple begins a series of scrolls when they begin their studies. These scrolls are filled with accounts of magical phenomena that the shugenja experience, cross-referenced to all magical research that the students perform and where that information can be located in the library. In this way, all students constantly add to the knowledge contained within the city's library.

TRAINING

Students of Gisei Toshi are the finest the Isawa have, and they are expected to perform as such. They are mercilessly grilled on the finer points of calligraphy, history, theology, and the theory of magic, and perform a seemingly endless variety of rituals that address virtually every aspect of a shugenja's daily life.

The gempukku test is very typical of the training at Gisei Toshi. The assembled sensei command a student to cast a single spell. It can be any spell that the student has been exposed to, even if it was only a single time, during his entire tenure at Gisei Toshi. Not only must the student cast it, but he must also recite the spell's history, including the Isawa who developed it and under what circumstances.

SENSEI

The head sensei of Gisei Toshi rarely conducts formal lessons with the students. Traditionally the position has fallen to a member of the Elemental Masters, who naturally have little time to devote to teaching. The chief sensei does select those who will maintain the school in his absence and makes decisions regarding instructional policy.

ISAWA HOCHIU

Elemental Master of Fire

[Shugenja 7/Elemental Guardsman 10; Isawa Tensai (Fire) 5/Elemental Guard 1]

To many, and particularly to the Phoenix, Isawa Hochiu is one of the greatest heroes of the Empire. He was a powerful force during the War of Spirits, and before that it was his might that destroyed the Lying Darkness at the Battle of Oblivion's Gate. Under his leadership, the Council of Masters has led the Isawa family back to the heights of power they enjoyed prior to their decimation at the end of the Clan War. Some might call him arrogant, but most recognize that his boundless confidence in his clan and himself is well deserved.

Rules Notes: Hochiu possesses the most powerful fire spells available, as well as powerful spells from all other elements. He also has numerous feats and advantages that increase the effects of his magic. Additionally, Hochiu is a gifted duelist, a trait he inherited from his father, the infamous Isawa Tsuke.

GISEI TOSHI BENEFITS

Since Gisei Toshi is considered mythical, its students receive no social benefit. The knowledge base of that most secret of cities, however, gives its students a great advantage in their studies of magical lore.

SOCIAL BENEFIT

None.

TRAINING BENEFIT

Access to the peerless libraries of Gisei Toshi allows the students of the school nearly unlimited resources in creating new spells.

Benefit: You gain a +1 insight bonus to all Spellcraft and Knowledge (Arcana) checks.

Benefit: You gain a number of Free Raises equal to your School Rank on any Spell Research roll.

NOTABLE STUDENTS

ISAWA SAYURI

[Shugenja 9/Void Disciple 3; Isawa Ishiken 4]

Once a vibrant and promising young student of the Void, Sayuri has become withdrawn and morose. Ironically, few realize that her behavior is unusual, as it is archetypal of Void students. Sayuri's great sorrow is that her twin sister, with whom she shared a particularly close bond, has left the mortal realm to assume the mantle of the Oracle of Water. Formerly Isawa Mitako, the Oracle barely remembers that she has a sister, much less the depth of the bond they shared.

KYUDEN AGASHA

Classes: Shugenja

Schools: Agasha Shugenja

HISTORY

Less than three decades ago, Agasha Gennai, a student of family daimyo Agasha Tamori, led the vast majority of the Agasha family to defect from the Dragon Clan and swear their allegiance to the Phoenix. No family had left one clan for another since the Yasuki family, almost seven centuries prior. Shiba Tsukune, Champion of the Phoenix, was eager to recoup the losses the clan had suffered and gladly accepted the fealty of the Agasha. Gennai became daimyo of the Agasha family of the Phoenix, and was even granted a position on the Council of Elemental Masters as the Master of Air.

The Agasha used their strange magic and the resources donated by their new clan to create a home for themselves on the Phoenix coast. It was designed to serve every need the family might have, freeing them from dependence on external holdings. Most important were the facilities for their magical research and training, including the shugenja school that they lost when they left the Dragon.

The new Kyuden Agasha has existed for only a short time, but in that time it has become the foremost center of research into spells that utilize multiple elements. The Agasha continue the strange alchemical magic that they developed during their centuries of service to the Dragon, developing and using mizugusuri and kagaku, but the focus of their magic has changed to reflect the great strides they have made in the past few years.

During the War of Spirits, the family experienced its first change of power since joining the Phoenix. Agasha Gennai relinquished his position both as daimyo and as Master of Air in order to find and bring to justice the corrupted Agasha Tamori, who had aided the forces of Hantei XVI in kidnapping many Phoenix children. Gennai has not been seen in over five years, and while his ultimate fate is unknown, the revelation that Tamori has become the Dark Oracle of Fire leads most to believe that Gennai was defeated and destroyed by his former master.

TRADITION

The Agasha are not a traditional shugenja family. This is perhaps to be expected given the enormity of the transition they made when they altered their allegiance from Dragon to Phoenix. Oddly enough, the less important a tradition is, the more likely the Agasha are to adhere to it. Simple ritual practices and prayers have remained the same since the founding of the Dragon Clan. Conversely, the family has changed their clan allegiance and the focus of their magical studies during the past half century, so their adherence to any given practice over the long term is questionable.

TRAINING

Training at Kyuden Agasha is unlike training at any other shugenja school in the Empire. While still priests of the kami and still very much rooted in theology and philosophy, the Agasha are far more scientifically minded than most shugenja, and are prone to experimentation. This is encouraged among their students as well, as the sensei of the school believe that

fresh ideas from young minds can lead to incredible breakthroughs.

In addition to their magical and academic training, Agasha students are also taught how to manufacture and use the magical potions called mizugusuri, as well as the volatile creations called kagaku. (See *Way of the Dragon* or *Magic of Rokugan* for more information about mizugusuri and kagaku.)

SENSEI

The first sensei and daimyo of the Phoenix Agasha was Agasha Gennai, who became the Elemental Master of Air. After his disappearance and presumed death, the mantle passed to Agasha Hamanari, a distant cousin but Gennai's closest qualified relative. Hamanari, one of the pioneers of the family's multi-element magical research, has ruled the Agasha's palace and the family ever since.

AGASHA HAMANARI

Daimyo of the Agasha

[Shugenja 14; Agasha Shugenja 5]

Hamanari's appointment as daimyo and sensei surprised many outside the family. Where Gennai was impulsive and intuitive, Hamanari is reserved and contemplative. The two were opposites in almost every way. Those within the family, however, know that Hamanari was Gennai's most valued advisor, and that there was none other more suited to assume Gennai's duties than he.

Hamanari is a powerful shugenja with a strong affinity for Water that is extremely rare among the Agasha. Focusing on this ability has given Hamanari some ability to predict events yet to come. He is widely regarded as a seer among the Phoenix Clan, and other families often seek his counsel. He is also the foremost expert regarding multi-element magic, with extraordinary talent at weaving earth, fire, water, and air into complex spells.

Rules Notes: Hamanari has powerful fire and water elemental spells and abilities, as well as several inner gifts that allow him to perceive the future in vague ways. Hamanari is particularly proficient in multi-element spells.

KYUDEN AGASHA BENEFITS

The students of Kyuden Agasha benefit not only from the diversified teaching of their family, but also from their free-thinking attitudes. As a result, these shugenja are somewhat less constrained in their discussions.

SOCIAL BENEFIT

The Empire has come to expect strange theories and non-traditional magical theories from the Agasha.

Benefit: Any honor loss that is incurred as a result of your unconventional philosophy or magical practices is reduced by 2.

Benefit: Any honor loss that is incurred as a result of your unconventional philosophy or magical practices is reduced by 2.

TRAINING BENEFIT

The Agasha are particularly well versed in multi-element spells and the concoction of their alchemical mizugusuri.

Benefit: You gain a +4 competence bonus on all Alchemy and Craft rolls for making or analyzing magical items.

Benefit: You may replace any of your starting spells with a multi-element spell that involves an element from one of the spells being replaced. (For example, you may replace one of your starting Fire spells with a Fire/Earth, Fire/Air, or Fire/Water spell, so long as you meet all Mastery requirements.)

NOTABLE STUDENTS

AGASHA TORIKO

[Shugenja 8; Agasha Shugenja 3]

A minor functionary, Toriko often travels to the courts of the Empire as an ambassador on behalf of the Agasha and the Phoenix. While she is a pleasant young woman, Toriko was not given her position due to any political savvy she possesses, but rather her magical abilities: she is a gifted student of multi-element magic. In truth, Toriko's purpose is to gather as much information about the progress of the other clans in this field and return to report to the Agasha. In keeping with her duty, Toriko often challenges young shugenja to friendly competitions in order to gauge their abilities and get a sense of their family's practices.

ADVANCED TRAINING

THE AGASHA & MULTI-ELEMENT SPELLS

Several decades prior to the onset of the Clan War, members of the Agasha family, then affiliated with the Dragon Clan, realized that their bizarre brand of alchemical magic often blended effects of multiple elements. Eager to discover if such hybridization were possible with more traditional spell effects, the Agasha daimyo authorized considerable resources to be devoted to such a project.

The research went on for years, interrupted only by the lengthy period of conflict that broke out during the Clan War. Even then, the Agasha were noticeably less prominent in the armies of the Dragon than the other families, cloistered as they were in their laboratories and libraries. The other families understood what the fruits of such research would mean to the clan, and allowed them their seclusion.

The problem arose when Hitomi took control of the clan. At one point, she demanded that the Agasha cease work on their research in order to join her personal crusade against Lord Moon. Incensed and unable to comprehend her strange commands, the Agasha refused, and the conflict ultimately resulted in their defection to the Phoenix Clan. The Isawa permitted them to continue their research, but paid very little attention to what they privately considered a fruitless line of inquiry.

Now, after generations of tireless research, the Agasha have mastered the art of channeling kami from different elements into single spell effects. They have shared the results of their experiments with their fellow Phoenix, but have not revealed the process by which they came to this information.

MULTI-ELEMENT SPELLS

ID201

PATH OF SUITENJU

Transmutation [Teleportation]

Level: Shu 6 (Air and Water — Multi-Element)

Range: 1 mile/level

As *teleport without error*, but the range and implementation are considerably more limited. You and any passengers must submerge yourselves at least halfway in a body of water to initiate the spell, and will reappear within any appropriately sized body of water that you select within the range of the spell.

THE SOUL'S PRISON

Necromancy

Level: Shu 7 (Earth and Void — Multi-Element)

Components: V, S, DE, M

Casting Time: 1 full round

Range: Touch

Target: One creature

Duration: Permanent

Saving Throw: Will negates

Spell Resistance: Yes

You may rip the soul from a living being and imprison it in a mundane physical object. As this spell evokes the earth kami, rocks are a popular choice for the prison, as is the steel used to create many weapons. The target of this spell must succeed at a Will save or immediately fall into a death-like trance as his soul is torn from his body. The target's body remains in this state until its soul returns, which can only happen if you cast the spell upon the target a second time or if the object in which the soul is imprisoned is destroyed, freeing it.

Material component: Any physical object with at least 1 point of hardness per HD of the spell's target.

SOUL SWORD

Conjuration (Creation)

Level: Shu 5* (Air, Earth, Fire and Water — Multi-Element)

Components: V, S, DE, XP

Casting Time: 6 hours

Range: Personal

Effect: One katana or wakizashi

Duration: Permanent

Saving Throw: No

Spell Resistance: No

You can fashion a weapon from the substance of your own soul, creating the ideal blade for your own use. In any other hands, it is less than perfect. Your creation takes the form of either a wakizashi or a katana, and you are automatically proficient in its use. In your hands, the weapon is a +1 *keen katana* or *wakizashi*, but to anyone else it is simply a normal weapon of its type. You may only have one such blade in existence at one time, and can teleport the sword to your hand as a move-equivalent action regardless of how far it is separated from you. Attempts to create additional swords fail.

*Note: Due to the fact that this spell spans four separate elements, the Elemental Versatility feat is necessary to learn it. Even then, it must be learned and cast as an 8th level spell.

XP Cost: 1,000 XP

STIFLING WIND

Conjuration (Creation)
Level: Shu 4 (Air and Earth — Multi-Element)
Components: V, S, DF
Casting Time: 1 full round
Range: Medium (100 ft. + 10 ft./level)
Effect: Cloud that spreads in 50 ft. radius, 15 ft. high
Duration: 5 minutes/level
Saving Throw: Fort save negates damage
Spell Resistance: No

You summon a thick, foul cloud that chokes and obscures the vision of everyone trapped within it. Those within the affected area move at half their normal rate and have their vision range decreased to 5 ft. Every two full rounds spent within the cloud requires creatures to succeed at a Fort save (DC 20) or suffer 1d6 damage from violent choking.

WHISPERING FLAMES

Enchantment (Charm) [Mind-affecting]
Level: Shu 2 (Air and Fire — Multi-Element)
Components: V, S, DF
Casting Time: 1 full round
Range: Close (25 ft. + 5 ft./2 levels)
Target: Up to 5 HD/level of creatures (max 15)
Duration: Concentration
Saving Throw: Will save negates
Spell Resistance: Yes

You may craft incredibly beautiful images of flame that fascinate all who observe them. Creatures in the affected area must succeed at a Will save or become entranced by your art. Anyone speaking directly to an entranced creature or making physical contact in any way breaks the trance. Additionally, loud noises (such as shouting or fighting in the same room) allow all affected creatures to make another Will save to break free.

15R 2E ADVANTAGE: FORBIDDEN KNOWLEDGE (INQUISITOR) (4 POINTS PER RANK)

[Reprinted from the Second Edition *Game Master's Guide*]

Shugenja who are accepted as members of the Inquisitors receive a mystical tattoo: an eye is tattooed onto each of their palms. These eyes, called the "seekers of truth," allow the Inquisitor a Free Raise per rank of the tattoo on any spell cast for the purposes of revealing the truth, discovering a secret, or revealing that which is hidden. Conversely, any Inquisitor who succumbs to the temptation of maho gains an additional number of Taint points equal to the rank of his tattoo each time they cast a spell. An Inquisitor's tattoo rank may never exceed his School Rank, and it may be advanced in rank for 4 points each time the Inquisitor increases in rank.

MULTI-ELEMENT SPELLS [2ND EDITION]

PATH OF SUITENGU

Elements: Air and Water — Multi-Element
Mastery Level: 5
Duration: Instantaneous
Area of Effect: Self
Range: Anywhere within 5 miles

All water is the domain of Suitengu, and the winds that blow across the lakes, rivers, and streams of the Empire are the domain of Kaze-no-kami. By entreating the Fortunes, the shugenja may submerge himself in any body of water large enough to accommodate him and reemerge from any body of water of sufficient size within 5 miles of his initial position. The shugenja may allow up to three other individuals to follow him through the water, but must expend a Void point for each passenger.

THE SOUL'S PRISON

Elements: Earth and Void — Multi-Element
Mastery Level: 5
Duration: Permanent
Area of Effect: One target
Range: Touch

Perhaps the single most terrible fate that can be inflicted by the Ishiken, this spell tears the soul from a living being and imprisons it within an unliving object such as a rock or weapon. The target's body does not die, but simply lapses into a state of death-like sleep, aging normally until such time as it is reunited with its spirit. The target of this spell may resist by rolling his Void versus a TN equal to the shugenja's casting roll. Success means that the spell has no effect. A second casting of this spell upon the target reverses the effects, as does destroying the object containing the target's soul.

SOUL SWORD

Elements: Air, Earth, Fire, and Water — Multi-Element
Mastery Level: 4
Duration: Permanent
Area of Effect: Self
Range: Touch

The ultimate expression of the samurai is the daisho. Although the way of the blade is the province of the bushi, some shugenja possess the knowledge required to forge a blade from the substance of their own souls, creating weapons that are truly extensions of themselves. This spell creates a blade, either a katana or wakizashi (decided at the time of casting) that is ideally suited to the caster. In anyone else's hands it is simply an average katana. In the shugenja's hands, it is a fine katana that adds 2 to both the shugenja's Kenjutsu and his Strength for the purposes of attack and damage rolls. While the shugenja lives, the blade may not be broken by any force, no matter how powerful. The shugenja can teleport his sword to his hand with a thought, over any distance. A shugenja may only have one such blade in existence at any given time.

SEEKER OF TRUTH

NEW PHOENIX FEAT

You have a mystical tattoo that allows you to achieve a greater capacity for certain types of magic. This tattoo is only granted to members of the Asako Inquisitors.

Clan: Phoenix

Prerequisites: Alertness, Spellcraft (6 ranks)

Benefit: You are particularly gifted at divining the truth. All your saving throws versus illusion spells receive a +4 enhancement bonus. If you are a shugenja, you may cast one additional spell per day in addition to your normal spells per day. This spell must be on your list of spells known, and it must be a divination spell. The abilities granted by this feat are considered supernatural.

STIFLING WIND

Elements: Air and Earth — Multi-Element

Mastery Level: 4

Duration: 10 minutes

Area of Effect: 35'

Range: 150'

Uniting air and earth, the shugenja can summon a foul, choking cloud that completely obscures the vision of all within it. Those within the cloud can only move at half their normal rate, and must succeed at a Stamina roll (TN 20) each round they remain within the cloud or lose all actions. Every full two rounds that someone remains within the cloud, he suffers 2k2 Wounds from violent choking.

WHISPERING FLAMES

Elements: Air and Fire — Multi-Element

Mastery Level: 2

Duration: Concentration

Area of Effect: All targets in range up to twice the caster's School Rank

Range: 20'

By combining the beauty of the fire kami and the suggestive power of air kami, the shugenja can craft elaborate images of flame, such as a bird in flight, a geisha dancing, or other suitable images, that entrance those watching. Any targets within the affected area must succeed at a Willpower roll versus the shugenja's casting roll or lose all actions for the duration of the spell. If more targets than can be affected are within the area of effect, the shugenja chooses which ones the spell targets. Any physical interaction whatsoever, even a light tap on the shoulder, will bring a target out of the trance.

TABLE 6-1: THE ASAKO INQUISITOR

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells Per Day
1st	+0	+0	+0	+2	The Kami Revealed, Ebb and Flow +2	+1 level of existing class
2nd	+1	+1	+0	+3	Magistrate's Focus +2	
3rd	+2	+1	+1	+3	The Law's Fury, Ebb and Flow +4	+1 level of existing class
4th	+3	+1	+1	+4	Magistrate's Focus +4	
5th	+3	+1	+1	+4	Stealing the Kami, Ebb and Flow +6	+1 level of existing class

THE ASAKO INQUISITORS

The Phoenix order of Inquisitors was founded in response to the corruption of Isawa Akuma, though for many years they were little more than as clan magistrates defending the Phoenix Clan from internal corruption. After the rise of Iuchiban, the jurisdiction of the Inquisitors was extended across the entire Empire, and they became an official subgroup of the Emerald Magistrates.

Over the years, the Inquisitors have worked alongside the Kuni Witch Hunters and, for the past few decades, the magistrates of the revived office of the Jade Champion. The Asako, left largely to their own devices by the rest of the Phoenix, have assumed the responsibility of overseeing the Inquisitors as they continue their crusade against maho and corruption. The Inquisitors can be readily identified by the strange eye tattoos that they bear on their palms. These tattoos are magical, enhancing the Inquisitor's already great perceptive talents. In the past, when the Dragon and Phoenix were allies, the Togashi family provided these tattoos. In recent times, the Agasha have taken up the duty of crafting these tattoos. (The Agasha are not able to recreate other Dragon tattoos; they have mastered only the relatively simple Inquisitor tattoo.)

THE ASAKO INQUISITOR (PRESTIGE CLASS)

While the Kuni Witch Hunters specifically seek out beasts and individuals with the Taint, and the Jade Magistrates hunt the Empire's criminals, the Inquisitors traffic in unexplained magical phenomena, although they specialize in the location and elimination of maho-tsukai.

Hit Die: d6.

REQUIREMENTS

To qualify to become an Inquisitor, a character must fulfill the following criteria.

Base Attack Bonus: +3

Clan: Phoenix.

Skills: Gather Information: 6 ranks, Sense Motive: 8 ranks.

Feats: Alertness, Seeker of Truth (see sidebar, page 59).

Special: The character must have the ability to cast divine spells.

CLASS SKILLS

The Inquisitor's class skills (and key ability for each skill) are Diplomacy (Cha), Gather Information (Cha), Knowledge (Shintao) (Int), Listen (Wis), Search (Int), Sense Motive (Wis), Spellcraft (Int), and Spot (Wis).

Skill Points at Each Level: 2 + Int modifier.



CLASS FEATURES

All of the following are class features of the Asako Inquisitor prestige class.

Weapon and Armor Proficiency: The Inquisitor is proficient in all simple weapons as well as the katana and wakizaishi. The Inquisitor is not proficient in any form of armor or shield.

The Kami Revealed: The first lesson taught to the Inquisitors is to perceive the ways of the kami. The shugenja may now cast *detect magic*, at will, as a spell-like ability.

Ebb and Flow: The Inquisitors learn to understand the ways of that kami so that they might be more resistant to their effects. Beginning at 1st level, the Inquisitor gains a +2 resistance bonus to all elemental spells. This bonus increases to +4 at the 3rd level and +6 at the 5th level.

