

Tiger Clan (+1 earth; +1 fitness; status 25)

Few minor clans have sparked nearly as much controversy between the samurai of the Great Clans just by existing. That a group formed by a band of unwashed rōnin, innkeepers and cooks could call themselves samurai sent all but the most open-minded into a rage. However, there were some who, when confronted with the amount of coincidental events that led to the founding of the Tiger, came to believe the clan's existence was ordained by the Heavens.

On one hand, the clan has its roots in Torayama, a rōnin-from-birth who had been in the service of Lion manor lords and was part of four border skirmishes, fighting on the Lion's side. Despite his years of service, he was never acknowledged by the clan's lords in no small part thanks to his attitude: he liked to be close to commoners and exalted the virtues of the peasantry over those of the warrior elite. He was banished from Lion lands and crossed the border over the Unicorn's domain. Torayama adapted to the wandering life and, having met other rōnin who shared his ideals, formed a wandering group of warriors sworn to serve the needs of the commoners, hinin included. After being chased by the authorities for going against the natural order, the band took refuge within the trees of the small Kiln Forest, not far from the Spine of the World, travelling from time to time to insist on their brand of justice in villages and towns. During their best years, they numbered 47.

After Torayama passed away, his followers kept his code of honor alive, exalting Compassion above all other tenets of bushidō. By pure coincidence, while patrolling the borders of the forest, the wandering band found a couple of rich travelers and their attendants attacked by a maho-tsukai. The rōnin attacked the vile sorcerer, fighting to protect who they believed to be wealthy merchants. Many died but they were victorious, killing the witch and burning his corpse by the rim of the forest. The wandering rōnin then helped the travelers to their feet, saw they were harmed and guided them to an old inn by the road that was close to the forest and famous for its excellent food.

Now, we need to talk about Koniwa Asami, a young shugenja lady from a vassal family sworn to the Phoenix Clan. The great hope of her small family, her parents had arranged her marriage to a Seppun officer in the capital, with the dream of her daughter's renown being the first step in a plan to become one of the Phoenix's main families. Asami's gift with the spirits had already made her known by the sages of the Phoenix and the Centipede and she had been educated in the arts of invocation. However, her father had tried to hide the odd quirks of her daughter's relationship with the spirits: playful, almost friendly, with strange methods of preparation. And, to her parents' eternal shame, Asami insisted on a demeaning practice: using her powers to bless food she cooked herself, sharing it with not only her peers but also their unworthy servants.

When strong-willed Asami heard her parents would marry her away, she decided the Koniwa manor was no longer a home and fled. It is said her father chased her and, once he realized he wouldn't catch her, screamed "go then, fool, and never cast your ungrateful shadow on our land again! Die in a ditch among peasants and insects! You have forever drenched us in shame!". He looked from a distance as his daughter, chased by worried servants who pleaded for her return, tried to cross an old bridge over a lake. The bridge gave in and the old courtier samurai saw Asami fall, breaking her arm on a rocky promontory before plunging almost 70 feet down towards the deep lake. Horrified, he returned home and committed seppuku out of the guilt caused by the terrible last words he had said to his beloved daughter. Her mother, believing Asami dead, renounced civil life and became a nun. So ended the house of Koniwa.

But the young lady survived. She managed to get out of the water with the kami's help and crawled to a road, where she was found by farmers. While they were suspicious of the young girl in the fancy

robes, they saw her plight was real and, while they couldn't heal her arm, they fed her and helped her on her feet. Asami left them her expensive clothes to sell and, dressed as a peasant, traveled far to the west with the burning last words she heard from her father convincing her to never return to Phoenix lands.

Asami traveled deep into Unicorn lands, training her odd invocation methods and employing herself as cook and maid on inns and manors to survive as she traveled. Years later, without food or money, she arrived at Sekimori Inn, a small establishment close to the Kiln Forest and got herself a job as a cook. The inn's staff at the time was made of orphans and elders and lived as a family, accepting Asami right away. After she witnessed the owners saving the life of a wounded hunter for free, she decided to tell them the truth. Maybe it was to get revenge on her family, but Asami taught what she could of her mystical methods and thus the inn grew, using Asami's magically enhanced food as its ace up the sleeve. Everyone knew that, if the authorities found out these peasants had a noble among them and she had taught them her shugenja ways, the risk of getting executed was great indeed. But they weren't found out and they went on as unrecognized shugenja who learned Asami's methods, helping Sekimori Inn prosper with the aid of the kami.

