

# Dynastic Races Compendium



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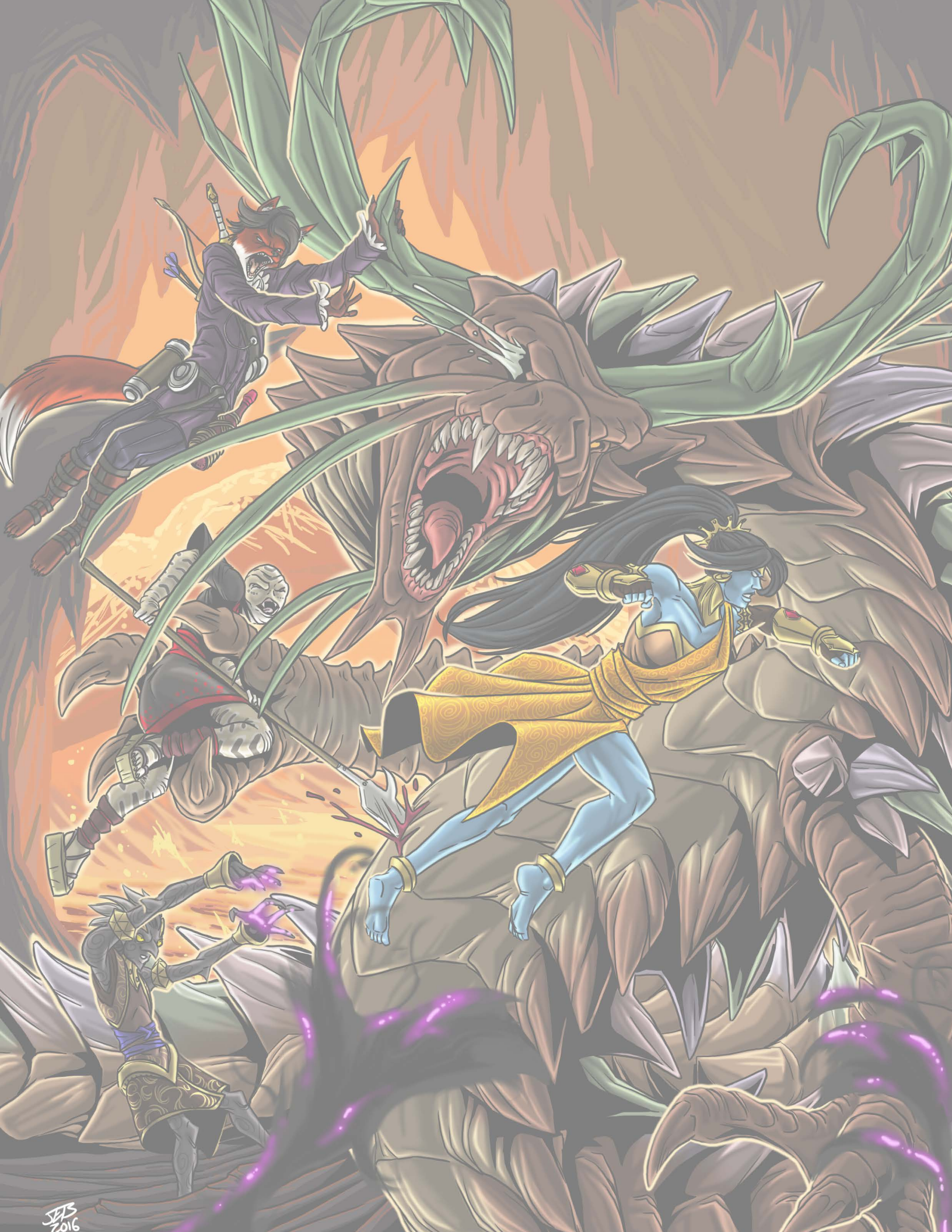
Alexander Augunas

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# Dynastic Races Compendium

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## ABOUT EVERYMAN GAMING, LLC

Everyman Gaming began as the blog of Alexander Augunas in January 2014, where he wrote about Pathfinder Roleplaying Game tips, tricks, and techniques for both players and GMs. In May of 2014, Alex began talks with the Know Direction Network about bringing his blog to their site under the name *Guidance*. At the same time, Alex transformed Everyman Gaming into the company it is today so he could begin self-publishing his works. In 2016, he teamed up with Rogue Genius Games to release *Ultimate Occult* and has remained with them since.

## SPECIAL THANKS

To Robert Emerson, for your discerning eyes. To Owen K.C. Stephens, Lj Stephens, and Mike Myler for your hard work and help in making the Dynastic Races Compendium Kickstarter a success. And to all of our Kickstarter backers—this product couldn't have happened without each and every one of you. Thank you.





Kitsune

Nagaji

Samsaran

Wayang

Options

In the *PATHFINDER ROLEPLAYING GAME*, race is a fundamental aspect of each character. Consisting of equal parts biology and culture, a character's race paints a picture of her life experiences and motivations, as well as her youth and background. Traditionally, races that aren't featured in the *PATHFINDER ROLEPLAYING GAME CORE RULEBOOK* don't receive much of a spotlight in the game, but with the *DYNASTIC RACES COMPENDIUM*, that is about to change.

The *DYNASTIC RACES COMPENDIUM* focuses on aspects of four races—kitsune, nagaji, samsarans, and wayangs—that are not traditionally covered in most sources. Cultural, biological, and social aspects are covered in-depth, as are character options and more. It is the ultimate resource on these races, a tool that will enable any GM to effortlessly place PCs and NPCs alike into her campaign world with minimal effort and maximum results.

## Navigating This Book

The *DYNASTIC RACES COMPENDIUM* is organized into two chapters, which are divided by race and topic. All topics are organized alphabetically in their respective chapters.

**Dynastic Races:** The first chapter in the *DYNASTIC RACES COMPENDIUM* takes an in-depth look at the so-called dynastic races, named as a result of their tendency to settle within or near lands long since held by ancient dynasties. This chapter includes an overview of each race, including facts and falsehoods, biological and psychological development, ethnicities, culture, and religious beliefs.

**Kitsune:** These capricious foxlike shapeshifters are known for their trickery and love of fine art, and are capable of assuming a unique human guise from the moment they are born.

**Nagaji:** The ophidian nagaji have strong, resistant scales and grow to imposing sizes. Many believe that the naga—a race of magical aberrations—created the nagaji to be a servitor race.

**Samsaran:** The timeless samsarans are an ancient race that have long since sequestered themselves from the rest of the world, meditating on the nature of life and their place in the cosmos from their hidden cities high within the mountains.

**Wayang:** The shadowy wayang claim that they are prisoners from another dimension, stranded on the Material Plane from time immemorial. Nihilistic about their lot in life, most wayangs loathe the sun and those who frolic beneath it.

**Character Options:** The second chapter in the *DYNASTIC RACES COMPENDIUM* includes new character content that is primarily aimed towards supporting the four dynastic races.

**Alternate Racial Rules:** Twenty all-new alternate racial traits for each race are detailed in this section, as well as a number of favored class options that allow players to customize their characters.

**Archetypes and Options:** This section includes new archetypes and class options themed around the dynastic races.

**Feats:** This section includes a number of feats that detail a trick or technique perfected by members of a dynastic race.

**Spells:** This section includes a number of new spells that were first created by members of the dynastic races.

**Traits:** This section describes new traits and drawbacks that are commonly acquired by characters heralding from lands

## Contents

<b>Dynastic Races.....</b>	<b>05</b>
<b>Kitsune.....</b>	<b>06</b>
<b>Facts and Falsehoods.....</b>	<b>08</b>
<b>Life as a Kitsune .....</b>	<b>10</b>
<b>Kitsune Culture .....</b>	<b>12</b>
<b>Kitsune Ethnicities .....</b>	<b>20</b>
<b>Kitsune Origins.....</b>	<b>24</b>
<b>Kitsune Religion .....</b>	<b>26</b>
<b>Kyubi .....</b>	<b>28</b>
<b>Nagaji .....</b>	<b>30</b>
<b>Facts and Falsehoods.....</b>	<b>32</b>
<b>Life as a Nagaji .....</b>	<b>34</b>
<b>Nagaji Culture .....</b>	<b>36</b>
<b>Nagaji Ethnicities.....</b>	<b>44</b>
<b>Nagaji Origins .....</b>	<b>48</b>
<b>Nagaji Religion .....</b>	<b>50</b>
<b>Scale Bindi.....</b>	<b>52</b>
<b>Samsaran.....</b>	<b>54</b>
<b>Facts and Falsehoods.....</b>	<b>56</b>
<b>Life as a Samsaran.....</b>	<b>58</b>
<b>Samsaran Culture .....</b>	<b>60</b>
<b>Samsaran Ethnicities .....</b>	<b>68</b>
<b>Samsaran Origins.....</b>	<b>72</b>
<b>Samsaran Religion .....</b>	<b>74</b>
<b>Reincarnation.....</b>	<b>76</b>
<b>Wayang.....</b>	<b>78</b>
<b>Facts and Falsehoods.....</b>	<b>80</b>
<b>Life as a Wayang.....</b>	<b>82</b>
<b>Wayang Culture .....</b>	<b>84</b>
<b>Wayang Ethnicities .....</b>	<b>92</b>
<b>Wayang Origins.....</b>	<b>96</b>
<b>Wayang Religion .....</b>	<b>98</b>
<b>Dayseekers .....</b>	<b>100</b>
<b>Character Options.....</b>	<b>103</b>
<b>Alternate Racial Rules .....</b>	<b>104</b>
<b>Archetypes and Options .....</b>	<b>116</b>
<b>Feats.....</b>	<b>138</b>
<b>Spells.....</b>	<b>144</b>
<b>Traits.....</b>	<b>148</b>
<b>Appendix .....</b>	<b>150</b>
<b>Index.....</b>	<b>156</b>

where the dynastic races are common.

**Appendix:** The appendix includes the vital statistics for each of the dynastic races, as well as tables compatible with the background generator found in *PATHFINDER ROLEPLAYING GAME ULTIMATE CAMPAIGN*.









Kitsune

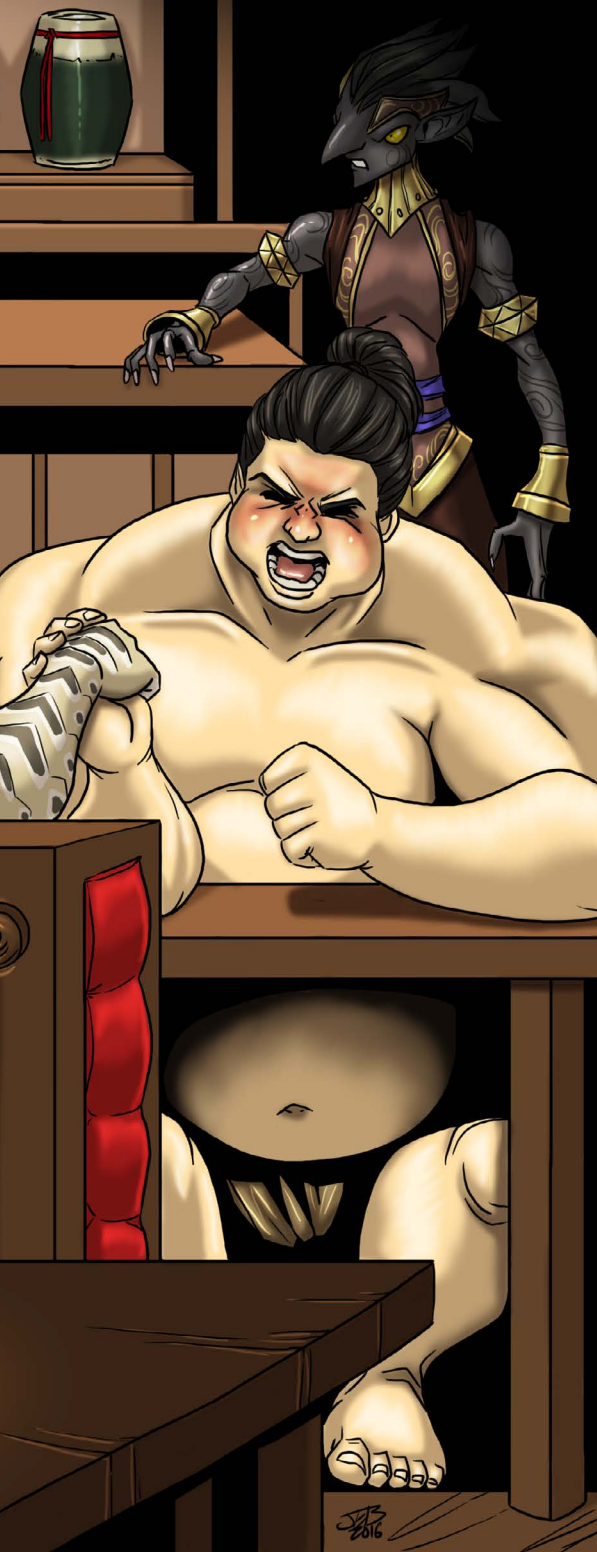
Nagaji

Samsaran

Wayang

Options

# Dynastic Races



In all of Ourokovo-cho, few inns were as respectable as the Dancing Wisp, an establishment that had been in Akahito's family for generations. But now the aging man could feel his ancestor's scorn as he watched at the antics of his latest guests. Normally the Dancing Wisp hosted respectable persons, but there was nothing respectful about this group, for they were adventures—a menagerie of them at that. A blue woman from the western mountains, a snake-person from the southern jungles, a shadowy imp from gods-know-where, and a silver-tongued lush whom his daughters took an immediate fancy to.

Akahito's father had always said, "Son, service your heroes, for their hearts yearn for comforts and their purses groan with coin," but Akahito decided that even his honored father's wisdom had limits when his youngest daughter shouted.

"Y—you have a tail?!"





## Kitsune

*"Call me sentimental if you must, but in a strange way I almost feel sorry for the humans. There they go, living their entire lives in pursuit of one thing or another. Power. Wealth. Material things. It's same with any human—they always need and want more. They spend their whole lives just needing things. And what does it get them in the end? A fancier tombstone? A page or two in a dusty tome? Humans are far too busy trying to make their own success stories to care about the stories of those who came before them, so their tombstones get covered by moss and their dusty tomes sit forgotten in some esoteric monastery. Though scholars remember their history well and the occasional bard might sing of deeds long since past, the people forget those who came before them. That's why we concern ourselves not with the material, but with legacies that never die: art, music, and a good story or two. People of all ilk, whether human or kitsune, may forget faces in time, but they never forget the way something, or someone, made them feel. Feelings live on forever."*

— Kitsune Proverb





Kitsune

Nagaji

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Living clandestine lives among human acquaintances, kitsune are able to not only survive in humanity's shadow, but thrive amongst them thanks to their shapechanging abilities. At first glance, these capricious fox folk appear localized in select human settlements and regions. In truth, kitsune inhabit nearly every human civilization in the world to some extent, using their natural powers and wits to build homes for themselves directly under humanity's collective nose.

Despite their human masks, most kitsune have none of humanity's ambition for power or desire for riches. Rather, kitsune are motivated by less hazardous claims to fame and seek success and notoriety through more enduring mediums, such as artwork, storytelling, and song. As a result, kitsune embrace art in all of its forms and seek to build their legacy through their creations.

Kitsune often keep to their human guise when travelling outside of the rare kitsune village and their impersonations are so spot-on that it is difficult to identify a kitsune as something other than an ordinary human unless one chooses to make her true nature known; the fact that kitsune communities have endured and prospered despite the constant state of conflict that defines humanity's history bears testament to their tenacity, resourcefulness, and guile.

## Kitsune Psychology

The following psychological traits define kitsune as a race.

**Ingenious Problem Solvers:** Often stereotyped as especially clever or guileful, the average kitsune is no more intelligent than her human peers. Instead, kitsune simply approach problems differently than humans do, taking the time to mentally tackle the situation from multiple angles and with multiple solutions before making a decision, resulting in more creative and resourceful solutions.

**Loyal to Their Beloved:** Kitsune prize loyalty above

all other personality traits, to the extent that for a kitsune, "building a home" refers to a social home rather than a physical one. Prone to uprooting themselves should their shapechanging natures be discovered or when they find their surroundings (including the people who inhabit them) too boring or unrelatable, kitsune are ultimately slow to befriend others. Should a kitsune find companions that delight her, however, they often become fiercely attached to those individuals and build both their homes and lives around those people, be they kitsune or some other folk. Ultimately, kitsune proverbs claim that the most fortunate of their kind are those that have many to whom they have bonded with in this way. Even when circumstances force a kitsune from her friends and family, however, she often willingly goes out of her way to maintain ties with them.

**Secretive:** Whether living hidden among humans or simply trading with human merchants and caravans a few times each month, kitsune most deal with foreigners on a regular basis. As their supernatural shapechanging abilities are often regarded with superstition and fear by humans, kitsune are forced to live dual lives as a defense against human irrationality, hatred, and violence. Despite this, most kitsune ultimately reveal themselves to an outsider sooner or later, whether by choice or circumstance, and the outcome of such experiences often shapes their personal outlook on nonkitsune, for better or worse.

**Vengeful:** Despite their friendly, affable personalities many kitsune are easily offended. Possessing a wicked sense of justice, kitsune are notorious for the uncharacteristic ruthlessness with which they seek revenge upon their foes. To what end a kitsune will go to avenge herself varies based upon the individual and the slight, but such pursuits can quickly become increasingly dastardly and malicious as the kitsune becomes more and more desperate to even things between herself and her enemy.

## Kitsune Racial Traits

The following are the standard racial traits for kitsune.

**+2 Dexterity, +2 Charisma, -2 Strength:** Kitsune are agile and affable, but tend to be physically weak.

**Medium:** Kitsune are Medium creatures and have no bonuses or penalties due to their size.

**Kitsune:** Kitsune are humanoids with the kitsune and shapechanger subtypes.

**Normal Speed:** Kitsune have a base speed of 30 feet.

**Low-Light Vision (Ex):** Kitsune can see twice as far as humans in conditions of dim light.

**Change Shape (Su):** A kitsune can assume the appearance of a specific single human form of the same sex. The kitsune always takes this specific form when she uses this ability. A kitsune in human form cannot use her bite attack, but gains a +10 racial bonus on Disguise checks made to appear human. Changing shape is a standard action. This ability otherwise functions as *alter self*, except that the kitsune does not adjust her ability scores and can remain in this form indefinitely.

**Agile (Ex):** Kitsune receive a +2 racial bonus on Acrobatics checks.

**Kitsune Magic (Ex/Sp):** Kitsune add +1 to the DC of any saving throws against enchantment spells that they cast. Kitsune with a Charisma score of 11 or higher gain the following spell-like ability: 3/day—*dancing lights* (caster level equals the kitsune's level).

**Natural Weapons (Ex):** In her natural form, a kitsune has a bite attack that deals 1d4 points of damage.

**Languages:** Kitsune begin play speaking Common and Sylvan. Kitsune with high Intelligence scores can choose from the following: any human language, Aklo, Celestial, Elven, Gnome, and Tengu.



# Facts and Falsehoods

Kitsune are enigmatic, preferring to keep the truth about their shapechanging nature secret from nonkitsune both as a protective and an opportunistic measure. Kitsune who allow themselves a strictly human social identity often find that they face fewer barriers in life, and keeping their identity secret means that they're always at least one step ahead of their human peers. As a result, many stories and superstitions exist about the kitsune, some factual and some farcical. Unlike many other races, kitsune aren't bothered by the falsehoods told about them; in contrast, many make a game out of spreading the most outlandish stories about their kind as possible in order to see who'll believe the tales they fabricate.

## Five Facts about Kitsune

The five following facts represent key information about kitsune that virtually everyone who has heard of this wily, foxlike race knows.

### 1. Kitsune Aren't Lucky

Complement any kitsune on her good fortune and she will mostly likely correct you, promptly stating that kitsune aren't lucky. While fortune both good and bad befall kitsune just as they do with other races, kitsune are quick to distinguish when their own skills and talents are to thank for a particular outcome and when that outcome is due to blind chance. Proud and determined, kitsune always take credit for their successes as well as their failures, and only attribute an outcome to luck or fate if they had absolutely no control over the outcome. For this reason, asserting luck's role in a success that a kitsune has already claimed as her own is a grave insult to that kitsune, for it implies that the kitsune wasn't skilled enough to succeed on her own; rather, it implies that she needed to rely on random chance or supposed fate for success. To a kitsune, there are few greater insults (even when the statement is true).

### 2. Kitsune Are Fast Runners

When running at top speed, even the greatest human sprinters struggle to keep pace with a kitsune. This is due to their light, lean frames as well as their physical anatomy; a kitsune's digitigrade legs are tipped with thickly padded feet with sharp, black nails that allow her to spring off against the ground with each step, launching herself further than her strides would normally permit. Although they fare little better than humans at distance running, kitsune sprint fast enough that they can easily dart away from a potential threat, creating a diversion or hiding until their pursuers run out of breath and give up. This in particular, combined with their shapechanging abilities and cunning minds, makes it notoriously difficult to capture a kitsune who doesn't wish to be caught by those without comparable skill in sprinting or nimble mounts.

### 3. Kitsune Love to Tell Stories

If you've heard one tale about a kitsune, then you've heard one tale about a kitsune. Kitsune pride themselves on their storytelling skills and aren't shy about turning just about anything into an entertaining story, whether or not the tale

they're telling is truthful. To a kitsune, the truth is only as valuable as its entertainment value, and as a result they find little issue in altering a story to make it more suspenseful, exciting, or memorable. Plus kitsune love seeing what they can trick others into believing about them—many spread outlandish tales about their race's powers and abilities not for protection or to instill fear in others; they do it just to see what they can get gullible folk to believe. As a result, kitsune stories are usually rooted in truth but after generations of retellings, they become so vastly altered and generalized that it is nearly impossible to discern fact from fabrication.

### 4. Kitsune Notice Everything

As many eventually learn, asking a kitsune to recount a scenario or event can be a lengthy endeavor that results in far more detail and embellishment than you asked for. Kitsune have eidetic memories and can recall images that they have seen even briefly in great detail; an average kitsune can retain short term and long term memories for nearly twice as long as a human of similar age and acumen. This skill gives even the dullest kitsune a surprising competency in academic pursuits, as rote memorization comes easily to them. This is by and large why kitsune measure intelligence by one's ability to problem solve rather than memorize. Another byproduct of their fantastic memories is their penchant for harboring grudges and enacting vengeance upon others when they are slighted. Kitsune recall even the most minor slights and misdeeds with near perfect accuracy and detail, even those from years ago, which often makes them dangerous foes when crossed.

### 5. Kitsune Are Magically Inclined

Kitsune are famous for possessing a number of magical powers and abilities, including their natural talent for tricky magic and enchantments as well as their shapeshifting abilities. The source of kitsune magic isn't clear; in some tales, it is a gift from the patron deity of the kitsune race while in others it is a result of a supposed fey lineage. Perhaps the least understood of their supernatural powers is their affinity for ki, for although kitsune seldom have the patience or discipline required to tap into their life essence, many kitsune have raw, untapped reserves of ki and those who are devoted to monastic pursuits find themselves to be especially adept at drawing ki out from within their chakras.



## Five Falsehoods About Kitsune

The five following falsehoods represent key misunderstandings or flat-out lies that foreigners often believe about kitsune.

### 1. All Kitsune Have Multiple Tails

Kyubi are the most famous of kitsune, featured prominently in the myths and legends of kitsune and nonkitsune alike. According to such tales, a kitsune becomes a kyubi slowly as it ages, marked by the growth of up to nine additional tails. These tails bequeath magical powers upon the kyubi, and the more tails a kyubi has, the older, wiser, and more powerful that individual is. While it is true that some kitsune do in fact become kyubi as they develop, the growth of additional tails is not a natural part of kitsune biology—in fact, only a handful of kitsune in every generation ever manifest more than a single tail, let alone the full set of nine, and those who have the potential to become kyubi must often partake in decades of careful training and self-exploration in order to fully unlock these new powers and abilities.

### 2. Kitsune are Afraid of Dogs

One of the most prevalent myths about kitsune is that they are utterly terrified of dogs, wolves, and similar canine animals. This belief features predominantly in a number of different folktales involving kitsune, particularly those who are especially mischievous or wicked. Likely stemming from racist observations that kitsune are vulpine in appearance and therefore must fear bloodhounds and other dogs as true foxes do, such stories are ultimately untrue. Kitsune are no more fearful of dogs or wolves than the average human is. Despite the untruthfulness of the tale, humans who keep dogs as pets to ward against kitsune often find great value in their investment, but not because of any psychological aversion to the beasts. In truth, few ne'er-do-wells care to take their chances with a well-trained guard dog, kitsune included.

### 3. Kitsune are Spiritual Entities

In some cultures, kitsune are often associated with the spirit world and are thusly categorized as yokai alongside the likes of kami, oni, ghosts, dragons, fey, and other types of magical or otherworldly creatures, while others believe that the kitsune are the descendants of fey creatures or even the celestial agathions. Though a likely extension of their close association with magic, kitsune are flesh and blood natives of the Material Plane just as humans are. Despite this, many a kitsune has sold herself as the daughter of an angel or the lover of a dryad, if only to add a larger than life aspect to any stories that might one day be told about her.

### 4. Kitsune Have a Heat Cycle

One particularly odd misconception about kitsune women is that their sexual activity is governed by an estrous cycle rather than a menstrual cycle. Likely the result of ignorant assumptions regarding kitsune resemblances to foxes, this misconception is the only commonly held one regarding

kitsune with no support in any tale or song that features their kind. Some kitsune, however, have been known to use this falsehood to their advantage when attempting to seduce humans, as many a human man and woman's resolve quickly fades before the promise of frenzied, lustful passion.

### 5. Kitsune Shapeshifting is Imperfect

Human legend concerning kitsune is wrought with tales that claim foolproof methods for discovering a kitsune in disguise. In some cases, the stories claim that kitsune are unable to transform specific parts of their bodies, such as their ears, fur, tails, or genitals, or other aspects of their physical form, such as their shadow. In truth, none of these beliefs are correct; all kitsune are able to perfectly transform their bodies to match those of humans down to the smallest detail. The only exception to this rule is for kitsune that have been affected by a mind-altering substances, such as alcohol or hallucinogenic drugs, which impair a kitsune's ability to shift between forms and properly maintain those changes. The most likely reason for such a blatant misconception is simply that it allows for better storytelling. Both humans and kitsune alike agree that stories about antagonistic kitsune are boring if no one ever discovers the fox folk's true nature as a shapeshifter, so authors and storytellers commonly invent erroneous reasons for their protagonists to discover a kitsune for what she truly is, a compromise that even actual kitsune are happy to accept when the result is a tale of superior quality.



Kitsune

Nagaji

Samsaran

Wayang

Options



# Life as a Kitsune

Kitsune are remarkable shapeshifting humanoids that possess a unique human guise in addition to their true, vulpine forms. Capricious and secretive, young kitsune aren't comfortable staying with one career or dwelling for long, and often choose to use their talents to live among humans for as long as their whims allow them. As a result, kitsune settlements are scarce and nations of the mercurial fox folk all but unheard of.

As they grow older and discover their passions, be they individuals, a profession, or both, kitsune are seldom willing to relinquish the sense of belonging that they discover, and ultimately settle down to embrace that which gives their lives meaning and joy. For kitsune, life is about searching for what makes one happy and then devoting one's life to that pursuit. Therein each kitsune hopes to embrace their passions in order to leave a lasting legacy upon the world.

## Life Cycle

Kitsune mostly age and grow in a manner similarly to humans, a pivotal characteristic given their need to camouflage within human societies. However, there are several key differences between the development of kitsune children compared to human children.

Born blind and deaf, an infant kitsune is born live after a gestation period of 8-1 1/2 to 9 months and is typically 19 to 20 inches long and weighs 6 pounds. The average infant hears her first sounds several days after birth and opens her eyes about two weeks afterwards. Despite being physically weaker than humans, kitsune of all ages make up for their lack of bodily strength with superior senses of coordination and balance, which ultimately helps young kitsune master motor skills. As a result, the average kitsune and the average humans are typically on-par with one another developmentally; for example, while an infant kitsune lacks the strength to stand up on her own until she is 10 to 12 months old (compared to a human infant's 8 to 10), most are able to walk independently by 14 months of age just as human infants are mastering the same skill. Shapeshifting comes naturally even to newborn kitsune; not only can infant kitsune shift between their true form and their human form with ease, but they recognize their caregivers regardless of their current form and reflexively adjust their own form to match that of their parents.

Kitsune become physically mature at 15 years of age and reach their adult height and weight shortly after. Male and female kitsune are nearly identical in size, with males only 10 pounds heavier and 3 inches taller than their female peers on average. Adult kitsune display identical sexual dimorphisms to those seen in humans and typically live up to 70 years, although a healthy kitsune can expect to live well into her 80s.

## External Physiology

The average kitsune stands about 5' 4" and weighs 135 pounds. In their true forms, kitsune have a slender, foxlike appearance that leads other races to refer to them as fox folk. Kitsune have narrow faces with long snouts tipped with a canine nose and eyes with brilliantly colored pupils. Kitsune eyes are sharper than those of a human, and are often vivid shades of golden yellow, radiant orange, brilliant blue, verdant green, and vivid

purple. They have pointed ears and despite possessing a coat of fine, silky fur, they grow hair in any color or texture available to a human.

Kitsune are digitigrade humanoids, meaning their skeletons are structured so they walk upon their toes (their "digits") as opposed to humans, who walk upon the soles of their feet. As a result, kitsune in their true forms are often faster and more nimble than other humans of comparative size. A kitsune's hands and feet possess short, black nails and a long tail protrudes from their spines. On average, a kitsune's tail is roughly as long as one of her arms (about 2' 6" long) and primarily serves to help her balance quickly and gracefully.

A kitsune's fur grows to a maximum length of roughly half an inch and covers her entire body. Each kitsune's fur is colored in a pattern that consists of a primary color that comprises the majority of her coat, a secondary color that is typically found on the kitsune's upper arms and legs, the front of her abdomen and pelvis, the insides of her ears, and the tip of her tail, and an accenting color that is often found on her limbs, tail, and sometimes her ears. Most kitsune have primarily auburn fur, but many different fur colors and patterns exist.

## Internal Physiology

Internally, kitsune physiology is virtually identical to that of humanity both in their human appearance and in their true forms. Despite their canine appearance, kitsune are omnivorous and possess dental structures that are similar enough to those of a human that they can eat and process anything a human can. Meat, fresh fruits, fish, shellfish, cheese, and rice are dietary staples to kitsune, and although they are infamously bad at handling their alcohol, most kitsune enjoy a mead, spiced liquor, and wine (especially rice wine).

Female kitsune rarely give birth to more than one child at a time, and multiple births are considerably rarer for kitsune than they are for humans. When a pregnant kitsune changes shape, her body naturally guides the unborn child through the process as well, making form alteration a harmless endeavor for both mother and child. Some kitsune claim that expecting mothers need to change their shape regularly in order to impart this ability to their children, however most kitsune accept this as an old wives' tale.



## Magic and Shapechanging

Magic comes comparatively easy to kitsune, and most are able to conjure a few minor spells and tricks at a moment's notice. Kitsune who take more than a dilettante's interest in magic often become spontaneous spellcasters, as kitsune often find more satisfaction in exploring and mastering their own innate powers than rigorously (and often monotonously) than in researching, studying, or pleading for power through other means. Kitsune have a natural affinity for enchantment magic, and those who perfect their craft often employ spells that charm the mind, befuddle the senses, and sow trickery and deception.

Kitsune are natural shapeshifters, and every kitsune has the ability to assume a specific human form whose appearance is unique to that kitsune; in effect, every kitsune has an alternate human identity of the same age and gender as she. Thus, a kitsune's human form is that of herself as a human, and the appearance of her human self is far from random. Kitsune inherit their human form's physical traits from their parents, which causes family pedigrees to exist for both their human and their vulpine forms. Several of these traits, namely hair color, eye color, and general body frame, do not change substantially as a kitsune changes from one form to the other,

and damage done to one form is often reflected in the other; for example, a kitsune who suffers a severe burn in human form might find that in kitsune form, she has a bald spot in the place where she was burned as a result of the damage done to her skin there. Such similarities can potentially allow canny individuals to spot kitsune in disguise, but kitsune are wily and often use nonmagical means to supplement their shapeshifting.

Although a kitsune can remain in her human form indefinitely, it is difficult to remain transformed while she is stressed or impaired. That being said, the amount of stress that a kitsune can endure before her disguise begins to slip is astounding, and nearly every kitsune can maintain their human appearance while performing the strenuous activities associated with combat. Rather, it is more often impairments, not stress, that prove more difficult for kitsune to overcome when attempting to remain transformed. In this regard, alcohol is by far the most impairing substance to a kitsune, and countless stories of a kitsune sloppily returning to her true form, limb by limb, after a night of vigorous drinking abound. With that said, virtually any substance that causes a loss of physical or mental control, such as hallucinogenic drugs or quick jolts of electricity, can impair a kitsune's ability to change or maintain her forms.



Kitsune

Nagaji

Samsaran

Wayang

Options



# Kitsune Culture

Kitsune make great efforts to hide all trace of their true selves from outsiders in the interest of maintaining their human guises, making kitsune culture something of a clandestine mystery to foreigners. Although part of their reason for doing so certainly has grounds in the preservation of their way of life, keeping their human lives separate from their native rites and traditions allows kitsune to maintain a sense of individuality without fear of breaking human behaviors, laws, or traditions severely enough to warrant investigation.

Kitsune culture isn't recorded within dusty tomes. Rather, it lives and breathes by way of song, story, and art. Kitsune possess a rich oral history that shadows humanity's own, often offering their race's perspective on the events that shaped and defined humanity. In many ways, human history and kitsune history are one and the same, and human societies often adopt kitsune song and stories by accident without anyone, most kitsune included, realizing that the author wasn't human. Since there is no accurate way for anyone to distinguish which race wrote what song or story, most kitsune adapt stories from all sources to suit their oral history, taking what they like and altering what they don't just as humans often do. Well-liked human kings and heroes are often reimagined as kitsune while boring or disliked figures often become human antagonists, which speaks more about the kitsune perception of humanity than a thousand tales could possibly tell.

## Birth

The coming of a child is among the greatest cause of celebration among kitsune, for theirs is a people that prides itself upon loyalty and companionship. Expecting couples often host a grand celebration to announce and celebrate a child's conception, and when the child finally arrives their family and friends host a second celebration called a manyue, welcoming the infant into the community and celebrating the family's good fortune. Traditionally, it is viewed as bad luck for a community to host a manyue for a child before it has lived for one full month; although infant mortality rates of kitsune children are roughly the same as those of humans, kitsune believe that to celebrate prematurely is to court disaster.

Kitsune care for their young meticulously. Immediately after birth, both father and mother spend at least a full month bonding with the newly born kit. During this time, the father is expected to care for both the child and its mother as she recovers from what is often a very stressful and strenuous delivery. Even after she has recovered enough for both parents to return to their daily routine, the father remains an important contributor to his child's life; to kitsune, few actions bring greater shame than those of a father who is uninvolved in his child's life. Furthermore, while young kitsune certainly become orphaned by tragedy as can happen with any other race, kitsune couples are loathe to willingly give up their children for adoption, and doing so is considered an unforgivable, abominable act of heartlessness and cruelty in all but the most extraordinary of circumstances.

## Coming of Age

Kitsune become physically mature around the same time as humans, and this milestone is considered to be the most important one in a young kitsune's life. To celebrate the coming of age of its youths, kitsune communities hold a special, formal celebration called a genpuku. Unlike manyues, which are private and hosted in honor of a specific, individual infant,

genpukus are social, public affairs held once a year during the eve of the first full moon of the first month of each year. At a genpuku, kitsune from many different communities gather together at a sacred location to celebrate the young adults among them who celebrated their 14th year of age following the close of the previous year's genpuku. They are honored by well-known members of each community and are given a small gift to commemorate their passage into adulthood. Each genpuku is presided over by a respected community member, such as a priest or an honored elder, who acts as the master of ceremonies.

When the ceremony ends, the community feast well into the night, honoring the new adults with savory food and fine entertainment, including singing, dancing, and games. As the celebration draws to a close, the community gathers around a massive bonfire for storytelling. At a genpuku, it is tradition for the celebrated youths to tell the night's first tales while the honor of the night's final story belongs to the master of ceremonies. Although the genpuku is officially over once the master of ceremonies tells her tale, it is foolish to assume that this marks the end of the night's festivities. Afterwards, the new adults often separate into small groups and romp around local settlements well into the morning hours, celebrating and causing mischief as they see fit.

To foreigners living near the site of a genpuku, the celebration is called a "Fox's Parade" because of another genpuku tradition—young kitsune who are honored at a genpuku traditionally remain in their true form for the entire day, careful to keep themselves separated from their kitsune friends and families in order to keep their secrets safe. Usually hidden kitsune flood the streets of their villages, celebrating in the streets long before the genpuku begins. Curious humans are invited to meet and celebrate with the kitsune, who often use pseudonyms to protect the sanctity of their human identities, while fearful or superstitious folk hold up in their homes, hoping to avoid the fiasco for as long as possible.





Kitsune

Nagaji

Samsaran

Wayang

Options



## Love

By far the most valued and treasured of kitsune virtues, kitsune view love in all its forms as being sacred and beautiful. Compared to other races, which have a relatively easy time finding romantic partners, kitsune often struggle at finding love despite their communal networks simply because their race's way of life doesn't lend itself to meeting, let alone courting, other members of their race. Despite the overwhelming odds, kitsune are ever hopeful in their pursuit of love and most believe in the existence of soulmates, romantic partners whose souls are perfectly suited for one another and many kitsune roam from settlement to settlement in search of romantic opportunities.

Simply finding a potential partner doesn't end a kitsune's romantic sojourns, however. Kitsune court prospective lovers much as other races do, although kitsune have a particular flair for creativity and good-natured mischief when they set out to win over a potential mate. Although no less complex nor without their potential for heartbreak, kitsune seldom dawdle where love is involved, and even when their relationships end kitsune still often remember their ex-partners fondly. Successful relationships, however, are almost always lifelong and signify major changes in the lifestyles of both kitsune. Both often settle down together quickly, uprooting themselves and choosing a new home if desired, and begin planning for their mutual future, first by planning a wedding in order to celebrate their union.

Because kitsune are often required to undergo human marriage ceremonies as part of keeping their public appearances, kitsune marriage rites are remarkably simple—

two kitsune need only to say they are married in order to be married. Despite this, kitsune adore reasons to celebrate and as a result most kitsune communities throw lavish parties to celebrate a couple's union. Although the kitsune possess some communal traditions in regards to wedding conduct, most tend to adopt and exaggerate marriage rites and traditions from other races and often use iconography from other religions as something akin to a fashion statement. For example, if local human tradition states that a bride ought to wear something blue with her attire, then a kitsune bride might only choose blue garments for her attire. As with a genpuku, a master of ceremonies presides over a kitsune wedding, and although it isn't mandated by kitsune tradition, most couples ask priests to assume this role for authenticity.

The most well-known of kitsune wedding traditions is the procession, in which the groom, his father, and the master of ceremonies await the bride atop an altar as she is carried to the wedding by the rest of the wedding's guests. After she is placed upon the altar, the guests take their seats as the ceremony begins. During the procession, it is traditional for a kitsune illusionist to create a number of mystifying spells to protect both bride and ceremony from interlopers. Never harmful, these illusions dissuade visitors by seemingly conjuring unpleasant conditions, such as sun showers (rainfall while the sun still shines) during the day and eerie, glowing orbs that patrol the celebration grounds at night.

Another, newer tradition that is quickly gaining popularity with kitsune is affectionately called "human soup," for the guests fill a large pot with warm water and toss any uninvited guests (typically nonkitsune) into it under the premise that they





will be cooked and served to the wedding's guests. Instead, the kitsune strip the wedding crasher down and humiliatingly scrub him clean with scented soaps and oils before dressing him in wedding finery that marks the individual as having been "cooked." Henceforth, the guest is forced to remain at the celebration until its conclusion while most guests quip about how delicious the guest looks, with others pretending to sample him via harmless kisses or nibbles. Kitsune delight in this tradition so much that youngsters often spread stories of kitsune weddings among their human peers weeks in advanced, trying to entice other youths to "stumble" upon the wedding as unwitting entertainment for its guests.

## Death

Death is especially biting for kitsune, even more so when family or close friends pass. Kitsune cremate their dead rather than bury them. When the cremation has finished, her loved ones carefully pick her bones from her ashes using wooden chop sticks and place them into a stone urn, taking extra care to place the remains into the urn feet-first so the deceased will not enter the afterlife upside-down. After the bones are in place, the urn is filled to the brim with ash and sealed with wax—any leftover ashes are divided amongst family and friends in smaller urns, which are likewise sealed.

Later, the bone-filled urn is buried in a cemetery beneath

a stone tombstone. Kitsune tombstones traditionally have the names of the departed and her spouse; if her spouse is still alive, then the spouse's name is inked in red until the spouse's passing, at which point the spouses' ashes are buried together and the red ink is scrubbed from the tombstone, symbolizing how love transcends death.

After burial, the kitsune's friends and family gather together to celebrate her life with a shoshiki, a celebration of life. During this somber occasion, the kitsune tell stories about the departed to recount her life and honor her legacy. The master of ceremonies is a scribe who records all of the tales told into a small tome that is presented to the departed's spouse or next of kin. Kitsune typically bequeath their family's shoshiki tomes to their children, creating a library of stories and song that sometimes goes back several generations. When the collection becomes too large, most kitsune donate the oldest shoshiki tomes in their possession to a special, communal library where all of the tomes are preserved to honor the spirits of the departed.

## Architecture

Kitsune architecture often mirrors human architecture, matching whatever style is predominant in the local region. By doing so, kitsune make sure that their homes and businesses are not discriminated against by superstitious folk. That said,





Kitsune

Nagaji

Samsaran

Wayang

Options

there are telltale signs of a kitsune built building, just as there signs of a kitsune in disguise. Kitsune architects typically take longer to plan and construct their buildings and often spend extra resources improving their structure's quality. Kitsune view architecture as an art form, and they generally scoff at the idea of cutting corners when designing and creating art. In the long run, kitsune benefit from the extra care taken during construction, as kitsune architecture is generally more resistant to wear and tear damage. Likewise, kitsune often plan ahead and design their buildings to withstand flooding and other natural occurrences common to whatever region they happen to dwell in.

Though often unassuming on the outside, kitsune buildings are usually lavishly decorated with exotic materials, such as by tiling their walls with slabs of obsidian or by training vines to grow across their ceiling rather than painting it. Kitsune adore shiny materials and find ways to incorporate gold, silver, and jewels into their interior design as well.

Kitsune take exceptionally good care of their dwellings, as they view a home as both an extension of its family and a piece of art to be maintained. Often spotless as a result, kitsune prefer wide rooms with plenty of open space for entertaining guests and comfortable living. In many ways, kitsune furniture is multi-purposed, adding an element of secrecy and mystery to a kitsune dwelling. Wealthy kitsune, for example, purchase special kitsune-made furniture that creates more living space within a home by folding or withdrawing into other object, such as beds and mattresses that can be lifted up and stowed within a room's walls. Even the poorest kitsune, however, find simple ways to add a touch of surprise to their homes.

## Clothing

Kitsune clothing styles vary greatly, but not because they themselves have any true clothing preferences. Despite their creativity, most kitsune choose to simply wear whatever clothing styles are indigenous to the human communities in which they live. After all, clothing can convey much about an individual, including wealth, homeland, and personal tastes and style. As a result, kitsune often dress themselves meticulously whenever they plan on being around humans, dressing carefully to convey the precise information that they wish for others to perceive.

Although most kitsune see clothing primarily as a means to accent their disguise, they do hold some preferences in what trappings they wear. Kitsune adore clothing that comes in an array of flashy colors and many go out of their way to pick clothing that accents their features, such as their eyes or fur. Swooping and mesmerizing patterns are also a favorite of kitsune, and most accent their clothing with an array of jewelry and other baubles. Typically the least flashy part of a kitsune's outfit is her footwear; as long as it matches, she is typically satisfied.

When kitsune tailor their own clothing, a common trend is for the tailor to make it suitable for both the kitsune's true

form as well as her human form. Typically, this is accomplished using well-placed gaps along the lower back to accommodate the kitsune's tail as well as a number of straps that allow the clothing to stretch slightly, accommodating the extra bulk that the kitsune gains or loses from the presence or absence of her fur. Such clothing is hardly necessary for kitsune; their shapeshifting powers allow them to effortlessly adapt whatever clothing they're wearing to suit whichever form they change into. Instead, such insistence is merely a fashion statement; yet another way that kitsune can flaunt their true natures without detection from humans.

## Communities & Nations

Kitsune rarely form communities in the human sense; they are prone to wanderlust and often uproot themselves from human-dominated areas at a moment's notice, especially when their shapeshifting nature is discovered. Rather than referring to a physical place, most kitsune define a community as a support network that consists of local kitsune. As few kitsune seldom consort directly with other kitsune outside their immediate families out of fear of discovery, kitsune communities can be as large as 12 miles or as small as a single city block. Interactions between community members are kept discrete as the more kitsune congregate upon a given location, the more difficult it becomes to maintain the community's ruse a secret. As a result, kitsune communities favor forms of communication that don't rely on face to face interaction and often pass information and support to one another over vast distances, reaching an area as large as 12 miles or as little as a city street. And if kitsune communities are rare, then kitsune nations are practically myth. Few kitsune are willing to submit to sovereign authority, but fewer are willing to accept the responsibility that comes with sovereignty.

When kitsune settlements form, they typical grow like stalagmites; slowly and around a centralized source. Most form after several kitsune that have chosen to take permanent residency in an area are joined by additional families out of loyalty or necessity. In time, kitsune are able to raise endearing neighborhoods, villages, and even towns built on proven trust and loyalty to one another, circumventing the adages that kitsune have over congregating heavily in a single location that permanently attract even young adults.

As with communities, kitsune develop few nations in the human sense of the word. Instead, kitsune nations are little more than alliances between multiple kitsune communities. For example, several kitsune communities might agree to a system of mutual defense against invaders, thusly forming a kitsune nation from those communities. Such nations ultimately last only as long as their need, crumbling quickly once life resumes as normal. Although virtually unheard of, true nations of kitsune are formed when multiple communities dissolve into a unified whole, typically around a mutual folk hero whose influence on the kitsune is great enough to permanently unify them.



Though their loyalties lie with their racial community, most kitsune take an active role within their human community if only as part of their ruse. Seldom acting as a boring, average human would, kitsune prefer to be outstanding members of their community; though whether they are loved or reviled by their human peers largely depends on the value that the individual places upon his community (if any).

## Crafts & Professions

Though they excel at many different professions and trades, kitsune are renowned artists and crafts produced by them tend to be of superior stock. Most kitsune find the graceful, delicate strokes involved in painting appealing and many have a gift for painting in a variety of different mediums, including inks and water colors. Kitsune art is characterized by bold color choices and simple, precise line work to create pleasing illustrations. Often kitsune art depicts favorite characters and scenes from famous stories and legends, and when painting people most kitsune depict their subjects as humans, but hide small clues throughout the work suggesting to trained kitsune eyes that all might not be as it seems, including foxes scampering in the background or clothing that is moving or folded in such a way that it implies kitsune features.

As craftsmen, kitsune prefer practical crafts that can quickly turn a profit such as basket weaving or carpentry. Although they often lack the sophistication and exotic materials that define the crafts of other races, humans usually end up labeling kitsune crafts as being trendy without ever realizing that the craftsmen isn't human herself. Kitsune are more likely to try new styles and ideas than other races are and their products are significantly less expensive than their dwarven or elven counterparts, and some would argue that their craftsmanship is just as good, if not better.

Kitsune tend to shy away from careers such as logging or mining that require physical strength, as the typical kitsune is physically weaker than her human peers. They also aren't keen on taking careers that limit their mobility, such as masonry or blacksmithing, should they feel the need or desire to pack up abruptly and leave. The only exception to this professional trend is agriculture, specifically rice farming. Rice is a staple of kitsune fare and their patron god is associated with rice, making the growing of and tending to a rice crop an essential and honorable profession in kitsune eyes.

## Cuisine

Kitsune have a refined palette and enjoy a variety of foods. Favored ingredients in kitsune-crafted meals include rice, cheese, fruit, and a variety of meats and shellfish. Ingredients in a kitsune dish are often prepared and served together, and most dishes are seared over an open-flame, utilizing techniques such as pan-frying and stir-frying. Kitsune relish sweets and are known for their confections, especially daifuku, dango, and uiro. These confections, as well as many others favored by kitsune, are often made from rice—for example, daifuku is a

solid rice cake that is stuffed with sweetened red bean paste, dango is a rice dumpling that is filled with fresh fruit or jelly, and uiro is a chewy rice cake. These sweets are typically glazed with honey and colored using plant products, such as beans, sesame seeds, or seaweed.

Kitsune are best known for a style of cooking known as teppanyaki, or "iron-griddle frying." Far removed from common pan frying, teppanyaki is as much a performance as it is meal preparation. When the time comes to prepare the meal, a teppanyaki chef gathers her ingredients and performs a number of rehearsed tricks and comedy routines for her diners over an iron griddle as she cooks. Beginners tricks include spinning eggs, juggling knives, and similar feats of coordination and dexterity. Although this style of cooking has since spread to other races, kitsune teppanyaki chefs are widely regarded as masters of the trade for their ability to incorporate techniques and routines into their performance that others are simply unable to match—their shapeshifting. As they toss knives or pour rice wine into eager mouths, a kitsune teppanyaki chief constantly shifts between her kitsune and human appearances in a dance-like display of shapeshifting and culinary prowess. In the rare occurrence when such a chef accidentally sheds a bit of her fur into a diner's meal during such a performance, the traditional response is a wry, "My compliments to the chef," which is said to bring good fortune to the diner.

Despite their renowned cooking skills and love of culinary pursuits, many ignorant humans believe that kitsune aren't able to enjoy food in the same capacity that they do, claiming that a kitsune's fox like mouth, teeth, and palette make it impossible for them to properly enjoy food that requires chewing or grinding. In truth, kitsune teeth are nearly identical to human teeth despite appearances; they're simply arranged differently and in different sizes or shapes. In reality, kitsune can consume anything humans can, and many prefer to eat in their true forms when able. And among fellow kitsune, it is considered poor etiquette to dine with one's fellows in one's human form, provided that assuming one's true form presents no danger for those involved in the meal.

## Families

Despite being capricious tricksters, most kitsune possess loving families throughout their lives. Kitsune family life centers on immediate kin, occasionally branching out to include extended family should the two families dwell within close proximity. This, however, is somewhat rare; kitsune know the danger of congregating too close together and since feigning non-relation isn't an option for folk as loyal as kitsune, any one family member whose true identity is revealed all but exposes her entire family as well. Better safety in scarcity, as the kitsune often say.

Like the kitsune themselves, kitsune family roles shift between those of the local human population and that of their own preferences. Since kitsune must be willing to feign adherence to whatever traditions are practiced by the human





Kitsune

Nagaji

Samsaran

Wayang

Options

community or nation that they dwell in, kitsune parental roles are far looser than those of humans. Kitsune parents often adopt the parental roles and expectations of the human community that they dwell in and execute them flawlessly. Perhaps the most important skill that kitsune parents strive to impart to their children is flexibility, teaching their children that rules and expectations are malleable based on circumstance. This life lesson often accounts for a kitsune's predisposition towards mischief-making, as well as their willingness to simply pack up and wander at their leisure upon reaching adulthood themselves. Nearly all kitsune children pack up their life and begin anew at the behest of their parents at least once during the childhood, with kitsune born to older couples or within a permanent kitsune settlement acting as the rare exception to this generality.

Despite all hardships, loosely defined parental roles, and constant upheaval, kitsune families are bound by deep loyalty and trust. They work together, suffer together, and revel together. Few kitsune complain of a lonely or upsetting childhood, and those who do often were often orphaned or otherwise lacked kitsune parental role models; for this reason, many nonkitsune jest that kitsune children are among the easiest to raise. In truth, kitsune youngsters constantly test their boundaries (as well as those of their parents) and possess boundless curiosity and capacity for good-natured fun and pranks, making them a challenge for anyone without energy or empathy to raise. Because of their empathy and loyalty, kitsune are often disgusted by child abandonment and see the willing expunging of a child to be among the most heinous of crimes, and it isn't unheard of for kitsune to take in abandoned children, even nonkitsune, into their homes in order to provide them with the love and nurturing they need in order to be successful, productive adults.

## Language

Sylvan is the native language of kitsune, though in reality most kitsune speak whatever human tongue is native to their region more often than Sylvan. Kitsune are naturally hard-wired to learn to speak Sylvan and acquire this language, as well as their first human tongue, alarmingly fast. Because of its infamously small vocabulary, most young kitsune pick up Sylvan quickly and are fluent in the language before their second birthday.

Although kitsune have no special aptitude for languages, they are masters of human dialects and most kitsune are able to speak Common as well as the preferred human tongue of their native population. By fully immersing themselves in humanity, kitsune are able to learn human languages faster than most, even other humans. Oddly enough, this skill doesn't apply to the languages of other races—kitsune seem to be able to assimilate human languages faster than others, perhaps as part of their shapechanging abilities.

## Relations

Kitsune are gregarious and generally accepting of others, even

### IF YOU'RE A KITSUNE, YOU LIKELY:

Prefer to interact with new people and new places in your human form as opposed to your kitsune form.

Are quick on your feet, both physically and verbally.

Value loyalty above all other qualities in your friends and family and offer unconditional support to those you trust.

Enjoy creative arts such as painting, writing, or performing, and dabble in at least a few of them yourself.

Can fit in effortlessly with others, especially with humans.

Know several different languages, most of which are spoken by humans.

### OTHERS PROBABLY:

Confuse you for an awakened fox, a fey, a kami, a lycanthrope, or some other supernatural being.

Suspect that you are plotting to prank or steal from someone.

Expect you to be an expert at breaking and entering, picking locks, and stealing from others.

Believe a number of outlandish rumors or tall tales about kitsune that exaggerate their abilities and lifespan.

Assume that you possess a wellspring of innate magical ability.

Distrust you and assume that you are dishonest.

members of other races, and as a result they typically make fast friends from new acquaintances. Most kitsune present themselves as humans at first, as their race's reputation as tricksters often precedes them to negative effect. Kitsune only reveal their true form to those who have earned their absolute trust, and doing so is often considered one of the most intimate acts a kitsune can perform for another. There aren't any hard rules regarding how members of different races react when discovering a kitsune's true identity; such reactions are typically circumstantial and largely depend on the kitsune herself. Often when a kitsune manages to win over friends of another race, it is largely due to her staunch loyalty and her creativity. Comparatively, those who manage to befriend a kitsune find themselves with a lifelong friend and companion whose friendship is tempered by trust and devotion.

The following sections describe the general attitudes that kitsune have towards members of several common races, as well as how those races typically react to kitsune.

**Dwarves:** Relationships between kitsune and dwarves tend to be strained, as kitsune are easily off put by dwarven gruffness and stubbornness and are often frustrated by their cautious natures and the slowness at which they adapt and accept new concepts and ideas. Dwarves are particularly cautious of a kitsune's mischievous reputation and are often distrustful of their honeyed words.

**Elves:** Despite both races being known for their capricious and whimsical natures, most kitsune don't care for elves. Elves often treat kitsune with twice as much caution as what they reserve for humans, as not only do they see kitsune as being fickle and driven by shortly-lived agendas, they also assume that all kitsune are tricksters who prank indiscriminately.



For this and many other reasons, kitsune view elves as being arrogant and haughty, and their alien world view and thought processes baffle kitsune seeking to make so much as pleasant conversation with an elf.

**Gnomes:** Few make for a better pairing than a kitsune and a gnome, for both are capricious, mischievous, and whimsical. Kitsune often feed into a gnome's obsession with crafting and tinkering by offering her creative input, the results of which are often as fantastic as they are beautiful. Naturally good-spirited, gnomes are usually a good influence on even the most misguided kitsune, and kitsune repay them in turn with good-natured pranks and stories that often amuse and delight their gnomish companions.

**Half-Elves:** Ironically, kitsune get along better with half-elves than either of their full-blooded parents. Kitsune admire the adaptability and sociability of half-elves, but are often puzzled by the remorse they harbor over the lack of respect and comradeship they receive from both elves and humans. Often kitsune will take pity on outcast half-elves and bring them under their wing as friends and occasionally lovers. As a result, most half-elves appreciate kitsune gregariousness, and loyalty, and friendship.

**Half-Orcs:** Kitsune view half-orcs with curiosity mixed with healthy wariness, for while they are aware of human perceptions of half-orcs and thus act cautiously around them, they are likewise aware that humans view their race with the same superstition and fear. Unlike half-elves, however, kitsune share few similarities with half-orcs and relations between the two races are often distant. When kitsune do befriend half-orcs, many kitsune make it a point to prank and trick their comrades relentlessly, viewing their companion's stoicism against their attempts as a challenge and the eventual outbursts of frustration as a satisfying reward.

**Halflings:** Kitsune tend to admire halflings for their resourcefulness and guile in managing themselves within human-dominated societies. In halflings, kitsune often see much of themselves: an underdog race living in the shadows beneath humanity's collective noses. That halflings are sociable, optimistic, and interesting companions is merely icing on the proverbial cake for kitsune, and as such most kitsune hold halflings in high regard. Better still, halflings are often more understanding towards a kitsune's need for secrecy and disguise than other races are, which makes them easy for kitsune to befriend and reveal their true natures to.

**Humans:** Relations between humans and kitsune are complicated. Kitsune have a generally poor opinion of humanity as a collective, claiming them to be as being too ambitious and arrogant for their own good, and as a result they are often reserved around humans. That many humans view kitsune as bogeymen that bed their spouses, snatch their children, and gobble their still-beating hearts certainly doesn't help the kitsune perception of humanity, though it's just as likely that a kitsune originally spread those stories in the first place. That being said, kitsune are also more likely to

befriend humans than any other race, and in rare cases humans and kitsune find true love within each other, proving that love is capable of transcending all obstacles.

**Nagaji:** There is little love between kitsune and the nagaji. In addition to placing the entirety of their racial enmity with humanity upon the them, nagaji see kitsune as being too capricious and mischievousness to trust and look down upon their trickery with disdain. Kitsune, on the other hand, accuse nagaji of being too trusting and easily mislead, and the nagaji's lack of interest in creative pursuits utterly baffles and confounds them.

**Nogitsune:** When spiteful, former kami abandon their wards, they become disembodied spirits wholly consumed by depravity and malicious loathing towards mortals known as oni. In rare situations, oni sometimes manifest physical bodies that represent the depraved desires of a particular humanoid race when they come into contact with a place that was despoiled by sin or tragedy.

One such type of oni are known as nogitsune, physical manifestations of the sinful desires of kitsune. Nogitsune are by far one of the most dangerous types of oni. Though all oni are shapechangers, nogitsune are able to transform into an array of humanoid and animal creatures, though their true form resembles that of a kitsune with sharp, vulpine features and savage claws. Representing the sin of murder and possessing a taste for human flesh, nogitsune are master infiltrators and assassins with an array of powerful spell-like effects, including the ability to warp the minds of crowds of people simultaneously. Although they are capable of wielding weapons, they prefer to kill with their claws and teeth in order to lap up their victims' still-warm blood.