Magistrate's Focus: The Inquisitors are trained as magistrates to aid in bringing their prey to justice. Beginning at the 2nd level, the Inquisitor gains a +2 competence bonus to all Listen, Search, Sense Motive, and Spot checks. This bonus increases to +4 at the 4th level.

The Law's Fury: Trained to face spellcasters in combat, the Inquisitor makes the most of every opportunity. The Inquisitor may now cast touch spells as attacks of opportunity, once per round. In addition, the Inquisitor gains a +4 insight bonus on all attacks of opportunity.

Stealing the Kami: The Inquisitors intimidate even the elemental spirits. At 5th level, once per day per level in this class, the Inquisitor may cast *dispel magic* as a spell-like ability.

THE ASAKO INQUISITOR (NEW PATH)

Technique Rank: 4

Path of Entry: Any Phoenix shugenja school 3

Path of Egress: Reenter the same school at rank 4

Technique: *Stealing the Elements*

Shugenja may command the kami, but the Inquisitors can influence them in subtle ways that most shugenja are woefully unprepared to face. By spending a round concentrating (Meditation/Void roll versus a TN of 15), the inquisitor may cancel one casting action by a shugenja. Multiple Void points may be spent per round in this manner, meaning that an Inquisitor who succeeds at his Meditation roll and spends three Void points in a single round could cancel a Mastery Level 3 spell that a shugenja has spent the last two rounds preparing. Spells of Mastery Level greater than 3 cannot be canceled by this technique.

THE ISAWA ISHIKEN SCHOOL

In all of Rokugan, no school of magic is more poorly understood than the Ishiken of the Phoenix Clan. Only a handful of these powerful shugenja are born in each generation, and only the Phoenix recognize them for who and what they truly are.

Only the Phoenix can train these gifted few in the disciplines they need to control their incredible abilities. Those born into other clans are consumed by their own powers, with no one aware of the true nature of their ailment.

Ishiken possess an innate connection to the Void, the mysterious and unquantifiable energy that exists in all things, yet exists beyond them. No one truly understands what the Void is except the Ishiken, who can use it to achieve an insight into the world that is unlike anything any other mortal can reach.

CHAPTER SEVEN:

SHUGENJA OF THE SCORPION CLAN

Koji pushed aside the silken curtain just enough to peer into the brightly lit chamber beyond. He looked back with an amused smile. "Are you ready, Toshiki?" he asked.

The young shugenja cleared his throat nervously, then nodded. "I hope so," he said.

"You hope?" Koji stroked his close-trimmed beard and clicked his tongue. "Your sensei spoke of your talents with far more confidence than you display. By his recommendation, I assumed you were ready for this test. Surely he was not wasting my time?"

"No, Koji-sama!" Toshiki said quickly. "Of course he was not—" Toshiki cut off suddenly, realizing that the master shugenja was pressing one finger to his lips, gesturing for silence.

"Have a care, Toshiki-san," he said, peering through the curtain again. "It would not do for us to be noticed."

"Hai," Toshiki said, bowing his head both out of respect and to hide the shameful flush that consumed his features. He felt like a great fool. Most who shared the same room with Yogo Koji had shared the feeling sooner or later.

"So now I ask you again," Koji said. "Are you prepared, Toshiki?"

Toshiki nodded.

"Then look," he said, gesturing toward the curtain. "Tell me what you see."

Toshiki stepped forward and peered through the curtains, watching quietly for a long moment. "Ichiba-sama meets with the Lion ambassador in the chamber below," he said. "Only the two of them; even their yojimbo are not present. They seem to be whispering to one another."

"Oh?" Koji asked. "And what are they saying?"

"I cannot hear them," Toshiki replied.

"The air kami can. They can even hear their thoughts, if you know how to ask properly. Ask them."

Toshiki blinked. "But what if they should notice the disturbance in the elements? If either of us were caught spying on such important individuals, the consequences would be dire."

"Do not worry for me, Toshiki," Koji said with a grin. "Should you stumble, I will escape this place swiftly enough. As for yourself, well, I suggest you do not stumble."

Toshiki looked uncertain.

Koji's smile twisted into a frown. "A Kuroiban often does not have the luxury of practicing his magic under the safest circumstances," Koji said. "Learn to deal with adversity, or another shall deal with it in your place. Do you understand me, Toshiki?"

Toshiki was already casting the spell.

THE KUROIBAN

Classes: Shugenja

Schools: Yogo Shugenja

HISTORY

When the armies of Iuchiban rose in Otosan Uchi, it was the Scorpion who were the first to see the threat. When the blood sorcerer was defeated, Scorpion shugenja devised the wards that bound his soul. Though it seemed that the Bloodspeaker threat had been defeated, a Scorpion named Yogo Itoju feared that the circumstances that created Iuchiban could occur again. The Asako Inquisitors and Kuni Witch Hunters had dedicated themselves to defending the Empire against such threats, but Itoju felt that this was not enough.

Though the Witch Hunters and Inquisitors were well suited to deal with most threats, the Scorpion reasoned that the most dangerous maho cults were those that existed beyond the eyes of the law. The main reason Iuchiban himself was so dangerous was because of his connection to the Emperor (a connection since concealed by the Empire's historians). Only a group that did not officially exist — and thus was not bound by the laws of the Empire — could defend against such threats.

Itoju approached the Emperor directly, requesting his permission to found a brotherhood of maho-hunting shugenja that would serve at his command. The Emperor agreed, which was hardly surprising considering the threat Iuchiban had posed, and the Kuroiban ("Black Watch") was formed.

TRADITION

The Kuroiban are a relatively small group, rarely having more than fifty members at any time. What they lack in numbers, they make up for in focus. The Kuroiban are dedicated to maintaining the purity of the Empire, exterminating any and all Shadowlands threats. Plenty of samurai and shugenja already exist to deal with obvious threats such as those found at the Kaiu Wall, so the Kuroiban focus upon more subtle menaces. They are experts in hunting those threats that cannot be seen — hidden maho-tsukai, subtle oni, and the rare Shadowlands creatures able to conceal their Taint even from magic. The Kuroiban possess secret techniques that allow them to unveil many of these menaces and deal with them discreetly before they become a threat.

The Kuroiban neither need nor desire glory. They prefer to remain behind the scenes, acting only when absolutely necessary. Many of the techniques they use to uncover their foes are unknown to the rest of the Empire, and for good reason. If the methods the Kuroiban use to sniff out their foes were well known, then their enemies would have a chance to adapt, negating the Kuroiban's advantage.

Unfortunately, this means that the Kuroiban often refuse to act if the danger of exposure is too great. Each mission has a strict priority, and any deviation from protocol is harshly punished. For instance, consider a group of Kuroiban assigned to assassinate a provincial daimyo — a man who is secretly a maho-tsukai. While the Kuroiban are scouting the area, plague zombies attack a nearby village. Though the Kuroiban agents could easily deal with the threat, to do so might draw attention to themselves before they are prepared to deal with the daimyo — a greater threat in the long term. Though any loss against the Shadowlands is considered regrettable, the Kuroiban know that they must pick their battles carefully. Without continued secrecy, they simply cannot function. Though it is an accepted tradition, the taste of compromise is bitter to many Kuroiban. Some secretly keep tabs on members of more public organizations, such as the Kuni Witch Hunters, the Emerald Magistrates, or the Imperial Legions. When the agent comes across a problem that he cannot deal with directly without risking exposure, he simply arranges matters so that his unknowing allies "stumble across" the information they need to deal with the matter. Other Kuroiban agents join such agencies themselves, putting their secret knowledge to excellent use in the perfect cover identity. Though the Kuroiban values secrecy, it also values results. Agents who can manage the delicate balance between a covert existence and a public war against the Taint are highly valued.

The Kuroiban does not have a headquarters or dojo per se. Instead, it owns a number of small estates, well hidden and scattered about the larger cities of the Empire. All of these homes are inscribed with special wards, visible only to those who have passed the initiation of the Black Watch. In more recent years, the wards have been refined to the point that they even display the presence or absence of intelligent creatures within, whether or not those creatures are Kuroiban members, and whether or not they are Tainted. With these wards in place, Kuroiban agents can identify these safehouses with a glance and determine if the area is safe.

The founder of the Kuroiban was a Yogo, and most members of the Kuroiban have also been members of that family. The leader has always been a Yogo, though it is quite rare that the Yogo daimyo and Kuroiban leader are the same person. The Kuroiban must be careful when a new Yogo joins its ranks — the curse that family carries is always a concern. When reviewing the history of potential members, they only select Yogo who seem to have already fulfilled the terrible curse that follows their bloodline.

The existence of the Kuroiban has occasionally been revealed to those outside their order. The Emperor, of course, always knows of their existence. Any other exposure is treated on a case-by-case basis. Those who have proven they can be trusted to maintain the secrets of the Black Watch have earned a potent ally. Those who are untrustworthy are swiftly and permanently silenced. The Kuroiban takes no joy in assassinating those who are not Tainted, but they will not shy away from such measures.

With the Empire's current lack of an Emperor, it remains to be seen what will become of the Kuroiban. Currently, the Kuroiban support Toturi Sezaru as Emperor. The Wolf not only displays potent magic, but he also possesses a fierce hatred for the Shadowlands. The Black Watch could not ask for a better pair of traits in an Emperor.

TRAINING

Members of the Kuroiban rarely join the group directly after gempukku. The Black Watch is very selective, and only the most skilled and trustworthy shugenja are invited to join their number. It is rumored among the Black Watch that those who are offered a position and refuse it are cursed by the kami so that they will never remember the incident. It is unknown whether or not this is true. The officers of the Kuroiban review potential agents very carefully before approaching them; in recent memory no one who has been approached has turned down the honor. Non-shugenja are never invited to become official members of the Kuroiban, though they may associate with such individuals from time to time.

No matter how talented shugenja may be when they join the Kuroiban, they have much to learn. New members are taken to one of the Black Watch's many hidden safehouses and given a crash course in the organization's secret methods. This consists of an exhausting six-month training regimen, during which time the prospective member learns the complicated methods of warding and detection developed by the Kuroiban. At the end of training, the shugenja is considered a full member and is immediately given his first mission. Sometimes the new agent is allowed to work with a partner to allow a period of acclimation to the responsibility associated with the new position. More often, the new agent is dispatched on his own, with only his training to guide him. As careless as it may sound, the Kuroiban are a small group with very limited resources. Their agents are selected carefully; if they required aid, they would not have been Kuroiban to begin with.

SENSEI

There are no career sensei among the Kuroiban. There are only two times when a Kuroiban is expected to teach: when selected to train a new member, and when he develops a new spell to be shared with his fellow agents. The following character description instead describes the current leader of the Kuroiban; at the GM's discretion he may take an interest in the career of a fledgling player character.

YOGO KOJI, KUROIBAN AGENT

[Shugenja 8/Kuroiban 5; Yogo Shugenja 4/Kuroiban 1]

Yogo Koji is a man inured to tragedy. Twenty years ago, Koji was entrusted to deliver a private message to his father, the Yogo daimyo. While en route, he learned that a band of maho-tsukai were attacking a small castle near Shiro Soshi, a castle he had taken as his own home shortly after his recent marriage. Koji detoured and destroyed the cult, but not before they had murdered his wife and son. To make matters worse, he arrived in Shiro Yogo to learn that his father had been assassinated by ninja. Unbeknownst to Koji at the time, the scroll he bore was a coded message from the Soshi daimyo, warning Koji's father of the potential threat to his life. The Yogo Curse had manifested dramatically in the young shugenja's life, wiping out everything that he loved. Now daimyo of a major shugenja family, Koji had no idea what he would do next.

That night, the Kuroiban's agents approached Koji. They had been watching him for months, weighing his potential as an agent. They had high hopes for young Koji, and only the Yogo Curse had prevented them from approaching him sooner. They explained the nature of the Kuroiban to Koji, and told him what would be expected of him if he chose to join. The burden would be great — to lead the Yogo family and protect the Empire as a member of the Black Watch.

Koji hesitated for only a moment before accepting their offer. Within two years, he was an officer of the Kuroiban. Five years after that, he had become the leader of the organization. He is the greatest leader the Black Watch has had in recent memory. Despite his high social rank, he does not shrink from joining his fellow agents on missions. Though he leads the Yogo, he always places his duties as a Kuroiban agent first.

Rules Notes: Koji's magic focuses on stealth, precision, and the destruction of all things Tainted. Despite the fact that he is in late middle-age, Koji still has great acrobatic skill and natural grace.

KUROIBAN BENEFITS

The Kuroiban is an extremely secretive group with powerful connections throughout the Empire. The leader of the Kuroiban has the responsibility of keeping the current Empire informed of the group's existence, if not the details of their exploits.

The Kuroiban frequently weave special wards into their clothing, visible only to other Kuroiban members. In this manner, agents of the organization can recognize one another with a glance and not reveal themselves.

Members are expelled only if they contract the Taint or betray the group's secrets. In either case, the Kuroiban deals with ex-members by sending other Kuroiban to swiftly end their life.

SOCIAL BENEFIT

The Kuroiban are an extraordinarily secretive society; however, they are always prepared to assist their fellows, when recognized. This benefit immediately fades if the Kuroiban betrays the organization.

Benefit: You gain a +4 circumstance bonus on all Charisma checks with other Kuroiban members, so long as they recognize you for what you are.

Benefit: You gain a +4 bonus on all Intimidation checks against Shadowlands creatures.



TRAINING BENEFIT

The Black Watch has developed a number of techniques for secretly fighting the Shadowlands.

Benefit: If you meet the other prerequisites, you may join the Kuroiban prestige class.

Benefit: You may attend the Black Watch New Path and learn secret Kuroiban spells.

NOTABLE STUDENTS

SOSHI ANGAI

[Shugenja 6/Kuroiban 2; Soshi Shugenja 2/Kuroiban 1]

Soshi Angai is one of the youngest members of the Kuroiban, though she has already had an eventful career. Her mother was a Yogo, and as a result she faced much disdain and prejudice during her training among the Soshi. She was forced to accept whatever duties were offered to her, with her first mission involving a daring infiltration of the Kakita Dueling Academy. Seducing a young student of that school, she subdued him with her magic and replaced him, using her magic to duplicate his appearance. Though the Soshi downplayed her success, the Kuroiban were impressed. They secretly approached her soon after, and she has worked as their operative ever since.

THE DOJO OF THE CLOSED EYE

Classes: Shugenja (Soshi), Rogue

Schools: Soshi Shugenja

HISTORY

The past of the Soshi school is shrouded in darkness. The original Soshi was a walking deception — said to be nothing more than an alias Shosuro adopted after faking her own death. The lands of the Soshi are dotted with temples and shrines. Though the Scorpion are not highly religious, the Soshi are an exception to the rule. The greatest of all these temples, of course, is Shiro Soshi, hidden deep within the Spine of the World mountain range. The structure was spared nearly all the ravages of the two exiles the Scorpion suffered, though by Imperial Edict all the dojo of the clan were destroyed. Though the Dojo of the Closed Eye was well hidden, it was not spared the wrath of the Imperial Legions.

Today, the school has been rebuilt larger than before, standing as a silent testament to the Scorpion's ability to thrive through adversity. The dojo stands in the shadow of Shiro Soshi, which serves to protect it from the Empire... and to protect the Empire from the school.

TRADITION

The Soshi family is hesitant to admit those from outside their family. Other Scorpion occasionally gain admittance into the shugenja dojo, but are never truly accepted as one of the family.

Students of the Dojo of the Closed Eye honor their school by removing the eyes from the Soshi mon.

TRAINING

Soshi sensei are notoriously cruel and intolerant taskmasters who see it as their duty to weed out the weak. Shugenja are organized into classes, among which the sensei encourage fierce competition. Those who maintain a respectful deference to their superiors and yet manage to excel beyond their classmates are carefully noted.

During their training, Soshi shugenja learn the arts of poison and subterfuge along with the more traditional, refined arts of the shugenja. Like any Scorpion, the Soshi are expected to be able to hold their own in the courts of the Empire, and be fully prepared to participate in the endless Scorpion intrigues. This is another reason the Soshi encourage competition among their students: so that they will be prepared to face the enemies of the Scorpion in the political arena. The Soshi have carefully cultivated the image of a "cultured thug" — they would rather indirectly influence events with their intellect and plots, but will readily dirty their own hands if they must.

SENSEI

The masters of the Dojo of the Closed Eye are expected to impart two lessons to their students — how to use their abilities for the clan, and the price of failure. More than any other school, Soshi students tend to mix their respect for their masters with a generous amount of fear.

SOSHI YUKIMI

Grandmaster of the Dojo of the Closed Eye

[Shugenja 14; Soshi Shugenja 5]

To those who do not know her, Soshi Yukimi is a spoiled and greedy woman who flaunts the power and respect her station as Grand Master grants her. Several of the lesser Soshi daimyo have petitioned Soshi family daimyo Uidori about her twin sister's behavior, but have been dismissed politely and firmly. They have a grand illusion to maintain, and few in the Scorpion are privy to it. The twins are, in fact, triplets. A third sister, Miroko, often disguises herself as one or the other sister, allowing both Yukimi and Uidori to operate undetected when the need arises.

Rules Notes: Yukimi is a powerful shugenja and master manipulator. She prefers spells of misdirection and manipulation to all others, though she rarely employs them for her own reasons. In the end, she is the agent of her family and clan above all else, and her intimidating behavior inspires her students to act in a loyal and dutiful manner if only to avoid her wrath.

DOJO OF THE CLOSED EYE BENEFITS

Secretive in the extreme, the Dojo of the Closed Eye trains its students to guard themselves well. Those who have studied within its shadowed halls do not surrender their secrets easily.

SOCIAL BENEFIT

Benefit: You gain a +4 on all Bluff checks when attempting to conceal a secret (i.e. not when feinting in combat, causing a distraction to hide, lying about your identity, etc.).

Benefit: You gain two free Raises on any Sincerity rolls when trying to conceal a secret.

TRAINING BENEFIT

Benefit: You gain a +1 bonus on all saves against mind-affecting magic.

Benefit: Any spells which attempt to read your mind or subvert your will have their TN increased by five.

NOTABLE STUDENTS

SOSHI HOROTOGI

[Shugenja 2; Soshi Shugenja 1]

Young Horotogi has barely completed his gempukku, and still resides within the shadowed temple of the Dojo of the Closed Eye. His parents and master believe he will grow to be a fine shugenja, something the young man doesn't bother to contradict. The shugenja isn't lacking confidence in his ability so much as his resolve, which seems to be dimming every day. For almost two years now, Horotogi has been hearing a dark voice in the back of his mind. He has not mentioned the voice to any of his superiors as of yet; he fears that they will think him mad and expel him from his studies.

And yet every night the voice grows stronger.

ADVANCED TRAINING

KUROIBAN (PRESTIGE CLASS)

Even among the Scorpion, the Kuroiban are nothing more than a whispered rumor. The members of the Black Watch walk in shadow, hunting ever for the Tainted enemies of the Empire. They are powerful, clever, and utterly ruthless.

Hit Die: d6.

REQUIREMENTS

To qualify to become a Kuroiban, a character must fulfill all the following criteria.

Clan: Scorpion.

Base Attack Bonus: +3

Feats: Enhance Wards, Extend Spell.

Special: One does not choose to join the Kuroiban; the Kuroiban chooses you. Those with any Shadowlands Taint at all are not invited to join this class, and may not progress in levels until their Taint is somehow cured.

CLASS SKILLS

The shugenja's class skills (and the key ability for each skill) are Concentration (Con), Craft (Int), Heal (Wis), Intimidate (Cha), Knowledge (all skills, taken individually) (Int), Scry

(Int, exclusive skill), Spellcraft (Int), Spot (Wis). (The Tea Ceremony skill is described in Rokugan.)

Skill Points at Each Level: 2+Int modifier.

CLASS FEATURES

All of the following are class features of the Kuroiban prestige class.

Spells Per Day: A Kuroiban continues his more general study of elemental magic as well as more in-depth study of wards and the Shadowlands. For each level he gains in this class, he gains new spells known and spells per day as if he has also gained a level in a divine spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained (improved chance of turning or controlling undead, metamagic or item creation feats, increased range of sense elements, and so on). This essentially means that he adds these levels to the level of some other divine spellcasting class he has, then determines spells per day, caster level, and spells known. If the character had more than one spellcasting class before he became a Kuroiban, he must decide to which class he adds each level for this purpose.

Seek the Darkness (Su): At 1st level, the Kuroiban has been trained to carefully note the interaction between kami and those who bear the Taint. Any time the Kuroiban casts a spell that specifically targets a creature and does damage, the Kuroiban may make a Spot check opposed by the target's Will save. If the Kuroiban is successful, he immediately knows whether or not the target is Tainted, regardless of any effects that normally conceal the target's Taint.

Greater Warding (Su): Members of the Black Watch must learn to build wards against their enemies swiftly and expertly. At 2nd level, the casting time of any *glyph of warding*, *greater glyph of warding*, or *guards and wards* spell cast by the Kuroiban is divided by ten, to a minimum of one minute.

Metamagic Feat (Ex): At 3rd level, the Kuroiban gains a free metamagic feat.