And it was to Sekimori Inn where the wandering rōnin band of Kiln Forest brought, over a century later, the two rich travelers and their aides after the fateful encounter with the maho-tsukai. The Inn had been a place of refuge for the rōnin band and its staff had helped hide them from samurai magistrates from time to time. The rōnin often acted as security for the inn and both entities had enjoyed a partnership of sorts since Torayama's days. The rich travelers, twin young siblings, had been hurt by the witch's sorcery and the woman in charge of the inn employed Asami's methods to prepare for them a meal that helped them quickly regain strength as the inn's medic tended to their physical wounds.

Imagine everyone's surprise when the siblings turned out to be scions of the Miya family, one of which was betrothed to a newly appointed Emerald Champion. Feeling their life-debt to these rōnin and commoners should be paid immediately, and recognizing both the martial skills and the resourceful magical ways of their saviors, the siblings returned to the capital and toiled incessantly in the court for almost three years until they convinced the Emperor to grant the ragtag bunch a title as a minor samurai clan. Overwhelmed at first, the rōnin and the inn's staff realized this was their opportunity to back their ethics with the powers of the samurai caste and gratefully accepted, organizing themselves into the Torayama family (in honor of the rōnin band's founder) and the Asamiya family (as a nod both to the traveling shugenja that invented "soul cooking" and the Miya family themselves). They decided to call themselves the Tiger Clan, referencing both Torayama's name and resilience and Asami's fierce will.

The Great Clans were surprised by the announcement, to say the least. The affair was skillfully managed by the Miya siblings so it wouldn't make a big splash in court, at least not for a while. The courtiers didn't see it coming until it was too late. It is rumored only the Scorpion realized what was about to happen and purposefully distracted the other clans to destabilize their position.

The uproar was tremendous. The leaders of the Lion, feeling the proclamation of the Tiger's founding was an insult to all the samurai caste stood for, declared their refusal to acknowledge it and marched on Unicorn lands to raze the Kiln Forest and the Sekimori Inn (which was to become Shiro Sekimori, the Tiger's main castle) to the ground. The Crane, offended by the sudden rise in station of a troop of filthy rōnin and heimin, gave the Lion their support. When the Phoenix realized this new minor clan was practicing blasphemous methods of kami manipulation, they expressed their outrage as well and prepared to join forces with Lion and Crane to make the Tiger disappear.

But the Unicorn, moved by the new clan's focus on Compassion, interested in their novel martial and mystical methods and unwilling to allow the Lion to step into their lands to conduct a witch hunt, came to the Tiger's defense. The Dragon quickly joined the Unicorn and it seemed the Tiger's funding could tear the land apart in a big war. However, the Crab joined the defense efforts, sending a Yasuki envoy who was very interested in the Asamiya's magical ways and wanted to form a partnership with them and the Ide to build and staff high-quality inns. The Mantis, the Hare, the Sparrow and the Falcon also rose in support of the Tiger, while the Scorpion remained entirely neutral... as far as anyone could tell. The sudden rise in support of the new clan basically cleaved Rokugan in two and the Emperor himself issued a formal edict that made the aggressors desist, allowing the Tiger to grow and thrive with the alliances it forged during those tumultuous days.

The Tiger Clan exalted the importance of Compassion and Courage and proceeded to demonstrate through action. Placing the safety and protection of commoners as their priority, they quickly earned the support of the local peasantry. The Tiger is also usually willing to cooperate with other minor clans and has forged long-lasting alliances with the Sparrow and, in spite of the long distance separating their main holdings, the Mantis. Of course, the clan's very existence is an affront to what many perceive to be Righteousness; the Tiger seldom lets itself be dragged to arguments about such concepts and many of its samurai think that social harmony and complacent conformity can suffer a little for the sake of meaningful action (of course, the Tiger believes it acts in righteous ways). Within the families, the Torayama warriors have their own idea of Honor and the graceful Asamiya need to employ Courtesy every day.

