



# Introduction

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

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

True.

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

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

This is what makes this book unique.

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

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

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

Enjoy.

– jim pinto

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



# The Village of Promises



## Using This Book

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

### Crane

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

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

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

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

## NPCs

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

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



# History

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

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

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

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

## The Hamlets

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

### Jingore

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

### Ubanoru

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

### Omiatsu

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

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

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

## Farming

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

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



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

## Climate

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

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

Second, it creates great mood.

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

## Local Customs

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

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

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

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

### “Chomin”

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

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