Superior Warding (Su): At 4th level, the wards placed by the Kuroiban become even more potent. Any damaging spells created by wards cast by the Kuroiban inflict +1 damage per die of damage inflicted.

Find the Darkness (Su): At 5th level, the Kuroiban may use his Seek the Darkness ability when casting any spell that specifically targets a creature, not only those spells that inflict damage.

KUROIBAN (NEW PATH)

Technique Rank: 3

Path of Entry: Yogo or Soshi Shugenja 2, other Shugenja 3

Path of Egress: May continue with previous shugenja school without taking Multiple Schools.

Technique: The Black Watch — You may add your rank in this New Path to any of your former shugenja school ranks. You gain no Affinity or Deficiency for this new Path, but retain any Affinity or Deficiency formerly acquired. You gain

TABLE 7-1: THE KUROIBAN

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells Per Day
1st	+0	+0	+0	+2	Seek the Darkness	+1 level of existing class
2nd	+1	+0	+0	+3	Greater Warding	+1 level of existing class
3rd	+1	+1	+1	+3	Metamagic Feat	+1 level of existing class
4th	+2	+1	+1	+4	Superior Warding	+1 level of existing class
5th	+2	+1	+1	+4	Find the Darkness	+1 level of existing class

a free Raise on all Warding magic. Any time you cast a spell that causes Wounds to an opponent, you may make a Perception roll opposed by the target's Willpower. If this roll succeeds, you immediately learn whether or not the subject is Tainted, even if the subject's Taint is normally undetectable due to Shadowlands Powers or other natural abilities. If you have an Insight Rank of 5 or higher, you can use this ability with any spell, not just those that inflict damage.

KUROIBAN SECRET SPELL ID201

CRYPTIC CIPHER

Illusion (Glamer)

Level: Shu 1 (Any)

Components: V, S, DF

Casting Time: 1 action

Range: Touch

Target: One piece of paper, parchment, or cloth

Duration: Permanent (D)

Saving Throw: None

Spell Resistance: No



Normally a spell exclusive to the Imperial Families, the Kuroiban have also learned this useful spell and use it to communicate with one another discreetly. When casting this spell, you must write the true name of a person (or group of persons) on the message with your own hand. The magic causes a subtle spirit to rearrange the message. Once the spell has been cast, the kami departs and the message does not appear magical in any way.

To anyone but the true recipient, the message appears to be something else — a list of supplies, a note to the shugenja's mother, a love poem, whatever the caster chooses. The true recipient will see both the false message and the true one, and can read both messages clearly. *Read magic* will reveal that something is strange about the note. Even then, the true message does not appear unless the shugenja casting *read magic* is at least five levels higher than you.

Members of the Kuroiban often cast this upon symbols painted directly on their clothing, using the magic to make the symbols appear as family mon. Kuroiban members can immediately recognize the symbol. The Imperial version of this spell is an Air spell, but the Kuroiban variant can be cast as a spell of any element.

(This spell is reprinted and updated from *Winter Court 3: Kyuden Asako*.)

KUROIBAN SECRET SPELL ID201 EDITION 1

CRYPTIC CIPHER

Element: Special

Mastery Level: 1

Duration: Permanent

Area of Effect: One piece of paper, parchment, or cloth

Range: Touch

Normally a spell exclusive to the Imperial Families, the Kuroiban have also learned this useful spell and use it to communicate with one another discreetly. To cast this spell, the shugenja must write the true name of a person (or group of persons) on the message with his own hand. The magic causes a subtle spirit to rearrange the message. Once the spell has been cast, the kami departs and the message does not appear magical in any way.

To anyone but the true recipient, the message appears to be something else — a list of supplies, a note to the shugenja's mother, a love poem, whatever the caster chooses. The true recipient will see both the false message and the true one, and can read both messages clearly. Reflections of Pan Ku will reveal that something is strange about the note. Even then, the true message does not appear unless the shugenja casting Reflections of Pan Ku makes four Raises specifically for this purpose.

Members of the Kuroiban often cast this upon symbols painted directly on their clothing, using the magic to make the symbols appear as family mon. Kuroiban members can immediately recognize the symbol. Although the Imperial version of this spell is an Air spell, the Kuroiban variant can be cast as a spell of any element.

(This spell is reprinted and updated from *Winter Court 3: Kyuden Asako*.)

SECRET SPELLS OF THE SCORPION CLAN [2020]

BURNING GAZE

Evocation (Air and Fire — Multi-Element)
Level: Shu 5, Wiz/Sor 5
Components: V, S, DF
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Target: You
Duration: 1 round/2 levels
Saving Throw: Will negates
Spell Resistance: Yes

This spell brings the disfavor of both air and fire kami upon any who meet your gaze. The elements within the victim shock the body and mind, causing him to stand in place, stunned for that round. This spell's effect is a gaze attack.

CLOUDED MIND

Enchantment (Compulsion) [Mind-Affecting] (Air)
Level: Shu 4
Components: V, S, DF
Casting Time: 1 action
Range: Short (25 ft. + 5 ft./2 levels)
Target: One creature
Duration: 1 hour/level
Saving Throw: Will negates
Spell Resistance: Yes

Focusing the kami of air in their most confusing aspects, this spell causes the victim to suffer a complete loss of short-term memory regarding anything after the spell is cast. The target must make a Will save each round. If the save fails, the target simply forgets everything that occurred since the spell was cast on him. In combat, targets suffer a -5 penalty to initiative during each round they fail this save.

SERPENT'S TONGUE

Enchantment (Compulsion) [Mind-Affecting] (Air)
Level: Shu 1, Brd 1
Components: V, S, DF
Casting Time: 1 action
Range: Short (25 ft. + 5 ft./2 levels)
Target: One creature
Duration: 1 minute/2 levels
Saving Throw: Will negates
Spell Resistance: Yes

This spell causes the victim's speech to be twisted by the air kami. Though the speaker believes he is talking in a normal voice and speech, those attempting to listen hear nothing but garbled syllables and words without meaning.

WEIGHT OF THE HEAVENS

Enchantment (Compulsion) [Mind-Affecting] (Air)
Level: Shu 3, Drd 2
Components: V, S, DF
Casting Time: 1 action
Range: Long (400 ft. + 40 ft./level)
Target: One flying creature
Duration: Instantaneous
Saving Throw: Will negates
Spell Resistance: Yes

Mastery of the way of air allows a shugenja to refuse others the gift of flight. This spell causes a flying creature to completely lose its ability to stay aloft and plummet to the ground, whether the creature's flight is provided by natural or magical means. The creature cannot regain its flight ability until it touches the ground.

SECRET SPELLS OF THE SCORPION CLAN [2ND EDITION]

BURNING GAZE

Element: Air and Fire — Multi-Element
Range: 30'
Mastery Level: 3
Duration: 5 rounds
Area of Effect: Self

This spell brings the disfavor of both the air and fire kami upon any who meet the gaze of the shugenja. The elements within the victim shock the body and mind, causing him to stand in place, completely stupefied. One per round (including the round the spell is cast), the shugenja may attempt to use this spell on any whom he can look in the eye. Targets must make a Willpower roll at a TN of $5 \times$ the shugenja's Air or lose their next action. Using this spell once it is cast does not cost the shugenja an action.

CLOUDED MIND

Element: Air
Range: 30'
Mastery Level: 3
Duration: 1 hour
Area of Effect: One target

Focusing the kami of shadow and air in their most confusing aspects, this spell causes its victims to suffer a complete loss of short-term memory. The target must make a Willpower test each round at a TN equal to the roll the shugenja made when casting this spell. If that roll fails, the target simply forgets everything that occurred since the spell was cast on him. In combat, this also means the character must reroll his initiative each turn with a -5 penalty.

SERPENT'S TONGUE

Element: Air
Range: 15'
Mastery Level: 1
Duration: 1 minute
Area of Effect: One target

This simple spell causes the victim's speech to be twisted by the air kami. Though the speaker believes he is talking in a normal voice and speech, those attempting to listen hear nothing but garbled syllables and words without meaning.

WEIGHT OF THE HEAVENS

Element: Air
Range: 100'
Mastery Level: 2
Duration: Instantaneous
Area of Effect: One target

Mastery of the way of air allows a shugenja to refuse others its gift. This spell causes a flying creature to completely lose its ability to stay aloft and plummet to the ground. The creature cannot regain its flight ability until it touches the ground.

CHAPTER EIGHT:

SHUGENJA OF THE
UNICORN CLAN

Hakari ran across the open plains, and dust blew up into the air where his bare feet struck the earth like hammerfalls. Wind blew against his hair, whipping across the flat land, and he turned to run with it. Beside him, he could feel the mind of the young Kuni visitor marveling at the sights and sounds as they flew by them. The Iuchi looked up as he heard a hawk call into the heavens. Without a moment's hesitation, the two shugenja saw now through the eyes of the hunting bird. Every detail for miles around played into their senses with the hawk's clarity. The hawk dove suddenly to catch the morning's meal, and Hakari laughed to feel the Kuni reflexively tighten his grip around the Unicorn's hand. Hakari shifted his perceptions once more, and now they were looking up into the sky again. The hawk they had been a moment ago was diving at them at a dizzying speed, and they both felt the quickened pulse of the field mouse as it turned and bolted from its impending doom. With the rodent's perfect ears, they could hear the bird of prey gaining on them until for a mere fraction of a second, both shugenja felt the talons against the flesh of their borrowed vessel.

And then it was gone.

Hakari opened his eyes, as did Kuni Watanubo who stood beside him. The Crab's face was a mixture of rapt fascination and utter horror. The victorious cry of the hawk drew their attention away from each other and back to the sky, where they could see the far-off speck of the bird swooping away with its prize. Below it, the wild horse thundered still across the plains to some unknown destination.

After a moment, Watanubo let out a long breath and nodded slowly. "Yes, Hakari-san." He said quietly, his breath betraying his awe at what had just passed. "I do believe that truly is more impressive than summoning jade to strike down an oni."

Hakari simply smiled knowingly.

GATHERER OF
THE WINDS DOJO

Classes: Shugenja, Monk, Unicorn Traveler (Prestige)

Schools: Iuchi Shugenja, Iuchi

HISTORY

Gatherer of the Winds claims the distinction of being the oldest shugenja dojo in the Empire; Iuchi himself laid some of the stones that stand today. Of course, this honor is a technical one as the castle and dojo were abandoned for 800 years during the Unicorn's journeys. Before the loyal and wily Iuchi departed with Shinjo, he planned out the lands and fortress his family would grow strong on as if he had as much time as any other honored retainer of the Kami. When his Lady announced her intention to travel the lands beyond the great mountains, Iuchi's curiosity and love for Shinjo would not let him stay in Rokugan.

While the clan of the Ki-Rin roamed outside the Empire, a handful of Shinjo's people stayed behind and cared for her lands. These would eventually become the Fox Clan, and were forced from their place by the Lion. When the Ki-Rin returned as the Unicorn, they found their lands untended and fallen into disarray. The Iuchi were the first to bring their promised homeland back into order, however, and the Gatherer of the Winds castle spent a short time as the main gathering grounds for the Unicorn and their visitors.

The dojo itself is an ordered place, spanning several floors of the tower-like stronghold of the Iuchi. It is here that the Iuchi hide their jealously guarded gaijin magic and secret practices known nowhere else within the Empire. Gatherer of the Winds has been attacked only once in its history, during the war against the spirit armies of the Steel Chrysanthemum. Though the then-ronin Morito and his band played a key role in the stronghold's defense against the spirit armies, Tsuneo and his legions were completely unprepared for the fury of the Iuchi shugenja.

TRADITION

Though the study chambers of the dojo are excellent for teaching novice Unicorn the ways of magic, more often than not lessons are held in the vast plains surrounding the Iuchi castle. It is here that the young shugenja are taught how to harness the gifts of the kami of air and water. A young Unicorn flying through the air seemingly out of control is not an unusual sight, nor is a stern sensei attempting to catch his pupil out of the sky.

The school and its members tend to be on friendly terms with the Asahina and, more recently, the Kuni. The Asahina and Iuchi have long respected each other through their mutual love of magic for the sake of magic itself and the alliance their clans shared for many years. Their alliance with the Kuni has resulted from daimyo Iuchi Lixue's strong desire to assist the Crab in their war against the Horde.

The Iuchi have been traditionally paranoid about other shugenja families, especially those of the Scorpion. This dates back to a particularly humiliating experience shortly after the Unicorn returned from their journeys abroad, when a clever Scorpion tricked an Iuchi into revealing secret spells to the entire Imperial Court. The Unicorn have never forgotten nor forgiven the insult. Since the Scorpion's return from the Burning Sands, the Unicorn have been doubly cautious. After traveling in the lands where the Unicorn's unique brand of magic was born, who can tell which of their secrets are now shared by the Clan of Shadows and which remain entirely their own? Students of the Gatherer of the Winds dojo generally denote their school by having a small white or gray kanji for "air" stitched on the lower part of their family mon.

TRAINING

The first thing impressed on novice Unicorn shugenja is the importance of secrecy. Perhaps even more than the Dragon and Phoenix, the Iuchi guard some of the rarest magic in all of the Empire. Petty daimyo and Clan Champions alike have attempted to ensnare the Unicorn into revealing their exotic practices, with little success.

The Gatherer of the Winds Dojo may also be the least structured shugenja school in Rokugan. The Iuchi teach their students to take joy in their gift, the ability to look upon the forces of the universe as friends and move with them. Initial training must follow guidelines in order to place an initiate on the proper path, but beyond that, the student's whims and talents take him where they will. Sensei at Gatherer of the Winds tend to take on a supervisory role rather than providing day-to-day guidance.



As the shugenja progresses in his training, regimen almost disappears. Because of this, gempukku within the ranks of Gatherer of the Winds is generally informal and spontaneous. More often than not, a pupil's sensei calls upon him to perform some basic rituals and processes of meishodo invocation under the guise of reviewing the student's progress. Sensei usually coordinate groups of such students to have their "gempukku" at the same time. If the student performs admirably, he is informed that the initial training of his life is over, and his family is invited to the celebrate the student's accomplishments.

SENSEI

The teachers at Gatherer of the Winds tend to be jovial and unorthodox shugenja from the Iuchi family. Many of them are aged, but have chosen to teach another generation instead of retiring to the monastery. These sensei are filled with joy and life, having spent their entire lives in the company of spirits and enjoyed every day of it.

IUCHI KANJIN

Master Sensei, Gatherer of the Winds Dojo
[Shugenja 15; Iuchi Shugenja 5]

Iuchi Kanjin is one of the few men in the history of Roku-gan who can claim the distinction of serving his clan and Empire even after death. He died during the War Against the Shadow, but returned to the Empire through Oblivion's Gate during the final battle against the Darkness. Kanjin was one of the spirits who sided with Emperor Toturi in the war against Hantei XVI. His power brought him an unusual command of Shinjo and Moto samurai during the war, which proved a terrifying complement to his own abilities.

Kanjin is a serious and intimidating man with a wry sense of humor. Though his demeanor is in stark contrast to the jovial shugenja who surround him, there is seldom any friction between the old priest and his students. Kanjin has seen three wars in his lifetime, and survived two of them. Even the most boisterous student realizes the sensei's wisdom, and treats Kanjin with great respect.

Rules Notes: Kanjin is a well-rounded shugenja with the standard focus on Unicorn Water spells. Most of Kanjin's skills, feats, spells, traits, and abilities focus on combat, knowledge of law, and the ability to command groups.

GATHERER OF THE WINDS BENEFITS

As some of the most contented and jovial shugenja in the Empire, the Iuchi tend to be gregarious and balanced of spirit.

SOCIAL BENEFIT

None.

TRAINING BENEFIT

Benefit: Shugenja trained at the Gatherer of the Winds Dojo gain a +2 circumstance bonus to all rolls and saves against fear and intimidation.

Benefit: Shugenja trained at the Gatherer of the Winds Dojo gain a Free Raise on all rolls to resist fear and intimidation.

NOTABLE STUDENTS

IUCHI LIXUE

[Shugenja 12; Iuchi Shugenja 4]

Among the Unicorn, it is not unheard of for an Iuchi shugenja to reach a position of military leadership. However, Lixue has risen higher in the ranks of the Unicorn army than any shugenja before her. She commands the Baraunghar, one of the three great armies of the Khan. Her force, although the smallest of the three, has recently been sent to aid the Crab Clan in their time of war.

Lixue is confident in the skill of her army, but wary of her own. Though a capable and deadly commander, she inwardly admits to herself that she has yet to face a truly worthy foe. As she stands beside the armies of Hida Kuon she will soon see the measure of her own mettle.

IUCHI HARI

[Shugenja 6/Unicorn Traveler 3; Iuchi Shugenja 3]

Hari has not seen the plains of his homeland for many years. Shortly after his gempukku, the young Iuchi was given permission to accompany the first caravan leaving the Unicorn provinces. Hari simply asked to go along; he didn't care where the journey took him. His sensei was impressed with the youth's wanderlust, and granted Hari the chance to see the Empire.

Hari has seen much more than he intended. During a short stay in Mantis lands, the Unicorn stumbled upon a Bloodspeaker gathering while he was attempting to find directions to the Moshi temples. Since then, Hari has simply attempted to keep one step ahead of the cult. The time since then has proven one disaster after another — a Tsuruchi magistrate Hari attempted to tell his story to ended up being an agent of the Bloodspeaker cell — and it has become all the young shugenja can do to keep struggling to return home.

HONORED WATCH CASTLE

Classes: Shugenja, Monk, Unicorn Traveler (Prestige)

Schools: Horiuchi Shugenja, Moto Shugenja

HISTORY

One of the newest families of the Empire, the Horiuchi have established an esteemed and important dojo in a very short amount of time. The purpose of both the family and its dojo are connected to the legendary race of the Naga. When the snake-people chose to return to their slumber, they gave the Unicorn an enormous golden pearl — a symbol of gratitude, trust, and respect between two peoples that would perhaps always be outsiders within the Empire.

As a demonstration of their appreciation for the gift, the Unicorn promised to watch over the Naga and their home of the Shinomen Forest as long as they were needed. The young Horiuchi family found itself sworn to guard the expansive borders of the Shinomen, using magic to assist the much larger Shinjo family. Though most consider the Horiuchi's presence insignificant compared to the legions of Shinjo scouts, the shugenja take their duties very seriously.

TRADITION

The Horiuchi take on very few apprentices from outside the family, though this is due mostly due to their status as a relatively young family. Most other shugenja families do not take the Horiuchi seriously, or even realize they exist, let alone dispatch students to learn at their temples. The Horiuchi do not mind; their doors are always open, and one day the Empire will consider them a worthy family. The Horiuchi embody patience, perseverance, and compassion.

Naturally, the temple keeps a close relationship with the Shinjo family, beside whom they guard the Shinomen, and the Iuchi family, the clan of their founder. The Horiuchi inherited their magic and methods from the Iuchi, who fondly look upon the fledgling family as inexperienced cousins. The Horiuchi take the Iuchi's often condescending manner in stride; they are nothing if not tolerant.

Students of from Honored Watch Castle show respect to their dojo by adding a representation of a Naga scale to their family mon.

TRAINING

Because of the size of the Horiuchi family, initiates tend to imitate an apprentice/master relationship more closely than shugenja traditional training. Generally a sensei of the Horiuchi takes three or four students for the bulk of their education. Initiates accompany their master on his patrols of the Shinomen regularly from the first day of their training, and are expected to contribute to the group they form. Like the Iuchi, the Horiuchi favor experience over theory, and find this method of education very useful. It also weeds out those who will be unable to fulfill the duties of their family.

Wilderness lore and hunting are taught alongside the arts of crafting meishodo and more traditional spellcraft. Meishodo's versatility and speed has proven invaluable to the shugenja who find themselves running from, or after, intruders in the forest. The Horiuchi also have a special fondness for the wise Shinsei and his teachings — more often than not, it is the humor of the Little Teacher that the fledgling Unicorn family remembers from the Tao. The fact that their founder, the retired Horiuchi Shoan, is now the High Priestess of the Four Temples no doubt colors the family's warm opinion toward Shinsei.

SENSEI

Naturally, the size of the Horiuchi family means that there are relatively few sensei among their number. Those who teach are appointed by the daimyo of the family, though this tradition on reaches back a single generation. While Horiuchi Shem-Zhe, daimyo of the family, would like to take a more active role in teaching, he is currently occupied with his studies in the Great Crater.

HORIUCHI MOMORO

[Shugenja 8; Horiuchi Shugenja 3]

Momoro finds himself in a unique position in the Empire — he is afforded the protection and resources of a high ranking sensei within a Great Clan, but remains unimportant enough to pursue his duties and agendas without being drawn into the political plots of the rest of Rokugan. As long as he can remember, the sensei has been a scholar and friend of the kami, so this opportunity has not been lost on him.

Rules Notes: Momoro is an intelligent and intense man, not prone to showing any outward sign of emotion. He realizes he is far from the most powerful shugenja in the Empire, and makes no show otherwise. His skills, abilities, spells, traits, and feats focus mostly on scholarly pursuits — he is no warrior and makes no pretense at being one.