Torayama Family (+1 fire/water; +1 martial arts (unarmed), +1 games; glory 35; starting wealth 3 koku)

The descendants of Torayama's band of righteous rōnin form the Torayama family. These hardy folks train their martial skills to be able to answer in vastly different situations following Torayama's tenet: "expect to face all foes at once". Torayama spent much of his life developing a martial method that made emphasis on the economy of movement and in efficiently handling different melee weapons. This approach also taught flexible forms of thinking to the members of this family, who often cooperate with Unicorn forces in patrolling the roads, villages and towns of their lands to act as security agents protecting travelers and commoners, watching over the peasants' needs.

Torayama Whirling Blade (Bushī)

Those who train to specialize in Torayama's martial ways develop techniques to wield their weapons with such efficiency that Torayama bushi are said to juggle their swords and spears mid-battle, to great effect. These "Whirling Blades" move with utter precision to sheathe, unsheathe, prepare or stow away the numerous weapons they carry in the blink of an eye, using what seems to be artful movement to arm themselves immediately and even make nimble use of large, cumbersome weapons. They always carry a bokken and train with it to honor Torayama, who considered it the perfect tool for peacekeeping: hardly lethal but with all the benefits of the katana's versatile shape and nimble use.

Rings: +1 earth, +1 fire.

Starting skills (choose 5): martial arts (melee), martial arts (ranged), command, fitness, tactics, meditation, labor.

Honor: 30

Techniques available: Kata, Rituals, Shuji.

Starting techniques:

- Spinning Blades Style (*)
- Soaring Slice/Striking as Fire

Tiger Claws at the Ready (School ability): You can sheathe a weapon during the same action in which you ready weapons. When readying weapons, you may do so without consuming an action: you may do this a number of times per scene equal to your school rank.

Starting outfit: traveling clothes, ashigaru armor, daishō (katana and wakizashi), yari (spear) or naginata (polearm) or yumi (bow) and quiver of arrows, bokken, dice and cup, traveling pack.

Curriculum:

---RANK 1---

- Martial Skills
- Survival
- Labor
- Games
- Rank 1 Kata
- Stonewall Tactics (Earth Shuji; Rank 1)
- Lightning Raid (*) (Fire Shuji; Rank 2)

---RANK 2---

- Trade Skills
- Martial Arts (Melee)
- Martial Arts (Unarmed)
- Tactics
- Rank 1-2 Kata
- Tea Ceremony (*) (Ritual; Rank 2)
- Slippery Maneuvers (Water Shuji; Rank 2)

---RANK 3---

- Martial Skills
- Games
- Command
- Tactics
- Rank 1-3 Kata
- Tumbling Oak Style (*) (Kata; Rank 4)
- Rank 1-3 Earth Shuji

---RANK 4---

- Social Skills
- Fitness
- Meditation
- Martial Arts (Melee)
- Rank 1-4 Kata
- Blessing of Steel (*) (Ritual; Rank 2)
- A Samurai's Fate (Void Shuji; Rank 4)

---RANK 5---

- Martial Skills

- Sentiment
- Theology
- Games
- Rank 1-5 Kata
- Sear the Wound (Fire Shuji; Rank 5)
- Mentor's Guidance (Earth Shuji; Rank 5)

---RANK 6---

The Many Spears of the Mountain Ruler (mastery ability): You may always count as holding melee weapons in 2-hands grip, even if you only use one. You may wield melee weapons that only have the 2-hand grip available with a single hand, and they count as if being held with the 2-hands grip. Once per round, when performing an Attack action check using a readied melee weapon, you may receive fatigue equal to the TN of the check to perform a second Strike action using that same weapon.

Asamiya Family (+1 Water/Void; +1 Courtesy, +1 Labor; glory 30; starting wealth: 3 koku)

While the members of the Asamiya Family no longer serve as cooks and servants in the clan's sponsored inns, they retain the grace, courtesy and human warmth that made Sekimori Inn such a successful business back in the day. The Asamiya have made great use of their partnership with the Yasuki and the Ide, to such an extent that "the Asamiya Standard" has become a code of service and quality for inns, teahouses and similar establishments all across the empire. With their shugenja and courtiers, the Asamiya protect their clan's interests using gentle methods, warm smiles and gestures and a kind disposition that may disarm foes and garner the commoners' appreciation. The Asamiya send their young to serve as common cooks and inn staff as their gempukku, usually in places owned or sponsored by allied clans, in order to foster the humble dignity of the clan's founders, never far from the working classes in spite of being members of the social elite.

