

ADVENTURES
SERIALS



SECRETS OF THE DRAGON™

CONTENTS

Introduction	4
The Path of Enlightenment (1)	4
How to Use This Book	4
Customs of the Dragon Clan	5
Birth	5
Gempukku	5
Courtship	6
Superstition	6
War	6
Retirement	7
Funerals/Death	7
History of the Dragon Clan	7
New Mechanics	10
Complete Dragon Feat List	11
New Courtier Abilities	12
The Kitsuki	13
The Path of Enlightenment (2)	13
The Kitsuki Provinces	14
Major Kitsuki Holdings	14
Shiro Kitsuki	14
Kyuden Tonbo	16
Toi Koku	17
Nanashi Mura	17
Minor Kitsuki Holdings	18
Kaagi no Tamashii	18
The Kitsuki Archives	19
Keen Eyes Strike Village	20
Important Kitsuki NPCs	20
Kitsuki Kiyushichi	20
Kitsuki Mizuochi	21
Kitsuki Remata	23
Kitsuki Vassals	24
The Sakura Family	24
Kitsuki Mechanics	26
Ancestors	26
Kitsuki Kaagi	26
Kitsuki Hakada	26
Kitsuki Yasu	26
Kitsuki Nemuranai	27
Jotomon's Shinrai	27
Jotomon's Shinrai (Prestige Class)	28
Jotomon's Shinrai (Advanced School)	28
The Mirumoto	29
The Path of Enlightenment (3)	29
The Mirumoto Provinces	30
Major Mirumoto Holdings	30
Heibeisu	30
The Northern Towers of Flame	32
Shiro Mirumoto	32
Iron Mountain Dojo	33
Tetsu Kama	33
Minor Mirumoto Holdings	35
Hinambasho sano Mitsu Shimai	35
Maigo no Samurai Mura	36
Yushosha Seido Mura	36

Extraterritorial Holdings	38
The House of Golden Flame	38
Important Mirumoto NPCs	38
Mirumoto Rosanjin	38
Mirumoto Taiu	39
Mirumoto Temoru	40
Vassals of the Mirumoto	41
The Zurui Family	41
The Kouken Family	42
Mirumoto Mechanics	43
Ancestors	43
Mirumoto Gojanuwan	43
Mirumoto Masaya	44
Mirumoto Sukune	44
The Dragon's Flame	45
Nemuranai Seekers	45
The Tamori	47
The Path of Enlightenment (4)	47
The Tamori Provinces	48
Major Tamori Holdings	48
Shiro Tamori	48
The Wrath of the Kami	49
Yamasura	50
Suigeki Toshi	51
Serpent's Tail Mine	52
Minor Tamori Holdings	53
Tamori Seido	53
Tamori Gardens	53
The Crystal Cave	54
Important Tamori NPCs	54
Tamori Shaitung	54
Tamori Tsukiro	55
Kjgkt, Zokujin Prophet	56
Vassals of the Tamori	58
The Izaku	58
The Chiyu	58
The Hiasobi	59
Tamori Mechanics	60
Ancestors	60
Tamori Chieko	60
Tamori Masume	61
Tamori Tsutomi	61
Spirit Binding	62
Spirit Binding	62
Touch of the Furnace	62
Touch of the Crystal	62
New Spells	63
Honor's Ground	63
Anvil of the Earth	63
Earth's Touch	63
Stance of the Mountain	63
Breath of Heaven's Fire	63
The Three Orders	65
The Path of Enlightenment (5)	65
The Three Orders' Provinces	66
Major Three Orders Holdings	66
Kyuden Hitomi/Kyuden Togashi/	
The High House of Light	66

Temple of the Sun	69
Minor Three Orders Holdings	70
Takaikabe Mura	70
Fukurokujin Seido	71
Important NPCs in the Three Orders	72
Hitomi Vedau	72
Togashi Matsuo	73
Hitomi Kagegora	75
Togashi Satsu	76
Hoshi Wayan	77
Three Orders Mechanics	78
Ancestors	78
Playing the Three Orders	78
Order of Togashi	79
Order of Hoshi	79
Order of Hitomi	79
New Tattoos	80
Eagle	80
Rising Sun	80
The Void	80
Wolf	80
Ise Zumi Tattoos	81
Kikage Zumi Tattoos	81
The Tamashii	82
Tamori Tunnels	83
The Zokujin	83
The Tunnels	83
Tamori Tunnels Map	87
Behind the Veil	91
The Dragon Lands	91
Enlightened Madness	92
Treating Enlightened Madness	93
Madness Among the Togashi	93
Madness Among the Hitomi	94
Madness Among the Hoshi	94
Kanashimi, Nightmare of the Dragon	94
The UDragon Territory Map	96

THE PATH OF ENLIGHTENMENT

PART ONE

"Welcome, Miya Hatori, to the end of your journey."

Hatori glanced up in surprise, eyes widening as he noticed the man standing at the top of a twenty-foot boulder, grinning down at him. He wore only a loose hakama. His broad shoulders and shaven head gleamed in the setting sun, revealing a complex tattoo pattern of a white dragon, coiled about his chest and limbs. The Unicorn guards that accompanied Hatori gathered about the old shisha warily, pointing their bows and lances at the strange man.

"Who are you?" Hatori asked, unafraid as he studied the stranger. The tattooed man shrugged. "Just a curious observer," he said. "I am Matsuo."

"What do you wish from me?" Hatori asked.

"I mean no harm," Matsuo said, holding out his hands and grinning at the Unicorn soldiers to calm them. "You are undertaking a legendary journey, and I only wished to be a part of it. Like Sun Tao of old, you have visited each of the Great Clans and learned from them."

"True," Hatori replied, "but I am not the great general Sun Tao was."

"Perhaps," Matsuo replied. "On the other hand, unlike Sun Tao, it appears that you are going to survive your adventure. So, in a way, you are more successful than he."

"You Dragon have a peculiar way of looking at things," Otomo Taneji said. The young courtier shielded his eyes with one hand as he looked suspiciously up at the Dragon.

Matsuo raised one eyebrow. "You think that I'm peculiar?" Matsuo replied. "You must not have met many members of my clan."

"Actually, I knew several Kitsuki diplomats in Otosan Uchi," Taneji replied stiffly. "I am familiar with your clan."

"Hatori-sama, I recommend you keep an eye on your friend here," Matsuo said, nodding toward Taneji. "Any man who would judge all the Dragon families by the conduct of any one of them is due for a series of rude and unpleasant surprises during your stay here, I think."

"Do not worry for Taneji," Hatori replied with a laugh. "So are you an emissary from Lord Satsu? I cannot believe that our encounter here is pure coincidence."

"In truth you are correct, but Lord Satsu did not send me," Matsuo replied. "My friends among the Scorpion sent word that you would be arriving, and asked that I watch over you."

The Unicorn soldiers exchanged uncomfortable glances at the mention of the Scorpion Clan. Their clan had only just narrowly averted going to war with the Scorpion in the city of Ryoko Owari, and the Scorpion's friendship with the Dragon Clan was well documented. These Unicorn had accompanied Hatori specifically to protect him from Shadowed Tower agents. Even the mention of their hated enemies was enough to draw the soldiers' ire.

"I apologize if that offends your Moto friends. I mean no disrespect or slight to their honor. It is merely that, well, you know how thorough the Scorpion can be and it was a way to return a favor. You can imagine how eager I was to repay a favor to a Scorpion, neh?" He laughed brightly, glancing around as if fearful some hidden Scorpion would hear.

A few of the Moto chuckled under their breath at that. They looked at the Dragon with new respect. Matsuo leapt from his perch and landed nimbly in the road, approaching the group cautiously, hands open to show he held no weapons.

"Togashi Matsuo!" Fuzake Sekkou replied, suddenly pushing his way to the head of the group. "Now I remember where I have heard of you. You are Togashi Mitsu's student!" The shabby little shugenja climbed down from his horse, striding forward and extending one hand toward Matsuo, who looked upon the gesture with surprise. Sekkou only caught himself at the last moment, realizing that the Unicorn customs he had been practicing for the last several weeks no longer applied here. Before he could pull his hand back, Matsuo shrugged and clasped it firmly anyway, shaking hands with the Monkey.

"You have heard of me?" Matsuo asked with faint surprise.

"Lord Toku was a friend of your master," Sekkou replied. "Many storytellers tell tales of Mitsu's extraordinary adventures, and Toku has invited all of them to the Vigilant Keep. You feature prominently into many of the newer legends."

"Really?" Matsuo said, fascinated. "I had no idea that I was famous. Perhaps I shall have to allow my fame to go to my head. I've always wanted to be arrogant and now at long last I have an excuse. Wonderful!"

"You are much like your teacher," Hatori said with a grin. "How is Mitsu lately?"

"Fine, presumably," Matsuo said, looking up at Hatori. "When last I saw him, he was plummeting into a collapsing cavern filled with molten lava. I have not seen him since, but there is no reason to believe we will not meet again."

"How can you be so sure Mitsu survived?" Taneji asked. Taneji had no doubt heard the legends of Togashi Mitsu, but the cynical courtier's tone showed he was reluctant to put much stock in them.

"Either Mitsu is alive or he is not," Matsuo replied in an even tone. "Either way, I have no doubt that our paths will cross again. When I see him again, I shall tell him what I have seen, and he shall tell me what he has seen, and we will both grow from our adventures."

"In the meantime, perhaps we could share tales of your adventures somewhere more comfortable," Hatori said. "Perhaps you know of a way station or a village nearby?"

Matsuo nodded. "There's one nearby with a very nice sake works and geisha house. There is a dancer there named Mae. The Tao says that each man must find his own path to enlightenment; sometimes I think that I will find the path to mine in her eyes."

"Is that not unseemly, Matsuo-san?" Taneji asked, regarding the Dragon with a sour expression. "I thought that the tattooed men of your clan were holy monks."

"Some of us are more holy than others," Matsuo said, beginning to lead the way down the path. "And even the man who has sworn off sweets might still enjoy the smell of the bakery."

Taneji blinked, shocked by the young monk's demeanor. Hatori only snickered as he rode past. "It has been too long since I visited the Dragon, Taneji. You will learn much here, if I'm not mistaken."

HOW TO USE THIS BOOK

Secrets of the Dragon™ is a sourcebook designed for players and GMs alike who are interested in adding depth to their vision of the Dragon Clan. Unlike *Way of the Dragon™*, which detailed the history and the clan's major institutions, this book gives finer detail to the different families, their organization, holdings, vassal families, and lesser-known schools, among other things.

Secrets of the Dragon™ is broken down into chapters as follows:

The Introduction deals with the Dragon Clan's history, some general customs that the clan as a whole embraces, and several new mechanical options appropriate for Dragon characters.

Chapters One through Four each deal with an individual family or group: the Kitsuki, Mirumoto, Tamori, and the Three Orders. Each chapter presents information on the family's holdings, including several points of interest for each holding and some adventure hooks for GMs, major NPCs within that family, descriptions of the vassals families that serve them (explained later in this chapter), and new mechanical options for characters from that family.

Chapter Five: The Tamori Tunnels explores a curious location in Dragon lands. All the information needed for a GM to use these tunnels as the centerpiece of an adventure is presented.

Chapter Six: Behind the Veil details the darkest most peculiar truths about the Dragon. The quest for enlightenment is a difficult one, and sometimes the results can be unexpected.

CUSTOMS OF THE DRAGON

BIRTH

With the exception of the Phoenix and the Mantis, the Dragon are not an exceptionally large clan when compared to other Great Clans. Birthrates among the Dragon are relatively low, so every birth is a fortuitous event. When a pregnant woman is about to come to term, it is the husband's duty to make certain that the house is protected from evil spirits. Blessed strips of coiled paper called "spirit catchers" are hung all around the inside and outside of the home. Local shugenja or monks may be asked to visit the home and grant their blessings. Any home where a child is about to be born can easily be identified from the extraordinary stashes of holy objects and spirit-catchers placed around it. It is not uncommon for total strangers to visit such a home and offer their blessings and good wishes to the child.

Though the peasants of the Dragon Clan are treated well, many of them are poor compared to other clans. The Dragon are not a wealthy clan, and a great number of heimin quickly discover that they are unable to support their children. Fortunately, the Togashi, Hitomi, and Hoshi orders are always

willing to adopt unwanted children and raise them as members of their order. Destitute peasants wishing a better life for their children anonymously deposited babies outside

Dragon monasteries. The practice is so common that many Dragon monasteries serve dual purpose as both holy sites and orphanages.

GEMPUKKU

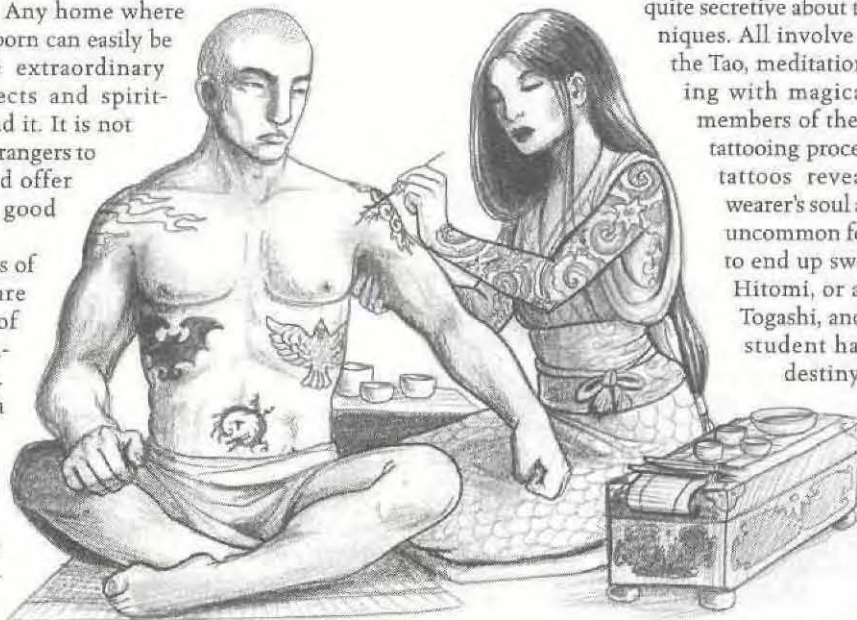
The families of the Dragon Clan are a wildly contrasting lot. Customs that seem normal to a Hitomi or Togashi would appear outlandish to a Mirumoto, and vice versa. So it is with their gempukku; as each Dragon family has a unique perspective and purpose within the clan, so does each have a different ritual for coming of age.

The Mirumoto are the most traditional of all the families. Their gempukku involves a lengthy, solemn ceremony in which the samurai-to-be must recite his lineage and the great deeds of his ancestors. The samurai is then granted a pair of swords, which he is expected to use to demonstrate a mastery of the Niten stances before the assembled onlookers.

The Kitsuki also have a traditional sort of gempukku, though they focus upon martial prowess less than their Mirumoto brethren. Kitsuki gempukku ceremonies always involve some sort of test of wits. Visual puzzles, riddles, and tests of memory are all common but the test is rarely the same twice. At times, the samurai is not even informed that he is taking the test — perhaps he is told that his new swords are missing and he is asked to help find them — until the test has been completed successfully. Once the test is completed, the Kitsuki is considered a true samurai.

Tamori gempukku ceremonies are solemn and to the point. After a ceremony involving several days of seclusion and fasting, the young student is brought before his master. The master offers a satchel of blessed scrolls and asks one question — "Why do you wish to bear our name?" If the master is impressed with the sincerity of the student's answer, then the ceremony is complete. It does not truly matter what the student says, so long as he is concise and passionate in his beliefs.

The tattooed orders of the Dragon are quite secretive about their initiation techniques. All involve extensive study of the Tao, meditation, and ritual tattooing with magical ink. The senior members of the order monitor the tattooing process carefully, for the tattoos reveal much of their wearer's soul and destiny. It is not uncommon for a Togashi student to end up swearing fealty to the Hitomi, or a Hoshi to join the Togashi, and so on because the student has a demeanor and destiny more appropriate to another order.



COURTSHIP

In a family as reclusive and enigmatic as the Dragon, it is surprising that their customs around the formalities of courtship are fairly straightforward. It is rare that members of other clans seek a political alliance with the Dragon, and the families get along with each other quite easily, so marriages for political reasons are rarer than in other clans. Marriages for love are common, though in all cases a samurai must ask permission from his daimyo before he is married.

Among the Three Orders of the Togashi, Hoshi, and Hitomi marriages are unusual. Though not all members of these orders take vows forbidding marriage, most do. When a member of one of these orders takes a spouse, he or she is usually expected to leave the order. Only if the prospective spouse intends to join the Dragon and pass the order's initiation ceremony or if the Dragon Champion deems that a tattooed monk can continue serving the clan's interests even married and far from home is such a marriage allowed. Those tattooed men who do marry into and live among another clan often take the name of their spouse. When solely in the presence of other members of the Three Orders, such individuals may refer to themselves by their former name.

Marriage ceremonies in Dragon lands are humble affairs, though they rarely occur in humble locations. Marriages that take place in natural surroundings are best. Waterfalls, forests, and mountain peaks are popular choices for marriage ceremonies. The most powerful and wealthy Dragon can afford to arrange their ceremonies in the most exotic locations. Togashi Satsu's recent marriage, for example, took place near the peak of Tamori's Furnace, in the glow of the rumbling volcano.

VASSAL FAMILIES

This book introduces a number of vassal families, lesser samurai who serve the great families. Though described in previous sourcebooks (such as *Winter Court: Kyuden Seppun and Rokugan*) these vassal families have never been specifically detailed.

Vassal families occupy a rather unique social position within the samurai class. Within the family and clan that they serve, they are recognized by their unique family name as a means of recognizing their distinctive service to the clan. Outside the clan, however, they are identified by the name of the family they serve. Favoring one's vassal name above the samurai family that one serves when speaking to an outsider is a presumptuous and arrogant act, one that implies that the individual presenting himself is so well known that the listener would be more familiar with his own lineage than that of the family he serves.

For example: Zurui Tanaka is a member of the Zurui vassal family of the Mirumoto. To all Mirumoto and other Dragon samurai, he is known as Zurui Tanaka. In the Ikoma histories and to outsiders, however, he is known as Mirumoto Tanaka. When presenting himself to others outside the clan, Tanaka may introduce himself as "Mirumoto Tanaka of House Zurui" or simply "Mirumoto Tanaka of Zurui." If a member of any other clan should visit Tanaka in the Zurui family estate at Shiro Zurui, then he would be entitled to refer to himself by his vassal family name, for it is assumed the visitor realizes that he is in Mirumoto lands.

One notable fact about Dragon ceremonies is that, though they are monks, the Three Orders rarely perform marriage ceremonies. However, it is seen as good luck to have an ise zumi present at the ceremony and bad luck for a kikage zumi to be present, if the marriage happens during the day. It is good luck for a kikage zumi to be present and bad luck for an ise zumi to be present if the marriage is at night. Having an equal number of ise zumi and kikage zumi will cancel out the good and bad fortune, and having a member of the Order of Hoshi present is always lucky.

SUPERSTITION

Superstition is a complex matter for the Dragon Clan. On one hand, there are a number of omens and portents that they take so seriously that they are not considered superstitions — they are legitimate premonitions of danger caused by disharmony in the elements. Ironically, any superstition that is not known to be reliable is treated as a frivolous waste of time.

Members of the Three Orders (especially the Togashi) have been known to play subtle games with superstitions, inventing new ones and spreading them about the populace just to see what sort of mischief they will cause. The idea that children who do not cry will become fearless warriors was originally a Togashi prank, but it is a custom the Mirumoto have come to embrace and enforce among their children. The Three Orders mean no true harm, and in fact are find it deeply fulfilling when one of their bizarre jokes brings true meaning and faith to someone else's life.

The Dragon are fond of Kawaru as a means of gauging what the future might hold. This form of folk magic divination originally created by an Isawa shugenja, though in modern times the Dragon avoid speaking of its origins. Kawaru relies upon six lined figures known as hexagrams, which are randomly cast using stones, sticks, or coins. The resulting figures are then interpreted using a ritual Kawaru scroll. Though the scroll contains only brief descriptions for the meaning of each hexagram, the possible combinations and interpretations are countless.

The Dragon often have somewhat curious practices where ghosts and spirits are concerned, especially Dragon monks and shugenja. In the eyes of a Dragon, the Celestial Order and the political order of the Empire are one and the same. As such, the Dragon show all ghosts, nature spirits, and assorted kami the same respect that they would to any samurai of higher station. A traveling Dragon monk may well pause in his journeys to bow to a particularly impressive waterfall, refer to a mountain as "sama" or even pause in a forest known to be haunted to leave behind a gift for the spirits who rule the forests just as they would present a gift to the lord of the lands they travel through. Though some Dragon do such things merely to heighten their reputation as eccentric outcasts, just as many believe that showing such respect to the spirits keeps balance and harmony in the world. In truth, more than one vengeful ghost has been taken aback by Dragon etiquette, giving the Dragon time to help the restless spirits find the way to their proper place.

WAR

The Dragon are not traditionally a clan that seek to solve their problems through warfare; in fact many Dragon live their entire lives without seeing a battlefield. However, for every reclusive Togashi or pacifist Tamori, there is a Mirumoto who has honed his blade and prepares for the day when he must step forward to defend his clan. The Dragon are unique among

the Great Clans in that throughout their entire history, their clan borders have never changed. They have neither lost nor gained territory, and usually have no aspirations to do so. In recent years, when volcanic eruptions instigated by the Dark Oracle of Fire left a great deal of the clan's arable farmland barren, the Dragon armies were forced to temporarily expand into Phoenix lands. It was not a choice the Dragon undertook lightly. When the decision to do so led them to a bloody war with their former allies in the Phoenix, many Dragon military leaders concluded that they were wrong to stray so far from their traditional policies.

When the Dragon do go to war, their decision to do so is as unpredictable as anything else their clan does. If the Dragon see conflict brewing that they believe will ultimately bring great harm to the Empire, they will not hesitate to intervene, even joining forces with an ally who does not seek their aid. The Clan War is an excellent example of this, when Togashi Yokuni's armies (led by the future Emperor Toturi) appeared without warning to fend off the Crab Clan's invasion of Crane lands. The Dragon fully realize that their meddling is not always welcome, and their troops are sometimes forced to flee their erstwhile allies once the battle has been won. All the same, the Dragon feel that the overall balance of the Empire is more important than their clan's safety.

RETIREMENT

It can be safely said that no other clan truly views retirement in quite the same way as the Dragon. While clans such as the Crab avoid retirement, seeing it as an end to their necessary duties, and clans such as the Crane see retirement as a just reward for a life well led, the Dragon do not see retirement as such a fundamental change in a samurai's life. Quite the opposite, many Dragon decide to follow the path of Shinsei and take a monk's vows, and yet continue to serve as a samurai. In other clans, such a thing is entirely contradictory — the path of Shinsei requires too much dedication for a samurai to also serve his lord as he is expected.

The Way of the Dragon essentially makes all the difference. The Clan's philosophies and duties already place a great deal of emphasis on personal growth and enlightenment, thus it is not impossible for a Dragon to become a monk and still be fully capable of serving his clan as he is expected. Among the Three Orders, such can even be an advantage as a monastic lifestyle and education can help to better understand those families' strange ways.

The Mirumoto and Kitsuki families have a more traditional interpretation of bushido, and thus still view retirement as the end to a samurai's career. Retired Mirumoto and Kitsuki do not continue to serve the family, though many join the Three Orders and take the Hitomi, Togashi, or Hoshi name.

FUNERALS/DEATH

Dragon funerals are surprisingly informal. Most Dragon have little fear of death, viewing it as essentially one more change in an existence fraught with constant change. Even the immortal Kami Togashi could not avoid death indefinitely, and met his fate with courage. The Dragon follow his example. When a Dragon dies, he is ritually cremated as normal. Elaborate gravesites are uncommon; scattering the ashes of the dead in areas of serene natural beauty is the norm. Friends and family will then gather to say their good-byes. These ceremonies are informal. Some choose to leave gifts such as rice, sandals, or warm blankets by the grave, gifts intended to make the deceased spirit's continuing journeys more comfortable.

Dragon gravesites are typically unmarked, but they are invariably near a shrine or monastery of some sort. The monks keep careful records of which areas are resting places for the dead, and whose ashes lie there, for it is their duty to make sure the unmarked burial sites are not defiled. During the Clan War, Yogo Junzo's army destroyed a number of Dragon monasteries, leaving no survivors. As a result, a number of Dragon gravesites are now unmarked. Any time the Dragon seek to build a new castle or village, there is always the danger that one of these ancient gravesites will be disturbed. As a result, most new construction in Dragon lands begins with a shugenja magically surveying the area to make certain that no lingering ghosts might be disturbed.

HISTORY OF THE DRAGON CLAN

Mirumoto and Shinsei: year 42

Just before the final confrontation with Fu Leng, Shinsei takes the Dragon Thunder aside and makes a single command — "No escape." Understanding, Mirumoto stands apart from the other Thunders even as they fall one by one to the Dark Lord. Even with only Hida Atarasi, Isawa, and the Dragon swordsman left on their feet, Fu Leng begins to doubt his chances for victory and attempts to flee from the scene — only to have Mirumoto step right before him, burying his daisho with a lightning strike into the Dark Kami's chest. Atarasi assaults Fu Leng while he is distracted by the Dragon's blades, giving Isawa just enough time to sacrifice himself to trap the soul of a dark god in twelve scrolls of power. With his final act, Fu Leng unleashes his fury at the vassal of his meddling brother, and cleaves the Dragon's head from his shoulders.

Togashi and Shosuro: year 82

Corrupted by the touch of the Lying Darkness, Shosuro turns away from the Scorpion and seeks her last hope of salvation — the enigmatic Dragon Kami. Unwilling to cause further imbalance in the universe by initiating a confrontation with the Darkness, Togashi traps Shosuro in a prison of pure crystal, the only substance able to keep the power of the Nothing at bay. In an attempt to maintain the purity of the Scorpion Thunder's soul, he frees the uncorrupted spirit of Shosuro back into the Kharmic Cycle, where it awaits its time to be reborn.

Agasha Steel: year 87

For decades students of the First Agasha Foundry attempted to use their magic to create the "perfect steel". Eventually, they begin to fold two types of steel into one by heating the metal. As a result, the Agasha are able to craft blades that are not easily broken and keep a sharp edge. Such a dramatic advance in the art of smithing cannot stay long in the hands of only one Clan, however. In less than a decade the Dragon find members of other clans utilizing Agasha techniques to create their own superior blades.

Death of Togashi: year 101

Lady Doji visits Dragon lands in order to speak with the last of her surviving siblings. She is turned away at the gates with news of Togashi's death. Deep inside Togashi Mountain the Kami allows Rokugan to believe him dead. He allows his mortal body to pass away and inhabits the first tamashii — an enlightened ise zumi prepared to carry Togashi's soul.

Togashi's Secret: year 210

Two hundred years after Hantei's coronation, Scorpion Champion Bayushi Oshiro sets his spy network to discovering the truth behind the Dragon's mysteries. His own daughter ventures to Togashi's mountain, but does not return for seven years. When she does, she is blind and her hair is streaked white — but Togashi's greatest secret was hers. She is pregnant and her baby will be the child of a Kami. She leaves Scorpion lands after sharing the truth of Togashi's identity with her father. Unbeknownst to the Scorpion Clan, Togashi's bride also retrieves the Twelfth Black Scroll for the Dragon Kami, which he takes under his personal protection.

Creation of Kaze-do: year 268

As the Empire grows, so too does the division between the classes. It expands greatly when the third Hantei commands that no peasant may carry a weapon on pain of death. This unintentionally leaves all heimin with no defense against the dangers of the land, both natural and otherworldly. Few consider the peasant's plight worthy of attention, but one man — an ise zumi named Togashi Kaze — takes action. Kaze develops a new style of jiu-jutsu and makes it famous by demonstrating it on furious (and well armed) samurai a number of times. The Emperor requests a formal demonstration of Kaze's technique, but the monk refuses, stating the art is for the peasants alone. Enraged by the monk's effrontery, the Hantei orders Kaze's death and he goes to his grave never having taught a single samurai his style.

The Kidnapping of Hantei VI: year 391

Bent on taking the power of the Emerald Throne for their own, the Gozoku Alliance plots the end of the Hantei line with the death of Hantei Fujiwa's heir, the sixth Hantei. Unbeknownst to his co-conspirators, Bayushi Atsuki is visited by the Dragon Champion unexpectedly a week before the assassination is to be made. Togashi requests the Hantei heir be spared and instead allowed to live as a figurehead of the Gozoku's rule. The Dragon Kami cryptically states, "The time of the last Hantei has not yet come." Seeing Togashi's advice as implicit approval of the Gozoku's course, Atsuki alters the designs on Hantei VI and gains immeasurable confidence in his actions.

The Coronation of Hantei Yugo-zohime: year 435

The death of the last Gozoku-controlled Hantei heir signals a terrible blow to the organization, but the leaders of the alliance are still confident in their ability to recover. Seeing only the Lion Clan in full support of the would be Empress, the Scorpion, Crane, and Phoenix Clans prepare to crush the threat to their rule as quickly as it began. However, when the ambassadors of the Dragon make it plain that legions of Mirumoto soldiers, unchecked for the entirety of the Gozoku's rule, are in place to cut the Imperial Lands off from any sort of military action from any Clan save the Lion, the Gozoku's end is all but confirmed.

Agasha Ryuden in the Twilight Mountains: year 501

Seeking to make a peaceful communication with a powerful Earth spirit believed to live within the Twilight Mountains, Agasha Ryuden stumbles upon an ancient secret of the area. Deposits of ore line the depths of rock for miles around, all created by the blood of some unknown creature. Curious in the extreme as well as an accomplished swordsmith, Ryuden frees some of the material and in the process of forging it is driven mad by the dark spirit of the First Oni. Within a month, Ryuden creates the Anvil of Despair with the metal and sacrifices the Boar Clan's blood to it.

The Rule of the Steel Chrysanthemum: year 589

The insane and paranoid Hantei XVI covers the Empire in a shadow of fear as he orders mass executions and other gruesome measures against any real or perceived threat against his power. Three times during the rule of the Steel Chrysanthemum, leaders from the great houses attempt to meet and plot a way to honorably and lawfully remove the maddened Emperor, all of which end with an agreement that the Hantei must be executed — destroying the notion of the Hantei Dynasty's superiority and right to rule. All three times, the groups are broken up at the source by the machinations of Dragon diplomats or generals are called away to deal with sudden skirmishes on their borders with the Dragon Clan. Eventually, Hantei XVI is killed in a less organized revolt by his own Seppun guards, after which the Miya and Otomo find a new Hantei heir. With the matter being dealt with as an internal matter of the Imperial Line, the security of the Hantei Dynasty is maintained.

Dragonfly is Founded: year 704

Despite being betrothed to a samurai from the Lion, Isawa Maroko marries her true love, Mirumoto Asijin. Furious with the insult to his honor, Akodo Yokutsu leads an army of 5,000 Lion to enact vengeance. A larger army comprised of both Phoenix and Dragon halts Yokutsu and protects the couple and their lands. The combined forces demand the Lion general swear he will never bring harm to Maroko and Asijin again. Pleased at the show of solidarity and peace between the two notoriously reclusive clans, the Hantei commemorates the event by giving the couple a family name — Tonbo — and Minor Clan status. The Dragonfly, while sharing close ties to both the Phoenix and Dragon, quickly become more involved in the affairs of the Dragon due to their proximity.

The Kitsuki Family is Formed: year 820

An unusual, but lackluster shugenja named Agasha Kitsuki is accused of murder. He is given a single day to utilize his odd methods to prove his innocence. Kitsuki manages to produce both proof and testimony that exonerated him and, in recognition of his incredible powers of perception, is granted his own family name.

Kokujiin: year 1118

Sensing the coming return of Fu Leng, Togashi meditates, reflecting upon his own soul's readiness... and finds it lacking. Though the Dragon Kami has remained apart from much of the Realm of Mortals for the past thousand years, even he is not immune to its touch and realizes the darkness and imperfections that have crept into his soul. The power of Fu Leng is such that even Togashi's immortal and divine soul could be turned against the Empire if he is not completely pure. Knowing that his confrontation with his dark brother is inevitable, Togashi makes a choice that will haunt his clan for years — he chooses two tamashii from this generation. Upon one he places the burdens of doubt, remorse, desire, fear, and anger that have built up within him over the millennium. The new ise zumi takes the name Kokujiin, and is driven immediately mad by the Kami's "gift". Though Togashi attempts to counsel Kokujiin and calm his soul, the torture of a god's heart is too much for the mortal man and he disappears into the Shadowlands.

Shoju Seeks the Council of Togashi: year 1123

Like every Scorpion Champion since Oshiro, Bayushi Shoju knows the true identity of the supposedly mortal Dragon Champion. In response to a revelation of Uikku's darkest

prophecy, naming the last Hantei as the doom of Rokugan, Shoji seeks the guidance of the ancient Kami. To Shoji's great surprise, Togashi takes no offense or outrage to the Scorpion daimyo's plan to assassinate the Hantei Emperor. Instead, Togashi knows that Shoji has his part to play in the great karmic cycle, and stands aside as the final struggles of history unfold prior to the Day of Thunder.

The Battle of Beiden Pass: year 1127

Dishonored by the death of the Hantei and cast out as ronin, Toturi is taken in by the Dragon Clan. The Dragon Champion surprises the Empire (and his own commanders) by decreeing Toturi the commander of the legions of Dragon samurai and vanishes to perform his own preparations for the second rise of Fu Leng. The ronin Toturi leads an army comprised mostly of Dragon against Hida Sukune in Beiden Pass. The Dragon ise zumi prove instrumental in defeating the Crab's Shadowlands allies and the Crab are prevented from rampaging further across the northern Empire. During the fray, Mirumoto Hitomi is lost and presumed to be dead.

The 2nd Day of Thunder: year 1128

The Kami Togashi reveals his true nature to the Seven Thunders and leads them in battle against Fu Leng. The Dark God defeats him, but Mirumoto Hitomi, now bearing the Obsidian Hand, reaches into his body and tears out his heart. Absorbing the power and wisdom of Togashi, Hitomi breaks the final seal on the last Black Scroll, freeing Fu Leng completely — and binding him fully to the mortal shell of Hantei Sotorii. Now something quite different than mortal, Hitomi only watches impassively as the other Thunders defeat the Dark God and leaves Otsan Uchi in silence.

Banishment of the Togashi: year 1129

Casting off her Mirumoto name, Hitomi seemingly goes mad and commands all those who bear the name Togashi to swear fealty to her. She changes the name of Kyuden Togashi to Kyuden Hitomi and slays all that refuse her decree. To the confusion of even her most devout followers, Hitomi welcomes the Tainted ise zumi Kokujin into the Dragon Clan as her personal hatamoto. Sensing the growing darkness of the Obsidian Hand that is now part of her, Hitomi attempts to use Kokujin's experience to temper her own trials. Some of the Togashi name escape alongside Togashi Hoshi, the Kami's son, and are sheltered by his long-standing allies in the Brotherhood of Shinsei.

The Agasha defection: year 1131

Disgusted with the actions of their insane Champion, the majority of the Agasha decide to follow Agasha Gennai and break their oaths of fealty to the Dragon Clan. They swear allegiance to the Phoenix Champion and are welcomed into the flagging ranks of the clan. Less than a dozen Agasha — including the Agasha daimyo, Tamori — remain behind, unwilling to dishonor themselves by betraying their ancestral oaths.

War in the Heavens: year 1132

As an army comprised of Naga and former Togashi assault Hitomi's last fortress a series of events orchestrated by the Living Darkness frees the trapped Shosuro and allows Kokujin to steal Togashi's Daisho. By the time Hitomi realizes her mistakes and regains true lucidity it is too late. The brush with the sinister forces grants the Dragon Champion unique perspective into the affairs of the Lying Darkness and she enacts a plan to undo the damage her madness has wrought. Hitomi gathers several artifacts born of the power of the Moon — the

THE CELESTIAL SWORD OF THE DRAGON CLAN

The Celestial Sword of the Dragon is an incredible blade, engraved from the tip of the blade to the tsuba with images of coiled dragons. Its hilt and tsuba is made of brilliant gold, though it is far stronger and lighter than normal gold. The sword is not as deadly in combat as the other Celestial Blades, but it provides its wielder with a strong defense and a keen understanding of the Spirit Realms.

Tsi Xing Guo gave the Celestial Sword of the Dragon to Hoshi, but Hoshi only carried it for a day. He passed the sword to his son, Satsu, who has carried it since then. Satsu has never revealed the name of the sword to anyone. After recovering his grandfather's daisho, he revealed the reason why. Tsi Xing Guo also forged a wakizashi to match the Celestial Sword, and hid it somewhere in the Dragon Clan provinces. Satsu believes that one day a true hero of the Dragon will find the wakizashi, realize the name of the sword, and come to claim it from him. That hero will be given the blade, and will become the Dragon Champion's chief defender henceforth.

D20 SYSTEM:

The Celestial Sword of the Dragon is a +5 defending katana that gives the owner a +10 sacred bonus to any skill check and a complete immunity to illusion spells. The katana's wielder can sense all passages to the Spirit Realms in his immediate vicinity and can open an existing passage once per day.

LSR RPG 2E:

The Celestial Sword of the Dragon is a Legendary Quality katana, inflicting 2k3 damage and adding 25 to its wielder's TN to be Hit. The wielder gains a number of Free Raises equal to his Insight Rank on any skill check not involving an attack roll, and can see through all magical illusions. The katana's wielder can sense all passages to the Spirit Realms in his immediate vicinity and can open an existing passage once per day.

Obsidian Hand, the Obsidian Mirror, and the Bones of Lord Moon — and challenges Lord Moon in the Heavens. Bolstered by the spirit of Togashi and the power of the artifacts, the once-mortal Hitomi proves Onnotangu's equal and destroys him.

The Twenty-Seven Days of Darkness: year 1132

The Dragon Thunder goes on a great quest and crosses the entirety of Rokugan in 27 days, searching for a worthy second to complete her seppuku. She arrived last at the Shrine of the Three Sisters, who help her complete the ritual of shedding her mortal life. Hitomi ascends into the Celestial Heavens to fill the void left by Onnotangu and a new Moon shines down once again on the mortal realm.

Reunification of the Dragon: year 1132

Togashi Hoshi claims leadership of the Dragon and restores the Togashi name. The son of Togashi reunifies the scattered Dragon Clan and adds to their ranks the monks who had

sworn fealty to him during his banishment. Learning from the legacy of kikage zumi and guidance Hitomi leaves behind, Togashi Hoshi readies the clan to confront the Lying Darkness and end its threat.

Tamori's Betrayal: year 1140

Not all of the heroes who returned from Oblivion's Gate receive great accolades. Agasha Tamori, thought fallen during the fighting, reveals himself as alive. The former Agasha daimyo is deeply Tainted and full of anger at the family who betrayed the Dragon Clan. When Hantei XVI begins calling for allies at the beginning of the War of the Spirits, Tamori comes to the returned Emperor's side, believing that the Steel Chrysanthemum will be the means to gain his vengeance. When the spirit armies are defeated and the last of his hopes scattered, Tamori embraces the Taint within him fully and becomes the new Dark Oracle of Fire.

The Tamori Family is Formed: year 1150

One of the many concessions Toturi makes in order to halt the war with the Steel Chrysanthemum is the creation of a new family in the Dragon. Ostensibly, Hantei XVI wishes to reward the fallen Tamori for his loyal service, though it is clear the Steel Chrysanthemum enjoys cornering Toturi into naming a family in honor of a man perceived as traitor and Tainted villain by his own clan.

Eruption of the Dragon Mountains: year 1155

The Dragon mountains erupt and send molten rock down across many of the precious few fertile farmlands of the clan. The catastrophe comes as a result of the Dark Oracle of Fire's power, forcing the Dragon into the Phoenix lands and precipitating even worse relations between the two clans. Unknown to either clan, the Dark Oracle's actions are directed by the manipulations of Tamori Chosai and Isawa Hochiu, both men expecting the war between their clans to foster a new age of heroes and triumph.

Destruction of Kyuden Tonbo: year 1158

With the death of the Splendid Emperor comes an end to peace in the Empire. Within days the dispute between the Phoenix and Dragon erupts into all-out war and the Phoenix's allies in the Lion clan begin to mobilize. Akodo Ijiasu, at the head of an army of Lion, completely destroys the Dragonfly and finally avenges the insult that Akodo Yokutsu could not.

Snow and Fire: year 1159

Deciding to finally crush the Dragon armies, the Elemental Masters join the Phoenix armies against the Dragon. Tamori Shaitung emerges to face the Council, and manages to hold off a few of the Masters alone. When all five Masters turn their attention on the Tamori daimyo, it becomes clear that not even her surprising power can defeat them all. Instead of victory, Shaitung surprises the Council again and opens up the earth beneath them. All six vanish into the earth and both sides assume Shaitung sacrificed herself to bring down the Elemental Masters.

The Reconstruction of Kyuden Tonbo: year 1159

In an odd move for the Wolf, Toturi Sezaru journeys to the weakened Dragon lands and offers the supplies they needed to survive. As thanks, the Dragon allow Sezaru the right to claim the ruins of Kyuden Tonbo. His awesome power rebuilds the fortress in a single day and the Wolf creates a new base of power to begin his own formal bid for the Steel Throne.

Kokuji's Duel: year 1159

Kokuji sends word to the Dragon that he is willing to give up Togashi's Daisho if seven of them would face him in combat. Led by the son of the Dragon Champion, Togashi Satsu, the group confronts Kokuji in the Twilight Mountains. Though the Dragons expect betrayal, the Tainted tattooed man shocks them all by revealing the true nature of his bargain. Instead of merely handing over the daisho, Kokuji plans to use the defeated souls of Satsu's companions to forge his own swords on the Anvil of Despair and then set Hoshi's son free. With the unexpected arrivals of Togashi Mitsuru and Kaelung, Kokuji is defeated, but not killed and the Dragon survivors return home not only with the swords of the Dragon Kami, but with the immortal wisdom of Togashi in the soul of Satsu.

The Dark Oracle of Fire: year 1160

Tamori Shaitung reemerges in the Dragon alongside Isawa Nakamuro, Phoenix Master of Air, with frightening news. During their imprisonment beneath the ground, they have discovered the true reason behind the war with the Phoenix. In the ensuing fray, both Agasha Tamori and Isawa Hochiu were defeated. Forced into the conflict against the Oracle, Tamori Chosai is tortured by Tamori's undying fires until he submits to the touch of the Taint and takes the mantle of Dark Oracle for his own. Just as the new Dark Oracle of Fire moves to turn his wrath against the Dragon and Phoenix, Isawa Nakamuro uses the Covenant of the Dark Oracle of Fire to command Chosai to leave Rokugan and never return. Having lost both her father and uncle to the Shadowlands, Shaitung's fury becomes more focused and tempered by the wisdom of her experiences.

Peace in the North: year 1161

The Dragon and Phoenix Clans resume their previous relations of peace and brotherhood, knowing that maintaining the enmity between them would only continue the legacy of a Dark Oracle. Though the Agasha and the Tamori may never come to terms, the clans as a whole set the war behind them with a final act — the Dark Covenant is placed in a Dragon temple under Phoenix guardianship to ensure Chosai's banishment will remain secure.

NEW MECHANICS

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.

COMPLETE DRAGON TECHNIQUE FEAT LIST

Feat	Prerequisite	Location
Ambidexterity	Dex 15+	PHB
Armor Focus	Armor Proficiency	Rokugan
Blind-Fight	—	PHB
Cleave	Str 13+, Power Attack	PHB
Combat Reflexes	—	PHB
Daisho Specialization	+5 Base attack, Weapon Focus: Katana or Wakizashi	Rokugan
Daisho Technique	+1 Base attack, Wis 13+, Martial Weapon Proficiency (katana), Martial Weapon Proficiency (wakizashi)	Rokugan
Depths of the Void	Void Use, Samurai	Rokugan
Different School	By DM permission only	Rokugan
Dodge	Dex 13+	PHB
Elemental Attunement	Wis 13+	Rokugan
Exotic Weapon Proficiency (katana)	+1 Base Attack	PHB
Expertise	Int 13+	PHB
Great Cleave	Str 13+, +4 Base attack, Power Attack, Cleave	PHB
Greater Daisho I	Samurai level 13th+	MoR
Greater Daisho II	Samurai level 15th+	MoR
Greater Daisho III	Samurai level 17th+	MoR
Greater Daisho IV	Samurai level 19th+	MoR
Heart of the Dragon	+10 Base attack, Wis 13+, Cleave, Martial Weapon Proficiency (katana), Martial Weapon Proficiency (wakizashi), Daisho Technique	Rokugan
Improved Two-Weapon Fighting	Dex 15+, +9 Base attack, Two-Weapon Fighting, Ambidexterity,	PHB
Let Him Go By	+6 Base attack, Void Use	Rokugan
Mobility	Dex 13+	PHB
Power Attack	Str 13+	PHB
Soul Forge	Iron Will or ancestral daisho, Masterwork weapon or armor	MoR
Spring Attack	Dex 13+, Dodge, Mobility, +4 Base attack	PHB
Togashi's Technique	+6 Base attack, Wis 13+, Martial Weapon Proficiency (katana), Martial Weapon Proficiency (wakizashi), Daisho Technique	Rokugan
Two-Weapon Fighting	—	PHB
Void Use	—	Rokugan
Way of the Dragon	+1 Base attack, Wis 13+, Martial Weapon Proficiency (katana), Martial Weapon Proficiency (wakizashi), Daisho Technique	Rokugan
Weapon Focus (katana)	Weapon Proficiency (katana), +1 Base attack	PHB
Whirlwind Attack	Int 13+, Dex 13+, +4 Base attack, Expertise, Dodge, Mobility, Spring Attack	PHB

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 TATSURE

[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").

COMPLETE DRAGON TECHNIQUE FEAT LIST

The following table lists all feats available to samurai player characters as bonus technique feats, allowing those who wish to make a Dragon character to use a single reference when doing so. This list supersedes the ones presented in *Oriental Adventures* and *Rokugan*. Feats that were prerequisites for other feats on this list were added, and some with excessive prerequisites that did not fit the Dragon fighting style were removed. To balance this loss, other feats from the Player's Handbook have been added.

Abbreviations for the locations of these feats are as follows: PHB=Player's Handbook, MoR=Magic of Rokugan, OA=Oriental Adventures, WoN=Way of the Ninja, SoD=Secrets of the Dragon.

TWO HEAVENS

DRAGON TECHNIQUE

You can draw upon the eternal wisdom of the Dragon to protect you from harm.

Prerequisite: Wis 13+.

Benefit: You may add your Wisdom modifier to your AC in place of your Dexterity modifier, if your Wisdom modifier is higher. Your maximum bonus to AC is still limited by the Maximum Dexterity Modifier of whatever armor you wear. This bonus applies when you are flatfooted if your Wisdom modifier is higher than your attacker's.

Note: If you have a class ability that already allows you to add your Wisdom modifier to your AC, this feat allows you to add your Wisdom modifier twice.

THE RIVER SWORD

DRAGON TECHNIQUE

As the swordsman's strength flows out through one's swords, so does it flow back into the master of Nitē.

Prerequisites: Str 13+, Cleave, Power Attack, Void Use.

Benefit: Any time you make successful use of the Cleave feat, you regain one Void Point.

Note: This feat only applies in combat. If a character attempts to Cleave chickens or trees simply to regain Void, the GM is free to determine that it does not function, or that the character's ancestors become wrathful for such disrespect for an ancient technique.

TRUTH IS IN THE KILLING

DRAGON TECHNIQUE

Your overpowering will causes enemies to lose their focus.

Prerequisites: Depths of the Void, Void Use, base attack bonus +10 or higher.

Benefit: As a standard action, you may spend a Void Point and target any opponent that you see within 30 ft. That opponent must make a Will save (DC 10 + half your level, round down + your Wisdom modifier). If your opponent fails this save, they may not spend Void for any reason for the duration of the encounter, and any technique feats that specifically target you have no effect. Once you have successfully used this feat, you may not use it again during that encounter.

THE UPRIGHTeous WILL FALL

DRAGON TECHNIQUE

You can work yourself into a righteous frenzy against an opponent who fails to fall before you.

Prerequisites: Str 13+, base attack bonus +1 or higher.

Benefit: Each time you strike an opponent in combat, you gain a +1 damage bonus on further melee attacks against them. This bonus stacks each time you strike them, but you immediately lose all bonuses accumulated from the use of this feat should that opponent ever be more than five feet away from you. This added bonus may never be higher than your level. If you do not strike your opponent for one round, the bonus decreases by one.

NEW COURTIER ABILITIES

At fourth level and every third level thereafter members of the courtier character class gain courtier abilities chosen from a short list (see page 35 of *Rokugan*™). The following new courtier abilities are available to any Dragon Clan courtiers. Members of other clans who have taken the Different School feat and applied it to the Dragon may also learn these abilities. The normal courtier abilities are still available for Dragon courtiers.

Kitsuki's Scrutiny (Ex): You may take 20 on a Search roll to study a specific area, up to ten square feet per level. Once you have done this, you gain a +10 bonus on all Hide, Listen, Move Silently, Search, Spot, and Sense Motive checks while in that area. You must familiarize yourself in the area for at least ten minutes a day to maintain this bonus, doing nothing but studying the area. You may simultaneously maintain this ability in one area per four levels of the courtier class you have obtained.

Be the Mountain (Ex): The will of the Dragon is absolute; each time an enemy fails to break your will, you only become all the more fortified against him. Any time you succeed at a Will save or an opposed skill check against an opponent, you gain a +4 morale bonus to all further Will saves and opposed skill checks against that opponent (this does not apply to opposed Strength, Dexterity, or Constitution skill checks). This bonus lasts for twenty-four hours and stacks with itself, granting a maximum total bonus equal to your level.

Justicator (Ex): As a standard action, you may make an Intimidate against any one target within thirty feet, opposed by the target's Sense Motive check. If your Intimidate check is successful, you may name an action to your opponent. (This action may be a movement, an attack against a specific target with a specific weapon, or a specific skill check.) If your opponent fails to perform this action as soon as he is able, you gain a +2 morale bonus on all attacks against him, the save DC of your courtier abilities are increased by 2 against him, and you gain a +2 bonus on skill checks against him. These benefits last for the duration of the encounter. If the action you demand is dishonorable, you lose honor as if you had performed it yourself. You may only use this ability successfully against an opponent once per encounter.

CHAPTER ONE:

THE KITSUKI

THE PATH OF
ENLIGHTENMENT
PART TWO

The foothills near the southern edge of Dragon lands could generously be described as sparsely populated. Hatori and his companions, together with their Unicorn guards and the enigmatic Togashi Matsuo, had traveled around the mountains' edge for days without encountering a sign of any civilization beyond the occasional peasant's farmhouse. The groups' mood was beginning to sour despite Matsuo's constant assurances that their destination was "just around the corner" when, finally, a large building became visible in the setting sun's fading light. Its position atop a large cliff overlooking the plains to the south led Hatori to believe that, if approached from a different direction, the building would be obvious for hours before one ever reached it. Knowing the Dragon Clan's penchant for strange, esoteric lessons, that was probably intentional.

"It will be good to sleep in civilized surroundings," Taneji proclaimed with a sigh. The young Otomo had never really taken to life on the road, despite how often his duties took him across the Empire.

"Civilized surroundings," Matsuo said curiously. "Odd. I've always found stones and mountains more civilized than most people."

"That doesn't surprise me," Taneji muttered under his breath.

"What is this place, Matsuo-san?" Sekkou asked.

"The Last House," the monk answered. "It is the final stop before entering the Dragon lands." He smiled broadly. "I thought perhaps your Moto friends might enjoy a bit of Dragon sake before leaving for home."

A murmur of assent rippled through the Moto guards. They had been with Hatori for several weeks now, and though they had never offered any complaint, the old Miya knew that they were less than pleased with so drab an assignment. "They shall have all the sake they desire," he said with a nod. "The Miya know how to show gratitude to their friends."

The Last House proved much larger than it appeared at first glance, which Hatori assumed was because of its isolation, virtually guaranteeing most travelers would stop here before entering Dragon lands. It was not a particularly busy time of year for traffic, however, and there were relatively few others present. Indeed, Hatori's party doubled the number of patrons within the House. Once he had seen to the Moto, the herald returned to his table, which was more private and removed from the flow of traffic, such as it was.

A young man clad in Dragon colors sat at Hatori's table with Taneji and Sekkou, engaged in quiet conversation with the two vassals. He noticed Hatori's approach, rose, and bowed deeply. "Greetings, Miya Hatori-sama," he offered politely. "I am Kitsuki Kiyushichi. Please forgive my most impolite intrusion into your party this evening, but I wished to speak to you before you retired. If you wish me to leave, however, I will gladly wait until morning."

"I would hope that I will be among friends with the Dragon Clan," Hatori replied, "and friends have no need of apologies. Please, join us Kiyushichi-san. I would enjoy hearing of your people before we travel north in the morning."

Kiyushichi smiled and sat down, gesturing for the serving girl to bring more tea and rice. "The Kitsuki are honored to have you among us, Hatori-sama. You have ever been a force for order in this chaotic world, and there are many among my family who are great admirers of yours, myself included."

Hatori raised his eyebrows questioningly. "Among the Kitsuki? I was unaware that we had entered the Dragon lands as yet."

"The Kitsuki provinces are roughly two hours travel to the north," the young man confirmed. "The Last House, however, is one of my family's extra-territorial holdings. We maintain it to... welcome guests to the Dragon lands."

"To observe those about to enter your lands, you mean," Hatori said. "But I have seen no Kitsuki here tonight. Other than yourself, of course."

Kiyushichi smiled. "If you saw another Kitsuki, then they would be doing a poor job of observing you, would they not?" He took a sip of tea. "We prefer to be discreet. We do not wish to offend potential guests by implying that we do not trust them."

"Do you trust them?" Taneji asked.

"We trust no one," Kiyushichi answered primly. "When someone proves worthy of our trust, as Hatori-sama did many years ago, then we can offer our genuine friendship rather than traditional diplomacy. If someone proves unworthy," he shrugged, "then we are already prepared."

"Suspect everyone of being your enemy and you will never be disappointed," Sekkou observed. "I always thought that was one of Akodo's more cynical writings."

"Leadership is far more than a tactical treatise," Hatori said. "It was a philosophy as much as the Tao. It seems the Kitsuki agree with it, at least in part."

"We agree with what our senses tell us, and in what we can gain from observation," Kiyushichi said. "Few agree with our way of thinking, but there is evidence to support it in most great works of literature. Most just refuse to apply them as we believe their authors intended."

"I imagine few would agree," Taneji said.

"Perhaps not," Kiyushichi said. "Tell me a lie, Taneji-san."

"What?" the Otomo asked.

"Lie to me. Tell me from where you arrived at the Last House."

Glancing at Hatori, Taneji frowned. "We've just arrived from the Imperial City, of course. Toshi Ranbo."

"Of course you have," Kiyushichi smiled. "I'm certain that there are a large number of Moto soldiers in the capital who are available for escort duty, for both the Lion and Crane are well known for their tolerance of large military groups stationed near their borders. And despite the good condition of roads between here and the capital, you have managed to acquire mud stains on the hem of your kimono, most likely from a simple trek through the wilds. Curious that the stains seem to be largely clay, which is only found in the western mountains, and not between here and the capital. Also curious that you should be so low on supplies when your trip could not have taken more than three or four days at the outmost. Perhaps you took an extended visit to a shrine between here and there?"

Hatori laughed at Taneji's discomfort. "A valuable lesson, my loyal attendants. Never lie to a Kitsuki. You'll only look like a fool."



THE KITSUKI PROVINCES

While home to the Dragon Clan's diplomats and magistrates, the Kitsuki lands' appearance belies the family's generally friendly nature. The northern peaks in the Kitsuki provinces are surrounded by twisting valleys and easily confuse those who are not familiar with the safe path through. Sparsely populated, the family's lands contain the most important resources the Dragon have: the gold mines that provide the clan's wealth are found here, as are the goats that the Dragon depend upon for the milk and fleece they provide. Most peasants in the Kitsuki lands are quiet and withdrawn, preferring their own company to that of outsiders, even to members of other Dragon families.

The Kitsuki have the honor of having the most arable holdings in Dragon lands as well as the duty to act as the clan's diplomats and magistrates. This makes them the clan's face: magistrates are the clan's eyes, diplomats and courtiers are its voice. The family's dedication to justice has even spread to the peasants of their provinces: if pressed, most can quote Shinsei or discuss philosophy and law to a surprising extent.

The Kitsuki provinces can be found just north of Toshi Ranbo, the Imperial city, west from the Sleeping Thunder Mountain near Phoenix lands, and east from Unicorn lands. None but the Dragon are quite sure where the border extends south from the lands of other Dragon families in the mountains. Then again, few outside the clan travel any further than Shiro Kitsuki in the first place.

Prior to Toshi Ranbo being named as the Empire's capital, the Kitsuki provinces were traveled primarily by magistrates, courtiers, and merchants. Now, however, the roads to Shiro Kitsuki and Kyuden Tonbo are filled with diplomats from across the Empire. The Dragon's strong presence in the Imperial Court has also had its effects on the Kitsuki: many of the inns and houses along the roads of their lands have doubled their capacity over the last year to be able to handle the Dragon ambassadors' retinues.

MAJOR KITSUKI HOLDINGS

SHIRO KITSUKI

(LOCATION 09 FROM ROKUGAN)

Among the few places that visitors to the Dragon provinces can expect to easily travel to, Last Step Castle is so named for the steep hills and mountains that lead away from this castle up to Kyuden Hitomi. Shiro Kitsuki is also the final destination for those who might wish to test their might against the Great Climb to the west. It is said that there is a secret path down to the flatlands below, but the way is only known to the Kitsuki and the few tattooed men who occasionally must go to rescue a Crab or Lion who has discovered that the mountains are too steep even for their considerable skills.

