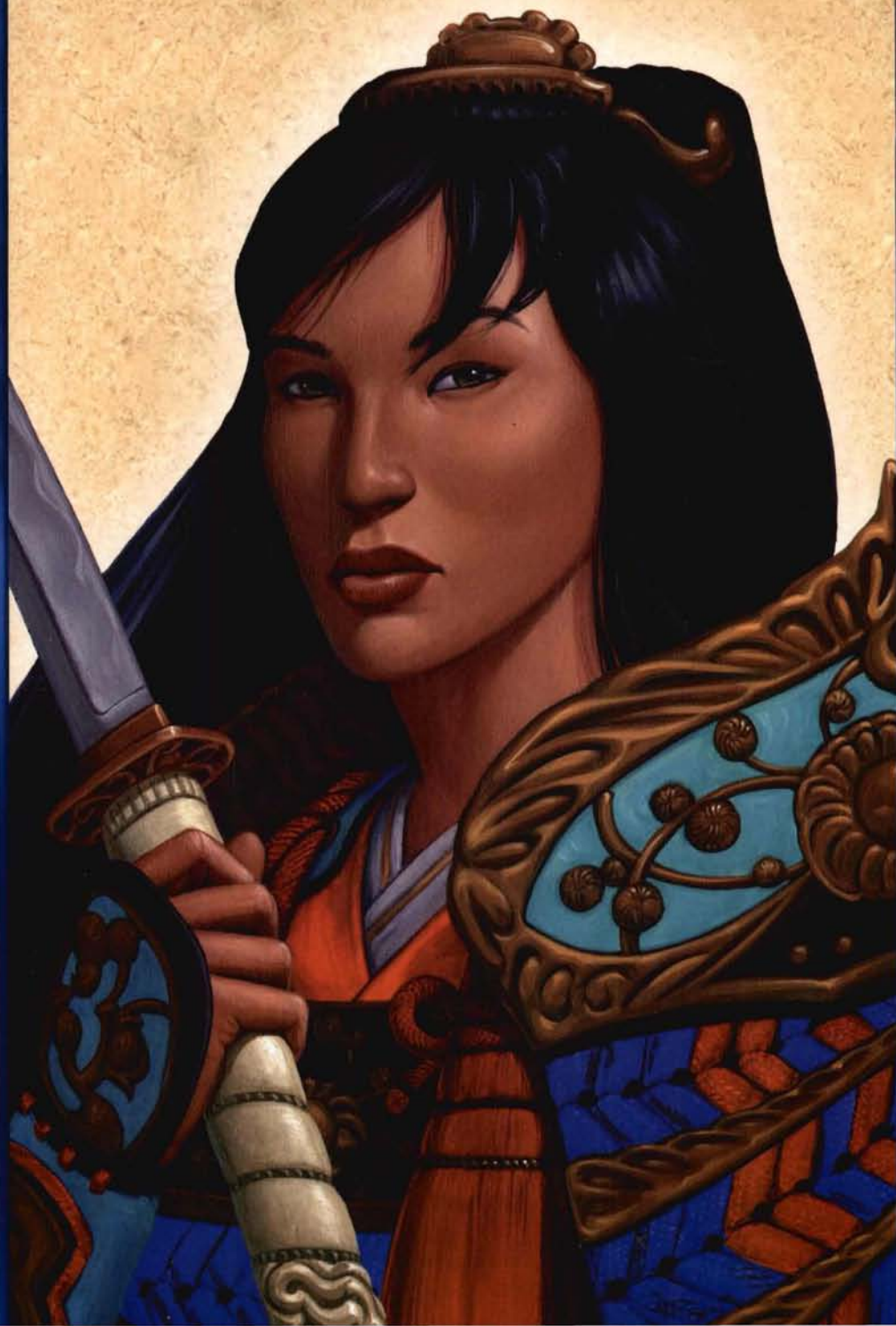




*Legend of the Five Rings™*

# Mimura

The Village of Promises



jim pinto



# Legend of the Five Rings™



## Mimura

The Village of Promises



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## Special Thanks...

B. Mould for everything a muse is supposed to be.  
A. Buchheit because no one can spell your name correctly.  
D. Kwolekowski for all your help.  
R. Wulf for caring enough to make this game as good as it is.  
E. Yapple for being team player #1. I love you big guy.  
L. Hayler and Andy.  
G. Money Eli for the Raven effect.  
N. Lindroos and C. Pramas for loving my body and mind.  
B. Goodyear for everything you do.  
J. Glenn for everything you did.  
G. Graffin for where you've gone and what you've done.  
M. Figueroa for selling this thing.  
S. Hough for worrying about the end result and not the road leading there.  
M. Leader for being my buckle bunny.  
P. Way and J. Wright. Thanks for agreeing to appear in this book.  
D. Moenster and E. J. Krings for a year's worth of hard work.  
M. Valles for listening to her fair share of complaints. I wish there were a better way to say thanks.  
M. Yates for listening to more than anyone's fair share of complaints. Whew. Better you than me.  
M. Zinser. My thoughts are with you.  
H. H. H. for being that damn good.  
The Warlord Artists for making me look good.

...and always A. Pinto. I miss you.

## Dedication...

This one is for that little girl on the bridge, all alone, trying to honor her past.  
You brought a tear to my eye.



# Table of Contents

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Introduction .....	4
Using this Book .....	5
History .....	6
Celebrations in Mimura .....	7
Important NPCs .....	10
The Lawless Campaign .....	12
An Overview of Mimura .....	12
The Village of Mimura .....	22
Jingore .....	22
Omiatsu .....	29
Ubanoru .....	33
NPCs .....	39
Monsters .....	44
Appendix .....	45







# Introduction

*The Village of Mimura* is a milestone in the *L5R* adventuring series. Nothing within these pages sets a precedent. You can ignore or change as little or as much as you'd like. The GM is the ultimate authority on which portions of this book to use. There is room for your PCs to be the champions of their own saga and break all of the conventions set in place by the game world we've established. All you need is paper, pencil, dice, this book, and a few samurai ready to claim their places in history.

Now, of course, we're not going to leave you in the lurch here. Instead, this is a book of seeds and ideas to fuel your imagination and get your campaign started. What you use and how you use it is ultimately up to you.

The village of Mimura has no specific place on the map and does not owe fealty to any specific clan, unless you wish it to. The people in it are not part of the great story continuum that we've established, unless you want them to be. The adventures do not cross the path of Doji Hoturi or Togashi Yokuni. There is no big finale and there are no great conspiracies. Just the sparks of what we hope is some of the best gaming you've ever had.

Welcome to the Village of Mimura. This book is unique to the *L5R* adventure series and presents a new alternative to game play. Although not technically an adventure, the plots and gaming hooks presented herein provide GMs with hundreds of adventuring ideas and endless campaign seeds. I hope this book proves useful as you journey through the various locations and meet the NPCs in the fictional village of Mimura.

What do I mean by "fictional"? After all, this is a role-playing game set in a fictional world. Nothing in it *really* happens anyway.

Enjoy.

– jim pinto

True.

Everything in the world of Rokugan is fiction and the books you've read so far do not detail anything concrete or real. They do present the "canon" of the Rokugan game world, specific information about the world that is authoritative and "accurate." To date, all of the game books have detailed the world that exists outside the lives of the characters in your games. There is no mention of your PCs or their exploits.

*For those of you who have never read TSR's Village of Hommlet, I highly recommend it as one of the finest adventure modules ever written. An entire campaign could be set in this village. And with the amount of data provided by the author – Gary Gygax – the village develops along with the characters, providing the PCs with enough impetus and plot points to follow the campaign as far as they want.*

Rokugan has many important figures. Where do the PCs fit into such a world? If everything else is bigger and more important, how can *my* epic be told? Many of the best stories in Rokugan have already been told (or are about to be told) about its greatest heroes. Hida Kisada is the Great Bear, so how can my character be as great? Where is there room for the PCs in this world? One cannot save the Empire from the ravages of Fu Leng if Toturi and Kachiko have already done so.

This is what makes this book unique.





# The Village of Promises



## Using This Book

The descriptions of the locations and characters in Mimura are sometimes accompanied by clan names on a gray background. Whenever you see this, it is an indication that something specific takes place with this character, location, or event if the GM has set the village in a specific clan province. For instance, if you see the following text:

### Crane

Toka is a Kolat agent. He takes his orders from Ijiasu and can be found in the Green Garden Inn every third day on the hour of the Goat.

...it means that if the GM is running the village of Mimura in the Crane lands, then the NPC Toka is an agent of the Kolat and not to be trusted. It also provides GMs with a plot hook for subtly introducing Toka into their campaigns.

Obviously, you may change these ideas as you see fit. Be aware that too much of anything unbalances the game and detracts from the grounded nature of the village. Ultimately, the GM is the final authority. Having every NPC and every building important to the campaign is your decision.

Additionally, it may become important to decide exactly what makes Mimura unique. We have provided hundreds of ideas on this, but making the village land-locked or isolated from Rokugan could also fit your game plan better than having it set in a clan province or alongside a river (as we have done – see maps, pages 47 and 48).

## NPCs

To save space, few NPCs have listed stats. Instead, where possible, only the school and rank are noted. This book is designed to be used with the Second Edition L5R RPG rules, and GMs are not required to have every book in the *Way of...* series in order to use it. Every NPC's information is pulled directly from the Second Edition rules. Some NPCs have schools listed in parentheses alongside the Second Edition information, so GMs with the books can look up the appropriate information.

Not every NPC will be a combatant. When necessary, assume that a Ring or appropriate Skill is one higher than the NPC's listed School Rank. For example, if the PCs are attempting to bluff their way past a Rank 2 Lion Bushi, assume that the bushi has a Willpower of 3 for the purposes of a Contested Roll.





Years ago, instead of one single village, Mimura was three separate hamlets. Each hamlet dedicated itself to providing the local lord with important trade goods and commodities. The eastern portion, Jingore, was dedicated to farming, the southern, Ubanoru, to trade, while to the northwest Omiatsu housed important nobility and tourists during the pleasant seasons.

The hamlets did not always get along. The peasantry resented the well-to-do merchants and the merchants resented the lush gardens of the nobility. Over time, resentment turned to open hostility and a few peasant revolts have erupted in the villages' angry past. Carefully and thoughtfully, past lords negotiated peaceful agreements with the hamlets rather than run the risk of bloodshed.

Over time, as the villages expanded and grew closer together, little remained to distinguish one hamlet from another. Of course, the unmistakable districting that takes place even today makes it clear to those living in Mimura, but few visitors take notice, marveling instead at the Imperial Road.

119 years have passed since Lord Yurabe consolidated all of the hamlets into a single village, naming it Mimura. The village is at the junction of two imperial roads, so quite a bit of trade flows through the village. Mimura's growth has slowed since Yurabe's time, but it houses nearly 1000 villagers now and is an important contributor to the clan's economy.

## The Hamlets

Jingore is an important source of rice in the area. Its fertile paddies provide enough rice to feed 1500 soldiers each year. This has ensured that Lord Ekaido (the local gokenin) enjoys his daimyo's favor, and each year the village bustles with feasts and celebrations.

### Jingore

Jingore also contains most of Mimura's houses. The village is over 80% heimin, and most of the peasant farmers live in Jingore along with the poorer peddlers and merchants. These homes are much smaller than those of the samurai, have fewer luxuries, and house families as large as 15 persons.

### Ubanoru

Ubanoru started as a single inn and teahouse along a well-used road. Only a single hour's walk from the nearest way station, the teahouse saw much use from samurai travelers. Later, commerce in sake, lacquerware, and silk developed near the inn as merchants looked to establish themselves in uncharted regions. The conglomeration of businesses eventually took shape into a hamlet, drawing the attention of the Yasuki. It wasn't long before a single ronin samurai served as protector of the hamlet, heralding a new age for the region.

### Omiatsu

Omiatsu hosts the finest homes in Mimura, although many of them have collapsed in recent years. As a result there is now a shortage of quality homes in the area. This can be traced back to flooding that happened 63 years ago when the Golden Koi River [C] slipped its banks.

The waters of the soft-bottomed river began to swell and the swift stream turned into a marsh. The soil became soft and fertile, but the foundations supporting most of the rich homes in the village sank into the boggy soil, and in a few years many of the homes were gone.

Recently, more homes were built in the gaps between the larger houses. There is little dry land in this portion of the village. As a result, real estate has become scarce and few well-to-do samurai wish to remain.

## Farming

The land east of the village is fertile and the rice paddies, though small, generate a healthy supply of rice each season. In addition, many peasant homes are on fertile ground and each heimin household is allowed one garden to grow vegetables for personal consumption. No gokenin has ever taxed these personal gardens.

The paddies produce 600-800 koku of rice each season and surplus rice is stored in Jingore for later shipment to Ekaido's lord. Lord Ekaido is usually allowed to sell small surpluses of rice to merchants in Ubanoru (since he is going to tax them on the sale later anyway).





There are two distinct rice paddies to the east of the village; each is described in detail in the geography section below. Some of the peasants who do not grow rice are instead responsible for harvesting the wild sorghum [J], while others grow vegetables in the foothills beneath the dangerous Sabishii Crags [E, I].

## Climate

Mimura's weather depends on the province you put it in. The roads through a Mimura that's located in unaligned lands will not be properly maintained. Far northern regions of Rokugan remain covered in snow until spring. Some great adventures can take place with the PCs trapped in Mimura throughout the winter.

Winter adventures and campaigns in Rokugan have several advantages. First, they slow the PCs down. The party is less likely to rush out of Mimura and go somewhere else if the ground is covered in heavy snow and there is no food to be had on the road.

Second, it creates great mood.

Finally, when spring comes, it truly feels like a rebirth.

## Local Customs

It is not obvious when a stranger first enters Mimura, but after a short while the telltale signs of the spiritual center begins to show. Although there is but a single temple, the people honor and respect Shinsei in their own way, leaving the temple to the nobility and rich merchants. They are not a outwardly religious people – few attend services – but the peasants do have a strong spiritual center. Peasants seeking guidance often visit one of the few village monks, who use their own modest homes as places of meditation and respite.

The peasants of Mimura are more expressive than some samurai may be accustomed to. Koi, crows, dragons, and other symbols of fortune adorn doorways and rice paper walls throughout the village. They do not consider it disrespectful to be so flamboyant; this is simply how they choose to honor the Fortunes. By decorating their homes – and often their own bodies, with pendants, charms, and bracelets – the Mimura heimin feel closer to Shinsei and his teachings. Lord Ekaido does not discourage this practice and sees no harm in the peasants investing their time in personal hobbies. His karo have recommended that Lord Ekaido go so far as to provide the people with their own place to worship. Rumors abound that a school and an additional temple are planned.

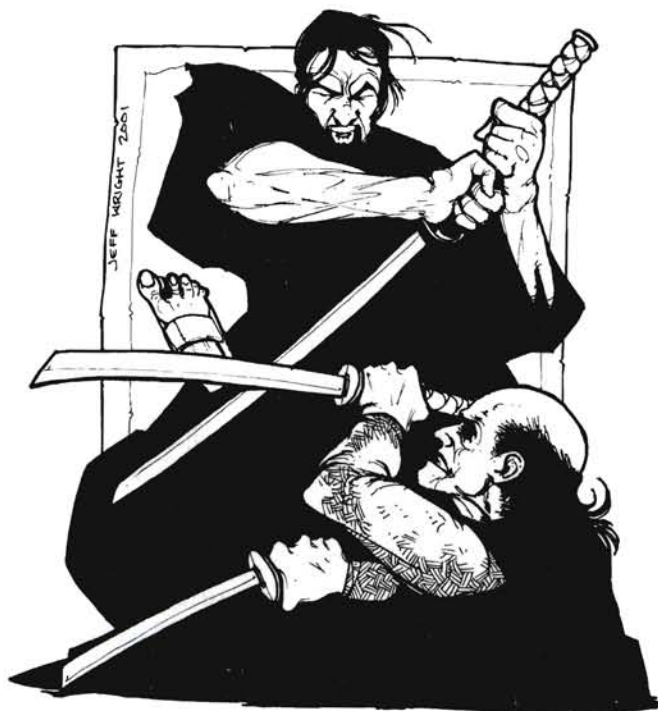
There is only one torii arch in the village. It is a beautiful red and black arch, cared for by the monks of the village. It is located just north of Agatamori Temple [O1] along Wise Snake Pass Road [D]. Few heimin honor the tradition of attending the temple, but instead

attain spiritual enlightenment through hard work and simple living, leaving ancestor worship to the nobility. This has not slowed the spread of folk tales and superstitions, though, and Mimura peasants tell as many tales of ninja and haunted spirits as any other villagers in Rokugan.

### “Chomin”

Samurai use the word “chomin” to describe peasants they are not familiar with. It is not a term of offense. Often, the samurai will address a peasant she has just met as “chomin.” A samurai who has just arrived in a village is being polite in saying, “Chomin, have you eaten today?” to indicate that someone in authority is required. It is considered polite behavior and peasants respond well to it. The alternative is to rudely demand “the headman,” as a ronin or drunkard might.

When peasants hear “chomin,” they summon the chonin of the village or, in larger villages, the yoriki or local dignitary. Samurai who continue to use the word chomin after being in a village too long invite ridicule and disrespect. Although peasants will continue to summon the chonin, they will be reluctant to wait at a samurai's side or perform tasks that are not their responsibilities. Remember, peasants have a lord to answer to. They cannot be beholden to a lazy or demanding samurai.







# Celebrations in Mimura

The people of Mimura have a few habits that alter their holidays dedicated to the Fortunes. Although always spiritual, respectful, and mindful of tradition, they see some holidays as more important than others. Below is a list of how the people of Mimura celebrate differently from the rest of Rokugan.

## Oshogatsu (New Year's Day)

In Mimura, as in most of Rokugan, every citizen and noble celebrates Oshogatsu. The streets are filled with decorations and the doorways of each home display paintings of koi and dragons. However, in Mimura there is a slight twist.

For the past 14 years now, Lord Ekaido has opened his coffers and given gifts to all children turning 10. Although the gifts are small, the thought is enough to fill the peasantry of Mimura with pride that their lord would take such interest in their children. To further enrich the event, Lord Ekaido chooses one child to spend a month in his home learning to care for his prize horses. The child lives in the stable and receives mentoring from Ekaido's stablemaster.

## Unicorn

Lord Ekaido's generosity is a stratagem. He is hardly concerned with the welfare of his citizens, but rather uses the act as a weapon against other nobles who fail to consider the needs of farmers. In court, his strong words resonate with integrity. Few know of his hidden agenda, and they quail before his loud and boisterous accusations. His station in the courts grows each year due to his sharp tongue.

## Cherry Blossom Festival

There are no cherry trees in Mimura. Therefore, most people interested in celebrating the twenty-third day of the Dragon find solace in quiet meditation. Abundant wildflowers bloom in the undergrowth near Maku Ki no Hebi (Coiled Serpent Tree) [M], alongside cypress and mahogany trees. The Rokugani consider these trees functional, not decorative, especially when contrasted with the beautiful plants of the valley. The people of Mimura have accepted that the nature around them is there to serve their day-to-day needs. They are less preoccupied with the typical samurai view of cherishing "life and nature." To some it sounds cynical, but to Mimura it is pragmatic.

Lord Ekaido does not share the same sentiments as his constituents. His own personal grove [A] symbolizes his dedication to nature and his desire to live harmoniously with it. He hopes that by carefully cultivating his art, he can properly express to others the importance of communion with nature. Not even his children understand him, though, and Ekaido fears his message will never reach the people of Mimura.

## Crane

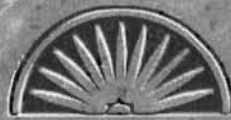
Each year, a handful of monks make their way to Mimura from the Samui Kaze Toshi (CN9 in the L5R Second Edition *GM's Guide*) to bring bara, bellflower, cherry blossoms, iris, and wisteria to Mimura. More peasants have come out to receive the monks in recent years, but these travels are considered fruitless. Nonetheless, Agachi [J1] accepts the travelers into his home and spends the day in celebration and reflection with his spiritual companions.

## Setsuban Festival

This day is honored above all other days by the people of Mimura. Because the village is so small, there are no prisons, stockades, or holding cells. As a result, criminals are either sentenced to death or, more commonly, forced to perform some sort of community service.

Most criminals spend a few days cleaning out a peasant's stables or carrying supplies to one of the military outposts. Rarely does a citizen commit a crime deserving of a more severe punishment. Nonetheless, all wrongdoers captured by the village yoriki or doshin are brought before Lord Ekaido. Those caught by Shinjo magistrates or Imperial troops are treated as enemies of the Emperor. In Lord Ekaido's absence, it is Tsuniko's duty to pass judgment on all offenders.





To make a specific example of the Emperor's generosity, the Setsuban Festival is celebrated in Mimura by having every citizen gather for a feast, during which they offer forgiveness to all of their neighbors. A token of forgiveness is not uncommon, and some peasants craft small charms or trinkets with their own hands to reflect their integrity. Even Lord Ekaido has been known to remove liens or heavy taxes that have been levied against a peasant during the festivities, but the stories about such occasions are much more common than the exemptions themselves.

## Festival of the River of the Stars

The only difference in how the festival is celebrated in Mimura involves small plays and puppet shows dedicated to the lovers. Often little peasant girls use their own dolls to imitate the plays they've seen during the course of the day. Boys often avoid the festival altogether, instead choosing to play in the woods or along the river, far from the songs and dancing.

## Shouting Day

Shouting Day is not tolerated in Mimura. Although many samurai and nobles would not think twice about it, the large number of ronin passing through with vengeful blades and stern glares keeps the majority of peasants silent. Instead, most men gather on Shouting Day in a rice paddy and speak ill of their families in quiet.