Asamiya Mystic Itamae (Shugenja/Artisan)

The unusual mystical practices of Asamiya shugenja, while still considered borderline blasphemous by some traditionalists, have been also recognized officially by the empire's shugenja and even scholars from old enemy clans such as the Crane have expressed interest in studying this unorthodox practice. The Asamiya, gentle, proper, warm and approachable, also serve as the minor clan's courtiers on foreign courts, much more hostile than they are used to, bravely serving the Tiger's interests just as its bushi do with swords and spears. While cooking as an art form has been commented on for centuries in the empire, the Asamiya have done a lot to support the notion that, while cooking mainly has a practical purpose and an ephemeral existence, it very well can be an art in itself. The fact that the kami seem eager to collaborate in creating nourishing, empowering food, has helped their cause as well, for who can boldly claim otherwise when the divine itself supports the effort?

Rings: +1 water, +1 air.

Starting skills (choose 3): theology, meditation, sentiment, labor, aesthetics, design.

Honor: 35

Techniques available: Invocations, Rituals, Shuji.

Starting techniques:

- Invocations: Inari's Blessing; choose one among Cloak of Night, Bö of Water, (*) Heart of the Water Dragon or Path to Inner Peace.

- Rituals: Commune with the Spirits, Cleansing Rite.
- Shuji (choose one): Cadence, Whispers at Court, Assess Strengths.

Cooking with the Soul (school ability): As a downtime activity, you may prepare invocations as food (either morsels or pieces of a meal). You must have the adequate ingredients, tools and other facilities necessary for cooking (and you still need a successful Labor check to cook). You can only prepare invocations you know this way if their only effects are for *augmenting*, *mending* and/or *purifying* their target. Invocations prepared this way can be used within a day of their preparation (the food remains after that time, but the magical effects are lost). Food prepared this way won't go bad for any reason while the invocation is still within it. Anyone consuming the food while the invocation is bound becomes the target of its effect and the invocation is triggered immediately once the food has been eaten. You may have a number of invocations prepared this way equal to your school rank at the same time.

Starting outfit: traveling clothes, wakizashi, portable tea set, cooking utensils, satchel of ingredients worth 10 bu, knife, blessed bowl and chopsticks (rarity 2), traveling pack.

Curriculum:

---RANK 1---

- Social Skills
- Composition
- Medicine
- Theology
- Rank 1 Water Invocations
- Rank 1 Air Shuji
- Tea Ceremony (Ritual; Rank 2)

---RANK 2---

- Trade Skills
- Theology
- Medicine
- Martial arts (Unarmed)
- Rank 1-2 Air Invocations
- (*) Rank 1 Water-aligned Kata
- Blessing of Fertile Lands (Ritual; Rank 2)

---RANK 3---

- Artisan Skills
- Labor
- Meditation
- Courtesy
- Rank 1-3 Water Invocations
- Blessing of the Dance (Ritual; Rank 3)
- (*) Hidden in Smoke (Air Shuji; Rank 4)

---RANK 4---

- Social Skills
- Culture
- Medicine

- Theology
- Rank 1-3 Air Shuji
- Rank 1-4 Air Invocations
- (*) Rain of Ten Thousand Lotuses (Water Invocation; Rank 5)

---RANK 5---

- Artisan Skills
- Theology
- Meditation
- Labor
- Rank 1-5 Water Invocations
- The Fading Dream (Air Invocation; Rank 5)
- Rank 1-5 Rituals

---RANK 6---

Inarimyojin's Bountiful Art (mastery ability): when using your school ability, you can create the meals containing your prepared invocations without using ingredients, without tools and without any other necessities (you don't perform a Labor check to cook), as the kami itself shape themselves into the meal. Once per scene, you may use your school ability as an action instead of a downtime action.