HONORED WATCH BENEFITS

As the only shugenja family charged with handling the defense of an area on their own, the Horiuchi are a strange mix between friendly priest and grim combatant.

SOCIAL BENEFIT

None.

TRAINING BENEFIT

Benefit: Shugenja trained by the Horiuchi gain a + 2 circumstance bonus when making a Wilderness Lore or Animal Handling skill check in the Shinomen Forest.

Benefit: Shugenja trained by the Horiuchi gain an additional die to roll (not keep) when making any skill check that relates to knowledge of the Shinomen Forest or its inhabitants.

NOTABLE STUDENTS

HORIUCHI KOGURO

[Shugenja 9; Horiuchi Shugenja 3]

Raised by his Moto family until their deaths in the Battle of Oblivion's Gate, Koguro was the epitome of Moto severity. Like many others, he was adopted by Shoan and adopted the Horiuchi name. Early on, Koguro displayed great potential for magic. The keen intellect the boy quickly showed only fed his unusual behavior; Koguro was sometimes openly threatening toward his fellow Unicorn, other times strangely friendly and humorous.

Though his behavior is odd, Koguro is generally harmless and genuinely loves his family. He seems to fit in well with his new surroundings, working as a healer and guide for Unicorn who must pass through the Shinomen.

HORIUCHI SHOKO

[Shugenja 4; Horiuchi Shugenja 2]

One of the most promising students of her generation, Shoko stoutly bears the twin burdens of leadership and duty. Among the first to be born with the Horiuchi name, Shoko is a credit to her father and daimyo, Shem-Zhe. A pleasant rarity among the Horiuchi, Shoko's cheerful demeanor has made her an excellent emissary for the tiny family.

Shoko enjoys the life that has been given to her, and her sense of fulfillment and happiness is almost contagious. She does take her duties seriously, and her smiling face belies an agile mind that many have underestimated due to her youth and ancestry.

ADVANCED TRAINING

UNICORN TRAVELER (PRESTIGE CLASS)

The Unicorn traveler is amply trained in the use of magic to transcend the usual constraints of space. A traveler can make in hours a trip that would take weeks for anyone else.

Hit Die: d6.

REQUIREMENTS

To qualify to become a Unicorn Traveler, a character must fulfill all the following criteria.

Clan: Unicorn

Base Attack Bonus: +2

Skills: Ride (4 Ranks), Spellcraft (8 Ranks), Wilderness Lore (4 Ranks).

Feats: Meishodo.

Spells: The character must have the ability to cast 3rd level divine spells.

CLASS SKILLS

The Unicorn Traveler's class skills (and the key ability for each skill) are Animal Empathy (Cha, exclusive skill), Concentration (Con), Craft (Int), Handle Animal (Cha), Heal (Wis), Intuit Direction (Wis), Knowledge (nature) (Int), Listen (Wis), Profession (Wis), Scry (Int, exclusive skill), Spellcraft (Int), Swim (Str), Spot (Wis), Wilderness Lore (Wis).

Skill Points at Each Level: 4 + Int modifier.

CLASS FEATURES

All of the following are class features of the Unicorn traveler prestige class.

Weapon and Armor Proficiency: Unicorn travelers are proficient with all simple weapons, the wakizashi, the katana, and light armor.

Spells Per Day: A Unicorn traveler continues his general study of elemental magic as well as new paths of warfare and personal combat. For each level he gains in this class, he gains new spells known and spells per day as if he has also gained a level in a divine spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained (improved chance of turning or controlling undead, metamagic or item creation feats, increased range of sense elements, and so on). This essentially means that he adds these levels to the level of some other divine spellcasting class he has, then determines spells per day, caster level, and spells known. If the character had more than one spellcasting class before he became a Unicorn traveler, he must decide to which class he adds each level for this purpose.

Ki-Rin's Step: Though the Unicorn traveler is more adept on foot than many other Unicorn, he has also learned to bond mystically with his steed. The Unicorn traveler grants any mount he rides +10 to its speed.

Travel Magic: Trained in the secret arts of Unicorn travel magic, the Unicorn traveler's is most valuable to the clan when he's traveling faster and farther than ordinary samurai could hope to move. At 2nd level, the Unicorn traveler gains the Travel Magic feat (from *Magic of Rokugan*, page 10), even if he does not possess the prerequisite 15 Wisdom. If he already possesses this feat, maximum range and weight allowance for spells with the teleportation descriptor is tripled rather than doubled. At 4th level, the Unicorn traveler's travel magic becomes so potent that the maximum range

and weight allowance for spells he casts with the teleportation descriptor have their range tripled (or quadrupled, if they were already tripled).

Breath of the Lady: The Unicorn traveler is so in tune with the ways of the wind and travel that he can move from place to place in the blink of an eye. Once per day, a 5th level Unicorn traveler may spend a Void Point to cast any spell he knows with the Teleportation descriptor as a free action. This ability may be used once per day.

HORIUCHI SCHOOL OF THE UNICORN CLAN 10201

(Elemental Focus: Earth)

Spells marked with a * appear in *Rokugan*.

- 0 **Pebble Charm***: Creates a temporary defensive charm.
- 1 **Whispers of the Land***: Track target wherever he may go.
- 2 **Grasp of the Kami (Hold Person)**: Holds one person helpless, 1 round/level.
- 3 **Walk Through the Mountains (Meld Into Stone)**: You and your gear merge with stone.
- 4 **Mountain's Teeth (Spike Stones)**: Creatures in area take 1d8 damage, may be slowed.
- 5 **Symbol of Earth***: Earth kami stuns creatures in area.
- 6 **Armor of the Emperor II (Stoneskin)**: Stops blows, cuts, and slashes.
- 7 **Wooden Prison***: Target transformed into a tree.
- 8 **Devastation of Stone***: Boulders rain down on a large area.
- 9 **Essence of Earth II***: Caster gains 50/+2 DR and major immunity to spells.

HORIUCHI SCHOOL 1200 EDITION 1

Benefit: +1 Reflexes

Beginning Honor: 2, plus 5 boxes

Skills: Calligraphy, Defense, Horsemanship, Stealth, Meditation, any one High skill and any one High or Bugei skill.

Beginning Spells: Sense, Commune, Summon, plus 3 Earth, 2 Water, and 1 Fire. Horiuchi Shugenja have an Affinity to Earth, and a Deficiency to Air.

Horiuchi Shugenja use the same starting outfit as Iuchi Shugenja (see page 143 of the Player's Guide).

UNICORN CLAN SECRET SPELL

As the Moto Khan turns his Clan to war, the Iuchi stand ready to unleash deadly magic never seen before within the Empire. Though some call their spells a perversion of the gift of the kami, none can deny that the Unicorn shugenja have come to command great power on the battlefield.

TABLE 8-1: UNICORN TRAVELER

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells Per Day
1st	+0	+2	+2	+2	Ki-Rin's Step	+1 level of existing class
2nd	+1	+3	+3	+3	Travel Magic	+1 level of existing class
3rd	+2	+3	+3	+3		+1 level of existing class
4th	+3	+4	+4	+4	Travel Magic x3	+1 level of existing class
5th	+3	+4	+4	+4	Breath of the Lady	+1 level of existing class

BURNING THE LIFEBLOOD (201)

Evocation (Fire, Water)
Level: Shu 5 (Fire and Water — Multi-Element)
Components: V, S, DF
Casting Time: 1 action
Range: Medium (100 ft. + 10 ft./level)
Target: One living creature
Duration: Concentration, up to 8 rounds
Saving Throw: See text
Spell Resistance: Yes

This brutal and disabling spell attacks the very blood coursing through the target's veins. The caster causes fire kami to interact with the water in the target's blood, effectively burning him with his own Water. The target of this spell takes 4d6 fire damage every round and must make a Fortitude save each round or take only a partial action that round. The target is allowed an initial Fortitude save to negate the spell completely before any damage is taken. A successful Fortitude save on any round thereafter ends the spell.

BURNING THE LIFEBLOOD (2ND EDITION)

Element: Fire and Water — Multi-Element
Mastery Level: 4
Duration: Concentration
Area of Effect: One target
Range: 30'

This brutal and disabling spell attacks the very blood coursing through the veins of its target. The caster causes fire kami to interact with the water in a target's blood, effectively burning him with his own Water. The target of this spell takes 2k2 Wounds every round, and must make a Stamina check each round at a TN of 15 or lose his next action. The caster must maintain full concentration and can take no other actions while concentrating on maintaining this spell.

MEISHODO

The Horiuchi have been researching the gaijin magical art of meishodo and have made several new advances in the art. In order to learn meishodo effectively, a character must spend at least a season with the Horiuchi, as all major work with the craft is now being done on their lands. This serves as an effective cover for the secret Unicorn art; the Empire rarely pays any attention to the fledgling Horiuchi family.

One of the Horiuchi's most remarkable breakthroughs was overcoming the "barrier" between the gaijin magic and the native Rokugan practice of kami worship. In the past, those who had set themselves to the study of meishodo found themselves unable to cast magic by importuning the kami, and vice versa. However, intense Horiuchi research has overcome this deficiency, much to the benefit of the family's scouts. Though spells cast by meishodo charms tend to be less powerful than those cast with scrolls, their speed makes them invaluable to those who must be constantly on guard.

If you select the Meishodo Secret Lore Feat (see *Rokugan*, page 89), your character must spend a season with the Horiuchi or Iuchi to learn the feat. When your character learns the feat, he may gain one 1st-level meishodo of any spell that he can cast at the time.

When crafting a new meishodo, a character may opt to return to the Iuchi or Horiuchi schools before creating the item. If the character spends his entire time crafting the charm in the schools of the Unicorn shugenja, the meishodo may be made with one of the following benefits:

- Crafted as if the shugenja possessed either the Maximize Spell, Heighten Spell, Enlarge Spell, or Empower Spell feat. The shugenja must still be able to cast the spell as if it were affected by the metamagic feat, and follows all rules for meishodo creation as if he possessed the feat.
- The cost (in koku) of the meishodo is treated as if the spell were one level lower.
- The cost (in XP) of the meishodo is treated as if the spell were one level lower.

Of course, using the family stronghold for personal reasons generally requires the favors of someone in a position of authority within the shugenja school. If the character does not have connections of that kind, the Iuchi and Horiuchi will usually ask for some sort of repayment (often in services) for their help.

When you create an Iuchi or Horiuchi shugenja, you may opt to make that shugenja proficient with the art of meishodo. If you do so, you may pick any number of your starting spells to be meishodo charms, which replace the scrolls used to cast spells. Like conventional scrolls, you must have the charm associated with the spell to cast the magic. Meishodo spells may never become innate abilities. The number of actions required to cast a spell from a meishodo charm is always one, regardless of Mastery Level, and they may not be countered with non-meishodo spells. Meishodo spells may never benefit from raises made by the caster, though the GM may opt to give your shugenja circumstantial Free Raises.

Each time your shugenja gains an Insight Rank and returns for training with his school, you may choose to have any of his new spells gained become meishodo in the same manner. In addition, the GM should feel free to give the character opportunities to gain new meishodo if he wishes, in a manner similar to the shugenja gaining new spell scrolls (albeit in different circumstances — meishodo should rarely be gained outside the temples of the Iuchi or Horiuchi). At the second Insight Rank and beyond, the shugenja may gain his new meishodo from the Iuchi or Horiuchi schools. A shugenja need only spend his initial training with the Horiuchi to learn how to effectively use the gaijin art.

Spells with a Mastery Level above 3 may never be made into meishodo, with the exception of spells within the shugenja's Affinity. Spells of that element may be made into meishodo so long as they are not above Mastery Level 4.

It is important to note that meishodo is a gaijin form of magic, though it is rarely recognized as such. Other shugenja will realize that the Unicorn-trained shugenja is practicing an unorthodox form of magic, but there are myriad ways to gain the attention and favor of the kami. If anyone recognizes meishodo for what it is and sees the character practicing it openly, the shugenja might lose honor as if he were caught performing a Low Skill, depending on who catches him in the act.

CHAPTER NINE:

MINOR CLANS AND OTHERS



"Master Ittei, what is the Tao, anyway?" asked the peasant as he scratched absently in the light of the fire, shadows dancing on the ceiling of the hut.

The shaven-headed man dressed in simple linen robes smiled widely, his eyes sparkling with good humor, and answered, "A fish sought an audience with the emperor fish. When his audience was granted, he asked the emperor fish, 'I have always heard about the sea, but what is the sea, anyway? Where is it?' The emperor fish answered, 'Your being is in the sea, living in it, moving in it. The sea is inside of you and outside of you, and you are born into the sea, and you will die in the sea. The sea surrounds you as your own being.'"

The monk fell silent, as if waiting. Then suddenly a twig snapped, and the peasant reached enlightenment.

TEMPLE OF OSANO-WO

Classes: Shugenja, Inkyo

Schools: Any Shugenja, Osano-Wo Monk

HISTORY

The history of the Temple of Osano-Wo is long and rich. While maintaining an identity separate from the Brotherhood of Shinsei, the monks of this temple keep a close alliance with the Brotherhood, seeing their variations in practices as merely different facets of the same jewel.

The monks of Osano-Wo are the most militant followers of Shinsei in the Empire. They often take credit for being the first warrior monks. The monks who train here are legendary in hand-to-hand combat. They are well aware of how dangerous their proficiency in the martial arts makes them. The confidence this breeds is sometimes seen as egotism by the more conservative members of the Brotherhood, but the monks of Osano-Wo ignore this quiet disapproval with the equanimity of superiority. Those who train here spend much more time on martial training than meditation or the study of the Tao. They are relentless, tireless, and reliable, and viewed by most as a hornet's nest best left alone.

The Temple of Osano-Wo is one of the oldest monasteries in the Empire, founded in the year 297, two hundred years to the day after Hida Osano-Wo's death. Inspired by the Fortune of Fire and Thunder, these monks strive for enlightenment through the perfection of the body and the purity of perfect movement. The monks here view the Emerald Champion as the chosen of Osano-Wo, so they keep a simple room prepared for him should he ever choose to visit. During the Clan War, the monks of Osano-Wo were the first to join in the fray, while the less warlike within the Brotherhood were still contemplating the need for involvement.

SENSEI

HYAKUJO

Master of the Temple of Osano-Wo
[Sohei 15/Thunder Sohei 5; Monk 7]

Hyakujo is a man of indeterminate age. His eyes have lost none of their fierce smolder, nor his limbs any of their

strength. He is the oldest among the monks, and none at the Temple can remember his youth, or even his middle age. In fact, he is 110 years old, but he moves with more grace and power than most 20-year-olds. He has lived in this monastery for as long as he can remember, left at its gates as an infant in a basket. The scars on his arms are older than many of the so called "ancient masters" of the temple, but Hyakujo sees no need to brag.

Anyone who speaks with him for any length of time quickly gets the impression that he is an explosion waiting to happen, held in check only by the power of will. Not an uncontrolled explosion of rage, but a perfectly channeled, completely controlled manifestation of complete devastation. He could kill with the slightest effort. But he does not flaunt his prowess; it is built into the core of his being. His soul is an unbreakable diamond made manifest in his flesh. Despite his abilities, he has a kind and generous spirit, and is a gentle but unyielding teacher to the monks beneath him.

Rules Notes: Hyakujo possesses the most powerful martial kiho feats available, and is a martial artist of godlike ability. If unleashed in a melee, he could well kill everything in sight without taking a scratch. In a century, however, he has learned restraint.

TEMPLE OF OSANO-WO BENEFITS

SOCIAL BENEFIT

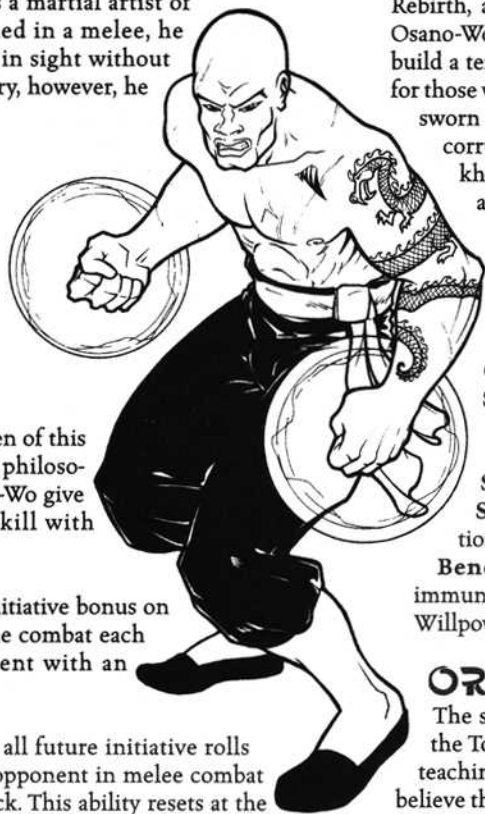
None.

TRAINING BENEFIT

The intense training regimen of this monastery and the martial philosophy of the monks of Osano-Wo give the student heightened skill with hand-to-hand combat.

Benefit: You gain a +1 initiative bonus on future rounds of the same combat each time you hit an opponent with an unarmed attack.

Benefit: You gain +1 on all future initiative rolls each time you strike an opponent in melee combat with a hand-to-hand attack. This ability resets at the beginning of every combat.



NOTABLE STUDENTS

ZENKAI

[Sohei 4/Thunder Sohei 1, Monk 2]

This young man's ready smile masks a hot temper. His superiors sometimes chastise him for his angry excesses, but he feels everything with great passion. Every burst of laughter explodes from his deepest being, and every flare of anger burns as hot as a smith's forge. He is a great leader among his peers, but until he learns to control his anger, to channel it, his superiors feel that he will not go very far. Even now, he has mastered the techniques he can manage, but his anger often gets in the way of his advancement.

ADVANCED TEMPLE TRAINING

Though monks and shugenja differ in many ways, they both draw extraordinary powers from their mastery of the elements. Most legendary shugenja spend some amount of time among the monasteries of the Empire, learning the basics of kiho. The following section describes several new kiho and temples for monk characters.

BROTHERS OF REBIRTH

This is a new order of the Brotherhood, having come into existence only within the last few months. The Brothers of Rebirth dwell in a small monastery in the Phoenix mountains, a few miles south of the City of Remembrance. They formed shortly after the ascension of Shiba Tsukune as Fortune of Rebirth, and are mostly former members of the Temple of Osano-Wo whom the Fortune of Fire and Thunder asked to build a temple to the new Fortune. The Brothers believe that for those who embrace the Tao, there can be no death. They are sworn enemies of the Shadowlands, believing that the corruption of Jigoku is a terrible perversion of the karmic cycle. The monks of Rebirth are strong, wise, and fearless. Some might even be considered foolhardy, leaping into battle against the minions of the Horde with no concern for their own safety.

Favored Class: Monk.

Starting Honor: 2.

Class Skill: Concentration.

Starting Outfit: Masterwork ono, masterwork healer's kit.

Starting Honor: 2, plus zero boxes.

Skills: Any Hand-to-Hand skill, Medicine, Meditation, Shintao, Theology, 2 Bugei Skills.

Benefit: Monks from this temple are completely immune to Fear. In addition, they add 10 to the result of any Willpower-related skill rolls or opposed rolls.

ORDER OF HOSHI

The strange Order of Hoshi is strongly associated with the Togashi family of the Dragon. This order studies the teachings of the immortal Togashi Hoshi, and its members believe that true enlightenment can only be found in the pursuit of justice. Though some of these monks consider their order part of the Dragon Clan, in truth they are independent of clan affiliation. Their teachings dictate that only by shunning alliances can the soul remain free to do what is right.

The Order of Hoshi are more like a family than other monk brotherhoods, with its members almost always adopting the Hoshi name. Though the Emperor has never acknowledged this name as an official family, Toturi took no offense at this presumption. Whether or not future Emperors will be so kind remains to be seen.

Favored Class: Inkyo

Starting Honor: 2

Class Skill: Knowledge (Shintao)

Starting Outfit: Masterwork bo staff, potion of cure light wounds.

THE TEMPLE OF OSANO-WO

15R 2nd Edition rules for attending the Temple of Osano-Wo as a school are presented in *The Way of Shinsei*. However, remember that the "temples" presented in that book are merely archetypes, and could represent any one of hundreds of temples that share the Temple of Osano-Wo's philosophies. The following dojo bonuses apply directly to those who attended the actual Temple of Osano-Wo.

(Note: This order was originally presented as the Hoshi family in *Rokugan*.)

Starting Honor: 2, plus zero boxes

Skills: Any Hand-to-Hand skill, Fasting, Meditation, Mountaineering, Shintao, any 2 skills.

Benefit: Hoshi monks gain two extra dice instead of one when spending a Void Point on an attack roll or opposed roll against an opponent with lower Honor.

THE THUNDER SOHEI (PRESTIGE CLASS)

The Thunder Sohei are the monks of the Temple of Osano-Wo who have reached the most advanced levels of martial training. They have hardened their bodies and trained their minds to a tremendous level of martial prowess. They are respected and feared like no other monks.

Hit Die: d6.

REQUIREMENTS

To qualify to become a Thunder Sohei, a character must fulfill the following criteria:

Alignment: Any non-evil.

Base Attack Bonus: +3

Skills: Knowledge (religion) 8 ranks.