## Unaligned

Sometimes Shouting Day happens when the village is empty of ronin. Other times, there are no ronin to speak of and an impromptu Shouting Day will begin. Peasants, looking to blow off steam, are wise to wait until there is no one to be offended by their actions.

## Iris Festival

The peasantry of Mimura is easily swayed by a tearful tragedy. Hundreds of local folk tell tales of young women drowning in the tearful river or hiding in the bog to escape an unwanted marriage. Most end in a horrible death, others in disappearances that lead to childhood tales of lost or lonely spirits.

As the story goes, the mikokami of Sorrow, Kamashi-okara, took the life of a young girl the night before her *gempukku*. Preparing her mind for the life of a samurai, she had taken a long walk alone at night to meditate on her future, during which she fell from the riverbank and sank into the cold water. The young woman drowned in the Tearful River [C] and was taken away before she could grow



old and bitter. Many variations of this story exist, but all of them end with the river swallowing the woman and hint at the importance of keeping a youthful mind.

Each Iris Festival, peasants (mostly young girls and their mothers) flock to the Bridge of Mourning [O] to throw flowers into the river, mourning the maiden's passing and spending a moment in quiet reflection.

For full descriptions on all the holidays of Rokugan, see *Winter Court: Kyuden Kakita*, pages 65 to 69.

In addition to the traditional festivals, the people of Mimura celebrate a few of their own.

## Painter's Day

Actually spread over three days, this event begins at sundown on the eighth day of the month of the Dragon and lasts until sundown of the tenth day. During this time, all peasants are exempt from the duties of tending their fields and are expected to paint their homes. All colors, patterns, and animals are acceptable, and Lord Ekaido makes a habit of coming out on the third day to see the finest homes. Many peasants consider his gesture to be insincere but revel in the festivities anyway. On two occasions in the last thirteen years,





Lord Ekaido has offered special gifts to the painters of homes deemed worthy of his esteem. Food, dancing, music, and song all frame the celebration.

### The Celebration of 3

Known simply as “3,” at this festival the locals rejoice with a feast that ends with the launching of fireworks and a dragon parade. The painted-rice-paper dragon parades through the streets on a large bamboo pole, which is blessed on the night of the ceremonies. Although it is an excuse to relax and celebrate, the people of Mimura cannot remember exactly why the Celebration of 3 is so important. The Celebration takes place 33 days before the end of the year.

### Festival of Floating Lights

Peasants gather sorghum and small pieces of bamboo and tie them together. After tiny rice-paper canopies and lightweight candles are placed onto the leaves, an armada of floating lights drifts down the Tearful River [C]. The trail of smoke from the burning candles and warm sorghum creates a heavenly aroma that can be smelled for days after the festival is over. There is no set date for this festival, but it is usually held on the first day of summer. Lord Ekaido announces the celebration several days in advance so that peasants can begin building their “rafts.”

# Important NPCs

## Lord Ekaido

Lord Ekaido (Rank 3 Bushi) is a gokenin from his clan (it is up to the GM which clan that is). He serves his lord (a higher-ranking gokenin), who serves under the daimyo of the family. He (or she) in turn serves the daimyo of the entire clan. Although not politically savvy, Lord Ekaido manages Mimura and three other villages as well as he can, administering those duties he considers important

and delegating other responsibilities to any of the 40 samurai sworn to him.

He is married to a comely woman named Ijeko and has two children. Ijeko spends her time with preparations for the marriages of their two sons, both of whom are away fighting in the Clan War. Lord Ekaido has distanced himself from the wedding plans and leaves it all in Ijeko's capable hands.

Lord Ekaido is 39 years old, nearing his retirement. He spends much of his time relaxing with gardening, painting, and falconry. When not in the Gutsuna [A] tending to his trees, he presides over courtly matters in his home, where local merchants, lower-ranking nobility, and opportunists come begging for favors. Visits are not always pleasant. Those looking to take advantage of an aging samurai are often taken aback by his fierce deportment. His reputation is earned, though, as he is known for making quick decisions and always has a ready answer. Whether or not his answer is the most intelligent or suited for a situation is arguable, but never in his presence.

He can be a great friend or a powerful enemy.

### GM's Notes

Lord Ekaido is whomever you want him to be. He is angry when the economy is bad. He is happy and generous when things are good. He is wily when courtiers arrive and a great tactician when the village is being attacked. Or perhaps he is a fop in court and a poor leader on the battlefield. Use Ekaido as the tool that he is. If necessary make him the seed for as many of your adventures as you need to (his men are off fighting, unavailable, or not expendable, whatever the case may be).

It is not likely that beginning characters will meet Lord Ekaido. He has many samurai and ji-samurai in his employment. These subjects often greet visitors or make decisions in his stead when dealing with novice magistrates, dignitaries, or friends of friends. Depending on the type of campaign you are running (see involvement below), the PCs may have to visit Ekaido when they first arrive, allowing the GM to set the stage for the PCs' behavior and involvement in Mimura.

As your campaign progresses, Ekaido should make more appearances or even invite the PCs over for tea (once). They might earn a gift (see page 218 of the *GM's Guide* for a few ideas) from Ekaido. If so, this may involve the PCs owing him a favor or two (or at least strengthening their ties to the community) as the game goes on.





## Tsuniko, the Yoriki

Tsuniko (Rank 2 Bushi) is a distant cousin of Lord Ekaido, but she is still family. Tsuniko is a firm but competent yoriki. Her relationship with Lord Ekaido is strained and she often does not feel comfortable making the decisions that her position requires. She is in charge of all city militia and patrols (except for the Shinjo magistrates; see below); not a daunting task, but she feels the pressure of her job nonetheless.

Tsuniko is attractive, but she finds men's advances a bit revolting. She is serious about every aspect of her job and often takes things personally when she should have a more professional approach. Lord Ekaido has hinted on occasion that a short respite is in order.

### Crab

Tsuniko has a hard time proving herself among her cousins. She is not as strong physically or emotionally as they are, and she tries to hide her sadness behind her work. She spends her days alone and only speaks when loudly asserting her authority over a frightened peasant. Her behavior is not unusual for a samurai, but those few who are close to her have noticed traces of hostility that is unnatural and unhealthy.

## The Shinjo Magistrates

Doji Agatamori established the Shinjo patrols 15 years ago. In his day, he was an excellent courtier and public speaker. During one of his discussions in the Emperor's court, Agatamori described the beauty of the small village of Mimura: "The simplicity of village life is something few of us are able to appreciate. We argue over the location of a border or the exact weight of a bushel of rice, but it is the hardy peasant who works the soil and fishes the tiny stream behind his home who knows the true meaning of Shinsei's words. We are blessed with nothing but the burden of responsibility and the wisdom of regret. Someday, I hope to retire in a village like Mimura, for I wish never to forget where the first Kami fell."

When Agatamori finished, the room was quiet, moved by his powerful speech. The silence was broken when an Ide diplomat uncharacteristically laughed aloud at the Doji's humble story.

It was as if the heavens had split open. The silence was unbearable, and the Ide's shame was outweighed by the open disgrace on his face. He was admonished, publicly disgraced. None would dare scoff at a noted Crane courtier in the Emperor's court.

The Ide's career was over and his life surely forfeit – or it would have been, if not for Agatamori's quick thinking.

Turning the Ide's derision into a hearty praise for simple life, the aging Doji spoke of the Ide's last visit with him to Mimura. He recalled how the two had enjoyed a respite from courtly life by resting on a bridge which overlooked a simple stream. They had indulged in the often-unnoticed pleasure of sipping tea and exchanging stories with people braving simpler lives. Within a matter of moments Doji Agatamori had spun a fictitious anecdote that had freed the Ide from his embarrassment. Soon he was talking his way into having the Unicorn Clan send patrols of accomplished magistrates to Mimura to protect the simple life they both held dear.

The Ide nodded nervously, looking to do anything to escape the humiliation of his outburst, and rushed home to put into place Agatamori's vision. Ever since then the Shinjo have sent two Unicorn samurai each month to patrol the village and outlying region.

### GM's Note

Feel free to make up a host of Rank 1 and Rank 2 Shinjo who have been temporarily deputized to serve in Mimura. Modern Shinjo detest the duty of patrolling someone else's lands, and even if the village is set in the Unicorn lands, the village is far too small to warrant the long-term appointment of skilled samurai. They are above reproach and treat most of the locals with scorn. From time to time, the Shinjo merely camp at one of the two way stations and report that everything is fine in the village.

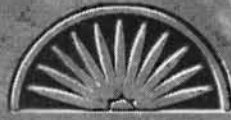
Smart samurai know better than to test Agatamori's mettle by taking the duty lightly. After all, he still lives in the village and holds a great deal of power in the Imperial court. An entire session (or two) of gaming could center around a small group of novice Unicorn PCs who do not know about Agatamori and who consider patrolling the small village a waste of their skills.

### Law

Despite the Shinjo presence, the final law in Mimura is Lord Ekaido. Friction occurs from time to time between the two factions, as Lord Ekaido is not nearly as harsh in his dealings as the headstrong Unicorn who rotate through the village. Even Tsuniko defies Lord Ekaido from time to time. When confronted with magistrate pressure she acts stern or unyielding to the peasantry. Lord Ekaido makes it very clear that his constituents are not criminals until he says so.

If the Shinjo catch a "criminal" they often take the law into their own hands, applying Unicorn or Imperial punishments to a situation where Ekaido would have worked out a compromise. He does not agree that all crimes warrant the need to hobble a peasant or humiliate an eta.





# The Lawless Campaign

One way to use *The Village of Mimura* is to remove all clan association from it. The village could fall outside of the jurisdiction of the Emperor, making it a lawless and self-governed settlement. Very little campaign material has been published to date supporting ronin campaigns, and a small village like Mimura is an ideal place to start.

If you want to recreate samurai classics like *Yojimbo*, *Sanjuro*, or *Seven Samurai*, your games must start small. None of these stories involve the Emperor or worry about what is going on in court. Their main ingredient is simplicity. Mood and style overshadow everything else in these stories; in order to achieve this, you must focus only on the factors that are important.

If you intend to recreate *Yojimbo*, detail the two warring oyabun before the game starts. Write a short piece (about 500 words) that explains why they are fighting. Detail a few events (a sentence or two) that have taken place so far. When the PCs arrive in the village they are outsiders in a private war that they will not immediately understand. How they get involved, whom they side with (and they don't have to agree on who is right and who is wrong), and who hires them can all evolve as you play. This is especially good as a live-action game with a small percentage of the participants playing the oyabun and their retainers.

Madam Sadako [J10] and Ureji [U7] make excellent enemies for this type of story.

If you are running this game during the time of the Clan War Saga (after the Scorpion Clan Coup), then Scorpion who have not renounced their clan have gone into hiding. Such men and women are enemies of the Empire and are wanted for treason. Many important Scorpion have bounties on their heads, and even lesser clan members are wanted criminals with death warrants dogging them.

Magistrates and samurai of good standing are expected to capture, incarcerate, or execute known Scorpion. If it can be proven

that an individual is in hiding as a Scorpion then his crimes are crimes against the Emperor himself. Imperial Magistrates have been issued writs that demand the dishonorable execution of Scorpion in hiding and the honorable *seppuku* of those who are now ronin. This is not a good time to be a Scorpion.

# An Overview of Mimura

Mimura nestles in the foothills, with jagged peaks to the north and open plains to the south. Forest covers most of the region and farms dot the edges. Roads passing through the village make it easily accessible by travelers, and two way stations and two watchtowers make it an important region for samurai taking a break from their day-to-day lives.

The region is prosperous, with hardworking peasants who keep to themselves and respect one another's privacy. When a disagreement occurs between two farmers, it often works itself out. This is typical behavior, as the peasants do not want the yoriki or any other samurai involved.

The businesses of Mimura are profitable, with a great deal of their coin going into Lord Ekaido's coffers. Few merchants are resentful, however, as the small village is allowed a freedom unseen in larger settlements. Additionally, there is very little competition. A single butcher or lacquerware craftsman is "the only game in town," able to set his own price on goods and services.

The village exports a lot of rice, with a few handmade crafts also making their way to outlying villages. Fish and vegetables are harder to come by, and the peasants seem to procure just enough for themselves. Merchants eager to impress visiting samurai must buy these commodities at inflated prices. A few of the younger peasants have made money for themselves by fishing in the Tearful River in their spare time.

Lord Ekaido has heard complaints from the local monks regarding overfishing of the Tearful River. He is considering action against those who fish when they should be tilling the soil, but to date has only issued stern warnings.





Rumors persist that the northern edge of the fields [P] on the eastern edge of the village are to be tilled for growing vegetables. If this is true, it would mean a one-hour walk each day to and from these fields for those peasants expected to work.

Lord Ekaido is also entertaining ideas of a satellite village under the supervision of himself and his men. His own lord has not yet approved another village for Lord Ekaido to command, as the bureaucracy of the Rokugani courts has stymied any progress.

## GM's Notes

Keep in mind the relationship Mimura has with neighboring villages. Do they trade often with their neighbors to the west? Is the village to the east coastal? Do Crane-Lion borders contest the land to the south? Do troops move through the village often? Is it far enough from the rest of Rokugan that the people can wait out the war in relative comfort? Are supplies being taken from Mimura to support war efforts elsewhere?

If you want to set Mimura close to an important city or village, how does this affect the simple people of Mimura? Do they see important dignitaries pass through on a regular basis? Are troops using the area as staging grounds for an attack? Has the local clan daimyo moved troops through here recently in preparation for a siege? Is Lord Ekaido an enemy of another gokenin? Are Scorpion or bandits living in the hills, and do they intend to sabotage the village (or watchtowers)?

At the end of this book are several ideas to help you make Mimura feel real and immerse your players in the world of Rokugan. Your most important job is to remain consistent in your decisions; remember to incorporate outside factors into the evolution of your Mimura campaign.

## Geography

Before you start to run adventures in Mimura, you might want to photocopy the maps at the end of this book. Spare copies that can be drawn on or handed out to players are invaluable during play.

### A. Gotsuna

There is a small patch of trees far from the village, where Lord Ekaido keeps his prize saplings. He prunes them each day, giving them constant attention. Juniper trees can be found nowhere else in the valley. Despite their odd aroma, Lord Ekaido enjoys the contemplative time he spends alone, away from the village, communing with nature.

## Crane

Lord Ekaido keeps a retired Crane gardener on retainer to mentor his pruning skills. The old Crane, Ichigo, lives alone in a small house on the edge of Gotsuna.

### Adventure Seed

A young child (or someone else, perhaps an angry kami) has broken a branch on a prize tree in the grove. Lord Ekaido finds it the next morning and in a fit of rage punishes the entire village. He immediately sends men from Kanzen na Me [B] to assess taxes on the citizens and enforce a sundown curfew. Each day until a culprit comes forth and admits to the crime, Lord Ekaido punishes one peasant (whipping in public, etc.).

### B. Kanzen na Me (Perfect Eye) Watchtower

A slightly smaller watchtower than most others in Rokugan, Kanzen na Me was built into the side of a small hill and looks out over the village in every direction. The watchtower houses only 30 men (mostly ashigaru) and it is the responsibility of Lord Ekaido to man and supply it. In recent years, Lord Ekaido has garnered support from the Clan and Emerald Magistrates to have quality troops stationed here one month out of the year.

Most peasants stay in their homes at night and do not venture far. When a soldier has an evening off, many of the teahouses and inns are "too busy" to serve drinks or hire ronin to watch for trouble. Some nights a dead ronin mars the "festivities." Lord Ekaido has been unable to do anything to change this. Additionally, Tsuniko has turned to sake and shochu (when she can get it). She is not accepting the responsibility of monitoring other samurai well.

## Unicorn

The land here is too rocky for horses and mounted training, so Shinjo who have lost their steeds or fallen from their horses are sent here to learn how to be soldiers. Most have a surly disposition and treat the local peasantry disrespectfully. Some are outright crude and violent. Drunkenness among the guards is common and brawls break out within the unit.





### Adventure Seed

Shinjo magistrates recently caught a notorious bandit. Although technically falling under the authority of the village and Lord Ekaido, the Shinjo ignored protocol and shackled the criminal in a dank corner of the watchtower. They intend to kill him come morning. Lord Ekaido knows that if word spreads that he needs the Shinjo to deal with banditry his name will be sullied. He has spent the entire day inside and refuses to see anyone. His staff is worried and Tsuniko is nowhere to be found.

One of Lord Ekaido's karo (pick one) comes forward asking the PCs for help. One of them has a reputation for eloquence and social grace. "Perhaps you could speak as arbitrator, and negotiate for the criminal's life in exchange for a favor. Whatever you offer from your clan, Lord Ekaido will make sure you are rewarded in kind. You see of course that he cannot appear weak and ask for the criminal himself."

If the PCs offer to help, they may be able to offer the Shinjo magistrate something he wants: a military transfer, an invitation to Winter Court, a small parcel of land, etc. If the PCs return with the criminal, Lord Ekaido's karo will thank the PCs profusely and grant them an audience with Lord Ekaido. Whether or not Lord Ekaido offers them a fitting reward for their efforts is up to you, but having a powerful lord owe you a favor is a great gift in its own right.

If the PCs are ronin, they may be interested in a nocturnal excursion into the tower, using metal and martial skills to retrieve the criminal. Such an attack would need to be quiet, since the tower houses 30 Rank 1-2 samurai. Additionally, anyone spotting them will certainly need to be silenced if the PCs intend to remain in Mimura.

To make matters worse, this adventure is time sensitive. Don't give them a lot of time to plan.

### C. The Tearful River (Namida Kawa)

The Tearful River has many stories and many secrets. Each peasant has a different rendition of the last and no two people can

agree on how the story should be told. Some say the river is filled with the spirits of unhappy souls, while others contend that the river is home to vengeful samurai spirits who died in great battles. Flooding from the river draws even more folk tales. Samurai with the endurance to hear them all could spend a year visiting every hut, always hearing a new tale.

See "Iris Festival" on page 9 for more on the fables of the Tearful River.

Cutting down through the Gamanzure no Oka [E], the river is cold and clear. It does not move swiftly and the bottom is filled with stones, worn smooth by the current. Near the bog, the water is murky and one cannot see the bottom in the area surrounding the river fork. Once past the Bridge of Mourning, where the river enters the Forest of Reflection, the waters are clear again, and good for fishing.

The Golden Koi River is the small tributary diverted from the Tearful River. It cuts through the center of the village and empties into the southern rice paddy [T]. The people of Mimura understand the importance of keeping the river clean, and take great care to keep refuse out of the Golden Koi. Crossing the Golden Koi River is the Time of Struggle and Persistence Bridge [O].

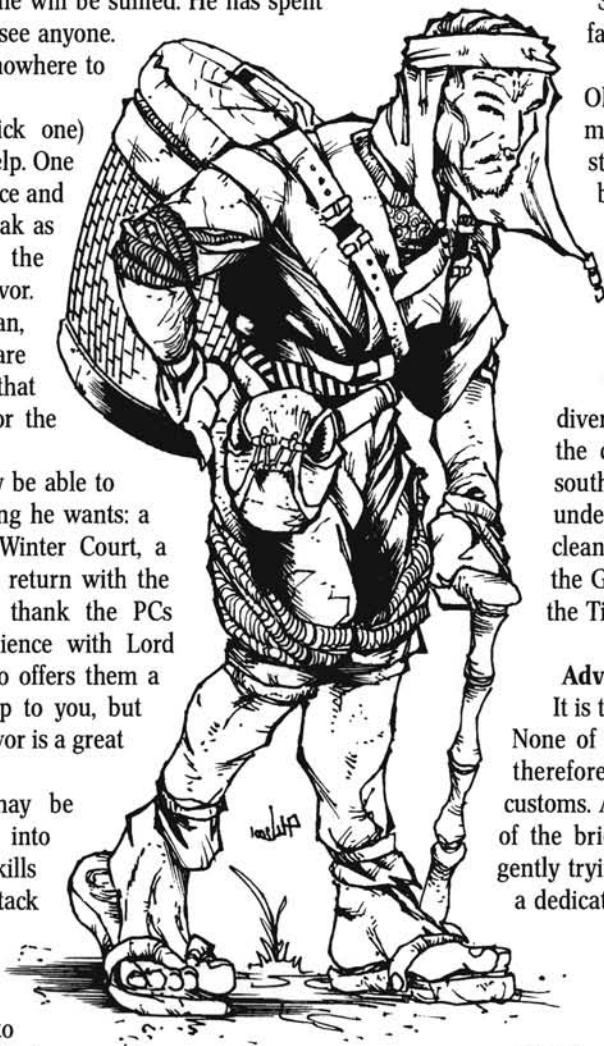
### Adventure Seed

It is three days before the Iris Festival in Mimura. None of the PCs has witnessed the celebration and therefore they have no idea about the village customs. A lone girl, about 6 years old, is on the edge of the bridge. She appears to be unattended and is gently trying to put a single iris flower into the water, a dedicated look on her face.

Suddenly, she slips from the bridge and falls into the river below. It shouldn't be too much work to rescue the young girl (assuming one of the samurai has the

Athletic skill and can swim). When she is pulled from the water, a crowd has formed. Some time should be spent helping the young girl, who is not crying. In fact, she is not making any sound. She is mute. Her eyes are filled with a mixture of fear and desperation too wise and angry for a girl so young.

The PCs can interview the peasants, but no one knows where the young girl came from. Is she a kami? A spirit? Just a lost girl? The







GM is free to come up with an explanation and develop the first pieces of a campaign from here.