HIGHWAYS OF THE KITSUKI PROVINCES

Kitsuki's Dance (Connects D9 to D11) — Connecting the two major castles within Kitsuki lands to one another, this road can be difficult to maneuver, especially during the winter months. Those who are adept at moving through the hills and country have given this road its name through their deft actions.

The Road of Concordant Peace (Connects D11 to D12) — The road from Kyuden Tonbo to Toi Koku is well traveled and has seen many improvements in the past few years to accommodate the increased traffic it sees. The Dragonfly originally requested its name as a beginning to the peace or negotiation process that visitors to their lands would need to go through.

The Hired Hand's Way (Connects D12 to D13) — An allusion to both the mercenary nature of Nanashi Mura as well as to the tendency for ronin to help villages along the road in exchange for food and shelter, the Wolf Legion now patrols the eastern half of this road at the Kitsuki's request.

The Path of Changing Hands (Connects D12 to L5) — Originally named long ago after the constant battle between the Lion and Crane over Violence Behind Courtliness City, this road from Toi Koku to Oiku has become known as a heavily traveled route by those trading with the Dragon as well as by Kitsuki who are on their way to visit the Imperial capital in Toshi Ranbo.

Shiro Kitsuki was originally created as a sort of gateway into the Dragon mountains by the Mirumoto and started out as little more than a few guard towers and a small barracks. After his performance in saving the Mirumoto daimyo, however, Agasha Kitsuki was awarded the lands between the Great Climb and the Great Fall. Kitsuki felt that his family's home should be as close to the mountains as possible while still accessible to outsiders. It has been slowly built up over the last two and a half centuries to be as formidable as any other Dragon castle.

Last Step Castle has been home to the Kitsuki daimyo since its founding and has been the home of every Dragon magistrate in the Empire, at least temporarily. Until the Dojo of the Perfect Word was constructed near Kyuden Tonbo, the largest court in the entirety of Dragon lands was located at Shiro Kitsuki and most trials and sentencing in the Dragon lands are still carried out here.

Perhaps the smallest castle in the Empire, Shiro Kitsuki is still well fortified and its walls have been recently been enchanted by the Tamori to repel even the most determined invaders. Anyone attempting to climb or scale its walls will have no trouble until they are approximately halfway up. At that point, the stone will suddenly become impossible to hold on to and anyone not bearing the Kitsuki name will find that their climbing equipment (ropes, grappling hooks and all) has turned into dust. More than a few assassins have been found dead at the wall's base, every bone in their body shattered.

Kitsuki Mizuochi, the family daimyo, has recently commissioned new living quarters to be built for visitors to the castle. Since the capital was established at Toshi Ranbo, Last Step Castle has seen considerably more visitors than in the decade prior. While Mizuochi welcomes the visitors with a smile, he has also increased security and secretly worries that the increased traffic will give either the Kolat or the Goju more opportunities to attack.

DOJO OF THE FIRST GLANCE

Created by Agasha Kitsuki shortly after being named family daimyo, the Dojo of the First Glance has long been used to train the Dragon's magistrates and justicators in the matters of law and investigation. Students are constantly challenged by their instructors and by other students to feats of concentration, memorization and willpower. Typically, most students here will have been local magistrates for a few seasons and will come here to gain the training necessary to be sent out in the name of justice.

Few recognize the difference between a typical magistrate and a Kitsuki justicator. It is the justicator's job to bring in criminals found guilty for sentencing. The justicator typically allows the condemned to die honorably in a duel if they do not wish to face imprisonment or the potential dishonor their crimes may cause their family. Such Kitsuki are well trained in both iaijutsu and kenjutsu, much more so than their brethren in the courts. One magistrate in twenty is deemed skilled enough to be trained as a justicator and all are personally trained by both the dojo's master sensei as well as the highest ranking member of their kind, the individual who holds the title of Master of Justice.

The final test for students at the Dojo of the First Glance is called "The Naming". The dojo's master sensei, Kitsuki Gensui, gathers the current students in the courtyard shortly after dawn. Gensui proceeds to rename approximately fifty common items and actions that are used in every day life. For the next week, each student must use those new names when speaking and are constantly tested on their memory and usage of those names. Those who fail even once are required to use the names for an additional day for each mistake and cannot pass their gempukku until they have successfully completed the Naming for seven days with no errors. This teaches the students that what they see and sense is far more important than what they are told by those under suspicion. As a result, many Kitsuki magistrates can see through almost any disguise and have occasionally apprehended bandits and criminals thought to be long dead.

KITSUKI GENSUI

[Samurai 7/Emerald Magistrate 5; Kitsuki Magistrate 4] Master sensei of First Glance Dojo, Kitsuki Gensui is a tall, thin man with brightly dyed red hair. Originally attempting to impress a Lion samurai-ko with the change in hue, Gensui has made a habit of renewing the shocking coloring each season. His students say that the color of his hair reflects the inner passion that he never allows to show.

Gensui is seen as a cold, efficient teacher with little tolerance for failure. More than a few of his charges have spent years longer attaining their gempukku than would normally be necessary. The sensei understands that not everyone can be naturally perceptive, but will work his students until he is confident that no detail will escape their trained eye.

Recently, Gensui has begun training the samurai who will replace him as sensei. Kitsuki Gekijin is a bright man in his late twenties who has excelled at every test Gensui has put him through. Gekijin is more interested in becoming a justicator than in taking Gensui's place, but he understands his duties to his clan and will serve wherever he is ordered to do so.

ADVENTURE HOOK

Challenge: Kitsuki Gekijin, while an excellent student of Gensui's, has encountered problems in the past controlling his temper. In an effort to gain control over his emotions, the Kitsuki samurai has been visiting a small waterfall just east of Last Step Castle, attempting stand in the rushing waters as long as he possibly can while keeping a straight face and a cool demeanor. It was during one of these training episodes that Gekijin managed to lose the wakizashi from his daisho, one that has been in the family for six generations. During their visit to Shiro Kitsuki, he has contacted a player characters, saying that the evidence he has gathered so far has led to someone in their group, but that he would like to quietly deal with the situation.

Focus: The testimony given by another student, Kitsuki Shomin, would seem to implicate a party members, but it was actually Shomin that stole Gekijin's wakizashi in a jealous attempt to dishonor him. Shrewd characters will be able to uncover the theft if they dig deep enough and actively solicit Gekijin's help in accumulating clues.

Strike: Once the thief is known, it is up to the party how to proceed. They can publicly disclose what has been happening to the dojo's sensei, privately deal with either Shomin, Gekijin or both, or they can quietly return the wakizashi. If they opt to help Gekijin, he will thank them and make welcome any who wish to train at the Dojo of the First Glance in the future.

KYUDEN TONBO

(LOCATION D11 FROM ROKUGAN)

The Dragonfly Clan was born from a marriage contract between a samurai from the Phoenix Clan and a shugenja from the Dragon Clan. The Dragonfly Clan's castle was not formidable, but was protected by enchanted walls and the Dragonfly's cousins, the Dragon and Phoenix. The Dragonfly Clan once served as emissaries and go-betweens for the Dragon and those who wished to petition them. The clan's meager lands were ravaged during by the Lion during the Dragon-Phoenix, war and the family was destroyed almost to a man. The family's salvation came via the blessings of Toturi Sezarū. The eldest son of Toturi gained Fortune-like status in the Dragonfly lands due to his benevolence and powerful magic. Sezarū's command over the elements allowed him to rebuild the Dragonfly castle in less than a day and repair the damage done to the Tonbo lands within a week. The Tonbo, while decimated, survive and have hope for the future. Those that train at the Dojo of the Perfect Word have found that the remaining Dragonfly treat the Kitsuki with great respect, as they believe that without the Dragon's alliance with Sezarū they would be tending rubble.

DOJO OF THE PERFECT WORD

Founded by the Kitsuki more than fifty years ago, this dojo has been the center of courtly training in the Kitsuki provinces since that time. The Dojo of the Perfect Word was originally situated on the border between Dragon and Dragonfly lands as a gesture of brotherhood between the two Clans. The dojo is

one of two places in the Empire that the art of ichi-miru is taught and continually refined, the other being the Dojo of the First Glance at Shiro Kitsuki. All the Kitsuki's courtiers are trained here and most magistrates in the Dragon Clan will have spent at least a few summers learning the arts of negotiation.

KITSUKI BASHIN

[Samurai 2/Courtier 7; Kitsuki Magistrate 3]

Kitsuki Bashin is a boisterous and friendly man, given to using jokes and sarcasm to get his points across to his students. Bashin was originally a student at the Dojo of the Perfect Word until his appointment as sensei more than a decade ago, just a scant two months before the death of Toturi. Many of Bashin's duties took him from his dojo to Otosan Uchi to escort younger courtiers or to attend the more important political functions during the Four Winds era. The young sensei gained many allies during his stays in the capital city, especially among the Lion.

An extremely talented practitioner of ichi-miru, it is said that Bashin could describe every speck and detail of any place in Otosan Uchi and has never failed to recall any conversation he has been involved in. These abilities have helped the Kitsuki sensei both in his training of new courtiers and in extending the hand of peace to other clans. More than a few times, the Lion or the Unicorn found themselves with Bashin keen eye to thank for saving them from a devious plot or an embarrassing political situation.

ADVENTURE HOOK

Challenge: Many years ago, Kitsuki Bashin's timely involvement in an extended trade negotiation between the Lion and the Mantis earned him the respect of Ikoma Sume, the Ikoma family daimyo. The two have been good friends ever since and frequently trade favors or information when it helps the other party. In one instance during the Dragon/Phoenix war, Bashin sent a tattooed man deep into Phoenix territory to aid one of Sume's allies, Ikoma Fujimaro. With the ubiquitous Togashi Mitsu's aid, Fujimaro rescued his Matsu nephew from a Phoenix ambush and proceeded to harass Phoenix forces for the next several months, coordinating several unexpected strikes against Phoenix caravans Fujimaro recently returned to the Dojo of the Perfect Word with a large group of battle-hardened samurai, arriving at the same time as the player characters (where most parties will end up, at least for a short time, while traveling through the Kitsuki provinces). Any inquiries by the party as to the Lion groups' mission or nature will be met in strict silence.

Focus: Bashin will summon the player characters to his court soon after they arrive with instructions to bring any equipment or weapons they might have along. When the party arrives, they will find Fujimaro waiting for them, speaking to Kitsuki Bashin in low tones. The Kitsuki sensei will quickly explain that several groups of Bloodspeakers have been found hiding in and around the roads heading to Last Step Castle and throughout the Great Climb; they will probably move their base of operations once they have been discovered, so the time to strike against them is now. Fujimaro will go with only his troops if he must, but there is strength in numbers and both the Lion and the Dragon request that the party members accompany the Ikoma commander to fight the Bloodspeaker cells.

Strike: The players are under no real obligation to help out Ikoma Fujimaro, but any politically minded characters in the party should understand that having both the Ikoma and the Kitsuki indebted to the group would be beneficial. In addition, once they join battle against the maho-tsukai in the Dragon mountains, it will become clear that two local Kitsuki magistrates have become corrupted by the Taint and were helping the cell evade detection. Should the party defeat the Bloodspeakers and return with evidence and testimony as to the magisterial cover-up, Bashin will heartily thank the group and grant any favor in his power.

TOI KOKU

(LOCATION D12 FROM ROKUGAN™)

Toi Koku, while among the smaller villages in Dragon lands, has an extremely important function. Merchants travel here to trade for the precious gold the Dragon provide. In return, the Dragon procure all the rice they can to feed their population. The necessity of such trading has decreased during the last several years, as now that the Kami's Wrath is no longer erupting the eastern Kitsuki plains have been cultivated and put to work to feed the Dragon people.

Toi Koku sees an enormous amount of business during all seasons and one can typically find a great deal of koku passing through merchant hands here. Several small trading grounds have sprung up as a result, creating even more commerce for the town. While Kitsuki samurai don't generally concern themselves with money matters, any attack in or near Toi Koku will be met with a ferocity usually only attributed to the Hida. The Kitsuki understand the village is essential to the clan and those that threaten it are threatening the clan.

NANASHI MURA

(LOCATION D13 FROM ROKUGAN™)

Originally created by a sanction from Togashi Yokuni a year before Hantei XXXVIII was born, Nanashi Mura has grown a great deal in six decades. Populated almost entirely by ronin samurai, the city has no fortifications or defenses to speak of and a limited "official" city guard. Although close to Dragon lands, Nanashi Mura is technically outside the clan's borders and therefore its population there is not included in the Dragon Clan's statistics.

A haven for most any wave man, a ronin who comes to Nanashi will be asked no questions about his past, so long as he causes no trouble. Those who do decide to flaunt the law will soon find they are doubly damned: the local Kitsuki magistrates as well as the Eyes of Nanashi, the ronin devoted to defending the city, will both make the offending ronin's life miserable. The recent addition of Wolf Legion forces has added another deterrent for potential troublemakers.

NANASHI DOJO

The Eyes of Nanashi have their headquarters here and have operated in this city since its founding. The Eyes have a specific agenda to regulate and police ronin giving them a better name in the Empire. The ronin group will assist any who request aid, but will forcibly remove those who show themselves to be dishonorable. This policy, while harsh, has created a city where a ronin can come to find employment, peace and acceptance.

Those who join the Eyes of Nanashi will find they have gained a staunch set of allies. The group has strong connections with both the Lion and Dragon clans as well as many other ronin organizations and can typically call upon a great

many favors in a time of need. Such strength comes with a price, however. Members are forbidden to offer their services to enemies of the Lion or Dragon and are also required to work for either clan at a discounted rate.

The Eyes of Nanashi were originally supported by a collection from the major businesses in Nanashi Mura, but have become self-sufficient in the last ten years. Ronin who join the organization donate a part of their fees to the otokodate in return for choice assignments. Bounties collected from bringing bandits and outlaws to justice are paid by local merchants to the Eyes and many caravans traveling through the northern Empire employ members as guards.

Nanashi Dojo can be found near the city's center and mainly consists of living quarters and a large dojo where any ronin can train. There are a few offices for day-to-day operations located at the complex's western end as well.

THE WOLVES' DEN

Though its short history is rather confused, the Wolf Legion finally finds its place in Dragon lands. While the Legion is primarily headquartered at Wolf Keep in the Mirumoto provinces, there is a small contingent that helps to police Nanashi Mura. Their barracks are known as the Wolves' Den.

Most who stay at the Wolves' Den are the more political and high-minded Wolf Legion members. They use their connections with different clans and ronin organizations to keep the members outside the Dragon lands employed and out of trouble. It also falls to their leader, Kiriai, to deal with squabbles between the different groups in Nanashi Mura, a responsibility that the Eyes of Nanashi have ceded to him at the requests of Mirumoto Shokan and the Kitsuki daimyo Mizuochi.

KIRIAI

[Samurai 6; Mirumoto Bushi 1/Wolf Legion Otokodate 1] Mirumoto Kiriai was a relatively young samurai when he was cast from the Dragon Clan. Kiriai had been given command of several men who were to escort a gold shipment from Shiro Kitsuki to Toi Koku. During the trip, his caravan was assaulted, his men killed and the gold stolen. Kiriai managed to defeat a few bandits, but hid when it was clear there were too many for him to defeat. He left the Mirumoto shortly thereafter, ashamed of his dishonor and vowed to track down those he had let escape.

Kiriai eventually managed to slay the group of bandits involved in the theft, but still felt empty. He had heard tales of Saigorei's prowess during the Battle of Oblivion's Gate and met the ronin general several months later. The two became fast friends and when the Wolf Legion moved to the Dragon lands, Saigorei requested that Kiriai be their contact in Nanashi Mura. The former Mirumoto accepted the assignment happily, as he felt he could finally help to atone for his sins and maybe create a home for himself and his son.

ADVENTURE HOOK

Challenge: Kiriai are attempting to find several bandits who are known to attack merchants traveling from Toi Koku to Nanashi Mura. He finds little success thus far and has exhausted the few leads he gained from local sources. Calling in favors among the Wolf Legion, he has requested an audience with the player characters to explain the situation and ask them for their assistance in tracking down the criminals. He will try to be as diplomatic and friendly as possible, but more perceptive party members will be able to see the worry in his face.

Focus: Kiriai has a right to be worried. What he hasn't told the party is that the bandits are led by his son, Giretsu. The young boy left his father several years ago, influenced by tales of power and great wealth spread by a local bandit gang known as the Knives of Yugoro, named after the Clan War era bandit leader. In a style befitting his band's namesake, he has brutally murdered many merchants and several ronin samurai to cow those who might resist the Knives' future predations.

Strike: If the party discovers the true nature of Giretsu, they can use the information as they see fit. Kiriai will commit seppuku if the nature of his son's actions is disclosed publicly. The ronin leader will deal with those who would keep Giretsu's parentage quiet, but will not perform any dishonorable acts just for the sake of it. He understands that his life is in the party's hands and doesn't like the position, but can only hope that they act with compassion and discretion.

TOTURI SEIDO

While the Empire reveres Toturi as a great Emperor and a savior of Rokugan, the ronin of Nanashi Mura have created a shrine in Toturi's name, halfway between the city's outskirts and Drowned Merchant River. The monks that tend the shrine are all either former ronin who have retired here in order to honor the Black Wolf's memory or sohei who helped found Nanashi Mura.

Well-funded by donations from the Eyes of Nanashi, the Wolf Legion and the mercenary fortunes of some samurai who have retired there, Toturi Seido is easily among the most opulent buildings in or around Nanashi Mura. The shrine is carved from white limestone that was brought to the city at great expense. Most work the monks do each day at the shrine involves keeping the floors and edifices clean and bright or repairing the red teak and yellow paper that make up the building's walls and doors.

AINOR KITSUKI HOLDINGS

Although the Kitsuki are a comparatively small family, their role as intermediaries between the Dragon Clan and the Empire ensure their presence wherever Dragon interests may lie.

KAAGI NO TAMASHII

Located near Firefly River on the Unicorn border lies a small shrine, refurbished and expanded in recent years. Known plainly as Kaagi's Soul Shrine, it was formerly a temple and has been rebuilt and rededicated. The shrine now serves two functions, to remember the contributions of Kitsuki Kaagi to the Empire, and meanwhile to further develop friendly relations between the introspective Dragon and the inquisitive Unicorn.

During his final investigation prior to his disappearance, Kaagi, in his capacity as an Imperial Magistrate, assisted a small band of Unicorn in escorting a prisoner to Shiro Iuchi. Constantly beset by the Lying Darkness on their way to deliver the prisoner, Kaagi forged several friendships with the Unicorn he was traveling with. Although he disappeared shortly after the conclusion of this investigation, Iuchi Notaiko, then a young shugenja, has become a highly influen-

tial member of her family. After the war with the Shadow, the Dragon approached the Unicorn with a request to refurbish the formerly run-down temple as a shrine to remember Kaagi, and Notaiko's intervention greatly facilitated events.

Kaagi no Tamashii's nature and location ensures a steady, if somewhat small, stream of visitors. As a shrine to a somewhat obscure but historically significant contributor to the war with the Darkness, magistrates, particularly Kitsuki magistrates, regularly stop by to pay their respects. Likewise, as a resting point between the Unicorn and Dragon lands, it serves as a way station for dignitaries and travelers passing between the two Clans.

The Dragon-Phoenix war brought the shrine into prominence as a trading point between the Unicorn and Dragon. Desperate for food to feed their starving population, the Dragon traded heavily with the Khan's merchants, using the shrine as an impromptu meeting place for their caravans. A small village sprang up around the shrine, and remains to this day although the trading has abated somewhat.

KAAGI'S MEMORY

According to his journal, the final place visited by Kitsuki Kaagi prior to his disappearance was this shrine, where he was to meet his brother Matsu Iyekao, who had disappeared many years prior. Kaagi did indeed encounter his brother, who by that time had been consumed by the Lying Darkness. The shock of seeing his brother, combined with the mental toll his previous investigations had upon him, gave the Darkness enough of an opening that it began to consume Kaagi as well. However, the revelations Kaagi managed to gather from speaking with Iyekao provided valuable insight into the Lying Darkness's nature, chronicled in Kaagi's journal.

During the war with the Lying Darkness, many unconfirmed sightings of Kaagi were reported, all of which had him advising or assisting the Empire in some capacity, followed by him disappearing after the threat was resolved. Likewise, his journal detailed the Darkness's weaknesses and standard tactics, which aided the Empire in finding and fighting it. However, Kaagi's ill-fated meeting with his brother became widely known only after the Darkness had been defeated at Oblivion's Gate. In the quietly prosperous years after the battle and before the Spirit War, the Unicorn and Dragon acted to commemorate Kaagi's work and sacrifices.

Kaagi's Memory, the name given to the actual shrine component of Kaagi no Tamashii, is understated and utilitarian, as befits its role as a memorial. A small display details Kaagi's work and history, along with a short chronicle depicting the war against the Lying Darkness. Alongside the scrolls detailing Kaagi's life is a fairly detailed account describing the long war against the Darkness, and the work the Unicorn and Dragon performed fighting it before its existence was revealed to the Empire at large. Scholars and historians are occasional visitors to Kaagi's Memory, chronicling the past.

ADVENTURE HOOK

Challenge: A mysterious samurai bearing the Lion mon has been seen in the shrine's vicinity for the last several days. Although he has made no aggressive moves, he is insistent about getting information regarding Kitsuki Kaagi and his final investigations. The Dragon maintaining the Kaagi's Memory find his vehemence unsettling, and would like his motives ascertained to determine the appropriate response.

Focus: Although full of questions, the samurai is reluctant to provide answers regarding himself or his reasons. Questioning him will entail tracking him down through the forest surrounding the temple, and he is skilled at remaining invisible. Once he finally starts speaking with the PCs, which will first require adept diplomacy or skilled interrogation from their parts, he introduces himself as Akodo Iyekao, and that he is pursuing his brother.

Strike: When the Lying Darkness was named, many of its former victims were left with fragmented parts of their previous memories and personalities, including many who rejoined the Akodo family. Kitsuki Kaagi's elder brother Iyekao was consumed by the Lying Darkness and used as a tool to help weaken Kaagi's mental defenses. If this samurai truly is the original Iyekao, then it is possible that Kaagi himself is alive, and that Iyekao may be the key to finding and saving Kaagi.

TRAVELER'S REST

Traveler's Rest is the name given to the way station component of Kaagi no Tamashii, and it hosts a regular, albeit small, number of courtiers along with their entourages at any given time. Traveler's Rest briefly became host to progressively more visitors as Dragon food stores were depleted during the war, but traffic has now returned to a normal level.

Although the land surrounding the shrine still belongs to the Unicorn, Traveler's Rest itself has been ceded to the Dragon. Iuchi Notaiako has been accommodating towards the Dragon posted here, seeing good relations between the two Clans as a way of thanking Kaagi for his contribution nearly 40 years ago. Although long since retired, her unofficial intercession ensures that relations between the two Clans have remained amiable, in spite of a steady increase in the number of men the Dragon have assigned to Traveler's Rest and the progressively more insistent demands of their negotiators.

As Firefly River connects to expansive Unicorn farmlands, and Traveler's Rest is close to the River, it is ideally situated as a midway point for the transport of rice to Dragon lands. There was a period of strained relations between the two clans during the war due to the Dragon's pressure to trade for increasing amounts of food, but that unpleasantness is thankfully in the past.

THE KITSUKI ARCHIVES

During their investigations, the Kitsuki gather a great deal of information regarding the Empire as a whole. Their journals contain valuable information about varied topics, from the political aspirations of daimyos, who truly ordered the assassination of generals, or where particular relics are hidden, to such seemingly mundane facts as the Four Winds' favorite colors or the chief export of certain provinces. Although

many, particularly the Scorpion, are aware that the Kitsuki amass a great deal of knowledge during their investigations, few realize the scope and depth of that which the Kitsuki have acquired.

Like all major families, the Kitsuki retain a library in their main castle. Other clans frequently petition the family for access to the extensive records contained within the details found in the many Kitsuki journals. Despite that a great deal of valuable historical data is available within the library, the sheer volume of information reduces its practical value, as data of strategic or political importance is obscured by extraneous information. This is exactly as the Kitsuki intended.

The destruction of many Phoenix and Crane libraries during the Clan War, and the attack upon the Seppun and Miya archives by the Lying Darkness, prompted the Kitsuki to archive copies of their most important and useful information. Located within Shiro Mirumoto, which combines accessibility and defensibility, the Kitsuki Archives contain a summary of the information the Kitsuki have gathered over the years, condensed for practical use. Indexed and sorted, the Archives contain data such as favored battle tactics of Akodo generals and which Scorpions truly are left handed, of vital importance in situations where being challenged to a duel is likely. Profiles of major individuals in the Empire are kept and regularly updated, to give the Dragon the best possible positioning, on and off the battlefield, when dealing with other Clans.



KITSUKI NIJIRO

[Samurai 6/Courtier 6/Emerald Magistrate 4; Kitsuki Magistrate 5]

A stocky man in his early thirties, Kitsuki Nijiro can often be found traveling the Empire, representing either the Imperial Magistrates or the Dragon Clan, depending on circumstance. Well known for his abilities as an arbitrator, Nijiro's sincerity, accumulated favors, and position as a Dragon emissary ensure that he never needs to draw the daisho that he bears, which is fortunate for him as kenjutsu is noticeably not his forte. However, as a companion, negotiator, and magistrate, Nijiro has acquitted the Dragon nobly, and always has interesting facts to add to the Archives whenever he returns.

Nijiro is, however, far more than merely a magistrate. As a researcher for the Kitsuki Archives, it is his duty to remain abreast of goings-on in the Empire and to remain aware of who is truly engaged in what activity. Perhaps more importantly, it is also his duty to advise the Mirumoto of threats to the clan's security and how to best diffuse them. His work as a magistrate, while valuable in its own right, allows him to meet and come into contact with a wide variety of characters all over the Empire.

Even though the war has been over for nearly five years, Nijiro maintains files on the behaviors and personalities of all Elemental Masters along with prominent Shiba such as the

Champion Shiba Mirabu and so-called Voice of the Masters, Shiba Yoma. Nijiro remains concerned over the hatred Isawa Taeruko holds for Tamori Shaitung and Isawa Nakamuro, principle architects of peace between the clans, and what that could entail for future Dragon-Phoenix relations.

KEEN EYES' STRIKE VILLAGE

The Kitsuki are renowned for their ability to notice minor details and draw logical conclusions based upon observations. Their skill at forensics, tracking, and investigation are finely honed and well practiced, even among their youngest members. This preparedness is due largely to the thorough regimen that they go through as students, which includes training under field conditions. Given the fact that the Kitsuki provinces are well governed, few instances of outright crime are reported, making genuine scenes for investigation scarce. The mandate of Keen Eyes' Strike village is to create the next best thing, genuine looking scenes, for students to hone their skills upon.

Many samurai schools have their students enter into an Iaijutsu duel during their training, to prove that they are worthy to pass their gempukku. For the Kitsuki, who emphasize observation and logic, the equivalent for a student to prove herself is to solve a mystery. Most such exercises are staged wherever it is both convenient and feasible, but truly intricate displays are conducted here.

Located only a day's ride south of Shiro Kitsuko, Keen Eyes' Strike is typical of large villages located near major castles. Agriculture is a major industry, and the majority of traffic passing through is headed either to or from Shiro Kitsuki itself. However, one path, just off the main road passing through the village, consists of houses that are unoccupied, save for a large building housing several Kitsuki. In this building, convoluted plots are designed for students to solve.

The need to present plausible, orderly problems for students has led to the creation of a second major industry in the village: acting. Odd reagents from Scorpion, Mantis and Unicorn lands are constantly imported, as are the most talented actors the Dragon can produce and afford to create situations and scenarios as close to those magistrates face in the Empire at large. The village's unusual needs result in a much greater than normal amount of traffic, as exotic ingredients are imported from across the Empire.

THE APOTHECARY

With the large amounts of powders, chemicals, and other substances that pass through Keen Eyes' Strike and the need to handle these with due care, the Kitsuki have established an apothecary to meet their specialized needs. The apothecary fills the dual roles of providing medical care for the Dragon and facilitating the special events staged in Keen Eyes' Strike. As a repository for knowledge regarding herbs and alchemy, the apothecary caters to both esoteric and practical needs, drawing as many out-of-clan visitors as the village's staged investigations do.

Even though Agasha Kitsuki was not a tremendously gifted shugenja, he did inherit his family's aptitude for alchemy. After the Kitsuki family was founded, their role as investigators forced them to remain abreast of natural and supernatural ways the elements interact. While Agasha family was more widely known for their work in the field, the Kitsuki contributions were significant, and the shared

background of both families ensured that knowledge was shared relatively freely. When the Agasha left the Dragon Clan as a result of Hitomi's actions, they had no choice but to leave many of their experiments and notes behind, most of which were preserved by the Kitsuki.

During the time between the Agasha family's exodus and the Tamori family's formation, the Dragon had few shugenja in their service. Simultaneous with that was a considerable need for services traditionally provided by shugenja, such as treating the sick and attending to cropland. Although a few shugenja did remain in the Clan, the reduced numbers forced alternative methods to be found. The Kitsuki applied their aptitude for understanding how nature functions to find non-magical substitutes for prayers to the kami. Their efforts, combined with the knowledge brought in by Hoshi and the monks that followed him, were enough to keep the Dragon fairly prosperous, until the Spirit War.

The Kitsuki have a fairly diverse presence in Dragon lands, with small way stations similar to the apothecary in Keen Eyes' Strike. Intended to give the peasantry the tools they need to support themselves, the stations help maximize the productivity of what few farms the Dragon maintain. The apothecary in Keen Eyes' Strike has an additional mandate, to help produce the chemicals and powders necessary to make the training scenarios held in the village as plausible and realistic as possible. The work performed in this village has improved the Kitsuki understanding of alchemy considerably, as they create a wide variety of compounds, including poisons, antidotes, and non-hazardous substances that only appear to be poisons upon examination.

IMPORTANT KITSUKI NPCS

KITSUKI KIYUSHICHI, DRAGON CLAN JUSTICATOR

In every generation, there is a soul who seems born with an unmatched passion for justice. One such soul would seem to be Kitsuki Kiyushichi. Even as a child, he was outraged by even the smallest infractions against rules and laws. He was often punished for altercations with bullies or cheaters who wronged him or another child. It was obvious that even among the Kitsuki, Kiyushichi was a servant of justice first and foremost.

Shortly following his gempukku, Kiyushichi was contacted by an elite band of Kitsuki called the justicators. The justicators were a sect devoted to the apprehension of violent and elusive criminals who evaded the law under normal circumstances. Similar in some ways to the Tsuruchi bounty hunters of previous years, the justicators specialized in a rather martial solution: those criminals they tracked down were offered an opportunity to come quietly or to duel the justicator to prove their innocence. Dually trained in investigation and Iaijutsu, the justicators rarely lost a duel.

Kiyushichi was intrigued by this notion of active justice. Not only would he have an opportunity to track down criminals, but he would be trained to deal with those who proved intractable. It was the realization of his dream: to become a force for justice in the mortal world, bringing balance to it just as the Celestial Order brought balance to the spirit realms. Kiyushichi enthusiastically embraced the opportunity to study alongside the justicators, and became one of their most attentive and ambitious students.

Years passed and the young Kitsuki's burning drive to see justice done did not fade. Dozens of hardened criminals were brought to justice by his hand. Whenever possible, Kiyushichi brought them in alive to face punishment for their crimes. When it wasn't possible, Kiyushichi brought proof of their demise, concluding the matter in the most definite manner possible. His career could have continued without interruption had he not stumbled across a case that had been in progress for over twenty years.

Togashi Shunsen had been an ise zumi who was well respected by his peers. A philosopher and scholar in his previous life, Shunsen brought many of these qualities to his life as a member of the Togashi order. Shunsen's later works, written years after receiving his first tattoo, delved into the concept of achieving perfect spiritual and physical harmony by contemplating nothingness. His manuscripts were esoteric at best, and few ever claimed to understand them, even among the Togashi. Despite the lack of acceptance, Shunsen remained convinced that his philosophies had merit and continued to pursue them further. At some point during his studies, the monk simply disappeared. Or so the Togashi believed.

The Kitsuki believed otherwise. The family's investigations into the so-called Lying Darkness revealed numerous inconsistencies with the story of Shunsen's disappearance. His writings likewise demonstrated a dangerous similarity to the Darkness's philosophy, if such a being could be said to truly have a philosophy. The evidence pointed to one conclusion: Togashi Shunsen had become a willing servant of the Lying Darkness. As a willing pawn, Shunsen represented the most dangerous type of Shadowspawn: those who retained a modicum of free will and personal identity.

In the more than twenty years since Togashi Shunsen had been declared a high-priority threat by the Kitsuki, there had been precious little contact with the creature. A handful of murders and disappearances had been attributed to the lost monk, but only one or two sightings could be confirmed. With more than ten years having passed since the last suspected sighting, most among the Kitsuki believed that Shunsen must have been destroyed when Isawa Hochiu destroyed the Lying Darkness at the Battle of Oblivion's Gate.

Kiyushichi has spent the last three years of his life in pursuit of Togashi Shunsen. Many of his comrades believe he is wasting his time as well as the family's resources, but Kiyushichi has gathered enough evidence to convince his superiors that the threat Shunsen poses is significant and ongoing. He has taken on other cases, usually pressing ones, in the intervening years, but Shunsen is never far from his mind. The Lying Darkness may be gone, but Shunsen's existence leaves Kiyushichi with a cold feeling that the power it once encompassed is now shared among its minions. The fact that there are so few left means that those few must be quite powerful indeed.

KITSUKI KIYUSHICHI, DRAGON CLAN JUSTICATOR

Male human Dragon Courtier 5/Samurai 4: CR 9; Medium-sized humanoid (human); HD 5d6 + 4d10 + 18; hp 60; Init +3; Spd 30; AC 14 (touch 14, flat-footed 11); Atk +10/+5 +1 *dueling katana* (1d10+3 damage); SA Ancestral Daisho, Courtier abilities (Justicator), Gossip, Wealth, Talent, Style & Grace; SQ Class skill — Sense Motive (family bonus); AL LN; SV Fort +8, Ref +6, Will +11; Str 15, Dex 16, Con 14, Wis 15, Int 12, Cha 16; Height 5 ft. 5 in.

Skills and Feats: Speak Language (Rokugani), Bluff +11, Diplomacy +15, Gather Information +11, Iaijutsu Focus +18, Intimidate +11, Knowledge (Law) +9, Listen +10, Read Lips +9, Search +9, Sense Motive +15, Spot +10; Depths of the Void, Kitsuki's Method, Leadership, Power Attack, Prepared, Skill Focus (Iaijutsu Focus), Versatile (Iaijutsu Focus, Knowledge (Law)), Toughness, Void Use, Weapon Focus (katana)

Possessions: +1 *dueling katana*, *netsuke of natural armor* +1, *haori of resistance* +1

Dojo: Shiro Kitsuki; *Kata:* None.

KITSUKI KIYUSHICHI, DRAGON CLAN JUSTICATOR

Earth: 2

Stamina: 4

Water: 3

Perception: 4

Fire: 4

Air: 3

Awareness: 5

Void: 3

School/Rank: Kitsuki Investigator 2, Kitsuki Justicator 1

Dojo: Shiro Kitsuki (No benefit)

Honor: 3.2

Glory: 2.3

Advantages: Clear Thinker, Irreproachable

Disadvantages: Driven (uphold the law)

Skills: Athletics 3, Courtier 3, Heraldry 2, Herbalism 2, History 3, Horsemanship 4, Iaijutsu 4, Ichi Maru 3, Investigation 4, Kenjutsu 3, Nazodo 3, Law 4, Lore (Opium cartels) 4

Kata: None.

KITSUKI MIZUOCHI, KITSUKI FAMILY DAIMYO

The current Kitsuki daimyo did not begin life as a Kitsuki at all, but rather as Mirumoto Mizuoichi, a soldier and bushi. As a bushi, Mizuoichi was adequate at best, but his eye for detail and his keen senses caught the eye of a prominent Doji magistrate while the Dragon was serving as a guard at the winter court of a minor Mirumoto governor. Intrigued by the young man's promise, the Doji arranged for Mizuoichi to be assigned to him as a yojimbo, and took the Dragon with him to his new post in Ryoko Owari.

The City of Lies was more than Mizuoichi was prepared to deal with. The destruction of Beiden Pass a few years previous meant that an incredible amount of traffic came through Ryoko Owari on the way to the newly created Seikitsu Pass or the minor Ide Pass in Unicorn lands. This influx of goods and merchants resulted directly in absolute chaos, something Mizuoichi's Doji friend was sworn to end in his role as an

Imperial Magistrate. Two years of constant struggle against opium smugglers, bandits, and criminals of all kinds ensued, and Mizuochi discovered that he enjoyed working with the magistrates.

Mizuochi's sensei, the legendary warrior Mirumoto Hachigoro, recognized the blossoming talents within his young student from the letters Mizuochi sent him. Hachigoro was a strong believer in the destiny of individual souls, and made arrangements with many old friends within the Kitsuki and Mirumoto families to have Mizuochi marry a minor sensei at the Kitsuki school, effectively changing his family name. In addition, the arrangement would permit Mizuochi to begin studying at the Kitsuki school, forsaking his obligations to the Mirumoto in exchange for a vow to send his first born to study there. It was a momentous occasion for Mizuochi, and one that would allow him the opportunity to work alongside the magistrates he had come to respect and admire during his time as a yojimbo. His wedding in Ryoko Owari was a major social event, but disaster struck before it could be completed. An unknown enemy poisoned the food at Mizuochi's wedding, and while he managed to avoid the trap, his Doji friend and his new bride did not. Mizuochi was forced to watch both of them writhe in torment.

With only hours to save his family, Mizuochi went on a rampage through Ryoko Owari. His skills as a magistrate were tested, but he did not falter. He and a squad of Imperial Legionnaires tore through the city's criminal underworld, destroying operations that had been in place for years or even decades. Mizuochi found the assassin, and forced him to surrender an antidote. Unfortunately, a Unicorn magistrate seeking personal glory was involved in the hunt, and caused enough of a delay that only enough antidote for one could be produced. The Doji magistrate, Mizuochi's closest friend, refused to accept it. Mizuochi's wife was saved, but he watched his friend die in agony. Mizuochi never forgave the Unicorn for his affront, and considers the man his mortal enemy even to this day.

Now called Kitsuki Mizuochi, the young Dragon was permitted remain in Ryoko Owari as a yoriki to his friend's replacement. He redoubled his efforts, and found that his new skills and training, taught to him by his wife, dramatically increased his already considerable powers of perception and ability to reach difficult conclusions based on limited facts. In a few years time, he rose to a position as a full magistrate. When his tenure at Ryoko Owari was complete, he served in numerous other cities and provinces throughout the Empire for many years before he finally returned home.

Much to his surprise, Mizuochi discovered that he was something of a celebrity among the Kitsuki family. His abandoning the Mirumoto name to join the Kitsuki family drew parallels in the eyes of many to the original Agasha Kitsuki, winning him many admirers among the younger generation. More importantly, his ties to the Crane and his good reputation throughout the Empire had impressed the elder sensei among the family. When the daimyo passed away without an heir, Mizuochi was among the handful of samurai considered for the position, and was selected to lead the Kitsuki.

Mizuochi endured the Four Winds Era with little fanfare. He saw to it that the Kitsuki provinces maintained their order and food production despite the chaos surrounding them with the Dragon-Phoenix conflict and the Lion Clan's involvement. Lion patrols took a heavy toll on his people, but often Mizuochi was able to predict their maneuvers and prevent

heavy losses. Many Tonbo refugees from the Dragonfly Clan's purge took refuge in Kitsuki lands as well, and Mizuochi took them in.

The Kitsuki daimyo is an old man now, and would like to retire. He has been looking for a suitable replacement since he, too, is without an heir.

KITSUKI MIZUOCHI, KITSUKI FAMILY DAIMYO

Male human Dragon Class 18: CR 18; Medium-sized humanoid (human); HD 18d6+18; hp 81; Init +2; Spd 30; AC 14 (touch 12, flat-footed 12); Atk +11/+6 +2 *honorable lawful wakizashi* (1d8+3 damage); SA Courtier Abilities (The Eyes Betray the Heart, The Eyes See the Heart, Kitsuki's Scrutiny, Voice, Whispers from the Soul), Gossip, The Heart Speaks, The Immovable Hand of Peace, Wealth, Talent, Style and Grace; SQ Class skill — Sense Motive (family bonus); AL LN; SV Fort +11, Ref +12, Will +19; Str 12, Dex 14, Con 12, Wis 18, Int 20, Cha 20; Height 5 ft. 2 in.

Skills and Feats: Speak Language (Rokugani), Bluff +29, Decipher Script +26, Diplomacy +29, Games +21, Gather Information +29, Intimidate +26, Knowledge (Nobility & Royalty) +26, Listen +25, Read Lips +26, Search +26, Sense Motive +26, Spot +25; (13) Depths of the Void (x2), Different School, Ichi-Miru, Kitsuki's Method, Leadership, Skill Focus (Bluff, Diplomacy, Gather Information), Versatile (Battle, Disguise, Knowledge (Law), Knowledge (Shintao), Poison, Ride), Void Use

Possessions: +2 *honorable lawful wakizashi*, silk and steel kimono, netsuke of intellect +4, haori of resistance +4, netsuke of proof against detection and location.

Dojo: Shiro Kitsuki; **Kata:** Watchful Falcon

KITSUKI MIZUOCHI, KITSUKI FAMILY DAIMYO

Earth: 4

Water: 4

Perception: 8

Fire: 4

Intelligence: 6

Air: 6

Void: 4

School/Rank: Mirumoto Bushi 2, Kitsuki Magistrate 5

Dojo: Shiro Kitsuki

Honor: 3.6

Glory: 7.1

Advantages: Allies (Doji), Multiple Schools, Sensei (Legendary), Social Position (Kitsuki Daimyo)

Disadvantages: Lost Love, Sworn Enemy (Unicorn magistrate)

Skills: Courtier 5, Craft (Mizugusuri) 4, Defense 3, Etiquette 5, Heraldry 4, Herbalism 3, History 4, Ichi Miru 4, Investigation 6, Kenjutsu 4, Kyujutsu 3, Law 5, Lore (Crane Clan) 4, Lore (Opium cartels) 6, Nazodo 5, Poison 3, Shintao 4

Kata: Watchful Falcon.

KITSUKI REMATA, DISGRACED IMPERIAL INVESTIGATOR

At one time, Kitsuki Remata was among the most prestigious figures in the Emperor's court. Whenever an Imperial family member required a sensitive matter dealt with dignity and discretion, Remata was the one they called upon. He resolved matters for the Otomo, the Miya, even the Doji and Bayushi. Remata had the pleasure of serving the Emperor Toturi on occasion. He was well regarded among the highest courts in the Empire, and could call on favors from any number of powerful and influential people.

All of this ended when Remata was asked to look into the Yasuki issue on behalf of Hantei Naseru, the man known precisely as the Anvil.

The premise was simple enough: Naseru was concerned over the burgeoning war between the Crab and Crane over the Yasuki family's fate. Remata's task was simple: reaffirm Yasuki Hachi's rightful claim as the family daimyo, ending speculation one way or another. It was not a particularly daunting task, and Remata swore to fulfill his mandate with all due haste. He departed Otosan Uchi just hours after meeting with Naseru, bound for the extensive records found within the Miya archives.

What Remata found in the Miya archives was unexpected. The information that substantiated Hachi's claim to the position was there, still available from when Toturi's agents researched it and announced it to the Emperor. He also found a vague and elusive reference to another, forgotten family branch, however. Vexed at the notion of a job done poorly, Remata dove headlong into his research, eager to find anything that his predecessors might have missed.

The information Remata found led him to numerous other archives scattered throughout the Empire. He investigated accounts in the Ikoma histories, the Crab records, and even the genealogical information maintained by the Doji. In each instance, he found more information to support his initial findings. Much to his dismay, Remata discovered that the investigators working for the Emperor Toturi had made a mistake. Yasuki Hachi was not the rightful heir. That distinction belonged to the descendant of a Yasuki who had left the family centuries ago. The line had ended during the Clan War, when a geisha named Hatsuko died without marrying. Except of course that she had died after bearing a son to the ronin general Toruri, future Emperor of Rokugan.

Akodo Kaneka, known to many as the Bastard, was the rightful heir to the Yasuki family.

Remata faithfully returned this information to Hantei Naseru, as he had been instructed to do. Naseru was obviously taken aback by this information, as it was no secret that he despised his half-brother Kaneka. Naseru ordered Remata not to speak of his findings to anyone, an order that Remata had no choice but to follow. Within a month, however, the information became public knowledge. How it happened, the investigator did not know. What mattered was that Kaneka used the information to justify seizing the Yasuki provinces, killing the Kakita grand master in the process.

Remata felt as if he had killed Kakita Kaiten in spirit if not in deed. His disgrace was considerably worsened when it was revealed later that the documents he discovered were forgeries. Kaneka had no true claim to the title of Yasuki daimyo, but because Remata failed to see through the deception, he took it regardless. No one knew for certain who planted the

forgeries, but Remata knew. Only one man was capable of such flawless deception. Only one man had such means and opportunity. Hantei Naseru, Kaneka's half-brother and bitter rival.

What motive Naseru had to initiate such a deception, Remata could not imagine. What he did know was that he was a laughingstock among the same courtiers who once coveted his counsel. He was ruined in court for being played as a fool and for paving the way for Kaneka's military coup.

Remata's vow to reveal Naseru's duplicity is as yet unfulfilled. The Anvil covered his tracks well, and despite efforts to the contrary the investigator was unable to uncover even the vaguest hint that he was responsible. In the time since, Remata has moved on to other matters, serving his family to the best of his ability despite his disgrace. He has despaired of ever cleansing his dishonor, but he will not stop searching. Not until he is incapable of continuing.

KITSUKI REMATA, DISGRACED IMPERIAL INVESTIGATOR

Male human Dragon Courtier 11: CR 11; Medium-sized humanoid (human); HD 11d6; hp 41; Init +2; Spd 30; AC 12 (touch 12, flat-footed 10); Atk +6 +1 *defending wakizashi* melee (1d8 damage); SA Courtier Abilities (Be The Mountain, Kitsuki's Scrutiny, The Eyes See The Heart), Gossip, Style and Grace, Talent, Wealth; SQ Class skill — Search (family bonus); AL LN; SV Fort +7, Ref +7, Will +16; Str 11, Dex 14, Con 11, Wis 16, Int 18, Cha 17; Height 5 ft. 4 in.

Skills and Feats: Speak Language (Rokugani), Bluff +17, Decipher Script +18, Diplomacy +17, Games +14, Gather Information +20, Innuendo +17, Knowledge (History) +18, Knowledge (Nobility & Royalty) +21, Knowledge (Research) +18, Listen +17, Search +18, Sense Motive +17, Spot +17; Great Fortitude, Ichi-Miru, Kitsuki's Method, Leadership, Skill Focus (Gather Information, Knowledge (Nobility & Royalty)), Toughness, Versatile (Knowledge (Ancestors), Knowledge (Law), Poison, Wilderness Lore)

Possessions: +1 *defending wakizashi*, emperor's eye, writ of command, haori of resistance +2.

Dojo: Shiro Kitsuki; *Kata:* None.

KITSUKI REMATA, DISGRACED IMPERIAL INVESTIGATOR

Earth: 3

Water: 3

Perception 4

Fire: 3

Intelligence 4

Air: 4

Void: 3

School/Rank: Kitsuki Magistrate 4

Dojo: Shiro Kitsuki

Honor: 3.3

Glory: 4.2

Advantages: Clear Thinker, Irreproachable

Disadvantages: Bad Reputation (Easily manipulated), Driven (Reveal Naseru)

Skills: Courtier 4, Defense 2, Etiquette 4, Forgery 2, Heraldry 5, Herbalism 3, History 5, Horsemanship 4, Investigation 5, Kenjutsu 3, Nazodo 4, Law 4, Lore (Imperial Families) 6, Shintao 3

Kata: None.

KITSUKI VASSALS

THE SAKURA FAMILY

At first glance, the Sakura family appears to be at odds with the Kitsuki. While the family as a whole seeks out and promotes the truth, the Sakura seem to be dedicated to making it more difficult to ascertain. When encountered, they are often in the process of denying access to documents, discouraging investigations, and covering up facts. Outsiders have a difficult time rationalizing why such a secretive family would be vassals to the Kitsuki. From the Sakura perspective it is not that they are obscuring the truth, but that they are acting in accordance with a realization few others choose to recognize: that curiosity needs to be channeled to preserve order in the Empire.

Although the Sakura were not officially formed until much later, the year 1120 begins the family's history. During this year, Kitsuki Kaagi, a promising magistrate, disappeared under mysterious circumstances during an investigation. The only clues to his fate were revealed in his journal, which was delivered to Shiro Kitsuki by an unidentified peasant. However, a single note was affixed to the top of Kaagi's journal, stating "Do not read this".

Kitsuki Yasu, the family daimyo at the time, ordered as thorough an investigation as was possible given the circumstances. After much debate, several Kitsuki were given the opportunity to read and study the journal to discern the whereabouts of Kaagi. Contained within was a log of Kaagi's final investigations, chronicling his search for the truth behind the ninja legends. Kaagi discovered the existence of an entity called the Lying Darkness, and learned an inkling of its methods, capabilities, and goals. However, his investigations, in turn, drew the entity's attention, and his drive to learn the truth gave the Darkness an opening. In his final entries, Kaagi wrote that he could feel the Darkness claiming his identity, and that it would never allow him to return home.

Even as the Kitsuki were discovering valuable data on the Darkness, they were also being observed by it through the journal. Kaagi was not the only Kitsuki family member claimed by the Darkness; every family member to read his journal was also lost. Kitsuki Jurai, Yasu's yojimbo and son, was among the first to be taken. Yasu, in addition to grappling with the enormous threat the Darkness represented, also had to deal with the personal tragedy of losing both his star pupil and his son.

The implications of this discovery extended far beyond realizing the threat posed by the Darkness. The secrets contained within his journal were clearly truths, yet it was also plainly obvious that the implications of Kaagi's discoveries were greater than anybody had anticipated. While Yasu was familiar with the fact that some knowledge, such as maho techniques, should necessarily be forbidden, the idea that the search for knowledge could itself be corrupting seriously challenged the Kitsuki worldview.

Compounding this puzzle was the Dragon Champion's unusual behavior. Togashi Yokuni, the identity Togashi was using at the time, clearly knew much more about the events chronicled within Kaagi's journal than he was willing to divulge. As soon as the journal arrived at Shiro Kitsuki, he suggested that it be placed inside a crystal chamber. Oddly enough, although the journal clearly indicated that crystal was capable of binding the Darkness, Yokuni made this suggestion before the journal was read.

Having served under Yokuni for several years, Yasu was no stranger to his Champion's reluctance to volunteer information. However, the Darkness posed a grave and mysterious threat, one the Kitsuki were ill prepared to combat. In desperation, Yasu petitioned Yokuni for a personal audience, where Yasu pleaded for Yokuni to testify before the Emperor regarding the threat the Darkness posed.

Yokuni's only response was "It is not yet time for me to act". Without the testimony of Yokuni, the Kitsuki had no way to convince the Empire that the Darkness posed a viable threat. Likewise, with no idea of how to safely investigate the Darkness directly, the family had to suffice with rumors, apocryphal stories, and tentative inquiries to the Unicorn and Scorpion. Yasu began to assign particularly strong-willed Kitsuki who possessed the curiosity and resolve to pursue the truth, along with the discipline to desist when the risks were too high, to continue investigating the truth behind the Darkness.

Even with stringent selection criterion and the best training available, many Kitsuki assigned to investigate the Darkness were eventually consumed by it. Frequently, those who were consumed fell due to an inability to refuse what the Darkness offered, in spite of prior warnings. Although few Kitsuki succumbed to promises of power, glory, or wealth, many victims bargained themselves away over promises of truth, an opportunity to save Kaagi, or some other opportunity to benefit the Clan. All too often, those who were lost were lost due to their own good intentions.

A few withstood the Darkness's temptations, although none emerged unscathed. Prominent among them was Kitsuki Sakura, a former Agasha shugenja who before marrying into the Kitsuki was known for her relentless logic and iron control over her emotions. Her pragmatism proved a valuable asset in her investigations, as she was willing to abandon people and causes lost to the Darkness when she felt the need, no matter how closely attached she was to them. When she discovered that her husband, Kitsuki Hyuji, had been contaminated while seeking techniques to fight the Darkness, she personally executed him before he was consumed. However, she refused to destroy his findings, instead assimilating the knowledge he gained into her repertoire.

"My husband sacrificed too much to acquire this knowledge, and I condemn him for it. But I shall not condemn his findings for their source". Sakura's ruthless tactics and stoic demeanor soon became the norm for those investigating the Darkness.

The Dragon Clan was not alone in grappling with the fact that while information, of a mystical nature, is often needed, the means to gather such data often had unfortunate side effects. Although the secrets the Phoenix Clan unearthed through studying the Black Scrolls provided key information on how to defeat Fu Leng at the second Day of Thunder, the price was the corruption and destruction of many prominent members. Likewise, the Scorpion Coup was based on a fragment of a lost prophecy, and the price of their actions was plunging much of Rokugani society into chaos. The Kitsuki saw the effects of unfettered research all around, but they were ill prepared for the next step in the cycle.

When Hitomi became the Dragon Champion, the Kitsuki were hopeful. When she banished the Togashi family, the Kitsuki were concerned. When the Obsidian Hand and Onnotangu's influence led her to open the crystal chamber containing Kaagi's journal, the Kitsuki were aghast. They believed no secrets could possibly be worth allowing the Darkness to be unfettered against the Empire, and the ensuing war against it proved them correct.

Sakura and other veterans of over a decade of constant battle against the Darkness distinguished themselves during the Twenty-Seven Days of Darkness through tireless vigilance and cold efficiency. Systematically examining and eliminating the Darkness wherever they could find it, Sakura's Kitsuki, who had long interfered with the Darkness' plans, became singled out for consumption. Despite their training and experience, many fell to the concerted assault, including Sakura herself. However, even in defeat, Sakura formulated a way for those who were about to fall to use the Darkness' plan against it. Upon feeling the Darkness's influence, Sakura used the link created in the act of being consumed to find out its secrets, so that others would be better equipped to continue the fight. As her last act, Sakura committed seppuku, to deny the Darkness its prize.

The Phoenix Clan's raging corruption during the Clan War, and the effectiveness of tactics used by the Lying Darkness, convinced Yasu that the Empire is far too easy to tempt with knowledge. While information about threats to the Empire is often indispensable, reckless methods used to gather the information often corrupts the searcher, adding to the threat itself. Yasu created the Sakura family, named not in honor of Sakura's sacrifice but rather in remembrance of her example, to prevent the Empire from succumbing to the foes it seeks to defeat.

Although the zeal with which the Sakura discharge their duty is admired by the Asako Inquisitors and the Kuni Tsukai-Sagasu, both groups are concerned with the Sakura's willingness to embrace the benefits of forbidden activity, even while persecuting the activity itself. While a Sakura will strike down a maho-tsukai unhesitatingly, as the taint will eventually subvert even the most strong-willed individual, she will also have no problem taking any research notes the tsukai possessed, for further investigation into the nature of their foes. This horrifies their compatriots, who feel that this is far too permissive and tempts corruption. Fortunately, the comparatively low profile of their work and the effectiveness of Sakura at systematically rooting out nests of corruption, has prevented the Asako or Kuni from leveling more public accusations towards the family. The Sakura, in typical fashion, simply do not permit themselves to care what others think.

As Kitsuki, the Sakura often act in their capacity as Imperial Magistrates to rein in or completely halt activities they feel are inappropriate or dangerous. In cases where lone renegades are acting without the authorization and support of their Clans, simply informing their superiors that such actions are taking place is often enough to cause the problem to cease. However, in cases where the researcher is acting with the knowledge and consent of a patron clan, their status as magistrates allow them to phrase requests and suggestions that even daimyo will heed.

During the relative chaos as the Four Winds vied for throne, many Clans began pursuing avenues of research that greatly concerned the Sakura. While some supposedly forbidden projects have turned out to be mere rumors or slander spread by political opponents, the Sakura take allegations of any kind seriously, particularly if they are supported by evidence. As a result, more inquisitive Clans such as the Unicorn and Phoenix currently find the Sakura to be meddling and intrusive.

The Sakura are currently investigating rumors that the legendary Black Scrolls were not destroyed following the Day of Thunder. They believe that the Scrolls are far more dangerous than is worthwhile. Having heard alternating reports that

MAGISTRATE VS. INVESTIGATOR

The two principle Kitsuki schools are similar in many respects, and the differences between them is confusing to many in Rokugan. The traditional school, the Kitsuki Magistrates, is a school that encompasses different skills and abilities that benefit its students in a number of endeavors including court life and investigation. The school is named after the family's magistrates, who are the most prominent members and those of whom others think when the name Kitsuki is mentioned. The Kitsuki Investigator school is much smaller and a much more recent development among the family. Investigators exclusively specialize in the tracking and apprehending criminals to the detriment of other skill areas. The Investigators were formed in response to highly organized groups like various criminal cartels and the Kolat, who require a much more devoted and specialized foil before they can be defeated.

the Scorpion, Phoenix, or Unicorn Clans are in possession of one or more of these ancient relics, the family is determined to find the truth. Likewise, the Sakura have heard allegations that the Scorpion are experimenting with shadow magic, a charge the Sakura take extremely seriously. While the family has found no evidence that this is indeed the case, and they readily acknowledge that the Scorpion are accused of a great many things, the possibility itself causes concern.

