

# West of Rokugan

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*A Campaign Setting for the Legend of the Five Rings Roleplaying Game,  
Revised Third Edition*

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The campaign setting does not coincide with the official storyline of the *Legend of the Five Rings* roleplaying and collectible card games.

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Most important, though, are Kevin, Deena, and Daniel Elliott, and especially my wife, Sonya Elliott.

## Author's Note

A series of footnotes is included which specifically link the information in this document to the canon history and mechanics of the revised third edition of the *Legend of the Five Rings* roleplaying game. Historical notes may be disregarded without any loss of understanding, but are included as a touchstone for those who find such things useful. Mechanical notes, however, are fairly vital; this campaign setting requires use of the revised third edition of the *Legend of the Five Rings* roleplaying game, and many supplements to it will be of great help.

Also, this campaign setting may contain materials unsuitable for young children, including strong language, depictions of violence, and discussion of alternative lifestyles.

## Introduction

*The racks of scrolls stretched off beyond the reach of the lanterns' glow as two figures picked their way between them. The leading figure, that of a bent-backed elderly man, shuffled from rack to rack, peering intently in the dim light at small notations in faded ink. He smiled at seeing the name of Daiku on many of them, for he shared that name. The more erect younger figure behind him, though, wrinkled a nose at the smell of stale air and centuries-old paper, ink, and the accumulated dust of years.*

*"Heiwana-san," the man in back began, "are you certain that you know where the work I discussed with you is?"*

*A snort came in response, followed quickly by "Juniji-sama, I'd not have told you I did did I not." Stopping, Heiwana lifted a thin arm and pointed a bent and ink-stained finger at one shelf. "It will be on that rack. But if I may ask, Juniji-sama, why do you want to read the writings of my vassal family's early daimyo?"*

*Juniji went over to the shelf and opened a scroll. "Miya Kusama of Daiku was the Curator of the Miya Archives early in the reign of the Gozoku, and I remember seeing a reference to his commentary on the number of ronin at the time. There is a discrepancy, though, between his work that I've seen referenced and the official counts that the rest of our Family has made. There has to be a reason, and daimyo Kusama may have it in his writings."*

*The older man nodded. "I see. Then I shall leave you to your research."*

*Daiku Heiwana retreated, leaving Miya Juniji alone in a single lantern's light, poring over scrolls.*

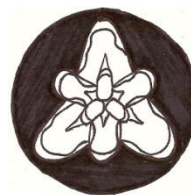
The people of Rokugan know that they are not alone in the world. Their fight

against the foul beasts of the Shadowlands and the creatures of the Lying Darkness, their alliances with the Naga and the Nezumi, their interactions with the Kitsu, Kenku, Ningyo, Zokujin, and others have taught them that they share the world with other speaking races. But the Empire knows that it is not the only human nation, either. The wars along the northern border of Rokugan have shown the Yobanjin to the samurai. The Clan War showed them the Merenae. The Battle of White Stag pit them against Thrane. The journeys of the Mantis brought them to the Ivory Kingdoms. Both the centuries-long wandering of the Unicorn and the exile of the Scorpion taught Rokugan of the many peoples and cultures who meet in Medinaat al-Salaam.

There is one people, though, of which Rokugan has no knowledge, and this is strange, for a parent ought to know its child. That people descends from those who, early in the reign of the Hantei Dynasty, chose to forsake the Empire, following the enigmatic Rosen to a promise of honor and peace.

Over the centuries since, those descendants, calling themselves the Jiyuna, have built a nation of their own. Nestled in the small area between the Western Wastes, Rokugan, the Burning Sands, the Shadowlands, and the great forest, the Jiyuna nation is not so large as the Emerald Empire from which it was born, it is prosperous, with a culture similar to Rokugan but with much in it that is far different.

Follow the path the Jiyuna took from the Empire and journey West of Rokugan.





## Earth

*The old monk smiled at the children gathered around him. "So, what would you like to hear today?"*

*A clamor of young voices rose up around him as many, most of the children began to babble out titles and subjects. "Talk about Sugano!" "No, tell the story of the Bloodline Conflict!" "That's boring! Tell us about the bad Rokugani!" "I wanna hear 'bout when the Saduran got killed!"*

*The monk looked around him and saw one young girl looking sadly at the other children, her mouth closed. "You, little daughter, what would you hear about."*

*The girl looked back at him and in a quiet voice replied, "I would like to hear about Rosen and how the Jiyuna got started, please."*

*The monk chuckled. "I think I told that yesterday, dear one."*

*The girl nodded. "Yes, but Mama says that hearing history again is always good."*

*"So it is, young one. So it is."*

As a people, the Jiyuna are very much the children of Rokugan. Many of the traditions which typify the samurai of the Emerald Empire were in place by the time the founders of the Jiyuna followed Rosen west, and so the Jiyuna practice them. The rigid caste system and bushido are the same among the Jiyuna as among the Rokugani. So, too, is the division of the people into smaller units within the castes, though among the Jiyuna samurai, these are called Bloodlines rather than Family and Clan.

Even so, the Jiyuna do demonstrate that they are no longer people of the Emerald Empire. Their government and religion, while echoing that of Rokugan, are not quite the same, and the changes they evidence mirror the circumstances of the origin of the Jiyuna.

## Major Groups

Though the Jiyuna are less in number than their Rokugani forebears, and are unified by the memory of their origin, they are not wholly unitary. Divided by kinship and belief, they group themselves into Bloodlines, those who serve the ruling Diet directly, and the monastic Order of Rosen. Too, there are the traditional foes of the Jiyuna, the Saduran, as well as other, inhuman enemies.

### The Bloodlines

The overwhelming majority of the Jiyuna people are organized into one of the five Bloodlines. Each is descended from one of the four major leaders who followed Rosen from Rokugan or from Sugano, who first welcomed the nascent Jiyuna people into the lands where they now dwell.

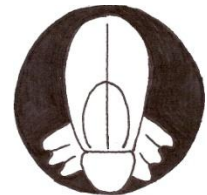
#### The Benri

The Benri are the most diplomatic of the Bloodlines, taking their name from the beautiful and soft-voiced courtier who followed Rosen west from Rokugan. They tend toward the slender and attractive, using well-placed words to weave their way through the society of the Jiyuna.



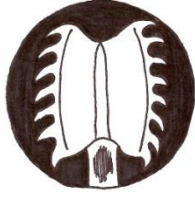
#### The Chushin

Of the Bloodlines, the Chushin are the most scholarly, following the model of the heretical shugenja who followed Rosen west from Rokugan. They are progressive, academic thinkers, pressing the boundaries of knowledge and understanding as far as they can be made to go, and uncovering great power as they do so.



#### The Kozan

The Kozan, descended from the guileful scout who followed Rosen west



from Rokugan, are the wiliest of the Bloodlines. Their stock in trade is deceit and deception, and their small, lithe forms make it easy for them to navigate the dense forest and marshes of their territories.

### The Mamoru

The Mamoru are the largest of the Bloodlines, both in terms of stature and number. They are the military might of the Jiyuna, following the tradition of the massive warrior who followed Rosen west from Rokugan. They are perhaps the most like their Rokugani forebears of all the Jiyuna, for they are, more than any other, a warrior people.



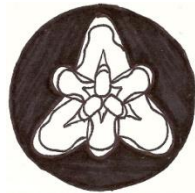
### The Sugano

The Sugano are in one sense the oldest of the Bloodlines, for they dwelt in the Jiyuna lands before Rosen ever came into the region west of Rokugan. They are an industrious people, orderly and skilled, and able to put their hand successfully to anything they desire.



### The Diet

The Jiyuna are governed by their high council, the Diet. By law, each of the Bloodlines contributes to the agencies of the Diet, for the good of all the Jiyuna. There are, however, a number of Jiyuna who have allegiance to no Bloodline, owing their fealty to the Diet alone. They are a diverse lot, and while they may not have the network of support that being in a Bloodline offers, they nonetheless have the



respect of the Jiyuna, for their work on the people's behalf is unimpeded and unending.

### The Order of Rosen

The progenitors of the Jiyuna followed the monastic figure of Rosen westward, and while all Jiyuna therefore follow the teachings of Rosen, some do so more directly, forswearing all other concerns. Those form the Order of Rosen, which is in essence a branch of the Brotherhood of Shinsei, if one that has severed all ties to Rokugan. They are autonomous within the Jiyuna lands, and their wisdom is respected and welcomed by all.



### The Saduran

Like the Sugano, the many tribes of the Saduran are native to the lands where the Jiyuna dwell. Unlike the Sugano, the Saduran did not accommodate themselves to the followers of Rosen, and so were themselves turned out of the lands. In the centuries since, they have waged a guerilla war against the Jiyuna, seeking to take back what they believe theirs and punish those who took it from them to begin with.

### History of the People

The *Legend of the Five Rings Roleplaying Game, Third Edition Revised* main text makes the following note:

*Rulership of the Gozoku: years 391-435*

*After the kidnapping of Hantei Fujiwa's heir, the Hantei Emperor had little choice but to concede to the demands of the Gozoku Alliance. Fujiwa fell ill and died shortly after capitulating to the Gozoku, leaving his aged uncle, Otomo Tohojatsu, as regent until Hantei Kusada could rightfully claim the throne. Tohojatsu quickly fell in with the Gozoku, as he had always coveted possession of the Emerald Throne. Hantei*

*Kusada (Hantei VI) was destined to serve as nothing more than a figurehead—by the time he was of age to take the throne, Otomo Tohojatsu's concessions to the Gozoku had rendered them completely in control. The Gozoku themselves were interested in establishing the independence of the clans, with the Hantei Emperor to serve as a 'face' for their rule over the clan provinces. The Gozoku's rule was a prosperous time for Rokugan. They encouraged a detailed system of roadways and new ways of conducting trade and travel so that the clans would be able to stand more apart from each other. Art and culture flourished. Unfortunately, so did crime and corruption as it became clear that even the Great Clans cared nothing for the Emperor's law.*

In the year of the Isawa Calendar 402, many hundreds of those made ronin during the early years of the reign of the Gozoku gathered around Kyuden Miya, and some found employment as bodyguards for the shisha. Most, though, remained in an increasingly disgruntled mass around the western castle, and the Heralds began to worry. They were, in fact, ready to call up their Seppun cousins to remedy the situation when a leader arose among them.

That leader, Rosen, spoke to the newly-made ronin, saying that if Rokugan had no use for them, then they need have no use for Rokugan. "It is known," Rosen proclaimed, "that when the Kami fell from the Celestial Heavens, not all who walked the earth would be subject to them, and they left the lands that became Rokugan. We have been turned out from our homes by a system that has fallen from what it was and what it ought to be, but I say to you that it is a blessing that such has been done to us. No longer must we serve masters who themselves serve none. No longer must we be slaves to what has grown corrupt and befouled. We can do as has been done before and leave these lands where we are

not welcome; let those who walk them keep them, and see if their corruption can keep them happy within them. We can go now, and seek our own path; we can return to the ways of our great ancestors, we can return to the dictates of honor and glory, and we need fear none as we do so!"



Many of the ronin heard Rosen's words, but there were four who offered to follow Rosen before any of the others. Those four were the graceful and charming Benri, the sagacious but taciturn Chushin, the lithe and stealthy Kozan, and the strong but placid Mamoru. Each of them had, as they had come across Rokugan, gathered a number of followers to themselves, and those followers stood behind those they had named their leaders as they offered to follow Rosen. Even as they did, though, a question rose among them.

"We agree," it was said to Rosen, "that because Rokugan has no use for us, we can turn our backs upon it. But where will we go? We cannot go south, for though we know the Fallen Kami would have use for us, such use is against even the oldest and purest ideals, and those that not even the

corruption that now pervades the Empire has set aside. North would follow Shinjo and her people, but they are gone, and none know their fate, and it seems ill to us besides that we would follow a Kami as we leave the land they formed. East takes us back through the Empire, where we are not welcome, and then to the sea, which we cannot cross; none, surely, will give us boats, and we are not sailors in any event. Where, then, do we go?"

To that, Rosen replied "Amaterasu rises in the east and there she looks first of all things upon the now corrupt children of her favored son. But she goes into the west, and she goes there to shine upon a land where those who have not fallen to corrupt ways, those who hold to true honor and are not shunned for it, can dwell in peace and plenty. Follow me to the land Amaterasu has made ready, and make a new land in honor untarnished, away from where corruption holds sway over the highest and old vows are made lies."

So it was that the ronin rose up in one body and went westward, and the records of the Miya House of Daiku ceased to record them, saying at last, "The outcasts have passed westward into the western gaijin lands, from whence it is doubtful that any will return in our generation if at all." But the ronin did not perish, as the Daiku Miya thought, but followed the Spine of the World Mountains and the river that would come to be called that of the Unexpected Hero but was called by the ronin as they passed only Nishikawa, or West River.

After some time traveling, tired and hungry, the ronin following Rosen passed through what would be named the Jiyuna Gate. When they did, the shugenja among them marked a change in their magic, a difficulty communing with the kami. When they said this to Rosen, they were told that the change marked their passing beyond Rokugan.



Not long after, the followers of Rosen encountered Sugano and his people. On behalf of those people, Sugano spoke to Rosen, Benri, Chushin, Kozan, and Mamoru, relating to them a prophecy that a great folk would arrive from the east and unite the fractious folk of the lands in peace. Sugano notes that the fact that they come from the east and can speak such that the people within the lands understand them must prove the truth, that they are those whose coming was foretold.

Consequently, Sugano took in the followers of Rosen, and the followers, knowing that they were beyond Rokugan and thus among people who owed them no fealty, accepted Sugano and his folk as their peers. Rosen smiled at the development, and when the ronin were returned to health, Rosen departed suddenly, leaving only one student: Mayue. Though Mayue was known to be the student of Rosen, and began to teach as he had been taught, the departure of Rosen was confusing to all; Mayue offered that Rosen knew that the needed work was done, and so departed to do other needful work.

In the next few years, the first followers of Rosen ventured out from the lands held by Sugano and his people, working to fulfill the prophecy related to them. Benri's charming diplomacy,

Chushin's knowledge and power, Kozan's guile, Mamoru's strength and solidity, and the undeniable wisdom of Mayue and his first few students did much to convince the inhabitants of the immediate area to throw their lot in with the ronin, though most turned to Sugano because of their familiarity with him and his ways. Most accept subservient positions, beginning to move into the caste system with which the ronin were familiar; those who do not are welcomed upon proving themselves, and assigned more menial duties if they cannot.

## First Century

### JC 1 (Isawa Calendar 405): Creation of the Jiyuna Nation

With lands and holdings secured, Benri, Chushin, Kozan, Mamoru, and Sugano turn to the concern of governance. Mayue suggests that the five have proven their ability to govern effectively as a council. That, coupled with the idea of the corruptibility of a single person, prompts the five to agree, and they call the council the Diet. They attempt to include Mayue, but Mayue defers, saying that the demands of monastic study preclude governance.

With the new governance comes a new nation; the Diet, consisting of the four first followers of Rosen and Sugano, proclaim themselves, their people, and their lands the Jiyuna, signifying the Free, and they begin marking time from that year onward.

### JC 1-16: War of Establishment

The new Jiyuna people fulfill the prophecy of which Sugano spoke, bringing the region under control. As they take new land for the people as a whole, the Jiyuna distribute it according to the dictates of the Diet, mirroring the origins of Rokugan.

Those of the native people, the Saduran, who offer no resistance to the Jiyuna forces are given the opportunity to serve with some degree of honor, much as

those who were initially encountered by the ronin and Sugano's people. Those who resist are either defeated and made into the Jiyuna servants and eta or flee from the Jiyuna in fear, shame, and anger. They and their descendants are never fully eliminated, and remain a threat to the Jiyuna throughout the history of the Free People.

At the end of the conflict, with the region pacified and neatly feudalized, the Diet turns to the stratification of itself, its people, and its practices. Those who have sworn fealty to the members of the Diet are organized into Bloodlines not unlike the Rokugani Families. Some few, mainly those who study under Mayue but no small number of Jiyuna who do not wish to assume a Rokugani Familial structure, remain outside the Bloodlines but are still honored as Jiyuna.

### JC 27

The first of many encounters between the exiled Saduran and the Jiyuna consists of an invasion of the lands south of the Lower Lake. Mamoru himself is fatally wounded during the fight. He is heard to say to the Saduran who inflicted the wound, "I may die, but not before you." He makes good on the promise in spectacular fashion, and his followers repel the Saduran, inflicting heavy losses upon them.

The Jiyuna mourn the loss of Mamoru's strength as his daughter, Yuriko, assumes his position at the head of the Bloodline and upon the Diet.

### JC 33

Chushin, who had long worked at circumventing the quiescence of the kami in the Jiyuna lands, makes the first publication of her research. Shortly thereafter, she resigns her position on the Diet and abdicates rule of her Bloodline before departing from the Jiyuna lands; it is rumored that she went in search of Rosen,

having uncovered a fundamental truth about the one who helped the Jiyuna to be. Her successor among the Bloodline, Jafuri, appoints a proxy to sit on the Diet for the Chushin, the first to do so.

As with Mamoru, the Jiyuna mourn the loss of Chushin.

### **JC 34: The Order of Rosen Finds a Home**

Rosen Toshi is established at the entrance into the Great Lake of the Inner River. The city itself and the surrounding ten mile radius are ceded to the use of the Order of Rosen. Mayue attempts to refuse



the gift, but the Diet refuses to be swayed, citing recognition of the service the students of Rosen's wisdom have done for the Jiyuna as well as a need to offer the Order a place free

from political entanglements, that it might be able to do the most good for the most people among the Jiyuna.

### **JC 41-50: The Decade of Sorrow**

A number of prominent figures among the Jiyuna pass out of life during these years. While the Jiyuna do mourn for those who allowed them to be the Free People, they do recognize that the deaths of their first leaders mark the crossing of a bridge; those who succeed the original Diet never walked in Rokugan, and know only the Jiyuna lands as home.

### **JC 41**

Word comes to the Diet that Kozan has passed on, carried by Kozan's successor, Seiichi. No public funeral is held, but the Jiyuna observe a period of mourning for the passing of another of the founding Diet members.

### **JC 42**

The Jiyuna mourn again as Sugano dies of old age; he is succeeded by his grandson Sugano Meiji. Benri is particularly distraught at being left the only founding Diet member, though by right of seniority she becomes the de facto leader of all Jiyuna people. Certainly, she is the leader of the mourners.

### **JC 43**

Another sizeable force of Saduran attempts to invade the Jiyuna lands. It is turned back by Benri's diplomatic skills.

### **JC 49**

The Jiyuna mourn for several months at the passing of Benri. Her daughter, Benri Ureiko, succeeds her on the Diet and at the head of the Bloodline.

### **JC 50**

Mayue steps down from leadership of the Order of Rosen, citing a desire to "take up hermetic life." Those who attempt to follow and seek further wisdom from the only student of Rosen find no traces. Mayue is presumed dead before year's end, and the Jiyuna mourn again.

### **JC 63**

The last of the original Jiyuna, Mamoru Joren, dies. With him, all living memory of the Emerald Empire is lost to the Jiyuna.

### **JC 75: The Golden Diet**

The Diet becomes aware that it cannot continue on as configured; it cannot discharge its duties. As such, it carries out a massive reorganization of itself and its holdings. The five-member Diet remains the supreme legislative authority and retains ultimate executive authority, but it vests a significant amount of authority in a series of newly-created offices: the Office of State,

headed by Benri Gaiko; the Office of Revenue, headed by Treasurer Chushin Hiro; the Office of the Guard, headed by Rikugunshokan Mamoru Katai; the Office of Justice, headed by Justiciar Kozan Rumiko; and the Office of the Holdings, headed by Sugano Shitsuji.

Benri Gaiko and Sugano Shitsuji quickly become so well-liked in their roles that the Diet stipulates that their successors will bear their names as titles; the Gaiko heads the Office of State, and the Shitsuji heads the Office of the Holdings thereafter.

Also, a series of mandates, collectively referred to as the Diet Levy, comes down. Most notable among the provisions is that one in twenty members of each Bloodline will be released to the service of the Diet, directly. They retain their Bloodline affiliation, of course, but answer to the Diet more directly.

#### **JC 81**

The twenty-five year career of poet Kozan Fana begins with the publication of *The Floating Leaves*. His work sees the ascendance of the katauta form over the Rokugani haiku, and Fana is later hailed as the first truly Jiyuna literary artist.

#### **JC 96**

Rikugunshokan Mamoru Katai oversees the graduation of the first class of Diet Guardsmen. Sugano Shitsuji immediately begins putting several academies into place.

#### **JC 100: End of the First Century**

Centennial celebrations begin. There is a marked increase in births through JC 102.

### **Second Century**

#### **JC 102**

The second Rikugunshokan, Sugano Hiike, is slain while on patrol. His

successor, Chushin Isida, begins to train a guard unit for the Rikugunshokan.

#### **JC 104**

A Saduran incursion reaches Kyuden Jiyuna itself. They are beaten back, though with loss.

#### **JC 110**

Inspired by Kozan Fana, Sugano Kannoko debuts her composition “Ichiyama.” She is lauded as the premier Jiyuna musician.

#### **JC 119**

A man calling himself “Seeker” appears in Rosen Toshi, asking for audience with the leadership of the Order. The audience is eventually granted, and before long, the Order presents the Diet with an okuden “for all the Jiyuna.” It contains the Techniques of the Grand Sensei, and copies are quickly disseminated to the major Schools of the Bloodlines and Diet.

#### **JC 135**

The Benri report contact with a group called the Ra’Shari. Upon recognition that the Ra’Shari are able to speak the common tongue of the Jiyuna and Rokugani, low-level diplomacy begins.

#### **JC 142: The Mad Magus**

Chushin Gotsu suffers from a strange mental imbalance that robs him of judgment but not of his magical abilities. The resulting rampage carves a swath of havoc across the Jiyuna lands before the Chushin Master Magi end it and him.

This is the first revelation to the Jiyuna, generally, that there are Master Magi.

#### **JC 157**

Mamoru Totsu develops Ryudo-sei no Karada Jiuujutsu, which focuses on

takedowns and disabling opponents while remaining standing. It quickly becomes the dominant martial arts form in the Jiyuna lands.

### **JC 171: The Accord**

A party of Saduran approaches Kyuden Jiyuna under banners of peace. They speak of hardship among their tribes and broker the Saduran Accord, which stipulates non-aggression between Saduran and Jiyuna.



### **JC 185-193**

A small but steady stream of refugees from Rokugan seeks entry into the Jiyuna lands, telling tales of an insane Emperor and tyranny unlike that seen before.<sup>1</sup> The Jiyuna are suspicious, and there are several armed conflicts as some of the Rokugani refugees attempt to compel the Jiyuna to obey them. An accord is reached, however, which restricts the Rokugani refugees to Futago Mura.

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<sup>1</sup> This corresponds to the reign of Hantei XVI, the Steel Chrysanthemum.

## **Third Century**

### **JC 212**

Some of the children of the Rokugani refugees petition the Diet for permission to travel eastward to see what has become of Rokugan in the years since their parents fled it. Permission is granted.

### **JC 213**

The remnant of the eastward expedition returns to the Jiyuna gravely wounded. Before dying, report is made that the others were slain or captured by Seppun samurai as they approached Kyuden Miya. After his death, the opinion of the Jiyuna toward Rokugan is soured, and the Diet, recognizing the potential for danger, assumes direct jurisdiction over the four major accesses to Jiyuna lands. They grow, over time, into major military centers.

### **JC 236: End of the Accord**

A group of Saduran descends from the Neijama Mountains in force. The Mamoru defend their lands with more force, striking back into the Neijama Mountains. The campaign goes on for some months before the Diet is made aware of it.

That awareness spurs a diplomatic mission to the Saduran. That mission reveals that the Saduran are not united, and that those who made the Accord are not those who attack. Said revelation induces the Diet to nullify the Accord as being a waste of time and resources.

### **JC 250**

The Jiyuna celebrate two hundred fifty years of existence. There is a marked rise in the number of births in 251.

### **JC 256: Rebellion of the Ungrateful**

After two generations of dwelling in Futago Mura, many of the descendants of the Rokugani refugees attempt to overthrow the Jiyuna. They are led by a man named



Bayushi Kansho. The Rebellion of the Ungrateful is quickly quashed, and their dwelling becomes associated with disgrace ever after; it quickly begins to develop a reputation as a haven for vice.

#### JC 268

An attempt by the few remaining descendants of Rokugani refugees living in their area to contact Rokugan is thwarted.

#### JC 273

The Diet instructs the Shitsuji to “clean up Futago Mura.” The Shitsuji asks for aid from the Justiciar and Rikugunshokan, and many of the most obvious houses of vice within the city appear to be shut down. This is the first of many attempts to regulate the activities of Futago Mura, and among the most successful.

#### JC 290

Chushin Uanti premieres *Free Dawn*, a dramatization of the travel from Rokugan to the Jiyuna lands and the meeting with Sugano. The reception of the play marks a promising beginning of a dramatic career.

### Fourth Century

#### JC 311: The Year of the Great Flood<sup>2</sup>

The Diet Guard at Dark Gate Pass marks a sharp decline in activity beyond the Pass. Not long after, the outflow from Dark Lake backs up and remains backed up for two months. The raised water level causes flooding along the Dark Lake and Lower Nishikawa as far upstream as the Lower Lake, causing much destruction and loss of life.

After the waters recede, the debris strewn about the lakes and lower watercourse is noted as belonging to oni and

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<sup>2</sup> This corresponds to the Battle of the Cresting Wave, 716 IC.

Rokugani Hiruma; the Jiyuna come to the realization that the outflow of Dark Lake is the River of the Last Stand and that the Shadowlands is on their southeastern border.



The Chushin and Order of Rosen take notice of this fact, and Chushin Iryuto begins his researches. Also, a systematic search for jade and crystal begins.

#### JC 336

Bayushi Kensuke, the last Jiyuna child to bear a Rokugani name, dies without an heir at age 74.

#### JC 344

The vigilance of the Jiyuna is justified when a force, recognizably of Rokugani samurai, approaches. After an attempt at parley, the Rokugani attack; the Jiyuna notice that the attacking force is composed of animated corpses, and the fighting results in the corruption of a number of people, despite the proven successes of Chushin Iryuto’s studies. The contact is called the Battle of Confirmation, as the Jiyuna take it as a sign that the corruption their ancestors fled has become fully and irrevocably manifest.<sup>3</sup> The Jiyuna leadership rules that Rokugani are to be captured or killed on sight, a law referred to as the Ban.

#### JC 367

Sugano Chosei successfully lobbies the Diet for official sanction of houses of ill repute in Futago Mura, arguing that control of the inevitable is better than vain resistance to it. The Order of Rosen

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<sup>3</sup> This is, of course, an offshoot of the second rise of Iuchiban; a force of Bloodspeakers under the command of Bayushi Shoseki ventures westward to attempt to find new magic for their master to wield. No mention of this is made in Rokugani history.

officially denounces the action, and several other cities under Diet control lodge official complaints, but the Diet refuses to reconsider.

Thus legitimized, a number of the “vice dens” actually gain in quality and one in particular, the Lotus Bouquet, becomes well-known throughout the Jiyuna lands. Those establishments which do not comply are burned, occupied or not; the example puts a damper on criminal activity in the city for some time.

### **JC 372**

Members of the Bloodlines successfully lobby the Diet to permit licensing in the manner of Futago Mura throughout Jiyuna lands. The Order of Rosen issues a statement of disapproval of the new policy.

## **Fifth Century**

### **JC 410**

The Jiyuna note the passage southward of a great number of purple-clad horsemen from the north; Diet forces go on guard, but only tangential contact is made by a group that is quickly repelled.

### **JC 423<sup>4</sup>**

Another group of purple-clad horsemen, this time undead, attacks the Jiyuna lands. Attacks from what seem to be the same group come infrequently for the next three centuries. Chushin Magi find their particular abilities in much demand at the Dark Gate Pass.

### **JC 436**

The High Master of the Order of Rosen at Kozan Toshi attempts to forcibly install himself as the Grand Master of the Order, supported by the members of the

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<sup>4</sup> This corresponds with the rise of the Dark Moto in the Shadowlands, 827 IC, the same year as the Battle of Chrysanthemum Petals in Rokugan.

Order in residence at that High Temple. They are captured by the true Grand Master and the loyal members of the Order, their names are stricken from the records of the Order and the Diet, and the High Temple in Kozan Toshi is reorganized as a Temple and placed under the jurisdiction of the High Temple at Kyuden Jiyuna.

### **JC 470**

Mamoru Uanti publishes *A Year of Guard*, a work of prose fiction. It is well-received. Uanti is killed in a Saduran raid later that year; reprisals are bitter and bloody.

### **JC 500**

Hemi-millennial celebrations are held throughout the Jiyuna lands. A record number of births take place through 501.

## **Sixth Century**

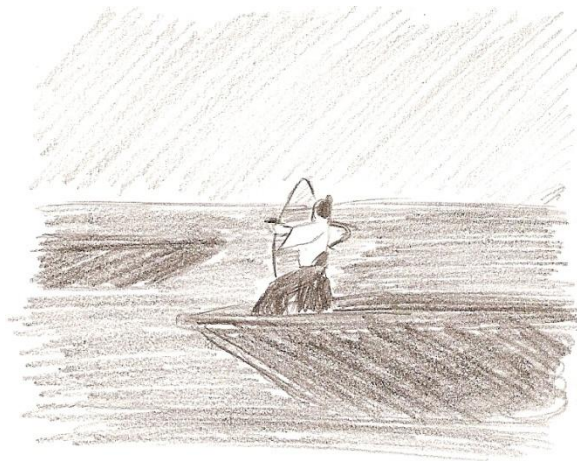
### **JC 514-522: The Bloodline Conflict**

Internecine violence plagues the Jiyuna lands after the corruption of a number of the servants of the Diet is revealed. Many among the Bloodlines take the opportunity to use the unrest and lack of effective Diet authority to solve some of their problems by otherwise-unacceptable violence.

Throughout the turbulent eight years, the Order of Rosen serves as the only stabilizing force among the Jiyuna, and its resources are stretched thinly by relief efforts.

### **JC 514**

A number of raids around the Great Lake take place. Members of the Diet’s forces are found to be responsible, and some begin to call the Diet’s authority into question; the word “Rokugani” is used, and members of each Bloodline begin to respond by defying Diet edicts, notably the Diet Levy.



### JC 515-522

The Bloodline Conflict continues. Though the Bloodlines do not actually come into full-scale open warfare, there are a number of small and violent confrontations, particularly on the borders of the Mamoru holdings. The Diet is largely ignored outside of its own direct holdings during this time, and the quality of life among the Jiyuna suffers greatly as fields are untended or damaged and people are killed.

### JC 523

The Bloodline Conflict is brought to an abrupt end by a combination of factors. The Grand Master of the Order of Rosen, Pa Kei, withdraws all monks of the Order to Rosen Toshi, cutting the Jiyuna off from much of their access to medicine. Attacks come simultaneously from the Saduran and the undead purple-clad horsemen. It is the forces of the Diet and the Order of Rosen which successfully repel the attacks; the authority of the Diet is thus reestablished.



### JC 524

The Diet scrutinizes Futago Mura. A number of the establishments are found to have been lax in keeping to their

requirements during the Bloodline Conflict, and the Diet assesses punitive fees. Those who fail to pay see their establishments burned to the ground and their assets seized. A young man named Kozan Kapon purchases the ruined establishments from the Diet during a tax auction, prompting a period of rebuilding for the city.

### JC 530

Kozan Kapon acquires the Floating Leaf in Futago Mura. He quickly establishes a reputation for rapid and profitable trade; a Diet investigation reveals nothing untoward about him.

### JC 532

Kozan Kapon acquires the Lotus Bouquet after the death of its previous owner, Benri Hikaru. Another Diet investigation ensues, but reveals no criminal activity on the part of Kapon. It is noted, though, that several investigators either die or experience a sudden turn of good fortune while the investigation is underway.

### JC 533

A rival of Kozan Kapon, Benri Asai, is found murdered in his home in Kawa Mura. Kapon is once again investigated by the Diet, and the Diet once again is unable to connect him to any illicit activities.

### JC 534

A shipment of currency dies bound for Sugano Toshi disappears from the river near Futago Mura. Kozan Kapon purchases a brothel in San Mura not long after. He is again investigated by the Diet, and again, no criminal activity can be ascribed to him.

### JC 535-47

Kozan Kapon acquires establishments (and not all oriented toward vice) in nearly every major holding of the Jiyuna lands, and rapidly becomes the

wealthiest person among the Jiyuna. He donates generously to the Order of Rosen, and contributes more money to the Diet than is necessarily its legal due. His younger son, Kozan Hori, is chosen as the Kozan representative to the Diet in 547.

#### JC 548

Notable businessman Sugano Hachi is investigated by the Diet. His license in Futago Mura is found to be expired; despite his claims that he paid the necessary fees, he is arrested by the Diet. He is acquitted, but before this happens, his business interests are auctioned off to repay creditors. Several of those interests are purchased by Kozan Kapon.

#### JC 549

A series of Diet investigations finds that nearly all of the licensed establishments in Futago Mura are underreporting income; they are closed. Notably, the Lotus Bouquet remains open.

#### JC 550

Licensing requirements on establishments in Futago Mura are relaxed. There is a marked upswing in business in the village, and the amount of criminal activity reported drops significantly.

#### JC 552

Kozan Kapon is murdered while en route to his brewery in Mori Mura; the killer is never successfully identified. Violence erupts in Futago Mura. The Diet ostensibly stops the violence, though the murder rate in the village remains high. Kozan Turo, the older son of Kozan Kapon, takes over the Lotus Bouquet and the majority of Kapon's holdings outside of Futago Mura; those he does not control are mostly acquired by the Benri, and at least one returns to Sugano Hachi.

#### JC 554-625: The Years of the Arts

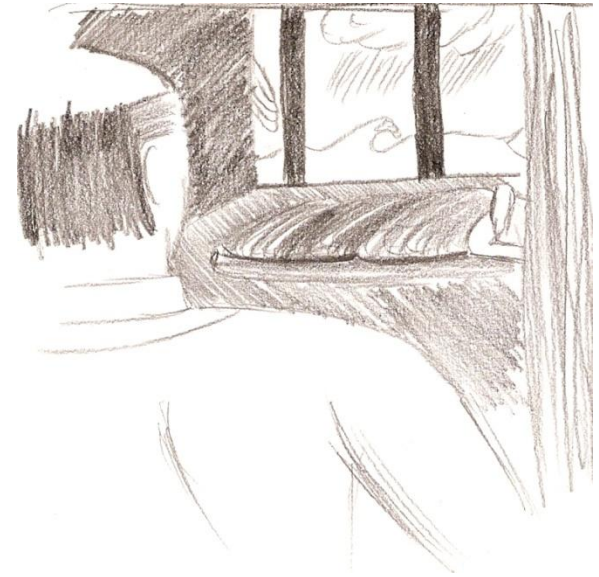
Among the Jiyuna, there is a sudden rise in the production of artwork and the conduct of scholarly study. It is a time of intellectual enrichment for the whole of the Jiyuna people.

#### JC 554

Chushin Singo publishes *A History of the Jiyuna to 500* and is recognized as the leading historian in Jiyuna lands. The Diet awards him open access to most of the Diet records.

#### JC 555

Kozan Hori is found conducting an adulterous affair with the wife of the Chushin representative to the Diet, Manai. Manai begins a steadfast opposition to Hori and finds a number of allies who voice displeasure at Hori's dominance of Diet affairs.



#### JC 556

The few licensed establishments in Chushin Toshi are closed. The Chushin claim to be drawing into closer accord with the Order of Rosen. The Order supports the claim, and lessons in Temple and Shrine across the Jiyuna lands shift focus accordingly.

Other licensed establishments see a decline in business.

#### **JC 557**

Chushin Singo publishes *Years of Questions*, a history of Kozan Kapon and Futago Mura. Many openly voice wonder at Singo's access to information; Kozan Hori is notably reticent on the matter.

#### **JC 558**

Sugano Takei publishes *Water's Flow*, a play speaking ultimately to the ephemeral nature of human life. It is widely hailed as a masterful work, and prompts a number of imitators. Also, a new interest in drama is awakened among the Jiyuna.

#### **JC 559**

With the backing of the Order of Rosen, all licenses outside of Futago Mura are revoked by order of the Diet. Kozan Turo experiences a decline in fortunes, and must sell the Lotus Bouquet to pay off creditors. Kozan Hori purchases it and operations continue, though at a noticeably lessened volume.

#### **JC 560**

A change in Diet rules stipulates that Diet representatives may receive no income from sources other than the Diet. Kozan Hori resigns from the Diet.

#### **JC 561**

Licenses within Futago Mura are revoked. The village experiences an economic downturn and a marked increase in violent crime. Increased Diet presence in the city is of no avail.

#### **JC 562**

Chushin Manai is found dead in the Nishikawa at Kawa Mura. The Diet moves to investigate Kozan Hori; his corpse is found in the Nishikawa at Benri Toshi.

Manai's wife Taeko is found dead a week later, having apparently committed suicide.

The Diet concludes that all wrongdoers in the event have met their fates.

#### **JC 563**

Chushin Singo publishes *A History of the Bloodline Conflict*. The Order of Rosen hails it as a seminal work, and copies are ordered for each Temple, including the Grand Temple itself.

#### **JC 565**

Chushin Singo publishes *Fana*, investigating the historical contexts of Kozan Fana's work and its Rokugani antecedents.

#### **JC 577**

The Diet attempts to clean up the once again vice-ridden Futago Mura, following the model of 367. Again, the measure is successful, bringing an almost immediate surge in economic prosperity and as immediate a drop in violent crime. The name of the Lotus Bouquet returns to its former glory in the Jiyuna lands.

#### **JC 581**

Chushin Singo publishes *Kannoko*, an analysis of the works and historical context of the music of Sugano Kannoko and its Rokugani antecedents.

#### **JC 593**

Mamoru Toeki publishes *Mountain Visions*. The work, which is a collection of katauta poetry, is regarded as the finest collection of the form, surpassing even the work of Kozan Fana.

### **Seventh Century**

#### **JC 615**

Benri Kasha, working largely from the histories of Chushin Singo and the teachings of the Rosen monks, writes a play titled *The Coming of Rosen*. It is

immediately hailed as a success, and Kasha is immediately commissioned to write more plays by a number of patrons.

#### JC 616

Benri Kasha releases *Mamoru Keshiki*, and its premiere performance in Keshiki Mamoru draws attendees from across the Jiyuna lands.

#### JC 617

Chushin Singo dies. Benri Kasha releases *Singo*. The Chushin decline to make official comments regarding the play, but the play is requested to be performed in Kyuden Jiyuna. The Diet attends the command performance.

#### JC 618

Benri Kasha releases *Kapon*. Futago Mura refuses to allow it to be performed within town boundaries, but it is elsewhere held to be a major success.

#### JC 619

Benri Kasha releases *Refuge and Rebellion*. Futago Mura refuses to any of Kasha's plays to be performed within town boundaries and bans Benri Kasha from entering the town. In other places, demand for Kasha's plays soars.

#### JC 620

Benri Kasha releases *Temple Fall*. Several Rosen monks express annoyance at the play's content, but many among the people appreciate the breadth of Kasha's artistic designs.

#### JC 621

In a prodigiously productive year, Benri Kasha releases six plays: *Confirmation*, *The Levy*, *Fana*, *Wandering Monks*, *The Woodman*, and *Changing of the Guard*. The latter three are comedies, but are not as well-received as the history plays.

Rumors spring up concerning Kasha's sexual preferences and activities, but are largely discounted.

#### JC 622

Benri Kasha releases the comedy *Lotus Bouquet*. Later in the year, Kasha is found murdered in Mori Mura. It is believed that one or more agents from Futago Mura are responsible, but Diet investigations fail to confirm any suspects.

#### JC 625

An anonymous playwright releases *Kasha*, which chronicles the known life of the playwright Benri Kasha and advances a theory about his death. It is generally well-received, but is banned from Futago Mura.

#### JC 631

An outbreak of an odd sickness among the Mamoru prompts investigations by that Bloodline and the Diet. The cause is found to be ore mined from a particular vein near Neijama Yama. The Mamoru vow to close the mine and halt production, and they undertake significant efforts to track down all the goods made from ore from that vein.

#### JC 635

The most pronounced Saduran raid in centuries strikes the southern Mamoru lands. They are once again beaten back with loss; the head of the Mamoru Bloodline loses all heirs in the conflict.

#### JC 649

The longest-serving representative to the Diet, Benri Akishu, is appointed to the Diet.

#### JC 652: The Apology

An embassy from the Saduran arrives at Kyuden Jiyuna under banners of peace and parley. They assert that a strange illness has afflicted some of their tribes, and

that those tribes had all traded with the Mamoru for weapons made of a strange metal. The Diet investigates and finds that a small group of Mamoru had continued to operate the Neijama Yama mines and sold weapons made from the ore to the Saduran.

The Diet tenders a full apology to the Saduran, which mollifies the tribal groups immensely; there is a marked decline in Saduran violence, and for the next few years, Saduran representatives are allowed—under strict supervision—to travel to Kyuden Jiyuna to speak with the Diet and its representatives. The Mamoru responsible are suitably punished, and the Diet ensures that the mine remains closed.

### JC 678

The Diet indulgence of the Saduran ends as attacks come against all the passes into Jiyuna lands. They are all repulsed, though with some difficulty.

### JC 696

A wanderer calling himself “Seeker” petitions the Grand Master of the Order of Rosen for audience. The request is granted, and the two speak in private for some time. At the end of their conference, the visitor leaves Rosen Toshi, heading eastward. The Order and the Diet, both having consulted historical records, attempt to follow, to no avail.

### JC 699

The longest-serving representative to the Diet, Benri Akishu, retires from service in the spring. By fall, she is dead.

## Eighth Century

### JC 723

The few Jiyuna shugenja report that there are massive events taking place in the fabric of reality.<sup>5</sup> The Jiyuna brace for an attack, but only a small assault from the

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<sup>5</sup> This is the Day of Thunder, 1128 IC.

undead purple-clad horsemen troubles their peace.

### JC 727

For twenty-seven days, neither Sun nor Moon shines upon the Jiyuna lands.<sup>6</sup> The few Jiyuna who maintain the shugenja arts say that the Heavens are at war within themselves. The notion is supported by the appearance of a number of strange phenomena within the Jiyuna lands, including the appearance of ancestors and the manifestation of dark shapeshifters. This marks the beginning of the Strange Conflict.



### JC 728

The Strange Conflict pits the Jiyuna against their ancestors as well as a number of stranger things. The fighting is brief but intense. Only a few of the Jiyuna ancestors and stranger things survive, and they go deep into hiding.

### JC 750

Celebrations are held to mark three-quarters of a millennium of Diet rule. There is a sharp rise in population through 750 and 751.

## Customs and Practices

As befits, many of the customs and practices of the Jiyuna are the same as those in Rokugan; most Rokugani are staunchly traditionalist, and have not changed their

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<sup>6</sup> 27 Days of Darkness, 1132 IC.

ways much since the first few centuries of the Emerald Empire, when the Jiyuna broke away. There are, however, some points at which the Jiyuna differ markedly from their Rokugani ancestors, and those are outlined below.

### **Birth, Life, and Death**

Naturally, the birth of a new Jiyuna is a cause for celebration; one more soul has been released from travail in Rokugan and entered into life among the Free People. Birth, though, is known to be a difficult thing, one in which all those concerned are in peril. Typically, this means that the mother will be kept apart from others, accompanied only by those who will assist in the birthing and, when possible, a member of the Order of Rosen as a witness (rarely, shugenja fulfill this role, even among samurai). The father and other relatives will stand outside the birthing room, praying for the safety of mother and child.

When (and if) the child is successfully delivered and the health and comfort of the mother are assured, those present at the delivery testify to it openly, calling the father and others gathered to formal witness. After that, the father is invited into the room, and those other than the parents and child are ushered out and away. At this point, a celebration usually ensues, often growing raucous quickly. This is true even among the Saduran, who are few in number and so celebrate each birth as though it is the last to be.

After the birth, the life of the child is typically celebrated on the anniversary of the birth, often with a prayer to the Fortunes and ancestors, thanking them for the child's continued survival. For peasants, this is all the celebration of life that is needed. A peasant becomes an adult when he or she can do the work of an adult; there is no other determiner. Similarly, the Saduran simply

live as best they can; adults are adults when other adults refer to them as adults.

Samurai children, though, are taken, usually at around age seven, to study in one of the many Schools the Jiyuna maintain. There, they receive the training that they will need to serve the Jiyuna people, and upon completion of that initial training, they undergo the ceremony of gempukku.

The gempukku, or passage into adulthood, varies by School and Bloodline. The Benri look for evidence of diplomatic skills, while the Chushin require the demonstrated mastery of basic academic principles. The Kozan usually require that an object be found or a particular target retrieved, while the Mamoru require demonstrations of combat proficiency. The Sugano require a piece of craft-work. The Diet requires demonstration of basic proficiency and an oath of allegiance, while the Order of Rosen releases its student to their own devices "when they are ready."

Uniformly across the Bloodlines, Diet, and Order of Rosen, reaching adulthood involves the assumption of a new name. Through childhood, Jiyuna often bear simple names such as "Ichiro," "Niko," or "Sanro," indicating birth order, or common names such as "Sakura," "Hana," or "Jan." When becoming adults, Jiyuna take on adult names, many times historical names—to associate themselves with ancestral greatness—or names meant to prophecy success and fortune.

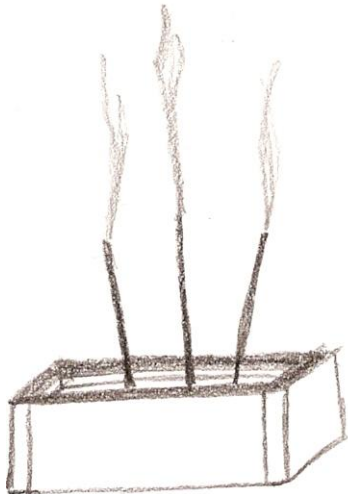
Some names, though, are never taken. The names of any of the Bloodlines, titles of rank or nobility, and the names of Shinsei and Rosen are all barred. Similarly, the names of the Rokugani families known to Jiyuna history are outside the realm of acceptability, as are those of the Gozoku leaders: Doji Raigu, Shiba Gaijushiko, and Bayushi Atsuki.