## D. Imperial Road/Wise Snake Pass Road (Toshinori no Hebi Toge)

Carving its way through Gamanzure no Oka [E], this Imperial Road is the north-south path that intersects with Kunshu Kido [O]. Toshinori no Hebi Toge was built along the ancient Wise Snake Pass, discovered by a ronin scout over 400 years ago. His name has been lost to time, but rumors suggest he once served the Snake Clan. Modern historians discount this rumor, pointing out the path's snakelike movement through the hills. When the time came to build a permanent road through the hills, using the old ronin's path was an obvious choice.

Toshinori no Hebi Toge has always been controlled by the Emperor, but recent squabbles about control of Kunshu Kido continue to hamper Imperial relations. As a result, this road has fallen into disrepair and the locals no longer respect the raised road as they should. In fact, even magistrates just passing through realize that the road is derelict and travel is permitted by anyone, even without a permit.

### Bridge

At the southern edge of the Wise Snake Pass Road is a sturdy bridge built to be functional rather than ceremonial. Like all Rokugani bridges, it is arched high, but unlike most it has no adornments. It is plain and unnamed, and used primarily by troops moving to the Watchtower and Training Ground [AA]. It is very wide and three soldiers can stand abreast as they cross the bridge.

## E. Gamanzure no Oka

Isolating the village of Mimura from the rest of Lord Ekaido's holdings, the Hills of Patience Gap have only one pass. Although not tall, the hills are difficult to navigate. The change in elevation from one hill to another is drastic and sudden, forcing travelers to journey around them to the west (an additional 10–12 days of travel). Some travelers use the Wise Snake Pass. However, without Imperial patrols, bandits have attacked merchants journeying alone. Most trade is done to the east and south now because of these brigand raids.

On the southern edge of the Hills of Patience Gap lie the Sabishii Crags. Named for the Unicorn explorer who disappeared there long ago, the Crags are off limits by order of Lord Ekaido. Five years ago they were the home of a few bandits. Migrant merchants report sighting zokujin and goblins here. Peasant stories claim that an ogre lives beneath the Hills, and has been there since the Kami fell. To

this day, merchants with any doubt in their minds at all hire guards to escort them through the pass before traveling north.

### Adventure Seed

Gamanzure no Oka provides a number of opportunities to begin a campaign in Mimura. Fear of the brigands can force a traveling merchant to hire guards to follow him into Mimura. Whether or not they are attacked is unimportant, but once there the PCs find the merchant unable to pay as much as promised, leaving them in Mimura with very little coin and no idea where to proceed next. This plot hook works especially well in a ronin campaign.

Another option is to have the PCs journey through the area with little need to stop in Mimura. However, once in the Wise Snake Pass, 20 or so hungry bandits could descend upon the samurai and attack, taking all of the PCs' gear and koku and leaving them for dead. The PCs would have to make their way to Mimura and search for a way to restore their honor or exact revenge.

Once in Mimura, there are a number of adventure hooks the GM may employ to keep PCs occupied for a long time.

## F. Lord Ekaido's Estate

Lord Ekaido's estate is a half-day's journey from Mimura. By horse, it takes half this time. His estate houses himself, his wife, his assistants (22 in all), his three karo, two seers (shugenja), and two separate cottages where his sons stay when they are here. Large stables, a lush garden, a well-groomed rock garden, and an aerie for his falcons are all visible from the main house.

The house holds a large entry chamber which is used to hold court each day (although recently Ekaido has become fond of holding court in Mimura [O10]). His home is neatly kept up. The rooms are filled with many gifts, items denoting his honor and glory, and nearly a dozen samurai guests can visit overnight in comfort. During Winter Court, however, Ekaido prefers to gather everyone in the village.

Depending on your campaign, the PCs may or may not make many visits here. Almost any map from any *Legend of the Five Rings* product can double as Ekaido's estate. If you intend for Ekaido's home to be of major importance to your campaign, you may want to design it yourself. Just be sure to include an escape route or two.

## G. Cedar Forest

A small patch of forest, all that grows here is cedar and some underbrush of wild sage. From time to time, peasants come here to cut down wood for permanent structures, but only under the direction of one of Ekaido's samurai. None would think to take the wood with his permission.





### H. Breath of the Sorrowful

The populace of Mimura call the bog that fills from the Tearful River many things. Few samurai name it anything, preferring to curse it under their breath for the troubles it causes. It is an eyesore, a blight on the otherwise beautiful landscape surrounding the village. Covered in rich brown and green foliage, moss, lizards, and insects, the bog is nearly impassable. All manner of trees and plants grow wild and unkempt. None journeys here for any reason, except to rescue a lost child or to hide from authorities.

### Crab

The local Crab call this place Megunori, or sometimes Noroma. It is both a blessing and a curse. The bog helps to keep the land fertile and provides for bountiful crops (*megumi*). But the thick and cumbersome land makes travel through it difficult and the heavy canopy of trees make navigation impossible. Many have been lost in it over the years and each year Lord Ekaido promises to send troops to drain it and to divert the Golden Koi.

Young peasant boys come here to hunt for small reptiles or anything else they can keep as pets or use to frighten young girls. About once a year, a child goes missing and the parents either hire a ronin to fish him out, or throw their hands up to the Fortunes (if they cannot pay) and pray that the kami of Megunori guide him to safety.

### I. Farming

Beneath the Sabishii Crags is a small, rocky patch of arable soil. Where possible, the peasants plant and plow rows of vegetables. Almost all of the vegetables that feed Mimura come from these fields. Should anything happen to the crop, Mimura would be forced to subsist on rice, fish, and whatever foodstuffs they could trade for. The villagers have thus far been fortunate enough to avoid any catastrophe, but Lord Ekaido and the farmers know that their good luck could run out at any time.

### Lion

Ever efficient, the Lion have turned every free parcel of land into rows of vegetables. Sections of the hills are terraced to provide the maximum arable land possible. Ekaido's karo have even devised a system for which vegetables should be planted where, to ensure a bountiful and edible crop each season. Lion patrols here are not uncommon, and soldiers from Kanzen na Me [B] are asked to make at least one visit a day to safeguard the plantations.

### J. Wild Sorghum

Despite their best efforts to cut the sorghum away, green and red sorghum push up from every inch of the soil. Rocks and tree stumps are mere obstacles to the persistence of the sorghum root here. Many peasants come here to gather leaves for their daily tea while others harvest the wild plants to sell in the village or for export. No one cares how much is taken and Lord Ekaido has expressly stated that people may have as much as they can carry.

### Unicorn

An Ide merchant (choose one from the village) has an agreement with a Yasuki merchant to trade sorghum and illegal gaijin trinkets for bits of jade and powdered jade. (He keeps the jade hidden among his personal belongings.) The Yasuki, who has never visited the village, has no idea that the sorghum is nearly free, but the Ide continues to offer more sorghum to sweeten the pot. The Yasuki has yet to become suspicious of where the sorghum comes from (he might be a little upset if he knew). Lord Ekaido and his karo are unaware of the conditions of the transactions, but are starting to wonder why so much sorghum is being traded away.

### K. Way Station

This is a typical Imperial way station. Although the road is no longer supported, the way station is still supplied by the Emperor. Ekaido's karo note every ounce of rice that is served to passing samurai. A peasant from Mimura is stationed here for a month at a time before he is replaced with another from the village. Only farmers who are the heads of their households are allowed to work the way station.





## Minor Clan lands

Instead of a peasant, Lord Ekaido posts a forward observer and a runner at the station. Most of the day is spent watching the road and keeping an eye out for bandits or fierce samurai. Should a samurai arrive, the forward observer directs the samurai to the village, telling her, "The way station is not properly supplied. All I can offer is rice. Mimura is but a few hours away. I will escort you, if you so require."

Ekaido's logic is that samurai in the village are easier to keep an eye on and sometimes they leave a few koku behind, which is always good for the economy.

## Unaligned lands

The way station has been abandoned. Samurai arriving here find an old sign with the Otomo seal.

### Adventure Seed

The PCs are traveling along the Imperial Road (Kunshu Kido) and stop for some tea, water, and rice. A friendly peasant working inside offers them whatever they require. Upon asking any questions he answers politely and makes sure to mention Mimura several times, telling the samurai it is not too far, easily a day's journey from here. It is definitely worth a visit in the morning.

If the PCs choose to stay the night at the station, there are two rooms available (another samurai arrived earlier today and took the third room). At night the peasant prepares a fine meal and offers to walk the PCs' horses or anything else they require. Come morning, one of them finds portions of their gear stolen, their horses gone, and no sign of the peasant or the other samurai supposedly resting in the other room.

GMs can detail this encounter as a single thief working alone or several thieves taking advantage of passing samurai and naïve travelers. There are many opportunities here to imply involvement by the Scorpion or some other subversive group. It is not unheard of for samurai of low station and questionable honor to sneak behind enemy lines during times of war.

Perhaps the previous peasant attendant (or a Shinjo magistrate) was murdered and buried somewhere in Midori Kenko na Mori or simply left in the spare room. Either way, the samurai have some explaining to do, especially if a Shinjo magistrate happens to make an early-morning visit.

This adventure works especially well for a starting ronin or Imperial Magistrate campaign. Courtiers being escorted by samurai may find the situation challenging as well.

## L. Plains of Grace (Johinsa no Heichi)

The locals refer to the grasslands surrounding Mimura as *kurayami jimen* ("the darkness of the earth"). Strange stories and rumors circulate of a darkness that lives in the night sky. Others tell of ninja who live beneath the earth and come up at night to steal children and pets. The samurai publicly ignore such tales, but the routine patrols that cover the open ground between the village and Lord Ekaido's estate instead take the road [W] to his home, despite the two hours it adds to the trip.

## Dragon

Young Dragon, prior to their gempukku, often brave the elements by sitting in the middle of the plains all night, meditating. They are never expected to do this, but most go anyway in an attempt to prove something or commune with the spirit world. Whatever the reason, it is very common to see a boy or girl of 16 years walking alone to the plains just as the sun is setting, carrying nothing but his or her sword and a rolled tatami mat.

### Adventure Seed

A young man traveled alone into the Plains of Grace last night and disappeared. There is no sign of him ever being there; even his tracks are gone. Several days could be spent looking for him to no avail. If the PCs want to give up, it is certainly understandable. Later, after the commotion has ended, he reappears in the village with no explanation for his absence.

There are a number of ways to justify the young man's absence. He could be a Scorpion Clan ninja, honing his skills. The lack of tracks supports this, and he would need to be secretive.

He could have been abducted in the night by a supernatural force (the shadowy, powerful kami). He has a powerful destiny they wish to take advantage of. Alternatively, one of the Fortunes hid him from view.

He could be a guardian spirit himself, here to keep an eye on the village, and his short respite in the woods is to rest and replenish his energies. Perhaps the plains and hills surrounding the wood are all part of his territory. Whenever he disappears for a short time it is to protect a small animal or to watch for predatory spirits, even Chibumitsu (see the entry under Monsters).





### N. Rice Paddy

This rice paddy is much smaller than the one to the south [T], which is fed by a natural stream. Small irrigation canals feed this paddy and a high water table keeps it properly flooded for rice harvests.

### O. Imperial Road/Lord's Path (Kunshu Kido)

The village of Mimura is set at a junction of two important roads built over a century ago. The east-west road [O] is an Imperial road, built in the reign of Hantei XXXI to facilitate the movement of Imperial troops. This road is a cause of contention between the clan courtiers and Lord Ekaido. It is argued that Hantei XXXI gave the funds to build the road as a gift, leaving it in the capable hands of the clan to manage and maintain. Others (mostly Seppun close to the Emperor) claim it was a loan and that the moneys were to be repaid.

The other road (Toshinori no Hebi Toge [D]) is also an Imperial road. Although built many years earlier and obviously a road valued by the Empire, it has now fallen into disrepair. Like Kunshu Kido, it is argued over as well. Now that war has come to Rokugan, the road might be repaired after all (in order to move troops), or the Emperor's court may lose interest in the region altogether.

The present Hantei has yet to make a final ruling on either road, and to this day both remain issues in court.

Two outposts [B and AA] and two Imperial way stations [K and X] were built at the same time as the roads to provide additional support to troops moving through the valley. However, the Emperor's guards man neither. Instead, Shinjo magistrates, acting in response to a favor asked by Doji Agatamori, are stationed at each way station when they are not out patrolling. Peasants still work the way stations and provide the magistrates with everything they require.

The locals refer to Kunshu Kido as *nikumu ashi*, which literally means "hate foot." This should give an indication of how the locals feel about the topic.

### M. Maku Ki no Hebi (Coiled Serpent Tree)

Where the name of this forest comes from, few can say, but the forest north and west of Mimura is lush, and its trees strong. Cypress and mahogany trees grow on the western edge of the forest, and since the villagers cut one down only occasionally, they replenish themselves. The few trees which are cut down become high-quality furniture and crafts.

Closer to the river and bog [H] are stands of bamboo. These grow wild and the peasants cannot cut them down as fast as they can grow. Even on the edges of the swamp the bamboo encroaches on the fertile soil, and every few weeks Ekaido orders peasants to chop away at the undergrowth.

### Lion

Troop movement through the area is common and damage to the roads has increased over the years. Troop movement is slow through this region and the local daimyo is demanding that repairs be made, so that he can move troops to defend the borders. Ekaido is feeling the pressure and the locals in turn sense his impertinence.





## Adventure Seed

Both Kunshu Kido and Toshinori no Hebi Toge are heavily contested by the clan as well as the Empire. Courtly intrigue could center on the PCs working to gain favor for either Ekaido or the Emperor as they argue over the rights to the roads.

## Adventure Seed

Military convoys begin moving through the village as the local armies (maybe Imperial troops) are using Mimura as a staging ground. With foreign samurai now on the roads, the districts of Mimura are cut off from one another and Jingore is split in two. Movement through the village is difficult. Peasants used to traveling from one portion of the village to another can do so no longer. Even ronin and merchants with papers are forced to remain in their homes until the soldiers have moved on.

In addition to the lack of mobility, army occupation is quickly depleting the town's food reserves. Lord Ekaido wants the soldiers gone, but is perplexed about how to rectify the problem. The situation becomes more complicated if a local or national holiday is coming...

## Bridge of Mourning (Kanashimu no Hashi)

The Imperial Road crosses the Tearful River [C] over the Bridge of Mourning. This is where most festivals take place. For more information on the history of this bridge and holidays celebrated here, see "Celebrations in Mimura" on page XX.

Time of Struggle and Persistence Bridge (Tataki na Nintai no Kikan Hashi)

A different shrine is built into each of the four endposts of the bridge. Peasants are expected to offer a gift to the kami before crossing the bridge. There is no law regarding it, but the locals consider it bad fortune not to.

## Adventure Seed

Not understanding the local customs, the PCs cross the bridge without offering a gift to the spirits of the bridge. Any gift would have served, but the PCs' ignorance of the village customs results in a breach of etiquette. Although only a few peasants notice (and none would be stupid enough to point out their faux pas), word spreads that the characters are now cursed or similarly vexed by angry spirits. Peasants begin to avoid the PCs and no one seems willing even to offer them tea.

## P. Open Fields

No crops grow here and the soil is untouched. Lush grass grows with few weeds or undergrowth. Beyond these fields one can see the Forest of Ishikure [U] and the Crow's Flight Forest [BB].

## Q. Forest of Persistence Stone

In the center of this forest is a stone, over four people high, which has kanji incised near the top. It is smooth in all other respects and the kanji are too high up on the stone to have been cut by ordinary human hands.

## R. Sacred Stand

As the story goes, 30 samurai and ashigaru died here fighting against an unjust lord. Standing by their convictions, the soldiers stood against trained horsemen. Their courage notwithstanding, none of the lord's men were slain, and the massacre is spoken of in hushed tones some 200 years after the fact. If one listens carefully, the sounds of battle and the wails of dying men can be heard on still nights.

## Unaligned lands

Each year shrines are built in secret, carved with kanji, and surrounded with gifts and food. Whenever Imperial samurai pass through, they are under orders to have the shrines destroyed and the locals punished for their behavior. Lord Ekaido and his men have not yet ascertained which stone mason or masons is responsible for the shrines.

## S. The Village of Mimura

Each of the districts of Mimura is further detailed in the next section of this book.

## T. Rice Paddy

Unlike the paddy to the north [N], this one is fed by a river (the Golden Koi [H]) and floods year-round. The peasants working this rice paddy have their work cut out for them, however, as the area of cultivated land that each peasant must work is quite high. A single household must work harder to harvest a larger parcel of rice.

## Oni no Ageri Natsuri

Oni no Ageri Natsuri is the demon of eternal unrest. History claims that the demon summoned an army of corrupted souls and ravaged the countryside the day the Kami fell from the sky. For one hundred years the oni eluded the great warriors of Rokugan until 298 samurai, blessed by a powerful Kitsu priest, gave their lives to destroy the beast. Although the place of the final battle was never revealed, it is rumored that the beast was buried beneath Mimura centuries before the people moved here. Ever superstitious, the people have erected a shrine in center of each rice paddy [N, T] as a ward against the spirit ever rising again.





### U. Forest of Ishikure

Ishikure was an Imperial Guardsman who disappeared in this forest 16 years ago. He and his men were ambushed on the Imperial Road [O] while traveling to Mimura. Although the well-armed samurai fought off the bandits, two ran into the woods and Ishikure gave chase, ordering his men to stay with the convoy.

Several hours passed and Ishikure did not return. His men returned to the way station [K] and waited for two more days. Drinking tea, eating rice cakes, and speculating about Ishikure were all they could do. At one point, the resident peasant told them the story of the woods.

"The twisted woods are cursed. None should brave them. A horrible sadness lives there. It consumes the will to live. None who goes there returns. The bandits you fought were no doubt spirits that came out, hoping to drag one of you into the sadness. I will pray for your friend."

Tired of waiting, one of Ishikure's men picked up his blade, got on his horse, and rode into the forest. Before leaving he barked his orders to the other men. "Tell Lord Ekaido that two men died in the woods. I refuse to believe that spirits would take such an honorable man, but if what this peasant says is true, and I pray it isn't, then he will not die alone." He never returned.

Since that day, the peasant have named the forest Ishikure, and tell of Ishikure rather than of the horrible sadness living inside.

### Phoenix

Every attempt to study or understand the woods has met with failure. Isawa and Asako attempting to uncover the mysteries of the woods often come face to face with a horrible reality. The woods are indeed cursed. Either the shugenja disappear, or one by one they watch as their brothers disappear into the forest and never return. The Council of Elemental Masters has ordered that no shugenja set foot into the wood, and any attempt to violate this law will be met with stern discipline.

### V. Forest of Reflection (Jukko no Mori)

According to local legend, a monk planted a single tree here nearly 600 years ago. Each year since his blessed planting another tree has grown of its own accord, filling the forest with lush vegetation and the chattering of wildlife. The monk's name is lost to the centuries, but a shrine dedicated to him hides beneath the moss and undergrowth somewhere in the forest.

The stories of the monk vary, but unlike most stories in the village have a very similar moral: respect for nature. As a result, the peasants do not cut down trees here, do not hunt, and come only to reflect or meditate (an act normally reserved for the monks of Mimura).



### Lion

Ekaido visits the forest from time to time with his entourage, and flies his birds of prey. While his falcons are away, he and his men set up a large shoji screen, a tent, and footstools. Servants bring large bowls of rice, fish, and vegetables. Typically, the entire day is spent hunting, relaxing, eating, and bragging.

Ekaido knows nothing about the stories and history of the region and seems to have little respect for the traditions of the forest. His men take what they want, hunting their own game in spring and cutting prize virgin timber from the grove.





## W. Broken Raven Path

Very different from the wooden Imperial roads that crisscross the city, Broken Raven Path is a small dirt road, two horses wide. Ruts have been worn into the road where merchant carts have traveled for decades. Broken Raven Path leads east toward several other villages similar in size to Mimura. A few miles down the path another road branches off, leading to Lord Ekaido's estate. From the way station [X] it is about a quarter-day walk to Lord Ekaido's home.

## X. Way Station

This way station sees very few visitors in contrast to the other one [K]. Being so close to Lord Ekaido's home, most samurai passing through know they can stop to visit the gokenin and receive exceptional treatment. Nonetheless, the station is well stocked and a peasant from Mimura is appointed here to provide samurai with anything they desire.

## Dragon

Rather than sending a peasant to serve visiting samurai, a Dragonfly scholar rests here. He spends his hours reading and scribing new historic texts, taking advantage of the quiet and lonely environment. He provides visiting samurai with most anything they ask, but is very preoccupied. He pays little attention to them, hurrying back to his books when he deems their needs met.

## Unicorn

Leather saddles, goat's milk, and other amenities that the Unicorn consider hospitable are available to passing samurai, who will no doubt be disgusted.

## Y. Midori Kenko na Mori (Healthy Green Forest)

Far enough away from the flooding, the trees and undergrowth here remain dry and peasants do not fear to walk through the area. A great variety of trees grows here and the peasants of Mimura chop them regularly, being sure to plant saplings for each one that is taken (per Ekaido's orders). Over the years, the weaker strains of wood have been cut away and replaced with saplings from stronger stock. Mahogany, ebony, lacquer trees, pine, sandalwood, and spruce all grow in this forest (other varieties of trees have since disappeared). The peasants have learned to trim away trees from the southern edges of the forest to allow the rice paddy [T] an opportunity to spread.

## Crab

As the war escalates, more and more pike weapons are being constructed for the Crab army. Dozens of peasants have been conscripted to clear-cut the forest and shape the wood for use as pikes and other weapons. Everyone feels overworked, and many peasants are pulling double duty as farmers and woodcutters. Ekaido's protests against the clear-cutting of the wood have been ignored.

## Phoenix

The Isawa have found that a certain seed from a certain tree (choose one) has powerful medicinal properties. Only in this forest does the tree provide these properties and the Isawa are looking hard to find more elsewhere in the valley (to no avail). Unfortunately, all but three of these trees have been cut down and the Isawa have ordered that no further timber cutting of any kind will be allowed. A few Shiba have been stationed in the village just to make sure.