Frog Clan (+1 air; +1 sentiment; status 30)

This minor clan happily lives and thrives on the generous northern lands of the Phoenix. Among waterfalls, rivers and ponds, the Frog clan has administered their small yet prosperous domain ever since it was the humble Arakawa family, vassal to the Phoenix. The family achieved minor clan status recently, thanks to the consistent quality of their musicians and poets, who managed to rival even the Crane's artists in court. Having brought much honor to the Phoenix with their artistic skills, the clan's Champion had these artful servants elevated to their current station.

The Phoenix offered to train the young Arakawa promising shugenja in a method that could take advantage of the family's artistic abilities to honor the kami and gain their favor. As a result, the Arakawa have blended their skills as musicians and singers, their gift with the spirits and their experience at court to become staunch, resourceful allies to the Phoenix. Whenever the Phoenix hosts Winter Court, attendants take the opportunity to be graced by the sublime, calming, enthralling works of the Arakawa musicians, while the Frog's courtiers act to keep tensions low and help their Great Clan allies achieve their goals. The singing Frogs, reigning on their pond, know that prosperity for the blazing Phoenix means prosperity for them as well. Thus, they dedicate themselves to the principles of Righteousness and Courtesy, and leave matters of Courage and Honor to other clans and families.

Arakawa Family (+1 air/water; +1 composition, +1 design; glory 35; starting wealth 5 koku)

The main source of pride for members of the Arakawa family is their musicians, and so children of the Frog are raised from their early childhood to appreciate the arts and cultivate their musical talents. The Arakawa are always eager to pass on their mystical methods of song onto promising students, training Phoenix shugenja candidates and adopting children sensitive to the kami. Those in the family who can't or won't develop much of a musical talent tend to study bureaucracy and take administrative functions within the clan, or focus on their role as courtiers. Some Arakawa children

are accepted into Phoenix schools and it's almost unheard of for them to train within other Great Clans.

Arakawa Spirit Singer (Shugenja/Artisan/Courtier)

The main tradition of the Frog Clan is in their music and in the ability to channel the kami's gifts through it. As shugenja, the Arakawa practice their art with refined skill, which has been compared to that of Crane performers on more than one occasion, and their expertise lies in calming people's emotions through the mystical ripples coming from their instruments and their voice. The Arakawa Spirit Singers learn to summon the kami through song and, in analyzing music to perfect their art, they learn about humanity itself in order to navigate the dangerous courts of foreign lands.

Rings: +1 water, +1 earth.

Starting skills (choose 3): Composition, Culture, Theology, Aesthetic, Sentiment, Performance.

Honor: 40

Techniques available: Invocations, Rituals, Shuji.

Starting techniques:

- Invocations (choose two): By the Light of Lord Moon, Nature's Touch, Path to Inner Peace, (*) Sympathetic Energies.
- Shuji (choose two): Cadence, Rustling of Leaves, Whispers of Court, Shallow Waters
- Rituals: Commune with the Spirits.

Tuning Harmony (school ability): Whenever you make a check using your voice or your music aimed to calm somebody's emotions, you may affect a number of additional characters equal to your school rank, using the same results on the check. These additional characters can't have higher Vigilance than your original target.

Starting outfit: Traveling clothes, ceremonial clothes, wakizashi, calligraphy set, scroll satchel, musical instruments (rarity 2-6), portable tea set.

Curriculum:

---RANK 1---

- Artisan Skills
- Performance
- Sentiment
- Theology
- (*) Artisan's Appraisal (Air Shuji; Rank 2)
- Rank 1 Water Invocations
- (*) Tea Ceremony (Ritual; Rank 2)

---RANK 2---

- Social Skills
- Theology
- Composition
- Culture
- Rank 1-2 Air Shuji
- Stride the Waves (Water Invocation; Rank 2)
- Secrets on the Wind (Air Invocation; Rank 2)

---RANK 3---

- Scholar Skills
- Composition
- Command
- Performance
- Rank 1-3 Water Invocations
- (*) Rank 1 Kata
- Blessed Union (Ritual; Rank 3)

---RANK 4---

- Social Skills
- Theology
- Meditation
- Composition
- Rank 1-4 Air Invocations
- Regal Bearing (Water Shuji; Rank 4)
- (*) Buoyant Arrival (Water Shuji; Rank 5)

---RANK 5---

- Artisan Skills
- Sentiment
- Performance
- Theology
- Rank 1-5 Air Shuji
- Rouse the Soul (Void Shuji; Rank 5)
- Ever-Changing Waves (Water Invocation; Rank 5)

---RANK 6---

Voice of Peace (mastery ability): When addressing groups of people (between a few individuals to a whole crowd) using your voice or your music, on a success, you may calm the group's overall feelings and determine their main emotions from then on, and they also become friendly to you and your present allies at least until the end of the scene.