After gempukku, the Jiyuna samurai or monk is accepted as a full member of



society, with all rights, privileges, and responsibilities thereto appertaining. The Jiyuna expect much from themselves, and the new adults find quickly that, difficult as their schooling may have been, putting their lessons into practice is far more so.

As the Jiyuna grow past youth and into age, some begin to contemplate retirement to the monastic life. This is not compulsory for them (and is almost unheard-of among the peasantry and Saduran), and most, certainly, strive to remain useful to their affiliations for as long as they can. Often, the Bloodlines or the Diet will arrange for a type of semi-retirement in which the aged take on less intensive duties, or they will flatly pension them off so that they may end their days in comfort and peace.



When that end comes, the closest kin of the deceased are summoned to help bury the body. Members of the Order bless the departed, praying for a speedy to Yomi or reincarnation in a better station, while the close kin prepare a selection of the favored possessions of the deceased and see to the distribution of the departed's effects. Eta then carry the body to the site selected for burial, and the body is interred standing, facing west, so as to follow Amaterasu. Cremation of the dead is only used in rare cases, typically among those who fight in the southeastern part of the Jiyuna lands,

though the practice has begun to catch on in other locations, as well.

The Saduran also bury their dead standing. They leave their dead armed and facing the Jiyuna, so that even after life, they oppose the thieves of their lands.

## Government and Social Order

The Jiyuna, like their cousins in Rokugan, live in and maintain a strict multi-tiered hierarchy of obligation and obedience, and like that of Rokugan, that hierarchy is complex. Involving several chains of command which overlap but do not coincide, the official social structure of the Jiyuna is a somewhat convoluted thing even if it is codified more concretely than its Rokugani counterpart.

At the pinnacle of the Jiyuna social order is the supreme governing council, the Diet. Originally constituted at the suggestion of Mayue, successor to Rosen, the Diet was in its origin the five leaders of the Bloodlines: Benri, Chushin, Kozan, Mamoru, and Sugano. In the years since, the heads of the Bloodlines have tended to send representatives to the Diet rather than appearing themselves, but since those representatives only speak as the heads of their Bloodlines bid, it remains true that the five Bloodlines rule the Jiyuna.

It is only at the very highest level, however, that the government of the Jiyuna is unified. Each of the Bloodlines is, within its own lands, largely autonomous (though the Diet does provide the majority of magistrates throughout the Jiyuna lands), and the Order of Rosen stands outside of any laws save its own (though the members of the Order know better than to make nuisances of themselves by flouting laws too ostentatiously). Even within the bureaucracy of the Diet itself, there are divisions; immediately beneath the Diet are the heads of the Five Offices: State, the Guard, Justice, the Holdings, and Revenue.

The Office of State is headed by the Gaiko, a title descending from the name of the first holder of the office. The duty of the Office of State is to ensure that the affairs of the Diet are conducted smoothly and well, that there is a historical record of the Diet's activities so that it may see what it has done in the past, and that the various parts of the Jiyuna lands remain in contact with each other. A system of secretaries, curators and clerks, and postmen are subordinate to the Gaiko in the Office of State and carry out the daily functions of its duties.



The Office of the Guard is headed by the Rikugunshokan, and consists of the Diet Army. The Diet Army consists of six battalions and the School of Guard, as well as the Rikugunshokan's Elite Guard and the command staff attached to the office. The Diet Army has the duty of keeping the passes into Jiyuna lands proof against incursion and maintaining the security of the Diet's holdings themselves. The Diet Army is organized largely along the traditional Rokugani command structure, with each battalion headed by a shireikan, each legion headed by a taisa, each company by a chui, and each squad by a gunso.

The Office of Justice is headed by the Justiciar. The duty of the office is to ensure that the laws of the Jiyuna are fairly applied and enforced, and that those who violate those laws are suitably punished for their transgressions. Under the Justiciar, the

Office of Justice is divided between the jurisprudential and magisterial branches. The jurisprudential branch operates a system of courts of law, furnishing judges and legal officials at several levels. The magisterial branch operates the investigative and law-enforcement system across the Jiyuna lands. Both operate in a strict hierarchy, with local answering to provincial answering to regional answering to the High Court.

The Office of the Holdings is overseen by the Shitsuji, a title descending from the name of the first holder of the office. Its duty is to administer the holdings of the Diet itself. Like the Office of State, a body of lesser officials carries out the daily functions of the office, including the governors of Kyuden Jiyuna and Futago Mura, the bodies of authority for the Jiyuna major roads and the Inner River, and the heads of the various schools the Diet maintains.

The Office of Revenue is headed by the Treasurer of the Jiyuna. Its duty is simple; pay for things. That duty necessitates calculating taxes owed and collecting them. It also requires the production of the Jiyuna money: the kinsen and its variants. A significant corps of officials aids the Treasurer in carrying out these duties, which, while not necessarily pleasant, are vital to the continued endurance of the Jiyuna way of life.

As noted, each of the Bloodlines is largely autonomous, setting its own policies within the lands assigned it. As long as those policies do not conflict with the laws the Diet establishes for the whole of the Jiyuna, they are allowed to stand, and are enforced by the Bloodlines themselves. The Order of Rosen is also given leave to police itself, although Rosen Toshi and its surrounding lands are patrolled and protected by the Diet Army. Such autonomy does, from time to time, lead to strife among the Bloodlines, but the moderating influence

of the Order as well as the historically-documented penalties for prolonged friction enforced by the Diet and its Five Offices tends to mitigate the expression of that strife.

Such matters as the governance of the Jiyuna and the standings within the Bloodlines and the Five Offices are the province of the samurai of the Jiyuna. Most of the dwellers in the Jiyuna lands are not samurai, but are heimin and hinin, as in Rokugan. And as in the Emerald Empire, they are not accorded anything like the rights and privileges of the samurai. The only marked difference between the underclasses of Rokugan and those of the Jiyuna is that the familial bonds among the latter are more tightly controlled and more openly maintained. Aside from that, the bonge are the same among the Jiyuna as among the Rokugani, and nothing more need be said of them.

The Saduran, of course, stand completely outside of this, as the Jiyuna typically regard them as a menace to be eliminated. Among themselves, though, the Saduran are structured loosely. There is no central authority among them; they are instead gathered into loosely-allied tribes, standing within which is determined by skill and the ability to convince others. As such, it is a fluid society, one without much distinction in social position.

## Law

Owing to their Rokugani origins, much in the laws of the Jiyuna would be familiar to those who dwell in the Emerald Empire. There is a single central authority to which all others pay homage, and the duties of local rulers are mainly to ensure that that homage is paid—largely through taxation and the maintenance of smooth adherence to the laws the central authority establishes.

One marked difference is in the treatment of testimony. Because the Jiyuna

rose from those who were lied about during the reign of the Gozoku conspiracy, testimony as an absolute determiner of truth is known to be a falsehood; the Jiyuna know that, at times, even the most powerful will lie. Similarly, the primacy of the iaijutsu duel is not a factor; the Jiyuna know that guilt and innocence have nothing to do with skill with the blade. There is, consequently, much more of a reliance upon evidence among the Jiyuna than among the Rokugani, and legal decisions cannot be arrived at by the concerned parties alone. By law, there must be disinterested arbitration, and failure to seek out and abide by that arbitration is a mighty crime among the Jiyuna, one carrying a particularly unpleasant punishment.

The existence of the Office of Justice makes it possible to conduct impartial arbitration. Magistrates patrol the holdings of the Diet and select other locations, providing on-the-spot enforcement of minor laws and investigation for violations of major laws. A jurisprudential system weighs the evidence and arguments for and against those accused, and renders theoretically impartial decisions. A hierarchical system in both cases means that the decisions are subject to review at need, which ensures that the execution of justice among the Jiyuna is fairly and even-handedly done.

Though the Jiyuna take great pains to maintain their even-handedness and have their disagreement with one of the fundamental tenets of the Rokugani justice system, they do keep a number of the Rokugani laws. Those in command are held responsible for the actions of the commanded. Travel between the lands of the Bloodlines still generally requires official papers—though monks of the Order of Rosen and Diet officials in their official capacities are notably exempt from that requirement. Eta may still take no action

against heimin, and heimin are still wholly subject to samurai. Minor crimes such as vandalism and petty theft still carry sentences of beatings, house arrest, and fines. Kidnapping, murder, and maho are still capital offenses, and betrayal and disloyalty still carry a worse sentence than death.

Among the Saduran, there are few standing laws, and violation of any of them promises death. Breaking the taboos against incest, killing within the tribe, or theft within the tribe are all strictly forbidden; other than these, law among the Saduran consists of the enforcement of will through persuasion and respect. As with their social structure, their legal structure is fluid and shifting, quite unlike the Jiyuna.

## Time

The Jiyuna determine the number of the year by what they term the Jiyuna Calendar (JC), which begins with the establishment of the rule of the Diet and the proclamation of the Jiyuna nation. The years before that are not often referenced, as they are the years when Rokugan was the home of the Jiyuna ancestors, but on the rare occasions they are mentioned, they are marked as a number of years before the Jiyuna Calendar.

In general, the Jiyuna do follow the Rokugani calendar and system of hours. There are twelve months of thirty days each and twelve hours in each day (each the equivalent of two hours in “real time”). Because of the Jiyuna rejection of many Rokugani ideals, only the “common” names for the months and hours are used. Similarly, the celebrated holidays are markedly different.

Oshogatsu, the 7/5/3 Festival, the Cherry Blossom Festival, the Kite and Doll Festival, the Setsuban Festival, the Kanto Festival, the Bon Festival, the Festival of the River of Stars, the Festival of the Moon’s Wrath, and Toshi no Ichi are celebrated

among the Jiyuna much as among the Rokugani. However, the Jiyuna do not celebrate any of the festivals of the Kami or any of the Clan-specific festivals.

They do celebrate the third day of the Snake as Founding Day, the day when the Diet first sat. Kyuden Jiyuna celebrates this most strongly, but nearly every city and village bedecks itself in streamers for continued prosperity. Similarly, the Day of the Order, which commemorates the establishment of Rosen Toshi, is celebrated on the seventeenth day of the Monkey. Also, all Jiyuna celebrate the ninth day of the Boar as the Day of Reunification, on which the Bloodline Conflict was considered completed.

Each Bloodline celebrates a festival for its founder, usually on the day of the founder’s death. Benri’s Day is the twentieth of the Rooster, Chushin’s is the sixth of the Dog, Kozan’s is the twenty-third of the Horse, Mamoru’s is the fifteenth of the Goat, and Sugano’s is the thirteenth of the Rat. Bloodline festivals usually involve prayer, special meals, and tournaments or contests in the fields for which the Bloodline founders were known.

## Etiquette and Protocol

Among the Jiyuna, etiquette is as important as it is among the Rokugani, and like their ancestors, displays of etiquette come in a number of varieties. Familiarity with those forms makes a samurai appear to be a worthy, honorable person, while failing to display that familiarity marks a boorish person, one who obviously cannot be trusted with anything important.

## Bowing, Kneeling, and Address

As in Rokugan, the hallmark of politeness among the Jiyuna is bowing. Everyone bows. The depth and duration of the bow varies depending on the relative standing of those bowing to one another. Those of equal rank—or who do not yet

know their relative standing—perform a standing bow or *ritsu rei*, bending from the waist, typically with hands at sides (though School and other affiliation may alter this slightly), and incline to approximately fifteen degrees for the space of three heartbeats. Typically, the bow is held longer to elders and is made deeper to superiors.



In more formal settings, or in cases of greatly divergent standing, the lower-ranked or younger person will kneel. A proper kneel is done by dropping the left knee to the ground first, followed by the right, followed by a settling-back onto the heels in the *seiza* position. From *seiza*, the kneel is completed by performing a *za rei*, a seated bow in which the left and right hands are placed palm down on the floor, pointed towards each other, and the forehead is lowered to the backs of the fingers. For such instances as beginning prayers at a shrine or temple, the *za rei* need only be held for three heartbeats. When entering the presence of someone greatly superior, the *za rei* is held until the superior says to move, as is *seiza*.



These protocols apply across Bloodlines, regardless if those participating are of the same Bloodline, different Bloodlines, or any Bloodline at all. Similarly, the appropriate use of address extends across the Jiyuna lands.

Typically, those to whom a *ritsu rei* is appropriate use the suffix “-san” when addressing one another. For those who have only newly met or been introduced, the suffix is appended to the Bloodline name, or, if there is none, to the title or occupation, as “Benri-san,” “Sugano-san,” or “Deputy-san.” Those who are of the same affiliation or who know one another well may address one another by their chosen name and the suffix, as “Singo-san” or “Totsu-san.”

For children, close kin, or those intimately known, the “-chan” or “-kun” suffixes may be used (for females or males, respectively), as “Yuriko-chan” or “Hiike-kun.” Using these suffixes on others is typically considered an insult.

For those with whom a *za rei* is required, the suffix “-sama” is the standard address, and is always preceded by Bloodline name, title, or occupation, as “Chushin-sama” or “Rikugunshokan-sama.” In a number of circumstances, other forms of address are acceptable. If there are multiple persons of the same Bloodline or title, then the use of chosen names is acceptable, if the correct suffix is appended; if there are two high-ranked Kozan present, Kozan Ichi and Kozan Ni, addressing them as “Ichi-sama” and “Ni-sama” would be acceptable, so as to keep clear who is speaking to whom. Certain professions and social standings may also be used as formal suffixes; one’s teacher may be addressed with “-sensei,” for example, or the commander of a small military unit can be referred to with the suffix “-gunso.” The holders of the Five Offices are usually addressed by their titles, occasionally with

“-shi,” as in “Yamada-gaiko” or “Yamada-shi.”

Additionally, those who hold direct authority over a samurai may be addressed as “-dono,” “lord.” Bloodline daimyo are sometimes addressed as “no kimi.” Representatives to the Diet are always addressed with the suffix “-ue.”

### Hosting, Guesting, and Gifting

Jiyuna samurai often find themselves in a position to either host or guest with others, and a number of their duties take them to new places among the Jiyuna lands. As with bowing, kneeling, and address, there are certain social norms to be observed when doing any of these things.

The duty of a host among the Jiyuna is to provide food, shelter, protection, and such comfort and diversion as can be had to guests. As in Rokugan and many other places, the host is expected to yield up to the guest the best that is available, even going without if there is not enough to go around. There is, however, great honor in being known as a good host, and certainly in the more remote parts of the Jiyuna lands, offering hospitality becomes a necessity—it is one of the few ways to get news.

Guests are expected to be deferential to their hosts; hosts are responsible for what happens to their guests, after all, and so they have the right to expect that they will not be disobeyed. Also, guests are expected to act in moderation—a host who is brought to destitution by a guest will certainly let it be known, and no offer of hospitality is truly compulsory among the Jiyuna.

It is akin to that moderation that a guest, and indeed any visitor, is expected to bring some small gift (though visiting is not the only appropriate time for gift-giving, in any event). It need not be large, but it should be meaningful—and that meaning should be sincere and polite. As in Rokugan, gifts of money and equipment are often seen as insults, implying that the

recipients are unable to adequately maintain themselves. Also, as in Rokugan, gifts are typically refused twice and offered thrice, allowing both giver and receiver to demonstrate their sincerity and command of etiquette.

### Money

The basic unit of Jiyuna currency is the kinsen, which is, unlike the Rokugani koku, not based upon agricultural production; the value of the kinsen derives from camp rations while the Jiyuna traveled from Rokugan, and is a round iron coin approximately one-half inch in diameter—as big around as Kozan’s thumb, as history notes—and one quarter of that thickness. A hole is often but not always punched through the kinsen, allowing for them to be strung together, and they are elaborately cast so as to make counterfeiting them difficult.



Typically, a Diet Guardsman, Magistrate, or Civil Servant can expect to earn the equivalent of five kinsen in a day, of which three will be spent on food for himself and perhaps one other person. One kinsen can thusly be said to equate to two filling and nutritious, if not particularly interesting, meals at home, or perhaps one more interesting meal; at root, it is one day’s marching rations.

As carrying large numbers of kinsen would quickly become overly cumbersome, the Jiyuna also produce coins representing given lots of kinsen. A ju-kinsen (often “jukin” in common speech) is an iron coin, twice the diameter of a kinsen but of the same thickness, and represents ten kinsen. A dai-kinsen (or “daikin”) is an iron coin of thrice the diameter of a kinsen, but the same thickness, and represents fifty kinsen. An o-kinsen (or “okin”) is an iron coin of the same diameter as a dai-kinsen, but is twice as thick, and represents one hundred kinsen. Each type of coin is struck from a different die, giving its denomination, and all coins

are minted by the Diet itself. As such, the value of the coin is much more stable

Like the Rokugani, the Jiyuna view commerce as a low activity, one to be engaged in by the peasantry. This does not mean that the samurai do not handle money—indeed, part of their initial awards upon reaching gempukku is a small supply of hard coin. But it does mean that they tend not to use it very much among themselves or within their own lands. For the members of the Bloodlines, things tend to be free within the lands their Bloodline holds; Sugano do not pay for things in the Sugano lands. The hierarchical structure of Jiyuna society requires that those being served maintain those who serve them, and so the basic needs of the Jiyuna samurai are provided for. The peasants simply write off the materials requisitioned by the samurai they serve against their tax burden.

Outside of their own lands, or in cases of special, private requests, Jiyuna samurai do not make purchases so much as “gifts in gratitude for the efficiency and quality of services provided.” Also, donations to mendicant members of the Order of Rosen and to the various Temples and Shrines often take the form of coin.

Generally, the samurai among the Jiyuna do not worry much about monetary compensation; their lords provide what they need. However, they do tend to receive money on a fairly regular schedule; typically, samurai get paid each time the season changes.

The Saduran have no stable currency. If they conduct commerce, it is in the form of barter. Their only use for Jiyuna money is the metal it is made of, and raids on currency caravans are usually followed by new weapons in Saduran hands.

## The Groups

Though unified by common descent and shared history, the Jiyuna are not wholly

unitary. Their centuries of history and their beginnings among the Rokugani have created among them a number of distinct groups. Each has its own outlook and tendencies, and each contributes to the whole that is the Free People.

Only a very, very few among the Jiyuna have no affiliation. These exceedingly rare people are the only true ronin among the Jiyuna, and they are mechanically identical to the true ronin of Rokugan.<sup>7</sup>

## Benri

### Bloodline Benefit: +1 Awareness

Benri was, of the first Jiyuna, the most skilled speaker, and though she was not held to be especially beautiful, she did have such a winning way about her that almost everyone who knew her called her a friend. The first Jiyuna quickly recognized this, and so when they entered the lands that would become theirs and encountered Sugano, it was Benri who was sent to make contact and establish relations.

It is fortunate that such was the case, for the dispositions of Chushin, Kozan, and Mamoru were all unsuited to the task. Chushin was too enwrapped in her studies, Kozan's appearance—when he would reveal it—was so off-putting as to provoke attack before he spoke a word, and Mamoru was nearly as likely to attack as to breathe again. So it was the idea of Benri to offer Sugano, who welcomed the ronin, standing equal to the ronin. It was Benri who extended that idea to the other dwellers in what would become the Jiyuna lands, offering them the chance to serve the nascent Jiyuna as fellow-samurai rather than being conquered and made heimin or eta as prisoners. In doing so, she likely forestalled a great amount of conflict, allowing the War of Establishment

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<sup>7</sup> See the revised third edition of the *Legend of the Five Rings* roleplaying game, pages 76-79 and 88-89, for the appropriate rules.

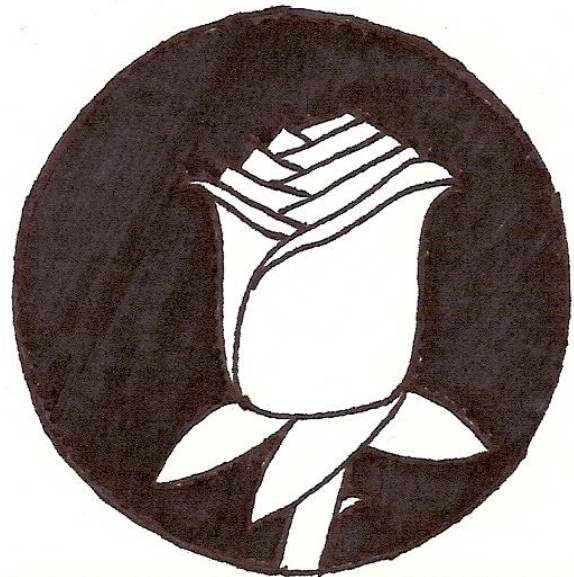
to be concluded as quickly as it was—the Jiyuna only took sixteen years to establish themselves, rather than the forty that Rokugan needed.

In the centuries since, the Benri have been at the forefront of the governmental, cultural, and international development of the Jiyuna. The Benri furnished the first head of the Office of State; the title the head holds is the name of the Benri who first held the position. The Benri provided the longest serving member of the Diet and the longest-living of the founders of the Jiyuna. The Benri headed the diplomatic missions to the Ra'Shari and the Saduran. The Benri gave the Jiyuna their greatest playwright, and in the years after the questionable domination of Kozan Kapon, the Benri took over the houses of pleasure and relaxation among the Jiyuna. In each century, the Benri have been looked to as the best and brightest parts of Jiyuna society, and they maintain that reputation to this day.

Even now, it is known among the Jiyuna that the Benri have the finest voices, the keenest appreciation for arts of all kinds, and the greatest facility with most of them. Certainly, the Benri do not speak ill of Chushin scholarship, Kozan craftiness, the martial arts of the Mamoru, or the craftsmanship of the Sugano, but they know, and they let it be known, that it is only with the aesthetic senses of the Benri that these things can be enjoyed by the Jiyuna in their just and proper proportions. Typically, the Benri find a lot of agreement.

The Benri do run to graceful frames and fine appearances—even if Benri was not a raving beauty, the centuries since her time have seen a deliberate cultivation of attractiveness among her Bloodline. In temperament, they tend to be moderate and calm far more than other Jiyuna, and although they go about their tasks with great enthusiasm and devotion, they remain quiet about it.

They are organized largely along a civil model, rather than along military rankings. There are bushi among the Benri, but these tend to be gathered into small, local forces, acting as honor guards, civil patrols, and magistrates; in each case, they are immediately subject to the decisions of civil governors, who are themselves enmeshed in a series of chains of fealty. Greater governors swear to the Bloodline daimyo. Lesser governors swear to greater governors. Lords swear to lesser governors, and individuals swear to lords all along the chain of authority.



## Chushin

### **Bloodline Benefit: +1 Intelligence**

Chushin was something of an anomaly among the first Jiyuna. Though she gathered with the others about Kyuden Miya and heard the words of Rosen alongside them, she was not swayed by their truth as were the others. And she did not seem to have the bitterness and disaffection for Rokugan that the others did, either. Instead, she seemed to be watching and waiting, though none could determine what she was looking for.

When the ronin who would become the Jiyuna left Kyuden Miya to follow Rosen, Chushin accompanied them, for in



speaking to Rosen, it seemed that she had found something. And indeed, when people began to ask her about it, she replied that Rosen had given her the last part of the riddle she was working on solving. Mention of that riddle set a number of the ronin to wondering what she was about, and those with the most inquisitive minds (for which many had been cast out of their Clans during the Gozoku period) began to try to determine what the riddle was, as well as the answer to it. In this way, Chushin gathered her first followers.

The riddle became manifest in the thirty-third year of the Jiyuna Calendar, when Chushin made public a new system of magic, one not dependent upon the kami which speak quietly outside of Rokugan, but upon the inner strength and spirit of the magician. She began to teach her followers her methods, and the Jiyuna found themselves with a Bloodline of scholars.

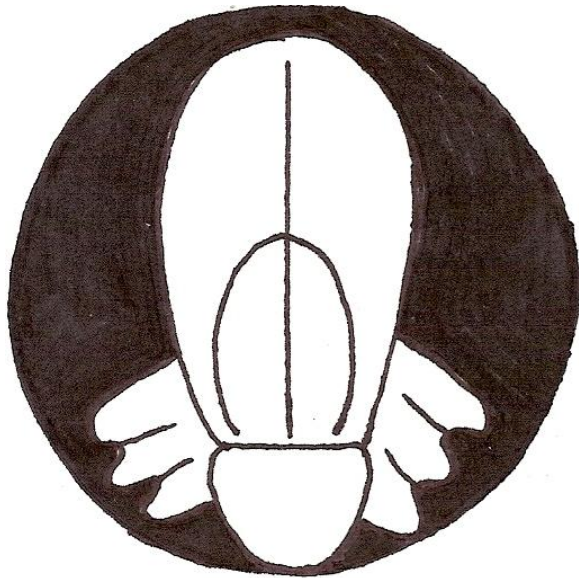
The Chushin have retained their scholarly inclination to this day. While all the Jiyuna have a healthy respect for education, none have the burning drive for it that is found among the Chushin. Indeed, the whole Bloodline is organized very much like a school; the head of the Bloodline is as often addressed as “Sōke,” or “Headmaster,” as “Daimyo,” and the relationship between teacher and student is taken as being as important as that of blood tie—if not more so.

The Chushin run towards narrow builds and scholarly dispositions, tending to avoid the physical disciplines in favor of study. Typically, they have paler skin than other Jiyuna, largely as a result of their commonly indoor lifestyle. They do also tend to run towards quick minds and biting wits; sadane is a common game among them, even more so than among the courtly Benri. They also often have a somewhat haughty demeanor; they know that their studies provide them insight into the

workings of the world in a way that no other teachings among the Jiyuna do, and so are often convinced that they alone see the truth.

The Bloodline is organized largely along the lines of an academy. The daimyo of the Bloodline is, as noted earlier, often referred to as the Headmaster, and decisions about the governance of the Bloodline are made most frequently to the benefit of the continued studies of the Chushin. Usually, those decisions are discussed by the Menkyo Kaiden, the head scholars and teachers of the Chushin. Most of the work of teaching is done by the Menkyo, who oversee large areas of doctrine, and are assisted by Gomokuroku and Shomokuroku, who perform research tasks and oversee individual classrooms. Mokoroku, who have attained their gempukku but have not distinguished themselves enough to yet have earned any of the higher ranks, make up most of the Chushin, and generally attempt to distinguish themselves through research and perfection of their knowledge; those who have not yet entered adulthood are called Okuri, and are treated as the children that they still are. Chushin who do not follow scholarly paths are given no special title, and generally are expected to defer to any Chushin adults who do.

The Chushin are for the most part disinterested masters of their lands; as long as the schools are supported, the common people are largely left to their own devices, with those few Chushin who do not follow scholarly pursuits usually left to render legal decisions and tend to the necessary functions of government outside of the academy—though these often have the imperious advice of Chushin legal scholars.



## Diet

The Diet is the ruling body of the Jiyuna, and although all Jiyuna are sworn to it, most of the Jiyuna owe fealty to the Diet through their Bloodlines. A number, though, owe fealty only to the Diet, and these have no Bloodline name. As such, those sworn to the Diet alone gain no Trait bonus, though they do gain eight Character Points in addition to their initial allotment.<sup>8</sup>

The servants of the Diet go back to the establishment of the Diet itself; the first heads of the Bloodlines saw that there would be a need for a body of people who stood outside the Bloodlines to enforce the will of the Diet. Some among the Jiyuna had not felt strongly about any of the Bloodline heads, while others retained their cast-off status even though they had left Rokugan. Still others entered the Jiyuna during the building of the nation and were accepted as samurai, but had no desire to swear allegiance to the conquerors of the nation. These became the first sworn directly to the Diet, independent of any Bloodline or the Order of Rosen, and though they have since been supplemented by the Diet Levy, their

descendants remain the chief functionaries of the Jiyuna government.

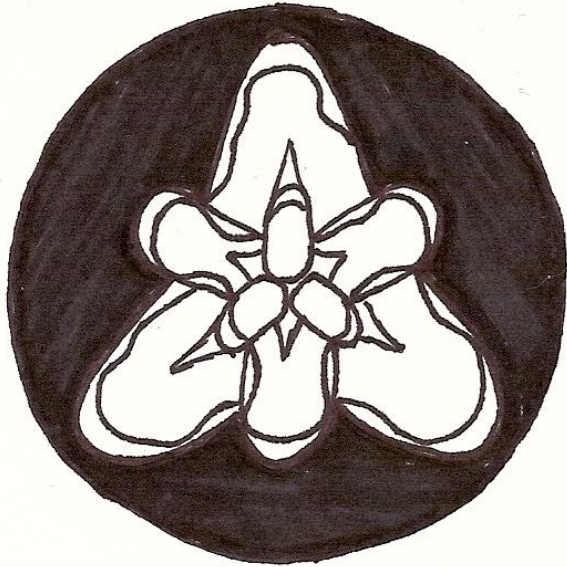
Because of their diverse origins, there is no prevailing set of physical or mental characteristics among those sworn only to the Diet. Their flexibility, however, is storied, as is the complexity of their organization. For they are wholly subject to the Diet, and their organization is commensurate with that; their whole lot in life is determined by the central bureaucracy and their places within it.

Those sworn to the Diet answer to the Diet and to the duly constituted heads of its bureaus. While they will try to fulfill any request made to them by higher-ranked members of other bureaus, they know that they are not obligated to the orders of those outside their own bureau, and there is, as always happens, some degree of contention among the various bureaus and offices for primacy and importance.

Those sworn to the Diet who serve in the Office of State operate within their own hierarchy, with standing at each level determined by seniority in position. The same is true for those serving in the Offices of the Holdings and Revenue. Those who are sworn to the Diet and who serve in the Diet Army follow the traditional Rokugani ranking system, from the Rikugunshokan down to the lowliest hohei. Those in the Office of Justice follow either jurisprudential (arbiters, prosecutors, advocates, and bailiffs at the untitled, high, and grand levels) or magisterial rankings (deputies, full magistrates, high magistrates, Grand Magistrate, lowest to highest), depending on the nature of their service, and like the functionaries in the Offices of State, the Holdings, and Revenue, determine their standing at each level by seniority in their positions.

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<sup>8</sup> This is as per the *Legend of the Five Rings* roleplaying game, revised third edition, page 88.



## Kozan

### Bloodline Benefit: +1 Perception

Among the ronin who gathered about Kyuden Miya before the coming of Rosen, Kozan was largely anonymous. He was small, unremarkable of feature, and took great pains to remain unobtrusive. His seeming lack of distinction allowed him to infiltrate Kyuden Miya itself, posing as one of many servants, and to hear of the impending action of the Seppun guards stationed there.

Kozan returned to the ronin with the news, speaking privately to Benri and Mamoru. Both recognized Kozan for the skill he displayed, and both suggested that his continued clandestine activities would be greatly appreciated. Kozan agreed, and for the next few days, he continued to survey Kyuden Miya, keeping an eye on the Seppun.

He also made sure to scout the surrounding areas to see what else would come and threaten the ronin. So it was that he was the first of the ronin to see Rosen; while hiding to observe, he was surprised by Rosen's appearance behind him. Seeing a monk of obvious ability, though, Kozan saw fit to lead Rosen to the other ronin.

With Kozan's heralding of Rosen, he found himself thrust into what was, for him, an uncomfortable prominence. His previous experiences out in front had shown him the perils of being seen, and there was no way to avoid notice in Rosen's company. A rumor grew, though, that Kozan had found Rosen, rather than the other way around, and with that rumor came the beginnings of the people who would become the Kozan Bloodline, people who had themselves suffered for appearing in public and who wished to learn the skills in hiding and hunting that had "allowed" Kozan to "discover" Rosen.

Kozan began to teach what he knew, and his students had ample opportunity to practice their skills and techniques as the ronin who would become the Jiyuna followed Rosen west from Rokugan. They had even more opportunity during the War of Establishment, for the Saduran, owing to their long dwelling in the lands, were able to conduct impressive guerilla warfare that only Kozan and his people could inhibit.

After the War of Establishment, when the Jiyuna began to know peace again, the Kozan continued to pursue clandestine activities, hunting through the massive forest that they took as their lands and insinuating themselves into the lands of the other nascent Bloodlines. Kozan knew, as did his followers, that there would always be a need for the expression of baser tendencies, and that the appropriate management of that expression would benefit the Jiyuna as a whole even as it benefited the Kozan directly.

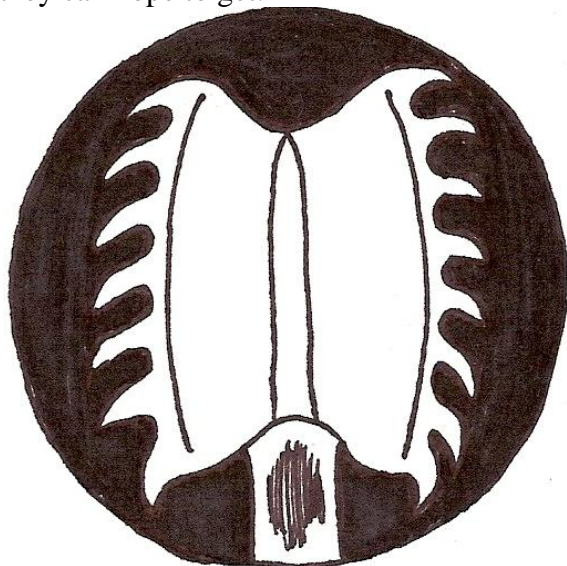
Accordingly, the Kozan began to operate a number of gambling houses, breweries, geisha houses, and outright brothels throughout the Jiyuna lands. While this did have the effects Kozan foresaw, and allowed the Kozan quite a bit of insight into and leverage against the other Bloodlines, it had the effect also of lowering the

perception of the Kozan among the rest of the Jiyuna. As with the Rokugani Scorpion, the Kozan became *known* as sleazy, sneaking people.

This suits them well. It keeps others ignorant of their true capabilities, and so they become all the more effective.

The Kozan organize themselves largely along the traditional Rokugani model, being led by a daimyo and answering to lords in a tiered hierarchy, though they seldom gather in large numbers outside of Kozan Toshi itself. Physically, they tend to be small and lithe and are usually fairly dark of skin. They also tend to be somewhat taciturn, relishing quiet and solitude.

That said, they are also known to have access to almost any kind of thing that can be imagined. They do not scruple to provide what is requested, and they do not scruple to demand for that provision all that they can hope to get.



## **Mamoru**

### **Bloodline Benefit: +1 Willpower**

Mamoru was the first of the Bloodline founders to follow Rosen. When the ronin who would become the Jiyuna had gathered around Kyuden Miya, Mamoru attracted a great many of them to himself. He did not actively solicit them, but because

he kept himself as a samurai should, because he did not stint in his training or in his upkeep, a number of the ronin who gathered at Kyuden Miya saw in him an example of what they could become and remain. Though he tried to talk them out of doing so, a number of them swore to follow him wherever he would lead.

When Rosen appeared, and when Rosen's truth was proven to Mamoru's satisfaction, Mamoru swore to follow Rosen. Bound by their oaths, Mamoru's followers became the first large block of those who would become the Jiyuna people.

Today, the Mamoru Bloodline is the largest single part of the Jiyuna people. Dwelling in the wide plains south of the Great Lake, they control the largest amount of arable land among the Jiyuna, as well. Accordingly, they wield great influence in the Diet, though they do not, as a rule, pursue the courtly arts.

Instead, the Mamoru are the warriors of the Bloodlines. Their founder, Mamoru, was one of the many cast out of the Lion during the Gozoku period, owing to the manipulations of the Crane and Scorpion. As such, Mamoru's already-existing distrust of courtiers was magnified immensely, and so even though he accepted Benri as a necessary part of Rosen's following, he remained ever wary of her.

While centuries have mollified that attitude somewhat, it remains true that the Mamoru tend away from high politics and strongly towards the martial disciplines. A large number of those serving as Diet Guardsmen are Mamoru, and the students of the primary Bloodline School, the Mamoru Defenders, are uniformly resilient, hardy folk, long enduring and mindful of the lessons that early Rokugani samurai culture and the teachings of Rosen have imparted.

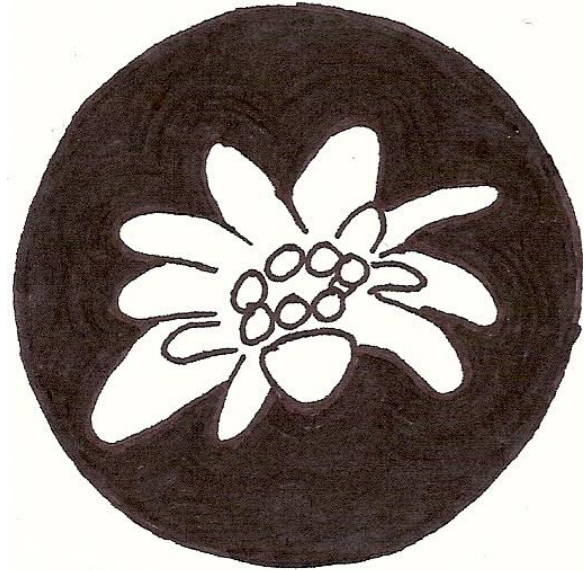
Their focus on fighting does not mean that the Mamoru have no appreciation for the arts. Indeed, some of the major

works of literature among the Jiyuna have come from Mamoru pens. But while they recognize that the life of a samurai is more than war, they realize just as surely that the life of a samurai begins and ends with that same war.

The Mamoru tend to be practical and stubborn. They recognize the worth of paths other than their own, but are firmly set in their ways, and once a Mamoru has determined to do something, not much will prevent it from being done. They tend to be a large, somewhat plain people, with fairly blunt features and a bit of a tendency to heaviness. They are rarely ill, and those who do not die in combat often live to their ninetieth year—they are just too stubborn to leave the world easily.

The Mamoru are largely organized along the traditional Rokugani Family model. Their leader is the Daimyo, who is in all cases a direct descendant of Mamoru. However, the Daimyo cannot wield governmental powers among the Bloodline without having attained proficiency in the Techniques of the Mamoru Defenders (reaching at least Rank 3 in the School); when the Daimyo is unable to fulfill that requirement, power is vested in a Regent—usually the head sensei of the Defenders—until such time as the Daimyo can take authority.

Provincial governors follow the Daimyo in authority, often acceding to their positions hereditarily. Regional and civil governors follow the provincial, with smallholders following them. Military rank typically corresponds to gubernatorial rank, though there is a large standing corps of Defenders which answers only to the Daimyo and its own, traditionally Rokugani, chain of command.



### **Order of Rosen**

**Benefit: +1 Intelligence**

The Order of Rosen is composed of those who forsake their ties to Diet and Bloodline, swearing themselves to the study of and adherence to the teachings Rosen gave to the Jiyuna at Kyuden Miya and afterward. They are the preservers of Rosen's wisdom and its embodiment among the Jiyuna. They are also, for the most part, the only clergy that the Jiyuna know, for while there are shugenja among them, the kami in the Jiyuna lands are noticeably quiet, and the voices of the Fortunes are hushed outside of Rokugan.

The Order has its beginnings along the journey the Jiyuna made from Rokugan to the lands they now occupy. All of those who went west from Kyuden Miya were, in a sense, follower of Rosen. One, though, paid attention to the teachings of Rosen rather than the promise of a new land, and that person, Mayue, found himself sought after by a great many among the Jiyuna who were hesitant to approach their guide. Mayue gave such answers as he knew to give, and quickly began to develop a reputation for wisdom that he sought to deny.

When Rosen left the Jiyuna, though, only Mayue among the Jiyuna had anything like a full record of Rosen's teachings; those who would become the Bloodline leaders had bits and pieces, as did a great many others, but it was known to all that Mayue alone had sat at Rosen's feet. And the Jiyuna realized that there must be others to study what Rosen had taught, to continue to find the wisdom in it after Rosen's departure.

In that realization, the Order of Rosen was born.

From Mayue and his first few students, the Order has grown to cover the whole of the Jiyuna lands. It is one of the major stabilizing and unifying influences on the Jiyuna, and throughout the history of that people, it has remained a constant embodiment of wisdom, solace, and peace.

In addition, the Order provides most of the medical attention the Jiyuna receive; each member is trained in the medical arts to some degree, and none who seek their aid are turned away. The Order also offers teaching in a number of arts and disciplines, and many members find themselves overseeing classes of peasant children and even as tutors to samurai.

It is a role that they undertake gladly, for it allows them to ensure that the teachings of Rosen continue to be known among the Jiyuna. Unity, patience, and compassion continue to find voice as virtues to be cultivated because the Jiyuna rely upon the Order so.

Because of the services that the Order provides, both in taking care of the people and in providing wisdom and advice, the Diet long ago decided that the Order would be independent of the Diet. As such, the members of the Order only answer to their own consciences and the dictates of the Order, and though the lands surrounding Rosen Toshi are guarded by a legion of the

Diet army, its laws are administered by the Order itself.

Members of the Order take and are bound by a number of vows, including the traditional monastic requirements of celibacy and poverty. As such, they do not display any common physical characteristics; they are united not by blood but by belief and devotion to it.

The Order is organized along a hierarchical model. It is headed by the Grand Master of the Order, who resides in Rosen Toshi and is considered to be the direct spiritual descendant of Rosen. The Grand Master is assisted by a number of High Masters, who oversee groups of Masters, each of whom administers a single Temple and its resident disciples and acolytes. Those Masters who have retired, as well as all itinerant monks and nuns, are held to be under the jurisdiction of the Grand Master of the Order.



## Saduran

**Benefit: +1 Willpower**

The Saduran, like the Sugano, inhabited the lands of the Jiyuna before the creation of the nation of the Free People. Unlike the Sugano, however, the Saduran did not accept the coming of the followers of Rosen into the land, and fought against it. If

they were ultimately unsuccessful at preventing the takeover of their lands, they did manage to maintain their independence from the Jiyuna, though at a cost.

Today, the Saduran exist as a number of fragmented tribes eking out bare livings on the fringes of the lands that were theirs centuries ago. They bear no love for the Jiyuna, but their relative lack of organization and the hardships enforced upon them by their peripheral existence prevents them from enacting their displeasure on a large scale.

This does not mean that there are not raids on outlying Jiyuna settlements from time to time, and it does not prevent a more significant incursion every few generations. But for the most part, the violence of Saduran on Jiyuna is confined to guerilla hit-and-run strikes and ambushes of small groups in outlying areas.

The majority of the Saduran tribes dwell in the East Wall Mountains and the plains beyond. A significant amount of them continue to dwell in the Neijama Mountains and in the rough country surrounding Sanmyaku Yama. There are also thought to be Saduran in the three major forests of the Jiyuna lands, though they are not great in number if they are there.

While the history between the Jiyuna and the Saduran is largely one of hostility, there are one or two tribes of Saduran who have tried to establish peaceful relations with those whose ancestors dispossessed their people. They accept that the time of the Saduran has largely passed, and wish to see an ending to the violence that only annoys the Jiyuna but destroys the Saduran across the generations. They are the Saduran who agreed to the Accord, and while they do at times assail some of the Jiyuna, they only do so after being assailed themselves. For the most part, they wish only to be left to themselves, and so are seldom seen by the Jiyuna.

Most Saduran, though, grow up on tales of Jiyuna depredation and the dispossession of their ancestors. They are taught to hate the followers of Rosen from the cradle, and none of the Jiyuna are safe from them. In addition, since they live upon the fringes of the Jiyuna lands, they are more exposed to the corruptions of the Shadowlands and the great evil-infested forest of the Kagemori. Because of these things, the great majority of the Saduran remain the implacable foes of the Jiyuna, and because of that little-mitigated opposition, the Jiyuna remain convinced that the Saduran will remain enemies of the Free People.

The liminal existence of the Saduran cultivates within them a marked tendency towards ill health and lesser stature. They also have a difficult time coming into sound equipment. That said, they have endured, despite the enmity of the Jiyuna, for centuries, and that endurance has promoted a sternness of mind that is remarkable even among their enemies.

## Sugano

### **Bloodline Benefit: +1 Intelligence**

The Sugano were the last group to join the Jiyuna people, though they were the first to dwell in the lands the Jiyuna now hold. Sugano and his people are, ultimately, of the same stock as the Saduran, though unlike the latter, the Sugano welcomed the ronin who would become the Jiyuna, offering them shelter after their journey. Out of respect for this, and for the obvious skill that the Sugano displayed in works of building and crafting, the ronin who followed Rosen welcomed Sugano as the peer of Benri, Chushin, Kozan, and Mamoru, and his followers were accorded status as samurai.

As the Jiyuna were established and spread their influence through the lands of the Nishikawa, the Sugano served as advisors to the embassies of the Benri and

the military forces of the Kozan and Mamoru. Having dwelt long in the lands, they were familiar with the people and their practices, and Sugano assistance made many things possible that otherwise would not have been. Certainly, the Sugano received many of the pledges of fealty that the aboriginal dwellers made as the Jiyuna grew to encompass more lands and people. Just as certainly, access to their fine materials and craftsmanship motivated many of those pledges.

For even from the introduction of the Sugano to the other Jiyuna, it was obvious that the focus and love of the Sugano was in building. When the followers of Rosen arrived, they found well-dressed stone buildings and orderly towns among the Sugano, rather than the ramshackle huts gathered chaotically that they had seen from others. Sugano tool-making was advanced, and if they made fewer weapons than farm implements, it could only be because they had less use for the former before becoming samurai.

In the years after joining the Jiyuna, when the Sugano were named samurai, they studied the weapons of their new comrades and began to turn their own talents to making them. Soon, Sugano-made weapons appeared in the hands of the Jiyuna armies, and they were in no way less than the Rokugani steel that had accompanied the ronin along their journey. Their blades bit as deeply, their armors protected just as well, and through it all, the encampments and emplacements that the Sugano set up served as foci for the war.

The Sugano still serve the Jiyuna for the most part as craftsmen and builders, and they prize the practical arts above all else. Their cities and towns echo with the din of smithies, the rasping of carpenters' saws, the ringing of masons' chisels on stone, and other sounds of making and shaping. Those same cities are clean, well-built, and sturdy,

embodying principles of efficiency and a sense of purpose about everything. It is said that the Sugano are not happy unless they have work for their hands, and certainly their cities show the truth of that saying.