## Z. The Great Repose

This simple patch of earth is marked by eerie quiet and an unnerving calm. It is a perfect place to meditate, and those who take time to scout the area find shrines everywhere. Although it is not considered holy, the monks of Mimura come here to meditate and reflect from time to time.

Those who have spent any time here describe the land as lush, calm, and almost parental. Agachi [J1] has been quoted as saying, "The land welcomed me home and I promised her I would never leave again."

In game terms, the Great Repose can be a good place for samurai to come and regain lost Void Points, regain their spells, or reflect on achievements. The samurai who finds in himself what was lacking might even gain insight.

## AA. Watchtower and Training Grounds

Lord Ekaido's men all train here, as do a few samurai sworn to his daimyo. The open fields to the east and the Healthy Green Forest [Y] to the west are excellent environments in which to drill troops. The forest is especially useful for training samurai to fight in difficult terrain. 20-50 men are stationed here at any one time. The tower here is not nearly as tall as the Perfect Eye Watchtower [B], but the strength and girth of the structure far exceeds any other in the region.





### Adventure Seed

Recent debates in court have reduced funding for military reserves. With the war raging, lords and generals are more interested in equipping the men on the front lines of battle than in training peasants to fight. Training grounds like this one were the first hit by the budget cuts and soldiers here have been transferred to where the fighting is. Now only a sensei and two ashigaru remain to tend to the tower.

### BB. Crow's Flight Forest

The locals say that Shinsei's crow once flew over these trees. In fact, the crow's nest is rumored to still rest somewhere deep in the forest. Few can say for sure, since these woods are far enough from the village to make travel to them uncommon, but close enough to generate stories and rumors. When not insinuating that goblins live under the rocks, the peasantry blames ruined crops or missing livestock on bandits living in the woods. Ekaido has very little patience for peasants who blame everything on Crow's Flight or its alleged "occupants."

### Adventure Seed

Because the forest is so far from the village, few travel here (even Ekaido's men). This makes Crow's Flight Forest an excellent bandit hideout or breeding ground for monsters. Depending on your style of play, the PCs could be drawn into this area a few times in an attempt to disprove the peasant rumors. Of course, Ekaido isn't about to pay for this sort of thing, so they need a good reason to go.

### GM's Notes

Like most of the outlying regions of the valley, most of the details about the forest have been left open for GMs to fill with their own thoughts and campaign ideas. Like the Forest of Ishikure [U] and the Forest of Reflection [V], these areas are shrouded in mystery. Stories and rumors allow GMs to design their own level of fantasy. From haunting spirits to powerful bandit gangs, there is no limit on what you can use these regions for.



# The Village of Mimura

The village proper is divided into three distinct districts, each of which is defined below. A map appears next to each section for ease of reference. If a detail has not been provided (such as an age, name, or rank), feel free to make it up.

## Jingore

Jingore houses most of the peasantry of Mimura, who tend to keep simple homes and live many families to a house. The head of a household is always the oldest male and everyone works the rice paddies to the east [N, T] or the open plain [I]. Presently, rice production is up and the people are in good spirits, having just ended an eventful festival (decide which one based on the season and your own preferences).

## Peasant Homes

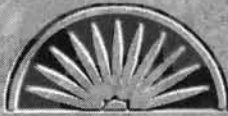
For the sake of space and ease of referencing, the head of a household and the number of people living in a peasant house are used to abbreviate each entry.

### J1 Monk Home

Once an Isawa, Agachi (Rank 3 Isawa Shugenja) now lives in relative seclusion, studying scrolls that he has amassed. His eyes and hands are old and he cannot spend more than an hour at a time reading from his vast piles of ancient texts. He provides himself with a short respite from his reading each day by spending time with the heimin and hinin of the village. Sometimes he offers spiritual guidance. Other times, he listens to the fanciful tales.

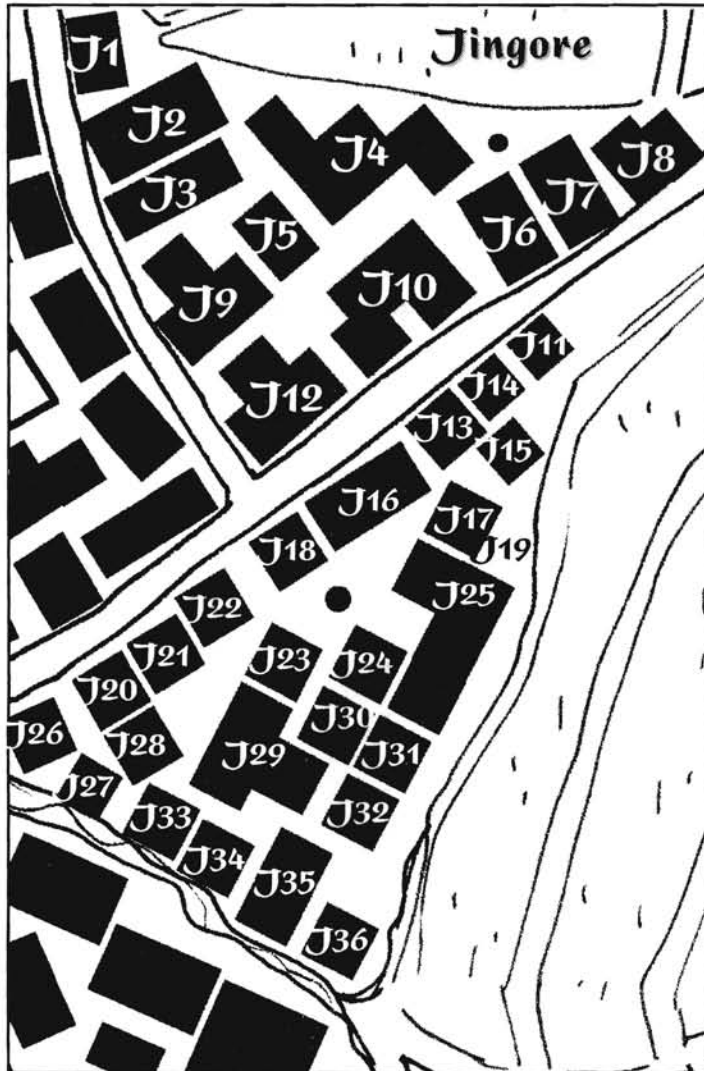
He is very thin and keeps a long tail of hair, although his hairline is receding. His facial hair is well groomed and his clothing is a bit outdated but always elegant. He has a very relaxed personality, as many of the villagers will attest. He offers tea and mochi in his home





when visitors come to see him. Two monks (Shure and Iro) presently live with him in meager surroundings, gleaned enlightened lessons from Agachi's lifetime of wisdom.

Agachi is a valuable resource for PCs using this village as a base of operations. He can decipher scrolls, share spells, or help a ronin shugenja in developing skills. There are many opportunities for the peasantry of Mimura to mention Agachi's name, or the PCs could merely notice the out-of-place shugenja climbing the long road to his home.



## J2 Headman's Home

Kuteri (11), the headman for Jingore, lives here. His wife, four boys, three girls, and two sisters all tend the rice paddies while he manages the rice stores (J4) and performs menial tasks as *chonin* for the village, when necessary.

## J3 Peasant Home

Four families have joined their homes together: Gaero (8), Chatsu (11), Otasoke (9), and Haisan (14). The house is filled with children and any visit here is met with a calamity of infant wails and disobedient youths.

## J4 Rice Storage

This simple bamboo hut has been sectioned off into seven separate rooms. Each room holds roughly one-half *roku* of rice. The headman [J2] keeps careful inventory, noting which compartments are full and how old the rice is. Families living in the nearby homes carefully watch the storage, but stories of Chibumitsu keep most peasants indoors at night. Once the sun sets, any disturbances heard are ignored or explained away as angry spirits.

Just to the east of the storage is a communal fresh water well where all the peasants of the district draw water

## Crane

The compartments of rice are always full and Kuteri [J2] has two assistants (peasants from [J3]) to assist in transporting, shipping, packing, and storing the rice. Lord Ekaido has a strong relationship with Kuteri and refers to him by name, paying him an additional two *bu* per season to keep a close eye on the rice. Kuteri shares one of the *bu* with his two assistants.

## Unaligned

The hut is in shambles. The bamboo breaks apart constantly and thieves pilfer from the stores in the middle of the night. Sometimes, the frequent burglaries force Lord Ekaido to post additional staff or hire ronin to guard the shed. As soon as manpower is diverted elsewhere (as it always is) the thieving resumes. Ekaido's lord has little patience with the constant "loss" of rice. If something does not change, Lord Ekaido may find himself replaced.

## J5 Peasant Home

Tago (17). In the alley behind his home, Tago keeps a modest garden filled with spices and snapdragons.





### J6 Peasant Home

Ogarite (12). Ogarite's old hands still find time to make kites while his wife and children farm.

### J7 Peasant Home

Ejira (13). Ejira's wife Umeko mixes herbs in their home and some of the peasants visit her when they are feeling ill, seeking her "miracle" remedies. Assume Umeko has an Herbalism Skill of 4.

### J8 Children of the Sun

Shune and his two daughters operate a small teahouse facing the Imperial Road [O]. Shune's three sons have gone off to fight in the war. Shune keeps a 3' high statue of Jizo, Fortune of Mercy, in a place of honor. It reminds him of his sons. When visitors ask about it, he tells anecdotes about his children and the joy they bring him.

Three migrant peasants work in the kitchen. From time to time, Shune must find new help to replace those who have moved on, but he never seems in short supply of help. The teahouse serves mochi, tea, rice, noodles, and some steamed vegetables. He does well for himself, but Lord Ekaido heavily taxes the teahouse, draining off most of the profits. As a result, Shune cannot pay much to his employees. All six are forced to live in two small, attached rooms.

### Lion

Unknown to Shune, two of his sons are dead and the third, Iyare, was promoted to the rank of peasant gunso. He leads an ashigaru unit under the tutelage of Matsu Yushoi. A traveler, who saw Iyare south of Tonfajutsen a few months ago, is coming to Mimura soon.

### Adventure Seed

One of Shune's cooks has stolen six koku, four bu, and twenty-seven zeni from his coffers. The thief has fled the village and is nowhere to be found. Shune and his daughters are distraught. Reacting in haste, Shune has fired the other cooks. To make matters worse, Lord Ekaido's tax collector is making a visit in five days. Shune is overworked, understaffed, and certain to be fined or even evicted by Lord Ekaido should he be unable to pay. His only alternative is to borrow the koku from Yasuki Kome [O17]. With Kome's interest rates and track record for sending over goons, Shune certainly faces the loss of the teahouse in a matter of a few months anyway.

### J9 Peasant Home

Two families share this very large house that once housed a prominent samurai many years ago. The space is too much for them and the inside appears barren and empty. Tahi (9) and Geboshi (14).

### J10 The Silver Okasan

The Okasan, as everyone calls it, has no sign out front, and those who have never heard of it never make it out this way. A low dive, the Okasan was once a place where ronin and men of courage traveled. Now it is filled with dregs, bottom feeders, out-dated bandits, and old ronin too weak to carry a sword. What attracts most is the rancid watered-down 1 zeni sake and the illegal geisha house in the back. The local authorities are aware of the Okasan but downplay rumors regarding the sake house. Most fear that Ekaido or visiting nobles will take notice and shut it down. Tsuniko would very much like to be rid of the Okasan, but pressure from important merchants and nobles in the village keeps her quiet.

Madame Sadako (equivalent to Rank 1 Shosuro Actor) operates the geisha house, leaving her idiot son Busiko to work the front. Sadako is about 50 years old and seems to have a wise, cynical view of the world. There are six geisha in her stable and all are well informed on how to behave and how not to attract attention. Men interested in having a geisha visit them must have a place to meet (the Okasan is off limits). "Mistress Kanemitsu" is the nickname of Sadako's prize geisha, and samurai with 5 koku to burn may get on a waiting list to see her.

Busiko (Heimin Rank 0) is a reprehensible cur. Although technically the bartender of the Silver Okasan, his only skill is buying sake from Yasuki Kome [O17], watering it down, and selling it for a zeni. He's the sort of person everyone avoids talking to. In fact, most avoid making any sort of contact at all with him, preferring to put their zeni on the table and wait for him to bring a cup. Little is known about Busiko because few wish to know him.

Kanemitsu (Eta Geisha Rank 0) is a beautiful, polite geisha. She is unlike any other woman in the valley, maybe even in the province. She is trained in all arts of sensual massage, song, courtly address, musical instruments, history, and poetry. She has been taught to read and write and her skills at calligraphy are as good as any bushi's. She is the sort of woman about whom fables are written. Imperial Court poets write their crowning works about women like Kanemitsu.





## Unicorn

Rumors spread that Kanemitsu was once a battle maiden, reduced to the life of a geisha after a terrible fall. Other rumors persist that she is a kami with the gifts of voice, poise, and grace. Those who visit her are forever blessed. Lord Ekaido knows about the Okasan but does not publicly acknowledge it for fear of ridicule. Instead, he has Tsuniko watch it and make sure that nothing embarrassing happens that he could be held accountable for.

## Phoenix

Rumors spread that Kanemitsu is a Fortune who blesses the unfortunate and heals the weary. Many families are saving their zeni for a time when they might send a single child from their household to see the acclaimed mystic. The monks of the village are concerned that no money is going into their coffers because so many peasants are saving for a visit to a geisha. In response, many monks are speaking ill of her in sermons or against the practice of geisha in the first place. Disharmony is rampant and restless spirits are stirring the populace to agitation. Chibumitsu's visits are becoming more frequent and some peasants claim that it tried to enter their dreams, but the wards and charms above their bed kept it at bay.

### Adventure Seed

Kanemitsu has been taken captive by an angry, jealous ronin. He is hiding with her in a small stable [O5 or similar]. He keeps a tanto to her throat and refuses to come out until she cures his scars and bad sight. He is drunk and screams obscenities, breaking the nighttime silence.

Many peasants have gathered around the stables to see what is happening and Tsuniko is having trouble maintaining order. She refuses to go inside the stables for fear of Kanemitsu's life. However, if the ronin continues the commotion it will surely alert visiting samurai. If this happens, she will have no choice but to kill both of them.

### An Illegal Geisha House

With the exception of Kanemitsu, Madam Sadako's women are far from the courtly geisha whom one sees in big cities. The term "geisha house" is merely a cover for what is really going on inside: prostitution. There's a *big* difference. If the women inside were typical, well groomed geisha, then most of the ronin and merchants

passing through would spend their time hearing stories, listening to music, and giving the girls incredibly expensive presents.

The Silver Okasan keeps Kanemitsu (and pays her handsomely) as a front, while the real patrons come around to the back door, knock three times, and whisper, "Himitsu no tango." Inside is a dark room filled with opium pipes, lush gaijin pillows, and girls who will do anything you ask for a few bu. The real money at the Okasan is made here.

### J11 Peasant Home

Gokuji (11). Gokuji broke his leg one month ago, and has been unable to work the fields since. His pregnant wife and their four children work alongside his brother and his family. He is starting to go stir crazy and spends his hours building clumsy kites and dolls.

### J12 Blessings of the New Year

This is a large and comfortable inn, and Otaki is its well-mannered proprietor. His business offers the finest luxuries he can acquire and he demands that his servants extend the highest courtesy to his guests. Otaki has a fascination with spiders and has adorned the interior of the inn with small and unobtrusive images representing *kumo*. If asked about the spiders, he speaks of them with unnerving, almost blissful descriptions.

Otaki has three high-class geisha working for him: Furiko, Maro, and Meyori. Madame Sadako [J10] views his business as a threat to her own. However, because Otaki is gentle and honest, the local samurai can find no fault in his operation. On more than one occasion, however, Sadako has sent ronin over to "rough the place up."

Otaki was born into the Daidoji family but gave up the life of the samurai at a very young age. He does not speak of it, but his distrust of the Crab and Lion shows from time to time. He is careful not to speak ill of them in the presence of others, however, and attempts to treat all customers equally.

## Lion

The Lion care little for the extravagances of the Blessing of the New Year. Otaki's business is far too opulent for most samurai, and as a result his geisha are all that the nobility visit for. Several Lion sentries visit on a regular basis, preventing Madame Sadako from sabotaging Otaki's business.





### J13 The Whispering Crane

A simple and cozy teahouse, the Whispering Crane is operated by two venerable women, Jurimiko and Chiyako. The main room seats six samurai comfortably, and the women's personal rooms can easily be converted to accommodate more guests. They live alone here and prepare all of the tea and food themselves. Young peasant boys and girls are paid a small sum to gather wild sorghum from up the road [J] to serve to guests. Jurimiko uses a special brewing technique involving raw ginger and bara leaves. Regulars enjoy the taste but confess that it takes some getting used to.

### J14 Peasant Home

Akarii (13). Akarii is old and cynical. He rarely speaks to his family, and when he is not working the fields he leaves his home to gather sorghum. He is not above trading tea or handmade crafts for shochu.

### J15 Peasant Home

Tekaza (3). Tekaza is recently married and lives with his bride and her mother. His family has long since passed away, and, being an only child, he took over the home when he married. His mother-in-law does not work and spends her hours sewing or pining for her daughter's first child.

### J16 House of White Lilies

The House of White Lilies is a posh teahouse with tasteful decor. Run by a small, old man named Jume, he and his two daughters are permanent fixtures. They know many of the patrons by name and keep a tab for regulars. Jume loves to tell stories and regales patrons who offer a blessing of one zeni to the kami of his teahouse with a fantastic tale.

All of the amenities are pristine and elegant and only the richest nobles and merchants can afford a pot of tea. It attracts many of the area's most important dignitaries and even important nobles from Otsan Uchi have been known to travel here to sample Jume's tea.

### Crab

The House of White Lilies is an anomaly in the Crab lands. Although not as posh as a Crane teahouse, Jume prepares a fine black tea that is a favorite of samurai and merchant alike. When asked what his secret is, he smiles, bows politely, and says that his grandmother's spirit blesses each pot.

### J17 Peasant Home

Shobui (19). Those who are not related to Shobui's family have been summarily adopted. Several children without homes have been taken into Shobui's domicile in recent years. His neighbors (with whom he is on good terms) do what they can to help.

### J18 Yoriki Station

Tsuniko spends her days here when she is not patrolling the streets. She maintains a simple office and dojo. Doshin come and go during the day.

### J19 Livestock Pens

The peasants of the district keep a few chickens and pigs here in separate pens. The pigs are traded, sold, or butchered based on the villagers' needs. Shobui [J17] keeps a close watch on the animals and makes sure that everyone's animal is accounted for and cared for. A few of his adopted children are responsible for feeding them each day.

### J20 Peasant Home

Kuguri (13). Kuguri is liked by most in the village. He works hard and maintains a positive disposition, and he makes friends easily. He trades goods periodically with his neighbors and shares stories that he hears from travelers. At the moment a ronin named Usaki is living with Kuguri and his family. Usaki is in hiding and disguising himself as a farmer. Usaki works very hard and keeps a steady pace with Kuguri most of the day.

### Adventure Seed

Kuguri is visiting a merchant in the village, buying silk for clothes, when he lets it slip that a samurai is living in his home. One of the PCs overhears this comment. Although it is out of character for a samurai to live among peasants, it is not unheard-of for a ronin to buy floor space in a peasant hut when times are tough.

A few days later, the PCs find a wanted poster or hear a story about a ronin who is wanted for hunting on Imperial lands. If the PCs put the clues together they are now forced to try to remember which peasant it was and where they saw him last.

### J21 Peasant Home

Kosura (14). Kosura has a tendency to fight with his neighbors. Although he is not hostile, misunderstandings seem to follow him through the day and simple discussions erupt into heated debates on a daily basis. Kosura has few friends.





## J22 Peasant Home

Migu (12). Migu's home has been broken into three times in the past year. He has alerted Tsuniko and the rest of the village guards, but no culprit has been found.

### Lion

Some of the children from J3 take trinkets from Migu and hide up north in the forest [H], where they divide the stolen goods.

## J23 Peasant Home

Kesai (9). Kesai is a very handsome man. Also very intelligent, he is cursed to the station of heimin, when in his soul he knows he was destined for more. He carries a bit of resentment with him and dreams of a better life. Kesai keeps his wife and children at a distance and treats them with suspicion at times.

### Adventure Seed

Tired of his abuse, Kesai's two oldest daughters run away from home. This is a simple adventure hook with great potential. GMs can successfully incorporate very personal story threads if the players know the family well or if the girls approach the PCs offering to be their concubines (apprentices, etc.) in exchange for protection and food.

## J24 Peasant Home

Koshio (13). Koshio has a reputation as a troublemaker and rabble-rouser. He spent three months under house arrest last year and has been publicly flogged on two separate occasions. Just outside Koshio's home is the communal well. His wife keeps close tabs on the comings and goings of others and constantly bombards Koshio with rumors and suspicions about their neighbors.

### Adventure Seed

Koshio's oldest son Iychi is recruited as an ashigaru. He is to begin training almost immediately. When the samurai arrive to conscript his son, they recognize Koshio as the man they flogged last spring. The samurai erupt with laughter and tell Koshio that Iychi is not welcome. They will find someone else.

Iychi hides his shame in front of his father, but later that day sneaks out of the house. When night falls, Iychi breaks into a merchant's wares and steals some goods, a few bu, and a bottle of sake. He hides in the nearby woods or the Plains of Grace [L] to avoid being caught. He gorges himself on the merchant's fine food

and drink. The young boy is not used to so much sake, and he drinks himself into a stupor by midnight. In the morning, there is no sign of him and Koshio is both angry and distraught.