(and no, there is no connection between these Frogs and the Kaeru family from the City of the Rich Frog, I realized far too late that I should've named them the Cricket Clan or something like that)

Salamander Clan (+1 void; +1 labor; status 25)

While the creation of the Salamander Clan is recent, its foundations were laid long ago. Close to the southeastern border of the Dragon lands, the town of Sanshouo has only one claim to fame: the sake brewery called Senzaifuma, which has existed for centuries. The many varieties of sake made in Senzaifuma have been the main source of wealth for Sanshouo since its beginnings, but it was the development of the holy, consecrated kinds of liquor that saw use in rites and ceremonies to honor the kami that gave renown to the small Dragon village.

Sanshouo's holy sake has been used in ceremonies, court sessions and, especially, in rites to honor the kami. The products from Senzaifuma have been tested and redeveloped for centuries and have been customized for every kind of kami. Water kami, of course, are often delighted by offerings of Senzaifuma holy sake but it also has great success with Earth kami, to the point the annual ceremony

of libation to petition Earth kami for bountiful harvest is the most important event in the region. Special variants for Fire and Air kami are made as well and all of these consecrated sake, on special occasions, can be safely consumed by humans. Senzaifuma and the other breweries in Sanshouo also produce many varieties of mundane wine that are enjoyed throughout most of the empire.

After centuries of dutiful service, excellent results with the kami ceremonies and constant success at providing the best sake to court sessions held by their ruling Great Clan, the Dragon decided it was time to bless Sanshouo and its workers with a minor clan of their own. The Unicorn supported this idea and the Phoenix, who had always been intrigued by the alchemy of holy sake and could not deny its effectiveness as a way to honor the spirits, did so as well. After imperial approval, Sanshouo was rebuilt and fortified as the home of the new Salamander Clan, led by the brand-new Senzaifuma Family.

The Salamander remain a minor force, loyal servants of the Dragon. Their samurai administer the town, its breweries and its religious practices as Sanshouo has grown into an important center of trade in the Dragon southern borders. Salamander samurai have remained close to their farmers and brewers, with most of the low-grade samurai still working the breweries from time to time. The situation is similar to that of the Sparrow Clan. However, for the Salamander it's more about remembering their roots and to remain involved in the holy practices of kami worship that allowed the clan to be funded in the first place. For these reasons, Salamander samurai mostly see Sincerity and Duty/Loyalty as the most important tenets of bushidō, caring somewhat less for Courage and Courtesy, which are often less related to their duties.

Hibari Order (+1 earth/water; +1 meditation, +1 theology; glory 30; starting wealth 2 koku)

The Hibari Order predates the founding of the Salamander Clan by over a century. At first just a group of Shinseist monks with an interest in esoteric texts, the monastic order founded by Hibari the Drunken Lizard studied the properties of alcohol on the body and gave inebriation an important role in their practices and beliefs.

Hibari began her life as the youngest of seven daughters but she would lose her home and family in her early teens to a fire, caused by a drunken brawl. Hibari was left homeless and spent her following years working for food and a roof on the sake breweries of Sanshouo. She had been taught about the Tao of Shinsei and used its teachings as a refuge from the terrors of her past and the threats of her present. Meditation became her solace and she came to observe the many effects alcohol could have on the body and mind of a person.

Through years of observation, she realized that while the effects of alcohol were a detriment to the human condition, those very same effects could become an advantage if one could develop the right state of mind. A chance encounter with a group of travelling monks led to her being adopted as a new member and instructed in their ways. Very soon it would be Hibari herself leading the group, having developed her own ideas and techniques by partaking of meditation, physical training and large dosages of holy rice wine. Thus she became known as the Drunken Lizard and funded the Hibari Order.