HOLDINGS

The Sakura are dispersed among the Kitsuki family, and frequently maintain small way stations among Kitsuki holdings. However, one particular holding is of significant spiritual importance to the Sakura: the crystal chamber in Shiro Mirumoto where Kaagi's journal is kept. The Sakura maintain several libraries and laboratories in chambers adjacent to the journal, and major Sakura operations are planned in this area. Sakura, as part of their gempukku, are expected to spend an evening meditating in the journal chamber itself, reflecting on the sacrifices that have led to the family's formation, and its reason for being.

THE SAKURA FAMILY

Favored Class: Courtier

Starting Honor: 2

Class Skill: Knowledge (Research)

Starting Outfit:

1. Badge of Office as Emerald Magistrate

THE SAKURA FAMILY

Benefit: +1 Willpower

Glory: 0.5

Special: Sakura family members may purchase the Heartless advantage for only 1 pt., and start with a free 1 pt. Forbidden Knowledge. However, they also begin with a 2-pt. Obligation, to preserve knowledge useful in protecting the Empire, regardless of its source or origins.

KITSUKI MECHANICS

ANCESTORS

The Kitsuki are a small family and have only existed for the past few centuries. The Kitsuki mindset does not easily lend itself to the spirit world, but this does not keep the family from revering their fallen heroes. Kitsuki ancestors are few and far between. Because of this, all family members know each Kitsuki shiryo and the great deeds he or she performed in their lifetimes. Kitsuki shrines are simple affairs that serve to remind the family that while one must honor the dead, one must focus more on living.

KITSUKI KAAGI

Kitsuki Kaagi was like many Kitsuki despite his Lion ancestry: cunning, insightful, and perceptive. He was not renowned for his abilities, but neither was he lacking in them. In fact, Kaagi would have served his entire life content to be a simple magistrate seeking the truth. The Shadow had different designs. From an early age, Kaagi was haunted by dreams of a lost brother. These dreams brought horrible images of faceless demons that would come to steal away his soul. The dreams, along with the ultimate quest for knowledge that drove most of his family, put Kaagi on a path that would end with a fate far worse than death.

Kitsuki Kaagi spent the majority of his career hunting down tales of what he would later find out was called the Living Darkness. He journeyed across the land of Rokugan encountering the Shadow's agents with regularity. Kaagi watched as a sturdy Hida samurai succumbed to the madness of Nothing. He was there when Isawa Ujina, Acolyte of Void, gained his scars and he unknowingly witnessed the birth of Ninube. His entire life, Kaagi believed he would come across a great truth and bring back the knowledge he would need to fight the Shadow. Such was not the case. The Living Darkness planned each of its encounters with Kaagi to draw him closer to Nothing. Finally, recognizing that he would be unable to escape the Shadow's terrible grasp, Kaagi sent what knowledge he had to his brethren and fled.

During Hitomi's reign, the nearly nonexistent soul and form of Kitsuki Kaagi was returned to the Dragon Clan to draw the new Champion into the Darkness. Instead, the divine influence of Togashi's soul shone through to Hitomi in a moment of lucidity and Kaagi regained an anchor for his soul. Miraculously, the Kitsuki magistrate recovered enough of his identity and spirit to aid the Dragon as much as he could against the Darkness before finally committing seppuku and freeing himself from the corrupted mortal shell.

NO ILLUSIONS

ANCESTOR: KITSUKI KAAGI

You are able to utilize your perception of the truth in all things.

Clan: Dragon

Benefit: You gain a bonus equal to your Wisdom modifier in addition to the effects of spending Void when you use a Void point on any Wisdom based roll.

KITSUKI KAAGI

(4 POINTS)

Kaagi reaches out to you and bestows glimpses of insight in times of need. When spending a Void point on a roll, you gain a bonus to the roll equal to your half your Perception (rounded down) in addition to the normal effects of spending Void.

Your ties to Kaagi give you a weakness as well. Because of his connection to the Shadow all creatures that have at least one Shadow point gain a free raise against you in all situations.

KITSUKI HAKADA

Kitsuki Hakada is not among the Dragon's more prominent ancestors, yet he is greatly revered for his dedication and ability. Hakada was among the few true descendants of Agasha Kitsuki and was somewhat of an oddity in his time. While possessing great skills in observation and deduction, he bore an extreme fascination for the military arts. Although he entered the dojo of his family and became an expert magistrate, Hakada spent every second of spare time training in the arts of war. The young Kitsuki even went out of his way to arrange for private tutoring in tactical training.

When the Clan War began, Mirumoto Sukune offered Hakada the opportunity he had been seeking. He was granted a minor position of command in the Dragon army and more than once proved his ability at detecting and defeating the subterfuges of opposing generals. Hakada won no great battles, nor did he defeat any major enemies in single combat. He is revered more for the hundreds of lives his tactical genius saved than for any conquest.

WISDOM'S PROTECTION

ANCESTOR: KITSUKI HAKADA

You are adept at protecting those under your command.

Clan: Dragon

Benefit: Troops under your direct command (i.e. only troops who serve directly beneath you) may subtract your wisdom modifier from all damage they take while in mass combat.

KITSUKI HAKADA

(5 POINTS)

In single combat you may add your Perception to your initiative. In battle, all troops under your direct command subtract your Perception from the number of wounds that they would normally take in battle. This only affects troops who take orders directly from you.

KITSUKI YASU

When the Scorpion failed in their attempted coup, the new Emperor chose to take the wife of his enemy for his own. While many were upset with this decision, none would speak

out against the will of an Emperor. None save Kitsuki Yasu. Yasu had a long history with the Mother of Scorpions that went back as far as the death of his father. Yasu's hatred of Kachiko was well known, but few expected the Dragon lord to condemn the Emperor's wife for treason before the entire Imperial Court. The Emperor was lenient and spared Yasu but let it be known that he would not tolerate such an act of slander ever again.

Once he realized that it was unlikely he would ever be allowed to bring justice to his father's memory, Yasu redirected his fury. The Kitsuki daimyo spent most of his time traveling the countryside "judging" samurai he believed did not accurately follow the Code of Bushido. He became known for his idealism and was both respected and hated for his demanding sense of honor. Yasu died never having brought the justice he believed his father's spirit needed and his soul lingers on forever searching for an opportunity to complete the process.

JUDGING THE WEAK

ANCESTOR: KITSUKI YASU

Yasu's extreme code of honor aids you when meting out justice.

Clan: Dragon

Benefit: Once per day you may add twice your honor to any one roll that will result in justice being served according to Imperial Law.

KITSUKI YASU

(4 POINTS)

Yasu watches your every move, judging each action against his strict code of honor. Anytime you have the opportunity to correct an injustice you must take it. When making any roll towards this end you can roll and keep a number of additional dice equal to your Honor rank.

KITSUKI NEMURANAI

TANJUN NO BOEI — THE SIMPLE DEFENSE

The wakizashi carried by Agasha Kitsuki was never renowned for any great ability. Instead, it was honored for its master and treated with the same respect the Dragon gave all ancestral items. It was not until two generations after Kitsuki's untimely death that anyone realized the blade carried magical properties of its own. Kitsuki Otemon, a cousin of the Kitsuki daimyo, was charged with the blade's care. One evening as he was cleaning its stand, he became suddenly aware of two ninjas dangling above him. Without a second thought, he took up the sword and struck down his would-be-assailants. When Otemon recounted his tale to the castle's chief shugenja it was found that the formerly powerless artifact had become awakened as nemuranai. Ever since, the simple blade of Agasha Kitsuki has been gifted to the most talented Kitsuki Investigator of each generation.

KITSUKI'S WAKIZASHI

Tanjun no Boei is a +2 wakizashi. Kitsuki's wakizashi grants its owner a special bonus against stealthy assaults. As long as the user is within at least ten feet of the blade she is constantly under the affects of an Alarm spell. Tanjun no Boei will mentally alert its owner to the presence of any physical creature that comes within ten feet of her. Ethereal creatures that become physical while in the area of affect alert the wielder as well.

KITSUKI'S WAKIZASHI

Tanjun no Boei acts as a 2k2 wakizashi. As long as the weapon's owner is within ten feet it will grant her a bonus against stealthy assaults. The sword will mentally alert its owner to the presence of any physical creature that comes within ten feet of her. Ethereal creatures that become physical while in this area alert the wielder as well.

KITSUKI POWDER

While the Kitsuki family is heavily based in logic and reason, over the years they have learned to utilize every tool at their disposal. Kitsuki Aiko was born with the talents of a shugenja and spent the entirety of her life on research that would benefit her family. Her most famous creation is a fine dust that reveals the paths of hunted and hidden traces of blood and taint. It is known in the Kitsuki family as Aiko's Revelation, but to all others it is simply called Kitsuki Powder.

KITSUKI POWER

Tossing a small pinch of Kitsuki Powder over an area up to 1,000 square feet reveals all traces of blood and the footprints of anyone who has been in the area within the past week. The powder may also be used on a trail with the same effect. Depending on the traffic that traverses the path, however, the knowledge gained from what is revealed may not be as useful as hoped.

Caster Level: 3rd; *Prerequisites:* Craft Wondrous Item, *pass without trace;* *Market Price:* 250 koku; *Weight:* —.

KITSUKI POWDER

Kitsuki Powder can be sprinkled over an area (typically a cleaned crime scene) to reveal all traces of blood and recent footprints that have been left there within the past week. Also, the dust glows with a tint of darkness if either Shadow or Jigoku taints what the Powder reveals.

JOTOMON'S SHIRAI

The Kitsuki family is known more for its insightful investigators than its samurai, but a few members of every generation break the mold. Kitsuki Jotomon was one such samurai. Jotomon studied Niten with the Mirumoto family until she became a master of its style. Instead of going on to learn another Dragon style, the Kitsuki decided to create her own. Jotomon believed that only through the power of Bushido could a samurai attain his greatest power. She moved her home from the Dragon's territory and sought the most unlikely of places to train: Ryoko Owari Toshi, the City of Lies.

Kitsuki Jotomon began her dojo in Rokugan's most sinful city so that she could bring the Code to those who truly needed it. She allowed all manner of people to train in her school, including the lowly peasant class. She created powerful techniques that would later be expounded upon by her closest students. Unfortunately, with Jotomon's death, her dojo fell into ruin. Her students moved back to the Kitsuki lands, but considering the new bonds of the Scorpion/Dragon alliance they may well grace Ryoko Owari with Jotomon's presence again.

JOTOMON'S SHINRAI (PRESTIGE CLASS)

Hit Die: d10.

REQUIREMENTS

To qualify to become a member of Jotomon's Shinrai, a character must fulfill all the following criteria.

Base Attack Bonus: +6

Skills: Knowledge (bushido) 10 Ranks

Feats: Daisho Technique, Versatile, Void Use, Way of the Dragon

Special: Must be accepted by the sensei of the Shinrai school and must have Knowledge (Bushido) as a class skill.

CLASS SKILLS

The Shinrai class skills (and key ability for each skill) are Battle (Wis), Craft (Int), Diplomacy (Cha), Handle Animal (Cha), Iaijutsu Focus (Cha), Intimidate (Cha), Jump (Str), Knowledge (Bushido) (Int), Perform (Cha), Profession (Wis), Ride (Dex), Sense Motive (Cha), Spot (Wis), Tea Ceremony (Wis).

Skill Points at Each Level: 4 + Int modifier.

CLASS FEATURES

All of the following are class features of the Jotomon's Shinrai prestige class.

The Hand Is My Sword: The Shinrai has learned that he must be adaptable in combat to be truly powerful. He gains the Improved Unarmed Strike feat for free and incurs no penalty for throwing a wakizashi.

The Purity of Honor: The Shinrai may spend a Void point to add one-fourth of his total Knowledge: Bushido skill check modifier to all attacks for the round. This bonus is lost if attacking an opponent with higher honor.

At 4th level and beyond, the Shinrai spend a Void point when rolling for initiative to add one-fourth of his total Knowledge: Bushido skill check modifier as a bonus to his initiative roll. This also grants the benefits of the previous bonus granted by this ability for the remainder of the round.

At 5th level the Shinrai has become such a paragon of virtue that he gains a +2 damage bonus when using this ability and attacking dishonorable opponents.

The Cuts of Harmony: Once per round, the Shinrai may attempt to redirect any one melee attack made against him to a different opponent within the original attacker's range. The Shinrai rolls his attack against his opponent's attack roll. If successful, use the original attacker's roll to determine if the new target is hit.

JOTOMON'S SHINRAI (ADVANCED SCHOOL)

REQUIREMENTS

Traits/Rings: Water 4, Agility 4

Skills: Hand-to-Hand 3, Iaijutsu 3, Kenjutsu 4, Lore: Bushido 5

Advantages: Irreproachable

Other: Sensei of the Shinrai school will only teach bushi that currently belongs to a school in which he has reached at least Rank 3.

TECHNIQUES

Rank 1: The Hand Is My Sword

At this rank, the Shinrai has learned that he must be adaptable in combat to be powerful. He may use his Kenjutsu instead of Athletics to throw his wakizashi and may roll Kenjutsu instead of his Hand-to-Hand skill while unarmed. The Shinrai also begins to benefit from his strict adherence to Bushido and may add half his rank in the skill Lore: Bushido (rounded up) to his attack and damage rolls.

Rank 2: The Cuts of Harmony

The Shinrai may spend a Void point to redirect a melee attack made against him and instead redirect it to someone else. He makes a Kenjutsu/Water roll against his opponent's weapon skill $\times 5$. If successful, the attack is redirected to any person within range other than the original attacker. The attacker's roll is used to determine if the new target is hit. Lastly, the Shinrai now adds his Lore: Bushido skill rank to his initiative and TN to be hit.

Rank 3: The Purity of Honor

The Shinrai has become such a paragon of virtue that he may now add his Honor Rank to any attack, damage, or opposed rolls made against opponents of lower Honor ranks. The Shinrai may not add this bonus if the roll would cause him an honor loss or when using a Low Skill. The Shinrai may also make one additional attack per round.

TABLE 1-1: THE JOTOMON'S SHINRAI

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1st	+1	+0	+2	+0	The Hand Is My Sword
2nd	+2	+0	+3	+0	The Purity of Honor
3rd	+3	+1	+3	+1	The Cuts of Harmony
4th	+4	+1	+4	+1	The Purity of Honor
5th	+5	+1	+4	+1	The Purity of Honor

CHAPTER TWO:

THE MİRUMOTO

THE PATH OF ENLIGHTENMENT
PART THREE

"So I suppose one could say it is poetic justice that the Kitsukei lands are... well, that they are what they are," Togashi Matsuo finished his tale with another of his signature smiles. It was a warm, genuine smile, but one that always made Hatori feel as though the ise zumi knew something he wasn't revealing to the others.

As Sekkou laughed at the monk's anecdote and as Taneji frowned and tried to make sense of what he perceived to be Matsuo's hidden messages, Hatori scanned the countryside. In any other clan's lands, the rocky, mountainous terrain through which his party passed at the moment would likely be considered difficult and inaccessible. Here, at the edge of the Mirumoto provinces, these lands were considered comfortable and easily traversed. Hatori knew from experience that the traveling would become far more difficult as the group progressed inward.

"Is that Shiro Mirumoto?" Sekkou asked, pointing to a building perched precariously atop the mountainside. "Seems an odd place to put it."

"Don't be ridiculous," Taneji said crossly. "No one would build a castle in such an inaccessible location. How would they even have court?"

"Court is not quite as important to the Dragon as to your family, Otomo," Matsuo said. "Nevertheless, you are correct. That is Iron Mountain dojo, the Mirumoto family's greatest dojo. That," he pointed to the distance, "is Shiro Mirumoto."

Hatori smiled slightly at the young shugenja's reaction. It had been long ago when he had first seen Shiro Mirumoto, but he remembered the impact it had. From a distance, the castle could have been carved directly from the mountain by a celestial stoneworker. Its spires reached up among the peaks that surrounded it. It was an impressive sight to behold, as the Mirumoto intended.

"Greetings, honored guests."

Hatori looked up along the rocks to the east, surprised to find someone standing there. The man was bald and bare to the waist, covered in tattoos just as Matsuo was. He did not have the same easygoing air about him as the ise zumi, however, and the lines on his face indicated he knew much of pain and suffering. "Hello," Hatori finally said, bowing. "I am Miya Hatori, Imperial Historian. I come as a representative of Moto Chagatai, the Unicorn Khan."

"Yes, I had heard that you were approaching, Hatori-san," the man replied, hopping down from his perch atop the rocks. Now that he was closer, Hatori could see that he bore a daisho. This was no monk. "I thought perhaps I would enjoy my evening kata in the open mountain air and await your arrival." The stranger bowed slightly. "I am Mirumoto Rosanjin, the Mirumoto family daimyo. Welcome to our home, Hatori-san."

"Rosanjin-sama?" Sekkou sounded surprised. "You are the great general?"

"Forgive Sekkou," Taneji said quickly. "He sees things in rather simple terms." He shot the shugenja a warning glance. "I believe he thought you were an ise zumi, as our honorable guide is."

Rosanjin chuckled. "I have always admired the noble Togashi order," he confessed. "As a young man I patterned my life and appearance after Matsuo's sensei, the great Togashi Mitsu."

He shrugged. "You are not the first to mistake me because of my appearance." He turned back to Hatori. "It is good to meet you, Miya Hatori. I have heard much of you in the past, but I believe I must be the only daimyo in all the Empire who has not met you before now."

Hatori smiled. "The past year and a half have been... busy."

"So I have heard! A tremendous experience, I'll wager. You should chronicle your exploits. I would enjoy reading of your travels."

"You are not the first to suggest that," Hatori mused.

"Forgive my ignorance, Rosanjin-sama," Sekkou offered, "but is it not uncommon for a man of your station to conduct exercises alone in the wilderness without the benefit of a personal guard?"

"It is uncommon, yes, but I do not feel restrained by convention."

He shrugged. "I have, in turn, been sensei, general, and daimyo. Through it all, I remain Mirumoto Rosanjin. And I prefer to conduct my kata in the wilderness, unfettered by the trappings of a dojo."

"The Khan wishes us to extend to the Dragon Clan his warmest regards and his hope that your two clans can become closer allies in the future," Hatori said, throwing formality to the wind. It did not seem as though Rosanjin was one to stand on ritual or politics.

"It is Togashi Satsu to whom you must direct your message, Hatorisan," Rosanjin reminded him. "The days when the Mirumoto controlled the clan are over. Satsu-sama has a keen mind for politics, as well as for anything else he turns his attention toward. I am but his general and servant."

"Rosanjin-sama is far too modest," Matsuo insisted. "The Mirumoto are the Champion's right and left hands. The Kitsuki are his eyes, perhaps, and the Tamori his spirit, but the Mirumoto enforce his will and defend his home. Rosanjin-sama coordinates all of this. It is a difficult task on the best day." The ise zumi bowed to the Mirumoto daimyo.

"It is my duty," Rosanjin said, waving the flattery away. "It is what the Mirumoto do. One does not compliment the mountain for remaining still."

Hatori chuckled. "An admirable perception. If more shared your simple devotion, perhaps the Empire would be a better place."

"For now, the Empire beyond is not my concern," Rosanjin said plaintively. "My immediate concern is the will of my Champion," he smiled, "and proper hospitality for my distinguished guests. Please, accompany me to the castle that we Dragon might offer you all that we have."

"Thank you, Rosanjin-sama," Hatori replied gratefully. "As you might guess, we are quite weary of travel, and enjoy the hospitality of others whenever it is offered."

"I'm afraid Dragon hospitality is not as warm as other clans, perhaps," Rosanjin said with a smile, "but I'm fairly certain we can come up with something more comfortable than sleeping unsheltered in the mountains."

THE MIRUMOTO PROVINCES

The Mirumoto are easily the largest family in the Dragon Clan. In fact, they comprise well over half the clan's numbers alone, and are among the largest families in the Empire, although this fact goes unnoticed because the Dragon are small compared to other Great Clans. Given this fact, the Mirumoto lands are understandably large. Obviously, much of their land is extremely mountainous and of dubious value in

the eyes of most. The Mirumoto long ago learned to make the most of their situation, however, and have found many innovative uses for the rugged lands they call home.

MAJOR MIRUMOTO HOLDINGS

The Mirumoto determine the importance of a holding by the role it serves within the family. Trade, diplomacy, and military value are of utmost importance to the Mirumoto, and as such a large portion of their major holdings revolve around these three concepts.

HEIBEISU

(LOCATION D8 FROM ROKUGANTM)

Historically, the Dragon and Phoenix are allies. It was not until the manipulation of Agasha Tamori by his brother Tamori Chosai and the Master of Fire Isawa Hochiu that the two became enemies, and while open conflict between them has been over for nearly five years, relations between the two clans are cool. This has had a dramatic effect on Heibeisu, the city that traditionally serves as a major trading point between the two.

Heibeisu rests on the border between the Dragon mountains and the vast Dragon Heart Plain. Its location makes it a perfect place for the Dragon, Phoenix, Ox, Lion, and Crane clans to gather and trade with one another, particularly after Ootosan Uchi was razed after Daigotsu's assault during the Four Winds era. Unfortunately, the city never benefited from the capital's demise, as by that point it had already become a rallying point for the displaced Dragon fleeing the eruption of Kami's Wrath as well as serving as a major barracks for the Mirumoto armies engaging the Phoenix along their border. Centuries of development and brisk trade were all but ruined by war and overcrowding in a matter of months.

Today, Heibeisu remains a pale reflection of its former glory. Trade with the Ox Clan has resumed, as has limited trade with the Phoenix. The Lion and Crane, however, moved most of their principle interests to the new capital, Toshi Ranbo, leaving only marginal interests in Heibeisu. The loss of resources for the Mirumoto has been considerable, and Mirumoto Rosanjin seeks a way to revitalize the city's formerly booming trade markets.

MIRUMOTO SHOKAN, GOVERNOR OF HEIBEISU

[Courtier 9; Kitsuki Magistrate 3]

Mirumoto Shokan is unusual for a Mirumoto in that he does not study the traditional Mirumoto style. In the past, many have mistaken this for an inability to wield a sword effectively, a misconception that has led to suffering on the part of those who would intimidate the city's governor. Shokan's martial abilities notwithstanding, his attention to detail was recognized early in his life, and he was sent to study with his mother's family among the Kitsuki rather than his father's school. Rarely have two families' talents blended together so beautifully, and Shokan is a valued aide to the provincial daimyo.

Shokan first arrived in Heibeisu shortly after the Dragon-Phoenix war began. The suffering he saw there outraged him, and he vowed to punish the Phoenix for their part in it. As time progressed, his rage cooled and he began to direct his energy toward aiding the city's rulers rather than punishing those responsible for the oppression. His aid was invaluable in maintaining the city as a viable entity during the war years, and was appointed the city's new governor shortly after the war's conclusion. In the time since then, he has struggled to fulfill Rosanjin's mandate and return the city to its former glory. It has not been an easy task, and there are days when Shokan wonders if it is even possible.

WOLF KEEP

On the outskirts of Heibeisu stands a bleak stone building that, at first glance, could easily be mistaken for an old, abandoned fortress. In truth, the keep is only a few years old, constructed as during the Dragon-Phoenix war. Hasty construction, and extraordinarily high traffic from refugees leaves it in a constant state of disrepair, the primary reason that the keep was abandoned when the Mirumoto armies withdrew from Heibeisu. It was shortly afterwards that the ronin Saigorei and the legendary Wolf Legion appeared in the city, pledging their allegiance to Mirumoto Shokan and the Dragon Clan.

The newly appointed governor was greatly surprised by this turn of events. In his mind, he was only a servant of his Champion, performing his duty to the best of his ability. To the Wolf Legion, however, he was a kindred spirit of their founder, Toturi. Shokan put the people's needs, looking to protect and care for the city even as a war raged all around him. Saigorei declared that Shokan was the one man in all the Empire who best exemplified the virtues that Toturi held in the highest regard. Disgusted with what they perceived as their abandonment in the ruins of Otosan Uchi, Saigorei and his comrades swore their fealty to Shokan in the hopes of making a difference in the world once again.

Their efforts have not been in vain. The Wolf Legion's presence, while intimidating at first, provided the citizens of Heibeisu with a much-needed sense of security. The Legion provides defense for the limited trade conducted within the city, and offers their services to other clans' merchants as well. While few have taken them up on the offer, the fact that the additional protection exists is of great comfort to many timid trading partners.

SAIGOREI, WOLF LEGION

[Fighter 11; True Ronin, Insight Rank 4 (Toturi's Army 1)] A relic from the Clan War days, Saigorei is an aging ronin with a bitter legacy. He fondly remembers the days when Toturi, the Black Lion, traveled the Empire with a great army of ronin in hopes of protecting the citizens from the Shadowlands. He looks back on the period when the Wolf Legion served the Emperor of a peaceful Rokugan, defending his family and lands from all who would dare threaten it. He remembers when Toturi's children abandoned Otosan Uchi, leaving only the Wolf Legion to defend it. He remembers being left alone and forgotten in the ruins of a once great city. No one in the modern Empire cares about the Wolf Legion. No one remembers.

It was Saigorei who proposed that the Legion find a new master worthy of their service, and it was he who ultimately suggested Mirumoto Shokan. Saigorei has tremendous respect for the younger samurai, and hopes that he and his comrades can prove one last time that even a ronin can change the face of Rokugan for the better.

ADVENTURE HOOK

Challenge: A message arrives in Heibeisu from the Lion lands, one bearing the Akodo mon and addressed to Saigorei. The characters can have been selected to deliver this message, or they may be in the city at the time of its delivery. They may become involved in other ways as well, perhaps intercepting the missive in transit, or whatever suits your particular campaign.

Focus: The letter is an offer of fealty to Saigorei and his daughter Jineko. Saigorei is a former Akodo who left the clan after the Scorpion Clan Coup, and the letter implores him to return before his death so that he might die a Lion and be celebrated for his many achievements. While Saigorei has no intention of doing so, he is interested in the opportunity for his daughter. Jineko is adamant that she will not join the Lion, and the two have a heated discussion that results in Jineko storming out.

Strike: The offer of fealty is not genuine. It is a forgery sent by a party who wishes to foment discord among the Wolf Legion and assassinate Saigorei for past transgressions. Who this party might be is dependant upon the needs of your campaign: it might be a haughty Lion who wishes to erase all the Akodo's past sins, a Scorpion who knows Saigorei saw many sensitive things during the Clan War and who does not entrust a ronin to keep such secrets, or even the ronin son of someone Saigorei killed during the Clan War.

HIGHWAYS OF THE MİRUMOTO PROVINCES

Refugee Path (Connects D3 to D5) — This morbidly named road draws its meaning from the refugees who fled Maigo no Samurai Mura after the Kami's Wrath erupted seven years ago. Before that time, only a small, unnamed path connected the village with Yushosha Seido Mura to the north, but the dozens of refugees trampled a wide path through the wilderness as yet unclaimed by nature. Given the connection Maigo no Samurai Mura now has to the zokujin and the importance those strange creatures have to the Tamori family, it is unlikely that the path will be allowed to founder again.

Daimyo Road (Connects D3 to D8 and D10) — This road stretches across the Mirumoto provinces and makes up approximately half the journey from Shiro Mirumoto to the High House of Light. This route has seen considerable traffic from various Mirumoto daimyo over the centuries as they traveled to visit the Dragon Champion in Togashi lands, and takes its name from such journeys.

The Path of Secrets (Connects D8 to P1) — This hidden road, which is little more than a wilderness path, connects the Mirumoto lands to the hidden Yobanjin Mura, a supposedly secret village maintained by the Isawa. The Isawa family believes that they alone conduct trade with the Yobanjin, but both the barbarians and the villagers have secretly made secondary trade agreements with the Mirumoto as well, a fact that would result in the entire village's destruction should the Isawa ever discover the treachery.

THE NORTHERN TOWERS OF FLAME

Recent additions to the Mirumoto lands, these towers were constructed during the past five years. A total of five towers exist, patterned after the Kaiu watchtowers and spaced equally along the mountain range that marks the northern border of Rokugan. The purpose of these towers is to monitor the northern lands, ensuring that no hostile forces from beyond the Empire can approach and threaten Dragon lands. This is in part due to the many Yobanjin tribes that dwell there, some of which are hostile, and in part because the Dark Oracle of Fire was banished to the northern lands and often sends his minions south to plague his enemies among the Dragon.

The real powers within the Northern Towers are the Flames of Purity. These mystical, everlasting fires were crafted by the Tamori, drawing on the energy of Tamori's Furnace, the volcano formerly known as the Kami's Wrath. These flames are pure elemental fire, with no need for fuel that would only introduce impurities. These flames cannot abide the presence of corruption, and anything that bears the foul touch of Tamori Chosai, Dark Oracle of Fire, causes them to flicker and wane noticeably. This immediately alerts the samurai stationed at the towers that Chosai or his agents, usually the latter since Chosai cannot enter the Empire, are near. This inevitably causes a considerable clamor, and hundreds of soldiers are mobilized to find and destroy whatever threat can be found. Numerous Tamori shugenja are on hand as well, at least one per tower, to ensure that Chosai's insidious efforts can be thwarted with a minimal loss of life.

MIRUMOTO TAKEO, COMMANDER OF THE FOURTH TOWER

[Samurai 13; Mirumoto Bushi 4]

Often accused of being intense or brooding, Mirumoto Takeo is a singularly focused individual. He has lived his entire life subscribing to a simple philosophy: embrace one thing, a single concept, and through unyielding devotion one can come to understand the universe's unbridled beauty. This has not failed him, and he continues to believe that all the wisdom contained within the Tao can be traced back to this most basic precept.

Takeo believes that he has found the one thing worthy of his unending devotion: the protection of his family and clan from the enemies that threaten them to the north. His steely determination and vigilance has prevented numerous incursions by Yobanjin raiders and a handful of dangerous assassins sent by the traitor Chosai. His successes have allowed him to achieve the rank of commander, and the fourth tower is his command. Takeo is the steel center around which his troops rally when battle breaks out. He is the master of his bleak, desolate domain, and he would not surrender his duty for a moment.

ADVENTURE HOOK

Challenge: The characters by chance encounter a powerful ronin shugenja in the Dragon lands. The ronin is far more arrogant and less supplicant than most of his ilk, and almost dares others to defy him and incur his wrath. Through combat or investigation, the characters discover strange documents in his possession that instruct him to hire a small force of ronin to attack the Northern Towers.

Focus: Unfortunately, the ronin has already put his plans into place, and the attack will occur whether or not he survives to participate. Nearly three-dozen ronin will assault the Fourth Tower at sunrise in three days time. It is obviously not a large enough force to threaten the tower, and the ronin will flee when they begin to lose, but it should be an obvious red flag that something more sinister is taking place.

Strike: The ronin shugenja is a vassal of Tamori Chosai, and has been commanded to cause a distraction so a small party of Chosai's most powerful servants can lay waste to the tower and penetrate Dragon lands. These men and women will cause untold death and destruction, something that the Dragon have experienced far too much of in the past seven years. What's worse, such an incursion could cause the northern border to be taken from the Dragon's control and given to another clan to defend, which would compromise the Dragon borders considerably.

SHIRO MIRUMOTO (LOCATION D10 FROM ROKUGANTM)

If the courtiers attending court in the Dragon lands were to be polled on how to describe Shiro Mirumoto, without question the one word most often used to describe it would be "functional." It is not a particularly attractive castle, nor is it lavishly decorated, nor does it serve as a preeminent fortress or temple. The castle's sole purpose is to house the family's leadership and provide a central location from which to coordinate the clan's military endeavors. It is not an unattractive place, nor does it lack strategic military value or religious significance. It simply is not wholly devoted to any single purpose as so many other similar structures throughout the Empire are these days.

Although the Kitsuki are often the Dragon Clan's diplomats and ambassadors, the clan's most prominent courts are invariably held in Shiro Mirumoto. The Kitsuki lands are generally considered too bland, the Tamori lands too volatile, and the lands belonging to the tattooed orders are too full of strange and random individuals. Thus, as is so often the case, the Mirumoto must deal with the matter. After Hitomi's ascension as Lady Moon, when the Dragon Clan truly began to participate in the affairs of Rokugan in earnest, new court chambers were constructed to deal with the increasing number of diplomats and ambassadors. As might be expected, this arrangement has not altered the proceedings of Shiro Mirumoto at all. The family continues as it has uninterrupted since the Empire's creation, and there is little chance that it will be altered in the foreseeable future.

MIRUMOTO KENZO

[Samurai 6/Nemuranai Seeker 5; Mirumoto Bushi 3/
Nemuranai Seeker 1]

Young men rarely hold high-level positions when it comes to matters of administration in the Great Clans. Mirumoto Kenzo is an obvious exception to that tradition, as he has already risen to command the so-called Nemuranai Seekers that the family has formed in the wake of Temoru's revelations from beyond the Empire. Kenzo is every bit as skilled as was his father, the fallen ronin Junnosuke. He is young, charismatic, skilled, and apparently very lucky. His drive and determination have forged the Nemuranai Seekers into the effective force they are today, and he has shown no signs of halting in his single-minded devotion to achieving the mission his daimyo has set before him.

Despite appearances to the contrary, Kenzo is extremely bitter over his father's fate. He has heard many tales of his father's battle prowess from Tamori Tsukiro, but most Dragon refuse to acknowledge Junnosuke in any way. Kenzo's hunger to prove himself and vindicate his father's memory is the secret passion that has driven him to such heights thus far, and his ambition is boundless. It remains to be seen if he will prove Junnosuke's detractors wrong, or if he will end up the same twisted mockery of bushido that others say his father was.

THE GREAT STUDY

This gigantic chamber lies beneath Shiro Mirumoto, hewn from the unyielding mountain stone centuries ago on the order of a paranoid Mirumoto daimyo that wished to have a secure hold in the unlikely event that the castle came under attack. The vast chamber was well stocked with supplies and left to sit empty for years. While the supplies were emptied out long ago, the chamber has only come into use recently, and for a most unusual purpose.

The Mirumoto's distrust of nemuranai, fostered by the events surrounding the Dragon-Phoenix war and the findings of Mirumoto Temoru, have manifested in a strong desire to understand the phenomenon. The previous daimyo Uso ordered the chamber emptied and prepared to study nemuranai of all types. Several Kitsuki and Tamori have been assigned to the Great Study, and began their efforts with the Mirumoto family's ancestral items. The information Temoru provided to the family allowed the examiners to verify that all the items' abilities had been identified and were fully understood, after which they were returned to their place of honor within Shiro Mirumoto. The ancestral items of other families followed, until all the Dragon's nemuranai were fully cataloged.

Once the Dragon's nemuranai were cataloged, the real work began. A combination of Kitsuki and Mirumoto agents have scoured the Empire for the past two years, tracking down every rumor of lost items or mysterious artifacts. Chief among their targets are such legendary items as the Armor of Sun Tao, the Jade Goblet of Otosan Uchi, and the Egg of Pan Ku. Although all these items were once possessed by clans or individuals, their current whereabouts are unknown.

The Mirumoto's quest does not end with lost items, however. Kitsuki representatives have discreetly been petitioning other families to allow the Dragon access to their nemuranai for the past few years. So far, they have had little success. There have been exceptions, however. When Akodo Ginawa retired, he personally surrendered the infamous bloodsword *Revenge* to Togashi Satsu as a sign of his friendship with the Dragon Clan and his desire to see the sword kept from the wrong hands.

MİRUMOTO TOKERU, RITEN DUELIST

[Samurai 12; Mirumoto Swordmaster 4]

Shiro Mirumoto is well defended by large numbers of Mirumoto Elite Guard. These guards are among the finest bushi the Dragon Clan has to offer, and their leaders are among the finest officers in the Empire. Tokeru is unique among their officers, however, in that he has never studied alongside the Elite Guard at their elite and competitive dojo. He was hand-picked to serve with the guards by Mirumoto Rosanjin, who believed that the noted duelist's different training and style would perhaps help the other officers find security solutions that their training might otherwise not account for.

Tokeru is not a likeable man. He is well aware of his reputation as a gifted duelist, and has the arrogance that so often accompanies such a reputation. His primary responsibility is the Great Study's security. At any given time, there are at least a handful of extremely valuable nemuranai within it, and its contents are considered among the family's most precious holdings. Tokeru considers the chamber his personal protectorate, and anyone who attempts to enter without permission will surely face his wrath.

IRON MOUNTAIN DOJO

The location of Iron Mountain dojo, the original site planned for Shiro Mirumoto, is a particularly jagged piece of land less than a mile from the castle. The site was deemed too difficult for a major castle, but the adverse conditions were perfect for a dojo. Since that time, hundreds of thousands of Mirumoto warriors have studied at the prestigious Iron Mountain dojo, the principle dojo for the unique Mirumoto kenjutsu style.

The modern era has seen only minor changes at Iron Mountain. Mirumoto Rosanjin's ascension to the family daimyo position left the grand master position open, a position that has been filled by the famed tactician Mirumoto Zenko. Zenko's more militant philosophy has resulted in some changes to the instructional style that Rosanjin does not agree with, but he prefers to allow the sensei to conduct matters as he sees fit.

For more information on Iron Mountain Dojo, see *Way of the Samurai*.

MİRUMOTO KYUZO

[Samurai 8; Mirumoto Bushi 3]

Mirumoto Kyuzo comes from a long line of Mirumoto duelists. Both his grandfather and his great-great grandfather were exchange students at the Kakita Dueling Academy, where they studied the secrets of Kakita's one-blade style. Kyuzo might have shared his fate as well had not his grandfather, also named Kyuzo, been forced to kill a promising young Crane duelist in self-defense shortly after the two graduated from the dojo at Tsuma. The two had long been enemies, but the Crane could still not forgive the first Kyuzo's crime, and his family was forever barred from studying with the Kakita.

In a shocking display of individuality, Kyuzo has forsaken the dueling style to embrace the traditional Mirumoto style instead. He does not see the need to embrace the legacy his family has left for him, and instead intends to forge his own path in the world. He has not yet found his place, but he has no doubt that one day, greatness will be his.

TETSU KAMA

Perhaps the single most important holding to the Mirumoto armies, few outside the Dragon Clan ever see the extensive mining operations that have plumbed the depths of Tetsu Kama, Iron Mountain, since the Dragon's founding. The mountain is certainly among the largest iron deposits in all of Rokugan, greater even than the vast veins that dominate the Twilight Mountains in Crab lands. The first Agasha sensed the incredible strength the earth kami within the mountain possessed during a lengthy meditation session one spring day over a thousand years ago. Agasha returned and told Togashi and Mirumoto of this finding, and the first mine appeared at the mountain's base within a matter of weeks. Mining has continued unabated since that time, although the heimin workers have abandoned old tunnels and begun anew many times over.

While important roads pass by the base of Tetsu Kama, the mines that extract its rich iron ore are sufficiently removed from the roads so as to make it all but impossible for travelers to discover them. This is not done out of shame or deceit, for that would be dishonorable. Rather, the Mirumoto have always found that the mountain faces that are farthest from major roads to be the most promising for mining operations. The mines produce the vast majority of ore that is used to create the Mirumoto family's armor and weapons, not to mention a thousand other items that see everyday use among samurai and peasant alike.

The Mirumoto have an almost pious reverence for Iron Mountain. The clan's most prestigious bushi dojo was named for the metal-heavy peak, and the mountain has almost single-handedly supplied the Mirumoto armies with steel for the clan's entire history. They treat the mountain as sacred ground and take great care to ensure it is well cared for and well protected. Small shrines to the mountain's spirit appear every few miles around the base, and many look upon it as almost a lesser fortune that protects and defends the Dragon from its enemies.

TETSU KAMA MURA

Iron Mountain Village is the largest collection of buildings on Tetsu Kama's base. It is the central location from which all mining operations are coordinated, and is well hidden from would-be observers as it is on the opposite side from all the well-maintained and heavily traveled roads that skirt near the eastern base. Large numbers of peasant miners come to and from the village on a daily basis, traveling as far as ten miles to the outer mine shafts to harvest more ore for their samurai lords.

The village proper, while large, is a rather drab and dirty place. There is a constant coat of thick dust that covers everything. Those who dwell in this village learned centuries ago that attempting to clean the dust away does no good. The constant travel to and from the mines, together with the gathering and cleaning of ore and

the condition of miners when they return home conspires to create an environment that is hopelessly buried beneath a thick, unending veil of finely crushed stone.

ADVENTURE HOOK

Challenge: An earthquake, unusual but not unheard of in the area, strikes the village near Tetsu Kama. The loss of life and resources is substantial, and the Dragon are forced to divert considerable manpower to the village in an attempt to recover from the devastating disaster. Unfortunately, this draws attention to the village's presence, something the Dragon have carefully avoided for centuries.

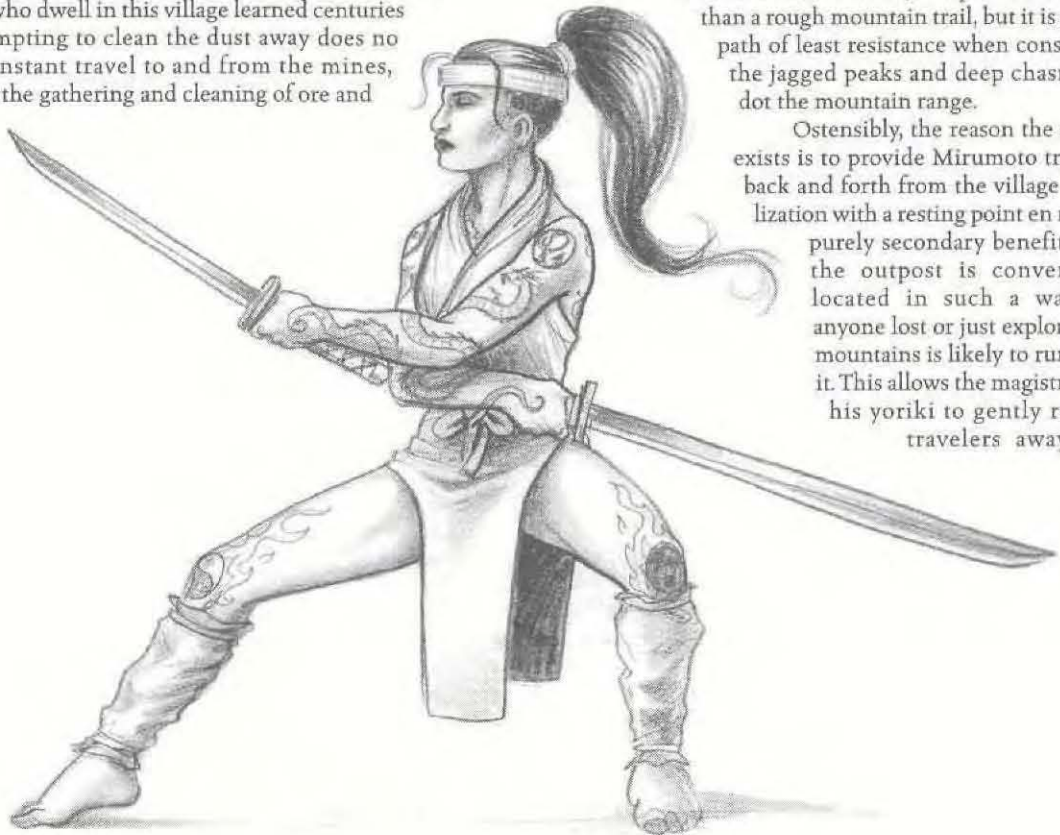
Focus: The characters are present in Dragon lands when the disaster strikes, and are pressed into service fulfilling the role normally filled by Mirumoto samurai while they are away tending to the village. The chaos naturally brings out bandits, thieves, and other various malcontents who see opportunity in the chaos. All that stands in their way are the characters.

Strike: Although not particularly convoluted, this is an incredible opportunity for the characters to prove themselves to their lord and to the Dragon Clan. They stand to gain much honor for their actions on the clan's behalf, and could easily receive new and more prestigious appointments, making this an opportunity to redirect the campaign. Of course, if they fail, their good names will be all but ruined.

THE MAGISTRATE'S OUTPOST

The distance between Tetsu Kama Mura and the more civilized portions of Mirumoto lands is considerable, and the trek through the wilderness from one to the other can be both dangerous and uncomfortable. To alleviate this problem, at least in part, the Mirumoto have placed a magistrate's outpost along the most commonly used path between the village and the outside world. Granted, this path is little more than a rough mountain trail, but it is still the path of least resistance when considering the jagged peaks and deep chasms that dot the mountain range.

Ostensibly, the reason the outpost exists is to provide Mirumoto traveling back and forth from the village to civilization with a resting point en route. A purely secondary benefit is that the outpost is conveniently located in such a way that anyone lost or just exploring the mountains is likely to run across it. This allows the magistrate and his yoriki to gently redirect travelers away from



Tetsu Kawa Mura, for their own safety, of course. In case there are those who have less than honorable motives at heart, the magistrate's assistants spend most of their day scouring the area surrounding the outpost for any sign of travelers. Thus far, the village has remained secure for over a thousand years. If the Mirumoto have their way, it will remain so forever.

MIRUMOTO AKIKAWA, FAMILY MAGISTRATE

[Samurai 10; Mirumoto Swordmaster 3]

The position as magistrate in the desolate outpost near Tetsu Kama Mura is not exactly a coveted position among the Mirumoto. It is an empty, unfulfilling job with little chance for advancement or hope of bettering one's position. Although an appointment there is not given as punishment, it is often a sentence of mediocrity that few manage to escape. In the time since the position was created, Mirumoto Akikawa is the only samurai who has ever actively pursued the post.

Akikawa is a duelist. She is not the greatest of her generation, or even of her class, but she is skilled nonetheless. She chose to pursue this position because she knew that there would be vast amounts of time to be spent alone in the wilderness, which is exactly what she believes she needs in order to take her art to the next level. When not fulfilling the requirements of her position, Akikawa can be found alone in the wilderness, practicing her strike or just listening to everything around her, perfecting her powers of perception until she has trained her body and mind to be that of a perfect duelist.

MIRUMOTO HOLDINGS

All things associated with the Mirumoto have a purpose, even those that are not as important to the family's continued military and diplomatic concerns. Lesser holdings include secondary diplomatic sites, unused military locations, and any village or town that does not contribute directly to the family's present concerns.

HINANBASHO SANO MITSU SHIMAI

(LOCATION 7 FROM ROKUGAN™)

Called the Refuge of the Three Sisters by peasants, Hinanbasho sano Mitsu Shimai is a Mirumoto holding only in that it exists within their borders. It is an ancient place, a dreary cave in the highest mountain peaks that has existed for as long as anyone can remember. According to the most popular version, the Three Sisters are immortal seers who speak riddles in which the future's secrets are hidden. There are far more colorful stories told about the Sisters, of course, some so fanciful that even a peasant child would scoff. Samurai tend to vary in their opinion on the Sisters, and while many do not believe they exist, just as many subscribe to the heimin's beliefs on the matter.

Scholars among the Dragon believe that the Sisters are not immortal, but that they are the vassals of powerful spirits that even the Tamori do not understand. When one of their bodies dies, the spirit possesses a new one somewhere in the Dragon

lands. The new Sister then travels to the Refuge and joins the other two. No one fully understands what drives these spirits, but the most popular theory is that they are creations of Onnotangu who now serve Lady Hitomi. This theory is supported by the fact that the Sisters seem more forthcoming when dealing with the kikage zumi, Hitomi's chosen servants. Still, theories are all but impossible to test since the Refuge is extremely difficult to reach and there is evidence that it occasionally disappears for long periods of time.

ADVENTURE HOOK

Challenge: A prominent member in the characters' lord's court approaches them, obviously concerned. The woman's son, a rather headstrong and unpredictable youth rapidly approaching his gempukku, has disappeared from the school where he was studying. In addition to being concerned for his welfare, the woman wishes to avoid dishonor on her family by bringing him back before his sensei choose to banish him from the school altogether.

Focus: Even a cursory investigation into the missing boy's life shows a dangerous obsession with fate and destiny. Private writings indicate that the young man is convinced that he will one day be the greatest hero in Rokugan, perhaps even the Emperor. One entry indicates he has left for the Dragon lands to consult the mythical Three Sisters and find the fastest path to his destiny.

Strike: The characters may have no interest in saving such an obviously deranged youth, but they stand to gain considerable favor with the boy's influential mother if they do so. On the other hand, if they fail, she will at least blame them in part for her son's demise. It becomes a race against time as the characters attempt to catch the boy before he disappears into the Dragon mountains forever.

HITOMI HOGAI, CHOSER OF LADY MOON

[Fighter 3/Monk 6; Hitomi Kikage Zumi 3]

Of all the dreaded Hitomi kikage zumi, perhaps none is so feared as Hitomi Hogai. While not as powerful as his comrade Vedau or his lord Kagetora, Hogai possesses a particular combination of size, power, and violent behavior that makes him a terror to behold in battle. Hogai was among the first from the tattooed orders to take the field of battle against the Phoenix, and was one of a handful of Dragon who accompanied his Champion Togashi Satsu to face the tattooed madman Kokuji in the Twilight Mountains.

Hogai was once a Crab bushi serving the Hida family. In one particularly difficult battle against a bandit group terrorizing the Crab's northern border, Hogai was covered in the blood of his enemies. When he attempted to wash it off, he discovered that his skin had manifested many dark and terrible tattoos, much like those sported by the ise zumi. Fearing his comrades would think him Tainted and kill him, Hogai fled north to the Dragon mountains, where he quickly became lost and somehow stumbled across the Refuge of the Three Sisters.

The Sisters revealed some great secret to Hogai, something to do with his destiny and the Hitomi family's fate. Unfortunately, he has been unable to remember exactly what the Sisters told him. He was immediately adopted into the Hitomi order when his tattoos were discovered, and has found life among them much to his liking. At night, though, he often lies awake and struggles to remember what he learned and has since forgotten.

MAIGO NO SAMURAI MURA

(LOCATION 05 FROM ROKUGAN™)

Also known as Lost Samurai Village, Maigo no Samurai Mura is among the oldest villages in Dragon lands despite its small size and relatively inhospitable location. It was formed shortly after the Kami Togashi formed the Dragon Clan when a band of samurai seeking to enter his service became hopelessly lost in the mountains and eventually found a place to set up a camp. The weeks of separation turned to months, and months to years. When a Dragon patrol finally discovered them, they had carved a home from the mountains where there was little to sustain them. Togashi was so impressed with their fortitude that he granted all the samurai status as Dragon and placed the peasants under the clan's protection. The village remains a Dragon holding ever since.

Maigo no Samurai Mura is no stranger to tragedy. During the years just before the Clan War, a rare band of ogres and bandits united to lay siege to the village, nearly destroying it in their rampage. Although the Dragon rushed to defend the village, the treacherous mountain passes made the journey difficult, and the village was all but ruined when they finally arrived. It was this attack that killed the family of noted ronin Sanzo, leading him to abandon the Dragon and take up the life of a wave man before he eventually joined Toturi.

Tragedy struck the village again years later when the Kami's Wrath erupted at the Dark Oracle of Fire Agasha Tamori's request. The lava and ash were an immediate threat to the village, and those who lived there had no choice but to flee or die. The village remained inhospitable throughout the Dragon-Phoenix war, and its citizens were only able to return after the Tamori family quieted the volcano at the war's end. Unfortunately, the village had become home to a tribe of zokujin by that time, and the strange creatures were none too eager to surrender their new home to those who had abandoned it two years previously. Adding to that Tamori Shaitung's interest in maintaining an alliance with the zokujin, the survivors of Maigo no Samurai Mura had little choice but to cede a significant portion of their village to the rock goblins in order to reclaim their home.

THE REJN CAVERNS

Maigo no Samurai Mura was once a minor Dragon holding that few in the Empire knew anything about. Following the eruption of Kami's Wrath, the village is unique throughout the civilized world: it is a village shared by humans and zokujin. While the strange little creatures make use of several buildings throughout the village, their primary home lies in the caverns they have dug underneath beneath the village, caverns which have rendered those sections unstable and prone to tremors and sinkholes.

The zokujin who make Maigo no Samurai Mura their home belong to the Rejn Clan, the same clan that has entered into an alliance with Tamori Shaitung in the mountains to the south. While the peasants of Lost Samurai Village are not particularly pleased with their current arrangement, even after five years of learning to live together, but the Tamori's insistence on maintaining positive interaction supersedes their personal desires.

MIRUMOTO SAYOKO

[Courtier 6; Kitsuki Magistrate 2]

To prevent any sort of political misunderstandings between

two families, the Tamori selected a Mirumoto to serve as a liaison to the Rejn Clan in the Mirumoto lands. Sayoko is hardly a typical Mirumoto, but her presence there calms those among her family who might otherwise grow angry with a Tamori overseeing one of their holdings, even one so minor as Maigo no Samurai Mura. Sayoko is a quiet, contemplative woman who takes great care to observe all she can before she speaks, a quality that made her ideal for this highly unconventional duty.

Sayoko has done as well as can be expected given her truly bizarre circumstances. The zokujin are almost completely alien to a samurai mindset, but she has managed to gain ground with them by carefully observing their rituals and habits and duplicating many of them. The Rejn have taken this as a great show of respect and have accepted Sayoko as an equal, even if the other humans are considered intruders in "their" village. For the moment, Sayoko is busy attempting to prevent disagreements between the two groups. If she can ever manage to establish positive relations between the two, she may have an opportunity to truly study the zokujin as few humans ever have.

YUSHOSHA SEIDO MURA

(LOCATION 03 FROM ROKUGAN™)

A small and unremarkable village in almost every way, Champion Shrine Village lies along a route that connects Shiro Mirumoto with the High House of Light, the Dragon Clan Champion's traditional home. As the largest village along that route, Yushosha Seido Mura enjoys the rather mediocre distinction of having numerous important clan leaders pass through on occasion, usually spending only a single night in the village's lone end. The village serves as a perfectly adequate stopping point along the way, but there is little there to attract a daimyo's attention, and most do not give the village a second thought once they are past it. It is the pinnacle of obscurity.

The people who dwell within the village enjoy their lot in life. They are simple folk with little ambition in other than to serve their lord, a goal that all good heimin share. The periodic visits from their daimyo is all the proof they require that their hard work is valued and appreciated, even if the daimyo does not speak a single word during his or her entire stay.

Yushosha Seido Mura nearly marks the half-way point between Heibeisu, a major city, and the High House of Light. The lands surrounding it are among the most inhospitable and barren regions in the entire Dragon provinces. This makes the area around the village the ideal spot for an ambush, and there are several instances throughout history when bandits or Yobanjin raiders attacked important Dragon leaders and their entourages. Recently, minions of Agasha Tamori, the Dark Oracle of Fire banished from Rokugan by Tamori Shaitung and Isawa Nakamuro, are plaguing the area, and the Mirumoto have temporarily stationed a magistrate's office in the village. The villagers happily misinterpret this action as a sign of their growing influence and prestige among Dragon samurai.

YUSHOSHA SEIDO MURA

(LOCATION 03 FROM ROKUGAN™)

A small and unremarkable village in almost every way, Champion Shrine Village lies along a route that connects Shiro Mirumoto with the High House of Light, the Dragon Clan Champion's traditional home. As the largest village along that

route, Yushosha Seido Mura enjoys the rather mediocre distinction of having numerous important clan leaders pass through on occasion, usually spending only a single night in the village's lone end. The village serves as a perfectly adequate stopping point along the way, but there is little there to attract a daimyo's attention, and most do not give the village a second thought once they are past it. It is the pinnacle of obscurity.

The people who dwell within the village enjoy their lot in life. They are simple folk with little ambition in other than to serve their lord, a goal that all good heimin share. The periodic visits from their daimyo is all the proof they require that their hard work is valued and appreciated, even if the daimyo does not speak a single word during his or her entire stay.

Yushosha Seido Mura nearly marks the half-way point between Heibeisu, a major city, and the High House of Light. The lands surrounding it are among the most inhospitable and barren regions in the entire Dragon provinces. This makes the area around the village the ideal spot for an ambush, and there are several instances throughout history when bandits or Yobanjin raiders attacked important Dragon leaders and their entourages. Recently, minions of Agasha Tamori, the Dark Oracle of Fire banished from Rokugan by Tamori Shaitung and Isawa Nakamuro, are plaguing the area, and the Mirumoto have temporarily stationed a magistrate's office in the village. The villagers happily misinterpret this action as a sign of their growing influence and prestige among Dragon samurai.

YOKUNI SEIDO

Despite the existence of Togashi Hoshi and his rise to power following the Clan War, there are few in Rokugan who know that his predecessor, Togashi Yokuni, was actually the Kami Togashi, son of Amaterasu and Onnotangu. Many among the clan's leaders know the truth, as did the Seven Thunders, but most believe that Yokuni was a mortal man who sacrificed himself to aid the Thunders in their battle against Fu Leng. He is much beloved by the Dragon, who see him as the tantamount example of duty and self-sacrifice. There was even a movement among more outspoken Dragon to petition the Emperor Toturi into declaring Yokuni a Fortune, but Hitomi and her subordinates quietly discouraged that attempt.

During his time as Yokuni, Togashi made several visits to Yushosha Seido Mura, and it was generally believed that the village was the place of his birth. Obviously, none knew his true identity, for a samurai gives up his name when he enters the Togashi order, but the citizens of Yushosha Seido Mura felt certain that there could be no other reason for the Champion to pay such attention to their meager home. News of his death in Otsan Uchi at the second Day of Thunder was a tremendous blow to the tiny village, and they remained in mourning for nearly two months before commemorating a grand shrine to their fallen Champion.