Feats: Improved Unarmed Strike, Void Use, at least two kiho feats.

CLASS SKILLS

The Thunder Sohei's class skills (and key ability for each skill) are Balance (Dex), Climb (Str), Concentration (Con), Craft (Int), Diplomacy (Cha), Escape Artist (Dex), Hide (Dex), Jump (Str), Knowledge (religion) (Int), Knowledge (Elements) (Int), Knowledge (Fortunes) (Int), Listen (Wis), Move Silently (Dex), Perform (Cha), Swim (Str), and Tumble (Dex).

Skill Points at Each Level: 4 + Int modifier.

CLASS FEATURES

Weapon and Armor Proficiency: The thunder sohei is gain no additional weapon or armor proficiency. The suffer the same penalties for wearing armor that monks do.

Monk Abilities: The thunder sohei has the unarmed damage, AC bonus, and speed of a monk with as many levels as his monk levels plus his thunder sohei levels. Thunder sohei who have levels in the inkyo class also determine their unarmed damage as if they were an inkyo with as many levels as their inkyo levels plus their thunder sohei levels.

Chi Flesh (Ex): The 1st-level thunder sohei has learned to focus his chi to toughen his skin and resist pain. He gains +1 hit point per character level, retroactively and henceforth. **Bonus Feat:** At 2nd level, the thunder sohei may take any Kiho feat he could normally take, in addition to any other feats he might normally gain.

The Water's Depths (Ex): The thunder sohei at 3rd level has trained his body to increase his physical stamina. He gains 2 points of Constitution permanently.

Fortune's Fist (Su): At 4th level, the thunder sohei is able to gather the power of the elements into his fists. His fists gain a +2 enhancement bonus to attack and damage. This ability stacks with the benefits of the Spirit Strike feat.

Stone Flesh (Su): The thunder sohei at 5th level can now focus his chi to such a degree that he can harden his flesh to the consistency of stone for short periods. When this ability is in effect, he gains the ability Damage Reduction 20/+3. This effects lasts for a number of rounds equal to half his character level (rounded down), after which the focused chi is dispersed and the effect ends. The monk can use this ability once per day.

THE THUNDER SOHEI (NEW PATH)

Technique Rank: 3

Path of Entry: Temple of Osano-Wo 2

Path of Egress: Temple of Osano-Wo 3

Technique: Calling the Thunder

When increasing to this rank, the monk learns one new kiho rather than the usual two. In addition, he masters any one kiho that he already knows from a previous rank. The mastered kiho no longer has any activation cost and lasts for twice the listed duration.

KIHO RULES

Way of Shinsei introduced kiho mechanics for monk characters. For those who do not have access to that book, the basics of monk character creation are reiterated here, updated to Second Edition rules. Way of Shinsei provides far more extensive rules on the use of kiho, as well as a far greater selection of kiho. Those interested in making a monk character are encouraged to refer to that book. (The Alderac website at <http://15r.alderac.com> also features more information on existing kiho, updated to Second Edition rules.)

Instead of a clan, family, and school, monk characters gain a +1 bonus to their Void Ring and choose a temple that best represents their dedication to the path of enlightenment (either one of the two new temples described in this book or one of the four in Way of Shinsei). Monks have 2 Glory, and this

TABLE 10-1: THUNDER SOHEI

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1st	+0	+2	+2	+0	Monk abilities, Chi Flesh
2nd	+1	+3	+3	+0	Bonus feat
3rd	+2	+3	+3	+1	The Water's Depths
4th	+3	+4	+4	+1	Fortune's Fist
5th	+3	+4	+4	+1	Stone Flesh

MONK TEMPLES

A monk's temple represents that character's training, background, and specific outlook on the path of enlightenment. For monk characters, the benefits of a specific temple can be used in place of the normal benefits derived from belonging to a family. Some temples also have training and social benefits resembling those of dojo.

never increases or decreases. Monks receive the normal allotment of 30 Character Points, which can be spent in the normal fashion. All monks begin with the Ascetic Disadvantage, but gain no Character Points for it.

A monk character begins with three kiho. A Rank 1 monk may purchase additional kiho during character creation at the cost of twice the kiho's Mastery Level in Character Points. A monk may never learn a kiho with a Mastery Level greater than his Ring + Rank, and may never know more kiho in one element than his Ring in that element. Whenever a monk's Rank increases, he may learn two additional kiho.

Kiho are classified into four categories: Mushin, Aiki, Kharmic, and Zanshin.

MUSHIN

The term *mushin* means "thought without thought." These kiho depend upon physical contact. Unless the kiho says otherwise, all are delivered via unarmed attacks. Only one *mushin* kiho may be used with each attack.

Some *mushin* kiho require subtle strikes upon the body's nerve centers, known as *atemi*. *Atemi* often do no damage; a single touch is enough to deliver many of these attacks. Clever monks can use these techniques without initiating combat. Unfortunately, armor covers many of the vital nerve areas necessary for *atemi*. An opponent gains twice his normal armor TN bonus against any *atemi*-based kiho. A character with the *Atemi* skill can make additional (not Free) Raises equal to half his *Atemi* skill (round up) on all *Atemi*-related attacks.

AIKI

The meaning of the word translates roughly as "united life force." These are the most passive and defensive of kiho, altering the monk's abilities and natural defenses dramatically. Many *aiki* bear drawbacks, and should be used carefully, if at all. A monk may use only one *aiki* at a time. Activating an *aiki* or switching from one *aiki* to another requires either fifteen minutes of meditation or a single action and expenditure of one Void Point.

KHARMIC

Kharmic kiho are very potent but rely upon a specific trigger to be used. A monk may only have one kharmic kiho active at a time, and can switch from one to another via fifteen minutes of meditation or a single action accompanied by spending one Void Point. A monk does not have to activate his kharmic kiho when the trigger conditions are fulfilled unless he chooses to do so.

ZANSHIN

The term *zanshin* roughly translates as "supreme awareness." *Zanshin* kiho defy explanation. Any kiho that does not fit neatly into one of the other three groups is a product of *zanshin*. *Zanshin* kiho produce incredible effects, comparable only to magic.

NEW KIHU

"Yes, I can teach you how to walk through fire. Learn well, though. It is not the sort of practice that forgives failure."

— Hoshi Wayan

All of the following new kiho count as kiho feats in the d20 system, and as kiho in the Legend of the Five Rings 2nd Edition system.

BE THE BREEZE

You are able to perform a spectacular hand-to-hand attack, striking no apparent target but sending nearby air spirits forth in a wave to collide with a distant opponent.

Prerequisite: +2 base attack bonus, Dexterity 15+, Improved Unarmed Strike, Void Use.

Benefit: Once per round, you may perform an unarmed attack as a ranged attack against a target up to fifteen feet beyond your normal reach (twenty feet total range for a normal human). This attack inflicts only subdual damage.

Element: Air

Type: Mushin

Mastery: 4

Benefit: You may deliver an unarmed attack against an opponent up to twenty feet away. This attack cannot force an opponent beyond the Down level.

THE CALM OF SHINSEI

You have the firm patience of unyielding stone; given time you can harvest great wisdom from deep within.

Prerequisite: Void Use.

Benefit: Any time you take 20 on a Knowledge- or Wisdom-based skill check, you may choose to spend twice the normal amount of time to gain a bonus to your skill check equal to twice your level. In addition, you may perform unskilled rolls as if you had half a rank in the applicable skill (allowing you to ignore any potential penalties for attempting the check unskilled). The Calm of Shinsei requires extraordinary focus, and you may not move at all during the time you are using it.

Element: Earth

Type: Aiki

Mastery: 3

Benefit: When making an Intelligence- or Perception-based skill check, you may choose to spend time meditating upon the answer, drawing on the spirits of the earth for inspiration. For every ten minutes you spend meditating, you get a Free Raise, up to a maximum number of Free Raises equal to twice your Earth Ring. This *aiki* kiho has no drawbacks. When you use this kiho to enhance a skill, if you move at all while doing so, the skill roll automatically fails.

ELEMENTAL SHOCK

The harmony of your soul cannot be broken; those who seek to disrupt your chi risk their own well-being.

Prerequisite: Monk or Inkyo level 6th+, Depths of the Void, Void Use.

Benefit: Any time someone attempts to impose certain status effects upon you, whether via an attack, spell, feat, supernatural ability, or other effect, you may spend three Void Points to inflict the same status effect on him in return. The target may make a Fortitude save (DC 15 + your current total Void Points before using this feat) to resist the effect.

These status effects include the following: blind, dazed, dazzled, deaf, disabled, fatigued, nauseated, paralyzed, staggered, stunned, and unconscious. Becoming unconscious as a result of being reduced below zero hit points does not trigger this kiho, though being knocked out by having subdual damage in excess of current hit points does.

Element: Fire

Type: Kharmic

Mastery: 6

Benefit: Any time a spell, kiho, or other effect imposes TN penalties, blindness, deafness, paralysis, sleep, or other negative status effects (not including poison or disease) upon you, you may spend three Void Points to inflict the same effect upon the party responsible. The target may resist this effect by making an Earth roll vs. your Void \times 5.

This feat does not affect TN penalties or unconsciousness caused by taking Wounds.

GIFT OF THE WATER DRAGON

The Water Dragon embodies maneuverability and fluid motion. You can easily exploit the weaknesses of those who attempt to outmaneuver you.

Prerequisite: Monk or Inkyo level 1st+, Depths of the Void, Void Use.

Benefit: Once per round, you gain an extra attack at your highest base attack bonus against any opponent who declares the total defense action or makes use of the Expertise feat to increase his AC.

Element: Water

Type: Kharmic

Mastery: 4

Benefit: Once per round, you gain an extra attack against any opponent who declares the Full Defense maneuver.

KHARMIC UNISON

You are skilled at using your martial prowess to defend others.

Prerequisite: Monk or Inkyo level 1st+, Depths of the Void, Void use.

Benefit: At the beginning of each combat, you may name one other individual whom you place under your protection. You may spend a Void Point to redirect any melee attack directed against this individual to yourself. You immediately move into the protected individual's square, and they move into the position you formerly occupied. You must choose whether or not to use this kiho before the attacker makes his attack roll. If the attack roll misses you by five or more, you may make an immediate attack of opportunity against the attacker.

Element: Void

Type: Kharmic

Mastery: 5

Benefit: At the beginning of combat, you may name one of your allies to place under your protection. If you are standing beside this individual and he is attacked in melee, you may spend a Void Point to redirect the attack to yourself. You must declare use of this kiho before the attack roll is made. If this attack misses you by ten or more, you may immediately attack the attacker in return.

PALM OF FIRE

You can focus the purity of Osano-Wo's fire into a searing physical blow or blast nearby enemies with a sheet of fire.

Prerequisites: Inkyo, level 10th+, Improved Unarmed Strike, Void Use.

Benefit: You may spend a Void Point when making an unarmed attack to release the Fire within you. In addition to the physical damage from the attack, a thin sheet of flame explodes from your open palm, swirling around your body. This flame does 5d4 fire damage in all squares adjacent to you (Reflex half, DC 10 + your Dexterity modifier + one-half your total monk and inkyo levels). The target of your original attack is not allowed a save.

Element: Fire

Mastery: 4

Type: Zanshin

You can focus the purity of Osano-Wo's fire into a searing physical blow or blast nearby enemies with a sheet of fire. You may spend a Void Point when making an unarmed attack to release the Fire within you. When the attack deals Wounds, a thin sheet of flame explodes from your open palm, swirling around your body. This burst of flame causes an additional 3k2 Wounds to your target, and inflicts 2k1 Wounds on all others adjacent to you.

THE POWER OF NOTHING

You have mastered the greatest secret of Void, allowing you to manipulate fate itself.

Prerequisite: Maximum Void Point total 8 or more.

Benefit: Once per round, you may spend a Void Point to re-roll any skill check, attack roll, or saving throw and keep the better result. If this re-roll succeeds by five or more, the Void Point you used to activate this kiho is not expended.

Element: Void

Type: Zanshin

Mastery: 9

Benefit: Once per round, you may spend a Void Point to re-roll any failed skill roll or opposed roll and keep the better of the two results. If the re-roll succeeds by ten or more, the Void Point you used to activate this kiho is not expended.

REMEMBER THE MOUNTAIN

Just as the mountain stands against the wind, the rain, and the flame, you can harden your spirit against the power of the elements.

Prerequisite: Monk or Inkyo level 3rd+, Constitution 15+, Depths of the Void, Void Use.

Benefit: If you make a successful saving throw against any

effect that allows a "Fortitude partial" or "Fortitude half" result, you may spend four Void Points to be completely unaffected.

Element: Earth

Type: Aiki

Mastery: 4

Benefit: While you are affected by this kiho, the TN of all spells targeting you is increased by your Earth \times 3. This applies to all helpful as well as harmful magic. Any spells that you cast have their TNs increased by your Earth \times 5, and you cannot make Raises on spellcasting.

SHATTER THE ELEMENTS

You perform a powerful attack that disrupts the flow of energies between the target's body and soul, greatly disrupting his ability to use magic or kiho.

Prerequisite: Base attack bonus +7, Dexterity 15+, Improved Unarmed Strike, Void Use.

Benefit: To use this kiho, you must spend a Void Point while making an unarmed attack roll. If this attack is successful, you disrupt the target's magical energies. When attempting to actively use any kiho feat, supernatural ability, spell-like ability, or cast a spell, the target must spend a Void Point or make a Concentration check (DC 25); otherwise the attempt fails. Targets with spell resistance may apply it against this feat as if you were casting a spell. The effects of this kiho last for a number of rounds equal to your Dexterity modifier.

Element: Fire

Type: Mushin

Mastery: 6

Benefit: You may spend a Void Point when making an unarmed attack roll to disrupt the target's magical energies. Any time the target attempts to cast a spell, use a kiho, or draw upon a natural magical ability, he must spend a Void Point or roll the appropriate Ring vs. TN 20; otherwise the attempt fails. The "appropriate" Ring is that of the element used to cast the spell or use the kiho. In the cases of natural magical abilities that do not apply directly to any Ring, use the target's highest Ring. The effects of this kiho last a number of rounds equal to your Fire Ring.

SPEED OF THE WATERFALL

You can infuse your body with the spirit of water, allowing swift and rapid movements. Unfortunately, such speed often comes at the cost of precision.

Prerequisite: Depths of the Void, Void Use.

Benefit: You may choose to double your speed as a free action. While your speed is increased in this manner, you suffer a -4 penalty to attack and damage rolls and a -4 penalty to AC. This is considered a supernatural ability.

Element: Water

Type: Aiki

Mastery: 3

Benefit: While under the effects of this kiho, your Water Ring is doubled for the purposes of determining your speed. The power of this kiho causes you to roll one fewer die on all attack and damage rolls.

THE THUNDER'S CLAP

By performing a precise strike just below an opponent's ear, you can inflict temporary deafness.

Prerequisite: Base attack bonus +2, Improved Unarmed Strike, Void Use.

Benefit: You may perform a special unarmed attack against an opponent, forcing him to make a Fortitude save (DC 15 + your Dexterity modifier + one half your inkyo level, if applicable). If this save fails, the target is deafened for 24 hours.

If the target possesses this feat or has the Cleansing Spirit Feat, he may heal the damage to his hearing as a standard action.

Element: Air

Type: Mushin (Atemi)

Mastery: 5

Benefit: You may perform a special Atemi attack that strikes the target deaf. This effect lasts for twenty-four hours. An opponent who knows this kiho, Cleansing Spirit, or Chi Protection can remove this effect by meditating for one round. A character with Chi Protection may make an Intelligence/Atemi roll vs. TN 15 to remove the effect from another person.

THUNDERSTROKE

You can summon the thunder of Osano-Wo, the Fortune of Fire and Thunder, into a single devastating blow that explodes with a burst of thunder and lightning.

Prerequisites: Inkyo level 13th+, Improved Unarmed Strike, Void Use, Depths of the Void.

Benefit: You may spend three Void Points when delivering a successful unarmed attack to summon the power of thunder into the blow. In addition to any damage caused by this blow, the kiho does 1d6 lightning damage per level of the monk to the target, to a maximum of 10d6. This is a supernatural ability.

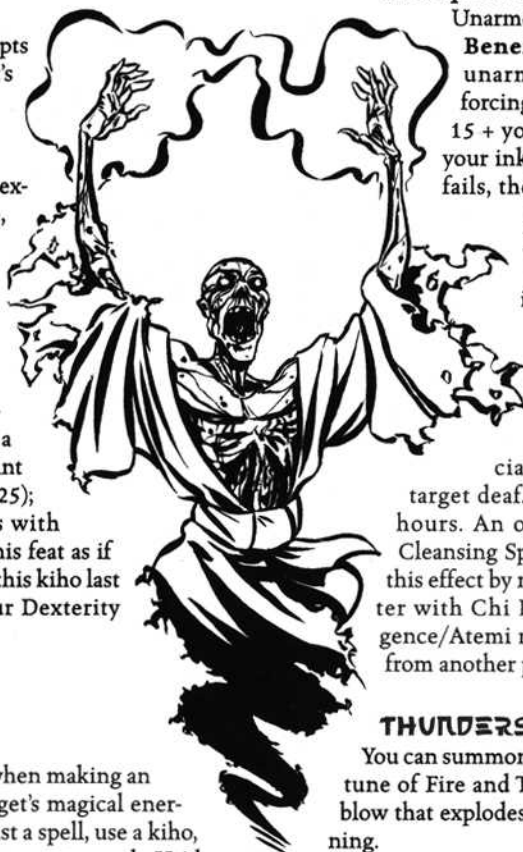
Element: Fire

Type: Zanshin

Mastery: 5

You can summon the thunder of Osano-Wo, the Fortune of Fire and Thunder, into a single devastating blow that explodes with a burst of thunder and lightning.

You may spend two Void Points when delivering a successful unarmed attack to summon the power of thunder into the blow. In addition to any damage caused by this blow, the target is also blasted by a bolt of electricity. Roll your Fire Ring and keep your School Rank to determine the number of Wounds done by the electrical attack.



KITSUNE NO MORI SENSEI

Clan: Fox
Classes: Shugenja

Schools: Asahina Shugenja or True Ronin

HISTORY

The history of this "school" is short, having grown under the direction of a single Fox clan shugenja named Kitsune Jachoko. During the Clan War, Jachoko's parents were killed by a band of marauding oni. She was taken in by her widowed aunt at the age of twelve, but she found no comfort in her grief. Her aunt was a bitter, unhappy woman, angry at her dead husband for leaving her in poverty, who resented Jachoko for being a drain on her tenuous finances. After six months of utter misery, Jachoko ran away. Having nowhere else to go, she fled into Kitsune Mori, carrying only a bundle of clothes and some stolen fruit, resolved never to return to her aunt's home. She traveled through the forest as fast as she could; days later, nearly starving, she collapsed from weariness. Her food was long gone, and she had been hungry for days. When she awoke, she found beside her a pile of nuts and berries on a bed of leaves. She thought she caught a glimpse of a smiling fox before it faded into the foliage.

The following day, she met a beautiful young woman who said her name was Ame. Ame took care of the frightened, hungry little girl, and showed her that she had special powers. Together they lived in the deepest recesses of the forest, away from all prying eyes, where Ame taught her the ways of the forest spirits, the elements, and the kami, and the legends of the *kitsune*. Their roof was the canopy of boughs, their beds the softest grasses, their meals taken from the bounty of the land. Jachoko suspected early that Ame was something quite different than she appeared, because her beautiful kimono of shimmering forest green was never stained or torn, despite months of living outside in the forest. But it did not matter, because Ame was her friend, her teacher, and her protector. When Jachoko reached the age of sixteen, Ame told her their time together was nearly over. Jachoko now knew all that she needed to know. One morning, Ame was gone without a trace, and Jachoko wept for loneliness. But Ame had left her beautiful kimono behind. Jachoko kept it safe, but could not bring herself to wear the kimono she had admired for so long. The days and weeks that followed were terrible for her, missing the closest friend and mentor she had ever known. But from the suffering emerged a stronger, self-confident young woman. Her powers as a shugenja had awakened and developed, and she knew how to live off the land. She had grown to see the beauty and peacefulness of her way of life. When she was eighteen, she put on Ame's kimono for the first time, and returned to civilization. She wanted to teach others the beauty of her way of life.

The first few months were difficult, as she readjusted to contact with other people. But thanks to Ame's careful tutoring, she knew proper etiquette and did not seem too out of place. Since that time she has slowly gathered students to her, students willing to live in the wild to better understand the ways of nature.

KITSUNE JACHOKO

[Shugenja 10, Kitsune Shugenja 4]

These days, Jachoko has gathered ten to fifteen promising students, and leads them into the deep forest to teach them the ways of the land and the animals. She is pretty but not strikingly beautiful, and she always wears a shimmering forest-green kimono that never stains or tears. Her most unusual feature is her apparent youthfulness. Even though she was born before the Clan War ended, she appears to be no older than twenty. She wears her coal black hair in a long tail down her back, and she is always ready with a gentle smile or a kind word to her students, but if she sees anyone carelessly harm the trees or creatures of the forest, her anger is fearful to behold.