As a whole, the Sugano tend to be muscular and have callused hands; the work they do tells upon them. They are, however, a quick people, observant and possessed of solidly analytical minds. In appearance, they run toward blunter features and slightly darker skin, and though they may appear ungraceful, they move with direct alacrity when about their work.

The Bloodline is organized along a somewhat different line than most of the others. There is a single daimyo who holds the allegiance of all Sugano under the Diet, but the daimyo is more of a council head than a ruler; the representatives of the major crafts practiced among the Sugano serve as advisors to the daimyo. The pattern is repeated at the provincial and local levels, with the formal "head" of government advised by a council of craftsmen.





## Water

*After the children had heard their story and their parents had taken them away to their beds for the night, an older man, a wakizashi resting firmly on his hip and the mon of the Sugano emblazoned proudly upon his breast, remained with the monk. "Wise one, I would speak with you, if I may."*

*The monk nodded, and the man went on. "My son is one of those who heard your story of how the Jiyuna came to be who they are, and it is good that he knows this now. But soon, he must go away from me to one of the dojo. Indeed, he has been named as one to meet the Diet Levy this year. I would advise him how best to meet his duty, but I am a simple Builder. I am not traveled. I do not know what work he might do for the Diet and our people, so I do not know how best to speak to him of the days to come."*

*A small smile crept onto the monk's face. "Such has been the worry of parents since the first children began to grow. While it is true that your son will find his own path, it is also true that saying so will do nothing to ease your worry. So I will say this to you: there are many paths, many more than anyone can know, and your son will not fail to walk well that which is his to tread. All that can be given to him is your support, and that is all that need be done. If he is selected by the Civil Service, the Guards, or the Magistracy, he will do well. Each opens ways to him even as it shuts off others, and all contribute equally to the Jiyuna people, even as the Bloodlines do."*

*"But that is not what you want to hear, even as you know it in your heart already. So sit, my friend, and I shall tell you what I have seen of the schools of the Jiyuna, what skills they have, and what it is that your son may come in time to learn."*

As the Jiyuna are themselves much like their Rokugani ancestors and cousins,

so too is the creation of a Jiyuna character much like that of a Rokugani character. But even as the two peoples are not entirely the same, there are differences in how the characters are built.

Remember that roleplaying games are, at root, storytelling, and stories need rich, full characters to be any fun.

## 20 Questions for the Jiyuna

When building a new character, is it often helpful to have a guide. Twenty questions are not all that will need to be answered, but they do make for a fine beginning.

### 1. What Bloodline does your character belong to, if any?

Each of the Bloodlines has distinguishing characteristics, both in terms of mechanics and in terms of story concerns. The lack of a Bloodline, whether because of membership in the Order of Rosen or because of a choice to remain outside of Bloodline politics, has similar ramifications; those of the Order are brought up with a different viewpoint entirely, while those with no affiliation either cleave strongly to Diet policies and practices or make their own way in the world.

### 2. How would others describe your character's appearance?

While it is true that looks can be deceiving, the way in which we present ourselves tells others quite a bit about us. This is also true for the Jiyuna, and even details as small as the shape of the beard can result from interesting bits of character backstory.

### 3. What School does your character belong to?

As much as Bloodline, School affects a character's outlook on life and approach to events. A bushi is more likely

than a courtier to see the application of sharp steel as an immediate recourse, while a monk more than a Magus will think about the effects on other people.

**4. What is your character's main motivation?**

While service to the Jiyuna is supposed to be the highest aim of all the Jiyuna people, the truth is that such lofty ideals are not usually on the minds of the people. On a day-to-day basis, what is it that your character feels is the necessary thing to do?

**5. Whom does your character trust most?**

The question of whom to trust and of whom to be wary is a delicate one, and the answer reveals much of the character. Does she trust her parents? Does he know that his uke will always be there to help him? Does she count on her sensei? Why does he feel this way?

**6. What are your character's greatest strength and weakness?**

There are always things we love and things we loathe about ourselves, and this, too, is true of the Jiyuna. Perhaps it is the warmth of a smile, the grace of the pen-hand, or sheer intractable devotion to friends that pleases us in ourselves. Perhaps it is that we can't carry a tune in a bucket that annoys us.

**7. How does your character view Bushido?**

While there are many cultural differences between the Rokugani and Jiyuna, official reliance on Bushido is one point of congruence. And as in Rokugan, not all are similarly devoted to its tenets. Perhaps as a bushi you find that it keeps you from doing your duty as best as can be. Perhaps as a courtier you find it the path by which you order your dealings with people.

**8. How does your character view his or her own Bloodline (or other affiliation)?**

Some people cannot fathom being at odds with the beliefs and practices of their kith and kin. Other people cannot stomach being in the same room with their relatives. There are reasons for both, and those reasons offer insight into the character.

**9. How does your character view the (other) Bloodlines?**

Just as a character's view of his or her own affiliation may not always accord with those of others, that character's views of others may not align with anyone else's. Maybe the Mamoru grate on you. Maybe you can't get enough of the Sugano. Why is this?

**10. What of your character's household?**

There is comfort, usually, in knowing that there is someone for you at home. Sometimes, though, what is waiting for you within your walls is enough to keep you asking for remote duty assignments. Are you married? To whom? How long? Are there children? How old are they? Who else lives with you? What are they like? How did you get to know them? *Do* you really know them?



**11. To whom does your character owe the most loyalty?**

On a daily basis, who commands the heart of your character? Is it his superiors? Is it her uke? Is it his children? Is it the head of her Bloodline? Why? What has this person done to deserve your devotion?

**12. What are your character's favorite and least favorite things?**

Maybe your character loves dogs. Perhaps your character can't stand katauta-style poetry. Maybe your character can't get enough ezumi balls. Maybe your character wants to never pick up a biwa again. Such attractions and aversions can add rich detail to the story you will tell with your character.

**13. Does your character have any recurring mannerisms?**

One thing that makes a character memorable is a signature action. A hair-flip, knuckle-cracking, a nervous tic, a catchphrase, or a habit of massaging the forehead during thought all lend depth to the character, making it easier to imagine that character in the story.

**14. What of your character's emotions?**

Is your character normally happy, or is it rarer for the Sun to rise in the west than for your character to crack a smile? Is your character moved to tears by well-acted drama, or does your character have a stony disposition? How did your character come to have this mindset?

**15. How would your character handle misbehaving subordinates?**

This is not just how your character would treat a Jiyuna peasant or eta who fails to do as told. This also covers how your character would deal with those among samurai who reject his or her orders. Would retribution be swift and harsh, or would the fault be glossed over?

**16. What would your character's parents say about your character?**

Parents are usually proud of their children, regardless of whether or not there is justification for it. But they also remember a lot of little things, stories from your youth that they think funny but that you

find face-reddening. Maybe they think you have chosen a fine path. Maybe they think you need to grow up a bit more and get serious about life.

**17. To what does your character aspire?**

When your character's life is over, what does she want to leave as her legacy? How does your character want to leave this world for the next? For what does he want to be remembered? What is it that she yearns to do? What is he willing to do to make it happen?

**18. How devoted to the teachings of the Order is your character?**

The wisdom of the Order of Rosen has been made manifest on a number of occasions throughout the history of the Jiyuna, going back to the rawest foundations of the people. But that does not mean that all people follow its teachings, or that those who do are particularly strident in ensuring their adherence to them.

**19. How does your character feel about Rokugan?**

If there is an issue unique to the Jiyuna, it is the relationship to the Emerald Empire. None deny that it is from Rokugan that the Jiyuna came, but some view that past as shameful, while others point to the early centuries of the Hantei reign as a time of peace, prosperity, and honor.

**20. What advice would you give your character?**

This is a bit pat of a question, since you will be advising your character as you play, but your removal from your character is an important concern. Your character is not you, but a creation of yours. You have a responsibility to your character to let him or her be as true to him- or herself as can be, but you have a responsibility to your fellow

players to be an active and appropriate party at the gaming table. Keep it in mind.

## Adjustments to Skills

The Jiyuna have taken a great many of their skills in different directions than have their Rokugani cousins. This is represented largely by the inclusion of a number of new Emphases, though some Skills are reclassified, as well.

By Skill as listed in the revised third edition of the *Legend of the Five Rings* roleplaying game, as well as various supplements (identified in footnotes), the changes are

**Acting**—no change

**Anatomy**—the Nonhuman Anatomy Emphasis may not be taken by Jiyuna characters at character creation

**Animal Handling**—no change

**Artisan**—add Engraving to the list of Skills included under this heading; add various Jiyuna methodologies to the Emphases available for this Skill

**Athletics**—no change

**Battle**—no change

**Calligraphy**—add Diet Style and Ciphers for each Bloodline and the Diet to the available Emphases for this Skill; the proscription against teaching Ciphers to those not authorized to know them remains in force

**Chain Weapons**—no change

**Commerce**—no change

**Courtier**—add Jiyuna and Rokugani to the available Emphases of this Skill; the two are similar enough as to be compatible, but the different structures of the two nations are reflected in their politics

**Craft**—no change

**Deceit**—no change

**Defense**—no change

**Divination**—add Tea Reading to the Emphases available for this Skill

**Engineering**—this is considered a High Skill by the Jiyuna

**Etiquette**—add Jiyuna and Rokugani to the available Emphases of this Skill; the two are similar enough as to be compatible, but the different structures of the two nations are reflected in their manners

**Explosives**—this Skill is not available to Jiyuna characters

**Forgery**—no change

**Games**—add various Jiyuna styles to the Emphases available for this Skill

**Heavy Weapons**—no change

**Horsemanship**—no change

**Hunting**—no change

**Iaijutsu**—add Arrow Cutting to the list of Emphases available for this Skill; the Arrow Cutting Emphasis allows for a reflexive attack against an incoming physical missile (nothing created by spell) no larger than an arrow or nage-yari (roll Reflexes + Iaijutsu against a TN of the attack roll made to fire the missile, with success cutting the projectile out of the air and negating the attack); the Jiyuna do not ascribe nearly as much importance to Iaijutsu as do the Rokugani



**Instruction**—no change; the proscription against teaching unauthorized lessons remains in force

**Investigation**—no change  
**Jiu-jutsu**—add Ryudo-sei no Karada to the Emphases available for this Skill  
**Kenjutsu**—no change  
**Knives**—no change  
**Know the School**—add the Diet and all Bloodlines as specific Skills under this category; Skills dealing with Schools not taught by the Jiyuna may not be taken by Jiyuna characters at character creation  
**Kyujutsu**—the Hankyu, Tsuruchi Longbow, and Yomanri Emphases are not available to Jiyuna characters at character creation  
**Locksmith**—this is typically considered a High Skill among the Jiyuna; the Lock Picking Emphasis, when used to infiltrate or to escape legal confinement, is considered a Low Skill  
**Lore: Shadowlands**—no change  
**Lore**—add Burning Sands, Ivory Kingdoms, Jiyuna, Rokugan, and Saduran to the list of available Skills under this heading; many other Lore Skills (most notably History, Heraldry, and Law, though these are far from the only examples) now have the Jiyuna Emphasis available, as well; Kolat, Naga, Nezumi, and Lying Darkness are explicitly not available to Jiyuna characters at character creation; Lore: Rokugan functions as a Low Skill in most circumstances  
**Medicine**—no change  
**Meditation**—no change  
**Navigation**—this Skill is considered a Merchant Skill by the Jiyuna; the Sea Emphasis is not available to Jiyuna characters at character creation; add individual Lakes and Rivers, as well as the holdings of the Bloodlines and the Diet, to the Emphases available for this Skill<sup>9</sup>

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<sup>9</sup> See *The Four Winds*, page 187.

**Ninja Ranged Weapons**—not available to Jiyuna characters at character creation  
**Peasant Weapons**—no change  
**Performance**—no change  
**Poison**—no change  
**Polearms**—the Lance and Mai Chong Emphases are not available to Jiyuna characters at character creation  
**Sleight of Hand**—no change  
**Spears**—no change  
**Spellcraft**—add Chushin and Rokugani to the available Emphases for this Skill; types of School Knowledge other than for the shugenja schools taught by the Jiyuna are explicitly not available to Jiyuna characters at character creation; the proscription against displaying knowledge of or researching maho remains in force  
**Staves**—no change  
**Stealth**—no change  
**Storytelling**—add the Katauta Emphasis to Storytelling: Poetry  
**Tahaddi**—only Benri have access to this Skill at character creation; otherwise, it remains unchanged<sup>10</sup>  
**Tea Ceremony**—no change  
**Theology**—add Rosen to the Emphases available under this Skill  
**Traps**—this is considered a Merchant Skill by the Jiyuna when used as part of military fortifications; other uses still constitute a Low Skill  
**Underworld**—add Jiyuna and Rokugani to the available Emphases of this Skill; the two are similar enough as to be compatible, but the different structures of the two nations are reflected in their criminal activities  
**War Fans**—no change

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<sup>10</sup> See *Legend of the Burning Sands*, page 37.

## New Advantages

Owing to the distinctive history and nature of the Jiyuna people, there are certain characteristics in their Bloodlines that are not represented in Rokugan. Some are beneficial.

### Benri's Guidance

7 points (Granted)

Benri was the master speaker of the first Jiyuna, and her guidance leads you along a similar path. Gain a Free Raise on all uses of Storytelling. Benri characters may purchase this Advantage for one less Character Point.

### Chushin's Guidance

7 points (Granted)

Chushin was the master scholar of the first Jiyuna, and her guidance leads you along a similar path. Select one Lore skill; gain a Free Raise on all uses of that Skill. Chushin characters may purchase this Advantage for one less Character Point.

### Kozan's Guidance

7 points (Granted)

Kozan was the master scout of the first Jiyuna, and his guidance leads you along a similar path. Gain a Free Raise on all uses of Stealth. Kozan characters may purchase this Advantage for one less Character Point.

### Mamoru's Guidance

7 points (Granted)

Mamoru was the master warrior of the first Jiyuna, and his guidance leads you along a similar path. Gain a Free Raise on all uses of Defense. Mamoru characters may purchase this Advantage for one less Character Point.

### Rosen's Guidance

8 points (Granted)

Rosen gathered the ronin who would become the Jiyuna and led them to become the Free People. Rosen now guides you along a similar path. Gain a Free Raise on all attempts to lead or motivate others. Members of the Order of Rosen may purchase this Advantage for one less Character Point.

### Sugano's Guidance

7 points (Granted)

Sugano was the industrious leader of the first Jiyuna who lived in the Jiyuna lands, the one who welcomed the follower of Rosen, and his guidance leads you along a similar path. Select one Craft Skill, Engineering, or Locksmith; gain a Free Raise to all uses of that Skill. Sugano characters may purchase this Advantage for one less Character Point.

### Ryudo-sei no Karada Novice

10 points

Requirements: Agility 3, Jiu-jutsu (Ryudo-sei no Karada) 1

Discounts: Bushi (2 points), Monk (2 points), Mamoru Bloodline (2 points)

Benefit:

While anyone can learn the Jiyuna style of jiu-jutsu, Ryudo-sei no Karada, not all are able to truly be disciples of the art. You have proven that you can be one, and have taken the first steps towards it. You may add your rank in Jiu-jutsu to any roll made to keep you footing, or impose it as a TN penalty to any attempts to knock you down (pick one; you may not apply both to the same action or incident).

### **Ryudo-sei no Karada Intermediate Student**

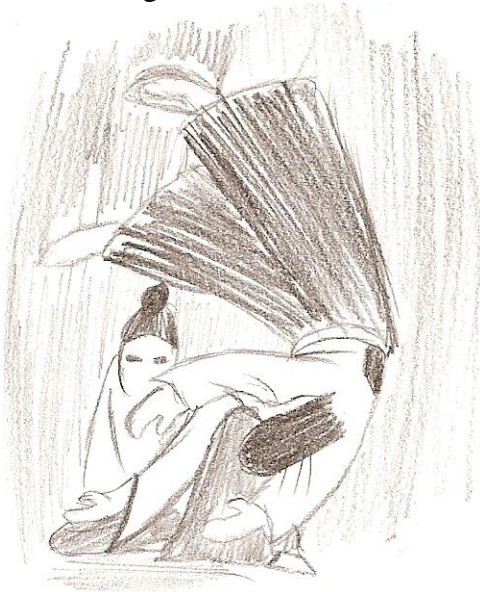
15 points

Requirements: Ryudo-sei no Karada Novice, Agility 4, Jujutsu (Ryudo-sei no Karada) 3

Discounts: Bushi (3 points), Monk (3 points), Mamoru Bloodline (3 points)

Benefit:

As you increase in standing among the disciples of Ryudo-sei no Karada, you learn more of its inner secrets. You may add your rank in Jujutsu to the result of all your unarmed damage rolls.



### **Ryudo-sei no Karada Advanced Student**

20 points

Requirements: Ryudo-sei no Karada Intermediate Student, Agility 5, Jujutsu (Ryudo-sei no Karada) 5

Discounts: Bushi (4 points), Monk (4 points), Mamoru Bloodline (4 points)

Benefit:

As you learn the more advanced lessons of Ryudo-sei no Karada, you intuitively adapt its teachings to any situation around you. You may add your rank in Jujutsu (round up) to the result of

any attack which explicitly seeks to knock an opponent down. Also, gain five points of Glory, which do not fade over time.

### **Ryudo-sei no Karada Expert**

25 points

Requirements: Ryudo-sei no Karada Advanced Student, Agility 6, Jujutsu (Ryudo-sei no Karada) 7

Discounts: Bushi (5 points), Monk (5 points), Mamoru Bloodline (5 points)

Benefit:

Expertise in the Ryudo-sei no Karada style is accompanied by an immense increase in speed; you may add your rank in Jujutsu to your Initiative. Expertise in the style is also accompanied by an increase in accuracy; when making an unarmed attack, you ignore an amount of the TN bonus from the target's Armor equal to your rank in Jujutsu.

### **Ryudo-sei no Karada Master**

30 points

Requirements: Ryudo-sei no Karada Expert, Agility 7, Jujutsu (Ryudo-sei no Karada) 9

Discounts: Bushi (6 points), Monk (6 points), Mamoru Bloodline (6 points)

Benefit:

When you achieve mastery of the Ryudo-sei no Karada style, all the Jiyuna learn of it. Gain one rank of Glory that does not fade with the passage of time. Also, add your rank in Jujutsu to the result of all Contested Skill Rolls.

### **New Disadvantages**

Owing to the distinctive history and nature of the Jiyuna people, there are certain characteristics in their Bloodlines that are not represented in Rokugan. Some are not beneficial.

**Benri's Disdain**

5 points

Benri was the master speaker of the first Jiyuna, and she has turned her face from you. Your TNs are raised by 5 on all Social Skill rolls. Benri characters gain an extra Character Point from taking this Disadvantage.

**Chushin's Disdain**

5 points

Chushin was the master scholar of the first Jiyuna, and she has turned her face from you. Your TNs are raised by 5 on all Lore Skill rolls. Chushin characters gain an extra Character Point from taking this Disadvantage.

**Futago Mura Native**

5 points

It is known among the Jiyuna that Futago Mura is a den of vice and haven for iniquity. It is also known that you were born there. Decrease any Honor gains by 1 point, and increase any Honor losses by the same amount. Characters sworn only to the Diet gain an extra Character Point from taking this Disadvantage.

**Kozan's Disdain**

5 points

Kozan was the master scout of the first Jiyuna, and he has turned his face from you. Your TNs are raised by 5 on all Low Skills. Kozan characters gain an extra Character Point from taking this Disadvantage.

**Mamoru's Disdain**

5 points

Mamoru was the master warrior of the first Jiyuna, and he has turned his face from you. Your TNs are raised by 5 on all Bugei Skills. Mamoru characters gain an extra Character Point from taking this Disadvantage.

**Neijama Yama Disease**

4 points

You were born all too close to a vein of the infamous Neijama Yama ore, and the oddity of that ore has marked you. A great many who see you will think that you are spiritually corrupt because of that mark. You gain Deformity/15 and Fear 2 to those who notice it. Additionally, you are sterile.

**Rokugani Heritage**

7 points

While almost all Jiyuna have some Rokugani ancestry, yours is clearer than most, since it ties you to the Rebellion of the Ungrateful. Your beginning Status is lowered by 5 points and you decrease any Status gains by 1 point. Jiyuna characters who have no Bloodline and are not members of the Order of Rosen receive one extra Character Point from taking this Disadvantage.

**Rosen's Disdain**

10 points

Rosen has turned away from you. Your 10s do not explode unless you spend a Void Point to negate this Disadvantage, one Void Point per roll you want to have your 10s explode on.

**Saduran Heritage**

8 points

A number of the Jiyuna share ancestry with the Saduran, but you are directly descended from them, and it shows. You may opt to take the Saduran Survivor School or to purchase Advantages and Disadvantages as a Saduran. Whether you do or not, however, you will suffer from your association with them; you may not take any New Paths or Advanced Schools, nor may you receive the benefits of attending a dojo.



Sugano characters receive one extra Character Point from taking this Disadvantage.

### **Sugano's Disdain**

5 points

Sugano was the master builder of the first Jiyuna, and he has turned his face from you. Your TNs are raised by 5 on all Artisan and Craft Skills, Engineering, Locksmith, and Traps. Sugano characters receive one extra Character Point from taking this Disadvantage.

## **Adjustments to Advantages and Disadvantages**

The origins of the Jiyuna in Rokugan and the centuries of marriages among and within the Bloodlines has developed certain tendencies within various groups of people. Some of these tendencies are represented by the Bloodline Trait bonus. Others are represented by discounts on Advantages or acquiring extra points for Disadvantages.

Also, certain Advantages and Disadvantages, while present, require some adjustment for being outside of Rokugan.

### **Adjusted Advantages**

By Advantage, as listed in the revised third edition of the *Legend of the Five Rings* roleplaying game, as well as various supplements (noted in footnotes), the changes are

**Absolute Direction**—Saduran characters may purchase this Advantage for one less Character Point

**Allies**—no change

**Ambidextrous**—no change

**Authority**—no change<sup>11</sup>

**Balance**—no change

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<sup>11</sup> See *Emerald Empire*, page 164.

**Benten's Blessing**—Benri characters may purchase this Advantage for one less Character Point

**Bishamon's Blessing**—Mamoru characters may purchase this Advantage for one less Character Point

**Blackmail**—no change

**Bland**—Kozan characters may purchase this Advantage for one less Character Point

**Blessing of Blood**—this Advantage is not available to Jiyuna characters<sup>12</sup>

**Blessing of the Elements**—no change<sup>13</sup>

**Blessing of the Land**—Kozan and Saduran characters may purchase this Advantage for one less Character Point<sup>14</sup>

**Blissful Betrothal**—no change<sup>15</sup>

**Blood of Spirits**—no change<sup>16</sup>

**Cadence**—this Advantage is not available to Jiyuna characters<sup>17</sup>

**Chosen by the Oracles**—no change

**Clear Thinker**—members of the Order of Rosen may purchase this Advantage for one less Character Point

**Combat Reflexes**—no change

**Correspondence**—no change<sup>18</sup>

**Crab Hands**—this Advantage is referred to as “Warrior’s Hands” among the Jiyuna; Mamoru characters may purchase this Advantage for one less Character Point<sup>19</sup>

**Crafty**—Kozan characters may purchase this Advantage for one less Character Point

**Daikoku's Blessing**—no change

**Dangerous Beauty**—no change

**Daredevil**—no change

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<sup>12</sup> See *The Four Winds*, page 136.

<sup>13</sup> See also *Masters of Magic*, page 74.

<sup>14</sup> See *Emerald Empire*, page 30.

<sup>15</sup> See *Masters of Court*, page 60.

<sup>16</sup> See *Masters of Magic*, page 74.

<sup>17</sup> See *Masters of Court*, page 61.

<sup>18</sup> See *Masters of Court*, page 61.

<sup>19</sup> See also “Warrior’s Hands” in *Legend of the Burning Sands*, page 48.

**Darling of the Court**—this Advantage changes to reflect location, but mechanically is unchanged<sup>20</sup>

**Death Trance**—no change

**Different School**—this Advantage changes to reflect location, but mechanically is unchanged

**Disturbing Countenance**—no change<sup>21</sup>

**Draw upon the Land**—Kozan and Saduran characters may purchase this Advantage for one less Character Point<sup>22</sup>

**Ear of the Emperor**—this Advantage is called “Ear of the Diet” among the Jiyuna, but is otherwise unchanged<sup>23</sup>

**Ebisu’s Blessing**—no change

**Fitfully Sleeping Blood**—Benri characters may purchase this Advantage for 10 Character Points; other Jiyuna may purchase it for 15 Character Points<sup>24</sup>

**Fleet**—no change

**Forbidden Knowledge**—Chushin characters may purchase this Advantage for one less Character Point

**Friend of the Elements**—no change<sup>25</sup>

**Friendly Kami**—no change

**Fu Leng’s Blessing**—no change<sup>26</sup>

**Fukurokujin’s Blessing**—Chushin characters may purchase this Advantage for one less Character Point

**Gaijin Gear**—because of the regular contact the Jiyuna have with gaijin forces, the cost of this Advantage is lowered by one for all Jiyuna

**Glib Tongue**—no change<sup>27</sup>

**Great Destiny**—no change

**Great Potential**—no change

**Hand of the Shadowed Tower**—this Advantage is not available to Jiyuna characters<sup>28</sup>

**Hands of Stone**—no change

**Heart of Vengeance**—no change

**Heartless**—no change

**Heisho**—no change<sup>29</sup>

**Hero of the People**—no change<sup>30</sup>

**Higher Purpose**—no change

**Hotei’s Blessing**—members of the Order of Rosen may purchase this Advantage for one less Character Point

**Imperial Spouse**—this Advantage is not available to Jiyuna characters

**Inheritance**—no change

**Inner Gift**—no change

**Irreproachable**—no change

**Ishiken-do**—this Advantage, instead of requiring a 4-point Obligation to the Phoenix, requires purchase of the Epilepsy Disadvantage; it is otherwise unchanged

**Jurojin’s Blessing**—no change

**Kharmic Tie**—no change

**Languages**—the Naga, Nezumi, Ningyo, and Ogre languages are not accessible to Jiyuna characters at character creation

**Large**—Mamoru characters may purchase this Advantage for one less Character Point

**Leadership**—no change

**Lore of the Land**—Kozan and Saduran characters may purchase this Advantage for one less Character Point<sup>31</sup>

**Luck**—Jiyuna characters not aligned to a Bloodline or the Order of Rosen may purchase this Advantage for one less Character Point per rank

<sup>20</sup> See *Masters of Court*, page 62.

<sup>21</sup> See *Masters of Court*, page 110.

<sup>22</sup> See *Emerald Empire*, page 31.

<sup>23</sup> See *Masters of Court*, page 165.

<sup>24</sup> See *Legend of the Burning Sands*, page 124.

<sup>25</sup> See also *Masters of Magic*, page 74.

<sup>26</sup> See *Masters of Court*, page 150.

<sup>27</sup> See *Masters of Court*, page 62.

<sup>28</sup> See *The Four Winds*, page 82.

<sup>29</sup> See *Bearers of Jade*, page 23.

<sup>30</sup> See *The Vacant Throne*, page 86.

<sup>31</sup> See *Emerald Empire*, page 31.

**Magic Resistance**—Chushin characters may purchase this Advantage for one less Character Point

**Meek**—no change<sup>32</sup>

**Merchant Patron**—no change<sup>33</sup>

**Misugusuri Master**—this Advantage is not available to Jiyuna characters<sup>34</sup>

**Multiple Schools**—no change

**Obiaseru**—this Advantage is not available to Jiyuna characters<sup>35</sup>

**Patron of the Arts**—no change<sup>36</sup>

**Perceived Honor**—no change

**Precise Memory**—Chushin characters may purchase this Advantage for one fewer Character Point

**Quick Healer**—no change

**Quick**—no change

**Read Lips**—no change

**Sacred Weapon**—please consult the following table; each weapon is available only to members of the group named, and each costs 5 Character Points

Group	Weapon	Ability
<b>Benri</b>	Diplomat's Fan	1k1 fan, add 3 to the TN to be Hit bonus provided by a fan
<b>Kozan</b>	Stalker's Knife	1k2 aiguchi, grants a bonus to attack rolls equal to half the wielder's Stealth (round up)
<b>Mamoru</b>	Defender's Spear	Wielder rolls additional dice on Defense equal to half of Spears Skill (round up)
<b>Saduran</b>	Survivor's Bow	Strength 4 yumi, no minimum Strength
<b>Sugano</b>	Builder's Hammer	2k3 dai tsuchi, grants a bonus to attack rolls equal to half the wielder's highest Craft Skill (round up)
<b>Diet</b>	Jiyuna Blade	3k3 katana, +1k1 to attack

<sup>32</sup> See *Masters of Court*, page 63.

<sup>33</sup> See *Emerald Empire*, page 129.

<sup>34</sup> See *Masters of Magic*, page 40.

<sup>35</sup> See *Masters of Court*, page 165.

<sup>36</sup> See *Emerald Empire*, page 130.

**Sacrosanct**—this Advantage changes to reflect the location, but is mechanically unchanged<sup>37</sup>

**Sage**—Chushin characters may purchase this Advantage for one fewer Character Point

**Servant of Smokeless Fire**—this Advantage is not available to Jiyuna characters at character creation<sup>38</sup>

**Servant of the Law**—Jiyuna characters not aligned to a Bloodline or the Order of Rosen may purchase this Advantage for one less Character Point<sup>39</sup>

**Servant**—no change<sup>40</sup>

**Social Position**—Saduran characters may not purchase this Advantage

**Spirit of Maigo no Musha**—no change<sup>41</sup>

**Spirit of Toshigoku**—no change<sup>42</sup>

**Spirit of Yomi**—no change<sup>43</sup>

**Stalwart Guardian of the Land**—no change<sup>44</sup>

**Standing Invitation**—this Advantage is not available to Jiyuna characters<sup>45</sup>

**Strength of the Earth**—no change

**Tactician**—no change

**Togashi's Blessing**—this Advantage is not available to Jiyuna characters<sup>46</sup>

**Ujina's Legacy**—this Advantage is not available to Jiyuna characters<sup>47</sup>

**Viper's Tongue**—no change<sup>48</sup>

**Voice**—Benri characters may purchase this Advantage for one less Character Point

<sup>37</sup> See *Masters of Court*, page 166.

<sup>38</sup> See *Legend of the Burning Sands*, page 47.

<sup>39</sup> See *Emerald Empire*, page 164.

<sup>40</sup> See also *Emerald Empire*, page 70.

<sup>41</sup> See *Creatures of Rokugan*, page 14.

<sup>42</sup> See *Creatures of Rokugan*, page 14.

<sup>43</sup> See *Creatures of Rokugan*, page 14.

<sup>44</sup> See *Emerald Empire*, page 165.

<sup>45</sup> See *Emerald Empire*, page 130.

<sup>46</sup> See *Masters of Magic*, page 40.

<sup>47</sup> See *Faalty and Freedom*, page 52.

<sup>48</sup> See *Masters of Court*, page 110.

**Wary**—Saduran characters may purchase this Advantage for one less Character Point

**Way of the Land**—Kozan and Saduran characters may purchase this Advantage for one less Character Point

**Wealthy**—this Advantage provides an additional 3 jukin per rank, rather than dealing in koku

**Well Connected**—Benri characters may purchase this Advantage for one less Character Point<sup>49</sup>

### Adjusted Disadvantages

By Disadvantage, as listed in the revised third edition of the *Legend of the Five Rings* roleplaying game, as well as various supplements (noted in footnotes), the changes are

**Antisocial**—Benri characters gain one extra Character Point from this Disadvantage

**Ascetic**—members of the Order of Rosen may not take this Disadvantage

**Bad Fortune**—no change

**Bad Health**—Saduran characters gain one extra Character Point from this Disadvantage

**Bad Reputation**—no change

**Bad Sight**—no change

**Benten's Curse**—no change

**Bishamon's Curse**—no change<sup>50</sup>

**Bitter Betrothal**—no change

**Black Sheep**—no change

**Brash**—Mamoru characters gain one extra Character Point from this Disadvantage

**Can't Lie**—no change

**Cast Out**—no change

**Compulsion**—no change

**Contrary**—no change

**Coward**—no change

<sup>49</sup> See *Emerald Empire*, page 165.

<sup>50</sup> See *Creatures of Rokugan*, page 14.

**Cruel**—no change

**Daikoku's Curse**—no change<sup>51</sup>

**Dark Fate**—no change

**Dark Secret**—no change

**Deathseeker**—this Disadvantage is not available to Jiyuna characters

**Dependent**—Saduran characters gain one extra Character Point from this Disadvantage

**Doubt**—no change

**Driven**—no change

**Ebisu's Curse**—no change<sup>52</sup>

**Elemental Imbalance**—no change

**Epilepsy**—no change

**Fascination**—no change

**Forced Retirement**—no change

**Forsaken**—no change

**Frail Mind**—Chushin characters gain one extra Character Point from this Disadvantage

**Fukurokujin's Curse**—no change<sup>53</sup>

**Gaijin Name**—Benri characters gain one extra Character Point from this Disadvantage

**Greedy**—no change

**Gullible**—no change

**Haunted**—no change

**Heimin**—no change<sup>54</sup>

**Hostage**—no change

**Hotei's Curse**—no change<sup>55</sup>

**Idealistic**—Sugano characters gain one extra Character Point from this Disadvantage

**Insensitive**—no change

**Jealousy**—no change

**Junshin**—this Disadvantage is not available to Jiyuna characters<sup>56</sup>

**Jurojin's Curse**—no change<sup>57</sup>

**Lame**—no change

<sup>51</sup> See *Creatures of Rokugan*, page 14.

<sup>52</sup> See *Creatures of Rokugan*, page 15.

<sup>53</sup> See *Creatures of Rokugan*, page 15.

<sup>54</sup> See *Faith and Freedom*, page 152.

<sup>55</sup> See *Creatures of Rokugan*, page 15.

<sup>56</sup> See *Masters of Court*, page 110.

<sup>57</sup> See *Creatures of Rokugan*, page 15.

**Lechery**—residents of Futago Mura gain one extra Character Point from this Disadvantage

**Lost Love**—no change

**Low Pain Threshold**—no change

**Meddler**—Kozan characters gain one extra Character Point from this Disadvantage

**Missing Eye**—no change

**Missing Limb**—no change

**Momoku**—no change

**Monstrous Nobility**—no change<sup>58</sup>

**Nemesis**—no change

**Obligation**—no change

**Obtuse**—no change<sup>59</sup>

**Overconfident**—Mamoru characters gain one extra Character Point from this Disadvantage

**Permanent Wound**—no change

**Phobia**—no change

**Ranshin**—no change<sup>60</sup>

**Rumormonger**—no change

**Shadowlands Taint**—no change

**Shallow**—no change<sup>61</sup>

**Small**—Kozan characters gain one extra Character Point from this Disadvantage

**Social Disadvantage**—this Disadvantage yields one less Character Point per rank

**Soft-Hearted**—members of the Order of Rosen gain one extra Character Point from this Disadvantage

**Spirit of Gaki-do**—no change<sup>62</sup>

**Spirit of Meido**—no change<sup>63</sup>

**Spoiled**—no change

**Sworn Enemy**—no change

**True Love**—no change

**Unlucky**—Jiyuna characters not aligned to a Bloodline or the Order of Rosen gain

<sup>58</sup> See *The Vacant Throne*, page 86.

<sup>59</sup> See *Masters of Court*, page 63.

<sup>60</sup> See *Bearers of Jade*, page 23.

<sup>61</sup> See *Masters of Court*, page 111.

<sup>62</sup> See *Creatures of Rokugan*, page 15.

<sup>63</sup> See *Creatures of Rokugan*, page 15.

one extra Character Point per rank for this Disadvantage

**Weakness**—no change

**Wrath of the Kami**—Chushin characters gain one extra Character Point from this Disadvantage

**Yogo Curse**—no change; there are descendants of the Yogo among the Jiyuna<sup>64</sup>

## Schools

The Jiyuna have, over the centuries of their existence, developed a number of schools of thought and performance. Each of the Bloodlines, as well as the Order of Rosen and the Diet, has its own curriculum, each with variations and shadings that allow for remarkable diversity among pupils.

### Basic Schools

The foundations of Jiyuna education are strong, represented in the core teachings and Techniques of the Basic Schools maintained by each Bloodline, the Diet, and the Order of Rosen. In addition, some few Schools and Techniques from Rokugan are still practiced among the Jiyuna, successfully assimilates into the newer people and providing one more link between parent and child nations.

Any Jiyuna, regardless of Bloodline affiliation or lack thereof, may train in any of the Basic Schools taught by the Diet, or in any other as noted. Members of the Order of Rosen may only train in the Order of Rosen. Members of the Bloodlines may train in the School offered by their Bloodline for no cost; training among any other Bloodline, when allowed, requires the purchase of the Different School Advantage.

### Benri Diplomat (Courtier)

Benri, of all the first Jiyuna, was the most skilled in the arts of the court. When

<sup>64</sup> See *Masters of Court*, page 111.

she gathered followers, she did so not because of her prowess at arms or command of the mystical arts, but through the simple power of persuasion; those who heard her knew by the time she was done speaking that she was right, and went along with whatever it was that she suggested. The students of her School, the Benri Diplomats, follow in her mold; they are dangerous not because of what they do themselves, but because of what others will do for them.



Benefit: +1 Intelligence

Honor: 3.5

Skills: Calligraphy, Courtier (Manipulation), Etiquette (Sincerity), Performance, Storytelling, any one Lore Skill, any one Skill

Outfit: Wakizashi, fan, fine kimono and sandals, excellent kimono and sandals, small iron box, traveling pack, 7 jukin

### Techniques

#### Rank 1: Sweet Music of Words

Benri Diplomats know that the cultivation of an appropriate speaking voice is the first step in conducting delicate negotiations. Gain an additional 10 Character Points which may be spent on the following Advantages: Benri's Guidance, Great Potential (Performance or Storytelling), Languages, Meek, Voice.

Also, add your Awareness to the result of all your Performance and Storytelling rolls.

#### Rank 2: Pay Close Attention to Your Audience

Knowing who is being addressed helps the Benri Diplomats to tailor their speeches to the best effect. You may make an Awareness + Courtier roll to recognize someone; the TN of the roll is  $5 + (7 \times (10 - \text{the target's Status Rank}))$ . Recognizing the fully assembled Diet would require a roll of 5 or greater, recognizing an average Diet Magistrate would require a roll of 47, and identifying one peasant out of all of them in the Jiyuna lands would require a roll of 75 or more.

Recognizing your target allows you to gain a number of Free Raises per day equal to the number of ranks by which your Status exceeds your target's (round down) for use on Social Skill rolls.

#### Rank 3: No Thought of Argument

So talented are the Benri Diplomats at negotiation that going against them is difficult to imagine. Anyone with a lower Awareness than yours who makes a Contested Social Skill roll against you must spend a number of Void Points equal to the difference between your Awareness ranks to not automatically fail the roll. Void spent in this manner does not contribute to the number of dice rolled and kept on the roll.

#### Rank 4: Hear Clearly

By having excelled in the use of the voice, the Benri Diplomat becomes more resistant to it. The TN of any attempt to use Courtier, Deceit, Etiquette, or Storytelling against you is raised by  $5 \times$  your rank in the Benri Diplomat School. Also, add twice your Awareness to all Performance and Storytelling rolls, replacing the benefit from Sweet Music of Words.

### Rank 5: Benri's Technique

Those who have mastered the curriculum of the Benri Diplomat are impressive, indeed. On all your School Skills, your 7s, 8s, and 9s explode, once per die per roll. You may spend two Void Points on a given roll involving one of your School Skills to allow your 9s to explode without limit.

### Chushin Magus (Shugenja)

With those not of their own number, the Chushin Magi are reclusive and tend to act with an arrogant hauteur born of the belief that they know more of the truth of the world than any others. The attitude is not wholly without merit, as the Magi display an alarming tendency to know things that they ought not to, and have been seen to make things happen that ought not to happen.



Among themselves, the Magi are much more relaxed and collegial, though there are decided levels of power and prestige among them. This is because the Chushin Magi regard themselves as scholars all working to answer the ultimate question. Though they recognize that some among

them have greater experience than others, and can command greater powers because of their greater knowledge, they know that all of them are seeking the same goal.

This does not mean that there is total harmony among the Magi. Indeed, there is quite a bit of infighting among them, as students seek favor with their teachers and teachers attempt to gain renown so that their own theories are more readily accepted and believed. That all Magi are members of the Chushin Bloodline does not help matters; no one fights like family, after all.

Bonus: +1 Void

Honor: 2.0

Beginning Skills: Etiquette, Lore: History, Meditation, Spellcraft (Chushin) 2, any one Lore Skill, any one Skill

Outfit: Kimono and sandals, wakizashi, scroll case, one item appropriate to the "any one Skill," traveling pack, 2 jukin

Beginning Spells: Discern Effect, Dispel Effect, and any four other Mastery Level 1 Jiyuna Magic spells

Note: Only Chushin may take this School.

#### Technique: The Jiyuna Magic

The elemental magic practiced by Rokugani shugenja is far less effective in the Jiyuna lands than in the Empire, as the elemental spirits are quiescent. The Chushin have developed their own magical theories to compensate for that deficiency, postulating that intensive study permits insight into the nature of reality underlying the traditional Rokugani cosmos. They are not, as Rokugani shugenja, priests; the religious needs of the Jiyuna are tended by the Order of Rosen and the few traditional shugenja the other Bloodlines train.

Mechanically, the Jiyuna magic is like Rokugani Void magic, in that the effects are produced by rolling (Void + School Rank) k Void, and spells are grouped by Mastery Level. The number of spells a

Magus may cast per day is usually limited to Void x 2, though the expenditure of Void Points or application of Raises may allow for casting past this limit, as per normal shugenja rules. Additionally, there is no limit to the number of Raises that may be applied to Jiyuna magic.

The Jiyuna Magic is not accessible to shugenja, and Chushin Magi may not cast shugenja spells. Also, there is neither Affinity nor Deficiency in Jiyuna Magic; Chushin Magi may cast Jiyuna Magic spells with Mastery Level equal to their School Rank.

At each Rank in the School after the first, Chushin Magi select two new spells from those with Mastery Levels which allow the Magi to cast them. Like Rokugani shugenja, Chushin magi cast initially from scrolls; like them also, they may so memorize a spell that they gain it as an Innate Ability.<sup>65</sup> And like Rokugani shugenja, Chushin Magi can acquire spells in other ways, subject to GM discretion.

Chushin Magi may not take Kiho as other shugenja do. Their focus is not on the connection to the Elements that allows Kiho to function, but on inner focus and academic study.

### **Diet Civil Servant (Courtier)**

The Diet Civil Servant is the heart of the Jiyuna bureaucracy. Executing the many functions the Diet government maintains for the benefit of the people takes a large corps of skilled, diligent workers, and the Diet Civil Servants provides that body of labor.

Benefit: +1 Awareness

Honor: 2.0

Skills: Calligraphy, Commerce, Courtier, Etiquette (Bureaucracy), Lore: History (Jiyuna), Lore: Law (Jiyuna), any one Skill

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<sup>65</sup> As per the revised third edition of the *Legend of the Five Rings* roleplaying game, page 236.

Outfit: Wakizashi, kimono and sandals, fine kimono and sandals, badge of office, traveling pack, 5 jukin

### **Techniques**

#### **Rank 1: See the System**

Though the Jiyuna are the Free People, their government is as much a system as any other; the Diet Civil Servant is, as an agent of that system, able to see its machinations. Add twice your Awareness to the result of all Social Skill rolls.



#### **Rank 2: Know the System**

Because it is known that the Diet Civil Servants are the ones who make the government function, many among the Jiyuna are willing to help them. You may, upon entering a new city or village, spend two Void Points to “establish contact with a resource.” This “resource” is an Ally of total value no greater than your Rank in the Diet Civil Servant School, as per the Allies Advantage. The effects of the Advantage last for a number of days equal to your Rank in the Diet Civil Servant School, unless you act to maintain the Ally (i.e., spend the necessary Experience Points to purchase the Ally normally).

Members of Diet Schools may be taken as Allies by this Technique, but may not be of higher Insight Rank than you.

#### **Rank 3: Bend the System**

Diet Civil Servants are able, because of their privileged position within the



bureaucracy, to stymie opposition through sheer force of status. You may spend any amount of Void to force an opponent to spend an equal amount of Void when attempting to make a Contested Social Skill Roll against you.

#### **Rank 4: Dominate the System**

Though there are other players in the Jiyuna bureaucracy, few if any can compare to the Diet Civil Servants; after all, they *are* the bureaucracy. Add three times your Awareness to the result of all Social Skill rolls, replacing the benefit of See the System.

#### **Rank 5: Master the System**

The Diet Civil Servant can exert an unparalleled influence on the Jiyuna government. On Courtier, Etiquette, and Lore: Law rolls, your 7s, 8s, and 9s explode as well as your 10s. This effect may only be used once per die per roll.

#### **Diet Guardsman (Bushi)**

The Diet Guardsman makes up the rank and file of the Diet hierarchy, serving to defend the Jiyuna nation from outside threats and to help maintain order within the Jiyuna lands. As such, they need to be ready to face any eventuality; adaptability is the hallmark of the Diet Guardsman.

Benefit: +1 Agility

Honor: 3.0

Skills: Battle, Defense, Kenjutsu (Katana), Kyujutsu, Spears, Lore: History (Jiyuna), any one Skill

Outfit: Katana, wakizashi, bow and 20 arrows (any type), yari, light armor, vest, rank insignia, kimono and sandals, traveling pack, 3 jukin

#### **Techniques**

##### **Rank 1: For the Free**

The Diet Guardsman strives to ensure the freedom of the Jiyuna, for he knows its glories. Add half your rank in

Lore: History (round up) to the result of all of your attack and damage rolls.

##### **Rank 2: Breadth of the Great Lake**

The Diet Guardsman knows the culture of the people he defends as truly as he does the means to defend them; he remains aware of why he fights. Add half your rank in Lore: History (round up) to your TN to Be Hit at all times and to the result of your parts of Cumulative Skill rolls.