## J25 Rice Storage

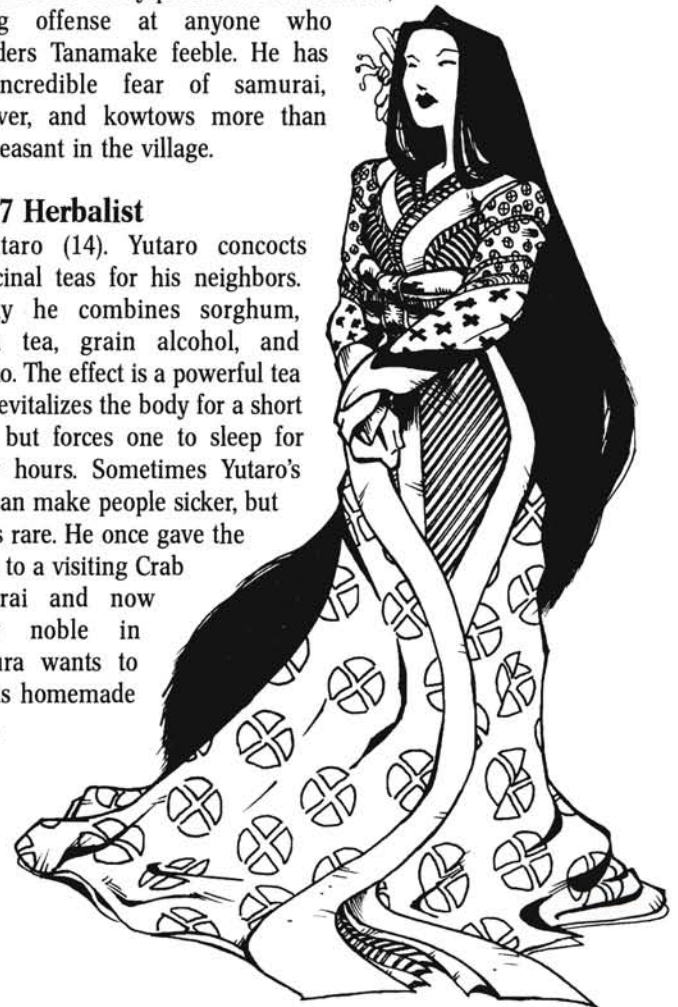
One of the largest huts in the area, this plain bamboo structure holds over half of the district's rice reserves. The headman (J2) keeps a key to the storage unit and inventories the rice at the end of each week. Guards and concerned families watch the storage hut, and when there is real trouble, Ekaido hires ronin.

## J26 Peasant Home

Tanamake (7). Tanamake is the previous headman of the village. Over 80 years old, his children care for him now, tending the field and making him as comfortable as possible. His oldest son, Aihuke, is sometimes overly protective of his father, taking offense at anyone who considers Tanamake feeble. He has an incredible fear of samurai, however, and kowtows more than any peasant in the village.

## J27 Herbalist

Yutaro (14). Yutaro concocts medicinal teas for his neighbors. Mostly he combines sorghum, green tea, grain alcohol, and ginkgo. The effect is a powerful tea that revitalizes the body for a short time, but forces one to sleep for many hours. Sometimes Yutaro's teas can make people sicker, but this is rare. He once gave the drink to a visiting Crab samurai and now every noble in Mimura wants to try his homemade elixir.







### J28 Painter

Wujike (9). While his family tills the soil, Wujike spends his days painting. He is by no means an artist, but he makes a good living adorning the homes of the peasants with symbols of good luck and health. Those interested in a skilled (and expensive) hand often visit Doji Norei [U9].

### J29 Dry Goods Storage

Dry goods are kept here. In all other respects, this hut is similar to J4 and J25.

### J30 Peasant Home

Sanu (11). Sanu lost his left hand to an angry ronin over two years ago. Although the ronin was never caught, Sanu has moved on, doing what he can to work his farm. His disfigurement is an eyesore to his neighbors, however, and even his family avoids looking at his missing hand. Sanu knows too well the shame of his "curse" and hangs his head low in the company of others.

#### Adventure Seed

A traveling charlatan offers Sanu a cure for his missing hand. Although the cure is expensive, Sanu gathers every bit of coin he can find and even goes into debt to buy the charlatan's magical cure. Several days pass and Sanu's hand is still missing, the charlatan having moved on to another village (to take advantage of another rube). In his despair, Sanu takes his life in the dead of night. Sanu's family falls into grief and tries to recover from the loss. However, their problems have just begun when the person who lent Sanu the money comes to collect.

### J31 Peasant Home

Tsuzen (6). Tsuzen is only 19 years old. His father and mother both passed away last winter from pneumonia. He has yet to take a wife, as he is still deep in mourning and does nothing but work and feed his brothers and sisters. All of them tend to the fields as best they can. Tsuzen's older sister, Maro, works for Otaki [J12].

### J32 Peasant Home

Hasaku (10). Hasaku's father was convicted of murder two years ago and now he is in charge of the house. His wife, siblings, and mother all do their best to share the house. However, Hasaku is demanding that his oldest siblings begin looking for somewhere else to live. Hasaku has a great love of ships and owns several paintings of *kobune* and Crab battleships that were painted by his neighbor Wujike [J28].

### J33 Monk Home

Gahei (Rank 3 True Ronin) was once an accomplished archer and studied kyujutsu and kyudo for years, mastering the art of "the arrow knows the way." He even trained with the Wasp for a brief time, but has never stayed with anything long enough to allow his mind to fix on a single idea. Now, in his old age, Gahei meditates upon the art of kyudo and no longer uses his bow for harm. Despite his interest in kyudo, Gahei is also an excellent teacher of Shinsei's words. Some of the younger peasants of Mimura visit Gahei rather than attending a temple.

Gahei developed a ronin Technique many years ago and spends his days perfecting his work with the bow. Learning his technique would take a samurai several years of training to master. However, those willing to undertake the task and please Gahei are welcome to train. How they earn Gahei's respect is up to the GM. It is recommended that PCs develop a rapport with the aging monk and prove their worth only after they have shown their sincerity to him. He is neither stupid nor gullible and will see through lies and insincerity.

#### Rank 3 True Ronin

Arrow Knows the Way, Flight of Innocence, Strike with no Thought

#### Ronin Technique – Flight of Innocence (3 points)

**Required Traits:** Reflexes 3

**Required Skills:** Kyujutsu 3, Shintao 2

**Other Requirements:** Minor Ally (Gahei)

Samurai who master the Flight of Innocence have learned to hush the voices in their minds and actually fire a bow with their eyes closed. Samurai firing at a stable target (TN 5) automatically hit, but those firing in the heat of a battle must add +5 to the TN to hit. The samurai has been trained to fire in complete darkness and suffers no ill effects from it, assuming of course that the clamor of battle is not so loud as to prove a distraction.

### J34 Burned Down Peasant Home

This hut was burned to the ground this past spring after the occupants all died from some horrible nameless disease. The home and garden were ordered burned by Lord Ekaido and their livestock slaughtered. Rokugani do not fool around with such matters and move swiftly where disease is involved.

### J35 Eta Home

All of the eta of Mimura (with the exception of entertainers and geisha) live in this large structure. Over 20 eta reside here in cramped living conditions and none of the peasantry or nobility





knows any of their names. It is very untraditional for eta to live so close to the peasantry, but Lord Ekaido has decreed that all arable land is to be used for growing crops. Wasting it on houses is forbidden. As a result, the eta are forced into close quarters with their heimin neighbors.

Most of the eta are here for menial tasks. Kuteri [J2], the headman, is cursed with the task of visiting the hut whenever they are needed. He seems to have some respect from the eta, but generally refrains from making too much contact with them (once a week). He often waits until he has many concerns and addresses them all at once.

### J36 Storage Shed

Many of the eta use this building to store the tools of their trade— butchers' implements, shovels, burial rags, etc. When eta must carry away a body for cremation, it is first prepared in this shed and then carried overland to the Plains of Woe [Z] in the middle of the night, so as not to disturb anyone. They are given a proper escort by a yoriki, who keeps his distance and refrains from viewing the process.

Any work that is done by the eta (killing a chicken, skinning a cow, etc.) is done outside the hut in full view of the rice paddies and heimin homes. It is a nasty spectacle and most heimin give a wide berth when walking around the hut.

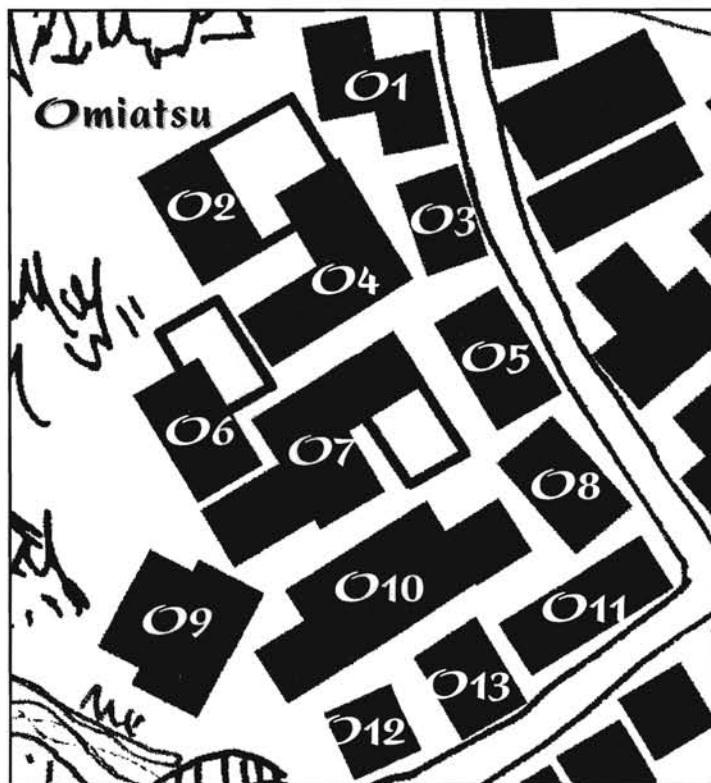
## Omiatsu

### O1 Agatamori Temple

The temple was built with donations by Doji Agatamori [O6]. It is one of many gifts he has given the village of Mimura and remains a supreme example of his generosity. Though not officially called Agatamori, the peasantry has named it after the sage courtier. They show their reverence to the great retired Doji and his temple by attending on important holy days and giving gifts when they can. Most of the peasantry are not very religious, however, and the temple is devoid of patrons (except for nobles) most days.

Several monks from the Asahina and Doji families maintain the grounds and care for the gardens. A number of monks shuffle about the temple or study scrolls during any given time of day. Those seeking spiritual guidance will not be interrupted here.

Ten years ago, Hantei XXXVIII visited the temple, gave his blessings to the monks, and read a sacred haiku written by an acclaimed Doji poet. The peasants still talk of the day Hantei visited, and the glory it brought to the valley is unmatched by any other event.



### GM's Note

The temple may serve many purposes in your campaign. It can be a place for samurai to seek refuge or healing should they happen upon something too strong or too powerful. With enough time and resources, curses could be removed or the Taint banished from a person or item. GMs could have an entire adventure dedicated to finding the proper ingredients for a powerful cure to rid the body of Taint. The temple is also an alternative to the monks in Jingore.

### O2 Samurai Home (Daidoji Genjiri)

Daidoji Genjiri (Rank 4 Daidoji Bushi) is a fair and honorable samurai, a gokenin of his own province. He does not live here most of the year. He keeps a modest home (by Crane standards), garden, and audience chamber [O4] for Winter Court or any other gathering he desires to hold. Usually, however, he uses the estate to escape the taxing duties of his calling. His greatest asset to the Daidoji family is his accuracy with numbers and his incredible memory. As a result, despite his young age, he is an important gokenin and may soon attain the status of karo for a lord wise enough to recognize his worth.

Genjiri is charitable, but naive. He is loyal to the family and clan, however, and does whatever is asked of him without complaint. He





is happily married, has two intelligent boys, and has no ambition for power. He treats his sons well and even holds his wife's hand in public, an unheard of act in Rokugan.

Genjiri is 31 years old and has a long life ahead of him in the Crane Clan.

### Crane

Genjiri is here to keep an eye on Ekaido. Ekaido senses this but does not balk. Genjiri's calm demeanor puts everyone at ease, even Ekaido, and the two share time together in either Genjiri's or Ekaido's estate. Ekaido knows Genjiri's family so well that the children are welcome to visit whenever they like to ride his horses or train with his prize falcons. Rumors in court say that Ekaido is losing his station with the clan, however, and Genjiri may be asked to annex portions of Ekaido's holdings into his own province.

#### Adventure Seed

Genjiri invites a PC to his home (for whatever reason). Over time the two become friends and they make weekly visits. Tea and other luxuries are offered each time. On one occasion, Genjiri begs a favor of the PC, asking that they look after his family while he leaves to fight in the war. Such a favor would be of great value and ambitious PCs would be ignorant not to accept. Selfless PCs would welcome the opportunity to help a friend.

Whatever they choose, the war draws near and Genjiri leaves for the front in two weeks, leaving his family in Mimura.

#### 03 Noble Residence (Yomori)

Once a notorious member of the Crane, Daidoji Inugi changed his name to Yomori and moved to Mimura to escape persecution and unwanted attention. Here he lives, supported by his father (every month a courier comes with a few koku to pay the bills). The details of his sordid past are sketchy. Many see him as a dishonorable cur who is haunted by his own misery. Others think him to be the victim of circumstance. Whatever the truth, none knows exactly what sent him into hiding.

As the rumor goes, three years ago (in another city or village far from Mimura) a drunken Yomori made a few disparaging remarks about a ronin named Korei Yasu. Yasu himself, who happened to be in the sake house, swallowed his pride and listened to Yomori ramble on about Yasu's pathetic blade and his "mutt" heritage. Yasu let him work out his aggressions, not wishing to fight a drunken

man. Tomorrow Yomori would be sober. Then there would be no call for violence.

But Yomori would have none of it. Spotting the ronin, Yomori drew his sword and lumbered across the room. He confronted Yasu and demanded that he duel the honorable Crane outside the house. Who drew first and how the event took place is still unclear. Some say Yasu merely wished to move outside to divert attention from the disgraced Yomori. Another story implies that Yasu, hearing enough, drew his sword. But Yomori was too fast. Even those who were present cannot agree how it truly happened.

In spite of it all, Yomori changed his name and now hides in his semi-luxurious surroundings, waiting out the rest of his life.

#### Adventure Seed

One of the Shinjo magistrates who is presently working in the village (or a PC) knows the true details of the events in question (these details are up to the GM). However, he does not know that Yomori is in the village and Yomori has no idea that he knows (and neither do the PCs). How the two meet and how the details work themselves out is up to the GM.

#### 04 Audience Chamber

Genjiri's home is very large, second only to Ekaido's in the entire valley, and its beautiful garden is the size of several peasant homes. Housing a large audience chamber and over 20 rooms for guests and activities, the audience chamber is as nice as any in Otosan Uchi.







## 05 Dojo

Now a ronin, Akodo Iyasu (Rank 4 Akodo Bushi) is a master of the sword and of jiu-jitsu. At one time an Imperial yojimbo to an Ikoma historian and scribe, Iyasu is now an outcast of his clan and lives humbly among the people of Mimura. Having enough worth even as a ronin and enough clout with Lord Ekaido, Iyasu cares for the village dojo and trains whomever Ekaido asks him to. In addition, he is allowed six students of his choosing at any one time. Ekaido must approve the students, of course, but Iyasu is allowed to collect dues and donations from the students without a tax. Should Iyasu ever take on more than six students, Ekaido would be sure to send more relatives to the dojo to tax the ambitious sensei.

Iyasu has become good friends with Agatamori [06] despite the difference in their ages. Iyasu spends a few hours each week drinking tea, playing go, and reciting tales with him. Agatamori asks that Iyasu train his young niece when she visits, and the caring Lion is willing to oblige, with or without Ekaido's blessing.

### Lion

Lord Ekaido, by all rights, should have banished Iyasu when the Akodo were banished from the Lion, but he has too much esteem and respect for the honorable *sempai*. He considers it a sin to disregard a member of his clan with the same callousness as the Emperor does. As long as Ekaido is lord he will allow Iyasu to remain.

### Adventure Seed

Iyasu has one technique he has never shared with anyone. He knows a powerful strike with the fist that can render a person temporarily paralyzed. The technique is very difficult to learn and none has ever been worthy enough for Iyasu to pass it on. However, should anyone ever impress Iyasu, he would surely train him or her for the six years it would take to learn the strike.

### Palm of Fury

Once per day, the samurai may spend an action channeling his energy into a single strike. One turn after focusing his strength, the samurai may make a single unarmed strike at the target's TN +10. If the strike is successful, the opponent must make a Willpower roll at TN 30. If the roll succeeds the target suffers only 0k1 Wounds. If the roll fails, the target falls to the ground, unable to move or even speak. The target is helpless for a number of rounds equal to the amount by which they missed the Willpower roll x 5.

## 06 Noble Residence (Doji Agatamori)

Agatamori (Rank 4 Doji Courtier) is no longer with the Crane, having retired 15 years ago. However, his respect among his family has earned him the right to keep the name Doji. Agatamori erected a temple [01] four years ago in the village with a personal donation of koku and timber. The temple honors the Doji family ancestry as well as Shinsei's patient teachings.

Agatamori-sama is a powerful and influential individual. Even in his venerable state he is still generous and kind to those around him. He never overlooks a hungry peasant and has been known to put coins in the hands of beggars when he can.

His deeds in the city are numerous, and everywhere people look they see his handiwork. New structures, the temple, and a school dedicated to the study of Shinsei and the kami give Mimura a breath of life few villages this size ever know. Peasants treat him with reverence and show him a level of courtesy far beyond that accorded any other samurai in the village, including Ekaido.

It is not necessary for the village to be set in Crane lands for Agatamori to be influential. For whatever reason, he chose to retire here with his aging wife and even after leaving courtly life was still able to influence the course of events that led to the building of roads and schools in the village. Even if you set the village in the Crane lands, the citizens respect Agatamori for his warmth and generosity.

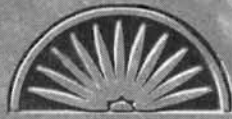
### GM's Note

Depending on how intimately involved with the village the PCs become, they may begin to sense Agatamori's powerful voice in political matters. They may even suspect that Ekaido is Agatamori's puppet. Let them. In fact, you may even decide for your campaign that this is the case.

## 07 Noble's Home

This is easily the richest and most opulent home in the village. Comparable in size to Genjiri's home, there is no contest with regard to the amount of excess and luxury found within its walls. The house, however, is presently vacant. The previous tenant disappeared under mysterious circumstances and no one in the village is willing to talk about it. If asked, people look away and attempt to ignore the question or divert the conversation. Even the peasants fear talking about it more than threats on their lives.





## Phoenix

Agachi [O1] knows the truth of what happened. He was there and witnessed the whole thing. But he is not willing to divulge the details to anyone unless he deems that they are worthy or capable of fathoming the truth.

### GM's Note

You are free to work this house into your campaign however you see fit. What happened here and why are a mystery and a great plot hook for drawing PCs into the game. Magistrates trying to uncover the truth or a few samurai stumbling upon rumors and disconnected clues are all part of building a very supernatural and haunting epic.

Additionally, you could decide that nothing extraordinary has happened here but that the peasants have been sworn to secrecy under fear of death anyway. If the PCs have enough money (or favors) they might be able to persuade Ekaido to sell the home, or if they are magistrates it could be the estate where they are stationed, making them the envy of all the soldiers in the valley.

## 08 The Goddess' Beauty

A luxurious and renowned inn, only the wealthiest nobles can stay here. The Goddess' Beauty has only two rooms and they fill quickly now that the number of fine homes in Mimura has dwindled. The proprietor, Iryoke, may for the most part charge whatever he likes for the rooms. With the level of class and distinction that the place holds, it is worth every koku the guests pay.

A former Hida named Buko (Rank 3 Hida Bushi) is kept on retainer to protect Iryoke's investment and to provide an escort to visiting guests. He is often found standing outside the inn keeping an eye on passersby.

## Crab

Ekaido finds Iryoke offensive and has levied a heavy tax on the Goddess' Beauty. In addition, Iryoke must pay twice as much for any rice or other food that he purchases in the village. Sake and brandy must be imported from elsewhere, and anyone caught selling any kind of liquor to him will be publicly flogged.

### Adventure Seed

It is out of season and the PCs have arrived in the village to find they need a room and a bath. It is late and all of the other inns are full (a local religious holiday has brought many monks to the village, etc.). Iryoke bows and ushers them in, informing them that he has two very large rooms and that a bath will be ready soon.

Come morning, he bows and scrapes, offering them whatever they need, being overly attentive. At some point he mentions that the goddess has truly blessed him this morning, as she has brought him this group of samurai ready to offer him an exorbitant number of koku to ease his suffering. Despite his heavy-handed groveling, the amount quoted is far more than the PCs can afford. The party will almost certainly refuse to pay, offering excuses and even drawing weapons if necessary (a highly dishonorable act).

If Buko cannot persuade them to pay, Tsuniko or any of the magistrates would be happy to take a report from Iryoke about these samurai who are trying to defraud him, and to bring the matter before Ekaido.

## 09 Noble's Home (Ide Hometsu)

Hometsu (Rank 1 Shinjo Bushi) is the son of an important Ide noble, Kojike. He is visiting friends of his father and has a large house, with several servants to tend to his needs. However, Hometsu is also very young and this is his first time away from home. He is being overindulgent and demanding of the staff, living as though he were a lord instead of his father's representative.

His objective here is simple, but Hometsu has yet to take it seriously. His father merely expects Hometsu to introduce himself and build relationships with the important nobility in order to build a future for himself in the Unicorn clan.