Rules Notes: Kitsune Jachoko specializes in Earth spells and Air spells, especially those relating to the forest creatures and the forest itself.

KITSUNE NO MORI BENEFITS

Kitsune shugenja taught in the Fox Clan Forests learn the ways of nature, how to live off the land, and commune with the spirits of the animals.

SOCIAL BENEFIT

Shugenja who attended this school grow to know the spirits of the forest creatures, how they think and feel.

Benefit: All social rolls involving animals or animal spirits receive a +3 insight bonus.

Benefit: You gain one Free Raise on all social rolls involving animals or animal spirits.

TRAINING BENEFIT

Shugenja of the Kitsune train by hunting, tracking, and surviving in the great Kitsune Mori.

Benefit: You may take levels in the ranger class and return to the Shugenja class without penalty.

Benefit: You gain one rank in the skills Animal Husbandry and Hunting.

NOTABLE STUDENTS

KITSUNE SUZUSHIKO

[Shugenja 4; Kitsune Shugenja 2]

Orphaned during the War of Spirits and raised by her elder brother, Kitsune Suzushiko grew up hearing stories about the legendary forest woman and her small band of followers. She had recurring dreams of kitsune coming to her in dreams and trying to coax her into the forest. When she told her brother about the dreams, he said that he had been having dreams of watching the kitsune lead her into the forest. They knew something must be done, and sought out Jachoko. She was immediately taken with the young girl, seeing a part of herself in the girl's longing and loneliness. Suzushiko has become one of Jachoko's most promising students, and the girl looks up to her teacher like an elder sister. They look nearly the same age, even though Jachoko is over forty.

ADVANCED FOX TRAINING

NEW FOX CLAN SECRET SPELLS [2021]

BANE OF THE KITSUNE

Enchantment (Compulsion) [Mind-Affecting]

Level: Shu 6 (Air)

Components: V, S, DF

Casting Time: 1 full round

Range: Close (25 ft. + 5 ft./2 levels)

Target: One living creature

Duration: Permanent (D)

Saving Throw: None

Spell Resistance: Yes

You place one Kitsune Taboo, outlined below, upon the target.

- The target may not harm commoners and must give them aid at any opportunity, nor may he allow woodlands to be harmed without just cause.
- The target may never tell the complete truth. Everything he says must be tinged with deceit.
- The target may never directly affect a battle or other major event without first being asked to do so. He may not enter a house unless invited inside by name. He may not offer aid unless asked.
- The target may never eat rice or consume anything made from rice, such as sake.
- The target must never be alone. He must always be in the company of at least two individuals, even when sleeping.
- The target must never, ever, break a promise, even one made in haste.

For every day that the target does not follow the chosen taboo, he must make a Fortitude saving throw or sicken. A sickened target moves at half normal speed, suffers a -4 penalty to Strength and Dexterity, heals damage at 1/10th his normal rate, and cannot benefit from magical healing. Additionally, he must make a Fort save each day or become crippled. Once crippled, the subject is effectively disabled (as if he had 0 hit points), and cannot take strenuous actions. These effects end 1 day after the creature resumes following the taboo.

The effect is permanent unless you dismiss it, and can only be removed by powerful magic such as *break enchantment*, *limited wish*, *remove curse*, *miracle*, or *wish*. *Dispel magic* does not affect *bane of the kitsune*.

Alternately, the target can break this spell by killing the person who cast it. Use this spell with care. (If the caster dies via other causes, the spell does not end.)

TOUCH OF THE KITSUNE

Transmutation

Level: Shu 3 (Air and Earth — Multi-Element)

Components: V, S, DF

Casting Time: 1 action

Range: Close (25 ft. + 5 ft./2 levels)

Target: One creature

Duration: 1 minute/level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes

You endow the target with the cleverness and adaptability of a fox. The target gains +2 Dexterity, +2 Intelligence, and +2 Charisma. The target also gains a +4 racial bonus to Hide, Move Silently, Bluff, and Wilderness Lore checks. The duration of this spell doubles in a forest setting.

NEW FOX CLAN SECRET SPELLS [2ND EDITION]

BANE OF THE KITSUNE

Element: Air

Mastery Level: 4

Duration: Permanent

Area of Effect: One creature

Range: 40'

The spell places one Kitsune Taboo, outlined below, upon the target.

- The target may not harm commoners and must give them aid at any opportunity, nor may he allow woodlands to be harmed without just cause.
- The target may never tell the complete truth. Everything he says must be tinged with deceit.
- The target may never directly affect a battle or other major event without first being asked to do so. He may not enter a house unless invited inside by name. He may not offer aid unless asked.
- The target may never eat rice or consume anything made from rice, such as sake.
- The target must never be alone. He must always be in the company of at least two individuals, even when sleeping.
- The target must never, ever, break a promise, even one made in haste.

For every day that the target does not follow the chosen taboo, he must succeed with an Earth roll (TN 20) or sicken. A sickened creature moves at half normal speed, has his Strength and Agility reduced by 2, heals damage at 1/10th his normal rate, and cannot benefit from magical healing. Additionally, he must make an Earth roll (TN 20) every day he is sickened or become crippled. Once crippled, the subject is effectively Down. These effects end 1 day after the creature chooses to resume following the taboo.

The effect is permanent unless dispelled by the caster, and can only be removed by healing spells of Mastery Level 4 or higher.

Alternately, the target can break this spell by killing the person who cast it. Use this spell with care. (If the caster dies via other causes, the spell does not end.)

TOUCH OF THE KITSUNE

Element: Air, Earth

Mastery Level: 1

Duration: 5 minutes per school rank

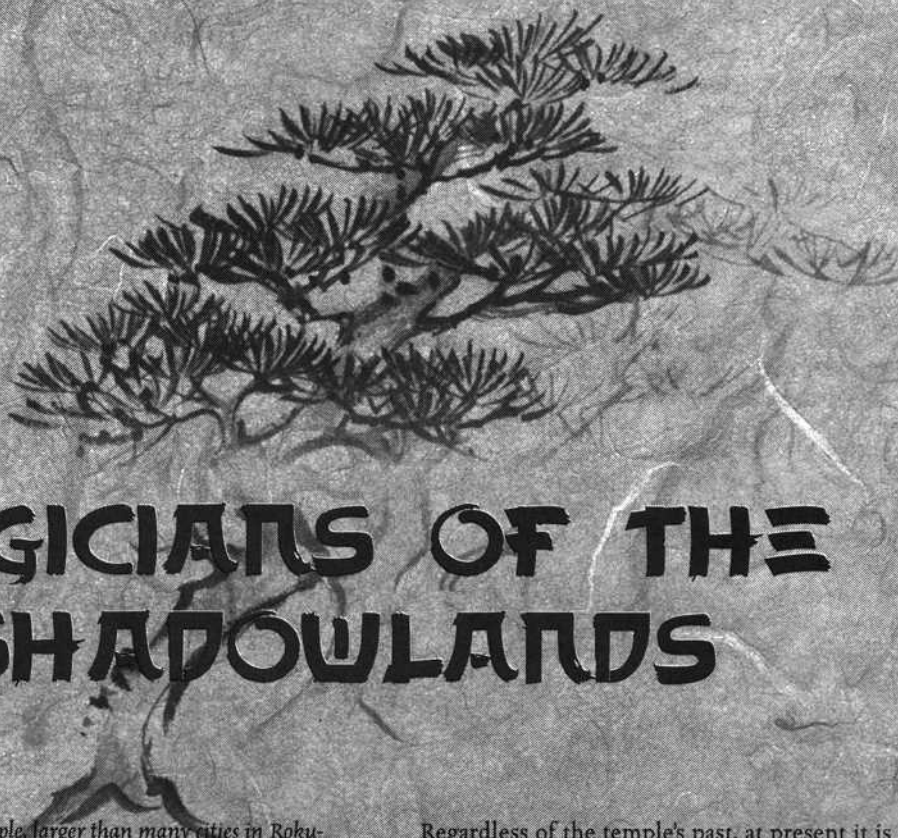
Area of Effect: One creature

Range: 40'

The shugenja endows the target with the cleverness and adaptability of a fox. For the duration of the spell, the target gains +1 Agility, +1 Intelligence, and +1 Awareness. The target also gains two unkept dice to all Hunting, Stealth, and Sincerity rolls. In a forest setting, the spell's duration is doubled.

CHAPTER TEN:

MAGICIANS OF THE SHADOWLANDS



"It is a great and terrible temple, larger than many cities in Rokugan. Even those who have seen firsthand the horrors of the Shadowlands cannot imagine the terrors of the Spirit Realms unleashed."

— Katsu, maho-tsukai in the service of Daigotsu

TOGUCHI SHINDEN

Classes: Berserker, Maho-Tsukai (Prestige), Shugenja (Tsuno Variant), Tsuno Bushi (Prestige)

Schools: Tsuno Bushi, Tsuno Soultwister

HISTORY

The history of Toguchi Shinden is a mystery to all but the Tsuno. When the enigmatic Tsuno allied themselves with Daigotsu, the dark lord of the Shadowlands, their massive temple simply appeared within the Shadowlands. Some speculate that the Tsuno crafted the temple from the stuff of spirit to establish their foothold in the mortal realm. Others believe that the temple has existed for centuries deep inside the Spirit Realms, and moved to the physical world to make the Tsuno's quest for vengeance against the samurai of Rokugan easier. The latter theory is more popular, as the Tsuno have made veiled references to the temple having existed for centuries. The structures themselves, which cover the acreage of a small city, bear all the marks of great age.

Regardless of the temple's past, at present it is situated within a rocky, mountainous region of the Shadowlands a short distance north of Black Finger River and only a day's travel from Daigotsu's City of the Lost. It is one of the primary centers of Tsuno activity in Rokugan, although the bizarre creatures have also established other temples throughout the Shadowlands, such as the infamous Nikushimi Shinden maintained by the Tsuno Ravagers. These other temples share the same mysterious background as Toguchi Shinden, all having appeared only recently in the Shadowlands.

TRADITION

The traditions of the Tsuno Soultwisters are as unfathomable as they are cruel and inhuman. In addition to punishing physical tests and exhausting rituals, the Tsuno make considerable use of ritual scarification and combat rites. These traditions often result in student fatalities.

It is whispered that would-be Soultwisters must journey to each Spirit Realm in turn and defeat a native creature in combat. If this is true, Tsuno Soultwisters must be rare indeed, as the test would prove nearly impossible. Unfortunately, it also means that the few who do exist are deadlier than anyone could imagine.

TRAINING

Training at a Soultwister temple is no less punishing than at a Tsuno Ravager's dojo. Students must master the basics of combat along with the Soultwisters' foul rituals and theories. As students increase in proficiency, they are often pitted against one another in a magical form of gladiatorial

combat. Fatalities are not uncommon, nor are they unexpected. Even the most spiritual of the Tsuno believe that only the strong survive, and only the very strongest are fit to rule.

SENSEI

The sensei of Soultwister temples are invariably ancient, wizened Tsuno who appear much smaller and physically weaker than their fellow creatures. This is deceptive, however, as these individuals have incredible power at their disposal and can unleash the fury of the Spirit Realms on any who arouse their ire.

TSUNO YOKOSHIMA

Supreme Soultwister of Toguchi Shinden

[Shugenja (Soultwister) 18; Tsuno, Tsuno Soultwister 5]

At first glance, Yokoshima might be mistaken for an undead Tsuno. He is emaciated to the point of appearing diseased. For centuries, perhaps even longer, he has summoned and controlled energies that would tear apart lesser beings. Although he has survived, the energies have taken a terrible toll on his body. Yokoshima retains his incredible magical abilities to this day, but is very weak physically. Yokoshima assumed his position when his elder, Tsuno Nintai, stepped down to pursue personal concerns.

Rules Notes: Yokoshima has numerous feats and abilities that increase the difficulty to resist his spells to enormous levels. He commands some of the most powerful spells available, and can cast them multiple times per day.

TOGUCHI SHINDEN BENEFITS

There are no benefits for attending this dark temple beyond the devastating abilities conferred by the Tsuno's bizarre form of magic.

NOTABLE STUDENTS

TSUNO KAGYAKU

[Fighter 5/Shugenja (Soultwister) 7; Tsuno, Tsuno Soultwister 3]

Kagyaku is a relatively young Tsuno, but he makes up for his inexperience with a vehemence normally seen only in seasoned warriors. He recently accompanied the forces of Tsuno Kurushimi on their raid of the Kitsu Tombs in the Lion lands. Kagyaku assisted in the capture of Matsu Domotai, brother of the Lion Champion, and has accompanied Kurushimi to Nikushimi Shinden for the torture of the Lion warrior.

HUMANS AND SOULTWISTER MAGIC

It is entirely possible that a human could learn the basics of Soultwister magic, and adopt a Soultwister school rather than a traditional shugenja school. However, those who would follow the Soultwister way of magic must find a willing Tsuno teacher, an unlikely prospect at best.

ADVANCED TRAINING

THE TSUNO SOULTWISTERS

Like their enemies among the clans of Rokugan, the Tsuno practice a powerful form of magic that augments their battle abilities. Unlike humans, however, the Tsuno do not draw upon the elemental kami to fuel their magic. As creatures of both spirit and flesh, the Tsuno use their innate ability to access the Spirit Realms to power their spells, drawing upon the essence of different realms in order to achieve different effects.

TSUNO SOULTWISTERS: A SHUGENJA VARIANT ID201

Soultwisters are similar to the shugenja of Rokugan in almost every respect. They are divine spellcasters with an identical progression in the acquisition of spells and spells per day. The only differences are as follows:

- The values of the Fortitude and Will saves are reversed. The Tsuno are considerably hardier than the shugenja of the Empire, but do not possess the same degree of mental discipline.
- Soultwisters do not possess the Sense Elements ability. Instead, they gain the spell-like ability to use detect passage (see below) as a 12th level sorcerer at will.
- Soultwisters have an identical spell list as shugenja, but rather than schools, they choose their bonus spells by choosing a spirit realm with which they are aligned. Each spirit realm has a spell list below. Spells marked with a dagger (†) are described in this book. Spells marked with an asterisk (*) are described in Rokugan. Soultwisters still choose an element of focus (and a corresponding barred element) as normal, but cannot select their school spells from elemental lists.
- The ability score a Soultwister uses to cast magic is not always determined by the Spirit Realm drawn upon.

CHIKUSHUDO SPELLS

Spells from the Realm of Animals affect creatures or duplicate creature-like abilities in the caster or targets.

(Ability Score: Wisdom)

- 1 **Spider Climb:** Grants ability to walk on walls and ceilings.
- 2 **Web:** Fills 20-ft. radius spread with sticky spider webs.
- 3 **Water Breathing:** Subjects can breathe underwater.
- 4 **Charm Monster:** Makes monster believe it is your ally.
- 5 **Animal Growth:** One animal/2 levels doubles in size, HD.
- 6 **Hold Monster:** As *hold person*, but any creature.
- 7 **Creeping Doom:** Carpet of insects attacks at your command.
- 8 **Animal Shapes:** One ally/level *polymorphs* into chosen animal.
- 9 **Shapechange:** Transforms you into any creature, and change forms once per round.

GAKI-DO SPELLS

The energies of the Realm of the Hungry Dead sap the energy and life-force of living beings before killing them outright.

(Ability Score: Constitution)

- 1 **Ray of Enfeeblement:** Ray reduces Str by 1d6 points +1 point/2 levels.
- 2 **Scare:** Panics creatures of less than 6 HD (15-ft. radius).
- 3 **Vampiric Touch:** Touch deals 1d6/two caster levels; caster gains damage as hp.
- 4 **Enervation:** Subject gains 1d4 negative levels.
- 5 **Feeblemind:** Subject's Int drops to 1.
- 6 **Eyebite:** *Charm, fear, sicken, or sleep* one subject.
- 7 **Destruction:** Kills subject and destroys remains.
- 8 **Horrid Wilting:** Deals 1d8 damage/level within 30 ft.
- 9 **Energy Drain:** Subject gains 2d4 negative levels.

JIGOKU SPELLS

The Realm of Evil is the source of the power that corrupts the Shadowlands and taints the souls and bodies of samurai. Accessing the power of Jigoku allows Soultwisters to channel the power of maho without needing blood to fuel the magic. (Ability Score: Charisma)

- 1 **Legacy of the Dark One:*** Destroys an opponent's Void points.
- 2 **Mists of Fear:*** Causes fear in target for 1d4 rounds.
- 3 **Animate Dead:** Creates undead skeletons or zombies.
- 4 **Cloud of Taint** (see *Oriental Adventures*): Damages and sickens untainted creatures.
- 5 **Gift of the Kansens:*** Traps any one spell inside a gift box, allowing that spell to later target anyone who opens the box.
- 6 **Create Undead:** Ghouls, shadows, wights, or wraiths.
- 7 **Blasphemy:** Kills, paralyzes, or dazes non-evil subjects.
- 8 **Create Greater Undead:** Mummies, specters, vampires, or ghosts.
- 9 **Rise, Taint:*** Summons an Elemental Terror.

MEIDO SPELLS

The Realm of the Dead is neither good nor evil, law nor chaos. Death simply is, and spells from that realm can create the sensations of death or cause death itself.

(Ability Score: Intelligence)

- 1 **Chill Touch:** 1 touch/level deals 1d6 damage and possibly 1 Str damage.
- 2 **See Invisibility:** Reveals invisible creatures or objects.
- 3 **Gentle Repose:** Preserves one corpse.
- 4 **Death Ward:** Grants immunity to death spells and effects.
- 5 **Mind Fog:** Subjects in fog get -10 Wis, Will checks.
- 6 **Circle of Death:** Kills 1d4 HD/level.
- 7 **Finger of Death:** Kills one subject.
- 8 **Trap the Soul:** Imprisons subject within gem.
- 9 **Soul Bind:** Traps newly dead soul to prevent resurrection/reincarnation.

SAKKAKU SPELLS

The spells of the Realm of Mischievous involve deceit, concealment, and the ability to create in others false emotional states or sensations. Although not particularly frivolous creatures, the Tsuno use these effects to conceal themselves and their movement from their enemies.

(Ability Score: Charisma)

- 1 **Unseen Servant:** Invisible force obeys your command.
- 2 **Misdirection:** Misleads divinations for one creature or object.
- 3 **Nondetection:** Hides subject from divination, scrying.
- 4 **Confusion:** Makes subject behave oddly for 1 round/level.
- 5 **False Vision:** Fools scrying with illusion.
- 6 **Mass Suggestion:** As *suggestion*, plus one/level subjects.

- 7 **Insanity:** Subject suffers continuous *confusion*.
- 8 **Mass Charm:** As *charm monster*, but all within 30 ft.
- 9 **Freedom:** Releases creature suffering imprisonment.

TENGOKU SPELLS

The Celestial Heavens are the home of the Fortunes, the Elemental Dragons, the Lord Sun, and the Lady Moon. Effects of spells from this realm are typically benevolent and related to the natural order of the realms.

(Ability Score: Wisdom)

- 1 **Detect Undead:** Reveals undead within 60 ft.
- 2 **Daylight:** 60-ft. radius of bright light.
- 3 **Protection from Elements:** Absorb 12 damage/level from one kind of energy.
- 4 **Rainbow Pattern:** Light prevents 24 HD of creatures from attacking or moving away.
- 5 **Contact Other Plane:** Ask question of extraplanar (from another realm) entity.
- 6 **Control Weather:** Change weather in local area.
- 7 **Plane Shift:** Up to eight subjects travel to another plane/realm.
- 8 **Protection from Spells:** Confers +8 resistance bonus.
- 9 **Prismatic Sphere:** As *prismatic wall*, but surrounds on all sides.

TOSHIGOKU SPELLS

The Realm of Slaughter is a wretched place of darkness, bloodshed, and mindless, all-consuming violence. More than any other realm, Toshigoku is the source of offensive magic.

(Ability Score: Strength)

- 1 **Infllict Light Wounds:** Touch attack, 1d8+1/level damage (max +5).
- 2 **Death Knell:** Kill dying creature and gain 1d8 temp. hp, +2 Str, and +1 caster level.
- 3 **Keen Edge:** Doubles normal weapon's threat range.
- 4 **Infllict Critical Wounds:** Touch attack, 4d8+1/level damage (max +20).
- 5 **Slay Living:** Touch attack kills subject.
- 6 **Harm:** Subject loses all but 1d4 hp.
- 7 **Power Word, Stun:** Stuns creature with up to 150 hp.
- 8 **Power Word, Blind:** Blinds 200 hp worth of creatures.
- 9 **Power Word, Kill:** Kills one tough subject or many weak ones.

YOMI SPELLS

Yomi is the Realm of Blessed Ancestors, where the spirits of those who have moved on look over their descendants. The largely benevolent nature of the spirits in this realm result in augmentative spells or ability-enhancing effects.

(Ability Score: Wisdom)

- 1 **Bless:** Allies gain +1 attack and +1 on saves against fear.
- 2 **Endurance:** Subject gains 1d4+1 Con for 1 hr./level.
- 3 **Magic Vestment:** Armor or shield gains +1 enhancement/three levels.
- 4 **Imbue with Spell Ability:** Transfer spells to subject.
- 5 **Righteous Might:** Your size increases, and you gain +4 Str.
- 6 **Legend Lore:** Learn tales about a person, place, or thing.
- 7 **Greater Restoration:** As *restoration*, plus restores all levels and ability scores.
- 8 **Shield of Law:** +4 AC, +4 resistance, and SR 25 against chaotic spells.
- 9 **Kharmic Vengeance:**† Calls upon memories of the target to decimate his mind.