Yokuni Seido is by no means an extravagant shrine, but in contrast to the village in which it is located, it is clear that it was constructed at great expense. The Brotherhood of Shinsei supplies monks to maintain the temple, as the village is not large enough to warrant a Tamori to administer to it. It is not at all uncommon for the shrine to receive a handful of visitors each month, and the great Togashi Hoshi was known to visit from time to time before his disappearance. This only confirmed to the villagers that Togashi Yokuni was a great and honorable man.

ADVENTURE HOOK

Challenge: A haggard wave man appears in the village, claiming that he is the illegitimate son of Togashi Yokuni, and demands that he be allowed to enjoy the wealth of Yokuni Seido as his lost birthright.

Focus: The Dragon will be incensed at this claim, and well within their rights to kill the impetuous wave man for his offense. The Dragon are more contemplative than most, however, and it is likely that the villagers will be intrigued by the ronin's claim. The Mirumoto will prefer to discredit him before dispatching him, preventing any sort of martyrdom he might otherwise achieve.

Strike: During a stint in the Scorpion lands, the ronin discovered the truth about Togashi Yokuni. He is fleeing Scorpion assassins and believes that Yokuni's shrine is the last place they will look for him. He also knows that no Dragon can refute his heritage without revealing the truth, and foolishly believes that he can blackmail them into promising him prosperity and security.

DRAGON'S FLAME BARRACKS

The remote location of Yushosha Seido Mura makes an ideal location for the elite Dragon's Flame archers. These men and women are the finest archers in the Dragon Clan, and are hand picked by master sensei at the various Mirumoto Bushi dojo to serve in this rapid-response defense unit. While the unit's primary training is obviously archery, they also train extensively in cavalry tactics, ensuring that they can deploy to any point in the Dragon lands from their barracks in a matter of days.

The Dragon's Flame barracks are unassuming, and even those who know that they are found within the village are at times hard pressed to find them among the various peasant buildings that populate the large village. The Dragon's Flame is a small unit, with no more than a hundred members, only half of whom are present at the barracks at any given time. The barracks is directly attached to a large stable, which is equally nondescript, where the steeds the Flame used to respond quickly to any threat are stationed. These are among the finest steeds the Dragon Clan possesses, and are a unique blend of speed and dexterity, a valuable combination when riding on treacherous mountain trails.

MIRUMOTO DAISUKE

[Samurai 14; Mirumoto Bushi 3, Dragon's Flame 1]

A gunso among the Dragon's Flame, Mirumoto Daisuke is both a warrior and a philosopher. He embraces the Tao with a devotion that few bushi can match, and finds that the simple wisdom contained within can be applied to many battle situations. Most believe it is Daisuke's peerless tranquility that makes him a great archer; he focuses only on a single moment, a single shot. Nothing deters him from his art.

Daisuke is a quiet man who interacts little with his comrades in arms save for in the field. He prefers to commune with the monks at Yokuni Seido seeking wisdom and inspiration from their simple lifestyle. He has often considered retiring to a monastery himself in order to better devote his life to understanding the Tao, but as yet feels that his work with the Dragon is not complete.

EXTRA-TERRITORIAL HOLDINGS

The Mirumoto are notoriously unconcerned with those things that fall outside the clan's borders. Indeed, the Dragon are the only clan that have not expanded their holdings since the Kami's time. Recent years have seen an exception to this, however, as the stalwart Mirumoto Temoru has established a small family estate in the distant City of Gold, an ancient Yobanjin city that lies far north of Rokugan.

THE HOUSE OF GOLDEN FLAME

During the War of Four Winds, family daimyo Mirumoto Uso selected a single samurai of unquestioned strength and character to travel far to the north in search of a means of defeating the Last Wish. Mirumoto Temoru was the vassal he chose for this most arduous duty, and Temoru proved equal to the task. With the aid of a ronin shugenja named Zokusei, Temoru found the mythical City of Gold, an ancient Yobanjin city. There, much to his shock, Temoru learned much regarding the Last Wish and its creator, the enigmatic Isawa. He established a small residence within the city, whose inhabitants were receptive to his presence if not truly friendly, and has maintained it since that time, making periodic returns to the Dragon lands to report to his daimyo.

The House of Golden Flame serves primarily as a research center. Temoru and his two assistants spend most of their time searching through the multitude of ancient tomes they have purchased. The topic of such works is always the same: the creation and abilities of mystical items of power such as the nemuranai crafted by shugenja in Rokugan. The Mirumoto believe that the information being researched in the House of Golden Flame is vital to their efforts to catalog magical items in Rokugan, and support Temoru's efforts with substantial amounts of trading commodities.

IMPORTANT MIRUMOTO NPCS

MIRUMOTO ROSANJIN, MIRUMOTO FAMILY DAIMYO

As a child, Mirumoto Rosanjin lived for the times when he could sit and listen to his mother's stories. Mirumoto Jinko was a gifted diplomat and entertainer, and was frequently in high demand during winter to entertain the Dragon Clan's more important guests. During the summer months, however, Jinko often spent time with her children, spinning great tales of history to amuse and educate them. Rosanjin thrilled at the stories of Mirumoto and Hojatsu, and was held captive by

stories of Iuchiban's defeat at the Battle of Sleeping River, the Dragonfly conflict, and the Clan War. By far the most interesting to young Rosanjin, however, were the tales Jinko would tell of Togashi Mitsu, the enigmatic traveling ise zumi who wandered the Empire during the Clan War.

Rosanjin's fascination with Mitsu and, to a lesser extent, the Dragon Clan's tattooed orders persisted throughout his youth and young adulthood, manifesting in strange ways. Before his gempukku, he was a devoted student of military tactics as well as the Tao, but placed more emphasis on the individual rather than the unit. His unconventional philosophies often brought him into conflict with his sensei and other students, but despite the disagreements, his cheerful nature bore him through his studies without much difficulty. Upon his gempukku and receiving his first military post, Rosanjin dedicated his career to the memory of Mitsu and his many contributions to the clan by shaving his head and acquiring a tattoo of a dragon that closely resembled the one Mitsu was said to possess.

Rosanjin's early career was satisfying if uneventful. The War of Spirits reached its conclusion shortly before his gempukku, and the peaceful period that followed meant that he saw little military activity throughout much of his youth. His unique grasp of tactics and maneuvers ensured his advancement, however, and by the time the Kami's Wrath erupted near the time of Emperor Toturi's death, he had already risen to the rank of taisei, a captain in the Mirumoto armies. When the subsequent war with the Phoenix broke out, Rosanjin and his unit were assigned to guard the southern passes in the event that the Phoenix's allies among the Lion might attempt to strike out against the Dragon.

Unfortunately, the Lion did exactly that. Rosanjin and his superiors did not anticipate the brutal attack on the Dragonfly Clan by Akodo Ijiasu's forces. For the first time in his life, Rosanjin felt true outrage. His patrols increased in range and risk, and within months they encountered their first Lion patrol. The battle was brief, and Rosanjin's men claimed victory. Encouraged, Rosanjin began roaming farther south.

During a particularly long and arduous patrol, a vastly superior force of Lion scouts led by Matsu Tejin engaged Rosanjin and his men. The Dragon would almost certainly have been utterly destroyed save for a most unexpected turn of events: the long-lost Togashi Mitsu reappeared during the peak of combat and single handedly turned the tide. Tejin was sent home defeated, and Rosanjin and his men were saved.

Meeting his childhood idol had a profound effect on Rosanjin. Mitsu's incredible abilities were everything that Jinko had foretold and more. His reluctance to engage in battle was not something Rosanjin anticipated, however, and he realized that despite his tremendous respect for the ise zumi, he could never truly be like his idol. Devoting himself to the Dragon military anew, Rosanjin accepted a new assignment nearer the Phoenix border and took up the cause of defending his clan against Shiba Aikune's aggression.

Rosanjin's service since that time has been somewhat bewildering. His wartime accomplishments were interrupted for a time when he accompanied a cadre of Dragon to the Twilight Mountains to face the mad monk Kokujin and his murderous legions. Rosanjin survived, though slightly worse for wear thanks to the traitorous Kaelung, and returned to the Dragon lands to recuperate and continue his war efforts. His valor eventually garnered him an appointment as a sensei of Iron Mountain Dojo, although he could not spend as much time teaching as he would have liked.

The years since Agasha Tamori's defeat and the Dragon-Phoenix war's end have been easily as strange as any Rosanjin had seen. His wartime accomplishments and valor during the madness in the Twilight Mountains resulted in his selection as family daimyo Mirumoto Uso's personal representative to the Imperial Court. Alongside Hitomi Vedau and Kitsuki Tadashi, Rosanjin participated in the strangest group of clan ambassadors in an already chaotic court. Ever the warrior, it was a difficult transition for Rosanjin, but his adaptable philosophy served him well.

The recent death of Mirumoto Uso was a great blow to Rosanjin, who had come to regard his daimyo as a great friend and leader. Even more surprising was that Uso, who had no heirs, selected Rosanjin as his replacement. The former soldier now divides his time between family affairs and managing the clan's interests in court. It is a great challenge, perhaps the greatest he has ever faced, but Rosanjin never fails to prove himself, and he has no intention of failing now.

MIRUMOTO TAIU, CRAB CLAN AMBASSADOR

During the Clan War, the nefarious plots of Kuni Yori resulted in much corruption among the Crab. To conceal this fact from the Empire for as long as possible, Yori discreetly ordered the imprisonment of many non-Crab who were serving on the Kaiu Wall at the time. One such samurai was Mirumoto Nobuso, a Dragon duelist and student of warfare. Nobuso railed against his imprisonment, but his honor would not permit him to attack his guardians, who were obviously honorable samurai assigned to guard duty so that they would not interfere with Yori's plans. One among the guards, a valiant samurai-ko named Hida Barako, seemed equally outraged at their mutual plight, but could not openly defy Yori's commands. The two grew close and, in time, shared a brief but passionate affair that culminated with Barako's pregnancy.

Months later, Barako gave birth to a son. Only hours after childbirth, Barako gave her only child to his father and released Nobuso from his prison. His duty weighing heavily upon his soul, Nobuso had no choice but to head north toward home. Barako watched him leave, then committed seppuku to erase the twin stains of dishonor she had brought upon her family. Nobuso knew she would take her own life, but the demands of his lord could not be forsaken, not even for love.

Mirumoto Taiu grew up with a great appreciation for Crab tradition and history. It was the only thing his father could give him from his mother, and he embraced it with great zeal. By the time of his gempukku, Taiu had already begun to cultivate a reputation as a ruthless warrior and danger in combat. One sensei described him as a Crab berserker barely restrained by the common sense of Mirumoto training. Taiu tried to overcome this stigma, but the truth was that in combat, he surrendered to the instincts that screamed for release. In time, his inner conflict became disruptive to his unit, and his sensei decided that perhaps it would be best if he were allowed to study with those better suited to his needs. Thus he was granted leave to study among his mother's family, the Hida.

Taiu found a second home among the Crab, and the style of combat his Hida sensei taught him was far more to his liking than the traditional Mirumoto style he had studied previously. He flourished atop the wall, slaying many Shadowlands beasts and garnering much respect for the Dragon among his Crab cousins. After several months, however, Taiu found that his passion and battle lust began to abate somewhat. He loved the Crab lands, but longed for the quiet, snow-capped mountains of his father's lands. He excelled at the Crab fighting styles, but began to see through comparison the strengths of his father's family style as well. One year after his arrival in the Hida lands, Mirumoto Taiu bid goodbye to his Crab cousins and returned home to the Dragon provinces.

The Dragon were greatly impressed with the changes one year wrought in Taiu. He seemed to have vented his overwhelming rage in battle, replacing it with a cool head and a practiced style that merged much of both Hida and Mirumoto styles. He channeled what remained of his Crab instincts into successful guerilla tactics against the Shiba armies encroaching on the Dragon's eastern border, eventually rising to become the commander of his squadron. It was generally accepted that he would rise no further in the ranks given his unconventional methods, but for Taiu it was all he ever really desired: respect and acceptance of his dual heritage and a means to use it for the good of his clan.

MIRUMOTO ROSANJIN, MIRUMOTO FAMILY DAIMYO

Male human Dragon Class Sam16: CR 16; Medium-sized humanoid (human); HD 16d10+64; hp 152; Init +4; Spd 30; AC 23 (touch 14, flat-footed 21); Atk +24/+19/+14/+9 +2 *shocking burst katana* melee (2d10+7 damage), +20/+15/+10/+5 *yumi* ranged (1d8 damage); SA Ancestral Daisho; SQ Class skill — Knowledge (arcana) (family bonus); AL NG; SV Fort +19, Ref +9, Will +12; Str 20, Dex 18, Con 19, Wis 15, Int 14, Cha 14; Height 5 ft. 6 in.

Skills and Feats: Speak Language (Rokugani), Battle +21, Climb +24, Handle Animal +21, Iaijutsu Focus +21, Intimidate +21, Knowledge (arcana) +21, Sense Motive +21; Ambidexterity, Daisho Technique, Depths of the Void, Dodge, Expertise, Leadership, Mobility, Spring Attack, Two-weapon Fighting, Void Use, Weapon Focus (katana), Whirlwind Attack.

Possessions: +2 *shocking burst katana*, +2 *keen wakizashi*, amulet of natural armor +2, +2 great armor.

Dojo: Iron Mountain Dojo; **Kata:** The Empire Rests on Its Edge, The World Is Empty.

MIRUMOTO ROSANJIN, MIRUMOTO FAMILY DAIMYO

Earth: 4

Water: 5

Fire: 4

Air: 4

Void: 5

School/Rank: Mirumoto Bushi 5, Mirumoto Swordmaster 1

Dojo: Iron Mountain Dojo

Honor: 4.2

Glory: 7.5

Advantages: Ambidextrous, Balance, Social Position (Family Daimyo)

Disadvantages: Can't Lie, Fascination (Ise Zumi)

Skills: Athletics 5, Courtier 3, Defense 5, Etiquette 4, Iaijutsu 5, Jiujutsu (Kaze-do) 4, Kenjutsu 6, Kyujutsu 4, Lore (Shugenja) 4, Meditation 5, Weaponsmith 3

Kata: The World Is Empty, The Empire Rests on Its Edge

After the Dragon-Phoenix war ended, Taiu had less to occupy his time. He is above all else a soldier, and the lack of warfare left him feeling aimless at best. Again concerned over finding a purpose for this troublesome, conflicted man, the Dragon leadership devised the perfect solution: Taiu would return to the Crab lands as the Dragon representative to the Hida. Taiu was not skilled at court, but then the Hida were not concerned with such things in the first place. It was an ideal situation, and one Taiu eagerly embraced.

Taiu now serves atop the Kaiu Wall once more. The Hida have a much greater appreciation for the Mirumoto thanks to his constant efforts, and while relations between the two clans have not changed one way or another, both feel comfortable that Taiu can negotiate any issues that come between them. He still misses home, with its cold mountains and comrades such as his great friend and fellow transplanted Crab Hitomi Hogai, but for now, Mirumoto Taiu is home.

MIRUMOTO TAIU, CRAB CLAN AMBASSADOR

Male human Dragon Fighter 1/Samurai 9:
CR 10; Medium-sized humanoid (human);
HD 10d10+30; hp 85; Init +2; Spd 30; AC 21 (touch 13, flat-footed 19); Atk +15/+10 +1 ghost touch katana (1d10+4 damage), +12/+7 yumi ranged (1d8 damage); SA Ancestral Daisho; SQ Class skill — Knowledge (arcana) (family bonus); AL CN; SV Fort +11, Ref +7, Will +9; Str 16, Dex 14, Con 16, Wis 13, Int 10, Cha 11; Height 5 ft. 8 in.

Skills and Feats: Speak Language (Rokugani), Battle +14, Climb +16, Intimidate +13, Jump +16, Sense Motive +13; Cleave, Daisho Technique, Great Cleave, Power Attack, Void Use, Way of the Dragon, Weapon Focus (katana), Weapon Focus (tetsubo)

Possessions: +1 ghost touch katana, +1 great armor, +2 haori of resistance, +1 amulet of natural armor.

Dojo: Iron Mountain Dojo;
Kata: Striking as Earth.

MIRUMOTO TAIU, CRAB CLAN AMBASSADOR

Earth: 4

Water: 2

Strength: 4

Fire: 3

Air: 3

Void: 3

School/Rank: Hida Bushi 1, Mirumoto Bushi 2

Dojo: Iron Mountain Dojo

Honor: 2.6

Glory: 4.3

Advantages: Allies (Hida), Multiple Schools, True Friend (Hitomi Hogai)

Disadvantages: Bad Reputation (Reckless), Brash

Skills: Athletics 2, Battle 3, Defense 3, Jiujutsu 4, Hunting 3, Kenjutsu 3, Kyujutsu 2, Lore (Shadowlands) 4, Lore (Shugenja) 2, Meditation 1, Mountaineer 4, Onojutsu 3, Subojutsu 4

Kata: Striking as Earth

MIRUMOTO TEMORU, SEEKER OF THE LAST WISH

Mirumoto Temoru was a bright and cheerful child, quick to tell a joke or story to brighten the mood of his friends. His pleasant disposition won him many friends among the dour Mirumoto, and he completed his gempukku having earned friends all throughout the Dragon provinces.

Early on in his career, Temoru met and befriended the yojimbo of a Crane ambassador. The two bushi got on well despite their philosophical differences, often debating the merits and flaws of both the Kakita and Mirumoto kenjutsu styles. Upon the Crane's departure from Dragon lands, Temoru offered him a rather unique proposition: Temoru would use only one blade for as long as the Crane agreed to use two, exchanging styles as an experiment to foster a better understanding of one another's styles. The Crane readily agreed. Six months later, Temoru heard that his friend had been killed in a duel with a Lion bushi. Had not the Crane been wielding two blades instead of one, he might have been victorious. In a somber moment, Temoru vowed to use only one blade for the rest of his life in memory of his friend.

During one of Temoru's first commands, he gained permission from the daimyo to take his squadron of soldiers south to the Kaiu Wall and train among the Crab. The six month tour of duty claimed the lives of many men, but those who survived were hardened warriors, devoted to the Empire's protection from all who would threaten it. The experience also began Temoru's fixation with jade, and he began what would eventually become a massive collection of tiny jade figurines.

The Dragon-Phoenix war was a great challenge for Temoru's notoriously cheerful attitude. He had never confronted death and destruction on such an enormous scale, not even on the Kaiu Wall. The reports of Shiba Aikune's power were beyond belief, but then Temoru saw it first hand in battle near Ki-Rin's Shrine. Thousands of men and woman died in a second, incinerated by the power of Aikune and the Last Wish.

Temoru returned to report to Uso immediately, and convinced his old friend of how great a threat the Last Wish represented. Uso immediately ordered Temoru to find something, anything, that could hope to stop the Last Wish.

Following vague clues he found in an ancient manuscript in the Tamori libraries, Temoru traveled north beyond the Empire's borders. With the aid of a mysterious ronin shugenja named Zokusei, he spoke to representatives of several Yobanjin tribes. All of them told him the same thing: only in the City of Gold could someone hope to find information such as that he was seeking. For months, Temoru tracked down a series of reclusive guides who provided him the information he needed to find the city. When at last he discovered the city, he was shocked to find the symbol of Isawa, the first Phoenix shugenja, adorning the city's walls.



The City of Gold was not at all what Temoru had expected. While not Rokugani, the people there were not the barbarians he always imagined would live beyond the Empire's borders. In fact, they were far more accepting of outsiders than any samurai he had met. The jade trinkets Temoru carried with him fetched a fair price (or at least Zokusei insisted it was fair, Temoru had little experience with such things), and he was able to purchase a small home within the city for conducting his research.

Much to Temoru's shock, the symbol adorning the City of Gold was not the chop of Isawa as he had believed. Instead, the information he uncovered there indicated that Isawa may have been born within the city and adopted its symbol as his own when he left for Rokugan. Temoru knew that information concerning the Isawa's barbarian roots, would be a devastating blow to the Phoenix, and he vowed to keep the information to himself and his lord unless pushed to extremes to allow the truth to be known. Further research, which was made considerably slower by Temoru's unfamiliarity with the Yobanjin written language, revealed that the City of Gold had always been home to sorcerers of great skill and power, many of whom specialized in the creation of mystical artifacts. It was here that Isawa learned the secrets he used in creating the Last Wish, and it was here that Temoru desperately hoped to learn how to destroy it.

Ironically, the Dragon-Phoenix war came to its conclusion during Temoru's long absence from Rokugan. While he was dwelling within the City of Gold, Temoru hired a scholar to assist him in translating the more difficult texts. The long hours and close quarters led to a mutual attraction between the two, and eventually Temoru married the scholar. His Yobanjin bride, Qadan, has been invaluable in aiding the Dragon's efforts. Three years after the Dragon-Phoenix war ended and a new Emperor took the throne, Temoru returned to Rokugan to pass on all that he learned in the City of Gold. He held a long meeting with his lord Uso, and when it was over Temoru set out to return to the City of Gold laden with Dragon gold and with three assistants to aid him in his work.

That was two years ago. Temoru's work has progressed much faster since that time, and he has come to understand a great deal of nemuranai, their creation, and their abilities. The work he, his wife, and his assistants have compiled is truly impressive, and Temoru is preparing to return to Rokugan once again and impart it to Uso. He is unaware that his lord Uso has died, and will likely take the news as a tremendous blow. Furthermore, he is unaware that the Mirumoto have taken his works and used them to launch a campaign to catalog all nemuranai in the Empire, destroying anything they cannot analyze and control. With the tremendous knowledge at his disposal, Temoru would find such a campaign a waste, and will not respond well to the perversion of his work. How he and his new daimyo Rosanjin will resolve these issues remains to be seen.

MİRUMOTO TEMORU, SEEKER OF THE LAST WISH

Male human Dragon Class Samurai 10/Nemuranai Seeker 4: CR 14; Medium-sized humanoid (human); HD 10d10 + 4d8 + 42; hp 115; Init +2; Spd 30; AC 19 (touch 12, flat-footed 17); Atk +19/+14/+9 +2 *dueling katana* (1d10+4 damage), +16/+11/+6 *yumi* (1d8 damage); SA Ancestral Daisho; SQ Class skill - Knowledge (arcana) (family bonus); AL LN; SV Fort +14, Ref +6, Will +15; Str 15, Dex 15, Con 16, Wis 18, Int 15, Cha 16; Height 5 ft. 6 in.

Skills and Feats: Speak Language (Rokugani), Battle +17, Climb +15, Diplomacy +20, Gather Information +7, Iaijutsu Focus +16, Knowledge (nemuranai) +19, Search +19, Sense Motive +20, Spot +7; Depths of the Void, Expertise, Iron Will, Let Him Go By, Soul Forge, Unstoppable Blade (Ancestor: Mirumoto Masasaya), Versatile (Knowledge (nemuranai), Search), Void Use, Weapon Focus (katana).

Possessions: +2 *dueling katana*, +2 *lamellar armor*, *jade pendant*, *sandals of speed*, *decanter of endless water*, *katana of comprehending languages and reading magic*.

Dojo: Victory of the Living Blade Dojo; *Kata:* None.

MİRUMOTO TEMORU, SEEKER OF THE LAST WISH

Earth: 3

Water: 3

Perception: 5

Fire: 4

Air: 4

Void: 4

School/Rank: Mirumoto Swordmaster 3, Mirumoto Elite Guard 1

Dojo: Victory of the Living Blade Dojo

Honor: 3.8

Glory: 6.1

Advantages: Way of the Land (Dragon, Yobanjin territories)

Disadvantages: None.

Skills: Defense 3, Iaijutsu 4, Kenjutsu 5, Kyujutsu 3, Lore (Yobanjin Culture) 4, Lore (Nemuranai) 5, Meditation 4,

Kata: None.

VASSALS OF THE MİRUMOTO

THE ZURUI FAMILY

The Zurui family's origins can be traced back to the Gozoku period. Relations between the Dragon and Phoenix clans were close during that time, but the clans wished to make the bonds of friendship even tighter. As the surest way to cement an alliance is marriage, Shiba Sasugo found herself engaged to Mirumoto Hoan, a yojimbo in service to the Agasha. As Sasugo was also a competent bushi, the betrothed couple both served the Agasha daimyo faithfully.

Sasugo grew to respect her Mirumoto relatives and was awed by their artistry in battle. She observed that the techniques the Mirumoto bushi used in combat were unparalleled, and that the bushi worked well with their shugenja charges. They seemed surprisingly aware of magic and its use in combat, particularly for those trained in the art of war, and were instinctively aware of it in their presence, even when there was not a physical manifestation. They were attuned to the changes that magic wrought in the environment. The only problem seemed to be that instead of two working as one, the yojimbo were often letting their shugenja fight independently, leaving them woefully unprotected. In cases where a warrior could make use of a spell to help him win a struggle, he would instead disdain the kami's help and jeopardize the shugenja's safety. Using her Shiba training, Sasugo attempted to teach the Mirumoto how to be more effective yojimbo.

Instead of treating the shugenja as if they could handle themselves in varied combat situations, they should instead focus on ensuring the health and survival of their ward.

What surprised many is that while Sasugo agreed that educating bushi about kami and magic was a good idea, it took a bushi away from his true purpose. She felt that knowledge of their shugenja charges would make them better able to guard them from any threats that might arise. Knowing the kami's limitations would give yojimbo a better idea as to what the shugenja could guard himself against, and what his weak spots were. A shrewd observer could tell when a shugenja was tiring and would no longer be able to commune with the kami effectively by watching him for signs of weariness and overexertion. The bushi should also be able to confront any danger that may arise, before the shugenja would have to deal with the problem. After all, a shugenja was likely to be quite frail and prone to take on more than they could handle. She emphasized that a shugenja should be protected from themselves and their ignorance as to the true dangers out there. While with one fireball the shugenja may have eliminated one goblin, ten more might be sneaking up behind them.

Sasugo pulled her students out of ruminating in dusty scrolls and instead focused on increasing their skills on the martial field. A member of her class could quote the works of Shinsei easily and still be able to give an in-depth treatise on bushido. They trained for hours in the practice yards, and even had to face the derision of other members of their family. Many Mirumoto viewed Sasugo as an ignorant bushi too focused on the clash of swords.

She still believed that the principles of harmonious interaction were a solid foundation, but that the bushi should actively seek out any hidden threats, and only let the shugenja deal with it as a last resort. Anyone that Sasugo or her students were assigned to protect always came back unscathed if a bit miffed that they were forced to stay in the background. Her success eventually garnered attention among the extended Mirumoto family. Sasugo was encouraged to continue devising new ways to make the clan's bushi more effective guardians for the clan's shugenja. Long after her death, her children continue the traditions she passed down to them and the Mirumoto were soon numbered among the finest yojimbo in Rokugan.

This prowess was not put to the test until the Dragon intervened in a border skirmish between the Lion and Crane. For the first time, the Mirumoto bushi acted as a buffer between the enemy's army and their shugenja. While many Mirumoto died, their wards remained unscathed. The Zurui family was created in honor of this occasion, as Mirumoto Zurui was the last descendant of Sasugo, and head of her family's line.

In the recent hostilities between the Dragon and Phoenix, the Zurui family has been divided. They still honor their ancestor from the Shiba who aided the Mirumoto in becoming the adept guards they are still today. The Zurui family were among the loudest voices proposing peace during the war. They considered it an insult to their ancestor to be engaged in the slaughter of their brethren within the Phoenix clan. The reason Sasugo joined the Mirumoto was to propagate peace between their two families, and the Zurui felt the breach. They lobbied for a peaceful resolution to the war without much success, although many Dragon remember their efforts at peace and feel gratitude toward the tiny family.

SHIRO ZURUI

The first thing a visitor notices upon entering Shiro Zurui is the large portion of rooms devoted entirely to the study of kenjutsu, both theory and practice. There is a large courtyard and many outbuildings as the Zurui are a relatively large and prosperous family. In fact, the Zurui have produced the most skilled and sought after yojimbo in the clan. Day and night, Zurui bushi are seen practicing in the yards. Even in the darkest night hours, someone is usually practicing the stances of a kata, or reading up on the dangers of a region they will soon be assigned to.

Within the dining area a great mural depicting a Dragon and Phoenix entwined decorates the floors symbolizing the union between the two clans. Marriages with the Phoenix clan are quite common for both genders.

Every spring, the Zurui family honors Sasugo by having a festival in which they tell tales of her heroic deeds and her wisdom. Many young girls choose to take the name of Sasugo in honor of their ancestor in the hopes that someday they can contribute to the family as she did.

THE ZURUI FAMILY

Favored Class: Samurai

Starting Honor: 3

Class Skill: Survival

Starting Outfit:

1. Katana, light armor, 70 koku.

THE ZURUI FAMILY

Benefit: +1 Intelligence

Honor: 3

Glory: 1.0

Special: Characters from the Zurui family may substitute one of their starting skills for Lore (Shugenja).

THE KOUKEN FAMILY

Whereas most outsiders would suggest that the Dragon Clan's knowledge comes from the Togashi's mysticism, it is only because they are unaware of how many eyes and ears the clan has outside its mountain vastness. Hundreds of years ago, the Mirumoto tired of being left in the dark concerning current events in the Empire. As the primary representative of their clan, they knew it was dangerous in the long run to not keep a watchful eye on the comings and goings of other clans. They admired the Scorpion Clan's resourcefulness in their acquisition of secrets, but they were not totally in agreement with their methods. As opposed to taking an approach that required blackmail or extortion, the Mirumoto decided to send out monks within their family to be the clan's eyes and ears.

The monks he chose took up residence in several larger cities and even a few small but important villages. Their garb was bare of clan and family mons, and differed little from what eta wear. Many of them took up their posts as impoverished monks, as it is not uncommon to see a holy man tapping a bowl near a well or city gate. They also managed to pick up several contacts among the common people in their role as a wandering monk. They soon arranged a network of information within the lower classes, which allowed them to receive and pass information along swiftly. When something of importance came up, the Mirumoto family would quickly hear about it.



As their station prohibited carrying a daisho, most monks became adept at defending themselves by hand, or by improvising weapons out of objects found in their surroundings. Most samurai would not bother a lowly monk or provoke an attack on those of such little regard, so they were not concerned about their safety among the nobles of other clans. Bandits and thieves however would feel no compunction at slitting a holy man's throat and stealing what little copper they could out of his begging bowl. Many thieves found themselves landing on their heads, bound up and left outside of a magistrate's quarters after attacking what they considered an easy mark. The criminal element soon learned to steer clear of begging monks, not eager to suffer the humiliation of having some old man or seeming cripple beat them soundly with little more than a crutch and a bowl.

An endless trail of monks traveling to and from the Dragon mountains would soon defeat their goal of secrecy, so the Dragon gave the monks in their service small holdings which for all intents and purposes appeared to be several houses for the poor and ill. They also funded several of these small houses to be built in larger cities, to give their spies a place to rest, and also contact others of their order.

After a time, the Mirumoto gifted the monks who had worked so tirelessly and thanklessly for their sake the name Kouken, as they were the watchmen for the entire clan. As their task gave them little opportunity to manage holdings, the Mirumoto officially gave them stewardship over the sick houses they maintained throughout the Empire, as well as a small keep on the edge of Dragon lands.

The Kouken would be viewed by most as more an order of monks than a vassal family. The order proved their worth many times over, as their information allows the clan to avoid conflict. Even though they did not participate in the conflicts, the Dragon were the first to know the outcome.

Perhaps the only time the Kouken family fail the Mirumoto is during the war against Shadow when the Lying Darkness absorbed many Kouken. For a long time the Kouken were unaware of its presence, as they had only been watching for mundane threats and not mystical ones. Since that time the family is working to build back the numbers it lost and to reestablish the contacts that devoured by the darkness. So far it has met with limited success as most of their contacts have been taken over by the Scorpion. Still they persevere, confident that they will in time be able to serve their clan as they once did.

THE KOUKEN SICK-HOUSES

In most large cities, one can find a house filled with beggars and those too sick to earn their living. In many of these houses, a few Kouken reside. There is little reason to suspect that these houses are anything but what they appear to be. Perhaps the only difference would be that in the inner sanctum of such houses are gardens that are painstakingly cared for, and that a few rooms surrounding the courtyard have simple yet elegant furnishings.

The Kouken maintain a single small castle near the Dragon Clan's southern border. This castle serves as a place for the Kouken to train newer members of their family. The older Kouken come here to retire, and it also serves as a safe refuge for those exposed for what they truly are.

THE KOUKEN FAMILY

Favored Class: Monk

Starting Honor: 2

Class Skill: Gather Information

Starting Outfit:

1. Begging bowl, quarterstaff, 30 koku.

THE KOUKEN FAMILY

Benefit: +1 Perception

Honor: 2

Glorify: 0.5

Special: Characters from the Kouken family may substitute one of their starting skills for Jiujutsu.

MIRUMOTO MECHANICS

ANCESTORS

The Mirumoto are a particularly pious and traditional family, having a great reverence for those that have passed on. The Tamori have the kami, the Kitsuki have their facts, the tattooed orders have their divine blood, and the Mirumoto have their ancestors.

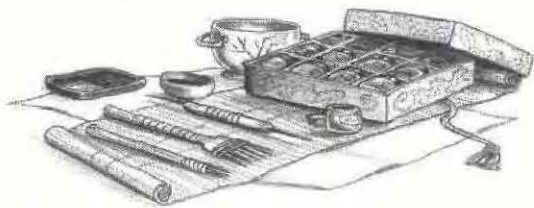
MIRUMOTO GOJANUWAN

The Mirumoto leadership has taken on this thankless job for most of Rokugan's history. The enigmatic line of Togashi Dragon Champions did little to supervise the clan's day-to-day affairs, a job left for the Mirumoto. Mirumoto Gojanuwan was one such leader. His tactical genius carried the Dragon through perhaps the darkest period of history, the second rise of Iuchiban.

Gojanuwan was the general of Mirumoto daimyo Mirumoto Kabe, his younger brother. Gojanuwan had the opportunity to claim the position of daimyo, but deferred to his younger brother both because of Kabe's skill as an administrator and because of his desire to remain a military commander. When the ise zumi Togashi Yamatsu discovered Iuchiban's spirit moving among the attendants in Kabe's court,

Gojanuwan instantly realized the danger such a thing posed to Rokugan. He immediately petitioned Kabe for permission to mobilize the Dragon armies, and was given leave to do so.

When the assembled clans finally found Iuchiban's forces near Sleeping River, no army fought as valiantly as Gojanuwan's Dragon forces. The general was hailed as a great hero, and he even received personal recognition from the Emperor. Gojanuwan is still a celebrated ancestor among the more martially minded Mirumoto, and has a shrine devoted to his memory prominently displayed within both Shiro Mirumoto and the primary Mirumoto bushi dojo.



GLANCE AT THE SOUL

ANCESTOR: MIRUMOTO GOJANUWAN

You can quickly gain a measure of your opponents' abilities.

Benefit: You may make a Sense Motive check when observing an opponent (DC equal to 10 + the opponent's total class level). If successful, you may select one of the following pieces of information to regarding the opponent: their highest class level, their highest ability score, their highest skill rank, or their feat with the highest prerequisites (randomly selected if none qualifies). This ability may not be used on an individual more than once per day, and each attempt to use it on a particular individual increases the DC by 2 for each roll after the first.

MIRUMOTO GOJANUWAN

(7 POINTS)

Much like a skilled duelist, you can quickly assess an opponent's abilities. You may make an Awareness roll (TN equal to 10 plus the opponent's Insight Rank) to determine one of the following pieces of information regarding your opponent: their school, their Insight Rank, their highest ring, or their highest skill. Each successful Raise made on this roll allows you to gain one additional piece of information.

MIRUMOTO MASAYA

Although hopelessly obscure by the standards of most reputable historians, Mirumoto Masaya is considered by many learned duelists to be perhaps the finest practitioner of Niten dueling since the days of Mirumoto and his son Hojatsu. The irony of such a claim is that no record exists of Masaya ever having actually participated in any duel that was completed.

Masaya was trained from an early age to serve as a yojimbo. Her parents were both diplomats for the clan, but even as a child it was obvious that her silent nature and physical gifts would make such a role inappropriate for her. Instead, she trained in the Mirumoto school and received high marks. Her first assignment as a yojimbo was protecting her elder sister, a prominent Dragon courtier in the Imperial Courts. Her life was largely uneventful until one instance in which she was forced into a duel with Doji Shimitsu, the Crane Champion's personal student at that time. No one expected Masaya to survive as the two faced off, yet unbelievably the Crane withdrew from the duel after the two spent several minutes examining one another's stances.

While this incident was the end of Masaya's notoriety among other clans, other Dragon learned after her death that Masaya had participated in no less than fourteen duels during the course of her lifetime, and that her opponent withdrew from the duel in each instance, even when they were older and far more seasoned duelists. Obviously, no one has been able to determine what it was about Masaya that inspired such fear in other duelists, but her spirit continues to guide young Mirumoto duelists to this day.

UNSTOPPABLE BLADE

ANCESTOR: MIRUMOTO MASAYA

Your skill with the blade often goes unnoticed, but never fails you.

Benefit: Iaijutsu Focus is always a class skill for you, and you gain a +2 competence bonus on all checks with that skill. In addition, any information gained by an opponent observing your stance (see *Oriental Adventures*, page 81) appears to be two levels higher (for instance, your total character level would seem to be two levels higher than it actually is to an opponent who succeeds in meeting the DC 15 on his Sense Motive check).

MIRUMOTO MASAYA

(8 POINTS)

You gain one Free Raise on all Iaijutsu rolls. In addition, an opponent rolling Iaijutsu/Awareness to attempt to determine your Iaijutsu, traits, or Void will believe that all of these traits are 1 higher than they actually are.

MIRUMOTO SUKUNE

In a time when the Mirumoto were distinguished by figures that cast aside tradition, Mirumoto Sukune was the anchor that allowed the family to survive. His niece Mirumoto Hitomi cast aside her obligations as family daimyo to pursue a personal vendetta, and her younger brother ignored his duties first for court, then for the Naga. Sukune took over as family daimyo in all but name, guiding the Mirumoto through the Clan War and well into the War against the Darkness. His only daughter perished during the War against the Darkness a short time after Sukune was formally proclaimed Mirumoto daimyo by his niece, the seemingly mad Dragon Champion Hitomi. Sukune continued his service only until Hitomi's ascension as the new Lady Moon, then retired quietly, leaving his young pupil Mirumoto Uso as his sole heir.

In life, Sukune's existence was dominated by duty. His sole pleasures were his family and archery, at which he excelled. Sukune attended the Wasp Tournament several times during his life, and won that most prestigious archery tournament on more than one occasion. He was widely regarded as among the finest marksmen of his age, ranked alongside such heroes as Shinjo Hanari and even the great Tsuruchi.

DUTIFUL SOUL

ANCESTOR: MIRUMOTO SUKUNE

You have fully embraced the duty your family and clan have given you, and fulfill it to the best of your ability at all times.

Prerequisite: Void Use

Benefit: Whenever spending a Void Point for a skill check involving one of your class skills, double the Void bonus conferred.

MIRUMOTO SUKUNE

(4 POINTS)

You are a dutiful soul, determined to serve your clan to the best of your ability. You gain double the normal benefits when spending a Void point on any High skill roll while acting on behalf of your family or clan.

THE DRAGON'S FLAME

The mountainous terrain that dominates the Dragon provinces makes large-scale battle difficult. Indeed, there have been only a handful of major battles fought in Dragon lands throughout the Empire's history. On the few occasions when an enemy has attacked the Dragon, they have found their forces under constant fire by an opponent they could not find. The Dragon's Flame, the Mirumoto army's elite archer force, specializes in exploiting their home provinces' rocky terrain much to the disadvantage of their opponents. Although few are selected to serve with the Dragon's Flame, it is among the most prestigious appointments a Mirumoto bushi can receive. It is a sign that the clan's leadership is entrusting an individual to defend the Dragon homelands. There is no greater honor.

THE DRAGON'S FLAME (PRESTIGE CLASS)

Hit Die: 1d6

REQUIREMENTS

To qualify to become a Dragon's Flame, a character must fulfill the following criteria.

Base Attack Bonus: +7

Climbing: 10 ranks

Spot: 6 ranks

Feats: Point Blank Shot, Precise Shot, Shot on the Run

CLASS SKILLS

The Dragon Flame's class skills (and key ability for each skill) are Balance (Dex), Climbing (Str), Hide (Dex), Jumping (Str), Move Silently (Dex), Search (Int), Spot (Wis), and Tumble (Dex).

Skill Points per Level: 4 + Int modifier.

CLASS FEATURES

All of the following are class features of the Dragon's Flame prestige class.

Weapon & Armor Proficiency: Dragon's Flame members retain all previous weapon and armor proficiencies, and gain proficiency in the yumi and daikyu if they did not already possess proficiency in those weapons.

TABLE 2-1: THE DRAGON'S FLAME

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1st	+1	+0	+2	+0	Path of Hidden Stone
2nd	+2	+0	+3	+0	Ranged Sneak Attack +1d6
3rd	+3	+1	+3	+1	Fire from the Mountain
4th	+3	+1	+4	+1	Ranged Sneak Attack +2d6
5th	+4	+1	+4	+1	The Dragon's Flame

Path of Hidden Stone: Those assigned to the Dragon's Flame are taught the secrets of moving effortlessly through a mountain pass without being detected. The archer gains a +2 competence bonus to all Climbing checks and gains a +4 competence bonus to Hide and Move Silently checks while in any rural terrain.

Ranged Sneak Attack: Dragon's Flame archers are taught to strike from hiding and maximize their effectiveness against much larger, less mobile forces. Beginning at 2nd level, the archer gains a damage bonus on all ranged attacks made from hiding. This ability functions exactly as the Rogue class special ability of the same name, except that it may only apply to ranged attacks and is limited to a range of 60 feet rather than 30 feet. This bonus damage increases from 1d6 to 2d6 at the 4th level.

Fire from the Mountain: Dragon's Flame archers are accustomed to fighting among the mountains, and can ignore cover far easier than most. Beginning at 3rd level, the archer reduces the cover of all opponents by $\frac{1}{4}$. For example, an enemy with half cover would instead be reduced to one-quarter cover, and an enemy with full cover would be reduced to three quarters cover.

The Dragon's Flame: The final secret an archer learns is the Dragon's Flame technique, a deadly shot that can kill even the hardest target. Once per day, the archer may spend a full round aiming at a target and fire a single arrow. If the arrow strikes its target, the target must make a Fortitude save (DC 25) or die instantly.

THE DRAGON'S FLAME (NEW PATH)

Technique Rank: 3

Path of Entry: Mirumoto Bushi 2

Path of Egress: Mirumoto Bushi 3

Technique: Fire from the Mountain — The Dragon's Flame strikes from hiding, cutting down all who would threaten the Dragon lands. When firing at a foe unaware of their presence, the archer may add twice their Insight Rank to all damage rolls. Also, the archer loses no Honor for using Stealth so long as they are using it to aid in defending the Dragon lands from would-be attackers.

NEMURANAI SEEKERS

Over the past seven years, the Dragon Clan has experienced considerable hardship as a result of powerful Nemuranai. First and foremost, the traitors Tamori Chosai and Isawa Hochiu used the Dark Covenant of Fire to manipulate the Dark Oracle of Fire into plunging both their clans into a brutal war. This war, while devastating in its own right, was made considerably worse when Shiba Aikune harnessed the night-limitless power of Isawa's Last Wish. The war lasted for nearly two years, caus-

ing enormous death and destruction on both sides. Although it was a human evil that initiated the conflict, the power of two artifacts sustained it. Some among the Mirumoto have devoted themselves to ensuring that such a thing can never happen again. These brave men and women scour the Empire in an effort to find Nemuranai that have been lost to the ages, and to speak with those families who possess such treasures. The Dragon wish to catalog as many of these items as they can, describing their powers and weaknesses as fully as possible. Those that they cannot understand, they destroy, or encourage the owners to destroy. This practice has won the Mirumoto few friends, but they do not seek such items for diplomatic purposes; they seek to save the Empire.

The Nemuranai seekers train closely with the Tamori family, even more so than the normal close training that Mirumoto bushi receive. While they cannot command the kami as their shugenja brethren do, they are trained to sense them and affect them in subtle, minor ways that aid them in their quest.

NEMURANAI SEEKERS (PRESTIGE CLASS)

Hit die: d8.

REQUIREMENTS

To become a Nemuranai seeker, a character must meet the following requirements:

- Base Attack Bonus:** +6
- Feats:** Depths of the Void, Iron Will, Void Use
- Knowledge (Nemuranai):** 6 ranks
- Search:** 4 ranks

CLASS SKILLS

The Nemuranai Seeker's class skills (and key ability for each skill) are Bluff (Cha), Diplomacy (Cha), Gather Information (Cha), Intimidate (Cha), Knowledge (Nemuranai) (Int), Sense Motive (Cha), Search (Int), and Spot (Wis).

Skill Points per Level: 4 + Int modifier.

CLASS FEATURES

All of the following are class features of the Nemuranai Seeker prestige class.

Weapon & Armor Proficiency: Nemuranai seekers retain all previous weapon and armor proficiencies, but gain no new proficiencies of any sort.

Seek the Spirit's Cage: The seeker may make a Spot check (DC 20) to immediately detect any magic items within close range. This check will identify an item as being magical, or alert the seeker that there are magical items within range that he cannot see, but it will not reveal the location of any concealed item.

The Kami's Whispers: The seeker may attempt a Spot check to identify the enchantments or abilities of a magical item. If the item is a weapon or armor, the DC for the check is

equal to the total market price bonus multiplied by 5. All other items have a difficulty equal to their total cost divided by 1,000 (to a minimum DC 5).

The Kami's Vengeance: Once per combat, the seeker may select a single opponent. The seeker gains a bonus to all attack rolls equal to the total market price bonus of that opponent's most expensive magic item. This attack bonus only applies versus the selected opponent. If the seeker possesses any magic item with a market price bonus of +2 or higher, they may not use this ability while in possession of that item.

Trail of Spirits: Beginning at 4th level, the Nemuranai seeker may instinctively track any magical item he has encountered previously. This ability functions exactly as the feat Track, except that the Nemuranai seeker uses Knowledge (Nemuranai) rather than Wilderness Lore. Items may not be tracked in this manner unless the seeker has been in their presence and has previously detected them using Seek the Spirit's Cage above.

Steal the Spirits' Strength: At the beginning of any combat, after initiative is rolled but before the first combat action is taken, the seeker may negate any one known magical property of any magic item in the possession of one opponent. That property does not function for the remainder of the combat. The seeker may choose to change the property being negated at the beginning of any combat round, but doing so requires the expenditure of a Void point and allows the previously negated property to be used again. For example: A Nemuranai seeker may target an opponent wielding a +2 *flaming keen katana* at the beginning of combat, negating the *flaming* ability. For the remainder of the combat, the wielder would not gain the benefits of the *flaming* enchantment and would be treated as if they were wielding at +2 *keen katana*. If at some point during the combat the seeker wished to change the negated property to *keen*, he could do so by spending a single Void point. The opponent would then be treated as if they were wielding a +2 *flaming katana*.

NEMURANAI SEEKERS (NEW PATH)

Technique Rank: 4

Path of Entry: Mirumoto Bushi or Kitsuki Magistrate 3

Path of Egress: Reenter same school at Rank 4

Seek the Spirit's Cage: By spending a Void point, the seeker instantly becomes aware of any Nemuranai within fifty feet of them. This includes such items as Asahina fetishes, items associated with *meishodo*, and any weapons crafted from unusual substances such as crystal, jade, or obsidian. The samurai may make a Perception roll, TN 15, to determine any one property of a Nemuranai. Each successful Raise made on this roll reveals one additional ability of the item, if any. Finally, the samurai may negate any one identified property of a Nemuranai by spending a Void point. This negation lasts for one hour per Void point.

TABLE 2-2: THE NEMURANAI SEEKER

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1st	+1	+2	+0	+2	Seek the Spirit's Cage
2nd	+2	+3	+0	+3	The Kami's Whispers
3rd	+3	+3	+1	+3	The Kami's Vengeance
4th	+4	+4	+1	+4	Trail of Spirits
5th	+5	+4	+1	+4	Steal the Spirits' Strength

CHAPTER THREE:

THE TAMORI

THE PATH OF
ENLIGHTENMENT
PART FOUR

Hatori stood on the rampart's edge and looked down into the valleys below. The high mountains of the Tamori homelands were majestic in stature and dizzying in height — the mists swirled below, obscuring any glimpse of the ground or paths that led the Miya's small group to Shiro Tamori. The old Imperial chuckled to himself as a line from an old play came to mind. "I stand as high as my mortal feet can take me and though I cannot see the lands of man. Surely I am not far from the immortal Heavens." Hatori said to himself.

Beside him, the inquisitive Togashi Matsuo looked at him with a curious glance. "Hatori-sama? I am afraid I did not hear what you had to say." Like the aging Miya, Matsuo had been staring out into the sight below for several minutes in silence.

"An old play, Matsuo," Hatori answered, not taking his eyes from the otherworldly beauty beneath their gaze. "A minor Kakita playwright once penned a tale about how Mirumoto and Agasha came to serve the Kami, Togashi. It was only notable for the fact it was the first such work to portray Mirumoto as an arrogant and brash samurai with little regard for many civilized customs before he came to kneel before Togashi."

Matsuo nodded and smiled, "Ah, I believe I remember now. If I recall, the Kakita had written it as a sort of attack on Mirumoto and his school. In return, the Mirumoto commended the work, and noted that such a portrayal only accented how the

path of the Dragon Clan turned such a brute into one of the most noble and skilled swordsmen to have ever lived."

"The Crane underestimated the Mirumoto, Hatori-sama," exclaimed a voice to the men's left. Both visitors turned to see two others approaching them from the battlements on the castle's wall. Hatori recognized his shugenja vassal, Sekkou, and the imposing Tamori Tsukiro with him. "The Dragon are unashamed and unafraid of what we are, even in the worst of times. Though Mirumoto was a lout, did he not serve as a parable to his family about redemption?"

"Oh?" Togashi Matsuo regarded the shugenja with a genuinely interested look. "And what of Tamori?"

Inwardly, Hatori winced. Though the relatively small Tamori family did not earn much regard one way or another from most powerful daimyo, the Miya was well aware of their intolerance of the corrupted Agasha Tamori's memory being thrown in their face. Tamori Tsukiro was important enough among the leaders of his family that Hatori knew of him and his reputation as a peaceful man. The aging Miya hoped that reputation was not inflated by rumor.

If Sekkou was even aware of the depth of the possible insult, there was no sign of it. The young Monkey just looked back to Tsukiro expectantly.

"His memory, too, serves as an example. The price of weakness and wrath, and the lesson that even the most wise and powerful among us are still only mortal." The Tamori replied, showing no hint of insult at the ise zumi's words. His tone, however, indicated that particular subject was now closed. Turning to face Hatori fully, Tsukiro asked, "Did you not bring two of your vassals with you to the Dragon lands, Hatori-sama?"

"Indeed. He remained with the Mirumoto to finalize some business we had with their family." Hatori replied, "He will be joining us in a matter of days at the most."

"I see," the Tamori said, a look of slight confusion crossing his face. "I must say I was somewhat surprised when your young assistant here," he gestured to Sekkou as he spoke, "came to announce your imminent arrival. I did not believe you had come to the Dragon provinces to deal with my family, and I am afraid Lady Shaitung is away from the castle for the time being." Tsukiro bowed his broad-shouldered body formally before Hatori in a somewhat abrupt manner and added, "But if there is some way I may serve in her stead, please say so."

"Tell me, Tsukiro-san, what is happening down there," the Miya spoke as he turned from the view of the mountains and glanced down into the inner courtyard of Shiro Tamori. Below them there was a group men and women clad in the colors of the Dragon, carrying boken and moving in practice formations.

"Morning practice," Tsukiro replied, studying the proceedings in the courtyard with a critical eye.

Hatori looked at the Tamori with an unreadable gaze. "I would say there at least fifty down there," he said. "Are they shugenja of your family?"

"Hai, Hatori-sama. I know each man and woman down there by name and they are gifted with the blessings of the kami."

"Fifty shugenja," Hatori said flatly, turning his eyes back down to the scene. "All training in the art of personal combat, as if they were bushi. Does that not strike you as a little strange?"

Tsukiro folded his arms across his chest uncomfortably and regarded the Imperial noble. Hatori was aware the Tamori lord was now sizing up just exactly what sort of threat the Miya was beginning to represent, and how much station and authority the both of them had by comparison. After a moment's pause, the shugenja replied, "Does the fish find it strange he breathes in the water, and not from the air you and I breathe?"

The old courtier smiled thinly, "No, but the fish does not swim through our Empire on land, either. Tsukiro-san, I did not come to the Dragon lands to discuss this matter with you or your daimyo, but I feel it is something that I must take the opportunity to address. There are an increasing number of incidents of Dragon... representatives arriving unannounced in the lands of other clans. In their wake, they leave the destruction of Bloodspeakers, maho-tsukai, and even cursed artifacts."

Hatori paused for a moment, and Tsukiro raised a hand, "I understand what you are getting to, Hatori-sama," the shugenja said, his face somewhat apprehensive. "Tell me, do the Lion ask permission to crush the enemies of the Empire wherever they are found? Or do the clans rejoice to have the aid of the noble Akodo generals and Matsu armies?"

"Tsukiro, you and your family are hardly an army, and the task of crushing these threats falls to others," the Miya replied, counting off on his hand as he spoke, "The Kuni, the Asako, the Hida, the Jade Magistrates..."

"Precisely. And when the armies of an ally arrive to fortify the borders of a clan, do they expect the armies of that clan to do nothing and withdraw?" Tsukiro waved his hand to indicate the shugenja training in the court below, "We would never insult those noble families by implying we would perform their duties for them. Let the Kuni flay open the secrets of the Shadowlands to combat the minions of the Dark Kami. Let the Asako hunt the hidden corners of the Empire to seek out the shadowed threats from Fu Leng's realm. Let the armies of the Hida show the beasts of the Horde that Rokugan is strong as well as wise, and we can crush them with our might."

Hatori adjusted his obi uncomfortably, taken aback a little at the Tamori's intensity. "And what should I say to my superiors in the Imperial Court, Tsukiro-san?" he asked. "How should I tell the clans to react when your agents arrive without introduction or parley?"

Tsukiro regarded Hatori warily for a moment, as if the question was nearly an insult. "Tell them," he said finally, "that only those who are enemies of the Empire should fear the Dragon."

THE TAMORI PROVINCES

Located in the central area of the Dragon Mountains, the Tamori family shares borders with every family in the clan. In addition, they spend a great deal of time dealing with the other families in order to procure supplies they need in their barren homelands. The resulting association they have with the other families lead to the fact that a Tamori can almost always be found in any group of Dragons.

Even compared to the rest of the Dragon provinces, the lands of the Tamori family are notoriously difficult to navigate. There are nearly no roads in the area, a fact that never concerned the Agasha enough to address. What the former Dragon family maintained out of apathy the Tamori continue out of their love of their mountain home. The unwelcoming terrain presents a constant challenge to the family and serves as a reminder to visitors who find it difficult to get around — this land belongs to the Tamori and none other.

MAJOR TAMORI HOLDINGS

Though the Tamori are adamant about displaying their separation between nature and kinship with the Agasha, the family has done very little to change any of the structures they inherited. The utilitarian build of the holdings sit well with the Tamori's practical view of things. The only major change the Tamori enacted is the complete destruction of any shrines to Agasha ancestors. Shortly after the nearby volcano erupted years ago, Tamori Shaitung invited the Agasha to retrieve any important artifacts from the shrines they wished to keep. Naturally, the war between the two clans and the active volcano prevented the Agasha from even getting near the sites. When the Tamori returned to their lands just after the volcano subsided, they destroyed the shrines without exception. Though the war between the Dragon and Phoenix has ended, the hostility between the two families may never draw to a close.

SHIRO TAMORI (LOCATION 07)

Though the stronghold of the tattooed orders, Kyuden Hitomi, is more remote and removed from the Empire, Shiro Tamori's distance from civilization and poor accessibility ensures visitors are uncommon. The Tamori's intense and aloof nature does nothing to work against this situation, as few families believe a stay in the castle would be hospitable or even completely safe. Because of this and the unusual nature of Dragon magic, Tamori Castle remains one of the greatest mysteries among the samurai caste. Diplomats avoid the Tamori lands at nearly any cost, bushi are fascinated at the

wild tales of shugenja training in the castle with swords and other weapons, and other shugenja orders find themselves revolted and intrigued at those same stories.

The castle has stood in some form for over a thousand years. The founder of the Dragon's first shugenja order, Agasha, was able to see the castle completed in her lifetime, though there have been many expansions and improvements on the structure since that time. The castle looks like it is carved out of the same rock as the mountain, known as Fire Tooth Mountain, and faces to the south. Unlike many ancestral homes, Shiro Tamori is not surrounded by the activity of a city. Everything the castle needs from day to day is contained within its walls and there is only one winding road that connects it to the rest of the Empire. The martial nature of the Tamori, and the Agasha before them, is reflected in the battlements and combat-ready defensive towers that make the castle look like it was crafted by the hands of a Crab engineer. Given its geographical isolation, more than one visitor has remarked it seems like a lone sentry overlooking the plains of Rokugan.

HIGHWAYS OF THE TAMORI PROVINCES

The Mountain's Path — The only major highway in the Tamori lands connects Tamori Castle to the rest of the Dragon highways. Few visitors are allowed to travel off road without direct supervision from the Tamori due to the dangerous terrain surrounding it. After the Wrath of the Kami volcano ebbed in its eruption the road was renamed by the Tamori to reflect the fact most of the lava traveled through the pass the Mountain's Path follows.