##### **Rank 3: Swiftmess of the Nishikawa**

The Diet Guardsman moves quickly to meet whatever challenge is presented him. Gain an additional action each round, which may be used on a simple, complex, attack, or movement action. Additionally, add twice your Fire to the result of all Initiative rolls.

##### **Rank 4: Like Ichiyama**

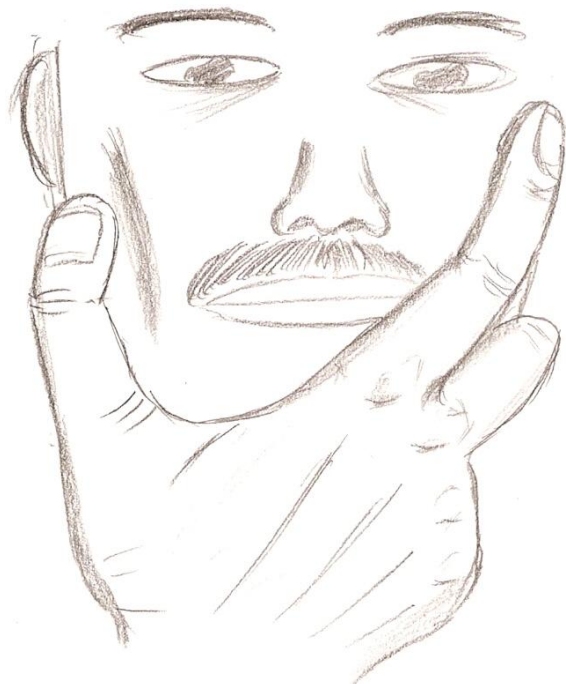
The Diet Guardsman stands with the knowledge that the Jiyuna are behind him, and is unshakeable because of it. Add your rank in Lore: History to the TN of any roll made directly against you (this includes Contested Social Skill and attack rolls, but not Initiative rolls, spellcasting rolls or damage rolls). This is cumulative with the benefit of Breadth of the Great Lake.

### Rank 5: Grace of the Jiyuna

The support of the people fills the Guardsman with strength and prowess; with their favor, he cannot fail. Add your full rank in Lore: History to the result of all of your attack and damage rolls, to the result of your parts of Cumulative Skill rolls, replacing the benefits of For the Free and Breadth of the Great Lake. Also, add your Fire + your rank in Lore: History to your Initiative rolls, replacing the Initiative benefit of Swiftmess of the Nishikawa.

### Diet Magistrate (Bushi)

Enforcers and arbiters of the Diet and Bloodline laws, the Diet Magistrates are vigorous in the pursuit of justice and zealous in the pursuit of those Jiyuna who transgress against the will of the people. They are the investigators of wrongs and the deciders of cases, and for many, they are the very embodiment of what the Jiyuna stand for.



Benefit: +1 Perception

Honor: 3.5

Beginning Skills: Athletics, Etiquette, Hunting or Investigation, Jujutsu,

Kenjutsu, Knives (Jitte), Lore: Law (Jiyuna)

Outfit: Katana, wakizashi, jitte, kimono and sandals, baldric, rank insignia, traveling pack, book of laws, 4 jukin

### Techniques

#### Rank 1: The Law Governs All

The Diet Magistrate is an agent of Jiyuna law. Add half your rank in Lore: Law (round up) to your TN to Be Hit and attack rolls.

#### Rank 2: The Law Is in All Places

The Diet Magistrate suffuses all actions with knowledge of the law. Add your rank in Lore: Law to the result of all Etiquette, Hunting, and Investigation rolls.

#### Rank 3: The Law Is Merciful

The Diet Magistrate knows that the laws of the Jiyuna cannot be exercised on the dead. Gain a number of Free Raises equal to your School Rank on attack rolls aimed at restraining an opponent non-lethally (grappling, disarming, use of sasumata or sodegarami, etc.).

#### Rank 4: The Law Moves Swiftly

The laws the Diet issues are law for all the Jiyuna as soon as they are decided, and the Magistrate mirrors this swiftness of action. Gain an additional attack per round. Also, gain a Free Raise on the use of Investigation and Lore: Law.

#### Rank 5: The Law is Supreme

The Diet Magistrate knows, and by example teaches others, that the Jiyuna are a people of laws, that the Jiyuna *are* their laws. Add your rank in Lore: Law to the result of all attack rolls and to your TN to Be Hit, replacing the benefit of The Law Governs All. Also, add twice your rank in Lore: Law to the result of all Etiquette, Hunting, and Investigation rolls, replacing the benefit of The Law is in All Places.

### **Kozan Scout (Ninja)**

In a long tradition, dating back to the very founding of the Jiyuna, the Kozan are sneaking, deceitful scouts. Their long residence in a heavily forested, often marshy area has honed their skills in swift and silent movement through difficult terrain, so that their trained scouts are the best of all among the Jiyuna.



Benefit: +1 Agility

Honor: 1.5

Skills: Athletics, Hunting (Trailblazing), Kenjutsu, Knives, Kyujutsu, Stealth (Sneaking), any one Skill

Outfit: Katana, wakizashi, two knives (any type), bow and 20 arrows (any type), “working” clothes, kimono and sandals, traveling pack, 3 jukin

#### **Techniques**

##### **Rank 1: Hide Your Tracks**

The first thing the Kozan Scout learns is the necessity of not being caught, which is greatly aided by not being followed. Add your School Rank to the total of all Initiative, Athletics, and Stealth rolls. Also, your movement is calculated as though your Water Ring were increased by your School Rank.

##### **Rank 2: Find Their Tracks**

The Kozan Scout learns that scouting requires seeing things that others wish to remain hidden, and their training in the arts of hiding helps them see the signs of others having hidden things. Add your Stealth to the result of all Perception-based rolls.

##### **Rank 3: Spring Quickly from Hiding**

The Kozan Scout knows that speedy and decisive action is the result of well-conducted scouting. You may make an additional attack per round. You may add your Stealth to the result of all attack rolls. If attacking an opponent unaware of your presence, you also add your Stealth to the result of the damage roll.

##### **Rank 4: Leave No Sign of Passing**

The ability of the Kozan Scout to move without leaving traces is a thing of legend. Add twice your School Rank to the total of all Initiative, Athletics, and Stealth rolls, replacing the benefit of Hide Your Tracks. Also, add your School Rank to the result of all Perception-based rolls, cumulative with the benefit of Find Their Tracks.

##### **Rank 5: Kozan’s Method**

Kozan rose to prominence for a reason, and the Kozan Scout learns that same reason. Gain a number of Free Raises equal to your School Rank on all Stealth rolls, cumulative with other benefits provided by the Kozan Scout School. Also, on all School Skills, your 9s explode once per die per roll. Your 10s still explode normally.

### **Mamoru Defender (Bushi)**

Perhaps the best-attended School among the Jiyuna is that of the Mamoru Defenders, the primary School of the largest of the Bloodlines. Focusing as the name implies on defense, and on honing the body’s resilience, the Mamoru Defenders form a stalwart bulwark against the southern Saduran and the dark forces that come against the Jiyuna from the south and east.

Benefit: +1 Stamina

Honor: 2.5

Skills: Athletics, Battle, Defense (Armored), Kenjutsu, Kyujutsu, Jiujutsu (Ryudo-sei no Karada), Spears

Outfit: Katana, wakizashi, heavy armor, bow and 20 arrows (any type), yari, kimono and sandals, rank insignia, traveling pack, 2 jukin

### Techniques

#### Rank 1: Stand Strong

The Mamoru Defender is trained to shrug aside damage and keep fighting. Reduce your Wound Penalties by your Earth Rank (to a minimum of zero).



#### Rank 2: Stand Together

The Mamoru Defender stands as part of a unit, never alone. Gain +1 to your TN to Be Hit for each other Mamoru Defender within (your School Rank x 5) feet of you and of whose presence you are aware.

#### Rank 3: Strike Hard, Strike True

The Defender knows that defense is easier when the enemy is struck before he can strike. Add your rank in Defense to the result of all attack and damage rolls.

#### Rank 4: Strike Fast, Strike Again

The Defender also knows that defense is easier when the enemy is struck more than once in quick succession. You may make an additional attack per round, and you may add half your rank in Defense (round up) to the result of all your Initiative rolls.

#### Rank 5: Stand Stronger

The endurance of the Defender is legendary, seeming to have no limits. Reduce your Wound Penalties by your Earth Ring x 2 (to a minimum of zero) and add half your rank in Defense (round up) to the number of Wounds you have at each level except Out. This replaces the benefit of Stand Strong.

### Order of Rosen Monk (Monk)

Devoted to the teachings of Rosen, the Order of Rosen effectively comprises a separate political entity, as coherent as any Bloodline and as pervasive as the Diet. Generally, the monks of the Order are welcome, though it is known that they see clearly and will not hide what they know for no reason.

The monks of the Order of Rosen represent the majority of medical care among the Jiyuna and are the dominant theological apparatus; though there are some shugenja among the Jiyuna, they are few and their powers have limits. The monks, though, are many, and serve as much as counselors and advisors as they do healers; they have access to wisdom and knowledge in many fields, and it is for this that they are welcomed.

Like Rokugani monks, the monks of the Order of Rosen are generally celibate, though marriage and children are not unknown among them. They also are obliged not to interfere in political affairs unless explicitly asked; such requests come with some frequency, though, so monks often find themselves involved in things that they might otherwise not wish to be.

Primary Devotion: Tao of Shinsei/Teachings of Rosen

Bonus: +1 Void

Honor: 3.0

Beginning Skills: Athletics, Etiquette (Jiyuna), Jujutsu, Medicine, Meditation, Theology (Rosen) 2

Outfit: Bo or walking stick, gi and belt, traveling pack, 5 kinsen

**Technique: Seek the Path**

The Rosen Monk is on an ascetic path, pursuing enlightenment, and seeks to help others to find enlightenment as well. Gain a Free Raise on any roll made to assist another.

The Order of Rosen counts as a Monk School, analogous to the Order of Thunder or the Temples of the Thousand Fortunes. Accordingly, they gain kiho as described in the revised third edition of the *Legend of the Five Rings* roleplaying game.<sup>66</sup>



**Saduran Survivor (Ninja)**

The Saduran Survivors are not a formal School in the sense that the Rokugani and Jiyuna understand such institutions. Rather, the practices of the Survivors are those which, over the centuries of Jiyuna occupation of the ancestral Saduran lands, have allowed the Saduran to endure and,

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<sup>66</sup> Pages 265-66.

from time to time, strike back against the Jiyuna. The Techniques are passed down from parent to child, teacher to pupil, informally but with all the rigor that any Jiyuna sensei could expect.

Benefit: +1 Agility

Honor: 0.0 (The Saduran do not subscribe to Bushido.)

Skills: Athletics, Hunting (Survival), Knives, Kyujutsu, Lore: History, Stealth, any one Skill

Outfit: Knife, bow, 20 willow-leaf arrows, masakari, simple tunic and trousers, boots, satchel (treat as traveling pack)

**Techniques**

**Rank 1: Stay Alive**

The first lesson the Saduran Survivor learns is that implied by the name: survive. Add your School Rank to the number of Wounds you have at each Wound Rank and to your TN to Be Hit.

**Rank 2: Know the Land Better**

The Saduran know that they have a right to the lands in which the Jiyuna dwell, and their belief fuels their knowledge of those lands. You may spend a Void Point to gain the Way of the Land Advantage for the region you occupy. The Advantage lasts until the next sunrise.

**Rank 3: Take Revenge**

The Survivors hold it as their duty to their people to exact a heavy toll on those who wronged the Saduran. You may make an extra attack each round. If you are in an area for which you have the Way of the Land Advantage, you add twice your School Rank to the result of your Initiative rolls.

**Rank 4: Kill Them Where They Stand**

As the early Saduran were shown no mercy by the Jiyuna, so do the Survivors show no mercy to the Jiyuna. When

attacking an opponent who is unaware of your location, you may add your rank in Stealth to the result of all attack and damage rolls. If you are in an area for which you have the Way of the Land Advantage, you may add your School Rank to the result, as well.

### **Rank 5: Pure Hatred**

The Saduran Survivors can focus their hatred, allowing them to surpass normal limits. You may spend a Void Point to gain a number of Free Raises equal to your School Rank on a single roll. You may only do this a number of times per day equal to your Void Ring, regardless of how many Void Points you may have remaining.

### **Sugano Builder (Bushi)**

The Sugano Builders are the primary craftsmen among the Jiyuna. As the name implies, the focus of the School is on the creation of things, whether those be buildings, weapons, or the useful goods of daily life. Whatever the case may be, the Sugano Builder makes it better than any other Jiyuna can do.



Benefit: +1 Perception

Honor: 2.5

Skills: Athletics, Battle, Commerce (Mathematics), Lore: History (Jiyuna), any one Bugei Skill, and one of the following at 2 (the

“selected Skill”): any one Artisan Skill, any one Craft Skill, Engineering, Locksmith, Traps

Outfit: Katana, wakizashi, tools related to selected Skill, kimono and sandals, working clothes, traveling pack, 3 jukin

### **Techniques**

#### **Rank 1: Craft Affinity**

The Jiyuna look to the Sugano Builder for the creation and maintenance of their works, for the Craftsmen excel in these. Gain a +1k1 bonus to all uses of your selected Skill.

#### **Rank 2: Pay Attention to What You Do**

Sugano Builders know that attention to detail marks the difference between professionals and inspired amateurs. Add your Perception to the result of all Craft Skill rolls.

#### **Rank 3: Craft Expertise**

The Sugano Builder knows ways to work that others cannot hope to match. Gain a +3k2 bonus to all uses of your selected Skill, replacing the benefit of Craft Affinity.

#### **Rank 4: Show the Strength of a Craftsman’s Arms**

Although the Sugano are craftsmen, they are still samurai, and samurai must fight; too, it helps when making a thing to know how to use it. Gain an additional attack each round, and add your rank in your selected Skill to the result of all attack rolls.

#### **Rank 5: Craft Mastery**

The most masterful of the Sugano Builder can do works of amazing quality, seemingly without effort. Gain a +4k4 bonus to all uses of your selected Skill, replacing the benefit of Craft Expertise.

## Other Available Basic Schools

Though the Jiyuna went to great lengths to develop their own Techniques, that does not mean that they threw away all of what their forebears knew in Rokugan. While the Techniques of the Clan schools are not known among the Jiyuna, many of those schools known in Rokugan as “ronin” schools are present among the Jiyuna.

The Rokugani Basic Schools available to the Jiyuna are

- Ronin Duelist
- Ronin Warrior
- Ronin Yojimbo
- Ronin Traditional Priest<sup>67</sup>

Some minor adjustments must be made, in game terms, to the Schools. They do not receive Rokugani currency as part of their starting packages, instead gaining 5 kinsen if unaligned and 5 ju-kinsen if part of a Bloodline. Also, there is no social stigma attached to the “ronin” Schools in and of themselves. Because of this, though, characters must purchase the Multiple Schools Advantage to enter these Schools after character creation; they are regular courses of study among the Jiyuna, rather than “intuitive” processes.

All Jiyuna (other than members of the Order of Rosen) may train among the Ronin Warrior, Duelist, and Yojimbo Schools, regardless of Bloodline or lack of it. The Traditional Priest School, though, is barred to Chushin; their Magus School supplants it for them. Members of other Bloodlines, as well as those affiliated with the Diet, may take the Traditional Priest School.

## New Paths

As the courses of study of the various Basic School developed, so did alternative paths. Some of them came about

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<sup>67</sup> These may be found in the *Legend of the Five Rings* roleplaying game revised third edition, pages 157-59.

because of a need for remediation. Others came about because various teachers saw gaps in training that not all recognized. In either case, some of those alternatives found official sanction, and are taught as New Paths.

Jiyuna New Paths function in the same way as do Rokugani New Paths.<sup>68</sup>

## Benri Arbiter (Courtier)

Benri’s teachings ran largely to the ability to speak well, to convince others without the need to resort to violence. Over time, this prompted a number of people to seek the aid of the Benri in deciding issues, since it was thought that those who can make arguments can evaluate them.

From that thought, in a desire to serve those people, comes the training of the Benri Arbiter. Those selected for training tend to have a keen eye for justice and balance.

Technique Rank: 4

Path of Entry: Benri Diplomat 3

Path of Egress: Benri Diplomat 4

### Technique: **Balanced Judgment**

The Benri Arbiter is an often-sought source of counsel and advice, and is called upon to make judgments for others. Gain a Free Raise on uses of Courtier (Manipulation), Etiquette (Bureaucracy), and Lore: Law.

## Chushin Researcher (Shugenja)

All students of the Chushin Magus School are scholars, but some are more devoted to their studies than others. Those who are most devoted often end up taking instruction in how to conduct the research upon which advancement of the Chushin depends.

Such researchers occupy positions of respect among the Chushin, and often find themselves later among the ranks of Menkyo

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<sup>68</sup> See *The Four Winds*, page 14.

and Menkyo Kaiden who wield the most influence among the Bloodline.

Technique Rank: 4

Path of Entry: Chushin Magus 3

Path of Egress: Chushin Magus 4

**Technique: Push the Bounds of Knowing**

The Chushin Researcher is focused on increasing the boundaries of knowledge, and incorporates that greater knowledge into the Jiyuna Magic. Select one Lore Skill. Add your rank in that Lore Skill to the result of all your spellcasting rolls. You must increase this Lore Skill at least once at each Insight Rank.

**Diet Elite Guardsman (Bushi)**

The Diet Guardsman is a highly-trained and well-disciplined fighting man. The Diet Elite Guardsman, though, is trained to be even more flexible in his approach to combat, and can therefore command a variety of combat options not available to the average soldier.

Those selected for the Elite Guardsmen are not necessarily those best suited to command. Rather, they are those best suited to the performance of fundamental task of a Guardsman's duty: defeating the enemies of the Jiyuna.

Technique Rank: 4

Path of Entry: Diet Guardsman 3

Path of Egress: Diet Guardsman 4

Notes: Entry into this Path requires that the Guardsman have one Weapon Skill at rank 5 or higher. Most who enter this Path have lower ranks in Battle.

**Technique: Diverse as Freedom can Be**

The hallmark of the Diet Guardsman is adaptability, and this is true even more for the Elite Guardsman. Gain a number of Free Raises equal to half your rank in your highest Weapon Skill (round up) when attempting to perform one of the following types of attack: disarm, called shot, extra

attack, feint, guard, increased damage, knockdown, grapple.<sup>69</sup>

**Diet Postman (Courtier)**

The Diet Postmen are hard-riding, tough couriers who carry the messages of the Diet to the Jiyuna people and the words of the Jiyuna people back to the Diet. As sources of news and tellers of law, they are a vital part of the social fabric of the Free People, without whom Jiyuna society might well unravel.

The Postmen have free rein to travel throughout all of the Jiyuna lands, and they excel at reaching the difficult-to-reach stretches of the countryside. They are the most commonly seen representatives of the Diet, and are so the most visible embodiment of its power.

Technique Rank: 2

Path of Entry: Diet Civil Servant 1

Path of Egress: Diet Civil Servant 2

**Technique: Pervasive as the Wind across the Lands**

The Diet Postman takes the words of the Diet into all places where the Jiyuna dwell, and takes the words of the Jiyuna back from all places to the Diet. Add your Insight Rank to your Water or your steed's Strength for purposes of determining your movement, though you may not make any attacks while moving at the increased speed. Also, you may purchase the Way of the Land Advantage for one less Experience Point, to a minimum of 1.

**Diet Military Specialist (Bushi)**

There are a great many functions that the army of the Diet must perform to ensure that it can carry out its duty of protecting the Jiyuna people. Many of these are overseen by specially-trained Diet Guardsmen, who

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<sup>69</sup> Specific rules for these appear in the revised third edition of the *Legend of the Five Rings* roleplaying game, pages 171-72.



emphasize particular areas of proficiency so that their comrades can remain as flexible as they need to be.

Often, Diet Military Specialists will end up in positions of command in units which perform their specialty.

Technique Rank: 2

Path of Entry: Diet Guardsman 1

Path of Egress: Diet Guardsman 2

Notes: There are many different types of units among the Diet army: Boatmen, Cavalry, Disciplinary, Infantry, Intelligence, Investigative, Maintenance, Medical, Rapid-response Troops, Scouts, Supply, and Surgical. The default assignment is to Infantry; Diet Specialists are assigned to any one of the others, as determined by the GM.

**Technique: Focused as Wind through the Passes**

The Diet Military Specialist has a narrower view, but sees deeper because of it. Consult the table below; gain a Free Raise to all uses of the Skill associated with your assigned unit-type.

Unit Type	Skill
<b>Boatman</b>	Navigation <sup>70</sup>
<b>Cavalry</b>	Horsemanship
<b>Disciplinary</b>	Lore: Law
<b>Intelligence</b>	Underworld
<b>Investigative</b>	Investigation
<b>Maintenance</b>	Engineering
<b>Medical</b>	Medicine
<b>Rapid-Response</b>	Athletics
<b>Scout</b>	Hunting
<b>Supply</b>	Commerce
<b>Surgical</b>	Anatomy

**Kozan Counter-Intelligence (Ninja)**

Among the functions of the Kozan Scouts is to interdict the activities of other scouts, to out-spy other spies. The Kozan Counter-Intelligence operatives specialize in disrupting the activities of other clandestine

<sup>70</sup> See *The Four Winds*, page 187.

operators, and since each Bloodline has its own infiltrators, the Counter-Intelligence operatives have much to do.

Unfortunately, membership in the corps of Counter-Intelligence operatives means that the scout will not join the ranks of the Kozan leadership. The skills of the Counter-Intelligence operative are too valuable in the field to lose on administration.

Technique Rank: 5

Path of Entry: Kozan Scout 4

Path of Egress: Kozan Scout 5

Notes: The Kozan Counter-Intelligence School counts as a rank of the Kozan Scout School for purposes of that School's Techniques.

**Technique: Find the Failings**

The Counter-Intelligence operative has scouts and spies as primary targets; knowing their methods makes inhibiting them easier. You gain the benefits of the Know the School Skill against all "scout" or "ninja" Schools (any School with the words "scout" or "ninja" in the name or descriptor) as though you have that Skill at a rank equal to your rank in the Kozan Scout School; this provides no Mastery Abilities. Additionally, you gain a bonus equal to your rank in the Kozan Scout School on attempts to resist or overcome uses of Acting, Deceit, and Stealth against you.

**Mamoru Line Officer (Bushi)**

The Mamoru army requires a number of officers to operate efficiently. Sometimes, those officers are appointed because of their particular expertise in an area of need. More often, though, those officers are selected as a result of the training they receive to *become* line officers.

Those selected to receive training as Mamoru Line Officers uniformly display leadership potential. They distinguish themselves early on by showing themselves as capable coordinators, and the Staff

Officer training accentuates this capability considerably.

Technique Rank: 5

Path of Entry: Mamoru Defender or any “ronin” bushi School 4

Path of Egress: School of Entry, next rank

Notes: Entry into the Line Officer corps requires that the student possess the Leadership or Tactician Advantage or Battle 5; Line Officers must also be part of the Mamoru Bloodline.

### **Technique: Command and Control**

The Mamoru Line Officer oversees the individual dispositions of troops and materials so that the Mamoru army can function more effectively. Gain any one Emphasis in the Battle Skill and gain a Free Raise on all uses of the Battle Skill. Additionally, when rolling on the Mass Battle Table, you may adjust your level of engagement by one step after rolling.

### **Sempai (Varies)**

In much the same way that the ronin Techniques function among the Rokugani, the Sempai Technique of Learn by Teaching is an intuitive outgrowth of the duties of serving as a sempai, a senior student or teaching assistant to a sensei. Sensei need uke who can be trusted to receive waza correctly and who can monitor those students the sensei cannot at any given moment; the Sempai fill that role, and usually go on in turn to become sensei themselves.

In the more martial Schools, the Sempai usually take on an adversarial role, serving as the unit leaders and disciplinarians among the trainees. In more politically-focused Schools, Sempai are often used as the targets for the trainees’ nascent Techniques. Among the academically-focused Schools, the Sempai often serve as research assistants, doing much of the legwork for their own instructors.

Technique Rank: 4

Path of Entry: Any School 3

Path of Egress: Same School 4

Notes: This Path has whatever type (bushi, courtier, monk, ninja, shugenja) that the School of Entry and Egress does.

### **Technique: Learn by Teaching**

The Diet Sempai is a teaching assistant, pursuing a career in teaching. Gain any one Emphasis in the Instruction Skill, gain one Free Raise on all uses of Instruction, and one Free Raise on all uses of any one Skill (you must select this Skill when you gain this Technique, and it does not ever change) appropriate to your Instruction Emphasis.

### **Sugano Foreman (Courtier)**

The Sugano as a whole value their craftsmen highly, but people, left to their own devices, will only work so hard. The Sugano Foreman excels at getting the most out of those workers under his direction, helping them to be more efficient for the Jiyuna people.

Sugano Foremen are distinguished by their ability to work with others more than anything else. Like most Sugano, they are skilled craftsmen, but it is their abilities to connect with and motivate others that mark them out.

Technique Rank: 3

Path of Entry: Sugano Builder 2

Path of Egress: Sugano Builder 3

### **Technique: Work Better**

The Sugano Foreman watches over the many junior workers in the Bloodline, helping them to better meet the needs of the Jiyuna people. You may award a total number of Free Raises per day equal to your Insight Rank on any Craft Skill used by another. Any number of people may receive Free Raises from you, up to your Insight Rank. You may not benefit from your own

use of Work Better, though you may benefit from others' use of the Technique upon you.

### Temple Steward (Monk)

The Order of Rosen maintains a number of shrines and temples throughout the Jiyuna lands. These are open to all who seek them, providing places of rest, refuge, and healing for the samurai and lower castes of the Jiyuna. As such, they all need some form of oversight.

The Temple Stewards are those who provide that oversight. Maintaining the various religious structures of the Jiyuna people, the Stewards are among the most welcome sights to see.

Technique Rank: 4

Path of Entry: Order of Rosen Monk or Traditional Priest 3

Path of Egress: School of Entry, next rank

#### **Technique: Keep a Peaceful Place**

The Temple Steward maintains a holy site, ensuring its purity and keeping its sanctity intact. As such, the Temple Steward comes to emanate a sense of serenity and contentment. You may spend a Void Point to generate an aura of peace within a radius of your Void x 10 feet until the next sunrise. Within that aura, any rolls made to regain Void Points, to heal Wounds, or to end fatigue receive a bonus equal to your Void. Additionally, any rolls to initiate hostilities suffer a TN penalty equal to your Void.

You may not benefit from the bonuses incurred by your own use of this Technique.

### Other Available New Paths

The proliferation of New Paths follows the departure of the Jiyuna in the history of Rokugan. However, some variant curricula were in use in Rokugan before the Jiyuna left it, and of those, few were brought west. They are

Forgotten Son Shugenja<sup>71</sup>  
Gaze of Sun Tao Duelist<sup>72</sup>  
People's Champion<sup>73</sup>

Some minor adjustments must be made, in game terms, to the entry-level Paths. They do not receive Rokugani currency as part of their starting packages, instead gaining 5 jukin. Also, there is no social stigma attached to the "ronin" Schools in and of themselves. As such, transfer into them is as per the usual Multiple Schools Advantage rules.

All Jiyuna may train among the Gaze of Sun Tao Duelists or Champions of the People, regardless of Bloodline. The Forgotten Son Shugenja School, though, is barred to Chushin; their Magus School supplants it for them.

### Advanced Schools

At various times, particularly gifted students among the Jiyuna have made their own contributions to curricula. Sometimes, those contributions have become New Paths. Rarely, they have been of such scope and power that they comprise Advanced Schools, epitomizing the nature of their root Basic Schools and extending their teachings to amazing levels.

Jiyuna Advanced Schools function as do Rokugani Advanced Schools.<sup>74</sup>

### Benri Ambassador (Courtier)

The Benri were the first of the Jiyuna to have contact with a people other than the Saduran, and they have since established diplomatic relations with a variety of other peoples. In those relations, the Benri have conducted themselves admirably and well, relying largely upon their corps of Ambassadors to do so.

The Benri Ambassador is a consummate emissary, firm yet inoffensive,

<sup>71</sup> See *Prayers and Treasures*, page 52.

<sup>72</sup> See *Faalty and Freedom*, page 149.

<sup>73</sup> See *The Vacant Throne*, pages 85-86.

<sup>74</sup> See *The Four Winds*, page 6.

readily able to adapt to changing situations and different cultural practices. Because of their work, the Jiyuna have been able to have peaceful, amicable relationships with other nations. Some among the Ambassadors even look forward to a possibility of reconciliation with Rokugan, one facilitated by their skills.

Required Rings/Traits: Air 7

Required Skills: Courtier 6, Etiquette 6

Required Advantages: Well-Connected

Other Requirements: Honor 3.0+; Benri Diplomat 5, Benri Arbiter, or Diet Civil Servant 5 and membership in the Benri Bloodline

### **Techniques**

#### **Rank 1: Proven Courtesy**

The Benri Ambassadors have all proven themselves adept at maintaining an appropriately diplomatic demeanor, having learned that the actions of others are not what cause shame. You may avoid Honor loss resulting from the actions of others by making an Awareness + Etiquette roll with a TN equal to the result of the roll that causes you the Honor loss; success means that the Honor loss is negated. Honor losses resulting from your own actions or actions taken at your direction occur normally.

Additionally, select one non-Jiyuna culture with which you have had contact or which you have studied (i.e., have a Lore skill in). You may take the Language and Way of the Land Advantages, as well as any Emphases of Social Skills, regarding that culture for half the regular Experience Point cost. Once selected, this culture may not be changed.

#### **Rank 2: Peaceful Relations**

Maintaining peaceful relations is the chief task of the Benri Ambassador, with the establishment of new peaceful relations a close second. Neither can be done in a hostile environment. As long as you take no

hostile action (readying an attack, calling out insults, etc.), you may spend a Void Point to inhibit the ability of others to take hostile actions. Those whose Awareness is lower than yours must spend two Void Points to take hostile action, while those whose Awareness is equal to or greater than yours must spend one. Void Points spent in this manner do not enhance the rolls in any way.

#### **Rank 3: Crowning Achievement of Words**

The supreme Technique taught at the dojo in Benri Toshi, the Crowning Achievement of Words is the enhancement of success and the negation of failure. You may declare Raises on Social Skill rolls after the roll has been made.

Additionally, if you attempt to make Raises on a Social Skill roll, fail to meet the Raised TN, but meet or exceed the original TN, your roll is considered to be a normal success; you may not retroactively declare Raises on a roll affected in this manner.

### **Chushin Master Magus (Shugenja)**

The Chushin make no secret of their studies; it is a given that they are seeking after the fundamental truth of creation. They also make no secret that there are some of them who are much closer to finding it than others, and are able to capitalize on that knowledge in spectacular fashion. History speaks and people whisper of Chushin scholars able to command powers the contemplation of which stuns the mind and the experience of which can very nearly destroy it; the stories speak of the Chushin Master Magi.

The Master Magus School is the culmination of the researches undertaken by Chushin Jafuri's student, Chushin Shudoshu. While Jafuri focused on the creation of new iterations of magical practice, Shudoshu worked largely in the same vein as Chushin herself had, exploring new magical theories entirely. While

Shudoshu's work was not a break from past practice, as Chushin's had been, but represented a synthesis of the two practices known to her, and one more powerful than either was alone. After Jafuri stepped down as the leader of the Chushin, Shudoshu took his place.

The Master Magi do not often turn their attentions away from their studies. When they do, however, the results are dramatic. Such occurrences as the Battle of Confirmation, when a small contingent of Chushin Magi and Master Magi, led by Chushin Iryuto, directed magical energies in anger against a marauding force of undead, has largely defied description. The few reliable reports assert that the Magi arrived, moved to the forefront of the battle, and then half the assailing force was simply gone.

Required Rings/Traits: Void 6, Intelligence 6

Required Skills: Spellcraft (Chushin) 6

Required Advantages: none

Other Requirements: Chushin Magus 5 *or* Traditional Priest 6 and invitation by the Chushin to study among them

### Techniques

#### Rank 1: See the Root of Magic

The Master Magus has seen that all magic fundamentally taps the same power. Traditional Priests entering the Master Magus School gain the ability to invoke Jiyuna Magic Effects as though they were shugenja spells of the same Mastery Level. Chushin Magi entering the Master Magus School gain the ability to cast shugenja spells, without Affinity or Deficiency, as though they were Rokugani shugenja with School Rank equal to their own Insight Rank, excluding Void Magic (including limits by Ring per day). Also, the TN penalty for casting shugenja spells outside Rokugan is lowered by 5 for you, to a minimum of zero.

This Technique counts as an additional Rank in the School of Entry.

#### Rank 2: Approach the Root of Magic

The power and knowledge of the Master Magus increase in tandem. When you cast spells, your TN is reduced by your rank in Spellcraft (Chushin). Also, double the number of spells you may cast per day.

This Technique counts as an additional Rank in the School of Entry.

#### Rank 3: Touch the Root of Magic

The Master Magus can reach out and brush against the underlying root of all magic. You gain the Innate Ability Advantage on a number of spells, of any mixture of Jiyuna and Rokugani shugenja, equal to your Insight Rank. You may purchase the Innate Ability Advantage at half cost at all points in the future. The TN penalty for casting shugenja spells outside Rokugan is lowered by an additional 5 for you, to a minimum of zero. Reduce your Wound Penalties by your Insight Rank when casting spells. You cast spells in one fewer round; you may cast two spells which may normally be cast in one round in a single round.

This Technique counts as an additional Rank in the School of Entry.

### Diet High Functionary (Courtier)

The Jiyuna are served well by the bureaucratic Diet hierarchy. At the top of that hierarchy is the Diet itself, but most of the day-to-day functions of government are carried out by the Five Officers—the Gaiko, the Rikugunshokan, the Justiciar, the Shitsuji, and the Treasurer—and their aides.

The Rikugunshokan aside, most of the Five Officers and their chief assistants have been trained as High Functionaries. More than the Diet Civil Servants, the High Functionaries embody the essence of the Jiyuna government. Their actions determine the course the Jiyuna take, and their anger

makes a bureaucratic hell for any who dare to oppose them.

Required Rings/Traits: Intelligence 5, Awareness 5

Required Skills: Courtier 7, Etiquette 7, Lore: History (Jiyuna) 7, Lore: Law 7

Required Advantages: none

Other Requirements: Diet Civil Servant 5 or Magistrate 5

### Techniques

#### Rank 1: Command the Free

The Diet High Functionary is at the pinnacle of the Jiyuna government, only a few steps below the Diet itself. As such, the High Functionary is considered to be part of nearly every chain of authority among the Jiyuna, and the Free People respond accordingly. You are treated as though your Status is increased by a number of ranks equal to your Rank in the Diet High Functionary School, to a maximum of 9.0 (unless you attain one of the Five Offices or are appointed to be daimyo of an entire Bloodline or to the Diet itself); this does not change your actual Status, simply the perception of it. Also, gain any one of the following Advantages at no Experience Point cost: Authority, Benten's Blessing, Darling of the Court, Ear of the Emperor, Glib Tongue, Merchant Patron, Patron of the Arts, Sacrosanct, Servant of the Law, Viper's Tongue, Well Connected. You must meet all requirements for the Advantage you select.

#### Rank 2: Knowledge and Power

Being at the highest levels of government requires certain insight of the Diet High Functionary. Select one of the Offices from the table below; gain a number of Free Raises equal to your Rank in the Diet High Functionary School on uses of the associated Skill, cumulative with any other Free Raises that you might receive.

Office	Skill
State	Etiquette
Justice	Lore: Law
Holdings	Engineering
Revenue	Commerce

#### Rank 3: Power of Command

Those who have mastered the Techniques of the Diet High Functionary have mastered Jiyuna society fully. Your Mastery Level bonuses (except for additional Insight) from your Courtier, Etiquette, Lore: History, and Lore: Law Skills are doubled. Also, gain an additional Advantage, at no cost, from the list of those available for selection with Command the Free. You still must meet all requirements for the selected Advantage.

#### Grand Sensei (Varies)

The Jiyuna prize education, and so those who teach are accorded significant status among them. The Grand Sensei are the master-teachers of the Diet and the Bloodlines, walking repositories of skills and information. Most major dojo have at least one such in attendance, and others make their living traveling throughout the Jiyuna lands, offering tutoring. Still others earn fame and fortune by developing their own methods and teaching them.

Grand Sensei have entered the Jiyuna histories more than once. Mamoru Totsu, who created Ryudo-sei no Karada Jujutsu, was one such; he developed his fighting style as a result of his training as a Grand Sensei.

Required Rings/Traits: At least three Rings at 5

Required Skills: Instruction (Emphasis for the School being taught) 7, one other Skill at Rank 7

Required Advantages: none

Other Requirements: Must have either Rank 5 in any Basic School, have completed a New Path (entered into

the Path of Egress from it), or Rank 3 in an Advanced School

Note: This Advanced School has whatever type (bushi, courtier, monk, ninja, shugenja) that the School with which the Other Requirement is met has. Also, if the character has the Sempai New Path, the Instruction and other Skill requirements may be reduced by one each.

### **Techniques**

#### **Rank 1: A New Lesson**

The Grand Sensei knows that teaching is simply another path of study. Select one Basic School in which you have at least Rank 5, New Path you have completed, or Advanced School in which you have Rank 3 and for which you have the appropriate Emphasis in Instruction. You may use your Instruction skill in place of Know the School, complete with Mastery Abilities, as regards that School.

Also, select one Skill in which you have at least Rank 7. You gain one Emphasis in that Skill. The Emphasis so gained does not count against the normal limits for Emphases.

You also gain a number of Free Raises equal to your Grand Sensei Rank on Instruction as regards the selected School and Skill. Neither the School nor Skill selected for this Technique may be changed.

#### **Rank 2: Learning the Lesson**

The Grand Sensei knows that it is the teacher's duty to protect the students. Add twice your rank in Instruction to the result of any roll meant to protect, defend, or otherwise assist your students.

#### **Rank 3: The Lesson Never Ends**

The Grand Sensei realizes that study is unending; there is always more to learn. You may spend a Void Point to replicate the effects of a Technique with which you are familiar (you must have Know the School,

Instruction, or a Lore skill with appropriate Emphasis) for a number of rounds equal to your Rank in this School. The Technique must be from a School with the same type (bushi, courtier, monk, ninja, shugenja) as the Grand Sensei.

Also, the Grand Sensei is more likely than most to be able to create a new Technique, School, or Kata. Reduce all creation costs for such by half (round down). This Technique also fulfills the Great Destiny Advantage requirement for the creation of new Techniques, Schools, and Kata.

### **Kozan Special Reconnaissance (Ninja)**

The Kozan Special Reconnaissance agents are the pinnacle of stealthiness and deception among the Jiyuna. They are the lone stalkers whose skills allow them to penetrate emplacements unseen and vanish with no trace but the bodies of the slain and unsprung traps they placed.

There are only a few Special Reconnaissance agents among the Jiyuna at any given time, and even fewer outside of their own number are aware of their existence. Fortunately, such is their prowess that only a few are necessary, and such is the peril of their prowess that only a few ought to know of them and the potential for disaster they represent.

Required Rings/Traits: Agility 7

Required Skills: Stealth 6

Required Advantages: Crafty

Other Requirements: Kozan Scout 5 *or* membership in the Kozan Bloodline and Insight Rank 6

Note: The Crafty requirement may be waived by increasing the Agility and Stealth requirements to 8 each.

### **Techniques**

#### **Rank 1: Cloak of Deception**

The Special Reconnaissance agent understands that covertness is an infinitely malleable tool. You may spend a Void

Point to use your Stealth in place of any Merchant or Low Skill for a number of hours equal to your rank in the Special Reconnaissance School.

### **Rank 2: Unhurried Haste**

The Kozan Special Reconnaissance agent moves quickly, but that motion is controlled and fluid. Gain an additional action each round which may be used on a simple, complex, attack, or movement action.

### **Rank 3: Kozan's Actual Method**

The Kozan Special Reconnaissance agent knows that the methods taught to mere scouts are but shadows of what Kozan truly knew. On a number of Skills equal to your rank in the Special Reconnaissance School, your 6s, 7s, 8s, and 9s explode once per die per roll. Your 10s still explode normally. Additionally, you may spend any amount of Void Points on uses of those Skills. You must select these Skills when you gain this Technique, and once selected, they may not be changed.

### **Mamoru Master Defender (Bushi)**

The Mamoru Master Defenders are the immovable objects against which irresistible forces are judged, the pinnacle of achievement for the members of the Mamoru Bloodline, realizing the potential of their founder's legacy. The training the Master Defenders undergo, though, is in many respects simply an intensification of the training the Mamoru Defenders undergo. Emphasis is placed on repelling attacks and developing physical prowess. More attention is paid to how to incorporate weapons actively in defensive tactics, though, leading to the often-told stories of Master Defenders fighting rear-guard actions against seemingly impossible odds, allowing others to escape or buying enough time for reinforcements to arrive.

The maxim is simple. One cannot lose if one is never successfully attacked.

Required Rings/Traits: Earth 6, Agility 7

Required Skills: Defense 7, any Weapon Skill 7

Required Advantages: Strength of the Earth

Other Requirements: Must have at least five ranks in bushi Schools or Paths, must be invited to train by the Mamoru

Notes: Members of the Mamoru Bloodline who are trained as Defenders may lower the Earth and Battle requirements by one each.

### **Techniques**

#### **Rank 1: Implacable Defense**

The protective methods of the Master Defender are without peer among the Jiyuna. When using the Defense Skill, your 8s and 9s explode, once per die per roll. 10s still explode normally.

#### **Rank 2: Encompassing Defense**

The Master Defenders know better than any that keeping an opponent from attacking is better than weathering any attack that opponent might use. Add your rank in Defense to the result of all attack and damage rolls, cumulative with any other Techniques you have that enhance such rolls. You may also make an additional attack each round.

#### **Rank 3: Impenetrable Defense**

Such is the profundity of the Master Defender's protective abilities that it seems opponents end up attacking themselves instead of the Master Defender. When successfully attacked, but before damage is applied, you may spend a Void Point to roll Defense + Void against the attack roll that struck you; if you succeed, you do not suffer damage but instead apply the opponent's attack roll against that same opponent. You may not make Raises on this attack. You may, however, do this each time you are



successfully attacked and have Void remaining, including while in the Full Defense posture.

### **Master of the Order (Monk)**

The Order of Rosen does not claim any special authority, wisdom, or power, but it is legended among the Jiyuna that there are members of that Order so holy that they surely must be enlightened. Those legends do have some basis in fact; it is a somewhat open secret among the Order that some members of it gain some kernel of a special understanding. Certainly, the Grand Masters of the Order always seem to live for a long time, and across the centuries there have been old monks who swore that they saw elder monks who had retired to prepare for death when they themselves were barely out of diapers, walking about as though in the prime of youth.

Those tales center around the true Masters of the Order, not the heads of Temples and their districts, but those who most fully and truly understand just what it was that Rosen was getting at in the beginning of the Jiyuna; there have been Rosen Masters as long as there has been an Order of Rosen. They tend to wander about the Jiyuna lands, giving aid freely to those who need it—whether they realize their need or not, and whether that aid is evident or not. The Masters indeed strive to be covert in their aid, working with subtlety as much as possible; they realize that if they were to be fully open with their abilities, they would dishearten many and cause many more to seek a path for which they are not ready. Thus the Masters maintain a delicate balance between activity and seclusion, subscribing to the notion that they act best when others cannot be sure when they have acted.

Nothing inherently prevents the Rosen Masters from learning what others have to teach; many, knowing that they have as much time as they want, end up taking up other Techniques, often those of the Grand

Sensei. Several of the “old teachers” that are rumored to dwell among the Jiyuna are, in fact, Rosen Masters who have done so. They are rare, but they are exceedingly good at what they do.

Required Rings/Traits: none

Required Skills: none

Required Advantages: none

Other Requirements: Order of Rosen Monk 7+, must be invited by the Masters of the Order of Rosen

### **Techniques**

#### **Rank 1: The Path Is Revealed**

The Master realizes that no two souls walk the same path to enlightenment, but is at last able to see one road to it. This knowledge allows the Master to ignore a great many distractions; any hostile effects you encounter have their effectiveness reduced by half (round down) as they affect you—this includes damage. The knowledge also allows the Master to help others find the peace necessary to seek their own paths; you may spend a Void Point to cause a number of other people within eyeshot equal to your Insight Rank to gain one Void Point, up to their normal maximum. No one person may receive this benefit more than once per day, though you may spend additional Void to give other people the benefit. You do not count as being within your own eyeshot for purposes of this Technique.

#### **Rank 2: The Path Is Entered**

As the Master walks the path, divergent roads are easily seen. No Skill roll is considered unskilled for you, and you add your Void Ring to the result of all Skill rolls.

#### **Rank 3: The Path Is Never Completed**

The true Master realizes that the path to enlightenment is unending. You require neither food nor sleep, and you will not die of natural causes, though you can be slain,

and you can voluntarily choose to die. You may learn additional kiho by spending a number of Experience Points equal to the Mastery Level of the kiho, instead of the usual cost, and no longer need to spend Void to activate kiho; all other normal restrictions on kiho apply to you (numbers allowed to be active, Void to increase their effect, duration, penalties imposed), and are not inhibited by The Path is Revealed.

### **Rikugunshokan's Elite Guardsman (Bushi)**

The Rikugunshokan's Elite Guard was created in JC 102, with the death of the second Rikugunshokan, Sugano Hiike. The thought at the time was that the supreme military commander of the Jiyuna needed to be kept protected so that the duties of the office would be carried out without interruption. What happened was that the Rikugunshokan was provided with an incredibly disciplined and talented fighting force that answered only to the Rikugunshokan.

Though almost any Jiyuna would feel honored at being under the command of a Rikugunshokan's Elite, they operate only within their own limited command structure; small units are occasionally sent as tactical strike teams or reinforcements for key positions, but they tend to stay in the immediate vicinity of the Rikugunshokan. From time to time, they have been dispatched as emissaries of military justice against rogue unit commanders; the appearance of the unit's insignia—a simple demarcation of their ranks in gold—has been enough on more than one occasion to stop all thought of continued disobedience.