## Dragon

Kojike is great friends with most of the nobility in Mimura. Agatamori especially enjoys his company and welcomes his son into Mimura. However, to date, Agatamori has not met the young samurai, and whenever he has gone to visit the servants always inform him that Hometsu is out riding. Agatamori is losing his patience with the young man and his relationship with Kojike is becoming strained.





### Phoenix

Ekaido has a great dislike of Kojike, and does not feel that the Unicorn noble is making proper use of his estate. Ekaido considers this a disservice to his family and his clan when the land could be used for more important ventures, such as housing visiting nobility and allowing his Isawa cousins to study magic and arcane lore during the rest of the year.

#### Adventure Seed

Lord Ekaido receives word that Ide Kojike has been murdered. Ekaido does not relay this information to Hometsu but instead sends one of his karo to visit the young man and spend a few hours with him drinking and sharing stories. Ekaido orders the karo to wait until the sun has set, and then murder a local peasant woman, leaving the body in Hometsu's home. Early the next day, Tsuniko or a patrolling magistrate will find the body, arrest Hometsu, and eject the offensive young noble from the village.

#### O10 Audience Chamber

Not to be outdone by Genjiri, Ekaido built this large structure so that visiting nobles could gather in the village rather than ride up to his estate. His servants maintain its several guest rooms, and he keeps an especially luxurious chamber for himself.

### Crane

Two very large homes once filled this lot, but a mysterious fire consumed them and the samurai living there were forced to return to their lands until they could be rebuilt. In their absence, a single structure was completed under the supervision of Ekaido's diligent karo.

#### O11 Trading Post

Actually an outdoor bazaar, peddlers and merchants race here each morning for a choice location to sell their wares. Idle rich with nothing to do stroll down to buy a few choice items or just indulge in an exotic tea. Many items that could not normally be found are available here.

#### GM's Note

Pages 228 and 229 of the *GM's Guide* have a list of items that a merchant caravan might have. Roll two or three times for each peddler to see which exotic goods they are selling today.

#### O12 Bathhouse

The water here is fed from the Golden Koi [C] and is cool and refreshing. Hot baths are also refreshing, but the locals seem to prefer cold water over hot. Samurai requesting hot water will be given an odd glance at first, but the help is more than willing to comply with their demands. Bathhouse attendants are used to a 1 bu "donation" from samurai.

#### O13 Estate

This estate is owned by Ekaido and can be rented or offered as a gift to anyone he wishes. During peak seasons, the home can generate as much as 2 or 3 koku a week for Ekaido's coffers, a handsome sum if the visitors remain for a month or two.

### Dragon

Since the winters are longer here, Ekaido is able to keep visitors longer and secure longer commitments from visiting nobles. Ekaido's karo are very careful about how they record these visits to ensure that Ekaido's lord does not see too much of the coin.

## Ubanoru

#### U1 The Faint Winds of Kojii's Favor

Kojii's Favor, as the locals call it, is a posh, expensive teahouse where regal and scholarly samurai come to relax. The style of the teahouse is very traditional. There are no contemporary patterns or colors and the style is that of a hundred years ago, recalling a more peaceful time. A few drab colors have been splashed about, but for the most part the inn looks as it would have had it been built when the village was founded.

Chisuke, a kindly old man, is the owner. His wife Suyori cooks and his son Buntaro brings tea and serves the tables. Chisuke considers it his duty to be a gracious host, smiling and nodding as samurai come in. The calm atmosphere can be inviting, but because Mimura is such a sleepy village most pass on Kojii's Favor. Chisuke's business has suffered lately, and Yasuki Kome [U17] has made an offer to buy the inn from him.

There are two additional meeting rooms and four bedrooms that will each hold a single samurai comfortably.

#### Adventure Seed

Yasuki Kome demands payment in full for Chisuke's sake debt.





### U2 Goyaku Inn

Goyaku Inn is the oldest building in the village. Although the structure has suffered from fire and other catastrophes over the years, there has always been a Goyaku Inn along the intersection of these two roads.

Various families have managed and operated the inn over the 200-plus years of the village. Its current proprietor is a young merchant woman named Masori. Three female peasants from Mimura help her run the place, and she in turn gives them a small share of her profits. Because she is not the canniest merchant, she often takes in very little koku each season, especially after paying her taxes to Lord Ekaido. Ekaido's tax collector (Otaryu) has hinted that he can fudge the numbers a bit for her should she do a favor for him in kind. She is well aware of his intentions and does her best to keep him at bay.

Masori is quiet and shy among people she does not know, which makes running an inn very difficult. She does not have the grace of Doji women, but her fair features and soft eyes hint at a hidden beauty.

One of the local doshin, Yoshi, fancies Masori and visits her periodically throughout the day. She smiles whenever she sees him,

but despite nearly a year of flirting, neither has been bold enough to make an advance.

### Crane

Masori is secretly a Scorpion Clan spy. She works directly for Bayushi Aramoro, reporting to him on matters in the Crane lands and taking her orders from the often-seen Tokogashi. Once a Doji courtier was passing through the village, and she put a mild poison into his tea that would not kill him for several days. Masori has perpetrated other events, stealing weapons or hiding important documents. She cannot count on Tokogashi and acts alone in all of her tasks.

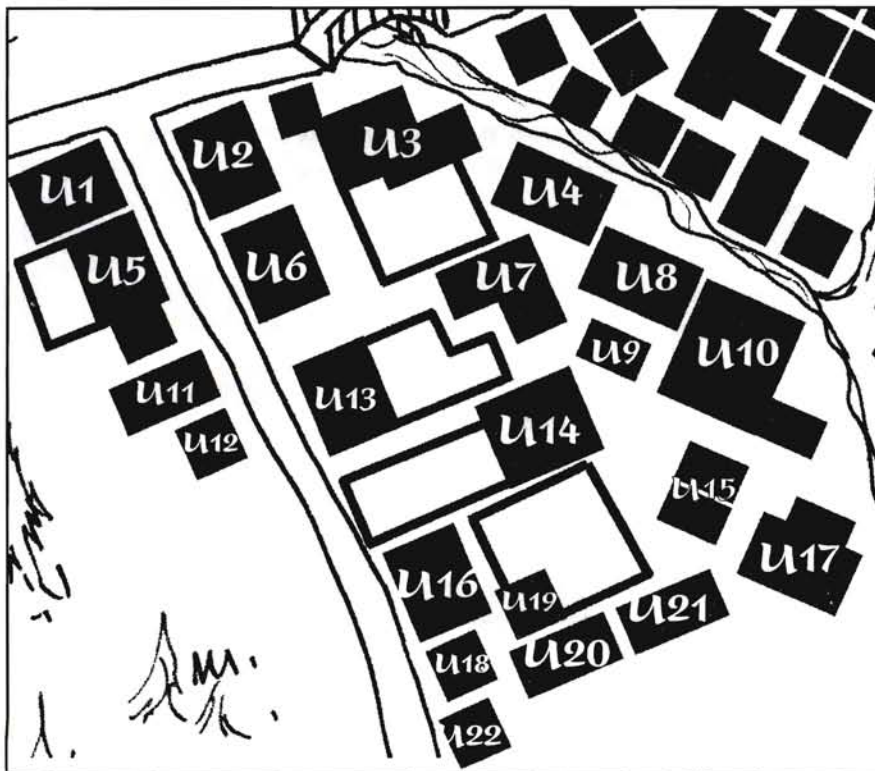
### U3 Stables

Akata is a middle-aged peasant and husbandry expert. He never married, but took on two young apprentices (both girls: Toshira and Haniko) to help him care for a great number of horses. The stables can hold up to 20 horses at a time, and the three keep the structure in good repair. Toshira and Haniko gather hay every other day from dry fields east of the rice paddies [T]. It often takes them two trips with their small wheelbarrow to feed all the horses in the stables.

Some draft animals that are owned by the village are stabled here during the winter, and Akata only charges a few meals for this privilege. Travelers' steeds are given priority, however, and sometimes an ox must be tied outside to provide room for a samurai's steed. Akata also breeds horses each season (with Lord Ekaido's permission) and presently has three white ponies that have been broken. Ekaido's own stables have been known to hold an Akata horse or two.

### U4 Metalworking

Tsuru is the village metalsmith, working small rings, chains, fence posts, rakes, or any implement that a villager might need repaired. He works in exchange for food, unless a noble requests the work, in which case his price is always fair (if not free). He is smart, but not ambitious. His mannerisms are slow and methodical, to the point of being hypnotic. Just a short conversation with him can sap the energy from a person. The peasants joke that he is the spirit of a reincarnated sloth.







He keeps three young men as apprentices, which, if they succeed at learning the craft, will allow him to retire at a relatively young age.

Tsuru is the only person in the village that smart samurai trust with their katana. Ekaido's personal bladesmith is generally considered a butcher, and even Tsuniko comes to Tsuru to sharpen or balance her blade.

## U5 Bonsai Trees

Shinobu is a retired Dragon samurai with an acute understanding of trees, herbs, and plants. A small garden outside of her shop is reserved for many varieties of plants and bonsai trees. She buys lacquerware pots from Mokote [U6] to plant the bonsai trees in. Her business is especially busy during holiday celebrations when people give gifts to the spirits or to friends. Shinobu is capable of transplanting trees without harm to the roots, and many samurai visit her when expanding their gardens.

## U6 Lacquerware

Mokote once served the Lion clan as a masterful warrior. In his time he commanded 30 samurai, and his honor was above question. After defending a village that the Matsu had ordered evacuated, Mokote was admonished publicly for his disobedience. Mokote renounced his fealty to the clan and became a ronin. His fierce bushido code lives with him to this day.

His love of art provided Mokote with a skill once he put down his sword. Moving to Mimura he worked with an old craftsman named Dosan. Dosan taught him a great deal about lacquerware and other wood crafts. Before he passed away, Dosan made Mokote promise that he would continue working in the village and would train other young men so they would never be slaves to the land. Mokote honored the old man's request and two years ago took on two apprentices, Ryokai and Tadashi.

A young craftsman, Ryokai crafts small lacquerware boxes and in his spare time studies and meditates with Agachi [J1]. He keeps a room in the back of his shop. His room is modest to the point of barrenness and his shop is clean and tidy.

The other young craftsman, Tadashi, works with Ryokai and he too visits Agachi [J1] from time to time. He, however, does not live as ascetically as Ryokai and has even been known to have the occasional visitor.

Recently, Mokote has found an interest in hiking and climbing and makes weekly visits to Gamanzure no Oka [E]. The shop is kept open as much as possible, but because of the three men's interests elsewhere, people sometimes find the shop unmanned.

## U7 Storehouse

A simple storehouse, this building appears as if it has been deserted for a long time, but locals know this is not the case. A former Shiba named Ureji is the sole controller of this importer's storehouse. The main storage area is filled with useless trinkets and a handful of porcelain and clay jugs. How Ureji makes a living is anyone's guess. Traveling merchants bring him goods constantly, and little product makes its way out of the storehouse. In fact, during the day, few if any visitors ever knock on Ureji's door.

Ureji is a small-time oyabun and his visitors come at night. He hides contraband in the storehouse, smuggling it in boxes, dolls, and even kites. He has several hiding places in the floorboards where opium, gaijin spices, beer, or anything else the Emperor has outlawed can be found. Ureji is careful. He acts aloof and portrays himself as a bit of a drunkard and a lout unable to run a business successfully, but those in Mimura who cater to jaded or exotic tastes know to turn to Ureji.

## Dragon

People speak of Jinara in hushed voices. Rumors of an underground gathering of criminals and political prisoners seeking asylum flow through the land. "Jinara," the Rokugani word for "second sons," is also the word for "sanctuary." Vagabonds, recluses, and ronin find Jinara through a series of (expensive) contacts hidden all over Rokugan. Presumed to be associated with the Kolat, Jinara is exactly the opposite. It has no hidden agenda, no brainwashing techniques. They are the good guys and their plan is simple: free Rokugani from the oppression of a ruling class unfit to wield power.

## Unaligned

Ureji's storehouse is an important junction point for transporting illegal goods into the Empire. Although he doesn't sell anything to the people of Mimura, he unpacks boxes filled with contraband and then repacks their contents into straw-filled crates or into the lining of bolts of silk. He has a hundred methods for hiding and smuggling his wares into Rokugan. It is rumored that Ureji has Kolat connections, but who in Mimura could prove such an accusation?

## Adventure Seed

While snooping around in the Faint Winds of Kojii's Honor [U1], a bottle of gaijin beer is found (by whom is up to the GM). Chisuke swears he does not know where it came from. Eventually, on threats





to his life, he reveals that Ureji sold it to him. Ureji is not a stupid man, though, and he employs informants all over the city. Perhaps Chisuke is killed before he can reveal the truth, or a series of messages travel to Ureji before anyone can get to him. What would happen to Mimura (or Ekaido for that matter) if word of a smuggler's treasure spread to the Emperor or a Crane courtier?

### U8 Noble Residence (Doji Norei)

Doji Norei moved to Mimura only a few years ago. Finding most of the homes in Omiatsu too extravagant (and expensive) she moved into a simple home on the other side of the road. Norei met Ekaido in the Otsan Uchi courts many summers ago, where the two enjoyed each other's company. Ekaido was impressed with Norei's talents as a painter and asked her to move to Mimura. There she would find her skills unmatched and highly prized. Because of her reputation, it is common for nobles to travel weeks to visit Norei.

### Crab

Ekaido hardly has use for a noble village painter, but he was at a loss for an excuse to move her to Mimura. The two have been in love since their first meeting and Ekaido could not bear to continue the relationship over such a great distance. Letters, gifts, and annual visits to the Imperial City were not enough, so he pulled many strings to have her transferred to his village. To keep rumors and suspicions at bay, he asked that she move into a simple house in the merchant district to project an innocuous relationship.

### U9 Opium Den

Tsukai was once an *ise zumi* seer, but mental instability and an opium addiction ruined his life, reducing him to poverty. He and Shozen (another opium addict) run Mimura's opium den, doing what they can to resist the wares that surround them. Tsukai pays a few innkeepers a bu or two to mention the den to any samurai looking for something more than sake. About two customers a night make their way into the opium den.

Because the den is hidden from major streets and there are no dregs sleeping in the streets outside the establishment, Ekaido tolerates the den. One wrong step, however, and he will have no problem burning Tsukai's business to the ground. Shozen is aware of Ekaido's tendency to make examples of his subjects, even if Tsukai does not take them seriously.

### Unaligned

In addition to manufacturing opium, Tsukai and Shozen have concocted a special poison they call Pennaggolan. The poison is made from the root of a plant found in the Forest of Reflection [V]. Only Tsukai and Shozen know what it looks like, and neither of them knows its real name. They call it *tane*. Tsukai mixes the tane with a small pinch of jasmine, poppy seeds, and dried orange peel, grinding them together into a powder. Then he boils water and runs steam through the powder as it rests on a cloth. All of these ingredients are left overnight to dry out. By morning the powder is ready and can be added to any drink.

Its effects are like nothing else in Rokugan. When a single spoonful is taken, the victim suffers a vicious hallucination. While the victim twitches and squirms from the nightmarish illusion filling his brain, he is open to suggestion and under a skilled hand can be convinced to do almost anything. If a manipulative samurai were to get hold of this powder, he could do horrible things with it. Tsukai and Shozen are unaware of the drug's secondary effects. They themselves take it to stimulate their own jaded nervous systems. They sadistically enjoy watching others' under the drug's effect.

### U10 Armorer

Mirumoto Shimeko (Rank 2 Mirumoto Bushi) still believes herself to be a Dragon. She practices all of the tenets of her clan's faith, lives by the code of bushido, and attends a temple twice a week. Yet her past actions (which she has not revealed) keep her from being a true Dragon. To make matters worse, she does not consider herself a ronin and looks down her nose at those who have no family. If not for her skill as an armorer, she would have been driven from Mimura years ago.

A young apprentice named Hito [J22] lives with his parents but studies with Shimeko when work is done. He is quiet, attentive, and studious. He is still trying to master simple techniques, but his youth and ambition make up for his lack of skill. He recently sewed his first chest plate together (with some help) and is eager to make a full suit of armor.

Most of Shimeko's work is with Ekaido's men. Ekaido insists that the samurai extend her the courtesy of a samurai and pay their tab when work is done. Why Ekaido is so nice is unknown. Some whisper that they are lovers and some suppose that perhaps Ekaido is responsible for her lost status with the Dragon.





Because there is no fletcher in Mimura, Shimeko is often required to make arrows as well. She is not suited to the task and her arrows are subpar (+5 to TN when firing Shimeko's arrows).

### Dragon

Shimeko has been warned on more than one occasion to remove the Dragon mon from her kimono and the banner from her shop. Her patriotism is one thing, but Ekaido cannot have the peasants believing he is weak, allowing a ronin to pose as a Dragon. He understands and respects Shimeko's position and asks that she do the same for him. Tsuniko has warned that Shimeko will spend two weeks under house arrest if she is caught again.

### U11 Biwa's Hearth

Biwa's Hearth is a friendly, relaxing teahouse. Smiles are on everyone's faces and Natsuko (the owner) does not tolerate unhappy people drinking in her "home." Natsuko welcomes everyone, samurai, ronin, and peasant, and serves small bits of mochi with her green, black, oolong, or sorghum tea. Although the price for tea in Biwa's Hearth is a little high by Rokugani standards, few complain after they have left, knowing that the music, song, and stories more than make up for any inflated tea prices.

Natsuko is the consummate host, visiting every table to make sure everyone is having a good time. She refers to samurai by their first names and is not afraid to joke with strangers as if she'd known them for years. Her magnanimous nature is intoxicating, filling the teahouse with laughter and good feelings. Each night a geisha is brought in to play the samisen and sing traditional folk songs.

The level of noise draws in people passing by Biwa's Hearth. Almost any time of the day people can be found drinking tea and sharing stories with Natsuko.

Natsuko is well connected in the village. None wishes to harm her, and those who try are cut down before they can accomplish it. She is more protected than Ekaido himself, having made friends with all the right people. Her business secret is two drops of apple brandy in every cup of tea. The effect is without comparison.

### U12 Home

Natsuko lives here with her servants. Since the inn is open almost every hour of the day, she does not find much time to be alone here. Churyo is her best friend and most dedicated help. Each of them maintains a small room of her own.

### U13 Fruits and Vegetables

Nigato sells fresh fruit and vegetables picked from her own garden. Apples, pears, plums, and apricots are picked daily, with some special fruits grown seasonally. She has far fewer vegetables in her garden, relying primarily on the farmers to harvest what they can from the fields [I] below the Sabishii Crag. Nigato grows a short row of wasabi right next to the house. She refuses to devote to much land to growing spices, but she craves horseradish too often not to grow a little for herself.

### U14 Lumber Yard

Iyzumi is a woodcutter. He and his oldest son take a small cart into one of the surrounding forests and chop trees each day, stacking the logs in his yard. They mostly cut from Midori Kenko na Mori [Y] to avoid walking too far. However, if a samurai orders a special timber for furniture, lacquerware, or a roof, Iyzumi and his son will make the trek, often borrowing an ox from the villagers so they may carry more wood back. Iyzumi is slightly antisocial, preferring to keep his attention on his work and his family.

### U15 Weaver

Mishime is the resident peasant seamstress. She, Onushi, and Suri provide all of Mimura with silk clothing. A few seasons behind in fashion, the three ladies spend their days tailoring clothes for almost all of Mimura. Mishime is said to be the best of the three and can determine a samurai's size with his armor on. She is also the one people turn to for beautiful, ornate patterns. Of course the work takes longer, but it is definitely worth it.

Onushi spends her free time painting. However, painting dragons is not how one makes a living in Mimura, especially with two other painters in the village. The shop is covered with koi and crows showing her talent as an artist.

Suri is the most spiritual of the three, spending a few hours a week in private meditation with Agachi [J1]. She has visited the Agatamori Temple [O1] a few times, but prefers Agachi's company to any other.

All three work out of the same building, using the other one for dyeing silks. They are all married and live with their families. Mishime [J5]; Onushi [J9, married to Geboshi]; Suri [J21].

### U16 Carpenter

Yoshigi is a peasant carpenter who served under a Kaiu engineer for several years before the engineer's untimely death six years ago. Yoshigi learned much in his time with the Crab. He understands the importance of a strong foundation and the ways to build a proper buttress. He has an excellent reputation throughout the valley, and





people have been known to travel from a neighboring village to ask Yoshigi to fix a cart, fence, or roof.

In the past Yoshigi was always busy, but lately business has slowed. Yoshigi is not worried, however. News of the war has made its way to Mimura, and he suspects that every carpenter in Rokugan will be busy soon.

### Crab

Yoshigi is one of hundreds of carpenters in the area, but he is the only skilled one in Mimura. Ekaido has been unable to keep a Kaiu engineer in his employ for long. As a result, Lord Ekaido calls upon Yoshigi almost constantly, taxing his time and keeping him from any other work. However, there is not much Yoshigi can do and he presently has no time to train an assistant.

### U17 Sake Works

Owned by Yasuki Kome and operated by a young peasant named Kagemi, the Kome Sake Works produces all of the sake, shochu, and fruit brandy for the village and the neighboring valley. Kome has installed himself as the premier brewer and distiller of spirits, having pushed everyone else out of the trade. All of the inns that serve sake are forced to buy from Kome, and Ekaido has not yet set a maximum price that can be charged for sake. At times, the prices get too high and the inns go without. At other times, Kome demands payment up front. This forces many business owners to dig into their savings or sell a few trinkets in order to pay.

Kome has a brilliant mind for math and never keeps paper records of his transactions. When Otaryu comes to collect taxes, Kome slips him a few coins, scribbles some notes that look like receipts, and sends him off with a small cask of whatever he likes (usually plum brandy).