These depraved acts are well known by humans and many of the legends and superstitions surrounding kitsune, especially the darker ones, were likely the handiwork of nogitsune rather than kitsune. Although nogitsune strive to keep their true identities a secret, they never shy away from a chance to frame an innocent kitsune for their misdeeds and use their influential magics to frame such folk for their misdoings, reveling in the destruction of order and stability that such lies cause for the kitsune, his family, and his community. As a result, there are few creatures that kitsune loathe more than nogitsune, and they staunchly attempt to keep tabs on all manifested oni so that they can be hunted and slain by capable warriors. Perhaps the most ironic turnabout, however, is the notion that some humans believe that both kitsune and nogitsune are members of the same race that should be destroyed with equal prejudice. Although not widely held, similar beliefs persist into the modern era and some scholars believe that the kitsune originally took to hiding among humanity because a powerful nogitsune daimyo convinced entire kingdoms of this lie with her corruptive whispers before she was finally defeated, her spirit shackled to the Material Plane until the end of days.

**Tengu:** Few races are able to irk the average kitsune quite



like tengu can. Most kitsune see tengu as petty thieves and compulsive liars who often conspire with unsavory folk for the most laughable of reasons, walking self-destructive paths for petty gain while doing so. Further fueling their dislike of tengu is the fact that humans and other races closely associate kitsune and tengu with one another, as both are mischievous trickster races with animal-like features. As a result, kitsune view tengu as being witless scoundrels and scavengers, and seldom offer tengu so much as a simple tale or well-mannered compliment. Tengu, on the other hand, have about as many qualms with kitsune as they do with other races, and many genuinely try to befriend them in their own, when able. That kitsune don't care for them at all doesn't bother tengu any; after all, most races hold the same negative opinions of tengu as kitsune do.

**Samsarans:** Although a kitsune's outlook is almost completely opposite that of a samsaran, the two races have little qualms with one another. This is in part because samsarans, for the most part, keep themselves isolated so thoroughly from the prying eyes of other races that most kitsune never encounter one. Kitsune recognize that samsarans, for the most part, lead quiet and introspective lives that lack much of the excitement that they crave. Samsarans likewise note the capricious manner that many kitsune live their lives and often frown upon their mischievousness. However, both races appreciate a good story and kitsune admire and respect the timeless wisdom and experience that the samsarans have to offer while samsarans appreciate a kitsune's zest for life and their willingness to focus on the aspects of life that make living truly worthwhile.

**Wayangs:** Kitsune don't have good relations with wayangs, but this isn't particularly shocking considering that there are few races that wayangs allow to have good relations with them. As trespassers from the Shadow Plane stranded upon the Material Plane, wayangs are only care for other creatures that call the Shadow Plane their home, and spend most of their time hiding from the sun-touched races of the Material Plane. Kitsune especially are mistrusted by wayangs, who view their shapeshifting abilities and silver tongues as insidious. Kitsune don't particularly care for wayang as a result, if only for the way that these diminutive creatures treat their kind and their melancholy philosophy, the Dissolution, which kitsune view as little more than an organized faith that does nothing save curmudgeonly awaiting its members mutual deaths.

## Spellcasting

Kitsune are innately magical, from their shapeshifting abilities to their natural skill at illusions and enchantments. Despite this innate talent, few kitsune actually become spellcasters unless they develop the powers naturally; few

kitsune have the patience for practice and study that most arcane arts possess and simply take the stance that if magic comes to them, then it comes. As a result, divine spellcasters are slightly more common among kitsune than arcane ones despite the tales that surround kitsune bards and sorcerers, as kitsune loyalty makes worshiping a god more natural than pouring over a musty tome in a forgotten library.

Kitsune favor magic that enhances their skills and abilities. They delight in enchantment spells for its abilities to turn enemies into friends (or servants, if needed) and illusion spells for their deceptive and tricky properties. Many also specialize in transmutation spells to further increase the variety of forms that they can assume or to cow those who cross them. The only school of magic that kitsune truly shy away from is necromancy, as most kitsune see anything that dabbles with the dead as taboo. The only exception to this rule lies with possession magic, which is commonly employed by kitsune in folklore and legend. And truthfully, more than a handful of magically inclined kitsune tricksters see the potential in utilizing possession in their antics.



Kitsune

Nagaji

Samsaran

Wayang

Options



# Kitsune Ethnicities

Like the humans they impersonate, kitsune are a diverse race that have adapted to many different climates and regions, spreading out across the world. Four major kitsune ethnicities exist, each having diverged from a common predecessor. Although their capabilities remain similar to one another, physically the various kitsune ethnicities bear little resemblance to one another aside from the most basic traits associated with their race.

Although most of these ethnicities possess a unique ethnic name, most humans simply identify them as kitsune native to a particular environment, such as desert kitsune or arctic kitsune. That the kitsune often themselves divide themselves into ethnic clans based upon the ethnicity's home region rather than use their ethnicity's ethnic name further legitimizes this practice, although they scoff at human inelegance in the matter.

## Arctic Kitsune (Waterkin)

Native to the world's frozen tundras, arctic kitsune, also known as kusrivaks or waterkin, thrive in regions where other humanoids fear to tread. On average, arctic kitsune are slightly shorter than the typical kitsune and their snouts, ears, and tails are shorter and less pronounced, though they make up for these shortcomings by being thicker and heavier than any other kitsune ethnicity, further emphasized by their heavily insulated fur. Together with all of these adaptations, arctic kitsune retain heat more effectively than nearly any other humanoid race, allowing them to keep themselves comfortably warm in temperatures as low as -94 degrees Fahrenheit, or -70 degrees Celsius, without equipment.

In addition to their thick frames and less pronounced features, arctic kitsune typically have dark eyes in shades of brown, blue, green, and violet and their fur is usually shades of white, black, brown, or gray. During the winter months, arctic kitsune typically have white fur marbled with black or steely blue-gray fur. During the summer, however, an arctic kitsune sheds her fur coat and grows her summer coat, which usually consists of shades of greyish-brown or darker brown. Arctic kitsune also have thicker feet than most other kitsune ethnicities in order to assist them in moving across snow and ice, and during the winter the soles of their feet are covered in bristly fur that assists them in keeping their balance while walking across slippery surfaces.

Although they seem just as gregarious as their kin to nonkitsune, members of other kitsune ethnicities insist that arctic kitsune are more reserved, often acting more somber and serious than other kitsune. There is a bit of truth to such observations; arctic kitsune often reserve their cheer and laughter only for close companions and allies during moments of safety and security, and while plenty whimsical by human standards, they are significantly more calculating in terms of their preparations than other kitsune. Because they tend to dwell in regions where contact with outsiders is scarce, arctic kitsune spend significantly more time in their true forms than other kitsune, especially during the winter when their warm fur and bodily adaptations are necessary for survival. Despite assertions by other kitsune, arctic kitsune are generally benign and have been known to rescue strangers of all races from

certain doom on many an occasion. Arctic kitsune are also closely associated with auroras and are said to be able to produce similar effects to dazzle and confound their enemies.

**Associated Racial Traits:** arctic dweller, aurora magic.

## Desert Kitsune (Firekin)

Dwellers of the dry, sun-baked wastes, desert kitsune, also known as thaelabi or firekin, are at home in the sweltering heat of the world's deserts. Desert kitsune are half an inch shorter than other kitsune ethnicities on average and their bodies are slim and compact, making them the smallest kitsune by far. Desert kitsune possess ears that are at least twice as large as those of a typical kitsune and their tails are usually tipped with dark fur. Desert kitsune are famous for their ability to thrive in waterless environments; they can survive without water for several days past what would end other humanoids and according to several tall tales told by humans (but were likely started by desert kitsune), they are able to subside only on the water that they take into their bodies from eating meat and fruit.

Desert kitsune typically have eyes with fiery irises in shades of yellow, orange, pink, and red, and their fur is typically a creamy color with a splattering of white, with the tips of their tails being dark brown in contrast to the rest of their body. While roughly as thick as the fur of most other kitsune, a desert kitsune's fur is extremely fluffy, which helps to protect the kitsune from the sun's heat during harsh desert days while keeping them warm during the frigid desert nights. Desert kitsune also have keen hearing and often claim to be able to hear a worm wriggling in the sand beneath their very feet, and while such claims are likely tall tales, desert kitsune do possess extraordinarily keen hearing.

Just as fire can serve or sear, so too are desert kitsune dualistic in their natures. Among other kitsune, desert kitsune are eerily cheery and chipper; they are perhaps the most whimsical and carefree of kitsune and both youngsters and adults alike place great value in recreation and childish antics. However, desert kitsune have notorious tempers, particularly with humans, and when slighted they often become consumed with fury. Of all the kitsune ethnicities, desert kitsune are the least likely to form independent kitsune settlements simply because resources in their desert homes are scarce and it is



often easier for desert kitsune to live hidden amongst humans then try to battle them for whatever minor resources they manage to scrounge up for themselves. In antiquity, desert kitsune legends claim that their kind once lived entirely independently from humans until greedy merchants and kings waged violent and terrible war against them for their oases and wells, forcing them to integrate among those same humans for survival. Desert kitsune are, however, more likely to band together into hidden neighborhoods and communities within human settlements, keeping themselves as separated from their human neighbors as safely possible. Desert kitsune also have little respect for human laws or authority, and often ignore their legal processes, even beneficial ones, out of spite.

**Associated Racial Traits:** desert runner, prankster.

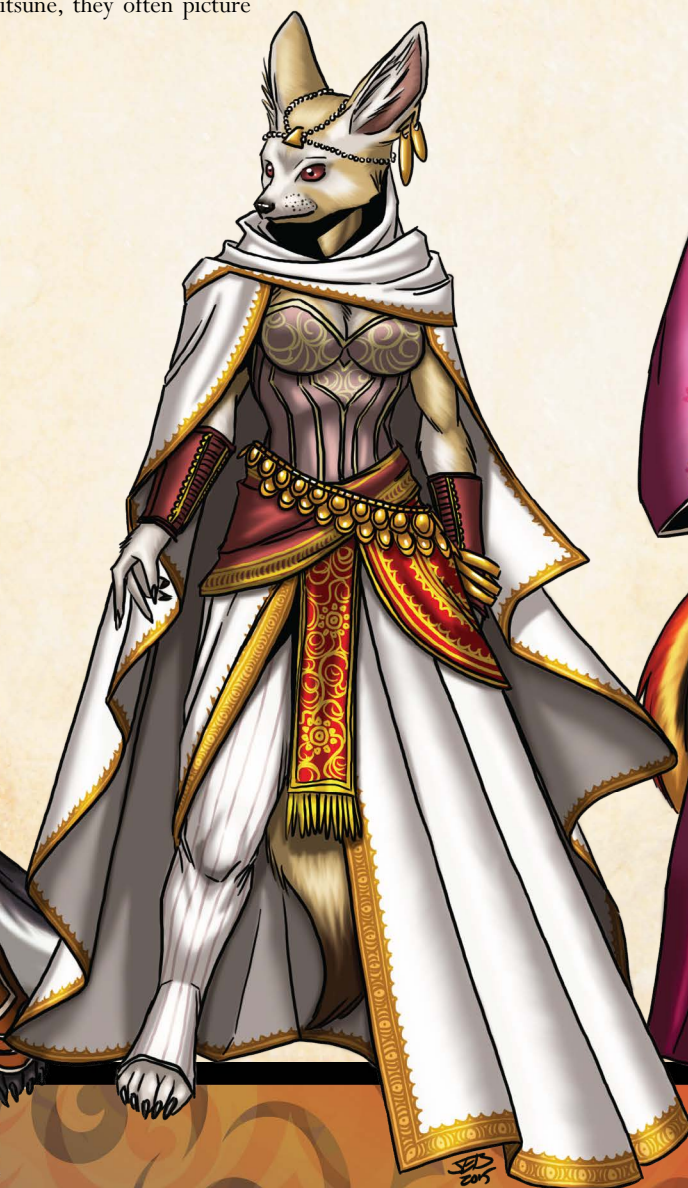
### Forest Kitsune (Earthkin)

By far the most populous of kitsune ethnicities, forest kitsune, also known as earthkin or simply as kitsune, are commonly found in or around forested areas, though they have spread to inhabit nearly kind of environment that is similarly populated by humans. When the average human pictures a kitsune, they often picture

a forest kitsune. As a result, the standard kitsune appearances and traits are likewise standard for forest kitsune, and humans often consider the appearance and features of the other kitsune ethnicities to be deviations away from the forest kitsune's norm. Kitsune of all ethnicities refute such foolishness, but admittedly understand where this misconception arises from.

In addition to being the most populous of the kitsune ethnicities, forest kitsune are also the most physically diverse. Their eyes can be brilliant, jewel-like shades of virtually any color conceivable and while most have auburn fur, forest kitsune fur also includes shades of brown, cream, gray, orange, and red. This diversity often leaves forest kitsune incorrectly categorized as members of other kitsune ethnicities, but despite similarities in coloration forest kitsune often lack many of the special adaptations that other kitsune possess, such as an arctic kitsune's bristly fur, a desert kitsune's large ears, or a steppe kitsune's lean frame.

Perhaps the greatest reason that forest kitsune have become as populous and diverse as they are is due to their adaptability and versatility. Although they aren't as adaptable or skilled as the humans



Kitsune

Nagaji

Samsaran

Wayang

Options



whose societies they often dwell within, forest kitsune are extraordinarily versatile and can adapt themselves to virtually any environment or situation. Also unlike the other ethnicities, forest kitsune are much more likely to wander from settlement to settlement, to the point where the image of the capricious, wandering kitsune is practically a cultural trait of forest kitsune rather than kitsune as a race.

**Associated Racial Traits:** standard traits, versatility.

### Steppe Kitsune (Windkin)

Dwelling on arid flatlands and steep mountains and canyons, steppe kitsune, also known as daksari or windkin, are nomads whose clan is named for the scouring winds that permeate their homes. Often several inches taller and leaner than other kitsune, steppe kitsune have long ears and appear to have wiry, almost wispy frames. While they are slightly thinner than other kitsune, this appearance stems more from the kitsune's fur than her body; their fur is more dense than that of other

kitsune, which gives them the appearance of being thinner by comparison.

Steppe kitsune typically have eyes colored like the sky; fiery oranges and yellows like a sunset, shades of blue like the sky, and silvery white like the moon and stars. Their snouts are more narrow than that of other kitsune and their fur pattern typically consists of several different shades of gray, brown, black, fulvous, and orange. Nearly all steppe kitsune have white-tipped tails and private regions, and most have tan to rufous colored fur on their muzzles, crowns, necks, backs, and lower legs, while their cheeks, flanks, upper legs, and lower backs are gray. However, steppe kitsune are extremely diverse in terms of their fur coloration, second only to forest kitsune.

Traditionally, steppe kitsune were nomadic wanderers, but more and more they are beginning to dwell among humans as is common for other kitsune ethnicities. The exact reason that nearly every family of steppe kitsune has ceased roaming the great plains of their forefathers is unknown, but a good deal of







Kitsune

Nagaji

Samsaran

Wayang

Options

steppe kitsune continue to wander as their nomadic ancestors once did. Regardless of where they live, steppe kitsune are calm and relaxed folk. Less mischievous than other kitsune, steppe kitsune are more reserved overall and slower to make friends, but they generally have a benign relationship with humans, many of whom may even know of the existence of a steppe kitsune community within their settlement. Steppe kitsune practice numerous druidic rituals throughout their everyday life and have stronger ties both to wildlife and the spirits who defend it than kitsune of other ethnicities. They often prefer to wear their hair long and adorn themselves in ritualistic beads that represent the ties between themselves and their community's ancestors or nature spirits. As a result, steppe kitsune are often considered the wisest of the kitsune ethnicities, but other kitsune often criticize them as being dreadfully plainspoken.

**Associated Racial Traits:** spirit touched, sure step.

### Blackfur & Whitefur Kitsune (Voidkin)

Despite their cultural and societal differences all four of the various kitsune ethnic groups note special, individual kitsune who are uncommonly born among otherwise ordinary kitsune. Known as aberrant kitsune or voidkin, these kitsune possess have atypical pigmentation from other kitsune. Those born with entirely black fur and hair are known as blackfur kitsune while those with entirely white fur and hair and crimson eyes are called whitefur kitsune. Aside from their coloration, aberrant kitsune possess the same physical features associated with members of their parents' ethnicity. For example, a blackfur kitsune born to an arctic kitsune family is stout and has bristly fur during the winter and downy fur during the summer; that fur just happens to be pitch-black year-round.

Despite the assertions of other kitsune, aberrant kitsune aren't an ethnicity unto themselves. In fact, it is truer to say that aberrant kitsune are akin to humans with pigmentation disorders, to the extent that an aberrant kitsune's human form is always either melanistic (if blackfurred) or albino (if whitefurred). What makes aberrant kitsune different than such humans is the social implications that come with being blackfurred or whitefurred. In kitsune culture, the color white is associated with the divine and as a result, the birth of a whitefur kitsune is typically seen as a divine blessing. As a result, the birth of a whitefur kitsune is generally a moment of celebration and joy her family, and the kitsune quickly becomes a symbol of pride, deific favor, and spiritual purity to her community. To be born with black fur, however, is to be associated with spiritual uncleanness, either in the form of a deeds of a family or the deeds of a past life. Thusly, blackfur kitsune are often pitied while locals gossip about possible scandal and sin that could have stained the child's fur black, with the most insidious of conjectures being the touch of a wicked oni.

Aberrant kitsune often notice that they are treated differently from other young kitsune in their communities early in life. Blackfur kitsune are regarded with a hint of sorrow or disappointment, and while few kitsune harbor

feelings of bigotry or loathing towards blackfur kitsune, they are often suspected for inappropriate mischief or reckless behavior without probably cause because of what some refer to as a "spiritual inadequacy." Many kitsune likewise assume that blackfur kitsune will "go bad" sooner or later and have been known to correct or punish bad behavior in young blackfur kitsune at a moment's notice. Whitefur kitsune, on the other hand, are almost unanimously beloved and praised by their peers and are minor celebrities within their community. They are often given special, preferential treatment out of belief that kindness done to a whitefur kitsune is kindness done directly to Inari Okami or some other deity. That being said, whitefur kitsune practically have their lives laid out for them from the moment they are born, and most are eventually taken from their homes and families at young ages to be trained in religious or monastic traditions.

**Associated Racial Traits (Blackfur):** heritage focus.

**Associated Racial Traits (Whitefur):** sacred study.

### Domesticated Kitsune (Humankin)

Whether by accident or attraction, kitsune are capable of propagating with human partners. Unlike with elves or orcs, however, the children of human and kitsune pairings are always kitsune, and if their heritage is ever made public knowledge in a kitsune community, they almost always carry the stigma of being "domesticated." Like aberrant kitsune, domesticated kitsune, or humankin as they are often called, aren't a unique kitsune ethnicity and possess similar physical features to their parents in both their forms. Rather, partnering with a human is often socially taboo among kitsune; humanity is collectively viewed as being dim-witted and misguided by kitsune, and to romantically partner with a human is seen as pathetic or desperate.

Few discernible differences exist between a kitsune with a human parent and those without, and those that do exist are slight. When a kitsune and a human bare a child together, the resulting kitsune's fur pattern often lacks the full definition of her kitsune's parent—it might have fewer colors or be missing an accent. In human form, the physical traits of the child's human parent are significantly more pronounced than those of its human parent—she may closely resemble her human parent's ethnicity, possess few or none of her kitsune parent's physical traits, or both. Regardless of their human parent's ethnicity, the children of kitsune and human pairings are often said to be less lithe and graceful than their peers, though this can be helpful to kitsune sired in foreign lands away from kitsune communities, as their more humanlike gait is less conspicuous.

Among kitsune, it is more shameful to have a humankin child than to be a humankin one's self; kitsune rarely fault the child for the poor decisions of its parents. That said, few are sensitive about pointing out a domesticated kitsune's lineage, and many comment that domesticated kitsune are more ambitious than most or that they place an unhealthy emphasis on wealth or power—unhealthy kitsune standards, at least.

**Associated Racial Traits:** naturalized.



# Kitsune Origins

Kitsune adore storytelling and as a result, numerous legends about kitsune exist. Most that attempt to explain the origin of their powers and talents are fabricated—as tricksters, kitsune often spread falsehoods about themselves just to see what they can convince superstitious humans to believe. So many legends about kitsune exist, in fact, that it is nearly impossible to discern the truthful ones from the fabrications. Complicating the matter is that small shards of truth exist within every story and every legend. Though infuriating to scholars, kitsune believe that any story is true if its audience believes in it and, as a result, are ambivalent about whether or not their legends are factual.

The following stories are told by kitsune to explain the origin of their race.

## Rise of the Okami

Before the age of mortals, spirits roamed the world more freely than they do now. In that long-forgotten age, there existed a fox spirit named Inari. Inari was an ignorant spirit, a kami who cared only for guarding his ward, a rice field, and hunting the mice who dwelled within it. The concerns and desires of others were beneath Inari, and for many years he dismissed them without so much as a second thought.

One day as Inari skulked a particularly juicy mouse, he tumbled down into a pit from where he couldn't escape. As the sun shone brightly overhead, Inari called out to it, begging for help. The sun kami, Amaterasu, heard Inari's calls and strode down from her home to greet him. Inari begged Amaterasu to end his suffering, but she made no such effort. Instead, she questioned Inari, "Why do you suffer?"

"Because I am trapped!" Inari replied irritably. But this answer wasn't enough for Amaterasu, so she repeated her question. As selfish and aloof as he was, Inari was nevertheless a fox, and foxes are clever. He quickly realized that Amaterasu was asking for more, and so he replied again.

"I suffer because I feel pain. Because I do not always get what I desire. Because I will age, become sick, and will one day die." Amaterasu chuckled in reply.

"Not quite," the wise kami remarked. "You suffer because you are ignorant of the possibility of a life without suffering. Despite what your so-called sensibilities may tell you, I assure you that it is possible to live and not suffer," Amaterasu reached down and pulled out Inari in a single hand as she spoke, as if he were no larger than a newborn pup. "Leave this place," she commanded. "Leave your comforts and rituals, and seek out more kami who are versed in cessation of suffering, so that you might find true enlightenment." And with that, the sun kami departed back to her home in the heavens.

Inari did as he was told and wandered into the woods, encountering many kami lords as he traveled, learning much about dismissing temporary pleasures and overcoming suffering. From Moekyoi, the phoenix kami, Inari learned to accept his imperfection and harbor a willingness to change his ways. From Nurehebi, the serpent kami, Inari learned abstinence from abusive and divisive speech. From Hanasaru, the simian kami, Inari learned abstinence from misconduct, as well as practical application of this abstinence to all aspects

of his life. From Inoshishi, the boar kami, Inari learned to abandon unwholesome thoughts, words, and deeds. From Itosuushi, the ox kami, Inari learned to make his actions mindful and deliberate. And finally, from Kasuhitsuji, the lamb kami, Inari learned mindfulness by meditating on his troubles.

With each lesson learned, Inari grew an additional tail, and when he finally left the forest he was in possession of eight resplendent tails. Enlightened, the wise fox was unsure of what to do with his newfound knowledge, for surely he couldn't return to his rice field and occupy himself solely by catching mice as he once had. Instead, Inari sought out Yomigaeru, the dragon kami. When they finally met, Inari asked the ancient kami for his council.

"Most ancient of kami," he asked, "I have met many kami and learned much about the nature of suffering. I am no longer content to live my life as I once had. Please, Yomigaeru, now that I am enlightened, help me to understand what to do with the lessons I have learned."

"You have become wise in such a short time, Inari," Yomigaeru rumbled, "Once you have learned true cessation of suffering, there is no living as you once had. But there is one final lesson that you must learn. So tell me, young one, why did the great kami Amaterasu set you, a dull fox, on this path to begin with?" Inari thought quietly to himself before speaking.

"Kindness?" Yomigaeru rumbled with laughter.

"In a manner of speaking, one could suppose," Yomigaeru remarked. "Once one has mastered suffering, it is difficult to return to a world where suffering exists in droves. Others have not mastered their suffering as you have, Inari, so I impart to you the final lesson: those who travel down the road to cessation must leave a path for others to follow."

Inari thanked Yomigaeru for his time before returning home to hunt mice in his field once more. In Inari's absence, another fox, dull and wrought with suffering, had taken up residence in his field. Mindful of the dragon kami's words, Inari began to explain his journey to the fox, and impart his wisdom upon it. As he did, both student and master began to change. Inari grew one final tail, his ninth tail, completing the Nine-Tailed Path and becoming an Okami. The fox's paws became hands and he stood upright like a man, ready to walk the Nine-Tailed Path as the first kitsune, the messengers of Inari Okami.



## The Preachers of Rice

There once existed the nation of Gome, ruled by an emperor with an insatiable lust for riches. By day, Emperor Gome wore gowns of newly spun silk and ate freshly killed beasts roasted with freshly cut leeks and greens. By night, Emperor Gome donned freshly spun linens as he emerged from a warm bath perfumed with lotus extract and incense from faraway lands before settling into an island of a bed filled with the feathers of a phoenix. He afforded all of these splendors and more without needing to so much as lift a finger, for the Emperor reaped his subjects' crops, demanded a coin for every three spent, and took lavish tributes from every town. His people were weary and broken, but life was good for Emperor Gome. He intended to keep it that way.

One day, Emperor Gome ordered a local farmer and his wife to torch their fields and drain their rice paddies, as he needed the land for his herds of horses to roam and graze. A fox and her husband and sons hunted, lived, and played in that same field, however, and they became distraught with uncertainty. They knew that the farmer and his wife were too old for defiance, so they prayed for a means to save their home and spare the farmer and his wife. Their prayers found their way to Nirvana, where they were overheard by a goodly vulpinal named Kitsune. As Kitsune listened to the foxes' pleas, he resolved to assist them and scampered to their field.

Now, Kitsune had no love for the Emperor, but his was a divine right to rule, and so he was unable to take action against the wicked monarch himself. So instead, he called upon the magic of Nirvana to help the foxes. He reached down, and molded their bodies like clay as he sang to calm their nerves, twisting them so they walked upright and had human hands and minds.

"Go to the Emperor's home," Kitsune said, "And convince him the error of his ways." Thankful, the fox and her family did just that, traveling to Emperor Gome's palace by cover of nightfall. Once there, they tricked and tormented him in ways that only a fox can dream. When they had finished their work, the Emperor was so enraged that he forgot all of his opulent plans. Instead, he focused all his wealth on finding the foxes that had insulting them, promising to make scarves from their hides.

The foxes raced back to their paddy and prayed once more, begging Kitsune for help. When he heard of their newest plight, the vulpinal played his song once more and shaped the foxes again, this time molding them to look like ordinary humans whenever they chose. Thusly, the foxes lived and worked in their rice paddy as both foxes and men as Emperor Gome searched relentlessly for them. In the end, the Emperor passed away penniless and without ever having discovering the adversaries that had perplexed him so, while the foxes and their children lived among his subjects forever more.

## The Starseekers

Where mortals gather, terrible evil is born. As communities grew and developed, dark spirits formed from their misdeeds, whispering unnoticed curses into their unsuspecting ears. One such curse was dreadful disease that transformed able men and women into slobbering, half-human beasts who craved the flesh of their kin.

Watching in horror as afflicted mortals slaughtered one another under the light of the full moon, Inari Okami called out to the night, begging her human followers to seek respite in the mountain spring where Inari dwelled. In order to light the way for those few humans who heard Inari's pleas, the Lord of Lords spread grains of rice high into the sky, creating the first stars. As human after human arrived, bestial and twisted, Inari guided them into the depths of her spring and infused them with her blessing. When they emerged from its water, the men and women had been transformed again, arms full with violet blossoms. No longer raving beasts, Inari had transformed them into foxlike beings in her image that could

shift between their new forms and their former human guises, creating the first kitsune as well as the flowering plant wolfsbane.



Kitsune

Nagaji

Samsaran

Wayang

Options



# Kitsune Religion

Kitsune are faithful worshippers, but are seldom devout. Kitsune see religion as a series of unified tales that, when applied to life, help to keep one spiritually and morally strong. Most kitsune honor their race's patron deity with a small shrine in their dwelling. Kitsune also occasionally adopt deities from other races when they provide a message that is particularly meaningful to them. Deities who represent art, freedom, community, loyalty, and trickery are favored by kitsune. On the other hand, it is uncommon for kitsune to worship deities of luck or fate because of their stubborn assertion that their race doesn't need luck.

Kitsune depict most deities as kitsune in their artwork, even those who have ascended from mortality into divinity. When questioned about these decisions, kitsune are quick to point out that if they are capable of shapeshifting, why shouldn't the gods be able to do the same?

Kitsune devout enough to become priests quickly become respected members of their church. Kitsune priests use their personal magnetism to inspire fellow worshippers and in return, find a sense of communal belonging created by loyalty and forged in the fires of faith. Because of their dedication, most kitsune priests match their alignment to that of their religion or deity in time, as most kitsune are too loyal to consider heresy.

The following deity has been provided as an example of the type of religion that kitsune are attracted to. This religion can be used or discarded at the GM's leisure.

## Inari Okami, The Lord of Lords



NG god of agriculture, kitsune, prosperity, and rice

**Domains** Artifice, Community, Good, Plant, Protection

**Subdomains** Agathion, Agriculture, Family, Growth, Kami, Purity

**Favored Weapon** katana

**Sacred Animal** fox

**Sacred Colors** crimson and white

**Symbol** nine-tailed fox

**Nationality** human or kitsune

*The goal of farming is not the growing of crops, but the perfection of the mortal soul.*

— *The Nine-Tailed Path*

Inari Okami, whose name means "Revered Carrier of Rice," is the god of prosperity and worldly success. According to *The Nine-Tailed Path*, the Lord of Lords' holy text, prosperity is not possible without community, and so Inari Okami is sometimes known as the Communal Warden. Inari Okami is also heavily associated with agriculture and industry, the professions that make communities thrive and bring prosperity to mortals.

Before written history, it is said that Inari Okami was a vulpine kami lord who concerned itself with nothing save the protection of its rice crop. When approached by a band of starving mortals, Inari Okami took pity upon them by teaching them how to grow and harvest rice. As these first farmers tended to the land, word spread of their bounty and others flocked to their farms, building the first communities around them. As these communities continued to nourish and protect his crop, so too did Inari Okami take to protecting and nourishing the village. As more people began to cultivate the land, more villages appeared and Inari Okami took to

protecting those settlements too until the Lord of Lords became the deity that is widely worshiped today.

Inari Okami possesses three separate aspects that comprise the holy trinity of the Lord of Lords' faith. First is the Flower of Foxes, depicted as a youth with a wide-brimmed hat who carries a crop of rice. Second is the Smith of Swords, depicted as an elder sword smith who brandishes a gleaming katana. Finally, the last and greatest of Inari Okami's aspects is the Lord of Lords, depicted as a kitsune with snow-white fur and nine tails. Traditionally, Inari Okami is depicted as a youthful male child as the Flower of Foxes and an elderly woman as the Smith of Swords, but ultimately Inari's gender is fluid in all aspects, and are commonly depicted as male, female, or androgynous and as either a human, a kitsune, or an anthropomorphic fox based upon the artist's whims. As the Lord of Lords, however, Inari Okami is always depicted as an androgynous nine-tailed fox, as this aspect represents spiritual enlightenment that is not bound by the whims of birth. Regardless of depiction, it is acceptable for the Okami's faithful to refer to Inari using male, female, and neutral pronouns, though the clergy prefer to simply use the name of one of Inari Okami's aspects rather than degrade Inari with a specific gender.

According to legend, Inari Okami's realm resides upon the Material Plane, nestled upon a mountain with a spring glade tucked away at its peak. Inari Okami's scriptures claim that the Lord of Lords visits places of industry, commerce, and agriculture each spread routinely until the autumn harvest, taking care to bless each settlement that Inari visits along the way with prosperity. Shrines to Inari Okami are often erected in the hopes that the Lord of Lords will arrive sooner and stay longer during these visits so Inari Okami's prolonged presence might prolong the deity's blessings upon the settlement.

As an Okami, Inari views settlements and the creatures that dwell there much as how other kami view their wards; that they are defenseless things that are unable to protect





Kitsune

Nagaji

Samsaran

Wayang

Options



themselves from the corruption and greed of mortals. As a result, Inari actively works to help communities prosper. That said, the Lord of Lords does not believe in preventing communities from growing or evolving over time, and as the Flower of Foxes Inari teaches that all things must change and grow with time as they mature, even civilization. For this reason, Inari is often evoked as a protector of children and youths, and many parents ask priests of Inari Okami to bless their progeny during the milestones of their life to help ensure proper, healthy growth.

Inari Okami often takes an active interest in mortal affairs, especially those who work towards industrial or agricultural ends, and those who ask the Lord of Lords for assistance with devotion, prayer, and sacrifice will occasionally find themselves blessed with the Smith of Swords' ingenuity. In one tale, Inari Okami was said to have traveled down to a mortal village in the dead of winter to personally assist a blacksmith in crafting a blade when he lacked an apprentice skilled enough to fire his kiln. Another claims that when a child fell from an open window, the Flower of Foxes answered its mother's cries for help by sending a fox to catch the babe in its mouth, placing her down on the ground before her mother unharmed.

Temples devoted to Inari Okami are lavishly decorated in red and white and furnished with stone statues of foxes, lines of ceremonial prayer flags, and mystic torii gates that are erected

at each of the temple's entrances. It is customary for visitors to one of Inari Okami's temples to leave small offerings of food at the feet of a fox statue when praying to Inari Okami, for many believe that foxes bring prayers directly to Inari Okami's ears when pleased. Traditional offerings include bean curds, rice balls, and cups of rice wine.

According to *The Nine-Tailed Path*, Inari Okami attained divinity through lessons learned from other kami lords, allowing the Lord of Lords to obtain true enlightenment through the cessation of suffering. Inari Okami teaches that true prosperity of the soul is acquired when one awakens spiritually by acknowledging that mortal cravings conditioned by ignorance causes all worldly suffering. Once this veil has been lifted, the Lord of Lords teaches that anyone can learn to spurn suffering and temporary happiness by following the path that Inari Okami left behind upon ascending to divinity.

Though the majority of Inari Okami's worshippers are humans, kitsune worship Inari Okami as both a maternal and paternal deity, and kami speak of Inari with great reverence. Most kitsune keep a small shrine or effigy of Inari somewhere in their dwelling, and although kitsune are in no better standing with Inari Okami's clergy than any other race, whitefur kitsune are quickly noticed by the church as having been blessed by Inari and often enjoy a fair amount of influence among those faithful to the Lord of Lords.



# Kyubi

Countless myths and legends regarding kyubi, kitsune who possess multiple tails, exist. Although foreigners often mistake the word for an ethnicity or a completely separate race of kitsune-like creatures, kitsune use “kyubi” as an honorific, much like “doctor” or “sir” or “madame,” and affix it to the front of the kyubi’s name as a sign of admiration or respect. Traditionally, “kyubi” refers exclusively to fully-actualized, nine-tailed kitsune, but the infrequency of such individuals has resulted in a linguistic shift in which most kitsune now use the honorific to refer kitsune that possesses two or more tails.

Human folklore about kyubi tends to contain more exaggeration than truth, and many such tales claim that kyubi have absolute control over the world around them. While kyubi do possess more innate magic than other kitsune, their powers tend to be limited to charms, enchantments, and illusions aimed at altering the minds and perceptions of the weak-willed. Kitsune stories about kyubi, on the other hand, tend to focus more upon the deeds of the kyubi rather than her powers. As their powers suggest, kyubi are often tricksters and deceivers, but the motivation behind their tricks and deceptions are individualistic and vary considerably. Where one kyubi might use her powers to coerce a village of mortals into serving her every whim, another might use her powers to trick a tyrant into believing that his holdings are being haunted by a vengeful spirit.

Exactly what conditions give rise to a kyubi are poorly understood, and speculation from kitsune and foreigners alike abounds about whether which kitsune ascends is predestined or a matter of accident, coincidence, or hard work. Whatever the case might be, most agree that a source of power, be it magical or spiritual in nature, is required to fuel this apotheosis. The following catalysts are commonly attributed to the transformation of kitsune into kyubi.

## Chakra Control

The study of kitsune and their ability to ascend has long been of interest to occultists and monks who seek to learn how kitsune transform into kyubi. What they found is astounding: beyond the traditional seven chakras that most humanoids possess, kitsune possess an additional nine major chakra points located at the base of their tail. When sufficient power flows through a kitsune’s body, these slumbering chakras awaken and create entirely new tails to contain and harness the kitsune’s newfound powers. Rather than search for power sufficient enough to awaken these chakras, many kitsune employ drills and meditation to harness their tail chakras, slowly but methodically manifesting additional tails and becoming kyubi.

Monks, occultists, and other classes that concern themselves primarily with the ebbs and flows of their personal energies are most likely to devoting themselves to opening their tail-chakras, but any who possess the discipline and dedication to master this ability may do so. Despite being a literal path to ascension that any kitsune can take, the process is arduous, and as notoriously capricious folk, few kitsune ever bother to use these teachings to fully unlock their tail chakras.

## Deific Blessings

Common kitsune belief claims that the ascension of a kyubi is a blessing from the gods, particular Inari Okami, the patron deity of the kitsune. In truth, deific blessings are seldom the cause for a kyubi’s ascension, but belief in the religious significance of kyubi is rampant among kitsune and most kyubi enjoy the benefits and prestige that comes with supposedly being blessed. Those kyubi who truly do ascend with the help of the gods are often among their most loyal servants, utterly loyal to their deific patron and as flawless in practicing their deity’s dogma as a mortal can be.

The ascension of a kyubi that is truly backed by a deific blessing is often fueled by divine power, the god’s very will shaping and altering the kitsune’s body with additional tails. In most cases, ascension is acquired during the kitsune’s lifetime, her deeds and dedication earning her the privilege of carrying the honorific of “kyubi” in the name of her deity. In particularly uncommon cases, however, a deity might decide to reveal it its favor for by blessing a newborn kitsune ascension in the form of snow-white fur and two glorious tails. Since the birth of a whitefur kitsune is already viewed as a sign of deific favor by most kitsune communities, the birth of a whitefur kyubi heralds a child with a grand destiny akin to that of a messiah.

Kyubi with the backing of a deity are nearly always oracles, as the great power that they are gifted with often comes with a cost. With that said, a kitsune doesn’t need to be a divine spellcaster in order for a deity to back her ascension; she simply needs to please it in a manner that convinces the deity that she is worthy of its support. As a result, virtually any kitsune can undergo deific ascension, though few ever do, as kitsune aren’t known for their religious devotion, which could explain why kitsune followers are rewarded so splendidly.

## Eldritch Bloodlines

Magic flows within the veins of all kitsune, and for some it is a matter of inheritance that sparks the kitsune’s ascension into a kyubi. Exactly when this bloodline manifests as well as what source it stems from varies from individual to individual; for example, kitsune with kyubi ancestors are more likely to manifest additional tails themselves, while the touch of a particularly powerful fey, the boon of an ancient dragon, the meddling of a mad wizard, and more can infuse an infant kitsune with latent power that will one day spark her transformation into a kyubi.



Unlike other kyubi, those who are transformed by latent powers dwelling within their blood seldom have to work towards ascension, and often inherit these powers from a kyubi ancestor. Oftentimes, kitsune with such potential simply wake up one morning with an additional tail, or it grows abruptly after a particularly trying experience. In extremely rare cases, infant kitsune are born with a second tail, and possess the incredible powers associated with it, as well as their bloodline, as early as their juvenile years.

Kyubi that ascend as a result of a bloodline are almost always sorcerers, bloodragers, or similar classes in possession of an eldritch birthright. In rare cases, the potential for ascension is the only trait that a kitsune inherits from her bloodline, although some might consider the prospects of a relatively normal childhood a blessing. Kyubi who inherit their ability to manifest additional tails often acquire this ability during adolescence, as a child's body is often ill equipped to handle the formation of additional tails and the incredible powers that manifest alongside of them. Kitsune that do acquire additional tails from a young age are often more mischievous than even other kitsune, and often acquire a taste for using their powers to acquire what they want, whenever they desire it.

## Enlightenment

For some, ascension into a kyubi is a matter of personal discovery and experience that is tied wholly to the individual's sagacity. According to religious texts, the fox spirit Inari Okami gained additional tails not through the possession of eldritch blood or deific blessings, but through simple understanding and wisdom. Such as a result, the wisest kitsune sometimes undergo ascension and become kyubi.

Although the myths and legends of kyubi who ascend from enlightenment often speak highly of their wisdom, true enlightenment is different for every kitsune. The pursuit of knowledge, the thrill of battle, the mastery of a trade or craft, the spiritual fulfillment of deific worship, the satisfaction of performing good deeds, or even the simple joys of everyday living are experience enough to define a kitsune and help her achieve ascension into a kyubi. In many ways, the additional tails of such kyubi are viewed as signs of personal actualization for these individuals, rather than marks of prestige or power.

Countless paths to enlightenment exist, and kyubi who have thusly ascended claim that all kitsune are capable of following in their footsteps, regardless of which class, trade, or path to enlightenment they adhere to. To the enlightened, one need only to possess the discipline and devotion necessary to commit one's self entirely to the pursuit of enlightenment in order to achieve it. That so few kitsune are kyubi, however, seems to speak loudly of their kind's willingness to dedicate themselves to metaphysical pursuits. Still,

many kitsune have such a powerfully innate yearning for such experiences that they are all but compelled to wander in their youth, leading some to believe that desire for ascension via experience and enlightenment is ingrained within the heart and soul of every kitsune.

## Mythic Ascension

As the subject of myths and legends, it comes as little surprise that many kitsune become kyubi shortly after a moment of mythic ascension. When this occurs, the mythic kyubi slowly begins to manifest additional tails, her powers growing stronger until she finally becomes fully realized.

Of all kyubi, those that have undergone a moment of ascension and emerged as mythic beings are by far the most powerful of their kind and often manifest new tails faster than other kyubi. Should this mythic power ever leave the kyubi, however, her additional tails and the abilities that possess often wither and recede along with it. To prevent this, many mythic kyubi lead larger-than-life lives, ever searching for extravagant deeds to perform and adventures to have to keep their powers, as well as their additional tails, from fading.

Kyubi born of mythic ascension come from all walks of life and can practice nearly any trade. Most follow the path of the trickster, enhancing their cunning and guile with the magical talents afforded to them by their tails. Little correlation between mythic kyubi and class exist, but those with a penchant for mischief and foolery as well as a desire to perform extraordinary deeds are most likely to experience this kyubi catalyst.



Kitsune

Nagaji

Samsaran

Wayang

Options





## Nagaji

*"Adaptability my arse! If there's anything that humans have in common, it's hubris. They take one look at the nagaji, and they pity us, even fear us. Humans see only the scales that Mother gave us and interpret our unconditional love as closed-mindedness and zealotry. They whisper behind our backs, saying, 'Thank the gods that I have not been created in the image of a monster.' Hypocrites, every one of them! I assure you, my Mistress, I have seen their shrines. They whitewash every deity they get their grubby paws on, down to the color of their clan's skin. Even Mother found no reprieve from their insolence! They claim superiority over us, but in earnest they are no better. They are weak, scarred little monkeys clamoring for their trees when the snakes slither into town. They look for traits that are 'human' in everything they see, and tell stories about rocks and fish and even the sky and sun acting as pathetic and petty as they are. In this, we are different. We nagaji accept what we are and give thanks to our Mother for making us that way. Humans don't accept anything for its inherent beauty—instead they force their disgusting little ideas and notions of civility and appearance upon the rest of creation."*

— Letters from Emissary Shalszor to Matron Hijurisu of the Royal Caste





Kitsune

Nagaji

Samsaran

Wayang

Options

The ophidian nagaji have long been believed to be a servitor race to powerful snakelike aberrations known as naga, but nothing could be further from the truth. While it's true that naga play a pivotal role in nagaji society, the nagaji are a proud race with an intricate culture and a storied history—they simply elect not to share it with the likes of foreigners, as is the case with many aspects of their culture and society. As a result, nagaji are widely viewed as xenophobic aggressors, and speculation about the nature of their society and culture runs rampant.

Despite their snakelike qualities, nagaji largely appear mammalian, resulting in many unproven theories that the naga used some ophidian variant of fleshwarping to twist ancient humanoids into the first nagaji. Although the nagaji deny this fervently, such theorists often point to the nagaji's body shape as evidence of their unnatural heritage—despite being reptilian creatures, nagaji of both genders possess vestigial sex traits that are indicative of mammalian heritage. For instance, the upper torso of an adult female nagaji is roughly shaped as though the nagaji had breasts underneath her ophidian scales despite their young being born with teeth and a digestive tract suitable for eating flesh from the moment they are born. Still, for every strong indicator that the nagaji may have been artificially created in years long since passed, traits exist that seem to contradict these claims. Despite their theorized heritage, nagaji have strong willpower and are resistant to many kinds of mental attacks, making them difficult to ensnare with enchantments. As reptilian humanoids, nagaji flesh is armored by thousands of tiny scales that come in a myriad of colors and patterns. Nagaji also possess sharp fangs and the ability to produce venom, but few nagaji have jaws capable of serving as a natural weapon and their venom isn't potent enough to pose a threat to most creatures. Instead, nagaji rely upon their massive size and raw muscle to protect them in a fight. The average nagaji is several inches taller than her human counterpart, and even the smallest nagaji is often thicker and stronger than most humans are. Nagaji also have sensitive eyes that are well-suited to moonlight and are naturally skilled at handling serpents, both as pets and as war beasts.

Although nagaji revere the naga as living gods, they take

strong offense to those who insinuate that they are subservient to the naga. Nagaji are a proud, powerful race that serve the naga willingly, much as how most humans would revere an angel who came down from Heaven to rule over their kingdom—they see their actions as common sense, and cite a storied history of many a time that their kind revolted against a naga despot who was decidedly unfit to rule over their kind.

## Nagaji Psychology

Nagaji have a racially defining mentality, especially where outsiders are concerned.

**Might Makes Right:** Nagaji society is firmly built around the belief that the strong have the right to command those weaker than themselves, and so nagaji society is largely a meritocracy where one's status is proven through strength of arms, spell, or skill. That the snakelike naga are both magically and martially formidable is one of many reasons that they reside at the top of nagaji society, and most nagaji agree that it is a place well-deserved.

**The Value of Experience:** Few cultures value the fruits of hard work and labor quite like the nagaji do. From a young age, nagaji are taught that one's legacy is built through the work that one performs in life, and even young nagaji are expected to work long and hard as a result. Nagaji see little value in conjecture, and as a result they place little faith in the words and assurances of others, be they spoken or written.

**Traditional:** Incredibly conservative, nagaji are slow to adapt new ideas and customs into their existing societal norms. They often view the assertion that change is needed as insulting, and often refuse to consider new ideas until they have seen indisputable proof of their effectiveness, which is difficult considering few are willing to even humor changes to their traditions.

**Xenophobic:** Perhaps the nagaji's most identifiable psychological trait is their fierce xenophobia towards non-nagaji. Nagaji have little patience or concern for those of other races, especially humans, whom they claim lacks any empathy towards their kind and routinely slays the naga as if they were foul beasts rather than living gods.

## Nagaji Racial Traits

The following are the standard racial traits for nagaji.

**+2 Strength, +2 Charisma, -2 Intelligence:** Nagaji are strong and have forceful personalities, but tend to ignore logic and mock scholastic pursuits.

**Medium:** Nagaji are Medium creatures and have no bonuses or penalties due to their size.

**Reptilian:** Nagaji are humanoids with the reptilian subtype.

**Normal Speed:** Nagaji have a base speed of 30 feet.

**Low-Light Vision:** Nagaji can see twice as far as humans in conditions of dim light.

**Armored Scales:** Nagaji have a +1 natural armor bonus from their scaly flesh.

**Resistant (Ex):** Nagaji receive a +2 racial saving throw bonus against mind-affecting effects and poison.

**Serpent's Sense (Ex):** Nagaji receive a +2 racial bonus on Handle Animal checks against reptiles, and a +2 racial bonus on Perception checks.

**Languages:** Nagaji begin play speaking Common and Draconic. Nagaji with high Intelligence scores can choose from the following: any human tongue, Abyssal, Aklo, Celestial, Draconic, Giant, Infernal, and Sylvan.



# Facts and Falsehoods

With their bulky, muscular bodies and snakelike features that almost seem alien, nagaji are often feared by foreigners and viewed as some sort of terrible punishment that befalls those who cross their ophidian masters. As a result, stories about the nagaji spread like wildfire, regardless of whether or not those stories come from credible sources. The nagaji themselves care little about the stories and assertions of other races—they see such gossip as mindless prattle, but falsehoods perceived as slights often infuriate them, and the nagaji leave few opportunities for correcting these faux pas once made. Predictably, such reactions do little to disprove these falsehoods, nor do they help improve foreign perception of the nagaji as a race or culture.

## Facts About Nagaji

The five following facts represent bits of information that nearly everyone knows about nagaji.

### 1. Nagaji Worship the Naga

The one thing that nearly everyone knows about nagaji is that they venerate powerful, magical aberrations known as naga. These serpentine creatures, consisting of a snakelike body mounted with a humanoid face, are terrifyingly strong and possess the natural ability to weave magic in ways that would take the average wizard years to master. More important than their physical or magical capabilities, however, is their lineage—the nagaji believe the naga to be the divine children of their patron deity, and as a result they worship them like living gods. For this reason, naga occupy all of the most prominent and official posts in nagaji society in a manner similar to aristocracy, with naga in prominent places in the clergy residing at the top of this hierarchy.

Nagaji don't, however, worship the naga in a literal sense. Living naga do not possess their own shrines or temples in nagaji lands, and living naga are not revered the way the nagaji reserve for true deities, such as Vasuki the Nagaraja. Instead, nagaji practice only the upmost respect for the naga, who scheme against and bicker with one another in a manner that is surprisingly comparable to human aristocrats.

### 2. Nagaji are Terrifying

To humans meeting a nagaji for the first time, the snakelike people often inspire feelings of revulsion or horror on account of their serpentine features, such as their unblinking stare and forked tongue. Adding to these emotions is the nagaji's size—even the tallest humans are often shorter than a fully grown nagaji, and nearly all of them are muscular from a life of hard work and service. That the nagaji themselves are often skilled speakers helps little in quelling such fears. Nagaji hiss as they speak, a consequence of the anatomy of their tongues, and this sound often sets others on edge, for although many cultures view snakes as symbols of healing, wisdom, and rebirth, it is difficult to shake the primal fear that one experiences upon hearing the sound of a snake's hiss, and a nagaji's accent unintentionally mirrors this sound almost perfectly.

### 3. Nagaji Adhere to a Strict Code of Honor

Time and again, the most surprising thing that foreigners discover

about the nagaji is just how honorable a group of monstrous snakelike folk can be. Although they loathe foreigners, nagaji traditions comprise what is widely considered to be one of the most all-encompassing codes of conduct throughout the known races. The nagaji concept of honor is much more encompassing than that of a human's; where humans often stress family honor or personal honor, depending upon the individual's culture, nagaji honor is so far stretched that it compasses the nagaji, her family (including extended family), her community, her community's patron naga, and that naga's family. As a result, offenses to a nagaji's honor are taken extremely seriously, and nagaji are taught from a young age to avoid even the slightest insults to her honor.

### 4. Nagaji Embrace Simple Living

Foreigners encountering a nagaji for the first time are often baffled by the simplicity of their tastes—although beautiful, their clothing and decor is simple by human standards and the nagaji themselves dislike ostensive displays of wealth. In contrast to the gaudy jewels and golden cities that humans lust after, nagaji prefer simple baubles made from polished stone and stained glass for color and value quality over value. True to this preference, nagaji clothing and goods are often incredibly well-made if a touch plain, and are valued by working class people across all races as a result.

### 5. Nagaji Stress the Importance of Obedience

To the nagaji, following the orders of one's superiors is a cardinal virtue, even to less orderly members of their race. Nagaji culture is built around a strict caste-based hierarchy, and in this hierarchy a nagaji's place affords her certain rights and privileges. For instance, a nagaji peasant does not have the authority to request an audience with even the lowliest of naga, but the leader of a community, no matter how small, can visit her community's matron naga as often as she pleases, and can request audiences with more powerful and respected naga. One needn't occupy a leadership role in her community in order to attain such privileges either—a nagaji's place within her caste, as well as her success in her chosen career also entitles her to additional privileges within the community. Of course, these rights and privileges assume that the nagaji is showing the proper respect to the caste system as a whole, and a nagaji who disrespects the system can find her privileges and titles stripped of her in an instant, making obedience all the more important to keeping one's social standing among the nagaji.





Kitsune

Nagaji

Samsaran

Wayang

Options

## Falsehoods About Nagaji

The five following falsehoods represent key misunderstandings or flat-out lies that foreigners often believe about nagaji.

### 1. Nagaji are Subservient to Naga

Nagaji may serve the naga, but tell a nagaji that she is subservient to the naga and you are likely in for a torrent of angry protests. The nagaji are a proud race that serve naga out of religious loyalty—they believe the naga to be the divine children of their matron deity, placed in their communities to support and guide their people. As long as the naga support the nagaji, they are happy to serve and idolize them. But the moment that a naga abuses her power, the nagaji do not hesitate to revolt and remove that naga from power. Nagaji history is specked with such occurrences, and such abuses will likely happen again in the future. The nagaji know this and accept that while they may be divine, the naga are mortal and the nagaji must occasionally assert themselves over most dastardly members of their race.

### 2. Nagaji Hatch from Eggs

Non-nagaji are quick to assume that the reptilian race must hatch from eggs on account of their snakelike appearance. Not only is this untrue, nagaji find the prospect somewhat demeaning, and making such assertions is a good way to get one's self off to a bad start with a nagaji stranger. Nagaji give birth to live young like most humanoids, but newborn nagaji are noticeably small at birth compared to the young of other humanoids. Simply, this is due to the nagaji mother's scaly skin, which are too rigid to stretch as much as a mammalian humanoid's skin. As a result, the child is simply born small and grows more rapidly during the first year of its life.

### 3. Nagaji Have No Sense of Humor

One common misconception that humans have regarding nagaji is that they lack a sense of humor. In truth, nagaji are perfectly capable of laughing and having a good time, but most situations in which the xenophobic nagaji interact with humans are delicate diplomatic encounters, whether the human realizes this or not. Nagaji are extremely mindful of their actions and reactions when dealing with foreigners, careful not to portray themselves or the naga they often represent in a negative light. As a result, nagaji are often deathly serious in such events, and do not respond well to human attempts to "lighten the mood" with humor. In a situation where far less is at stake, nagaji are surprisingly pleasant and enjoy a good jest, their favorites being simple puns and riddles.

### 4. Nagaji Can Talk to Snakes

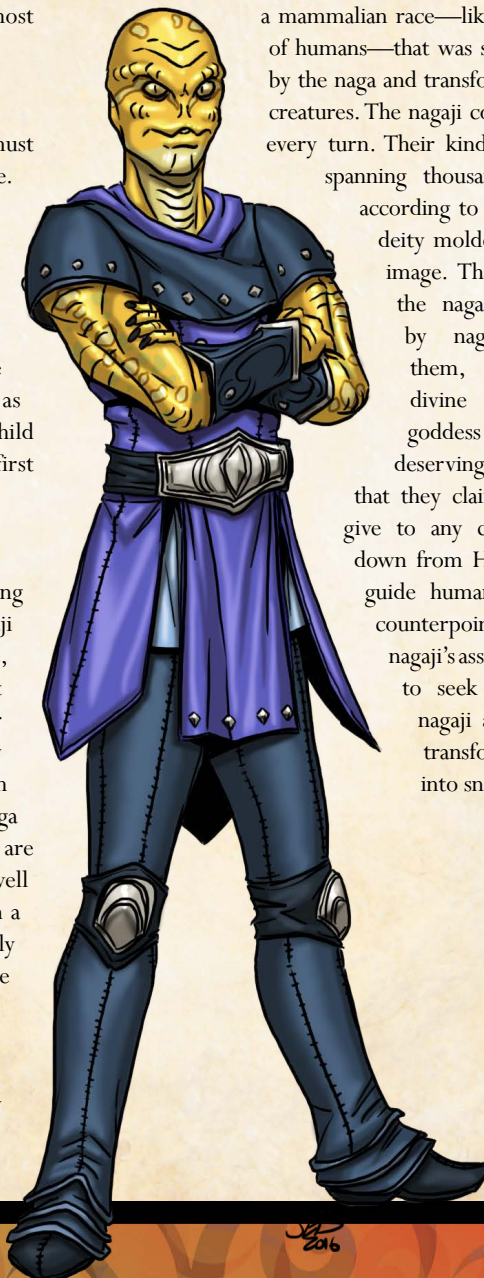
Nagaji are masters at handling snakes—some say that they are so skilled, in fact, that they possess the supernatural ability to speak with them in a common, reptilian

tongue. This rumor is a flat-out myth—nagaji are better able to interpret a snake's mood and behavioral cues better than a human tamer because their reptilian anatomy makes them better able to discern reptilian temperaments. That being said, there are legends of nagaji patravnus, or reptile-tongued, who possess the ability to actually commune with reptiles. This ability is extraordinarily rare, however, and many nagaji claim that the talent is hereditary.

### 5. Nagaji Were Created By the Naga

Calling this conjecture a falsehood is a bit of a stretch as far as some scholars are concerned, but the nagaji deny this claim so fervently that many count it among the common falsehoods spoken about the nagaji race. Citing the anatomical similarities between humans and nagaji as well as the latter's possession of defunct mammalian characteristics, many so-called "experts"

on the nagaji believe that the nagaji were once a mammalian race—likely a forgotten clan of humans—that was somehow subsumed by the naga and transformed into ophidian creatures. The nagaji contest this theory at every turn. Their kind has a rich history spanning thousands of years, and according to them, their matron deity molded the nagaji in her image. That the nagaji serve the naga is also dismissed by nagaji—according to them, the naga are the divine children of their goddess and are therefore deserving of the same loyalty that they claim humanity would give to any celestial who came down from Heaven to assist and guide humanity. Despite these counterpoints, many doubt the nagaji's assertions and continue to seek evidence that the nagaji are actively able to transform "ordinary" folk into snakelike servitors.





# Life as a Nagaji

Nagaji largely resemble humans, save that they possess significantly more girth and muscle in addition to their ophidian features. Often loyal to the point of fanaticism, nagaji primarily live in lands ruled by naga, and many believe that they were created by these serpentine aberrations to act as servitors and slaves. This couldn't be further from the truth, however, as the nagaji are a proud people that have revolted against their share of tyrants and merely prefer to live simply and peacefully.

Family, honor, and tradition are core nagaji values, and many nagaji choose to follow in their ancestors' footsteps rather than strike out and try and do something new or different; to them, capriciousness is synonymous with impracticality and disrespects the hard work of one's forefathers. Instead, nagaji are taught to seek happiness and satisfaction in the work that they do and to treat those who belittle their ways with suspicion, including those nagaji who seek to defy tradition and strike out on their own.

## Life Cycle

Nagaji age and grow similarly to their human peers, a trait that heralds back to their suspected heritage as a servitor race. However, many differences between the development of nagaji children compared to human children exist.

At only 5-1/2 to 6 months, the gestation period for an infant nagaji is significantly shorter than that of her human peers, and the result is an infant that is considerably smaller and lighter than an infant human. The average newborn nagaji weighs a pound and a half and is typically 14 inches long. Underdeveloped by the standards of other races, a nagaji infant's small size is to compensate for its mother's scaly body, which is less flexible than that of a human's. Although nagaji infants are born blind and deaf, they have fully developed teeth and are able to digest raw meat without difficulty thanks to a biting, chewing, and swallowing reflex that is as innate in nagaji as suckling is in humans. Potentially as a result of this heavily carnivorous diet, nagaji are often significantly bulkier and more muscular than their human peers at every stage of life, but they also grow at a significantly slower pace than humans because of their need to shed their scaly skin as they grow. Typically, a young nagaji sheds its skin once every seven to nine months, and the result is that it takes nagaji roughly five years more than it takes their human counterparts to reach their full, mature size. Once a nagaji's body reaches its adult size, it stops shedding its skin, an event that often marks the end of childhood for most nagaji.