Required Rings/Traits: Fire 6

Required Skills: Any one weapon skill 7; any second Weapon Skill, Battle, *or* Iaijutsu 5; Defense 5

Required Advantages: none

Other Requirements: Any bushi school 5, military service to the Diet, appointment by the Rikugunshokan or a high Diet official

Notes: Students of the Diet Elite Guardsman Path may enter this Advanced School as their Path of Egress if they meet all of the requirements other than "Any bushi school 5."

### **Techniques**

#### **Rank 1: Master Warrior**

The Rikugunshokan's Elite Guardsmen are noted, among other things, for the speed of their responses. You may make an additional attack each round. Additionally, you add 5 x your rank in the Rikugunshokan's Elite Guardsman School to your Initiative.

#### **Rank 2: High Master Warrior**

The Rikugunshokan's Elite Guardsman is assigned directly to the highest-ranked officer in the Jiyuna military, and so conducts the missions of highest importance. You gain a number of Free Raises equal to your rank in the Rikugunshokan's Elite Guard School on all Bugei Skill rolls.

#### **Rank 3: Grand Master Warrior**

The Rikugunshokan's Elite Guardsmen seem to have no limits on the feats they can perform. Gain an additional action each round which may be used on a simple, complex, attack, or movement action.

### **Sugano Master Craftsman (Bushi)**

While the Sugano Builders are justly famed for the quality and extent of their work, they are not the true geniuses of that Bloodline. That title belongs to the simply-named Sugano Master Craftsmen, whose superior proficiency in creation and construction allows them to make objects of fantastic quality and design that last for centuries with minimal maintenance.

Those structures built by Master Craftsmen, those items crafted by them, are among the most powerful and important parts of Jiyuna culture and society. The inner areas of Kyuden Jiyuna, the Rank Insignia of the Rikugunshokan, the Obi of the Grand Master, and other such works are the results of Master Craftsmen's labor, and their later works are in much the same vein.

Required Rings/Traits: Fire 6

Required Skills: One of the following at 7: any one Artisan Skill, any one Craft Skill, Engineering, Locksmith, Traps (the "selected Skill")

Required Advantages: none

Other Requirements: Must produce an item of Excellent quality while under observation by at least three Master Craftsmen

### Techniques

#### Rank 1: Effortless Making

Doing works of craft is like breathing to the Sugano Master Craftsman; it happens continuously and without thought. When using the selected Skill, your 7s, 8s, and 9s explode, once per die per roll. You may spend two Void Points to allow your 9s to explode without limit on a single roll involving the selected Skill. Also, gain a free Emphasis in the selected Skill; the Emphasis so gained does not count against the normal limits on Emphases.

#### Rank 2: Undo What is Made

Knowing so intimately how things are made provides the Sugano Master Craftsman with insight into how to destroy them. When attempting to destroy something created through the use of your selected Skill, you may spend three Void Points to gain a number of Free Raises equal to your rank in the selected Skill on the roll used to destroy that thing.

For example, attempting to destroy a suit of armor would require a regular attack

roll; if your selected Skill were Craft: Armorsmithing, you could spend three Void Points to gain a number of Free Raises on that attack roll equal to your rank in Craft: Armorsmithing. Similarly, if your selected Skill were Engineering, you could spend three Void Points to gain a number of Free Raises equal to your rank in Engineering on an attempt to destroy a building.

#### Rank 3: Perfect Creation

The pinnacle of craftsmanship among the Jiyuna is displayed by the most experienced of Sugano Master Craftsmen. Gain a number of Free Raises equal to your Insight Rank on all uses of your selected Skill. Also, gain an additional free Emphasis in your selected Skill; the Emphasis so gained does not count against the normal limits on Emphases.

### Dojo

Like their Rokugani ancestors, the Jiyuna value education. Much of their teaching takes place in the dojo, and the major dojo of the Jiyuna inspire their students in specific, often powerful ways.

Jiyuna dojo function in the same way as do Rokugani dojo.<sup>75</sup>

### Benri Toshi

Schools: Benri Diplomat, Benri Ambassador  
Paths: Benri Arbiter

Benefit: Students of the dojo at Benri Toshi may select one additional Emphasis in one Social Skill at character creation. This Emphasis does not count against normal limits on Emphases.

The dojo at Benri Toshi is perhaps the least rancorous of all the training centers among the Jiyuna, since the Schools taught there focus so heavily on the promotion of

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<sup>75</sup> See *Emerald Empire*, page 187-88.

peace. As such, the social graces feature strongly in the Benri Toshi curriculum.

### **Chushin Mura**

Schools: Chushin Magus, Chushin Master Magus

Paths: Chushin Graduate

Benefit: Students of the dojo at Chushin Mura may cast one extra spell per day.

The dojo at Chushin Mura is perhaps the greatest research institution among the Jiyuna, attracting scholars of all sorts in addition to the many students from the Bloodline who study there as a matter of course. Information and healthy debate on almost any topic can be found here, resulting usually in an increased understanding and accordingly greater facility with whatever a student may need to do.

### **Diet Academies**

Schools: Diet Civil Servant, Diet Guardsman, Diet Magistrate, Diet High Functionary, Rikugunshokan's Elite Guardsman

Paths: Diet Elite Guardsman, Diet Military Specialist, Diet Postman

Benefit: Students of the dojo at Kyuden Jiyuna gain +0.5 Status.

The dojo at Kyuden Jiyuna, the Diet Academies, is in many respects the most prestigious of all within the Jiyuna lands. It is there that the people who make the Diet work find most of their training, and it is by the standard of Kyuden Jiyuna that the rest of the Jiyuna are judged.

Students of the Kyuden Jiyuna dojo, because they so early and often come into contact with those in power, find social advancement easier than most others. Accordingly, they find themselves *becoming* those in power more easily than most others.

### **Kozan Toshi**

Schools: Kozan Scout, Kozan Special Reconnaissance

Paths: Kozan Counter-Intelligence

Benefit: Students of the dojo at Kozan Toshi only suffer half the regular Honor loss for using Low Skills.

That there is a dojo in Kozan Toshi is known. That it teaches the Kozan schools is known. That it teaches the Kozan how to set aside so much is not known, but is no less true than the others.

Students of the Kozan Toshi dojo are beyond doubt the sneakiest, craftiest people among the Jiyuna. Though they are not the most combat-capable, they excel at creating situations where combat does not happen...largely because the enemy is defeated before it can begin.

### **Mamoru Toshi**

Schools: Mamoru Defender, Mamoru Master Defender

Paths: Mamoru Staff Officer

Benefit: Students of the dojo at Mamoru Toshi may select one additional Emphasis in one Bugei Skill at character creation. This Emphasis does not count against normal limits on Emphases.

The dojo at Mamoru Toshi is martially-focused as is no other among the Jiyuna. While attending, students are subjected to drill after drill after drill, forced to fight under all conditions and at all hours, and then made to fight more. What results are proficient, stalwart warriors who are more than capable of taking care of whatever duties may be required of them, whenever they need to be done.

### **Rosen Toshi**

Schools: Order of Rosen Monk, Master of the Order

Paths: Temple Steward

Benefit: Students of the dojo at Rosen Toshi gain a permanent +0.5 Glory.

Rosen Toshi is many things, including a place of learning. The students who study there know that they are participating in a centuries-long tradition of service and compassion, and they take the continuance of that tradition seriously.

### Sugano Toshi

Schools: Sugano Builder, Sugano Master Craftsman

Paths: Sugano Foreman

Benefit: Students of the dojo at Sugano Toshi may select one additional Emphasis in one Craft or Artisan Skill at character creation. This Emphasis does not count against normal limits on Emphases.

The dojo at Sugano Toshi is the center for the study of crafts and practical arts among the Jiyuna. The building of things is the primary focus of the curriculum, and it is known that Sugano Toshi teaches such things best of all places among the Jiyuna.

### Heritage Tables

The Jiyuna have a distinguished history, and the people of the Jiyuna nation are very much the products of their past. Players who want their characters to partake of that past may do so by using the heritage tables below. They operate in the same manner as those in the revised third edition of the *Legend of the Five Rings* roleplaying game.<sup>76</sup> Begin with the Grand Sweep of History with the roll of a single die, and follow the suggestions that result.

Note that the members of the Order of Rosen, since they foreswear other ties,

may not roll on this table. Saduran characters are similarly barred.

### Grand Sweep of History

Roll	Roll on the Table Named
1-3	Dishonorable Past
4-7	Mixed Blessings
8-0	Honorable Past

### Dishonorable Past

Roll	Result
1-2	Coward! One of your ancestors was too fearful to perform his duty. Gain the Coward Disadvantage (6), but no CP for it.
3-4	Traitor! One of your ancestors actively betrayed her duty. Gain the Black Sheep Disadvantage as regards your Bloodline, but no CP for it.
5-6	Oathbreaker! One of your ancestors betrayed her oaths and suffered for it. Gain the Cast Out Disadvantage (6), but no CP for it.
7-8	Blood Feud! One of your ancestors earned the eternal ire of one of her enemies. Gain the Sworn Enemy (3) and Nemesis Disadvantages, but no CP.
9-0	Impure! One of your ancestors was a refugee from Rokugan before the Ban, and you carry the contamination of that deluded people's practices. Gain the Rokugani Heritage Disadvantage, but no points for it.

<sup>76</sup> Pages 161-63.

## Mixed Blessings

Roll	Result
1-2	Tutorial—You have been identified as being a worthy tutor for one of the younger students of your School. This means that you are responsible for the student. Gain the Dependent Disadvantage (2) in the person of your student, but also the effects of having that student as a servant. Good luck teaching.
3-4	Public Commendation—For whatever reason, someone in a position of authority over you spoke well of you to a great many people. Gain the Great Potential Advantage and a whole host of people who are waiting to test you to see just how good you <i>really</i> are.
5-6	Skewed Fortunes—Some strange thing in the heavens was at work when you came into the world, and your life has reflected it. Gain both the Luck Advantage (3) and the Unlucky Disadvantage (3) for no CP.
7-8	Exotic Training—Your teacher gave you knowledge that you have come to find out you ought not to have. Gain both the Forbidden Knowledge Advantage (5) and the Dark Secret Disadvantage (5) for no CP.
9-0	Confluence of Bloodlines—Your ancestry is convoluted and tangled. You may elect to take the Trait Bonus of any other Bloodline, but if you do so, you gain the Haunted Disadvantage (2) for no CP. Whether you elect to take the Trait Bonus and Disadvantage or not, expect to have a lot of people asking for your help.

## Honorable Past

Roll	Result
1-2	Power and Influence! One of your ancestors held a position of eminence, either in the Diet or in the administration of the Bloodline. Gain one rank of Status.
3-4	Hero of Battle! Roll on the Hero of Battle table.
5-6	Beloved by the Gods! One of your ancestors was a person of great faith, and the gods smiled upon your family for it. Gain any one “Blessing” or “Guidance” Advantage at no cost
7-8	Worthy Death! One of your ancestors met her death in an exemplary manner, and you have inherited one of her prized possessions. One item in your starting outfit is of Excellent quality. <sup>77</sup>
9-0	Near-legend! One of your ancestors made a major contribution to Jiyuna society, and your reprisal of that performance is eagerly anticipated. Gain one permanent rank of Glory and roll again on this table to determine how that contribution came to pass; reroll any results of 9 or 0 without gaining Glory a second time.

<sup>77</sup> See the *Legend of the Five Rings* roleplaying game revised third edition, page 196.

## Hero of Battle

Roll first on the Which Battle? table, then on the Role in Battle. Gain all listed benefits

### Which Battle?

Roll	Result
1-2	War of Establishment—The distinction of your heritage extends back to the earliest days of the Jiyuna. Gain 0.5 Status and 0.5 Glory.
3-4	Fights with the Saduran—Conflict with the Saduran marks the Jiyuna histories. One of your ancestors fought well in one of the many conflicts with them. Gain one rank in Lore: Saduran.
5-6	Battle of Confirmation—The revulsion of the Jiyuna for their Rokugani forebears was justified in JC 344 when the Tainted forces of the Emerald Empire attacked the Jiyuna lands. One of your ancestors aided in the Jiyuna victory. Gain one rank of Lore: Shadowlands.
7-8	Bloodline Conflict—The civil war of the Jiyuna nation was a time of strife and suffering. One of your ancestors helped bring it to an end. Gain a 2-point Ally at no cost; you may increase the value of this Ally by spending CP.
9-0	The Strange Conflict—Within the last forty years, there was a battle between the Jiyuna and returned spirits and other...things. Your ancestor has told you much about that time. Gain one rank in Lore: Ancestors, Lore: Spirit Realms, or Lore: Theology.

## Role in Battle

Roll	Result
1-2	A Soldier among Soldiers—Your ancestor was recognized for conspicuous gallantry. Gain +0.5 Honor and +0.5 Glory.
3-4	Sneaky Git—Your ancestor engaged in dishonorable tactics that resulted in victory for your side, and victory washes away all sins. Gain one rank in Stealth.
5-6	Above the Call—Your ancestor risked life and limb pulling comrades out of harm's way. Gain +1.0 Honor.
7-8	Banner-Bearer—Your ancestor was privileged to carry the banner of the army into battle. Gain the Death Trance Advantage at no cost.
9-0	Commanded the Victory—Your ancestor was the commanding officer of the victorious unit. Gain one rank in Battle and +0.5 Status.

## Fire

*Aboard the Count, Sugano Goromu looked out over the expanse of water that was the Great Lake. The patrol craft plied along the waters at the heart of the Jiyuna lands, searching for and guarding against those who would use the lake's size as a cover for activities that ought not to be done.*

All in all, *Goromu thought*, the work isn't bad. *The Count had come across simple merchant traffic earlier in the day, a few peddlers under the oversight of a Kozan who were bringing goods from the Sugano craft-works to Mamoru Toshi. The gunso commanding the crew of the Count had ordered a fairly perfunctory search of the peddlers' barge and, seeing that their wares matched their manifest, sent them along their way.*

*Such was the usual pattern of days for the Fourth Squad, Third Company, in Legion Twelve of the Diet Army: row or sail the lakes and rivers, check up on merchant traffic, and repeat. And it's not bad work.*

*A shout from the bow of the Count, though, brought Goromu's reverie to a quick end, and the gunso's reply yell of "To arms" was followed in Goromu's mind by There goes my day.*

*Ahead and a bit off to port, two craft could be seen on the waters of the Great Lake. One was burning. The other did not look to be rendering aid. The Count that day would have to do the fighting she was built for.*

Since the Jiyuna live in the same world as do the Rokugani, the reality in which they exist functions in the same way as does that of Rokugan—which is to say, more or less like our world with the addition of present and active supernatural and extra-natural forces. As such, a lengthy explication of rules is not necessary; spending Void Points and making Raises

works the same among the Jiyuna as among the Rokugani, and a katana is a katana whatever the land.

There are some differences in how certain mechanics function, though, and those differences are laid out below.

## Status

As in Rokugan, the Jiyuna lands operate within a complex, strict hierarchy, and the place of an individual within that hierarchy is determined by Status. A measurement of official rank, Status among the Jiyuna is as it is among the Rokugani, ranging in value from -10 to 10.

As is also the case in Rokugan, however, Status does not immediately grant command of any individual of lower Status. There are a number of different hierarchical structures within the greater social order, and not all Jiyuna are in positions to have authority over others. The Diet itself, of course, has full and ultimate authority, and the holders of the Five Offices, as well as the heads of Bloodlines, are markedly high in Status. However, the Five Officers do not necessarily have the right to command the Bloodlines, and none of the Bloodlines has the authority to command another outside of its own lands. Those within individual chains of authority are expected to obey those of higher Status within those chains, immediately and without question.

Even outside of the usual chains of authority, those of lower Status are expected to be generally helpful and deferential towards those of higher Status. When orders from one's own chain of authority are not at issue, obedience, too, is expected. When duties conflict, however, the individual chain of authority, followed by Status within it, is used to determine who to obey.

Status among the Jiyuna does not translate to Status among the Rokugani; were the samurai of the Emerald Empire to learn of the Jiyuna, they would at best look



upon them as well-organized ronin. Similarly, because of the Ban, Rokugani Status holds no sway among the Jiyuna; any Rokugani samurai who might happen upon the Jiyuna lands would likely be apprehended and executed immediately.

Note, too, that the members of the Order of Rosen stand outside of the regular social order. Accordingly, they have a Status of 0.0 at all times. However, they determine their own rankings by way of Glory, and generally the samurai of the Jiyuna will react to monks of the Order of Rosen as though they were samurai outside of their chain of authority but with Status equal to their Glory.

The table, “Status Ranks,” lays out many of the more significant positions at given Status ranks. Not all are listed, of course, and these are only general guidelines.

### **Status Gains**

Gaining Status among the Jiyuna can be a difficult thing. Though ties of heredity are certainly important among the Free People, they are not as overridingly important as they are in Rokugan; there is only so much power that can be derived from ancestry when it is obvious from the origin of the Jiyuna that high blood can enact low deeds. Merit, thus, is more important to the Jiyuna than blood, though it is certainly true that blood allows more opportunities for merit to show.

As in Rokugan, any samurai with significant Status may promote those within the same chain of authority who have lower Status, up to (but not including) that samurai’s own Status. The Diet as a whole is at the top of all chains of authority, and may additionally alter Status between samurai and non-samurai, though precedent for doing so is almost non-existent among the Jiyuna.

One thing the Diet does regarding Status that is nearly unheard-of in Rokugan

is award significant rank—though outside of all but the most limited chain of authority—to those recognized as ambassadors of foreign powers. While few, those who officially represent those gaijin peoples with whom the Jiyuna conduct trade and commerce are treated with great respect and deference. The official representative of the Ra’Shari to the Jiyuna is particularly honored, given the early and long-amicable interaction between the two peoples.

### **Status Loss**

If gaining Status is difficult, losing it is entirely too easy. As any Jiyuna samurai with significant Status may promote those lower in the chain of authority, so too may such samurai demote those within the same chain of authority. High-Status samurai outside the chain of authority who request that demotions take place will generally be indulged, as such requests are neither frequent nor easily ignored.

Status loss can be awarded for such things as dereliction of duty or the commission of a crime. At times, political maneuvering also results in others losing their Status, often through clever manipulation of the bureaucracy and the substitution of other, “better suited” holders of various offices and positions.

## Status Ranks

Status	Holders
<b>10</b>	The Diet, fully assembled
<b>9.0-9.5</b>	The Five Officers (Gaiko, Rikugunshokan, Shitsuji, Justiciar, Treasurer); Bloodline daimyo
<b>8.5-8.9</b>	Bloodline representatives to the Diet, individually
<b>8.0-8.4</b>	Recognized Ambassadors (determined by the Diet), Diet Grand Magistrate, Diet Grand Arbiter, Chief Secretary of the Diet, Jiyuna Postmaster, Curator of the Jiyuna Records, Governor of Kyuden Jiyuna
<b>7</b>	Bloodline provincial governors, Diet Grand Prosecutor, Diet Grand Advocate, Diet Grand Arbiter's Bailiff, Master of Protocol, Master of the Calendar, Diet member secretaries, Master of the Diet Academies
<b>6</b>	Diet Shireikan, Diet High Magistrates, Diet High Arbiters, Governor of Futago Mura
<b>5</b>	Bloodline regional and city governors, Diet Taisa, Diet High Prosecutors, Diet High Advocates, Diet High Arbiters' Bailiffs, Regional Postmasters
<b>4</b>	Diet Chui, Diet Magistrates, Diet Arbiters, Keepers of the Jiyuna Records
<b>3</b>	Bloodline local governors and smallholders, Diet Gunso, Diet Advocates, Diet Prosecutors, Diet Arbiters' Bailiffs, Postmasters
<b>2</b>	Diet Nikutai, Diet Deputy Magistrates, Clerks of the Jiyuna Records
<b>1</b>	Most Jiyuna samurai
<b>0</b>	Peasants (farmers, craftsmen, peddlers), Monks
<b>-1</b>	Geisha, other entertainers (if hinin)
<b>-3</b>	Butchers
<b>-5</b>	Leatherworkers
<b>-7</b>	Sanitation workers
<b>-8</b>	Undertakers
<b>-9</b>	Torturers
<b>-10</b>	Rokugani, most Saduran

## Glory and Infamy

The official rank one holds among the Jiyuna does not necessarily correspond to the fame one enjoys among them. Glory measures that fame. It also serves as a fairly reliable indicator of the amount of influence

a given character has; someone of low rank but much fame can at times wield more power than someone of high rank and little notoriety.

That said, those in positions of power are more likely to be able to acquire Glory than those in lower posts. Public figures, such as those sworn to serve the Diet, also tend to have an easier time acquiring Glory.

The opposite is also true. Those in positions of power and publicity are able to acquire Infamy quickly, largely because their positions expose them to scrutiny.

Both Glory and Infamy among the Jiyuna work in the same way as they do in Rokugan, though as with Status, the Glories of the two peoples do not translate; both Jiyuna and Rokugani would have Infamy 1.0 or more in the other nation.

The table, "Glory Ranks," lays out some of the more significant positions at given Glory ranks. Not all are listed, of course, and these are only general guidelines.

A number of actions will cause a Jiyuna character to gain Glory. The most prominent examples, other than those noted in the revised third edition of the *Legend of the Five Rings* roleplaying game, are listed below. Loss of Glory works identically.

### New Kata

Creating a new kata for one of the Jiyuna Schools is a glorious thing. If you create a kata and make its existence public (i.e., teach it, present it at one of the dojo, etc.), you gain one Glory Rank that does not fade with time. Members of the School with which the kata is associated treat you as though you have an additional rank of Glory, as well.

### New Schools

Introducing an entirely new School to the Jiyuna is almost unimaginably

glorious. If you create a new School and make its existence public (i.e., teach it, present it at one of the dojo, declare it after using it to defeat opponents at a tournament, etc.), you gain three Glory Ranks that do not fade with time.

### New Techniques

Creating new Techniques is glorious, if rare. When you create a new Technique and make its existence public (i.e., teach it, present it at one of the dojo, declare it after using it to best others in a tournament, etc.), you gain 1.5 Glory Ranks plus a number of additional Glory Points equal to the Rank of the Technique, none of which fade with time.

### Glory Ranks

Glory	Holders
10	Grand Master of the Order of Rosen
9	The Five Officers (Gaiko, Rikugunshokan, Justiciar, Shitsuji, Treasurer)
8	Ambassadors
7	Head sensei, High Masters of the Order of Rosen, Diet Grand Magistrate
6	Bloodline daimyo, Diet Shireikan
5	Diet High Magistrates, Diet Taisa
4	Diet members, Masters of the Order of Rosen, Diet Chui
3	Diet Gunso, Diet Magistrates
2	Diet Nikutai, Diet Deputy Magistrates
1	Most Jiyuna samurai
0	Jiyuna peasants
-1	Rokugani
-2	Most Saduran
-3	Known criminals

### Honor

Though the Jiyuna are removed by distance and time from the Rokugani, that does not mean that they have no care for the dictates of Bushido. In fact, in their minds, their initial exile from Rokugan is a result of their ancestors having held more truly to the dictates of samurai honor than the corrupt society of the Gozoku era could withstand.

Generally, Honor functions among the Jiyuna in the same way as it does in Rokugan. Jiyuna samurai may make Honor Rolls and Tests of Honor, and they gain and lost Honor normally.

Unlike Glory and Status, Honor translates between the Jiyuna and the Rokugani. A Mamoru with Honor 4 and an Akodo with Honor 4 will recognize one another as being souls above question.

### Kata

The Jiyuna are aware that kata, as forms of moving meditation, are worthwhile objects of study. They do share some few kata with their Rokugani cousins, and they have developed others over the centuries of their existence.

Kata among the Jiyuna function exactly as they do among the Rokugani.

### Rokugani Kata

The Jiyuna practice some kata that originated in Rokugan. They are

- Striking as Earth
- Striking as Fire
- Striking as Void
- Striking as Water
- Striking as Wind

There is no stigma attached to learning these, despite their Rokugani origin. They are viewed as foundational to the conduct of martial affairs, regardless of their derivation.

### Common Kata

The Jiyuna have some kata that they share among all the Bloodlines. Like the Rokugani kata, they are considered foundational to Jiyuna martial arts practices.

**Name:** Burn like Flame

The Jiyuna know that flames burn brightly, but that they also burn hot, searing the flesh and causing great pain.

**Preparation Time:** 120 minutes

**Duration:** 10 minutes

**Rank:** Any Jiyuna bushi 2

**Cost:** 4

**Special:** You must have Fire 3+

**Effect:** While this kata is active, you roll (but do not keep) an additional number of dice equal to your Fire on damage rolls, but you suffer 2 Wounds each time you do as you push your muscles past their regular endurance.

**Void:** none

**Name:** Flow like Water

The Jiyuna know that to attack the water is futile, for it reforms as soon as it is struck

**Preparation Time:** 120 minutes

**Duration:** 10 minutes

**Rank:** Any Jiyuna bushi 2

**Cost:** 4

**Special:** You must have Water 3+

**Effect:** While this kata is active, you heal a number of Wounds per minute equal to your Water. As you do, though, your movement rate and Initiative are halved (round down).

**Void:** none

**Name:** Run like Wind

The Jiyuna know that the swiftness of response is often the deciding factor in its success.

**Preparation Time:** 120 minutes

**Duration:** 10 minutes

**Rank:** Any Jiyuna bushi 2

**Cost:** 4

**Special:** You must have Air 3+

**Effect:** While this kata is active, your movement rate is calculated as if your Water were increased by an amount equal to your Air. You roll one fewer die on attack and damage rolls.

**Void:** none

**Name:** Stand like Stone

The Jiyuna bushi know that they can overcome injury and pain by drawing on their connection to their land.

**Preparation Time:** 120 minutes

**Duration:** 10 minutes

**Rank:** Any Jiyuna bushi 2

**Cost:** 4

**Special:** You must have Earth 3+

**Effect:** While this kata is active, you may reduce your Wound Penalties by an amount equal to your Earth. While you do, your Initiative is lowered by the same amount.

**Void:** none

## Benri Kata

Though the Benri focus on the peaceful arts, there are warriors among them. The Bloodline keeps two kata for itself, hoping to give an edge to its few fighters.

**Name:** Rosebud's Opening

The rounded, graceful motions of this kata serve to expand the bushi's ability to control the location of combatants in a fight.

**Preparation Time:** 30 minutes

**Duration:** 120 minutes

**Rank:** Any bushi 2

**Cost:** 4

**Special:** This kata is only taught to members of the Benri Bloodline.

**Effect:** While this kata is active, the benefit you receive from flanking is increased by an amount equal to your Insight Rank. Your Initiative is reduced by the same amount.

**Void:** none

**Name:** Thorns of the Rose

The Benri know that their words must at times be backed by strength if there is to be any effect. The jerky, pointed motions of this kata bring that strength to bear.

**Preparation Time:** 60 minutes

**Duration:** 60 minutes

**Rank:** Any bushi 4

**Cost:** 6

**Special:** This kata is only taught to members of the Benri Bloodline.

**Effect:** While this kata is active, you need only make three Raises to execute the Extra Attack maneuver and your Initiative is increased by your Insight Rank. You roll and keep one fewer die on damage rolls.

**Void:** You may spend one Void Point to double the amount of your Initiative bonus.

### Chushin Kata

The Chushin tend to look down upon physical violence, and indeed physical activity of any sort. However, they also enjoy study, and those studies have, from time to time, benefited the small number of warriors the Chushin produce.

**Name:** Isida's Method

The third Rikugunshokan, oddly, was a Chushin. While Isida did not rise high in the ranks of his Bloodline, he did enjoy a great amount of power and prestige among the Jiyuna generally.

**Preparation Time:** 90 minutes

**Duration:** 90 minutes

**Rank:** Any bushi 5

**Cost:** 10

**Special:** This kata is only taught to members of the Chushin Bloodline.

**Effect:** While this kata is active, you gain a number of Free Raises equal to half your Insight Rank on any attempt to use one of the special combat maneuvers listed in the revised third edition of the *Legend of the Five Rings* roleplaying game, pages 171-172. You may not spend Void Points.

**Void:** none

**Name:** Simple Steps

A fairly elementary kata, Simple Steps allows a bushi to become attuned to surrounding mystical energies. This is an understandable concern in the Chushin lands.

**Preparation Time:** 10 minutes

**Duration:** 60 minutes

**Rank:** Any bushi 1

**Cost:** 2

**Special:** This kata is only taught to members of the Chushin Bloodline.

**Effect:** While this kata is active, roll (but do not keep) a number of additional dice equal to your Void on all attack rolls. Your Initiative is lowered by an amount equal to your Void.

**Void:** You may spend one Void Point to roll (but not keep) extra additional dice equal to your Void on a single attack roll. You may spend Void in this manner on each attack you make, as long as you have Void remaining.

### Diet Kata

The Diet maintains a number of kata for its students. Members of the Army and the corps of Magistrates find their clarifying effects helpful in a number of their duties.

**Name:** Complete the Shared Path

The last of the common kata of the Diet focuses the purity of the practitioner's devotion to the Free People into powerful attacks against those who threaten them.

**Preparation Time:** 45 minutes

**Duration:** 60 minutes

**Rank:** Diet Guardsman or Diet Magistrate 4

**Cost:** 7

**Special:** Learning this kata requires knowledge of Continue on the Shared Path.

**Effect:** While this kata is active, you may roll (but not keep) a number of additional dice on damage rolls equal to your Honor. Your Initiative is lowered by an amount equal to twice your Honor.

**Void:** You may spend three Void Points to keep a number of additional dice on damage rolls equal to your Honor.

**Name:** Continue on the Shared Path

Both the Guardsmen and Magistrates of the Diet are devoted to the security and

safety of the Jiyuna people. Those who oppose either find themselves

**Preparation Time:** 30 minutes

**Duration:** 90 minutes

**Rank:** Diet Guardsman or Diet Magistrate 3

**Cost:** 5

**Special:** Learning this kata requires knowledge of Enter on the Shared Path.

**Effect:** While this kata is active, you may roll (but not keep) a number of additional dice on your attack roll equal to your Honor. Any time you are successfully attacked, you suffer additional Wounds equal to your Honor.

**Void:** You may spend two Void Points to keep a number of additional dice on attack rolls equal to your Honor.

**Name:** Enter on the Shared Path

The servants of the Diet are unified in purpose, and their kata allow them insight into one another's disciplines for the betterment of all.

**Preparation Time:** 20 minutes

**Duration:** 90 minutes

**Rank:** Diet Guardsman or Diet Magistrate 2

**Cost:** 3

**Special:** none

**Effect:** While this kata is active, you may use any one Bugei Skill, Lore: History, and Lore: Law interchangeably. Your rank in those Skills is considered to be one lower while this kata is active.

**Void:** none

**Name:** Way of the Law

The ultimate kata of the Diet Magistrates allows the practitioner to draw upon the solid bedrock of Jiyuna law. Against that, the injuries of a moment are insignificant.

**Preparation Time:** 60 minutes

**Duration:** 60 minutes

**Rank:** Diet Magistrate 5

**Cost:** 9

**Special:** none

**Effect:** While this kata is active, reduce the number of Wounds you suffer from each successful attack by an amount equal to your rank in Lore: Law. You may assume neither the Full Defense nor Full Attack postures.

**Void:** none

**Name:** Way of the Warrior

The ultimate kata of the Diet Guardsmen allows the practitioner to draw upon the absolute truth of Jiyuna history. Against that, the injuries of a moment are insignificant.

**Preparation Time:** 60 minutes

**Duration:** 60 minutes

**Rank:** Diet Guardsman 5

**Cost:** 9

**Special:** none

**Effect:** While this kata is active, reduce the number of Wounds you suffer from each successful attack by an amount equal to your rank in Lore: History (Jiyuna). You may assume neither the Full Defense nor Full Attack postures.

**Void:** none

### Kozan Kata

Though the Kozan are, by nature, sneaky, they are open about a desire for focus. Their kata help them meet that desire.

**Name:** In Case They See

Stealthy as the Kozan Scouts are, they know that from time to time, they will be seen. This kata helps them understand what to do when such things happen.

**Preparation Time:** 30 minutes

**Duration:** 60 minutes

**Rank:** Kozan Scout 1

**Cost:** 2

**Special:** This kata is only taught to members of the Kozan Bloodline.

**Effect:** While this kata is active, you roll a number of additional dice equal to your Fire on attack rolls. Subtract the same amount

from your Athletics, Initiative, and Stealth rolls.

**Void:** none

**Name:** See More Clearly

The Kozan know that their lives depend on their abilities to see others before being seen. This kata aids them in doing so.

**Preparation Time:** 30 minutes

**Duration:** 60 minutes

**Rank:** Kozan Scout 3

**Cost:** 5

**Special:** This kata is only taught to members of the Kozan Bloodline.

**Effect:** While this kata is active, you may roll an additional number of dice equal to your rank in the Kozan Scout School on all Perception-based rolls. You may not make any attacks while receiving this benefit.

**Void:** none

**Name:** Rumiko no Kata

Developed by the first Justiciar before her ascent to the position, Rumiko no Kata allows the Kozan Scout to tap into devotion to the Jiyuna people to achieve excellent results.

**Preparation Time:** 60 minutes

**Duration:** 60 minutes

**Rank:** Kozan Scout 5

**Cost:** 9

**Special:** This kata is only taught to members of the Kozan Bloodline.

**Effect:** While this kata is active, when you make a successful attack, you may spend two Void Points to temporarily blind an opponent, causing the opponent to suffer the penalties for blindness (*Legend of the Five Rings* roleplaying game, page 178) for a number of rounds equal to your total number of ranks in ninja Schools. You roll one fewer die for attack rolls and two fewer dice for damage rolls.

**Void:** As noted in the above description of effect

## Mamoru Kata

The warrior Bloodline, the Mamoru have developed a number of kata, which they do not teach to others. The names, as befits a practical people, are not inventive, but they are accurate, and the kata themselves are quite impressive in their execution and efficiency of form.

**Name:** Mamoru-ryu Dai-go no Kata

The final kata of the Mamoru style was created as an exemplification and distillation of the Mamoru ideals. It embodies the mindset of those descended from the master warrior of the first Jiyuna: harm to the self is to be set aside.

**Preparation Time:** 90 minutes

**Duration:** 120 minutes

**Rank:** Mamoru Defender 5

**Cost:** 6

**Special:** This kata is only taught to members of the Mamoru Bloodline. Learning this kata requires learning Mamoru-ryu Dai-yon no Kata.

**Effect:** While this kata is active, you reduce the number of Wounds you suffer from successful attacks by an amount equal to your rank in the Mamoru Defender School, to a minimum of one. Your 10s on damage rolls do not explode during this time.

**Void:** none

**Name:** Mamoru-ryu Dai-ichi no Kata

The most basic kata of the Mamoru Defender School, Mamoru-ryu Dai-ichi no Kata, accentuates and complements the defensive capabilities of the Mamoru Defender School.

**Preparation Time:** 30 minutes

**Duration:** 120 minutes

**Rank:** Mamoru Defender 1, any other bushi 2

**Cost:** 2

**Special:** This kata is only taught to members of the Mamoru Bloodline.

**Effect:** While this kata is active, you may use Defense as though your rank in that Skill was increased by your rank in the Mamoru Defender School, or by one less than your rank in another bushi school. You may not assume the Full Attack posture.

**Void:** none

**Name:** Mamoru-ryu Dai-ni no Kata

The second kata developed by and for the Mamoru Defenders, Mamoru-ryu Dai-ni no Kata focuses the perceptions of the bushi away from pain and towards the execution of duty.

**Preparation Time:** 45 minutes

**Duration:** 120 minutes

**Rank:** Mamoru Defender 2, any other bushi 3

**Cost:** 3

**Special:** This kata is only taught to members of the Mamoru Bloodline. Learning this kata requires learning Mamoru-ryu Dai-ichi no Kata.

**Effect:** While this kata is active, you may ignore a number of Wound Ranks equal to your rank in the Mamoru Defender School, or one less than your rank in another bushi school. You still suffer any Wounds that may be inflicted upon you; they just hinder you much less. You may not ignore the Out Wound Level in any event. Also, you may not declare Raises on attack rolls (Free Raises still accrue normally).

**Void:** none

**Name:** Mamoru-ryu Dai-san no Kata

Developed after the rampage of the Mad Magus, Chushin Gotsu, the third Mamoru kata teaches the bushi to focus energy in such a way that mystical attacks are disrupted.

**Preparation Time:** 60 minutes

**Duration:** 120 minutes

**Rank:** Mamoru Defender 3, any other bushi 4

**Cost:** 4

**Special:** This kata is only taught to members of the Mamoru Bloodline. Learning this kata requires learning Mamoru-ryu Dai-ni no Kata.

**Effect:** While this kata is active, you may reduce the number of damage dice rolled against you as a result of any mystical attack (magic of any sort, creatures with Shadowlands Taint or Shadow Points, etc.) by an amount equal to your rank in the Mamoru Bushi School or one less than your rank in another bushi school, to a minimum of one die rolled. Damage inflicted indirectly (i.e., a spell cuts down a tree, which then falls on you) is unaffected. You may not spend Void Points while you do so.

**Void:** none

**Name:** Mamoru-ryu Dai-yon no Kata

The fourth kata in the Mamoru style was developed in response to the Battle of Confirmation. When the Mamoru saw that they would have to defend against corrupt influences, they looked to the vestiges of their Rokugani heritage for aid. What they remember serves them well.

**Preparation Time:** 75 minutes

**Duration:** 120 minutes

**Rank:** Mamoru Defender 4, any other bushi 5

**Cost:** 5

**Special:** This kata is only taught to members of the Mamoru Bloodline. Learning this kata requires learning Mamoru-ryu Dai-san no Kata.

**Effect:** While this kata is active, you may spend a Void Point on each attack to act as though you are attacking with a weapon made of jade. You may not declare Raises on the attacks affected by this kata (Free Raises still accrue normally).

**Void:** As noted in the above description of effect

## Sugano Kata

The Sugano, despite being concerned primarily with the making of things, know



that they will from time to time be called upon to fight. Their kata help them enter a warrior's state of mind.

**Name:** Hiike's Dance

The basic kata of the Sugano was developed by the second Rikugunshokan. It was likely a contributing factor in the Diet's deciding to name Sugano Hiike to the highest Jiyuna military post.

**Preparation Time:** 30 minutes

**Duration:** 120 minutes

**Rank:** Sugano Builder 1, any other bushi 2

**Cost:** 3

**Special:** This kata is only taught to members of the Sugano Bloodline.

**Effect:** While this kata is active, your TN to Be Hit is increased by your rank in any one Craft or Artisan Skill, Engineering, or Locksmith. Your Initiative is decreased by the same amount.

**Void:** none

**Name:** From the Old Days

The Sugano dwelled in the Jiyuna lands before the coming of the Jiyuna, and though they were always builders, before Rosen came, they were forced to defend themselves regularly and often. This kata is a legacy of that fierceness.

**Preparation Time:** 60 minutes

**Duration:** 90 minutes

**Rank:** Sugano Builder 5

**Cost:** 7

**Special:** This kata is only taught to members of the Sugano Bloodline.

**Effect:** While this kata is active, you roll and keep a number of additional dice on damage rolls equal to half your rank in one Craft or Artisan Skill, Engineering, or Locksmith. You must, however, remain in the Full Attack Posture.

**Void:** You may spend three Void Points to roll additional dice equal to your full rank in the named Skill, rather than merely half.

**Name:** Like the Blows of Hammers

This kata is modeled after the rise and fall of hammers in forge, quarry, and carpentry. It is meant to improve fluidity more than raw strength.

**Preparation Time:** 45 minutes

**Duration:** 120 minutes

**Rank:** Sugano Builder 3, other bushi 4

**Cost:** 5

**Special:** This kata is only taught to members of the Sugano Bloodline.

**Effect:** While this kata is active, you may choose to roll (but not keep) an additional number of dice on attack rolls equal to half your rank in one Craft or Artisan Skill, Engineering, or Locksmith. Your TN to Be Hit is decreased by the same amount.

**Void:** none

## Research and Development

The Jiyuna would not be in the position they occupy as a distinct nation with its own set of Schools and skills, had there not been brilliant minds dedicated to increasing the extent of knowledge among them. The *Legend of the Five Rings* roleplaying game offers some rules for the creation of Techniques and Schools.<sup>78</sup> Those rules, with some modification and extension, appear below.

## Techniques

Generally, the rules for developing new Techniques consist of the following:

Determine the Rank of the Technique to be created; the character creating the Technique should have at least two Insight Ranks past the Rank of the Technique.

Determine the primary Skill the Technique will use (bushi Techniques can use any melee Skill interchangeably); the

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<sup>78</sup> See *Way of the Samurai*, pages 9-10.

character creating the Technique should have that Skill at 7 or higher.

The character creating the Technique should have the Great Destiny Advantage.

The character creating the Technique must spend one year plus a number of months equal to the Rank of the Technique doing nothing but developing the Technique. This means that the character does not get to go adventuring or anything else, but simply studies and practices.

The character creating the Technique must have terminal Rank in a School (Rank 5 in a Basic School, Rank 3 in an Advanced School), or must take the Multiple Schools Advantage.

After all five things are completed and fulfilled, the character will have created a new Technique, which may then be taught as a stand-alone Technique or as a New Path. The nature and scope of the Technique, as well as how it can be learned by others, is subject to the GM's discretion.

## Schools

Though it rarely happens, the process of developing new Techniques can lead to an understanding of underlying principles behind groups of them. When such a thing happens, a new School can be produced.

To create a new Basic Bushi, Courtier, or Ninja School, the character must either have or develop at least three Techniques (including one Rank 1) that are not currently affiliated with any Basic School, New Path, or Advanced School. That character must also possess the Instruction Skill at 7 or higher, as well as the Great Destiny Advantage.

If both of these are true of the character, then the realization of the School's curriculum may begin. The character must spend one year for each Technique in the School doing nothing but developing the curriculum (this is in

addition to the time involved in developing Techniques) and must spend 50 Experience Points. At that point, the School is established as a training program—finding facilities and students is a different matter altogether.

After the Experience Point expenditure and the time in training, the GM will assign a Trait bonus (which the creator of the School does not receive) and determined a beginning Skill set and Outfit. Any Skills that the Techniques utilize are valid for selection, and no Skill that the School's creator does not know can be selected. At that point, the School is treated normally, and if there are Ranks that do not have Techniques, they can be developed at a later time.

Creating a new Basic Shugenja or Monk School requires the knowledge or development of only a single Technique not affiliated with any Basic School New Path, or Advanced School. It does, however, require the expenditure of 100, rather than 50, Experience Points. Other than that, it works the same as creating new Bushi, Courtier, or Ninja Basic Schools.

Creating an Advanced School of whatever type is a bit more demanding. The creator must still have or develop three Techniques not currently affiliated with any Basic School, New Path, or Advanced School. Those Techniques must be of Rank 4 and higher. Additionally, the creator must possess the Instruction Skill at 9 or 10 as well as the Great Destiny and Higher Purpose Advantages.

If these things are true, then the realization of the curriculum may begin. The character must spend one year for each Technique plus a number of years equal to the Rank of the highest-level Technique in the School (before the creation, not after) doing nothing but studying and practicing. At the end of that time, the character must

spend 75 Experience Points, at which point the Advanced School is born.

After the Advanced School is created, the GM will help determine entry requirements. Tying them to the Skills and Attributes of the School's creator is an obvious tactic—having Skills and Traits one rank lower than those the creator had when developing the curriculum is the standard guideline.

In either event, the creation of a new School leads to greater Glory and influence among the Jiyuna people, as well as a place in the histories they keep. While difficult, it is definitely rewarding.

### **Kata**

Like Techniques, Kata have to come from somewhere. Unlike Techniques, Kata are fairly easily developed.

To develop a kata, the creating character must have an Insight Rank of at least one higher than the highest School Rank at which the kata will become available; if the kata is available to Diet Guardsman at Rank 3 and Diet Magistrates at Rank 4, for example, the creating character must be at least Insight Rank 5. Additionally, the character must have the primary Skill related to the kata at 5 or higher.

The effect of the kata must be described in detail, including the required School to learn the kata as well as both a benefit and a penalty, and whether Void may be spent to augment the kata. The GM will determine the necessary requirements in Character or Experience Point cost for characters to learn the kata. Once these determinations are made, the creating character must spend a number of months equal to the Character Point/Experience Point cost of the kata in development of it, meaning that the character may not adventure or even travel much. Also, the character must spend a number of

Experience Points equal to twice the cost of the kata.

Upon completion of the time and expenditure of Experience Points, the character has created and knows the kata. As an added bonus, the character receives a free Emphasis (in that kata) to the Instruction Skill; if the character does not have the Instruction Skill, the Emphasis applies as soon as the character acquires that Skill.