Hibari had come to believe that it was possible to achieve immortality through the right combination of stimulation for the body, the mind and the spirit. She taught her disciples that, through the sacred wines of Sanshouo, one could train to attain a paradoxical state of relaxed self-control of body and mind in which one's consciousness was aligned to the intentions of the kami: one could give themselves in to the hazy bliss of drunkenness without losing any mental faculties, allow the alcohol to relax and lighten the body while consciously preventing and destroying its poisonous damage to

the organs and let the holy wine raise and embolden one's spirit without letting go of virtue, discipline and a healthy form of control. Hibari considered this an initial state previous to enlightenment and immortality, but attaining this mastery already required many years of training. By partaking of ceremonial alcohol while pursuing these ideals and abandoning the selfish notions of finding pleasure in the drunk state, using it against inhibition or to forget one's shame and rejecting the physical desire of drinking, the practitioner's mind, spirit and body would be strengthened by the alcohol, instead of the weakening that so often took the condemned wretches that gave their souls to the bottle for frivolous reasons.

Whatever veracity there was to Hibari's way of thinking, the Dragon Clan came to view it as a legitimate way to find the Path (though not unanimously, there has always been dissent within the Dragon between those that approve or reject the existence of Hibari's ways).

Monks of the River of Immortality (Monk)

The monks that follow the teachings of the long-dead Drunken Lizard continue to pursue enlightenment and immortality through their odd practices of exercise, libation and contemplation. Those who apply themselves manage to grasp that paradoxical state Hibari talked about: a moment of drunken coherence in which intoxication, free of selfish desire, becomes a source of strength.

Rings: +1 void, +1 earth.

Starting skills (choose 4): martial arts (unarmed), fitness, meditation, medicine, sentiment, theology.

Honor: 30

Techniques available: Kihō, Rituals, Shuji.

Starting techniques:

- Cleansing Spirit
- Choose 1: Honest Assessment, Stonewall Tactics.
- Choose 1: Earth Needs No Eyes, Flame Fist.

Swimming up Heavenly Rivers (school ability): When drinking alcohol, you may choose to not become Intoxicated (to the GM's discretion). Once per scene, if you are Intoxicated, you may either negate a number of strife received from a check equal to your school rank (before doubling it) or reduce physical damage you receive equal to your school rank.

Starting outfit: common clothes, wakizashi, 1 weapon of rarity 6 or lower, sake bottle and cup, journal, traveling pack.

Curriculum:

---RANK 1---

- Trade Skills
- Meditation
- Theology
- Sentiment
- Rank 1 Kata
- Rank 1 Earth Kihō
- (*) Cite the Facts (Earth Shuji; Rank 2)

---RANK 2---

- Scholar Skills

- Martial arts (unarmed)
- Labor
- Meditation
- Wayfarer's Path (Ritual; Rank 2)
- (*) Touchstone of Courage (Earth Kihö; Rank 3)
- Rank 1-2 Shuji

---RANK 3---

- Martial Skills
- Survival
- Games
- Theology
- Rank 1-3 Kata
- Rank 1-3 Earth Shuji
- Still the Elements (Void Kihö; Rank3)

---RANK 4---

- Social Skills
- Martial arts (unarmed)
- Composition
- Medicine
- Rank 1-4 Void Kihö
- Rank 1-4 Rituals
- (*) Watch My Back (Water Shuji; Rank 5)

---RANK 5---

- Trade Skills
- Martial arts (melee)
- Meditation
- Medicine
- Rank 1-4 Earth Kihö
- Way of the Edgeless Sword (Void Kihö; Rank 5)
- The Unmovable Hand of Peace (Earth Shuji; Rank 5)

---RANK 6---

Drinking in the Mists of Immortality (mastery ability): once per session, you may immediately suffer the Intoxicated condition without the need of any substance. Once per scene, if you are Intoxicated, you may either reduce the TN of a check you make to activate Kihö by 1 (to a minimum of 1); or increase the damage done with an Attack action equal to your Ring value used for that attack, or remove a condition from yourself (Dazed, Enraged or Exhausted). If you are Intoxicated due to consuming alcohol, you may choose two of these options instead and don't double Strife you receive while Intoxicated.