Nagaji become physically mature at 20 years of age, with physical maturation most often defined as the point at which the nagaji has reached its adult height and weight and no longer needs to shed its skin. Male and female nagaji are of similar height and weight, with male nagaji only standing an inch taller and weighing a mere 20 pounds more on average on account of their broader girth. Both genders, however, are significantly larger than their human peers; an average nagaji is nearly a foot taller on average and weigh nearly 90 pounds more. Adult nagaji display identical sexual dimorphisms to those seen in humans, though nearly all are vestigial. For instance, a female nagaji has similar curves seen in a female human, but she lacks breasts. Nagaji typically live up to 120 years, though some may live up to two centuries.

## External Physiology

The average nagaji stands about 6' 2" and weighs 240 pounds. Nagaji have an ophidian appearance, including snakelike scales that cover their body and lidless eyes. Nagaji have broad faces and nostrils that lack the fleshy, cartilaginous noses that mammalian humanoids possess. Their eyes possess a slit-shaped retina and are often bright shades of red, orange, yellow, or green, though many nagaji have marbled eyes that possess multiple colors, but lack the white regions that human eyes possess. This occurs because a nagaji's eye is protected by transparent scales that shield her eyes from harm. Nagaji are able to open or close their eyes' retinas as easily as they open or close their hands, and they close their eyes by fully contracting their retinas, preventing any light from entering their eyes just as a human would by closing her eyelids. Nagaji lack ears, but they can perceive sound just as humans do; through small holes on the sides of their head. They also do not grow hair on their bodies.

From the top of their heads to the soles of their feet, nagaji are covered in hard scales that protect them from harm. Their bodies are thick and muscled, and adult nagaji are larger and stronger than similarly aged humans. A nagaji's hands and feet have short, vestigial nails and their bodies often possess vestigial mammalian traits, such as chest curvature resembling mammalian breasts and genitals.

Although somewhat flexible, a nagaji's scales are rigid and cover her entire body. Each nagaji's scales are colored in one of several different patterns, either stripes or spots. Additionally, the scales on her "underbelly," an area that consists of the inside of the nagaji's legs and arms and the front of her torso, are typically pale in color and interrupt the nagaji's normal scale pattern. Most nagaji have scales in shades of green and brown and lack both spots and stripes, but many different scale colors and patterns exist.

## Internal Physiology

Internally, nagaji physiology is similar to that of humanity, but with a number of differences on account of their reptilian features. Despite their ophidian appearance, nagaji are omnivorous and possess dental structures that are virtually identical to those of humans, though a rare few are born with



pointed fangs like a snake. That being said, meat is the staple ingredient of a nagaji dish, and cuts of beef, poultry, and pork make up the bulk of their dietary palette. Like many of the dynastic races, however, rice is a staple in a nagaji's diet, as are various greens that are primarily used to season their meats. Most nagaji abstain from reckless alcohol consumption because it is difficult to get a nagaji drunk, leading many to view alcohol as poison rather than a beverage fit for consumption.

It is almost entirely unheard of for a female nagaji to give birth to more than one child, so when multiple births occur it is usually seen as an auspicious sign. Although pregnancy is significantly quicker for a nagaji than for a human, nagaji still go through three distinct trimesters of gestation; they simply progress faster. Between their girth and their scales' difficulty in flexing, a pregnant nagaji has fewer physical cues than a pregnant human, though typical signs include a slight uterine bulge and her scales becoming slightly more flexible as the nagaji's body prepares for the stresses of pregnancy.

## Nagaji Venom

Although they aren't particularly known for being poisonous, all nagaji secrete a mild venom from special glands located

above the roof of their mouths behind their teeth. This venom is a neurotoxin that causes muscle spasms when injected into a creature via a bite, but the venom's toxicity isn't potent enough to harm most creatures; a halfling bitten by a nagaji might experience some irritation as her wound swells as a result of the nagaji's venom, but such discomfort is largely the extent of the dangers poised by an average nagaji's venom.

Although the fangs of most nagaji lack the power or potency to be useful in combat as a weapon, a traditional nagaji martial arts technique known as dokukushi no jutsu, or poison spit technique, is popular among nagaji warriors. When using this technique, nagaji quickly pump poison into their mouths and spit it into the eyes of their opponents. Although the poison doesn't cause physical harm to the enemy, it almost instantly irritates their eyes, temporarily blinding the opponent and leaving them open to a devastating attack.

In addition, a very select number of nagaji are born with far more deadly poison than most. These nagaji possess razor fangs capable of truly harming their quarry, and those fangs secrete especially high concentrations of the nagaji's poison, concentrations high enough to incapacitate enemy and prey alike with ruthless efficiency.



Kitsune

Nagaji

Samsaran

Wayang

Options



# Nagaji Culture

Outsiders often imagine the nagaji way of life as one of zealous servitude, despite the majority of foreigners never getting the opportunity to meet a nagaji in person. Although many assume that the nagaji way of life spins around serving the naga that occupy the highest echelons of their society, in truth the nagaji value simple living and living within one's means. They see material possessions beyond what is absolutely necessary as a pointless waste of resources that could have been more efficiently spent somewhere else. That being said, what constitutes a frivolous amount of wealth to a nagaji depends upon the wealth of her naga benefactor—expressing one's wealth equal to or beyond that of the purveying naga is considered grievously offensive to the nagaji.

Nagaji history tends to be very straightforward and matter-of-factly. They keep detailed records of nearly all events—both victories and defeats—and are fact checked constantly by multiple other scribes, scholars, and naga. This is due to the many tenuous alliances and allegiances that exist between various members of the naga caste, who wish to make certain that their own triumphs and glories are properly preserved in nagaji history. As a result, record-keeping is one of the few academic pursuits that the nagaji find meaningful, as is the study of heredity. A major factor that determines a naga's place within nagaji society is the closeness of her family's relation to the matron deity of the nagaji, and as a result the naga have their servants tirelessly track naga family lines dating back thousands of years.

## Birth

To the untrained eye, it may seem as though nagaji find no joy or excitement in the coming of a new nagaji infant. Nagaji lack any equivalence to the many traditions and celebrations that other races possess and most continue to work up until the very hour that the mother's contractions begin, signaling that the baby is on its way. At this announcement, the previously somber community explodes into life. Feasts are prepared, close families notified, and community leaders gathered. Perhaps most important of all is the presence of the local naga matron, who must be present when the child arrives as mandated by nagaji tradition. After all, to lack a presiding naga to scare away wicked spirits and malevolent forces with its presence is to invite those same evils into the infant. Contrary to foreign belief, nagaji infants are born alive in a manner not unlike that of humans.

After the child is born, the family soon addresses their community. If the family wishes to name their child, they may announce the name at this point, though traditionally the presiding naga chooses the babe's name out of respect and gratitude for its presence. After a night of celebrating, life returns to much of the same for the nagaji community. Mothers are typically permitted maternity leave if they require it, but most nagaji women are proud and strong, and choose to return to their labors. Not a race to neglect their children, nagaji parents often take turns bringing young children to work with them in the fields, typically electing to use mei-tai, a type of traditional baby-sling, to carry their children around on their backs with them while they go about their business. For younger, more mobile children, nagaji often permit them to play and exploration, provided that the young ones don't stray too far from their parents.

## Coming of Age

Although every nagaji knows the date of their birth, nagaji do not celebrate birthdays the way that other races do, as they view the passage of time as being unremarkable, instead preferring to celebrate that which they can physically see. In

adherence to this mind set, nagaji typically celebrate their children's moulting, traditionally called "shedding spurts" by the nagaji, while only casually acknowledging their birthdays because shedding comes with a very physical, very visible change in the young nagaji's body.

At birth, nagaji skin is fleshy and pink. Over the first few months of the child's life, her skin slowly toughens and hardens into scales. Eventually, the young nagaji grows too large for her scaly skin, at which point her skin begins to split and crack under the strain of the nagaji's growing body beneath it. If left alone, a nagaji's scales will eventually splitter and fall off on their own after about a week, but the nagaji view moulting as a momentous occasion for a young nagaji and instead hold a nagamoksa—a grand party celebrating the youngling's growth. Traditionally, a nagamoksa is wrought with feasting, dancing, and celebration, but the most important event of the evening is the known as the alandrava, or moulting bath. During the alandrava, a bath is drawn for the young nagaji where all of the nagamoksa's attendees can witness the bath. When the bath has been prepared, a community and spiritual leader known as a nakgasura gently removes the young nagaji's moulting using a jagged stone that has been anointed in holy water. Traditionally, this is done by taking the stone and gently grinding it down the nagaji's back, slowly tearing away her scales. Once the nakgasura has parted the nagaji's skin roughly halfway down her back, she gently guides the nagaji's skin off of her body as the nagaji steps up and out of the bath, leaving the old skin behind in the bath water. At the ceremony's end, the young nagaji is quickly clothed and returned to her nagamoksa for congratulations and adoration.

A typical nagaji molts for the first time at roughly two years of age, and continues to molt roughly once a year within a few weeks of her previous molting. This results in much more evenly paced growing throughout the nagaji's life in comparison to the growth of human children, especially during adolescence. As a result, nagaji typically do not moulting for the last time until they are roughly 20 years old, and this final celebration, known as a "debut





Kitsune

Nagaji

Samsaran

Wayang

Options



nakgasura” is among the most important milestones in a nagaji’s life. Similar to each nakgasura that came before, the nagaji must nominate two entourages of twenty people to serve as her fangs and scales—traditionally, the 20 fangs are close family and friends that share the nagaji’s sex, while the 20 scales are close family and friends that are of the opposite sex. Although similar to more youthful nakgasuras, the debut nakgasura features a traditional nagaji dance following the removal of the young adult’s final moulting—the Grand Cotillion Dance, during which the nagaji performs a number of traditional dances with her court (the fangs and scales) and their guests.

After 20 years of age, nagaji do not moult as they have typically reached their adult height and weight. Although some nagaji moult more than 20 times, the debut nakgasura always occurs on the nagaji’s 20th moulting, never earlier or later. Even after this final moulting, a nagaji’s scales continue to grow and repair themselves if damaged but the nagaji never undergoes a full-body moulting again once she is fully grown.

## Love

As with much in their society, love is an incredibly formal affair among nagaji. Traditionally, male nagaji court their female counterparts, but are unable to propose marriage—this is due to the matrilineality of nagaji society, or the

tendency for both naga and nagaji to trace descent through the female line. Traditionally, potential suitors are expected to express their interest in a potential partner in a discreet and friendly manner in order to avoid being perceived as presumptuous, aggressive, or arrogant. Additionally, casual advances are likewise frowned upon; the suitor is expected to profess his interest in a manner that proves his seriousness about the relationship as well as his devotion to trying to make the relationship work. If the suitor is accepted, then the pair enter the first phase of their relationship—the pairing phase.

During the pairing phase, both nagaji refer to each other as their “paired mate” or simply “pair.” The paired phase of a nagaji relationship is traditionally used to help assess the feelings of the nagaji involved. Nagaji often fear the loss of social face and embarrassment of falling out of a formal relationship, so both nagaji typically employ a number of tulays—or bridges—to assist them in discerning the other nagaji’s feelings. Tulays are mutual friends of both nagaji or their families who act as communicators between the pair. After enough time has passed that both nagaji feel comfortable entering a formal relationship with one another, they ask their tulays to arrange a formal dinner between the two families, during which each nagaji is formally introduced to the other’s family. Typically, this includes gifts for both families’ matrons. At the conclusion of this dinner,





the nagaji are able to begin a formal relationship if the matrons of both families consent to the pairing.

As a formal pairing, the nagaji engage in a series of group dates, chaperoned dates, and private dates. Formal dates are similar to group gatherings, in which multiple formal pairings go on a single outing together, while chaperoned dates include one formal pairing and one married pairing. Traditionally, a nagaji pairing is expected to undertake no fewer than 20 group dates and at least 6 chaperoned dates before private dates are considered socially acceptable, though this is one tradition that not all nagaji adhere to. Dances and dinner dates are the most widely attended by nagaji pairs, though other kinds of outings exist. During the formal pairing stage, either nagaji may elect to end the relationship whenever they wish, but doing so is often comes at the cost of social face. Furthermore, a female nagaji is permitted to be involved in multiple formal pairings at once, though she is often expected to narrow her selection down to a single partner after several years or risk losing social face herself.

Eventually, the nagaji may wish to marry—a process that is socially required by tradition before the pair conceives any children. It is traditional for the female nagaji to propose to her male counterpart, though in practice this is more of a formality and is one of the few traditions that isn't commonly observed (especially in the case of same-sex nagaji pairings). If the marriage is accepted, the nagaji spend a one-year period as

a premarital pairing, during which they are expected to acquire and settle into a home. In this respect, a nagaji wedding is as much a housewarming party as it is a matrimonial service. On the day of the wedding, the nagaji and their parents perform a traditional ceremony called a *pamamanhikan* where both nagaji formally ask the other's parents for their partner's hand in marriage upon the steps to their new home's front door. When the marriage is complete, the male nagaji typically takes his spouse's surname for himself, which symbolizes the union between the newly married nagaji and their families. Typically, if the nagaji are marrying outside of their social caste it is traditionally appropriate for the lower-caste family to gift the higher-caste family with a dowry in exchange for the boost to their social ranking that comes with such a wedding.

## Death

Nagaji are reserved in their mourning compared to other races, sometimes giving non-nagaji the impressions that they don't grieve or particularly care about the death of other nagaji at all. Such assumptions are false—as with many aspects of their social lives, nagaji mourn with discretion and in actuality most nagaji are expected to grieve over the death of friends and family for at least a year.

When preparing to bury the body of the departed, nagaji tradition dictates that the corpse be bathed and enshrouded





Kitsune

Nagaji

Samsaran

Wayang

Options

in white linen immediately. From there, the corpse is brought to an internment facility where it is treated with a number of special herbs and regents designed to help the nagaji's spirit pass on to the afterlife by breaking the body down faster. Unlike other races, however, nagaji only leave the bodies of the deceased interred for a year's time—after one year, the nagaji's friends and family gather together to hold the official funeral rights and proceedings for the wake of the departed.

At the wake, nagaji traditionally wear white clothing, as white is symbolic of death in their culture. After a brief social gatherings where the departed's friends and family recount their memories of the departed nagaji, the funeral director ushers the guests into an incineration chamber where they are permitted to say their final goodbyes to the departed, who is typically enshrined in the fetal position. Gently, the corpse is incinerated, its ashes and bones collected and given to the family. Nagaji are expected to leave instructions for what should be done with their ashes following cremation, and most traditionally choose to return to the earth either by having their ashes spread across or buried in a favored haunt.

Among some clans, however, traditions are far stranger—some traditions mandate that the ashes be mixed into a bitter soup that the nagaji's family and friends are expected to drink, while others demand that the local naga be allowed to consume the nagaji's body in lieu of cremation, often with the hopes that the departed nagaji's soul will be subsumed by its eater and eventually become reborn in the body of a true naga.

## Architecture

Although capable of building fantastic structures and beautiful buildings, most nagaji care little for architectural flare and prefer simple homes that are within their means to maintain. The home of a nagaji is relatively plain as a result, possessing the basic necessities but often only possessing those comforts that are absolutely necessary. For instance, most nagaji sleep in beds and possess blankets, and pots, but they would see space beyond what they are likely to need as wasteful, and typically do not possess more beds in their homes than bodies to sleep in them. Their practicality does not come at the expense of quality, however—nagaji expect to lead lives in constant toil, and as a result they do not have the patience for poor quality in the construction of their homes and other buildings. This means that most nagaji structures are built to last hundreds of years, and many often succeed.

This preference for simplicity in their architecture is abandoned when nagaji construct buildings and structures to venerate or to be used by naga, however. Unequivocally higher in status than even the most well-off nagaji, the naga are viewed as living gods and both naga and nagaji alike do not tolerate anything but the best for these serpentine aberrations. Normally plain nagaji architecture is resplendently transformed with precious metals, radiant jewelry, and exquisite rugs, tapestries, and all other fineries. In fact, the difference in architecture between the nagaji and the naga is so overtly obvious that it

is often misconstrued as evidence towards the nagaji being a servitor race when in reality the nagaji furnish their homes for themselves the way they do out of stylistic preference rather than any ordainment from the naga themselves.

## Clothing

Nagaji clothing tends to be very simple in appearance, yet sturdy in its construction—it would be fair to say that their style is best served by a hard worker as opposed to a king or queen. Casual or working nagaji outfits typically consist of a tunic and simple breeches, while far more elaborate garments such as hanfu—narrow full-body tunics of varying lengths and styles—and barong tagalog—lightweight formal shirts that have been embroidered with geometric designs—are popular among both male and female nagaji.

Regardless of the type of garment, nagaji clothing usually consists of plain, simple garments with one focal point of interest, be it a fancy embroidery, a unique pattern, a fashionable trim, and so in. In this manner, nagaji often seek to portray some small bit of information about themselves or their current emotions using their clothing. Thusly, a nagaji with a gentle spirit may choose to adorn herself with floral embroidery, while a nagaji who is feeling particularly aggressive might don clothing that includes prints evoking predatory imagery.

Nagaji clothing is typically spun from fine silk, usually woven from silk worms or banana fibers, both of which are common in the lush lands where nagaji primarily make their homes. Silk makes the perfect material for nagaji clothing on account of its light weight and thinness, which help the wearer stay cool in the oppressive heat that they are accustomed to. This silk is often carefully dyed using a variety of rare jungle plants as pigments, to the extent that the nagaji could easily spin silk cloth with virtually any color or design they pleased—they simply find excessive color gaudy and choose not to do so.

## Communities & Nations

Nagaji communities and nations are often extremely insular and strict, their foundations laid upon a strict caste-based system that provides few opportunities for growth or improvement of one's social ranking. The caste system is divided into three separate states of being within nagaji society—jasti, or “birth caste” karagi, or “deed caste,” and nagravi, or “chosen caste.” When a nagaji is born, her caste is automatically equivalent to that of her parents. This is known as her birth caste. Upon reaching adulthood, the nagaji has some freedom to move about the various castes of nagaji society based upon her skills and abilities, at which point her caste shifts from her previous caste to the new caste, often marking her transition from jasti to karagi. Young naga also begin life in the jasti class, but once they have reached maturity they all immediately ascend to the nagravi caste, the caste of the naga. In essence, all younglings belong to the jasti caste regardless of their race, but upon reaching adulthood the naga branch off into a state of being that is higher than those of every other race.



Castes in nagaji society largely relate to one's profession, and include the braji (priests, academics, and spellcasters), the kshaji (warriors and leaders), the vaishji (merchants and other skilled works), and the sudra (peasants, farmers, and servants). A fifth nagaji caste, the dranlit, is reserved for those outside of the nagaji caste system—specifically foreigners, criminals, and outcasts. Those in the dranlit have no social standing and few rights within nagaji society; even the insinuation that one is an untouchable, the literal Nagaji translation of the word 'dranlit,' is a grave insult. All five of these castes exist within all three states of being in nagaji society, and when addressing one's personal caste, it is traditional to speak the person's state of being followed by their professional role (or the role that they were born into). For instance, an adult nagaji who was born into the military cast would be described as a karagi-kshaji, while a 10-year old human foreigner would be described as a jasti-dranlit.

Despite clear caste roles existing in nagaji society, no one role is considered superior to the others—all are equally important to the wellbeing of nagaji society. Instead, a complicated measure of skill and merit determine's one's ranking. For instance, a skilled nagaji worker may be considered of higher rank than an unskilled naga, while an extremely talented foreigner's place in society might equal or even surpass most nagaji. The only consistency is that naga, even untouchable naga, are always higher-ranking than members of other races, regardless of their skill, and females of all races are innately higher ranked than their male counterparts on account of the matrilineal nature of nagaji society.

## Crafts & Professions

Although nagaji have a reputation for being too dim-witted for most career paths, they have a proud, rich heritage in creating high-quality goods and services. Despite this, the majority of nagaji work in hard labor, such as stone-cutting in quarries or working the land on farms and plantations. Nagaji crops are incredibly diverse, and they specialize in everything from power crops such as rice to exotic fruits like durians, salaks (also known as snake fruit), star fruit, dragon fruit, and lychees. Some nagaji even cultivate coffee beans that are coveted by races across the world for their dark, rich flavor.

Construction is another common profession undertaken by nagaji, building everything from towering monuments, grandiose palaces, fanciful homes, and paved streets for their naga masters. Likewise, nagaji architects also have an honored place in nagaji society, as do mural artists, sculptors, and any other artistic professions capable of creating national landmarks and other treasures to please the naga. As a result, nagaji artwork usually depicts naga first and foremost, and does so by rendering the naga's scales in precious metal or jewels.

Craftsmen among nagaji are somewhat rare, as few have the patience for such work and care not for the arduous hours of study involved. That being said, weapon and armor smiths hold a sacred place in nagaji society, as does martial arts in general. Likewise, nagaji have a rich tradition of jewelers

and weavers who often make trappings so beautiful that they enamour even the coldest naga with their splendor. Alchemy is also very popular among nagaji, especially the crafting of poisons and antitoxins to combat them.

Nagaji tend to grow bored with careers that require what they deem to be an excessive amount of patience or thought, namely most forms of artistry and crafting that do not involve the production of physical objects, such as painting, writing, and poetry. They prefer jobs where they can keep their hands busy, and are thusly ill-suited for professions where they are required to sit still or work silently. The only exception to this professional trend is domestic service, which is actually a very prestigious profession among nagaji. Nagaji domestic servants are typically employed by powerful, wealthy nagaji and relish the opportunity to serve those as prestigious as they.

## Cuisine

From the moment they are born, nagaji crave but one thing. Meat. As a reptilian race, nagaji do not produce milk for their young, and so a young nagaji is born with chewing reflexes and teeth suitable for biting into small morsels of meat. The nagaji preference for flesh is so powerful that there are extremely few nagaji who abstain from meat, and nearly all dishes—save confectionery ones—include some form of meat as their primary ingredient. This isn't to say that nagaji cooking abstains from other food groups, such as vegetables and fruit, nor does it mean that nagaji won't snack on a salak during a hard day's work if she lacks a bit of meat to eat with it, and rice is a staple of the nagaji palette. Nagaji also eat plenty of fruits and vegetables and fruits both independently as snacks or desserts—they simply hold the view that such ingredients as lacking the ability to be considered of a proper meal in their own right.

Nagaji dishes tend to be very simple, but hearty, and often focus on a medley of powerful, intense flavors. The best known style of nagaji cooking is known as xielinlin dun, or "bloody braising." Consisting of two separate techniques, hongshao and lu, bloody braising is a cooking technique that imparts a red color to the prepared food, making it appear pink and bloodied as if it had been recently killed and slapped onto the plate bleeding. Hongshao is a simplified method of performing this technique that can typically be done in a half hour, making it perfect for lunch breaks, while lu is a more dramatic version that takes several hours and requires submerging the cooked items into the cooking liquid. The color is typically achieved by mixing a soy sauce with fermented red bean paste, red tofu, and caramelized sugar with spices such as star anise and black cardamom—some cooks are known to make the sauce even redder by grinding up red flowers and mixing the paste in with the other ingredients. The resulting mixture can be used as a dipping sauce, a braise, or even as the stock for a heartier (and more intense) stew, and is traditionally served with heavy amounts of meat, though non-nagaji (as well as some nagaji) often prefer the taste of xielinlin dun or with equal parts meat, hardboiled egg, and an assortment of fruits and vegetables.





Kitsune

Nagaji

Samsaran

Wayang

Options

## Families

Although stoic and rarely showing affection in the ways humans are accustomed to, nagaji possess strong family units that are bound together by generations of loyalty and adherence to tradition. Nagaji family life is vast and far-reaching, often spanning multiple generations. Nagaji matrimonial traditions further complicate this matter—when two nagaji marry, the nagaji view the occasion as a merging of two families, not just two individuals. As a result, it very likely for entire villages of nagaji to become related to one another in this sense after several generations.

Nagaji family roles are strictly defined, with heavy expectations placed upon every member of the family. Children are expected to be obedient and helpful to their parents, often spending long days helping them tend to the field or assisting them in hawking their wares. Even after they're fully grown, a nagaji is always expected to be subservient to their aging parents, and nagaji tradition mandates that all nagaji are duty-bound to care for their parents in old age. Likewise, nagaji parents are expected to do everything in their power to support and care for their child by providing a nurturing, relatively safe home with plenty of food on the table. To the nagaji, few acts are as disgraceful as a nagaji who abuses or abandons a child, especially a child that they are honor-bound to raise. Such disgrace is often enough for the nagaji's own family to disown her and often resulting in her caste informally being relegated to that of an untouchable.

Nagaji stress the importance of obedience and hard work to their child throughout their lives, as these two values are among the most important to nagaji society. In contrast, few nagaji value formal education in the way that humans do, and there are few places of learning in nagaji lands as a result. When a nagaji wishes to pursue a trade that involves study and practice, she is often expected to apprentice herself to a master, learning from that individual firsthand rather than reading about various techniques and expectations in a musty tome. For the most part, nagaji view books and ledgers as objects to help pass knowledge down from one generation of experts to the next, as opposed to a means of learning the basics of a profession or craft.

## Language

Draconic is the native language of nagaji, much to the surprise of many a foreigner. Although the nagaji have no actual experience with dragons, their forked tongues enable them to effortlessly speak many of the complex, hiss-like sounds that take mammalian races many years to hone and master. Although many naga speak Draconic, not all of them do, so most mandate that their nagaji subjects also learn to speak and write in a common human tongue of their choosing—not only does this give both naga and nagaji a middle ground language to speak in, but it ensures that the nagaji are capable of speaking with foreigners on their master's behalf.

Nagaji are noticeably poor at learning new languages—once they have learned Draconic, their first language, they

### IF YOU'RE A NAGAJI, YOU LIKELY:

Are a good listener and often act quiet and withdrawn around strangers, especially those whom you feel outranked by.

Are physically tough and have a forceful, if somewhat withdrawn, personality.

See little value in book learning.

Favor objects, possessions, and ideas that are simple to grasp.

Have a difficult time in mastering new languages and ideas.

Know a surprising amount about foreigners and are fairly good at communing with others when you feel like it.

### OTHERS PROBABLY:

Believe that you are subservient to the naga, powerful serpentine aberrations with innate magical powers.

Value your stoic loyalty, once they've seen it demonstrated.

Expect you to be physically strong and aggressive, and likely believe that you have a poisonous bite.

Believe that you are emotionally cold and do not want to be associated with others.

Assume that you aren't knowledgeable about anything pertinent.

Distrust your judgment, believing you are a feeble-minded, hulking brute.

often struggle at picking up additional languages, stubbornly (and incorrectly) applying pronunciations and inflections they already know to languages where it is not appropriate to do so. As a result, most nagaji have strong Draconic accents that usually manifest themselves as a loud hissing sound, much to the delight of irony-seekers everywhere.

## Relations

Although courteous enough with others of their race, nagaji are infamously xenophobic towards members of other races. As a result, most of the people that any given nagaji knows are almost always other nagaji, and even the rare nagaji who has acquaintances of other races isn't likely to count them as staunch friends. That the nagaji are physically intimidating for other races to behold doesn't help them make friends or allies—nagaji are often slightly taller than elves or samsarans, and typically stand a full head above the average human or kitsune. Coupled with the many negative rumors and falsehoods that surround the nagaji race, and its no wonder why the nagaji often have few allies and fewer friends in foreign lands. That being said, nagaji are known for their stoic loyalty, and a foreigner who earns the trust of a nagaji gains a friend who is supportive in all manners to the bitter end.

The following sections describe the general attitudes that nagaji have towards members of several common races, as well as how those races typically react to nagaji.

**Dwarves:** Relations between dwarves and nagaji are seldom good, as both races are characteristically gruff towards outsiders. If they are able to move past their initial feelings of mistrust towards one another, however, nagaji often discover that dwarves hold very similar values to their own, from



their staunch loyalty to their strong emphasis on traditions. Yet despite their shared values, dwarves often criticize nagaji traditions for being totalitarian and controlling rather than beneficial to the nagaji way of life.

**Elves:** Few races mix as poorly as elves and nagaji, who often possess diametrically opposing views on governing and the role of the individual in society. Elves cherish the individual and seek ways to distinguish and cultivate themselves, while nagaji define their role in society almost exclusively by the services they provide to others. In fact, elven and nagaji societies differ so dramatically that most elves and nagaji who manage to overcome their own dispositions towards each other typically build their relationships upon experiences they've shared together, as attempting to find common ground in their personal histories is an arduous, sometimes impossible task.

**Gnomes:** For all their bubbly charm, nagaji are often the egg that gnomish cheer and social skills cannot crack. Nagaji are often put off by a gnome's obsession with trivial details and pursuits, viewing such obsessions as unhealthy both for the gnome and her community. Worse, gnomish wisecracks and quips do not translate well to the nagaji sense of humor, which is often far more subtle than the somewhat forceful nature of gnomish jokes and pranks. Still, gnomes are tireless in their pursuit of nagaji friends and admirers, and the most obsessive of them quickly find themselves marked as untouchables by those they irritate.

**Half-Elves:** Half-elves get along with nagaji only marginally better than their parents do, as nagaji have a hard time seeing past a half-elf's human and elven heritage. Sensing this, more diplomatic half-elves often make the wisest decision regarding interpersonal communication with an irritated nagaji—staying silent. Because of their willingness to give a nagaji her space and their understanding in what it's like to be questioned about your heritage, half-elves often manage to avoid setting off many of the triggers that both humans and elves callously step into in casual conversation with a nagaji, making it far more likely that the nagaji will come to respect, even bond with, the half-elf in time.

**Half-Orcs:** Surprisingly, half-orcs are often able to win over nagaji friends where humans fail, provided they are respectful to the nagaji and their traditions. Often proud, quiet, and physically strong, half-orcs tend to embody many of the traits that the nagaji themselves value in their society, and as a result half-orcs are somewhat viewed as being respectable. That they lack humanity's pinkish skin, instead possessing hues that are often far more ruddy and, as the nagaji say, 'of proper coloration,' only helps them to ease nagaji anxieties and win them over as friends and companions faster.

**Halflings:** Although one might expect that a nagaji would treat halflings with a regard similar to how they treat gnomes, nagaji are often far more willing to accept halfling compatriots than gnomish ones. The key lies in their ability to slip into foreign societies—as they often dwell within humanity's shadow, halflings must be able to quickly pick up and learn new traditions and customs, an ability that nagaji both appreciate and respect when it comes to dealing with foreigners. So long as a

halfling is skilled at doing things, "the nagaji way," she often finds her stay in nagaji lands to be both respectable and pleasant.

**Humans:** To say that nagaji dislike humanity isn't giving proper depth to the gravity of their enmity. To the nagaji, humans are the absolute most bothersome race in existence. Not only do they openly criticize and insult the naga by calling them abominations, but they also insult the nagaji themselves when they insinuate that they lack free will and self-agency simply because of their physical similarities to the naga. This deep loathing causes most nagaji to refrain from so much as speaking to humans whenever possible, a tendency that has not gone unnoticed among humans. Quite the contrary, the average human is outright terrified of the nagaji's silent hatred for their kind, causing most to be viewed as xenophobic monsters who would sooner gut a man than speak to him. And for some nagaji, those assertions may be correct.

**Kitsune:** Nagaji and kitsune get along extremely poorly. Not only do nagaji gift kitsune with the same racial enmity that they reserve for humanity, but they also view kitsune as being overly capricious and mischievous, and distrust their apparent lack of regard for tradition or family life. They also see kitsune infatuation with frivolities such as art and clothing as being a wasteful endeavor. Kitsune, on the other hand, accuse nagaji of being too blindly trusting and harshly criticize their infamous xenophobia.

**Naga:** Little is known about the powerful, serpentine aberrations that call themselves, 'the naga.' Consisting of a humanoid head perched atop an otherwise snakelike body, naga are far more intelligent than the mere beasts whose shape they share, and they dwarf both serpents and humans in size—the typical, fully-grown naga ranges from 10 to 20 feet in length and weighs 200 to 500 pounds. It is said that a naga's eyes burn with an inner light that is capable of mesmerizing even the most strongly-willed individual, but most are capable of feats of magic far beyond this. Naga blood teems with mystic properties, and even the lowliest naga is often an accomplished sorcerer in her own right.

From both a cultural and religious standpoint, the nagaji and the naga are closely intertwined. According to the nagaji, the naga are the direct descendants of their god, which gives them divine right to rule over the nagaji much as a human king may claim such sovereignty over his subjects. The naga themselves divide into countless families and principalities that dictate which naga has jurisdiction over which nagaji settlements. A common misconception held by foreigners is that the naga need nagaji servants for their strong bodies and manipulative limbs. This simply isn't true—most naga master a number of spells and spell-like abilities that enable them to manipulate the world around them just fine without servants. Instead, naga crave the power that comes with commanding the nagaji, and many view the sovereignty that the nagaji gift them with as their birthright.

Although the vast majority of the world's naga live and dwell alongside nagaji, some choose to lead lives separate from their ornerly, caste-based system. These naga can be found across





Kitsune

Nagaji

Samsaran

Wayang

Options

the world, but are largely considered outcasts by their kin.

**Tengu:** Nagaji have little love for tengu, who they see as being lawless, thieving rats. That tengu often have poor impulse control and are enamoured with symbols of wealth and luxury only make the simply lived nagaji even more frustrated and put off by their antics. Tengu are scarcely allowed into nagaji lands as a result of these stereotypes, and in the rare case that a tengu is permitted access to nagaji lands, she is often treated as though her lawlessness were inevitable and watched closely as a result. That tengu often vocally criticize nagaji for being brainless drones who would do whatever their serpentine masters say without ever considering their own happiness only serves to infuriate a nagaji even more.

**Samsarans:** Though the nagaji have few qualms with samsarans, they are often reserved around them and view their strange ability to circumvent the cycle of life and death with equal parts curiosity, confusion, and disapproval, for they often see reincarnation as little more than cheating the natural cycle of life and death. Despite this, the nagaji begrudgingly respect samsaran wisdom, though they themselves care little for the lessons that samsaran have to share with the world. As a result, if the samsarans have any true complaint with the nagaji, it is of their self-enforced ignorance. Samsarans see nagaji as blinded by their own shortly-lived lives, especially their adherence to the naga's ways, and as a result samsarans often challenge nagaji assumptions and do what they can to try to open their eyes to the greater truths of the world in hopes that the nagaji will find enlightenment, no matter how little the nagaji cares for such pursuits.

**Wayangs:** Nagaji don't care much for the wayangs, who often criticize their way of life while reminding them of the inevitability of their nation's collapse. Thankfully, most nagaji never have to deal much with wayangs, for the latter spends most of their time cowering from the sun in sequestered caves and hidden, underground communities. Still, in the rare moments where these two races meet most nagaji have very little tolerance for the wayang's constant spittle of doom and gloom, and often forcibly ask the urchins to stop lest they find themselves removed. As one might imagine, wayangs care little for nagaji in return, seeing them as among the most brutish of the sunlit world's children on account of the nagaji love for sunbathing and general outdoor activity—both of which are best described as a, "Blight upon all that is natural to life in the shadows."

## Spellcasting

Although none can say for certain why nagaji have such strong repositories of magical blood if not for their close association with the naga, nagaji are often skilled spellcasters capable of effortlessly learning to draw eldritch power from their blood. That more nagaji aren't arcane spellcasters speaks volumes of the race's desire for simple living—most nagaji see magic as an art better left to the naga, and prefer more mundane methods of problem solving. Still, those nagaji who do undertake the effort of teaching themselves magic often find that book learning

does not suit them well. Nagaji spellcasters often find books frustrating, their methods poorly equipped to handle the unique nature of each individual nagaji's powers. As a result, divine spellcasters are significantly more common among nagaji than arcane ones because the nagaji virtues of loyalty and obedience make communion with a god nearly effortless despite their natural affinity for the arcane.

Nagaji favor magic that allows for quick problem solving—they crave efficiency first and foremost. As a result, nagaji magic tends to be ruthlessly efficient and dangerously potent, much the same as their masters. Along these lines the nagaji favor spells commonly employed by naga, such as *lightning bolt*, *fireball*, and *charm person*. But in a fight, nagaji spellcasters take few prisoners and favor mighty spells capable of devastating the battlefield with their power, making them fearsome to behold. That being said, nagaji spellcasters often keep themselves keenly aware of when their magic is and is not needed, preferring to avoid squandering their mystic resources unnecessarily.



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# Nagaji Ethnicities

Despite their relative isolation, a fair amount of diversity exists between nagaji. Six distinct ethnic groups exist among nagaji, each mirroring the physical traits and attributes of a specific type of true naga—further lending credence to the theory that perhaps in an age long since passed, the first nagaji were created by the naga in their image.

Nagaji settlements tend to be extremely ethnically diverse, and as a result most outsiders are unaware that nagaji even have ethnic groups. Instead, many foreigners refer to nagaji ethnic groups based upon her resemblance to various true naga or mundane serpents, much to their annoyance. For example, a Hibsavaak nagaji is likely to be referred to as a “guardian nagaji” if the individual is familiar with guardian naga, or a “cobra nagaji” if she isn’t. Nagaji acknowledge their diversity with jubilation, and are often infuriated by humanity’s lack of respect towards each nagaji ethnicity’s proud, ethnic traditions.

## Dark Nagaji (Eel Nagaji)

Notorious hedonists, the Isatvaar are often called dark nagaji or eel nagaji named not only because of the color palette of their shimmering scales, but because of their resemblance to the dark naga. Dark nagaji are often of average height and weight for nagaji, and possess shorter fangs than other nagaji ethnicities. Their tongues tend to be more drastically forked, with each prong being significantly longer and more pronounced. Dark nagaji have surprisingly motor control over their tongues, to the extent that they are nearly prehensile, though they lack the strength to lift much more than a few ounces at a time, making them impractical for true motor manipulation. Despite their slick appearance, the so-called eel nagaji have no affinity for life in the water.

All dark nagaji have darkly colored monochromatic scale patterns, ranging in a variety of colors. Dark blue and purple are the most common colorations among dark nagaji, but midnight blue, dark green, burnt umber, and dark gray are also prevalent among them. A rare few dark nagaji also develop scale patterns that include white scales the color of moonlight—this is widely considered a deific blessing, and many dark nagaji with such colorations proudly emphasize this coloration in their dress and develop and join the clergy, often finding they have a particular affinity for divine and divination magic. In contrast to her scales, however, a dark nagaji’s eyes are often brilliantly colored with vibrant, cool colors such as blue, green, teal, and violet.

Dark nagaji tend to be reserved compared to their more gregarious kin, and many prefer observation and consideration before making a decision. They are an industrious folk, and are particularly skilled workers of precious stone and metal, including gemstones, and their trinkets and baubles are especially coveted by members of the various naga castes. Dark nagaji themselves also fancy these treasures, and adorn themselves with as much jewelry as their bodies can hold. Perhaps the most famous innovation of the dark nagaji are scale bindi—baubles crafted from precious gemstones designed to enhance a naga’s chakra flow, augmenting her mentally and physically.

**Associated Racial Traits:** industrious.

## Guardian Nagaji (Cobra Nagaji)

The Hibsavaak, or guardian nagaji, are among the most well-

known of the various nagaji ethnicities, as each possesses a cobralike cowl that crowns their heads. Guardian nagaji tend towards average nagaji height, but they are often more burly and have thicker limbs and digits than other nagaji. Like the serpents they are often associated with, guardian nagaji possess a hooded cowl that extends halfway down their backs. Rather than keeping it unfurled all the time, guardian nagaji are able to furl and unfurl their cowls at their leisure, a skill they often use to surprise foes and intimidate foes.

Guardian nagaji are renowned for their glittering, golden appearance. All guardian nagaji possess scales in various shades of gold, including tones such as golden-brown, yellowish gold, and pale gold. Guardian nagaji tend to be mostly monochromatic in their scale coloration, but some possess patterns that include multiple shades of gold, or even neutral tones such as white, brown, or even black. Additionally, the inside of a guardian nagaji’s cowl (that is, the part facing the back of their head) is always of lighter coloration than the rest of their body, as if the accent and draw attention to the nagaji’s face. Guardian nagaji also tend to have golden-colored eyes, though they are almost always of a different hue than their scale coloration.

Guardian nagaji tend to have strong, silent personalities. They are extremely dutiful and take great pride in their work and heritage, especially familial traditions. One particularly strong tradition among the guardian nagaji is the passage of names throughout the family—when a guardian nagaji comes of age, it is tradition for her to take on the same name as her family’s matriarch or patriarch as a second name (her choice). As a result, many guardian nagaji can trace their lineage back centuries.

**Associated Racial Traits:** serpent’s tongue, vitality.

## Lunar Nagaji (Thunder Nagaji)

The Nojarulj, or lunar nagaji, are known for their striking darkly-colored scale patterns, which feature black scales accented with one or two other colors. Lunar nagaji are shorter and thinner than other nagaji, but are nevertheless taller and physically stronger than all but the most exceptional humans. Physically, the most exceptional aspect of lunar nagaji is their eyes, which are well-adapted to darkness on account of their kind’s fascination with dark places. Although they aren’t truly nocturnal, a lunar nagaji’s biological clock runs at a slightly



different pace than that of most other nagaji—they naturally prefer to awaken mid-afternoon and perform most of their work in the late hours of the night before going to rest just after dawn. Foreigners often assume that lunar nagaji are villainous or nefarious as a result of this behavior, and while wicked lunar nagaji surly exist, such presumptions are largely incorrect.

Most lunar nagaji have black and white scale patterns, which causes them to sometimes be confused for dark nagaji. But where dark nagaji scale patterns are accented by their white scales, lunar nagaji are defined by them—most lunar nagaji have large patches of white scales that cover the front of their torso, their lower neck, the insides of their legs and arms, and the area surrounding their eyes. The precise shade of white and black varies from nagaji to nagaji, as does the pattern that covers the rest of the nagaji's body. Some have deep, solid black scales while others are flecked with white scales that dot their darkly colored bodies like stars across the night sky. Lunar nagaji tend to have eyes colored like the sky,

ranging from beautiful sky blues to blazing reds and oranges, to cool blues and purples. Particularly rare is the lunar nagaji whose eye color alternates with the time of day, mirroring the sky at dawn, midday, dusk, and nighttime. Lunar nagaji consider this trait to be prophetic, a sign that the young nagaji has a grand destiny ahead of her.

Of all nagaji, lunar nagaji are perhaps the most curious, constantly questioning and exploring the world around them. They see the world as a place full of wonder, and often seek to grow their understanding of these wonders so they might better appreciate them. As a result, lunar nagaji are often the most learned of all the nagaji ethnicities, though they much prefer observation and exploration to book learning as an educational tool. Lunar nagaji often become arcane spellcasters, and those who don't become researchers and scholars in their own right such as by becoming alchemists, bards, oracles, and investigators.

**Associated Racial Traits:** aberration's eyes, hypnotic.



Kitsune

Nagaji

Samsaran

Wayang

Options



## Royal Nagaji (Mamba Nagaji)

The Jasoolji, or royal nagaji, are perhaps the most secret of the nagaji ethnicities, for theirs is a life that is in direct servitude to the naga. Royal nagaji have sharp, elongated features and serpentine hoods not unlike those of guardian nagaji—unlike the Hibsavaak, however, royal nagaji are unable to furl or unfurl their cowls at their leisure. As implied by their name, royal nagaji are shapechangers just as royal naga are. Each royal nagaji possesses a limited ability to transform into other, specific creatures. This ability is not unlike that of kitsune, and as a result there are some who believe that the patron deities of the kitsune and nagaji deities are lovers, and that the royal naga (and by extension, the royal nagaji) are descended from their offspring. Regardless of whether or not they believe such claims to be true, royal nagaji are quick to point out that their shapeshifting powers out match those of kitsune, for

with practice and diligence they are able to assume multiple, different forms as opposed to the kitsune's two.

Royal nagaji tend to have dull scales in earthy colors, such as brown, green, and black. Their patterns range from monochromatic to vibrant and varied, but they lack much the exuberance of other nagaji ethnicities. Their eyes, however, are often vibrantly hypnotizing in their appearance, consisting of many varied, complimentary colors that quickly cause onlookers to become mesmerized by their beauty. Royal nagaji also have slender tongues that are dramatically forked, and their hoods sometimes have small, jagged scales that are rough to the touch.

Though the royal naga have the same rights and freedoms to choose their own profession as any other nagaji, nearly all choose to use their shapeshifting powers to serve the naga as spies, diplomats, and informants, using their powers to sneak into places where other nagaji could not—or will not—tread.







Kitsune

Nagaji

Samsaran

Wayang

Options

Because the naga's eyes are constantly on them, royal nagaji often quickly earn their favor, ascending into the high echelons of nagaji society quickly. Those who fail, however, seldom remain for long.

**Associated Racial Traits:** change shape.

## Serpent Nagaji

The most numerous of the nagaji ethnicities, the Bachgeesha, or serpent nagaji, are sometimes thought of as the common nagaji because their traits and customs are the most well-known of all nagaji. While their size and girth is often seen as the standard by which all other nagaji ethnicities, in truth the serpent nagaji possess a wide array of physical characteristics and traits. Centuries ago, serpent nagaji claim that the Bachgeesha consisted of no less than six separate nagaji ethnicities, but generations of intermarrying has blurred the lines between those ancient peoples that the naga were forced to declare them a single ethnicity to quell infighting between them.

Serpent nagaji possessed the most varied scale patterns, ranging from monochromatic to up to six distinct colors and tones. Though green, brown, and beige are by far the most common colorations for serpent nagaji, more exotic patterns include colors in a variety of tones from across the observable spectrum, including fiery reds, radiant yellows, lush greens, cool blues, and bright oranges. Some possess one or more distinct patterns on specific regions of their bodies while others have a single pattern that encompasses their entire body. Eye color is equally varied for a serpent nagaji, though it usually compliments the nagaji's scale color in some capacity.

As the most numerous ethnicity, serpent nagaji form the bulk of nagaji society, and by extension the bulk of the nagaji workforce. As a result of their numbers, they often take on jobs that require a large number of workers, such as skilled laborers, soldiers, and more. That being said, serpent nagaji are free to take up jobs in other fields if they so choose, but thanks to their numbers there are simply a higher number of serpent nagaji in laboring roles than elsewhere in naga society.

**Associated Racial Traits:** standard traits, exotic arms.

## Water Nagaji (Sea Nagaji)

The Luwavorli, or water nagaji, are the most reclusive of their kin, even by general nagaji standards. They are the shortest and slightest of their kind, but are generally agreed as having the most serpentine appearance, including larger fangs. Well-adapted for aquatic life, water nagaji have a clear, interior eyelids that protect their eyes while swimming, and they possess powerful paddle-like webbing between their fingers and toes that they can furl and unfurl at their leisure. Additionally, water nagaji also have the most potent venom of all nagaji ethnicities, and they train in its application much more so than other nagaji do.

Water nagaji have scale patterns and colors that mirror the colors of the sea—blues, greens, and violets are the most common colors, but whites and pale beige aren't unheard of. The pattern that these colors takes varies heavily, but it always

infers their connection to the ocean. Colors undulate across their bodies like rippling waves, or swirl like mesmerizing whirlpools. Practically, their coloration tends to offer them very little in the way of aquatic camouflage, but a water nagaji's body is equipped enough for their amphibious lifestyle that they typically do not need any additional protection while in the water.

Water nagaji typically live away from other nagaji ethnicities in small fishing villages that dot nagaji lands. While they hold no more qualms with nagaji of other ethnicities or foreigners than the typical nagaji does, they simply prefer isolation and quiet, simple living. That their simple, quiet lifestyles typically need little naga oversight is a strong case as to why water nagaji live as they do, but when asked most reply simply with remarks such as, "That's just the way we've always done things."

**Associated Racial Traits:** sea serpent, spit venom.

## Spirit Nagaji (Untouchables)

Not truly an ethnicity to themselves, the Dalibnagva are nevertheless identified as their own unique group in nagaji society. They are the untouchables—nagaji who have offended the naga in capacity and have been relegated to the lowest caste in their society. A nagaji of any ethnicity can become outcast and condemned to life as an untouchable, a role that leaves the nagaji with few freedoms in life. Untouchables are confined to menial, despised jobs because they are considered to be spiritually unclean—hence why some take to calling them 'spirit nagaji,' after the equally despised spirit naga witches. Such professions include latrine cleaners, scavengers, watchmen, and farm laborers. Untouchables are even denied access to many of the luxuries that nagaji society enjoys—for instance, they are typically barred from entering most holy sites and are instead confined to specifically designated shrines for prayer and worship. Many also struggle to find eating establishments willing to serve them and vendors willing to sell to them, as many believe that to deal business with a spirit nagaji is to make one's own establishment unclean by association.

Once one is branded as an untouchable, it is extremely difficult to move out from that caste. Few establishments, both private and governmental, are willing to deal with untouchables, which makes proving one's worth to the naga extraordinarily difficult. Worse still, those born to an untouchable become untouchable themselves, meaning that being relegated to this caste is a damnation for the nagaji and any children she might one day have. Rather than stay and endure such treatment from their fellows, some untouchables choose to leave nagaji society for good, though even self-imposed exile cannot remove the stain of untouchability from one's descendants, for naga are incredibly long-lived and not only possess records dating back hundreds of years, but also powerful arcane magics that enable them to determine the blood relations of a given nagaji to another. Most naga view leaving society on account of untouchability as disgraceful cowardice that cannot be amended, even if the nagaji was born under such circumstances.

**Associated Racial Traits:** outcast.



# Nagaji Origins

Though whether or not the nagaji were created by naga remains open to debate, the naga remain steeled that theirs is a proud race whose existence extends beyond the veil of modern memory. Though the nagaji do not keep detailed written accounts of their race's history, countless stories and songs exist that document the proudest moments in nagaji history, from their greatest triumphs to their greatest losses. Such accounts are considered sacred by both naga and nagaji alike, and they explain not only the creation of the nagaji, but of their naga masters as well. Young nagaji are serenaded with such tales from a young age by the greatest songsters and storytellers of the nagaji people, and as a result most nagaji know these tales like their own scale patterns.

The following myths are told about the origin of the nagaji, each heralding from a different source.

## The Founding of Nalinjar

In aeons long since past, the world was created by the first dragons, the August Serpents. Each of the three presided over a specific realm upon this newly created world—Daesholng the Ancient presided over the earth and everything buried beneath it; Haikolng the Mercurial commanded the rivers, lakes, and seas; and finally Towkolng the Unfettered ruled over the heavens and all that dwelled beneath them. Once the new world had been created, the August Serpents set to work ordering it. They shaped the hills and carved out the valleys. They churned the seas and irrigated the rivers. They set the heavens in motion and placed the stars in the night sky. Once satisfied with their creations, they mixed their dominions together to create children to inhabit their new world. Sculpted from stone, filled with water, and flecked in starlight, these children were called naga, and the August Serpents loved each of them dearly.

But this bliss was not to last—soon other gods learned of the August Serpents' creations and grew curious. They arrived and seeded the world with their own creations, ruining the realm of perfect order that the August Serpents had toiled for so long to create for their children. As time wore on and the creations of these usurpers grew more and more populous, the August Serpents became jaded and bitter towards their fellow gods, the world they had created, and even one another. Rivalries and feuds emerged between the gods and their naga children, until one day the three August Serpents vanished entirely, never to be seen nor heard from again.

In the generations since, the naga found themselves lost in a world that did not favor their kind. From the ground grew massive plants that the tasty animals that the naga would hunt climbed up into for safety, confident that the naga could not easily follow them. Along the lakes and rivers, creatures with feet and hands began settling villages and penning off land so the naga could not travel there. And throughout the sky, creatures soared beyond the naga's grasp. That the naga could cast magic of their own to scale the trees, subdue the village-dwellers, and capture the flyers mattered not—the sheer audacity that anything would dare defy the children of the August Serpents infuriated them.

Though ancient and broken, the naga were crafty. Using the arcane gifts bestowed upon them by the August Serpents, they

molded servants from the earth to do their bidding, using the lessons taught to them by the first dragons. They stacked mounds of earth and sculpted them into hulking forms, equipped with legs for running, arms for climbing, and hands for grasping and lifting. They made them tall, proud, and muscular, and intricately sculpted each and every scale upon their servants' bodies in their own image. Yet the naga did not make their creations entirely in their own image, for they feared rendering themselves obsolete before the splendor of these new creatures. Instead of giving them the soft, delicate facial features of the naga they were made to be even more reptilian than their creators, gifted with snakelike faces without noses or hair. When they had finished, the naga poured water into their new servants just as the August Serpents had done to them, but they did not fleck their scales with starlight. Without the starlight, their servants' minds remained simple and dull, unable to grasp even the most simple of sentient concepts. When the naga had finished their work, when stone became scale and water became flesh, they named their creations 'nagaji,' for they were both more than the nagaji, yet obviously second to them as well.

Armed with their new servants, the naga were able to equal and surpass the other creatures of their world. They taught the nagaji to build towers and walls, to dig ditches and trenches, to search for gold and other valuables, and even to write words and songs in the language of the August Serpents. Centuries past and nagaji lived, toiled, and died—always under the thrall of naga masters. The great city-state of the naga, Nalinjar, rose from their labor and became known as the resplendent of cities, a world wonder. Nalinjar became known as the City of Splendor, and the naga prospered.

That is, until the Ssaanplok attacked.

Emerging suddenly from the heart of the jungles that surrounded Nalinjar, the ssaanplok boasted legions of soldiers comprised of men, women, and children of countless other races—all commanded against their will by the powerful, snakelike ssaanplok sorcerers that made up their race's highborn. While the naga's own magic was mighty, their kind could not stand before the onslaught of dominated mortals and monsters that the ssaanplok slammed into the gates of Nalinjar, a tide of fearless drones that decimated any naga who remained outside of the city's walls. Within days, the people of Nalinjar found themselves under siege, trapped within a city that their spells only barely allowed them to defend. All hope seemed lost.





Kitsune

Nagaji

Samsaran

Wayang

Options

In their darkest hour, the naga of Nalinjar turned to Shesha, the wisest and most powerful of Nalinjar's mages. She observed the ssanplok calmly and logically for hours, using everything from intricate divinations to mundane field research to learn all she could about their magic and tactics. When she had finished her work, she returned to her fellow naga and spoke to them.

"My brothers and sisters, we cannot hope to win this foe alone—our opponents equal us in magic and exceed us in military might. Our only chance is to raise an army that can surpass their own."

"But where could we acquire such a force? We are unable take up brutish mortal arms against the ssanplok, and we lack the time or the allies to recruit an army of our own," the other leaders of the naga wailed. Shesha merely smiled.

"There is but one other way—we can fleck our servants in starlight," Shesha's suggestion was not popular among the naga, for all knew that completing the ancient rites of the August Serpents by flecking the nagaji in starlight would grant their servants free will, a most unbecoming trait in a model servant. But Shesha saw no other option—under a canopy of stars in the center of town, she completed the ritual on her own on a scale matched only by the August Serpents themselves. Across Nalinjar, the nagaji peered up at the night sky for the first time, their scales glistening with starlight and their eyes with understanding. Shesha summoned the nagaji to the center of town and addressed them, bidding them to take up arms and defend Nalinjar from its aggressors.

"But why should we fight for you?" One nagaji called out from the crowd. "When we defeat the ssanplok, you will simply strip us of our ability to think and make us serve once more." Shesha merely smiled.

"Children of Nalinjar," she addressed them. "If you are to die for us, then you should do so knowing the truth—there is nothing that I, nor my sisters, nor any force in the cosmos less than that of a god could do to strip you of what I have given you tonight. The shackles of thralldom are forever removed—whether you choose to remain or serve is your own choice, yet know that you will never find liberation in the throes of the ssanplok. I ask that you raise your arms not only for the freedom of the naga, but for the freedom of the nagaji as well. And should we triumph, you have my word that the freedom that you have won shall be yours forever more."

The nagaji nodded in agreement and joined Shesha and her brethren in combat against the ssanplok. Together, both naga and nagaji forced the wretched ssanplok from the very jungles in which they lived, forcing them deep into underground tunnels and taking their land for themselves. On that day, Nalinjar became a nation, home forevermore to both naga and nagaji.

## Theft of the Naga

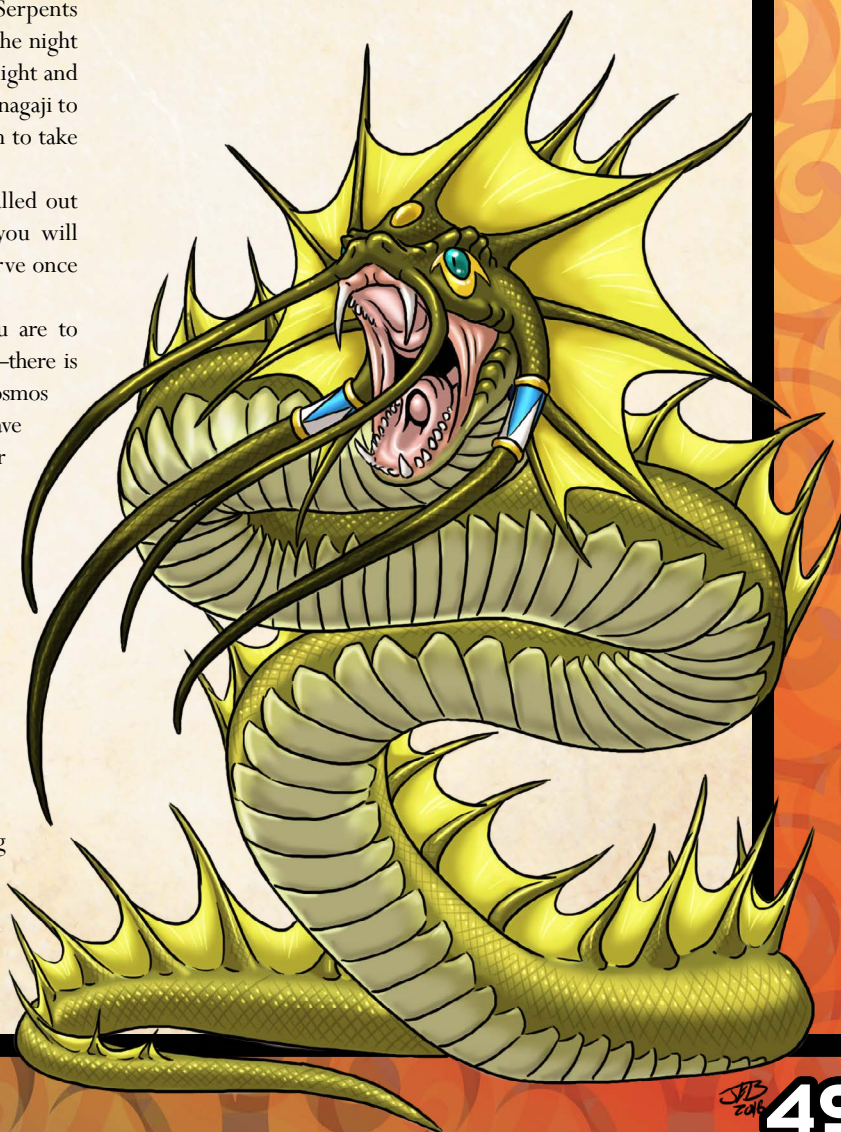
Before the rise of the great human dynasties, there

existed a grand city called Nalinjar. The shining jewel of humanity, the people of Nalinjar were artisans, craftsmen, and spellcasters without peer. Rightfully adored and feared by all, the Nalinjar were seclusive and walled themselves behind massive stone walls that they themselves had quarried. As this was a time where such walls were unheard of, there wasn't a single soul who didn't dream of being allowed to live safely within the City of Splendor.

That is, until the day the naga arrived.

Using magic the likes of which even the Nalinjari had never seen, the leader of the naga let herself into the City of Splendor with a flick of her tail. All within the city, those who opposed the naga and those who submitted, were cowed. In a single afternoon, the City of Splendor had fallen to the naga.