## Air

*The young Chushin Okuiri, Ichiko, faced the panel nervously. Three Menkyo gazed dispassionately at her from behind the long table, piled with papers, where they sat. Her own instructor sat quietly in a comfortable chair behind her and to her right.*

*But they didn't give me a cushy chair, she thought as the hard wood of the floor began to take its toll on her seiza-bent knees and ankles. At least I would be able to feel my feet.*

*The Menkyo to her right asked a question. "Okuiri, your sensei's records indicate that you have focused your studies in the theories of Chushin Amadiro. Why this, instead of those of Jafuri? It makes more sense, particularly for the young, to focus on developing an ability to find out more than they know, rather than trying to keep others from finding them out."*

*Her reply came swiftly, delivered in a measured tone. "Menkyo-sama, I have noticed that many of the Gomokuroku and Shomokuroku investigate the theories of Chushin Amadiro intensely. It occurred to me that there might be a correlation between their studies in that vein and their standing within the Academy, and as I wish to advance within the Academy, I took up the study of his theories. While I have since discovered that it is not their proficiency with Amadiro's work that accords the Gomokuroku and Shomokuroku their status, I have noticed that there are certain gaps in Amadiro's theories, likely resulting from the comparative earliness of his work. I am not entirely sure of the extent of those gaps, which is why I have continued my studies in that line."*

*Though she did not see it, behind her, her sensei smiled. The Menkyo arrayed before her, though, did, and the one to her left pressed on, asking a series of complex technical questions. Ichiko answered them,*

*though not in all cases easily, and at least once, she knew that she had given a flatly erroneous response.*

*At the end of the battery of questions offered by the second Menkyo, the third, sitting in the middle, cleared his throat. "I believe that we have heard enough for the moment. Gomokuroku," and here he gestured at Ichiko's sensei, "kindly escort Ichiko-okuiri to the waiting room while we deliberate, then return."*

*Ichiko and her sensei stood, bowed, and left. Ichiko forced herself not to tremble from nervousness, and her sensei retained a stony silence as he took her down the short corridor to the waiting area and left her alone.*

*Ichiko sat, waiting for the Menkyo to decide whether or not she had done well enough to take her new name, or if she would have to wait another year for her gempukku and the title of Mokoroku that would signify to all that she was no longer a child, but a scholar of the Chushin.*

## Shugenja Magic

*When the ronin who would become the Jiyuna gathered about Kyuden Miya, they numbered some few shugenja among them; the machinations of the Gozoku were, after all, a subversion of the Celestial Order. As servants of that design, a number of shugenja protested Gozoku policies, and for their speaking out, they were banished from legitimate Rokugani society.*

*Their theological and scholarly training enabled them to see the truth Rosen represented, and so they went in force with Benri, Chushin, Kozan, and Mamoru as they followed Rosen. But when they passed the boundaries of Rokugan, they began to notice a decline in their abilities to manipulate the kami.*

*Certainly, there are elemental spirits outside of Rokugan, as the elements pervade the world. However, they are largely*

quiescent outside of the Emerald Empire; the fall of Hantei and his siblings at the Dawn of the Empire awakened those in the lands they ruled, just as Fu Leng's own fall allowed the spirits of Jigoku to easily enter Ningen-do.

Accordingly, in the Jiyuna lands, elemental shugenja spells may be cast, but they suffer a TN penalty of 11 – the caster's Spellcraft (Rokugani). The kansen are similarly quiescent, so that casting maho suffers a TN penalty of 11 – the caster's Spellcraft (Maho). In both cases, the Emphasis is required to receive the benefit. Additionally, there is not a risk, as in the Shadowlands, of accidentally summoning a kansen instead of an elemental kami while in the Jiyuna lands.

Additionally, there are a number of shugenja spells which, due to their having been developed after the Jiyuna departed Rokugan, are not generally available to Jiyuna shugenja. All maho spells are available, as the kansen (when they are awakened) remain willing to teach.

Shugenja spells not available include: any multi-element spell, Aegis of the Air, Ashim's Rainbow Shield, Awaken the Spirit, Bonds of Ningen-do, Breath of Battle, Breath of Heaven's Fire, Champion's Arrival, Clouded Mind, Cryptic Cipher, Crystal's Awakening, Curse of the Jackal, Detect Lineage, Dominion of Suitengu, Dreamwalker, Earthen Blade, Facing Your Devils, Final Gift, Find the Source, Fire Divided, Flight of the Dragonfly, Fortify the Soul, Frozen Tomb, Gather the Clouds, Hochiu's Call of Heaven, Invigorating Flames, Kami Watch Over Me, Kami's Strength, Know the Shadows, Kumo's Black Embrace, Mask of the Mountains, Master Smith Ascends, Miya's Sasumata, Rolling Earth, Rumor's Wicked Weave, Sanctuary of Ningen-do, Saving Fortune, Seed of Qanon, Soul Sword, Spaces in Between, Speed of the Waterfall, Tamori's Curse,

Vision of Comfort, Wandering Stone, Water's Sweet Clarity, Whispering Flames, Wind-Borne Speed, Winds of Aggression, Wolf's Mercy, Wolf's Proposal, Yumi of the Void.

## Other Magic

Despite the fact that Rokugani shugenja magic does not work well in the Jiyuna lands, other sorts of magic do function unimpeded. The mystical tattoos of the ise zumi, the Riddles of the Asako Henshin, awakened nemuranai, the divinatory practices of the Ra'Shari, the ways of the Burning Sands sahir, and other non-elemental magics function normally in the Jiyuna lands.

## The Jiyuna Magic

Because there are problems with working elemental shugenja magic in the Jiyuna lands, it was necessary for the Jiyuna to find a new method for mystical workings. It was therefore fortunate that Chushin, when she joined the ronin gathered about Kyuden Miya, already had the seed of an idea for a magic not reliant on pleas to the Fortunes and kami.

During the wandering from Rokugan to the Jiyuna lands and for the first few years of the existence of the nation of the Free People, Chushin and a select few of her students—Jafuri and Amadiro, most notably—worked to develop the idea into a workable method. They were successful, though later generations of scholars continued to expand upon and refine that method. Both Chushin Iryuto and Chushin Setera worked with non-human subjects, which allowed for the Jiyuna victories in the Battle of Confirmation and the Strange Conflict. Chushin Shudoshu, a student of Jafuri, single-handedly developed the Master Magus School, and even now, her

name is among the most revered among Jiyuna scholars.

What they worked on was an understanding of the principles upon which the Rokugani cosmos is based. The denizens of the Celestial Heavens and the other Spirit Realms are bound by strictures that inhibit the kinds of actions they can take. Understanding those strictures allows the Chushin to manipulate things at a more profound level than any elemental shugenja. At the same time, by utilizing those strictures, the Chushin are limited in the scope of what they can do; much of their work depends on the accurate identification of what they would do, because their actions in the mystical realms have the possibility of immense, disadvantageous consequences.

A mechanical description of Jiyuna magic is attached to the Chushin Magus School. Because it relies on underlying principles, it is not bound to any one region as so many other mystical methods are.

Chushin did not, when founding the Jiyuna Magic, desire that her name be associated with any of the given methods she devised. From her notes, it is apparent that she thought it sufficient reward that she did a thing and that others learned it as she taught it to them. Later Chushin Magi were not always so self-effacing; typically, those spells which bear a person's name are later additions to the Jiyuna Magic, while those named descriptively are those developed by Chushin herself.

Notably, Jiyuna Magic is a largely quiet thing. Unlike Rokugani shugenja magic, there are no great gouts of flame or rumblings of the earth to mark when spells are cast in the Jiyuna method. The effects of Chushin's research and that of those who followed her, however, are not without their uses, and their effects, while not ostentatious, can be profound indeed.

## **Mastery Level 1**

### **Amadiro's Other Hidden Skill**

Duration: One minute

Area of Effect: One human

Range: Touch

Chushin Amadiro was in many respects the opposite number of Chushin Jafuri. Where Jafuri was beloved by Chushin, Amadiro only got a small amount of her attention. Where Jafuri was ill-esteemed by others, Amadiro was well-regarded by many. Where Jafuri sought to increase the ability to see, Amadiro worked to hide from the sight of the Discerning. This spell is the first successful research in that line, and increases the difficulty of determining the level of skill another person possesses.

When you cast this spell, name one Skill you know the target possesses. Any attempt to determine the existence or target's level in that Skill must make one Raise to be successful, over and above any other Raises made on the attempt.

You may make Raises to hide additional Skills (one Raise/Skill) or to hide them for longer (one Raise/extra minute).

No target may be subject to more than one "Amadiro's" spell at any given time.

### **Amadiro's Own Hidden Condition**

Duration: One minute

Area of Effect: Self

Range: Self

Chushin Amadiro learned early on that others will attack more readily when they know their opponent is weak. This spell helps remedy that problem by making it more difficult for weaknesses to show.

When casting this spell, select one of the following: diseases, Wound Penalty, poison, pregnancy, age, or gender; you conceal your status with respect to that item.

You may make Raises to hide additional information (one Raise/additional

item on the list) or to hide it for longer (one Raise/extra minute).

You may only be subject to one casting of an “Amadiro’s” spell at any given time.

### **Amadiro’s Own Hidden Effect**

Duration: One hour

Area of Effect: Self

Range: Self

Chushin’s research was avidly read by Amadiro, though she disdained him. Her notes that the effects of Jiyuna Magic could be detected are part of what inspired his own researches; among those researches is this spell.

Within the duration of this spell, the next supernormal effect (including but not limited to Jiyuna Magic, Rokugani shugenja magic, kiho, Asako techniques, magical tattoos, and the use of magical items {such as nemuranai}) you produce is effectively masked, its own traces subsumed in the traces of this spell. Those wishing to pierce this effect must make a number of Raises equal to your Insight Rank on the rolls used to do so, over and above any other Raises applied to that roll.

You may make Raises to increase the duration of the spell (two Raises/hour), the number of effects concealed (two Raises/effect), or the depth of their concealment (one Raise/one Raise).

You may only be subject to one casting of an “Amadiro’s” spell at any given time.

### **Amadiro’s Own Hidden Skill**

Duration: One minute

Area of Effect: Self

Range: Self

Chushin Amadiro was able to exert a great deal of influence because others were unsure of his abilities. This spell helped create that lack of certainty.

When you cast this spell, name one Skill you possess. Any attempt to determine the existence or level of that Skill must make one Raise to be successful, over and above any other Raises made on the attempt.

You may make Raises to hide additional Skills (one Raise/Skill), to hide them for longer (one Raise/extra minute), or to hide them better (one Raise/required Raise).

You may only be subject to one casting of an “Amadiro’s” spell at any given time.

### **Chie’s First Item Enhancement**

Duration: Special

Area of Effect: One crafted object (created through the use of a Skill) of no more than 10 cubic feet in volume

Range: Touch

Chushin Chie was the daughter of a Chushin and a Sugano, and she inherited her mother’s love of craft. Turning her attentions to learning what she could of the Sugano Builder Techniques allowed her to develop a series of spells to augment and enhance the created work.

When cast upon an object, this spell grants the item one Free Raise on a single use of it. The spell endures until the Free Raise is used.

You may make Raises to bestow extra Free Raises (one Raise/Free Raise).

No item may be subject to more than one “Chie’s” spell at any given time.

### **Discern Another’s Skill**

Duration: Instantaneous

Area of Effect: One human

Range: (Caster’s Void x 10) yards

The second spell developed by Chushin from Discern, Discern Another’s Skill allows the caster to determine the existence and extent of another person’s Skill.

This spell may be cast in one of two ways at any given time. In the first, when you cast this spell, name one Skill; you learn the rank the target has in the named Skill. If the target does not have the Skill in question, you learn that, as well. You may make Raises to learn Emphases (one Raise/Emphasis) and additional Skills (two Raises/additional Skill) the target possesses and that you can name.

In the second, you do not name a Skill; you may make one Raise to learn one Skill, at random, that the target has, but not its extent. You may make Raises to immediately learn the extent of the target's Skill (one Raise per Skill), Emphases in the Skill (one Raise/Emphasis), and additional Skills (two Raises/additional Skill).

This spell only reveals the Skills held at the moment of casting. Later changes will not be marked by a given casting of this spell.

### **Discern Effect**

Duration: Casual Concentration

Area of Effect: Self

Range: (Caster's Void x 10) yards

It became clear to Chushin early on in her researches that the spells she cast in the Jiyuna Magic left traces visible to others who would practice the magic. After researching further, she determined that other supernormal acts leave similar traces. This spell allows the caster to make those traces more obvious, possibly allowing the caster to learn what has been at work.

Once this spell is cast, you may, for as long as you maintain concentration, detect any other supernormal effects at work within the range of this spell, including but not limited to: Jiyuna Magic, Rokugani shugenja magic, kiho, Asako techniques, magical tattoos, and magical items (such as nemuranai). You may also detect the lingering traces of supernormal actions, depending on their strength and type; spells

(whether Jiyuna Magic or Rokugani shugenja magic) linger for a number of hours equal to their Mastery Level, while such effects as kiho linger for a number of hours equal to the Insight Rank of their performers. Magical items linger for only a single hour.

You must have the appropriate knowledge to interpret the information gained through this spell; on its own, it only tells you that a supernormal effect has been performed within range. But, for example, if you have Theology (Rosen), then you may be able to discern that kiho have been performed, and possibly which kiho.

You may make Raises to gain more detailed information on an effect, particularly the Insight Rank or identity of the person performing it; as providing a set number of Raises for such would allow for metagame problems, the GM should compare the result of your roll to cast this spell with the required number of Raises, and award the benefit of any made.

### **Discern Own Condition**

Duration: Instantaneous

Area of Effect: Self

Range: Self

This spell allows Magi to ascertain their own general conditions.

When casting this spell, select one of the following: diseases, Wound Penalty, poison, pregnancy, age, or gender; you learn your status with respect to that item. You must have appropriate knowledge to understand the information you receive from this spell; if you do not know what influenza is, then learning that you have it will do you no good.

You may make Raises to gain additional information (one Raise/additional item on the list).

This spell only reveals conditions at the moment of casting. Later changes will



not be marked by a given casting of this spell.

### **Dispel Effect**

Duration: Instantaneous

Area of Effect: One existing effect within range

Range: (Caster's Void) x 10 yards

Chushin realized as she began to teach that her pupils would at times grow unruly. She also realized that after they were no longer under her tutelage they might still be unruly. It seemed wise to have a means to restrain them. This spell is one such means.

When you cast this spell, you may dispel one supernatural effect (including but not limited to Jiyuna Magic, Rokugani shugenja magic, kiho, Asako techniques, and magical tattoos) within range. To do so, you must know that the effect is there—either you see it begin to be active or you come upon an enduring effect—and must make Raises to supersede the force behind the effect; effects may be dispelled by making Raises equal to the Insight Rank of those performing them. This spell specifically does not affect magical items, though individual supernatural effects caused by those items (i.e., spells) are affected normally; in such cases, treat the item as though it has Insight Rank 5, unless otherwise noted.

### **Enhance/Inhibit Own Skill**

Duration: One hour

Area of Effect: Self

Range: Self

Chushin realized that Magi would be more easily able to enact effects on themselves than on others. She also realized that it would be very useful for Magi to be able to manipulate their own use of Skill quite frequently. Hence, this spell.

When casting this spell, name one Skill that you possess. You may, on the

next roll involving that Skill you make in the hour following casting, act as if you have one more rank or one less rank in the Skill. You may make Raises to increase duration (two Raises/hour), number of subsequent rolls affected (two Raises/additional roll), or amount of change (two Raises/additional rank enhanced/inhibited).

Mastery Abilities are unaffected by this spell without Raises made specifically for that purpose (three Raises to bestow the Mastery Ability of the new Skill Rank or to remove that normally held by the target).

You may not be subjected to more than one casting of this spell at any given time. You may not have a Skill enhanced or inhibited by an amount greater than you have ranks in the Skill (i.e., if you have Skill 4, it may not be enhanced by more than four ranks). Also, all changes must follow the same pattern (i.e., if one alteration is an increase, all alterations must be increases).

### **Jafari's Near Backward Look**

Duration: One minute

Area of Effect: Self

Range: 10 foot radius

Chushin Jafari was the first student of the Jiyuna Magic and among its greatest practitioners. His particular talent was in Discern-based magic. This spell reflects that. When cast, it allows the caster to see all of the events that happened within the spell's range within a number of minutes in the past equal to the caster's Void. As with the majority of Discern-based spells, the caster must have relevant knowledge to interpret the information received through this spell; seeing the faces of all who have passed by is uninformative if nothing about the people behind those faces is known. Additional minutes back can be viewed by making Raises on the spell (one Raise/minute), or additional area can be viewed (+5 foot radius/Raise).

It is recommended that those working through this spell not move, as the spell prevents normal sight, and stumbling is a generally unpleasant experience.

You may not be subject to more than one casting of any “Jafuri’s” spell at any given time.

### **Jafuri’s Near-looking Eye**

Duration: Instantaneous

Area of Effect: Self

Range: (Caster’s Void x 10) yards

Chushin Jafuri worked on extending the ranges of human vision; this spell is one of his earlier endeavors in that regard. When you cast this spell, you may focus your vision on any point within range and see it as if you are standing within arm’s reach of it. Additional yards of vision can be added by making Raises on the spell (five yards/Raise).

It is recommended that those working through this spell not move, as the spell prevents normal sight, and stumbling is a generally unpleasant experience.

You may not be subject to more than one casting of any “Jafuri’s” spell at any given time.

### **Shield Self**

Duration: Special

Area of Effect: Special

Range: Special

Chushin did not always advocate the use of violence, though she was well aware that there would be times when it could not be avoided. To that end, she devised a method to keep safe one’s own person and possessions. This spell is that method.

This spell may be cast in one of two ways. In the first, a spherical field of energy, centered just below the caster’s navel and just large enough to encompass the caster and any possessions carried on the caster’s person, manifests. This field absorbs all damage directed at the caster

before it can reach the caster, and lasts either for a number of rounds equal to the caster’s Void or until it absorbs a cumulative amount of Wounds equal to the caster’s Void x 10, whichever happens first.

The second way of casting the spell creates an arced field of energy spanning ninety degrees at a distance of the caster’s Void in feet from the caster. This field absorbs all damage directed at the caster before it can reach the caster, and lasts either for as long as the caster maintains casual concentration or until it sustains an amount of Wounds equal to the caster’s Void x 10 in a single round. The facing of the field may not be changed after the spell is cast.

Note that the Shield Self spell does not prevent the passage of objects, and does not keep non-directed damage from affecting the caster; falling, for example, still hurts.

You may make Raises to increase the duration of the spherical field (one Raise/round) or to increase the amount of Wounds the shield can withstand (one Raise/ten Wounds).

### **Shudoshu’s Pooling**

Duration: Total Concentration

Area of Effect: Special

Range: By spell

The greatest contribution Chushin Shudoshu made to the Bloodline was the development of the Master Magi Techniques. This spell is cited by her as the initial idea behind those Techniques, that something can be made great by the combined efforts of people; typically, Jiyuna magic is a solitary thing.

This spell allows the caster to accept and redirect the energies of other Magi, focusing them to greater effect than that of a single caster. When the spell is cast, the caster of the Pooling creates a link to a number of other Magi equal to the Pooling caster’s Insight Rank. Once the link is

created, the linked Magi (excluding the Pooling caster) all individually cast a given spell, which cannot be of higher Mastery Level than the Pooling caster can cast; the effect of the spells combines and is magnified by a factor of the total number of casters in the Pool (including the Pooling caster, who is treated as the caster of the combined spell). Ranges, Areas of Effect, and Durations other than Instantaneous are all affected; if a Pool of three Magi (one the Pooling caster and two others linked) casts Strike, then that Strike affects three targets at a maximum range of (the Pooling Caster's Void x 30) feet for an amount of damage equal to (Pooling caster's Void x 3) k (Pooling caster's Insight Rank x 3).

The number of raises that the linked casters may make on their spells is limited in total to those made by the Pooling caster on the Pooling itself (if the Pooling caster makes two Raises on the Pooling, then the linked casters may not make more than two Raises in total), and all linked casters must succeed on their spells for the combined spell to have any effect.

Raises may be made only to allow Raises on behalf of the linked casters, and the Pooling caster should not make more Raises on the spell than he or she has Void; more has been shown to overpower the Pooling caster, resulting in injury, amnesia, loss of spellcasting ability, or death.

### **Strike**

Duration: Instantaneous

Area of Effect: One target

Range: (Caster's Void x 10) feet

Chushin recognized that the Magi would need to be able to defend themselves at times, and that their studies would generally leave them less adept at physical combat than the other Jiyuna. Drawing heavily upon the theories of Rokugani shugenja magic, Chushin developed this

spell to allow herself and her students to use their arts to preserve their own lives.

When you cast this spell, you roll and keep a number of dice for damage equal to your Void to your target. You must be able to distinguish your target; you may not simply cast this spell in a given direction and hope to hit something, and you cannot cast "at the leader" without knowing who the leader is.

You may make Raises to increase the amount of damage done to the target (one Raise grants +1k0, two Raises grant +1k1, etc.), the range at which the target may be struck (one Raise/10 additional feet), or the number of targets struck (two Raises/additional target).

### **Mastery Level 2**

#### **Amadiro's Other Hidden Condition**

Duration: One minute

Area of Effect: One human

Range: Touch

The first recorded use of this spell was by Chushin Amadiro on his kinswoman Hiroko when the latter was subjected to some uncomfortable circumstances. Hiroko later married Amadiro.

When casting this spell, select one of the following: diseases, Wound Penalty, poison, pregnancy, age, or gender; you conceal the target's status with respect to that item.

You may make Raises to hide additional information (one Raise/additional item on the list) or to hide it for longer (one Raise/extra minute).

No target may be subject to more than one "Amadiro's" spell at any given time.

#### **Amadiro's Other Hidden Effect**

Duration: One hour

Area of Effect: One person

Range: Touch

Chushin Amadiro worked for the benefit of his fellows; that he did so

supported much of his popularity. This spell was one of the ways with which he gained favor; Amadiro and many others found it useful to have their tracks covered.

Within the duration of this spell, the next supernormal effect (including but not limited to Jiyuna Magic, Rokugani shugenja magic, kiho, Asako techniques, magical tattoos, and magical items {such as nemuranai}) the target produces is effectively masked, its own traces subsumed in the traces of this spell. Those wishing to pierce this effect must make a number of Raises equal to your Insight Rank on the rolls used to do so, over and above any other Raises applied to that roll.

You may make Raises to increase the duration of the spell (two Raises/hour), the number of effects concealed (two Raises/effect), or the depth of their concealment (one Raise/one Raise).

No target may be subject to more than one “Amadiro’s” spell at any given time.

### **Amadiro’s Own Hidden Trait**

Duration: One minute

Area of Effect: Self

Range: Self

As much of Chushin’s disfavor as Amadiro found, he nonetheless utilized her research to great effect in his own. This is an early advancement of that research.

When you cast this spell, name one Trait. Any attempt to determine your level in that Trait must make two Raises to be successful, over and above any other Raises made on the attempt.

You may make Raises to hide additional Traits (two Raises/Trait) or to hide them for longer (one Raise/extra minute).

You may only be subject to one casting of an “Amadiro’s” spell at any given time.

### **Chie’s Second Item Enhancement**

Duration: Special

Area of Effect: One crafted object (created through the use of a Skill) of no more than 10 cubic feet in volume

Range: Touch

A refinement of Chie’s First Item Enhancement, Chie’s Second Item Enhancement has a more lasting effect than its predecessor in Chie’s research.

As with Chie’s First Item Enhancement, this spell allows a number of Free Raises to be stored up in a given item. Unlike Chie’s First Item Enhancement, this spell allows a Free Raise on each use of the item for the span of one hour beginning when deliberately triggered rather than necessarily when cast.

You may make Raises to bestow extra Free Raises (one Raise/Free Raise). You may also make Raises to allow for extra time (one Raise/10 additional minutes).

No item may be subject to more than one “Chie’s” spell at any given time.

### **Discern Another’s Condition**

Duration: Instantaneous

Area of Effect: One human

Range: (Caster’s Void x 10) yards

This spell allows the caster to ascertain the general condition of the target.

When casting this spell, select one of the following: diseases, Wound Penalty, poison, pregnancy, age, or gender; you learn the target’s status with respect to that item. You must have appropriate knowledge to understand the information you receive from this spell; if you do not know what influenza is, then learning that the target has it will do you no good.

You may make Raises to gain additional information (one Raise/additional item on the list).

This spell only reveals conditions at the moment of casting. Later changes will

not be marked by a given casting of this spell.

### **Enhance/Inhibit Another's Skill**

Duration: One hour

Area of Effect: One person

Range: (Caster's Void x 10) yards

Chushin realized that that which could be discerned could usually be affected, for good or for ill. As the Skills of others proved easily discerned, her efforts at influence were first directed toward those same Skills.

When casting this spell, name one Skill that you know is possessed by your target; you must know that the target has the Skill to cast this spell. You may cause the target to, on the next roll involving that Skill the target makes in the hour following casting, act as if he or she has one more rank or one less rank in the Skill. You may make Raises to increase duration (two Raises/hour), number of subsequent rolls affected (two Raises/additional roll), or amount of change (two Raises/additional rank enhanced/inhibited).

Mastery Abilities are unaffected by this spell without Raises made specifically for that purpose (three Raises to bestow the Mastery Ability of the new Skill Rank or to remove that normally held by the target).

No target may be subjected to more than one casting of this spell at any given time. No target may have a Skill enhanced or inhibited by an amount greater than the target has ranks in the Skill (i.e., if a target has Skill 4, it may not be enhanced by more than four ranks). Also, all changes must follow the same pattern (i.e., if one alteration is an increase, all alterations must be increases).

### **Jafuri's Near Forward Look**

Duration: One minute

Area of Effect: Self

Range: 10 foot radius

Chushin Jafuri realized that the skills that allowed a person to look back in time could also allow that person to look forward. Doing so was more difficult, and the results were invariably hazy, but there was no doubt of the value in doing so. This spell is the beginning method for it.

When cast, this spell allows the caster to see all of the events that will happen within the spell's range within a number of minutes in the future equal to the caster's Void. As with the majority of Discern-based spells, the caster must have relevant knowledge to interpret the information received through this spell; seeing the faces of all who will come by is uninformative if nothing about the people behind those faces is known. Additional minutes forward can be viewed through making Raises on the spell (one Raise/minute), as can additional area (+5 foot radius/Raise).

It is recommended that those working through this spell not move, as the spell prevents normal sight, and stumbling is a generally unpleasant experience. Additionally, the information provided by this spell is lacking in detail, as the exercise of free will cannot be entirely accounted for; the more frantic or energetic a person or thing is, the harder it is to predict. For this reason, this spell (and all "Jafuri's Forward Look" spells) cannot be used during or through combat; the overwhelming randomness of combat causes the spell to result in a painful jumble of images.

You may not be subject to more than one casting of any "Jafuri's" spell at any given time.

### **Jafuri's Tiny-looking Eye**

Duration: One minute

Area of Effect: Self

Range: One touched object

It became evident to Chushin Jafuri that he needed to look closely as surely as he

needed to look far away. This spell addresses that need.

When you cast this spell, you may look at one object you are touching and see it as if it is many times larger. In effect, you view the object under a magnification up to a maximum of (your Void x 10) x. You may take a longer look through making Raises on the spell (one minute/Raise), or may increase the fineness of your vision (two Raises/+10x).

It is recommended that those working through this spell not move, as the spell prevents normal sight, and stumbling is a generally unpleasant experience.

You may not be subject to more than one casting of any “Jafari’s” spell at any given time.

### **Shield Another**

Duration: Special

Area of Effect: One human within (Caster’s Void x 10) feet

Range: Special

Chushin did advocate protecting others. To that end, she developed a method to apply her other defensive teachings to others. This spell is that method.

This spell may be cast in one of two ways. In the first, a spherical field of energy, centered just below the target’s navel and just large enough to encompass the caster and any possessions carried on the caster’s person, manifests. This field absorbs all damage directed at the target before it can reach the target, and lasts either for a number of rounds equal to the caster’s Void or until it absorbs a cumulative amount of Wounds equal to the caster’s Void x 10, whichever happens first.

The second way of casting the spell creates an arced field of energy spanning ninety degrees at a distance of the caster’s Void in feet from the target. This field absorbs all damage directed at the target before it can reach the target, and lasts either

for as long as the caster maintains casual concentration or until it sustains an amount of Wounds equal to the caster’s Void x 10 in a single round. The facing of this field cannot be changed once the spell is cast.

Note that the Shield Another spell does not prevent the passage of objects, and does not keep non-Wound damage from affecting the target. Note also that the target continues to receive the protection of the spell, even if the target moves outside of its range after casting.

You may make Raises to increase the duration of the spherical field (one Raise/round) or to increase the amount of Wounds the shield can withstand (one Raise/ten Wounds).

### **Mastery Level 3**

#### **Amadiro’s Other Hidden Trait**

Duration: One minute

Area of Effect: One human

Range: Touch

Following Chushin, although she was not fond of him, Amadiro worked from concealing the Skills of others to concealing the Traits upon which those Skills relied. This spell is the fruit of that work.

When you cast this spell, name one Trait. Any attempt to determine the target’s level in that Trait must make two Raises to be successful, over and above any other Raises made on the attempt.

You may make Raises to hide additional Traits (two Raises/Trait) or to hide them for longer (one Raise/extra minute).

No target may be subject to more than one “Amadiro’s” spell at any given time.

#### **Amadiro’s Own Hidden Ring**

Duration: One minute

Area of Effect: Self

Range: Self

This spell is the next logical step in the research of Chushin Amadiro after

discovering how attempts to discern a person's Traits could be thwarted.

When you cast this spell, name one Ring. Any attempt to determine your level in that Ring must make two Raises to be successful, over and above any other Raises made on the attempt.

You may make Raises to hide additional Rings (two Raises/Ring) or to hide them for longer (one Raise/extra minute).

You may only be subject to one casting of an "Amadiro's" spell at any given time.

### **Chie's Third Item Enhancement**

Duration: Special

Area of Effect: One crafted object (created through the use of a Skill) of no more than 100 cubic feet in volume

Range: Touch

Chushin Chie continued to expand the ability of the Jiyuna Magic to affect works of craft. This third spell in her series of researches is another extension of her First Item Enhancement, one allowing for an impact on larger items.

This spell is mechanically identical to Chie's First Item Enhancement, save for the increased Area of Effect. When cast upon an object, this spell grants the item one Free Raise on a single use of it. The spell endures until the Free Raise is used.

You may make Raises to bestow extra Free Raises (one Raise/Free Raise).

No item may be subject to more than one "Chie's" spell at any given time.

### **Discern Another's Trait**

Duration: Instantaneous

Area of Effect: One human

Range: (Caster's Void x 10) yards

The first spell developed by Chushin from Discern, Discern Another's Trait allows the caster to determine the extent of another person's Trait.

When you cast this spell, name one Trait. If the casting is successful, you learn the extent of that Trait in the target. Raises allow other Traits to be determined, at two Raises per additional Trait.

This spell only reveals the Traits at the moment of casting. Later changes will not be marked by a given casting of this spell.

### **Enhance/Inhibit Own Trait**

Duration: One hour

Area of Effect: Self

Range: Self

Chushin quickly extended her research in enhancing Skills into enhancing Traits.

When casting this spell, name one Trait. You may, on the next roll involving that Trait you make in the hour following casting, act as if you have one more rank or one less rank in the Trait. You may make Raises to increase duration (two Raises/hour), number of subsequent rolls affected (two Raises/additional roll), or amount of change (two Raises/additional rank enhanced/inhibited).

You may not be subjected to more than one casting of this spell at any given time. You may not have a Trait enhanced or inhibited by an amount greater than you have ranks in the Trait (i.e., if you have Trait 4, it may not be enhanced by more than four ranks).

Increasing Traits through this spell specifically does not affect your rating in your Rings. It does not affect your Insight. It may not target Void. Also, all changes must follow the same pattern (i.e., if one alteration is an increase, all alterations must be increases).

### **Iryuto's Skilled Discernment**

Duration: Instantaneous

Area of Effect: One non-human of known type

Range: (Caster's Void x 10) yards

After Chushin Iryuto determined a method for identifying the type (human, variety of nonhuman, plant, rock, etc.) of things observed, he decided to apply himself to adapting Chushin's own research to those new sorts of targets. This spell, being based on one of the simplest Discern-based spells, is the first successful result of that endeavor.

This spell may be cast in one of two ways at any given time. In the first, when you cast this spell, name one Skill; you learn the rank the target has in the named Skill. If the target does not have the Skill in question, you learn that, as well. You may make Raises to learn Emphases (one Raise/Emphasis) and additional Skills (two Raises/additional Skill) the target possesses and that you can name.

In the second, you do not name a Skill; you learn one Skill, at random, that the target has, but not its extent. You may make Raises to immediately learn the extent of the target's Skill (one Raise per Skill), Emphases in the Skill (one Raise/Emphasis), and additional Skills (two Raises/additional Skill).

This spell only reveals the Skills held at the moment of casting. Later changes will not be marked by a given casting of this spell. Also, you must know the type of thing which the target of this spell is, or no useful information is gleaned from it.

### **Jafuri's Middle Backward Look**

Duration: Five minutes

Area of Effect: Self

Range: 10 foot radius

Chushin Jafuri worked outward from his Near Backward Look, improving it and increasing its power. The Middle Backward Look is the first successful amplification of his methods in peering into the past.

When cast, this spell allows the caster to see all of the events that happened within the spell's range within a number of

hours in the past equal to the caster's Void. As with the majority of Discern-based spells, the caster must have relevant knowledge to interpret the information received through this spell; seeing the faces of all who have passed by is uninformative if nothing about the people behind those faces is known. Additional hours back can be viewed through making Raises (two Raises/hour), as can additional area (+5 foot radius/Raise).

It is recommended that those working through this spell not move, as the spell prevents normal sight, and stumbling is a generally unpleasant experience.

You may not be subject to more than one casting of any "Jafuri's" spell at any given time.

### **Jafuri's Middle-looking Eye**

Duration: Instantaneous

Area of Effect: Self

Range: Caster's Void in miles

Chushin Jafuri strove to enhance his own researches in human vision. This spell is one of the successful results.

When you cast this spell, you may focus your vision on any point within range and see it as if you are standing within arm's reach of it. Additional miles of vision can be added by making Raises on the spell (two Raises/mile).

It is recommended that those working through this spell not move, as the spell prevents normal sight, and stumbling is a generally unpleasant experience.

You may not be subject to more than one casting of any "Jafuri's" spell at any given time.

### **Setera's Masking Skills**

Duration: One minute

Area of Effect: One non-human of known type

Range: (Caster's Void x 10) yards



Chushin Setera was the foremost student of Iryuto, and adapted his research to follow that of Amadiro generations before. This spell is the beginning of that research.

When you cast this spell, name one Skill you know the target possesses. Any attempt to determine the target's level in that Skill must make one Raise to be successful, over and above any other Raises made on the attempt.

You may make Raises to hide additional Skills (one Raise/Skill) or to hide them for longer (one Raise/extra minute).

No target may be subject to more than one "Setera's" spell at any given time. Also, you must know the type of thing which the target of this spell is, or no useful information is gleaned from it.

#### **Mastery Level 4**

##### **Amadiro's Other Hidden Ring**

Duration: One minute

Area of Effect: One human

Range: Touch

The utility of concealing other people as well as himself became evident to Chushin Amadiro in short order. This spell is a part of his research in that vein.

When you cast this spell, name one Ring. Any attempt to determine the target's level in that Ring must make two Raises to be successful, over and above any other Raises made on the attempt.

You may make Raises to hide additional Rings (two Raises/Ring) or to hide them for longer (one Raise/extra minute).

No target may be subject to more than one "Amadiro's" spell at any given time.

##### **Amadiro's Own Hidden Advantage**

Duration: One minute

Area of Effect: Self

Range: Self

Chushin Amadiro was able to conceal various parts of himself. Among

them were the unique features of his psychology and the not normally visible results of injuries he sustained at various times. This spell was the means by which he accomplished that feat.

When you cast this spell, name one Advantage or Disadvantage you possess. Any attempt to determine the existence or level of that Advantage or Disadvantage must make two Raises to be successful, over and above any other Raises made on the attempt.

You may make Raises to hide additional Advantages or Disadvantages (two Raises/Advantage or Disadvantage) or to hide them for longer (one Raise/extra minute). All hiding must be of the same sort; you cannot simultaneously conceal both Advantages and Disadvantages with this spell.

You may only be subject to one casting of an "Amadiro's" spell at any given time.

##### **Chie's Fourth Item Enhancement**

Duration: Special

Area of Effect: One crafted object (created through the use of a Skill) of no more than 100 cubic feet in volume

Range: Touch

Chie was able to expand her researches with larger items much as she was with her smaller ones. Her Fourth Item Enhancement is as much greater than her Third as her Second was for her First.

This spell is mechanically identical to Chie's Second Item Enhancement except for the greater duration. It spell allows a Free Raise on each use of the item for the span of one hour, beginning when deliberately triggered rather than necessarily when cast.

You may make Raises to bestow extra Free Raises (one Raise/Free Raise). You may also make Raises to allow for extra time (one Raise/10 additional minutes).

No item may be subject to more than one “Chie’s” spell at any given time.

### **Discern Another’s Ring**

Duration: Instantaneous

Area of Effect: One human

Range: (Caster’s Void x 10) yards

This spell allows the caster to determine another person’s Rings, including Void.

When you cast this spell, name one Ring. If the casting is successful, you learn the extent of that Ring in the target. Raises allow other Rings to be determined, at two Raises per additional Ring.

This spell only reveals the Rings at the moment of casting. Later changes will not be marked by a given casting of this spell.

### **Enhance/Inhibit Another’s Trait**

Duration: One hour

Area of Effect: One person

Range: (Caster’s Void x 10) yards

Chushin quickly moved from affecting the Skills of other people to affecting the Traits upon which those Skills worked.

When casting this spell, name one of your target’s Traits. You may cause the target to, on the next roll involving that Trait the target makes in the hour following casting, act as if he or she has one more rank or one less rank in the Trait. You may make Raises to increase duration (two Raises/hour), number of subsequent rolls affected (two Raises/additional roll), or amount of change (two Raises/additional rank enhanced/inhibited).

No target may be subjected to more than one casting of this spell at any given time. No target may have a Trait enhanced or inhibited by an amount greater than the target has ranks in the Trait (i.e., if a target has Trait 4, it may not be enhanced by more than four ranks).

Increasing Traits through this spell specifically does not affect the target’s rating in Rings. It does not affect the target’s Insight. It may not target Void. Also, all changes must follow the same pattern (i.e., if one alteration is an increase, all alterations must be increases).

### **Enhance/Inhibit Own Ring**

Duration: One hour

Area of Effect: Self

Range: Self

Chushin bridged the gap between Trait and Ring easily. Her method for doing so became the basis of this spell.

When casting this spell, name one Ring. You may, on the next roll involving that Ring you make in the hour following casting, act as if you have one more rank or one less rank in the Ring. You may make Raises to increase duration (two Raises/hour), number of subsequent rolls affected (two Raises/additional roll), or amount of change (two Raises/additional rank enhanced/inhibited).

You may not be subjected to more than one casting of this spell at any given time. You may not have a Ring enhanced or inhibited by an amount greater than you have ranks in the Ring (i.e., if you have Ring 4, it may not be enhanced by more than four ranks).

This spell may affect Void, but does not affect Void Points. It also does not affect the Traits under any Rings affected by the spell, and does not affect Insight. Also, all changes must follow the same pattern (i.e., if one alteration is an increase, all alterations must be increases).

### **Iryuto’s Discerning Traits**

Duration: Instantaneous

Area of Effect: One non-human of known type

Range: (Caster’s Void x 10) yards

Chushin Iryuto, following the Battle of Confirmation, tied his insight into the Jiyuna's non-human opponents into the basic researches Chushin herself had done. Through many years of work, he developed this spell.

When you cast this spell, name one Trait. If the casting is successful, you learn the extent of that Trait in the target. Raises allow other Traits to be determined, at two Raises per additional Trait.

This spell only reveals the Traits at the moment of casting. Later changes will not be marked by a given casting of this spell. Also, you must know the type of thing which the target of this spell is, or no useful information is gleaned from it.

### **Jafuri's Middle Forward Look**

Duration: Five minutes

Area of Effect: Self

Range: 10 foot radius

Chushin Jafuri extended his research into looking into the past and looking into the future in parallel to each other. Looking forward remained more difficult than looking backward, but Jafuri was able to establish methods for doing so.

When cast, this spell allows the caster to see all of the events that will happen within the spell's range within a number of hours in the future equal to the caster's Void. As with the majority of Discern-based spells, the caster must have relevant knowledge to interpret the information received through this spell; seeing the faces of all who will come by is uninformative if nothing about the people behind those faces is known. Additional hours forward can be viewed through making Raises on the spell (two Raises/hour), as can additional area (+5 foot radius/Raise).

It is recommended that those working through this spell not move, as the spell prevents normal sight, and stumbling is

a generally unpleasant experience. Additionally, the information provided by this spell is lacking in detail, as the exercise of free will cannot be entirely accounted for; the more frantic or energetic a person or thing is, the harder it is to predict. For this reason, this spell (and all "Jafuri's Forward Look" spells) cannot be used during or through combat; the overwhelming randomness of combat causes the spell to result in a painful jumble of images.

You may not be subject to more than one casting of any "Jafuri's" spell at any given time.

### **Jafuri's Through-looking Eye**

Duration: Casual Concentration

Area of Effect: Self

Range: Varies

In addition to looking at things at great distances, displacements in time, and in miniscule, Chushin Jafuri thought it useful to be able to look through things. While this might seem unnecessary, given the ability to see outside the normal limits of sight, most of Jafuri's spells are bounded by standing in a place that can be identified, and physical objects block that sight. This spell does not suffer from that constraint.

Casting this spell allows you to see through a given thickness of material of which the nearest surface is within your ability to touch from where you stand. The thicknesses are listed by material below, though the GM may decide that other factors alter this:

Substance	Thickness
<b>Paper</b>	Your Void in yards
<b>Soft Wood</b>	Your Void x 5 feet
<b>Hard Wood</b>	Your Void x 2 feet
<b>Ceramics</b>	Half your Void in feet
<b>Soft Stone</b>	Your Void x 5 inches
<b>Hard Stone</b>	Your Void x 2 inches
<b>Soft Metal</b>	Your Void in inches
<b>Hard Metal</b>	Half your Void in inches

Soft woods are those such as pine and fir, while hard woods are those such as

oak and ash. Soft stones are those such as limestone, while hard stones are those such as marble and granite. Soft metals are those such as gold and copper, while hard metals are those such as iron and Sanmyaku Mura ore.

### **Setera's Conditioned Mask**

Duration: One minute

Area of Effect: One non-human of known type

Range: (Caster's Void x 10) yards

The reasons for the researches of Chushin Setera have long been debated. It is thought, though, that he had an ally from another race than human. Such would explain this spell.

When casting this spell, select one of the following: diseases, Wound Penalty, poison, pregnancy, age, or gender; you conceal the target's status with respect to that item.

You may make Raises to hide additional information (one Raise/additional item on the list) or to hide it for longer (one Raise/extra minute).

No target may be subject to more than one "Setera's" spell at any given time. Also, you must know the type of thing which the target of this spell is, or no useful information is gleaned from it.

## **Mastery Level 5**

### **Amadiro's Other Hidden Advantage**

Duration: One minute

Area of Effect: One human

Range: Touch

Chushin Amadiro applied what he knew of himself to others. Granting abilities to people allowed him some decided advantages in dealing with them.

When you cast this spell, name one Advantage or Disadvantage you know the target possesses. Any attempt to determine the existence or level of that Advantage or Disadvantage must make two Raises to be

successful, over and above any other Raises made on the attempt.

You may make Raises to hide additional Advantages or Disadvantages (two Raises/Advantage or Disadvantage) or to hide them for longer (one Raise/extra minute). All hiding must be of the same sort; you cannot simultaneously conceal both Advantages and Disadvantages with this spell.

No target may be subject to more than one "Amadiro's" spell at any given time.

### **Amadiro's Own Hidden Thoughts**

Duration: One minute

Area of Effect: Self

Range: Self

One of the most frightening abilities Chushin Amadiro possessed was the ability to mask his own thoughts; it was perhaps this that caused Chushin to disfavor him. This spell is a means to that ability.

When you cast this spell, any attempt to determine your thoughts must make three Raises to be successful, over and above any other Raises made on the attempt.

You may make Raises to hide your thoughts for longer (one Raise/extra minute).

You may only be subject to one casting of an "Amadiro's" spell at any given time.

### **Chie's Fifth Item Enhancement**

Duration: Your Void in hours

Area of Effect: One crafted object (created through the use of a Skill) of no more than 10 cubic feet in volume

Range: Touch

As Chushin Chie continued her works, she came to understand how the essence of the Jiyuna Magic could be infused into objects. This spell is the result of that research.

When you cast this spell, the item targeted is treated as though it were a magic item for all purposes. If a weapon, it becomes able to harm creatures subject only to magic, crystal, and jade normally. Whether or not a weapon, it becomes immune to those things which fail to affect magic materials.

No item may be subject to more than one “Chie’s” spell at any given time.

### **Discern Another’s Advantage or Disadvantage**

Duration: Instantaneous

Area of Effect: One human

Range: (Caster’s Void x 10) yards

This spell may be cast in one of two ways at any given time. In the first, when you cast this spell, name one Advantage/Disadvantage; you learn whether or not the target has that Advantage or Disadvantage. You may make Raises to immediately learn the extent of the target’s Advantage/Disadvantage (two Raises per Advantage/Disadvantage) and additional Advantage/Disadvantages which you can name (two Raises/additional Advantage/Disadvantage).

In the second, you do not name an Advantage/Disadvantage; you learn one Advantage/Disadvantage, at random, that the target has, but not its extent. You may make Raises to immediately learn the extent of the target’s Advantage/Disadvantage (two Raises per Advantage/Disadvantage) and additional Advantage/Disadvantages (two Raises/additional Advantage/Disadvantage).

This spell only reveals the Advantage/Disadvantages held at the moment of casting. Later changes will not be marked by a given casting of this spell.

This spell specifically counts the influence of other Spirit Realms, including the Shadowlands Taint, as Advantages or Disadvantages. This spell also specifically allows for the detection of Shadow Points.

### **Enhance/Inhibit Another’s Ring**

Duration: One hour

Area of Effect: One person

Range: (Caster’s Void x 10) yards

Chushin applied her research in affecting other people’s Traits to their Rings. This spell is the result.

When casting this spell, name one of your target’s rings. You may cause the target to, on the next roll involving that Ring the target makes in the hour following casting, act as if he or she has one more rank or one less rank in the Ring. You may make Raises to increase duration (two Raises/hour), number of subsequent rolls affected (two Raises/additional roll), or amount of change (two Raises/additional rank enhanced/inhibited).

No target may be subjected to more than one casting of this spell at any given time. No target may have a Ring enhanced or inhibited by an amount greater than the target has ranks in the Ring (i.e., if a target has Ring 4, it may not be enhanced by more than four ranks).

This spell may affect Void, but does not affect Void Points. It also does not affect the Traits under any Rings affected by the spell, and does not affect Insight. Also, all changes must follow the same pattern (i.e., if one alteration is an increase, all alterations must be increases).