YUME-DO SPELLS

The Realm of Dreams allows those who draw upon it to communicate via sound and vision through the ether to others, and can even allow the stuff of dreams to enter the waking world, disguising what is real.

(Ability Score: Charisma)

- 1 **Message:** Whispered conversation at distance.
- 2 **Hypnotic Pattern:** Fascinates 2d4+1 HD/level of creatures.
- 3 **Clairaudience/Clairvoyance:** Hear or see at a distance for 1 min/level.
- 4 **Scrying:** Spies on subject from a distance.
- 5 **Nightmare:** Sends vision dealing 1d10 damage, fatigue.
- 6 **Veil:** Changes appearance of group of creatures.
- 7 **Greater Scrying:** As scrying, but faster and longer.
- 8 **Mind Blank:** Subject is immune to mental/emotional magic and scrying.
- 9 **Foresight:** "Sixth sense" warns of impending danger.

NEW SPELL ID201

DETECT PASSAGE

Divination

Level: Shu 6 (Earth), Sor/Wiz 7

Components: V, S

Casting Time: 1 full round

Range: Medium (100 ft. + 10 ft./level)

Area: Quarter circle emanation from you to the extreme of the range

Duration: Concentration, up to 5 minutes/level (D)

Saving Throw: None

Spell Resistance: No

You can sense the naturally occurring passages that link the various Spirit Realms to one another. Those who can perceive the passages know that they are fairly common and easy to access. (More information on passages will be included in the forthcoming supplement *Fortunes & Winds*.) How much information you gain on the passage depends upon how long you study a particular area or passage.

1st Round: Presence or absence of spirit realm passages.

2nd Round: Precise location of the passages.

3rd Round: The Spirit Realms that can be accessed by the passages.

MAGIC OF THE SOULTWISTERS 2ND EDITION

The Tsuno Soultwisters do not rely upon the elements for their magic, and thus their Rings have no bearing on their spell selection. Instead, their physical and mental abilities, represented by their Traits, determine their affinity toward the Spirit Realms and their ability to summon the spirits native to those realms. Larger, stronger Tsuno have an innate connection with Toshigoku, the Realm of Slaughter. More intelligent, perceptive Tsuno might have a stronger link with Yume-do, the Realm of Dreams. Ningen-do, the Realm of Mortals, is not accessible to Soultwisters, as the native spirits of that realm are the kami themselves.

When casting a spell, Soultwisters roll the ability tied to the spell's realm of origin, keeping a number of dice equal to their Insight Rank. The TN for each spell is its Mastery Level multiplied by 5, just like elemental spells. Tsuno Soultwisters have no Affinity or Deficiency.

Trait
Agility
Intelligence
Awareness
Reflexes
Stamina
Willpower
Perception
Strength
Taint

Linked Spirit Realm
Sakkaku, the Realm of Mischief
Tengoku, the Celestial Heavens
Yomi, the Realm of Blessed Ancestors
Chikushudo, the Realm of Animals
Gaki-do, the Realm of the Hungry Dead
Meido, the Realm of the Dead
Yume-do, the Realm of Dreams
Toshigoku, the Realm of Slaughter
Jigoku, the Realm of Evil

TSUNO SOULTWISTER SCHOOL

Benefit: None. This school is intended for Tsuno use only, and thus is relegated to NPCs. For those interested in Tsuno campaigns, the lack of a school benefit partially balances the vastly superior physical abilities of the Tsuno.

Skills: Athletics, Hand-to-Hand, Lore (Spirit Realms), Theology, Tsuno Blade, any two skills.

Beginning Honor: 2, plus 5 boxes

Beginning Spells: A Soultwister may access spells from any three Spirit Realms of his choosing. In order to channel the energies of a spirit realm, a Soultwister must have at least a 3 in the Trait linked to the realm (see above). A Soultwister may cast a number of spells per day equal to twice his Shadowlands Taint rank.

JIGOKU SPELLS

Observant readers will notice that there are no spells listed from the realm of Jigoku. Soultwisters aligned with Jigoku may attempt any maho spell they wish, although they do not need to sacrifice the blood of living creatures in order to cast the spell.

SOULTWISTER SPELLS 2ND EDITION

AGONY'S EMBRACE

Realm: Toshigoku

Mastery Level: 2

Duration: 4 rounds

Area of Effect: One target

Range: 30'

Toshigoku is a realm of pain, battle, and death. The spirits of that realm can cause mortals to experience the agony firsthand. The target of the spell is wracked with horrible pain, and incapable of action for the duration of the spell. Additionally, the target must succeed at a Willpower roll (TN 20) or suffer 1k1 Wounds each round from violent spasms.

BLACKENED KHARMA

Realm: Yomi

Mastery Level: 2

Duration: 1 hour

Area of Effect: One target

Range: Touch

Knowledge of the karmic links between the living and the dead allow Soultwisters to forge temporary bonds with willing spirits. The target of this spell gains the effects of one Yokai Advantage (or Disadvantage) of the Soultwister's choos-

ing for the duration of the spell. (Any ancestor with a negative point cost counts as a Yokai. If the GM does not have any Yokai available, he can simply impose a +10 TN penalty to a skill roll of his choosing.)

BLOODLUST

Realm: Toshigoku
Mastery Level: 1
Duration: 5 rounds
Area of Effect: One target
Range: 50'

The bloodlust of slaughter overwhelms any mortal mind that experiences it. The target of this spell cannot choose a Standard Attack maneuver during combat, but must instead choose Full Attack or not act at all.

DEATH'S DARK EMBRACE

Realm: Meido
Mastery Level: 2
Duration: 15 minutes
Area of Effect: One target
Range: 25'

The spirits of Meido can sense death. For the duration of the spell, the target is considered to have a Wound penalty one rank higher than it actually is. If the target is lowered beyond the Dead level by this effect, it dies.

DELICIOUS PAIN

Realm: Sakkaku
Mastery Level: 2
Duration: Permanent
Area of Effect: One target
Range: 50'

Although not evil, the spirits of Sakkaku have no sense of right or wrong and what is amusing to them can be deadly to others. By summoning the spirits to plague another, the Soultwister can cause painful injuries. The target must succeed at a Stamina test versus a TN of $10 \times$ the Soultwister's Insight Rank or suffer 3k3 Wounds in the form of a painful sprain or spasm.

DRINK THE SOUL

Realm: Gaki-do
Mastery Level: 3
Duration: Instantaneous
Area of Effect: One target
Range: 30'

The greatest prize for the spirits of Gaki-do is the spirit of others. The Soultwister can summon the spirits to drink another's soul, sapping him of vital energy. Anyone targeted by this spell must succeed at a Stamina roll (TN 20) or lose one action the following round.

FURY OF THE WILD

Realm: Chikushudo
Mastery Level: 2
Duration: 10 rounds
Area of Effect: Self
Range: Self

By channeling the primal essence of the animal realm, the Soultwister can increase the power of his natural attacks. The Soultwister rolls 3 additional dice for any damage caused by a natural weapon (horns, teeth, claws, etc.).

GIFT OF THE FORTUNES

Realm: Tengoku
Mastery Level: 3
Duration: 1 round
Area of Effect: One target
Range: 20'

The ultimate infusion of spiritual energy grants those who experience it a clarity unknown by mortals. The target of the spell gains an additional action on the round immediately following the spell's completion.

HEAVEN'S BLESSING

Realm: Tengoku
Mastery Level: 1
Duration: 5 rounds
Area of Effect: One target
Range: 50'

Even the foul Soultwisters can channel the essence of the Heavens, infusing their target with the blessing of the Fortunes. For the duration of the spell, the target rolls one additional die for all actions.

HUNGRY STEEL

Realm: Gaki-do
Mastery Level: 2
Duration: 10 rounds
Area of Effect: One weapon
Range: Touch

By summoning the bloodthirsty spirits of Gaki-do into his weapon, the Soultwister can make his attacks far more damaging. A weapon enchanted in this manner does an additional 5 Wounds any time it inflicts Wounds.

INTERROGATE THE WEAK

Realm: Yomi
Mastery Level: 3
Duration: Concentration
Area of Effect: Self
Range: Self

The human foes of the Tsuno are weak, and their weaknesses can be discovered by interrogating the spirits of their dead. The Soultwister can summon an ancestor spirit to demand information on one human subject. Success allows two questions, with an additional question for every 5 points by which the TN is surpassed.

KHARMIC SUNDERING

Realm: Meido
Mastery Level: 3
Duration: 1 hour per Insight Rank of caster
Area of Effect: One target
Range: 50'

The somber spirits of Meido can quiet even the kharmic links that unite ancestor and descendant. The target of this spell must make a successful Void roll versus a TN of 25 or lose the benefit of all ancestor Advantages for the duration of the spell.

LOST IN DREAM

Realm: Yume-do
Mastery Level: 3
Duration: 2 rounds per Insight Rank of caster
Area of Effect: One target
Range: 120'

The spirits of the dream realm can seize control of a mortal's mind, wrapping them in the images of their subconscious. The target of this spell must succeed at a Willpower test (TN 25) or lose all actions for the duration of the spell as he is lost in a waking dream.

NIGHT OF SCREAMS

Realm: Yume-do
Mastery Level: 2
Duration: 3 days
Area of Effect: One target
Range: 1 mile

The Soultwister can set the vengeful spirits of the dream realm upon a target, robbing him of restful sleep. The target of this spell cannot rest peacefully, and regenerates no Void points during the night because of the terrible nightmares he experiences.

PRIMAL NATURE

Realm: Chikushudo
Mastery Level: 1
Duration: 5 rounds
Area of Effect: Self
Range: Self

Summoning the essence of a powerful animal spirit, the Soultwister can dramatically increase his physical abilities at the cost of his mental faculties. For the duration of the spell, the Soultwister adds his Insight Rank to one physical Trait (Agility, Reflexes, Strength, or Stamina), but subtracts the same amount from the mental Trait under the same Ring as the increased ability.

SAKKAKU'S GIFT

Realm: Sakkaku
Mastery Level: 3
Duration: 6 hours
Area of Effect: One target
Range: Any target with whom the caster is familiar

A skilled Soultwister can force a trickster spirit of Sakkaku to manifest in the mortal realm, taking whatever shape the Soultwister desires. The spirit manifests as an exact duplicate of any one individual. The spirit will respond to situations in a manner very unlike the individual it duplicates, causing a great deal of trouble for that person later. The spirit rolls 6k4 for all social interactions, but disappears if attacked in any way.

SEPARATE THE SOUL

Realm: Yomi
Mastery Level: 1
Duration: 3 rounds
Area of Effect: One target
Range: 30'

Soultwisters can dispel the spirits of Yomi, causing them to flicker in and out of contact with their mortal descendants. To an ancestor-centered Rokugani, this can be disturbing indeed. The target of this spell feels his ancestors fading from his soul, and loses 1 die from all attack or skill rolls for the duration of the spell.

SLOW THE SPIRIT

Realm: Gaki-do
Mastery Level: 1
Duration: 3 rounds
Area of Effect: One target
Range: 20'

Summoned spirits of Gaki-do eagerly sap the energy of the Soultwister's opponents to feed their endless hunger. The target of this spell suffers a -5 to all attack rolls for every Insight Rank the caster has.

THE SHIELD OF HEAVEN

Realm: Tengoku
Mastery Level: 2
Duration: 15 minutes
Area of Effect: One target
Range: 100'

Blessed by the spirits of the Heavens, the target of this spell reduces any incoming Wounds by 5, to a minimum of 1.

THE SMITH'S LAMENT

Realm: Sakkaku
Mastery Level: 1
Duration: Instantaneous
Area of Effect: Any one object
Range: 60'

The mischievous spirits of Sakkaku delight in frustration and misfortune. By directing the spirits' attention to an object, the Soultwister can cause nearly anything to break. This spell affects any one non-magical object of Average quality or less, including weapons and armor. The object will break upon its next use. Katana and wakizashi are not affected by this spell, as the spirits of such blades are too close to awakened to be affected.

THE VEIL OF DEATH

Realm: Meido
Mastery Level: 1
Duration: 3 rounds
Area of Effect: One target
Range: 20'

Soultwisters can summon the spirits of peaceful death to cloud the minds of their enemies, slowing their responses and dulling their senses. The target of this spell loses 5 points from his Initiative score every round for the spell's duration.

TOSHIGOKU'S RAGE

Realm: Toshigoku
Mastery Level: 3
Duration: 10 rounds
Area of Effect: One target
Range: Line of sight

When infested by the spirits of Toshigoku, nearly any sane individual can be driven to the heights of rage and violence. The target of this spell must succeed at a Willpower roll versus a TN of 25 or immediately launch a Full Attack against the nearest target. The TN for this roll drops to 15 if the nearest target is a loved one or close friend.

TWISTED FORM

Realm: Chikushudo

Mastery Level: 3

Duration: 1 hour

Area of Effect: Self

Range: Self

The ultimate feat of channeling the animal realm's energy is for the Soultwister to change his shape. For the duration of the spell, the Soultwister may take the physical form of any natural, non-magical creature. Beasts of the Shadowlands do not count as natural.

WHISPERED SECRETS

Realm: Yume-do

Mastery Level: 1

Duration: 5 minutes per Insight Rank of caster

Area of Effect: One target

Range: 500 miles

The spirits of dreams can carry messages to sleeping minds. This spell allows the Soultwister to appear in the dreams of a sleeping target. The Soultwister can communicate with the target's sleeping mind, although the target cannot respond.

CULT OF THE BLOOD-RED MOON

Classes: Sorcerer, Shugenja, Maho-Tsukai (Prestige), Bloodspeaker Cultist (Prestige)

Schools: Cult of the Blood-Red Moon Maho-Tsukai

HISTORY

In the beginning, there was Iuchiban, and he was glorious. A young boy named Suru learned at the feet of the great maho-tsukai, and rose to be his trusted lieutenant, even taking his master's former name as his own. Though he served ably, Jama Suru could not save his master. After the crushing defeat of the Battle of Stolen Graves, he saw his master's forces scattered by the Imperial Army.

Suru fled Otosan Uchi with ten of Iuchiban's maho-tsukai. He dispersed the last remnants of the once-great army to seek new recruits. Suru himself went to the nearby Phoenix lands, where he found ronin, peasants, and disaffected Isawa eager to rebel. Thus the Cult of the Blood-Red Moon was born. Unlike most Bloodspeaker cells, the Cult of the Blood-Red Moon prayed to Fu Leng openly. Those able to enter research libraries studied texts on maho, and what they could not learn from them, they discovered on their own.

They spent centuries quietly building their power, patiently awaiting the day that Iuchiban would return again and destroy the hated Hantei line. Generations passed, and those powerful enough to resist the call of their years stayed. In this way, the cult slowly grew in power.

Suru's powers of augury were strong, and he saw the Scorpion Coup and its repercussions years beforehand. He instructed the Cult to disperse again, to remain hidden until he called for them again. The Cult stayed divided and submerged until after the Battle at Oblivion's Gate. Nearly 25 years had passed. Several of the elder cultists still lived, though a handful had succumbed to temptation and entered the wars that Rokugan had fought through. None returned.

Those that remained turned a careful eye to the future, seeking new recruits to ensure the cult's survival.

TRADITION

Tradition is not a word that generally applies to maho-tsukai. The original function of the Bloodspeakers was to bring down the Hantei dynasty and the Celestial Order that supported it. The Tomb of Iuchiban remains sealed, as it has for four hundred years, and even the most devout cultists do not truly expect its occupant to escape. The cult's original goal of destroying the Hantei has been achieved, albeit by others.

As with any organization formed for a goal, after the task was over, it began to splinter. With quick action, the cult's leaders have prevented complete factionalization, but it is now a shell: no traditions, no goals, only blood and hatred.

Bloodspeakers do not cling to 'honor' when speaking of their sensei. Typically, their sensei is an individual who demands respect through sheer power, not sentimentality.

TRAINING

Training is everything to the Cult of the Blood-Red Moon. Through study of maho, the power gained through the cult is the primary lure for new recruits to join. Students can come from any background, as long as they are sincere in their desire for power. Those who wish to learn the ways of maho are granted their wish.

SENSEI

JAMA SURU

[Shugenja 10/Bloodspeaker Cultist 10; Cult of the Blood-Red Moon 5/Bleeding the Elements (Moon technique, see *Way of the Wolf*, page 57)/Isawa Shugenja 2]

The secretive Jama Suru leads the Cult of the Blood-Red Moon. He permits none to be close to him, and keeps his own counsel on all matters.

He relishes teaching new recruits. Each new student taught the ways of maho is a disciple for him, obeying him perfectly. His glee over every new damned soul is perverse.

Occasionally Suru disappears, reappearing months or years later, with a new countenance. Where he goes, and why his appearance changes, is not questioned. Those who pry into his personal affairs are consumed without hesitation.

Rules Notes: Jama Suru is an incredibly powerful maho-tsukai, adept at dealing with foes both Tainted and pure. He is crafty, cunning, and a gifted if impatient sensei. He has no qualms about teaching students the most powerful magic they are capable of learning.

CULT OF THE BLOOD-RED MOON BENEFITS

SOCIAL BENEFIT

None.

TRAINING BENEFIT

Benefit: Those of the Cult gain a +2 competence bonus to Spellcraft checks regarding maho and Knowledge (Maho) checks.

Benefit: Those of the Cult gain a Free Raise on all Lore (Maho) rolls and Spell Research or Lore (Shugenja) rolls that apply to maho.



NOTABLE STUDENTS

TSI SHODU

[Shugenja 3/Bloodspeaker Cultist 2; Agasha Shugenja 1/Cult of the Blood-Red Moon 1]

Tsi Shodu is, he believes, the most rebellious member of his family. The Tsi family is a neutral ronin family specializing in weaponcraft. Like many who fall sway to the Bloodspeaker cult, Shodu resented his family and Empire. Shodu was unfortunate enough to be born to a man who ignored him in favor of the soothing fires of the forge. In Shodu's heart, Tsi Xing Guo, the newly ascended Fortune of Steel, is nothing more than a worthless father deserving of a painful end.

Someday he will kill his father. Jama Suru will show him the way. Shodu will have his revenge.

ADVANCED TRAINING

The Cult of the Blood-Red Moon is designed as an NPC-only brotherhood, and its information is included for GM use only. Bloodspeakers make excellent villains for GMs who want an irredeemably evil antagonist for the PCs.

BLOODSPEAKER CULTIST (PRESTIGE CLASS)

The word "Bloodspeaker" is feared throughout the Empire. The power of their maho is matched only by their lust for conquest and destruction.

Hit Die: d6.

REQUIREMENTS

To qualify to become a bloodspeaker cultist, a character must fulfill the following criteria.

Base Attack Bonus: +1

Skills: Knowledge (Maho) 2 ranks.

Feats: Skill Focus (Knowledge (Maho)).

Taint: At least 10 points of Taint.

Special: Must be a member of a Bloodspeaker cell and receive training from a cultist.

CLASS SKILLS

The bloodspeaker cultist's class skills (and key ability for each skill) are Bluff (Cha), Concentration (Wis), Craft (Int), Disguise (Cha), Heal (Wis), Intimidation (Cha), Knowledge (all skills, taken individually) (Int), Move Silently (Dex), and Spellcraft (Int).

Skill Points at Each Level: 4 + Int modifier.

CLASS FEATURES

All of the following are class features of the Bloodspeaker Cultist prestige class.

Weapon and Armor Proficiency: The bloodspeaker cultist is proficient with all simple weapons and with the wakizashi. Bloodspeaker cultists are not proficient in any forms of armor or shields.

Spells Per Day: At each level the cultist gains new spells known and spells per day as if he has also gained a level in a divine spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained (improved chance of turning or controlling undead, metamagic or item creation feats, increased range of sense elements, and so on). This essentially means that he adds these levels to the level of some other divine spellcasting class he has, then determines spells per day, caster level, and spells known. If he did not have a

divine spellcasting class before achieving this prestige class, then he gains casting levels as a sorcerer would, beginning with level one. If he has no other spellcasting class, he may select only maho spells (see *Rokugan*, page 109).

Bleeding the Elements: The bloodspeaker cultist gains a +7 bonus to Fortitude saves to avoid getting the Taint from casting maho. Normally, a Fortitude save against a DC of (10 + spell level) must be made to avoid getting a point of Taint when a maho spell is cast.

Dark Wisdom: The bloodspeaker may choose to gain new spells from the maho spell list instead of his normal spells when he gains levels. He may use spell completion items such as scrolls for maho spells as if they were on his class' spell list.

Bloodspeaker's Deal: Starting at 4th level, the cultist may disrupt the elements around him by projecting his Taint outwards. This requires the cultist to inflict five points of damage on himself (or ten on another living creature) as a full round action. For the next five rounds, the cultist emanates an aura of negative chi in a 50-foot radius. Within this radius, all divine spells have a 25% chance of failure. This does not stack with any other failure chance.