In the months ahead, the naga worked peasant and archmage alike to the bone, expanding the city through blood and toil. As the months drudged onward, the naga made small changes to their new servants and playthings. Their minds were dulled, their bodies bulked, and their skin flecked with scales. In time, humanity would forget Nalinjar and the splendor it once represented, but it would never forget the tragedy that befell the city's residents, doomed to a reptilian form forevermore.





# Nagaji Religion

Although the naga do not require religious adherence among the nagaji, the vast majority of nagaji respect and revere the small pantheon of deities that the naga call their own. To most nagaji, these deities represent the shared history that exists between naga and nagaji, and reverence to them is synonymous with reverence to their ancestors and the origins of the nagaji race. For reasons that aren't well understood, draconic deities are likewise popular among nagaji, particularly those who represent physical strength or mastery over magic.

Nagaji seldom worship deities that are not reptilian, be they animal, beast, or dragon, and are literalists in their depictions of those gods—draconic deities are depicted as dragons, while naga deities are depicted as naga. That being said, they are not above outlandishly decorating these deities as appropriate, and are known to draw their deities with metaphor and hyperbole. Nagaji gods are shown to be as large as the mountains, as powerful as the seas, and as enlightened as the starry sky.

Joining the priesthood is a respectable vocation for a nagaji, and many who do not do so directly often donate time or resources to their local churches. Nagaji almost always match their deity or religion's alignment because of their devotion, though it isn't uncommon for a nagaji community to create their own sect of worship that meets their community's needs, usually by putting a lawful spin on a neutral deity's teachings.

The following deity has been provided as an example of the type of religion that nagaji are attracted to. This religion can be used or discarded at the GM's leisure.

## Shesha, the Nagaraja



N deity of magic, love, and nobility.

**Domains** Charm, Magic, Nobility, Rune, Scalykin

**Subdomains** Arcane, Divine, Leadership, Love, Lust, Wards

**Favored Weapon** urumi

**Sacred Animal** snake

**Sacred Colors** jade, red, and white

**Symbol** A jeweled cobra

**Nationality** naga or nagaji

*"The soul is deathless. It has thus far exhausted trillions of winters and summers. There are trillions beyond it, and trillions more beyond them."*

— Excerpt from the *Veskirt*, *Holy Tome of Samsarism*

The nagaji venerate Shesha, the Nagaraja, more than any other, to the point where nagaji cultures all but universally acknowledge her as their matron deity. According to *The Coils of the Eldritch Heart*, Shesha's holy text, the Serpent's Caress was once a mortal naga of unimaginable talent and prestige whose greatness allowed her to ascend to godhood, where she inherited the dominion of her father, Daesholng the Ancient, amidst the myriad tunnels and caverns of the cosmos. Although she now slithers between soil and stone, Shesha holds no special power over the earth or the beings that dwell within it. Instead, she is a master of magic distinguished by her divine right to rule, and associated heavily with magic and benevolent rulers.

The vast majority of Shesha's sacred texts depicts are said to be her own writings and musings from her former life as a mortal. Born to a life of privilege and wealth, Shesha was a naga noble who dwelled in the city of Nalinjar. A sorcerer of considerable skill, Shesha has countless mythical deeds associated with her mortal lifetime, including leading the city of Nalinjar against the armies of the Ssaanplok Empire and gifting the nagaji with

free will. Although history is not clear regarding how Shesha managed to receive deific ascension, be it by magic or virtue she took upon the mantle of Nagaraja, or King of the Naga, and ascended. As the Nagaraja, Shesha is largely worshipped by naga and nagaji, but over the centuries her worship became popular with foreigners, especially humans, who view her as both as a goddess of kindly rulers, fertility, and love.

As the Nagaraja, Shesha is primarily depicted as a serpent, but her exact appearance depends upon her worshiper. Among the naga and the nagaji, Shesha is illustrated as a massive naga with benevolent, feminine features adorned in gold and wreathed in luxury, often with exotic furs or feathers shimmering in shades of gold. Despite being a naga, Shesha is often depicted with three sets of arms forged from shimmering golden light, as according to legend the arcanist Shesha developed magic that enabled her to manifest limbs of pure arcane energy to assist her. Among humans, Shesha is instead depicted as an anthropomorphic serpent, typically a cobra, with magnificent jeweled scales. In this depiction, Shesha is often described as being capable of using her tail as dextrously as a human uses her hands. Despite being associated with benevolent domains such as love and kindly sovereignty, Shesha's teachings do not doesn't promote good over evil or vice versa. Instead, Shesha largely concerns herself with advancement and progress.

Most texts claim that Shesha makes her home in underground tunnels on the Plane of Earth that, through a series of magical portal nexuses she created, link to virtually every world and plane where the Nagaraja is worshipped. She is said to bless places of arcane learning by quelling magical energies there, greatly reducing the likelihood that such locations are beset by magical catastrophes, such as primal magic events and wild magic events. Although Shesha does not leave her lair frequently, many temples believe that she returns to Nalinjar on the anniversary of her gifting of free will to the nagaji, on the anniversary of her ultimate defeat of the Ssaanplok





Kitsune

Nagaji

Samsaran

Wayang

Options



Empire, and on the anniversary of her deific ascension. As a result, most of Shesha's clergies and cults acknowledge those dates as holy days, though some dissention exists between the various cults as to when those holy days actually are. As a result, most worshipers are taught to respect holy sites to Shesha year round, for none can ever be entirely sure that the Nagaraja didn't choose that very day to visit a shrine or temple in honor of her victories and accomplishments.

Shesha's role as a defender of common folk is a somewhat surprising one given her noble heritage and magical power. In truth, Shesha's ideologies are not purely altruistic—she views commoners as the lifeblood of any healthy population, for they build the roads, construct the spires, lavish the halls with beautiful art and memories, and so much more. This is largely where her concerns with love come from—for Shesha is a proponent both of love and fertility because a loving and happy population is a devoted population that bares many daughters and sons, and the birth of younglings ultimately strengthens both commoner and aristocrat alike. In this way, Shesha claims that the success of nobility is intricately interwoven with the happiness those beneath them, and to oppress the weak is to shackle society as a whole. As a result, Shesha is often invoked both by nobility and by commoners during times of negotiation between their cultures with the

hope that she will aid both sides into coming to a peaceful and productive compromise.

Temples devoted to Shesha are resplendent in appearance, often grandiose and crafted from stones that give the structure a striking appearance, such as marble or slate in blacks or white. The temple itself is open and driven by symmetric designs placed upon a meticulously measured square grid of padas, ultimately creating perfect geometric shapes that stretch towards the sky like artificial mountains. Inside, her temples are lavishly adorned with precious jewels, metals, and stones with bright, vibrant colors that form depictions of the Nagaraja and her mythic deeds. Because of their beauty, visitors to a temple of Shesha are not permitted to wear outdoor shoes and sandals inside the temple, and walk barefoot. They also are not permitted to enter the holy house of Shesha while intoxicated.

Most of Shesha's worshipers are naga or nagaji, if only because her worship is an unofficial state religion in the kingdom of Nalinjor. In truth, Shesha is worshiped frequently by other races, especially by couples attempting to conceive children. Most attempt to garner the Nagaraja's blessings by keeping a small effigy of Shesha's holy symbol displayed prominently within their home, often in a place of prominence. In nagaji dwellings, this often takes the form of a full shrine to the Nagaraja, and many nagaji praise Shesha daily for her many blessings.



# Scale Bindi

Although the nagaji are often incorrectly characterized as brutes who lack appreciation for art or beauty, one area where they show an exceptional appreciation for the arts is in the crafting of scale bindi. Bindi are small points, dots, or particles that are traditionally worn for both decorative and spiritual purpose—they represent the singularity where creation begins and may become oneness. The use of bindi originated among humans, and was traditionally worn above the brow chakra. In a rare display of cultural appropriation, naga and nagaji alike have taken to accenting one or more chakras with bindi, doing so in a manner unlike that of humans.

To a nagaji, a scale bindi represents the inherent beauty in one's self and is traditionally attached or worn above one of the nagaji's chakras. Nagaji custom does not restrict scale bindi to a single chakra—instead, scale bindi have a particular, mystical representation depending upon which chakra that they are suspended on and it is considered fashionable (though a touch ostentatious) for a nagaji to wear a bindi over each of her chakras. Most nagaji only ornament six of their seven chakras in this matter, folding the brow and crown chakras into a single bindi. Their reasoning is simple—it is impractical to adorn the top of one's head with a bindi and the areas of concern of these chakras are similar enough to count them as a single chakra. This makes the brow chakra a popular choice for bindi adornment, as it covers two different chakras simultaneously. Nagaji use an array of precious stones when crafting their scale bindi, each with its own unique meaning based upon the type of jewel used and which chakra the jewel is suspended over. Of course, few nagaji can afford such extravagant displays of wealth, but it is considered equally appropriate for one to make her own homespun bindi from cloth, colored stones, and other household items so long as the bindi was made with quality craftsmanship. The following jewels and colors are commonly used in crafting scale bindi because of their beauty as well as the traits they are associated with.

## Coral

This finely polished red stone consists of calcified deposits from undersea creatures. It is associated with a vibrant, healthy body, as well as vigor and initiative.

*Root:* Few bindi feed into the root chakra's carnal desires as vigorously as coral, which promotes passion, vitality, and stamina when attuned to the wearer's root chakra.

*Sacral:* Coral heightens one's ability to experience pleasure and gratify physical needs when attuned to the sacral chakra, helping to improve the wearer's quality of life.

*Navel:* Coral grows and evolves as the tiny beings that create and dwell within it live and die. When attuned to the navel chakra, coral promotes such growth in its wearer—physically, mentally, emotionally, and spiritually.

*Heart:* The positive energy from coral promotes healthy circulation of the blood and helps to soothe the wearer during stressful times and trials.

*Throat:* Coral's potency is further enhanced when attuned to the throat chakra, allowing it to channel its vibrance and vigor into physical growth and recovery, especially after an injury.

*Brow & Crown:* As the skeletal remains of an undersea creature, coral promotes the wearer's transcendence into their next life when attuned to the crown chakra.

## Emerald

This green jewel ranges in shade from light to dark. It is associated with intelligence, prescience of mind, good decision-making and business sense, and protection from madness.

*Root:* Emeralds that have been attuned to the root chakra are believed to calm one's carnal and instinctual urges, promoting logical thought and introspection in the wearer.

*Sacral:* Emeralds are known for their inspirational gifts when attuned to the sacral chakra, heightening one's intuition.

*Navel:* As an intellectually-focused gem, the emerald promotes intellectual growth and logical thinking when attuned to the wearer's navel.

*Heart:* Emeralds are often worn on the heart chakra, as their intelligence and sensibility promotes empathy and interpersonal communication.

*Throat:* When attuned to the throat chakra, emeralds promote intellectual thinking and growing, enhancing mental acuity as well as the fluidity of the wearer's thinking.

*Brow & Crown:* Closely associated with thought and decision-making, emeralds promote taking actions that keep one's karma in balanced when attuned to the crown chakra.

## Hessonite

This beautiful gem is honey color, ranging from deep orange to light yellow. It is associated with healthy digestion, sanity, and protection from wicked spirits.

*Root:* In addition to aiding digestion, hessonite promotes mental and emotional security when attuned to the root chakra, helping its wearer feel calm and confident.

*Sacral:* The bright glow of hessonite cleanses and uplifts the sacral chakra, inspiring joy and emotional well-being.

*Navel:* Both hessonite and the navel chakra are associated with good digestion, and as a result hessonite is a powerful healing and protective agent against digestive maladies when attuned to the navel chakra.

*Heart:* Acting like a shield against wicked forces, hessonite guards the heart from outside influence when attuned to the heart, warding against spirits and unwanted magic.

*Throat:* Ever the defender, hessonite protects against senseless worry and fear when attuned to the throat chakra, promoting a sense of confidence and security in its wearer.

*Brow & Crown:* Hessonite's protective qualities are said to



assist in meditation, and hessonite is frequently attuned to the crown chakra to promote concentration and focus.

## Ruby

This dark red jewel glows like the setting sun. It is said to protect against heartbreak and inspire romance and passion.

*Root:* Representing passion in its most beautiful form, rubies promote romance and sensuality when attuned to a wearer's root chakra.

*Sacral:* When attuned to the sacral chakra, a ruby's passion inspires enthusiasm and self-satisfaction.

*Navel:* Rubies are powerful gems associated with hard work and passion, and as a result attuning a ruby to one's navel chakra promotes personal power.

*Heart:* Although often used to symbolize romance especially, rubies promote devotion in all its forms when attuned to a wearer's heart, as well as compassion and unconditional love.

*Throat:* When a ruby channels its passion into a wearer's throat chakra, the jewel promotes creative expression and thinking, assisting in the formation of novel ideas and abstractions.

*Brow & Crown:* Ultimately concerned with unity, rubies are attuned to the crown chakra to promote universal consciousness.

## Sapphire, Blue

Perhaps the most famous of sapphires, blue sapphires are darkly shaded, ranging from navy to black. It is associated with the health of one's head, both physical (as in eyes, ears, and mouth) and mental. It is also associated with graceful aging.

*Root:* The root chakra's primal fears and woes are soothed by the presence of a blue sapphire, improving the wearer's mental stability and steeling them against anxiety or fear while attuned.

*Sacral:* When attuned to the sacral chakra, blue sapphires act as a purifying element against poisons, including alcohol and recreational drugs. As a result, some use blue sapphires to attempt to ward away hangovers and withdraws.

*Navel:* Blue sapphires promote emotional health when attuned to the navel chakra, especially in regards to mentally sorting and parsing complex emotions.

*Heart:* Blue sapphires attuned to the heart chakra help the wearer parse their emotions, especially those of rejection and other negative influences, and promote emotional well-being overall.

*Throat:* Blue sapphires attuned to the throat chakra are able to help regulate the wearer's thoughts and emotions, promoting a calm demeanor and introspective mindfulness.

*Brow & Crown:* Blue sapphires attuned to the crown chakra represent the connection between body and soul, and promote both this bond as well as the wearer's wisdom.

## Sapphire, Yellow

This traditional gemstone is often white or pale yellow in color. It represents the grace of the gods, children, education, and success both in business and life.

*Root:* The yellow sapphire focuses the root chakra's

passionate drive towards the future, promoting fertility and virility as well as focusing the mind towards the needs of the family—especially of one's children or grandchildren.

*Sacral:* Yellow sapphires are said to protect mothers and fathers from the complications of pregnancy when attuned to the sacral chakra, and are sometimes seen as an aphrodisiac.

*Navel:* Yellow sapphires have a strong association with learning and education, and attuning one to the navel chakra promotes memory and learning, especially for educational pursuits.

*Heart:* Yellow sapphires promote physical growth and maturation in their wearers regardless of age, though this association makes them popular accessories for young people.

*Throat:* When raised to the throat, yellow sapphires promote mental growth in their wearer, especially in the form of independence and abstract thinking.

*Brow & Crown:* When attuned to the crown, yellow sapphire promotes the development and growth of one's consciousness into that of a fully actualized being.



Kitsune

Nagaji

Samsaran

Wayang

Options





## Samsaran

"Oh young one, you know much of the nature of existence, yet understand so very little. Yes, the stories are true. My people have each lived a million lifetimes, and the youngest souls among us will live dozens more. I understand why you envy this; those who see the cycle as a gift often do. But please understand, young one, that to be one with the Cycle isn't to live countless years unscathed by time, for when a samsaran reincarnates her soul is renewed in its entirety, keeping only a precious few whispers of the memories and experiences she once had. We experience many lifetimes, but see only glimpses of lives long past and can only dream of the lives ahead, much as you do. Our journey is not one of omniscience, but of reflection, understanding, and self-perfection. Ours is not to live eternally, but live completely. To see life from all of its many facets and to judge not only your kind, but ourselves as well with eyes free from personal bias and attachment. In this way our existence is no more a blessing or a curse than yours is—we simply have more time to contemplate which of these interpretations is correct."

— Excerpt from *Wisdom of the Divine*, by Dali the Enlightened





Kitsune

Nagaji

Samsaran

Wayang

Options

Samsarans are timeless. Although esoteric scholars debate endlessly about the nature of reincarnation and whether or not all mortals are naturally capable of undergoing it, reincarnation is no mystery among samsarans. During the course of a single samsaran's existence, she can expect to lead a multitude of lives in many different incarnations without pause, for shortly after a samsaran passes, her soul returns to the Material Plane in a new, youthful body with a separate identity and personality from those of her previous incarnations. Despite this distinction, every samsaran possesses fragmented access to the memories of their previous incarnations, so they might reflect upon their past lives with unbiased eyes, and ultimately attain perfect enlightenment of the soul. When their soul has achieved this state, it is freed from the endless cycle of birth and death, and moves on to the afterlife where it can receive its ultimate reward or punishment based upon its karma.

From a distance, samsarans appear human, save for their blue skin and pupil-less eyes. But as one approaches, it becomes impossible to hide how positively alien samsarans are. Virtually void of natural blemishes, samsaran features appear almost flawless, as though they had been chiseled from lapis lazuli. Stranger still, their eyes almost completely lack any coloration to speak of; instead of the discernible irises found in most other humanoids, samsaran eye color is based upon a slight tinge that permeates their otherwise ivory eyes.

Luckily, the majority of samsarans have little regard for how others, especially humans, react to them. For reasons unknown even the wisest of their kin, young samsarans tend to reincarnate in close proximity to one another, ensuring that samsaran communities grow and thrive in close approximation to one another, and that most samsarans need never descend from the mountainous temples and monasteries that they call home. In the rare instance that a samsaran doesn't reincarnate near her fellows, she is forced to journey to return to her people, perhaps as a test before achieving her final reward or as punishment for accumulating a large amount of negative karma in her previous lifetime.

Samsarans claim that worldly attachments, such as friends, loved ones, or even pets and material possessions often interfere with the passing of the soul from the material to the astral and so they eschew these things whenever possible. Wise from a million lifetimes of experience, samsarans make helpful, if detached, companions.

## Samsaran Psychology

Despite their varied experiences across millions of lifetimes, samsarans share a racially defining mentality.

**Extraordinarily Knowledgeable:** Although each incarnation of a samsaran's soul is a unique individual, she possesses fragmented memories from her previous lives that ultimately place a girth of knowledge at their fingertips. Oftentimes this knowledge comes in flashes of unexpected insight not dissimilar to a human experiencing *deja vu*.

**Timeless:** Although the passage of time affects a samsaran's body, it often does little to cloud her spirits or resolve. Although they know the value of expeditiousness, samsarans seldom rush into action, instead preferring rational, informed decision-making in the face of confrontation.

**Unattached to Worldly Tethers:** Where most other mortals obsess over material objects, the typical samsaran almost completely eschew them save the most basic necessities. Samsarans believe that all forms of physical attachments ensnare the soul and cloud one's spiritual awakening, so they tend to keep only the most practical of possessions, eschewing even personal artifacts to ensure their soul's eventual salvation.

**In Pursuit of Perfection:** Samsarans live countless lives in pursuit of spiritual perfection, as their souls only move on to their just reward after obtaining enlightenment. The process of obtaining enlightenment differs for each samsaran, but all agree that introspection and reflection are their assets in seeking this reward. That said, the deeds a samsaran performs during her existence, known as karma, are believed to play heavily into this process, and as a result most samsarans seek active ways with which to claim the karma they seek.

## Samsaran Racial Traits

The following are the standard racial traits for samsarans.

**+2 Intelligence, +2 Wisdom, –2 Constitution:** Samsarans are insightful and strong-minded, but tend to be frail.

**Medium:** Samsarans are Medium creatures and have no bonuses or penalties due to their size.

**Normal Speed:** Samsarans have a base speed of 30 feet.

**Low-Light Vision (Ex):** Samsarans can see twice as far as humans in conditions of dim light.

**Lifebound (Ex):** Samsarans gain a +2 racial bonus on all saving throws made to resist death effects, saving throws against negative energy effects, Fortitude saves made to remove negative levels, and Constitution checks made to stabilize if reduced to negative hit points.

**Samsaran Magic (Sp):** Samsarans with a Charisma score of 11 or higher gain the following spell-like abilities: 1/day—*comprehend languages*, *deathwatch*, and *stabilize*. The caster level for these effects is equal to the samsaran's level.

**Shards of the Past (Ex):** A samsaran's past lives grant her bonuses on two particular skills. A samsaran chooses two skills—she gains a +2 racial bonus on both of these skills, and they are treated as class skills regardless of what class she actually takes.

**Languages:** Samsarans begin play speaking Common and Samsaran. Samsarans with high Intelligence scores can choose from the following: any human language, Abyssal, Aquan, Auran, Celestial, Draconic, Giant, Ignan, Infernal, Nagaji, Tengu, and Terran.



# Facts and Falsehoods

Samsarans are both mysterious and frightening to foreigners, who often view a samsaran's incredible perspective with awe. Ever in pursuit of spiritual enlightenment, however, samsarans quickly tire of the inane questions and requests that foreigners make of them, and often choose to keep themselves guarded as a result. Because of both their ability to reincarnate and the memories and experiences that their soul's journeys have afforded them, stories and superstitions about samsarans abound, some factual and others exaggeration. While samsarans are quick to correct any falsehoods they heard uttered about their kind, contact between samsarans and foreigners is so rare that such efforts do little good in combating misconceptions about their race.

## Facts About Samsarans

The five following facts represent bits of information that nearly everyone knows about samsarans.

### 1. Samsarans Appear Eerily Human

For many humans, one's first reaction upon meeting a samsaran for the first time is often one of uncomfortable revulsion. For most, this is due to a samsaran's starkly human appearance. From a distance, samsarans appear convincingly human to casual observation, pale blue skin and pupil-less eyes notwithstanding. Upon closer inspection, however, the differences between samsarans and humans are staggering: their skin is perfectly smooth and blemish-free, and their bodies are perfectly symmetrical and full in figure, giving some the impression that each samsaran possesses an idealized humanoid form that no naturally-born human could ever hope to compete with.

Scholars debate as to why most samsarans assume a decidedly human appearance. Some theorize that samsarans take on a form similar to that of their first life out of familiarity with or fondness of the appearance. Others speculate that samsaran souls naturally adopt a form that appeals to humanity's sympathies should the newly reincarnated youth manifest away from other samsarans. That samsarans resembling other, nonhuman races exist despite this is puzzling, but such samsarans garner similar reactions to the race that they appear as: uncanniness and contempt.

### 2. Samsarans are Wise Beyond Their Years

Between the slow rate at which they age and the lifetimes of memories and experiences that they possess, samsarans are almost always wiser than what their biological age would suggest. Samsaran youths often provide the most staggering example of this tendency; as newly reincarnated children and adolescents, samsarans are less grounded in their new identities and they are less distracted by their own personal goals and desires, resulting in samsarans with a significantly stronger connection to their past lives. For this reason, many foreigners welcome samsaran council in their settlements and dynasties despite any reservations regarding their unnerving or youthful appearance.

### 3. Samsarans Possess Diverse Skill Sets

Any who have worked with a samsaran quickly learn never to be surprised at the diverse range of talents and abilities they possess. Although each samsaran must relearn even the simplest skills with

each lifetime, samsarans often recall useful bits of information about skills and techniques they employed in previous lives that they would struggle to master, if not for the lingering presence of multiple lifetimes' worth of experiences that reside within her soul. Samsaran spellcasters often use these experiences to master magic normally beyond the understanding of a member of their vocation, while even the youngest samsaran warriors have often honed tricks and tactics befitting a master's level of skill. Additionally, many samsarans meditate in order to access their past lives in search of information that might allow them to account for their weaknesses or inabilities during their current lifetime, such as a samsaran spellcaster accessing the memories of a skilled warrior or a samsaran acolyte studying the martial techniques she possessed in a previous life.

### 4. Samsarans are Physically Frail

For all the benefits her past lives bring her, one universal flaw permeates samsarans throughout all their lifetimes: samsarans are incredibly frail folk, as though their material bodies recognize their inconsequential existence relative to the cyclical nature of samsaran existence. Most samsaran scholars and theologians attribute their people's frailty to the nature of the Soul Cycle itself; reincarnation, according to these samsarans, is dreadfully taxing as befitting the nature of its stages (birth, growth, entropy, and death), and as a result each of a samsaran's incarnations becomes incuriously feeble as their soul grows restless for its final reward in the afterlife.

### 5. Samsarans are Extremely Spiritual

Unlike other races, nearly all samsarans are deeply devout individuals, be it to a religious or philosophical ideology. As beings who reincarnate constantly, religion is a matter of acceptance rather than belief to samsarans, and memories of their past lives help them to acknowledge divine truths and commit those lessons to everyday life. Powerful supporters of many of the world's religions, most samsarans respect and even honor deities to whom they clash with ideologically, as their many lives afford them the ability to empathize with the credences of many different deities. That said, samsarans themselves are drastically predisposed towards goodly religions with strong, established hierarchies and traditions that have stood the test of time, remaining consistent across multiple lifetimes, and some view their ability to reincarnate as a deific blessing.



## Falsehoods About Samsarans

The five following falsehoods represent key misunderstandings or flat-out lies that foreigners often believe about samsarans.

### 1. Samsarans are Immortal

A single glance at a samsaran reveals that they aren't like other humanoid creatures, but a common misconception about samsarans is that they aren't humanoids at all. Many believe samsarans to be earthbound angels, manasaputras, or other kinds of goodly outsiders, for compared to a human a samsaran seems immortal. Others point out the fact that emanations from a samsaran's soul are visible to the naked eye, or that new samsarans seem to spontaneously appear from nowhere rather than from mortal reproduction, as undeniable proof that samsarans aren't mortal beings.

Such stories, however, are untrue. Samsarans are flesh and blood creatures whose souls are tethered to mortal bodies that grow, wither, and eventually die, the same as with humans or any other mortal race. That a samsaran's body arises spontaneously from the embers of the Cosmic Fire that burns at the heart of the multiverse, or that she might live for nearly a millennia before passing on to her next life, does little to change her status as a mortal being.

### 2. Samsarans Reincarnate Instantly

When mortals, especially those versed in magic, picture reincarnation, they often visualize that of the druidic spell, *reincarnate*. Chief among those false expectations is the rate at which samsarans reincarnate, for rather than spontaneously reappearing in a new body after a few minutes of chanting, samsarans take days or even weeks to naturally pass from one life into the next. The average samsaran needs approximately three days to spiritually transition from one body into the next; during this time, her soul transcends into the Outer Planes and is washed clean of its former identity, leaving only dreamlike traces, before being returned to the Material Plane for another lifetime.

### 3. Samsarans are Pacifists

Perhaps the most dangerous mistake that one can make is to assume that samsarans are untrained as combatants or unwilling to fight. Samsaran culture teaches that to take one's life is to deprive one of ever hoping to achieve enlightenment, and as a result most samsarans loathe to take the gift of life away from even their most hated enemies. Instead, most prefer peaceful, diplomatic solutions to their problems and often prevent squabbles with foreigners outright through geographic isolation.

When forced to confront others with violence, samsarans face their enemies head-on with grim stoicism, engaging their enemies with deadly techniques that have been perfected over countless years and lifetimes. As a result, even the youngest samsaran face might hide the memories and abilities of a martial artist with centuries of practice and experience.

### 4. Samsarans Are Incapable of Love

Perhaps the starkest divide between samsarans and other races from a cultural standpoint is how they view love. Where love is a near carnal need for others, samsarans do not rely on love as an engine for procreation, and may very well instead keep lingering reminders of love gone awry for thousands of years, both in this life and the next. As a result, samsarans are so incredibly slow at committing to love that many races assume that they are incapable of loving at all.

### 5. Samsarans Are Xenophobic

Despite their large numbers, samsarans aren't common within the world's great centers of civilization. Instead, they dwell in settlements and cities located high atop isolated mountain ranges where they can meditate upon their past and present lives in peace. Foreigners often misunderstand the samsaran isolation for xenophobia, and assumes that they believe themselves to be superior to the world's other races on account of their ability to reincarnate and live multiple lives. In truth, samsaran settlements are countless centuries old and few are willing to permanently relocate themselves elsewhere. Despite this, virtually all samsarans spend several lifetimes exploring the world and its people in order to experience its wonders firsthand, believing that doing so deepens their understanding of life while allowing them to visit half-remembered places held dear by their former selves.



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Nagaji

Samsaran

Wayang

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# Life as a Samsaran

Samsarans are blue-skinned humanoids whose very existence defies one of the most fundamental laws of mortal life; when they die, their souls near instantaneously reincarnate in new, youthful bodies within close approximation to other samsarans. Sagacious and weathered, even the youngest samsaran has often experienced hundreds of years and has fleeting memories of her previous lives. As many outsiders envy or outright fear this fundamental part of samsaran life, many samsarans elect to live in closely-knit communities and nations far removed from foreigners.

Old before their time, samsarans might very well seem eternal if not for the mortal weariness that slowly overcomes their bodies. Whether young or old, samsarans are motivated by an introverted desire to understand themselves in terms of who they are, who they were, and who they might one day be. For samsarans life is about achieving one's potential through enlightenment.

## Life Cycle

Despite their humanlike appearance, the samsaran life cycle, if one can even call it a life cycle, is drastically different from those of their human peers. For humans, life is a linear path that progresses from birth to death. For samsarans, however, life is an endless cycle of growing and learning, interrupted only briefly by death and reincarnation, and as a result samsaran life is drastically different from human life.

Perhaps the most alien thing about samsarans is the simple truth that samsaran infants do not exist. When she reincarnates, each samsaran enters the world in the body equivalent to that of a 5 to 15-year old human. Among samsarans, it is significantly more common to reincarnate younger than older, with a staggering 99% of all samsaran incarnations reincarnating as prepubescent children. Even in youth, samsarans are incredibly wise beyond their years, perhaps even more so than their adult counterparts. Newly reincarnated samsarans often lack solidified personality traits, and are therefore more in-tune with the personalities of their former lives. In time, this connection fades in the young samsaran as her own personality awakens and asserts itself, leaving the samsaran more individualistically defined, but ultimately making the memories and experiences of her former selves more difficult to access.

Samsarans become physically mature when their bodies are equivalent to that of a human, which takes a decade for the typical samsaran, but as few as five years for those who reincarnate in near adolescent bodies. Samsarans have the same sexual dimorphisms as humans, including differences between their adult height and weight. Whether because of their spiritual enlightenment or a side effect of reincarnation, Samsarans age significantly slower than humans. Once she has matured, the typical samsaran ages at roughly one-eighth the rate of her human peers, allowing a healthy samsaran to live to be nearly 800 years old.

## External Physiology

The average samsaran stands about 6' 3" and weighs 155 pounds. In most regards, samsarans appear similar to tall, wispy humans with blue skin, slightly pointed ears, and white, pupil-less eyes. Upon closer inspection, however, one can see

that samsarans possess near flawless forms, including perfectly symmetrical bodies, unblemished skin, and a complete lack of body hair wherever it isn't wanted. What passes for eye color among samsarans is a cool tint of green, blue, indigo, or violet to their otherwise white eyes, and their hair is often black, dark shades of blue or violet, gray, or white.

Compared to humans, samsarans appear gaunt and frail to casual observation, a result of their slender bones and hands. Far more interesting, however, is the fact that samsarans literally glow with health. According to samsaran teachings, all living creatures possess multiple auras, a by product of the animating life source that burns within each living creature. These auras emanate from specific pools, or points, upon a creature's body known as its chakras, flowing through its entire being and emanating 2-3 feet outward from the creature's body in an ovoid nimbus. Although this energy is normally invisible, samsarans naturally project their emotional auras onto their physical bodies as a result of their unique relationships with their souls. Thusly, a normally azure-skinned samsaran takes on a scarlet tint when she is experiencing love, a blue flush when she is devout, or become dark-toned when feeling intense hatred. Of all the emotional auras, samsarans strive to maintain a constant golden glow, symbolizing intelligence, and often judge a fellow samsaran's attractiveness based upon its aura; one with a dull coloration is seen as listful or unattractive due to the personal ambition that such auras betray, while those with glowing brilliance in their aura denote spiritual illumination, signifying those samsarans who are the most closely aligned to the path of enlightenment.

## Internal Physiology

Perhaps the most startling trait that the samsarans possess isn't the color of their skin or eyes, but the color of their blood. Unlike virtually every other humanoid, samsarans possess colorless blood that flows as clear as mountain spring water. Often attributed with the purity of their bodies and souls, some find this trait to be the most unnerving aspect about samsarans. Folks otherwise able to overlook their unblemished, periwinkle skin or alien, featureless eyes are quickly off-put by what many would consider to be the most basic of all humanoid traits. This feature has its benefits,



however. Their lack of red blood can make samsaran warriors seem invincible, as their foes have few other ways to gauge how much damage a samsaran has taken at a casual glance and many foes ultimately surrender to samsarans because they believe them to be invincible.

Though awakened samsarans are never born naturally, a female samsaran can become impregnated, but when she does, she gives birth to a human offspring. The resulting child has the potential to born with a number of features that hint at her lineage, such as pale skin, pointed ears, or dark, blue hair, though such children never possess samsaran traits such as clear blood or blue skin. Although they often keep the child long enough to wean it, a samsaran's supernaturally long lifespan means that she would be forced to watch her human offspring grow old and eventually die, so most samsarans opt to give their children up for adoption rather than force either parent or children to endure this hardship. Samsarans try to find human couples living in nearby villages that are unable to conceive children of their own to give their children to, and some samsarans conceive human children specifically so mothers who are incapable of conceiving do not remain childless.

## Shards of Memory

Each time a samsaran reincarnates, her newest incarnation is effectively a separate entity from those who came before her; the only thing that remains of her previous lives are brief flashes of memory, which samsarans call shards. A samsaran's shards often center around defining moments of her previous lives; her greatest triumphs, her biggest failures, and her most emotional moments. Despite their powerful nature, samsarans are under no impulse to act in a manner that befits any of her former lives; in fact, most choose to study the memories of their past selves in search of lessons to apply to their current incarnations, assuring that each lifetime builds upon the lessons of those that came before. With practice, many samsarans are able to recall information from their past lives as effortlessly as one might flip through a tome.

Not all samsarans possess this intimate link with their past lives, however. Under rare circumstances, psychic trauma can disrupt a samsaran's soul as it undergoes the Soul Cycle, shattering the individual's connection to her past lives. Such samsarans, who are generally pitied by their peers, are called the reborn, for their lack of past lives makes them newborn by samsaran standards.



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Nagaji

Samsaran

Wayang

Options





# Samsaran Culture

To outsiders, the samsaran way of life must seem dreadfully boring. Samsarans care little for material trappings and do little to acquire things that other humanoids would consider essential during their lifetimes: wealth, power, romance, even progeny are meaningless to samsarans. Why chase wealth when you are destined to start life anew without it in several short centuries, or why procreate when your people's continued existence does not depend upon it? A samsaran is more focused upon her soul's immortal existence rather than any one of her fleeting mortal lives, and the truthfulness in her words and ideas tend to make members of other, more materialistic races feel uneasy about their own decisions and life choices. Rather than face the scrutiny and ridicule that such uncertainty festers, most samsarans live in isolation from other mortals, content to ponder the nature of the soul and their countless lifetimes in solitude.

Like samsarans themselves, samsaran history is very introspective and practical. They record only that which is necessary to pass on to the next generation of their kind, lessons and stories that will help to guide future samsarans towards spiritual enlightenment, as well as histories that they deem necessary for protecting their way of life and ensuring the safety of others. As such, samsaran history is less a biased tale of past events and more a compilation of advice and wisdom for future generations, be they samsaran or otherwise.

## Birth

Calling the beginning of a samsaran's lifetime her 'birth' isn't accurate, as birth implies the presence of a mother and father. Rather than being born, samsarans materialize from thin air, simply existing where no humanoid had done so previously. Samsarans tend to manifest around settlements with significant samsaran populations; usually 25 souls or more. Precisely how samsarans accomplish this is unknown; the most common theory is that samsaran souls are able to sense the psychic auras of other samsarans, and are thusly drawn towards other samsarans. Manifestation isn't always an accurate process, however, and as a result many samsaran settlements have dedicated teams of trackers who specialized in finding newly reincarnated samsaran children who might have manifested in the wilderness and bringing them to safety.

When a samsaran manifests upon the Material Plane, she possesses the same physical and mental abilities as a human of her apparent age; for instance, a samsaran who manifests with a body that is physically similar to a 5-year old human is the cognitive, mental, and emotional equivalent of a 5-year old human as well. As a result, adult samsarans adopt newly reincarnated children and youths so they can be raised properly, and the relationship between samsaran guardians and their wards closely mirror that of a teacher and her students; it is the parent's responsibility to help the young samsaran understand her heritage and help guide her back onto her path towards enlightenment.

## Coming of Age

Samsarans live for centuries in many physical incarnations, and as a result their culture simply doesn't celebrate the seasons of flesh as other, more short-sighted races do. For them, only spiritual maturity and advancement is a worth celebrating. As a result, the samsaran rite of passage ritual is one of spiritual rebirth that takes place after a samsaran has lived for 50 years in her latest incarnation, which is considered the minimum

amount of time one needs in order to orient herself within her latest incarnation. As a result most samsarans appear physically similar to 18- to 25-year old humans when they undertake this ritual.

During the ritual, called a *karasama*, the young samsaran renounces her material possessions and tethers before her friends and guardians. After having her head shaved by a samsaran guru, or spiritual teacher, she is clothed in simple, saffron robes as the guru weaves seven pieces of thin hemp across her chest into a cord that is collectively known as the Sacred Thread. Within the thread, each strand represents the qualities most valued by samsarans: power of speech, memory, intelligence, forgiveness, steadfastness, prosperity, and reputation. The ceremony concludes with a fireside service held by the samsaran's guru and a great feast, one of the few occasions that samsarans celebrate with both material and spiritual delights. When the feast has ended, the samsaran receives a walking stick and accompanies her guru to his dwelling for 47 days of study, returning alone at the conclusion of her tutelage as a full member of samsaran society.

Samsarans who wish to become gurus themselves, however have a slightly different ritual. At any point after finishing her initial tutelage, her guru sends her out into the wilderness with nothing but her walking stick. While in the wilds, she must meditate for seven days and seven nights, focusing on rising above her carnal temptations and entering a state of mental silence in order to focus her energies introspectively in order to obtain and maintain a state of ascetic empathy. If she manages to do so, her psychic aura begins to glow brilliant gold, and she returns to society a guru.

## Love

Samsaran institutions of love are exceedingly complex, much to the extent that many foreigners believe samsarans to be incapable of love. While obviously false, samsarans are noticeably less romantic than other races, especially regarding





soul mates. After reincarnating, most samsarans have only hazy, dreamlike memories of the individuals their former lives loved and if their past self's loved ones have also reincarnated, there is little tying the two newly reincarnated samsarans together from an emotional sense. As a result, samsarans view love as something that is tied to each of their incarnations, rather than something tied to the soul itself, and dedications made to others usually last as long as their current incarnation.

During each incarnation, samsarans seek romantic partners who will not only accompany them through their current life's journey, but who will also help them on the path towards achieving personal enlightenment. Samsaran partners are expected to act as guides and teachers to one another, supporting and encouraging one another in all they pursue. As with many aspects of their lives, samsarans consider a relationship to be successful only if it is balanced; both halves are expected to contribute equally to the relationship, and couples who that fail to do so are doomed to fail or worse, become spiritually detrimental for both members of the partnership. Of course, certain times throughout their union are bound to require more support for one partner over another; it is only when such imbalances become common that samsarans consider the relationship toxic.

Samsaran love is especially complicated when a samsaran encounters one of her previous incarnation's loves, or the current incarnation of such an individual. Despite fond memories and the expectations of foreigners, a samsaran is effectively a distinct individual after each reincarnation, and as a result love that might have existed between two such individuals often ends when those lovers' relationships do,

leaving an air of awkwardness and uncomfortable emotions in wake of the relationship. Traditionally, if a samsaran encounters a lover from a previous lifetime, that lover makes a gentle offer to remove herself from the newly reincarnated samsaran's life to avoid such feelings and emotions. This practice gives the younger samsaran the agency to forge her own path, with or without her past life's lover. Most samsarans choose to remain close acquaintances with such samsarans, seeing them as a direct window into their former life, though distancing one's self from one's former life is never frowned upon. In rare situations, some newly reincarnated samsarans retain romantic feelings for their former partners and attempt to resume romantic relationships with them. Such pursuits are generally considered a fool's errand; the sheer difference in age between the two samsarans often makes romantic relationships difficult and uncomfortable, and samsarans generally advise against it. Those that pursue such relations any way often claim to be saathins, or "of one soul," a concept similar to the human philosophy of soulmates.

Samsaran marriages are largely private. In samsaran culture, two samsarans need only to process their love to one another in order to become married, and this love is typically signified with a natural object rather than a physical possession, such as a lotus flower or a polished river stone. Despite being unnecessary in their society, most samsarans celebrate marriage with a great feast that is presided over by a guru. The home of the newlyweds is covered in beautiful strips of colored paper and dyed animal hides in shades of red, yellow, and orange, and both are dressed by their closest friends and mentors in beautiful sari and are adorned with a special



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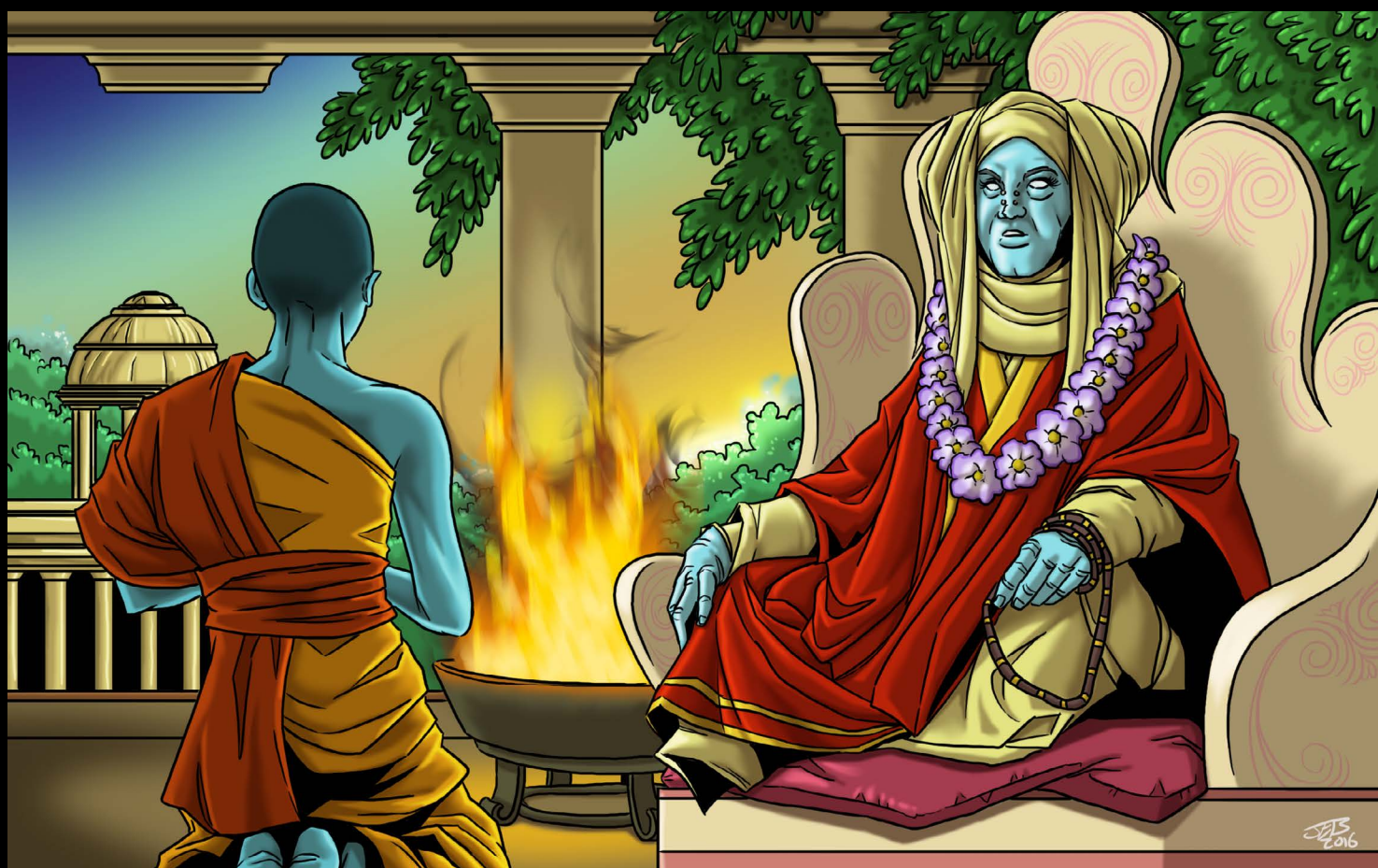
Nagaji

Samsaran

Wayang

Options





type of body art called mehndi. The newlyweds then commit themselves to each other before a guru, their community, and a powerful symbol of the natural world, such as a bonfire or a mountain spring. Such ceremonies are always held at twilight, as samsarans believe that doing so invites the gods themselves to bare witness to the union. When the celebration concludes, the two samsarans then celebrate their commitment with introspective activities and worldly travel.

## Death

For most other races, death is a time of mourning and remembrance. To samsarans, death and subsequent reincarnation is nothing more than another season in one's life, somewhere in importance between a birthday and the awkwardness of puberty. They are significantly less frightened by the prospect of death than other mortal races are, both because they live for centuries and reincarnate after each lifetime, and many possess memories of the final moments of their previous incarnations, meaning much of the mystery of death isn't very mysterious to samsarans. That being said, natural death often occurs unexpectedly in samsarans, as they have incredible variance in the length of their lives. While more shortly-lived samsarans may live three times as long as the average human, the eldest among their kind can live for over 800 years. Whenever she finally passes from the world, most samsarans have made peace

with death and look forward to their next life.

When a samsaran dies, her body is typically left to the elements, adorned atop a simply decorated barge crafted by a local guru. Shortly after her passing, the guru dedicates a prayer to the samsaran's memory and her friends, companions, and loved ones take steps to treat her body with oils and incense before dressing her in saffron robes. These steps are taken to help free the samsaran's soul from the Material Plane and to ensure a speedy reincarnation into her next life or her ultimate enlightenment, whichever she has earned. Traditionally, a samsaran's body is left to the elements, but the most revered samsarans are instead sent downstream upon a nearby river or stream, their barge lit ablaze with a pyre arrow so their ashes can be annointed by fire and mixed in water.

## Architecture

Samsaran architecture is defined by three simple principles: simplicity, practicality, and purpose. Built from stone laid around study, wooden frames and fitted with long beams of lumber for supporting the roof, samsarans use only the most basic materials to construct their dwellings. Their buildings are also designed simply for easy living; rather than overburden themselves with unneeded rooms and space, samsarans construct only what each building requires to perform its purpose. Their preference for simplicity does not mean that





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Nagaji

Samsaran

Wayang

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samsarans lax on physical comforts, however. Their homes are adorned with beautiful art and mosaics, furnished with comfortable furniture, and their temples are breathtaking both in size and scope, shining like jewels high atop the mountain peaks that they call home.

In addition to being simply built, samsarans favor practical construction. Not only does this philosophy apply to the construction of only what is needed for the building to function properly, but it also applies to the manner in which the building is constructed. Samsarans use only the finest materials during construction and use tried techniques that have served their communities well for countless centuries. Wood and stone is magically strengthened and enforced, and their buildings are maintained constantly through both magical and mundane means. Additionally, samsarans construct their buildings to accommodate their mountainous homes, using slanted roofs to move precipitation off mountainsides and away from commonly traversed areas. Smoke hatches allow fresh air to enter when weather is temperate and for billowing plumes of smoke from internal pyres to exit during cold weather.

Samsaran furnish their dwellings luxuriously, but not lavishly. They value comfortable, aesthetically pleasing spaces, but they refrain from lavish spending in the construction and furnishing of their homes wherever possible, viewing overspending on such frivolous things as a primary source of judgment-clouding greed that prevents one from focusing one's mind towards enlightenment. Samsarans spare little expense investing in the construction of public places, holy temples, and shrines, however, in the hopes of creating places of serenity and beauty for future generations to enjoy. Such structures are designed to be peerless in their beauty and adorned with mosaics and tapestries that celebrate life and the nature of reincarnation. Darkwood and marble replaces common lumber and stone in such buildings and the walls are lined with beautiful works of samsaran art, including priceless mosaics, golden crowning, silken tapestries, and more.

## Clothing

Although many foreigners assume that samsarans are dismissive of clothing as a means of expression, nothing could be further from the truth. While they favor simple, traditional garments that some foreigners consider antiquated, samsarans view their material bodies as temporary temples for the soul and see proper dress and upkeep of their bodies as a means of self-appreciation, and they firmly believe in the right of all creatures to dress in a manner that they find most representative of themselves.

Samsarans prefer clothing in shades of red, orange, and yellow, especially saffron, which is a sacred color to samsarans because it represents the cosmic flame whose fire burns as the undersoul of all beings. That said, samsarans are just as partial to shades of blue, green, violet, white, and other cool colors that better accent their azure skin; most still choose to adorn themselves with at least one saffron accessory such

as a bracelet, necklace, veil, or shawl, however. Samsarans often wear multiple layers of clothing, alternating between plain colors and patterned clothing printed with natural iconography, especially flowers, leaves, mountains, clouds, and sun rays. Laced hide boots, often black or brown, and natural accents such as a lotus blossom worn in the hair or a grass-woven bracelet complete a samsaran's outfit.

Samsaran clothing is often accused of being overly modest; samsarans emphasize modesty over sexuality and simple elegance over the high fashion that other races often possess. Clothing is often multipurpose, and can be folded back or around in order to make the outfit more comfortable in cold or hot weather. The favored clothing styles of both male and female samsarans include a dhoti, a single-piece cloth roughly 15 feet long that is wrapped around the waist and legs and knotted at the waist, or a sari, a drape of cloth 5 to 9 yards in length that is wrapped around the waist and draped over the shoulder so the wearer's midriff is bare. Both customary garments are typically worn with simple cloth pants over a blouse and petticoat. These specialized garments are considered extremely graceful by samsarans and there are over 80 different 'traditional' ways in samsaran culture to wear both garments. Despite their love of dhoti and sari, samsarans tend to eschew them when traveling to make themselves appear more modest, meaning that many foreigners have never seen the true grace and beauty samsarans favor in their clothing.

## Communities & Nations

Samsarans have a deeply ingrained sense of community, so much so that they believe samsaran souls seek out other samsarans when they reincarnate into their next incarnation so no samsaran ever need to walk the path of life alone. A samsaran's sense of community and nation far exceeds simple borders and settlements, however. As beings who constantly reincarnate throughout many diverse incarnations, most samsarans have memories living in a diverse array of settlements and cities and having traveled to countless more places throughout their soul's storied journey. As a result, samsarans view all members of their race as belonging to one nation, the samsaran nation, and offer the same respect and dignity to a newly reincarnated samsaran from a foreign village that she would offer the greatest of her people's gurus. Just as a twig breaks more easily than a bundle of sticks, so too do the samsarans preach strength and productivity in numbers, and many use their close proximity to one another as a means to further their spiritual retrospection on their past lives and the path towards enlightenment.

The world has seen few new samsaran settlements within the past millennia. Samsarans have inhabited ancient haunts for eons untold, and many of their settlements have stood witness to the rise and fall of many a foreign empire or dynasty. Samsarans value their homes and the buildings that comprise it almost as much as they value their own physical bodies, for if community is the heart of a settlement, then its



buildings are its physical body. As such, buildings in a samsaran settlement are constantly being repaired and maintained and new homes are built quickly as needed, meaning that there is little reason for samsarans to ever need to construct all-new settlements. The only exception is when samsaran cities fall to invaders, be they ratfolk, rakshasa, giants, or worse, but such occurrences are so rare that even samsaran memory cannot recall the last time that another race has managed to conquer the combined might of the samsaran people.

Samsaran nations are few and far between. The few that exist tend to be located in large swaths of isolated territory that the samsarans have held longer than sometimes even they can remember, often where others simply lack the nerve or desire to build their kingdoms. The most well-known samsaran nations are built high atop the world upon isolated peaks near the convergence of ley lines, where the souls of their youth quickly reincarnate into their next incarnations. From their self-imposed solitude, samsarans further their religious and spiritual pursuits undisturbed by the fickle, short-lived races that frolic across the world beneath them, venturing down only when the fancy strikes them. Even then, they are armed with the knowledge that an isolated paradise awaits their return when they have experienced all they care to.

## Crafts & Professions

Artistic ability is particularly valued among samsarans, and many use such talents as a means to express themselves and give physical form to the lessons they have learned and the things they have experienced in their tireless quest for enlightenment. Samsarans excel at many kinds of crafts and often learn a variety of professions essential to everyday life. Smiths, tailors, and similar professions that create practical objects are the most common samsaran professions. Samsaran goods tend to be extremely utilitarian in design unless designed for religious use, in which case their beauty surpasses that of even the most skilled of elven artisans. A progression of underworld, sovereign, and sky dragons from land to sky is a common motif in samsaran art and samsaran artists take great pride in exemplifying the beauty and wonder of their people by virtue of their artist techniques, many of which have been honed over several lifetimes and thousands of years.

Samsaran artists are almost universally employed by temples and shrines where their work can be displayed to future generations for eternity. Unlike other artists, samsaran artists don't blemish their creations by engraving them with their names or the year they were created, although most temples keep this information on-record for their personal records. Samsarans find it foolish to ascribe their names to such things; they view such inscriptions as a show of pride that is the direct result of unnecessary attachment to one's work.

Samsarans shy away from careers that emphasize in purely material pursuits, such as accounting or banking. Such professions are all but nonexistent among samsarans. Samsaran artists often go through cycles of inspiration and meditation,

spending great amounts of time completely focused on creating something new, only to pause their work for months or even years before resuming their work. Samsarans do this because they seek to craft only when inspiration has struck them, and as a result other races sometimes find samsarans to be intolerably slow in creating large-scale projects such as temples and other structures.

## Cuisine

Samsarans are known for cooking hearty meals that, while tasty, are sometimes criticized of lacking a diverse palette of flavors. Samsaran cooking primarily makes use of whole grains, especially barley, which is a staple of samsaran fare because of the plant's ability to flourish in mountainous terrain. Likewise milk, meats, and cheeses taken from native goats and yaks are considered an indispensable addition to nearly every meal. Samsarans also favor rice, but this crop must be imported from human lands because of the strict agricultural growing conditions that rice requires. Samsaran cooking has few greens because of the difficulty in raising most kinds of vegetables in the mountains; edible greenery is often considered a treat to samsarans.

Samsarans are widely known for their tea brewing, specifically po cha, or butter tea. Butter tea takes an exceptionally long time to prepare, as the tea leaves must be boiled for half a day until the leaves take on a dark, brown color. The leaves are then skimmed from the tea water and poured into a butter churner with fresh yak butter and salt. The resulting purplish liquid is as thick as stew and is poured into clay serving pots where it is reheated before it is served similarly to coffee. A typical samsaran laborer can drink up to 40 bowl-sized cups of po cha a day, as its rich, buttery flavor enriches and energizes the drinker for a day of hard work at high altitudes while also helping to prevent chapped lips.

Samsarans are very particular about their dining etiquette, especially when serving guests. Samsarans emphasize their friendliness, hospitality, generosity, and selflessness when acting as hosts and are careful to eschew all mannerisms that could be perceived as egocentric or egotistic while supporting their guests. They are often so focused on providing their guests with joy and pleasure that their cheerfulness and attentiveness sometimes sets foreigners on-edge, who are suspicious of how accommodating they are. For instance, samsarans assume that a guest who claims that he has had enough tea is simply being polite and would prefer another helping. It is only when an untouched plate or cup is left before their guests that samsarans believe they have truly finished eating, and will continue to bring out more food and drink until this occurs.

## Families

Although their families lack blood ties that define familial units of virtually every other race, samsarans nevertheless possess loving families throughout their lives. Since no samsaran is related by blood to any other samsaran, their families are





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Options

centered around bonds of love, trust, and respect rather heredity. In essence, a samsaran's close friends are her family.

Samsarans don't have family roles in the traditional sense; there are no mothers or fathers, parents or children, or brothers or sisters in a literal sense. Samsarans who adopt newly reincarnated samsarans into their homes sometimes take on a guardian/ward relationship with the young samsaran, but such relationships are brief compared to the full length of a samsaran's lifetime and eventually fade as the samsaran matures. This isn't to say that samsarans are immature as youths; much to the contrary, young samsarans are often act adult both in both presence and mannerisms as a result of the dream-like memories of former lives that even the youngest samsarans possess. These memories cause even the youngest samsarans to act orderly and well behaved, though many enjoy similar activities and pursuits as children of other races despite this. After their coming of age ceremonies, many samsaran youths yearn to experience the world, even if its only to visit locations that one of their past incarnations once visited. Most samsarans undergo journeys such as these at least twice per incarnation; once as a youth visiting her former haunts and at least once as a guardian to a younger samsaran.

Although they tend to be significantly less hectic than the families of other races and lack blood ties, samsaran families are nevertheless bound by deep loyalty and respect. They work together, help one another through hardship, and aim to help each member of the family live a meaningful and enlightened life. Samsaran children are cared for lovingly, and often possess more rights and freedoms than children of other races as a result of their possession of adult memories. Rather than a single small unit or clan, most samsarans consider all members of their community to be their family, as samsaran communities are tightly knit and united by their common goals and experiences. Perhaps the only souls who can never find inclusion within a samsaran community are the human infants born of a samsaran coupling. As all samsarans manifest via reincarnation, infants born to samsarans are always human, and are almost always given up for adoption shortly after their birth. Samsarans don't do this without consideration or care; it is with a heavy heart that they make this decision, but all agree that it is for the best. A human raised among samsarans would be forced to endure watching herself age and grow while her parents remained timeless, and the parents would be forced to suffer the tragedy of eventually burying their own child. Most samsarans would rather gift their child the opportunity for a normal life from which she could experience all of life's adventures and joys, with the potential of reincarnating as a samsaran herself after she has fully lived as a human.

## Language

Samsarans speak their own native language that takes its name from the samsaran people. Written Samsaran uses a modified version of the Draconic alphabet that has been adjusted slightly to make it better suited to humanoid hands

### IF YOU'RE A SAM SARAN, YOU LIKELY:

Prefer introspective meditation and contemplation to quick action and consider all angles before making a decision.

Have a diverse and unique array of talents and abilities.

Value life's simple pleasures and pursuits.

Enjoy life's simple pleasures, but are willing to indulge yourself in things that are physically gratifying.

Can recall memories from at least one prior lifetime.

Know a variety of different facts and information about a staggeringly broad list of topics.

### OTHERS PROBABLY:

Confuse you for an outsider, such as an angel, a manasaputra, a psychopomp, or some other divine agent.

Value your council on a variety of topics.

Expect you to be a wellspring of knowledge on all topics and have equally potent martial and spellcasting abilities.

Believe you to be incapable of interpersonal attachments, especially friendship and love.

Assume that you are critical of their life choices.

Distrust your kind, cheerful mannerisms, believing that you must have an ulterior motive for your helpfulness.

while spoken Samsaran is a harmonious blending of ancient, Draconic words and beautiful Sylvan inflections. All samsarans reincarnate with the ability to speak this tongue and most quickly reclaim the ability to speak Common as they are exposed to it following their manifestation.

Exceptionally gifted samsarans are also able to reclaim additional languages learned during their past lives. As a result, it isn't uncommon for samsarans to possess the ability to speak dead languages or languages that is otherwise unheard of for hundreds of miles around. Historians, treasure hunters, and adventurers alike often turn to samsaran assistance for this very skill in hopes that the samsaran's past experiences will help them solve a riddle or translate an esoteric document.