### **Enhance or Inhibit Own Advantage or Disadvantage**

Duration: One hour

Area of Effect: Self

Range: Self

Chushin was a rare genius in the world. Her work in the inherent natures of people was never matched in Rokugan, and may well have contributed to her being made ronin during the years of the Gozoku. It also informed this spell.

When casting this spell, name any one Advantage or Disadvantage you possess. For the next hour, you may act as though any one numerical value associated with the Advantage or Disadvantage is increased by one (i.e., one Free Raise becomes two, one required Raise becomes none). You may make Raises to increase duration (two Raises/hour), number of Advantages or Disadvantages affected (two Raises/additional Advantage/Disadvantage), or amount of change (three Raises/additional rank enhanced/inhibited).

This spell specifically may not target the influence of other Spirit Realms, including the Shadowlands Taint, or Shadow Points.

All changes must follow the same pattern (i.e., if one Advantage is altered, all alterations must be to Advantages; if the alteration is an increase, all alterations must be increases). You may not be subjected to more than one casting of this spell at any given time.

### **Iryuto's Discerning Condition**

Duration: Instantaneous

Area of Effect: One non-human of known type

Range: (Caster's Void x 10) yards

The attackers during the Battle of Confirmation were unlike any the Jiyuna had before faced, though there were records among the Order of Rosen that spoke to similar things. When Chushin Iryuto adapted Chushin's methods to the new foes, he adapted as many of them as could reasonably be done, and it was not unhelpful to know the weaknesses in the new foes.

When casting this spell, select one of the following: diseases, Wound Penalty, poison, pregnancy, age, or gender; you learn the target's status with respect to that item. You must have appropriate knowledge to understand the information you receive from this spell; if you do not know what influenza

is, then learning that the target has it will do you no good.

You may make Raises to gain additional information (one Raise/additional item on the list).

This spell only reveals conditions at the moment of casting. Later changes will not be marked by a given casting of this spell. Also, you must know the type of thing which the target of this spell is, or no useful information is gleaned from it.

### **Jafari's Far Backward Look**

Duration: Ten minutes

Area of Effect: Self

Range: 10 foot radius

Chushin Jafari continued to develop his past-searching abilities throughout his life. In the years immediately following Chushin's death, he developed this spell; it is rumored that he was trying to see her again.

When cast, this spell allows the caster to see all of the events that happened within the spell's range within a number of days in the past equal to the caster's Void. As with the majority of Discern-based spells, the caster must have relevant knowledge to interpret the information received through this spell; seeing the faces of all who have passed by is uninformative if nothing about the people behind those faces is known. Additional days back can be viewed through making Raises (three Raises/day), as an additional area (+5 foot radius/Raise).

It is recommended that those working through this spell not move, as the spell prevents normal sight, and stumbling is a generally unpleasant experience.

You may not be subject to more than one casting of any "Jafari's" spell at any given time.

### **Jafuri's Far-looking Eye**

Duration: Instantaneous

Area of Effect: Self

Range: (Caster's Void x 3) miles

It is known that one must look in many places to gain new knowledge. Chushin Jafuri developed this spell to assist in that, allowing the caster to see things at distances that hours of walking would only just reveal.

When you cast this spell, you may focus your vision on any point within range and see it as if you are standing within arm's reach of it. Additional miles of vision can be added by making Raises on the spell (one Raise/mile).

It is recommended that those working through this spell not move, as the spell prevents normal sight, and stumbling is a generally unpleasant experience.

You may not be subject to more than one casting of any "Jafuri's" spell at any given time.

### **Setera's Masking Traits**

Duration: One minute

Area of Effect: One non-human of known type

Range: (Caster's Void x 10) yards

Chushin Setera was known to have traveled outside of Jiyuna lands. He did not begin his researches in earnest until his return.

When you cast this spell, name one Trait. Any attempt to determine the target's level in that Trait must make two Raises to be successful, over and above any other Raises made on the attempt.

You may make Raises to hide additional Traits (two Raises/Trait) or to hide them for longer (one Raise/extra minute).

No target may be subject to more than one "Setera's" spell at any given time. Also, you must know the type of thing

which the target of this spell is, or no useful information is gleaned from it.

### **Mastery Level 6**

#### **Amadiro's Other Hidden Thoughts**

Duration: One minute

Area of Effect: One human

Range: Touch

Perhaps more frightening than Chushin Amadiro's ability to mask his own thoughts was his ability to mask those of others via this spell.

When you cast this spell, any attempt to determine your thoughts must make three Raises to be successful, over and above any other Raises made on the attempt.

You may make Raises to hide your thoughts for longer (one Raise/extra minute). No target may be subject to more than one "Amadiro's" spell at any given time.

#### **Chie's Sixth Item Enhancement**

Duration: Your Void in hours

Area of Effect: One crafted object (created through the use of a Skill) of no more than 100 cubic feet in volume

Range: Touch

Chie expanded her researches in tandem. This Sixth of her Item Enhancements stands in the same relationship to the Fifth as the Second to the First or the Fourth to the Third.

When you cast this spell, the item targeted is treated as though it were a magic item for all purposes. If a weapon, it becomes able to harm creatures subject only to magic, crystal, and jade normally. Whether or not a weapon, it becomes immune to those things which fail to affect magic materials.

No item may be subject to more than one "Chie's" spell at any given time.

#### **Discern Another's Thoughts**

Duration: Total Concentration

Area of Effect: One human

Range: (Caster's Void x 10) yards

This difficult spell allows the caster to read a target's conscious thoughts and emotional states.

As long as you maintain concentration, you are able to perceive the target's thoughts and general emotional state. Raises allow for increased information, subject to GM determination.

### **Enhance or Inhibit Another's Advantage or Disadvantage**

Duration: One hour

Area of Effect: One person

Range: (Caster's Void x 10) yards

When casting this spell, name one Advantage or Disadvantage that you know is possessed by your target; you must know that the target has the Advantage or Disadvantage to cast this spell. For the next hour, the target may act as though any one numerical value associated with the Advantage or Disadvantage is increased by one (i.e., one Free Raise becomes two, one required Raise becomes none). You may make Raises to increase duration (two Raises/hour), number of Advantages or Disadvantages affected (two Raises/additional Advantage/Disadvantage), or amount of change (three Raises/additional rank enhanced/inhibited).

No target may be subjected to more than one casting of this spell at any given time. This spell specifically may not target the influence of other Spirit Realms, including the Shadowlands Taint, or Shadow Points.

All changes must follow the same pattern (i.e., if one Advantage is altered, all alterations must be to Advantages; if the alteration is an increase, all alterations must be increases). You may not be subjected to more than one casting of this spell at any given time.

### **Iryuto's Advantageous or Disadvantageous Discernment**

Duration: Instantaneous

Area of Effect: One non-human of known type

Range: (Caster's Void x 10) yards

It was in no small part due to the work of Chushin Iryuto that the Battle of Confirmation and the later defenses against outside forces have been Jiyuna victories. This spell was among the more useful in those conflicts.

This spell may be cast in one of two ways at any given time. In the first, when you cast this spell, name one Advantage/Disadvantage; you learn whether or not the target has that Advantage or Disadvantage. You may make Raises to immediately learn the extent of the target's Advantage/Disadvantage (two Raises per Advantage/Disadvantage) and additional Advantage/Disadvantages which you can name (two Raises/additional Advantage/Disadvantage).

In the second, you do not name an Advantage/Disadvantage; you learn one Advantage/Disadvantage, at random, that the target has, but not its extent. You may make Raises to immediately learn the extent of the target's Advantage/Disadvantage (two Raises per Advantage/Disadvantage) and additional Advantage/Disadvantages (two Raises/additional Advantage/Disadvantage).

This spell only reveals the Advantage/Disadvantages held at the moment of casting. Later changes will not be marked by a given casting of this spell. Also, you must know the type of thing which the target of this spell is, or no useful information is gleaned from it.

This spell specifically counts the influence of other Spirit Realms, including the Shadowlands Taint, as Advantages or Disadvantages. This spell also specifically allows for the detection of Shadow Points.



### **Jafuri's Far Forward Look**

Duration: Ten minutes

Area of Effect: Self

Range: 10 foot radius

Chushin Jafuri worked diligently. It is said that he developed this spell while working on another; he is reported to have said "I suddenly knew when I would be done, and I realized that I had been writing down how I had figured that out instead of the solution to the problem I was working on." The purported writing is the basis of this spell.

When cast, this spell allows the caster to see all of the events that will happen within the spell's range within a number of days in the future equal to the caster's Void. As with the majority of Discern-based spells, the caster must have relevant knowledge to interpret the information received through this spell; seeing the faces of all who will come by is uninformative if nothing about the people behind those faces is known. Additional days forward can be viewed through making Raises on the spell (three Raises/day), as can additional area (+5 foot radius/Raise).

It is recommended that those working through this spell not move, as the spell prevents normal sight, and stumbling is a generally unpleasant experience. Additionally, the information provided by this spell is lacking in detail, as the exercise of free will cannot be entirely accounted for; the more frantic or energetic a person or thing is, the harder it is to predict. For this reason, this spell (and all "Jafuri's Forward Look" spells) cannot be used during or through combat; the overwhelming randomness of combat causes the spell to result in a painful jumble of images.

You may not be subject to more than one casting of any "Jafuri's" spell at any given time.

### **Jafuri's Wide-open Eye**

Duration: (Caster's Void) minutes

Area of Effect: Self

Range: (Caster's Void x 10) yards

There are a number of limits on human sight. Chushin Jafuri worked against them. This spell is one of the more uniquely and interestingly successful endeavors in his research.

When you cast this spell, you gain the ability to see, simultaneously, 360 degrees in three dimensions. Rolls to ambush you are reduced by half, and there is no bonus for flanking you, while this spell is active. Also, any vision penalties you may be suffering are reduced by half for the duration of this spell.

### **Setera's Ringing Mask**

Duration: One minute

Area of Effect: One non-human of known type

Range: (Caster's Void x 10) yards

Like many researchers before him, Chushin Setera worked methodically. This spell represents a progression from Trait onward.

When you cast this spell, name one Ring. Any attempt to determine the target's level in that Ring must make two Raises to be successful, over and above any other Raises made on the attempt.

You may make Raises to hide additional Rings (two Raises/Ring) or to hide them for longer (one Raise/extra minute).

No target may be subject to more than one "Setera's" spell at any given time. Also, you must know the type of thing which the target of this spell is, or no useful information is gleaned from it.

## **Mastery Level 7**

### **Amadiro's Own Ultimate Mask**

Duration: Casual Concentration

Area of Effect: Self

Range: Self

One of the two most powerful researches Amadiro conducted, this spell follows the pattern of other high-level Chushin researches in consolidating multiple magics.

As long as you maintain concentration, you receive the benefits of the following spells, applied as you direct:

Amadiro's Own Hidden Condition, Amadiro's Own Hidden Skill, Amadiro's Own Hidden Trait, Amadiro's Own Hidden Ring, Amadiro's Own Hidden Advantage, and Amadiro's Own Hidden Thoughts.

You may only be subject to one casting of an "Amadiro's" spell at any given time.

### **Iryuto's Natural Discernment**

Duration: Instantaneous

Area of Effect: One specifically definable target

Range: (Caster's Void x 10) yards

This spell, developed by Chushin Iryuto in the wake of the attacks in JC 344, allows the caster to determine the nature of a given target.

When casting this spell, select any one target within sight. The fundamental nature of that target (its status as human, variety of nonhuman, plant, rock, etc.) is revealed to you. You must have the appropriate knowledge to understand that nature; if you do not know what Chikushudo is, the revelation that a thing is a creature of Chikushudo will make no sense to you.

You may make Raises to gain more detailed information, subject to GM determination.

### **Iryuto's Ringing Discernment**

Duration: Instantaneous

Area of Effect: One non-human of known type

Range: (Caster's Void x 10) yards

The shugenja among the Chushin, as well as the Order of Rosen, noted to Iryuto

that this would be a useful and viable research. He obliged them, and won much favor in doing so.

When you cast this spell, name one Ring. If the casting is successful, you learn the extent of that Ring in the target. Raises allow other Rings to be determined, at two Raises per additional Ring.

This spell only reveals the Rings at the moment of casting. Later changes will not be marked by a given casting of this spell. Also, you must know the type of thing which the target of this spell is, or no useful information is gleaned from it.

### **Jafari's Distant Backward Look**

Duration: Twenty minutes

Area of Effect: Self

Range: 10 foot radius

This most powerful Backward Look spell Chushin Jafari developed may have been viewed by its creator as a failure. While the Chushin have put it to good use in a number of circumstances—particularly in coordinating with high-level Magistrates—Jafari is thought to have worked on his Backward Looks to see Chushin again and this spell was not developed for many years after her death.

When cast, this spell allows the caster to see all of the events that happened within the spell's range within a number of months in the past equal to the caster's Void. As with the majority of Discern-based spells, the caster must have relevant knowledge to interpret the information received through this spell; seeing the faces of all who have passed by is uninformative if nothing about the people behind those faces is known. Additional months back can be viewed through making Raises (four Raises/month), as can additional area (+5 foot radius/Raise).

It is recommended that those working through this spell not move, as the

spell prevents normal sight, and stumbling is a generally unpleasant experience.

You may not be subject to more than one casting of any “Jafuri’s” spell at any given time.

### **Jafuri’s Distant-looking Eye**

Duration: Instantaneous

Area of Effect: Self

Range: (Caster’s Void x 20) miles

The pinnacle of the researches Chushin Jafuri conducted into seeing across physical distance, the Distant-looking Eye reveals things that would take days or weeks of walking to reach. The few who can cast this mighty magic are often solicited by law enforcement and military bodies.

When you cast this spell, you may focus your vision on any point within range and see it as if you are standing within arm’s reach of it. Additional miles of vision can be added by making Raises on the spell (two Raises/five miles).

It is recommended that those working through this spell not move, as the spell prevents normal sight, and stumbling is a generally unpleasant experience.

You may not be subject to more than one casting of any “Jafuri’s” spell at any given time.

### **Setera’s Advantageous Mask**

Duration: One minute

Area of Effect: One non-human of known type

Range: (Caster’s Void x 10) yards

This spell is perhaps the clearest sign that Chushin Setera had non-human allies. Even so, it could simply be a rounding-out of a field of study.

When you cast this spell, name one Advantage or Disadvantage you know the target possesses. Any attempt to determine the existence or level of that Advantage or Disadvantage must make two Raises to be

successful, over and above any other Raises made on the attempt.

You may make Raises to hide additional Advantages or Disadvantages (two Raises/Advantage or Disadvantage) or to hide them for longer (one Raise/extra minute). All hiding must be of the same sort; you cannot simultaneously conceal both Advantages and Disadvantages with this spell.

No target may be subject to more than one “Setera’s” spell at any given time. Also, you must know the type of thing which the target of this spell is, or no useful information is gleaned from it.

## **Mastery Level 8**

### **Amadiro’s Other Ultimate Mask**

Duration: Total Concentration

Area of Effect: One human

Range: Touch

One of the two most powerful researches Amadiro conducted, this spell follows the pattern of other high-level Chushin researches in consolidating multiple magics.

As long as you maintain concentration, you produce the benefits of the following spells, applied as you direct:

Amadiro’s Other Hidden Condition, Amadiro’s Other Hidden Skill, Amadiro’s Other Hidden Trait, Amadiro’s Other Hidden Ring, Amadiro’s Other Hidden Advantage, and Amadiro’s Other Hidden Thoughts.

No target may be subject to more than one “Amadiro’s” spell at any given time.

### **Chie’s Ultimate Item Enhancement**

Duration: Permanent

Area of Effect: One crafted object (created through the use of a Skill) of no more than 100 cubic feet in volume

Range: Touch

The pinnacle of Chushin Chie’s research allows for the permanent fixation

upon an item of any one of the other effects her researches made possible.

Upon successful casting of this spell, the target item receives, permanently, the effect of any one of the other Chie's Item Enhancement spells.

No item may be subject to more than one casting of a "Chie's" spell at any given time.

### **Discern**

Duration: Total Concentration

Area of Effect: Self

Range: Limit of sight

The first established and fundamental spell of the Jiyuna Magic, Discern is also one of the most difficult to master, largely because of its overwhelmingly general nature and because of the sheer amount of information that it imparts to the caster.

As long as the caster maintains concentration, he or she is aware of all Skills, Traits, Rings, Advantages, Disadvantages, thoughts, and conditions of everything he or she can see, as well as the presence of effects. The caster must have appropriate knowledge to understand what he or she perceives through use of this spell. In effect, this is a composite of the following spells (all of which are considered to be simultaneously in effect, in one spell, for as long as this spell is maintained), applied to all viable targets within the Area of Effect:

Discern Another's Skill, Discern Effect, Discern Own Condition, Discern Another's Condition, Discern Another's Trait, Discern Another's Ring, Discern Another's Advantage/Disadvantage, and Discern Another's Thoughts.

### **Iryuto's Discerning Thoughts**

Duration: Instantaneous

Area of Effect: One non-human of known type

Range: (Caster's Void x 10) yards

Among the most difficult spells known to the Jiyuna, and certainly the most complex one that Iryuto developed, this spell was of immense tactical importance, and saw great use during the Strange Conflict as well as the Battle of Confirmation which prompted it.

As long as you maintain concentration, you are able to perceive the target's thoughts and general emotional state. Raises allow for increased information, subject to GM determination. Also, you must know the type of thing which the target of this spell is, or no useful information is gleaned from it.

### **Jafari's Distant Forward Look**

Duration: Twenty minutes

Area of Effect: Self

Range: 10 foot radius

This is the last spell that Jafari taught to anyone; while he did develop another afterwards, that was recorded only in his own notes and not taught to any others. This spell, while representing a pinnacle of human achievement, is not often cast; most of those who are sufficiently skilled have lost the desire to look so far ahead.

When cast, this spell allows the caster to see all of the events that will happen within the spell's range within a number of months in the future equal to the caster's Void. As with the majority of Discern-based spells, the caster must have relevant knowledge to interpret the information received through this spell; seeing the faces of all who will come by is uninformative if nothing about the people behind those faces is known. Additional months forward can be viewed through making Raises on the spell (four Raises/month), as can additional area (+5 foot radius/Raise).

It is recommended that those working through this spell not move, as the spell prevents normal sight, and stumbling is

a generally unpleasant experience. Additionally, the information provided by this spell is lacking in detail, as the exercise of free will cannot be entirely accounted for; the more frantic or energetic a person or thing is, the harder it is to predict. For this reason, this spell (and all “Jafuri’s Forward Look” spells) cannot be used during or through combat; the overwhelming randomness of combat causes the spell to result in a painful jumble of images.

You may not be subject to more than one casting of any “Jafuri’s” spell at any given time.

### **Jafuri’s Ultimate Eye**

Duration: Total Concentration

Area of Effect: Self

Range: Special

During the last week of his life, Chushin Jafuri applied the most basic workings of the Jiyuna Magic, the archetypal Discern spell, to his own research, unifying it at its highest level. The result is this spell.

As long as the caster maintains concentration, the caster receives the benefits of the following spells, applied as the caster directs:

Jafuri’s Far Backward Look, Jafuri’s Far Forward Look, Jafuri’s Far-looking Eye, Jafuri’s Through-looking Eye, Jafuri’s Tiny-looking Eye, and Jafuri’s Wide-open Eye.

### **Setera’s Masking Thoughts**

Duration: One minute

Area of Effect: One non-human of known type

Range: (Caster’s Void x 10) yards

If Chushin Setera had a non-human ally, this spell was almost certainly used to hide the fact.

When you cast this spell, any attempt to determine your thoughts must make three Raises to be successful, over and above any other Raises made on the attempt.

You may make Raises to hide your thoughts for longer (one Raise/extra minute).

No target may be subject to more than one “Setera’s” spell at any given time. Also, you must know the type of thing which the target of this spell is, or no useful information is gleaned from it.

## **Monks**

The Jiyuna maintain a healthy monastic tradition, embodied in the Order of Rosen. The students of the students of Mayue, himself the only dedicated student of Rosen’s wisdom, the monks and nuns of the Order of Rosen are the primary source of medical care and spiritual advice for the Free People. Much of their nature and many of their practices are described in their sections in the Books of Earth and Water, and the duties common to all monks are discussed at great length in both the revised third edition of the *Legend of the Five Rings* roleplaying game and a supplement to it, *Masters of Magic*.

The monks of the Order of Rosen are fundamentally Shinseist monks. That is, they recognize the validity of the Fortunes and of the veneration of the ancestors, but the Tao of Shinsei, the revealed wisdom that even the mightiest of the Kami heeded and that bound Fu Leng in his prison, receives the focus of their attentions. That said, the Order of Rosen does not focus solely on the Tao of Shinsei; the collected teachings of Rosen, recorded by Mayue and passed down by his successors, serves as a supplement to and extension of the original Tao.

The Teachings of Rosen explicitly call upon those who follow Rosen to actively seek to aid others along right ways. It is because of this that the Order focuses so intently on medicine and education, as teaching helps others to know what is right, and keeping people healthy allows them to better do it. A number of monks of the

Order also take up various crafts, making things to help others do what they need to do.

The Teachings also call for those who would follow them to seek outside themselves. As Rosen had to come from outside Rokugani to gather up the ronin who would become the Jiyuna, so, too, do those who follow the Teachings of Rosen know that in many cases, even most, the granting of salvation comes from an outside source. This does not mean that those who wish to be saved need do nothing, for as the ronin gathered at Kyuden Jiyuna had to be there to hear Rosen, and earlier as Fu Leng was defeated by the Thunders after Shinsei came to gather them, those whom the Order would help must take as active a hand in their own aid as they can.

Like their counterparts in Rokugan, the monks of the Order of Rosen openly accept any who wish to join the Order. Those adults who arrive at the various shrines, temples, and monasteries are quickly put to grueling, demanding, demeaning physical labor; the practice enforces humility and weeds out those who wish to come to the Order to escape toil. After a time, those who remain despite the toil are taken aside by one of the senior monks and told of the nature of the test. They are offered the opportunity to depart with honor and in peace; those who refuse are taken in, their heads shaved, and their clothing replaced with the simple gi of a monk.

Sometimes, children are left at the doors of shrines and temples, their parents unwilling or unable to care for them. They are raised as best as can be done, and when they reach the age of majority, they are given the opportunity to either make their own way in the world (with some small assistance from the Order) or to join the Order fully. Those who choose to join have

their heads shaven and take up the simple gi of a monk.

The aspiring monk is at this point called an initiate and begins to be taught the precepts of monastic discipline and theology. After a year of study, the initiate is taken aside again and given a final opportunity to leave the Order. Those who refuse are awarded a new name and standing as novices of the Order. At this point, they begin to learn the spiritual disciplines of kiho.

After some time as a novice, the new member of the Order will be given the opportunity to demonstrate the inner strength, integrity, and fortitude necessary to live independently. Upon such demonstration, the novice is accepted as a full member of the Order, and is assigned as the Order feels is best.

It rarely happens that an elderly samurai will wish to retire to one of the monasteries. Those who simply wish to escape the long burden of duty with honor are accepted, secluded, and more or less left to their own devices. Those who show a true desire to serve the Order are given the opportunity to prove that desire. The elderly are, of course, not assigned to heavy manual labor, but they are put to small, seemingly insignificant tasks, and for much the same reason as younger potential initiates. After, their course follows as with the younger aspirants.

Because the facilities of the Order are technically outside of Jiyuna law, they do see some few fugitives who attempt to seek sanctuary. These are always tricky cases, for while the Diet would not attempt to force a fixture of the Order, the Order recognizes the need for stable nations and, by extension, enforcement of the law. Those who would seek sanctuary are, therefore, often put to the same discipline as potential initiates, and, like them, are offered the opportunity to enter the Order. Those

whom the Master of the local temple decides are truly innocent may have their cases pled by the Order, and it is true that the weight of the words of a Master of the Order is significant in the ears of Diet Arbiters. Those who are guilty do sufficient penance, whether or not they become members of the Order, that the Jiyuna are willing to let matters rest.

And if, as rarely happens, the fugitive attempts to exploit the Order, the fugitive quickly appears outside Temple grounds, right where Diet Magistrates are waiting.

### Monastic Structure

The Order of Rosen is a singular body among the Jiyuna; although individual monks and nuns may disagree, and even though temples may have slightly different rituals, they function as a coherent hierarchy. The pinnacle of that hierarchy is the Grand Master of the Order of Rosen, the chosen spiritual descendant of Mayue, whose temple of residence is the Grand Temple of the Order in Rosen Toshi. Ultimately, all questions of doctrine, of ritual, and of interpretation of Tao and Teachings are decided by the Grand Master. Also, because of the necessities of Jiyuna law and the desire to keep the Order free from it as has been traditionally true, the Grand Master has disciplinary authority over the whole of the Order.

There are many more monks and nuns and temples than one person, however spiritually enlightened, can oversee alone. Thus, the Grand Master is aided by a number of High Masters, one each at the High Temples in Kyuden Jiyuna, Benri Toshi, Chushin Toshi, Mamoru Toshi, and Sugano Toshi, as well as one in the Grand Temple. They carry out functions similar to those of the Grand Master, but on a smaller scale, covering regions of the Jiyuna lands.

The High Masters are in turn served by the Masters of Temples. Each of the

major settlements of the Jiyuna has at least a Temple, and each Temple has a Master, who ensures that the facility is well-kept, that those in residence there are in line with the teachings of the Order, and that the proper rituals are maintained. The various monks and nuns, as well as initiates and potential initiates, carry out the actual duties of maintaining the Temples or seeing to those who seek the aid of the Order.

It happens from time to time that those who have served the Order as Masters wish to set aside their ranks. They are gathered in to Rosen Toshi, where their wisdom and insight can serve the Order as a whole. While there is not necessarily a formal title for them, the Retired Masters are accorded much respect from the Order, and the Grand Master often sits among them to discuss matters of faith.

### Kiho

The members of the Order of Rosen practice the spiritual disciplines of kiho much as the Brotherhood in Rokugan does.<sup>79</sup> Of course, there are some kiho which were developed in Rokugan after the Jiyuna departed and are so unknown to the Order, but the Order does have a few kiho of its own which have not spread to the Emerald Empire.

### Prohibited Kiho

Kiho which are not known to the Order of Rosen include: Kitsu's Leap, Serenity of the Stars, Shinsei's True Path, Soul of the Four Winds.

### New Kiho

The Order of Rosen has, over the centuries of its existence, developed a few kiho unknown to those in Rokugan. They are like any other kiho in terms of who can learn them and how.

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<sup>79</sup> See the revised third edition of the *Legend of the Five Rings* roleplaying game, pages 265-266.

### **Calm to Sleep**

Element: Air

Type: Mystic

Mastery: 6

This kiho focuses the monk's Air into a soporific touch, bringing calm and restful sleep to those who need it. While the kiho is active, you may touch one target between the neck and shoulder (this may be done as a Jujutsu attack, requiring four Raises). Unwilling targets may make a Contested Air roll against you; those who fail, or targets who are willing recipients, immediately fall asleep. They take no damage from falling asleep, and may be awakened normally at any time.

### **Distant Fist**

Element: Air

Type: Martial

Mastery: 5

This kiho allows the monk to focus his chi in such a way that he can extend it beyond the confines of his body. While this kiho is active, you may make an unarmed attack against an opponent who is no more than your Air x 10 feet away from you. There must be a clear line of sight between you and the target.

### **Mind to Mind**

Element: Void

Type: Mystic

Mastery: 8

A monk using this kiho needs to grip the head of the target firmly, but not painfully (unwilling targets may be affected by this kiho through a successful unarmed attack, requiring four Raises). While it is in effect, the monk and the target effectively share a single mind.

The great danger of this kiho is twofold. The first peril is that the minds of either or both the monk and the target will lose their minds; the GM makes a roll of the

total Void of the two targets against a TN of 50, with failure indicating that at least one of the two goes insane from the stress of the contact.

The second peril is that one of the participants will take over the mind of the other. Either participant may initiate a contested Void roll against the other to attempt to take over the other. The monk performing the kiho rolls three additional dice on this roll. Success on the part of the initiator of the contested roll means that the other is enslaved to his or her will. Failure simply means that the takeover is unsuccessful.

The two dangers are not mutually exclusive; one can go insane and still take over another mind, rendering it insane as well.

### **Pure Fist**

Element: Void

Type: Martial

Mastery: 6

Following the Year of the Great Flood, the Order of Rosen became aware that the Free People might be subjected to the perils of the Shadowlands. Some of the monks of the Order immediately set out to discover within themselves a way to combat the forces of the Fallen Kami. This kiho was the result; while it is active, your unarmed attacks function as though they are both jade and crystal.

### **Tireless Efforts**

Element: Earth

Type: Internal

Mastery: 7

The commandment that the members of the Order of Rosen give aid leads some to deny themselves as they do so. A few, though, stumble upon to a specific discipline that allows them to help for longer and better. While this kiho is active, you do not suffer the penalties for fatigue or going



without food or water for a number of days equal to your Earth. After that time, you sleep for a number of days equal to half your Earth (round up).

A monk using this kiho cannot be subjected to Calm to Sleep.

## Void

*The story is an old one. A Diplomat of the Benri School, a Magus of the Chushin, a Scout of the Kozan, a Defender of the Mamoru, and a Builder of the Sugano meet in Rosen Toshi. All have been sent by their lords to make an offering at the Grand Temple, and all have done this.*

*The five all decide to take a night's rest before returning to their lords, and so all find themselves in the same inn in the City of Faith. There, they see one another, but they do not mark one another's presence.*

*As they eat their separate dinners, a man bursts into the common room of the inn. Loudly demanding to be fed and given a room, he disturbs the others, frightening the peasants who serve in the inn.*

*The Benri stands and, in a calm, soothing voice, asks why the man seeks to disturb the peace of others in the inn. The man grows angrier and shoves the Benri back, sending him staggering towards the Sugano. The Builder stops the Benri's careening before the Diplomat can fall, and asks if the small man of peace is well.*

*While the Benri answers, the Mamoru stands and stands, towering over the belligerent man and growling at him to leave or suffer. The man hesitates for a moment, but his hand moves towards his sword. That of the Defender moves toward her own, then.*

*The Chushin closes her eyes and mutters under her breath, and there is a sudden feeling of power in the room. Many eyes shift towards the Magus, knowing that the power is pulsing from her, and those in the inn make to leave.*

*Then the belligerent man falls unconscious to the ground. The Kozan stands behind him, a small cudgel in his hand and a look of satisfaction on his face. He nods to the Defender, thanking her for*

*providing the distraction and suggesting that they all go back to their meals.*

*They are nearly done when the magistrates arrive and begin to ask questions...*

*In such ways do groups of heroes find themselves together, and in such actions do they develop the unity and loyalty that has made the Free People great.*

## Going West of Rokugan

Perhaps the best method for playing among the Free People is to build a party of Jiyuna samurai. However, introducing the Jiyuna will likely create a bit of a steep learning curve, and so it makes sense for a group to start in Rokugan and move to the lands of the Free People.

Because Rokugan is generally a xenophobic nation, sending a party of Rokugani samurai out of the Emerald Empire and into the Jiyuna lands is a bit of a challenge. There are several methods for getting a group of samurai to leave the dominion of the Children of Sun and Moon for the lands of the Free People.

### The Imperial Method

The vignette in the Introduction gives a hint as to how a party of Rokugani samurai might be dispatched to seek out the Jiyuna lands while keeping their honor and integrity intact. Because the Jiyuna are figured as having departed from the region of Kyuden Miya, it stands to reason that the home of the Imperial Heralds has some record of the beginning of their existence. From that, it is not too much of a stretch that a pampered member of the Imperial Families might come across some reference to the ronin who would become the Free People and seek to have it followed up.

This has the added advantage of allowing a diverse PC group to be brought into the game. Depending on the rank of the Imperial involved, it could be done as a

matter of fiat, though players will (rightly) look upon such things as railroading. Then again, going along with an Imperial mission usually results in higher Status and Glory, and a great many players and PCs want such things.

## Unicorn

Another easy means for sending samurai to the Jiyuna lands from Rokugan involves the wandering children of the Ki-Rin Clan. It is repeatedly remarked that the Unicorn are, as a whole, afflicted with wanderlust. Unicorns could easily find themselves going westward along the River of the Unexpected Hero and, if they proceed far enough, running into the Jiyuna lands.

A party composed solely of Unicorn PCs is the obvious choice to make this scenario work, but it is not the only possible entree into the Jiyuna lands involving the premier Rokugani horsemen. Perhaps one of the PCs is a Unicorn and the others, desiring to assist their friend, accompany her. Perhaps there is a political favor called in, or some sort of esoteric challenge is offered.

## Crab

Similar in the way to use Unicorn to get Rokugani PCs to the Jiyuna lands is the way to use the Crab Clan as an entryway. Just as Unicorn might explore along the length of the River of the Unexpected Hero, the Crab might send a scouting party along the River of the Last Stand to look for potential threats. Additionally, a Kuni shugenja might come across some record of an ancestral item believed lost when the Hiruma were pushed back and the Kaiu Kabe was built behind the magics of Kuni Osaku, which would prompt a search upstream. Or maybe Crab watchers see a body floating in the river and decide to look for the people it belongs to.

## Saduran Incursion

A number of Saduran live in the wild lands between the Shinomen Mori and the East Wall Mountains. It is not unreasonable to think that they might strike eastward instead of westward, bringing themselves to the attention of the Rokugani (probably Crab, Scorpion, Unicorn, or the Minor Clans Alliance). Pursuing the raiders would draw the Rokugani into the conflicts west of Rokugan, and would probably lead to them being better received than simple scouting missions would likely allow.

## Banishment

While extreme, causing the entire party to be exiled from Rokugan provides an impetus for them to go somewhere, anywhere else. And if they are exiled, when and if they reach the Jiyuna lands, the PCs will likely have some common ground with those they encounter.

Of course, causing an entire party of PCs to be banished from the Emerald Empire is likely to have out-of-game effects as well, so while this method is a possibility, it is not recommended for any but the most solid of play-groups.

## Encounters

More than just the Jiyuna dwell in the Jiyuna lands. The Saduran raid into various areas, and there are beasts of numerous descriptions to be found. Typically, the flora and fauna of the Jiyuna lands are like those of Rokugan, save better suited to a drier climate—the Free People have no ocean coastline, though large lakes do have an impact on the weather. Overall, though, aside from the omission of jungle creatures and tropical plants, there is no distinction in plant and animal life between the Jiyuna and Rokugani lands.

The people, though, are quite a bit different. The “typical bandits” of the Jiyuna are as likely to be Saduran as they are

renegade Jiyuna. Below appear a number of “standard” persons, reflecting a fair assortment of the lower social strata of Jiyuna culture; those at higher levels should be represented by more fully fleshed-out individual NPCs, though both “low” and “high” are relative terms. They are, of course, entirely subject to emendation at the hands of the GM, but they do provide a useful standard guideline.

### **Jiyuna Samurai**

#### **Benri Diplomat, Junior**

Insight Rank	1
Earth	2
Water	2
Air	3
Fire	3
Void	2
Honor	3.5
Glory	1.0
Status	1.0

Notable Skills: Calligraphy 2, Courtier (Manipulation) 2, Defense 1, Etiquette (Sincerity) 3, Lore: History 2, Lore: Burning Sands 2, Performance: Singing 2, Storytelling (Oratory) 3

Mechanical Notes: Advantages—Benri’s Guidance, Languages (Mekhem, spoken and written), Voice; add your Awareness to the result of all your Performance and Storytelling rolls; +5 to Contested Social Skill rolls

#### **Benri Diplomat, Senior**

Insight Rank	3
Earth	3
Water	2
Air	3, Awareness 4
Fire	3, Intelligence 4
Void	3
Honor	3.6
Glory	3.0
Status	2.9

Notable Skills: Calligraphy 3, Courtier (Manipulation) 5, Defense 3,

Etiquette (Sincerity) 5, Lore: History 3, Lore: Burning Sands 3, Performance: Singing 3, Storytelling (Oratory) 5

Mechanical Notes: Advantages—Benri’s Guidance, Meek; add your Awareness to the result of all your Performance and Storytelling rolls, on recognizing a target (Awareness + Courtier against a TN of  $5 + (7 \times (10 - \text{the target's Status Rank}))$ ) gain a number of Free Raises per day equal to the number of ranks by which your Status exceeds your target’s (round down) for use on Social Skill rolls, anyone with a lower Awareness than yours who makes a Contested Social Skill roll against you must spend a number of Void Points equal to the difference between your Awareness ranks to not automatically fail the roll; may declare Full Defense before combat starts, +5 to Contested Social Skill rolls

#### **Chushin Magus, Junior**

Insight Rank	1
Earth	2
Water	2, Perception 3
Air	2
Fire	3
Void	3
Honor	2.0
Glory	1.0
Status	1.0

Notable Skills: Etiquette 2, Lore: History (Jiyuna) 3, Meditation 2, Spellcraft (Chushin) 4, Any one Lore Skill 2, Jujutsu 1, Theology 2

Mechanical Notes: Advantage—Sage, Disadvantage—Bad Health; may cast 7 spells/day; Spells—Discern Effect, Dispel Effect, Chie’s First Item Enhancement, Enhance/Inhibit Own Skill, Shield Self, Strike

### **Chushin Magus, Senior**

Insight Rank 3  
Earth 2, Willpower 3  
Water 2, Perception 3  
Air 3  
Fire 3, intelligence 4  
Void 4  
Honor 2.1  
Glory 3.0  
Status 3.1

Notable Skills: Etiquette 3, Lore: History (Jiyuna) 5, Meditation 5, Spellcraft (Chushin) 6, Any one Lore Skill 3, Any one Lore Skill 3, Jiu-jitsu 1, Theology 4

Mechanical Notes: Advantages—Fukurokujin's Blessing, Sage; Disadvantages—Antisocial (2), Ascetic; may cast 9 spells/day; +5 to Contested Social Skill Rolls; recover 4 Void Points from Meditation, gain a Free Raise when casting spells; Free Raise on Lore: History, Meditation, and Spellcraft; Spells—Amadiro's Own Hidden Effect, Chie's First Item Enhancement, Discern Another's Condition, Discern Effect, Dispel Effect, Enhance/Inhibit Another's Skill, Enhance/Inhibit Own Skill, Jafuri's Middle-looking Eye, Shield Self, Strike

### **Diet Civil Servant, Junior**

Insight Rank 1  
Earth 2  
Water 2  
Air 3  
Fire 2  
Void 3  
Honor 2.0  
Glory 1.0  
Status 1.5

Notable Skills: Calligraphy 2, Commerce 2, Courtier 3, Etiquette (Bureaucracy)

3, Lore: History (Jiyuna) 2, Lore: Law (Jiyuna) 2, Defense 1, Tea Ceremony 2

Mechanical Notes: +5 to Contested Social Skill rolls; add 6 to all Social Skill rolls

### **Diet Civil Servant, Senior**

Insight Rank 3  
Earth 3, Willpower 4  
Water 2, Perception 3  
Air 3, Awareness 4  
Fire 3, Intelligence 4  
Void 3  
Honor 2.2  
Glory 3.2  
Status 3.7

Notable Skills: Calligraphy 3, Commerce 3, Courtier (Manipulation, Political Maneuvering) 5, Deceit 3, Etiquette (Bureaucracy, Sincerity) 5, Lore: History (Jiyuna) 4, Lore: Law (Jiyuna) 4, Defense 2, Storytelling 3

Mechanical Notes: Free Raise to Courtier and Etiquette, +5 to Contested Social Skill rolls; add 8 to all Social Skill rolls, may acquire an Ally of up to your School Rank in value for a number of days equal to your School Rank by spending two Void Points upon entering a new place, may spend any amount of Void to force an opponent to spend an equal amount of Void when attempting to make a Contested Social Skill Roll against you

### **Diet Guardsman, Hohei**

Insight Rank 1  
Earth 2  
Water 2  
Air 3  
Fire 2  
Void 3  
Honor 3.0  
Glory 1.0

Status 1.5  
Notable Skills: Battle 2, Defense 2, Kenjutsu (Katana) 3, Kyujutsu 2, Spears 2, Lore: History (Jiyuna) 3, Jiujutsu 2, Etiquette 1  
Mechanical Notes: Add 2 to all attack and damage rolls

### **Diet Guardsman, Gunso**

Insight Rank  
Earth 3  
Water 2, Strength 3  
Air 3  
Fire 3, Agility 4  
Void 3  
Honor 3.2  
Glory 3.0  
Status 3.5  
Notable Skills: Battle 3, Defense 3, Kenjutsu (Katana) 5, Kyujutsu 3, Spears 3, Lore: History (Jiyuna) 5, Jiujutsu (Ryudo-sei no Karada) 3, Etiquette (Bureaucracy) 3, Theology 2  
Mechanical Notes: Add Defense to TN to Be Hit at all times unless surprised, may declare Full Defense before combat round begins, +5 to Contested Social Skill Rolls, Free Raise to Kenjutsu and Lore: History; add 3 to all attack and damage rolls, TN to Be Hit, and to the result of Cumulative Skill rolls; gain an additional action each round, which may be used on a simple, complex, attack, or movement action; add 6 to the result of all Initiative rolls

### **Diet Magistrate, Deputy**

Insight Rank 1  
Earth 2  
Water 3  
Air 2  
Fire 2  
Void 3  
Honor 3.5  
Glory 1.0

Status 1.5  
Notable Skills: Athletics 2, Etiquette 1, Investigation 3, Jiujutsu 2, Kenjutsu 2, Knives (Jitte) 2, Lore: Law (Jiyuna) 3, Hunting 2  
Mechanical Notes: Add 2 to attacks and TN to Be Hit

### **Diet Magistrate, Ranked**

Insight Rank 3  
Earth 3  
Water 3, Perception 4  
Air 2, Awareness 3  
Fire 3, Intelligence 4  
Void 3  
Honor 3.4  
Glory 3.0  
Status 3.5  
Notable Skills: Athletics 3, Etiquette 3, Investigation (Notice, Search) 5, Jiujutsu 3, Kenjutsu 3, Knives (Jitte) 3, Lore: Law (Jiyuna) 5, Hunting (Tracking) 5  
Mechanical Notes: Free Raise on Investigation, Lore: Law, and Hunting; +5 to Contested Social Skill rolls, roll one extra die for unarmed damage; may make a second search attempt a second interrogation attempt after failure; add 3 to attacks and TN to Be Hit; add 5 to Lore: Law, Hunting, and Investigation; gain three Free Raises on attacks to do nonlethal damage or restrain captives

### **Kozan Scout, Junior**

Insight Rank 1  
Earth 2  
Water 3  
Air 2  
Fire 3  
Void 2  
Honor 1.5  
Glory 1.0  
Status 1.0

Notable Skills: Athletics 2, Hunting (Trailblazing) 3, Kenjutsu 2, Knives 2, Kyujutsu 2, Stealth (Sneaking) 3, Commerce 2, Deceit 1

Mechanical Notes: only suffer half the regular Honor loss for using Low Skills; move as though Water is 4; add 1 to Initiative, Athletics, and Stealth rolls

### **Kozan Scout, Senior**

Insight Rank 3  
Earth 2  
Water 3, Perception 4  
Air 3, Reflexes 4  
Fire 3, Agility 4  
Void 3  
Honor 1.5  
Glory 3.0  
Status 3.0

Notable Skills: Athletics 3, Hunting (Trailblazing) 5, Kenjutsu 3, Knives 4, Kyujutsu 4, Stealth (Sneaking) 5, Commerce 3, Deceit 5

Mechanical Notes: only suffer half the regular Honor loss for using Low Skills; Free Raise to Hunting, Stealth, and Deceit; may move at one-third speed as a simple action; move as though Water is 6; add 3 to Initiative, Athletics, and Stealth rolls; add 5 to Stealth; additional attack per round; add 5 to all attack rolls and to damage rolls made against those unaware of your presence

### **Mamoru Defender, Hohei**

Insight Rank 1  
Earth 3  
Water 3  
Air 2  
Fire 2  
Void 2  
Honor 2.5  
Glory 1.0  
Status 1.0

Notable Skills: Athletics 2, Battle 2, Defense (Armored) 3, Jiujutsu (Ryudo-sei no Karada) 2, Kenjutsu 2, Kyujutsu 2, Spears 3, Lore: History 1

Mechanical Notes: may declare Full Defense before combat round begins, ignore TN penalty on Heavy or Riding Armor for Agility + Defense rolls; reduce Wound Penalties by 3 to a minimum of 0

### **Mamoru Defender, Gunso**

Insight Rank 3  
Earth 4  
Water 3  
Air 2  
Fire 3  
Void 2  
Honor 2.6  
Glory 3.0  
Status 3.0

Notable Skills: Athletics 2, Battle 3, Defense (Armored) 5, Jiujutsu (Ryudo-sei no Karada) 5, Kenjutsu 5, Kyujutsu 3, Spears 5, Lore: History 2

Mechanical Notes: Free Raise on Defense, Jiujutsu, and Kenjutsu; reduce Wound Penalties by 5 on uses of Jiujutsu and Kenjutsu; add 3 to Initiative while using a spear; roll one extra die for unarmed combat damage; may spend an additional Void Point on a single damage roll; may declare Full Defense before combat round begins, ignore TN penalty on Heavy or Riding Armor for Agility + Defense rolls; reduce Wound Penalties by 4 to a minimum of 0; gain +1 to TN to Be Hit for each other Defender within 15 feet of whom you are aware; add 5 to all attack and damage rolls

### **Sugano Builder, Apprentice**

Insight Rank 1  
Earth 2  
Water 3  
Air 2  
Fire 3  
Void 2  
Honor 2.5  
Glory 1.0  
Status 1.0  
Notable Skills: Athletics 2, Battle 1, Commerce (Mathematics) 2, Lore: History (Jiyuna) 2, Kenjutsu 2, Engineering 4, Craft: Swordsmith (Katana) 2  
Mechanical Notes: Gain +1k1 to all Engineering rolls