Yajinden's First Lesson: At 5th level, the bloodspeaker cultist learns some artimancy — the magic that was used to forge the legendary Bloodswords. The cultist gains a modified form of the Craft Wondrous Item feat. He may reduce the creation cost of any item forged through ritual sacrifice. Each human sacrificed reduces the creation cost of an item by 1% per level of the victim, to a maximum of 25%.

This ability leaves permanent marks of Taint throughout the item being made, and the item is vulnerable to jade and crystal just as any other Tainted target. Tainted objects have no hardness when attacked by jade or crystal.

Iuchiban's Legacy: At 7th level, the cultist may inflict any amount of damage upon himself and smear the blood on a willing target to Taint him. The target gains a number of Taint points equal to the hit points the cultist inflicted upon himself. This ability is most often used to allow someone to qualify for this prestige class.

Yajinden's Final Lesson: At 8th level, the cultist gains the Craft Magic Arms and Armor feat, modified as per Yajinden's First Lesson. The cultist may now sacrifice victims for any item creation feat he possesses, but may never make any items that provide a holy bonus, or have extra effect against Tainted targets. All items the cultist makes are Tainted (as per Yajinden's First Lesson).

Blood Path: At 10th level, the cultist gains sorcerer as a favored class, and may continue to gain levels in the sorcerer class after he finishes this class. His spell progression continues from the last point that it left off. In addition, the cultist may now begin to choose spells from the sorcerer spell list, even if he had no previous spellcasting class.

CULT OF THE BLOOD-RED MOON MAHO-TSUKAI SCHOOL 12ND EDITION

Benefit: +1 Stamina.

Skills: Lore (Maho), Spell Research, History, Calligraphy, Sincerity, Tantojutsu, any one skill

Beginning Honor: 0

Beginning Spells: Sense, Commune, Summon, 3 Maho spells, 2 Fire spells, 1 Earth spell

Affinity/Deficiency: The Cult of the Blood-Red Moon school grants an Affinity to maho, with a Deficiency in Water. See *Way of the Wolf*, page 57, for another technique of the Cult.

SECRET SPELLS OF THE BLOODSPEAKERS 10201

BLOOD OF THE AGES

Necromancy

Level: Mah 7

Components: V, S, M

Casting Time: 1 hour

Range: Personal

Target: You

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

The desire for immortality is difficult to resist. With this spell, you can cause your body to cease aging for a year and a day. Though other, more powerful effects exist in the Shadowlands to grant true immortality to those mortals Jigoku favors, this spell is favored by those of the Bloodspeaker cult for one simple reason: independence. This spell requires no oath of servitude, no devil's bargain with the powers of Jigoku: it simply demands an innocent life.

You must sacrifice a human life at the end of the casting time, or else the spell fails. The murder reinvigorates you, as the life you took enters your own body through the power of maho. In addition to this life, you also gain five points of Taint.

DARK FAVORS

Evocation

Level: Mah 6

Components: V, S, M, XP

Casting Time: 5 actions

Range: Touch

Target: One creature

Duration: Instantaneous

Saving Throw: Will negates

Spell Resistance: Yes

TABLE 10-1: BLOODSPEAKER CULTIST

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells Per Day
1st	+0	+0	+0	+2	Bleeding the Elements, Dark Wisdom	+1 level of existing class
2nd	+1	+0	+0	+3		+1 level of existing class
3rd	+1	+1	+1	+3		+1 level of existing class
4th	+2	+1	+1	+4	Bloodspeaker's Deal	+1 level of existing class
5th	+2	+1	+1	+4	Yajinden's First Lesson	+1 level of existing class
6th	+3	+2	+2	+5		+1 level of existing class
7th	+3	+2	+2	+5	Iuchiban's Legacy	+1 level of existing class
8th	+4	+2	+2	+6	Yajinden's Final Lesson	+1 level of existing class
9th	+4	+3	+3	+6		+1 level of existing class
10th	+5	+3	+3	+7	Blood Path	+1 level of existing class

You grant another spell to a target, permanently. This spell must be a maho spell that you know, and cannot be greater than fourth level. If the target is a spellcaster, he adds it to his list of spells known. If not, the target gains it as a spell-like ability, usable once per day at a caster level equal to his character level. The save DC against this spell is the recipient's Charisma modifier plus the spell level, plus 10.

This spell has a terrible cost to the target's soul. He gains ten points of Taint, which increases as the character uses the 'gift' as usual per the rules for maho.

XP Cost: If the target is of a spellcasting class, then the XP cost is $500 \times (\text{spell level}) \times (\text{the number of spells the character already knows of that level})$. If the target is not a spellcaster, this spell costs 3,000 XP per level of the spell. This cost may be divided between the target and caster, if the target is willing.

FIRE AND BLOOD

Evocation [Fire]
Level: Mah 3 (Fire, Maho)
Components: V, S, M
Casting Time: 1 action
Range: Long (400 ft. + 40 ft./level)
Target: One creature
Duration: Instantaneous
Saving Throw: Fortitude half
Spell Resistance: Yes

You bind fire spirits to the target's blood, and then incite several small kansen to agitate them, causing his blood to boil. This deals $1d6 + (\text{your Taint modifier})$ points of damage per level, to a maximum of $10d6 + (10 \times \text{your Taint modifier})$. This spell leaves telltale scars that can be identified with a Knowledge (Maho) roll (DC 15) or a Knowledge (Shadowlands) roll (DC 20).

TAINT STRIKE

Transmutation
Level: Mah 4
Components: V, S, M
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One creature
Duration: Instantaneous
Saving Throw: Will negates (see text)
Spell Resistance: Yes

You ball up your Taint and thrust it out in a devastating attack that afflicts the target with the same spiritual illness that you suffer from. If the target fails the Will save, he instantly gains a number of points of Taint equal to your Taint modifier. If the save is successful, the target may make another save immediately. If the second save is also successful, you may not target that creature with this spell again until a year has passed.

SECRET SPELLS OF THE BLOODSPEAKERS [2ND EDITION]

BLOOD OF THE AGES

Element: Maho
Mastery Level: 4
Duration: Instantaneous
Area of Effect: You
Range: You

The desire for immortality is difficult to resist. With this spell, the caster causes his body to cease aging for a year and a day. Though other, more powerful effects exist in the Shadowlands to grant true immortality to those mortals Jigoku favors, this spell is favored by those of the Bloodspeaker cult for one simple reason: independence. This spell requires no oath of servitude, no devil's bargain with the powers of Jigoku: it simply demands an innocent life.

The spell requires that the caster sacrifice a human life at the end of this hour-long ritual. The murder reinvigorates him, as the life taken enters his own body through the power of maho. In addition to this life, the caster gains a full Rank of Taint.

DARK FAVORS

Element: Maho
Mastery Level: 4
Duration: Permanent
Area of Effect: One other human
Range: Touch

The caster permanently grants a spell to a target. This spell may only be a maho spell that you know, and cannot have a Mastery Level greater than 3. If the target is a shugenja, he adds it to his list of spells known. If not, the target may cast it once per day, rolling his Earth plus Taint, keeping his Earth.

This spell has a terrible cost to the target's soul. He gains a full Rank of Taint, which increases as the character uses the 'gift' as usual per the rules for maho.

Bloodspeakers commonly use this spell to throw Inquisitors and Witch Hunters from their path.

FIRE AND BLOOD

Element: Fire and Maho
Mastery Level: 3
Duration: Instantaneous
Area of Effect: 1 target
Range: 200'

The caster binds fire spirits to the target's blood, and then incites several small kansen to agitate them, causing his blood to boil. This deals Wounds equal to the caster's Fire plus Taint, keeping Taint. This spell leaves telltale scars that can be identified on a Lore: Maho roll (TN 15) or a Lore: Shadowlands roll (TN 20).

TAINT STRIKE

Element: Maho
Mastery Level: 3
Duration: Instantaneous
Area of Effect: 1 target
Range: 100'

The caster balls up his Taint and thrusts it out in a devastating attack that afflicts the target with the same spiritual illness that he suffers from. The target must roll his Earth against a TN of the caster's Taint Rank $\times 5$. If he fails, he gains a number of points of Taint equal to the caster's Taint Rank. If the Earth roll is successful, the target may immediately make the same roll again. If the second roll is also successful, the caster may not target that creature with this spell again until a year has passed.

CHAPTER ELEVEN:

THE TRAVAILS OF
THE RONIN SHUGENJA

"What can be said of those ronin who are shugenja? They are nothing if not a paradox — holy men, but unclean and untrustworthy. I avoid them when possible. They are, after all, ronin."

—Kakita Nanami, Crane Clan Courtier

THE ORDER
OF KANOSEI
FURUDERA

Classes: Shugenja (special, see below), Inkyo

Schools: Kanosei Shugenja

HISTORY

Six hundred years ago, the ronin Kanosei was born to ronin parents, with the ability to speak to the kami. He grew up without luxury in an environment that rejected him. At the time, less than twenty years after the Battle of Stolen Graves, memories of Iuchiban were still fresh in the Empire. A strict orthodoxy had sprung up in the wake of the Bloodspeaker attack, and even other ronin were loath to train clanless shugenja.

The kami spoke to Kanosei, though. They spoke to him of perceptions wider than his own, and of the dance of the elements through the world. Their voices, clearer to Kanosei than to any other in his generation, taught him the way of the shugenja.

For ten years, he wandered Rokugan, learning from the kami and helping the peasants of the Empire. He rejected his caste of birth as surely as they rejected him. Instead, he felt overwhelming compassion for the peasants and eta, especially those with the gift of magic. By the time the kami told him his learning was complete, Kanosei had made quite a name for himself as a hero to the peasants.

Late in life, Kanosei finally decided to settle down — but not retire. Instead, he chose to found a shugenja academy, teaching only ronin children and peasants capable of magic. In the twilight of his life, he taught dozens of peasant shugenja, who became his legacy. To honor him, they constructed a small temple for use as a dojo. It lies several dozen miles west of Shinomen Tower, overlooking Chrysanthemum Petal Lake.

Over the years, the temple has expanded, and now it is one of the largest in Unicorn lands, though it receives few visitors. The temple is maintained by the Brotherhood of Shinsei, who have become close allies of the Order of Kanosei.

TRADITION

The Order of Kanosei consider themselves responsible not just for members, but for all shugenja not born to a clan. After their gempukku, most take voluntary pilgrimages throughout the Empire to find lowborn children with the potential to be shugenja. It is considered a tragedy when such potential is wasted. Those who do not often seek enlightenment as members of the Brotherhood, or as komosu.



Kanosei's teachings state that violence is a last resort, and fatal measures should only be used when absolutely necessary. Kanosei himself was forced to kill another only twice; he preferred to use guile to achieve his ends.

Students of Kanosei Furudera wear no distinctive badge. They honor their sensei through their actions and continued education. It is also considered an honor to one's sensei to perform the traditional duties of the shugenja for those who would not otherwise receive such attention.

TRAINING

Once a potential student is identified to be capable of magic, if both the child and his or her parents are willing, the child is brought to Kanosei Furudera. Initial schooling consists entirely of philosophy and ethics. Though the details of such topics are usually lost on the children, it provides a foundation for the sensei to build on; the Order is far more concerned with the reason a person does a thing than the result.

Students spend years learning to perceive the kami directly, and once they can do so, spend more years observing them. The learning process is almost entirely self-motivated — sensei guide, but rarely teach without being specifically asked. This trains the students to be able to adapt to situations with greater ease.

SENSEI

The sensei of Kanosei Furudera are volunteers. Any member of the Order who has lived by the precepts laid out by the school is assumed to be able to care for students with relative ease.

Sensei teach philosophy and proper living, but little in the way of spellcraft as an academic subject. Thus, not all sensei are talented shugenja, but they do share wisdom.

ROSHUKO

[Shugenja 11; Kanosei Shugenja 4]

Roshuko is an old woman, back hunched with age. Her joints are arthritic, and she walks with a cane. Despite this, she is the greatest sensei the Order has ever had. She has a way with children, and is a phenomenally skilled teacher.

She spent the vast majority of her youth working for the Order in Crane lands, locating children with the gift of magic and sorting them to their eventual destination. Much of the Order remembers her visit when they were children, and she has become "Grandmother" to most of them.

She worries about the future of the Order, however. It barely survived the Clan War and the War Against the Shadow, and she fears that with Rokugan once again in civil war that the Order will dissolve as the students find themselves eager to make a name for themselves by joining some war or another.

Roshuko would like very much to have some assurance that when she passes on to Yomi, the Order will remain. And that time is fast approaching. She can feel it in her bones.

Rules Notes: Roshuko is an old woman, and has no combat skills to speak of. Her magical abilities are focused on Air and healing Water magic, though she has some knowledge of all the elements. She has a modest array of metamagic feats, but her primary abilities are skill in teaching and philosophy.

KANOSEI FURUDERA BENEFITS

There are neither social nor training benefits for attending Kanosei Furudera. No social benefit can possibly outweigh ronin status, and the training received is sufficiently scatter-shot that no common benefit accrues.

NOTABLE STUDENTS

KOAN

[Shugenja 8; Kanosei Furudera Shugenja 3]

The enigmatic shugenja known as 'Koan' (Riddle) is something of a mystery to the other members of the Order. He never asked questions, never seemed to consider anything on his own, only watched other students as they asked questions. He never played with other children, always learning instead from their inquisitiveness. When one of the sensei told him in exasperation, "Koan, you've heard everything!" he smiled and said, "Then I am ready."

He left that day, pronouncing himself past his gempukku without disagreement. Currently, he is on pilgrimage, wandering throughout the Empire seeking something he calls "the answer."

ADVANCED TRAINING

SHUGENJA OF KANOSEI FURUDERA ID201

Shugenja of Kanosei Furudera do not have as strict a connection to their element focus as most shugenja. As a result, they do not gain the ability to Sense Elements as normal shugenja do. Instead, they receive the following ability:

Elemental Petition: The shugenja has such a rapport with the kami that they respond to even his smallest whim. He gets a +2 reputation bonus on all reaction rolls with elemental creatures. He can use a number of additional inori (0-level spells) per day equal to twice his class level.

If Kanosei Furudera shugenja wish to gain the Sense Elements class ability, they may learn it as a feat.

The School Spells of Kanosei Furudera are automatically considered to be spells of the character's focus element.

KANOSEI FURUDERA SCHOOL

(Spells marked with a * appear in *Rokugan*, and spells marked with a † appear in *Magic of Rokugan*.)

- 0 **Commune with Elements***. Ask one question of an elemental spirit.
- 1 **Protection of Shinsei (Sanctuary)**. Opponents can't attack you, and you can't attack.
- 2 **Kaimetsu-uo's Ward (Resist Elements)**. Ignores 12 damage/round from one energy type.
- 3 **Know the Earth (Stone Shape)**. Sculpt stone into any form.
- 4 **Blessings of Isora†**. Small whirlwind impedes attacks against you.
- 5 **Summon the Wind (Control Winds)**. Change wind direction and speed.
- 6 **Command the Clouds (Control Weather)**. Changes weather in local area.
- 7 **Kami's Reflection (Spell Turning)**. Reflects 1d6+4 spell levels back at caster.
- 8 **Waves Are Ever Changing***. Transforms you into any creature.
- 9 **Walking the Way***. Allows travel through the Way.

THE KANOSEI FURUDERA SHUGENJA SCHOOL 12ND EDITION

Benefit: +1 Awareness

Skills: Astrology, Calligraphy, History, Meditation, Shintao, Theology, Lore (Elements).

Beginning Honor: 1, plus 3 boxes

Beginning Spells: Sense, Commune, Summon, 2 Air spells, 1 Earth spell, 1 Fire spell, 1 Water spell.

Affinity/Deficiency: Kanosei Furudera does not teach its students to focus on any one element to the exclusion of others. Rather, the elements and the kami themselves are the focus of the school. The school grants a Free Raise to all uses of Sense, Commune, and Summon.

NEW WONDROUS ITEMS

In its relatively long history, the ronin order of Kanosei Furudera has become self-reliant out of necessity. Without any strong associations with the major shugenja families, the ronin shugenja have become adept at creating their own minor nemuranai. Most of these simply deal with making travel simpler. The ronin occasionally trade these items to other shugenja who must travel often, such as Jade Magistrates, Witch Hunters, or diplomatic envoys.

Though the ronin are loath to surrender the secrets behind the creation of these nemuranai, they seldom pass up a chance to trade these items for koku, gifts, or favors.

FURUDERA OFUDA POUCH

This simple silken sack is designed for carrying the holy scrolls used by shugenja. The sack keeps the scrolls within clean and dry despite any adverse weather conditions, and will even preserve the contents if completely submerged in water so long as the bag is closed. In addition, the pouch seems to sense when it is needed and quickly produces the contents needed when a spellcaster calls upon it.

The pouch seems to work only for holy relics. If three ofuda and an ordinary rice ball were placed within and the pouch submerged in water, the ofuda would be perfectly dry and the rice ball soaked.

The pouch can hold any number of sacred ofuda, and up to three small magic items (wands, potions, tsangusuri, etc.). Any item within the pouch may be drawn as a free action. **Caster Level:** 5th; **Prerequisites:** Craft Wondrous Item, *gathering swirl*, *locate object*; **Market Price:** 2500 koku; **Weight:** 1/2 lb.

The pouch can be created by any Kanosei Furudera shugenja who labors for three days, makes a successful Spellcraft roll vs. TN 30 and spends 10 XP.

FURUDERA RICE CAKE

The simple rice cakes created by the ronin shugenja of Kanosei Furudera carry a potent magic. Anyone who eats one of these rice cakes need not eat or drink for three days. These tasty treats not only keep the eater well fed, but keep him in good spirits as well. A handful of these rice cakes can considerably improve morale on a long journey.

In addition to not needing to eat or drink, anyone who eats one of these rice cakes gains a +1 morale bonus on all Will saves for three days. This bonus increases to +2 vs. all fear effects. **Caster Level:** 5th; **Prerequisites:** Craft Wondrous Item, *summon*, Profession (cook) (5 ranks).

In addition to not needing to eat or drink, anyone who eats one of these rice cakes gains a +5 to all Willpower or Earth rolls for three days. This bonus increases to +10 when attempting to resist fear.

SPELLS OF KANOSEI FURUDERA 10201

DANCE OF THE ELEMENTS

Divination
Level: Shu 1 (Air)
Components: V, S, DF
Casting Time: 1 action
Range: Personal
Target: You
Duration: Concentration
Saving Throw: None
Spell Resistance: No

You become able to perceive the swirls and eddies in the flow of the elements through the world. While in this state, you are more sensitive to the elemental flow. The Sense Elements class ability is greatly enhanced. The range is increased to 50 feet, plus 20 feet per round spent concentrating, with no maximum range. In addition, you get a +10 perception bonus to the Spellcraft check.

KANOSEI'S BLESSING

Illusion (Phantasm)
Level: Shu 2 (Air)
Components: V, S, DF
Casting Time: 1 action
Range: Close (25 ft. + 5 ft./2 levels)
Target: One character
Duration: 1 hour/level
Saving Throw: Will negates (harmless)
Spell Resistance: Yes (harmless)

You weave a complex illusion around a target. For the duration, the target appears to be an inoffensive member of the same social caste as the individuals viewing him. A samurai sees a samurai of his clan. A ronin sees a fellow ronin, and a farmer sees another farmer. This spell masks mannerisms, speech patterns, accents, and body language to properly match the actual appearance of the target to that of the viewer.

SPELLS OF KANOSEI FURUDERA 12ND EDITION 1

DANCE OF THE ELEMENTS

Element: Air
Mastery Level: 2
Duration: 10 minutes
Area of Effect: Self
Range: Self

The caster becomes able to perceive the swirls and eddies in the flow of the elements through the world. While in this state, the shugenja becomes more sensitive to the elemental flow, and may cast spells with greater efficiency. All TNs to cast spells are reduced by five. The spell Sense no longer requires a roll (it is automatically successful), and gains a number of Free Raises equal to the shugenja's Void.

KANOSEI'S BLESSING

Element: Air
Mastery Level: 2
Duration: 6 hours
Area of Effect: One character
Range: 15'

The caster weaves a complex illusion around a target. For the duration, the target appears to be an inoffensive member of the same social caste as the individuals viewing him. A samurai sees a samurai of his clan. A ronin sees a fellow ronin, and a farmer sees another farmer. This spell masks mannerisms, speech patterns, accents, and body language to properly match the actual appearance of the target to that of the viewer.



"BURN LIKE FIRE. FLOW LIKE WATER.
DANCE LIKE THE WIND. STAND WITH THE STRENGTH
OF A MOUNTAIN. DO ALL OF THESE THINGS,
AND THE WISDOM OF THE UNIVERSE WILL BE YOURS!"

— SHIBA NINGEN, MASTER OF THE VOID

The ancient temples of the clans hold the deepest secrets of magic. For centuries the shugenja of the clans have practiced their arts, communing with the spirits of nature and learning ever more potent ways to work their miracles. For those who embrace the teachings of these ancient temples, anything is possible.

This book reveals the most potent magic of the shugenja families. Within you will find:

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The kami await your call...



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