## Relations

Samsarans are kind towards others and generally patient with even the most barbaric of races, and as a result they often gain quick favor with new acquaintances. Samsarans remain cordial but reserved with new folk until they are convinced of their acquaintance's value, not because they are egotistical or self-centered, but because samsarans are careful to only forge strong attachments with those who are worth investing in. Although it may take years or even decades, the favor of a samsaran is quite literally eternal, and often spans multiple generations and incarnations.

The following sections describe the general attitudes that samsarans have towards some of the more common races in the *PATHFINDER ROLEPLAYING GAME*, as well as how those races typically react to samsarans.

**Dwarves:** Samsarans often respect dwarves for their strong family values and traditions, and appreciate their



skilled artistry with stone and metal. That being said, they are often unsettled by dwarves' obsession with wealth and their capacity for grudge-making. Dwarves often feel likewise; they respect samsaran values and tradition, but feel samsarans are so focused on intangibles that they forget to live. In the end, most dwarves and samsarans manage to see past one another's flaws if given several decades to warm up to one another.

**Elves:** Despite both races having similar outlooks and values, samsarans and elves tend to be standoffish towards one another, as they have drastically different outlooks regarding philosophic matters. Both races believe that the other's pursuits are a waste of time; samsarans view elven fondness for leisure as lacking purpose and elves view samsaran retrospection as a fruitless endeavor. That being said, samsarans and elves often admire one another's artistic creations and value each other's time and company, as it offers both the unique chance at having a foreign peer with a comparable amount of life experience and intelligence.

**Gnomes:** Although pleasant enough to have around, samsarans are often quickly annoyed by a gnome's eagerness and find their obsession with crafts and professions to be counterproductive, as gnomes seem more interested with product or performance rather than spiritual growth. They also find a gnome's impulse to quickly move from task to task without introspection to be puzzling. Gnomes, on the other hand, genuinely enjoy a samsaran's company and the stories she has to tell. For a time. Gnomes quickly grow bored with samsarans' slow pacing and often misinterpret their love of retrospection for scrutiny.

**Half-Elves:** Despite their lineage, samsarans view half-elves much as they do humans. Although they are often sympathetic towards a half-elf's forlorn attitude as a result of being an outcast among their parent's races, such feelings of isolation are alien to samsarans, and as a result their advice often sours relations with half-elves rather than improves it. Often citing how and why samsarans give up their own human children for adoption, these painful examples do more harm than good to a samsaran's relationship with a half-elf.

**Half-Orcs:** Although they view half-orcs with hope, they are often somewhat predisposed towards their appearances, specifically how many appear physically similar to hobgoblins. Samsarans are also easily frustrated by a half-orc's lack of tact or discipline, as well as their careless, innate ferocity that they do little to control. Half-orcs often find samsarans to be dreadfully dull and are easily annoyed by their contemplative nature.

**Halflings:** Ever polite and unintrusive, samsarans greatly enjoy halfling company. Samsarans value halfling loyalty and comeliness, and respect halfling appreciation for the finer things in life, namely friends, family, and food. Halflings tend to equate samsarans to "more friendly humans," as samsarans are just as respectful to halflings as they are to humans or anyone else they encounter. That said, halflings and samsarans sometimes quarrel over culinary skills and ideology, but such

disagreements hardly sour either race's opinions of the other.

**Humans:** Samsarans have more contact with humans than any other race, as their cities and nations are often closest to human kingdoms. Furthermore, in the rare instances that samsarans procreate, their offspring are always human children, and most decide to send their human children away in hopes they will have a more enlightening life among others of their kind. Samsarans pity humanity because most humans haven't discovered that enlightenment is the truest pursuit of a mortal life. Samsarans often try at every turn to guide humans down the proper path, much to their annoyance. Humans often fear samsarans because of their association with death, thinking them to be cursed souls or vengeful spirits.

**Kitsune:** Samsarans and kitsune have decent relations with one another, but that's largely because the two races don't interact much; there is little need for a kitsune to adventure into a settlement lacking a human population, and thus few kitsune see a need to wander into a samsaran monastery. Samsarans tend to frown upon kitsune whimsy and capriciousness and disapprove of their mischievous nature, while kitsune find samsarans lacking in the excitement and energy they crave. That being said, both races appreciate a good story, and often bond over good food and drink while swapping tales.

**Nagaji:** Although samsarans have few qualms with the nagaji or their masters, nagaji are reserved around samsarans and their strange ability to surpass the cycle of life and death that confines even the greatest of nagaji. Despite this, nagaji begrudgingly respect samsaran wisdom, though nagaji themselves often have little care for the lessons that the samsarans wish to impart upon them. If samsarans have any true issue with the nagaji, it is their ignorance. Nagaji are more than willing to remain close-minded about many topics and have little care for book learning or the pursuit of knowledge, a facet of nagaji culture that samsarans find confounding.

**Rakshasa:** Scourge of the Material Plane, rakshasa are evil spirits that reincarnate into multiple incarnations throughout eternity, similar to samsarans. Born from the souls of manipulators, traitors, tyrants, and gluttons, rakshasa are obsessed with earthly pleasure and embody materialistic evil. Typically, such souls are unable to pass on to the afterlife, tethered as they are to the Material Plane by their materialistic want. Over hundreds of lifetimes, the mortal becomes increasingly bestial over the course of its many lives, until it forever transforms into a disembodied rakshasa after its 100th gluttonous life. As a spirit, the rakshasa need only to wait until an opportunity for it to possess a pregnant mortal presents itself, be it as a result of the mortal's own overindulgences or because the pregnancy was the result of a union between a mortal and a flesh and blood rakshasa.

Rakshasa employ a rigid caste system that serves to maintain their strict hierarchy of debauchery. Their caste system has a place not only for rakshasa of varying degrees of power, but also for every creature in existence. Although seven distinct



castes exist, nearly all are reserved for the rakshasa themselves with all others belonging to bhojan, or food, caste. Rakshasa castes have no room for the divine as they view themselves as gods, and only humor the worship of other gods when their servants serve similar goals to their own. Further supporting their claims is the presence of rakshasa immortals, rakshasa with such incredible power and influence that have transcended the rakshasa's cycle of reincarnation and endure forever. But even to their own, ascended kin, rakshasa pay no special homage to rakshasa immortals except what they are due by virtue of their caste-based society.

Cut from the same metaphysical cloth, rakshasa and samsarans loathe each other. Both races see the other as a stark contrast to their most sacred ideologies; samsarans preach a life of introspective enlightenment while rakshasa eschew enlightenment in favor of the pursuit of material pleasures and possessions. Luckily, samsarans are relatively isolated from rakshasa, but when the two races meet, no time is wasted on pleasantries or seduction before fighting breaks loose.

**Tengu:** Although tengu have had a reputation for being petty thieves and liars for generations, samsarans are seldom influenced by this claims in their interactions with tengu. They see these avian folk as being misguided souls whose stereotypes are the result of self-fulfilling prophecy. Samsarans often attempt to aid and guide tengu both physically and morally whenever they can, although these attempts are seldom appreciated. Given time, most tengu wind up enjoy the company of samsarans, but this does little to curb their erratic and self-destructive tendencies.

**Wayangs:** Samsaran philosophy is generally at odds with wayang mentality, which is nihilistic in nature. Wayangs mourn the intolerable light of the surface world, wistfully craving the entropic darkness of the Shadow Plane, and dourly await the day that their souls depart the Material Plane to rejoin this entropy. Samsarans, in contrast, celebrate the light of the cosmic flame and the life it provides, causing the two races often be at odds with one another philosophically. Often trying to do what they can to help wayangs appreciate life on the Material Plane, few samsarans are ever even remotely successful in altering wayang opinions, all the wayangs continue to loathe samsarans with the same disdain they have for all creatures who call the sunlit world their home.

## Spellcasting

Although many samsarans are devout worshipers of the gods, they have an intrinsic connection to the cosmic flame that burns at the heart of the multiverse, and this connection causes many samsarans to manifest psychic powers. Ever introspective, many samsarans spend at least one lifetime studying these occult powers and learning to harness them. Their long lives combined with a multitude of lifetimes of experience makes samsarans among the most proficient psychic spellcasters in the world. That being said, just as many

samsarans study arcane arts or learn to harness the gifts of the gods. Surprisingly enough, samsarans even manage to become sorcerers despite their lack of blood ties to other creatures, leading some to believe that samsaran souls somehow construct their bodies from the raw potential of the Positive Energy Plane, resulting in endless possibilities for bloodlines.

Samsarans favor diverse, utilitarian spells. By far divination is their preferred school of magic, as its spells afford samsarans a number of tools with which they can gather information and seek enlightenment. Many also specialize in conjuration spells because of its unmatched versatility, and most see abjuration as a very practical form of magic. Samsarans have little love of necromancy as spells from this school torment enemies both in body and spirit. They likewise loathe spells inherently evil spells, such as those that summon fiends or animate undead creatures. That said, samsarans acknowledge that necromancy isn't inherently evil, and necromancy spells that augment one's life force see common use among samsarans.



Kitsune

Nagaji

Samsaran

Wayang

Options





# Samsaran Ethnicities

Samsarans don't cover vast swaths of territory the way other races do, and as a result there isn't much ethnic diversity among their kind that has been the result of different climates or regions. Instead, samsaran ethnicities have more to do with the nature of their souls and where they currently reside within the cycle of samsaran reincarnation. Three major samsaran ethnicities exist, each relating to metaphysical state of an individual samsaran's soul. As a result, the capabilities between samsarans of different ethnicities differ drastically.

Although these ethnicities each possess a unique ethnic name, most humans simply identify them either samsarans or as members of their parent race in the case of slumbering samsarans. Samsarans tend against acknowledging ethnic differences between themselves, however, and view such attempts as being little more than unnecessary division amongst their people.

## Awakened Samsarans

Nearly all samsarans in existence are awakened samsarans, or samsarans who are aware of their past lives and who spontaneously reincarnate after each death. Put another way, awakened samsarans are the "standard" samsarans, the beings most commonly associated with what it means to be a samsaran. Unlike slumbering samsarans, who appear like members of other races, awakened samsarans comprise their own unique race with its own culture and traditions.

Awakened samsaran culture revolves around the pursuit of enlightenment. To a samsaran, enlightenment doesn't refer to the amassing of knowledge, although becoming wiser is certainly a result of the pursuit of enlightenment. Samsarans define enlightenment as the obtainment of self-awareness on a cosmic scale, to be able to look past the self and into one's greater place as creations of the cosmos. Obtaining enlightenment is about spiritual oneness with the cosmic flame that underlays all mortal life, and samsarans equate this state to absolute understanding and empathy. Samsarans believe that those who achieve this state will have transcended all concepts of ego and are able to temporarily merge with the cosmic flame whose emanations permeates all of reality and grant life-giving warmth to the souls of all living things. Once this state has been obtain, the samsaran's soul has become perfect. She stops reincarnating and upon her final death, her soul moves on to the afterlife to receive its final reward.

Awakened samsarans largely believe that the success that each of their incarnations has towards achieving enlightenment is largely governed by karma, a philosophic concept in which the intents and actions of an individual influence the future of that individual. Samsarans apply this concept to all beings, not just themselves, but for samsarans it has additional implications in that samsarans believe that one's karma is associated with the soul, not the body. As such, a samsaran with bad intentions who accumulates bad karma not only suffers herself, but also for her future incarnations. As such, a wicked samsaran might very well cause the suffering for a completely innocent samsaran lifetimes away simply by upsetting her own karma. As a result of this philosophy, samsaran society often penalizes criminal intent as heavily as criminal action; the two are all but completely synonymous to samsarans. When they finally

obtain spiritual enlightenment and pass on to the afterlife, samsarans believe that the sum of their karma, of their actions and intentions, is heavily weighed when determining their final reward or punishment. As such, it isn't enough for a samsaran to simply obtain enlightenment; samsarans seeking paradise in the afterlife must also amass enough good karma throughout their lifetimes to receive their ultimate award. Samsarans who thusly become enlightened while having good karma are said to have found spiritual harmony, while the enlightened who are wrought with evil karma enter a state of spiritual discord, and are punished for their misdeeds. Armed with this knowledge, many samsarans spend much of their lives performing altruistic deeds in order to assure their place in paradise, and this sense of urgency to do good in the world often drives many samsarans to venture beyond their nation's borders to help others, even in places where they are feared.

**Associated Racial Traits:** all racial traits except slumbering samsaran and those that list it as a prerequisite.

## Reborn Samsarans

Although the vast majority of samsarans reincarnate throughout their countless incarnations without difficulty, the inter planar roads that connect the Material Plane to the afterlife are wrought with danger. Cunning monsters prey upon helpless souls, stalking the outer planes in search for a meal or a captive, and the journey itself is wrought with peril. Oftentimes the manner in which an individual died can affect a soul's safety as it passes onward to the afterlife, and for these reasons and more reborn samsarans are sometimes created.

A reborn samsaran, or a samsaran whose connection to her prior lives, are typically created after extremely traumatic events post-mortem. When the soul of an awakened samsaran encounters large quantities of trauma, it often becomes lost en route to its next lifetime, relegating it to wander the Ethereal Plane alone for a time. In such circumstances, the samsaran's soul seldom reincarnates on schedule, causing some to wonder if the samsaran actually managed to achieve enlightenment. But eventually this wayward soul finally makes its way back to the Material Plane, provided it isn't captured or consumed by the denizens of the Ethereal Plane first. When it does, it reincarnates as a new samsaran.



Such samsarans, however, are seldom intact; the immense trauma endured wandering the Ethereal Plane often results in total clouding of all memories regarding the samsaran's past lives, leaving her completely severed from all of her worldly experiences. Furthermore, these deficits cause the samsaran's soul to radiate into her mortal coil with much more intensity than for most samsarans, like water trickling out from a cracked pipe. The end result is that reborn samsarans have difficulty in controlling and containing the manifestation of her psychic aura, which also causes the hue that her aura projects onto her body to be more intense than those possessed by the average samsaran.

For all the trauma reborn samsarans endure, there are a number of benefits to the process. Although they don't possess the knowledge and experience of their former incarnations (and thusly act more like children in youth) the same cracks that cause a reborn samsaran's emit energy wildly also cause an influx of psychic power, granting a reborn

samsaran incredible magical powers. With much training and skill, reborn samsarans are even able to read the minds and thoughts of other creatures, and temporarily gain training in those creatures' skills and abilities. As they grow older, their psychic powers continue to reveal themselves, making reborn samsarans into potent psychic spellcasters.

Awakened samsarans generally pity their reborn kin, and often offer profuse condolences to them. Having no memory of the experiences and lifetimes of lore and knowledge that they're missing, this reaction often perplexes most reborn samsarans, who slowly adopt the sorrow and forlorn mannerisms of their awakened kind as their own. In time, many reborn samsarans struggle with remaining in a society that essentially views them as being spiritually disabled, and many often leave the lofty mountains where samsaran natures thrive in order to experience the world for themselves and attempt to discover who they are and forge their own path towards enlightenment. Of course, for some reborn samsarans, this



Kitsune

Nagaji

Samsaran

Wayang

Options



path is downwards on the road to Hell; although still incredibly rare, reborn samsarans are far more likely than awakened ones to completely turn their backs upon samsaran tradition and embrace a path of materialistic evil, not unlike the vile rakshasa. As a result, all samsarans are careful to steer their reborn brethren towards the path of good in hopes that they will live their lives in pursuit of enlightenment and ultimately start anew on their quest towards ultimate enlightenment during their next lifetime.

**Associated Racial Traits:** Reborn samsarans possess an entirely alternate set of racial traits from other samsarans; see page 71 for more information.

### Slumbering Samsarans

Although the number of incarnations that a samsaran needs to pass through might seem infinite to a human, enough

samsarans have obtained true enlightenment over millennia that no samsaran alive recalls the creation of their noble race and its traditions. And yet since then, the number of samsarans in the world has managed to fluctuate slightly over time. Some wonder how this is possible, considering that procreation between samsarans begets mortal children rather than new samsarans. The answer lies within slumbering samsarans.

When new souls become samsarans, they don't instantly reincarnate in traditional samsaran bodies. Instead, they spend many lifetimes being reincarnated naturally rather than spontaneously; the samsaran is reborn to a new mother, carrying the blood and legacy of its new parents. As they age, these infants slowly learn to distinguish their current incarnation's memories from those of her previous incarnations, a puzzling ordeal that some samsarans attempt to block from their mind like a disorienting dream or a







Kitsune

Nagaji

Samsaran

Wayang

Options

terrifying nightmare; for such individuals, their unwillingness to explore and reflect upon their previous lives in relation to their current one often causes them to break free from the samsaran cycle of reincarnation upon death and ultimately face final judgment for the lives they led. Those are intrigued by their strange memories and seek to unravel them ultimately end up becoming slumbering samsarans; a soul that is in the process of transforming into a samsaran soul.

For all intents, slumbering samsarans almost never appear different from their parent race and they inherit physical traits similar to those of their parents. Samsarans born to dwarven parents appear short and stocky while samsarans born to kitsune couples are vulpine and lean. Most slumbering samsarans also possess a number of physical traits and abilities associated with their parent race; those born to dwarves are physically sturdy and can see in the dark while those born to kitsune possess shapechanging powers that allow them to assume a specific, human guise. Perhaps the only physical differences between a slumbering samsarans and ordinary members of her race result from her growing psychic aura; the psychic aura of a slumbering samsarans slowly begins to grow in power as she reincarnates over and over again, causing her material body to take on a slight hue based upon her emotion. For example, a slumbering samsaran often slightly flushes red when angry, while she takes on a golden hue whenever she is contemplative. Their growing connection to the cosmic flame that permeates all of reality also causes their eyes to sometimes glow with a single hue not unlike the eyes of awakened samsarans, though such occurrences typically happen only when the samsaran experiences powerful emotions, such as intense feelings of greed, hatred, or lust.

Although samsarans largely agree that slumbering samsarans

are the progeny of their race, few can say for certain exactly how souls transition between these states. Most samsarans agree that humans conceived from samsaran parents have a higher than normal chance of transitioning from human souls to those of slumbering samsarans, but that doesn't account for all slumbering samsarans, nor does it account for slumbering samsarans that are born from races other than humanity. Most samsaran philosophers believe that the creation of slumbering samsarans is somehow connected to the soul's journey from the Material Plane to the afterlife following death, and that souls that somehow manage to circumvent this cycle slowly transform into samsarans, perhaps by holding samsaran values of enlightenment dear.

Even once a slumbering samsaran is born, peculiarities surrounding their existence do not cease. Unlike true samsarans, who possess dreamlike memories of all their past incarnations, slumbering samsarans only ever possess memories from their most previous lifetime, but those memories are often incredibly vivid. Furthermore, slumbering samsarans are only faintly influenced by the presence of samsaran souls, causing them to reincarnate across the world without any of the predictability that awakened samsarans reincarnates possess. As a result, it is nearly impossible to be sure of how many previous incarnations that a slumbering samsaran has lived before she becomes an awakened samsaran, although most awakened samsarans possess a large variety of memories from dozens slumbering samsaran incarnations. It is conventional wisdom that a soul must reincarnate one hundred times before it can ascend and become a samsaran soul, but none can say for certain whether this is fact or simply romantic estimation on the part of awakened samsarans.

**Associated Racial Traits:** slumbering samsaran.

## Reborn Samsaran Racial Traits

The following are the standard racial traits for reborn samsarans.

**+2 Intelligence, +2 Wisdom, –2 Constitution:** Samsarans are insightful and strong-minded, but tend to be frail.

**Medium:** Samsarans are Medium creatures and have no bonuses or penalties due to their size.

**Normal Speed:** Samsarans have a base speed of 30 feet.

**Low-Light Vision (Ex):** Samsarans can see twice as far as humans in conditions of dim light.

**Aura Transparency (Ex):** A reborn samsaran has difficulty hiding her psychic signatures. The DC of any skill check made to read her aura decreases by 5, and the check takes one-tenth as long as normal to perform.

**Psychic Attunement:** Reborn samsarans receive Psychic Virtuoso<sup>OA</sup> as a bonus feat at 1st level. Those who can't use occult skill unlocks at 1st level instead gain the Psychic Sensitivity<sup>OA</sup> feat as a bonus feat.

**Psychic Learning (Su):** When a reborn samsaran expends psychic energy to cast psychic reading to identify a humanoid's class, he temporarily treats two of the target's class skills as if they were class skills for him. He can use these skills untrained and gains a +2 insight bonus on such checks. These benefits last for 24 hours or until the reborn samsaran spends psychic energy to cast psychic reading again.

**Reborn Magic:** A reborn samsaran with a Charisma score of 11 or higher can cast the following spells (as per the psychic magic universal monster rule from *PATHFINDER ROLEPLAYING GAME BESTIARY 5*, using her Charisma modifier to determine the DCs): *burst of insight*<sup>OA</sup> (1 PE), *detect psychic significance*<sup>OA</sup> (0 PE), *object reading*<sup>OA</sup> (2 PE), and *psychic reading*<sup>OA</sup> (1 PE). The caster level is equal to the reborn samsaran's level. The reborn samsaran has a reservoir of 5 PE per day.

**Languages:** Samsarans begin play speaking Common and Samsaran. Samsarans with high Intelligence scores can choose from the following: any human language, Abyssal, Aquan, Auran, Celestial, Draconic, Giant, Ignan, Infernal, and Terran.



# Samsaran Origins

Despite the dreamlike memories all samsarans possess, the truth regarding the origins of the samsarans is a topic of speculation just as much as it is for any other race. Although their wizened souls have experienced much, every journey has its end, and no samsaran who experienced their people's creation exists today, all such samsarans having either obtained enlightenment or failing so miserably at doing so that their souls have all moved on to the afterlife to be judged and rewarded (or punished). As a result, samsarans have a number of origin stories that their people consider to be sacred in origin, that not only explain where the first samsarans came from, but also how new samsarans come to be as well as the nature of samsaran reincarnation.

The following stories are told by samsarans to explain the origin of their race.

## Creation: The Two Brothers

In ancient times there were four great deities: the Lady of the Sun, the Lord of Nightfall, the Lord of the Moon, and the Lady of Death. Each was named for the greatest aspect of her portfolio, the most precious gift that each deity bestowed upon mortals.

Although the Sun and Moon were lovers, no closer bond was had between the Four then that between Nightfall and the Moon, for they were brothers and partners alike. At the end of each day, Nightfall would shroud the world in a blanket of shadows so that it might cool and rest itself for another day's labors while the Moon would shine down upon the mortal world, reminding its people of the coming of the dawn. For countless generations, the Moon, the Sun, and Nightfall worked together in harmony and the world was at peace.

In time, however, mortal attitudes towards the gods began to change. Where all three deities were once treated equally, the mortals began to fear, even resent Nightfall. Their bones trembled at the thought of the horrifying monsters that claimed the shadows as their own and they ripped and tugged at his shadowy blanket with rods of fire and spells that tried to mirror the Lady of the Sun's splendor. What's worse, the foolish mortals began to worship both the Lady of the Sun and the Lord of the Moon with increased fervor, clinging to the salvation from Nightfall that their magics wrought.

At first, Nightfall tried to act civilly with his fellows. He begged the Lady of the Sun to set earlier to allow for additional night and he urged his brother to hide the moon's rays beneath a veil of clouds, to which the other deities, his friends, reluctantly complied. But as the days shortened, cold winds began to blow across the land as a new creations called 'ice' and 'snow' began to rain from the sky. The mortals huddled together in caves and built blazing fires that further tore against Nightfall's darkness, praying for the Lady of the Sun and the Lord of the Moon to return to them. Despite the Lord of Nightfall's protests, the deities complied and light returned to the world.

As time marched onward, the mortals praised the Lady of the Sun and the Lord of the Moon by building fantastic temples and praying en masse and shunned the Lord of Nightfall by building blazing pyres and locking their doors, windows, and gates as night fell. Soon, the Lord of the Nightfall grew

bitter and resentful, not only of the Lady of the Sun, but of his own brother, her consort and conspirator. Finally, as the Lord of the Moon climbed up into the sky to pierce the darkness with the moon, the Lord of Nightfall leapt from the shadows and impaled him with his blade. That night, the moon did not appear in the night sky.

The next morning, the Lady of the Sun saw the horror that the Lord of Nightfall unleashed; the mortal world and countless of its citizens drowned in her lover's blood, who lay upon it disemboweled. The Lady of the Sun wept with grief for seven days and through seven nights and buried her lover, as was tradition in those days. When her work was done, she left the mortal world to visit the oldest and greatest of the gods, the Lady of Death. Filled with righteous anger, the Lady of the Sun approached her superior and demanded permission to undo the horrors that the Lord of Nightfall had wrought. The Lady of Death agreed, for the loss of life had been so great that too many souls were unable to find their way into her gentle embrace, instead wandering the world as the restless dead. She gave the Lady of the Sun a sacred blade that could undo the what the Lord of Nightfall had done, but warned her that the blade would demand an equal or greater price for its services. The Lady of the Sun did not care.

As darkness approached, so too did the Lady of the Sun approach the Lord of Nightfall. The two battled in twilight for twenty-one days before the Lady of the Sun struck the final blow. Dawn had returned. With the Lord of Nightfall so impaled, she flung the deity into her lover's grave, restoring him to life as well as the countless souls that had been lost when he perished. The Lady of the Sun stripped the Lord of Nightfall of his dominion over darkness and gave it to her lover, leaving him only with envy.

Today, the Lady of the Sun and the Lord of the Moon continue to shine down upon the mortal world, not only to continue to give mortals the gifts of light and rest, but also to watch over the prison of the former Lord of Nightfall, now the Lord of Envy. Knowing that a single lifetime was not enough to protect against Envy and the evil that he causes, the Lord of the Moon bestowed his newfound gift, the gift of rebirth, upon those mortals who had perished by his divine blood and charged them with the task of keeping Envy in check for all of time. These mortals were the first samsarans, and they would



continue to guard themselves and guide others against the spiritually entangling nature of Envy until the End of Days.

### Pursuers of Perfection

There once lived two brothers who dwelled together in Paradise. Though they loved each other dearly as brothers should, they were very different. The elder brother was slothful, choosing to fill himself to bursting on all of life's pleasures and vices and leaving little room for work or contemplation of his future. His younger brother, however, was extremely self-reflective and pious—he kept the gods close in his heart and meditated on his decisions constantly, leaving little room in his life for material pleasures or possessions. Despite their differences, both were content and led long, peaceful lives.

Decades passed, and one day both of the brothers were dead as all living things should be. They passed on to the afterlife, floating down the River of Souls until they appeared before the Lady of Death, side by side. The brothers bowed before their splendor, then suddenly both brothers, Elder and Younger, begged the goddess for a second chance at life. The Lady of Death raised her eye at their request—every man, woman, and child who passed through her court asked to return to the world of the living after passing on, but she hadn't expected it from two who lived as peacefully as the brothers did.

"Why request this of me?" She asked. The elder brother answered her first.

"Having seen death with my own eyes," he began, "I wish to drink more deeply of the bounties of mortality before my soul moves past them forever." The Lady of Death considered his response before turning to his brother.

"And you?" She asked.

"Having seen death with my own eyes," he replied, "I see how little I truly understood of the world. I wish to return to continue to seek enlightenment before it is lost to my soul forever." The Lady of Death contemplated carefully before she came to her decision, but when at last she did, she called both brothers back into her court.

"I have made my decision," she began. "A single lifetime is not enough to grant you what you seek, and I doubt that even two would be enough. I will send you back to the world of mortals ninety-nine times until your souls have experienced one hundred lifetimes. Let us see the existences you will lead given this opportunity." The brothers hadn't the time to properly thank the Lady of Death, for the moment she decided to send them back, they were gone; spirited back to the mortal world to reborn.

Ninety-eight times, they were reborn. Sometimes as brothers, sometimes as sisters. Sometimes as men, sometimes as beasts, sometimes as something else entirely. Ninety-eight times, the brothers laughed, played, grew old, and died. Each time, the elder brother glutted himself upon life's pleasures, and each time the younger brother studied and prayed. With each lifetime, the elder brother became more bestial and

vicious, until at the end of his ninety-ninth life, the elder brother tore his sibling's heart from his chest and supped it, relishing the taste of innocent life taken as he passed.

And yet, both were born again. This time, the elder brother's features were bestial, his hands twisted backwards. And this time, the younger brother had pointed ears and skin the color of a clear sky. Unable to bear the perfection his younger brother now emanated, the elder brother scampered off into the world, transformed into the first of the rakshasa, while his brother stayed and wept for him, sealing his destiny as the first samsaran. And after countless more years of study and prayer, the younger brother found the enlightenment he sought and ascended to the afterlife whole, while his depraved brother stayed trapped with his eternal cycle of depravity and gluttony forever more.



Kitsune

Nagaji

Samsaran

Wayang

Options



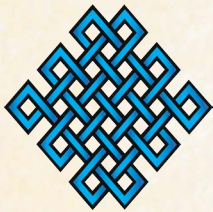
# Samsaran Religion

For virtually all samsarans, faith is the pillar that supports life. As beings who have seen first hand the wonders of the Outer Planes across a million lifetimes, samsarans are living proof that the wonders of the afterlife are wholesome and true. Rather than completely dedicate herself to a single deity, most samsarans follow a religious philosophy that is taught and retaught to each member of the race shortly following her reincarnation into a flesh and blood creature. After reeducating herself on the nature of her existence, most samsarans research deities from across the land and adopt a single god to act as her patron. Oftentimes this deity is one that is familiar to her, perhaps a guardian from a previous lifetime or a deity that she shares some intrinsic bond to. Other samsarans report changing patron deities every few lifetimes based upon their new personalities and desires. Regardless, it isn't unusual for a samsaran to follow a deity that is otherwise completely unheard of in a region, often opting to take a pilgrimage to that god's center of worship at least once during her lifetime.

Highly creative and skilled at creating art, samsarans typically depicted the gods in a manner similar to themselves; distinctly humanoid, but clearly not of mortal origin. Hauntingly perfect features, pupil-less eyes, and halos around the temple, symbolizing enlightenment, are hallmarks of samsaran craftsmanship.

The following deity has been provided as an example of the type of religion that samsaran are attracted to. This religion can be used or discarded at the GM's leisure.

## Samsarism, Followers of the Endless Cycle



**LG** philosophy of karma, rebirth, and reincarnation.

**Domains** Good, Healing, Knowledge, Law, Repose

**Subdomains** Manasaputra, Memory, Reincarnation, Resurrection, Souls

**Favored Weapon** quarterstaff

**Sacred Animal** cow

**Sacred Colors** red, saffron, and yellow

**Symbol** The endless knot

*"The soul is deathless. It has thus far exhausted trillions of winters and summers. There are trillions beyond it, and trillions more beyond them."*

— Excerpt from the *Veskirt*, Holy Tome of Samsarism

Although most samsarans respect and revere many deities, especially those that preach messages of peace, compassion, and righteousness, the vast majority subscribe themselves to a religious philosophy known as Samsarism, which they commonly practice alongside other, more conventional religions. As a philosophy, Samsarism has no central deific figure. Instead, it places its agency upon the actions of mortals and preaches respect for divinity in all its forms, especially mortal life itself. According to Samsaristic scripture, every mortal soul contains a spark of deific promise and potential, so the Samsarist message is one of peace, love, and respect for life in all of its diverse forms.

Samsarism's core belief involves a concept known as the Soul Cycle, the metaphysical passage of mortal souls through reality's many states of being. Samsarists believe that all living things, from the oldest oak tree to the noblest dragon, possess a soul that wears its material body in the same way that a man would wear a jacket or a woman a gown. When one's

material body grows old and worn, one's soul rids itself of its material trappings when the body dies. Rather than simply fade away, the soul passes into the next state of being in the Soul Cycle, based upon its level of spiritual awareness. The exact number and categorization of these levels differs between various Samsaristic sects, but most generally agree upon the following progression: inanimate plant to insect, insect to lesser animal, lesser animal to greater animal, greater animal to mortal, and mortal to divine entity. All progressions advance from least spiritually aware to most spiritually aware, with "spiritual awareness" being defined as the ability for a creature to detach itself from its material needs in favor of spiritual growth and harmony. Creatures with less spiritual awareness have great difficulty in detaching themselves from the material while creatures that have obtained perfect awareness have achieved a state of being where they have no need for material sustenance at all, having utterly transcended its need by virtue of their soul's power. Samsarists believe that all souls have the potential to fully advance through the Soul Cycle, but that most become spiritually ensnared by the self-gratifying nature of their corporeal shells by physical and emotional lust. While mortals are able to pass into the afterlife despite their material attachments where they are judged by the gods and become divine, creatures that are less spiritually awake become metaphysically stuck within their current stage of spiritual awareness, becoming endlessly reincarnated into new forms with a similar level of spiritual awareness over and over again. Thus, the unawakened soul of a wolf, a greater animal, reincarnates into the body of another unawakened animal when it dies; perhaps a wolf again, but just as likely a lion or some other beast. Samsarists believe that the vast majority of souls in existence are stuck in states of lower spiritual awareness and that those lower states account for most of reality's souls; the souls of inanimate plants, for instance, are believed to be the most numerous of all souls despite representing the most





primitive form of spiritual awareness.

Reincarnation is a central part of Samsarism, but it is by and large a bad experience for nearly all mortal beings. Samsarists claim that reincarnation is a painful affair; souls are born into corporeal bodies that become sick and injured, ache with age, and eventually die. Even after death, souls that haven't gained full awareness manifest in the afterlife as ghostly petitioners for anywhere from a few minutes to a hundred lifetimes before their souls ascend into divine entities. As a result, the idea of living through untold lifetimes is a punishment rather than a reward to Samsarists, which is why so many devotees to this philosophy pity creatures with less spiritual awareness and often perform rituals and services intended to help those primitive souls blossom and awaken into their next form. Samsarists also reflect often upon their actions and intentions during their lifetime constantly to avoid similar retrospection in the afterlife, hoping that their souls are prepared to embrace their divinity when they reach their final judgment.

Although disciplined and distant, Samsarists tend to be pleasant enough when encountered, and they are always willing to provide assistance to others. They often appear disdainful towards pleasures most folk hold dear, ever guarded against vices that could potentially keep their soul tethered to the material and away from true awareness and enlightenment. Despite their strict restrictions, Samsarists

seldom fast except for religious affairs and take meticulous care of themselves, viewing the material body as a garment that must be maintained in order to keep the soul in pristine condition. As a result, Samsarist doctrines are often confusing to outsiders, as what is vice to one Samsarist may not be so for another devotee; Samsarists acknowledge that each individual possesses their own needs that must be met, challenges that must be overcome, and vices that must be kept in check. Being a devoted follower of Samsarism is not about separating one's self from life's joys, but to practice moderation so those joys don't transform into spiritually toxic addictions.

Temples devoted to Samsarism are one of the few places where practitioners of Samsarism are willing to indulge, for they view their expenditures as gifts of inspiration and devotion for later generations rather than wasteful trappings for their own enjoyment. Characterized by airy halls wrought with artwork that provides a physical embodiment for its creeds and ideas, Samsarist temples are designed to provide isolated places of reflection away from the temptations of society at large. That said, followers of Samsarism do not spurn away the outside world; instead, they often select a single day out of the way to open the temple grounds to those curious of their practices. In this way, the religion can continue to grow and flourish while still providing a sanctuary for existing members.



Kitsune

Nagaji

Samsaran

Wayang

Options





# Reincarnation

Perhaps the greatest myths and the most resounding truths regarding samsarans of all ethnicities is the existence of reincarnation; not mortal-driven resurrection magic, but the true metaphysical rebirth of one's soul into a new body following her final judgment. This act rests at the heart of nearly all aspects of samsaran life, from art and spirituality to politics and even their architecture. To the samsarans, their cyclic existence is the greatest gift imparted to them by the gods, and most strive to make their continued presence in the world a beneficial one.

Human folklore about samsaran reincarnation varies wildly between culture to culture and tribe to tribe. Despite how famously benign most samsarans act towards their human neighbors, they are often feared and avoided as their long lives and cyclic existence intimidates most humans and terrifies a paranoid few. Many perceive samsarans as being earthbound spirits, and fear incurring their terrible, long-reaching wrath. That being said, such fears are often hypocritical ones, as deep down many humans envy the knowing, fearless confidence that defines the samsaran views about death and the life to come afterwards. As a result, many samsaran find themselves stigmatized against while traveling in strange lands, and some recount a time in antiquity where ancient humans persecuted their kind with gallows and fire because of their senseless fears, which drives their continued isolation atop mountain monasteries and other secluded locations hidden away from human eyes.

For all their knowledge and wisdom, however, even the samsaran themselves aren't exactly sure how their reincarnation works, although plenty of cults and secret societies exist among their kind that are determined to find the answer. The following theories are highly regarded among theologians and extraplanar scholars as potential catalysts and processes for samsaran reincarnation.

## Wheel of Rebirth

According to samsaran legends, a soul's power lies in its scarcity. Although enough souls exist that every living creature in existence possesses its own, unique soul, samsarans believe that a finite number of souls exist at any given time, each representing a single ember of a much larger pyre.

As a result, each soul cycles throughout the multiverse in a process that takes thousands of lifetimes to achieve. First, each new soul is born in the Positive Energy Plane in the form of a wild, uncontrolled blaze as bright as a shining star that begins its metaphysical journey as a lesser being, such as a blade of grass or a clump of moss. As the soul lives and dies, it returns to the fires from whence it came, each time returning more experienced and refined. As a soul develops, it loses the wildness of infancy and becomes more dignified and refined, transforming from a blazing pyre into a mote of pure light by the time the soul is ready to become a sentient creature, such as a human, an orc, or a dragon. After a lifetime as such a being, most souls are ready for their final journey—their sojourn to Purgatory where their nature is weighed and judged before they are sent to the afterlife that is the most fitting to their metaphysical nature, or as most mortals call it, their final reward. They inhabit their afterlife as petitioners, and may someday transform into more powerful forms, such as angels, proteans, or demons.

But for samsarans, the soul's journey is not complete after a single voyage. Each samsaran soul returns to the Material Plane to be reborn in a new body with only the faintest of memories of their prior lives. Souls of other races are believed to sometimes undergo the process of reincarnation and rebirth as well, but never with same level of predictability or recollection as samsaran souls, and it's believed that souls who reincarnate often become samsaran souls themselves, leaving some to wonder if

being a samsaran is more of a metaphysical state of being than a mortal classification based upon flesh and blood alone.

## Cleansed and Renewed

Samsaran souls do not return to the Material Plane with all of the memories of their former lives completely intact; instead, only faint wisps and whispers remain to remind the samsaran of the person she once was. Samsarans often describe a sense of revitalization and clarity as the first emotions they feel upon reincarnating upon the Material Plane, a sensation they often attribute to a process called the Cleansing, in which a soul that is to be reincarnated is washed clean of the memories and burdens of its prior life. For other mortals, this process is holistic and seldom leaves anything of the newly reincarnated soul's former life behind, and for this reason samsarans often claim that members of other races undergo reincarnation more often than they are lead to believe.

But the metaphysical waters that cleanse the mind of a mortal before its reincarnation are rigorous, and samsaran minds are uniquely resilient to its purifying effects. Whereas an ordinary human undergoing reincarnation will often forget all details of her former life, a samsaran's mind clings to enough memories that its soul is able to recall its previous existence much as how a young child recounts a beloved aunt or uncle who has long since passed—faint images, feelings, and emotions remain, perhaps a memory or two, but little else. That being said, samsarans are able to recount enough of their previous lives that they often have knowledge of skills and abilities that they have scarcely practiced, or gain flashes of insight and recollection that leave them appearing wise beyond their years.

In some rare instances, a mortal soul undergoing reincarnation may cling to certain memories and experiences so tightly that it



refuses to let them go, resisting whatever purging effect washes over those destined for reincarnation via sheer force of will alone. In such cases, the reincarnated soul is reborn with perfect recollection of its former self and its experiences, a process that nearly all samsarans warn is incredibly unhealthy for the soul. Although such powerful attachments can be occasionally be motivated by positive emotions such as devotion or love, often they become perverted when the reincarnated soul discovers just how much life has marched on in their absence—young flames have moved on to new romances, favored haunts have collapsed or irreversibly changed, and old friends do not recognize or treat the reincarnated individual as they once did, assuming they believe that the individual has reincarnated at all. These powerful senses of attachment combined with the very real likelihood that they will never be fulfilled usually ends up leaving a carnal, metaphysical hunger within the very essence of the mortal's soul, forcing it to continuously reincarnate a hundred times in search of experiences that will sate its yearning until finally that soul becomes a rakshasa, a being of pure materialistic evil and the enemy of every righteous samsaran.

### Guided to Kin

Although reincarnation isn't a uniquely samsaran reoccurrence, one aspect of the samsaran experience that is unique to their kind is the precision in which their reincarnations occur. Samsaran souls almost always reincarnate within several miles of samsaran settlements, against all logic or probability, and have been doing so for untold millennia. Precisely how samsarans manage to do this is unclear—some wizards, in noting that most major samsaran settlements are built near ley lines, theorize that samsaran souls are sensitive to particular kinds of ley lines and reincarnate along such eldritch rivers of magical energy. Others claim that samsaran souls possess some sort of metaphysical connection to one another and recognize each other's presence and are drawn towards one another, as would two magnets. Another theory suggests that samsaran souls are capable of sensing the prayers and faiths that their people have practiced since before mankind learned to put their words to letters, and those prayers lure samsaran souls to samsaran settlements. Regardless of how samsarans accomplish this feat, that young samsarans reincarnate in predictable, easy to access locations proves a major boon to a people who are otherwise unable to bear children of their own.

### Ultimate Reward

Samsarans are naturally long-lived, most living several centuries provided good health and peaceful conditions. Depending on one's perspective, it may seem either cruel or unfair that samsarans are blessed (or cursed) with so many years with which

they can experience all of life's joys and sorrows. But for a samsaran, each life is not an individual story, but a single tale in a grand saga of life. A saga that ultimately must end in judgment, as all mortal stories do. Samsarans see souls as things of raw beauty, and by virtue of their many lives, they are given the chance to sculpt and refine themselves with fresh eyes every few centuries. For this reason, when a samsaran reincarnates she often spends much of her time learning everything she can about her past lives and reflecting upon her past lives, including her accomplishments and flaws. In this manner, a samsaran seeks to better herself spiritually with every lifetime, confident in the knowledge that while she may not remember her prior lives, the work that each of her incarnations did was priceless in value towards the perfection of her immortal being. After a dozen lifetimes or more, most samsarans are ready to end their cycle of reincarnation and receive their final judgment. This is achieved through the balancing and perfecting of her karma, the sum of her deeds and accomplishments in life. When her karma is perfected, the samsaran is judged at the conclusion of her final lifetime, and in judgment she attains cosmic truth and enlightenment.



Kitsune

Nagaji

Samsaran

Wayang

Options







## Wayang

*"And so it was that the People of Shadows were caught beneath an unrelenting sky. A sky that beset them not with the sweet solace of continued darkness, but by mere wisps of shadow that were interspersed between the whims of the wretched daystar, which saw fit to overwhelm the purity of the nighttime dark with its insistent blaze. To our ancestors, it was a fate worse than death that was made all the more insufferable by the wretches who lived and died beneath its fiery reign. The dayseekers called to our forefathers and foremothers, begging them to leave the comfort of dusk and shadow to dance and sing with them in their solar wasteland. Wisely, our ancestors refused, and left the wretches to dance and sing, work and play, be born and die, all under the watchful gaze of their tyrannical sun. All but the most inane of people departed the world of the dayseekers once and for all that day, turning our backs to the cruelty and tyranny of the sun forever more to await the glorious day that they would embrace the chill of the eternal shadows once more—the day of our peoples' Dissolution."*

— Excerpt from *The Seven Sufferings of Shadow*, by High Exile Svarican





Kitsune

Nagaji

Samsaran

Wayang

Options

Elusive and gaunt, wayangs are wiry folk that trance their ancestry generations backwards and across the very thresholds of reality itself. According to the wayang, their kind was upon the Material Plane after an ancient catastrophe blurred the lines between that plane and the Shadow Plane. A wayang's very form seems to embody these claims, as her skin and hair are often the color of deep shadow with very little natural variation between wayangs. The only natural source of color on a wayang is her eyes, whose bright hues make her appear threatening and predatory when shrouded in shadow like a vicious, nocturnal predator. This assessment couldn't be further from the truth, however. Wayangs are infamously shy and seldom comprise communities much larger than small tribes consisting of a few related families—often numbering roughly two dozen souls, and seldom more than fifty. Their wariness and shyness holds doubly true for foreigners, who may have wayang neighbors living on the same acre as them and be none the wiser.

Pixie-like in appearance, wayangs have little else in common with the denizens of the Fey Realm other than their gaunt limbs and sharp, angular features. Their bodies are as dark as shadow, and seem to effortlessly blend in even the faintest of shadows. Deeply spiritual as a people, wayangs often adorn themselves with ritualistic scarifications that do everything from honor their ancestors to denote their trades and accomplishments. Their scarred flesh in particular causes unease in many other races, and makes the wayang appear more brutish and bloodthirsty than they actually are. In truth, wayangs care little for interaction with foreigners, violent or peaceful, and prefer to simply avoid contact and conversation with others whenever possible. In the rare instances where a group of wayangs is forced to forge ties with outsiders, their interactions are often quick and terse, lasting only as long as interaction is necessary.

Deeply spiritual and seeped in generations-old traditions, wayangs have a rich heritage and culture despite how scattered their communal tribes appear to outsiders. They live and work together, and their success as a people teeters on the success of their community, as with any other community. Wayangs simply prefer space and familiarity in their daily lives.

## Wayang Psychology

Despite the vast amount of space between their communities and tribes, wayangs share a racially defining mentality.

**Discomfort in Daylight:** All wayang are ill at ease while in any measure of sunlight, even those who go against racial stereotypes and leave their insular communities to explore the world. Whether this is a result of ingrained isolationism or a subconscious distrust of bright light that lurks in the back of the wayang psyche as a result of their ancestry is unclear, however.

**Survival First:** Despite how effectively they've managed to adjust to life on the Material Plane, wayang see themselves as strangers stranded in a hostile environment. As a result, wayang have a survivalist mentality, and are overzealous in noting escape routes and potential dangers wherever they travel.

**To Live is to Know Pain:** Wayangs have an ingrained acceptance of toil etched into their psyches. Even optimistic wayangs agree that everyday living is a struggle, one that goes hand in hand with pain and toil. As a result, most wayangs expect to work hard and receive little recognition for the work they do.

**Xenophobia:** Shy and reclusive, wayangs care little for foreigners—even members of their own race. They prefer to watch and observe any foreigners they happen across before deciding how to proceed in their interactions. Usually, they decide to remain silent and simply allow the individual to pass them by, ignorant that they were being watched at all.

## Wayang Racial Traits

The following are the standard racial traits for wayangs.

**+2 Dexterity, +2 Intelligence, –2 Wisdom:** Wayang are nimble and cagey, but their perception of the world is clouded by shadows.

**Wayang:** Wayangs are humanoids with the wayang subtype.

**Small:** Wayangs are Small creatures and gain a +1 size bonus to their AC, a +1 size bonus on attack rolls, a –1 penalty on their CMD and to CMD, and a +4 size bonus on Stealth checks.

**Slow Speed:** Wayangs have a base speed of 20 feet.

**Darkvision:** Wayangs can see in the dark up to 60 feet.

**Light and Dark (Su):** Once per day as an immediate action, a wayang can treat positive and negative energy effects as if she were an undead creature, taking damage from positive energy and healing damage from negative energy. This ability lasts for 1 minute once activated.

**Lurker:** Wayangs gain a +2 racial bonus on Perception and Stealth checks.

**Shadow Magic:** Wayangs add +1 to the DC of any saving throws against spells of the shadow subschool that they cast. Wayangs with a Charisma score of 11 or higher also gain the following spell-like abilities: 1/day—ghost sound, pass without trace, and ventriloquism. The caster level for these effects is equal to the wayang's level. The DC for these spells is equal to 10 + the spell's level + the wayang's Charisma modifier.

**Shadow Resistance:** Wayangs get a +2 racial bonus on saving throws against spells of the shadow subschool.

**Languages:** Wayangs begin play speaking Common and Wayang. Wayangs with high Intelligence scores can choose from the following: any human language, Abyssal, Aklo, Draconic, Goblin, Infernal, Nagaji, Samsaran, and Tengu.



# Facts and Falsehoods

Outsiders often misconstrue facts and information about wayangs, as their physical features and demeanor are so alien that a quagmire of fear and superstition quickly engulf all perceptions of the wayang. That they are feared and avoided works well enough for the wayang, however, as they themselves view the dayseeking races as oddities—aberrations who delight in the presence of a scathing sun that denies them the solace of shade. As a result, wayangs seldom mingle with other races, and many stories and superstitions have since spread about their kind. While wayang scoff at the many untrue beliefs that dayseekers hold about them, they do little to correct these misconceptions, as most ultimately help keep wayangs from having to socialize with dayseekers at all.

## Five Facts about Wayangs

The five following facts represent key information about wayangs that virtually everyone who has heard of this diminutive, shadowy race knows.

### 1. Wayangs Distrust Everyone

A common misconception about wayangs is that they are shy or antisocial. Anyone who has the rare privilege of seeing everyday wayang life knows that the shadow folk are more than capable of being social, and that their way of life depends upon comradery the same as anyone else. Instead, what becomes plainly obvious about wayang is that they are extremely mistrustful of others, even other members of their race. This paranoia runs deep and is often irrational or otherwise based on tall tales or folk stories about other races or ethnicities that have evolved over time. As a result, even the most friendly wayang often harbors a lifetime of social anxieties, and it is often easier for a wayang to simply make herself scarce rather than actively try to engage someone else in conversation.

### 2. Wayangs are Otherworldly

Even a rare glimpse at a wayang's form confirms that they are otherworldly in origin. From their glowing, bulbous eyes to their long, gaunt limbs and narrow frames, wayangs simply do not appear to be of this earth. Such observations are further confirmed by the variety of shadowy powers and abilities possessed by their race. Although no two wayangs have precisely the same set of skills or abilities, wayangs are said to be able to dissolve their entire beings into formless shadow, tamper with the duality of life and unlife, and merge with the shadows themselves, disappearing from sight seemingly at will. Wayang anatomy is also very different from that of other mortal races—they loathe light from all its sources and claim that their senses become clouded and blurred whenever they are exposed to its presence, bemoaning that food tastes bland, music sounds flat, and the world looks and smells dull.

### 3. Wayangs are Depressing

To say that wayangs are depressing to be around undercuts the sheer negativity that permeates the race's ethnic and cultural values. Wayangs see their kind as misbegotten exiles that have been damned to existence in a world that is unerringly hostile to them, and most believe that their only solace from this

hostility comes when they die. As a result, most conversations between wayangs are dreadfully melancholy, filled mostly with complaints and half-joking wishes for the sweet release of death. While most wayang claim that their somber attitudes are the result of their kind's imprisonment upon the Material Plane or their cons-long separation from their true home, the Shadow Plane, those wayangs who turn their backs fully on their people's ancient teachings and beliefs often find themselves significantly cheerier, leading some to wonder whether the wayang's attitudes are a result of their biology or their culture's unwillingness to accept their new home.

### 4. Wayangs Deplore Curiosity

A particularly odd trait that many outsiders learn of wayangs is that they often have a low tolerance for curiosity and questioning. While they approve of learning and experimentation as much as any other race, approval tends to only come when the exploration yields results. For instance, a wayang wizard researching a new spell is often regarded mockingly or suspiciously by his colleagues until he produces results, at which point his discovery is regarded with applause and excitement, but rarely curiosity. The result is that wayang are slow to implement new ideas, tools, and technologies into their everyday lives, and visiting a wayang settlement is often a jarring experience for foreigners. Despite such resistances, wayang society does slowly change and evolve, but change usually happens in small spurts within individual wayang communities, spreading slowly rather than rushing throughout wayang society as a whole.

### 5. Wayangs are Sneaky

While wayangs are naturally sneaky as a result of their gaunt, diminutive frames and their darkly colored bodies, their society praises wayangs that are deft and cunning enough to keep themselves hidden—especially from foreigners. As a result, wayang parents teach their children how to stay hidden from a young age, and childhood games such as hide and seek are staples among young wayangs for precisely this reason. As an adult, nearly every wayang is capable of keeping herself hidden to an extent, although all wayangs agree that stealth is second to perceptiveness when it comes to keeping one's self hidden. For as the wayang saying goes, "Cover can crumble, but distance never disappoints."



## Five Falsehoods About Wayangs

The five following falsehoods represent key misunderstandings or flat-out lies that foreigners often believe about wayangs.

### 1. Wayangs are Undead Creatures

A common misconception about the wayang is that they are actually undead creatures—vengeful spirits born from shadow that fear the light. While it's true that wayang deplore brightness, they aren't undead. This falsehood largely stems from the fact that wayang have a limited ability to twist how their bodies respond to positive and negative energy. This allows a wayang to heal her wounds using negative energy at the cost of making herself susceptible to positive energy for a short time, creating the appearance of undeath. In truth, wayangs are living creatures, though many use this falsehood to trick naive foreigners into thinking that they are undead monsters in the hope that they will be left alone.

### 2. Wayangs are Antisocial

Although it's common knowledge that wayangs are xenophobic, another assumption about wayangs is that they are an antisocial race. Born from the fact that few foreigners have seen a wayang settlement and that wayang encountered by foreigners are usually alone, this idea that wayang completely shun any form of social interaction is naive. Wayangs socialize, but their interactions tend to be intimate and their gatherings seldom larger than a few dozen individuals. Even their settlements are small by human standards—wayangs seldom live in groups much larger than a few dozen souls, and are mistrusting of gatherings much larger than that.

### 3. Wayangs are Homicidal Monsters

Folk stories told about wayangs often claim that they are diminutive terrors that lurk in shadowy places, waiting to prey upon the weak or the distracted so they can plunder their treasures and end their lives. In actuality, most wayangs are surprisingly peaceful, more so when one considers how xenophobic their kind is. Wayang pacifism largely results from their views on the soul and what happens when one dies. For most wayangs, their ultimate goal is to live a long and toilsome life so they can die of old age. According to their religious philosophy, the Dissolution, the soul is a roaring fire that slowly cools to mere embers as one grows older. If one dies young, their soul has not fully extinguished, and that individual risks rebirth in a new, younger body with a soul burning as furiously as their first birth, effectively forcing the wayang to relive another lifetime's worth of agony and toil. As a result, most wayangs view dangerous deeds—such as pillaging and warfare in general—as detrimental to their spiritual goal of returning to the shadows from whence they came.

### 4. Wayangs Have More Than Two Sexes

A rather bizarre rumor involving the wayang is that they possess no fewer than six distinct sexes, all of which are essential to reproduction. This is believed to be a mistranslation of the fact that wayang society has over six different gender identities, which reflect a combination of the gender that the individual wayang

identifies as (male, female, or indeterminate) and their sexuality. Such information is well-integrated and universally accepted among wayangs, who view the concept of identity as somewhat sacred that only the individual has the right to decide—a concept as personal and malleable as an individual's own shadow. Wayang have little tolerance for those who would attempt to assert their own notions of gender upon others, wayang or otherwise.

### 5. Wayangs and Gnomes Are Related

Exactly where this rumor emerged is unclear, but a common misconception is that the wayangs and gnome races are somehow related to one another. True, there are similarities between both races—both wayangs and gnomes are believed to be exiles from another plane of existence, both are prone to having oddly shaped limbs, digits, and facial features, and both have connections to magical powers, specifically illusion magic. While gnomes are often indifferent to such claims, most wayangs are deeply offended by them, as such insulate dribble completely ignores the wayang's rich and storied past as denizens of the Shadow Plane by instead claiming that they are somehow related to fey-heralding gnomes. Wayangs are quick to point out that the Shadow Plane is a separate, extremely distinct reality from the natural world from whence the gnomes sojourned from, but the simple truth is that few are versed enough in the composition of the planes to grasp the difference.



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# Life as a Wayang

As beings with their ancestry seeped in the Shadow Plane, wayangs are humanoids that possess otherworldly body proportions. Lithe, gaunt, and dour in appearance and demeanor, young wayangs instinctively revile the sun-touched surface world and are taught its cruelty and vileness from an early age. Most wayang dwell within their small clans, careful to keep plenty of distance between themselves as the oversized cretins who are foolish enough to work under the baking sun.

A wayang's disdain for surface life does not abate as the wayang ages; rather, she becomes increasingly set in her ways, and many older wayang are outright hostile to any perceived attempts at stripping them from the cool safety of the shadows. As dark in spirit as the shadows they inhabit, wayang see life as journey they must suffer through before their souls dissipate from mortality and finally rejoin the shadows their ancestors spawned from.

## Life Cycle

Although similarities between how wayangs and humans age and grow exist, wayangs are ultimately alien to the Material Plane. Because of this, certain aspects of wayang growth and development are starkly different from those of humanity.

Infant wayangs are born live after a gestation period of nearly 12 months and are typically 8 to 10 inches long and weigh 2 pounds. Unlike human infants, wayangs are born completely blind, but otherwise possess similar motor control and physical abilities to that of their human peers. In infancy, a wayang's eyes are sensitive to even the smallest traces of light, and as their eyesight develops many wayang cry incessantly when exposed to so much as the flickering flames of a lone candle. Wayang typically do not grow out of this behavior until they are nearly a year and a half of age, when their eyes fully develop. Once fully matured, most wayangs have sharper senses than those of an average human, but they experience but a shadow of the world's splendor and grandeur through those senses; colors appear drabber, smells and tastes are duller, and sounds are muted. As a result, most wayangs complain that the sunlit world is drab and dull and lacks the subtle splendor of a well-shadowed room.

Wayangs become physically mature at 20 years of age, and reach their adult height and weight several decades afterwards. Male and female wayangs are virtually identical in size, with males only weighing 5 pounds more and standing only 2 inches taller than females on average. Adult wayangs display similar sexual dimorphisms to those seen in humans and have a long lifespan that easily last two centuries, though the most ill-fated of their kind can live to see their third century.

## External Physiology

The average wayang stands about 3' 11" and weighs 34 pounds. They are gaunt, lithe, and able to move with surprising grace given their appearance. Wayangs have bodies that age and grow like shadows; during the dawn of youth, wayangs possess gangly limbs and features such as their ears, nose, fingers, and toes are sharply exaggerated. As they mature into adulthood, their gangly limbs fill out and their sharp features become more rounded, but as adulthood gives way to the twilight of old age, their features become gangly and sharp once more

because their fingers, nose, toes, and limbs never truly stop growing. Though they possess bright, predatory eyes in shades of blazing red, piercing yellow, vivid green, and more, in truth wayang sight is best adapted for shadowy environments, and their vision blurs slightly when exposed to daylight. Wayangs have pointed ears and have dark skin in shades of black and brown, and similarly colored hair. However, most adult wayangs bleach their skin and dye their hair, making wayang skin and hair colors artificially diverse.

A typical wayang's arms are nearly as long as her legs in size, causing them to adopt a somewhat skulking stride as they move about. Although their alien body proportions makes wayangs physically stronger than other similarly sized races, such as halflings or gnomes, members of most other races view wayangs with suspicion at best and outright fear at worst on account of what many often see as a sinister appearance. Thankfully, their thin bodies and agile frames make wayangs especially skilled at hiding from their foes, and they have a particular affinity for disappearing into shadowy places.

Although all wayangs are born with dark skin, few keep their skin that way. Ritualistic scarification is common throughout nearly all wayang societies, and while the exact processes that wayang undertake to scar their skin varies from clan to clan, virtually all wayang bleach themselves as a rite of passage upon entering adulthood, causing their skin to take on the pale, somewhat sickly appearance that most foreigners associate with wayang. Likewise, many wayang bleach their hair regularly, and some even dye it exotic, albeit dull, colors.