### Crane

The locals have a great dislike for Kome. A generous Daidoji who cared for the prosperity and well-being of the people operated the previous sake works; he saw it as an investment in the clan, and enjoyed working with his neighbors. Ekaido didn't flinch, however, when Kome purchased the sake works from the Daidoji family and pushed the competition out of the valley.

### Lion

The peasants are striking back at Kome's unfair business practices. Millet is often mixed in with the rice they sell him, making his sake "harvest" sour and nearly undrinkable. They are careful to mix in only a little bit and only every other time he buys rice.

### Unicorn

Ide Uchimaro sold the sake works to Kome six years ago. He dishonored his family by not offering it to an Ide first. Uchimaro took the money and fled to the Fox lands, where he lives like a daimyo with his pocketful of Crab koku. All the while, Kome gouges the locals with his unfair pricing. Still, whenever there is a break-in or theft at the sake works, the Shinjo magistrates are slow to respond.

### U18 Tattoo Artist

Mojiro barely ekes out a living in Mimura. In fact, with the exception of a few passing ronin, he sees fewer than five regular customers a year. Mojiro doesn't let it bother him, though. He lives simply, eats very little, and lives off of an inheritance left to him years ago. His tattoos are excellent, and whatever price a samurai pays for his tattoos is certainly worth it.

Mojiro himself has many tattoos, seldom shaves, and wears bedraggled clothing. He is very friendly, though, and loves to talk to visitors, whether they choose to get a tattoo or not.

### U19 Livestock

Kirebu is an eta. He has been relegated to the task of raising and slaughtering swine and poultry. The large pens behind the shop are divided into separate sections to keep the animals from one another. When times are meager, pigeon can be found in place of duck or goose. Only the poorest of peasants would dare to eat his birds.

### U20 Unknown

This building is the property of Lord Ekaido. What it is used for is unknown at this time. Rumors persist that he is going to reinforce the walls and turn it into a stockade for criminals. Alternatively, Ekaido could end up using it to store goods that he imports and exports, putting his karo in charge of a few commercial endeavors.

### U21 Paperer

Yomura buys rice straw from the peasants, pounds it into pulp, dries it, and stretches and forms it into paper. He is the only





craftsman in Mimura who knows the proper technique for making paper. During specific festivals, when paper consumption is high, Yomura works long into the night making as much paper as possible to meet the villagers' demands.

He's a nice man. He's successful, skilled, young, healthy, and suitable for marriage. However, Mimura has no need for matchmakers and Yomura has little time to spend looking for a possible bride. As a result, he remains single.

A ronin by the name of Hitsu lives with him, paying a few koku each year for room and board.

### U22 Cobbler

Kageru is an old man who never married. He is stern and absolute in his dealings with people and keeps quiet when samurai are about. Other peasants keep their distance from him, visiting only when they have need of new shoes, which because of his behavior isn't often. Many go barefoot out of spite.

In the evenings, he can be found at any of several teahouses or inns, drinking long into the night.



This chapter is devoted to detailing a few people who live throughout the valley but who do not have a specific home to speak of, or who deserve additional attention. Many of these NPCs belong to a specific clan, denoted by the land you choose to set Mimura in. All nobles serving under Ekaido belong to his clan, and others (such as Miya Hiromigi) will always belong to their indicated family and clan, no matter where Mimura is. As before, to conserve space, detailed game statistics have not been provided unless deemed necessary.

### Lord Ekaido

Lord Ekaido rules over three villages. The other two are to the west and north of his home, each within one day of his estate. Depending upon where you situate Mimura, Ekaido's game stats

reflect his clan association. He is always a Rank 3 Bushi from his clan and maintains several well armed karo and personal guards. If the village is in unaligned lands, Ekaido could be from any clan, be a ronin with no school, or be a self-taught master with his own kenjutsu techniques (see below).

### Breath of Ekaido: Bushi Techniques

#### Rank 1

Ekaido moves with patience and skill. He is known to study an opponent for days before engaging in a kenjutsu duel. For each round that the battle lasts increase Ekaido's TN to Be Hit by 5. This bonus may be gained a number of times equal to his School Rank (i.e., three times). In addition, if Ekaido has studied his opponent before the fight, this bonus is applied once for each day spent in study.

#### Rank 2

Ekaido can pinpoint his attacks. Each round of combat, Ekaido may take a called shot at any one location without penalty. If his attack succeeds, he may immediately make a second attack roll against the same location. The ability may be used only once per opponent per round.

#### Rank 3

Ekaido has harnessed his skill with the blade to the point of being nearly invulnerable. At Rank 3, Ekaido is allowed to choose one location each round (he cannot choose the same location two rounds in a row) on his body that cannot be struck. If a random attack roll reveals that this location has been hit, the attack missed. Called shots to this location are also not allowed; however, Ekaido must declare his protected location at the beginning of the round before attacks are declared.

### Asahina Goro

The abbot of Agatamori Temple [O1], Goro is a respected member of his clan and a dedicated religious leader. Goro has sworn to serve in Mimura for three years, during which time he intends to groom a replacement to take over. Goro is polite, correct, and punctual. He is everything one expects from a monk, and the nobility appreciate his delicate manner and his uncanny ability to always say the right thing at the right time.

Recently, puffy inflammations have started growing on his neck and he wears a high collar to hide them.

### Azumi

Azumi's real name is unknown. Everyone has always called him Azumi and his small size indicates that it is not complimentary.





Azumi (Rank 1 True Ronin) is a ronin of sorts, although he carries no sword. He does odd jobs, helping out where he can in exchange for food. His strong work ethic is evident in everything he does. However, none considers him family and as a result he has no home. In fact, no one even knows where he came from.

He does not talk much and seems to shy away from anyone who appears strong or aggressive. Some of the villagers enjoy having Azumi around, considering him harmless and helpful.

Few know about Azumi's traumatic past. His abuse started at a young age and his small size brought further turmoil into his life. It is unlikely that he would ever raise a hand to defend himself, or anyone else for that matter.

He frequents most of the inns and teahouses of Mimura except for Biwa's Hearth. He finds the camaraderie and laughter there too foreign to his lonely and self-absorbed lifestyle.

Azumi lives on the streets and sees much of what goes on in Mimura. He is therefore a vital asset for PCs who are tracking down someone or are looking for information or rumors on almost anything.

### Bayushi Tokogashi

Known only as Tokogashi (Rank 2 Bayushi Saboteur), this "Scorpion in hiding" spends his days dressed like a bard and visiting the various teahouses of the village. He is one of the few Scorpion to live in the area. No one knows Tokogashi's true identity, which allows him entry into almost any public area in the village.

Tokogashi and his three compatriots have a small hideout in the Gamanzure no Oka [E]. It is nestled behind an unimpressive-looking rock but isn't very far from the Sabishii Crags [E, I]. They have been reduced to living in squalor and filth in order to survive, but use the rumors of ogre infestations to keep even the bravest samurai away.

Tokogashi and his men have not turned to crime yet and do not wish to bring any attention to themselves. Should magistrates find them they would almost certainly be put to death.

### Black Widows

Hardly a threat to the citizenry of Mimura, four young boys from the village meet together each afternoon and go about doing the work of "the black widows." Suffering from a lack of parental interest and too much free time, these boys are the local experts on petty theft and vandalism. Recently, Dosan's youngest son (see location U6) started his initiation to become a "member" of the gang.

### Chubei

Chubei (Rank 2 Agasha Shugenja) is one of several nuns living in Agatamori Temple [O1]. Once an Agasha riddle solver, Chubei has left the life of the samurai caste and now devotes herself to spiritual

study and meditation. She has been known to heal those injured in accidents and provides a different view on Shinsei than her contemporaries. Like most nuns, Chubei accepts only donations of food and clothing, having no need of material gain.

### Eikai

Eikai is a peasant farmer living with his parents and family [J7]. However, few know that he is also a thief who hones his skill by breaking into the various buildings throughout Mimura. He rarely takes anything of value and his main intent is to get better at sneaking about and climbing into windows. Eikai dreams of the day when he can move to Otosan Uchi (he's never been there) and steal the prize gifts of Rokugan's richest nobles.

None in the village knows of his talents, and he hopes to keep his secret so he can return to Mimura some day when he has made his fortune.

### Gehasa

A worthless beggar who frequents the Silver Okasan [J10], Gehasa is *eta* and a constant source of trouble. Tsuniko has warned him on over a hundred separate occasions to stay off the streets and to stop harassing the villagers. Still he continues to beg for whatever coin he can. The locals do not give him charity for fear that Tsuniko will beat them if they are caught.

### Gennai

Once an Isawa, Gennai left the life of the samurai caste to devote his life to study. Only 36, he is the master of a great amount of forbidden lore. Even Ekaido has been known to pay him a visit when he has questions about the spirit world, Shadowlands, or mysteries that samurai logic cannot explain. Gennai is very honorable and never reveals secrets that are too big for the listener to hear.

He resides with other monks in the Agatamori Temple [O1], where he can be found almost any time of day.

### Hitsu

Hitsu is sneaky and cunning. As a ronin, he's earned a reputation for being wily and in control. When he survived a massive attack years ago, it simply added to his renown. Rumors abound that he is a master pulling strings from behind the scenes of a grand scheme. Hitsu just rolls his eyes and asks, "Where do they get this?"

Nonetheless, his reputation precedes him and peasants point and whisper when they see him walk by. No one knows exactly what he does since he never works, but he spends a great deal on *drinks*.





## GM's Notes

Hitsu and a few other ronin attacked an Imperial caravan eight years ago. The caravan was loaded down with koku and gold from around the Empire, obviously making an important "deposit" to the Emperor. They took what they could and hid away in the woods. When the smoke cleared, they each had some 300-500 koku, including the gold. The five men split up, making a pact never to see each other again or travel into another's "allocated" territory (each staked a claim on a specific province for himself that no other samurai could enter).

They have lived in seclusion ever since. There is still a price (1,000 koku and a small estate in Otsan Uchi) on Hitsu's head if he is ever caught. He has been living with Yomura [U21] for the past four years, paying him a small sum (5 koku) each year for bedding and food. Yomura keeps quiet about the arrangement and claims that Hitsu helps him make rice pulp in exchange for room and board.

## Ide Okura

Ide Okura is an important Unicorn Clan diplomat who has come to work out an amicable solution to the Shinjo magistrate situation. Agatamori has been invited to the proceedings out of respect, but Okura expects Ekaido to make a decision without prompting from his Doji "advisor."

He is staying in the village as Ekaido's guest [O10]. He has been in the village for only a few days and the two have met only once since his arrival. Ekaido's karo assures Okura that Ekaido will meet with him again soon.

Ide Okura is escorted by an aggressive and highly skilled samurai yojimbo named Shinjo Hiruyo. Hiruyo stands an unprecedented 6 feet tall and some say that he is a Lost Moto wearing the mon of his Shinjo cousins. No one has been stupid enough to say anything in his presence.

## Ijime

Ijime (Heimin Rank 0, Shadowlands Taint 0.1) is a prominent peddler in the village. He always wears his trademark weathered straw hat, and a large bamboo-frame pack on his back contains just about anything you can imagine. His prices are fair, but his demeanor is that of a man who knows a wicked joke he isn't sharing. His crooked grin is irksome to look upon and many avoid his gaze. Nonetheless, the village has become accustomed to seeing him despite his irritating demeanor.

Ijime is a lot older than most other peddlers in the village and revels in economic competition. Despite his age, he is healthy and energetic, rising each morning before the sun to begin his travels

from hut to hut, attempting to sell whatever wares he may have at the time.

Each week he walks two days to the east to the village of Goshirake, where he purchases additional goods for sale in Mimura and the surrounding farms. He doesn't seem to fear bandits and makes the trip on a regular basis, so anyone who wanted to ambush him certainly could.

## GM's Notes

Pages 228-229 of the *GM's Guide* have a list of what a merchant might be selling. Each day that Ijime is encountered, roll three times on this chart to see what new wares he is selling that day, or just choose items that would be interesting or useful.

Ijime does not know he has the Shadowlands Taint. In fact, it is so faint that a priest would have trouble detecting it. He is currently suffering from a terrible cough, although he claims that it isn't affecting his health in the least.

## Jozen

Jozen is another ronin who recently arrived in Mimura looking for work. Things have been slow, so he's been living off the remainder of his savings for the past two weeks. Jozen has a slight opium and sake addiction. Presently he is satisfying both once or twice a day, but when his money runs out, he'll be hurting. If things get worse for him, he may have to ask Kaiu Nagate for work.

## Kyuje

Charlatans do not last long in Mimura. Tsuniko keeps a close eye on them, and the high level of samurai traffic tends to scare them off. From time to time a slick-talking grifter takes a peasant for a few zeni, but they never last. A few weeks later another traveler has taken the last one's place.

For some reason, Kyuje has remained. It cannot be explained with logic, but the silver-tongued Kyuje has never been caught cheating or lying. Anyone trying to explain why he lives with peasants for free and gets out of work hits a brick wall. "You know, that's a very good question," is his most common answer. Kyuje always seems to be holding a drink someone else has bought, and playing a game of chance.

## Kyuso

Another ronin presently staying in Mimura, Kyuso has yet to speak or make contact with anyone. Every morning he sits outside the Goyaku Inn [U2] listening to the revelry inside, waiting for work to come to him. So far he has wasted his time in Mimura and is giving it one more week before he gives up.



**GM's Note**

Kyuso is not a killer or a fierce warrior. In fact, you might wish to make him a heimin carrying a katana and passing himself off as a ronin. He has a noble heart. He's the sort of guy who helps out in a fight, even if his beneficiaries are not sure why. This means that it will be easy to throw him into your game if the PCs get into trouble. He is loyal to his friends, of which he presently has none. He is strong and healthy, but untrained. Kyuso likes a drink now and again, especially when it's time to really drink. He probably has a large drinking tab waiting for him wherever he has visited since he's been in Mimura. He presently sleeps in the woods south of the village.

**Maro**

Maro is romantic and cherishes many "old-fashioned" notions about love and marriage. She flirts often with young samurai, but often feels awkward because of her "unladylike" behavior. She is a smart girl, but the life she maintains keeps her from being respected as anything more than she is. She has dreams of a better life for herself and hopes someday to meet a man who will honor the same things she does. [J12]

**Meyori (Otaku)**

Meyori is strong, attractive, and resilient. She was born an Otaku, but no one knows her true origin. She did indeed fall from her horse at a young age and in her shame fled from her noble life. Having nowhere else to turn, Otaki [J12] welcomed her and trained her as a geisha until she was old enough to entertain patrons. She buries her shame deeply and covers her face in heavy make-up to hide her true identity (just in case someone should recognize her).

**Miya Hiromigi**

Hiromigi is an Imperial judge, invited to Mimura by Ide Okura. He is staying with Okura at Ekaido's audience chamber [O10]. Okura seeks an impartial arbitrator in the proceedings. He only wants a fair outcome. However, he has not informed Ekaido that Hiromigi is here and the two wait patiently together in the lush surroundings that Ekaido's wealth provides.

Should word reach Doji Agatamori that Okura is here with a Miya judge, the old Crane will most certainly take offense, making his presence known and using his skills as an orator to admonish the conniving Ide Okura.

Should Ekaido eventually agree to see Okura, he is taken aback that a Miya judge is in his village and that he has waited so long without his knowledge. His karo would most certainly hear of it later.

**Nagiyo**

A quiet and pensive ronin looking for work, Nagiyo is of no importance to anyone in Mimura. He is just another ronin passing through. Of course Tsuniko keeps an eye on his, but so far he's been relatively quiet. He is quickly running out of bu, however, and he'd rather be working for zeni than spending another day sitting around doing nothing. Usually he can be found at the Children of the Sun [J8].

**Nori**

Nori is Tahi's [J9] oldest son. An accomplished tracker, Nori escorts samurai with some fledgling hunting skills into the surrounding forests. Those interest in hunting game are brought to the southern edge of Midori Kenko na Mori [Y], where Nori flushes out a deer or other small game. He makes a few bu doing this, especially during the later part of spring, when samurai flock to Mimura.

**Otaryu**

Ekaido's tax collector Otaryu travels to all three of Ekaido's villages with a an escort of two Rank 2 bushi. Revolting to look at or even stand next to, Otaryu has horrible breath and his hair is always moist from sweat. He considers himself charming, though, and enjoys giving single females unwanted attention.

He is far from honorable and so are his escorts. They have been known to "lose" receipts, a few koku, or even a gift meant for Lord Ekaido.

**Rikyu**

Once a Daidoji, Rikyu now lives as a ronin, selling his services as a yojimbo. He escorted Ijime here from Goshirake for a very small fee, since he was headed this way anyway. He is an honorable man and treated Ijime with a kind respect rarely seen in the valley. Rikyu has worked for the Akodo in the past (prior to being outcast) and once for a Seppun noble looking to visit the Dragonfly. He is very accomplished and has seen a great deal of Rokugan for one so young.

**Yoshi**

Standing over 6 feet tall, the enormous Yoshi is the leader of a small gang of ronin. They are not even organized enough to deserve the appellation of "bandits." However, they are troublemakers and have broken several minor laws since arriving in Mimura two days ago. Tsuniko is keeping an eye on them, but worries that she and her doshin may not be able to handle them all. She recognizes that some of them are wanted but is waiting for the Shinjo magistrates





to make their way into the village before making a move to arrest them.

Yoshi is the self-proclaimed leader because he is the largest and has been in the gang the longest. None of the present gang remembers a time without Yoshi, so it is not known if there were ever any other members. It could be interesting for Yoshi to have a run-in with a ronin he drove out of the gang.

Despite his size, Yoshi is smarter than his followers. He lacks class and refinement, which is typical for a ronin. He is not violent for violence's sake, like the other members. He knows when to walk small and when to move on. Many of the others have bounties on their heads due to their lack of self-restraint. After a few drinks most of them start drawing their blades.

Yoshi understands and respects the samurai credo of *on* and applies it to himself. He is very aware of how others perceive him and works hard to look strong.

The other members of Yoshi's gang are Agori (wanted), Bumara, Jimu (wanted), Mitsugiri (wanted), Tsuburi, Oru, and Utiyu (wanted).

## Bandit Lords

### Kaiu Nagate

Kaiu Nagate once served the Crab but now serves himself, terrorizing the village of Mimura once each season, coming down from the hills [E] with a small gang of poorly trained bandits. Each season it seems as if more men have joined Nagate; this is indeed the case. He doesn't care at all for the safety of his men and recruits almost anyone who has his own weapons. His tactic is to weed out those who cannot take care of themselves and train, during the winter, those bandits who survived the year.

In the past three years, only eight samurai remain from those who started with Nagate. He isn't concerned, knowing that spring is when most ronin come looking for work.

### Flesh Dragons

Kitsure is the leader of a bandit gang called the Flesh Dragons. Known for the many tattoos covering their bodies, the Flesh Dragons have attacked and stolen from peasants in Mimura for the past four years. The attacks seem to have no pattern, and they always leave at least one samurai dead.

There are a total of four in the gang. All ride exceptional Otaku mounts with Unicorn Clan markings on the saddles. Where they acquired the horses and what clan they hail from is a mystery to the people of Mimura, but all are masters with the katana and fight equally well on horseback as they do on the ground. Neither Ekaido nor his men have been able to capture the Flesh Dragon gang.

The gang members have been heard to call Kitsure "Osano-Wo," hinting that there might be Hida blood in his past.

### Reju

Reju is loud and obnoxious. He is the first one heard when the Flesh Dragons attack. During their raids, Reju is heard shouting obscenities and curses to the Sun that only Fu Leng himself would utter. Reju uses this tactic to unhinge and frighten his enemies. He considers it important psychological strategy (beyond the sight of four barbaric warlords, riding monstrous steeds, charging down upon a small village of unarmed peasants).

### Jimitsu

Jimitsu is an excellent duelist, showing the skill and technique of a Crane but not the discipline or character. Jimitsu might be considered the most sadistic of the group, reveling in his speed as a swordsman.

### Kesu

Kesu is an exceptional archer. He prefers to fire from the ground, even though his skill is so great as to be able to fire from a galloping horse. In game terms, assume him to be a Rank 3 Wasp Bushi.

Rumors persist that the Flesh Dragons make the Forest of Ishikure their home.

## The Shinjo Magistrates

Below is a short list of magistrates who serve in Mimura from time to time. Feel free to include as many or as few as you'd like.

### Shinjo Dojiro

A good magistrate, Dojiro (Rank 2 Shinjo Bushi, Glory 4.5) has a wife who is an Otaku Battle Maiden, currently fighting against the Lion. He is good at finding workable solutions rather than resorting to punishment or violence. The peasants respect him for his integrity and his men have learned a great deal under his tutelage.

Dojiro is respected by the Unicorn. His high glory means that his personal achievements are well known, garnering him acclaim with those he has never met. Secrecy and innuendo surround his station because of his youth – most samurai do not achieve his position







until they are many years older than Dojiro – but he has nothing to hide and is very open about his past.

### Shinjo Kojuko

Kojuko (Rank 1 Shinjo Bushi) completed her gempukku shortly before being assigned to Mimura. She works hard but keeps to herself, despite having a partner to ride with. She is melancholy by nature and judges herself and her actions harshly, never allowing herself the opportunity to make a mistake.

### Shinjo Sukemi

Sukemi (Rank 2 Shinjo Bushi) is on her third tour of Mimura, having served each year since her gempukku. Her last partner, Shinjo Bukan, was murdered, and she was given a short reprieve from her work to visit his family and reflect on her own duties as a samurai. She is a good magistrate with a deep concern for others and tells stories of her previous partner from time to time, remembering his good nature and pleasant manner with the people, even the peasants. She loves children and animals and thinks of Bukan whenever she and her horse stop at a brook for a rest.