THE FOUNDRY

When the Agasha fled the Dragon lands, they were not able to take every scrap of parchment. The Agasha Foundries were left behind almost intact, and the Tamori have not let their hatred of the defectors keep them from studying the arts of hanabi. Indeed, their stronger connection to the spirits of Earth allows the Tamori to take great strides in their herb research and potion crafting. To the Tamori, the Foundry is a great temple where they come to meditate and further their understanding of the kami through the practice of bringing body, spirit, and mind together. While Shiro Tamori does house a large temple for meditation and prayer, the shugenja family has come to value action over inaction as a means of introspection. The temples serve their purpose to balance the spirit, but the Foundry is where the Tamori come to further their arts.

These chambers and halls of experimentation are located far below the floors of Shiro Tamori, buried deep within Fire Tooth Mountain. The Foundry is completely off-limits to all but the most powerful outsiders. The Tamori are wary of allowing representatives from the other families into the area, if only for their own protection. While the art of kagaku (explosives) is not studied much since the defection of the Agasha, many of the experiments the Tamori conduct in the lower halls still produce the odd bit of sparks or cavern-collapsing detonation. Those outside the Dragon are strictly forbidden from the Foundry, with few exceptions. Naturally, the Dragon Champion is welcome in these halls, as would be the Emperor (should the situation arise where the Emperor felt to go traipsing around in underground tunnels).

TRAINING FIELDS

A large portion of the outer courtyard just inside the walls of Shiro Tamori is dedicated to a great training field for the family. It is here that groups of Tamori take their time to practice the arts of armed warfare separate from their talents with the kami, looking for all intents and purposes like an army. The Yamabushi train day and night, favoring the katana and wakizashi, though few take time to learn the deeper secrets of Niten. Like the Mirumoto, the Tamori become familiar with a great variety of weapons, though they tend to rely on their more destructive spells in place of bows and hand held spears.

There is always a sensei from the Mirumoto school here as well as a handful of Mirumoto bushi, training beside their shugenja cousins. The Mirumoto and Tamori are trained both here and at the schools of the Mirumoto to work together as a seamless unit in times of war. The Mirumoto maintain a minor dojo here, connected to the main structure of Shiro Tamori. The shugenja family values the lessons of bushido as a way to strengthen the spirit and resolve against outside influences, and they walk the path of martial honor more devoutly than other shugenja.

ADVENTURE HOOK

Challenge: While getting to Shiro Tamori can be cause for its own small adventure, sometimes leaving can be as complicated. Once the group is received on whatever business, they may notice the Tamori's unusual behavior around outsiders — they almost ignore them. The group is shown every courtesy, but for the most part they are not noticed and will probably have an exceptionally hard time actually finding any of the Tamori in the castle.

Focus: How the characters respond to this is completely up to them, as there are no guidelines for etiquette regarding demanding personal attention from your hosts. It is likely, however, certain characters may be offended when they realize their most obvious option is to leave a complaint with one of the servants in hopes it gets to the Tamori.

Strike: Depending on how much of a stink the party makes, the Tamori are likely to continue ignoring them until the time comes for their scheduled meeting. The reason for the Tamori's lack of presence (even for those used to dealing with Dragons, this sort of treatment is rather unusual) is that the party arrived at almost the exact time a rather dangerous artifact was brought to be destroyed in the nearby Wrath of the Kami volcano. The Tamori will take many steps to keep this information secret, and if the group handles themselves correctly they may wind up with a favor owed to them by an order of powerful shugenja.

THE WRATH OF THE KAMI (LOCATION D14)

One of the few structures added to the provinces since the rise of the Tamori is the great shrine built at the apex of the volcano that erupted driving the Dragon from their homelands and inciting the Dragon/Phoenix War. The shrine and the volcano are both known as the Wrath of the Kami and neither receives much in the way of visitors even from the Tamori. The volcano is no longer active, though the magma vent is still a source of considerable heat. The shrine is built upon the lip of the volcano's vent, and is formed in a semicircle around the edge. There are depictions detailing the history of the Agasha's defection, the corruption of Agasha Tamori, his rise as Dark Oracle, the foundation of the Tamori, the war with

the Phoenix, and then the defeat of Tamori at the hands of Tamori Shaitung, Hitomi Maya, Mirumoto Tsuge, Asako Bairei, and Isawa Nakamuro.

The site is considered one of the most holy places for the Tamori family for a number of reasons. Most obviously, the molten rock that flows out of the earth represents the hidden power of the elemental Earth deep underground that the family draws strength from. It also marks the rise and defeat of Agasha Tamori, testifying the strength of the Tamori family to overcome all obstacles, including the Oracle's corruption and perversion of the volcano's power. Finally, it is a reminder of brotherhood through strife, where Dragon and Phoenix came together against a common foe — the influence of the Shadowlands. While the Tamori may never come to terms with the treachery of the Agasha family, the Wrath of the Kami Shrine serves as a reminder of priority and the price of pride.

THE DRAGON'S HEART DOJO

One of the sections of the immense Wrath of the Kami Shrine is dedicated to housing the newly dedicated Dragon's Heart Dojo. The previous dojo stood on the very grounds that erupted into fury when the Wrath of the Kami volcano awoke, and nearly everything that was part of the school was consumed. Since the defeat of Agasha Tamori, the volcano has subsided and the Tamori shugenja have recovered what they could from the previous dojo. Amazingly enough, the ancient forge of Dragon's Heart survived in the very center of the destruction brought about by the eruption and has been set in the center of the new school.

The school dominates about a third of the entire Shrine and is always the most inhabited area of the structure. As the war with the Phoenix Clan ends, many young Tamori have come to Dragon's Heart to learn the patient art of weapon smithing that there had been no time to stop and study in the past. While many among the Dragon (and some among the rest of Rokugan) were concerned that the Tamori's roots in war would lead them to become a family as bloodthirsty and combative as the Hitomi monks, the students of Dragon's Heart have quickly put such apprehensions to rest. The introspective art of forging has tempered the souls of many within the family.

THE FURNACE

There is a passage deep within the Wrath of the Kami Shrine leading directly into the mountain and down towards its center. This passage opens up into a great chamber where the seething magma of the volcano rolls and boils under the surface of the mountain's apex. This place is named "the furnace" and it is a jealously guarded secret kept among the Tamori and the Mirumoto. It is here that the Mirumoto bring the wayward artifacts of magical power they hunt. Nemuranai deemed too dangerous to exist is destroyed in a complex ritual within the Furnace, the Tamori break apart the physical vessel of the item and free the corrupted, twisted, or enslaved and maddened kami that power the artifact.

In many cases, these freed kami are released back into the harmony of the elements, thankful to be rid of their prison. In few instances, however, the Tamori and the Mirumoto accept the aid of these thankful spirits in a unique way — the ritual is continued and the willing kami is bound permanently as a part of a mortal's soul. This practice is always undergone willingly by both the spirit and the mortal, and lends strength to the soul of a Dragon while making them something not completely human anymore, much in the same manner as the art of the tattooed orders.

ADVENTURE HOOK

Challenge: This adventure hook is an excellent way to introduce the reclusive Dragon Clan to a group if there is no such member of the clan present in the party. While resting at the house of their daimyo, the group is witness to the home receiving a contingent of Mirumoto and Tamori ambassadors from the Dragon Clan. The four Dragons are polite and out of custom stay for two days before having an audience with the daimyo regarding what they came to discuss.

Focus: When the lord and the Dragons finally meet to speak about the matter at least one of the group (most likely the character with the highest Glory or closest social ties to the daimyo) is allowed to witness the proceedings at the daimyo's side. The meeting goes horribly wrong; however, as the Dragon firmly request the daimyo relinquish a family heirloom of particular value to the household (GMs should feel free to detail the item to fit the daimyo of their campaign). The Mirumoto produce completely legal documents proving they are the rightful heirs of such items, purchased by the daimyo's ancestor many generations ago. Though the request is exceptional, the Dragon are perfectly honorable and lawful in their claim on the matter, and even produce an exquisitely crafted steel tessen as compensation. Forced into no other honorable alternative, the daimyo calls for the items to be brought forth, they are handed over to the Dragon — at which point the Tamori quickly exit the chamber as if they were carrying gaijin pepper ready to explode. The Mirumoto stay to make polite conversation and leave in a more well-mannered fashion.

Strike: Caught unprepared, the daimyo was unable to think of a way to save face and keep the precious heirloom. What the Dragon did not wish to share with anyone else is that the item contains the restless spirit of the Mirumoto's ancestor — a Bloodspeaker who was of no particular note and lost to obscurity before he was discovered. The Tamori plan to destroy the artifact once they return it to Shiro Tamori after they leave the lands of the daimyo though they are in no great hurry to do so. The lord charges the party with recovering the item and tells them to offer anything reasonable the Dragon would take in exchange or perform whatever task the Dragon may require of them. As the item and its curse are not really all that dangerous, it is not an impossible task — just an improbable one.

YAMASURA

(LOCATION D6)

Those outside the Tamori family generally consider the city of Yamasura to be the family's center of power. The Tamori, while not particularly xenophobic, are not in the habit of inviting emissaries into their ancestral home unless the person in question is of an exceptionally high station or of special importance to the family. Instead, the family conducts the majority of its business with the outside world in the bustling city of Yamasura. Given that it is infinitely more accessible than Shiro Tamori, most guests of the Tamori don't mind dealing with the Dragon family here instead of in some remote mountain fortress high in the peaks hidden by the clouds.

Given the relative isolation of the Tamori family Yamasura is now the unofficial center of magistrate activity in the mountainous regions of the Dragon lands. Under the rule of the somewhat more gregarious Agasha, the lack of patrols and movement around the area was not an issue. However, the tradition started when a group of Emerald Magistrates made

Yamasura their home during the Clan War. Without an Emerald Champion to lead them and the rule of the Hantei subverted by the machinations of Bayushi Kachiko, the group was led to the mountain city by Seppun Shiriko. Tired of attempting to enforce the Emperor's Law around his own wife, Shiriko made Yamasura a makeshift base of operations for a slowly growing group of like-minded magistrates through the Clan War until they eventually rallied under the banner of Toturi.

MAGISTRATE OUTPOST

This post was originally a small building Seppun Shiriko took as her new estate by calling in favors among her Imperial cousins. From there, within just months the Emerald Magistrate transformed it into a fully functioning bastion of the Emperor's Justice. There is a small and practical room that can house up to ten magistrates, and a modest private quarters for the head magistrate of the office. The building has been improved over the years until it came to resemble an honorable and reputable magistrate outpost. There is also a sizable shrine to Kakita, the First Emerald Champion, and the two founders of the Emerald Magistrates. Smaller alcoves in the shrine are set aside for noteworthy magistrates who died in service while stationed at the outpost — including Seppun Shiriko.

The mere presence of the building and the history behind it is completely responsible for the lack of crime in the Dragon mountains. Given the unpredictable and unsettling nature of the Dragon Clan in general, this made the Tamori provinces into one of the most lawful lands in all of Rokugan — a distinction the family is not hesitant to point out to those who would take it upon themselves to scorn their relatively small size.

KIKORU

[Samurai 5; Monkey Bushi 2]

Kikoru is just five years past his gempukku and has the marked vigor associated with both his age and his Monkey Clan heritage. The young man is bursting with energy and several of the magistrates under his supervision joke that he likely does somersaults on his bed while he's sleeping. Kikoru is in constant motion and the desk that is part of his office seems more like a formality than anything due to the fact he carries nearly every single important sheaf of paper and piece of duty-related equipment in his ever-present satchel. The young Monkey is never at a loss for a task to perform and in turn ensures his subordinates are likewise occupied.

What Kikoru does not share with anyone is the relative unimportance of the position he holds and not to mention the unimportance of the outpost in general. While it is easy to attribute the low crime level of the area to the Emerald Magistrates, the truth is the remote regions of the Tamori lands make it unwelcome to any sort of criminal. Bandits would be foolish to think they could make any sort of quick getaway in the mountains, even if there was any great wealth in the area to be had. The Monkey magistrate has decided not to let the somewhat disappointing reality bring him down and instead focuses on maintaining the impressive "success" of the magistrates in the area. Kikoru makes sure he is a constant presence through the entire town, and even the Tamori are sometimes surprised by the insights of his young mind and the contents of his satchel.

TRADING GROUND

The only trading grounds in Tamori lands has no particular name, though most of its patrons refer to it as the Yamasura Market. Most business conducted here involves little outside standard practices required for goods to change hands so that the Tamori may maintain their day to day lives. Parchment, timber, rice, and other such staple commodities are traded here on a massive scale, though usually through a few select regular suppliers. The Tamori maintain regular trade with the Kaiu for their steel, the Doji for their cloth, and the Utaku for the excess food production of the towns of Akami and Bikami. The Tamori are usually very precise beforehand regarding what amounts of supplies they are interested in, but shrewd (and somewhat unscrupulous) merchants always bring an abundance of overstock. The reason for this is that every year there is a handful of would-be future merchant lords attempting to buy their way into the exclusive trade within the Dragon lands. The established merchants will sell overstock they just happen to have on hand at a fictional discount just before they leave for a season. Invariably, the hopeful young merchant is left with little excess koku and a largely useless stockpile of resources as the Tamori are exceptionally particular about whom they trade with. Shipping these large quantities out of the mountains is a nearly impossible task for the unprepared though returning merchants are more than happy to buy their stock back at a heavily reduced rate.

The Yamasura Market is the only public area where an outsider could reliably procure the strange potions and explosives of the Dragon arts of Kagaku and Hanabi. Though the Tamori are renowned for their Kagaku potions, the explosive arts of fire they still maintain are unique in that they circumvent the Imperial decree against gunpowder and remain almost as effective. Like everything else in the trading grounds, however, the Tamori only tend to share these items with a very exclusive group of tradesmen and allies.

SUIGEKI TOSHI

Though Dragon's Heart Dojo is where the Tamori teach the arts of metalsmithing to the initiates of the practice, Water Hammer City is where the art thrives in Dragon lands. The city is completely dominated by every aspect of smithing weapons, armor, and other such metal items. The entire city is covered in a thick haze of smoke and fog that hangs just high enough off the city as not to choke or blind citizens or sully the walls and rooftops of the buildings. Even at night, the cityscape is punctuated by constant ringing of hammers, small bursts of light, and the violent hiss of cooling steel. Those not well versed in the craft find the city a wonder due to the fact the city appears no less presentable or civilized despite nearly every major building housing a forge. Suigeki Toshi is kept immaculately clean by the Tamori, and the forges are kept secreted away from the gaze of outsiders — the seemingly endless sounds and smoke of the forges appear to come from nowhere and everywhere at once.

Suigeki Toshi was known as Kanashiki no Yama Toshi, the City of the Mountain's Anvil, under the rule of the Agasha. With the focus of the Tamori's magic aligning with the spirits of the Earth, the nascent family has made great leaps and bounds in the art of metalworking. The most famous of these advances is known as the Water Hammer Technique, discovered by the quiet Tamori Hiroko, who has since become the master smith in residence of the city. The method involves summoning and shaping Water kami to resemble the hammering tool of the smith, and tempering the steel at just the

right moment with the water while striking at it with the force of blunt iron. Swords crafted with the Water Hammer Technique have quickly gained popularity among those in the Empire with an unusual fondness for swords. Every major collector has spent the past generation attempting to gain a Water Hammer sword for their collection, and even some Kakita have begun carrying such blades as a status symbol.

paying attention to her work. The truth of the matter is that it is only at the forge that she feels complete; the work before her is a natural extension of her soul and thus requires no grunting effort or intense mind-numbing concentration. When she is not at work with her tools and steel, Hiroko feels as if a great rushing river is dammed up in her soul, and aches for the release that the craft uncovers.

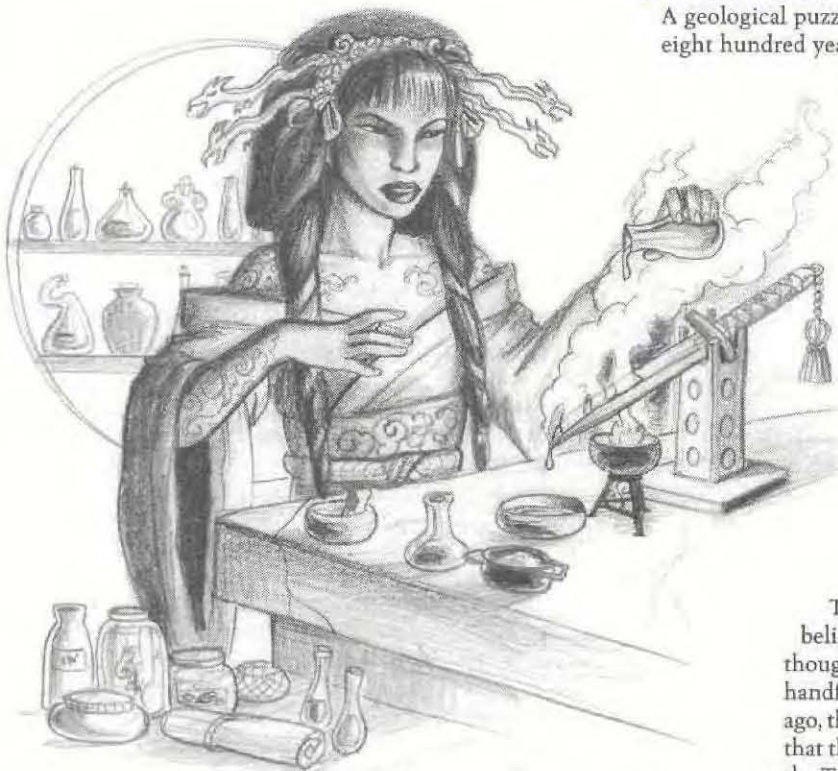
SERPENT'S TAIL MINE

A geological puzzle, Serpents Tail Mine has existed for over eight hundred years. The mine was discovered by a group of Agasha searching for a vein of ore within the mountains and they were successful in a way they would never have dreamed possible. The vein the Agasha discovered were entwined deposits of gold and iron ore. The shugenja and scholars of the clan marveled at the mine's existence, and Serpent's Tail is still visited to this day by those who attempt to unravel the mystery of its creation. Serpent's Tail had no particular name until the mining tunnel began to take on the form of coils digging deep into the mountains. The deposits of ore cross and coil around one another in the same fashion of two embattled snakes, and some of the peasant workers named the continuing trails Miko and Mako.

The Tamori recently discovered what they believe is the reason for Serpent's Tail's creation, though the information is limited to only a small handful of influential leaders in the city. Months ago, the mining process uncovered a third deposit that the miners had difficulty recognizing. When the Tamori were called to investigate the matter,

the tunneling stopped and the peasants were ordered to mine only the existing opened areas for the time being. The third ore was jade fused with the two trails of iron and gold. After a month of research, the shugenja determined that the twisting deposits of metal were actually crafted by two angry kami, one of Fire and one of Earth, chasing each other into the depths of the mountain until they collided in the uncovered area and formed jade in an untraditional manner.

The discovery is full of puzzling implications, the most obvious of which being the possibility that true jade could be formed in a similar manner. There are also indications that the veins of gold and iron continue past the deposit of jade, presenting the possibility the jade was already there, or the kami encountered a third substance that caused the jade to form. The Tamori are hesitant to mine the jade for fear of awakening a sleeping kami or any sort of "offspring" that may have resulted. For now, the shugenja continue to study the huge deposit, but they know eventually a choice will have to be made.



TAMORI HIROKO

[Shugenja 12 ; Tamori Shugenja 4]

Like much of her family, Hiroko is a serious and intense shugenja with no time for petty concerns. The Tamori smith is well aware of her destiny and her place with the Celestial Order and does not suffer interruptions to her sacred work lightly. The Master Smith of Suigeki Toshi is a living legend that few have met, though everyone talks of her. Hiroko rarely speaks in public, and while she has an honorary position at the governor's council as an advisor, the shugenja has only emerged twice to ever speak her mind about matters concerning the city. Like many dedicated smiths, she does not consider life outside the forge often and only then to conceptualize the field applications of her creations.

Only Hiroko's two assistants know the master smith that well, and know she is a woman of two very distinct halves. Publicly, she is regarded as a stern recluse and has punctuated all of her appearances in the city with displays of scorn for the outside world. At the forge, however, Hiroko becomes an entirely different woman. Her face lights up with the joy of a born creator and her laughter rings out with every strike of her hammer. Her assistants listen to her sing, tell long tales, or even share dry humor over the creation of a blade or a bit of armor. To the ignorant, it would seem Hiroko is hardly even

MINOR TAMORI HOLDINGS

As a family of shugenja, the Tamori dotted their homeland with scattered small shrines and temples. Most of the changes to the area since the departure of the Agasha involved erecting monuments to the powerful kami within the Tamori mountains as well as humble shrines to their (somewhat few) revered ancestors. The Tamori do not control many small cities, as the inhospitable terrain does not encourage making any sort of settlement unless there is an important reason to do so.

TAMORI SEIDO

Though the Tamori do not speak of it to outsiders, there is a single, hidden chamber deep within Fire Tooth Mountain. The room has no entrance, and is large enough to house a single shrine and make room for five or six visitors. The chamber is inaccessible to those who cannot pass through the mile of rock separating it from the outside world, and remains a closely guarded secret of the Tamori leaders. This place is the shrine to Agasha Tamori, the corrupted daimyo for whom the family is named. The shrine is almost solely the work of Tamori Shaitung and she visits the chamber at least twice a year to meditate. Unlike most ancestral shrines, this is not a place of reverence, only remembrance. To Shaitung, her father's memory has become less personal and more of a parable of the dangers of arrogance and the fallibility of all mortal souls. Whenever the Tamori daimyo feels her resolve flagging, she comes to Tamori Seido to remember her past and strengthen the course of her future.

Because of the secretive nature of the shrine and the somewhat paranoid nature of the Tamori, the shrine also serves as a secure location to discuss the most sensitive matters between Shaitung and her closest advisors. The zokujin shugenja, Kjpgkt, also meets with Shaitung here, away from the prying eyes of other humans. Due to their infrequent and seemingly random attacks on cells of Bloodspeakers, lone maho-tsukai, and similar targets, the Tamori are slowly acquiring enemies with many reasons to spy on Shaitung. However, in the confines of Tamori Seido, the depth of the rock and the protection of the mountain's kami keeps many things secret.

THE AGASHA DAISHO

Given the somewhat shameful nature of the shrine, it is no surprise that Shaitung placed the original daisho of the Agasha family on the shrine to her father. The swords were rarely carried even by the Agasha daimyo, and Tamori refused to relinquish them to the Phoenix even when the Agasha were formally declared a part of that clan. Even in his time as the Dark Oracle of Fire, Tamori did not think to carry the swords. Instead, he bore the blade of Agasha Gennai, the man who led much of the family out of the Dragon mountains to join the Phoenix. When Gennai, who became Master of Air, retired and set out to find Tamori, he was destroyed by the insane Dark Oracle. As a trophy, Tamori placed the swords of Gennai on his own obi and took great joy in using them to kill both Dragon and Phoenix samurai. Shaitung could not bring herself to destroy the ancient blades once they passed into her hands, nor did she believe it would be honorable to carry them as the daimyo of the Tamori. Instead, she kept them

hidden until the shrine was completed and left them here for safekeeping. As far as inquiring Phoenix ambassadors are led to believe, the swords were destroyed with Tamori.

The Agasha Daisho is ancient, the first pair of blades crafted by Agasha after she gifted Togashi with a set of swords. They are lacquered green and gold, stamped with the mon of the Dragon Clan Agasha family, and radiate supernatural warmth. When drawn, the metal of the blades glow with an inner fire, and the steel of the entire set seems to carry a golden hue.

The Agasha Daisho is a set of matching +3 *keen flaming burst wakizashi and katana*. Twice per day (once per blade), the bearer of the swords may spend a Void point to cast a *fireball* from the drawn blade as a shugenja equal to the bearer's class level.

The Agasha Daisho is a set of matching exceptional quality *wakizashi and katana*. The swords both roll and keep one extra die of damage and raise the wielder's *Kenjutsu, Katana, and Wakizashi* skills by his *Fire Ring* (to a maximum of 10). One per day, the blades may be used to cast *The Fire From Within* by spending a Void Point and pointing the tip of the blade. The spell is treated as if cast by shugenja with a *Fire Ring* of 4.

TAMORI GARDENS

The Tamori Gardens lay in a hidden valley north of Shiro Tamori and were crafted by the Tamori shortly after the end of the war with the Phoenix. The Gardens rest in a valley that contains a natural spring that flows into a river and back under the mountains to create a small area of arable land. Using their divine connection to the spirits of the Earth and their immense repertoire of herbal knowledge, the Tamori have transformed the bleak area into their personal supply of trees, roots, and plants that are central to their arcane art of Kagaku. The Gardens remain secret from even the other families of the Dragon if only because the matter has not come up in discussion. Though the Tamori strive for humility, the Gardens are a point of pride for the family and any shugenja would be more than happy to discuss the area at length with anyone who inquire.

Despite the lush vegetation of the area, the Gardens are devoid of any sort of animal life. Animals and insects can survive in the cold and dry mountain area, which is somewhat of a blessing to the Tamori monks charged with tending the gardens. The lack of insects to cross-pollinate the flowers causes more than a small share of problems concerning the continued cultivation of the area, however. The Tamori are considering introducing certain insects and animals into the area, though some of them feel as though the act would be possibly blasphemous to the natural order of the mountain area.

SHRINE TO KUROSHIN

The center of the Tamori Gardens is dominated by a towering, though relatively small, shrine to the Fortune of Agriculture. While the existence of such a shrine in the middle of a garden is not all that unusual, the Tamori have used the blessings of the Earth kami to form the shrine out of twisting roots and vines. At a distance, the shrine appears to be a normal building covered in vegetation and growth, but closer inspection reveals that the building is completely and solidly constructed from plants.

The Tamori are insistent on maintaining the shrine perfectly as to assure the blessings of Kuroshin. The Dragon family knows how easily their experimental use of the valley could draw the Fortune's disfavor, and take great pains to ensure Kuroshin is instead pleased with their progress. Though the Tamori do not know it, the Fortune of Agriculture has visited the shrine in mortal guise more than once and is extremely taken with it and the surrounding Gardens. The Tamori have done nothing to harm the local ecosystem and have only capitalized on an existing natural resource in a most clever manner. The shrine has become a particular favorite of the Fortune's, and it is likely he will continue to bless the area with his protection.

THE CRYSTAL CAVE

On the far western edge of the Tamori lands, there is one mountain peak constantly shrouded by clouds. Even on otherwise clear days, wispy tatters of fog cling to the mountain peak just enough to prevent any view from below. At the top of this mountain is a natural cave entrance that leads into a tunnel, which takes a visitor back down into the middle of the mountain. Here, the Tamori have found a natural wonder — a huge chamber that is almost completely lined with clear crystals on every side. There is just enough flat stone on the floor of the chamber to allow a small group of visitors to stand or sit quietly in meditation. The chamber was discovered by a roving band of Tamori shugenja answering reports of Phoenix spies in the mountains a year ago.

The Tamori wonder silently how the Agasha could have inhabited these lands for so many years without stumbling upon the crystal chamber, but agree with one another that it is another blessing from the Earth spirits. Time spent in the chamber seems to grant a purity and clarity of mind and spirit much like the crystal that permeates the place. The shugenja of the family have gone to great lengths to ensure the fragile crystal in the area remains undamaged as not to anger the kami. The room is seen as nothing so much as a grand shrine to the spirits of the Earth in the Dragon mountains and the Tamori treat it as such with great reverence.

The focusing properties of the area have also been used in rituals performed by the Tamori Spirit Binders. Each rite of elemental prayer and communion performed here is amplified by the crystals and the sacred nature of the place. Much like the Furnace in Shiro Tamori, the Crystal Cave has become the focal point for the Tamori's more important rituals. It is not uncommon for the Tamori to perform these rituals upon one of their number or a worthy recipient of their power.



IMPORTANT TAMORI NPCS

TAMORI SHAITUNG, TAMORI FAMILY DAIMYO

With the death of her corrupted father and the end of the war between the Dragon and Phoenix clans, Shaitung has thrown herself headlong into her duties as the daimyo of the fledgling Tamori family. Though the hostility the family holds for the Agasha may never fade, the Tamori have no enemies to strike down — for the first time since their founding, the shugenja family is not in conflict. The time of peace has been both a curse and a blessing for the Tamori and their daimyo in particular. After being forged in battle and trained for conflict, what purpose does the family serve now?

With the loss of her father and uncle to the Taint of the Shadowlands, Shaitung has poured every bit of her soul into her duties as Tamori daimyo, ensuring the family never loses its sense of purpose. Though Tamori the man is dead, his daughter still draws upon his memory for the direction she is leading the family. Under her guidance, the Tamori have learned to harness the power of the Earth kami to combat the influence of the Shadowlands — the force that turned the wise and patient Agasha Tamori into a raving force of destruction that cost the Dragon and Phoenix clans thousands of lives. While it is the duty of the Asako and the Kuni to turn their powers to hunt down the Taint in a direct manner, the Tamori have dedicated themselves to eradicating any trace of the dark influence of Jigoku whenever it makes itself known.

Shaitung's philosophy has garnered her few friends outside the Dragon Clan. With the end of the Phoenix/Dragon conflict, many of the powerful houses in the Empire were willing to give the Tamori a chance to prove themselves honorable and wise like the Agasha before them. Instead, Shaitung has personally struck down several other shugenja in formal taryu-jiai duels for questioning the actions of her family. Tamori shugenja are now frequently appearing from random locations in the Empire, arriving to crush cells of maho tsukai without warning. Local lords in charge of the lands "hosting" such shugenja are caught between outrage at the trespass and grudging gratitude of the service rendered. So far, the Tamori have been lucky enough not to make an enemy of a daimyo powerful enough to shame or challenge them.

Though the Tamori daimyo is hardly a raging Matsu, she wastes no time explaining herself to those whom she does not regard as an equal or superior. She has little regard for other shugenja who attempt to impose their views of pacifism and the gentler ways of the kami upon her. Those who believe she is little more than an uncontrolled source of anger and destruction do not truly understand Shaitung, which is not an unusual fate for a Dragon. Outsiders only see the result of Shaitung's plans, never the preparation enacted deep within the Dragon mountains. The daimyo's agents are cautious, waiting weeks or even months for the proper time to enact their plans, and have never engaged an enemy they were not completely prepared for. Many people believe that the Tamori are

simple and easily defined by their nature, but in truth they have become as patient, inscrutable, and contradictory as one would expect from a Dragon.

Without a true father to turn to, Shaitung waits only on the favor of one man — Togashi Satsu. The Dragon Champion is perhaps the only being alive that the shugenja daimyo is awed by, and those rare few who see Shaitung in the presence of Satsu see a completely different woman. She is humble, reverent, and unquestioningly loyal to her daimyo. Though the woman would never speak of it, Satsu is the embodiment of how Shaitung would prefer to privately remember her own father. Under her guidance, the Tamori have become the left hand of the Dragon, as the Mirumoto are the right. Shaitung knows her duty and accomplishes much in the pursuit of it, but few things anymore fill her with the sense of pride as Satsu's approval.

TAMORI SHAITUNG, TAMORI FAMILY DAIMYO

Female human Dragon, Shu 16/Yam 3: CR 19; Medium-size humanoid (human); HD 19d6+133; hp 211; Init: +1; Spd 30 ft.; AC 19 (touch 14, flat-footed 17); Atk +15/+10 melee (1d10+5, +2 keen edge katana); SQ Class Skill: Spellcraft (Family bonus), Element Focus (Earth), Sense Elements, Spirit Binding (Stand As Stone +1); Honor 3; AL N; SV Fort +15, Ref +7, Will +16; Str 14, Dex 12, Con 22(24), Int 17, Wis 17, Cha 16; Maximum Void: 2; Ht: 5 ft. 4 in.

Skills and Feats: Speak Language (High Rokugani, Kami, Rokugani), Alchemy +24, Concentration +28, Heal +11, Knowledge (Arcana) +21, Knowledge (Elements) +24, Knowledge (Maho) +12, Knowledge (Shadowlands) +16, Knowledge (Shintao) +11, Listen +12, Spellcraft +25, Spot +12; Brew Potion, Elemental Attunement, Elemental Insight, Innate Ability (*jade strike, bull's strength, endurance*), Martial Weapon Proficiency (Katana), Superior Element Focus (Earth), Void Use, Weapon Focus (Katana).

Spells Known (6/8/14/8/7/7/7/5/3; base DC 17 + spell level; Elemental Focus — Earth): 0 — commune, dancing lights, detect magic, hands of clay, mage hand, mending, purify food and drink, read magic, resistance, virtue; 1st — cure light wounds, detect Taint, earth's stagnation, magic weapon, magic stone, magic stone, protection from Taint; 2nd — bull's strength, cat's grace, endurance, hold person, lesser restoration, soften earth and stone; 3rd — dispel magic, greater magic weapon, keen edge, magic circle against Taint, stone shape; 4th — holy smite, jade strike, lightning bolt, restoration, spike stones; 5th — feeblemind, righteous might, spell resistance, transmute rock to mud, wall of stone; 6th — control weather, flesh to stone, move earth, stonewall; 7th — disintegrate, essence of earth, statue, tomb of jade; 8th — earthquake, mass heal, time's deadly hand; 9th — antipathy, imprisonment, ring of earth.

TAMORI SHAITUNG, TAMORI FAMILY DAIMYO

Earth: 6

Willpower: 8

Water: 3

Strength: 5

Fire: 5

Agility: 6

Air: 3

Reflexes: 5

Void: 5

School/Rank: Tamori Shugenja 5/Tamori Yamabushi/ Spirit Binder 1

Dojo: Mountain Home Dojo

Honor: 3.7

Glory: 8.7

Advantages: Aligned to the Elements (Earth), Blessing of Earth, Strength of the Earth (3 ranks), Magic Resistance (2 ranks), Heart of Vengeance (Phoenix)

Disadvantages: Driven (Prove the worth of the Tamori), Insensitive, Sworn Enemy (Isawa Taeruko)

Skills: Calligraphy 4, Craft: Mizugusuri 3, Defense 6, Jujutsu 5, History (Dragon Clan) 5, Iaijutsu 4, Intimidation 5, Kagaku 6, Katana 8, Kenjutsu 4, Medicine 5, Lore (Elements) 5, Meditation 6, Mountaineer 4, Nazodo 5, Shintao 6, Spell Research 7.

Spells: (All innate abilities) Armor of Earth, Armor of the Emperor, Biting Steel, Breath of Heaven's Fire, Breath of the Fire Dragon, Castle of Water, Defiance of Stone, Earthen Blade, Earthquake, Elemental Ward, Evil Ward, Fires of Purity, The Fires From Within (First Focus Spell), Fires From the Forge, Force of Will, Hands of Jurojin, Immortal Steel, Jade Strike, Kami's Strength, Katana of Fire, Mountain's Wrath, Near to Ice, Path to Inner Peace, Regrow the Wound, Rise Earth, Shatter, Slash of the Lion, Stance of the Mountain, Symbol of Earth, Transform, Tempest of Air, Tomb of Jade, Wall of Earth, Wind-Borne Speed.

TAMORI TSUKIRO, SHIREIKAN OF THE TAMORI ARMIES

One of Tamori Shaitung's reliable hatamoto is the quiet and intense Tamori Tsukiro. Much like the rest of his family, Tsukiro is scarred from warfare and walks with the powerful grace of a warrior, not a priest of the kami. The middle-aged shugenja has quickly become an example to others with the family and clan of the power of conviction, sacrifice, and righteousness in the face of overwhelming odds.

Shortly after the end of the war against the spirit armies of Hantei XVI, Toturi signed a treaty of peace with the Steel Chrysanthemum to end all hostilities between the living and the spirits. As part of that treaty, and a cruel joke on the part of Hantei XVI, Toturi agreed to grant Agasha Tamori his own family line, though the Splendid Emperor knew of the shugenja's corruption and madness. While Tamori was missing and presumed dead, Toturi I worried that the gesture would be mistaken by the fledgling family as a sanction of Hantei XVI's actions and become a bed of unrest so long as the Steel Chrysanthemum lived. In addition, the Clan of the Dragon was already beginning to show the strain of having to maintain the lands once overseen by the entire Agasha family but now only tended by a dozen remaining shugenja and a few hundred peasants.

Counseled by his advisor, Bayushi Yojiro, the Emperor ended both threats to the peace of his realm with a single edict. As Toturi I proclaimed the Tamori family a recognized and honored house in the Empire, he also summoned forth the loyal and powerful shugenja that filled the ranks of the ronin brotherhood that once stood with him as Toturi's Army. The shugenja of the Wolf Legion, in recognition for their honored service to the Imperial Throne, they were immediately granted fealty in the fledgling family. Though as the daimyo of the Tamori, a young Shaitung was free to honorably refuse the entry of any of these shugenja, she recognized it as a great boon to the Dragon Clan from the Emperor. Months later, the Tamori regained over half of the size of the Agasha.

Among those shugenja was a former Air Tensai of the Isawa family, a ronin named Tsukanoro. When it quickly became clear that the power of the Tamori family line would lie within the magic of the mountains, Tsukanoro did not raise his voice in complaint or protest. Tsukanoro pushed himself to the limits of his own innate power and skill, until the kami of the Earth responded to him almost as easily as those of the elemental Air. When his son was born, he raised the child as a Dragon, and nothing else. His philosophies of peace were perhaps remnants of his days as a Phoenix, but the elder shugenja saw no folly in the values pacifism and passed them down to his firstborn.

When the war with the Phoenix came, the mighty Tsukanoro was among the first casualties. What the son learned from his father were the same things others in the Dragon turn to Tsukiro as an example of: Duty. Loyalty. Sacrifice. Honor. Tsukanoro died as a Dragon, fighting the enemies of his clan, at the command of his daimyo and beyond the limits of his personal views. When the time came for Tsukiro to take his place among the armies of the Dragon, the young shugenja only feared for one thing — to fail the memory of his honored father.

Due to his father's teachings he is a pacifist at heart, but Tsukiro put his personal feelings to the side and stood beside the armies of the Mirumoto during the war against the Phoenix Clan. During that time, he was stationed with the vengeful Mirumoto Junnosuke, a man who has been remembered as both a traitor and hero to the Dragon. It was from Junnosuke's example of mercilessness in combat that Tsukiro has learned to temper the philosophy of peace and honor with the ways of the practical world. Though Junnosuke eventually was consumed by his own quest for vengeance, the shugenja has found walking the line between fury in combat and harmony with times of peace natural to his spirit.

Though the war is over, the Tamori have kept their more martial inclination, and Tsukiro's promotion to the position of shireikan has proven more than just a wartime honor. Among the family, he reports only to his daimyo, Shaitung, and it is his sole responsibility to ensure the Tamori are as prepared for another open conflict as the Mirumoto would be. He is a patient instructor, though completely unforgiving of failures due do a lack of discipline and concentration. His frequent visits to the Mirumoto schools and appearances with powerful Mirumoto lords have many outside the Dragon calling him Mirumoto Tsukiro accidentally. The shugenja does not mind the confusion, if anything he sees the fact that he is a shugenja mistaken for a bushi as validation his path is a successful one.

TAMORI TSUKIRO, SHIREIKAN OF THE TAMORI ARMIES

Male human Dragon, Shu 12: CR 12; Medium-size humanoid (human); HD 12d6+42; hp 108; Init: +3; Spd 30 ft.; AC 19 (touch 14, flat-footed 17); Atk +9/+3 melee (1d6+1, +2 *wakizashi*); SQ Class Skill: Spellcraft (Family bonus), Element Focus (Earth), Sense Elements; Honor 3; AL LN; SV Fort +8, Ref +7, Will +11; Str 12, Dex 17, Con 19, Int 15, Wis 17, Cha 11; Maximum Void: 2; Ht: 5 ft. 6 in.;

Skills and Feats: Speak Language (High Rokugani, Kami, Rokugani), Alchemy +17, Battle +10, Concentration +19, Craft (Weaponsmith) +17, Knowledge (Elements) +17, Knowledge (Shintao) +17, Spellcraft +17; Brew Potion, Friendly Kami, Innate Ability (????), Touch of the Furnace (Fire), Weapon Focus (Grenade like Weapon), Void Use;

Spells Known (6/7/7/7/5/3; base DC 14 + spell level; Elemental Focus — Earth): 0 — *be the mountain, commune with elements, disrupt undead, hands of clay, mage hand, mending, read magic, resistance, pebble charm, virtue*; 1 — *burning hands, earth's mercy, earth's stagnation, importune kami I, magic stone, magic weapon*; 2nd — *barkskin, courage of the Seven Thunders, cure moderate wounds, endurance, oath of the two heavens, stance of the mountain*; 3rd — *breath of heaven's fire, Kaiu's jade, protection from elements, stone shape, tremor*; 4th — *the fire from within, honor's ground, minor globe of invulnerability, mountain's teeth*; 5th — *flame strike, force of will, wall of stone*; 6th — *disintegrate, power of the Earth Dragon*.

TAMORI TSUKIRO, SHIREIKAN OF THE TAMORI ARMIES

Earth: 4
Willpower: 5
Water: 4
Perception: 5
Fire: 4
Intelligence: 5
Air: 2
Reflexes: 4
Void: 3
School/Rank: Tamori Shugenja 4
Dojo: Mountain Home Dojo
Honor: 2.7
Glory: 5.3
Advantages: Clear Thinker, Large, Touch of the Furnace (Tremor)
Disadvantages: None
Skills: Athletics 4, Bojutsu 3, Calligraphy 3, Craft (Mizugusuri) 6, Defense 4, Go 3, Iaijutsu 3, Intimidation 3, Jiujutsu 4, Kenjutsu 5, Kyujutsu 4, Lore (Elements) 3, Lore (Phoenix Clan) 3, Meditation 5, Mountaineer 3, Sensei 6, Shintao 4, Yarijutsu 2.
Spells: (Spells marked with * are memorized) Armor of Earth*, Aura of Flame, Benevolent Protection of Shinsei, Biting Steel*, Courage of the Seven Thunders, Defiance of Fire, Earthen Blade, Elemental Ward, Extinguish, Force of Will, Honor's Ground*, Know the Ground, Reflections of Pan Ku, Reflective Pool, Path of the Scorpion, Path to Inner Peace, Perceive Harmony, Slash of the Lion, Spikes of Earth, Symbol of Fire, Tremor*, Wings of Fire.

KJGKT, ZOKUJIN PROPHET

Even among the wise and arcane Dragon Clan, the Zokujin prophet known as Kjkgt and his race are a mystery with few answers. The elder Zokujin aided the Dragon in ways they are aware of and ways they may never know — the irony that Kjkgt treats the Dragon Clan as that clan treats the rest of the Empire is not lost on those few who know the aged creature well. Few within the clan are even aware that the Zokujin is considered a close ally of the Tamori family or that Kjkgt even exists. Like the clan he has become fascinated with, the Zokujin prophet has a great many secrets of his own, many of which will never be unraveled by others.

Kjkgt's relationship with the Dragon Clan predates the formation of the Tamori family by many years; indeed, the Zokujin has been alive since before the Dragon Clan existed. When Togashi turned from Shinsei's speeches to the other Kami, he retreated into the northern mountains to contemplate the Little Teacher's words and the meaning that escaped him. Though history accurately records that Shinsei soon followed

the child of Sun and Moon into the barren lands and shared the gift of enlightenment, Togashi was in the mountains for many weeks before this came to pass. His actual trials of starvation began after he met a curious spirit of the elemental Earth — Kjgkt.

At just over one hundred years old, Kjgkt was relatively young for one of his kind. Though patient and indifferent to most things, even Zokujin were suffused with the curiosity brought on by young age and Kjgkt was no different. The great northern mountains were home to the wisest and most powerful of Zokujin tribes, but the coming of Togashi frightened them. Humans were just beginning to make their place in the world, and the Kami represented the sort of change the peaceful creatures were deeply troubled by. Had the end of their age finally come? Though combined the powerful elders of the tribes could easily overcome the fallen Kami and kept their mountains for themselves, the Zokujin chose to retreat and wait — watching the humans and the world they created.

Some rebellious young instead sought out humans to speak with them and observe them first hand. Kjgkt, unlike any of his kin, did not visit with the humans. He approached the very Kami that had driven his elders into hiding with his presence. Recognizing the supernatural creature before him, Togashi greeted Kjgkt as an honored superior and the two talked at length. The Kami and the Zokujin found they had much in common, most basically their ties and separation from the mortal world. Eventually, Togashi was once again overcome by the wisdom of another and thanked the young Zokujin for his insight. Without further word, Togashi began his fasting and meditation. Horribly afraid he had offended the Kami, Kjgkt retreated to the side of his brethren and contented himself to merely watch the humans instead of interacting with them for over one thousand years.

Though somewhat impetuous and headstrong for a Zokujin, Kjgkt became a powerful shaman and eventually took a position among the most powerful spellcasters of his race. Over the centuries, Kjgkt became one of the five immortal shamans tasked with guiding the entire race of Zokujin. Though the elders of the race did not appreciate his "human" sense of inquisitiveness, he was gifted with visions that were unique to him. As the centuries passed and his status increased, Kjgkt never took his eye from the Kami that he had met or the clan that formed around him.

The prophet lived for a long time, even by the standards of Zokujin, and saw another Day of Thunder, another time of testing for the humans. He did not observe the wars like he had in his youth, instead staying in the northern mountains, hidden while the conflicts of Rokugan the land apart. None of this bothered Kjgkt until something in the lands changed. He did not see so much as he felt the awesome presence of Togashi leave the mountains... and it did not return.

When Hitomi returned to the Dragon provinces to replace the Kami, Kjgkt came forward to offer his wisdom to Togashi's successor. Words were never exchanged between the two, however, as the Zokujin saw one thing overriding the influence of Togashi in Hitomi's eyes — madness. Kjgkt turned away, unsure that it was his place to interfere in the affairs of mortals in such a direct manner, and watched as Hitomi spilled the blood of Togashi's children across the mountains. To this day, the ancient Zokujin believes he could have prevented the tragedy that enveloped the Dragon Clan, and in turn the Empire.

Kjgkt watched once again as Hitomi rose to become the Moon, Togashi's child became heir to the clan... and a more

sinister presence made itself known in the Dragon mountains. Agasha Tamori, corrupted by the Taint of Fu Leng's realm, returned to the Dragon provinces unannounced and in secret. The Zokujin, however, could feel the man's power as he burrowed deep within the mountains. Kjgkt saw the fledgling Dragon shugenja family rise and attempt to replace the defected Agasha and carry the name of a Tainted man with pride. Determined to aid the Dragon where he had failed to before, Kjgkt spent a long year in communion with the slumbering Earth spirits of the Dragon mountains. The ancient Zokujin called upon the immeasurable bond his race shared with the elemental Earth, and beseeched the kami of the mountains to favor the fledgling Tamori family and help them expunge the stain of dishonor and corruption that plagued their name.

Angered by the betrayal of the Agasha and the corruption that Tamori represented in the heart of the mountains, the response of the Earth kami was overwhelming. Those who marvel at the surprising power of the Tamori shugenja need only realize the fury of the Earth when it is shifted out of balance to understand. For his part, Kjgkt took a more direct hand in aiding Tamori Shaitung in the defeat of her corrupted father. The Zokujin prophet saw much of a young Hitomi in the Tamori daimyo's spirit — angry, determined, and solitary. Though Kjgkt's guidance did not have great impact on the young Dragon woman, it was enough to show Shaitung the folly of complete solitude and perhaps kept her off the path that drove Hitomi to madness.

With Tamori's defeat, Kjgkt has returned to keeping tabs on the Dragon Clan from the mountains. His interference and association with humans earned him a great many critics amongst his race, but his actions make it clear he is not the impetuous fool many Zokujin took him for centuries ago. Occasionally, Tamori Shaitung visits the ancient prophet for advice and guidance, and Kjgkt is all too happy to assist her. The old shaman is unsure how long he will remain in the Dragon mountains and offer his wisdom to the Tamori, but for now feels correct in his path.

KJGKT, ZOKUJIN PROPHET

Male zokujin, Drd 15: CR 15; Medium-size monstrous humanoid (Earth, reptilian); HD 15d8+75; hp 180; Init: +0; Spd 20 ft.; AC 19 (touch 14, flat-footed 17); Atk +16/+11/+6 melee (1d4+4, claw); SQ A thousand faces, darkvision, earth brotherhood, nature sense, resist nature's lure, resistances, timeless body, trackless step, tremorsense, venom immunity, wild shape, woodland stride; Honor nil; AL N; SV Fort +14, Ref +5, Will +13; Str 18, Dex 11, Con 21, Int 15, Wis 19, Cha 12; Maximum Void: 0; Ht: 5 ft. 4 in.; Skills and Feats: Speak Language (Kami, Rokugani, Zokujin), Animal Empathy +19, Concentration +23, Heal +22, Knowledge (Nature) +20, Spellcraft +20, Wilderness Lore +22; Cleave, Empower Spell, Great Cleave, Power Attack, Sunder, Weapon Focus (Claws).

Spells Known (6/6/6/5/5/4/3/2/1; base DC 14 + spell level): 0 — detect magic (×2), guidance (×2), mending (×2); 1st — calm animals, endure elements (×2), entangle, magic fang, pass without trace; 2nd — barkskin, charm person or animal (×2), heat metal, produce flame, soften earth and stone; 3rd — call lightning, cure moderate wounds, plant growth, speak with plants, poison; 4th — dispel magic (×2), rusting grasp, scrying, spike stones; 5th — awaken, tree stride, transmute mud to rock, transmute rock to mud; 6th — healing circle, spellstaff, wall of stone; 7th — changestaff, fire storm; 8th — repel metal or stone.

KJGKT, ZOKUJIN PROPHET

Earth: 7
Willpower: 8
Water: 5
Strength: 7
Fire: 5
Intelligence: 7
Air: 3
Awareness: 5
Void: 0
School/Rank: Tamori Shugenja 5*
Dojo: None
Honor: Nil
Glory: 0.0

(*Kjgkt is a powerful shaman of the Zokujin, who share an innate connection with the Earth kami, thus he is mechanically identical to a Tamori Shugenja for ease of statistics).

Advantages: Aligned to the Elements (Earth)

Disadvantages: Fascination (Human Culture)

Skills: Astrology 4, Bojutsu 5, History (General) 6, History (Dragon Clan) 7, Jujutsu 7, Lore (Dragon Clan) 6, Lore (Elements) 5, Medicine 7, Meditation* 5, Rokugani Culture 5.
(*Kjgkt uses his Earth Ring instead of his Void for Meditation rolls).

Spells: Kjgkt is over one thousand years old and is connected to the spirits of the Earth in ways mortals will never achieve. Mechanically, he is considered to have nearly any Earth spell not developed by mortal hand as an innate ability. In addition, he has the following spells — Bo of Water, Heart of Nature, Path to Inner Peace, Perceive Harmony, Reflections of Pan Ku, Reflective Pool, Regrow the Wound, Silent Waters, Wisdom and Clarity.

VASSALS OF THE TAMORI

THE IZAKU FAMILY

The Izaku were created shortly after the Clan War for the purpose of accumulating magical knowledge and protecting it at all costs. Asako Miruko and Agasha Tsuru were the original founders of the clan, and gathered the greatest collection of magical knowledge in Rokugan and formed the Izaku Library. Both the Dragon and the Phoenix clan were allowed access to the library, and it helped forge a solid alliance between the two clans up until the fight against the Shadow.

The Izaku were heavily attacked by the minions of the Lying Darkness, but managed to protect their collection from destruction. After being decimated by the Lying Darkness, the Izaku were forgotten by both Clans. The Agasha were severing their ties with the Dragon and the Asako were occupied with matters brewing within Phoenix lands. Despite this, the family managed to survive until the Agasha renewed their relationship with the Izaku. In an attempt to heal the rift between the newly created Tamori family and the Agasha, they petitioned the Imperial court to be allowed to serve as vassals for both families. Now they have the unique distinction of serving two families.

See *Secrets of the Phoenix*™ for more details.

THE CHIYU FAMILY

After the Clan War, the Phoenix tried to recruit as many shugenja as possible to fill out their depleted ranks. They received such a huge response that many of the shugenja were turned away, especially ronin who had never known allegiance to a clan. The Isawa felt that many of them were unworthy of the name of Phoenix. The fact that many of them studied what the Phoenix considered "peasant magic" did not further their cause. Embittered, many of these shugenja banded together under the leadership of Chiyu, a former member of the Dragonfly Clan. They sought refuge to the west and came to settle in an abandoned mountain village on the border between Phoenix and Dragon lands. The Phoenix had very few people to settle the lands left to them, so there were several empty villages. Making their way to one of the more isolated villages, the ronin ensured that no one would discover their existence, unless they wanted them to.

Chiyu and the other ronin cleared out the refuse from the previous owners, and killed off the more recent inhabitants of vermin and ferocious mountain cats they found within the lonely settlement. It took many months to make the caves fit for human habitation again. Naturally warm walls made them safe against the winds and snows of the mountains. Small rivers nearby produced fresh fish to feed them, and the mountains were full of game and would save them from hunger. Even though they would be protected from the wrath of winter, Chiyu realized that his small band would not be able to survive on its own. Workers were needed to till fields long left fallow. There were also several dangerous beasts that made their homes within the mountains as well that had to be guarded against. Chiyu sent out followers to recruit others who had been dispossessed by the war. They also sought out ronin, and those who the Phoenix felt were unworthy to join their clan. Much to his surprise his small village was soon flooded with people of every type. The once barely surviving colony of ronin soon became a prospering town, daily growing in number. As the village is fairly remote, the Phoenix were largely unaware of the town's existence, so it was allowed to continue unmolested. The problem of survival now settled, Chiyu and the rest of the shugenja again took up their study of the kami.

As they were mostly peasants, much of the magic they studied seemed crude and inelegant to the shugenja of other clans. Instead of a focus on wooing the kami through flowery verses, they studied the nature of the elements. They studied why certain medicinal herbs only sprang up from certain types of soil, and how the properties of those plants could be used for more than one purpose. Much of their magic became focused on the healing arts, and the use of the flowers, seeds, roots of the surrounding mountain vegetation. Many techniques were implemented that had never been used before, and the shugenja seemed to have a natural affinity to the water that flowed beneath the earth. When someone was stricken by an unknown plague, somehow the earth and water would tell them what herbs to pick, and words needed to be said. Magic draughts were concocted to bring back to full health someone who had just hours before been on Emma-O's doorstep. They invented balms to ease the ache of aging joints, and ointments to speed the knitting of wounds.

Their fame as healers soon spread to other clans, and they found their healing services to be in demand. Chiyu knew that making his healers a valued commodity would help ensure their prosperity. Rather than demanding fees, the healers of the village went out freely, demanding no compen-

sation, only asking for the good will of the clans they helped. The Isawa eventually realized their mistake in not taking in these shugenja, and attempted to gain their fealty, pointing out that they were living on Phoenix lands anyway. Chiyu, who was by this time an old man, still maintained his resentment towards the Phoenix. Instead of acquiescing to the wishes of the Isawa, he used the contacts he developed with the other clans, and petitioned to them for aid. The Seppun were especially appreciative, as one of his healers managed to save the life of a family's firstborn son when he was struck down by a strange sickness. The Seppun managed to use their pull in court to prove that the Phoenix were not using the lands, and they would be put to better use in the hands of those who were already settled, and using them in the Emperor's service. Their request was granted, and the Chiyu were allowed to keep the lands. That peasants would dare defy them, and get away with it angered the Phoenix, and have left them hostile to the village ever since.

Shortly after the War of the Spirits, the Tamori family laid claim to the former lands of the Agasha. The defection of the Agasha left them little in the way of followers, and with many empty holdings. While they were looking for ways to swell their numbers, Tamori heard of the dispute between Chiyu and the Phoenix. Eager to rub salt in the Phoenix's wounds, and also to gain the remarkable healing skills of the healers, Tamori invited Chiyu and his village to swear fealty to him. In return he named Chiyu daimyo of his own family, and promised to aid them against any Phoenix incursions. More than happy to gain the protection of a major Clan, and respecting the ideology of the Dragon, Chiyu agreed. Now the Tamori have the finest healers in Rokugan at their disposal, and shugenja who rival the Mantis in their mastery of water magic.

SHIRO CHIYU

Shiro Chiyu is actually a natural formation of caves caused by the flow of the spring's waters through the mountain. A hot spring runs beneath the earth and through the walls of the caverns, and keeps every room warm throughout the year. Towards the center of the cave network, the spring has formed several pools that are put to various uses. One vast body of water is located in the heart of the complex, and strange flora grows within the shallows. Lichen thrives and lines the walls of the grotto and makes lamps unnecessary, as they give off an eerie green light. Some say the healing water spirits lurk within the depths of the pool, giving advice to those who listen.

As the village expands, additions are built onto the original settlement. The more traditional wood and paper buildings house the inhabitants of the village, and about every amenity can be found. A large contingent of samurai guard this village, as they know the Phoenix would be more than happy to obliterate this village for its temerity.

THE CHIYU FAMILY

Favored Class: Shugenja

Starting Honor: 2

Class Skill: Healing

Starting Outfit:

1. Two doses of healing potion (Cure Medium Wounds) set of herbalist tools, 50 koku.

THE CHIYU FAMILY

Benefit: +1 Perception

Honor: 2.5

Glory: 1

Special: Characters from the Chiyu family may substitute one of their starting skills for Heal.

THE HIASOBI FAMILY

Among the Tamori, there is a family that many of them view with suspicion. The Hiasobi family has a gift with Kagaku, or the art of fire. The manipulation of fire, and the creation of spectacular light displays in the sky are some of applications of this art. The practitioners of this art are known to also make marvelous sculptures out of flames, as well as conjure weapons from the depths of an inferno.