## Internal Physiology

Internally, wayang physiology is similar to that of humanity, though they possess sharper, elongated canines. Like humans, wayangs are omnivorous and possess a fondness for raw fish and meat as well as a variety of fungi. Most wayangs prefer food that thrives within the lightless reaches that they dwell in, and take suspicion of many types of vegetables and fruit on account of their need for sunlight to grow. Wayangs tend to prefer food that other races find bland or unappetizing, while they find especially flavorful food to be nauseating; most simply don't have the stomachs to handle food that other races enjoy. Rice, however, is one of the few foods favored by surface



dweller that wayang enjoy, and much of their relations with foreigners involves the buying of and trading for rice.

Female wayang usually give birth to a single child at a time, but twins aren't uncommon among wayang. Compared to other races, prenatal wayang don't kick or move nearly as much as other races, perhaps sensing their mother's dreariness and dour attitude towards the world around her. While they often swell as their child grows inside of them, female wayang aren't nearly as hindered by pregnancy as other races are, and a pregnant wayang is able to move with surprise grace and stealth. When a pregnant wayang uses her abilities to twist how her body is affected by positive and negative energy, her child's body is likewise altered, and as a result wayangs either have this ability or lack it from birth; few born without the gift ever manage to obtain it during the course of their lifetime.

### Energy Adaptation

Although their heritage unquestionably stems from the Shadow Plane, wayangs themselves exist somewhere in between the positive-fueled Material Plane and this negative-fueled realm, much as how a shadow exists somewhere between the light and darkness. Whether the wayang were ever so closely attuned

to negative energy that all members of their race were healed by is unknown, but nearly all wayang alive today are healed by positive energy like most other living creatures are. Yet because of their strange ties to the Shadow Plane, wayangs possess a particularly unusual ability: the power to twist their physical bodies, adjusting how they react to positive energy and negative energy. With proper notice, a wayang can use this ability to utilize negative energy for mending wounds and revitalizing themselves, though doing so leaves them vulnerable to the ravages of positive energy, which wrecks their bodies while thusly altered as though they were undead.

Not all wayang possess the ability to adapt their physical bodies in this manner, however. Some wayangs are born without this power, and many of them are so-called dayseekers, wayangs obsessed with the illuminated world. Even rarer are wayangs born without any affinity for positive energy at all. Such wayangs have total affinity for negative energy instead, and find positive energy as harmful as undead creatures do. Surprisingly, such wayangs often ascend to places of high reverence within wayang society, as they are seen as remnants of a bygone era wherein wayangs lived not in the light of the Material Plane, but rather the darkness of the Shadow Plane.



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# Wayang Culture

To the few outsiders who have ever gotten a rare glimpse at wayang culture, the only word they can often think to describe it as is 'bizarre.' Wayangs are anxious, paranoid beings whose spirituality is matched only by their superstition. They adhere vehemently to a dizzying array of social customs and norms while simultaneously keeping their social contact minimized as much as they can manage—not only are wayangs mistrustful of large gatherings, but many feel as though individuality is consumed when people gather, just as many distinct shadows become an indistinct mass when merged. Whatever their reasoning, wayang culture is largely individualistic as a result—wayangs work hard to develop distinct identities and are wary of those who threaten to change those identities without permission. Interactions between wayang are thusly cordial and hesitant, with both sides careful not to make insinuations of the other.

Wayang history is largely mythological—they hold a large number of legends and folk tales sacred, and use oration as their primary means of reflecting upon the past. Most wayangs hold oration and other forms of performance sacred for this reason, especially when the purpose of the performance is to convey information, such as the story of a wayang hero or the origin of their people. Wayangs easily recount hundreds of stories that are written down in large tomes for future generations to enjoy, study, and most importantly, perform, and virtually all such stories have been adapted into song, poetry, or some other kind of performance. To a wayang, a story that cannot be performed is not worth keeping.

## Birth

Wayangs don't often have children, if only because many of them believe that reproduction does little more than damn the newborn to a life of hardship on the Material Plane. Despite this bitterness, the birth of a child is nonetheless a joyous occasion in an otherwise joyless society, as wayangs cherish each new life born to their people. As with many aspects of wayang society, the coming of a new wayang life is riddled with traditions. Preparedness is stressed for the expecting family, and wayangs are expected to not only prepare a place for the child in their home before its arrival, but also have chosen no fewer than a dozen potential names for the newborn. When the child arrives after a grueling 12 month pregnancy, the family will traditionally call upon the aid of a birthing attendant—a trained healthcare professional who provides the child and its mother with basic and emergency medical services. After the child is born, the birthing attendant performs over two dozen traditional rituals, including gently washing the child, divining the child's name from among those selected by the parents, and when all else has finished, burying the child's placenta.

Wayang families tend to keep their children out of public purview until they have been spiritually inducted into the wayang community through a series of rites collectively known as the Solar Baptism. In these rites, a wayang spiritual leader leads the community in prayers of fortune and protection for the newborn wayang before bringing the child to see the sun for the first time. Under the sun's wrathful glow, red herbs are crushed into a fine powder and applied to the infant's face, symbolizing radiation burns from the sun's harmful rays. When the rite is finished the child is brought back safely away from sunlight, her head massaged with oils until the powder is removed. Afterwards, the child is deemed knowledgeable of the perils of light and is welcomed into the community.

## Coming of Age

Most wayangs have an exceptionally dour outlook on life, and

nowhere is this more evident than when a child comes of age. Where other races revel in the child's growth and the milestones that she has achieved thus far, wayangs view the passage into adulthood in a far more morbid light—their coming of age ceremonies mourn the conclusion of childhood innocence and pity the youngling for the trials and tribulations ahead of her as an adult. That having been said, the ceremony has a touch of mournful finality to it, for as much as the younglings would like otherwise, the passage of time and the acceptance of the hardships of adulthood are forces and responsibilities that all must face for the good of the community.

A traditional wayang coming of age ceremony—called a *shinbaja*—begins at dawn the day before, during which a performance festival that recounts the spiritual history of the wayang people is performed for the younglings and their parents. At dusk, the younglings are dressed in resplendent silks dyed in a dizzying array of nighttime colors such as blue, gray, purple, and black that have been embroidered with precious gems. The children are then led to the altar where a spiritual leader presides, where they strip themselves of this regalia until they are only wearing what is necessary to protect their modesty. Next, the children recite basic rites and rituals of the Dissolution (or another religious teachings, depending upon the community the wayang is raised in). Upon completion their heads are shaved and they are led one by one to a mystic who begins the process of bleaching and ritualistically scarring the wayang's body in accordance with the community's ethnic traditions. This process continues for several weeks until finally the child's skin is fully scarred and bleached. At this point, the child recites her rites and rituals one final time, after which her canines are slightly flattened—a symbol of her overcoming bestial impulses in favor of her people's spiritual teachings. At this point, the wayang returns to her family as an adult, burdened with all the responsibilities and duties of adulthood.

## Love

Despite their melancholy attitude, wayangs yearn for companionship as much as any member of any other race, and in





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Wayang

Options

most regards their love is quite comparable to that of humanity. Wayangs of all genders tend to be quite passionate lovers, often describing their love for one another with somewhat macabre metaphors that draw upon the race's cultural gloominess and readiness for death, such as, "I will love you to the day my soul dissolves into the eternal shadow of night...and beyond."

For such a largely introverted race, wayang marriages are somewhat of a spectacle for everyone involved. Intended to be large social gatherings, most wayang couples are encouraged to invite everyone they know, and attendance is extremely important. Wayangs consider it both unlucky and a sign of blatant disrespect to decline an invitation to a wedding that they are invited to, due in part to the extravagance of the invitations themselves. Often written in fancy script using expensive inks on only the finest parchment, invitations to a wayang wedding often stress the honor that the attendee will bring the newlyweds with her presence at the ceremony. Wayang wedding invitations often list the time of the ceremony down to the hour, and are typically planned in excruciating detail months in advance. It is considered customary to hold the wedding at least two months after invitations are handed out as a show of respect to the attendees busy lives.

On the day of the wedding, guests to a wayang wedding are first brought into a special chamber where the guests sign in, deposit their gift, and receive a small token of appreciation for attending the wedding—usually in the form of a small bauble or decorative piece. Once the guests have been checked in, they gather in a reception hall until the procession of the couple, their parents, and their party is lead into the chamber. It is traditional for guests to bow or courtesy to the wedding couple

as they pass and seat themselves at a long table placed upon the chamber's altar. In some wayang weddings, the wedding party is proceeded by musicians and performers, although this varies from community to community, as some see such showmanship as being distastefully distracting from the true stars of the night—the wedding couple. Once everyone has been seated, members of the wedding party begin addressing the guests with a brief speech that thanks the guests for their attendance and addresses any concerns or arrangements found wanting.

Once the formalities have finished, a local priest, mystic, or respected community member takes the stage and begins the marriage ceremony, a lengthy affair that usually takes an hour and a half to two hours to perform that includes a number of arduous rites that vary from community to community, but always conclude with a reciting of an ancient wayang verse known as *The Husband's Light*, which recounts one wife's willingness to brave the light of the sun itself to be with her husband. When the reading is finished, the wedding couple swears to devote themselves to one another with as much fervor as the woman in the *The Husband's Light*, then the two kiss as their wedding is officiated. After the officiation, the couple and their guests celebrate with feasting, performance, and song until one hour before sunrise, at which point the wedding ends and all guests are forcefully shooed from the premise, at which point the newly weds traditionally consummate their marriage in defiance of the rising sun.

## Death

While most races mourn the death of their loved ones, wayangs celebrate it with unsettling enthusiasm, often speaking of death





with a noticeable tinge of envy in their voices. This jealousy is the result of the wayang belief that to live in the material world is to suffer, and that only by rejoining the eternal night of the Shadow Plane can they escape suffering. As a result, wayangs see death not as a time for mourning, but a time for rejoicing—to die is to finally free one’s self from the struggles and sorrows of life. That being said, not all deaths are equal in the eyes of wayangs. Rejoining the eternal night requires the absolute dissolution of the soul—a prospect that is impossible unless the soul was properly aged before death. This belief stems from the idea that all mortal souls blaze like pyres while the body lives. As the individual grows older, that pyre fades in strength until only scant embers remain in old age. When a wayang dies naturally, it is said that her death is the result of the final embers of her soul expiring, wherein her soul’s ashes return to the Shadow Plane where they merge with the endless darkness of that realm. Should a wayang die of unnatural causes—such as by violence, sickness, or suicide—her soul’s embers still burn. According to the wayang, the Shadow Plane often rejects such embers and returns them to the material world where they are reborn in new vessels for another lifetime. As a result, the wayang are extremely cautious and careful with their lives despite their eagerness for the end of their mortal existence.

As with all aspects of wayang life, wayang funerary rites are riddled with tradition and superstition. The few foreigners who

have experienced a wayang funeral claim that the wayang treat it more like a going away celebration than a solemn occasion. During their lives, wayang toil incessantly but often have meager few possessions to show for it. As per tradition, most wayangs save vast quantities of wealth in preparation for their deaths, using a sizable amount of their accumulated wealth to throw the most lavish funeral celebrations possible for themselves. Wayang families traditionally do not bury the departed’s body until after this celebration occurs, and as a result many deceased wayangs remain unburied for weeks or even months while their family makes the necessary preparations to throw the celebration. Ceremonies differ based on ethnicity and the wishes of the departed, but most last for a minimum of 11 days. Wayangs often call the period between a wayang’s death and the end of this ceremony the “burnout,” as wayangs believe that during this time the last few embers of the departed’s soul grow cold and extinguish, signalling her readiness to depart to the Shadow Plane to rejoin the eternal darkness from whence her ancestors arose.

## Architecture

Wayangs seek to minimize their contact with foreigners, and as a result their architecture is incredibly vernacular as a result. Where other races seek to create grand abodes that last through the ages, wayangs tend to be more concerned with the logistics of construction, such as what the building is made from and



where those materials will come from. The insular nature of their communities often means that wayang architecture even varies between community to community; as a result, wayang architecture features a large variety of styles, building materials, and functions. One of the largest factors that influence the style and appearance of wayang architecture is the location where the building is to be built. Wayangs communities sprout up in a variety of lightless locations, from thick forests to underground caverns, and the environmental demands of such varied locations is a primary concern for wayang architects. Despite their variances, the manifold styles of wayang architecture also have several traits in common. Wayangs tend to favor similar kinds of darkly colored wood in architectural engineering—especially the aptly-named darkwood. They also commonly raise their buildings off of the ground using stilts, and their homes typically feature elaborate roof structures.

Wayang construction typically happens quickly. They place heavy value on their homes, which they often view as a refuge from the struggles and agonies of the world around them, lending a sense of urgency to every architectural endeavor. Most wayangs build their own homes and see the construction of one's home as a personal labor that each must do for herself, yet despite this professional wayang architects exist. Typically, these experts are called to design and build structures intended for public use, as well as homes for those unable to do so themselves. Wayangs prefer to build permanent structures in defensible locations that are either obscured from view or otherwise difficult to locate, and as a result they often construct buildings from materials gathered nearby in order to aid in camouflaging the structure from foreigners with prying eyes. While wayang buildings possess windows, they always possess shutters or similar means to prevent the sun's light from casting its glare into their most private and personal of places.

Wayangs are somewhat minimalist in furnishing their homes, often keeping only what is absolutely necessary for everyday living. Their homes are often sized precisely to the size of their family, and very rarely have designated spaces for hosting guests. The most xenophobic wayang take this type of asocial living to the extreme by refusing to stock extra utensils, bedsheets, linens, and other comforts for fear that guests might wish to use them. Wayang public spaces are often slightly more welcoming in their design, but they often go unused for long periods of time because wayangs prefer to use their own living space for their work. As a result, public spaces often need a dedicated staff to keep them clean and well-repaired, a rather undesired job that is often left to young wayangs seeking their first few coins or other luxuries.

## Clothing

Wayang clothing is often rough and homespun, though tailors aren't uncommon among their people. As with all aspects of wayang life, clothing varies heavily between the various wayang ethnicities depending upon the climate and environment of the region they have chosen to inhabit. As a general rule,

wayangs prefer dark, drab clothing that doesn't draw too much attention to the wearer—they see such flashy garments as ostentatious displays that ultimately invite conversation. They do, however, tolerate small amounts of gold and jewelry for the rare social function.

When choosing their garb, adult wayangs tend to focus attention upon their ethnic scarifications—especially those who have scarification across their bodies. Wayang scarification is a large part of their cultural dress, and in many ways wayangs scar themselves in a manner not unlike the human practice of tattooing. Scars can denote a wayang's coming of age, important achievements and honors she has earned or important milestones she has surpassed, or simply be for decoration. It isn't uncommon for wayangs to scar something into their flesh simply because they like the pattern or because it reminds them of a particularly pleasant memory. Whatever the case may be, wayangs view their scars like organic clothing, and revealing outfits are not *gaucherie* among their kind provided that the wearer's modesty is sheathed.

Although clothing has little reverence in wayang society, headgear is favored by virtually all wayang ethnicities—especially for special occasions. Wayang headgear are typically made from traditionally spun silk fabrics, and often consist of fabric wrapped into a headband (such as the *udeng*), tiara-like headdresses (such as the *siger*), or hair ornaments (such as the *kemgang goyang*).

## Communities & Nations

Wayang nations effectively do not exist—theirs is a people that is simply too xenophobic and too paranoid to ever band together into a fully fledged nation on any meaningful scale. Instead, wayangs typically operate in small communal tribes that seldom number more than a few dozen souls. Even then, these communities exist due to necessity rather than any real desire for cooperation—wayangs largely believe that their lives are more fulfilling if they live them largely left to themselves. As a result, wayang communities rarely gather, doing so only for large celebrations or concerns, and as a result young wayangs are taught to be largely independent so they possess the skills they need to survive on their own.

In many ways, a wayang community looks like a sparsely populated farming town—a relatively small settlement that is surrounded by outlying homesteads. Wayangs inhabit these centers despite their general dislike of socialization and togetherness, often doing so because they are unable or unwilling to procure land and build their own dwelling upon it. After all, wayang settlements typically consist of a dozen buildings are so, and there are almost always small, vacant homes available to wayangs, and each such settlement almost always hosts an inn suitable for foreign travellers. Such taverns are nearly always sized for humans rather than wayangs, though all possess appropriate accommodations for creatures of the wayangs' size. The logic in building for bigger races is readily apparent—wayangs don't travel often and many distrust communal living arrangements,



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Wayang

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even something as basic as an inn, so inns constructed in a wayang settlement rarely house wayangs save for during special occasions such as weddings or funerals.

Despite their general dislike of socialization, wayangs live in small settlements, such as those wayang settlements that act as a center for communal activities, and a rare few even go as far as to live in (or close enough to) human settlements that they can act as emissaries and traders between humans and wayangs. Like many races, wayangs differ drastically in their opinions and the ferocity in which they cling to their traditions. While most wayangs are xenophobic and do prefer to live independently of one another, wayangs who embody the old saying, "Misery loves company," do exist. In fact, among many communities this more communal mind set is the normal rather than the exception, and such communities often have more robust communal centers that are more populated and are often willing to house travellers, to the extent that they take less of an effort to hide their existence from the world as wayangs tend to do. In fact, some might say that the wayang are in the midst of a slowly-paced social revolution, one that might one day see their people adapt a more nationally-minded view on civilization and society. Currently, however, the conflict of tradition versus progression is strongly felt between many dissenting wayang communities, and often leads to conflict.

## Crafts & Professions

While wayangs are an extremely crafty people, few of their crafts ever manage to equal, let alone exceed, the quality produced by their human peers. This isn't to say that wayang crafts lack quality—wayang goods are often extremely well made and serve their intended function adequately. However, wayang communities often lack access to master craftsman because of the insular, oftentimes xenophobic attitudes of their people. This effectively stems the flow of modern ideas and crafting materials into wayang settlements, leaving wayang techniques decades or more behind those of foreign crafters and their supplies of high quality materials depressingly low almost constantly, and these facts are often the driving arguments for an end to wayang isolation in the communities most in need of such tools and materials.

The majority of wayang artists are scarification experts who both design many of the community's unique brands and markings and ritually inscribe those same markings onto young wayangs when they come of age. To be a creator of body art is among the most prodigious of professions among the wayang, for in a literal sense these souls are tasked with inscribing the cultural and ethnic identity of each community onto the skin of future generations. When they aren't maiming wayang flesh, most wayang artists have other artistic pursuits, such as pottery, mosaics, and painting. All art is appreciated among wayangs, though wayang art is notoriously grim and gloomy, and often features flat, two-dimensional silhouette figures. Limbs are often elongated and exaggerated, giving even the most subjects a sinister, almost supernatural cadence.

Most wayangs are forced to generalize in a large variety of professions out of necessity, especially those who live in

communities that do not have many individuals who specialize in specific vocations. Most wayangs are farmers or herders in some capacity, though some managed to make a living scavenging from the land or hunting. A rare few wayangs use their stealth and guile to steal from foreigners, though such professions are looked down on by most wayangs—not because the wayang see anything inherently wrong with stealing from foreigners, however, but because many are superstitious about bringing foreign coin and goods into a wayang community.

## Cuisine

Wayangs have an infamous style of cooking that plays to their unique palette as beings with distinct ties to the Shadow Plane. Compared to other races, the wayang palette is somewhat sensitive, and as a result wayangs are not fond of food that is extremely hot or sweet, and their cultural dishes reflect this preference. Their food's flavors are often subdued save for their meats, which are often spiced and smoked for days at a time. Rice is likewise an important staple in wayang food, for it is the primary ingredient in washush, a bitter porridge that consists of rice, goya pulp (a bitter melon that gives the dish its distinct taste), and crushed coffee beans that have been boiled together in water. High in energy, wayangs primarily eat washush while toiling away at work, and even they acknowledge its disconcerting taste with a grimace.

Despite their preference for bitter flavors, wayang cuisine does include fare deemed appreciable by foreigners. One such dish is shompeng, a large, flat dish of soy-infused rice upon which sits an assortment of smoked meats and vegetables. The specifics of shompeng vary wildly from cook to cook, as one's preparation of shompeng is seen as being largely rooted in an individual's upbringing and familial traditions—sometimes the rice is plain, steamed, cooked with coconut milk, or colored with herbs or sauces while the vegetable spread can consist of virtually any crop and be prepared in a multitude of different ways. The key to shompeng, however, is in its presentation. Traditional shompeng is always cooked and presented in a way that represents the bounty of the Shadow Plane, and the uncommonly artistic wayang sometimes carves the meats and vegetables into small humanoid shapes that revel in the majesty of this realm.

Wayang dining etiquette emphasizes patience above all else. Wayang believe it to be both untrustworthy and improper to eat before everyone else who is dining with you has their own share of food on the table, and along the same lines it is considered rude and gluttonous to ask for second helpings before everyone else has finished their first helping. Those who would speed through a meal, according to wayang tradition, either do not respect the hospitality provided or are trying to greedily secure more food for themselves at the rest of the dinner party's expense.

## Families

Wayang families tend to be extremely close-knit, and for most wayangs interactions with their family members comprise the majority of interpersonal interactions they have on a day to day



basis. Wayang families are heavily centered around feelings of comradery—an “us or them” mentality that gives wayangs the strength to stick together when times are tough and support one another as they toil together. Although wayang families are traditionally related by blood and blood alone, there is a tradition among wayang of adopting others—outsider wayangs and foreigners alike—into their families and communities as a reward for great service and support, often earning the outsider a familial role appropriate to their age in relation to the heads of the wayang family.

Unlike human families, wayang family roles are typically genderless—there are no “maternal” or “paternal” gender roles among wayangs, only “parental.” The wayang tongue even lacks separate words for ‘mother’ and ‘father,’ instead relying on gendered articles to convey whether an individual (parent or otherwise) is male, female, or one of the many other genders that wayang culture acknowledges. As a result, all responsibilities are deemed appropriate for both sexes among wayangs, a pragmatic approach given that most wayangs are loathe to call upon outsiders or foreigners for assistance. Young wayangs are taught the importance of hard work and the necessity of toil from an early age, and in the eyes of foreigners, wayang children have tragically little time to simply enjoy childhood before their parents conscript them into helping to care and provide for the family all whilst tending to their studies. Education is extremely important in wayang culture, but not so important as to excuse a young wayang from the physical demands of everyday living.

Although most wayangs can trace their heritage back for generations, they tend to treat family members that are more than two times removed as they would wayang that they are unrelated to, claiming that such removal leaves those wayangs little better than strangers. That being said, wayang are devoted family members, often citing the ancient wayang addage, “To suffer together is to be family.” As a result, wayang are fiercely supportive to their families, especially during hard times. It isn’t uncommon for a wayang to travel days out of her way in order to visit and support an ailing family member in her time of need, often placing her own trials and tribulations aside while doing so. In practice, this tradition of mutual respect and support also has its roots in pragmatic logic—by going out of their way to assist a family member that requires her assistance, wayangs hope to receive the same support themselves should they ever require it. Wayang who receive such pleas for support and ignore them are generally frowned upon by their community, and often find themselves plagued with higher prices and worse trade deals, or a complete inability to garner goods, services, or support from family and fellow community members alike if such a reputation spreads about them.

## Language

Wayangs possess their own, native language whose composition is drastically different from nearly every other known language in existence. As a result, most linguists believe that Wayang

### IF YOU’RE A WAYANG, YOU LIKELY:

Prefer solitude to socialization and need plenty of time alone to relax and unwind.

Have a diverse and unique array of talents and abilities.

Value hard work and dedication.

Enjoy more of life’s precious moments than you let on to others, especially those you don’t know.

Can move quietly and are decent at being sneaky.

Know how to perform basic work in a variety of different professions and have basic survival skills.

### OTHERS PROBABLY:

Confuse you for an inherently evil creature, such as an undead or a native to the Shadow Plane.

Value your work ethic and sense of discretion.

Expect you to be a wellspring of knowledge on all topics and have equally potent martial and spellcasting abilities.

Believe you to be antisocial and incapable of making friends or valuing other people.

Assume that you are a thief, a wicked individual, or both.

Distrust you based upon your otherworldly, somewhat sinister appearance and are turned off by your aloof nature.

does heralds from the Shadow Plane, and may be the original tongue spoken throughout that realm in an age long since past. Today, the creatures of the Shadow Plane lack a single, unifying language, leading many to believe that when the wayang were forced from the Shadow Plane, their language slowly vanished as well. Written wayang uses a strange combination of the Aklo alphabet and kanji-like symbols of unknown origin. In Wayang, words are written using Aklo letters, with each word either ending or beginning with a kanji that adds additional detail about the word by adding emphasis or other nonverbal subtext. In essence, spoken Wayang uses only Aklo, but written Wayang also uses kanji to note information normally conveyed nonverbally.

## Relations

Wayangs are generally leery of others, including wayang who are not part of their immediate family. As a result, wayangs seldom build relationships with others and generally prefer to be left alone. Although polite at first, wayangs quickly become flustered if outsiders refuse to leave them alone, often sputtering all manner of threats and curses in their frustration. Despite this, wayangs do sometimes make close friendships with others, even outsiders, though the lengths at which others must go in order to win the friendship of a wayang makes such a prospect daunting.

The following sections describe the general attitudes that wayangs have towards some of the more common races in the *PATHFINDER ROLEPLAYING GAME*, as well as how those races typically react to wayangs.

**Dwarves:** Wayangs approve of dwarven family bonds and their steadfast loyalty, but often claim that they’re absolutely

Kitsune

Nagaji

Samsaran

Wayang

Options



insane. The thought of anyone, let alone an entire race, actively campaigning to leave the perfectly hospitable darkness of the underground world for the sun-scorched surface absolutely boggles them. Although gruff themselves, most dwarves see wayang xenophobia as peculiar at best and frustrating at worst, though some dwarves who are xenophobic themselves see wayang paranoia as both reasonable and appreciable.

**Elves:** Wayang tend to dislike elves, distrusting their towering, lithe frames and their large, enigmatic eyes. Furthermore, elves tend to treat wayangs much as they would gnomes, infuriating the shadowy folk to no end. Elves themselves have few qualms with wayangs—that wayang are xenophobic bothers elves very little, as they themselves need time to grow to trust outsiders as well.

**Gnomes:** Although they seldom come into contact with one another, wayangs and gnomes mix like water and oil. In many ways, both races are anathema of one another—both races have ancestry heralding from another plane, yet while wayang see their lives on the Material Plane as exile, gnomes see them as a chance for exploration and opportunity. Wayangs are sullen and somewhat moody, while gnomes are excitable and inquisitive. The net result is that gnomes spend much of their time around a wayang trying to cheer her up and make new friends, a prospect that the wayangs loathe. Only after much annoyance and snipping at one another does a gnome finally leave her wayang counterpart alone, often feeling frustrated and annoyed. Most encounters between gnomes and wayangs are shortly lived and ultimately contribute to each race's stereotypes about the other.

**Half-Elves:** Famous for their diplomatic tactics, most half-elves feel equal parts frustrated and comforted by conversations with wayangs. Although wayangs care very little for a half-elf's silver tongue and are frustratingly difficult to strike a conversation with, wayangs' ideas individualistic mind set regarding people often prevents them from seeing half-elves as little more than the sum of their parents like other races do, a fact that many half-elves find comforting. And truthfully, while wayangs don't particularly like half-elves, that others view half-elves as exiles without a cultural identity of their own resonates strongly among the wayang, garnering half-elves a measure of sympathy among them.

**Half-Orcs:** Relations between half-orcs and wayangs are refreshingly straightforward—neither race cares much for pleasantries or cares much for the company of the other. While this often means that half-orcs and wayangs simply exist alongside of one another without much chance for a real relationship, the rare relationship that does blossom between members of these races is often terse and straightforward, an arrangement that wayangs are surprisingly fond of.

**Halflings:** Wayang thoughts and opinions on halflings are much the same as their opinions on gnomes, though often to a much lesser extent. Wayangs see halflings as being too jovial and optimistic, while most halflings generally think wayangs are cowardly and too focused on working hard. Both

races, however, often find common ground in each other's skill at avoiding detection and steering clear of humanity, and so wayangs and halflings often make staunch allies of one another, though seldom friends.

**Humans:** Wayangs generally try to avoid humans, seeing them as dominators, slavers, and generally untrustworthy folk. In fact, most of wayang insecurities and paranoia towards other humanoid races is centered squarely on humanity and the general unpredictability of that race on account of their sheer numbers. Most humans don't mind wayangs too much on account of the fact that wayangs spend a great deal of energy making themselves scarce around them, though tales that paint wayangs as thieves and bogeymen are somewhat common in areas where wayangs and humans live in close proximity.

**Kitsune:** As most kitsune spend large amounts of time pretending to be human, most wayangs react to kitsune as if they were humans themselves. In the rare case where a wayang discovers a kitsune's true identity, one of two general reactions occurs, depending upon her perception of the kitsune's shapeshifting powers—the kitsune is either reviled as a liar and a trickster or celebrated for being guileful or cunning. Kitsune themselves often initially treat wayangs in the same manner as the humans that they have encountered—either curiosity or fear. Over time, curiosity sometimes overtakes these feelings, though kitsune just as often wander away from wayangs, bored of their gloomy talk of toil and eventual death.

**Lurkers in Light:** The malicious and alien fey known as the lurkers in light are viewed as something of a bogeymen to wayangs, for the lurkers in light are known to detest darkness and all creatures who dwell in it. Originating from the realm of the fey, lurkers in light venture into the Material Plane to perpetrate mischief, stealing and killing according to a system of justice only they understand. Although gnomes frequently incur these attacks, lurkers in light revel in torturing and killing creatures that herald from underground regions (such as dwarves) and the Shadow Plane (such as wayangs). Lurkers in light prefer to capture their victims alive whenever possible, waiting until they have gathered enough victims that they can use their deaths to fuel powerful rituals that enable the lurkers to pull more of their kind into the Material Plane to wreck more mischief and murder.

Although the precise reason for their behavior isn't understood, lurkers in light turn conventional wisdom on its head—while they detest darkness and the creatures that dwell in it, they themselves are unquestionably sadistic and evil beings. Many speculate that the lurkers in light are agents of ancient and vengeful forces that seek retribution in behalf of these terrible beings, but the lurkers themselves have never confirmed or denied these claims. Instead, they often cackle about how their victims are fit only to serve as fodder for their occult rites, and often take great pleasure in sacrificing their captives one at a time so that the survivors can wallow in the terrible fate that will soon befall them. Once summed,





lurkers in light seldom work together in groups much larger than half a dozen or so—they believe themselves so superior to their mortal prey that they see such collaboration as nothing more than an inhibitor to the amount of ruin they can sow in a given afternoon.

Wayangs in particular are terrified of the lurkers in light. While the dimness and shadowy conditions that pervade the wayangs' preferred lighting arrangement is hospitable to the lurkers in light, wayangs are all too knowledgeable of their ability to banish shadows with their magical powers and their terrible love of tormenting and mutilating wayangs. In some wayang scriptures, ancient wayangs blame the lurkers in light specifically for their exile upon the Material Plane, though neither the wayangs nor lurkers in light have ever confirmed if such accusations are true.

**Nagaji:** Although wayangs and nagaji rarely cross paths with one another, the two races seldom get along when they do. Nagaji generally have very little tolerance for the wayang's sense of doom and dissolution, and wayangs don't trust the nagaji's blind obedience to their naga masters and see their tendency towards sunbathing as an abominable act of self-flagellation. Furthermore, wayangs are completely baffled by nagaji's dislike of book education, which cements the image of nagaji as mind-thralls to the naga firmly in their minds.

**Samsarans:** Wayangs and samsarans generally do not get along well because their philosophies regarding the meaning of life conflict drastically. Where samsarans often

cite the importance of maintaining one's karma for positive opportunities both in one's current life as well as in the next one, wayangs are generally nihilistic, claiming that the only opportunities that matter are found post humorously, and that mortal life is work that one must endure before finally claiming that metaphysical opportunity. Although the two races seldom meet on account of stark differences in the regions they inhabit, samsarans and wayangs are seldom able to meaningfully sway each other's minds regarding their spirituality, and such conversations often leave even the ever-patient samsarans frustrated.

**Tengu:** Wayangs might fear humans, but they truly loathe tengu, seeing the crow-like race as a people of thieves and bringers of ill omens. When forced to confront a tengu, most wayangs clutch their valuables and steel themselves against trickery and treachery alike, confident in the knowledge that such things are sure to follow a tengu wherever she goes.

Tengu, on the other hand, care very little about wayangs and generally view them as nuisances or pests at best, and are generally uninterested in acquainting themselves with wayangs unless they have strong incentive to do so, such as money.

## Spellcasting

As beings whose ancestry hails from another plane, wayangs are intrinsically magical and have a number of strong spellcasting traditions that permeate most wayang communities and cultures. First and foremost, a wayang's connection to the Shadow Plane often blossoms in the form of a powerful, sorcerous bloodline that gifts the wayang with a manner of control over darkness and shadow. Along those same lines, wayangs are a deeply spiritual people, and both faith and the divine magic afforded by it come naturally to them. Even psychic magic manifests itself within wayangs with some frequency, afforded by their innate ability to balance positive energy and negative energy within themselves into a zen state of pure oneness with the cosmos.

Regardless of the source of their magic, wayangs favor shadow magic, using potent illusions to shape quasi-real creatures and objects for their use and protection. A wayang's innate connection to the Shadow Plane dramatically bolsters the effectiveness of such spells, while wayangs themselves are better able than most to see through such illusions thanks to this connection. Both evocation and illusion spells are common choices among wayangs, especially those that create or summon darkness for their protection or comfort. Though they hold no fondness for magic that conjures or creates light, wayangs are generally accepting of magic in all its forms—even necromancy, though wayangs hold no love for necromantic magic that deny the dead their right to pass on into the eternal night by transforming them into undead.

Kitsune

Nagaji

Samsaran

Wayang

Options



# Wayang Ethnicities

Although wayangs don't organize themselves into nations, their insular nature has caused a number of unique ethnic identities to spring up amongst them. Although more than a dozen likely exist, six unique ethnicities are chief among those observed among the wayang, but wayang ethnicities are not marked by significant physical or cultural differences as are ethnic groups of other races. Instead, wayang ethnicity primarily centers around each group's bleaching and scarification rites, which ultimately provide the sum of each wayang ethnic group's cultural appearance and identity.

Wayang ethnicities each possess a unique, traditional name that wayangs use to differentiate themselves from other wayangs. Although few foreigners have met enough wayang to truly note the physical differences in these traditions, those that have sometimes denote wayangs of different ethnicities by the manner in which they scar their bodies, a practice that wayangs are generally indifferent to.

## Beber Wayangs (Story-Scarred)

Although bebers are one of the only wayang ethnicities that largely abstain from completely bleaching their deep ebony skin, they are nevertheless among the more striking of wayangs thanks to the uniqueness of their scarification techniques. For unlike most other ethnicities, which favor artistic flair in their scarification, beber wayangs scar their flesh with the oratory history of their people. For this reason, beber scarification is perhaps the most varied of wayang scarification traditions. Stories, songs, and even historical events are etched into the flesh of young beber wayangs, transforming each young adult into part of a living, growing tapestry of their people's culture and traditions.

Incredibly varied in style and appearance, bebers largely believe that one's scars should reflect one's individuality and identity, though some beber families have been known to scar matching familial stories or crests into their flesh to symbolize their lineage. Bebers typically rely on darkly colored inks to make their scars visible against their dark skin and easier to read. Aside from this, few requirements or restrictions regulate beber scarification tradition, though such content is typically expected to need to be 'decent' for public viewing. Bebers encourage each of their fellows to choose for themselves how their scars are presented, as well as whether their narrative is presented in written or illustrative form.

Bebers are typically more bombastic than other wayangs and delight both in performance, especially oration, interpretive dance, and shadow puppeteering. They also tend to be more inquisitive regarding foreigners, seeing outside wayang and members of other races alike as being sources for interesting stories and songs. As a result, bebers are almost more inclusive than most other wayang ethnicities and are often willing to leave their homes in order to travel to exotic locations and live in outside communities. While to say that bebers completely lack the paranoia and xenophobia that many wayang are known for would be untrue, they are often more willing to set those fears and emotions aside for their own betterment and fulfillment.

**Associated Racial Traits:** mesmerizing scarification.

## Gedog Wayangs (Face-Scarred)

Compared to other wayang ethnicities, gedogs traditionally

practice very little scarring and bleaching of their skin, leaving the majority of their body darkly toned and their skin smooth. Instead of marring their entire bodies with scars and inks, gedogs practice ritualistic bleaching and scarification only in one specific region—their faces. This gives a gedog's face the physical appearance of a mask, which is often boldly designed with stark color contrasts and bold, dichromatic color schemes to make the gedog appear intimidating. Traditionally, most gedogs follow familial designs and color schemes when planning their 'masks,' so that wayangs of a single familiar display their lineage through unified color scheme and scarification patterns.

Gedogs begin the long process of scarring their faces shortly after they reach adulthood. The process is long and arduous, as there is initially very little flesh upon the face that can be scarred, and both bleaching and inking must be done in small doses to avoid poisoning the young wayang. Traditionally, most gedogs have their faces bleached as pale as they possibly can before adding color on top of the bleached portions of their scarred skin. Most gedog patterns use bright colors, such as bloody reds and fiery oranges, as their secondary color, though some gedogs break conventions and favor two, three, or even four distinct colors present on their faces.

Gedog wayangs often show more bravado than other wayang ethnicities, and are often more outspoken and aggressive with foreigners and outsiders alike. Many have violent tempers and poor manners, to the extent that wayangs of other ethnicities sometimes view them as uncivilized brutes. Despite this, gedogs are surprisingly pragmatic and enjoy intelligent discourse and discussion with friends and family.

**Associated Racial Traits:** masked scarification.

## Golek Wayangs (Form-Scarred)

Easily the most physically jarring of wayangs, goleks are best known for their dramatic body modification traditions. Such modifications give goleks bizarre, otherworldly appearances that fascinate and horrify foreigners and outsiders alike. Traditionally, goleks modify their bodies specifically to make themselves appear more fiendish and otherworldly—in doing so, they hope to make themselves look more like the



powerful, shadowy beings that they claim wayangs descended from before becoming trapped upon the Material Plane and less like the soft, feeble humanoid that centuries of isolation from their beloved homeland has transformed them into. That other wayang fear them only serves to embolden the goleks, often believing that other wayangs are simply too soft and accustomed to the Material Plane to embrace their proper heritage. As a result, goleks isolate themselves more from other wayangs than each other, and they tend to think of themselves as better than their non-golek peers.

Golek mutilation varies heavily, but they have developed a large pedigree of techniques with which they can use to customize their shadowy frames to nearly any specification. Although they practice more traditional types of wayang body modification such as scarification and skin bleaching, they also embrace the use of a number of drastic, often painful techniques including branding, ear shaping, eyeball tattooing, subdermal and transdermal implants, hair removal, nipple splitting or removal, tongue splitting, and more. Generally, each golek chooses her own modifications

based upon her personal tastes, but many golek families choose similar body modifications as a kind of informal family tradition. Likewise, goleks may be inclined to select certain body modifications based upon their desired profession or recent life events that have experienced or are experiencing, such as the birth of a child or the death of a loved one. Ultimately, however, each golek chooses how she modify her body for herself.

Although they are as disdainful of the Material Plane as any other wayang, goleks are dreamers who look for the potential in the world around them and the creatures that inhabit it. Specifically, goleks look for ways to modify their surroundings to better suit them, be it by building a false hovel to hide the entrances to their homes and communities or by manipulating the emotions and policies of other races to maintain isolation. Guileful and cunning tacticians, goleks are far more likely to implement strategies that favor trickery and deceit over brute force and often rely on their startling appearances to sow enough fear and superstition to keep outsiders hesitant of interfering with them.

**Associated Racial Traits:** brutal scarification.





## Klitik Wayangs (Fire-Scarred)

Although wayangs are traditionally mistrusting of fire because of the light it sheds, klitik wayangs are all but enamoured by it. As a result, klitiks are the least timid of wayangs when it comes to daylight and often live on the surface where they tend to crops and livestock that feed countless wayang communities. Where others see fire as a force to be feared and fled from, klitiks claim that fire is a dangerous tool to be captured and commanded, much as one might domesticate a wild animal for use within the community. Where other wayangs use fire simply for cooking, klitiks brandish it with human-like intent—they use it defensively to scare off prey, offensively as a weapon, and even to perform their own, traditional variant of the wayang scarification rites.

Klitik scarification is incredibly painful, as klitik tradition mandates that all scarification must be done via fire. Instead of the slow, artful processes used by other wayang ethnic groups, klitik scarification is performed not using precision tools, but with brands that burn traditional markings into the young wayang's flesh. After the initial brand is complete, it then must

be touched up once a month over the course of a year. Touch ups are done in cycles—during the first month, the brand is irritated using a combination of a bristle brush and exotic chemicals designed to keep the brand looking sharp. At the six-month and 12-month points, the brand is reapplied during a secondary branding session. After a year of proper care and touch up sessions, the brand is complete and possesses a delicate intricacy to them that few other techniques can match.

Other wayang often accuse klitiks of being reckless and overly excitable, and this is largely true. Compared to the dour moods of other wayangs, klitiks often have an almost gleeful sense of dark humor about them and they often accept life's struggles with a smirk. Of course, such comparisons are made in juxtaposition to other wayang ethnic groups—to most foreigners, klitiks are only slightly less dour and timid than other wayangs.

**Associated Racial Traits:** wrecking scarification.

## Kulit Wayangs (Knife-Scarred)

Kulits are the most numerous of wayangs, perhaps because







Kitsune

Nagaji

Samsaran

Wayang

Options

their traditions involve the least amount of painful scarring. Their scars tend to be simpler than those of other ethnicities, yet are etched with equal care and precision. There are few requirements as to what symbols or markings that a kulit should have etched into her during her scarification, as kulits are generally indifferent to the practice—where other wayang ethnicities see scarification as a means of self identification or as rebellion against the norms of the Material Plane, kulits see scarification as nothing more than a rite of passage they all must share together and therefore treat the planning and preparation that goes into it with apathy.

Kulit scarification marks are often familial in origin, with patterns being passed down from generation to generation. According to kulit legend, this practice started because it was practical—not only could the kulits quickly identify family members, but it also allowed them to choose scarification patterns and designs without much hassle. By passing scarring traditions down throughout their families, kulits needn't waste time choosing or designing scarification designs for themselves.

As the most numerous of the wayang ethnic groups, the kulits are extremely varied in their ideologies and psychologies, more so than any other wayang ethnic group. As a result, numerous different customs and rites exist among the kulit, each with varying popularity. Perhaps the most popular is known as engagement scaring. After announcing an engagement, it is tradition for many kulits to have their partner's scarification pattern etched into her skin, incorporated in with her own scars. Since most kulits practice familial scarification, this tradition is seen as the living embodiment of the union between both the lovers and their families.

**Associated Racial Traits:** standard traits, quick reactions.

## Wahyu Wayangs (Scripture-Scarred)

All wayangs are spiritual, but few can match the zeal possessed by the wahyus. Such is the devotion of the wahyus that their kind does not simply study scripture—they etch it onto their very flesh. In youth, every wahyu child is expected to study the religious teachings practiced by their community, often the teachings of the Dissolution or the scripture of deities who deal in deception or darkness. When she reaches adulthood, a young wahyu is called to choose the passages from her faith's scripture that will be etched onto her flesh. Wahyus typically choose those passages that resonate most powerfully with them, and in doing so wahyu communities hope that their young will live the rest of their lives in credence to the community's spiritual beliefs forevermore.

Rather than carve images or fancy designs into their skin, wahyu nearly always etch words into their flesh when planning their scarification. Most practice some form of skin bleaching, but to many the act of bleaching serves only to embolden her scripture's print, and is ultimately of little consequence. Wahyus prefer to have scripture scribed onto their backs, chests, and arms, but those particularly drawn to scripture

just as readily cover every inch of their skin with religious works as a design of dedication and devotion to their faith. Wahyu scripture is typically inscribed onto wahyus in Wayang, although other languages can be used if the religion's tradition strongly favors a different language.

Although all wayang have strong traditions of spiritual beliefs, the wahyus are by and large the most religiously active of the wayang ethnic groups. Religion plays an essential role in wahyu tradition and culture, and wahyus often leave their communities for those of foreign wayangs in an effort to help those communities meet their religious and spiritual needs. Such wahyus often proselytize, erect new temples and shrines, and maintain the religious houses and monuments that already exist. As a result, nearly all wayang communities have at least a small wahyu population, and wahyus are often willing to initiate foreign wayangs who have proven their trustworthiness and devotion to join them, gaining the ethnic scriptural scarification that their people are known for in the process.

**Associated Racial Traits:** mystic scarification.

## Unscathed Wayangs

Although scarification is an important part of wayang culture, not all wayangs undergo this process. Such wayang are known as the kathizar, or the unscathed. Although wayangs take great pride in their bleaching and scarification, being unscathed is not always disgraceful among wayangs—instead, it is more commonly viewed as a sign of immaturity. This viewpoint stems from the fact that wayang do not allow their younglings to undergo scarification until adolescence, fearing that the pain and processes involved are too damaging to young minds. As a result, receiving one's scars is symbolic of entering adulthood to the wayang, and doing so is viewed as a rite of passage to nearly all wayang ethnic groups.

Few adults are counted among the unscathed. Once a wayang has sojourned through her rite of passage and has become accepted into her community as an adult, she retains that status even if something were to happen to her scars. For instance, if a wayang's scars are ruined after a spellcaster uses magic to regrow her body, she is still considered an adult of her tribe and not as an unscathed—though particularly punchy friends and family might jokingly treat her as a child in reference to her appearance. That being said, wayangs sometimes use healing magic to strip a criminal of her ethnic heritage by effectively healing her scars until nothing remains, leaving her a disgraced unscathed. Oftentimes this is a permanent punishment, though in rare cases these thoroughly disgraced wayangs manage to redeem themselves in the eyes of their community and are permitted to have scars etched into their hides once more. Although uncommon, some wayang ethnic groups recognize all foreign adults who lack their community's traditional scars as unscathed, treating them as children without the rights and privileges of adults. This sometimes applies even to other wayangs, and is often accompanied by patronizing jeering.

**Associated Racial Traits:** standard traits.



# Wayang Origins

Although the wayang race is far older than their records indicate, few have any concrete knowledge of what their race's activities and cultural values were like when they still inhabited the Shadow Plane—or if their primordial brethren that were graciously spared the unwilling sojourn onto the Material Plane even still survive in that gloomy place. Despite this, wayangs assume that whatever home they left behind was far greater than the home they have painstakingly carved for themselves upon the Material Plane, and as a result their origin stories often paint whatever lives their people once led on the Shadow Plane as bliss, and many such stories serve to justify aspects of wayang psychology that other races find reprehensible, such as their xenophobia.

The following stories are told by wayangs to explain the origin of their race.

## The Folly of the Dayseekers

In an age long since forgotten, the shadowy folk known as the wayangs heralded from an ancient civilization built entirely upon the Shadow Plane. In those days, the wayangs were thinkers and builders, scholars and spell-weavers. They had everything they could ever want, but despite that they grew restless. The wayangs had long since mastered the shifting shadows of their home, and many yearned for excitement and craved the unknown—the light whose flickering created the shadows for which their realm was named.

Most wayangs wanted nothing to do with that flickering light, but for some it became an obsession. It pierced the shadowy confines of their mind, and illuminated their hearts and minds with wonder and curiosity. They formed a secret society known as the Dayseekers with the explicit purpose of embracing the light, rather than fear it. Considered something of an oddity by the majority of their kind, the Dayseekers roamed the Shadow Plane endlessly for even the smallest traces of light and perfected the creation of numerous spells and magic items that could bring so much as a sliver of light's radiance to the Shadow Plane. For generations, this was all that the Dayseekers could manage—small trinkets and mere shadows of the real thing.

Then one day, the rifts appeared.

They appeared suddenly without warning, like tears in the very fabric of the Shadow Plane. The Dayseekers were among the first to explore them, to peek their heads through and gaze upon what lay upon the other side. Twinkling stars, blanketed by a churning sea of dark, endless clouds. Those first Dayseekers rejoiced—this new land hand darkness flecked with shimmering lights. It was hospitable to the wayangs, true, but more importantly it sparked the Dayseekers' curiosity, filling them with boundless excitement. Each member of the Dayseekers agreed, there could be no waiting. They needed to explore more of this new world that had opened itself to them.

Their mission determined and their course set, the Dayseekers began recruiting all able-bodied wayangs they could find to join them in venturing through the portals to the new world. Many were fearful, but the Dayseekers counted many trustworthy faces among their number, and soon they possessed the forces they needed to mount a full expedition though the mysterious tears in the Shadow Plane. Once on the

other side, the Dayseekers erected small impermanent villages to house their fellow explorers and began making themselves busy traveling across the new landmass they found themselves in. Unlike the Shadow Plane, the world they explored never moved or shifted, making it effortless for the Dayseekers to traverse. Stranger still, all sources of light that the Dayseekers encountered glowed with radiance unmatched by anything they had ever encountered on the Shadow Plane. Everything was exciting and new, and the Dayseekers couldn't be happier.

That is, until the tears closed.

It is said that the day the tears to the Shadow Plane disappeared was the first day that the wayangs ever saw sunlight. From behind the rolling clouds to which they had become accustomed, the sun's fury grew, burning and searing the clouded sky until the dark clouds finally gave way, and the land below was bathed in a searing radiance unlike any the wayangs had ever experienced. Those that had come to do the Dayseeker's labors screamed and wailed in agony, clutching their sensitive eyes as their flesh sizzled and seared in the light. Some wayangs darted for the tears home to no avail—before their eyes, the portals that once connected their home to this hospitable, sun-wrecked realm vanished with the darkness. They had become stranded, exiles from their former homes.

On that day, the wayangs wept as they gathered supplies and hid within what few shadows remain. Old and young, male and female, rich, and poor—all wept at the plight they now found themselves in. All save the Dayseekers. Where the other wayangs hid and cowered from the sun, the Dayseekers stepped out and greeted like an old friend before walking off into the sunlit lands of the Material Plane, never to be seen again.

## The Shadowpurge Wars

During time immemorial, the wayangs dwelled not on the light-wrecked world that they find themselves trapped on today, but in the eternal darkness of the Shadow Plane. In those ancient times, wayangs were not fractured into miniscule communities and villages—they were united in towering cities and fields that stretched across the infinite landscapes of the Shadow Plane. There they lived and worked in comfort, building massive cities that shifted with the sifting shadows of their home all while praising the shadowy landscapes that defined their home. There, the



wayangs never knew the glare of the sun or the wretched light it emitted, and they were happier for it.

Then one day, the svartalfars arrived.

Fleeing from the fury of one of the eldest of fey, the svartalfars begged the wayangs to pity their kind and allow them sanctuary within their majestic cities, as their aggressor possessed an unrivaled affinity for light and would surely never trespass into a place like the Shadow Plane. Despite the grandeur of their society, the wayangs were naive in those days—they knew not of the light that the svartalfars spoke of and laughed at the notion of fey creatures mustering the courage to step into the Shadow Plane. In the end, the wayangs accepted the svartalfars into their cities, and ultimately this would be their undoing.

After many months of sheltering the svartalfars within their cities, the murders started. Wayang would appear in the streets, mangled and broken, their bodies covered in ash that glowed like fire, spelling a single word. Ruin. This desecration startled the wayangs—they had never seen true light before, and even though the Shadow Plane naturally dimmed the ash's furious radiance, that it could exist at all shook the wayangs to their core. As the death toll climbed and both wayang and svartalfar bodies began piling up in the streets, that wayang began fearing for their lives. They locked their doors and barred their windows, but it was never enough. Soon it became clear—any wayang who had ever helped a svartalfar died, and with that realization the people panicked. They evicted all svartalfar refugees from their homes and businesses, casting them out into the Shadow Plane despite the svartalfar's warnings that it was too late to spare themselves from the vengeance of their pursuers. And in time, the wayangs learned that the svartalfar spoke the truth. The lurkers in light had arrived.

Diminutive fey from a light-wrecked world, the lurkers in light were merciless to the wayangs. They slaughtered all they could find, wayang and svartalfar alike, and used the very fabric of their souls to pierce the endless night of the Shadow Plane with light, calling forth armies of their brethren with which they ravaged the wayangs and their cities, leaving their grandest cities desolate and bare while promising vengeance for daring to help the blasphemous svartalfars. In doing so, the wayangs had branded themselves as enemies of the lurkers in light and their masters.

After months of murder and butchery, hope seemed lost to the surviving wayangs, who had pushed themselves deep into hiding. Despite their brightness, the lurkers in light could not pierce all of the shadows of the Shadow Plane, and so the remaining wayangs were safe—desolate and wrecked with despair, of course, but safe. Then one day wayang scouts reported a strange anomaly—portals had opened up across the Shadow Plane, birthed from a thinning between the veils that separated the Shadow Plane from other worlds. The path open and clear, the wayangs made their exodus



from the Shadow Plane into a strange new world. Chilling darkness covered the land much as it had on the Shadow Plane, putting the wayangs at peace. They began to rebuild, never suspecting the truth.

Mere centuries later, the darkness left their new home.

The dark masses called clouds thinned and parted, revealing an orb of fiery wrath in the sky, its light shining down upon the wayangs. Then the murders started once again. In that moment, the wayangs learned the truth. They had not escaped the Shadow Plane, they had been tricked into leaving its sprawling planes and shadowy landscapes for a cage, a cage of brightness and sunlight. And their cage, the Material Plane, was to be the hunting ground of the lurkers in light.

On that day, the wayangs scattered across the land, hiding in whatever shadows they could. They hid and they prayed for the day they could return to the Shadow Plane, their beloved homeland, and forever free themselves of the wretched tyranny of the light.

But that day never came, and the wayangs have been abandoned to the Material Plane ever since.

Kitsune

Nagaji

Samsaran

Wayang

Options



# Wayang Religion

It surprises many foreigners to find that wayangs, who are often associated with thievery, xenophobia, and treachery, are actually an extremely spiritual people. Most wayang ethnic groups have a series of ancient religious rites and traditions that they follow, and almost all wayangs actively practice some form of religion—whether that religion is a philosophy, the teachings of a deity, or the ravings of an esoteric cult. Wayangs are inducted to their religions fairly young compared to other races, and young wayangs make up an important pillar of every faith. This isn't to claim that wayangs force members of their communities to worship as they do—while a wayang might give an atheist peer a peculiar look in public and question their clarity of mind in private company, wayangs aren't any more forceful with religion than any other race, and many are less pushy about their faith than someone from another race would be under similar circumstances. This apathy towards the habits of others ultimately stems from the reasons wayang worship—to help them find solace from a life of constant toil in a world they don't belong in.

Wayangs often depict the gods in dark, dingy colors—proper coloration, as they call it. Wayangs often respect the teachings of their gods and religions when it comes to depicting them, and see no shame in worshipping a human god, a samsaran god, or even a rat god if the deity's teachings help bring the wayang the solace she craves.

The following deity has been provided as an example of the type of religion that wayangs are attracted to. This religion can be used or discarded at the GM's leisure.

## The Dissolution, Road to the Eternal Night

**N** philosophy of entropy, nihilism, and shadows.

**Domains** Artifice, Darkness, Magic, Repose, Void

**Subdomains** Arcane, Divine, Loss, Night, Souls, Toil

**Favored Weapon** dagger

**Sacred Animal** dog

**Sacred Colors** black and gray

**Symbol** A wayang face merged with a skull.



*"Death is the only true release from agony—the cool shadow that comes at the end of life's bitter flame."*

— Excerpt from the Book of the Eternal Night

Wayangs are a deeply spiritual people, but no single religion is more often worshiped by their kind than that of the Dissolution, a philosophy invented and followed almost exclusively by wayangs. While most religions and philosophies profess the immortality of the soul and speak of the life to come, the Dissolution is notoriously nihilistic in its teachings. The Dissolution teaches that life after mortality is an abhorrent proposition, as one of the pillars of the Dissolution's teachings is the idea that to live is to suffer. Instead, followers of the Dissolution are comforted with the notion that when they die, their souls will burn out forever, dissolving back into the eternal darkness of the Shadow Plane.

The teachings of the Dissolution revolve largely around the concept of the soul and the journey it undergoes throughout a mortal's life. Adherents of the Dissolution describe the soul as being like a blazing fire whose embers fade as life marches onward, cooled and dimmed by hard work and sacrifice until the soul eventually fizzles completely, the result being death by natural causes. As a result, the Dissolution is sometimes

associated with reckless endangerment and suicide, and many assume that the faith's adherents delight in rituals that ultimately result in the extinguishing of life's flame. But the Dissolution actually condemns murder and suicide, stating both are counterproductive to the ultimate goal of existential entropy of the self. This condemnation involves the second cardinal belief of the Dissolution, reincarnation. Just as a fire can reignite from the smallest embers, the Dissolution teaches that the soul can reignite into new life if the body is slain before its soul has burned itself out. In such cases, adherents of the Dissolution warn that reincarnation or worse—ascension to the outer plane as a petitioner—is a potential result, meaning that the unfortunate soul would be forced to live another life or longer before finally knowing the sweet embrace of final entropy.

On account of these beliefs, adherents to the Dissolution mourn differently depending upon how and when an individual passed. Those who live an agonizingly long life are celebrated, as their soul has likely burnt out from their long years of hard work. A feast is held in the individual's honor where the attendees swap stories regarding the person's life and struggles, and the tone is generally upbeat—sometimes jealously so. On the other hand, when an individual dies of unnatural causes, adherents of the Dissolution mourn. Age plays a vital role in determining the moon at these gatherings—hope permeates the funeral of an elderly individual who died of unnatural causes, for it is more likely that the individual's soul burned out despite the cause of her death. But for the death of a young person, there is no hope—only mourning from the renewed certainty that the individual will have to relive the agony of life once more. At these somber occasions, rites are often performed on the deceased's body to try to obstruct the reignition of the individual's soul, but this is often done with the belief that it is too late to stop the departed from having to live life all over again.

Many foreigners struggle with the implications of the Dissolution's teachings, for most find deep comfort in the concept





of an immortal soul. But where they see blissful existence in the realm of the gods, those who follow the Dissolution's ways see nothing but more struggle and toil. They point out that by their own credences, the gods are petty and spiteful and their minions as preoccupied by amassing power as any mortal. While struggling simply to survive is not an issue in the afterlife, many adherents believe that those who ascend spend the rest of their existences serving, which is in and of itself a kind of toiling. Far better to simply cease to exist, becoming one with the entropic dark, than to spend an ageless eternity toiling in a god's name.

Often referring to themselves as exiles, the adherents of the Dissolution are an active but dour bunch. Rather than sit inside and sulk, they often take to the streets and work hard, helping others with whatever tasks they can find. Although certainly helpful, the exiles' choices are mostly self-serving—young adherents want to make sure that they toil as much as possible in order to get a head start cooling the flames of their souls. Although pragmatic in a sense, the idea of performing civil service is difficult for wayangs, however, as their kind is notoriously wary of neighbors and fellow community members, much less foreigners. More often than not, however, their spiritual sensibilities win over these fears, and as a result most interpersonal interaction that happens between wayangs is done for spiritual growth rather than any real desire to help their neighbors.