### **Sugano Builder, Journeyman**

Insight Rank 3  
Earth 3  
Water 3, Perception 4  
Air 2  
Fire 3, Intelligence 4  
Void 3  
Honor 2.5  
Glory 3.0  
Status 3.0  
Notable Skills: Athletics 3, Battle 3, Commerce (Mathematics) 3, Lore: History (Jiyuna) 3, Kenjutsu 3, Engineering 5, Craft: Swordsmith (Katana) 5, Heavy Weapons (Dai Tsuchi) 3, Craft: Armorer 3, Defense 3  
Mechanical Notes: Gain a Free Raise to all uses of Engineering and Craft: Swordsmith, may declare Full Defense before the start of combat actions, gain an additional Free Raise following study of a structure; gain +3k2 to Engineering, add 4 to all Craft rolls

### **Other Samurai**

#### **Ronin Warrior**

Insight Rank 1  
Earth 2  
Water 3  
Air 2  
Fire 2  
Void 3  
Honor 1.5  
Glory 1.0  
Status 1.0  
Notable Skills: Defense 3, Hunting, Kenjutsu (Katana) 3, Kyujutsu 2, Spears 2, Jiujutsu 2, Etiquette 1, Underworld 2  
Mechanical Notes: After a given opponent declares you the target of an attack, you gain +1k1 to attack or damage against that opponent

#### **Sun Tao Duelist**

Insight Rank 1  
Earth 2  
Water 2  
Air 3  
Fire 2  
Void 3  
Honor 2.5  
Glory 1.0  
Status 1.0  
Notable Skills: Battle 2, Hunting 2, Iaijutsu 3, Jiujutsu 2, Kenjutsu 3, Lore: History 2, Etiquette 1, Lore: Law 2  
Mechanical Notes: May make one additional Focus in an Iaijutsu duel; gain +5 to the initial Awareness + Iaijutsu roll in a duel, may make one additional Focus in a deal

### **Clergy**

#### **Wandering Order of Rosen Monk**

Insight Rank 2  
Earth 2  
Water 2  
Air 3  
Fire 3, Intelligence 4



Void 3  
 Honor 3.0  
 Glory 2.5  
 Status 0.0  
 Notable Skills: Athletics 3, Etiquette (Jiyuna) 3, Jujutsu (Ryudo-sei no Karada) 4, Medicine 4, Meditation 3, Theology (Rosen) 5, Storytelling 3  
 Mechanical Notes: Roll an additional die when determining how many Wounds are treated with Medicine, may treat someone who has already been treated that day, +5 to Contested Social Skill rolls, roll one extra unarmed damage die; gain a Free Raise on any attempt to aid another; Kiho—Self, no Self; Way of the Willow; Ebb and Flow; Distant Fist; Breaking Blow

#### **Temple Order of Rosen Monk, Junior**

Insight Rank 1  
 Earth 2  
 Water 2  
 Air 2, Awareness 3  
 Fire 3  
 Void 3  
 Honor 3.0  
 Glory 1.5  
 Status 0.0  
 Notable Skills: Athletics 2, Etiquette (Jiyuna) 2, Jujutsu 1, Medicine 3, Meditation 2, Theology (Rosen) 4, Craft: Farming 2  
 Mechanical Notes: Roll an additional die when determining how many Wounds are treated with Medicine, may treat someone who has already been treated that day; gain a Free Raise on any attempt to aid another; Kiho—Self, no Self; Way of the Willow; Ebb and Flow

#### **Temple Order of Rosen Monk, Senior**

Insight Rank 3  
 Earth 2, Willpower 3  
 Water 2, Perception 3  
 Air 3  
 Fire 3, Intelligence 4  
 Void 4  
 Honor 3.0  
 Glory 3.5  
 Status 0.0  
 Notable Skills: Athletics 3, Etiquette (Jiyuna) 4, Jujutsu (Ryudo-sei no Karada) 4, Medicine 5, Meditation 5, Theology (Rosen) 5, Storytelling 3  
 Mechanical Notes: Gain a Free Raise on all uses of Medicine, Meditation, and Theology; roll and keep an additional die when determining how many Wounds are treated with Medicine and you may treat someone who has already been treated that day; gain 4 Void Points from successful Meditation; +5 to Contested Social Skill rolls; roll one extra unarmed damage die; gain a Free Raise on any attempt to aid another; Kiho—Self, no Self; Way of the Willow; Ebb and Flow; Distant Fist; Breaking Blow; Pure Fist, Chi Protection

#### **Traditional Priest**

Insight Rank 1  
 Earth 3  
 Water 2  
 Air 2  
 Fire 2, Intelligence 3  
 Void 3  
 Honor 2.5  
 Glory 1.0  
 Status 1.0  
 Notable Skills: Calligraphy 2, Meditation 2, Spellcraft 3, Theology (Fortunes) 3, Lore: Law 2, Lore: History 2, Etiquette 1, Heavy Weapons 2

Mechanical Notes: earth Affinity, Air Deficiency; Spells—Armor of Earth, Fires from the Forge, Tetsubo of Earth, Fury of Osano-Wo, Fires of Purity, Path to Inner Peace

## Bonge

### Peasant Artisan

Insight Rank 1  
Earth 2  
Water 2  
Air 2  
Fire 3  
Void 2  
Honor 1.5  
Glory 0.0  
Status 0.3

Notable Skills: Artisan: any 4, Etiquette 2  
Mechanical Notes: Disadvantage—Heimin

### Peasant Craftsman

Insight Rank 1  
Earth 2  
Water 2, Strength 3  
Air 2  
Fire 3  
Void 2  
Honor 1.5  
Glory 0.0  
Status 0.3

Notable Skills: Craft: Blacksmith, Craft: Carpenter, Craft: Cook, Craft: Mason, or Craft: Tailor 4

Mechanical Notes: Disadvantage—Heimin

### Peasant Headman

Insight Rank 2  
Earth 2  
Water 2  
Air 3  
Fire 3  
Void 3  
Honor 1.5  
Glory 0.0  
Status 0.5

Notable Skills: Etiquette (Bureaucracy) 4,  
Lore: Law 4

Mechanical Notes: Disadvantage—Heimin

### Peasant Laborer

Insight Rank 1  
Earth 2  
Water 3, Strength 4  
Air 2  
Fire 2  
Void 2  
Honor 1.5  
Glory 0.0  
Status 0.2

Notable Skills: none

Mechanical Notes: Disadvantage—Heimin

### Peasant Servant

Insight Rank 1  
Earth 2  
Water 2  
Air 3  
Fire 2  
Void 2  
Honor 1.5  
Glory 0.0  
Status 0.4

Notable Skills: Etiquette 4

Mechanical Notes: Disadvantage—Heimin

### Peasant Vendor

Insight Rank 1  
Earth 2  
Water 2  
Air 2  
Fire 3  
Void 2  
Honor 1.5  
Glory 0.0  
Status 0.1

Notable Skills: Commerce 4

Mechanical Notes: Disadvantage—Heimin

## Eta

### Butcher

Insight Rank	1
Earth	2
Water	2
Air	2
Fire	3
Void	2
Honor	1.5
Glory	0.0
Status	-3.0

Notable Skills: Craft: Butcher 4

Mechanical Notes: Disadvantage—Eta

### Sanitation Worker

Insight Rank	1
Earth	3
Water	2
Air	2
Fire	2
Void	2
Honor	1.5
Glory	0.0
Status	-7.0

Notable Skills: none

Mechanical Notes: Disadvantage—Eta

### Torturer

Insight Rank	1
Earth	2
Water	2
Air	2
Fire	3
Void	2
Honor	1.5
Glory	0.0
Status	-9.0

Notable Skills: Anatomy (Torture) 4

Mechanical Notes: Disadvantage—Eta

### Undertaker

Insight Rank	1
Earth	2
Water	2
Air	2
Fire	3

Void	2
Honor	1.5
Glory	0.0
Status	-8.0

Notable Skills: Lore: Funerary Customs 4

Mechanical Notes: Disadvantage—Eta

## Others

### Ra'Shari Wanderer

Insight Rank	1
Earth	3
Water	2
Air	2
Fire	3
Void	2
Integrity	2.0
Reputation	1.0
Status	1.0

Notable Skills: Commerce 3, Courtier 2, Deceit 2, Etiquette 3, Lore: History 2, Staves 2, Athletics 1

Mechanical Notes: +5 to Contested Social Skill rolls; add 3 to Etiquette and Commerce rolls, gain a Free Raise on Deceit (Seduction) rolls to determine wants, pay only 75% of normal price with other Ra'Shari

### Saduran Survivor

Insight Rank	1
Earth	3
Water	2
Air	2
Fire	3
Void	2
Honor	0.0
Glory	-2.0
Status	-10.0

Notable Skills: Athletics 2, Hunting (Survival) 3, Knives 2, Kyujutsu 2, Lore: History 1, Stealth 3, Craft: Cook 2, Craft: Bowyer 2

Mechanical Notes: Add 1 to Wounds at each Wound Rank, add 1 to TN to Be Hit

## Nemuranai

Although the Jiyuna lands are not as conducive to the elemental spirits as are those of Rokugan, it is not true that there are no nemuranai among the Free Folk. Jiyuna nemuranai are mechanically the same as their Rokugani counterparts, though it is a bit more difficult to awaken an item in the less-spiritually-active Jiyuna lands than in the Emerald Empire.

It is notable that things made by the Sugano have a higher incidence of awakening than those things made by the other Bloodlines. Things used by the Chushin are, oddly, less likely to awaken. And sometimes, something in the hands of a hate-filled Saduran will suddenly become much more effective than it ought to be...

## Benri Nemuranai

The nemuranai that have awakened among the Benri tend to reflect the artistic, peaceful bent of that Bloodline. Unfortunately, they also tend to promote an unhealthy degree of self-appreciation among those who use them.

## Benri's Kimono

The kimono Benri wore comes originally from Rokugan, and though the weaving pattern would be easily recognizable to those in the Emerald Empire involved in the textile arts, the Jiyuna tend to not prize learning that regards their former home. But how it was made is unimportant next to the grace and aplomb it brings its wearer.

Simply put, the wearer of Benri's Kimono is perceived in the most favorable way possible. Mechanically, this confers the benefits of the Benten's Blessing and Dangerous Beauty Advantages (cumulative with either or both if the wearer already possesses them) and allows the wearer's Awareness to function as though it is one rank higher than it actually is (this does not

affect the actual rating, and so does not affect Insight).

## Kasha's Manuscripts

Benri Kasha is widely considered the greatest playwright the Jiyuna have known. Even though his works are still not performed in Futago Mura, elsewhere in the lands of the Free People, it is rare that there are not performances of his works going on nearly every day of the year.

Working with Kasha's Manuscripts allows for the result of any Acting roll made by the one in whose possession the manuscript is, in whatever context, to be doubled.

## The Opening Rose

As is widely known, the emblem of the Benri Bloodline is a stylized depiction of a rose. The rose that it is modeled after, however, remains in the possession of the Benri Bloodline head; the flower reportedly was given to Benri by Rosen, though the circumstances of the gift remain unclear.

Whatever they are, however, the imperishable Rose itself commands a great deal of power. The wearer of the Rose is surrounded by an aura of grace and charm that makes any opposition difficult; anyone wishing to target the wearer with an adverse affect—whether an attack, a hostile spell, a Technique that inflicts penalties, etc.—must make an additional four Raises, over and above any others that may be required by the effects themselves or other circumstances that might apply to the wearer. Conversely, any attempts to aid the wearer receive two Free Raises which must be used to lower the TN of whatever helpful action may be undertaken.

## Chushin Nemuranai

There have been only a very few things in the Chushin's history that have awakened. Some of the Bloodline's scholars have theorized that the energies

used by the Jiyuna Magic work to keep the elemental spirits quiescent. Those outside the Bloodline who have been on the receiving end of the scholars' disdain just as frequently say that it is the arrogance of the Chushin which keeps their things from realizing the potential that is in all.

### **Chushin's Notes**

Kept in the strict and sole possession of the Sōke—and usually on the Sōke's person—the notes in which Chushin collected her initial researches into what would become the Jiyuna Magic are a priceless treasure for Jiyuna history and scholarship.

They are also imbued with immense arcane power. They function as a scroll for every spell known to Jiyuna Magic, and in addition permit the holder, after having read the text from cover to cover, to spend two Void Points to replicate any spell effect—of Jiyuna Magic, elemental magic, or otherwise—that the holder observes being enacted.

### **Gotsu's Notes**

Chushin Gotsu is known to the Free People as the Mad Magus, a scholar of immense power and equally immense insanity. That power caused the quiescent spirits in his research materials to awaken, and though they carry much virtue, they also exact a horrible burden; it is for that reason that the Chushin have locked the notes away and warded them as heavily as can be done.

Reading Chushin Gotsu's Notes, allows the reader to increase his or her mental abilities immensely; for every hour spent perusing the notes, one of the mental Traits of the reader is increased by one, permanently. However, for every hour of perusal of the text, there is a cumulative ten percent chance that Gotsu's madness will take hold of the reader; one hour leads to a

ten percent chance of madness, two hours to twenty percent, and so forth.

The Chushin do not consider the benefit worth the risk. They do not destroy the Notes for fear of the consequences; they are unsure what would happen.

### **Kozan Nemuranai**

One would think that those items which have awakened in the possession of the Kozan Bloodline would reflect their love of stealth and subterfuge. It would stand to reason that the items would reflect the people, and they do, but not in their craftiness. Rather, the Kozan nemuranai are remarkable straightforward in the benefits they offer their wielders.

### **Fana's Writing Kit**

Kozan Fana is regarded as being the greatest early Jiyuna poet. Although the later Mamoru Toeki demonstrated greater mastery of content and form, it was Fana who established the katauta as the dominant form of poetry among the Jiyuna.

The Writing Kit is an ornately carved maple box containing fine stone ink trays and delicately wrought iron brush-holders. Those using it roll 10k10 on all Calligraphy rolls made while using it.

### **Kapon's Haori**

Kozan Kapon often appeared before the magistrates of the Free People. He was never convicted of any wrongdoing, even though he was perpetually under suspicion. It was remarked that every time he appeared in legal proceedings, he wore a particular haori, one embroidered with images of falling oak leaves. Legends grew surrounding the haori, claiming that so long as he wore it, he could not come to harm.

It is noted that he was not wearing the haori the day he was killed.

It turns out that the legends are more or less true. The Haori provides +15 to the wearer's TN to Be Hit (cumulative with any

armor worn) and reduces the highest damage die rolled against its wearer, for each damage roll, to 1. Additionally, it allows the wearer to roll one additional die to avoid any non-damage penalties, such as the effects of mind control or legal actions.

### **Seigi**

The sword of Kozan Rumiko, the first Justiciar, returned to the Bloodline when Rumiko retired. Believed to carry the good fortune of its previous owner, Seigi was passed to one of the Bloodline's early Special Reconnaissance agents, who used it to quietly and efficiently eliminate the enemies of the Jiyuna and the Kozan.

Seigi is a 3k2 katana and exerts no influence on the Skills of whoever wields it. However, the wielder does gain the benefit of the Clear Thinker and Heartless Advantages (cumulative with either or both if the wielder already possesses them), and against any confirmed lawbreaker, the sword ignores any armor or Carapace.

### **Mamoru Nemuranai**

As the most militant of the Bloodlines, the Mamoru have awakened a number of weapons and armors, and only a few other things. Being soaked in blood and surrounded by violence gives the Mamoru nemuranai a decidedly belligerent outlook. It also provides them with great efficacy on the battlefield—and not seldom off of it.

### **Fusegu**

It is no surprise that the weapon Mamoru wielded throughout his life and that he passed down to his children and they to theirs would take on some of the stalwart nature of its wielders. Fusegu is a 4k4 yari (whether wielded in the hands or thrown) and provides a Free Raise to all Spears rolls made by its wielder while it is being wielded. The oil- and blood-darkened shaft is remarkably hard, and so the wielder adds 10 to his or her TN to Be Hit while wielding

it, representing the weapon's preternatural ability to intercept attack.

### **Totoi**

The armor worn by Mamoru Katai as the position of Rikugunshokan was established returned to the Mamoru after Katai's death. Worn by many among the Mamoru since, the Armor of Katai retains the nobility and tactical prowess of its original owner.

Totoi is regular heavy armor, and provides no additional bonus to the wearer's TN to Be Hit. It does, however, cause an effective increase of one rank to the wearer's Honor (meaning that it can, in fact, function as though it is 6). It also confers the benefit of the Tactician and Leadership Advantages upon the wearer; if the wearer already has either Advantage (or both), its effects are doubled.

### **Totsu's Lucky Headband**

In JC 157, Mamoru Totsu first exhibited his Ryudo-sei no Karada style of jujutsu, using it to defeat a number of other combatants in a tournament held before the Diet. While he did so, as throughout his development of the fighting form that came to dominate Jiyuna practice, he wore a headband marked with the characters for "having a bad day," and something of the foundational process of that style seems to have gone forward with it.

Whoever wears the Lucky Headband and has the Ryudo-sei no Karada Emphasis of Jujutsu acts as though his or her rank in Jujutsu is one higher. If the wearer does not have the Ryudo-sei no Karada Emphasis, he or she gains it instead of an effective rank in Jujutsu while it is worn.

### **Sugano Nemuranai**

Since so many of the nemuranai that have awakened among the Jiyuna have proceeded from the work of the Sugano, it is in keeping with reason that the Sugano have

a greater number of nemuranai than any of the other Bloodlines. And it is similarly in keeping with reason that most of the Sugano nemuranai are concerned with production.

### **Chosei's Brewery**

In JC 367, Sugano Chosei persuaded the Diet to extend licenses to various houses of ill repute within Futago Mura. This was in no small part because his brewery in Upper Lake Village was a major supplier of sake to them. With the spread in fame of those houses in Futago Mura came a spread in the fame of the products of Chosei's Brewery. And in the years since, the fame has been justly expanded by the increasingly excellent quality of its offerings.

Chosei's Brewery doubles the results of all Craft: Brewer rolls made within its confines. For the actual chief brewer, the results are tripled.

### **Kannoko's Flute**

Sugano Kannoko was noted early on as the greatest musician among the Jiyuna. When asked about the inspiration behind her talents, which were thought to lie outside the normal purview of the Sugano Bloodline, she replied "Making is making, however long the thing made remains." Her flute carries the echoes of that sentiment.

Kannoko's Flute allows the player to substitute a Craft Skill for the Performance: Flute Skill. While it does not confer the benefits of Mastery Abilities, it does allow for haunting melodies to flow from the Sugano holdings.

### **Meiji's Chisels**

Sugano Meiji was the second leader of the Sugano Bloodline, succeeding his grandfather in JC 42. His skills had led him to the practice of woodworking, and his grandfather had made a set of chisels for him for his twenty-fifth birthday.

Those chisels offer their user increased facility in carpentry. All rolls of the Craft: Carpenter Skill made while using the Chisels receive five Free Raises.

### **Sugano's Forge**

Like the Rokugani Kaiu Forge and the Chamber of the Diet, Sugano's Forge has awakened as a unit by virtue of the many wonderful things that have happened within it. Much has been made and made well in Sugano's Forge, including the Techniques of the Sugano Builder School, and the Forge as a whole reflects the creative spirit and diligent work that have gone into the many labors of the Bloodline.

The virtue of the Forge is simple. Any and all Craft, Artisan, Engineering, or Locksmith rolls made within the confines of the Forge have their results doubled.

### **Diet Nemuranai**

The members and servants of the Diet are many, varied, and active. It follows, then, that the nemuranai available to them are similarly many (relatively speaking) and varied.

### **Chamber of the Diet**

Since the establishment of the Diet, the five rulers of the Jiyuna or their representatives have met at the joining of the two branches of the Inner River. For centuries, they have met and conducted the business of the Free People on the same ground, and over those same centuries, the room in which the Diet meets has become sanctified.

The Chamber of the Diet will not permit to enter it any who do not have a right to be there. Additionally, hostile acts from outside the Chamber directed at those within it are negated; arrows stop, spells fizzle out, and attackers bounce off of an unseen force that wards the room. Actions directed at the Chamber itself, however, happen normally.

Those whose rights to enter the Chamber are uncontested include those explicitly and directly summoned to it by those within, the Grand Master of the Order of Rosen, the heads of the Bloodlines, the Five Officers, and the military unit tasked with the protection of the Chamber itself. Others may or may not have the right to enter at any given time.

### **Insignia of the Gaiko**

The golden pendant worn by the head of the Office of State is the primary symbol of that office. It was forged by the Sugano Diet representative at the time of the Office's founding, and over the many years of its wear, it has become imbued with the authority of the office as the holder of the secrets of the Diet.

The wearer of the Insignia can spend a Void Point to create an aura of secrecy within the room the wearer occupies. This aura lasts for a number of hours equal to the wearer's Void, and while it is active, it prevents all manner of detection, either mundane or magical, from working on anything within the area of effect.

### **Insignia of the Justiciar**

The golden netsuke held by the head of the Office of Justice is the primary symbol of that office. It was commissioned at the time of the Office's founding by the Benri representative to the Diet, and over the years it has been worn, it has grown to reinforce the authority and power of the laws of the Free People.

That power manifests as a reflection of the protection of the Jiyuna laws. Any Contested Roll or attack roll made against the wearer of the Insignia has its TN increased by twice the wearer's rank in Lore: Law.

### **Insignia of the Rikugunshokan**

The golden five-bar Insignia of the Rikugunshokan is the primary symbol of the highest military rank among the Jiyuna. It was forged by the Chushin Diet representative at the time of the Guard's founding for the first Rikugunshokan, and retains the power through which it was made.

That power is simple, but of inestimable value to a military commander. By spending a Void Point, the wearer of the Insignia may issue orders to any person or number of people under the wearer's command. There are limits to this; the order takes as long to be delivered as it would take to issue it verbally, and it must be spoken aloud.

Similarly, anyone addressed by the wearer in this manner may report back once contact is made. The reporting is done by spending a Void Point, and is subject to the same restrictions as the orders. Also, only one report may be made per contact from the wearer.

In no case may contact be maintained for more than five minutes at any given time, and at least as much time must pass between contacts as was spent in the previous contact.

### **Insignia of the Shitsuji**

The golden key that is the primary symbol of the Office of the Holdings and its head was made by the Kozan representative to the Diet when the Office was established. Since that time, it has become an integral part of the Office.

Within the Holdings of the Diet, the Insignia of the Shitsuji can open any lock, without exception. If it is used to close and lock a lock, the lock cannot be opened except by the Insignia. Also, if the thing so locked is breached in another fashion (breaking the hasp off of a locked chest, knocking a hole in the wall next to a locked



door, etc.), the contents of the locked thing will be destroyed, as will whatever causes the breach.

### **Insignia of the Treasurer**

The Benri representative to the Diet commissioned the making of a set of dies for standardized Jiyuna coinage when the Office of the Treasury was created. In the years since, it has accrued a significant amount of power related to the duties of the Office.

The simplest of its powers is the ability to produce new dies. The actual Treasurer may, by spending a Void Point, cause a piece of unshaped refined metal to be instantly shaped into a set of dies for the production of coinage. When this occurs, any previous sets created by the Insignia are destroyed, dissolving into a fine metal dust and falling away.

The Insignia also allows for the unerring detection of counterfeit or debased currency; any false coins brought within ten feet of the Insignia dissolve into fine metal dust.

### **Order of Rosen Nemuranai**

The Order of Rosen fosters quite a bit of personal spiritual development. Thus, despite the monastic non-reliance on material goods, some few items in the Order's possession have come to awaken.

### **Golden Obi of the Grand Master**

The golden belt which is the sole symbol of the office of Grand Master of the Order of Rosen was crafted by Sugano himself for the first successor to Rosen, Mayue. Over the centuries, its own perfect making and its continual use by the ritually purest have imbued the Golden Obi with great power. It doubles the effective Void Ring (and Void Points) of its wearer. Insight is not affected by the effective doubling, but all other effects which depend on the Void Ring of the wearer function as though the Void Ring is doubled.

The Golden Obi will, from time to time, take it upon itself to advise its wearer. The advice it gives is audible only to the wearer, and universally seeks to promote peace and healing. It is also uniformly monastically cryptic.

### **Mayue's Collected Teachings of Rosen**

The Order of Rosen has as perhaps its greatest treasure a work, purportedly penned by Mayue, collecting the lectures, sermons, and dialogues of Rosen with only some very few exceptions. Appended are extensive commentaries, explicating obscure points and raising a number of interesting questions; centuries of devout monks and nuns studying the text have imbued the text with immense spiritual power.

The text itself is effectively indestructible; it shows no signs of wear or age, and in at least one instance is known to have survived—unharmd—being dropped into a fire. In addition, after a reader spends one hour studying the text, the next Theology roll the reader makes has its result doubled.

The text may not be studied for consecutive hours for additional benefit; two consecutive hours neither allow for the next two Theology roll results to be doubled nor allow the result of a single roll to be quadrupled. After the Theology roll is discharged, however, another hour of study will permit another Theology roll to be affected.

### **Saduran Nemuranai**

Despite the quiescence of elemental kami in the lands and the disadvantaged position of the Saduran people, they have managed to awaken some few of the items in their possession. It seems that the desperation of the people and the extremity of their existence forces them to an extravagance to which the elemental spirits simply must respond.

## **Ikari**

The Saduran are a fragmented people, divided into a number of tribes who agree in little except their language and their hatred of the Jiyuna. The tribe in the mountains near Neijama Yama are no exception to this, though they are more dangerous than most; they wield Ikari.

Ikari is a bow, stained black through centuries of handling and blood-splatter. Mechanically, it functions as a Survivor's Bow.<sup>80</sup> However, injuries received from arrows loosed from Ikari cannot be healed by magical means, and only heal naturally at half the normal rate.<sup>81</sup>

## **Other Nemuranai**

Not all of the people within the Jiyuna lands belong to the major groups. It is not required that a person be a member of one of the groups to be great.

## **Aruki-mawaru**

Among the Jiyuna, as in Rokugan, there are some who are of the samurai caste but sworn to no master. While many of these serve the Diet, there are some few who do not, content to dwell on the fringes of the mainstream society or in seclusion in the wilder areas of the Jiyuna lands. And there persist rumors of itinerant sword masters, either champions of justice for the oppressed or masterful teachers seeking worthy students to offer their knowledge.

One such refers to a nomadic samurai referred to as the Wandering Sword, wielder of Aruki-mawaru. The blade is believed to have been the product of Sugano's Forge long ago, and to have been used since then in a number of battles and duels fought on behalf of the peasants living in the area near Sanmyaku Yama.

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<sup>80</sup> See page 44, in the "Sacred Weapon" Advantage table.

<sup>81</sup> See the revised third edition of the *Legend of the Five Rings* roleplaying game, page 170.

Aruki-mawaru is a 3k3 katana that awards its wielder a number of Free Raises equal to the wielder's Insight Rank which may only be used to perform the Guard maneuver.<sup>82</sup> An additional two Free Raises are provided if the person being guarded has a Status of less than 1.0.

## **The Old Hoe of Farmer Sho**

The peasants tell a story of one of their number, a farmer named Sho. They say that in the early days of the Jiyuna, Sho had a hoe, and he used it to work the fields diligently and well. Because he did, he was able to have many strong sons and many pretty daughters, and he provided for them all.

One day, one of the new lords came to Farmer Sho and spoke to him, saying that his old hoe needed to go. And Sho put his hoe away. But the year he did, the crops were bad. And the year after, when he left the old hoe where he had let it go, the crops were bad again.

Then the new lord remembered what he had said and came back to Sho. "Sho, where did your hoe go? For when it went, so did the goodness of the lands. Go, Sho, and get your hoe." Sho did. And the lands grew green and fruitful again.

As happens, the legends are not without some truth. Somewhere, there remains the Old Hoe of Farmer Sho, and the fields that are tilled with it never fail to prosper.

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<sup>82</sup> See the revised third edition of the *Legend of the Five Rings* roleplaying game, page 172.

## Map Index

Benri Mura—Benri holding, established JC 5

Benri Toshi—Benri holding, established JC 5, Benri capital, site of the main Benri dojo

Braided River—Major watercourse of the Kozan lands, fed by many streams which create a large marshy area surrounding much of the waterway; feeds into Dark Gate Lake

Chushin Mura—Chushin holding, established JC 8, site of the main Chushin dojo

Chushin Toshi—Chushin holding, established JC 7

Dark Gate Lake—Lake bordering on the Kagemori and sitting near Dark Gate Pass

Dark Gate Pass—Pass leading southeast out of the Jiyuna lands, opening towards the Shadowlands

Darkwall Mountains—Mountains defining the southern border of the Jiyuna lands, home to many Saduran

Darkwall Village—Mamoru holding, established JC 20

Deguchi Mura—Mamoru holding, established JC 19

Doro Mura—Mamoru holding, established JC 132

East Wall Mountains—Mountains defining the eastern border of the Jiyuna lands, home to many Saduran

Forest Edge Village—Kozan holding, established JC 22

Futago Mura—Diet holding, established JC 2

Great Lake—Major body of water in Jiyuna lands, bordering the Diet, Benri, and Mamoru lands as well as the small parcel of land given to the Order of Rosen

Hidden Gate Pass—Pass leading southwest out of the Jiyuna lands, towards the

Western Wastes and the Ivory Kingdoms

Hidden Gate River—Southern watercourse in the Chushin lands, flowing from springs near the Hidden Gate north to join the Hidden Lake River

Hidden Gate Village—Chushin holding, established JC 29

Hidden Lake—Major body of water in the Chushin lands, fed from the hidden Lake River and smaller waterways

Hidden Lake River—Major watercourse in the Chushin lands, flowing from springs south to form the Hidden Lake, thence southeast to the Great Lake

Hillforts, the—Mamoru holdings, established JC 17

Ichiyama—Principal mountain of the Jiyuna lands, not yet successfully scaled

Inner River—Primary waterway of the Diet region, fed by springs, snowmelt, and rainfall

Jiyuna Gate Pass—Pass leading east out of the Jiyuna lands, the path of entry for the Jiyuna into their lands, currently a major military emplacement

Jiyuna Mori—One of two forests contained in Jiyuna lands, a primary source of lumber for the Free People

Jiyuna Yama—Mountain overlooking Jiyuna Gate Pass

Kagemori—Forest south of the Dark Gate Lake from which evil creatures make attacks

Kawa Mura—Mamoru holding, established JC 23

Kazekawa Mura—Benri holding, established JC 36

Kita Mura—Mamoru holding, established JC 25

Kozan Mori—One of two forests contained in Jiyuna lands, a source of lumber and foodstuffs for the Kozan and Jiyuna

Kozan Toshi—Kozan holding, established JC 15, site of the main Kozan dojo  
Kyuden Jiyuna—Diet holding, established JC 2, capital of Jiyuna lands, site of the Diet Academies  
Lower Lake—Major body of water in the southern Mamoru lands  
Lower Nishikawa—Name given to the Nishikawa as it flows out of the Great Lake towards Dark Gate Pass  
Mamoru Keshiki—Mamoru holding, established JC 14  
Mamoru Toshi—Mamoru holding, established JC 6, Mamoru capital  
Mori Mura—Benri holding, established JC 15  
Neijama Mura—Mamoru holding, established JC 29  
Neijama Yama—Major mountain in the southwestern Jiyuna lands, source of a strange, disease-causing ore  
Numashi Mura—Mamoru holding, established JC 45  
Roka Mura—Sugano holding, established JC 5  
Rosen Toshi—Order of Rosen holding, established JC 34, seat of the Grand Master  
San Mura—Kozan holding, established JC 59  
Sand Gate Pass—Pass leading north out of the Jiyuna lands, provides access to the Burning Sands and the Ra'Shari  
Sandwall Mountains—Mountains defining the northern border of Jiyuna lands, past which lie the Burning Sands  
Sanmyaku Yama—Major mountain in the middle of northern Jiyuna lands  
Shima Mura—Mamoru holding, established JC 20  
Sugano Mura—Sugano holding, established pre-JC  
Sugano Toshi—Sugano holding, established pre-JC, Sugano capital, site of the main Sugano dojo

Upper Lake—Major body of water in the Sugano lands  
Upper Lake Village—Sugano holding, established pre-JC; site of the principal brewery among the Jiyuna  
Upper Nishikawa—Name given to the Nishikawa from its entry through Jiyuna Gate Pass to its flow into the Great Lake

## Glossary

Accord, the—Agreement between the Jiyuna and several Saduran tribes in JC 171 promising non-aggression; endured until JC 236

Apology, the—Formal statement of regret issued in JC 652 by the Jiyuna government to the Saduran for terroristic practices conducted by members of the Mamoru Bloodline

Ban, the—Law resulting from the Battle of Confirmation, JC 344, stating that all Rokugani found in the Jiyuna lands must be killed or captured

Battle of Confirmation—Battle in JC 344 against Rokugani samurai who were obviously Tainted, creating the impression that all Rokugani are similarly afflicted and prompting the Ban

Benri—The peaceful Bloodline, a people of speakers

Bloodline Conflict, the—Jiyuna civil war (JC 514-522) in which the Bloodlines ignore the Diet to conduct long-term raiding and skirmishing among themselves, ended by action of the Order and the Diet

Bloodlines—major kin-groups among the Jiyuna, descended from Benri, Chushin, Kozan, Mamoru, Sugano, and those who swore fealty to them

Chushin—The scholarly Bloodline, a people of reclusive thinkers

Daikin—Unit of currency representing fifty kinsen

Dark Gate—Southeastern pass leading out of the Jiyuna lands, proximal to the Shadowlands and the Kagemori

Day of the Order—Celebration of the founding of the Order of Rosen, held on the seventeenth day of the month of the Monkey each year

Day of Reunification—Celebration of the end of the Bloodline Conflict, held

on the ninth day of the month of the Boar

Diet—the supreme governing and legislative body of the Jiyuna, composed of five members, each of whom represents a Bloodline; by tradition, the Grand Master of the Order of Rosen is entitled to sit with the Diet, though the privilege has yet to be exercised

Diet Levy—Law enacted in JC 75 establishing the scope of the Diet's authority and setting up the framework for the Jiyuna social programs

–Dono—Honorific suffix meaning “lord,” applied among the Jiyuna to those in directly supervisory capacities

Five Offices/Five Officers—The Offices of State, the Guard, Justice, the Holdings, and the Treasury; headed respectively by the Gaiko, Rikugunshokan, Justiciar, Shitsuji, and Treasurer, which execute the necessary duties of unified Jiyuna government

Founding Day—Celebration of the establishment of the Free People, held on the third day of the month of the Snake

Futago Mura—Diet holding noted for vice and iniquity, also a common vacation destination

Gaiko, the—Head of the Office of State, perhaps the most influential of the Diet officials, oversees many of the programs which unite the Jiyuna people and is the holder of all legal records

Gomokuroku—Intermediate social and academic rank among the Chushin, indicating one who has performed significant research and is entitled to teach young students, but who has not advanced to the point of being able to teach more advanced

- students; used both on its own and as an honorific suffix
- Grand Advocate—High official in the Office of Justice, one who pleads on behalf of the accused at the highest levels of court
- Grand Arbiter—High official in the Office of Justice, subordinate only to the Justiciar, who hears and decides cases at the highest level of court
- Grand Magistrate—High official in the Office of Justice, subordinate only to the Justiciar, who oversees all law enforcement activities in the Jiyuna lands
- Grand Master of the Order—Head of the Order of Rosen and direct inheritor of the teachings of Rosen and Mayue, also governor of Rosen Toshi and all Order properties
- Grand Prosecutor—High official in the Office of Justice, one who pleads against the accused at the highest levels of court
- Grand Sensei—A master teacher, trained to full proficiency in one school and having been taught the Techniques of the Advanced School of the same name
- Grand Temple—Residence in Rosen Toshi of the Grand Master of the Order, central repository of religious teaching among the Jiyuna
- Great Flood, the—Event in JC 311 in which the Nishikawa backed up, flooding the Dark Gate Lake and lower watercourse and informing the Jiyuna of the proximity of the Shadowlands to their borders
- Hidden Gate—Southwest pass leading out of the Jiyuna lands
- High Advocate—Intermediate official of the Office of Justice, pleads on behalf of the accused in middle-ranked courts
- High Arbiter—Intermediate official of the Office of Justice, hears and decides cases in middle-ranked courts
- High Magistrate—Intermediate official in the Office of Justice, charged with administering law enforcement activities in a given region
- High Master of the Order—High official in the Order of Rose, overseeing several Temples in given regions
- High Prosecutor—Intermediate official on the Office of Justice, one who pleads against the accused in middle-ranked courts
- High Temple—Residence of a High Master of the Order, located one each in Kyuden Jiyuna, Benri Toshi, Chushin Toshi, Mamoru Toshi, and Sugano Toshi
- Ichiyama—Highest and largest mountain in the Jiyuna lands, has yet to be successfully scaled to the summit
- Jiyuna—the Free People, descendants of Gozoku-era Rokugani outcasts and of some of the indigenous people of the region where the Jiyuna now dwell
- Jiyuna Gate—Northeastern pass leading out of the Jiyuna lands and the path of entry for the first Jiyuna into their lands
- Jiyuna Yama—Mountain overlooking Jiyuna Gate
- Jukin—Unit of currency equivalent to ten kinsen
- Justiciar—Head of the Office of Justice, charged with the enforcement and decision of law and with the application of that law to the Diet if such should become necessary
- Kagemori—Dark forest stretching south past the borders of Jiyuna lands, a source for attacks on the Free People
- Katauta—Form of poetry favored by the Jiyuna, described as a question and answer poem composed of three

lines of five, seven, and seven syllables<sup>83</sup>

Kinsen—Unit of currency derived from the marching rations of the earliest Jiyuna, equivalent to one day's trail rations or one meal of moderately high quality

Kozan—The sneaking Bloodline, a people of lithe scouts

Lotus Bouquet, the—Famed house of ill-repute in Futago Mura

Magus—Chushin shugenja, working with primordial forces and inner strength rather than prayers to the elemental spirits

Mamoru—The warrior Bloodline, a people of hearty fighters

Master of the Order—Minor official of the Order of Rosen, overseer of a given Temple; also an Advanced School

Mayue—First head of the Order of Rosen, responsible for codifying the Teachings of Rosen and establishing the monastic hierarchy in place among the current Order of Rosen

Menkyo—High social/academic rank among the Chushin, indicating one who has by significant contribution to the state of knowledge of the Bloodline earned the right to teach any student; used both on its own and as an honorific suffix

Menkyo Kaiden—High social/academic rank among the Chushin, indicating one who has been promoted to policy-making status from the ranks of the Menkyo (not unlike the deans of American universities); used both on its own and as an honorific suffix

Mokoroku—Low social/academic rank among the Chushin, indicating one who has mastered the basic field of knowledge and is free to conduct

<sup>83</sup> See J.A. Cuddon, *Dictionary of Literary Terms and Literary Theory*, 4<sup>th</sup> ed., rev. C.E. Preston (New York: Penguin, 1998).

research, but is not yet authorized to teach; used both on its own and as an honorific suffix

Neijama Yama—Mountain in the southwest Jiyuna lands, source of a mysterious ore which causes illness in those who handle it

Nishikawa—The West River, primary watercourse of the Jiyuna lands

No Kimi—Honorific among the Jiyuna, applied at times to Bloodline daimyo, as in “Mamoru Goro no kimi”

Okin—Unit of currency equivalent to one hundred kinsen

Okuiiri—Low social/academic rank among the Chushin, indicating one who has not yet mastered the basic knowledge base expected of a Magus and has therefore not been awarded gempukku; used both on its own and as an honorific suffix

Order of Rosen—Monastic sect of Shinseism present among the Jiyuna, the primary source of religious teaching and medicine among the Free People

Ra’Shari—A group of nomads who dwell in the Burning Sands north of the Jiyuna lands, with whom the Jiyuna have a number of trade agreements

Rebellion of the Ungrateful, the—Unsuccessful attempt in JC 256 by the descendants of Rokugani exiles living in Futago Mura to overthrow the Jiyuna government

Rikugunshokan, the—Head of the Office of the Guard, the supreme military commander of Diet forces

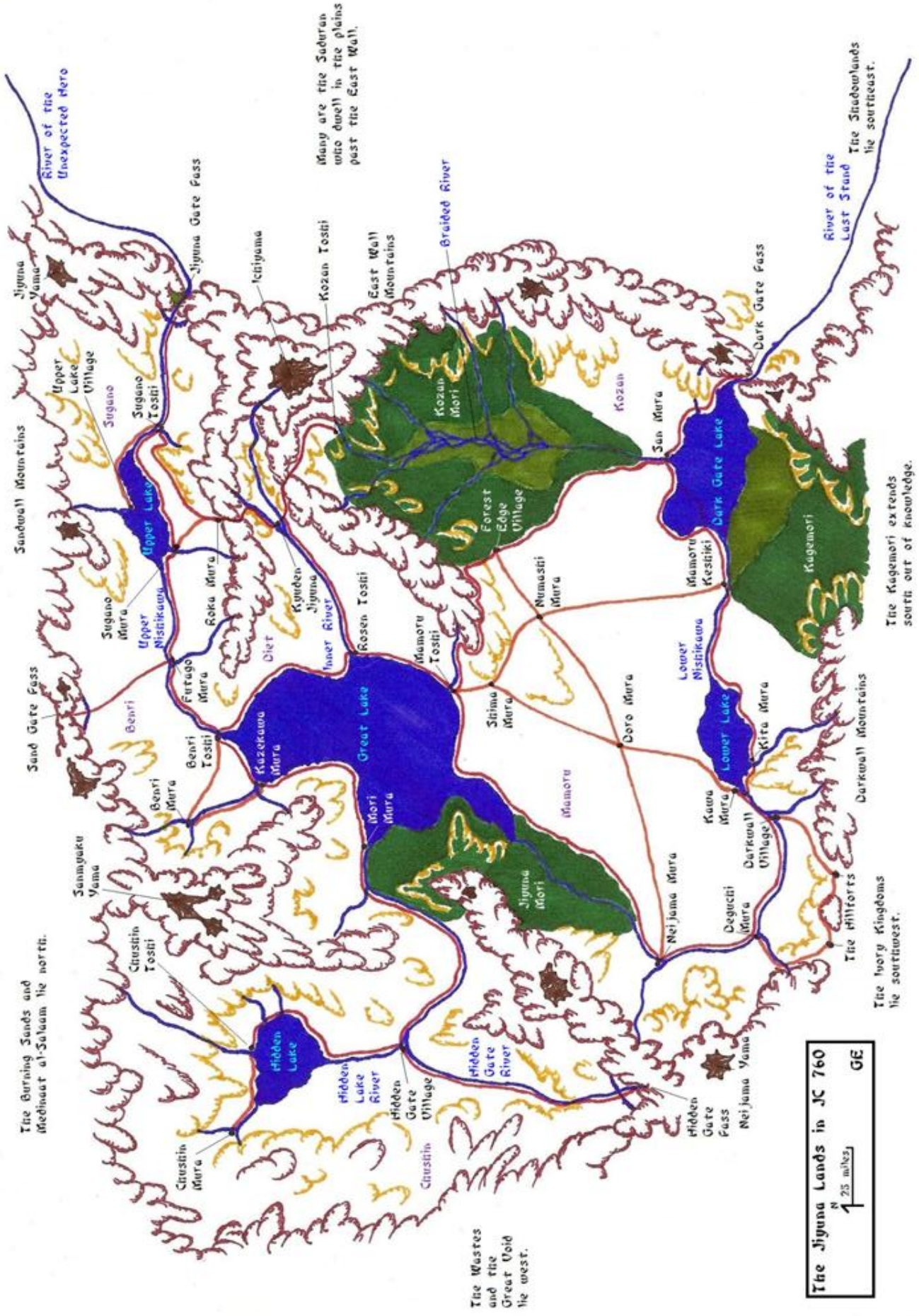
Ritsu Rei—Standing bow, one given to another of roughly equivalent station

Rosen—Legendary seer and guide of the Jiyuna out of Rokugan

Ryudo-sei no Karada Jiuujutsu—Martial arts style developed by the Jiyuna, one

- focusing on standing takedowns and incapacitations
- Saduran—Descendants of the indigenous people of the Jiyuna lands who rejected the rule of the Jiyuna, now a number of tribes of raiders scraping out a meager living on the fringes of the Jiyuna holdings
- Sandwall Gate—Northern pass out of the Jiyuna lands, leading to the Burning Sands
- Sanmyaku Yama—Triple-peaked mountain in the northwest Jiyuna lands
- Seiza—Position of sitting on knees and the tops of the feet
- Sempai—Senior student, used both on its own and as an honorific suffix; also a New Path
- Sensei—Teacher, used both on its own and as an honorific suffix
- Shi—Honorific accorded among the Jiyuna to any of the Five Officers
- Shitsuji, the—Head of the Office of the Holdings, overseeing the maintenance of the Diet roads and waterways, Kyuden Jiyuna, Futago Mura, and the Diet Academies
- Shomokuroku—Intermediate social and academic rank among the Chushin, indicating one who has conducted research and is qualified to aid in teaching, but is not yet free to teach independently; used both on its own and as an honorific suffix
- Sōke—“Headmaster,” highest social and academic rank among the Chushin, an alternate title for Bloodline daimyo, used both on its own and as an honorific suffix
- Strange Conflict, the—Series of battles between living Jiyuna and returned ancestors and other creatures during JC 727 and 728
- Sugano—The craftsman Bloodline, a practical but inviting people
- Teachings of Rosen, the—Primary religious document of the Jiyuna; in essence a refinement and extension of the *Tao of Shinsei* as applied to the Jiyuna people
- Temple—Holding of the Order of Rosen where significant ceremonies are performed and where monks and nuns take up residence
- Treasurer—Head of the Office of the Treasury, oversees the manufacture and distribution of monies among the government and people
- Ue—Honorific suffix given, among the Jiyuna, to members of the Diet
- War of Establishment, the—The series of battles, JC 1-16, between the nascent Jiyuna and the predecessors of the Saduran in which the Jiyuna established their control over the region
- Za Rei—Kneeling bow, one given by a person to one of obviously significantly superior rank





The Burning Sands and Hidden Lake are in the north.

Many are the Sudran who dwell in the plains past the East Wall.

The Wastes and the Great Void lie west.

The Ivory Kingdoms lie southwest.

The Kugemori extends south out of knowledge.

River of the Last Stand lies southeast.

**The Jiyuna Lands in JC 760**

N 25 miles

GE

The Ivory Kingdoms lie southwest.

The Kugemori extends south out of knowledge.

River of the Last Stand lies southeast.