Sukemi has a mean streak sometimes, and her foul temper has shown itself on more than one occasion. Although it did not happen in Mimura, she once broke a Yasuki's hand for trying to bribe her. She tries to temper her anger by reading philosophical texts. However, since Bukan's death she has not picked up a scroll.

### Shinjo Yasuge

Yasuge (Rank 3 Shinjo Bushi) is bold and fearless. He has a short temper and prefers not to deal with the scum and peasantry of Mimura. He resents being assigned to the valley, preferring instead to enjoy the fruits of a samurai's labors by drinking sake and visiting geisha. He is unimpressed with the geisha of Mimura, however, and yearns for the women and the warm baths of his home.

Yasuge is a veteran of many border wars with the Lion. He's seen his fair share of death, and it's left him cynical and jaded about what he does. He is far from honorable. He has dirty associations with Yasuki Kome [U17], Madam Sadako [J10], and Ureji [U7] and is rumored to be taking bribes. Nothing has been proven, however, and his partner has yet to catch him doing anything questionable.

### Ide Chigoro

Chigoro is not a bushi, but has found himself among the Shinjo magistrates who patrol the valley. He knows very little about peasant crime, but he is trying to learn. His partner kids him about his skill with a sword and his prowess in battle. Chigoro laughs in kind, knowing that his clean clothes and perfect appearance draw many comments from his Shinjo cousins.

He spends a lot of time alone when he is not working, preferring to study the valley and write down anything peculiar or interesting. He has amassed an amazing library on flora, fauna, people, habits, dialect, and folk tales. Few know about his interests, though, so his achievements go unnoticed. He has climbed up the Hills of Patience Gap [E] several times in the last few weeks, enjoying the natural surroundings of Mimura.



### Chibumitsu

Chibumitsu is an anguished spirit that haunts the village of Mimura. Few know much about it outside of the village (even Phoenix and Dragon shugenja are at a loss as to its origin), but rumors persist among the peasantry of “the spirit of the howling soul.” The poorer sections of the city claim more visits of Chibumitsu than any other.

As the story goes, a lecherous man betrayed his lord and murdered his family. In an act of vengeance his hands were cut off and his eyes were taken from his skull. Before he could be killed he bit out the lord's throat and ran into the woods, never to be seen again. The cursed family was stricken from any historical records and their home was burned to the ground with the lord's prized yojimbo still inside. The peasantry claim that Mimura was later constructed on the lord's land.

Every New Years rumors start again of Chibumitsu's disgrace, and talismans, charms, and spirit wards are sold to almost everyone. Even the ever-vigilant Lord Koro has dragons and fish painted over the doorways of his home each year as a “precaution.”

Chibumitsu takes the form of a deformed, screaming spirit in a constant state of anguish and torture. It wakes its victims from their sleep with horrifying dreams that include being swallowed by thunderous noise and rotting away in a shuddering wave of decay. Those who are haunted by Chibumitsu even once find sleeping a full night nearly impossible.





Chibumitsu is unaffected by spells of any kind. Blessings, wards, and anything targeting Shadowlands creatures are ineffective against it. It is most fond of torturing those who believe in it and of visiting young men and women of questionable morality.

## Hamanari

Hamanari is the Fortune of fish and generous meals. He is very popular in Mimura due to the amount of fishing to the west and southwest. A few shrines have been erected near riverbanks and bridges to honor Hamanari. There is no specific holiday to commemorate him. The peasants revere him every day and consider this proper thanks.

## Iro

Iro is a malevolent spirit that takes the form of a giant horned bat. It is said to haunt the homes of peasants and blasphemous people. It attacks their homes and knocks over everything standing, including people. Iro breaks anything made of glass with a whisper. The spirit is otherwise harmless and does not attack people beyond knocking them down. A visit by Iro is a horrendous sight, however, and the scream of terror by peasants is unmistakable.

## Izumiko

Izumiko is an ancestral spirit that is always seen riding a phoenix. She is a messenger spirit, known to foretell coming tragedies and omens. Like the Glimpse of the Unicorn, Izumiko is thought to bring messages from the Fortunes, but unlike the Unicorn, she only brings ill tidings. Some welcome her visits, but most consider her a burden and sleep with several charms to shield themselves from her portents.

Some of the ladies in Mimura interpret her messages to mean that harm shall befall the village unless something is done to appease the kami. What harm may occur and what must be done to avert it is never obvious, nor is it consistent. Her omens are sometimes as simple as "the sun's grace this morning is not to be abused" or as vexing as "thunderous glory befalls a weakened man, even when the turmoil of wasted youth graces the most ambitious and vain of her children."

## Adventure Seed

GMs can use visits from Izumiko relentlessly in their campaigns. Almost any adventure can begin with a visit to an elderly peasant who sees things no one else does. Perhaps Izumiko has visited a young girl and no one believes her. Esoteric clues can be hidden in her interpretations, and only later as an adventure has progressed do pieces of the puzzle fall into place.

# Appendix and Miscellaneous

## The Idiot Gokenin

You may notice that lord Ekaido is a bit incompetent. This is intended. You may notice that from time to time he whips all the peasants for breaking a branch. He doesn't have the common courtesy to meet new samurai (the PCs) when they come to town. Every year he forgets that he promised to fix the problem with the river. He can't seem to stop the problems with thieves and thinks bringing a bunch of ronin into town will somehow *reduce* thievery.

Why would we do such a thing?

For starters, it gives the characters a chance to shine and offers them some decisions to make. There is a lot of room for improvement in Mimura and it wouldn't be very interesting for the PCs if they sat back and watched someone else do it. Of course, the amount of ronin competition for work is up to you. We've provided several ronin, and the *Unexpected Allies* book provides even more. Feel free to add your own favorites, like the Dairy clone (or Dairy yourself) and the quiet Mifune stereotype.

There are more pitfalls ahead for the PCs than just finding something to do in Mimura. Presuming they do rid the village of a few bandits at the peasants' behest, how do they avoid making Ekaido look like the fool that he is? What do they do if the local lord takes offense to the work they're doing and makes things harder for the peasantry out of sheer envy? What is to stop him from running the PCs out of town when the clan notices how inept Ekaido is? Worse yet, what if Ekaido is usurped and someone more competent (like a PC) is placed in charge of the whole village? Find the mix that works best for your campaign.

## Involvement

If you intend to use everything in this book wholesale or even if you just want to sample pieces of the village that feel interesting, it is important to decide what style of game you will be playing. Although this book takes no stand on what sort of campaign you





run, a ronin campaign is most suited to the environment. Below you will find a list of various campaigns and how to start them in Mimura. Ongoing campaigns may be a little harder to shift to the village, but there is no reason a group of samurai couldn't pass through on their way to an important diplomatic mission.

### The Magistrate Game

Mimura has no Imperial Magistrate. The Unicorn Clan sends Shinjo magistrates from time to time, but there is no permanent law other than Tsuniko and no government aside from the erratic Ekaido. An example campaign could assign a handful of Imperial Magistrates to the entire valley. The Emperor would take great exception to anyone using the roads or treating his subjects with disrespect while they protect his interests in Mimura. The PCs would wield a great deal of authority and the populace of Mimura would be cast into turmoil almost immediately, having grown used to their lax and easy life. This sort of campaign thrusts the PCs into a volatile situation and makes them the enemy very quickly.

Additionally, they could be exceptional samurai being taught a lesson in humility. The details remain the same, but the circumstances are changed as spoiled samurai find themselves stuck in a throwback village.

### The Ronin Game

The easiest campaign to start, continue, or end in Mimura is the ronin campaign. It could be as easy as the PCs passing through the village and being low on funds. Alternatively, they could hear of work (remember, most ronin cannot read and therefore would not be able to decipher a posted notice) in the region and make their way to the valley, only to find other ronin had the same idea.

This book is filled with single adventure seeds. You job as GM is to find a way to make a campaign out of them. You know your players better than we do and it's your job to find a way to keep the PCs in the village, if you decide to use the information in this book.

If you're having trouble keeping the PCs interested in Mimura, there might be a remote chance for fealty or permanent work if they impress Lord Ekaido.

### The War

The *Legend of the Five Rings Role-Playing Game* has yet to tackle the topic of the Clan War saga. Books are slated for 2001 and 2002 to detail the various stages of the war, but in the meantime, border skirmishes rage and the PCs, no matter which side they're on, find themselves amid the fighting. As a GM running a campaign in Mimura you have many options for including the Clan War in your campaigns.

For starters, there are two watchtowers in the valley. No matter where you place Mimura on the overall map of Rokugan, those watchtowers were built for a reason. What lies beyond the hills to the north or the forests to the east, west, and south? What directions are these watchtowers protecting the valley from? Can the PCs, with their skills, hope to become an important cog in defending the towers or even Ekaido's estate?

Supply lines certainly extend through Mimura as well. Have the PCs been hired by someone else to sneak into the village and sabotage the clan's food supplies?

## Cultural Nuances

Beyond what we've already established about Mimura, there are a few things about the village that make it unique. Below are some of the small details that set Mimura apart from other villages in Rokugan.

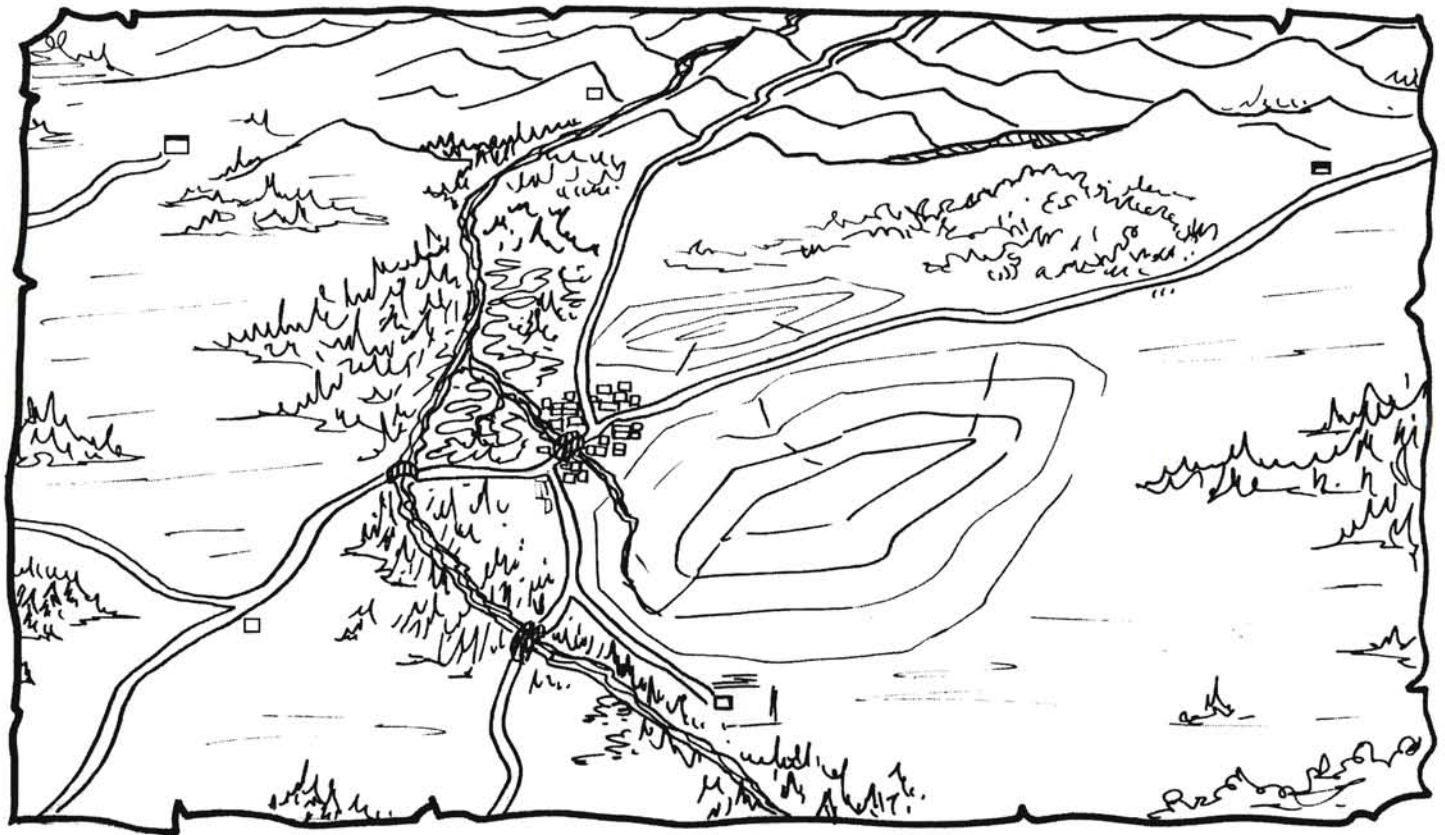
The Rokugani word *yonari* is slang for "no money." Many ronin learn this phrase quickly in Mimura when an angry innkeeper shouts, "Yonari? What do you mean, yonari? Why did you order sake?"

*Torinaga* is a unique drink to the village. Made from two strains of sake, a plum brandy, ginseng, and ginger, the drink has a strong kick that makes it very popular. Only Yasuki Kome [U17] knows the actual recipe, but almost every inn and teahouse serves torinaga, sometimes called tori. Because of its unique blend of spirits it takes some getting used to, and people unfamiliar with the drink will no doubt suffer in the morning. "Torture victim" is slang for a person suffering from a torinaga hangover.

*Mas-sukari-mas* is a simple phrase used by the peasantry of Mimura when saying good-bye. It is a blessing which means, "Return safely, before your home forgets you." It is a pleasant way of saying "come again."

Always looking to innovate (and make more money), Yasuki Kome brews his own blend of spiced apple and pear brandy. By fermenting the brandy in a cedar cask and only brewing a small amount at a time, he's been able to create a special flavor of brandy that cannot be found anywhere else. Kome calls the drink Sugi and charges ten koku a bottle, making only 20 bottles or so each season. Beyond the exorbitant price, one must be close to Kome to be allowed to purchase a bottle, as there is a long waiting list of nobles eager to try it.

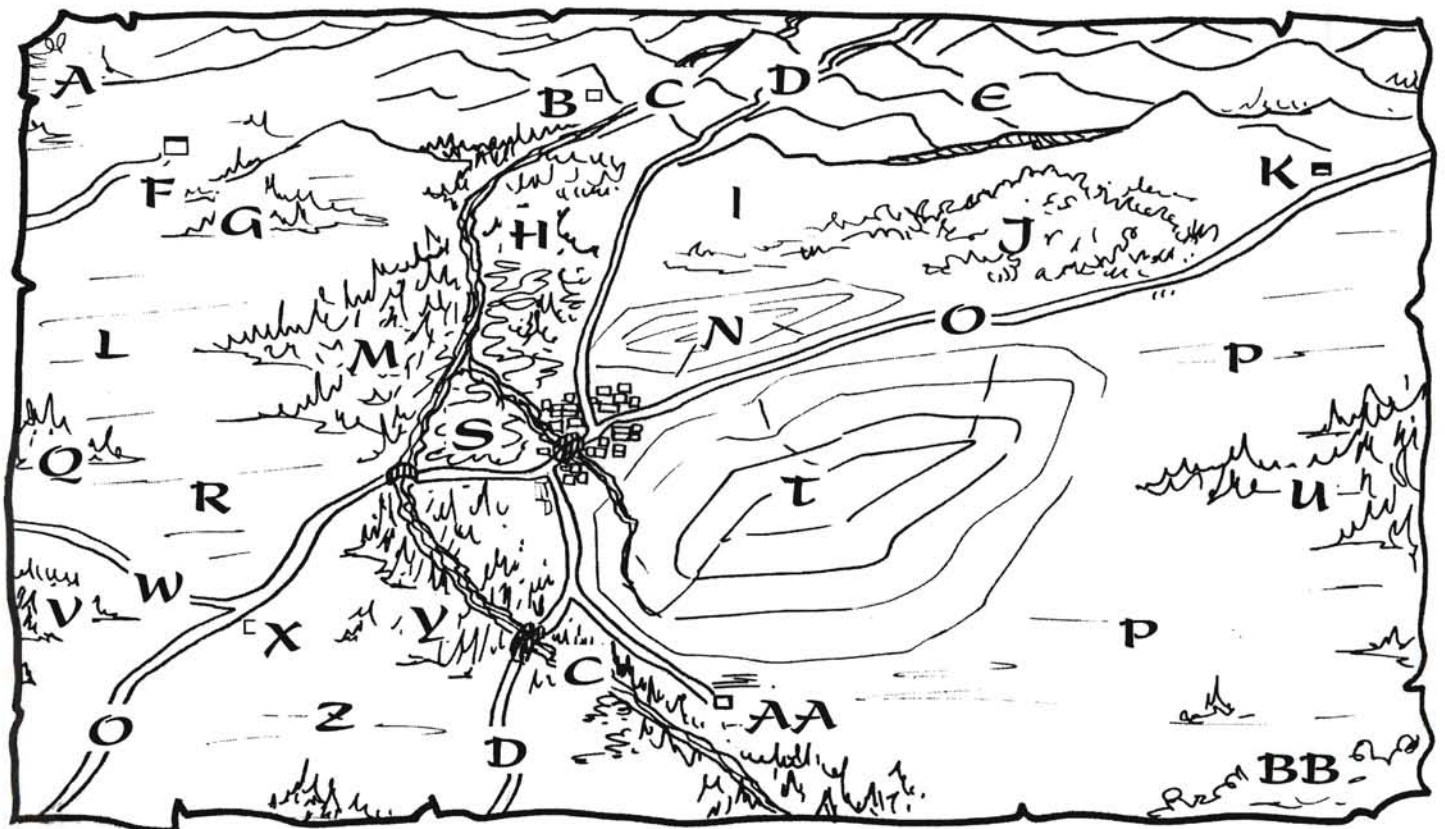




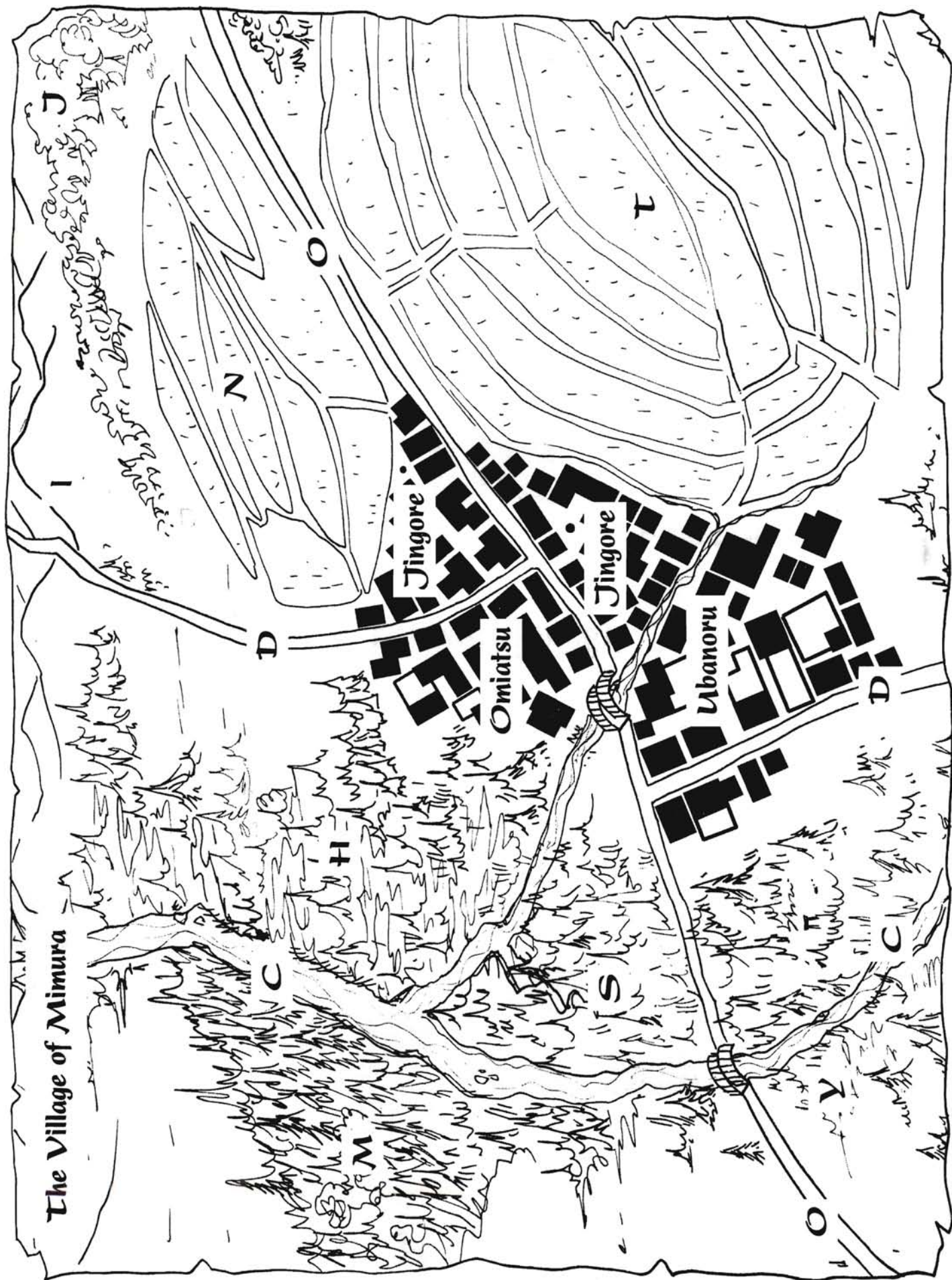
Player Handout

## The Village of Mimura and Environs

GM Map









*Legend of the Five Rings™*

# Mimura

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