Several years ago, the family was founded by a group of students led by Asahina Maryoku. Extremely talented with Kagaku, Maryoku was well known throughout the Empire for his marvelous fireworks, and for the early tragedy that killed his wife, and left his son scarred. Maryoku believed that

only when he was within the heart of flame, would he know the ultimate secret of fire. He was prone to swabbing his body down to one of the heat resistant potions and standing in the hottest part of the flames, hoping that the pain would bring him the enlightenment he hungrily sought. While he was in one of these states, he would be oblivious to what was going on around him. During one of these fugue states, the flames went out of control and set the house ablaze. Maryoku's wife, Hiyako lost her life trying to escape from the inferno. Their son, Hiya, was badly burned, and nearly died from the wounds. When Maryoku woke up from his daze, he found himself sitting in the middle of the ashen remains of his home. He emerged unscathed, but was driven mad by the realization of what he had done.

Though his works were impressive and his genius unquestioned, many were now wary of having Asahina Maryoku as a guest in their house. Rumors of his wife's death, and the



disfiguring marks on his son's face made him unwelcome in the homes that once happily housed him. He and his students took up residence in a small and secluded house, where he could continue his research, and his students could keep an eye on him.

In the midst of researching a potion that would ignite when it made contact with water inflamed the fury of the fire kami. Maryoku and his students were commissioned to put on a light show for the wedding of his lord's son to a Phoenix bride. Angry that he had been called away from his research to put on a frivolous light show, he decided to give them a sight that they would forget. As the guests gasped and clapped at the images of the cranes and phoenixes entwining in the sky, Maryoku slipped away from his students and poured some of his potion into a nearby koi pond. The pond immediately erupted into a geyser of flames that instantly set the courtyard, and Maryoku himself ablaze.

Maryoku's students attempted to put out the flames, but to no avail as water just served to incense the fire kami even further. The ravaging flames injured many of the wedding guests and the bride and groom were nearly incinerated. Furious that he had been humiliated by having his house and possessions burned down around him, Asahina Handen stripped Maryoku's students of their name, and cast them out of Crane lands.

Tamori hearing of their ability with Kagaku and anxious to learn the secret of the potion gave them sanctuary within his lands, and the protection of the Tamori name. He was disappointed to learn that they did not possess their master's secret, but hopeful that they could develop the method to create the potion again in time. In honor of their profession they were named the Hiasobi family and Maryoku's son was given leadership of the family. They are still working on developing the potion of their predecessor, but so far they have had little luck. They have developed several potions that can protect an individual from heat, and ones that spontaneously ignite upon impact. Many Hiasobi believe that perhaps Maryoku's potion should never be rediscovered.

IKKER NO INKA

Deep within the Tamori lands there is a small castle that is surrounded by nothing but lonely mountains and the remains of a once proud forest. The fields lay fallow and the castle grounds are pockmarked by smoldering pits of ash. Any approaching force can easily be seen, as there is no cover for miles. The Hiasobi family's experiments have obliterated all life forms surrounding their castle, and all wildlife long ago departed for safer climes.

Within the castle itself, most furniture is made of stone, and vats of sand are present in every room, in case fire breaks out. Only the lord of the castle, Hiasobi Hiya, has any wooden furniture present within their chambers. Visitors are not encouraged, as the castles inhabitants are secretive about their works. [begin d20]

THE HIASOBI FAMILY

Favored Class: Shugenja
Starting Honor: 2
Class Skill: Knowledge (Kagatu)
Starting Outfit:
1. Three explosive traps, 60 koku.

THE HIASOBI FAMILY

Benefit: +1 Intelligence
Honor: 2.0
Glory: 0.5
Special: Characters from the Hiasobi family may substitute one of their starting skills for Lore (Kagatu).

TAMORI MECHANICS

ANCESTORS

The Tamori have an unusually close tie to their ancestors, mostly because they were known in life by the current ruling generation of the family. By forsaking the Agasha name and ceding it completely to the Phoenix family, the shugenja family severed all ties to their past. The Tamori only have ancestors that have recently passed into the Void that they may revere, and as a result the kinship between the living Tamori and their honored shiryō is rarely more than a generation removed.

It is important to note that the Tamori are unique among the families of Rokugan in that they do not venerate the memory of the first Tamori — Agasha Tamori. Though possibly one of the wisest men ever produced by the Agasha, Tamori's soul was corrupted by the Shadowlands and he became the Dark Oracle of Fire before his destruction. His name lives on in the Dragon family due only to a stipulation in the peace agreement between Toturi I and Hantei XVI after the War of Spirits. It is generally assumed that when Tamori Shaitung dies, she will be revered as the founder of the Tamori family.

TAMORI CHIEKO

Chieko was one of the first notable shugenja to bear the Tamori name, though she is not exactly revered as an honored ancestor. The young shugenja was a skilled healer and drew the attention of the Togashi order, which gifted her with a mystic tattoo to enhance her power. When Kokujin called out to the Dragon Clan to send champions to reclaim Togashi's Daisho, Chieko was chosen to walk beside such living legends as Hoshi Wayan and Mirumoto Rosanjin and reclaim the sacred artifacts.

Sadly, Chieko was captured by the corrupted tattooed man and sacrificed to a dark sword Kokujin had crafted on the Anvil of Despair. Though the ritual was interrupted, Chieko's spirit was already so closely bound to the blade that she could not remain alive. The tattooed shugenja's compassion is legendary, as even in death she swore to remain a part of the corrupted sword in an attempt to redeem the tortured soul of Kokujin. She was taken in by the spirit of the Twilight Mountains, the Shakoki Dogu, and is able to cross the boundaries of the Spirit Realms much like a shiryō. Due to the foul ritual that ended her mortal life, however, she cannot be far from Kokujin's sword for very long at one time.

(Note: While Chieko is not a true ancestor, she is mechanically identical and may be affected by any effects that deal with ancestors).

ENDLESS DEPTHS OF MERCY

(ANCESTOR: TAMORI CHIEKO)

Clan: Dragon

Prerequisite: Not dishonorable

Benefit: You may spend a Void Point when casting a cure spell or any other spell that heals the hit point damage of another living creature. That spell does not count against your maximum number of spells for the day, but this effect may only be used a number of times per day equal to your honor. In addition, such spells affected by a use of this ancestor may be used to cause damage against creature with the Shadowlands Taint that are not native to the Shadowlands. Such damage is treated in the same manner as though the target were undead. If you ever become dishonorable, you lose the benefits of this feat until you lose that status.

ANCESTOR: TAMORI CHIEKO

(7 POINTS)

Whenever you cast a spell that heals a target of wounds, poison, disease, or similar effects, you may spend a Void Point to prevent that casting from counting against your total spells for the day. This effect may only be used a number of times per day equal to your honor rank. In addition, such spells affected by a use of this ancestor may be used to cause damage against creature with the Shadowlands Taint that are not native to the Shadowlands. The spell deals damage in dice rolled and kept equal to your honor rank. If your honor ever drops below two, you lose the benefits of this ancestor until you reach two or greater honor again.

TAMORI MASUME

One of the few Agasha to stand beside Tamori's side and in turn swear fealty to his daughter, Tamori Masume was one of the greatest steel smiths the Dragon have ever produced. The dedication of the Tamori family's magic to Earth only redoubled the natural talent Masume had with the forging of steel. In the initial years of the Tamori family's history, Masume blades were often used as gifts to ingratiate the fledgling Dragon family to more established houses. Because of the reclusive nature of the Dragon, the unique history of the Agasha, and the stunning quality of Masume's creations, most samurai south of the Dragon and Phoenix lands tend to associate Masume's name and reputation more with the Tamori family than the reviled deeds of the corrupted Agasha Tamori. Though Masume's death is a relatively recent event, many Dragon weapon smiths have quickly added representations of the master smith to the shrines in their workshops. The Tamori smith crafted his final work only days before Toturi was slain outside the Shinomen Forest. Masume poured the remains of his mortal soul into this final work and died in peace shortly thereafter. The blade was a gift to his daimyo, Shaitung, to replace the katana she shattered when she learned the fate of her father. The Tamori daimyo carries the blade to this day, and it rarely leaves her side.

SPIRIT OF STEEL

(ANCESTOR: TAMORI MASUME)

Clan: Dragon

Benefit: Whenever you craft a magic weapon, you may reduce the cost in both experience points and gold by 5% for every level of honor you have.

ANCESTOR: TAMORI MASUME

(5 POINTS)

Any time you cast a spell that creates a weapon or enhances a weapon in some manner, you gain a number of Free Raises equal to your personal honor, minus one. The number of Free Raises gained may never exceed your Insight Rank.

TAMORI TSUTOMU

The wife of Agasha Tamori, Tsutomu was posthumously noted in the Dragon histories as one of the initial members of the Tamori family. Though that particular course of action earned Tamori Shaitung years of resentment from Ikoma and Miya historians, in the end they did not care enough to argue the point for long. She is revered as the balance of Tamori's corrupted soul, as she was often the one who would temper Tamori's moments of brilliance, inspiration, and passion with a quiet word of practicality or caution. Though Agasha Tamori was hardly an impetuous fool, his wife's influence can easily be seen in times where many lesser men would have reacted with violence or anger.

Tsutomu died in the Battle of Oblivion's Gate, falling in combat beside the shugenja of the Phoenix and their Shiba guardians. Though the wise woman's soul withstood the ravages of the Shadowlands and she was eventually cremated in the lands of her home, Tamori's corruption began at that very moment. Overcome with grief, Tamori hurled unparalleled fire and destruction down upon the armies of the Shadowlands Horde as his wife fell.

INSURMOUNTABLE SPIRIT

(ANCESTOR: TAMORI TSUTOMU)

Clan: Dragon

Benefit: Like the mountains of the Dragon provinces, your soul is ancient and unconquerable. As long as you are not dishonorable, you may spend a Void Point to gain a sacred bonus equal to your honor when making any Will or Fortitude saving throw.

TAMORI TSUTOMU

(5 POINTS)

Characters guided by Tamori Tsutomu share the wisdom of her ancient and unbreakable spirit. Whenever you are making a roll to avoid the effects of being emotionally or mentally influenced against your will (magically or not), you may spend a Void Point to roll (but not keep) extra dice equal to your Honor minus one. If you ever drop below two ranks of honor, you lose the benefits of this ancestor permanently.

CHARTERED THE TAMORI

SPIRIT BINDING

The art of Spirit Binding involves the way of not just summoning an elemental spirit to enact feats of magic on the behalf of the shugenja, but speaking to the same elemental spirit time and again. As there are countless kami that suffuse the reality of the Realm of Mortals, such a practice requires immense patience and power. Masters of this art often cultivate close relations with a handful of elemental spirits, which in turn follow the shugenja throughout his life and stay by his side at all times. Though the Agasha initiated the study of this art, the unusually close bond the Tamori share with the Earth spirits allows them to take it to new horizons.

Those few shugenja outside the Dragon and Agasha who know of the art see it as borderline blasphemy or even a perversion of the shugenja's gift. Many mistake Spirit Binding as a form of slavery, where the shugenja enforces his rule over a single kami and yokes them to his will. What others do not understand, often misjudging the Tamori's gruff exterior, is the relationship is completely voluntary. Just as any other shugenja, the Spirit Binder's power flows through the kami and he is not their master, but an honored friend.



SPIRIT BINDING

(METAMAGIC SECRET LORE FEAT)

Clan: Dragon

Prerequisite: Shugenja level 1, Void Use

Special: Characters with this feat may ignore the feat requirements to enter the Tamori Yamabushi prestige class. You may spend a Void point when casting any Summon Nature's Ally spell as a shugenja while summoning an elemental. Instead of appearing as usual, the elemental's spirit joins with your own or with the spirit of a willing target creature within thirty feet. If you use this feat on yourself, the elemental remains with you for an hour for each caster level you have. As long as you have this kami joined with your spirit, you may, as a free action, dismiss the kami to cast a spell, though the spell's casting still requires the normal time. The spell cast in this manner must be of equal or lower level as the Summon Nature's Ally spell used to summon the elemental, of the same elemental type, and does not count against your number of spells cast for the day. This spell is treated as if it were affected by the Innate Ability feat, requiring no divine focus.

If used on another individual, the spirit stays with the target as long as you maintain full concentration. While the kami is with the target, you may perceive with the senses of the target and cast a spell as described above (to affect the target of this feat only) by dismissing the kami.

TOUCH OF THE FURNACE

(SECRET LORE FEAT)

You are blessed by a ritual in the Furnace, the hidden chamber of the Tamori. The power of a kami is permanently fused with your soul, granting you its power.

Clan: Dragon

Choose an elemental type (Air, Earth, Fire, or Water). If you are a shugenja, choose one of your innate abilities of that elemental type and is not of the highest spell level you can currently cast. Once per day, you may cast that spell without it counting against your number of spells cast for the day, but it cannot be affected by any metamagic feats.

For non-shugenja, once per day you may spend a Void Point to prevent a spell of that element from affecting you. You may not use this feat to protect yourself from spells of a level equal to or greater than half your character level (rounded down).

TOUCH OF THE CRYSTAL CAVE

(SECRET LORE FEAT)

The purity of the Crystal Cave suffuses your soul and body, rendering you nearly immune to outside influence.

Clan: Dragon

Prerequisite: Void Use

Once per day you may gain SR equal to your Character Level plus your personal honor. This SR cannot affect spells that create physical manifestations to affect you, such as a *fireball* or *wall of stone*. The SR lasts for a number of rounds equal to your maximum Void.

SPIRIT BINDING

(10 POINT ADVANTAGE)

Characters with this Advantage have a natural understanding of the Tamori's technique of fusing elemental spirits with the soul of the shugenja. Whenever the shugenja casts a Summon spell of an element, he may make any number of Raises and forego the normal effects to fuse the kami summoned with his own spirit or that of another. If used on himself, the shugenja carries the spirit of the kami for one hour and may at any time use the power of this kami (once) to gain a Free Raise on an innate ability as it is cast. The innate ability must be of the same Elemental type as the Summon spell initially cast, and must be of a level lower than the number of Raises made when the Summon was cast.

In addition, if the kami is fused with the spirit of another, the shugenja may perceive the world with the senses of the target for the duration of an hour. The number of Raises required when this spell is cast equals the targets Insight Rank.

TOUCH OF THE FURNACE

(10 POINT ADVANTAGE)

You have been blessed by a ritual in the Furnace, the hidden chamber of the Tamori. The power of a kami is permanently fused with your soul, granting you its power. Choose an elemental type (Air, Earth, Fire, or Water). If this Advantage is taken by a shugenja, that shugenja chooses one of his innate

abilities of that elemental type and is not of the highest mastery level he can currently cast of that element. Once per day, the shugenja may cast that spell without a roll but not gain the benefits of any Raises (including Free Raises) on the casting. The spell cast does not count against your number of spells for the day.

Non-shugenja may once per day spend a Void Point and make a contested roll comparing their relevant Elemental Ring against that of the caster's to prevent a spell of that element from affecting them. They may not use this feat to protect themselves from spells of a mastery level equal to or greater than their Insight Rank.

TOUCH OF THE CRYSTAL CAVE

(7 POINT ADVANTAGE)

The purity of the Crystal Cave suffuses your soul and body, rendering you nearly immune to outside influence. Characters taking this Advantage choose one of their Elemental Rings. Whenever that character is targeted by a spell, that Elemental Ring is considered to be double its actual value for the purpose of raising the TN of the casting (if applicable).

NEW SPELLS

HONOR'S GROUND

Evocation

Level: Shu 4 (Earth)

Components: V, S, DF

Casting Time: 1 action

Range: Personal

Area: 30 ft. square centered on you

Duration: 1 round/level

Saving Throw: Will negates

Spell Resistance: Yes

This spell requires you to cast it while in contact with the ground and standing on a surface of natural stone, earth, or similar material. You draw out the blessings of the Earth kami upon those who are pure of spirit as long as they remain touching the ground and in the area of effect. All honorable creatures in the area of effect gain a sacred bonus to their attack rolls, damage rolls, and armor class equal to their honor. Dishonorable creatures suffer a sacred penalty to their attack rolls, damage rolls, and armor class equal to 4 minus their honor rating. This penalty is increased by one if the creature has any points of Shadowlands Taint.

AVIL OF THE KAMI

Transmutation

Level: Shu 3 (Earth)

Components: V, S, DF

Casting Time: 1 hour

Range: Personal

Target: You

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

You may cast this spell to fulfill the requirement of casting any one spell of 5th level or lower necessary for making a magic item. Using this spell in place of a normal casting of a spell adds 2% to any gold and experience cost already associated with the item.

EARTH'S TOUCH

Abjuration

Level: Shu 1 (Earth), Drd 1

Components: V, S, DF

Casting Time: 1 minute

Range: Touch

Target: Plant touched

Duration: 1 day

Saving Throw: None

Spell Resistance: No

This minor blessing was developed by the Tamori early in the founding to deal with the barren landscape around them. This spell affects one touched plant (no larger than a six foot tall pine tree) to survive for a single day as if it were nourished in fertile, moist soil. The plant must be rooted in the ground in some fashion — the Tamori use this to plant things in carved out holes in the rocky terrain and cover the roots with crushed rocks. As the spell requires plants with already formed roots, the Tamori cannot use this to turn the mountainsides into veritable rice paddies and forests. However, the slow process of importing uprooted plants to the area and maintaining them with this spell has worked quite well. With proper use of this spell, the shugenja family has been able to make leaps in recovering land for food production.

STANCE OF THE MOUNTAIN

Transmutation

Level: Shu 2 (Earth)

Components: V, S, DF

Casting Time: 1 action

Range: Touch

Target: Creature Touched

Duration: 1 round/level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes

The target of this spell gains the endurance of the mountains, shrugging aside blows that could kill lesser men. You grant the target a DR of X/+1, where X is the target's personal honor. This enhancement will not affect creatures already benefiting from any other form of damage reduction, or creates with the Shadowlands Taint. This protection rises to X/+2 at 8th level, X/+3 at 12th, and X/+4 at 16th level.

BREATH OF HEAVEN'S FIRE

Evocation

Level: Shu 3 (Fire)

Components: V, S, DF

Casting Time: 1 action

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

Effect: Bolts of fire

Target: Up to three creatures, no two of which more than 60 ft. apart

Duration: Instantaneous

Saving Throw: Reflex half

Spell Resistance: Yes

A blast of fire emanates from your mouth, evoking the symbol of the Dragon Clan's totem. The bolt strikes its target unerringly, dealing 2d6 fire damage in addition to holy damage dependent on the target's personal honor. There is one die of holy damage for each caster level you possess, to a maximum of ten dice. The type of holy damage dice is dependent on the target's personal honor, as follows:

Target's Personal Honor	Die Type
0	1d12
1	1d10
2	1d8
3	1d6
4	1d4
5	None

Creatures with the Shadowlands Taint are always considered to have two less (to a minimum 0) personal honor for purposes of this spell.

Targeting multiple creatures with this spell causes the number of holy damage dice to be split in half and thirds, respectively (rounded down), any way the caster desires, though multiple bolts always deal 1d6 fire damage a piece. For example, an 8th level shugenja casting this spell would be able to target one creature for 2d6 fire damage then 8 holy damage dice, or two creatures with bolts dealing 1d6 fire damage and 4 holy damage dice, or three creatures with bolts dealing 1d6 fire damage and 2 holy damage dice.

EARTH SPELLS

ANVIL OF THE KAMI

Range: None
Mastery Level: 2
Duration: Instantaneous
Area of Effect: One target weapon

This spell requires one hour of preparation and meditation to cast and is only used in conjunction with forging a steel weapon. Upon completion, the casting shugenja must spend one experience point as the final part of this spell. Use of this spell allows a shugenja to gain a number of Free Raises on the Weaponsmithing skill check equal to his honor rank. The number of Free Raises may not exceed the shugenja's Insight Rank or Earth Ring.

EARTH'S TOUCH

Range: None
Mastery Level: 1
Duration: One day
Area of Effect: One target

This minor blessing was developed by the Tamori early in the founding to deal with the barren landscape around them. This spell affects one touched plant (no larger than a six foot tall pine tree) to survive for a single day as if it were nourished in fertile, moist soil. The plant must be rooted in the ground in some fashion — the Tamori use this to plant things in carved out holes in the rocky terrain and cover the roots with

crushed rocks. As the spell requires plants with already formed roots, the Tamori cannot use this to turn the mountainsides into veritable rice paddies and forests. However, the slow process of importing uprooted plants to the area and maintaining them with this spell has worked quite well. With proper use of this spell, the shugenja family has been able to make leaps in recovering land for food production. It is possible that after many years, the Tamori could use this method to end the Dragon's ever-present food production issues.

HONOR'S GROUND

Range: None
Mastery Level: 3
Duration: One minute
Area of Effect: Thirty foot radius

This spell requires you to cast it while in contact with the ground and standing on a surface of natural stone, earth, or similar material. You draw out the blessings of the Earth kami upon those who are pure of spirit as long as they remain touching the ground and in the area of effect. All honorable creatures in the area of effect gain a bonus to their attack rolls, damage rolls, and TN to be hit equal to their honor rank. Dishonorable creatures suffer a sacred penalty to their attack rolls, damage rolls, and TN to be hit equal to 4 minus their honor rating. This penalty (or bonus) is increased (or reduced) by one if the creature has any points of Shadowlands Taint, and such characters with a carapace rating have that carapace reduced by one.

STANCE OF THE MOUNTAIN

Range: None
Mastery Level: 4
Duration: One hour
Area of Effect: One target

The target of this spell gains the endurance of the mountains, shrugging aside blows that could kill lesser men. You grant the target a Carapace equal to the target's personal honor. This enhancement will not affect creatures already benefiting from any Carapace, or creates with the Shadowlands Taint.

FIRE SPELLS

BREATH OF HEAVEN'S FIRE

Range: 60 feet
Mastery Level: 4
Duration: Instantaneous
Area of Effect: One to three targets

A blast of fire emanates from your mouth, evoking the symbol of the Dragon Clan's totem. The bolt strikes its targets unerringly; dealing wounds equal to twice your Fire Ring, plus 1k1 damage for every rank of honor the target is below 5. Creatures with the Shadowlands Taint are always considered to have two less (to a minimum 0) personal honor for purposes of this spell's damage.

CHAPTER FOUR:

THE THREE ORDERS

THE PATH OF ENLIGHTENMENT
PART FIVE

Otomo Taneji quietly shut the door of the teahouse behind him and took a quick glance around the interior. A merchant and his peasant bodyguards sat at one table, a solitary ronin at another, and Fuzake Sekkou sat at a third. The rest of the room was unoccupied and silent. The courtier took a deep, relieved breath and moved to sit across from Sekkou. A serving girl appeared to serve a cup of steaming tea, which Taneji now sipped carefully.

"Taneji-san," Sekkou said, nodding amiably. "It is good to see you again. I have not seen you around Kyuden Hitomi of late."

"I keep to my rooms as much as possible," Taneji replied. "A servant told me of a teahouse frequented mostly by travelers, so I came here hoping to escape their madness." Taneji looked around sharply, as if expecting an *ise zumi* to creep out of the shadows behind him.

"Madness?" Sekkou laughed. "I do not understand. What is so bad about the Dragon?"

Taneji scowled. "As much as try, I cannot understand them. Everything is a riddle, a parable, or a puzzle. Nothing is as it seems. Even worse, they seem to take some delight in my perpetual confusion. The Empire may call the Scorpion the Clan of Secrets, but I have far less difficulty understanding the Bayushi courts than I do these Dragon temples."

"Do you really find it so intolerable?" Sekkou asked. "I find their ways refreshing."

"You would," Taneji said acerbically. "I cannot shake the feeling that the Dragon always know more than they say."

"You did not find the Phoenix lands so uncomfortable," Sekkou replied. "Magic and prophecy are far more common there."

"But the Phoenix keep magic in its place," Taneji said quickly. "And that is the point! Here, mysticism is a part of everything. One never knows when one faces a simple peasant or a monk blessed with mystical tattoos that allow him to see ghosts and call down the fires of heaven. Did you know that their Champion can turn into a dragon?"

"I have heard that rumor, yes," Taneji said, smirking.

"I realize that we live in a world of powerful mystical forces, Sekkou. I know, behind the veil of the Spirit Realms there are forces that I do not comprehend. Here, every so often, I catch a glimpse of what is behind that veil. I would rather it remain in place."

"That reminds me of a story Matsuo told me," Sekkou said. "A tale of two monks, a Hitomi and a Togashi, who sought the wisdom of an old Hoshi master."

"A Dragon parable?" Taneji asked suspiciously. "If you plan to tell me one of Matsuo's stories, I fear I shall need something stronger than tea to bear it."

"Hear me out," Sekkou said, holding out one placating hand. "This Hoshi monk lived on an island at the center of a large lake, far too deep and turbulent for any ordinary man to swim across. The Hitomi immediately began to exercise, building his strength and endurance so that he could swim across. The Togashi sought his answers within, focusing his mind and his magic so that he could levitate himself across the lake. After many years, they were ready. The Hitomi braved the waves and, after a difficult swim, reached the island. The Togashi drew upon vast reserves of will heretofore unrecognized within himself, and with great difficulty

was able to reach the opposite shore. There, the old Hoshi master greeted them kindly and asked one question."

"And what was that?" Taneji asked.

"Why did you not simply circle around to the other side of the lake? The ferry only costs two zeni."

Taneji frowned deeply. "This is why I hate Dragon parables," he said. "Are we meant to see the Hoshi as wise and the other two monks as foolish? Think about it. The Hitomi, for all his strength, and the Togashi, for all his wisdom, both missed the most obvious solution but in their quest to find the old Hoshi, they gained power and wisdom that even he did not possess, for he took the easy path. The story is flawed."

Sekkou smiled. "Life is flawed, and that is the point. The story is a parable for itself."

Taneji scowled at Sekkou.

"Think about it. The island symbolizes the point of the story. The two monks seek to find reason and meaning. At the end, they discover that there is no reason, there is no meaning. Even yet, they have learned something. And that is the point of the story. The only meaning in anything is the meaning you give it. And this is learning. It is not the tale that teaches the lesson, but what we take from it. You think that you have learned nothing from the Dragon; I think that you have learned more than you think, Taneji. You will walk away from these mountains a wiser man."

"And you will walk away from this place far more dangerous than you were before, Euzake," Taneji replied. "You always talked too much, but now you are tainted with the Dragon's enlightened madness as well."

Sekkou chuckled.

"Are you laughing at my discomfort, Monkey?" Taneji asked archly.

"I am laughing at us both, Taneji-san," he replied mildly. "The irritation and confusion you feel here in Dragon lands is much the same thing I used to feel when surrounded by politicians. I think we have both broadened her horizons during this journey, Taneji-san."

"I think I preferred when they were narrow," Taneji said dryly.

"Well," Sekkou replied, lifting his teacup, "as our Togashi hosts say, to learn is to climb a mountain..." Sekkou caught Taneji's glare and ended the proverb midway. "Let us say that perhaps we have come to understand one another... at least inasmuch as we understand that we do not understand each other... and leave it at that."

"I will drink to that," Taneji said, lifting his own cup in reply.

THE THREE ORDERS' PROVINCES

Though they are technically three separate families, the combined area ruled by the orders of Hitomi, Togashi, and Hoshi (also called the Three Orders) occupy less territory than most single families. The small territory these families occupy is due in a large part to the unique nature of these three families. The Three Orders are monastic sects as much as they are Great Clan families. Members of these families are not only allowed to observe the duties of a monk while retaining their samurai status, but in many cases they are expected to. The daimyo of each order is also a prominent and respected member of the Brotherhood of Shinsei. The Dragon Champion himself is a

student of the Tao, and defers to the elder monks of the Brotherhood in religious matters.

Because of their ascetic nature and unusual traditions, the Three Orders do not govern a large area of the Dragon provinces. They recognized that other clans often have trouble dealing with the fact that many of their members are both monk and samurai. In addition, many of the ranking members of these families take lifelong vows of poverty, leaving them unprepared to deal with many of the intricacies of trade and economics that governors must deal with. For the most part, the Three Orders avoid becoming entangled in politics. Wherever possible, the Hitomi and Togashi appoint Mirumoto or Kitsuki advisors in political positions within their provinces, leaving their monks free to contemplate the mysteries of the universe.

The order of Hoshi is unusual among Great Clan Families, as they are technically not recognized as a Great Clan Family. Technically, the Hoshi are an order of ronin. While Emperor Toturi I recognized their family name, they never swore fealty to the Dragon Clan. Instead, this strange family of ronin-monks specifically follow the teachings of Togashi Hoshi. It is their duty to maintain a balance between the Togashi and Hitomi, and the Hoshi found it easiest to do so without creating entangling alliances within the Dragon Clan. As a family founded on balance and harmony, they stand apart from the Dragon.

The lands where the Three Orders make their home are the most rugged in all of Rokugan. Their castles and monasteries are tucked among high mountain peaks. The roads are intentionally ill tended, as the Orders value their privacy. There are few natural resources of any true note in these lands save for the rare gold mine. Nonetheless, visitors are frequent, as pilgrims from across the Empire brave the daunting terrain to seek the Dragon's wisdom.

MAJOR THREE ORDERS HOLDINGS

The Three Orders do not generally concern themselves with economics. Such duties are better left to the Mirumoto, Tamori, and Kitsuki. The lands they dwell in have precious little to offer in the way of natural resources, though they are of great spiritual significance to the clan. For this reason, most major holdings in this area are temples, monasteries, or mines.

KYUDEN HITOMI / KYUDEN TOGASHI / THE HIGH HOUSE OF LIGHT

(LOCATION D4)

Originally named Kyuden Togashi, the home of the Dragon Champion was renamed after the Day of Thunder, when Hitomi seized control of the Dragon Clan and banished the Togashi order from the clan. Shortly after she ascended to the Celestial Heavens as Lady Moon, the Togashi were reinstated to their position in the clan. Upon rebuilding their temples in the mountains, they resumed calling the castle Kyuden Togashi. Simultaneously, the Hitomi order continued to refer to the castle as Kyuden Hitomi.

Neither Togashi nor Hitomi monks take any offense at the castle being referred to by the other name. Hoshi monks, in fact, complicate matters by referring to the castle as Kyuden Togashi during the day and Kyuden Hitomi at night. The rest of the clan more or less uses the two names interchangeably. All members of the clan understand that the castle has two names, and generally do not argue if a speaker chooses to refer to the castle by one name rather than the other. The High House of Light is also an acceptable name, and is generally used by rare visitors from outside the clan who do not wish to cause offense by using the wrong name.

The High House of Light is an impressive structure. It is the largest and most defensible monastery in all of Rokugan. The castle has been sculpted directly from the face of an enormous mountain, one of the highest in the Great Wall of the North. There are no easy roads leading to the High House of Light; each who dwells or visits there is expected to find his or her own path.

The interior of the palace is vast, containing countless temples, shrines, and meditation chambers. Since the formation of the Three Orders, the castle has been carefully divided between members of the three Dragon sects. Though each operates in harmony with the others, each has a distinct claim on separate areas of the palace.

THE ORDER OF HITOMI, LADY OF THE MOON

The kikage zumi dwell in the lowest levels of the High House of Light, a series of cramped, dimly lit passageways used as storage during Togashi's reign. The hallways of the kikage zumi are open to visitors, though most are dissuaded by the Hitomi order's violent reputation.

The monks of Hitomi spend their days alternating between rigorous exercise and silent meditation, often indulging in one or the other until they collapse from exhaustion. On nights when the full moon, the Order of Hitomi emerge from their labyrinthine tunnels to bask in the radiance of their Lady. On these nights, the Togashi and Hoshi monks generally remain indoors, leaving the Hitomi to enjoy their mysterious rituals in solitude.

HITOMI HOGAI

[Fighter 4/Monk 4; Kikage Zumi 3]

Hida Hogai first arrived among the order of Hitomi shortly before the fall of Otosan Uchi. He was the result of a hostage exchange between the Dragon and Crab, intended to foster good diplomatic relations between the clans. Less than one week after he arrived at the High House of Light, Hogai felt the Lady's call and developed swirling black tattoos over his chest and arms. He immediately shaved his head, joined the order, and never looked back.

As a former defender of the Kaiu Wall, Hogai's martial prowess and knowledge of the Shadowlands have served his new clan well. Even before he felt the call he was incredibly strong, and his tattoos have only increased his strength. Though he has only been with the Dragon a short time, he has already accrued a reputation for incredible ferocity in battle. He was one of a handful of Dragon who accompanied Togashi Satsu on his quest to retrieve Togashi's Daisho, and was deeply impressed by the Dragon Champion's wisdom and courage. Hogai is unfailingly loyal to Satsu, and will violently defend any slight to his daimyo's honor.

THE ORDER OF TOGASHI, THE ETERNAL DRAGON

The ise zumi occupy the highest levels of the High House of Light. Many of their meditation chambers open onto plateaus on the mountainside, exposing the monks to the sun, wind, and elements. The monks keep precise daily rituals of prayer, meditation and exercise, and do not alter their rituals even if the mountains are torn by snowstorms or freezing wind. In fact, the Togashi look forward to such adversity; they believe it is a sign that the elemental spirits have come to join them in their prayers.

The halls where the ise zumi dwell also serve as diplomatic quarters for the rare visitors that endure the trip to the High House of Light. These guest quarters are extremely luxurious, rivaling the comforts of Kyuden Doji and Kyuden Seppun. Those guests who choose to indulge in the comforts of the quarters may wait many weeks before finally gaining an audience with the Dragon Champion. Those who voluntarily forego the quarters and live among the monks to dwell in their humble quarters and participate in their daily rituals gain Lord Satsu's respect and are admitted to see him in short order.

TOGASHI SUTERO

[Inkyo 8; Ise Zumi 3]

Sutero is one of the wisest and most respected monks of the Togashi Order. In his youth, he was a Shintao monk who, impressed by the heroic exploits of the ise zumi, climbed the mountains to the High House of Light and swore fealty to Togashi Yokuni. During the Togashi purge he aided many Togashi in finding sanctuary in the Brotherhood's monasteries.

HIGHWAYS OF THE THREE ORDERS' PROVINCES

No Road (Connects D1 to D4, D4 to D2, and D4 to D9) — For many centuries it has been repeatedly stated that "no road leads to Kyuden Togashi." This is technically true, as there are no clear, organized roads as the Empire generally defines them. Instead, there are a series of rough mountain paths, relatively clear passes, and mountain areas less difficult to climb than the surrounding terrain which the Three Orders favor when coming and going from Kyuden Hitomi. Members of the Three Orders wryly refer to these paths as "No Road."

Yamasura Road (Connects D1 to D6) — The only regularly traveled road in Dragon lands. Imperial Magistrates journey along this road to High Wall Village, where they meet with representatives of the Three Orders to collect annual taxes or deliver Imperial proclamations.

Yokuni's Path (Connects D2 to D3) — This small road was once known as Longevity's Path, for the monks of Fukurokujin Seido often utilized it to travel to and from Champion Shrine Village. After Togashi Yokuni gave his life against Fu Leng on the Day of Thunder, this road was renamed in his honor.

Following the Battle of Oblivion's Gate, Sutero was one of the loudest proponents of peaceful coexistence with the Hitomi. Sutero knew that the Togashi purge had not been the fault of the family as a whole, but due to the malevolent influence of Kokujin. To punish and cast out the Hitomi as they had once purged the Togashi would only compound the evil that Kokujin had begun. Only through understanding one another would the Dragon be as they once were.

Sutero has not ventured forth from the High House of Light in nearly a decade. Though acolytes keep him informed of events in the Empire beyond, and he is tempted to travel out and help put an end to the Empire's troubles, he realizes that his place is here. He ranks among Togashi Satsu's most valued advisors, and some would even go so far as to say that he is the founder of the modern Order of Togashi.

THE ORDER OF LORD HOSHI, THE CELESTIAL WANDERER

The tsurai zumi are a small order, and have no designated headquarters within the High House of Light. Instead, they occupy many small shrines and quarters scattered throughout the Togashi and Hitomi levels. The Hoshi venture freely between the Hitomi and Togashi monks, participating in the rituals of both. They seem to have no private rituals of their own, but in fact their participation in the lives of both orders is, in effect, a ritual. To understand the ise zumi and kikage zumi and maintain harmony between them is the ultimate goal of the tsurai zumi, and it is a duty at which they excel.

The Hoshi family have lost surprisingly little status since Togashi Hoshi departed the High House of Light. The Three Orders understand that Hoshi was needed in the realms beyond the mortal realm, and that while he is gone the tsurai zumi continue to serve the Dragon in his place. While they are not technically members of the Dragon Clan, the monks of Hoshi are extended all the rights and respect of true brothers and sisters in the clan.

HOSHI TADAO

[Shugenja 8; Tamori Shugenja 3]

Tadao was once a Tamori shugenja of minor note, one of many who served in the Tamori foundries researching new types of mitsugusuri. One evening he was visited by a horrifying dream, in which Togashi Hoshi left the mortal realm and was beset by armies of demons. He feared few among his family would believe him, concerned as they were at the time with their war against a Phoenix. Without a second thought, the old shugenja made the dangerous journey to the High House

of Light, setting out in the dead of winter. He collapsed on the steps of the castle, near death, and was dragged inside by worried Hoshi monks.

Tadao recovered, and learned that all he had seen had already been foretold by Hoshi himself. The Dragon Champion not only knew of the threats that awaited him in the celestial realms. Hoshi's power had grown to the point that his responsibilities extended beyond the mortal realm; it fell to him to travel the Dragon Road and help restore balance to the Celestial Order. All the same, Hoshi was impressed by Tadao's actions. Not only was his vision of the future clear, but he possessed the courage and determination to warn Hoshi even at the risk of his own life. Hoshi asked Tadao if he would accept the tattoos of a tsurai zumi and join the Order of Hoshi.

Tadao eagerly agreed, and since has acted as something of a go-between for the order and their missing founder. Sometimes Tadao receives messages from Lord Hoshi, warnings of the future or advice when the Order is in doubt. This ability to communicate with Hoshi even in the far-flung Spirit Realms has made Tadao one of the most valued members of the Order, and he has adjusted quite well to life among the humble monks.

THE TOGASHI TESTING GROUNDS

Though named after the Kami Togashi, this area is by no means restricted to the Order that follows him. The Togashi Testing grounds are an area of the mountains just beyond the High House of Light, the most rugged and inhospitable terrain in all the Dragon provinces. Tattooed monks patrol the edges of this area, warning any travelers to avoid the perilous peaks.

Venturing into the Togashi Testing Grounds alone is tantamount to suicide. The cliffs are sheer, the weather is severely cold even in the summer, and avalanches are frequent. Powerful predators make their home in the cliffs, including cougars, bears, and even a tribe of feral zokujin. Supernatural threats are also common, as trickster spirits take great delight in wandering the peaks and bringing torment to those who pass through here. Some of the more malevolent varieties take joy in causing snowdrifts to bury solitary travelers, or taking the form of humans to get the tattooed men confused and lost.

In the meantime, these lands have been set aside as a training area for newly tattooed monks. It is, in a technical sense, the largest dojo in all of Rokugan and also perhaps the most deadly. The Kami Togashi named these lands as the dojo for all those who bore his mystic tattoos, and even used his own magic to "unshackle" the nature spirits in the area, making them more random and chaotic than normal. This is not an area for novices; only the most confident and powerful tattooed men dare enter here. The wise do not enter alone, and occasionally even some of the strongest do not return.



Those tattooed monks who survive a passage through the Togashi Testing Grounds receive a special badge to display their capabilities. This badge is a (non-magical) tattoo of a dragon scale on the tattooed monk's body for every day he survived in the Testing Grounds.

HITOMI HYOTARU, MASTER OF THE TESTING GROUNDS

[Monk 14; Kikage Zumi 5]

Hyotaru was among the first to take the Hitomi name after the Second Day of Thunder. Though Hyotaru was disturbed by his Lady's madness, he was never disloyal to her and aided in purging the clan of the Togashi. When he later realized that it was Kokujin's dark influence that had driven his Lady to such evil acts, Hyotaru felt terrible remorse. He felt that he had not served loyally enough in protecting Hitomi from corruption. Shortly before the Battle of Oblivions' Gate, he banished himself to the depths of the Togashi Testing Grounds, hoping that perhaps he would die there and be forgotten.

Much to his surprise, Hyotaru survived. He soon mastered the hostile terrain and became incredibly adept at survival. Soon, he began to act as a guide for others, helping them learn to deal with a hostile world.

Hyotaru is immediately recognizable, as he is covered head to toe in tiny black dragon scale tattoos. His original mystical tattoos are overwhelmed and lost in the design. Hyotaru no longer keeps track of the days he survived within the Testing Grounds, and while he respects nature's power he is not afraid there. He considers it his home, in fact and is actually rather intimidated and confused by the 'normal' world beyond.

TEMPLE OF THE SUN

The Temple of the Sun is one of the newest temples in Dragon Clan lands, but it is already among the largest. Legend holds that it was founded on the Lord Sun's displeasure at such evil powers as the Dark Oracle of Fire causing pain and suffering in mortal lands. He thus dispatched his ancestor, Osano-Wo, to seek out mortals and grant them his blessings. Seven Dragon, one for each day that the sun rises, were each given a tattoo of a rising sun to represent Lord Yakamo's power. These seven Guardians of the Sun now dwell in the Temple of the Sun much of the time. Occasionally, one or more of them will receive a celestial vision from Lord Sun and set out to correct an evil in the land. One of these seven, Hitomi Maya, was instrumental in Agasha Tamori's final defeat. Upon completion of her mission, she quietly returned to the Temple of the Sun, ignoring all glory and accolades for her accomplishment, and took her place among her brethren once again.

TOGASHI NYIMA, MASTER OF THE TEMPLE

[Inkyo 12; Seven Fortunes Monk 4]

Nyima was a relative unknown among the Order of Togashi before the day he met Osano-Wo. Since becoming master of the Temple he is now a dynamic, visible member of the order. Some would call him obsessive in his quest for justice, often appearing in the most unlikely corners of Rokugan to fight for hopeless causes. The other six Guardians of the Sun often have difficulty keeping up with Nyima's boundless zeal. Many wonder where he draws the fire for his crusade against injustice, and in truth even Nyima would have difficulty accurately describing why he does the things he does.

ORDERS OF THE DRAGON

In the generation since the death of Togashi Yokuni and heavenly ascension of Lady Moon (and the publication of Way of the Dragon) several changes have come over the monastic orders of the Dragon Clan. No longer are all mystic tattooed monks members of the Togashi family, and no longer are they all ise zumi. Each order has profound philosophical differences, though all are united in a deep loyalty to the Way of the Dragon and a profound respect for those who display courage and honor. Each order obtains their tattoos in a different manner, and each focuses the mystical power of their tattoos in a different manner. The Three Orders of the Dragon Clan are now as follows:

THE ORDER OF TOGASHI

These monks follow the teachings of Togashi, Kami and founder of the Dragon Clan. They embrace a philosophy of enlightenment through spontaneity, and value humility, compassion, and a sense of humor. Those outside the Togashi sometimes view their members as unpredictable or even insane. Ise zumi are charming and affable, but turn up in unlikely places. The same Togashi might appear at an Otomo courtier's wedding one week and join a group of bandits the next, merely out of a desire to find new experiences. Some Togashi purposefully seek out situations in which it will be difficult to maintain their monastic vows. A Togashi who has taken a vow of chastity, for example, may seek out employment as a guard in a geisha house in Ryoko Owari. A Togashi who has taken a vow against killing might offer his services as an advisor to a Matsu general. Sometimes the Togashi seek out these situations merely to test their strength of character. Sometimes they perform these duties as an example of virtue and honor for others. Sometimes their actions are a mystery even unto themselves, as many Togashi simply travel where their whims take them.

The tattooed men of this order are called ise zumi, and their powers tend to focus on healing, positive energy, and fire. Certain members of this order have such mastery over the power of their tattoos that they can inscribe mystic tattoos upon others using ink containing their blood. In the Order of Togashi, this power is only found in truly ancient ise zumi (at least two centuries old) and in Togashi Satsu, the grandson of Togashi.

Mostly, it goes back to his encounter with Osano-Wo, the Fortune of Fire and Thunder. Nyima does not speak of the meeting often, for he knows that others are often confused and disturbed by the thought that gods walk among mortals at a whim. Even so, the memory remains with him. What he recalls most is the god's quiet anger. He remembers how disturbed Osano-Wo was that the minions of Jigoku could run unchecked across the Empire. Osano-Wo was not enraged so much by the destruction they caused, but that the rules of the Celestial Order barred him from taking too much personal action in the mortal realm. In a manner of speaking, it seemed, the gods needed mortals as much as the mortals needed them. The idea that without a frail mortal like himself

the gods might fail is peculiar to Nyima, so he simply pushes it out of his mind and throws himself into service with every fiber of his being.

ORDERS OF THE DRAGON (CONTINUED)

THE ORDER OF HITOMI

The Order of Hitomi is the most feared and misunderstood of the Three Orders. They follow the teachings of Hitomi, Lady Moon, the Dragon Thunder. They embrace the philosophy of attaining enlightenment through physical and mental hardship. Members of this order seek out impossible challenges through which to prove their worth, and as a result the Hitomi have a reputation for violence. The Hitomi consider strength of body and strength of mind the greatest of virtues. Ironically, they also respect subtlety — those who possess great power but use it cautiously are true masters among their order. The tattooed monks of this order — also called *kikage zumi* — bear tattoos that reflect their beliefs. Hitomi tattoos frequently increase the wearer's strength, inspire powerful rage, or control shadows.

Though Lady Hitomi personally tattooed the founders of this order, the Hitomi no longer choose to gain a *kikage zumi's* tattoos, they are chosen by Lady Moon. A person who gains Lady Moon's favor might spontaneously develop *kikage zumi* tattoos; some are even born with them. In most cases these individuals are already monks serving in the High House of Light, but not always. Rarely, even non-Dragons gain the *kikage zumi* tattoos and are directed by the Moon Goddess to join their brethren in the bowels of *Kyuden Hitomi*. These outsiders are immediately granted the Hitomi name and welcomed as brothers and sisters of the order.

THE ORDER OF HOSHI

Until recently, these monks were led by the Dragon whose name they bear. When *Togashi Hoshi* departed the mortal realm to begin his celestial wanderings, the order continued to follow his teachings. The Hoshi are the smallest of the Three Orders. They embrace a philosophy of enlightenment through balance and moderation. They see the *Togashi* and the *Hitomi* as the embodiment of dissonance, and maintaining harmonious relations between the two families is their greatest challenge. To the Hoshi, patience is the greatest of all virtues. Power, wisdom, and all other virtues are of little worth if one cannot master patience.

Tattooed members of this order are called *tsurai zumi*. Their tattoos focus mainly on enhancing perceptions or allowing the *tsurai zumi* to exist in harmony with the environment. Members of the Hoshi family gain their tattoos directly from *Togashi Hoshi*. Once per year, three members of the Hoshi are summoned to the peaks of the Dragon mountains by Lord Hoshi, where they are granted their mystical tattoos.

ADVENTURE HOOK

Challenge: While wandering through the mountains, the party discovered an injured monk. The monk bears a rising sun tattoo upon his chest, and is near delirious from injury. If the characters cannot treat his wounds, he begs them to return him to the Temple of the Sun before lapsing into unconsciousness. If they can help him, he introduces himself as *Togashi Magobei* and asks for their help.

Focus: *Magobei* left the temple seeking a den of *tsukai*, but was ambushed only miles from the Temple. Apparently a cell of *Bloodspeakers* stumbled on to the fact that *Yakamo* is aiding the Guardians of the Sun with *Celestial Visions*, so they are doing all within their power to ambush and murder the guardians one at a time. If the party helps *Magobei*, the *Bloodspeakers* will harass them all the way back to the temple. The *Bloodspeakers* target *Magobei* above all other enemies, seeking to kill him at any cost.

Strike: If *Magobei* survives, he will ask the party to aid him and the other guardians in wiping out this new threat. If they do so, they will earn the friendship of this powerful temple. If *Magobei* should die, but the party returns his body to the temple intact, they will also have the gratitude of the Guardians for not leaving their brother to be defiled. If the GM is feeling adventurous, perhaps a PC might even be chosen as the recipient for a rising sun tattoo, becoming a new agent of the Guardians.

MINOR THREE ORDERS HOLDINGS

Again, as the *Togashi*, *Hoshi*, and *Hitomi* do not concern themselves with worldly matters, their worldly holdings are few and far between. Minor holdings tend to be scattered farming communities, temples to lesser Fortunes or ancestors, or points of natural interest.

TAKAIKABE MURA

(LOCATION D1)

The Dragon lands are renowned for being peaceful and remote. There are many places in the mountains where someone who wishes to step away from the rigors of politics and conflict could retreat for a peaceful, if arguably uneventful, life. *Takaikabe Mura* is just such a place, though it attracts a particular sort of person. *Takaikabe Mura* is a home for the dishonored. When a samurai is shamed and subsequently exiled from the Empire, some measure of that shame falls upon their family as well. Many of these individuals retire from their clan and gravitate away from the public eye, eventually ending up in *Takaikabe Mura*.

Unlike *Kibukito*, a similar settlement in Unicorn lands, the tendency of *Takaikabe Mura* to attract the family of exiles is much more surreal. *Takaikabe Mura* is not particularly close to the normal routes by which exiles leave the Empire. It is not on any well traveled roads and is only a footnote on Imperial maps. However, every month a few more shamed souls wander in, not certain why they came or how they discovered this place. The residents always accept newcomers into the

community without a second thought. They have formed a happy, friendly community with one unspoken rule — no one ever asks anyone else how they came to dwell in Takaikabe Mura.

The Tamori family only recently discovered the strange coincidence that so many shamed samurai come here. That it is some supernatural effect is indisputable, but it is unlike anything the Tamori have seen or recorded in their archives. The people of the village realize it is peculiar that so many with similar backgrounds dwell together in so remote a place, but they seldom dwell upon it unless an outsider mentions the fact to them. This, the Tamori believe, is another facet of the strange enchantment over the village.

VASSALS OF THE THREE ORDERS

As the Togashi, Hitomi, and Hoshi families are not samurai families in the traditional sense, they do not have vassal families. Due to their size and relatively subordinate position, the Hoshi might be considered vassals of the Togashi and Hitomi families, but the Hoshi are an independent order in and of themselves, in a very technical legal sense not even true members of the Dragon Clan.

In the area of vassal families, as in so many areas where the Three Orders are concerned, the usual rules and traditions simply do not apply.

TAMORI HAYATO

[Shugenja 7; Tamori Shugenja 3]

A former student of Tamori Chosai, Hayato developed an interest in Taikakabe Mura shortly after his gempukku. Unlike most other Tamori, who simply studied the village for a time and then moved on, he has been here for more than a decade recording his findings. Hayato theorizes that this area has a strong connection to Yume-do, the Realm of Dreams, the most mysterious of all Spirit Realms. He believes that some force in Yume-do draws the exiles here, allowing them to forget their shame for a time while they slumber so that they may function more effectively during the day. Whether this force is benevolent or is drawing upon their pain for some nefarious purpose, Hayato cannot say for he is uncertain if it is the result of a natural phenomenon or a spirit.

Ironically, Hayato's studies have become more unfocused of late. When he was told that his former teacher, Tamori Chosai, became the new Dark Oracle of Fire and was banished from Rokugan a strange lethargy came over him. He is unable to focus on his studies and is no longer quite so interested in why the people in Takaikabe Mura act the way they do. He only knows that whenever he leaves the village, he no longer feels as happy and centered as he once did. Somewhere, at the back of his mind, the scholar within Hayato realizes that he is falling under the village's spell but he is uncertain if there is anything he can do about it — or whether he would want to halt the process if he could.

TOGASHI'S SEAT

Located in the wilderness near Takaikabe Mura, Togashi's Seat is a large stone roughly shaped like a chair. Legend holds that before the second Day of Thunder, Togashi Yokuni came to this clearing and sat upon this chair for seven days and seven nights, never speaking, resting, eating, or sleeping. He merely stared to the southwest with an unreadable expression and prepared for the battle ahead. Many other Dragon came to meditate with their lord, and by the time his meditations were done a small army of Dragon had gathered to march upon Otsan Uchi.

When Yokuni was revealed as the true Dragon Kami, Togashi, and died in battle versus Fu Leng, the stone was proclaimed sacrosanct. It has not been touched in decades, and a small shrine was built around it. Though several monks tend the shrine, none of them are Dragon. Though members of the other families often make pilgrimages here to pray to Togashi's spirit, members of the Three Orders are rarely seen here. Privately, the Three Orders find it amusing that so many people would place their faith in a stone that supported their leader's backseat for a week. For their part, Togashi is always with them and they do not need a chair to remember that. However, the Three Orders never mock the other monks, samurai, and peasants who journey to Togashi's seat. No one knows better than they that faith grants meaning and purpose to itself.

FUKUROKUJIN SEIDO

(LOCATION 02)

This shrine to the Fortune of Longevity is the largest of such shrines dedicated to the Fortune in the Empire. Though the shrine itself is placed upon a high peak, a small village has grown about its base to tend to the many pilgrims, monks and travelers who come to see the shrine firsthand.

The temple of Fukurokujin is not just a religious site. It is also a cultural centerpiece of the Empire. It has been a tradition since the shrine's founding six hundred years ago that each visitor who prays for the Fortune's blessings show their sincerity by giving something crafted by their own hands. Some have given sculptures, some paintings, some merely grant their own labor to beautify the temple's construction. As a result, Fukurokujin Seido is a veritable museum of Rokugani art. Many who come here visit more out of an urge to see the collected pieces than to pray to the Fortune. The monks understand this, and are proud of the temple inasmuch as a pious monk can be proud.

The monks make it a point to seldom visit the village at the base of the mountain, journeying there only for the most necessary of supplies. The monks find the village (which appears on no maps but has come to be known as Fukurokujin Mura) a base and debauched place. As the shrine draws many wealthy travelers who wish to see the sights but have no particular religious convictions, the village has slowly evolved to accommodate these travelers. Many establishments offer gambling, sake, geisha, and a host of illegal activities. Some of these establishments are owned by the Rokugo vassal family of the Bayushi, and function as embassies for the Scorpion Clan as well as places of business. Many areas of the village are extremely dangerous, especially at night, and it is not unusual for a handful of travelers to be murdered in the streets each month.

KITSUKI IWeko

[Courtier 4/Samurai 2; Kitsuki Investigator 2]

Recently posted as chief magistrate in Fukurokujin Mura, Iweco has the unenviable task of restoring order and tranquility to the Fortune's village. Sadly, she has found the criminal elements here as enduring as the Fortune herself, and though her successes have been many she has never been able to end the crime and corruption. She believes that Bayushi Tando, the leader of the Scorpion contingent here, is somehow behind everything but can never gather the evidence or testimony she requires to put an end to his misdeeds. She has precious few magistrates at her disposal, given the village's small size and remote location, so would gladly draw upon help from any who seem honorable, capable, and willing.

BAYUSHI TANDO

[Rogue 6; Bayushi Bushi 2]

A member of the Rokugo vassal family, it is Tando's duty to look after the Scorpion's interests in Fukurokujin Mura. Though he does deal in many businesses others might consider shameful or unsavory, Tando is not really a criminal. He does not deal in drugs, smuggling, assassinations or kidnappings though he is occasionally forced to do business with those who do. As a result, Tando finds it advantageous to formulate a disreputable, untrustworthy image as his public persona so that others will not believe him junshin. As a strange side effect, Tando has a phenomenal reputation among the village's criminal underworld. Most believe him to be the perpetrator of any number of criminal operations, yet he somehow manages to avoid connection with any of them. The fact that he avoids all connection because he has no connection is an irony not lost on Tando.

KYOICHI

[Ninja 8; Ronin 2/Tiger's Claw (Kolat Assassin Technique)]

Though the mysterious figure who calls himself Kyoichi does not dwell in Fukurokujin Mura, his presence has a decided influence upon the village. Kyoichi is the leader of a band of Lotus Sect Kolat who live in a small monastery in the mountains near the village. He is a sensei of the lower-level Lotus techniques, and maintains a dojo where he trains the next generation of Kolat assassins. The Lotus monastery's presence is a large contributing factor to the rash of murders in the village. Kyoichi often dispatches his students to practice their techniques on travelers who will not be missed.

Since Iweco's arrival in the village, Kyoichi wonders if he has been too unsubtle in his training. He has limited his students' activity in the village and is watching the Kitsuki cautiously. For the moment, he is content to leave Iweco to her own devices, occasionally throwing out a red herring of evidence suggesting Tando might be responsible for his student's crimes.

Kyoichi does not wish to assassinate Iweco. Killing magistrates is always messy and raises far too many questions. If he does so, at the very least, the dojo will need to be moved and Master Lotus will be displeased. In the end, he fears, there will be only two options. Either distract Iweco from the village altogether, or cease any activity there rather than risk discovery.

IMPORTANT NPCS IN THE THREE ORDERS

HITOMI VEDAU, IMPERIAL ENFORCER

Any who know the Dragon will quickly warn outsiders to be wary of the Hitomi family. They are a family prone to peculiar behavior and occasional outbursts of violence. Some would say that they are a family of ill-trained beasts, prone to unleash destruction upon those around them with the slightest provocation. Vedau knows what others think of his family. He knows the rumors that follow in his wake when people realize that he is a kikage zumi. He wastes little time worrying about such things.

Why worry about the truth? Vedau believes the rumors are correct — the Hitomi are indeed deadly, and he is proud of the power he wields. Vedau is a dangerous man. To say that he loses his temper would be incorrect, for though he is prone to rage he never truly loses control of it. He senses the anger within himself and lets it flow outward, riding his rage like a leaf on the wind, letting it carry him wherever it will, golden eyes wide with wonder as he watches the trail of destruction that follows. Vedau is never needlessly destructive. Whenever he loses his temper, it is well warranted. However, his brutal and merciless vengeance is such that he has accumulated a terrifying reputation. Even within his own family, many fear him.