Shrines devoted to the Dissolution are often hidden behind secret passageways and corridors, nestled in deep shadow far away from the watchful glare of the sun. These precautions aren't taken out of fear of discovery. Rather, the choice to keep the philosophy's holy sites hidden directly reference the ultimate goal of all who adhere to the philosophy—eventual oneness with the Shadow Plane. Often hewn from plain stone and decorated sparsely, it is forbidden for light to ever touch the sacred halls of a shrine dedicated to the rites of the Eternal Night. Hallways and other places of lesser importance are instead lit using illusory lights created by shadow magic, the only light deemed acceptable by the adherents. Even this is forbidden in the most sacred of places within the shrine, however, and worshipers must rely upon their natural senses or step unknowingly into darkness while traversing such chambers. As one might expect from those who practice an esoteric philosophy created from the beliefs of an incredibly xenophobic race, followers of the Dissolution aren't particularly welcoming of guests, and often take extra precaution to avoid interacting when they visit. As a result, the teachings of the Dissolution spread slowly, though this isn't seen as problematic to the leaders of the philosophy. They see their exiles as worshipers of consequence, tortured souls suffering in a world that laughs at the toil they must endure. As a result, they view a world where fewer people have need of their teachings favorably.

Kitsune
Nagaji
Samsaran
Wayang
Options



# Dayseekers

Although wayang cultures vary significantly from community to community on account of their xenophobic isolationism, wayangs who lack their kind's near universal contempt for sunlight are viewed with suspicion at best or contempt at worst. Although different communities have different names for such wayangs, by far the most common is dayseeker, a name used in reference to an ancient folktale about an organization of light-crazed wayangs whose folly ultimately resulted in their kind becoming stranded on the Material Plane. As one can imagine, evoking such a reviled name has consequences for those so confused—wayangs publicly branded as dayseekers are often viewed with confusion or disgust at best or contempt at worst.

Folklore about dayseekers is generally nonexistent outside of wayang communities, as humanity and the like sees little issue with wayangs embracing daylight hours. It is, after all, how the majority surface-dwelling humanoids spend their time. But among wayangs, it is a mark of strangeness and untrustworthiness, a single word that all but exclaims that the individual is a perversion of all values that the wayang hold sacred. As a result, being labeled a dayseeker is a grave insult in most wayang cultures, and those found guilty of dayseeking are scorned by wayang society. Dayseekers who aren't outright exiled from their community often do so anyway, for most find their social status within the community irreparably maimed from the claim. Former friends treat them with suspicion and distrust, while acquaintances refuse to service or even speak to them. Those falsely accused of dayseeking are psychologically traumatized by the experience, and the utter lack of support causes many to ultimately take their own lives, either literally or by proxy as a result of a drastic rise in brash, careless behavior brought on by depression. But for who are truly dayseekers often feel liberated by their exile, finally able to embrace the glory of the light without fear of being caught or worse.

## Dayseeker Psychology

Dayseeker wayangs eschew many of the common mentality shared by most wayangs. As their name implies, dayseekers are far more comfortable in daylight than their peers, though most are still ill to some capacity while traveling by sunlight. That wayangs born as daywalkers are often just as restless in sunlight as those who have suffered exile from their shadowy homes leads many to believe that wayangs are naturally discomfited by bright light, though it's just as likely that naturally born daywalker wayangs learn this behavior from their parents. In addition to their tolerance for sunlight, daywalkers also have significantly more tolerance for foreigners than most other wayangs. Although shy, socialization comes easier for daywalker wayangs than it does for their peers, and as a result most of the wayangs that surface dwellers meet are daywalkers willing to strike up a conversation with a stranger or barter for a few coins. But while the daywalker work ethic is far less centered on toil and anguish, daywalkers still maintain the survivalist mentality that most wayangs share—over zealously noting escape routes and potential dangers while keeping their eyes darting between shadows and sunlit spaces alike.

## Dayseeker Culture

Although defined by a common mentality, dayseekers cannot truly be said to have their own culture as few dayseekers ever band together into groups of significant size. This isn't from lack of will, however; dayseekers seldom stay in one place for long once liberated from the shadows, as many prefer to travel the sunlit realms that they have been exiled to. That having been said, most dayseekers do eschew similar aspects of traditional wayang culture out of practicality or simple desire to distance themselves from the people who threw them out of their homes. For instance, most dayseekers do not propagate ritualistic body

modifications with the same intensity that their brethren do. This is out of simple practicality—one cannot be expected to perform such grueling rites and rituals on oneself, and wayangs, dayseeker or otherwise, hardly trust members of other races to properly maim their bodies in a manner that looks acceptable. So while dayseekers who were born in traditional wayang society often have all of the traditional body modifications of their ethnic group, those born to dayseekers often lack body modifications altogether, their skin a dark ebony and their flesh unmarred by mortal creativity. Those seeking to maintain some level of connection with their traditional rites, however, sometimes choose to have their bodies inked with intricate tattoos that somewhat mirror the traditional wayang designs. While wayangs traditionally do not possess tattoos, the process of tattooing the body isn't so different from skin bleaching that the notion is alien to them, and they recognize the skill and craftsmanship of the various sunlit races, especially humans, at this particular form of body modification.

Life for dayseeker wayangs is strange and new once they have left their former lives in darkness. Many have difficulty following their old ways and traditions, which dayseekers often see as being born from ignorance regarding the light and its splendor. Instead, dayseekers are prone to filling these voids with the traditions and beliefs of other races that they encounter while traversing the sunlit world until their system of beliefs and values often resembles a strange patchwork of core wayang values that has been softened by their new lives as dayseekers. For instance, while many dayseekers value hard work just as wayangs traditionally do, just as many learn the value of relaxation from members of other races, especially any elves, halflings, or humans that she happens across. Over time, dayseekers often come to enjoy life on the Material Plane, seeing it not as a curse but a blessing.



### Dayseeker Relations

Although they usually begin with many of the xenophobic tendencies of other wayangs, dayseekers usually end up relenting to foreign inquiries and socialization, becoming significantly more open-minded themselves in the process. As a result, dayseeker wayangs have entirely different relations with other races than a typical member of their kind. Dwarves, elves, halflings, kitsune, and tengus are generally the most open to giving dayseekers a chance at adapting to life on the surface, and most dayseekers count a member of one of those races as one of their first few friends. Despite their significantly better social skills than those observed among typical wayangs, most dayseekers are still extremely shy and evasive towards others and many are unable to reconcile specific irks and qualms with specific individuals or racial groups. For instance, friendships among dayseeker wayangs and gnomes is incredibly rare despite the former's improved attitude and willingness to befriend others.

Even still, friendships between dayseeker wayangs and gnomes are innumerable more likely than those between dayseeker wayangs and their more traditionally-minded brethren. Ask a wayang why they dislike dayseekers and one is bound to receive a different answer based upon a multitude of factors, including ethnicity and religious beliefs. Some wayangs believe tales that the wayangs who lead the first of their kind to the Material Plane were sun-loving dayseekers while others simply believe that dayseekers have contracted some form of nefarious mind-addling illness that makes them crave the sun's light. Regardless of reason, wayangs generally treat known dayseekers as outsiders and encourage their separation from proper, respectable wayangs, sometimes by force. While generally frowned upon by society as a whole, wayangs have been known to harass any of their kind that they believe to be dayseekers by graffiting their homes, refusing to serve or associate themselves with them, or finding other, often more sadistic ways of tormenting what they view as spiritual perversion. Oftentimes these torments are so effective that even when the wayang in question isn't a dayseeker, she leaves the community anyway to end her suffering at the hands of her peers, either starting over in a new community or choosing to live alone somewhere else.

### Dayseeker Spirituality

Dayseekers rarely—if ever—cling to their old spiritual beliefs after leaving the darkness for the light. At first, this separation is drawn somewhat out of spite and remorse; the teachings of the dark faiths of the wayangs, especially of the Dissolution, are but a cruel reminder of what has been lost to a dayseeker. But given time, dayseekers tend to abandon not only the religions themselves, but also many of the core existential truths that wayangs are known for, particularly the more nihilistic principals that wayangs hold dear. They come to see both light and life as gifts to be embraced rather than curses to be avoided, and once a wayang has made this decision for herself, there is no turning back to the shadows from whence she came.



Kitsune

Nagaji

Samsaran

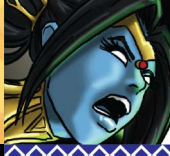
Wayang

Options









Kitsune

Nagaji

Samsaran

Wayang

Options

# Character Options

Wrongness was everywhere. Yenshai could hear its hallow groan in the wind that rattled the skeletal frames of the Dead Emperor's soldiers, smell its morbid stench in his advancing armies, and see its horror in the massive, skeletal wyrm that descended upon the battle field.

Wrongness was everywhere, but so too was hope. Yenshai heard Korovati's triumphant battle cries as she skewered soldier after soldier with her mighty glaive, and watched in amazement as tiny Veilsuma conjured spell after shadowy spell that kept the Dead Emperor's menagerie at bay against all odds. She heard the ringing of Loza's treasured blade as he pulled it loose from his scabbard, and in that moment she was more serene than she had ever remembered feeling across dozens of lifetimes. Surrounded by wrongness as she was, in that moment a single thought filled Yenshai's ancient soul with purpose.

"Today, I am hope."





# Alternate Racial Rules

Alternate racial rules allow you to exchange existing racial traits for new ones or gain new favored class rewards based on your character's race. The general rules for alternate racial traits and alternate favored class options are summarized below.

**Alternate Racial Traits:** This section lists alternate racial traits for each of the races described within the *DYNASTIC RACES COMPENDIUM*. Many of them play on racial themes not reflected in the standard racial traits, like the wayang alternate racial trait light shunned, which grants protection against energy draining effects and allows the wayang to be healed by negative energy and harmed by positive energy. To take one of these alternate racial traits, you must exchange one or more of the existing standard racial traits available to the race. You can exchange one or several of the standard racial traits, but you cannot exchange the same racial trait more than once. For example, a wayang who takes the light shunned racial trait cannot take the dayseeker racial trait, because the latter trait also replaces light and dark.

**Favored Class Options:** These rules allow each race to take alternate rewards when a member of that race gains a level in her favored class. Each of these replaces the normal reward for having a level in a favored class—either gaining 1 extra hit point or 1 extra skill rank each time a member of the race takes a level in that class. Unlike those general rewards, the alternate favored class options usually speak directly to the features and options of the class in question. Most of them are plays on the flavor of the race, such as a kitsune's mischievous nature or a nagaji's stoic loyalty.

When choosing one of these favored class options, the reward is gained on a level-by-level basis. Unless otherwise noted, these benefits always stack with themselves. For example, a kitsune barbarian adds +1 foot to the speed bonus provided by her fast movement ability each time she gains a level; choosing this benefit five times increases the bonus to +5 feet, choosing it 10 times increases the bonus to a total of +10 feet, and so on.

In other cases, these rewards may have a fixed numerical limit, after which selecting such a favored class reward again has no effect. In these cases you can always select the standard reward for taking a level in a favored class.

Some of these alternate class rewards only add +1/2, +1/3, +1/4, or +1/6 on a roll (rather than +1) each time the reward is selected. When applying this type of result to a die roll, always round down (minimum 0). For example, a samsaran with warpriest as his favored class adds +1/4 to the number of times per day that he can use the fervor ability each time he selects that favored class bonus, though this means the net effect is +0 on each after selecting it once (because both +1/4 rounds down to 0). After 20 levels, this benefit gives the samsaran +5 additional uses of the fervor ability per day (in addition to the base value from being a 20th-level warpriest).

## Kitsune Alternate Racial Traits

The following racial traits may be selected instead of existing kitsune racial traits. Consult your GM before selecting any of these new options.

**Affable:** Kitsune are often warmly cordial and easy to converse with. A kitsune with this racial trait gains a +1 racial bonus on Bluff, Diplomacy, and Knowledge (local) checks, and one of these skills is always a class skill for her. This racial trait replaces agile.

**Arctic Dweller:** Kitsune that dwell in frigid environments possess special adaptations that make survival easier in extreme temperatures. A kitsune with this racial trait does not lose her Dexterity bonus to AC when making Acrobatics checks to cross narrow or slippery surfaces, and she suffers no harm from being in a cold environment with conditions as low as -94 degrees Fahrenheit (-70 degrees Celsius) without having to make Fortitude saves. In conditions below -94 degrees Fahrenheit, she treats the cold as being one step less severe. This racial trait replaces agile.

**Aurora Magic (Ex/Sp):** Kitsune who dwell in the frigid north are said to possess the ability to manipulate auroras, using them to create dazzling displays of magic. A kitsune with this racial trait treats her caster level as +1 higher when

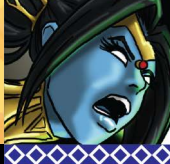
casting pattern spells. Kitsune with a Charisma of 11 or higher gain the following spell-like ability: 1/day—*color spray*. This racial trait replaces agile.

**Desert Runner:** Kitsune that dwell within desert climates have adapted to the sweltering heat that permeates throughout their homes. A kitsune with this racial trait receives a +4 racial bonus on Constitution checks and Fortitude saves to avoid fatigue and exhaustion, as well as any other ill effects from running, forced marches, starvation, thirst, and hot or cold environments. This racial trait replaces agile.

**Eidetic:** Kitsune are famous for their uncanny ability to perfectly recall visual images. A kitsune with this racial trait gains a +1 racial bonus on Perception and Sense Motive checks. This racial trait replaces agile.

**Fey Sorcery:** Kitsune are often associated with fey, and many claim to possess traces of fey blood. A kitsune bloodrager or sorcerer with the fey or kitsune bloodline (see pages 109 and 134) with this racial trait treats her caster level as 1 higher when casting bonus spells and using bloodline powers, and she increases the save DC of her bloodline spells and bloodline powers by +1. This trait does not give her early access to level-based powers; only affects powers that she could already use without this trait. This racial trait replaces kitsune magic.





Kitsune

Nagaji

Samsaran

Wayang

Options

**Gift of Tongues:** Kitsune have a natural affinity for languages and pick them up near effortlessly. A kitsune with this racial trait gains a +1 racial bonus on Bluff and Diplomacy checks, and she learns one additional language every time she puts a rank in the Linguistics skill. This racial trait replaces agile.

**Heritage Focus:** Kitsune are sensitive to the presence of supernatural blood in their lineage as a result of their supernatural powers, and even novice kitsune quickly develop skills and abilities that reflect the talents of long-removed ancestors or the taint of unknowable powers or forces. A kitsune with this racial trait chooses one sorcerer bloodline at 1st level. She gains Skill Focus with that bloodline's class skill as a bonus feat and adds that skill to her list of class skills. If the kitsune gains levels in a class that grants a bloodline, the bloodline must be of the same type as the one chosen with this trait. This racial trait replaces kitsune magic.

**Kitsune Chakra (Su):** Some kitsune are born with a natural wellspring of ki, supernatural energy that can be used to perform amazing feats. A kitsune with this racial trait can spend 1 point from her ki pool as a swift action before making an ability or skill check in order to gain a +2 bonus on the check. In addition, she gains a ki pool with 1 ki point to activate this ability with. The number of points in her ki pool increases by 1 for every 4 levels that she possesses. If she already has a ki pool from another source, she does not gain ki points from this ability but may use ki points from other sources to use it instead. This racial trait replaces kitsune magic.

**Natural Finesse:** Kitsune dwelling among humans often hone graceful and precise movements at the expense of their skill with their natural weapons. A kitsune with this racial trait gains Weapon Finesse as a bonus feat at 1st level. This racial trait replaces natural weapons.

**Naturalized:** Having lived their entire lives around humans, some kitsune are able to perfectly mimic how humans talk, act, and think. While in human form, a kitsune with this racial trait does not need to make Disguise checks in order to appear human, and can take 10 on Bluff checks to convince others that she is human. This racial trait replaces agile.

**Nimble Dash:** Kitsune are light on their feet and capable of quick movement in a pinch thanks to their lithe bodies and limber frames. A kitsune with this racial trait gains Run as a bonus feat at 1st level. Additionally, she receives a +5 foot bonus to her speed when using the charge, run, or withdrawal actions. In her true form, this bonus increases to +10 feet. This racial trait replaces kitsune magic.

**Nine-Tailed Inheritor:** A random few kitsune, whether by birthright or fate, are wellsprings of magical energy that manifests in the form of additional tails. A kitsune with this racial trait gain Magical Tail<sup>ARG</sup> as a bonus feat. In addition, she can choose Magical Tail as a bonus feat whenever she gains a bonus bloodline feat, combat feat, or metamagic feat instead of the normal type of feat granted by that class. She cannot exchange a specific feat granted by her race or class for Magical Tail in this manner; for instance, a warpriest cannot

exchange her Weapon Focus feat for Magical Tail. This racial trait replaces natural weapons.

**Prankster:** Kitsune pranksters are experts at fooling and tricking others. A kitsune with this racial trait gains a +1 racial bonus on Bluff and Sleight of Hand checks, and one of these skills is always a class skill for her. This racial trait replaces kitsune magic.

**Sacred Study:** Though not all kitsune devote themselves to the gods, those who do worship with loyalty and fervor unseen in other races. A kitsune with this racial trait must choose a divine spellcasting class to be her favored class, and she cannot select an archetype for this class that replaces or diminishes her ability to cast divine spells. Treat the kitsune's caster level as +1 higher when casting divine spells from her favored class. This racial trait replaces kitsune magic.

**Shifting Mind:** A kitsune's shapeshifting abilities make her resistant to mental attacks. A kitsune with this racial trait gains a +2 bonus on Will saves. Additionally, she can roll twice when making a Will save and use the better result once per day. She must choose to use this ability before attempting the saving throw. This racial trait replaces kitsune magic.

**Skulker:** Kitsune are able to hide undetected from others with ease. A kitsune with this racial trait gain a +1 racial bonus on Stealth checks, and Stealth is always a class skill for her. This racial trait replaces agile.

**Spirit Touched:** Some kitsune have innate connections with kami and other denizens of the spirit world. Kitsune with this racial trait gain a +2 bonus to Wisdom and Charisma instead of a +2 bonus to Dexterity and Charisma. This racial trait alters the kitsune's racial ability score modifiers.

**Sure Step:** Kitsune that dwell upon high mountains are well acclimated to the perils of their home. A kitsune with this racial trait is immune to altitude sickness and does not lose her Dexterity bonus to AC when making Climb checks or Acrobatics checks to cross narrow or slippery surfaces. In addition, she gains a +4 bonus to her CMD when resisting bull rush or trip attempts while standing on the ground. This racial trait replaces agile.

**Versatility:** Although not quite as flexible as their human peers, many kitsune are forced to learn to expand their horizons in order to survive in human society. A kitsune with this racial trait chooses one of the following benefits at 1st level. First, she may choose to gain both +1 hit point and +1 skill rank whenever she gains a level in her favored class. Alternatively, she may choose two favored classes instead of one, gaining either +1 hit point or +1 skill ranks (or an alternate reward appropriate for her race) whenever she gains a level in either class. Once this choice is made, it cannot be changed. This racial trait replaces agile.

## Kitsune Favored Class Options

The following options are available to all kitsune who have the listed favored class, and, unless otherwise stated, the bonus applies each time you select the favored class reward.



**All:** Gain 1/6 of a new Magical Tail<sup>ARG</sup> feat. Any kitsune character can choose this bonus upon gaining a level in her favored class.

**Alchemist:** Add +1/4 to the save DC of any discovery that modifies your bomb and that allows a save to reduce or negate its effects.

**Antipaladin:** Add -1/4 to the penalty the antipaladin grants his allies with his aura of cowardice and aura of despair special abilities.

**Arcanist:** When casting arcanist enchantment spells, add 1/3 to the effective caster level, but only for the purpose of determining duration.

**Barbarian:** Increase the number of times per day the barbarian can use martial flexibility by 1/4.

**Bard:** Add a +1/2 bonus on Bluff checks to lie and a +1/2 bonus on Diplomacy checks to gather information.

**Bloodrager:** Add one enchantment spell from the sorcerer/wizard spell list that isn't on the bloodrager spell list to the list of bloodrager spells known as a spell of its sorcerer

spell level. This spell must be at least 1 level lower than the highest spell level the bloodrager can cast.

**Brawler:** Increase the number of times per day the brawler can use martial flexibility by 1/4.

**Cavalier:** Add 1/4 to the cavalier's banner bonus.

**Cleric:** Add +1/3 to the save DC of your channel energy.

**Druid:** Add a +1/2 bonus on Diplomacy and Intimidate checks to change a creature's attitude.

**Fighter:** Add 1/3 to damage rolls the fighter makes with weapon attacks against an opponent he is flanking or that is denied its Dexterity bonus to AC.

**Gunslinger:** Add +1/4 to the AC bonus provided by cover or improved cover and -1/4 to the penalty on ranged attack rolls that opponents gain against you while you're prone.

**Hunter:** Gain 1/6 of a new teamwork feat.

**Inquisitor:** Add +1/2 on Disguise checks and on opposed Perception checks.

**Investigator:** Gain 1/6 of a new investigator talent.

**Kineticist:** Choose one combat maneuver. Add +1/2 to the kineticist's CMB when attempting the chosen combat maneuver as part of the effects of a wild talent (maximum +2 per maneuver).

**Magus:** Add +1/2 on combat maneuver checks the magus makes using his magus spells.

**Medium:** Increase the bonus the medium gains from his seance boon by 1/3. This doesn't increase the bonus allies gain from shared seance.

**Mesmerist:** Increase the number of mesmerist tricks the mesmerist can use per day by 1/3.

**Monk:** Add +1/4 point to the monk's ki pool.

**Ninja:** The ninja gains 1/6 of a new ninja trick.

**Occultist:** Add +1/4 to the save DC of the occultist's cloud mind, and increase both the competence bonus from the occultist's glorious presence power (as well as the maximum competence bonus from that same power) by +1/4.

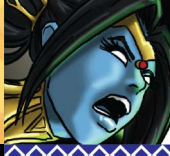
**Oracle:** Reduce the penalty for not being proficient with one weapon by 1. When the nonproficiency penalty for a weapon becomes 0 because of this option, the oracle gains the appropriate Martial Weapon Proficiency or Exotic Weapon Proficiency feat for that weapon as a bonus feat.

**Paladin:** Add +1/4 to the bonus the paladin grants her allies with her aura of courage and aura of resolve special abilities.

**Psychic:** The psychic treats her Charisma bonus as 1/3 higher for the







Kitsune

Nagaji

Samsaran

Wayang

Options

purpose of determining the number of uses or rounds per day of her discipline powers.

**Ranger:** Increase the bonus on Bluff, Perception, and Sense Motive checks that the ranger gains against his favored enemies by +1/2. If the ranger chooses this bonus at 1st level, he applies his favored enemy bonus on Disguise checks he makes against his favored enemies to appear human using change shape or to appear as a fox using Fox Shape\*.

**Rogue:** The rogue gains 1/6 of a new rogue talent.

**Samurai:** Add 1/4 to the samurai's banner bonus.

**Shaman:** Add one spell from the sorcerer/wizard spell list that isn't on the shaman spell list to the list of spells the shaman knows. This spell must be at least 1 level below the highest spell level the shaman can cast.

**Skald:** Increase the number of times per day the skald can use spell kenning by 1/6 (maximum two additional uses per day).

**Slayer:** Gain 1/6 of a new slayer talent.

**Sorcerer:** Add +1/4 to the DC of enchantment spells.

**Spiritualist:** Add one enchantment spell from the mesmerist spell list that isn't on the spiritualist spell list to the list of spells the spiritualist knows. This spell must be at least 1 level below the highest spell level the spiritualist can cast.

**Summoner:** Add +1/4 evolution point to the eidolon's evolution pool. These bonus evolution points must be spent on evocations that grant the eidolon a racial bonus on one or more kinds of skill checks.

**Swashbuckler:** Increase the total number of points in the swashbuckler's panache pool by 1/4.

**Vigilante:** Add 1/2 to the Disguise bonus provided by seamless guise.

**Warpriest:** Add 1/2 to the number of times per day the warpriest can use blessings, but he can use these additional blessings only on those from the Animal, Charm, Community, Magic, Trickery, or Weather blessings.

**Witch:** Add +1/4 to the witch's caster level when determining the effects of spells granted to her by her patron.

**Wizard:** When casting wizard spells associated with the wizard's chosen arcane school, add +1/3 to the effective caster level of the spell, but only to determine the spell's duration.

## Nagaji Alternate Racial Traits

The following racial traits may be selected instead of existing nagaji racial traits. Consult your GM before selecting any of these new options.

**Aberration's Eyes:** Though all nagaji possess sharper vision than humans, some have exceptionally keen eyes, even by their standards. A nagaji with this racial trait gains darkvision, allowing her to see in the dark up to 60 feet. In addition, she gains a +1 racial bonus on Perception checks. This racial trait replaces low-light vision and serpent's sense.

**Alter Body (Sp):** A rare few nagaji possess the ability to temporarily alter their appearance, transforming into different humanoid creatures. A nagaji with this racial trait gains the

ability to change shape for a number of minutes per day equal to her Hit Dice. These minutes need not be consecutive, but they must be spent in 1-minute increments. This ability functions as the spell *alter self*, except that the nagaji does not adjust her ability scores. This racial trait replaces serpent's sense.

**Charming Gaze (Sp):** Strong in body and mind, some nagaji possess supernatural powers of persuasion, allowing them to mold weak-minded races to suit their purposes. Once per day, a nagaji with this racial trait can attempt to charm a single target, as per the spell *charm person* (caster level equals the nagaji's Hit Dice). The DC of this effect is equal to 11 + the nagaji's Charisma modifier. This racial trait replaces serpent's sense.

**Deft of Body (Ex):** Many nagaji train constantly to break free from grapples and pins as a measure of defense against their own tactics. A nagaji with this racial trait gains a +2 racial bonus on Acrobatics and Escape Artist checks. This racial trait replaces serpent's sense.

**Exotic Arms:** Nagaji favor a variety of weapons and often choose particularly exotic ones to specialize in. A nagaji with this racial trait gains Exotic Weapon Proficiency with one eastern weapon as a bonus feat. This racial trait replaces serpent's sense.

**Ferocity (Ex):** Some nagaji possess an otherworldly will upon the battlefield, and will fight until their final breath. A nagaji with this racial trait gains the following extraordinary ability: If her hit points fall below 0 but she is not yet dead, she can continue to fight. If she does, she is staggered, and loses 1 hit point each round. She still dies when her hit points reach a negative amount equal to her Constitution score. This racial trait replaces resistant and serpent's sense.

**Flexible Scales (Ex):** Though all nagaji possess scales, some lack the rigidity that affords any meaningful amount of defense. A nagaji with this racial trait gains a +1 racial bonus on Reflex saves and can move through an area as small as one-quarter her space without squeezing or one-eighth her space when squeezing. This ability replaces armored scales.

**Heavy Lifter:** Nagaji with especially broad bodies are capable of lifting far more than even their massive frames would suggest. A nagaji with this racial trait treats her Strength score as if it were 4 higher for the purpose of determining her carrying capacity and her speed is never modified by armor or encumbrance. This racial trait replaces resistant.

**Hypnotic:** Nagaji are skilled at entrancing weak-minded folk with simple spells and tricks. A nagaji with this racial trait adds +1 to the DC for all saving throws against spells or effects she casts that inflict the fascinated condition. Once per day, when a creature rolls a saving throw against such an effect from the nagaji, she can force that creature to reroll the saving throw and use the second result, even if it is worse. This racial trait replaces resistant.

**Industrious:** Nagaji are known for being hardworking individuals, and take pride in their skills and crafts. A nagaji with this racial trait gains a +2 racial bonus on checks made with any two Craft, Perform, or Profession skills of her choice. This racial trait replaces serpent's sense.



**Mental Potency (Ex):** Nagaji are masters of manipulating the minds of others using the strength of their personalities. A nagaji with this racial trait can affect more powerful creatures or a greater number of creatures than normal with mental effects. Both the Hit Die limit and the total number of Hit Dice affected by each enchantment or illusion spell the nagaji casts increase by 1. For enchantment and illusion spells she casts that target a number of creatures greater than one, the number of creatures affected also increases by one (so a spell that targets one creature per level would be affected, but a spell that targets only one creature would not be). This ability stacks with the mesmerist ability of the same name. This racial trait replaces serpent's sense.

**Outcast:** Nagaji that become ousted from nagaji society learn to quickly adapt to their new surroundings. A nagaji

with this racial trait gain a +1 bonus on Bluff, Disguise, and Knowledge (local) checks and may add one of these skills to her list of class skills. This racial trait replaces serpent's sense.

**Sea Serpent:** Some nagaji have particularly hydrodynamic bodies and are able to move as deftly through the water as they do on dry land. A nagaji with this racial trait gains a swim speed of 30 feet and gains the +8 racial bonus on Swim checks that a swim speed normally grants. This racial trait replaces resistant.

**Serpent Magic:** Nagaji are magically inclined and possess powers that stem from their draconic and naga patrons. A nagaji bloodrager sorcerer with the draconic or serpentine bloodline with this racial trait treats her Charisma score as 2 points higher for all sorcerer spells and class abilities. A nagaji cleric with the Animal or Scalykin domain uses her domain powers and spells at +1 caster level. This trait does not grant her early access to level-based powers; it only affects powers that she could already use without it. This racial trait replaces serpent's sense.

**Serpent's Prowess:** Many nagaji are effective at using their bulk to intimidate foes both on and off the battlefield. A nagaji with this racial trait gains Intimidating Prowess as a bonus feat. This racial trait replaces serpent's sense.

**Serpent's Tongue:** Many nagaji are skilled liars and know exactly what others want to hear. A nagaji with this racial trait gains a +4 racial bonus on Bluff checks to convince an opponent that what she is saying is true when she tells a lie. This racial trait replaces serpent's sense.

**Silent Hunter:** When in pursuit of prey, some nagaji are able to move as silently as a serpent. A nagaji with this racial trait reduces the penalty for using Stealth while moving by 5 and can make Stealth checks while running at a -20 penalty (this number includes the penalty reduction from this trait). This racial trait replaces serpent's sense.

**Spit Venom:** The martial technique of spitting venom into an opponent's eyes is highly prized among nagaji, and children groomed to be warriors are often taught this ability at a young age. A nagaji with this racial trait gains Spit Venom<sup>ARG</sup> as a bonus feat. This racial trait replaces serpent's sense.

**Venom Magic (Ex):** Nagaji spellcasters are adept at casting spells that invoke or conjure poison, as befitting their serpentine heritage. A nagaji with this racial trait gain a +1 bonus to the DC of any saving throws against spells she casts with the poison descriptor<sup>UM</sup>. Nagaji with a Charisma score of 11 or higher also gain the following spell-like abilities: 1/day—*detect poison*, *nauseating dart*<sup>ACG</sup>. The caster level for these effects is equal to the nagaji's level. The DC for the spell-like abilities is equal to 10 + the spell's level + the nagaji's Charisma modifier. This racial trait replaces resistant.

**Vitality:** Nagaji are often surging with life and are difficult to best in combat. A nagaji with this racial trait gains Toughness as a bonus feat. This racial trait replaces resistant.

## Nagaji Favored Class Options

The following options are available to all nagaji who have the listed favored class, and, unless otherwise stated, the



JTS  
2016



bonus applies each time you select the favored class reward.

**Alchemist:** Add +1 on Craft (alchemy) checks to craft poison and +1/3 on the DCs of poisons the alchemist creates.

**Antipaladin:** Add +1/4 to the save DC of the antipaladin's touch of corruption and cruelties.

**Arcanist:** When casting arcanist transmutation spells, add 1/3 to the effective caster level, but only for the purpose of determining duration.

**Barbarian:** Gain 1/6 of a new rage power.

**Bard:** Choose one bardic masterpiece or bardic performance that the bard knows that allows a save DC to reduce or negate its effects. Add +1/2 to the save DC of the chosen bardic masterpiece or bardic performance (maximum +2).

**Bloodrager:** Add 1/4 to the bloodrager's effective class level when determining the power of his bloodrager bloodline powers.

**Brawler:** Choose one weapon in the close fighter weapon group or monk fighter weapon group. Add +1/2 on damage rolls made with the selected weapon (maximum +2).

**Cavalier:** Add 1 foot to the base speed of the cavalier's mount. This has no effect in combat unless the cavalier has selected this reward five times (or another increment of five).

**Cleric:** Add +1/2 to the cleric's channeled energy total when healing reptilian aberrations, animals, and magical beasts.

**Druid:** Add +1/4 to the save DC of druid spells with the poison descriptor. If the druid has the naga aspirant archetype (see the nagaji section of Chapter 3 of *PATHFINDER ROLEPLAYING GAME: ADVANCED RACE GUIDE*) this bonus also applies to all spells the druid casts that she gained from the aspirant's bond ability.

**Fighter:** Add +1 to the fighter's CMD when resisting a grapple or trip attempt.

**Gunslinger:** Add +1/3 on critical hit confirmation rolls made with firearms (maximum bonus of +5). This bonus does not stack with Critical Focus.

**Hunter:** Add 1 minute to the number of minutes per day that the hunter can use the animal focus ability.

**Inquisitor:** Add +1/2 to the inquisitor's level for the purpose of determining the effects of one type of judgment.

**Investigator:** Add +1/3 to damage rolls the investigator makes when he makes a studied strike against the target of his studied combat.

**Kineticist:** Increase the nagaji's natural armor bonus to AC by +1/4 whenever she has at least 1 point of burn. A nagaji without a natural armor bonus to AC has an effective natural armor bonus of 0.

**Magus:** Add one of the following weapon special abilities to the list of weapon special abilities the magus may add to his weapon using his arcane pool: *corrosive*, *corrosive burst*, *courageous*<sup>UE</sup>, *cruel*<sup>UE</sup>, *defending*, *ghost touch*, *guardian*<sup>UE</sup>, *menacing*, *mighty cleaving*, or *vicious*. Once an ability has been selected with this reward, it cannot be changed.

**Medium:** When gaining a taboo, the medium can use spirit surge without incurring influence an additional 1/4 time per day.

**Mesmerist:** Add 1/5 to the Hit Die limit and total number

of Hit Dice affected with each enchantment or illusion spell the mesmerist casts. This bonus stacks with the mesmerist's mental potency class feature and is applicable under the same conditions as that ability.

**Monk:** Add +1/4 to the monk's ki pool.

**Ninja:** The ninja gains 1/6 of a new ninja trick.

**Occultist:** Add 1/2 point of mental focus per day.

**Oracle:** Add 1/6 to the oracle's level for the purpose of determining the effects of one revelation.

**Paladin:** Add 1/2 minute to the duration of the paladin's divine bond with her weapon.

**Psychic:** Increase the total number of points in the psychic's phrenic pool by 1/3 point.

**Ranger:** Add 1 skill rank to the ranger's constrictor snake or viper snake animal companion.

**Rogue:** Add +1/4 to the save DC of any poison that the rogue applies to her weapon.

**Samurai:** Increase the number of times per day the samurai can use resolve by 1/4.

**Shaman:** Add one spell from the cleric spell list that isn't on the shaman spell list to the list of spells the shaman knows. This spell must be at least 1 level below the highest spell level the shaman can cast.

**Skald:** Increase the skald's total number of raging song rounds per day by 1.

**Slayer:** Gain 1/6 of a new slayer talent.

**Sorcerer:** Add 1/2 to the sorcerer's caster level when determining the duration of transmutation spells she casts that target the sorcerer or spells she casts with the poison descriptor.

**Spiritualist:** Add 1 hit point to the spiritualist's phantom.

**Summoner:** Add +1 hit point to the summoner's eidolon.

**Swashbuckler:** Gain a +1/3 bonus on all critical hit confirmation rolls made while using the precise strike deed (maximum bonus of +5). This bonus doesn't stack with those gained through Critical Focus and similar effects.

**Vigilante:** Add +1/2 on Intimidate checks made to demoralize opponents.

**Warpriest:** Add 1/2 to the number of times per day the warpriest can use blessings, although he can use these additional blessings only for Charm, Magic, Nobility, Rune, or Scalykin blessings.

**Witch:** Add one spell from the witch spell list to the witch's familiar. This spell must be at least one level below the highest spell level she can cast. If the witch ever replaces her familiar, the new familiar knows these bonus spells.

**Wizard:** Add 1 spell from the list of spells detailed by the naga aspirant's aspirant bond ability (see the nagaji section in Chapter 3 of *PATHFINDER ROLEPLAYING GAME: ADVANCED RACE GUIDE*) to the wizard's spellbook. This spell must be at least one level below the highest spell level the wizard can cast. This spell is treated as one level higher unless it also appears on the wizard spell list.

## Samsaran Alternate Racial Traits

The following racial traits may be selected instead of existing



Kitsune

Nagaji

Samsaran

Wayang

Options



samsaran racial traits. Consult your GM before selecting any of these new options.

**Deja Vu (Ex):** As a samsaran spiritually awakens, some recall tricks and techniques that they have learned during their past lives. At 1st, 8th, and 16th level, a samsaran with this racial trait gains Skill Focus in a skill of her choice as a bonus feat. This racial trait replaces shards of the past.

**Destined Sorcery:** Samsarans have a deep connection with spiritual harmony and are in tune with their own destiny. A samsaran bloodrager or sorcerer with the destined bloodline with this racial trait treats her caster level as 1 higher when casting her bonus spells and bloodline powers, and the saving throw DC of such spells and abilities increases by +1. This trait does not grant her early access to level-based powers; it only affects powers that she could already use without it. This racial trait replaces samsaran magic.

**Enlightenment:** Samsarans in pursuit of enlightenment possess great understanding in a variety of topics things. A samsaran with this racial trait gains Breadth of Experience<sup>APG</sup> as a bonus feat. In addition, she chooses any two Knowledge skills and adds them to her list of class skills. This racial trait replaces shards of the past.

**Expert Amateur:** Although amateurs in their current lifetime, many samsaran possess the uncanny ability to acquire new skills and abilities that they once possessed in a past life. A samsaran with this racial trait gains an Amateur feat as a bonus feat, such as Amateur Investigator or Amateur Swashbuckler. She must meet the feat's prerequisites. This racial trait replaces shards of the past.

**Gifted Linguist:** Samsarans that have lived for eons find the acquisition of new languages easy, for if they hadn't learned a particular language in a previous lifetime, chances are they have learned one of its ancestors instead. A samsaran with this racial trait gains a +4 racial bonus on Linguistics checks, and she learns one additional language each time she puts a rank in the Linguistics skill. This racial trait replaces lifebound.

**Immortal Spark (Ex):** Some samsaran's connections to the Positive Energy Plane are so powerful that they are able to stave off the effects of aging, even on other creatures. A samsaran with this racial trait gains a +2 bonus on Knowledge (history) checks and on saving throws against death effects and can use *lesser age resistance*<sup>UM</sup> once per day as a spell-like ability. This racial trait replaces lifebound and shards of the past.

**Martial Past Life (Ex):** Samsarans who were warriors in their past lives often pass down this knowledge to their future incarnations. A samsaran with this racial trait gains a bonus combat feat a 1st level. She must meet the feat's prerequisites, but she treats her level as her base attack bonus for this purpose. This racial trait replaces shards of the past.

**Mediator:** Recalling experience as countless beings and peoples, many samsarans are skilled diplomats and mediators. A samsaran with this racial trait adds Diplomacy to her list of class skills, and whenever she attempts to change a creature's attitude with a Diplomacy check, she can do so up to three steps rather

than just two. This racial trait replaces shards of the past.

**Monastery Training:** Many samsarans spend at least a few years living within monastic dojos learning to defend themselves. A samsaran with this racial trait gains Improved Unarmed Strike as a bonus feat. If she gains a class feature that would grant her Improved Unarmed Strike as a bonus feat, she gains Weapon Focus (unarmed strike) as a bonus feat instead. This racial trait replaces samsaran magic.

**Past Life Ability:** Samsarans can arise from the souls of any humanoid race, and some samsarans recall abilities or tricks they possessed in another lifetime. Choose another humanoid race. A samsaran with this racial trait counts as both a samsaran and that race for the purpose of determining which spells she can cast, whether she meets the prerequisites for feats or the requirements for an archetype or prestige classes, and which favored class options are available to her. She cannot use this ability to gain a feat, archetype, or prestige class that alters her physical body, such as the Magical Tail<sup>ARG</sup> feat. This ability replaces shards of the past.

**Past Life Arms:** Samsaran warriors are proficient with a dizzying array of martial and exotic weapons whose origins often span the globe. A samsaran with this racial trait choose a number of martial or exotic weapons equal to 3 + their Intelligence bonus, and gain proficiency with those weapons. This racial trait replaces shards of the past.

**Past Life Talents:** Particularly well-lived samsarans are able to generalize for virtually any task, as they have experienced doing just about every vocation imaginable across their multitude of past lives. A samsaran with this racial trait treats all classes as her favored class, allowing her to gain either +1 hit point or +1 skill rank whenever she gains a level in any core class or base class. She does not gain this benefit when gaining a level in a prestige class. This racial trait replaces shards of the past.

**Past Life Tongue:** Many samsarans easily recall languages that they spoke in their past lives, making the acquisition of such languages effortless. A samsaran with this racial trait gains a +4 racial bonus on Linguistics checks, and she learns one additional language every time she puts a rank in the Linguistics skill. This racial trait replaces samsaran magic.

**Patient Observer:** Samsarans are both famous and notorious for their patience, and are willing to spend as much time as is needed for the perfect opportunity to present itself to them. A samsaran with this racial trait gains a +1 racial bonus on attack rolls and skill checks made as part of a readied action in combat. This racial trait replaces shards of the past.

**Perfect Concentration:** Samsarans use meditation as a means to hone their mind and body, and have peerless concentration as a result. A samsaran with this racial trait gains a +2 racial bonus on concentration checks. In addition, she gains a +1 racial bonus on any skill check that she takes 10 or takes 20 on. This racial trait replaces samsaran magic.

**Reborn Soul:** As a result of their cyclical existence, many samsarans possess deep ties to the cosmic flame that exists at



the heart of all beings and can tap into this power to manifest psychic powers. A samsaran psychic with the reborn discipline with this racial trait treats her Charisma modifier as being 2 points higher for all psychic spells and class abilities. This racial trait replaces samsaran magic.

**Resolve of a Hundred Lifetimes:** Although her physical body may be frail, a samsaran's soul shines brightly against mental and spiritual assaults. A samsaran with this racial trait gains a +2 bonus on Will saving throws. This bonus increases to +4 on Will saves to resist mental control and possession. In addition, if a samsaran fails such a save, she receives another save 1 round later to prematurely end the effect (assuming the effect has a duration greater than 1 round). This second save is made at the same DC as the first. If the member of the race has a similar ability from another source (such as a rogue's slippery mind class feature), she can only use one of these abilities per round, but can try the other on the second round if the first reroll ability fails. This racial trait replaces shards of the past.

**Skillful Past Life (Ex):** A samsaran's past life gives her natural ability at a specific skill. A samsaran with this racial trait adds one skill of her choice to her list of class skills, and each time she gains a level (including 1st level), she gains 1 additional skill rank that she must spend on this skill. This racial trait replaces shards of the past.

**Slumbering Samsaran:** Slumbering samsarans are those who lack the spiritual awareness that awakened samsarans possess, which causes them to reincarnate as infants within the womb of another creature, causing them to be born as members of their mother's race rather than true samsarans. A samsaran with this racial trait chooses one of the following humanoid races: dwarf, elf, gnome, halfling, human, kitsune, nagaji, orc, ratfolk, tengu, or wayang. She gains the chosen race's ability score modifiers and languages, and she gains all of her chosen race's subtypes in addition to humanoid (samsaran), which allows her to be counted as a member of her choice race for any effect related to race, including feat prerequisites and effects that target members of this race. She can pass for a member of the chosen race without using the Disguise skill and gains one or more racial traits from her chosen race, as noted below. This racial trait alters the samsaran's type and replaces her ability score modifiers, her languages, lifebound, and shards of the past. Certain races further alter or replace additional samsaran racial traits in addition to those listed, as noted in the race's description.

**Dwarf:** The samsaran gains the darkvision, slow and steady, and stability dwarf racial traits. This racial trait replaces the samsaran's speed and low-light vision.

**Elf:** The samsaran gains the elven immunities and keen senses elven racial traits.

**Gnome:** The samsaran gains the Small, slow speed, gnome magic, illusion resistance, and keen senses gnome racial traits. This racial trait replaces the samsaran's size and her speed.

**Halfling:** The samsaran gains the Small, slow speed, halfling luck, keen senses, and surefooted halfling racial traits. This

racial trait replaces the samsaran's speed and her size.

**Half-Elf:** The samsaran gains the elven blood, elven immunities, and keen senses elven racial traits.

**Half-Orc:** The samsaran gains the darkvision, intimidating, and orc blood half-orc racial traits.

**Human:** The samsaran gains the skilled human racial trait. This racial trait replaces low-light vision.

**Kitsune:** The samsaran gains the change shape and natural weapon kitsune racial traits.

**Nagaji:** The samsaran gains the armored scales and resistant nagaji racial traits.

**Orc:** The samsaran gains the darkvision, intimidating, and orc ferocity orc racial traits. This racial trait replaces low-light vision.

**Ratfolk:** The samsaran gains the Small, slow speed, darkvision, rodent empathy, and swarming ratfolk racial traits,



Kitsune

Nagaji

Samsaran

Wayang

Options



and she gains a +2 racial bonus on Perception checks. This racial trait replaces the samsaran's speed, her size, and low-light vision.

**Tengu:** The samsaran gains the gifted linguist and natural weapon tengu racial traits.

**Wayang:** The samsaran gains the Small, slow speed, darkvision, light and dark, and shadow resistance wayang racial traits. This racial trait replaces the samsaran's speed, her size, and low-light vision.

**Storied:** Samsarans are often wellsprings of lore and history, possessing detailed accounts of a seemingly endless variety of topics. A samsaran with this racial trait adds all Knowledge skills to her list of class skills. If she gains a level in a class that also adds one or more Knowledge skills to her list of class skills, she gains a +1 racial bonus on Knowledge checks made with any such skill that she is trained in. This racial trait replaces shards of the past.

## Samsaran Favored Class Options

The following options are available to all samsarans who have the listed favored class, and, unless otherwise stated, the bonus applies each time you select the favored class reward.

**Alchemist:** Add one spell from the wizard spell list to the alchemist's formulae book. The alchemist cannot choose a spell that targets an area. This spell must be at least one level below the highest formulae level he can prepare. This formulae is treated as one level higher unless it also appears on the alchemist formulae list.

**Antipaladin:** Gain 1/6 of a new cruelty.

**Arcanist:** Add 1/4 to the arcanist's effective class level when determining the effects of the bloodline development and school understanding arcanist exploits.

**Barbarian:** Gain 1/6 of a new Skilled Rager<sup>ACG</sup> feat.

**Bard:** Gain 1/6 of a new bardic masterpiece (see the bard section in Chapter 1 of *PATHFINDER ROLEPLAYING GAME: ULTIMATE MAGIC*), as if you had spent a feat learning it.

**Bloodrager:** Gain 1/6 of a new Skilled Rager<sup>ACG</sup> feat.

**Brawler:** Gain 1/6 of a new bonus combat feat. This feat must be Combat Expertise, or another feat that lists Combat Expertise, Improved Unarmed Strike, or Weapon Focus as a prerequisite.

**Cavalier:** Gain 1/6 of a bonus teamwork feat. The cavalier can share this teamwork feat with his allies using the tactician ability in place of the feat he selected with tactician.

**Cleric:** Select one domain power granted at 1st level that is normally usable a number of times per day equal to 3 + the cleric's Wisdom modifier. The cleric adds +1/2 to the number of uses per day of that domain power.

**Druid:** Add one spell from the cleric spell list that isn't on the druid spell list to the list of spells the druid knows. This spell must be at least 1 level below the highest spell level the druid can cast.

**Fighter:** Gain 1/6 of a new bonus feat. This feat must be Weapon Focus, or another feat that lists Combat Expertise,

Improved Unarmed Strike, or Weapon Focus as a prerequisite.

**Gunslinger:** Add a +1/4 bonus on attack rolls when making a dead shot or a pistol whip.

**Hunter:** Choose one of the following skills: Acrobatics, Climb, Escape Artist, Fly, Intimidate, Perception, Stealth, Survival, or Swim. The hunter can only choose Fly if her animal companion has a fly speed. The hunter and her animal companion add +1/2 on skill checks made with the chosen skill. If the hunter ever replaces her animal companion, the new companion gains these bonuses.

**Inquisitor:** Add +1/4 to the number of times per day that an inquisitor can change her most recent teamwork feat.

**Investigator:** Gain a +1/4 bonus on all inspiration rolls.

**Kineticist:** Gain 1/6 of a new Extra Wild Talent<sup>OA</sup> feat.

**Magus:** The magus gains 1/6 of a new magus arcana.

**Medium:** Gain a +1/2 bonus on saving throws against possession and a +1/2 bonus on saving throws to end haunt channeler, location channel, and spacious soul.

**Mesmerist:** Gain 1/6 of a new mesmerist trick.

**Monk:** Add a +1/2 bonus on the monk's saving throws to resist death attacks.

**Ninja:** Gain 1/6 of a new ninja trick.

**Occultist:** Add 1/2 point of mental focus per day.

**Oracle:** Add one spell known from the oracle spell list. This spell must be at least one level below the highest spell level the oracle can cast.

**Paladin:** Add +1/2 hit point to the paladin's lay on hands ability (whether using it to heal or harm).

**Psychic:** When casting psychic divination spells, add 1/2 level to the effective caster level of the spell, but only to determine the spell's duration.

**Ranger:** Add +1/2 on Knowledge checks made to identify the abilities and weaknesses of the ranger's favored enemies.

**Rogue:** The rogue gains 1/6 of a new rogue talent.

**Samurai:** Add +1/4 to the samurai's banner bonus.

**Shaman:** Add one spell from the cleric spell list that isn't on the shaman spell list to the list of spells the shaman knows. This spell must be at least 1 level below the highest spell level the shaman can cast.

**Skald:** Gain 1/6 of a new bardic masterpiece (see the bard section in Chapter 1 of *PATHFINDER ROLEPLAYING GAME: ULTIMATE MAGIC*), as if you had spent a feat learning it.

**Slayer:** Gain 1/6 of a new slayer talent.

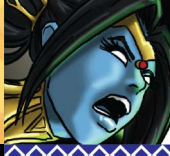
**Sorcerer:** Add one spell known from the sorcerer spell list. This spell must be at least one level below the highest spell level the sorcerer can cast.

**Spiritualist:** The spiritualist's phantom gains 1/6 of a bonus feat. The phantom must meet the feat's prerequisites.

**Summoner:** Add +1/4 to the eidolon's evolution pool.

**Swashbuckler:** Choose 1/2 of a light or one-handed bludgeoning or slashing weapon that the swashbuckler is proficient with. While wielding the chosen weapon one-handed, the swashbuckler treats it as a one-handed piercing melee weapon for all feats and class abilities that require





Kitsune

Nagaji

Samsaran

Wayang

Options

such a weapon (such as a swashbuckler's precise strike). The weapon must be one appropriate for the swashbuckler's size.

**Vigilante:** Gain 1/6 of a new social talent.

**Warpriest:** Gain 1/6 of a new bonus feat. This feat must be Weapon Focus or a feat that lists Weapon Focus as a prerequisite.

**Witch:** Add one spell from the witch spell list to the witch's familiar. This spell must be at least one level lower than the highest-level spell she can cast. If the witch ever replaces her familiar, the new familiar knows these bonus spells.

**Wizard:** Add one spell from the wizard spell list to the wizard's spellbook. This spell must be at least one level below the highest spell level the wizard can cast.

## Wayang Alternate Racial Traits

The following racial traits may be selected instead of existing wayang racial traits. Consult your GM before selecting any of these new options.

**Brutal Scarification:** Some wayangs adopt bodily scars specifically intended to make them appear more frightening than they actually are. A wayang with this racial trait gains a +2 racial bonus on Intimidate checks and is considered one size category larger than her actual size for the purpose on determining any bonuses or penalties she receives on Intimidate checks due to her size. This racial trait replaces lurker.

**Calloused Scarification:** Many wayangs allow their bodily scars to harden into rough patches of skin that offer them additional protection. A wayang with this racial trait gains a +1 natural armor bonus to AC. This racial trait replaces shadow magic.

**Cavern Stalker:** Many wayangs make dark caverns and other secluded, lightless regions into their homes and lairs. A wayang with this racial trait can move unhindered through difficult terrain while underground. In addition, wayangs with this racial trait and a Dexterity score of 13 or higher gain Nimble Moves as a bonus feat. This racial trait replaces lurker and shadow magic.

**Creepy:** Between their scarred bodies and alien features, many humanoid native to the Material Plane find wayang to be incredibly unsettling. A wayang with this racial trait adds +1 to the DC for all saving throws against spells or effects she casts that inflict the shaken, frightened, panicked, or cowering conditions. In addition, whenever she successfully demoralizes an opponent, she increases the duration of the shaken condition by 1 round. This racial trait replaces shadow resistant and lurker.

**Dayseeker:** Wayangs that lack their people's deep connection to the Shadow Plane are often more curious and inquisitive, and do not fear the sunlit world. A wayang with this racial trait gains a +2 racial bonus on saving throws against fear and despair effects. Also, once per day, after a roll of a natural 1 on a d20 roll, she may reroll and use the second result. This racial trait replaces light and dark.

**Energy Resistant:** Accustomed to life among cold,

lifeless shadows, some wayangs possess natural defenses that allow them to resist damage. A wayang with this racial trait gains cold resistance 5 and electricity resistance 5. This racial trait replaces shadow resistance.

**Light Shunned:** Although most wayang distrust the light of the Material Plane, a rare few are outright harmed by it. A wayang with this racial trait is alive, but is treated as undead for all effects that affect undead differently than living creatures, such as cure spells and channeled energy. In addition, she also takes no penalty from energy-draining effects, though she can still be killed if she accrues more negative levels than her Hit Dice. After 24 hours, any negative levels she has accrued are removed without the need for any additional saving throw. This racial trait replaces light and dark.

**Masked Scarification:** Wayangs that scar their faces often have an easier time disguising themselves, the scars and self-mutilations reduce their face's exaggerated features. A wayang with this racial trait gains a +2 racial bonus on Disguise checks. In addition, she ignores the check penalties for disguising herself as a different age category and gender while doing so. This racial trait replaces lurker.

**Mesmerizing Scarification (Sp):** Wayangs with an affinity for magic and mischief often scar their bodies with mesmerizing patterns and sigils that help lull their victims into deep trances. A wayang with this racial trait adds +1 to the DC for all saving throws against spells or effects she casts that inflict the fascinated condition. Once per day, when a creature rolls a saving throw against such an effect from the wayang, she can force that creature to reroll the saving throw and use the second result, even if it's worse. This racial trait replaces lurker.

**Mystic Scarification:** When scarring their bodies, some wayangs use special herbs and regents that cause their scars to protect them from magical effects. A wayang with this racial trait gains spell resistance equal to 6 + their character level. This racial trait replaces lurker.

**Natural Weapons:** Although the digits of most wayangs fill out and become rounded in adulthood, some wayang instead grow sinister claws powerful enough to attack foes. A wayang with this racial trait receives two claw attacks as primary natural attacks that deal 1d3 points of damage. This racial trait replaces shadow magic.

**Quick Reactions:** Wayang are often incredibly paranoid and react dramatically to even the smallest sources of sound or movement. A wayang with this racial trait gains Improved Initiative as a bonus feat. This racial trait replaces shadow magic and shadow resistance.

**Scion of the Dark:** All wayang hail from the Shadow Plane, and for some, this connection manifests as an extreme disposition for shadowy magic. A wayang sorcerer with the shadow bloodline with this racial trait treats her Charisma score as 2 points higher for all sorcerer spells and class abilities. Wayang clerics with the Darkness domain use their domain powers and spells at +1 caster level. This trait does



not give her early access to level-based powers; it only affects powers she could already use without this trait. This racial trait replaces shadow magic.

**Shadow Caster:** For wayang spellcasters, the darkness is their greatest weapon, which they wield with unmatched skill. A wayang with this racial trait adds +1 to the saving throw DC of their spells and spell-like abilities of the illusion (shadow) subschool. This racial trait replaces shadow magic.

**Shadow in the Blood:** Some wayang are so tied to the Shadow Plane that simply standing within conjured shadows is enough to replenish their vitality. A wayang with this racial trait can grant herself fast healing 2 for 1 round as a swift action whenever she is standing within the area of dim light, darkness, or magical darkness that was created by a spell, spell-like ability, or supernatural ability. A wayang can use this ability a number of times per day equal to her level. This ability replaces shadow magic and shadow resistance.

**Shadow Stalker:** Wayang that venture from their isolated communities often do so in the dead of night, stalking their prey silently so as not to attract unwanted attention. A wayang with this racial trait gains a +2 racial bonus on Stealth checks, and she reduces the penalty for using Stealth while moving by 5 and can make Stealth checks while running at a –20 penalty (this number includes the penalty reduction from this trait). This racial trait replaces lurker.

**Shadow Travel:** Although most wayang are stranded upon the Material Plane, a small number of them possess innate magical abilities that allow them to return to the Shadow Plane. When a wayang with this racial trait reaches 9th level in any combination of classes, she gains the ability to use *shadow walk* (self only) as a spell-like ability once per day, and at 13th level, she can use *plane shift* (self only to the Shadow Plane or the Material Plane only) as a spell-like ability once per day. The caster level of these spell-like abilities is equal to the user's caster level. This racial trait replaces light and dark and lurker.

**Wrecking Scarification:** The process of scarring a wayang's entire body is not pleasant, and many wayang become slightly deadened to pain as a result. A wayang with this racial trait gains a +2 racial bonus on saving throws against pain effects<sup>UM</sup>. This racial trait replaces shadow resistance.

**Wiggler:** Many wayang are extremely dextrous and are able to escape the clutches of their enemies through sheer agility alone. A wayang with this racial trait gains a +2 racial bonus on Acrobatics and Escape Artist checks. This racial trait replaces lurker.

**Xenophobic:** Isolationist wayang despise humanoids that live in the sunlit world and refuse to communicate with them. They only speak Wayang and do not gain any bonus languages from possessing a high Intelligence score. In addition, they learn only one language per 2 ranks of Linguistics they possess. However, their distrustful nature gives them a +1 bonus against mind-affecting effects, except for fear effects. This racial trait replaces a wayang's normal languages.

## Wayang Favored Class Options

The following options are available to all wayangs who have the listed favored class, and, unless otherwise stated, the bonus applies each time you select the favored class reward.

**Alchemist:** Gain 1/6 of a new discovery.

**Antipaladin:** Add 1/3 hit point to the antipaladin's channel energy and touch of cruelty abilities (whether using it to heal or harm).

**Arcanist:** Increase the strength of illusion (shadow) spells that the arcanist casts by 1% (total maximum of 80%).

**Barbarian:** Add +1/4 to weapon damage rolls the barbarian makes against opponents that are within dim light or darkness.

**Bard:** Add one spell known from the wizard's illusion school spell list. This spell must be at least one level below the highest spell level the bard can cast. The spell is treated as being one level higher, unless it is also on the bard spell list.

**Bloodrager:** Gain +1/3 on saving throws against negative energy effects, positive energy effects, energy drain, and death effects while bloodraging.

**Brawler:** Add 1 to the brawler's CMD when she's resisting a grapple or trip combat maneuver.

**Cavalier:** Add +1 to the cavalier's mounted base speed. In combat this has no effect unless the cavalier has selected this reward five times (or another increment of five). If the cavalier ever replaces his mount, the new mount gains this bonus to its speed.

**Cleric:** Add a +1/2 bonus on damage rolls the cleric makes when using channel energy and casting spells that deal negative energy damage or positive energy damage, including *cure* and *inflict* spells. This bonus does not apply to healing via negative energy effects or positive energy effects.

**Druid:** Select one domain power granted at 1st level that is normally usable a number of times per day equal to 3 + the druid's Wisdom modifier. The druid adds +1/2 to the number of uses per day of that domain power. In addition, a druid that selects this bonus at 1st level can choose the Darkness domain with her natural bond ability.