It is due to his fearsome reputation that Togashi Satsu chose Vedau to be his personal enforcer. It is true that many within the Hitomi succumb to the powerful rage that accompanies their magical tattoos. When self control and discipline do not suffice for keeping errant kikage zumi in line, fear of Hitomi Vedau is often more than equal to the task. More than one potentially dangerous kikage zumi has set his thoughts of carnage aside after one stern look from the golden-eyed enforcer. Even outside his family provinces, Vedau is Kage-tora's most prominent agent. Those who seek to deal with the Hitomi daimyo must first deal with Vedau, and are well advised not to waste the enforcer's time. Those who displease Kage-tora inevitably face Vedau, and would be well advised to surrender to his mercy.

The reason such a tempestuous and violent man was granted such an important duty is complex. Vedau was born in the Dragon mountains, the son of a peasant and a Hitomi monk. When he was born, his eyes glowed golden with the light of the moon and dragon tattoos swirled around his arms. It was obvious that Lady Hitomi had great plans for the boy, so he was immediately admitted to a kikage zumi monastery. Kage-tora trained the boy personally, and sensed the powerful rage that dwelled within him. Kage-tora knew that, if left idle, Vedau would become a powerful force for evil and violence.

So, Kagetora taught Vedau to control his rage. He instilled in him a deep piety and reverence for Lady Moon, and boundless respect for the ways of the Dragon Clan. He began giving Vedau important duties as soon as he could, keeping the boy's mind and body occupied pursuing the interests of his clan. Though violent incidents punctuated Vedau's life, he remained true to the Way of the Dragon and excelled at any mission he was given. When the Dragon went to war against the Phoenix Clan, Vedau quickly rose to the forefront of his clan as one of the most notable heroes of the conflict. He also acquired something of a reputation as a fearsome enemy among the Phoenix. Some Shiba samurai who survived the war have taken to telling tales of the Hitomi Goldeyes to frighten their children.

Vedau cares little for his fearsome reputation or the accolades of his brethren. He does what he does because he has embraced the Way of the Dragon in his own unique fashion. He believes that each soul must find its own path on the way to enlightenment, and for him that path is fraught with violence. He does not regret this. He feels no shame thus far. He is still human enough not to launch into violence at slightest provocation — such would accomplish nothing and hinder others on their own path to fulfillment. Instead, he saves his rage and violence for those who deserve it, much like a learned monk might request his most elaborate blessings only for the most holy of shrines.

At the close of the war between Dragon and Phoenix, Vedau shared his master Kagetora's displeasure at how their family had been manipulated into violence against their former allies. He, too, was bitter that the Four Winds had done nothing to restore peace, consumed as they were with their own petty squabbles. When Vedau learned that the Four Winds were building a new Imperial Court at Kyuden Miya, he journeyed there (without Kagetora's knowledge) to inform the Four Winds how he felt about their attempt to rule the Empire in specific terms.

Fortunately for Vedau, he was first met by Ide Tadaji, architect of the new Imperial Court. A skilled judge of character, Tadaji sensed Vedau's rage and encouraged him to be patient. Extraordinary circumstances led to the events which tore the Empire apart, and now only extraordinary individuals could put things right. Vedau considered the old man's words, and apologized for his brash behavior. To his surprise, Tadaji then offered him a place on the Imperial Court.

Vedau demurred at first; he was no politician and did not wish to be one. Tadaji encouraged him to accept. The new court would need leaders who were not afraid to speak their mind, but had sufficient wisdom so that when they did so it was not a waste of everyone's time. With Vedau's exemplary military record he was a natural candidate, the legends that swirled about him notwithstanding. Vedau was still uncertain, until Kagetora arrived and commanded him to accept Tadaji's offer. Kagetora agreed with the old Unicorn that it was an excellent idea. Just as Vedau once enforced the will of the Hitomi and intimidated those among his family who would use their power for violent or selfish ends, so would he now do the same for the Imperial Court.

HITOMI VEDAU

Male human Dragon Monk 6/Inkyo 4: CR 10; Medium-size humanoid (human); HD 10d8 + 30; hp 99; Init +3; Spd 50 ft.; AC 19 (touch 17, flat-footed 16); Atk unarmed strike +13/+8 melee, 1d6+5 damage; SA Stunning attack (DC 15, 6 times/day), unarmed strike; SQ Class skill — Knowledge: Arcana (family bonus), evasion, purity +1, purity of body, slow fall (30ft.), still mind; Honor: 1; AL LN; SV Fort +12, Ref +12, Will +11; Str 20 (22), Dex 16, Con 17, Int 10, Wis 14, Cha 10; Maximum Void: 5; Height 6 ft. 3 in.

Dojo: Kyuden Hitomi; Kata: None.

Skills and Feats: Speak Language (High Rokugani, Rokugani),

Concentration 13/+16,

Diplomacy 4/+4,

Intimidate 13/+13,

Knowledge

(arcana) 5/+5,

Listen 10/+7,

Spot 5/+7,

Tumble 10/+13;

Cleave, Deflect Arrows, Depths of the Void, Power Attack, Tattoos (Blaze, Full Moon, Lion, Mountain), Void Use, Weapon Focus (unarmed strike)

Possessions: amulet of natural armor +2, gauntlets of ogre power, ring of protection +1.



HITOMI VEDAU

Earth: 4

Fire: 3

Agility: 4

Water: 5

Air: 2

Reflexes: 5

Void: 4

School/Rank: Hitomi Kikage Zumi 4

Dojo: Kyuden Hitomi

Kata: None

Tattoos: Blaze, Full Moon, Lion, Mountain

Honor: 1.8

Glory: 5.0

Advantages: Hands of Stone, Heartless, Large, Magic Resistance (6).

Disadvantages: Brash, Insensitive.

Skills: Athletics 6, Diplomacy 2, Etiquette 1, Hand-to-Hand 7, Intimidation 7, Investigation 3, Lore (Shugenja) 3, Meditation 5, Shintao 3

TOGASHI MATSUO, TATTOOED HERO

Like many of the latest generation of Rokugan's heroes, Togashi Matsuo's life was changed dramatically when the War of Spirits ravaged Rokugan. He was the son of a peasant merchant whose caravan was unfortunate enough to cross the Steel Chrysanthemum's path as he marched upon Shiro Shiba. Suspecting that the caravan was transporting supplies to the Phoenix, the Hantei ordered the caravan destroyed. Matsuo's parents attempted to defend their livelihood, and were slain. Matsuo was just another orphan left wandering the Empire in the Steel Chrysanthemum's wake.

TOGASHI MATSUO

Earth: 3

Fire: 3

Water: 3

Air: 2

Reflexes: 3

Void: 4

School/Rank: Togashi Ise Zumi 3

Dojo: Kyuden Hitomi

Kata: None

Tattoos: (see sidebar)

Honor: 2.4

Glory: 2.0

Advantages: Absolute Direction, Clear Thinker, Daredevil, Hands of Stone, Sensei, Way of the Land (Dragon Clan territory).

Disadvantages: Ascetic, Can't Lie, Idealistic.

Skills: Athletics 6, Craft (tattooing) 4, Escape Artist 4, Hand-to-Hand 5, Lore (shugenja) 3, Meditation 6, Nazodo 4, Shintao 4, Stealth 5.

HITOMI KAGETORA, HITOMI DAIMYO

Kagetora is the most recognized and public figure among the reclusive Order of Hitomi. During the War Against the Shadow he appeared from nowhere, stepping to the forefront of his clan to champion the lady Hitomi. While many did not understand Hitomi's strange and often violent ways, Kagetora urged others to have patience. He always preferred to use his wisdom to counsel others who felt that perhaps Hitomi had gone too far, but when true threats to his Lady arose, he was not afraid to use more violent tactics. He soon came to be known as Hitomi's "enforcer" and though the title chafed the peaceful Kagetora, he came to accept it in time. After all, as he soon discovered, the fearful reputation he had accumulated often prevented many violent conflicts before they began. Kagetora always recognized that Hitomi had a greater destiny, one that safeguarded the future of all existence. When he saw that it was necessary that he set aside his life as a peaceful monk to protect that destiny, he did not hesitate to do so.

Only once during his long service to the Hitomi family has his faith in the Lady wavered. When the armies of the clans marched toward Voltturnum, Hitomi spoke from the Heavens, commanding Kagetora to choose his six most trusted warriors. Kagetora chose Reju, Akuai, Kobai, Bujun, Pukku, and Kazaq. Hitomi then ordered Kagetora and these seven warriors to remain behind, not to join their brethren at Voltturnum. Kagetora was shocked. Why in this, his family's most desperate hour, would Hitomi forbid them to act? For the first time he doubted Hitomi's sanity, worried that the power of Lord Moon had driven her to madness. Even yet, he did as she commanded, and ordered his chosen warriors to remain behind.

As the survivors of Voltturnum returned, Kagetora was surprised to hear how the Hitomi had sacrificed themselves against the shadow. Not a single Hitomi survived the battle; all had thrown themselves into combat against the minions of Goju, whereupon they combined their tattoo magic and caused the power Hitomi had given them to issue forth in an explosive, suicidal display. Now Kagetora and the six he had chosen were all that were left of his family. Over the next few weeks, countless other samurai, awed by the courageous display they had witnessed at Voltturnum, reported to Kyuden

Hitomi to swear fealty to the Lady's name. As the order was rebuilt, Kagetora realized that the Lady had not been mad. She had known that Kagetora and the others would not hesitate to sacrifice themselves as the others had. The entire order had assumed that their destiny was bound to Hitomi's, and would be fulfilled when the Lady assumed her place in the heavens.

They were wrong — Hitomi did not intend for the order to die. Kagetora was somewhat daunted by the idea that his family could have some greater destiny. What purpose could they fulfill that was greater than serving the Lady? Over the decades he has ruled the order, he has struggled to answer this question for himself and others. It is clear to Kagetora now that the Hitomi are intended to be something of a balance for the Togashi. With only one of the orders — Togashi or Hitomi — in existence the clan was in danger of falling to extremes. With each existing in harmony with the other, the clan had greater stability and diversity than it ever had with either Togashi or Hitomi as daimyo.

After these many decades, Kagetora still serves as the leader of the order. The tattoos granted to him by Lady Hitomi greatly slowed his aging process, granting him the strength and endurance of youth tempered by the wisdom of age. He is one of the most experienced leaders of the Dragon Clan, and though Satsu now rules the clan he frequently turns to Kagetora for guidance. For his part, Kagetora is the perfect advisor and ally for the Dragon daimyo. Though Kagetora has great power and could easily seize control for himself, his loyalty is purely to the Way of the Dragon. This grants him the steadfastness to serve along with the clarity of vision to offer advice not clouded by blind loyalty.

HITOMI KAGETORA

Male human Dragon Samurai 9/Monk 10: CR 19; Medium-size humanoid (human); HD 9d10+36 plus 10d8+40; hp 214; Init +2; Spd 60 ft.; AC 34 (touch 30, flat-footed 24); Atk unarmed strike +24/+19/+14/+9 melee, 1d10+10 damage or +5 keen lawful shocking burst katana +28/+23/+18/+13 melee, 1d10+15 plus 2d6 vs. chaotic plus 1d10 on critical; SA Ki strike (+1), stunning attack (DC 22, 10 times/day), unarmed strike; SQ Class skill - Knowledge: Arcana (family bonus), improved evasion, leap of the clouds, purity +1, purity of body, slow fall (50ft.), still mind, wholeness of body; Honor: 2; AL LN; SV Fort +22, Ref +22, Will +25; Str 18 (24), Dex 15, Con 19, Int 14, Wis 18 (24), Cha 12; Maximum Void: 5; Height 5 ft. 11 in.;

Dojo: Kyuden Hitomi; Kata: None.

Skills and Feats: Speak Language (High Rokugani, Rokugani), Battle +8, Concentration +25, Diplomacy +11, Intimidate +21, Jump +25, Knowledge (arcana) +23, Sense Motive +24, Spot +9, Tumble +22; Cleave, Deflect Arrows, Depths of the Void, Improved Trip, Power Attack, The River Sword, Tattoos (Avalanche, Bamboo, Crab, Crescent Moon), Two Heavens, Void Use, Weapon Focus (unarmed).

Possessions: +5 keen, lawful, shocking burst katana (ancestral daisho), amulet of natural armor (+4), haori of resistance (+5), kimono of giant strength (+6), monk's obi (monk's belt), periapt of wisdom (+6), ring of protection (+4).

HITOMI KAGETORA

Earth: 4

Fire: 3

Agility: 4

Water: 5

Air: 4

Void: 7

School/Rank: Hitomi Kikage Zumi 7

Dojo: Kyuden Hitomi

Kata: None

Tattoos: Avalanche, Bamboo, Crab, Crescent Moon, Dragon, Full Moon, Pine.

Honor: 1.8

Glory: 5.0

Advantages: Death Trance, Hands of Stone, Heartless, Large, Magic Resistance (4), Social Position (Hitomi daimyo)

Disadvantages: Haunted (2), Proud.

Skills: Athletics 6, Battle 4, Diplomacy 5, Etiquette 3, Hand-to-Hand 7, Intimidation 7, Investigation 4, Kenjutsu 7, Lore (Shugenja) 5, Meditation 6, Shintao 5, Sincerity 4.

TOGASHI'S DAISHO

Togashi's Daisho is a unique pair of awakened swords with incredible power. While the Ancestral Sword of the Dragon, and later the Celestial Sword of the Dragon were always wielded by the Mirumoto, these unnamed swords were always quietly carried by the Kami that secretly ruled the Dragon Clan. After a time, some shadow of Togashi's wisdom and awareness touched the blades. For a time, Hitomi carried them until they were stolen by Kokujin. After a brutal confrontation in the Twilight Mountains, Togashi Satsu recovered his immortal grandfather's swords and carries them to this day. It is important to note that if these swords are wielded by anyone without magical Dragon tattoos, they seemingly possess no magical properties whatsoever.

D20 MECHANICS

Togashi's Daisho is composed of a +5 keen katana and a +5 keen wakizashi. Whoever carries the swords can cast *commune with elements* a number of times per day equal to his maximum Void as if he were a shugenja of his total character level. In addition, merely carrying the blades grants a preternatural awareness of one's surroundings, granting a +20 bonus to all Wisdom-based checks and initiative checks.

D10 MECHANICS

Togashi's Daisho is a pair of Legendary Quality swords. The katana inflicts 3k2 damage and the wakizashi inflicts 2k2 damage. Both swords add three to the wielder's Kenjutsu skill. Whoever carries the swords can cast *Commune* a number of times per day equal to his Void Ring, as if he were a shugenja of School Rank equal to his Insight Rank in any tattooed school. In addition, merely carrying the blades grants a preternatural awareness of one's surroundings, granting two extra dice rolled and kept on any Perception-related rolls or initiative rolls.

TOGASHI SATSU, DRAGON CLAN CHAMPION

Like many members of his order, Togashi Satsu is friendly, gregarious, and outgoing. He does not possess the dry sense of humor that defines many Togashi, however, and tends to approach life with a gravity and seriousness that is atypical for an ise zumi. Perhaps this comes as no surprise, given his responsibilities and heritage. Togashi Satsu is the grandson of the Kami Togashi, son of the immortal Togashi Hoshi and the mysterious wanderer, Eisai. He is, in many ways, the most human figure to ever lead the Dragon Clan but his life is far from normal.

Since recovering his grandfather's swords from the maniac Kokujin, Satsu has begun to discover some interesting truths about his family and the mystical tattoos they bear. Satsu is the reincarnation of Togashi himself, who gave his life against Fu Leng on the Day of Thunder. The power to grant the mystical Togashi tattoos now flows in his veins. Like his grandfather, Satsu possesses a limited ability to perceive the future, though like Togashi he must be careful in how he acts to alter it. The more he changes the future, the more imprecise his visions become. Should he act to hastily to oppose a small danger, larger threats may go unnoticed before his vision becomes clear once more.

Though it has been a struggle for Satsu to adjust to his new power, the voice of Togashi has guided him. During moments of meditation he sometimes receives advice from the spirit of Togashi deep within him. Satsu knows that he is young and inexperienced, but Togashi encourages him to view these qualities as strengths rather than weaknesses.

During his long reign over the Dragon Clan, Togashi slowly became more and more detached from his people. He began to view the Empire as a series of events rather than individuals. It was only during the Clan War that he began to realize the worth of individual heroes once more. In Satsu, the Dragon Clan have a human leader once more. While he possesses the wisdom of a Kami when he needs it, he also has the soul of a mortal, and can temper the Celestial Order's needs with human compassion.

Since discovering his destiny as Champion of the Dragon Clan, Satsu's power has slowly increased. The most dramatic ability he has discovered this far is the ability to assume the shape of a minor celestial dragon. Though his father and grandfather could assume a similar form at will, thus far Satsu can only take the Dragon form when his clan is in serious danger, and his dragon form is not as powerful as that of his predecessors. As he grows in wisdom and experience, Satsu's dragon form will no doubt increase in power, and other aspects of his divine heritage will be revealed.

TOGASHI SATSU

Male human Dragon Inkyo 14/Samurai 1: CR 17; Medium-size humanoid (human); HD 14d8+28 plus 1d10+2; hp 129; Init +3 (+23); Spd 30 ft.; AC 16 (touch 15, flat-footed 11); Atk unarmed strike +15/+10/+5 melee, 1d8+4 damage or *Togashi's Daisho* +18/+13/+8 melee (katana), +18 melee (wakizashi), 1d10+9 damage (katana), 1d6+7 damage (wakizashi); SQ Ancestral Daisho, Class skill - Concentration (family bonus), Dragon Form (see sidebar), Improved Void Use, Purity +4, Serenity; Honor: 4; AL LG; SV Fort +18, Ref +19, Will +22; Str 18, Dex 16 (20), Con 14, Int 12, Wis 18 (22), Cha 14; Maximum Void: 11 (12); Height 5 ft. 8 in.

Dojo: Togashi Mountain; Kata: None.

Skills and Feats: Speak Language (High Rokugani, Rokugani), Climb +14, Concentration +20, Diplomacy +8, Jump +14, Knowledge (Arcana) +11, Knowledge (Shintao) +11, Sense Motive +34, Spot +28, Tumble +20, Wilderness Lore +38; Depths of the Void (x3), Flee the Darkness, Improved Unarmed Strike, Let Him Go By, Power Attack, Self / No Self, The River Sword, Tattoos (Cloud, Dragon, Ocean, Pine), Void Use, Way of the Dragon,

Possessions: hakama of resistance +5, netsuke of natural armor +1, obi of wisdom +4, sandals of dexterity +4, Togashi's Daisho (unique item, see sidebar).

TOGASHI SATSU

Earth: 4

Fire: 4

Water: 3

Air: 3

Void: 5 (6)

School/Rank: Togashi Ise Zumi 5

Dojo: Togashi Mountain

Kata: None

Tattoos: Arrowroot, Cloud, Dragon, Ocean, Pine.

Honor: 4.1

Glory: 8.0

Advantages: Dragon Form, Great Destiny, Hands of Stone, Inner Gift (precognitive), Social Position (Dragon Champion), True Friend (Togashi Mitsuru)

Disadvantages: Dark Fate, Haunted (Togashi), Nemesis (Kokujin), Soft-Hearted

Skills: Athletics 4, Courtier 4, Craft (tattooing) 4, Etiquette 4, Hand-to-Hand 6, Hunting 4, Kenjutsu 5, Lore (shugenja) 5, Meditation 6, Nazodo 7, Shintao 5, Stealth 3.

HOSHI WAYAN, REVERED MASTER

Wayan has never known any other life than that of a monk. As an infant, his mother abandoned him at a small temple in Dragon lands. The monks took pity on him and raised him as one of their own. The boy was a quick study, mastering the order's martial art techniques as easily as he comprehended the Tao's deepest secrets. The elder members of the Brotherhood believe that Wayan reached enlightenment at the age of seventeen, an unprecedented accomplishment.

Ironically, though the subtleties of Shintao never escaped him, Wayan's own life remained a mystery. He never knew who his parents were or why he had been left behind. Though he felt a great contentment and serenity among the Brotherhood, he knew that his true destiny lay elsewhere. Wayan was not unduly concerned about his origins — if his parents wished to remain anonymous likely they did so for good reason. Rather, he sought definition and purpose. Without the past to guide him, it was his responsibility to create a meaningful future.

Wayan's opportunity came shortly after the Day of Thunder. When Togashi died, the Dragon Thunder, Hitomi, stepped into a position of leadership over her clan. Togashi's son, the reclusive Togashi Hoshi, did nothing to challenge Hitomi. In time, acting on the advice of the villainous Kokujin, Hitomi began purging the clan of all those who did not swear loyalty to her, including any members of the Order of Togashi who did not take the Hitomi name. Togashi Hoshi led a mass exodus of many surviving Togashi, seeking refuge in the temples of Shinsei. When Hoshi revealed his intent to begin a

SATSU'S DRAGON FORM

Just like his father and grandfather, Satsu is able to assume the form of a true dragon. At the moment, his transformation abilities are limited. He can only assume dragon form whenever the Dragon Clan is threatened in a direct manner.

D20 MECHANICS

Male dragon: CR 17; Huge dragon; HD 18d12+90; hp 280; Init +5; Spd 200 ft. fly (perfect); AC 26 (touch 12, flat-footed 21); Atk 2 claws +24 melee, 1d8+10 damage, bite +22 melee, 1d6+5 damage; SA breathe fire 3/day — 100 ft cone, 10d6 damage Reflex half (DC 20); SQ Class skill - Concentration (family bonus), Human Form (see sidebar), Improved Void Use, Purity +4, Serenity; Honor: 4; AL LG; SV Fort +16, Ref +16, Will +17; Str 30, Dex 20, Con 20, Int 12, Wis 22, Cha 14; Maximum Void: 11 (12); Height 30 ft. long.

Dojo: Togashi Mountain; **Kata:** None.

Skills and Feats: Speak Language (High Rokugani, Rokugani), Climb +20, Concentration +17, Diplomacy +8, Jump +20, Knowledge (Arcana) +11, Knowledge (Shintao) +11, Sense Motive +14, Spot +8, Tumble +20, Wilderness Lore +18; Depths of the Void (x3), Flee the Darkness, Improved Unarmed Strike, Let Him Go By, Multiattack, Power Attack, Self / No Self, The River Sword, Tattoos (Cloud, Dragon, Ocean, Pine), Void Use, Way of the Dragon.

Notes: In dragon form, Satsu retains his skills, feats, and all the abilities of a 14th level inkyo.

D10 MECHANICS

Earth: 5

Fire: 5

Water: 6

Air: 3

Void: 7

School/Rank: Togashi Ise Zumi 5

Dojo: Togashi Mountain

Kata: None

Tattoos: Arrowroot, Cloud, Dragon, Ocean, Pine.

Honor: 4.1

Glory: 8.0

Advantages: Human Form, Great Destiny, Hands of Stone, Inner Gift (precognitive), Social Position (Dragon Champion), True Friend (Togashi Mitsuru)

Disadvantages: Dark Fate, Haunted (Togashi), Nemesis (Kokujin), Soft-Hearted

Skills: Athletics 4, Courtier 4, Craft (tattooing) 4, Etiquette 4, Hand-to-Hand 6, Hunting 4, Kenjutsu 5, Lore (shugenja) 5, Meditation 6, Nazodo 7, Shintao 5, Stealth 3.

Special Abilities:

Claws: In dragon form, Satsu's claws inflict 8k3 damage (this already includes his Strength).

Fire Breath: Three times per day Satsu can breathe fire, inflicting 6k6 damage in a cone 100 ft. long and wide. Those within the blast area can make a Reflexes roll vs. TN 20 to reduce the damage by half.

Flight: In dragon form, Satsu can fly at double his normal running speed.

Scales: Satsu's scales grant him a Carapace of 7.

new order of tattooed men, one intended to restore balance to the Dragon Clan, Wayan was among the first to volunteer.

The Order of Hoshi has generally looked upon Wayan as their de facto leader, second only to Lord Hoshi himself. Even in his youth, older monks deferred to Wayan's quiet wisdom. In all the years he has led the Hoshi, he has only allowed anger and emotion to dull his judgment in one instance. Unfortunately, that instance involves one of the Dragon Clan's most enduring foes — Kokujin.

In Wayan's mind, Kokujin is the living embodiment of madness. He represents all the dangers of false enlightenment. Even more dangerous is Kokujin's tendency to infect others with his philosophy, seducing them towards paths of ambition and power rather than true enlightenment. Wayan has long felt that Kokujin is the single greatest threat to the Dragon Clan, if not the Empire as a whole. Wayan has hunted Kokujin several times with no success. Several of his former students have sought to destroy the corrupted kikage zumi on Wayan's behalf, only to die in doing so or become Kokujin's disciples.

Each failure weighs heavily upon Wayan's soul. In recent years, Wayan has grown to truly hate Kokujin. This hatred unraveled Wayan's once keen focus and understanding of the elements. Though he is still a wise and powerful monk, he is no longer the enlightened soul he once was. The irony that, in some small manner, Kokujin's madness has robbed Wayan of his surreal understanding of the universe is not lost on the old monk. Wayan has come to accept that his soul has no place among the enlightened masters in Yomi, and is perfectly willing to accept that fact so long as he lives to see the day when Kokujin is finally destroyed.

HOSHI WAYAN

Male Human Ronin Inkyo 20: CR 20; Medium-size humanoid (human); HD 20d8+100; hp 214; Init +9; Spd 30 ft.; AC 23 (touch 15, flat-footed 18); Atk unarmed strike +21/+16/+11 melee, 1d12+1 damage or +5 *bo staff of disruption* +21/+16/+11 melee, 1d8+1 damage plus disruption vs. undead; SQ Class skill — Knowledge (Shintao) (family bonus), Improved Void Use, Superior Void Use, Purity +6, Serenity; Honor: 2; AL NG; SV Fort +22, Ref +22, Will +23; Str 12, Dex 15 (21), Con 14 (20), Int 18, Wis 22, Cha 16; Maximum Void: 11; Height 5 ft. 8 in.

Dojo: Togashi Mountain; *Kata:* None.

Skills and Feats: Speak Language (High Rokugani, Rokugani), Climb +16, Concentration +25, Diplomacy +14, Hide +17, Jump +15, Knowledge (Fortunes) +19, Knowledge (Shintao) +27, Move Silently +17, Search +19, Spot +28, Tumble +25; Depths of the Void (×3), Improved Initiative, Improved Unarmed Strike, Ryoku, Self/No Self, Soul of the Four Winds, Spirit Strike (×2), Tattoos (Bat, Centipede, Chrysanthemum, Lion Monkey), Void Use, Weapon Finesse (unarmed strike), Weapon Focus (unarmed strike).

Possessions: +5 *ashigaru armor*, +5 *bo staff of disruption*, *bracers of dexterity* +6, *haori of resistance* +5, *obi of health* +6.

HOSHI WAYAN

Earth: 5

Fire: 5

Water: 5

Air: 5

Void: 6

School/Rank: Seven Fortunes Monk 4/Order of Hoshi 4

Dojo: None

Kata: None

Tattoos: Bat Centipede, Chrysanthemum, Lion.

Kiho: Ai Uchi, Boundless Depths of Water, Breaking Blow, Chi Protection, Cleansing Spirit, Kuzushi, Ryoku, Self No Self, Soul of the Four Winds, Way of the Willow.

Honor: 2.6

Glory: 2.0

Advantages: Ally (Togashi Satsu), Brink of Enlightenment, Hands of Stone, Way of the Land (Dragon territory).

Disadvantages: Ascetic, Driven (destroy Kokujin), Old, Sworn Enemy (Kokujin).

Skills: Atemi 6, Athletics 6, Courtier 4, Hand to Hand 7, History 6, Lore (Fortunes) 6, Meditation 7, Mountaineer 5, Shintao 8, Stealth 5.

THREE ORDERS' MECHANICS

ANCESTORS

Ancestors are a peculiarity among the Three Orders. While tattooed monks do honor their ancestors, and there are a few distinct continuing bloodlines within the order, former members of this order seldom return from Yomi to assist their descendants. Some have theorized that this is because the tattooed monks serve a higher purpose in the celestial realms beyond, and thus do not have time to aid their mortal brethren. Others believe that the tattooed shiryō already help their descendants, explaining in part the extraordinary mystical power of their tattoos.

As is typical of their order, the tattooed monks neither confirm nor deny any of these theories, but simply laugh.

PLAYING THE THREE ORDERS

For the most part, tattooed men from each of the three orders are similar. However, there are a number of philosophical differences that cause them to manifest their powers in different ways. Though the tattooed monk rules in Way of the Dragon, Oriental Adventures and Rokugan can still be used for any of the Three Orders, the following schools and options offer greater customization of tattoo abilities.

The Three Orders function effectively as a dojo, granting certain special bonuses to their members.

(Note: Though the Tattooed monk school in Way of the Dragon was originally presented as an ise zumi school, its statistics apply to all ise zumi, tsurai zumi, and kikage zumi. The following dojo benefits now define the ise zumi's unique abilities.)

DOJO OF THE THREE ORDERS

Classes: Monk, Inkyo, Tattooed Monk (prestige)

Schools: Tattooed monk

A member of the three orders must select a specific order depending on his family, either ise zumi (Togashi), kikage zumi (Hitomi), or tsurai zumi (Hoshi). Once selected, this Order may never change.

ORDER OF TOGASHI (ISE ZUMI)

SOCIAL BENEFIT

The Order of Togashi are known for being amiable, if occasionally incomprehensible traveling philosophers. They are helpful and courteous, and though others often misunderstand their motives they have little trouble winning others over in the end with their bravery, courtesy, and good humor.

Benefit: Once per day the ise zumi must pick one of the following skills — Diplomacy, Sense Motive, or Spot. He gains a +4 bonus to the chosen skill, and gains a -4 penalty to the other two until the next day.

Benefit: Once per day the ise zumi must pick one of the following skills — Courtier, Investigation/Nazodo, or Sincerity. He gains two free raises to the chosen skill, and a +10 TN penalty to the other two until the next day.

TRAINING BENEFIT

Ise zumi possess a keenly focused will, allowing them to draw upon vast reserves of inner strength.

Benefit: If the ise zumi has less tattoos than the total Void Points granted by the Void Use and Depths of the Void Feats, he gains an additional Void Point per day. He may have a maximum number of tattoos equal to his maximum Void granted by Void Use and Depths of the Void plus one. He may have access to the exclusive ise zumi tattoos described in this book.

Benefit: If the ise zumi has less tattoos than his Void Ring, he gains an additional Void Point per day. He may have a maximum number of tattoos equal to his maximum Void plus one. He may have access to the exclusive ise zumi tattoos described in this book.

ORDER OF HOSHI (TSURAI ZUMI)

SOCIAL BENEFIT

The Order of Hoshi are peaceful, meditative, and diplomatic. They are adept at sensing the problems of others, though they can sometimes be too cautious and submissive in confrontations.

Benefit: A tsurai zumi may use his Wisdom modifier (if higher) instead of Charisma on all Diplomacy rolls. In turn, he must use his lowest ability modifier on any Intimidate rolls.

Benefit: A tsurai zumi may add his Void to all Courtier, Diplomacy, and Etiquette totals. They have a +10 TN penalty to all Intimidate checks.

TRAINING BENEFIT

Tsurai zumi are calm, focused, and unflappable in a crisis.

Benefit: A tsurai zumi may spend a Void Point to add his maximum Void to any Concentration check. Tsurai zumi have no exclusive tattoos of their own, but may instead choose one of their tattoos from among the exclusive ise zumi or kikage zumi tattoos in this book.

Benefit: A tsurai zumi may spend Void Points on Meditation skill rolls. (Normally Void Points may not be used for this skill.) Tsurai zumi have no exclusive tattoos of their own, but may instead choose one of their tattoos from among the exclusive ise zumi or kikage zumi tattoos in this book.

TATTOO MAGIC

As noted in Rokugan, monks and inkyo from the Dragon clan can gain tattoos as if they were kiho feats. However, the character must select the Void Use feat before choosing any tattoos, and may not have more tattoos than his maximum Void Points. The level requirements (of those tattoos which have them) become character level requirements for monks and inkyo, and are increased by five.

ORDER OF HITOMI (KIKAGE ZUMI)

SOCIAL BENEFIT

The Order of Hitomi are fearsome, brutal warriors. They radiate violence and are menacing, often when they mean no true harm.

Benefit: A kikage zumi may add his maximum Void Points to all Intimidate rolls. However, any Diplomacy checks he makes are automatically Intimidate rolls (possibly drawing an unfavorable reaction from the target).

Benefit: A kikage zumi receives free Raises equal to his Void on all Intimidation rolls. However, any other social skill rolls are automatically Intimidate rolls (possibly drawing an unfavorable reaction from the target).

TRAINING BENEFIT

Kikage zumi are tough and powerful, able to use their great strength to its best advantage.

Benefit: A kikage zumi may gain one and one half times his strength damage on unarmed attacks if he has no items in either hand. He may have access to the exclusive kikage zumi tattoos described in this book.

Benefit: A kikage zumi may make a number of Raises equal to his Void plus one on all unarmed attacks so long as he has no items in hand. He may have access to the exclusive kikage zumi tattoos described in this book.

NEW TATTOOS

The following tattoos may be chosen as special tattoo abilities by the Tattooed Monk prestige class from *Oriental Adventures*, or they may be selected as kiho feats by any Dragon Clan monk or inkyo (including Hoshi characters who do not consider themselves to be Dragon). If taken as kiho feats, the character must possess the Void Use feat, and his total Void must be equal to or greater than his total number of tattoos.

The new tattoos in this book may be selected by any member of the tattooed monk school presented in *Way of the Dragon*. Kikage zumi and ise zumi tattoos may only be selected by characters from the appropriate dojo of their Order.

EAGLE

The eagle is the master of the sky, and though the ise zumi cannot truly fly, he comes close.

Effect: You can spend one Void Point to gain a +30 bonus to all Jump checks. This bonus lasts for five minutes.

Effect: The tattooed monk can spend one Void Point to gain prodigious leaping abilities. The monk can leap a number of feet equal to his Water \times 15 with a running start, half that from a standing start or straight up. He can fall up to his maximum jumping distance and take no damage, so long as he makes an Agility roll vs. TN 15.

RISING SUN TATTOO

Darkness abhors the light. Likewise, many minions of Fu Leng loathe and fear the bright light of the sun.

Effect: Once per day, you may invoke the power of this tattoo. A brilliant burst of sunlight erupts from the tattoo. All Tainted creatures within a radius equal to 5 ft. per character level are affected as by spell *blindness* as if cast by a shugenja of equal character level. Furthermore, all Tainted creatures within the area of effect must make a Fortitude save (DC 15+the tattooed monk's maximum Void Points) or be *Stunned* for one round. This tattoo only functions during daylight hours.

Effect: Once per day, the tattooed monk may invoke the power of this tattoo. A brilliant burst of sunlight erupts from the tattoo. All Tainted creatures within a radius equal to 20 ft. per School Rank must make a Reflexes roll (TN School Rank \times 10) or be blinded for 2k2 rounds. Furthermore, all Tainted creatures within the area of effect must make an Earth roll vs. the tattooed monk's Void \times 5 or be stunned for one round, unable to perform their next action.

The Sun's power exists only during the day. It must relinquish its power to darkness when the day is gone. The tattoo only functions during daylight hours, from sunrise until sunset.

THE VOID

This tattoo is represented by an inky black kanji, symbolizing the Void. The tattoo is imbued with the essence of the Void, greatly enhancing the senses of its wearer.

Effect: Any time the tattooed monk spends a Void Point, for any reason, he gains a +2 bonus on all Listen, Search, Sense Motive, and Spot checks for the next ten minutes. Spending multiple Void in this manner is cumulative. The tattooed monk can spend the Void to increase the result of a Listen, Search, Sense Motive, or Spot check and gain this bonus on the same roll. Spending multiple Void in this manner is cumulative. If the tattooed monk spends four Void Points at once specifically for this purpose, he can see and hear through all non-magical darkness and obstruction for one hour. (He does not gain the normal Free Raises if using this ability to perceive his environment when otherwise completely blinded or deafened.) After this tattoo wears off, the shock of having one's senses contained within one's own body can be intense. For five minutes after the tattoo's effects fade, the tattooed monk suffers a -2 penalty to all rolls related to perceiving his environment. Like the bonus, this penalty is also cumulative for each time the tattoo is used.

Effect: Any time the tattooed monk spends a Void Point, for any reason, he gains a Free Raise on all Perception and Awareness rolls related to perceiving his environment for ten minutes. Spending multiple Void in this manner is cumulative. If the tattooed monk spends four Void Points at once specifically for this purpose, he can see and hear through all non-magical darkness and obstruction for one hour. (He does not gain the normal Free Raises if using this ability to perceive his environment when otherwise completely blinded or deafened.)

After this tattoo wears off, the shock of having one's senses contained within one's own body can be intense. For five minutes after the tattoo's effects fade, the tattooed monk suffers a +10 TN penalty to all rolls related to perceiving his environment. Like the bonus, this penalty is also cumulative for each time the tattoo is used.

WOLF

The wolf is an expert tracker, with a sharp sense of smell. The tattooed monk can emulate this extraordinary ability.

Effect: The monk gains the Scent feat. However, his sharp sense of smell causes him to suffer a -4 penalty on all saves vs. stinking cloud and other such effects which target one's sense of smell.

Effect: The tattooed monk gains free Raises equal to his Insight Rank on all Perception rolls which involve smell. In addition, he can make a Perception roll vs. TN 20 to track a target by scent (the GM should increase or decrease this TN accordingly for time, weather conditions and other factors). However, his sharp sense of smell makes him sensitive, imposing a +10 TN on any roll vs. an effect which targets one's sense of smell.

ISE ZUMI TATTOOS

The Togashi order is by far the most enigmatic of the Dragon orders. The stereotypical ise zumi of legend is equal parts sage and lunatic. Members of this order tend to manifest tattoos that enhance the monk's natural abilities to superhuman levels.

CAT

The cat is an omen of wealth, comfort and good fortune in Rokugan, and is common among such wealthy families as the Doji and Otomo. The cat's warm personality and sociability is shared by those who share its image.

Effect: Once per day per tattoo he possesses, the tattooed monk may add the number of tattoos he possesses as an enhancement bonus to his Charisma score. This enhancement lasts for one hour.

Effect: Once per day, the ise zumi gains Free Raises equal to the number of tattoos he possesses on all Courtier, Etiquette, and Sincerity rolls for one hour.

PANTHER

The deepest jungle recesses on the Islands of Silk and Spice are home to the panther, a creature of preternatural speed and stealth. These sleek jungle cats blend effortlessly into the shadows, stalking their prey and striking from darkness. Ise zumi who bear the panther's likeness share the animal's uncanny knack for stealth and silence.

Effect: Once per day per number of tattoos he possesses, the tattooed monk may cast chameleon (see *Oriental Adventures*,™ page 98) as per the spell of the same name. The monk's tattooed monk level is considered to be his caster level.

Effect: The ise zumi gains an additional three dice for all Stealth rolls. Ise zumi using the Panther tattoo may ignore all normal Honor losses for using Stealth.

VINE

The vine is nature's most resilient plant, quickly overcoming any damage done to it and thriving in even the most inhospitable environments. The vine's power allows an ise zumi to recover from damage quickly, and can even allow him to extend the plant's resiliency to others.

Effect: Once per day, the tattooed monk may cast regenerate as per the spell of the same name. His caster level is equal to his tattooed monk level. *Minimum level:* 10th

Effect: The ise zumi may regrow lost limbs and appendages, just as the vital vine recovers from damage. The ise zumi heals one Wound every minute. To regrow a lost limb requires twenty-four hours of meditation to regrow a lost limb, after which time the limb is sore and ineffective for a week (the ise zumi gains the Permanent Injury disadvantage during this time).

WHITE DRAGON

The white dragon is a depiction of a figure from Rokugan's cosmology called the Frost Dragon, a minor manifestation of the great Water Dragon and the wrathful aspect of Inari, Fortune of Rice. Farmers make offers to the Frost Dragon in the spring to prevent late frosts that can kill crops and severely impact a village's ability to produce food. Those who bear a white dragon are able to call upon the Frost Dragon's power, although there is always a price for doing so.

Effect: By spending two Void Points, the tattooed monk can use *cone of cold* as per the spell of the same name. This blast is issued from the mouth, and may not be used if the mouth is obstructed or blocked in some way. The monk's caster level is considered to be his tattooed monk level. *Minimum level:* 10th

After using this tattoo, the ise zumi's initiative checks suffer a -8 penalty for one hour as his body is chilled with numbing cold.

Effect: The ise zumi may spend two Void Points to summon the Frost Dragon's power, issuing a great blast of cold from their mouth exactly as the tattoo's namesake. The ise zumi rolls a number of damage dice equal to his Insight Rank plus two, keeping a number equal to their Insight Rank, and striking a number of targets within thirty feet equal to the ise zumi's insight rank.

The ise zumi's Initiative rolls are reduced by one rolled die for one hour every time this tattoo is used as his body is filled with numbing cold.

KIKAGE ZUMI TATTOOS

AVALANCHE

When the earth is at rest, it is a peaceful and tranquil force of nature. However, when forced into movement, they cannot be stopped. Travelers, caravans, and even large villages have all been lost in the Dragon mountains due to avalanches, and the Hitomi have quickly learned to respect and emulate their power.

Effect: By spending two Void Points, the kikage zumi can gain a sacred bonus to his Strength, increasing it by four for a number of rounds equal to his Constitution modifier. After this time, the kikage zumi becomes fatigued for the duration of the encounter.

Effect: The kikage zumi may spend two Void Points to increase his Strength by two for a number of rounds equal to his Earth. After this time, the kikage zumi becomes exhausted, suffering a +5 TN penalty to all rolls until he rests for at least twenty minutes.

BLAZE

Though the kikage zumi are the agents of Lady Moon, they are not unfamiliar with the destructive nature of the blazing sun and its fire. The Hitomi monk with the nature of fire in his soul often receives the tattoo of the blaze instead of that of the dragon. Most often, this tattoo is depicted by a swirling and

crawling fire that starts at the fists of the tattooed monk and burns up his arms. Those who have seen the kikage zumi angry notice that the flames of the tattoo writhe and crawl higher as the Dragon enters a fray.

Effect: A number of times per day equal to the tattoos this character possesses, the tattooed monk may activate the blaze tattoo after making a successful unarmed strike. If he does so, the attack gains the properties of a +2 flaming burst weapon, stacking with any other enhancements.

Effect: When the tattooed monk makes a successful unarmed attack against an opponent, he may activate this tattoo. The blaze tattoo draws out the kikage zumi's inner fire and creates a burst of flame that deals XkX damage to the opponent, where X is the Dragon's Fire Ring. This tattoo may only be used a number of times per day equal to the number of tattoos the kikage zumi possesses.

BONE

This Blessing of Hitomi manifests itself as a tattoo of pure white skeletal bone somewhere on the tattooed monk's body. Most often, this is seen as a skeletal spine and ribcage, or even a skull painted on their face. In the most disturbing cases, the entire kikage zumi's body is adorned with art of their own skeleton.

This tattoo grants a bizarre mastery of the undead. The Hitomi often use this to turn undead against controlling maho tsukai, or to repel undead attacks. The Hitomi are careful not to keep the undead they control, for to do so risks being seduced by the Shadowlands' dark power.

Effect: A number of times per day equal to his Charisma modifier (minimum once), the tattooed monk may rebuke or control undead as if he were an evil cleric of four levels lower than his character level. This does not grant any other form of channeling negative energy, and may never be used to bolster undead or dispel another turning. The tattooed monk may only command one undead creature at a time, unless the creatures are completely mindless such as skeletons and zombies.

Effect: A number of times per day equal to the kikage zumi's Void Ring, he may attempt to command a number of undead creatures equal to his Willpower trait. The command must be simple, and will only be followed for the course of a minute. The tattooed monk may also attempt to control a more powerful undead (ones with a sense of self preservation or identity), but must make an opposed roll, comparing the kikage zumi's Void against the undead's Taint, and may only command one such zombie or skeleton at a time.

THE TAMASHII

For each of the Kami, the fall to the mortal realm affected their immortality in a unique manner. Some, like Shinjo, never aged at all. Others, like Akodo and Hida, aged as mortals do albeit at a greatly reduced rate. Shiba was able to transport himself from body to body, becoming an eternally wandering spirit. Ryoshun simply died. For Togashi, immortality required a great deal more effort. Though Togashi knew that

one of the Kami would need to remain to guide the mortals against Fu Leng when he returned, his body soon grew old. He found a process by which he could extend his soul into others, preparing a vessel by infusing its body with mystic tattoos created from his blood, but could not bring himself to do it at first as the process caused the death of the body's former occupant.

In time, a brave ise zumi discovered the truth about Togashi's immortality and volunteered to be his lord's new vessel. Yokuni was greatly moved by the man's sacrifice, and agreed, realizing that the Empire's need for his guidance was, sadly, greater than that of a single ise zumi.

Throughout the ages, Togashi found that once a generation, an ise zumi would step forward who was prepared to give up his life for the future of the Dragon. These individuals always possessed greater control of the tattoo magic than any others. These individuals, mortals with the capacity to contain the essence of a god, were called the tamashii.

After Yokuni's death, tamashii continue to exist. The dark tattooed monk, Kokujin, is a renegade tamashii as is the legendary Togashi Mitsu. Mitsu's current student, Matsuo, is another tamashii, born well after Yokuni's death. The fact that tamashii continue to exist even though Yokuni perished and no longer requires their aid is a mystery to all.

TAMASHII

DRAGON SECRET KIHOU FEAT

You possess a unique and powerful soul, able to host the power of immortals.

Prerequisite: Wis 13+, Void Use.

Benefit: You use any tattoo's level based effects as if you were two levels higher. Any time you spend a Void Point to increase the result of a roll, skill, or check you gain an additional +1 Void bonus.

You are also a satisfactory host for the soul of the Kami Togashi, and possibly other powerful spirits.

Note: This feat may only be taken by humans, and only at first level.

TAMASHII (NEW ADVANTAGE)

(10 POINTS)

Any Trait, Ring, or Rank based effect of your tattoos takes effect as if your Trait, Ring, or Rank were one higher. Whenever you spend Void Points to increase a roll, you gain a +2 bonus to the roll.

You are also a satisfactory host for the soul of the Kami Togashi, and possibly other powerful spirits.

PLAYING A TAMASHII

In the canon L5R continuity there are only three known Tamashii — Kokujin, Mitsu, and Matsuo. However, for the purposes of your own game you may wish there to be more, possibly even a tamashii player character. For this reason, the statistics for tamashii are presented here so that you might create your own. Tamashii are quite rare and very powerful, and should only ever be created with the GM's permission.

CHAPTER FIVE:

TAMORI TUNNELS

Hidden deep in the mountains of Dragon clan territory is an innocuous looking cave. Its location is remote and difficult to reach. Until recently, there was nothing within the cave of interest except the entrance to a small zokujin settlement. But then the zokujin settlement had the misfortune of being in the wrong place when the previous Dark Oracle of Fire, Agasha Tamori, chose this particular mountain for his lair. Untold horrors were instigated from the boiling depths of these caverns as the Dark Oracle perpetrated his sinister designs against the Dragon and Phoenix clans. The Dark Oracle is gone now, but the Tainted vestiges of his presence remain, the deep, molten caverns of his domain, the echoes of his power, and his evil minions.

THE ZOKUJIN

The Zesh tribe of zokujin lives here in the same caverns they have always occupied. They have been scorched and scarred by the Dark Oracle's presence, but they survive. They are aware of the evil that remains below, and now serve as its custodians, preventing it from escaping to the surface. They know that this evil must be stamped out like a stubborn ember, but such powerful evil cannot be destroyed easily. They know that its embers will remain for a long time, but in the meantime, it cannot be allowed to spread. It must be contained for as long as necessary. But the zokujin are a long-lived race. Decades are nothing to beings that live for centuries and speak to the soul of the earth. They are patience personified.

The Zesh tribe knows that there are humans above who might wish to take advantage of the power that remains here, and they cannot allow it. They remember the searing elemental fury of the Dark Oracle as it tore through their mountains. The power of the elemental terrors that served him still lurks in the fiery depths of the Oracle's former lair. Only now are the zokujin beginning to recover from the horror of the Dark Oracle, and they look forward to the day when the fires down below finally go out. Because of their fear that the Dark Oracle's evil might be released or exploited, they are reluctant to allow anyone to pass beyond their settlement into the depths below. Because of the enslavement of other zokujin tribes by the Lion clan, they are immediately unfriendly to any member of the Lion clan, though not violent unless provoked.

One of the leaders of the Zesh tribe is the shaman called Kjpgkt. He aided Tamori Shaitung and Isawa Nakamuro in their fight against the Dark Oracle, and now he is the zokujin in charge of making sure that the Tainted evil below is eradicated, or at least contained. He has had good dealings with both the Dragon and Phoenix clans, but he remembers that traitors from those clans unleashed the Dark Oracle in the first place. He is wary, but fair with humans. All members of the tribe defer to his wisdom, even though he is not technically in charge.

The chieftain of the tribe is an ancient zokujin named Kxrim. He is revered for his ancient wisdom, but he is already far older than any zokujin alive. He claims that he was a hatchling when the Kami fell from the Heavens and created the world of human beings. He has seen so many years, however, that his memory fails him at times. Because

of his frailty, the tribe protects him fiercely, but there is still some vigor in his millennia-old bones. He sees Kjpgk as a wise leader in his own right, and often defers to his judgment. Full statistics for the zokujin race can be found in *Creatures of Rokugan* (d20 System) and *Fortunes and Winds* (LSR 2nd Ed.).

KJGKT, ZOKUJIN SHAMAN

Zokujin Druid 10: CR 13; Medium-Size Monstrous Humanoid (Earth, reptilian); HD 10d8 + 30 plus 4d8 + 12; hp 105; Init +0; Spd 20 ft., burrow 10 ft.; AC 21 (touch 10, flat-footed 21); Atk 2 claws +11/+6 melee (1d4+4); SQ Darkvision 120 ft., Earth Brotherhood (sculpt metal or stone as if it were clay, metal or stone armor provides no armor bonus to AC if using unarmed attack), Resistances (DR 10 vs. fire, cold, electricity), Tremorsense 30 ft., Nature Sense, Animal Companion (small lizard), Woodland Stride, Trackless Step, Resist Nature's Lure, Wild Shape (4/day), Venom Immunity, Spells; AL LN; Honor 1; SV Fort +11, Ref +6, Will +13; Str 18, Dex 10, Con 16, Int 12, Wis 16, Cha 8; Ht. 5 ft., 5 in.

Spells per Day (6/5/5/4/3/2): base DC 15 + spell for Earth spells, 13 + spell level for other spells): 0-Level — *create water, detect magic, flare, know direction, mending, read magic*; 1st — *change self, endure elements, hypnotism, magic fang, obscuring mist*; 2nd — *delay poison, detect thoughts, flaming sphere, heat metal, lesser restoration*; 3rd — *call lightning, greater magic fang, meld into stone, spike growth*; 4th — *dispel magic, scrying, spike stones*; 5th — *ice storm, transmute rock to mud*.

Skills and Feats: Concentration +10, Craft (Stoneshaping) +10, Diplomacy +4, Heal +8, Intuit Direction +6, Knowledge (Shadowlands) +4, Knowledge (nature) +9, Listen +6, Scry +14, Search +6, Spellcraft +8, Spot +6, Swim +6, Wilderness Lore +8; Feats: Power Attack, Elemental Focus (Earth), Spell Focus (Divination), Sunder.

KJGKT, ZOKUJIN SHAMAN

Earth: 5
Water: 4
Fire: 4
Air: 5
School/Rank: Shugenja 3
Dojo: None
Honor: 1.0
Rolls when Attacking: 7k4
Rolls for Damage: 4k2 (bo), 4k1 (beak or claws)
TN to be Hit: 25
Carapace: 8
Wounds: 20: +5; 60: +10; 125: Dead
Spells: (Spells marked with * are memorized) Elemental Ward*, Fires from the Forge, Hands of Jurojin, Hands of Clay, Earth's Protection, Summon Fog, Secrets on the Wind, Nature's Touch, Evil Ward, The Fires That Cleanse*, Inferno's Tooth, Heart of the Inferno, Reflections of Pan Ku, Sympathetic Energies, Reflective Pool*.
Skills: Bojutsu 7, Jiujutsu 7, Medicine 4, History 6, Lore (Dark Oracles) 4.
Carapace: Only applies to stone and metal weapons.
Stone Brotherhood: May shape solid stone as if it is clay.
Underground Adaptation: Automatically sense location of any creature within 100 ft. that is touching the ground. Can see in total darkness.
Weapons: Bo.

KXRJA, ZOKUJIN CHIEFTAIN

Zokujin Warrior 10: Medium-Size Monstrous Humanoid (Earth, reptilian); CR 13; HD 10d8+10 plus 4d8 + 4; hp 77; Init -1 (Dex); Spd 20 ft., burrow 10 ft.; AC 20 (9 Touch, 21 flat-footed); Atk 2 claws +13/+8 melee (1d4+4); SQ Darkvision 120 ft., Earth Brotherhood (sculpt metal or stone as if it were clay, metal or stone armor provides no armor bonus to AC if using unarmed attack), Resistances (DR 10 vs. fire, cold, electricity), Tremorsense 30 ft., Spells; AL LN; Honor 1; SV Fort +12, Ref +5, Will +6; Str 16, Dex 8, Con 12, Int 12, Wis 16, Cha 8. Ht: 5 ft., 6 in.

Skills and Feats: Climb +11, Diplomacy +5, Intimidate +8, Intuit Direction +6, Jump +8, Listen +6, Search +6, Spot +6; Combat Reflexes, Leadership, Power Attack, Sunder.

KXRJA, ZOKUJIN CHIEFTAIN

Earth: 3
Water: 4
Fire: 4
Air: 5
School/Rank: Shugenja 3
Dojo: None
Honor: 1.0
Rolls when Attacking: 7k4
Rolls for Damage: 4k1 (beak or claws)
TN to be Hit: 25
Carapace: 8
Wounds: 12: +5; 36: +10; 75: Dead
Skills: Jiujutsu 7, Medicine 2, History 7, Lore (Dark Oracles) 2, Lore (zokujin) 7, Stealth 4, Climbing 5.
Carapace: Only applies to stone and metal weapons.
Stone Brotherhood: May shape solid stone as if it is clay.
Underground Adaptation: Automatically sense location of any creature within 100 ft. that is touching the ground. Can see in total darkness.

THE TUNNELS

1. ENTRANCE

The entrance to the caverns is located near the summit of a mountain. Reaching the entrance demands a grueling climb up a treacherous, rocky slope. The climb can be accomplished without special equipment, but not without danger. Finding the entrance is also difficult, since it lies within a natural cleft in the mountain face and is obscured by a large fallen boulder.

Climbing the mountain requires a four Climb checks (DC 15) at various intervals during the ascent. Failing this check means that the character loses his grip or footing and falls down the jagged slope and takes 1d6 hit points of damage.

Finding the entrance requires a Spot check (DC 20).

Climbing the Mountain requires a four Agility + Climb rolls (TN 15) at various intervals during the ascent. Failing this check means that the character loses his grip or footing and falls down the jagged slope and takes 1k1 Wounds.

Finding the entrance requires a Perception roll (TN 20).

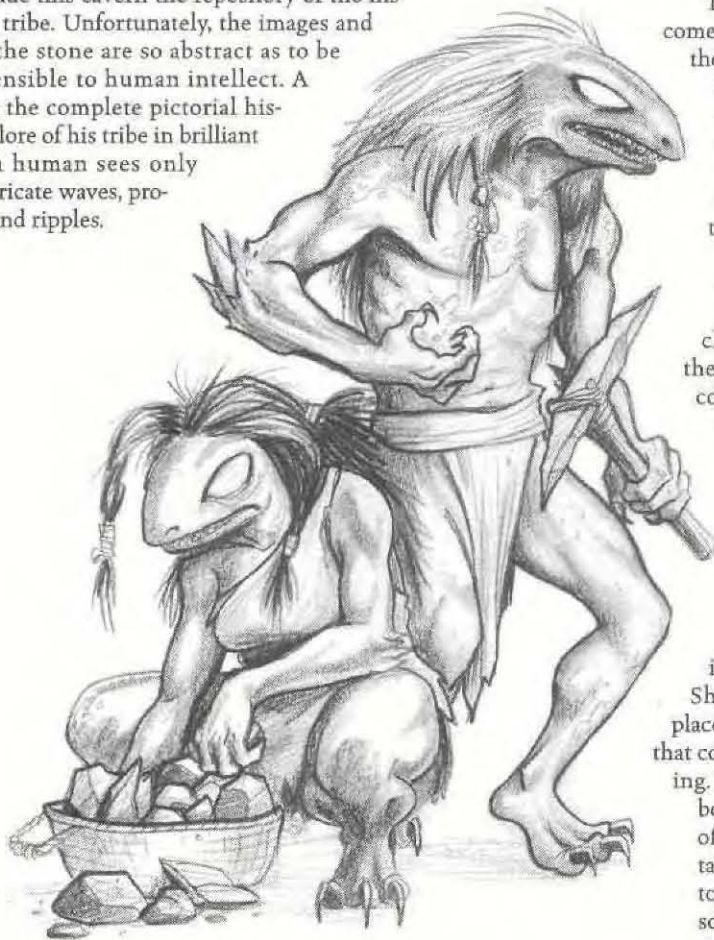
2. ENTRY TUNNEL

This long, winding tunnel is smooth and well worn, but the floor is covered with dust and grit. At about the midway point of the passage are ten niches in the walls, four on each side, two in the ceiling. Each niche hides one zokujin who guards the caverns from outsiders. These guards are not immediately hostile, but they will not willingly admit outsiders beyond this point without the permission of Kjgkt or one of the other tribal leaders. With the zokujin's ability to sense movement on the rocks nearby, passing them undetected is all but impossible. The guards have endless patience and will not attack until they have surmised an opponent's strengths and weaknesses. They are armed with spears.

3. COMMUNAL HALL

Carefully placed stones surround this large cavern, with a large stalagmite in the center that has been flattened into a platform roughly 10 ft. above the floor. Whenever the tribal chieftain or other elders wish to address the entire tribe, they do so in this room, standing on the central pedestal. The smaller stones, all roughly 5 ft. high, are placed about three feet from the cavern walls. On these smaller stones other members of the tribe can get up and speak their thoughts during a tribal conclave.

The ceiling of the cavern arches over 40 ft. above the cavern floor and is covered with incredibly intricate shapes and patterns. They look somewhat like carvings or bas reliefs, but in fact they have been sculpted into the naked, living stone. The zokujin have the ability to shape stone as if it were clay, so they have made this cavern the repository of the history of their tribe. Unfortunately, the images and patterns in the stone are so abstract as to be incomprehensible to human intellect. A zokujin sees the complete pictorial history and folklore of his tribe in brilliant detail, but a human sees only countless intricate waves, protuberances, and ripples.



4. LIVING CHAMBERS

These chambers house the majority of the Zesh tribe. The zokujin do not hold human concepts of space, privacy, or property, so they occupy these chambers in knots of small family groups that shift and move around the chamber and from room to room. They eat, sleep, and do the rest of their everyday business within these chambers. Within a given chamber, 5–50 zokujin can be found, from young hatchlings to wizened old lizards.

5. GUARD CHAMBER

The guards in this chamber are seasoned warriors. No one is allowed beyond this chamber except zokujin unless either Kjgkt or Kxrim accompanies them. There are six guards, all seasoned warriors armed with spears. Beyond this chamber is the tribe's most sacred place, and the guards here defend it with their lives.

6. EGG CHAMBER

Along the back wall of this cavern is a natural mineral spring. Water trickles from cracks in the walls into a large pool, about four feet deep in the center. The air in the chamber is warm and moist, and wisps of steam rise from the mirror-like surface of the spring pool. Two female zokujin are always here, tending the precious contents of the spring pool. Lining the bottom of the pool are numerous pale eggs. The eggs are just under 2 ft. long, oblong, with a soft, but firm leathery shells.

The female nurses sometimes wade into the warm water to move the eggs gently, turning them periodically.

The females of the tribe, when their time comes to lay their eggs, enter the egg chamber in the midst of solemn ceremony given by their family and elders of the tribe. The warmth of the water incubates the eggs, and the amphibious baby zokujin are hatched into the mineral-rich pool. The hatching of the eggs begins another great ceremony as the tribe welcomes the hatchlings.

The Dark Oracle's minions burst one wall of the chamber open several months ago. The zokujin fought tooth and claw to beat back the Tainted incursion, and they managed to save their eggs, but at great cost to the lives of the adults. They have partially reconstructed the cavern wall, but much of it still lies as pile of glassy slag-like stones.

7. COLLAPSED CHAMBER

This cavern was once a living area, but the Dark Oracle and his minions once visited it. One of the battles between Tamori Shaitung and Dark Oracle's minions took place here, and the elemental fury unleashed in that confrontation brought down most of the ceiling. This chamber is now avoided by the Zesh, because the Taint has corrupted the very earth of the mountain. To them, the earth and air taste foul here, and there are no dark minions to fight, thus, they leave it alone. The walls are scorched and blasted, large sections of stone warped and sagging like melted wax.

8. UNUSED TUNNELS

These winding, narrow tunnels were dug by the elemental terrors under the Dark Oracle's control. The walls of the tunnel look like blackened, solidified stone, as if these tunnels were once lava tubes. The zokujin shun these tunnels because of what created them. The zokujin have a tremendous reverence for the earth, and they view these tunnels as festering wounds in the bosom of the earth. Someday, they plan to help the earth heal, but they must wait until the Tainted fires diminish.

9. CREVASSE

The passageway here is cut directly across by a 20 ft. wide crevasse. The bottom of the crevasse is not visible. The sides of the chasm are rough, with plenty of handholds, making climbing relatively easy but still dangerous. One mistake will send a climber plummeting into the black confines towards certain death. The bottom of the chasm lies 150 ft. below, and below that are several sets of human remains. Most of them are shattered skeletons, some are scorched and blackened. The zokujin view this crevasse as a sort of natural boundary to the areas once claimed by the Dark Oracle. They are reluctant to cross this crevasse, as they are reluctant to let cross anyone they consider to be friends. They also know that the Dark Oracle's minions often lurk just on the other side of the crevasse.

10. LESSER GUARDIANS

This passageway is guarded by a swarm of 2–10 Moetechi no Kansen, lesser Elemental Terrors of Fire. Until someone passes, they hide in cracks in the stone walls, looking like small flames embedded in the naked stone. They are wary of zokujin incursions, and keep a vigilant watch. As far as they are concerned, their master, Agasha Tamori, will be coming back any time. They are quite content to guard this passageway until the end of days.

MOETECHEI NO KANSEN, LESSER TERROR OF FIRE

Small Elemental (Fire, Oni, Incorporeal, Shadowlands): CR 3; HD 5d8+5; hp 27; Init +7 (Dex); Spd 40 ft., fly 40 ft. (good); AC 18 (18 Touch, 11 flat-footed); Atk incorporeal touch +11 melee (1d6 fire plus burn); SA burning touch; SQ Elemental terror qualities, damage reduction 10/+1 (jade), incorporeal, control flame, fire body, fire subtype, create spawn, combine; AL CE; Honor 0; SV Fort +2, Ref +11, Will +1; Str –, Dex 24, Con 13, Int 8, Wis 10, Cha 10, Taint 6.

Skills and Feats: Listen +8, Search +8, Spot +7; Weapon Finesse (touch). (See *Creatures of Rokugan* for full details on abilities.)

MOETECHEI NO KANSEN, LESSER TERROR OF FIRE

Earth: 2
 Fire: 4
 Water: 2
 Air: 2
 Rolls When Attacking: 3k3
 Rolls For Damage: 3k2
 TN to be Hit: 15
 Carapace: 2
 Wounds: 10: +5; 20: +10; 40: Dead

SPECIAL ABILITIES:

Flight: A Moetechi no Kansen can hover up to thirty feet above the ground at its normal movement rate.

Flaming Aura: Anyone who touches a Moetechi no Kansen takes 1k1 damage from fire. Any wooden or partially wooden weapons (including arrows, bo, and tetsubo) incinerate upon contact with Moetechi no Kansen and are rendered useless.

Invulnerability: (Is vulnerable to water; takes 1k1 damage per gallon of water hurled at it, and takes double damage from all ice-based attacks.)

Combine: Two or more Moetechi no Kansen can combine to form a single, stronger Moetechi no Kansen. The resulting creature's Traits are equal to the highest Traits of all the combining Moetechi, increasing by one per each two Moetechi combining to a maximum of six. The Moetechi gains ten more Wounds on each Wound level for each Moetechi combining. If any of the Moetechi were injured prior to combining, only the most injured Moetechi's Wounds apply to the resulting creature. If ten Moetechi no Kansen combine, they become a Taki-bi no Oni.

Spawn: If a single Moetechi remains in a large fire (100 cubic feet or more) for an hour will create an identical duplicate of itself.

11. SANCTUM GUARD POST

This branch in the tunnel leads to what was once the Dark Oracle's sanctum. While Agasha Tamori was here, he commanded an Elemental Terror of Fire, a Taki-Bi no Oni. This fearsome creature remains, patiently waiting for its master to return. It attacks anyone who attempts to enter the sanctum, Area 12.

TAKI-BI NO ONI, GREATER TERROR OF FIRE

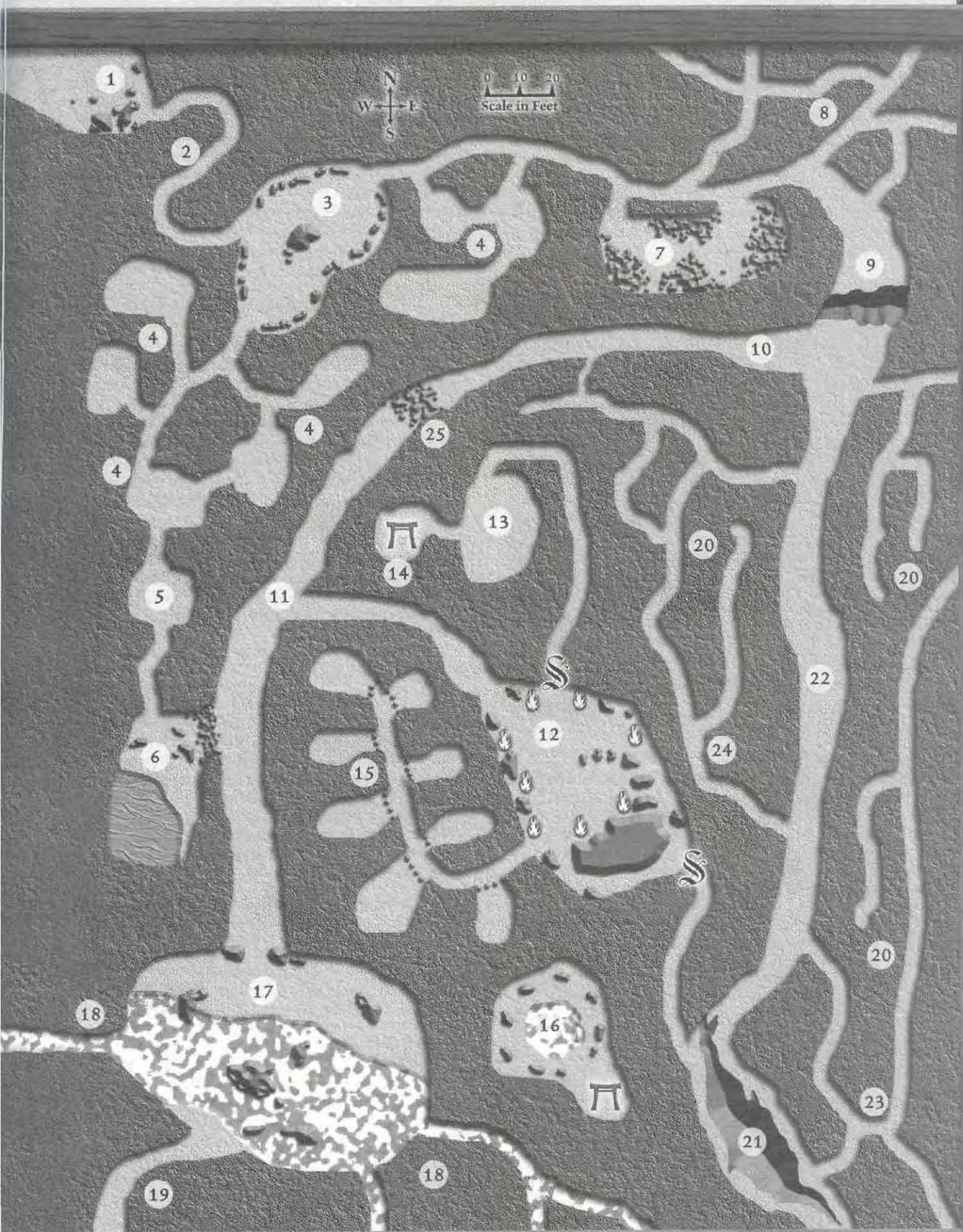
Medium-Size Elemental (Fire, Oni, Incorporeal, Shadowlands): CR 12; HD 15d8+45; hp 112; Init +11 (+7 Dex, +4 Improved Initiative); Spd fly 60 ft. (perfect); AC 21 (21 Touch, 12 flat-footed); Atk incorporeal touch +18/+13/+8 melee (3d6 fire plus burn); SA Spell-like abilities, burning touch; SQ Elemental terror qualities, damage reduction 25/+3 (jade), incorporeal, control flame, fire body, fire subtype, SR 25; AL CE; Honor 0; SV Fort +8, Ref +18, Will +7; Str –, Dex 29, Con 16, Int 18, Wis 14, Cha 14, Taint 11.

Skills and Feats: Concentration +14, Intimidate +14, Intuit Direction +12, Listen +15, Search +14, Spot +15; Alertness, Improved Initiative, Weapon Finesse (touch), Dodge, Mobility, Power Attack, Spring Attack. (See *Creatures of Rokugan™* for full details on abilities.)

ONI NO TAKI-BI, GREATER TERROR OF FIRE

Earth: 4
 Fire: 7
 Water: 2
 Air: 3
 Rolls When Attacking: 7k7
 Rolls For Damage: 4k1
 TN to be Hit: 15
 Carapace: 4
 Wounds: 30: +5; 60: +10; 120: Dead

TANORI CAVERNS



SPECIAL ABILITIES

Flight: Taki-bi can hover up to thirty feet above the ground at its normal movement rate.

Flaming Aura: Anyone who touches Oni no Taki-bi takes 1k1 damage from fire. Any wooden or partially wooden weapons (including arrows, bo, and tetsubo) incinerate upon contact with Taki-bi and are rendered useless.

Invulnerability: (Is vulnerable to water; takes 1k1 damage per gallon of water hurled at it, and takes double damage from all ice-based attacks.)

Hurl Flame: Taki-bi may scoop balls of flaming energy from itself and hurl them at opponents. It may hurl these projectiles up to 1,000 feet. They inflict 5k4 damage in a ten foot radius.

SECRET AREAS

Several areas in Outsider Keep are secret, their existence and entrances known only to Shinjo Khubutai and Shinjo Zhen-Ping. All the secret areas have doors that are not only locked but also carefully hidden. These two men possess the only keys. Below are the rules for finding and opening the secret doors.

D20 SYSTEM™

A Search check (DC 30), reveals the door's existence. Picking the lock requires an Open Lock check (DC 27). The door can be smashed in with a Strength check (DC 25).

LSR RPG 2E:

A Perception / Investigation roll vs. TN 25 reveals the door's existence. Picking the lock requires an Agility / Locksmith roll vs. TN 20. The door can be smashed in with a Strength roll vs. TN 20.

12. SANCTUM OF THE DARK ORACLE

Agasha Tamori spent most of his time in this chamber, and powerful echoes of his power remain here. Several large columns of searing flame still burn without any smoke or visible source of fuel. These columns of fire stretch from the scorched, blackened floor to the ceiling fifty feet above. The air in here is incredibly hot and dry, heated by the constant fires, making breathing difficult and dangerous.

Anyone who enters this chamber must make a Fort save (DC 15) once per minute or take 1d6 fire damage.

Anyone who enters this chamber must make an Earth roll (TN 15) once per minute or take 1k1 Wounds.

Two of these columns of fire are illusionary. They produce no heat, and cause no harm if they are touched. These illusionary fires conceal small tunnels to areas 13 and 21.

A group of carefully shaped stones forms a spiraling, stepping-stone stairway leading up to a large stone pedestal. On this pedestal rests a crude throne made of volcanic glass. The throne appears to have been badly cracked and chipped, as if from a storm of stones. This throne still holds echoes the Dark Oracle's Tainted power.

Anyone who touches this throne must make a Will save (DC 25) or immediately gain 1d10 points of Taint.

Anyone who touches this throne must make an Earth roll (TN 25) or immediately gain 1k1 points of Taint.

13. PORTAL ANTECHAMBER

The walls in his spherical chamber look like hardened lava, as if the room was formed like an expanding bubble within the solid rock. Guarding this chamber is a group of Moetechi no Kansen. There are 5-10 of them. Their task is to prevent anyone from entering the portal room beyond (area 14). They hide in the cracks in the walls, undetectable by normal means, until someone enters the room. Then they attack without hesitation.

14. PORTAL TO THE SHRINE

In the center of this chamber is a raging bonfire that burns without fuel or smoke. The fire reaches almost to the ceiling 20 ft. above and put off some heat, but not heat that would be commensurate with a fire of this size. In fact, the fire is an illusion, much like those in the sanctum chamber (area 12), but with added sensory perceptibility. The fire itself is a teleportation portal to the fiery Shrine to the Dark Kami.

15. PRISON

This series of caves was where the Dark Oracle kept his mortal prisoners. The area is protected from the heat of his perpetual fires to avoid killing his prisoners too quickly. Each individual cell has a door made of solid stone bars. The bars were made from molten stone, shaped and formed to permanently seal their guests inside. Some of the cells contain desiccated human remains of those unfortunate enough to run afoul of the Dark Oracle of Fire.

16. SHRINE TO THE DARK KAMI

It was in this room that the Dark Oracle communed with his master, Fu Leng. He particularly enjoyed bathing in the lava pool in the center of the room. Anyone who steps into the fiery teleportation portal in area 14 is immediately transported to this room. The pool of molten lava bubbles and seethes, heating the air in this confined chamber to deadly levels. Anyone who enters this chamber who is not magically protected from fire has his skin and clothing scorched by the heat and his lungs seared with his first breath.

Any character who enters this chamber without protection from fire must make a Fort save (DC 25) every round or take 3d6 fire damage.

Any character who enters this chamber without protection from fire must make an Earth roll (TN 25) every ten seconds or take 2k2 Wounds.

Hanging suspended in mid-air above the pool of lava is the Dark Mantle of Fire, a powerful magical artifact created by the Dark Oracle.

DARK MANTLE OF FIRE

Minor Artifact

Agasha Tamori took the knowledge of the Agasha family and twisted it with the dark power of Fu Leng to create this powerful magic item. It looks like a rigid yellow haori, decorated

with swirling patterns of black fire. It is quite a beautiful garment, except for the nimbus of sickly green flame that surrounds it.

This item infuses the wearer with the fire of the Dark Oracle, increasing the strength of his own inner fire, but at a terrible price. Whenever the garment is worn, the green fire that surrounds it immediately disappears, and reappears if it is removed. If the wearer is donning the garment for the first time, he immediately gains 2d6 points of Taint. There is no way to avoid this Taint. Any jade items on the character's person are immediately ruined.

The wearer immediately becomes immune to all fire damage, both magical and non-magical. He also gains the ability to cast two extra Fire spells per day of any level he can currently cast. He also immediately learns one new Fire spell of his choice (which is forgotten if the mantle is removed). Furthermore, he is considered to be +2 caster levels for using Fire spells.

The entire time the garment is worn, the wearer accrues Taint as if he were in the Shadowlands.

Caster Level: 20th; Weight: 2 lb.

DARK MANTLE OF FIRE

Agasha Tamori took the knowledge of the Agasha family and twisted it with the dark power of Fu Leng to create this powerful magic item. It looks like a rigid yellow haori, decorated with swirling patterns of black fire. It is quite a beautiful garment, except for the nimbus of sickly green flame that surrounds it.

This item infuses the wearer with the fire of the Dark Oracle, increasing the strength of his own inner fire, but at a terrible price. Whenever the garment is worn, the green fire that surrounds it immediately disappears, and reappears if it is removed. If the wearer is donning the garment for the first time, he immediately gains 1k1 points of Taint. There is no way to avoid this Taint. Any jade items on the character's person are immediately ruined.

The wearer immediately becomes immune to all fire damage, both magical and non-magical. He gains the ability to cast two extra Fire spells per day. He also immediately learns one new Fire spell of his choice (as an Innate Ability) available to his current School Rank (which is forgotten if the mantle is removed). This spell is memorized, and does not require the shugenja to use a scroll. His School Rank is considered to be 1 higher when casting Fire spells.

The entire time the garment is worn, the wearer accrues Taint as if he were in the Shadowlands.

17. LAVA LAKE

Running through over half of the area of this cavern is a slow-moving lake of lava, encircling several large boulders jutting from the bubbling orange mass. The air in this chamber has been heated by the exposed lava, making it painful and dangerous to breathe.

Anyone who enters this chamber must make a Fort save (DC 15) once per minute or take 1d6 fire damage.

Anyone who enters this chamber must make an Earth roll (TN 15) once per minute or take 1k1 Wounds.

18. RIVER OF LAVA

The lake of lava in area 17 is fed by these tunnels leading deeper into the depths of the earth. Slow-moving rivers of orange-red lava move through these passageways. The heat in them is so intense that they cannot be traversed without magical protection from fire.

Any character who enters these tunnels without magical protection from fire must make a Fort save (DC 25) every round or take 3d6 fire damage.

Any character who enters these tunnels without magical protection from fire must make an Earth roll (TN 25) every ten seconds or take 2k2 Wounds.

19. ESCAPE ROUTE

This tunnel has been seared out of the earth. Its surfaces are slugged, blackened stone. The Dark Oracle created this tunnel as an alternate entrance. It leads down a long, dark distance — about one mile — to a carefully hidden cave mouth in the bank of a river, a few feet below the water line. Consequently, the bottom of the passage ends in a cool, fresh water pool. The underwater distance to the outside river bed is 100 ft.

Because of its vulnerability, the Dark Oracle posted a potent guard here to prevent any unwelcome visitations. The tunnel is guarded by a Greater Elemental Terror of Fire, a Taki-bi no Oni.

20. ZOKUJIN BURROWS

These narrow burrows were created by the zokujin as probes of the Dark Oracle's domain. The burrows are only about three to four feet wide and tall, and the bottoms of them are covered with sharp gravel. It is impossible for a human to walk upright in any of them. These burrows crisscross much of the mountain's interior, looking for any unknown ways into the Dark Oracle's domain.

21. CHASM

This tremendous cleft in the stone of the mountain falls away to untold depths. It also reaches nearly 100 ft. above. The bottom of the chasm finally ends over 1,000 ft. below in an underground lake of molten lava.

22. ELEMENTAL TERROR

One of the Dark Oracle's most powerful minions is the fearsome Jimen no Oni, an Elemental Terror of Earth. One of these horrible, dangerous creatures guards this tunnel against incursions by the zokujin. It stands embedded in the wall of the tunnel and attacks anyone who comes down this passageway. Since it is embedded in the stone, it is invisible to the naked eye, unless it decides to move.

JIMEN NO ONI, GREATER TERROR OF EARTH

Medium-Size Elemental (Earth, Oni, Incorporeal, Shadowlands): CR 12; HD 14d8+140; hp 205; Init -2 (Dex); Spd 20 ft., burrow 20 ft; AC 31 (6 Touch, 31 flat-footed); Atk slam +22/+17/+12 melee (3d10+4); SA Spell-like abilities, quake; SQ Elemental terror qualities, damage resistance 35/+2 (jade), stone passage, SR 17; AL CE; Honor 0; SV Fort +19, Ref +2, Will +2; Str 39, Dex 6, Con 30, Int 6, Wis 6, Cha 6, Taint 17.

Skills and Feats: Concentration +15, Intimidate +9, Listen +9, Spot +9; Cleave, Great Cleave, Power Attack.

ONI NO JIMEN, GREATER TERROR OF EARTH

Earth: 7
Fire: 3
Water: 4
Air: 2
Rolls When Attacking: 5k4
Rolls For Damage: 7k4
TN to be Hit: 10
Armor: 10
Wounds: 35: +5; 70: +10; 140: Dead

SPECIAL ABILITIES:

Stone Passage: Oni no Jimen can pass through barriers made of earth, metal, or stone at its normal movement.

Invulnerability: (Is also vulnerable to steel of Fine Quality; it is said that the purity of the metal rebels at the corruption that is Jimen.)

Quake: The earth shakes in Jimen's wake. All skill rolls within 100 feet of the oni receive a +5 to their TN. All skill rolls within 10 feet receive a +10 to their TN. This shaking causes fragile structures to crumble and fall apart.

23. GOLD VEIN

The zokujin burrows have exposed a rich vein of gold ore. Untold wealth lies buried in this mountain, just waiting for someone to mine it. The gold is easily detectable by anyone who reaches this point in the burrows. In the slightest source of light it glitters and shines like a river of stars. The zokujin are aware that the gold is here, but they do not value it other than for its sweet taste and mildly intoxicating effect upon their people. They are aware, however, that Rokugani society values it highly. If the characters help the zokujin stamp out the remnants of the Dark Oracle's evil, they will look favorably upon them. They might even attempt to repay the characters by telling them about this vein of gold.

24. THE INSANE ZOKUJIN

A few weeks ago, one of the bolder zokujin scouts ventured too far into the Dark Oracle's domain, and found itself trapped in a small burrow by the Jimen no Oni in the larger passageway. This zokujin is named Svth. The Jimen no Oni is not aware of Svth's presence, but the zokujin was so frightened by the creature's appearance, that it fears to try burrowing away. Svth thinks the Jimen no Oni would be aware of such an escape attempt (rightly so). The zokujin is so paralyzed with fear and anguished with longing for his family that he has been driven insane. He is so consumed by terror of the oni that he will not believe anyone who attempts to help him. Unless he can be convinced of the oni's destruction, he likely attacks anyone who attempts to communicate with him.

25. TUNNEL CAVE-IN

A large section of the tunnel ceiling is caved in here. This cave-in was the result of a confrontation between the zokujin and the Dark Oracle's elemental terrors. Lying within the rubble are the skeletons of seven zokujin warriors. The confrontation took place a few weeks ago, during the Zesh's last incursion. The tribe has long since mourned the warriors' passing. What no one else in the tribe knows is that the warriors had retrieved a powerful magic item left behind by the

Dark Oracle, the Dark Katana of Fire. This item is buried under several tons of rubble. Extracting it requires several hours of labor to remove the boulders.

DARK KATANA OF FIRE

Minor Artifact

Agasha Tamori's knowledge of Dragon Clan swordsmithing helped him to forge one of the most dangerous weapons ever created. It is deadly in combat, infused with Fu Leng's Tainted fire. Unlike the common Fire spell, this katana is a physical weapon. It is a recently forged katana of exquisite quality. The tsuba is shaped like swirling flames that appear to move unless viewed directly. The hilt is wrapped in shimmering orange-yellow silk cords. The blade is polished to a mirror like sheen that seems to glint with a hint of green fire.

Any character who attempts to use the weapon for the first time immediately gains 1d6 points of Taint. There is no way to avoid this Taint. Any jade items on the character's person are immediately ruined.

When the sword is drawn from its scabbard for battle, the blade bursts into coruscating green flame. In melee combat, it functions as a +4 flaming burst katana of speed. Furthermore, three times a day the user can invoke the power of the Dark Oracle of Fire and send a screeching ball of green flame toward any target within a 100 ft. line. Anytime this ability is used, the user gains 1 point of Taint. This fireball causes 8d6 fire damage to every creature within a 30-ft. radius of the initial target. The target takes 10d6 fire damage. This damage can be halved with a successful Ref save (DC 25).

The user also becomes immune to all fire damage, both magical and non-magical when he wields the weapon.

Caster Level: 20th; Weight: 6 lb.

DARK KATANA OF FIRE

Agasha Tamori's knowledge of Dragon Clan swordsmithing helped him to forge one of the most dangerous weapons ever created. It is deadly in combat, infused with Fu Leng's Tainted fire. Unlike the common Fire spell, this katana is a physical weapon. It is a recently forged katana of exquisite quality. The tsuba is shaped like swirling flames that appear to move unless viewed directly. The hilt is wrapped in shimmering orange-yellow silk cords. The blade is polished to a mirror like sheen that seems to glint with a hint of green fire.

Any character who attempts to use the weapon for the first time immediately gains 1k1 points of Taint. There is no way to avoid this Taint. Any jade items on the character's person are immediately ruined.

When the sword is drawn from its scabbard for battle, the blade bursts into coruscating green flame. In melee combat, the wielder gains one extra attack per round. The katana does 4k4 Wounds and adds 1k1 to attack rolls. Furthermore, three times a day the user can invoke the power of the Dark Oracle of Fire and send a screeching ball of green flame toward any target within a 100 ft. line. Anytime this ability is used, the user gains 1 point of Taint. This fireball causes 3k3 Wounds to every creature within a 30-ft. radius of the initial target. The target takes 4k4 Wounds. This damage can be halved if the affected creatures make a successful Reflexes roll (TN = damage rolled).

The user also becomes immune to all fire damage, both magical and non-magical when he wields the weapon.

CHAPTER SIX:

BEHIND THE VEIL

THE DRAGON
LANDS

"Sometimes I attend to Lord Satsū's will in the throne of Kyuden Hitomi. Sometimes, in the Dragonlands. I will tell you this, though — I always find him in the same place."

—Togashi Matsuo

No other clan is as misunderstood and remote as the Dragon Clan — they remain largely aloof, only bringing their full influence and power to bear when the very fate of the mortal realm is at a crossroads. In this regard, they are much like their mystical totem, the Elemental Dragons. Embodiments of the Elemental forces of the universe, the Dragons make their home in an area of Tengoku that only they may enter. Known as the Dragonlands, the home of the Elemental Dragons is a place both part of the Celestial Heavens and distinctly apart from it. Much like the Dragon Clan is to the Empire, the Elemental Dragons remain a part of Tengoku but rarely venture from their own home to bring their influence to bear on the Spirit Realm.

The Dragonlands are not a true Spirit Realm in that it is not entirely separate from Tengoku, but it also features a "hole in the sky" through which the Dragons can watch the distant Realm of Mortals. If anything, the best way to describe the home of the Elemental Dragons is a bridge of sorts, where the Dragons may cross between Tengoku and Ningen-Do without causing harm to the spiritual borders between the two realms. Because of this, the Dragons may

move freely between the two realms without seeking out an established passage that connects them. Though the holy creatures value their privacy dearly, it is for the aforementioned reason that they guard the borders of their home so jealously. Such free travel between realms could easily be perverted — either by mortal hands or by the will of the Fortunes. The universe moves in a delicate balance of influence, and the Dragons understand well their purpose in maintaining such duality.

The reason the Dragonlands exist in such a manner is due to the very nature of the Elements in the Mortal Realm and the divine nature of the Dragons. The mortal realm is composed of a balance of the Five Elements, as well as the influence of Thunder in mortal souls. Because of this, the Elemental Dragons must always stay close to Ningen-Do, lest a lack of their influence weaken the Elements and destroy the Realm of Mortals completely. Due to their Heavenly nature, however, they are far more than mortals and cannot be expected to dwell in Ningen-Do. Their place is with the Fortunes, the Sun, and the Moon. Though it is through their influence that the mortal realm is maintained, they are by no means bound to it by anything but their own will.

Though the Elemental Dragons have somewhat conflicting views on the mortals that scurry about Ningen-Do, there is one thing that is certain — the plight of the mortal realm intrigues them on some level. Although aloof even by the standards of the Dragon Clan, the Dragon of Water watches the affairs of Ningen-Do if only to point out the folly of humans and other short-lived creatures to the other Dragons. To the Dragons, Ningen-Do and its inhabitants are

something of a great experiment — one that began almost by accident and has spun wildly away from where the Dragons thought it would go. To their godly nature, the Realm of Mortals seems nothing more than a magnificent anthill that they could topple whenever they choose if they did not find it so fascinating.

While the nature of the Dragonlands allows the Elemental Dragons to exert their influence anywhere in the Realm of Mortals, the Dragons often cross into Ningen-Do within the lands of the Dragon Clan. The Kami Togashi maintained a close connection to his Celestial cousins once he was made mortal by the influence of Ningen-Do, and has always been regarded as Kami that retained the most significant coefficient of his immortal nature. The strong connection between the provinces of the Dragon Clan and the sublime Dragonlands is most apparent in the heart of the lands maintained by the tattooed orders of Togashi, Hitomi, and Hoshi. There are times when the barriers between the two planes of existence are so weak that one could walk a mile within the Dragon Clan's mountains, pass into the Dragonlands, and back into the mortal realm without realizing it. There are rare cases of Dragon samurai or ise zumi becoming lost forever to the Realm of Mortals as they wandered too far into the mountains and never returned from the Dragonlands.

With few exceptions, the ease of passage between the Spirit Realms is only accessible to the Dragons of Tengoku. The main exception to this is the throne room within the High House of Light. The inner chambers of the castle exist simultaneously in both the lands of the mortal Dragon Clan and the immortal Dragonlands. Those rare visitors to the High House of Light often have conflicting accounts of the palace's location, appearance, size, and other matters concerning it. Naturally, this is the influence of the Celestial Dragonlands causing the castle to shift between its more natural (though still breathtaking) appearance, and several other guises cause by the supernatural and somewhat unpredictable forces of the Heavens.

While the primary residents of the Dragonlands are the Elemental Dragons, it is also the home of the Dragon of Thunder and the Jade Dragon. While the Celestial Dragon is kin to the Elemental Dragons and welcome in their home, it rarely leaves its guardianship of Tengoku other than to guide selected mortals into the Celestial Heavens. Only when all of the Dragons gather to confer about some great event that touches all of the universe does the Celestial Dragon arrive in the Dragonlands. The Oracles of the Dragons also exist in both realms at once, though their physical bodies are usually anchored in Ningen-Do. The divine Elemental Oracles may be recalled fully into the Dragonlands by their patron Dragon, though this is hardly necessary for the two to communicate. Beyond these few inhabitants, all others are considered outsiders to the Dragonlands. The power Elemental Dragons reigns supreme in this place and they may easily force any being of lesser power away from their realm by simply bringing them to mind.

Because the Elemental Dragons are representatives of the primal composition of the universe, the Dragonlands do not hold any one 'true' form. Any Dragon can choose how to perceive and interact with his realm, and visitors are often provided with soothing surroundings to put their mind and soul at ease during any stay. Mortal visitors always give different accounts of exactly how the place appears, but such tales hold a common thread — the very nature of the place is suffused with peace and harmony. Nothing appears out of place or even mildly upsetting for any reason.

Naturally, the Fortunes find the separation of the Elemental Dragons in their own home technically away from Tengoku somewhat unsettling. As beings of godly power, they do not like the idea that Elemental Dragons, whom many Fortunes consider equals, are able to come and go as they please and cannot be found by the Fortunes if they do not wish it. While some of the wiser Fortunes understand that it is the nature of the universe, others feel it is an unnecessary indulgence — after all, do the mortals not worship at the feet of shrines dedicated to the Fortunes? In addition, much like the clans of the mortal Empire treat the seclusion of the Dragon Clan with more than a little suspicion at times, many Fortunes wonder why such a separation is necessary. Truly learned scholars of matters both divine and mortal marvel at the close parallels between the Clan of the Dragon and the Elemental Dragons.

ENLIGHTENED MADNESS

"Those who fail to understand our magic often fall to madness... as do those who understand too much"

—Hitomi Kagetora

All members of the Three Orders who bear any sort of mystical tattoos, whether they be tsurai zumi, ise zumi, or kikage zumi, bear some power descended from the Kami Togashi. The divine nature of such power can often be more than mere mortals can handle, and madness is not an uncommon result. Enlightened madness can take many forms, from the extraordinarily dangerous to the merely curious.

All forms of Enlightened Madness effectively alter the character's personality and behavior until the GM deems that the madness has ended. Typically, these periods of madness only last a few hours though it is not unheard of for the rare tattooed monk to be lost entirely to madness permanently.

Amnesia: The tattooed monk forgets who he is, and is unable to draw upon any skills which rely upon mental abilities. He will still trust close friends, but will not remember who they are or why he trusts them.

Amorous: The tattooed monk immediately falls in love with the first person he sees, and begins professing that love at great length. Note that this may or may not necessarily change the tattooed monk's other feelings toward his target, possibly leading to the monk loudly lamenting his love for his enemy even as he continues to fight.

Bestial: The tattooed monk regresses to a feral, animal state, operating entirely on instinct. Though he still recognizes former friends and enemies, he is unable to speak or draw upon complex skills, and reacts to any threats with outright violence. When the madness has passed, the monk remembers nothing of what happened during that time.

Brash: The tattooed monk becomes extremely sensitive to any threats to his honor or ability, and reacts to any such threat with immediate violence. Close friends may be given a warning before the tattooed monk attacks.

Catatonic: The tattooed monk lapses into a stupor, only dimly able to perceive the world around him. He will answer questions if asked, and will attempt to move (slowly) away from sources of danger, but cannot actively use skills or abilities. If attacked, there is a 50% chance he will temporarily erupt from the stupor long enough to defeat that opponent

(but will still be unable to speak or otherwise react actively to his surroundings), then return to the catatonic state. When the madness has passed, the monk remembers nothing of what happened during that time.

Confused: The tattooed monk forgets exactly where he is and why, misplacing events and faces entirely. Different from amnesia, the tattooed monk retains his memory - it is simply wrong. He may believe that he was in Phoenix lands while he is deep in the Twilight Mountains, or be absolutely certain that his Crab bushi friend was an Isawa shugenja only yesterday.

Contemplative: The tattooed monk will reply to any question with a question, and will view any dialogue posed toward him as an opportunity for philosophical debate. This debate becomes his primary concern; if someone speaks to him in combat, there is a 50% chance he will cease to do anything but act defensively while he turns his full attention to the conversation at hand.

Fearful: The tattooed monk is stricken with powerful, overwhelming cowardice. He will run from any source of danger, hiding as soon as possible. He will fight only to defend himself, and even then escape will be the ultimate priority.

Mad Prophet: The tattooed monk begins spouting mad prophecy at random. This is similar to the Contemplative state, except that the tattooed monk also has a 50% chance of immediately attacking anyone who ignores him or questions his prophecies. On the plus side, there is also a 10% chance that the mad visions the tattooed monk spouts actually contain some (confused) shred of future happenings. When the madness passes, the monk remembers nothing of what happened during that time.

New Personality: The tattooed monk becomes convinced that he is someone that he is not, either an invented personality or a famous person such as the Emperor, Doji Hoturi, or perhaps Osano-Wo. Though the monk can still utilize his tattoos, he cannot draw upon his skills unless the personality he has created also should be able to use them. In addition, he will attempt to utilize skills his new personality possesses, even if he does not possess them. Thus a burly Hitomi kikage zumi may attempt to stealthily sneak past a guard if he believes he is a Bayushi ninja. Once the new personality is chosen, the tattooed monk always takes that same personality whenever he falls to Enlightened Madness. When the madness passes, the monk remembers nothing of what the other personality did.

Random: Randomly select one type of Enlightened Madness from this list each time the tattooed monk falls to madness. The tattooed monk never falls to the same sort of madness twice in a row.

Regression: The tattooed monk regresses to an immature, childish state. He will behave in a playful and childlike manner, and will be submissive toward commanding authority figures. In such a state, the tattooed man is prone to inane pranks and foolish, shortsighted behavior. When the madness has passed, the monk remembers nothing of what happened during that time.

Remorseful: The monk is immediately overcome with remorse for any sin or fault that he has performed, past or present. If he is in combat, there is a 50% chance each round that he will fail to attack, but will instead spend his action apologizing for his violent thoughts and behavior. In such a state, it is also likely that the tattooed monk will confess any crimes that he has performed and loudly announce any secrets that

he currently holds. When the madness has passed, the monk remembers nothing of what happened during that time.

Reversal: The monk's alliances and beliefs undergo an immediate and complete reversal. Friends are now foes, and those he once loved are now fiercely hated. Note that unlike the Violent type of Enlightened Madness, Reversal still allows for a great deal of subtlety. If the monk is normally brash and impulsive, he might quietly plot the downfall of his comrades once Reversal sets in while they remain quietly oblivious.

Violent: The monk immediately becomes violent and dangerous to everyone around him. He will attack the nearest target until they are dead, and then move on to the next with no concern for his own safety. When the madness has passed, the monk remembers nothing of what happened during that time.

TREATING ENLIGHTENED MADNESS

Once put in place, the Dragon's mystic tattoos cannot truly be removed. As the madness they cause is part and parcel of their power, it can never truly be cured. Instead, the Dragon will seek to aid dangerously insane brethren, hoping to grant them the strength of will that they will require to fight their madness.

A tattooed monk who possesses the Iron Will feat is assumed to have undergone the training necessary to help him overcome his madness temporarily. A tattooed monk who spends an hour in meditation and makes a Concentration check (DC 15) gains a +4 to all saves vs. Enlightened madness for a number of hours equal to his level.

ADVANTAGE: EDGE OF MADNESS (1 POINT)

The tattooed monk has undergone the training necessary to help him resist Enlightened Madness temporarily. If the monk spends an hour in meditation and makes a Meditation/Void roll (TN 20) he gains a free Raise on all rolls to resist Enlightened Madness for a number of hours equal to twice his tattooed school rank.

MADNESS AMONG THE TOGASHI

Enlightened Madness is most common among the order of ise zumi, perhaps because their bloodline is closest to Togashi's power. The most notorious mad ise zumi, Kokujin, was originally a Togashi, and the Order points to him as a deadly example of what can befall an ise zumi who does not keep a close vigil on their sanity. Any ise zumi who believes he has developed Enlightened Madness can turn toward the order and expect aid, compassion, and understanding. Dangerously insane Togashi are given sanctuary in a small monastery deep in the secluded Dragon mountains. This temple is known as Shinden Kanashimi, the Temple of Regret. The Togashi rarely ever speak of it even within their order, and never speak of those outside of it, even to other Orders of tattooed monks.

Any ise zumi who becomes violently insane and refuses aid, or even worse revels in madness and destruction as Kokujin did, can expect none of the traditional Togashi mercy as his former brethren hunt him to the ends of the Empire.

MADNESS AMONG THE HITOMI

Despite their reputation as dangerous lunatics, Enlightened Madness is extraordinarily rare among the Hitomi. When the Hitomi do lose their sanity, it is almost invariably violent and dramatic. Made kikage zumi do not live long, tending to initiate violent killing sprees and die soon thereafter appropriately on the point of a samurai's sword. The kikage zumi always deeply regret when one of their number falls to madness. If any kikage zumi begins to display aberrant behavior, the Order generally assigns two or more other kikage zumi to watch over them, to make certain that if someone needs to deal with the monk's madness in a permanent manner, it will be a kikage zumi who does so.

Unlike the Togashi, the Hitomi have no facility for treating their dangerously insane, as the majority of mad kikage zumi do not survive.

MADNESS AMONG THE HOSHI

Enlightened Madness is so rare among the Hoshi as to be almost unheard of. Perhaps the tsurai zumi's philosophy of balance and harmony causes them to be more stable than other tattooed monks, or perhaps their indirect connection to the Kami's power causes their tattoos to be easier to control than most. In any case, as the Hoshi never become dangerously insane, the other orders sometimes look to their wisdom in treating their most dangerous cases.

KANASHIMI, NIGHTMARE OF THE DRAGON

Along with Yokubo and Kyofu, Kanashimi represents a powerful force of corruption — it is a physical manifestation of one of the Three Sins. Unlike the powerful Hakai or the furious Muchitsujo, the Onisu of Regret has not made its presence well known to the enemies of the Shadowlands. Instead, it takes great pains to appear to solitary groups and destroy them in spirit one by one. Where the other agents of the Dark Kami make more direct assaults upon the samurai of Rokugan, each victory for Kanashimi tears away one more fragment of the Empire's soul.

Like the other Onisu, Kanashimi is not truly invincible and has known defeat. Despite its very nature, the Onisu has gained wisdom from the confrontations it has not survived, making it more deadly each time it is reincarnated from the essence of dreams. During Daigotsu's reign as the Lord of the Shadowlands, the Onisu of Regret has been one of his favorite and most loyal creations.

KANASHIMI, ONISU OF REGRET, NIGHTMARE OF THE DRAGON

Large Outsider (Evil, Oni, Shadowlands, Spirit)
Hit Dice: 16d8 + 112 (184 hp)
Initiative: +4 (Dexterity)
Speed: 40 ft.

AC: 20 (-2 size, +4 Dexterity, +8 Natural)

Attacks: 3 *dishonorable keen* +2 *katana* +26 *melee*, 2 *dishonorable keen* +2 *wakizashi* +24 *melee* (if armed) or 3 unarmed strikes +28 *melee*

Damage: *dishonorable keen* +2 *katana* 1d10+10, *dishonorable keen* +2 *wakizashi* 1d6+8, *unarmed strike* 1d10+10

Face/Reach: 5 ft. by 5 ft. / 10 ft.

Special Attacks: spell-like abilities, enhancement, possession
Special Qualities: Oni Qualities, honorable vulnerability, regeneration 5, rejuvenation, SR 25

Saves: Fort +16, Ref +23, Will +21

Abilities: Str 26, Dex 18, Con 24, Wis 28, Int 26, Cha 10, Taint 9
Skills: Battle +24, Bluff +16, Climb +24, Hide +16, Intimidate +16, Intuit Direction +25, Jump +24, Knowledge (Dragon) +24, Knowledge (Fortunes) +24, Knowledge (Shadowlands) +24, Knowledge (Shintao) +24, Listen +25, Move Silently +20, Sense Motive +25, Spot +24, Tumble +20

Feats: Ambidexterity, Cleave, Deflect Arrows, Expertise, Great Cleave, Improved Disarm, Improved Two-Weapon Fighting, Improved Unarmed Strike, Power Attack, Stunning Fist, Two-Weapon Fighting

Climate/Terrain: Shadowlands, Yume-do, any land or under ground.

Organization: Solitary

Challenge Rating: 18

Treasure: Standard

Honor: Always 0 honor

Alignment: Always neutral evil

Advancement: 17–48 HD (Large).

COMBAT

Kanashimi resembles a large human woman, adorned in armor composed of blackened flesh for cloth and depictions of tortured faces for armor plates. It carries a daisho of +2 *keen dishonorable swords*, though it is as comfortable fighting with them as it is with its own hands. Kanashimi enjoys nothing more than making helpless fools out its foes, often disarming them at the first chance and then leaving them paralyzed and useless in a daze of their own failure. It is fond of taking prisoners to torture for days, using its spell-like abilities to probe the mind of its captives and flay open their soul with each and every detail of their failed lives before finally destroying them.

Enhancement (Ex): Any time a person within 100 feet of Yokubo commits an act against their alignment or a dishonorable act if they are honorable, the Onisu gains one bonus hit die. All other benefits of advancement (such as higher saves, base attack, and caster level for spell-like abilities) are also gained. This benefit lasts for one week, after which time the Onisu loses one bonus hit die per week until it returns to the above statistics. Each time the Onisu gains ten levels from this ability, it increases by one size category.

Honorable Vulnerability (Ex): Any time a person within 100 feet of Kanashimi commits an act of selflessness (such as giving one's life for another, sacrificing something one needs for the benefit of another, etc.), the Onisu receives a negative level. This negative level remains for one week, or until the Onisu can cancel the effect with its Enhancement ability. If the Onisu is reduced to zero levels due to this effect, it perishes. Its damage reduction and spell resistance are entirely negated for any opponent who has committed an act of selfless bravery within the last minute.

Oni Qualities (Su): All oni have certain qualities, described on page 5 of *Creatures of Rokugan*™

Possession (Su): Kanashimi may choose to cast *emotion* (despair) on any target within 200 feet as a 20th level sorcerer any number of times per day. The target receives a sacred bonus to their saving throw equal to their honor, and the effect may not be dispelled by another casting of *emotion*. Targets that successfully save against this effect gain a +2 sacred bonus against all subsequent attempts by Kanashimi to use it against them in the future. The Onisu may not try to affect the same target more than once per day.

Regeneration (Ex): Holy and honorable weapons do normal damage to Kanashimi, as do weapons that have been immersed in the water of Yume-do, the Realm of Dreams.

Rejuvenation (Su): If slain, Kanashimi can be harvested from the Realm of Dreams once more via a special ritual known only to the Dark Lord Daigotsu and the Tsuno Soultwisters. The Onisu cannot be restored more often than once a month.

Spell-like abilities: at will – *detect passage**, *dispel magic*, *improved invisibility*, *know alignment*, *obscuring mist*, *passage into darkness**, *passage into dream**, *protection from good*. 3/day — *deeper darkness*, *detect thoughts*, *emotion*, *haste*. These abilities are as cast by a 16th level sorcerer (DC 12 + spell level). Spells marked with an asterisk are described in *Fortunes and Winds*.™

KANASHIMI, ONISU OF REGRET, NIGHTMARE OF THE DRAGON

Earth: 6

Fire: 6

Agility: 8

Water: 4

Air: 3

Reflexes: 6

Rolls to Attack: 8k4

Rolls for Damage: 6k3

TN to be Hit: 35

Carapace: 5

Wounds: 75: +10; 100: +15; 150: +20; 200: Dead.

SPECIAL ABILITIES

Carapace: Weapons that have been dipped in the waters of Yume-do may ignore Yokubo's Carapace rating.

Enhancement: Any time a person within 100 feet of Kanashimi commits an act that would cause them a loss of honor points, one of the Onisu's Traits (and all associated attributes) increases by one. Acts committed by those of less than one full honor rank do not trigger this ability. This benefit lasts for one week, after which time the Onisu loses one bonus Trait per week until it returns to the above statistics. The oni grows slowly larger each time it draws upon remorse in such a manner.

Honorable Vulnerability: Any time a person within 100 feet of Kanashimi commits an act of selflessness (such as giving one's life for another, sacrificing something one needs for the benefit of another, etc.), one of the Onisu's Traits (and all associated attributes) decreases by one. This penalty remains for one week, or until the Onisu can cancel the effect with its enhancement ability. If one of the Onisu's Traits is reduced to zero, it perishes.

Multiple Attacks: Kanashimi may attack three times per round if armed with a katana and wakizashi, in a manner obviously similar to the technique of the Mirumoto bushi.

Passages: The Onisu can cast detect passage, passage into darkness, and passage into dream at will.

Possession: Kanashimi can make an opposed Willpower roll with any individual within 100 feet. The target of this ability subtracts twice the number of points he has in Disadvantages from his result for this roll. If Kanashimi is successful, the target is overcome with a deep sense of remorse for every wrong he has committed. The victim of this attack cannot Raise or spend Void Points while his soul is thrown completely out of balance, and will often withdraw from the outside world to contemplate their failures in solitude. This effect lasts for as long a number of hours times the amount the Onisu rolled higher than his opponent. At the GM's discretion, certain characters with an exceptionally low Willpower or certain disadvantages (such as Lost Love) are more susceptible to this effect, causing a longer duration.

Rejuvenation: If slain, Kanashimi can be harvested from the Realm of Dreams once more via a special ritual known only to the Dark Lord Daigotsu and the Tsuno Soultwisters. The Onisu cannot be restored more often than once a month.

ENLIGHTENED MADNESS GAME MECHANICS

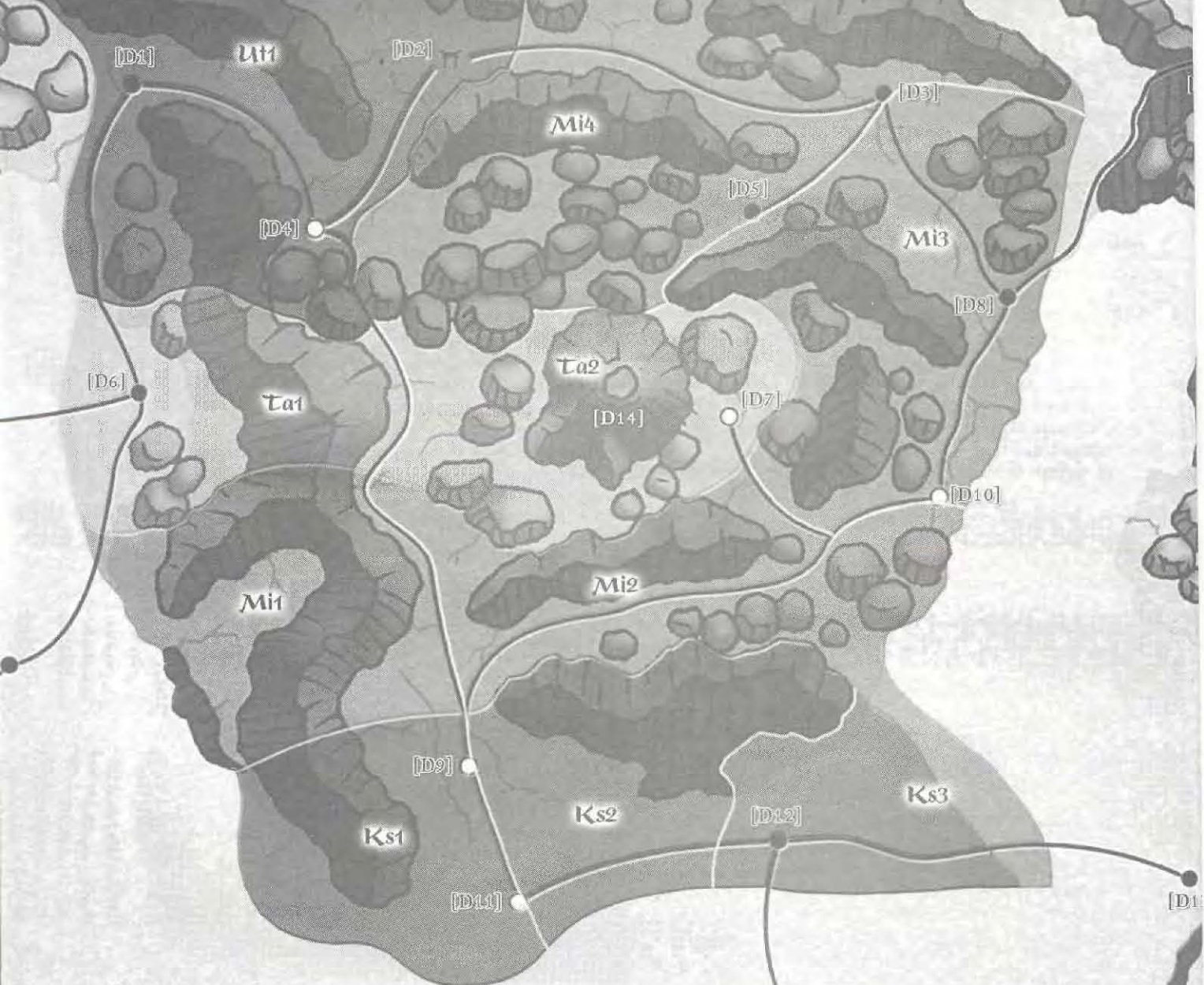
Any character who bears magical Dragon tattoos may choose to have Enlightened Madness. Likewise, a tattooed character who later undergoes a traumatic experience or loses faith in the Way of the Dragon may develop Enlightened Madness at the CM's discretion. Generally a character should only have one form of Enlightened Madness at any given time. Once a character develops Enlightened Madness, there is no true way to get rid of it, though a character may eventually become strong enough that resisting the madness is no longer a problem.

D20 SYSTEM:

A character who develops Enlightened Madness must make a Will save every time they actively use one of their tattoos. The DC of this save is equal to 12 + 2 per each additional time the character has used his tattoos that day. For tattoos that are constantly in use, the tattoo is considered to be used once per hour. A tattooed monk can voluntarily end the effects of any or all of his tattoos at will.

LSR RPG 2E:

The forms of Enlightened Madness shown here are considered to be more specific variations of the Enlightened Madness Disadvantage in *Way of the Dragon*. Any of the following forms of Enlightened Madness may be chosen as a Disadvantage, granting the character 2, 4, or 6 character points. Each time the tattooed monk uses one of his tattoos, he must make a Willpower roll vs. a TN determined by the amount of points gained from the Disadvantage (2 points: TN 10, 4 points: TN 15, 6 points: TN 20). For tattoos that are constantly in use, the tattoo is considered to be used once per hour. A tattooed monk can voluntarily end the effects of any or all of his tattoos at will.



DRAGON TERRITORY

DRAGON PROVINCE KEY

- | | |
|-------------------------|-------------------------|
| Ks1 – Shinpi Province | Mi3 – Toshibu Province |
| Ks2 – Kaitou Province | Mi4 – Kousou Province |
| Ks3 – Sinjutsu Province | Ta1 – Sabishii Province |
| Mi1 – Gaien Province | Ta2 – Kinenkan Province |
| Mi2 – Yakeishi Province | Ut1 – Mucha Province |



“Enlightenment cannot be found by searching for it,
and yet it cannot be found by doing nothing.”
— Togashi Satsu, Dragon Clan Champion

Secrets of the Dragon explores that most mysterious of clans, the Dragon. Though they avoid politics and shun entangling alliances, the Way of the Dragon always affects the Empire profoundly whenever the clan's strange tattooed mystics, brilliant swordsmen, and powerful shugenja choose to climb down from their mountain retreats.

Within, you will find:

- The history, traditions, and holdings of the Dragon families: Mirumoto, Tamori, Kitsuki, and the Three Orders of tattooed monks — Hitomi, Togashi, and Hoshi.
- New mechanics for Dragon characters, including Kitsuki courier abilities, new swordsman techniques, and new mystic tattoos.
- A unique new perspective on the Empire's history, seen through the eyes of a Dragon.
- A detailed description of the Tamori Tunnels, a dangerous pit of corruption and evil in the heart of Dragon lands.
- The strangest mysteries of the enlightened Dragon Clan revealed.

This book is a dual-system supplement for the Legend of the Five Rings Role-Playing Game, Second Edition,[™] and Rokugan,[™] the d20 Companion for Legend of the Five Rings. Players and DMs may also find it useful as a source of interesting new feats and abilities for any d20 System[™] campaign.

Game Masters running the Second Edition L5R RPG will need a copy of the Legend of the Five Rings Game Master's Guide[™] and the Player's Guide.[™] Players need only the Player's Guide.

Dungeon Masters running d20 System[™] games will need a copy of the Player's Handbook,[™] the Dungeon Master's Guide,[™] Oriental Adventures,[™] and Rokugan.[™] Players will need only a Player's Handbook.[™]