**Fighter:** Add a +1/4 bonus on Stealth checks and on weapon damage rolls against flat-footed opponents.

**Gunslinger:** Add +1/4 to the dodge bonus to AC granted by the nimble class feature (maximum +4).

**Hunter:** Add DR 1/magic to the hunter's animal companion. Each time the hunter gains another level, the DC increases by 1/2 (maximum DR 10/magic). If the hunter replaces her animal companion, the new animal companion gains this damage reduction.

**Inquisitor:** Add +1/2 on Stealth checks made while in dim light or darkness and on opposed Perception checks. The inquisitor doesn't gain this bonus on Stealth checks against creatures with darkvision or that attempt to detect her using senses other than sight (such as with blindsense or scent).

**Investigator:** Add one extract formula from the



investigator's list to his formula book. This formula must be at least 1 formula level below the highest level the investigator can create.

**Kineticist:** Add +1/4 to the save DC of the kineticist's void infusions and wild talents.

**Magus:** Add +1/4 to the magus's arcane pool.

**Medium:** When gaining a taboo, the medium can use spirit surge without incurring influence an additional 1/4 times per day.

**Mesmerist:** Increase the mesmerist's bonus damage from painful stare by 1/2 point.

**Monk:** Add 1/6 to the monk's AC bonus.

**Ninja:** Add +1/4 point to the ninja's ki pool.

**Occultist:** Add one spell from the sorcerer/wizard spell list to your list of spells known as an occultist spell of the chosen spell's sorcerer/wizard level. This spell must be at least one level below the highest spell level the occultist can cast and must be a spell from the illusion (shadow) subschool. You cannot choose this bonus unless you have chosen illusion as an implement school at least once.

**Oracle:** Add one spell known from the wizard's illusion spell list. This spell must be at least one level below the highest spell level the oracle can cast. That spell is treated as one level higher unless it is also on the oracle spell list.

**Paladin:** Add 1/3 hit point to the paladin's channel energy and lay on hands abilities (whether using it to heal or harm).

**Psychic:** When casting psychic illusion spells, add 1/2 level to the effective caster level of the spell, but only to determine the spell's duration.

**Ranger:** Gain 1/6 of an additional favored terrain. Gaining a favored terrain in this manner does not increase the bonuses provided by his other favored terrains.

**Rogue:** The rogue gains 1/6 of a new rogue talent.

**Samurai:** Add +1 to the samurai's mounted base speed. In combat this has no effect unless the cavalier has selected this reward five times (or another increment of five). If the cavalier ever replaces his mount, the new mount gains this bonus to its speed.

**Shaman:** Add one spell from the sorcerer/wizard spell list that isn't on the shaman spell list to the list of spells the shaman knows. This spell must be at least 1 spell level below the highest spell level the shaman can cast and be of the illusion (shadow) subschool or have the darkness descriptor.

**Skald:** Add one spell known from the wizard's illusion school spell list. This spell must be at least one level below the highest spell level the skald can cast. The spell is treated as being one level higher, unless it is also on the skald's spell list.

**Slayer:** Add +1/4 to the slayer's studied target bonus on Bluff and Perception checks. When the slayer

gains the stalker class feature, he also adds this amount to his studied target bonus on Stealth checks.

**Sorcerer:** Add +1/2 point of damage to any illusion spells of the shadow subschool cast by the sorcerer.

**Spiritualist:** Add 1/4 to the number of rounds that the spiritualist's incorporeal phantom can be out of sight and out of line of effect before being sent back to the Ethereal Plane.

**Summoner:** Add +1 skill rank to the summoner's eidolon.

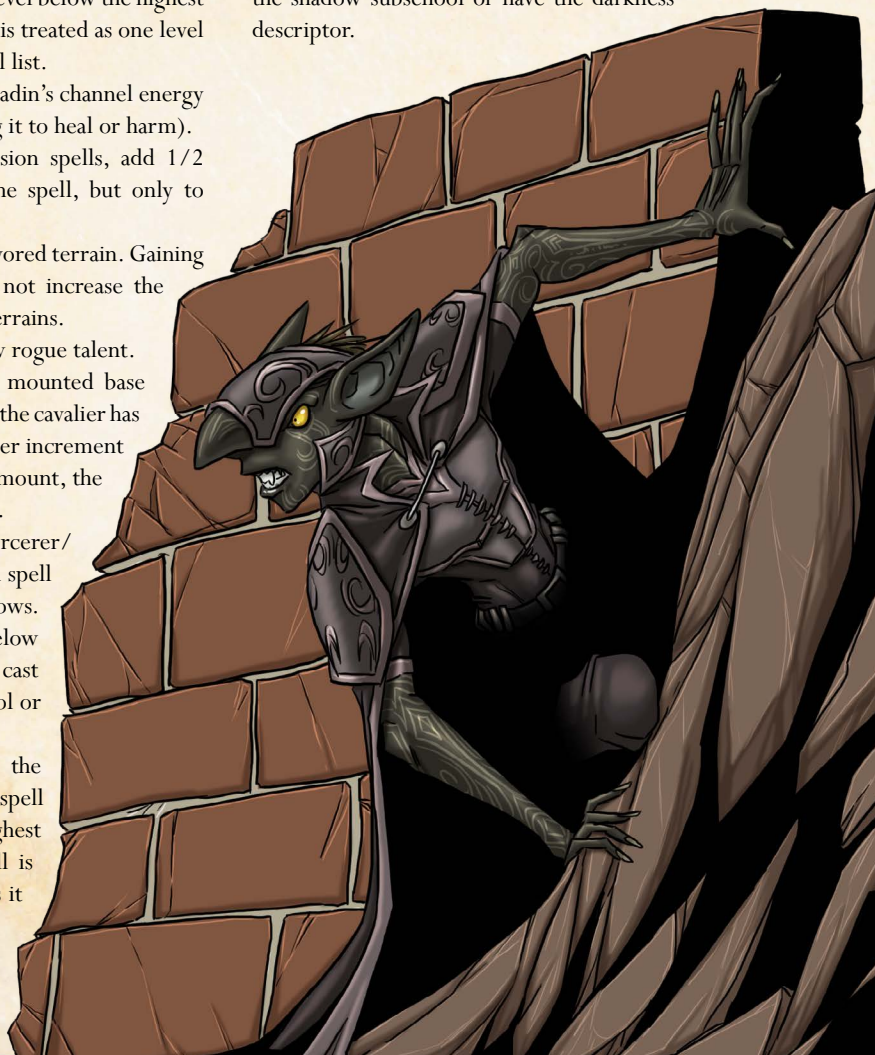
**Swashbuckler:** Add +1/4 to the dodge bonus to AC granted by the nimble class feature (maximum +4).

**Vigilante:** Gain +1/3 on Acrobatics, Sleight of Hand checks, and Stealth checks while in dim light or darkness.

**Warpriest:** Add 1/3 hit point to the warpriest's channel energy and fervor abilities (whether using it to heal or harm).

**Witch:** Add one spell from the sorcerer/wizard spell list that isn't on the witch spell list to the list of spells the witch knows. This spell must be at least 1 level below the highest spell level the witch can cast and be of the illusion (shadow) subschool or have the darkness descriptor.

**Wizard:** Add one spell from the wizard spell list to the wizard's spell book. This spell must be an illusion spell of the shadow subschool or have the darkness descriptor.



Kitsune

Nagaji

Samsaran

Wayang

Options



# Archetypes and Options

Archetypes modify a base class by replacing its class features. When a player selects a class, she can choose to use the standard class features in the class's original description or she could choose to adopt an archetype. Each alternate class feature presented in an archetype replaces or alters a specific class feature from its base class.

When an archetype includes multiple class features, a character must take all of them. All other class features of the base class that aren't mentioned by the archetype remain unchanged and are acquired normally at the appropriate level. A character with an archetype doesn't count as having the class feature that was replaced for purposes of meeting any requirements or prerequisites. On the other hand, any alternate class features listed as altering an existing class feature otherwise works as the original class feature, and is considered to be that class feature for the purposes of meeting any requirements or prerequisites, even if that feature is renamed to fit a different theme.

A character can take more than one archetype and garner additional alternate class features, but none of the alternate class features can replace or alter the same class feature from the base class as the other alternate feature.

If an archetype replaces a class feature that's part of a series of improvements or additions to the base ability (such as a rogue's sneak attack or a fighter's weapon training), the next time the character would gain that ability, it counts as the lower-level ability that was replaced by the archetype. In effect, all abilities in that series are delayed until the next time the class improves that ability.

If an archetype replaces a class feature that has a series of improvements, but it does not list one individual improvement, that class feature replaces the entire class feature and all of its improvements.

Archetypes that list a race next to their qualifying class are only available to members of the listed race. For example, the formless ninja archetype lists 'kitsune' next to the ninja class, denoting that the archetype is only available to kitsune characters.

## Alchemist Archetypes

The following archetype is available to alchemists.

### Paragonchemist (Alchemist)

Paragogenics, the science of using alchemical processes to hone and perfect one's race, has its roots as a fringe tradition among nagaji seeking permanent metamorphosis from a lowly nagaji to a powerful true naga. However, the field of paragogenics is far more commonplace among wayangs, who use it in attempt to purge the taint of the material world from their flesh or further adapt it to better withstand the scorching fury of the sun. With the proper tinkering and research, however, any alchemist seeking to engineer themselves into a paragon of their people can stumble upon these alchemical techniques.

**Paragogen:** At 1st level, a paragonchemist learns how to create a paragogen, as per the paragogen discovery.

This ability replaces mutagen. (A paragonchemist cannot create mutagens unless he selects mutagen<sup>UM</sup> as a discovery.)

**Racial Aptitude (Ex):** A paragonchemist may select any feat that lists his race as a prerequisite in place of a discovery. He must meet the feat's prerequisites. He may also select one racial trait or alternate racial trait available to a character of his race (including a racial trait that he exchanged for an alternate racial trait) in place of a discovery. A paragonchemist only gains the benefits of feats, racial traits, and alternate racial traits that he selects as discoveries while under the effects of his paragogen.

This ability alters discovery.

### Alchemist Discoveries

The following discoveries are available to alchemists.

**Adaptable Paragogen (Su):** The alchemist can easily adjust

his paragogen to suit his needs. Whenever the alchemist imbibes his paragogen, he may switch which alchemical bonuses are applied to each ability score that he has chosen to grant a bonus to. For instance, an elf who has chosen to grant a +6 alchemical bonus to his Dexterity and a +4 alchemical bonus to his Intelligence could swap those bonuses upon imbibing his paragogen, granting a +6 alchemical bonus to his Intelligence and a +4 alchemical bonus to his Dexterity instead. The alchemist cannot use this ability to switch his alchemical bonuses from paragogen to ability scores that he did not select when brewing the paragogen.

In addition, whenever the alchemist imbibes his paragogen, he counts as having imbibed a mutagen for the purpose of determining if he gains a benefit from his discoveries (such as the feral mutagen discovery<sup>APG</sup>) if his mutagen grants him an alchemical bonus to at least one physical ability score. His paragogen discovery class feature also counts as the mutagen class feature for the purpose of meeting prestige class requirements. If such a prestige class could select the grand mutagen or greater mutagen discoveries as part of a class feature (such as a master chymist's advanced mutagen ability), he adds grand paragogen and greater paragogen to the list of alchemist discoveries that he can select using his prestige class's features. An alchemist must have the paragogen discovery or class feature to select this discovery.

**Grand Paragogen (Su):** The alchemist's paragogen now grants a +6 natural armor bonus, a +8 alchemical bonus to one ability score that his racial traits grant a bonus to, a +6 alchemical bonus to a second ability score that his racial traits grant a bonus to, and a +4 bonus to a third ability score that his racial traits grant a bonus to. If the alchemist's racial traits only grant a bonus to two ability scores, he may choose any



ability score that isn't penalized by his race's racial traits as his third choice. If the alchemist's racial traits only grant a bonus to one ability score, he may choose any two ability scores that aren't penalized by his race's racial traits as his second and third choices. The alchemist takes a -4 penalty to all other ability scores as long as the paragogen persists, and takes 3 points of ability damage to all ability scores penalized by the paragogen with it ends. An alchemist must be at least 16th level and have the greater paragogen discovery before selecting this discovery.

**Greater Paragogen (Su):** The alchemist's paragogen now grants a +4 natural armor bonus, a +6 alchemical bonus to one ability score that his racial traits grant a bonus to, and a +4 alchemical bonus to a second ability score that his racial traits grant a bonus to. If the alchemist's racial traits only grant a bonus to one ability score, he may choose any ability score that isn't penalized by his race's racial traits as his second choice. The alchemist takes a -2 penalty to all other ability scores as long as the paragogen persists, and takes 2 points of ability damage to all ability scores penalized by the paragogen when it ends. An alchemist must be at least 12th level and have the paragogen discovery to select this discovery.

**Mutagenic Alteration (Su):** Whenever the alchemist imbibes a mutagen, he gains the negative energy affinity ability for as long as the mutagen remains in effect. If he already has the negative energy affinity ability, he instead loses negative energy affinity for as long as the mutagen remains in effect. Nonliving creatures cannot benefit from this discovery.

**Paragogen (Su):** The alchemist gains the ability to create a paragogen, a mutagen-like mixture that heightens his natural abilities at the cost of making his racial weaknesses more acute. Each time he brews a mutagen, the alchemist heightens one ability score that his racial traits grant a bonus to at the expense of one ability score that his racial traits grant a penalty to. For instance, an elf drinking a paragogen can enhance either her Dexterity or her Intelligence at the expense of her Constitution. If the alchemist's racial traits don't grant him a penalty an ability score (such as if the alchemist is an aasimar or a human), the penalty is determined based upon the ability score she selected to receive a bonus, as described by the cognatogen<sup>UM</sup> and mutagen<sup>APG</sup> discoveries. Likewise, if the alchemist's racial traits don't grant him a bonus to an ability score, the bonus is determined based upon the ability score she selected to receive a penalty, as described by the cognatogen and mutagen discoveries. Otherwise, this ability works just like the mutagen ability (including the natural armor bonus). Anytime the alchemist would prepare a mutagen, he may instead prepare a paragogen. All limitations of mutagens apply to paragogens as if they were the same substance—an alchemist can only maintain one mutagen, paragogen, or a similar substance at a time, a paragogen that is not in an alchemist's possession becomes inert, drinking a paragogen makes non-alchemists sick, and so on. When the effect of the paragogen ends, the alchemist takes 2 points of ability damage to the ability score penalized by the paragogen. The infuse mutagen discovery and the persistent mutagen class ability apply to paragogens.

## Arcanist Exploits

The following exploits are available to arcanists.

**Illumination Distortion (Su):** By spending 1 point from her arcane reservoir, the arcanist can distort an area of magical illumination within 30 feet into an area of magical darkness, or vice version. To use this ability, the arcanist must first identify the effective spell level of the effect using Spellcraft, then she must sacrifice an arcanist spell slot with a spell level equal to or greater than the area's spell level. She can use Spellcraft to identify the target area's effective spell level even if the area was created by an extraordinary or supernatural ability. After identifying the area's effective spell level and expending an appropriate spell slot, the arcanist must attempt a caster level check against a DC equal to 11 + the caster level of the effect that created the target area. The arcanist gains a bonus on her caster level check equal to the spell level of the sacrificed spell slot. If she succeeds, the target area's illumination swaps to its associated opposite, as follows: dim light to normal light, darkness to bright light, and magical darkness to *daylight* (as the spell).

**Transmutative Legerdemain (Su):** By spending 1 point from her arcane reservoir and an unused arcanist spell slot of 1st level or higher, the arcanist can alter any polymorph effect active on a target within 30 feet. An arcanist cannot use this ability if she is not aware that the target has a polymorph effect active on it, such as through the use of *detect magic*, *detect shapechangers* (see page 144), or by making a successful Knowledge (arcana) check to identify a polymorph effect that is already in place. After becoming aware of a polymorph effect and expending an appropriate spell slot, the arcanist must attempt a caster level check against a DC equal to 11 + the caster level of the effect that created the polymorph effect. The arcanist gains a bonus on her caster level check equal to the spell level of the sacrificed spell slot. If her check is successful, the arcanist can change the target's form into any other form allowed by the polymorph effect, or she can end the effect entirely. In addition, you can lock the target into the form you chose (or its true form, if you chose to end the polymorph effect) for the spell's duration, or for 1 hour per arcanist level you possess if the polymorph effect would normally last indefinitely (such as *change shape*). The target can attempt a Will save to negate this effect (DC 10 + 1/2 the arcanist's level + the spell level of the sacrificed spell slot).

**Yin and Yang (Su):** As an immediate action, the arcanist can spend 1 point from her arcane reservoir and sacrifice an unused arcanist spell slot of 1st level or higher to switch how one creature within 30 feet reacts to positive and negative energy. If the target is a living creature, it gains the negative energy affinity universal monster ability for 1 minute. If the target is an undead creature or a living creature with negative energy ability, it is affected by positive and negative energy as if it were a living creature for 1 minute. An unwilling target receives a Will save to negate this effect (DC equals 10 + 1/2 the arcanist's level + the spell level of the sacrificed spell slot). If the arcanist is a wayang, this exploit allows her to use her light and darkness racial trait (if she has that ability) by spending 1 point from her arcane reservoir without counting it against her daily number of uses of that ability.



Kitsune

Nagaji

Samsaran

Wayang

Options





## Barbarian Rage Powers

The following rage powers are available to barbarians who meet the prerequisites.

**Poisoned Fang (Ex):** When raging, the barbarian gains an injury poison that poisons those she bites. This poison deals 1d3 Dexterity damage per round for 6 rounds. Poisoned creatures can make a Fortitude save each round to negate the damage and end the affliction (DC 10 + 1/2 the barbarian's level + the barbarian's Constitution modifier). The barbarian must be at least 6th level, have the reptilian subtype, and have either a bite attack as a racial trait or the animal fury rage power to select this rage power.

**Raging Shapechanger (Su):** When you start raging, you can change your shape using the change shape special quality as a swift action. The barbarian must have the shapechanger subtype and the change shape special quality to select this rage power.

## Bardic Masterpieces

The following bardic masterpieces are available to any bard or skald who meets their prerequisites.

### Cessation of Suffering (Oratory, Sing)

Your enchanting words temporarily alleviate an ally's suffering.

**Prerequisites:** Perform (oratory) or Perform (sing) 4 ranks.

**Cost:** Feat or 2nd-level bard spell known.

**Effect:** Whether performed as an oration or a melody, the writings that comprise the Cessation of Suffering tell the trials of Inari Okami, the patron deity of the kitsune who ascended to godhood after mastering the Ninetail Path. When recited, this masterpiece removes all worldly aches and pains from one ally within 30 feet, lessening the severity of several conditions. If the target is nauseated, it is instead sickened. If the target is exhausted, it is instead fatigued. If the target is paralyzed, it is instead staggered. The duration of affected conditions remains unchanged, and affected conditions return to their full severity when the masterpiece ends.

**Use:** 1 bardic performance round per round.

**Action:** 1 standard action.

### Eternal Cycle's Accompaniment (String, Sing, Wood)

You supplement the Song of the Eternal Cycle so that it allows fallen creatures to return to life in their original form.

**Prerequisites:** Perform (sing), Perform (string), or Perform (wood) 16 ranks, must know the Song of the Eternal Cycle bardic masterpiece.

**Cost:** Feat or 6th-level bard spell known.

**Effect:** This bardic masterpiece functions exactly as the Song of the Eternal Cycle bardic masterpiece, except it returns the dead creature to life as *raise dead* instead of *reincarnate*.

**Use:** 10 bardic performance rounds.

**Action:** 10 full rounds.

### Song of the Eternal Cycle (Sing, String, Wood)

You perform a masterpiece that creates life from death.

**Prerequisites:** Perform (sing), Perform (string), or Perform (wood) 10 ranks.

**Cost:** Feat or 4th level bard spell known.

**Effect:** You perform a hope-filled melody that allows your performance to return a single dead creature to life in a new body as *reincarnate* with a caster level equal to your ranks in Perform (sing) or Perform (string). You must provide the material component for *reincarnate*, which creates a chrysalis of positive energy that surrounds and rejuvenates the dead creature, or choose to accept 1 temporary level, representing a spark of life from your own body that fulfills this purpose instead. This negative level automatically goes away after 24 hours, never becomes a permanent negative level, and cannot be overcome in any way other than waiting for the duration to expire.

**Use:** 10 bardic performance rounds.

**Action:** 10 full rounds.

### Sun's Requiem (Sing, String)

Your melody preserves the dead and wards against undeath.

**Prerequisites:** Perform (sing) or Perform (string) 7 ranks.

**Cost:** Feat or 3rd level bard spell known.

**Effect:** You perform a somber melody that prevents the remains of a dead creature from decaying, as *gentle repose*, with a caster level equal to your ranks in Perform (sing) or Perform (string), whichever skill is used to perform the masterpiece. Such is the potency of this masterpiece that all attempts to raise the remains of a creature whose remains are protected by this masterpiece as an undead automatically fail. If the creature was slain by a creature that creates undead spawn out of its slain foes (such as a shadow, vampire, or wraith), that effect is delayed until the end of this masterpiece. Consecutive performances of this masterpiece can stave off such transformations indefinitely.

**Use:** 5 bardic performance rounds.

**Action:** 5 full rounds.

### Starseeker Rhapsody (Keyboard, Sing, String)

Motes of starlight engulf your enemies during your performance.

**Prerequisite:** Perform (keyboard), Perform (sing), or Perform (string) 10 ranks.

**Cost:** Feat or 4th-level bard spell known.

**Effect:** This rhapsody, characterized by its fluttering, free-flowing crescendos, tells the tale of a band of afflicted werefoxes who followed a series of constellations to a mystic grove whose waters cured them of their lycanthropic corruption. When performed, this episodic masterpiece summons several motes of starlight, functioning like the *wandering star motes*<sup>APG</sup> spell except the motes last only while you perform. If a target succeeds on its saving throw against this masterpiece, you cannot target it again with it for 1 minute. If the target saves, you can redirect a mote of starlight created by this masterpiece to a different target, as described by the spell.

**Use:** 1 bardic performance round, plus 1 bardic performance round per round.

**Action:** 1 full-round.



## The Vulpinal's Whispers (String, Wind)

Your melody relaxes its listeners with serene chords.

**Prerequisite:** Perform (string) or Perform (wind) 4 ranks.

**Cost:** Feat or 2nd-level bard spell known.

**Effect:** Heralding from Nirvana, this program melody tells the tale of how a vulpinal agathion helped two mortal foxes save their homes from a despot. When performed, creatures within 60 feet who hear the masterpiece are immediately relaxed by its soothing tune, their emotions wiped away for the duration of the performance. Affected creatures are affected as the spell *calm emotions* unless they succeed on a Will save (DC 10 + 1/2 your bard level + your Charisma modifier). A target who succeeds on its saving throw against this masterpiece cannot be affected again for 24 hours.

**Use:** 1 bardic performance round per round.

**Action:** 1 full-round.

## Bloodrager Bloodlines

The following bloodline is available to bloodragers.

### Kitsune Bloodline

One of your ancestors was a kitsune with particularly volatile blood that now resides within you. You can harness this power while raging to transform into a foxlike monster called a kumiho.

**Bonus Feats:** Combat Reflexes, Eldritch Claws<sup>APG</sup>, Improved Feint, Improved Initiative, Lightning Reflexes, Power Attack, Vital Strike.

**Bonus Spells:** *alter self* (7th), *invisibility* (10th), *greater magic fang* (13th), *confusion* (16th).

**Bloodline Powers:** The shapechanging blood that runs through your veins transforms you into a savage, foxlike beast.

**Kumiho Form (Su):** At 1st level, you fall on all fours and transform into a terrifying foxlike beast when you enter your bloodrage. This functions as *beast shape I*, except you do not gain a Strength bonus or natural armor bonus to your AC. While transformed, you become a Medium fox with a bite attack that deals 1d6 points of damage. At 4th level and every 4 levels thereafter, you gain a +1 natural armor bonus to AC while assuming this form.

**Kumiho Spellcraft (Su):** At 4th level, you can provide verbal and somatic components for your bloodrager spells while using the kumiho form bloodline ability by substituting various noises and gestures for the normal somatic components of your spells. You can also use any material components or focuses you possess, even if such items are melded within your current form. This ability does not permit the use of magic items that you would not normally be able to use while using the kumiho form bloodline ability, and you do not gain the ability to speak while transformed.

In addition, the Spellcraft DC for other creatures to identify spells that you cast while using the kumiho form bloodline abilities increases by half your bloodrager level.

**Heart Strike (Ex):** At 8th level, whenever you use a bite attack to attack an opponent as an attack action, your bite's critical multiplier increases to x3 and you deal additional damage with your bite equal to your bloodrager level. Any creature immune to sneak attack damage is immune to the extra damage done by this ability, and any item or effect that protects a creature from critical hits also protects it from this extra damage. The additional damage done by this ability is precision damage and isn't multiplied on a critical hit.

**Improved Kumiho Form (Su):** At 12th level, your kumiho shape ability functions as *beast shape II*, and you gain the trip special attack tied to your bite attack while using kumiho form to assume the shape of a Medium fox. In addition, the damage dealt by your kumiho form's bite attack increases to 1d8 points of damage. At 16th level, the damage dealt by your kumiho form's bite attack increases to 2d6 points. At 20th level, the damage dealt by your kumiho form's bite attack increases to 3d6 points.

**Heart Snatch (Su):** At 16th level, you can use your kumiho form's enhanced senses to rip an opponent's still-beating heart from its chest, felling it with a single strike. To rip an



Kitsune

Nagaji

Samsaran

Wayang

Options



opponent's heart from its chest, you must first hone your senses on your target while using kumiho form for 1 round as a standard action. On the following round, if you attack an opponent who is denied its Dexterity bonus to AC with your kumiho form's bite attack and deal heart strike damage to the target, the attack has the additional effect of possibly killing the target. This attempt automatically fails if the target recognizes you as an enemy. If the attack successfully deals heart strike damage to the opponent and the target fails a Fortitude save, it dies. The DC of this save is equal to 10 + 1/2 your bloodrager level + your Charisma modifier. If the save is successful, the target still takes heart strike damage as normal, but it is immune to your heart snatch ability for 1 day.

**Kumiho Paragon (Su):** At 20th level, all enchantment, illusion, and transformation spells you cast with a duration longer than 1 round are extended whenever you bloodrage, as Extend Spell.



## Cleric Archetypes

The following archetype is available to clerics.

### Guru (Cleric)

Mystic teachers and keepers of the secrets to obtaining enlightenment, gurus are noble souls who are willing to share their hard-fought knowledge and experience with any who seek the path to enlightenment and spiritual awakening.

**Alignment:** Any non-evil.

**Skill Ranks:** The guru gains a number of skill ranks per level equal to 4 + her Int modifier. This ability alters the cleric's class skills.

**Weapon and Armor Proficiency:** A guru isn't proficient with any kind of armor or shields. This ability replaces the cleric's armor proficiencies.

**Diminished Spellcasting:** A guru chooses only one domain from her deity's list of domains, and that domain must be the Knowledge domain. She cannot choose a subdomain in place of this domain and she cannot worship a deity that doesn't grant the Knowledge domain.

**Inspiration (Ex):** At 1st level, a guru gains an inspiration pool as the investigator class ability. A guru uses her cleric level as her investigator level when determining the effects of this ability. A guru's inspiration pool refreshes each day when she prepares spells.

**Channel Knowledge (Su):** At 1st level, a guru can only channel positive energy, and she must select the channel knowledge variant channeling (see *PATHFINDER ROLEPLAYING GAME: ULTIMATE MAGIC*). This ability alters channel energy.

**Studied Combat (Ex):** At 6th level, a guru can use a move action to study a single enemy that she can see. Upon doing so, she adds 1/2 her cleric level as an insight bonus on melee attack rolls and as a bonus on damage rolls against the creature. This effect lasts for a number of rounds equal to her Wisdom modifier (minimum 1). The bonus on damage rolls is precision damage, and is not multiplied on a critical hit.

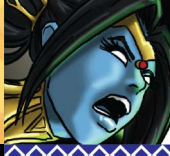
### Scripture-Scribed Priest (Cleric)

For wayang clerics, simply studying scripture isn't enough. Instead, wayangs traditionally have the teachings of their faith etched directly onto their skin in hopes of physically embodying the word of their respective faiths. Despite their notorious xenophobia, wayang secrets of scripture scribing grew so popular among other races that scripture-scribed priests can be found among nearly all race and credence.

**Dedicated Scribe:** A scripture-scribed priest focuses extensively on the creation and maintenance of holy scripture, affording her a narrower spiritual focus and limiting her martial experience. A scripture-scribed priest can only choose one domain from her deity's list of domains, rather than the normal two domains, and she doesn't gain proficiency with medium armor.

This ability alters the cleric's domains and armor proficiencies.





Kitsune

Nagaji

Samsaran

Wayang

Options

**Scribe Scroll:** At 1st level, a scripture-scribed priest gains Scribe Scroll as a bonus feat.

**Blessed Etchings (Su):** A scripture-scribed priest permanently etches spells onto her body in the form of tattoos, scars, or similar body modifications. At 1st level, a scripture-scribed priest etches all of her domain spells onto her body, plus one 1st-level spell from the cleric spell list of her choice. Once chosen, this spell cannot be changed. At 3rd level and every two levels thereafter, the scripture-scribed priest etches one additional spell from the cleric spell list on her body—each time she etches a new spell onto her body, increase the highest level of cleric spell that she can etch onto herself by 1 spell level (2nd-level spells at 3rd level, 3rd-level spells at 5th level, and so on).

A scripture-scribed priest can channel stored spell energy into etched spells that she did not prepare ahead of time. The scripture-scribed priest can “lose” any prepared spell that is not an orison in order to cast any one spell that she has etched upon herself of the same level or lower.

This ability replaces spontaneous casting and the bonus spells from the cleric’s domain—in order to cast her domain spells, the cleric must lose spell energy from her prepared spells, as detailed above.

**Scribe Flesh:** At 4th level, whenever a scripture-scribed priest uses the Scribe Scroll feat to create a scroll, she can scribe her scroll directly onto her flesh. Doing so increases the cost to create the scroll by 50%, as the process requires rare herbs and other regents necessary for safely modifying your body in this manner. A scripture-scribed priest can activate any spell that she has scribed onto her body as though she were wielding the item, and the etchings on her body that correspond to the scroll glow as per the light spell after she activates the scroll and for 1 round afterwards.

A scripture-scribed priest cannot scribe scrolls onto the flesh of any creature other than herself, and she can scribe a maximum number of scrolls whose combined spell level is up to her cleric level + her Constitution modifier (minimum 1). *Erase* can remove one scroll that the scripture-scribed priest has scribed onto her body per casting, as detailed by the spell’s description. The caster of this spell must be able to touch the etching that corresponds to the scripture-scribed priest’s scroll in order to erase it.

**Metamagic Etching (Ex):** At 8th level, a scripture-scribed priest can choose one metamagic feat she knows and etch it onto her body in the form of tattoos, scars, or similar body modifications. Once chosen, this feat cannot be changed. Whenever she casts a cleric spell, the scripture-scribed priest can “lose” a number of prepared cleric spells whose combined spell levels are equal to at least twice that of the chosen metamagic feat to apply that metamagic feat to the spell without increasing the casting time or expending a higher-level spell slot. The scripture-scribed priest cannot apply a metamagic feat to a spell in this manner if it would cause the spell’s effective level to become higher than the highest level of cleric spell that the scripture-scribed priest can cast.

At 12th level and every four levels thereafter, the scripture-scribed priest can etch one additional metamagic feat that she knows onto her body. She cannot use this ability to apply multiple metamagic feats to her spells simultaneously.

## Cleric Subdomains

The following subdomains are available to clerics that worship a deity who treats the topic or theme that the subdomain represents as a primary area of its concern.

### Agriculture

**Associated Domain:** Plant.

**Replacement Power:** The following granted power replaces the wooden fist power of the Plant domain.

*Touch of Nourishment (Su):* As a standard action, you can touch an ally to nourish it with divine energy, granting it fast healing 1 for 1 minute. In addition, this healing provides nourishment to the ally as if it had eaten a normal meal for a Medium creature. You can use this ability a number of times per day equal to 3 + your Wisdom modifier.

**Replacement Domain Spells:** 1st—*goodberry*, 3rd—*create food and water*, 6th—*heroes’ feast*

### Kami

**Associated Domain:** Protection

**Replacement Power:** The following granted power replaces the aura of protection power of the Protection domain.

*Ward (Su):* Once per day at 8th level, you may designate one ally as your ward as a standard action. You must touch your ally in order to use this ability. You gain a constant *status* effect upon your ward and can target it with harmless touch spells, *cure wounds* spells, and the resilient touch power at a range of 30 feet. This benefit lasts 24 hours.

**Replacement Domain Spells:** 4th—*commune with nature*, 5th—*telepathic bond*, 9th—*antipathy*

### Manasaputra

**Associated Domain:** Good, Law

**Replacement Power:** The following granted power replaces the holy lance power of the Good domain or the staff of order power of the Law domain.

*Perfect Defense (Su):* At 8th level, whenever you or an ally within 30 feet is targeted by an attack, spell, or effect, you can use this ability to gain one of the following benefits: a +2 sacred bonus to AC, a +2 sacred bonus on saving throws, or energy resistance 10 against acid, cold, electricity, or fire (your choice). This ability must be used before the result of any attack roll or saving throw made against your or your ally is revealed. This effect applies only against the attack, spell, or effect that you used this ability in response to, and using it is an immediate action. You can use this ability a number of times per day equal to 3 + your Wisdom modifier.

**Replacement Domain Spells:** 1st—*shield of faith*, 3rd—*gaseous form*, 6th—*planar ally* (manasaputras only)



## Fighter Archetypes

The following archetype is available to fighters.

### Dancing Blade (Fighter)

Rather than rely on brute force, some fighters study graceful techniques so they move like dancers on a stage rather than warriors on a battlefield.

**Dancer's Finesse (Ex):** At 1st level, the dancing blade selects one fighter weapon group. He gains the benefits of the Weapon Finesse feat with all light or one-handed melee weapons that belong to the chosen weapon group. Treat these weapons as one-handed piercing weapons for all feats and class abilities that require such a weapon (such as a swashbuckler's or duelist's precise strike). This ability counts as having the Weapon Finesse feat for the purpose of meeting feat prerequisites.

This ability replaces the bonus feat gained at 1st level.

**Panache and Deeds:** At 2nd level, the dancing blade gains

Amateur Swashbuckler<sup>ACG</sup> and Extra Panache as bonus feats.

This ability replaces the bonus feat gained at 2nd level.

**Bonus Feats:** The dancing blade may choose combat feats or panache feats as bonus feats. Additionally, he may select one swashbuckler deed with a level equal to or less than his fighter level in place of a fighter bonus feat or a feat earned from character advancement.

## Hunter Archetypes

The following archetype is available to hunters.

### Reincarnated Hunter (Hunter)

Rather than taking upon aspects of nature, samsaran hunters have a proud tradition of peering into their past lives and using lessons learned in lives long passed to assist them when rooting out foes. Traditionally, reincarnated hunters take on animal companions in hopes that their bond will enable the animal's soul to further awaken as a result of their closeness. Although most reincarnated hunters are samsarans, anyone who has lived for many lifetimes can potentially become a reincarnated hunter.

**Diminished Hunter:** A reincarnated hunter has one fewer spell known at each level (including cantrips) than is presented on the hunter spells known table. Furthermore, a reincarnated hunter's physical body is weak from the strain placed upon her soul from millions of reincarnations. A reincarnated hunter always takes a –2 penalty on Fortitude saves.

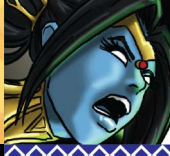
**Class Focus (Su):** At 1st level, a reincarnated hunter can take on the aspect of a class she belonged to in a former life. Each day when she meditates to regain her spells, the reincarnated hunter chooses two classes from the class focus list to emulate. Until the next time she regains her spells, the reincarnated hunter can emulate either class as a swift action, gaining a bonus or special ability based upon the class emulated and the hunter's level. If a class aspect requires that the reincarnated hunter make a choice or selection, she must do so when she chooses to emulate the class, and may switch her choices the next time she regains her spells and emulates that class. A reincarnated hunter can use this ability for a number of minutes per day equal to her level. This duration doesn't need to be consecutive, but it must be spent in 1-minute increments. The hunter can emulate only one class at a time.

**Barbarian:** While emulating a barbarian, the reincarnated hunter gains a +1 morale bonus on melee attack rolls and damage rolls made with melee weapons and thrown weapons, a +1 morale bonus on Will saves, and a –2 penalty to her AC. While doing so, she cannot use Charisma-, Dexterity-, or Intelligence-based skills (except Acrobatics, Fly, Intimidate, and Ride) or any ability that requires patience or concentration. These morale bonuses increase to +2 at 8th level and +3 at 15th level. This is a mind-affecting emotion effect.

**Bard:** While emulating a bard, the reincarnated hunter and all allies within 30 feet who can see and hear her gain a +1 morale bonus on attack rolls and on saving throws against fear effects. This morale bonus increases to +2 at 8th level and +3 at 15th level.







Kitsune

Nagaji

Samsaran

Wayang

Options

**Cleric:** The reincarnated hunter chooses one cleric domain belonging to one deity whose alignment is within one step of her own. She cannot choose an alignment domain (Chaos, Evil, Good, or Law) unless she possesses the corresponding alignment. While emulating a cleric, the reincarnated hunter adds all 6th level and lower spells from her chosen domain to her list of hunter spells known as spells of their domain spell level. At 8th level, she adds all *cure* spells (if her chosen deity is good-aligned) or all *inflict* spells (if her chosen deity is evil-aligned) of 6th level or lower to her list of hunter spells as spells of their cleric spell level while emulating a cleric. If her chosen deity is neutral, the reincarnated hunter may choose whether to add cure spells or inflict spells to her hunter spell level. At 15th level, she chooses two cleric domains when deciding to emulate the cleric and adds all 6th level and lower spells from both domains to her list of hunter spells known as spells of their domain spell level while emulating a cleric.

**Druid:** The reincarnated hunter transforms into a Small animal of her choice while emulating a druid, functioning as *beast shape I*. At 8th level, she instead transforms into a Small or Medium animal, functioning as *beast shape II*. At 15th level, she instead transforms into a Small, Medium, or Large animal, functioning as *beast shape III*. Returning to her original form is a free action, but she may only do so by ceasing to maintain her class focus ability. Switching forms requires her to cease to maintain her class focus ability, then use class focus again.

**Expert:** The reincarnated hunter chooses two skills. While emulating an expert, the chosen skills become class skills for the reincarnated hunter, and she gains a bonus on checks with those skills equal to half her hunter level. At 8th level, she instead selects three skills to benefit from this class focus instead of two. At 15th level, she instead selects four skills instead of three.

**Fighter:** The reincarnated hunter chooses one combat feat whose prerequisites she meets. While emulating a fighter, she gains the chosen combat feat. If the combat feat has a daily use limitation (such as Stunning Fist), any uses of that combat feat while using this ability count toward that feat's daily limit. At 8th level, the reincarnated hunter selects two feats instead of one. She may use one of these feats to meet the prerequisite of the second feat. At 15th level, she selects three feats instead of two. She may use the first feat to meet the prerequisite of the second or third feats, and use the second feat to meet a prerequisite of the third feat.

**Monk:** While emulating a monk, the reincarnated hunter gains the monk's unarmed strike class feature, using her hunter level – 2 as her effective monk level (minimum 1st). At 8th level, the reincarnated monk's unarmed strikes overcome damage reduction as if they were cold iron, magic, and silver weapons. At 15th level, the reincarnated hunter chooses one component of her alignment (chaotic, evil, good, or law). While emulating a monk, her unarmed strikes overcome damage reduction as if they were aligned with the chosen alignment. If the monk is neutral, her unarmed strikes instead overcome damage

reduction as if they were adamantine weapons.

**Ranger:** The reincarnated hunter chooses one type of enemy from the ranger's list of favored enemies. While emulating a ranger, she gains a +2 favored enemy bonus against creatures of her chosen type (or subtype), as the ranger class feature. At 8th level, this bonus increases to +4. At 15th level, this bonus increases to +6.

**Rogue:** While emulating a rogue, the reincarnated hunter can make a sneak attack for +1d6 points of damage, as the rogue ability of the same name. If she gains a sneak attack bonus from another source, the bonuses on damage stack. At 8th level, this bonus increases to +2d6. At 15th level, this bonus increases to +3d6.

**Sorcerer:** The reincarnated hunter selects one sorcerer bloodline. While emulating a sorcerer, the reincarnated hunter adds all 6th level and lower bloodline spells from the bloodline to her list of hunter spells known as spells of their sorcerer/wizard spell level. At 8th level, the hunter gains one additional hunter spell slot per spell level each day that she may use to cast her bloodline spells, but only while emulating a sorcerer. At 15th level, the number of additional spell slots that the reincarnated hunter gains increases to two per spell level.

**Wizard:** The reincarnated hunter selects one school of magic. While emulating a wizard, the reincarnated hunter gains a +1 bonus to her caster level with all hunter spells of the chosen school. At 8th level, the reincarnated hunter selects two schools instead of one. At 15th level, she selects three schools instead of two.

This ability replaces animal focus.

**Additional Class Focus:** At 8th level, a reincarnated hunter selects three classes to emulate each time she gains her spells for the day. This ability replaces second animal focus.

**Many Lives (Ex):** At 10th level, if a reincarnated hunter is killed, she may automatically *reincarnate* (as the spell) 1 day later. The reincarnated hunter appears in a safe location within 1 mile of her previous body. At will for the next 7 days, she can sense the presence of her remains as if using *locate object* as a spell-like ability. If she is killed during these 7 days, she remains dead and does not reincarnate. The many lives ability does not function if the reincarnated hunter is slain by a death effect. A reincarnated hunter cannot be raised from the dead or resurrected, though she can be reincarnated. The reincarnated hunter's animal companion also gains these benefits and limitations, except it always returns to life as a creature of the animal type suitable for acting as the reincarnated hunter's animal companion and cannot sense the presence of its remains.

This ability replaces raise animal companion.

**Master Hunter (Ex):** At 20th level, a reincarnated hunter becomes a master hunter, able to track down foes with ease. She can always move at full speed while using Survival to follow tracks without penalty. Additionally, each day when the hunter gains her spells for the day, she selects four classes to emulate.

This ability alters master hunter.



### Skulking Hunter (Hunter)

Skulking hunters emulate the tricks and tactics of the kitsune, lying in wait while studying their opponents. Rather than directly confront their marks, skulking hunters rely on magics capable of altering their foes' perceptions of the world to befuddle and confuse them before ambushing them with a decisive, fatal strike.

**Skulking Spells:** A skulking hunter casts divine spells drawn from the druid, ranger, and sorcerer/wizard spell list. Only enchantment, illusion, and transmutation spells from the ranger spell list and druid and sorcerer/wizard spells of 6th level and lower are considered to be part of the skulking hunter's spell list. If a spell appears on any combination of these spell lists, the skulking hunter uses the lower of the two spell levels listed for the spell.

This ability modifies the standard hunter's spells and orisons and replaces nature training.

**Studied Target (Ex):** At 1st level, the skulking hunter gains the slayer's studied target class feature. She uses her hunter level as her effective slayer level to determine the effects of studied target. The skulking hunter shares the bonuses granted by her studied target ability with her animal companion as long as it is within 60 feet of her.

This ability replaces animal focus.

**Stalker (Ex):** At 8th level, the skulking hunter and her animal companion gain her studied target bonus on Disguise, Intimidate, and Stealth checks against her studied opponent.

This ability replaces second animal focus.

### Inquisitor Archetypes

The following archetypes are available to oracles.

#### Communal Guardian (Inquisitor)

Rather than rooting out enemies of the faith, communal guardians focus on protecting the faithful from outside threats.

**Communal Bond (Ex):** At 1st level, a communal guardian can form a bond with a number of allies (including herself) equal to 3 + her Wisdom modifier as a standard action. Bonded allies use the communal guardian's speed as their overland speed outside of combat and regain 1 additional hit point per HD when spending 8 hours taking a normal rest or 2 additional hit points per HD when spending 24 hours taking a complete rest. Additionally, when a bonded ally flanks with or receives an aid another bonus from another bonded ally, increase the bonus received by +1.

Bonded allies must remain within 30 feet of the communal guardian in order to receive the benefits of her communal bond; if they leave this range, they lose the benefits of the bond until the communal guardian designates these allies for inclusion within her bond again.

At 4th level and every three inquisitor levels thereafter, the maximum range of the communal guardian's bond increases by 5 feet, to a maximum of 60 feet at 19th level.

This ability replaces the inquisitor's domain.

**Communal Blessing (Su):** At 1st level, a communal

guardian can bless the recipients of her communal bond as a swift action. This ability functions as an inquisitor's judgment except the benefits and abilities granted by communal blessing are granted to all bonded allies instead of the communal guardian herself. The communal guardian may only select the healing, protection, purity, and resilience judgments when using communal blessing.

This ability alters judgment.

**Communal Tactics (Ex):** At 3rd level, a communal guardian's bonded allies are treated as if they possessed the same teamwork feats as the communal guardian for the purpose of determining whether the communal guardian receives a bonus from her teamwork feats. Her bonded allies do not receive any bonuses from these feats unless they actually possess the feats themselves. The allies' positioning and actions must still meet the prerequisites listed in the teamwork feat for the inquisitor to receive the listed bonus.

This ability replaces solo tactics.

**Shield Other (Sp):** At 5th level, a communal guardian can split an ally's damage with herself, as per the spell. This effect lasts for a number of rounds per day equal to her inquisitor level. These rounds do not need to be consecutive. Activating this ability is an immediate action.

This ability replaces *discern lies*.

**Adaptable Bond (Ex):** At 8th level, a communal guardian can change her communal blessing as an immediate action or a swift action.

This ability replaces second judgment.

**Enhanced Bond (Ex):** At 16th level, when a bonded ally flanks with or receives an aid another bonus from another bonded ally, increase the bonus received by +2 instead of +1.

This ability replaces third judgment.

**Limited Telepathy (Su):** At 17th level, a communal guardian can mentally communicate with any bonded ally with whom she shares a language. Otherwise this ability is identical to the telepathy ability.

This ability replaces slayer.

**True Unity (Su):** At 20th level, a communal guardian works in perfect harmony with the members of her communal bond. She no longer needs to spend an action to change her communal blessing and members of her communal bond cannot be caught flat-footed. She can only change her blessing once per round in this manner.

This ability replaces true judgment.

#### Shapeshifter Hunter (Inquisitor)

The most nefarious threats to a priestly order are often unseen, cloaked in shape-changing magic. As a result, many churches employ shapeshifter hunters for their ability to find such lurkers and route them from the church, allowing its secrets to remain safe from prying eyes and ears.

**Detect Shapechangers (Sp):** Beginning at 2nd level, a shapeshifter hunter can use *detect shapechangers* (see the new spells section) at will. This ability replaces detect alignment.



**Discerning Gaze (Ex):** A shapeshifter hunter is skilled at noticing small imperfections in other creatures that allow her to see through disguise and deception. A shapeshifter hunter receives a morale bonus on all Perception and Sense Motive checks when opposing another creature's Bluff, Disguise, Sleight of Hand, or Stealth check equal to 1/2 her inquisitor level (minimum +1). This ability replaces stern gaze.

**Exploit Shapechanging (Ex):** At 14th level, the shapeshifter hunter learns to take advantage of her enemies' malleable forms. Whenever the shapeshifter hunter scores a critical hit, she ignores any damage reduction the target might have. In addition, if the target is under the effects of a polymorph spell or effect, the effect is dispelled unless it succeeds on a Will saving throw (DC 10 + 1/2 the inquisitor's level + the inquisitor's Wisdom modifier). In addition, the creature is locked into its true form on a failed saving throw, preventing any further polymorph spells or effects from changing its shape for a number of rounds equal to the shapeshifter hunter's level. This ability replaces exploit weakness.

## Investigator Talents

The following investigator talents are available to any investigator who meets their prerequisites.

**Racial Inspiration:** An investigator can use inspiration on skill checks made with any skills that he gains a racial bonus on skill checks with from his racial traits (such as a kitsune's agile racial trait or a wayang's lurker racial trait) without expending a use of inspiration, provided he's trained in the skill.

**Racial Trick:** An investigator that selects this talent gains one feat of his choice as a bonus feat. This feat must list at least one of the investigator's racial subtypes (such as "human" or "shapechanger") as a prerequisite. This talent can be selected multiple times.

## Mesmerist Archetypes

The following archetype is available to mesmerists.

### Enthraller (Archetype)

Folklore states that both naga and nagaji are capable of bewitching and subjugate the mind with a single glance, enslaving even the most strong-willed of folk. Although mostly an exaggeration, naga psychic traditions largely focus on overpowering the willpower of others, and nagaji have adapted and incorporated these skills into their own traditions.

**Fascinating Stare (Su):** At 1st level, an enthraller can use his hypnotic stare to cause the target of his stare to become fascinated with him. This ability functions as a bard's fascinate bardic performance, except the

target must be within 30 feet and the enthraller activates this ability using his hypnotic stare instead of the Perform skill. This doesn't use visual or audible components, but the enthraller can only fascinate a creature that he is focusing his hypnotic stare on. An enthraller can use this ability for a number of rounds per day equal to 4 + his Charisma modifier. At each level after 1st an enthraller can use this ability for 2 additional rounds per day.

This ability replaces the mesmerist trick gained at 1st level.

**Charming Stare (Ex):** At 3rd level, the enthraller can send his honeyed words vibrating straight into the very core of any creature that he has successfully fascinated using fascinating stare. When using Bluff to lie to such a creature, the target always counts as wanting to believe the enthraller, granting him a +5 bonus on his Bluff check. Additionally, the enthraller's lies seem one step more believable to that



Kitsune

Nagaji

Samsaran

Wayang

Options



target—impossible lies seem far-fetched, far-fetched lies seem unlikely, and unlikely lies seem believable. When using Diplomacy to adjust the attitude of such a creature, any attitude shift caused lasts a number of hours equal to  $1d4 + 1$  the enthraler's mesmerist level.

This ability replaces touch treatment (minor).

**There Is Only Us (Ex):** At 6th level, the enthraler can force all thoughts from the minds of those he fascinates with his fascinating stare, until only he and his target remain. The enthraler can use fascinating stare during combat, and the distraction of combat or other dangers does not prevent his fascinating stare from working.

Additionally, it is more difficult for the target to break free from the fascinate effect caused by fascinating stare. Any potential threat, such as a hostile creature approaching,

allows the fascinated creature a new saving throw with a  $-4$  penalty against the enthraler's fascinating stare. Any obvious threat, such as someone drawing a weapon, casting a spell, or aiming a ranged weapon at the fascinated creature, allows the fascinated creature a new saving throw against the enthraler's fascinating stare. Any successful attack made against the fascinated creature automatically breaks the fascinating stare.

This ability replaces touch treatment (moderate).

**Gaze Upon the Heart (Ex):** At 10th level, whenever a target fails its Will save against the enthraler's fascinating stare, the enthraler gains a glimpse of that target's primal nature, which compounds his ability to manipulate that target's thoughts and actions. Against such creatures, the enthraler gains a  $+4$  bonus on Charisma-based checks to influence that target, and the DCs of his abilities and spells that would influence the target or its actions (including charm and compulsion effects) increase by  $+2$ . These bonuses last for 1 day.

This ability replaces touch treatment (greater).

**You Are Under My Control (Ex):** At 14th level, the weight of the enthraler's fascinating stare shatters any resolve against his will that the target possesses. Whenever the enthraler targets a creature that he has fascinated using fascinating stare with a charm or compulsion spell, the target doesn't receive additional saving throws to end the effect when it is forced to do something against its nature.

This ability replaces touch treatment (break enchantment).

## Monk Archetypes

The following archetypes are available to monks.

### Kyubi Visionary (Monk; Kitsune)

Kyubi visionaries are kitsune monks who use their ki in order to manifest additional tails.

**Bonus Feats:** At 1st level, 2nd level, and every 4 levels thereafter, a kyubi visionary gains Magical Tail<sup>ARG</sup> as a bonus feat. If the kyubi visionary has gained the Magical Tail feat eight times, he may instead select a bonus feat from the list available to the standard monk. As with the standard monk, a kyubi visionary need not have any of the prerequisites normally required for these feats to select them.

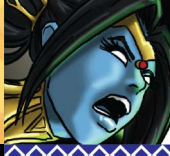
This ability alters bonus feats.

**Invoke Ki (Sp):** At 1st level, 4th level, and every 4 levels thereafter a kyubi visionary selects one 1st-level spell from the sorcerer/wizard spell list from the enchantment, evocation, illusion, or transmutation schools. Spells with a material component with more than 1 gp cannot be selected. The kyubi visionary can cast the selected spell as a spell-like ability twice per day. At 8th level and every 4 levels thereafter, the maximum spell level that he can select using this ability increases by 1. For example, the kyubi visionary can select a 2nd-level or lower spell at 8th level, a 3rd-level or lower spell at 12th level, and so on. Once the kyubi visionary has selected a spell-like ability, it cannot be changed.

This ability replaces stunning fist.







Kitsune

Nagaji

Samsaran

Wayang

Options

**Magical Fist (Su):** At 7th level, a kyubi visionary can attack with his martial arts and cast spell-like abilities at the same time. During a flurry of blows, a kyubi visionary can cast a single spell-like ability he possesses from his racial traits, the Magical Tail feat, or his monk class levels with a casting time of 1 standard action or less in place of one of his melee attacks. The kyubi visionary must choose the melee attack with the highest base attack bonus to cast the spell-like ability. If the spell-like ability requires an attack roll, it suffers a –2 penalty (as Two-Weapon Fighting). If he casts the spell defensively, he can decide to take a penalty on all attack rolls he made during the flurry of blows, up to his Wisdom bonus, and add the same amount as a circumstance bonus on his concentration check. If the check fails, the spell-like ability is wasted, but the attacks still take the penalty. The kyubi visionary may choose to cast the spell first or make the weapon attacks first, but if he has more than one attack, he cannot cast the spell between weapon attacks.

This ability replaces wholeness of body. (For the unchained monk, this ability is gained at 8th level and replaces the ki power gained at 8th level.)

**Mystic Recall (Su):** At 12th level, a kyubi visionary can fuel his mystic powers using his *ki*. As a swift action, a kyubi visionary can regain one use of a spell-like ability he possesses by spending a number of points from his *ki* pool equal to the spell's level (minimum 1). The kyubi visionary regains his use of the chosen spell-like ability as if it had not been cast.

This ability replaces abundant step. (For the unchained monk, this ability is gained at 12th level and replaces the ki power gained at 12th level.)

### Monk of a Million Lives (Monk; Samsaran)

Samsaran monasteries teach that perfection of self lies not within the physical body or conscious mind, but in spiritual enlightenment. Having reincarnated hundreds of times over millions of lifetimes, these monks of a million lives seek to better understand their past and future lifetimes as they forever pursue spiritual enlightenment. Although rare, members of other races who show promise are sometimes inducted into such monasteries, perhaps because the samsarans believe that in one lifetime or another, they too shall walk the road of perfection through reincarnation.

**Zen Trance (Ex):** At 1st level, a monk of a million lives can enter a state of zen concentration in which she becomes one with all of her past lives simultaneously, granting her additional combat prowess. Starting at 1st level, a monk of a million lives can enter zen trance for a number of rounds per day equal to 4 + her Wisdom modifier. At each level after 1st, she can trance for 2 additional rounds. Temporary increases to Wisdom, such as those gained from spells like *owl's wisdom*, do not increase the total number of rounds that a monk of a million lives can trance. The total number of rounds of trance per day is renewed after 8 hours, although these hours do not need to be consecutive.

When in a zen trance, a monk of a million lives' base attack bonus is equal to her monk level and she gains a +2 insight

bonus on attack rolls and damage rolls that she makes with her unarmed strikes and with monk weapons, as well as a +1 insight bonus on Will saves. While in a zen trance, a monk cannot gain morale bonuses, and her trance immediately ends if she gains a fear or emotion condition. Her zen trance's insight bonuses increase to +3 to attack and damage rolls and +2 on Will saves at 8th level and +4 on attack and damage rolls and +3 on Will saves at 15th level.

A monk of a million lives can end her zen trance as a free action and is fatigued after her trance for a number of rounds equal to 2 times the number of rounds spent in the trance. A monk of a million lives cannot enter a new trance while fatigued or exhausted but can otherwise use her trance multiple times during a single encounter or combat. If a monk of a million lives falls unconscious, her trance immediately ends.

This ability replaces flurry of blows.

**Past Life Skills (Ex):** At 3rd level, a monk of a million lives is treated as having a number of skill ranks in both skills that she selected with her shards of the past racial trait equal to her monk level. If she already had ranks in either of those skills, she may reassign them to other class skills upon obtaining this ability. If she doesn't have the shards of the past racial trait, she gains it instead.

This ability replaces maneuver training. (For the unchained monk, this ability is gained at 3rd level and replaces fast movement +10 feet.)

**Ki Pool (Su):** At 4th level, a monk of a million lives can spend 1 point from his *ki* pool in order to make one additional attack at his highest bonus when using his zen trance ability.

This ability alters ki pool. (For the unchained monk, this ability is gained at 3rd level and alters ki pool.)

**Many Lives (Ex):** At 5th level, if a monk of a million lives is killed, he may automatically *reincarnate* (as the spell) 1 day later as a Youth of her race (see the age categories section of *CHILDHOOD ADVENTURES*). At the GM's decision, she can instead reincarnate as a slumbering samsaran who appears as though she was born to a member of this race. The monk of a million appears in a safe location within 1 mile of his previous body. At will for the next 7 days, he can sense the presence of his remains as if using *locate object* as a spell-like ability. If he is killed during these 7 days, he remains dead and does not reincarnate. The many lives ability does not function if the monk of a million lives is slain by a death effect. A monk of a million lives cannot be raised from the dead or resurrected, though he can be reincarnated.

This ability replaces purity of body.

**Wholeness of Spirit (Su):** At 7th level, if a monk of a million lives is affected by an enchantment spell or effect and fails his saving throw, he can spend 1 point from his *ki* pool as a free action to attempt it again 1 round later at the same DC. He can continue to gain these additional changes so long as he continues to spend *ki* from his *ki* pool.

This ability replaces wholeness of body. (For the unchained monk, this ability is gained at 8th level and replaces the ki



power gained at 8th level.)

**Hasten the Cycle (Sp):** At 11th level, a monk of a million lives can spend 10 points from his ki pool as a full-round action in order to return a single dead creature to life with a touch, as reincarnate. The target always returns to life as either a member of its previous race, a member of the monk of a million lives' current race, or as a slumbering samsaran who was born to a member of the creature's previous race. If the target is a PC, this choice belongs to the PC's player. If the target is an NPC, this choice belongs to the GM. The monk of a million lives must provide the material component for *reincarnate* when using this ability or choose to accept 1 temporary negative level; this level automatically goes away after 24 hours, never become a permanent negative level, and cannot be overcome in any way except by waiting for the duration to expire.

This ability replaces diamond body. (For the unchained monk, this ability is gained at 12th level and replaces the ki power gained at 12th level.)

**Spiritually Awakened (Su):** At 20th level, the monk of a million lives can shift effortlessly between his lives with ease. If he dies, a monk of a million lives instantly reincarnates instead of needing to wait. Additionally, the monk of a million lives can reincarnate each time he dies without risk of staying dead and he can even return to life after being killed by a death effect.

This ability replaces perfect self.

### Serpent-fire Disciple (Monk)

Patient and in possession of blazing power buried within themselves, serpent-fire disciples are able to draw power from their chakras and unleash it in gouts of burning fire, razing all enemies in their path until only cinders remain.

**Disciplined Pyrokineticist (Sp):** At 1st level, a serpent-fire disciple gains the elemental focus and kinetic blast kineticist class features. He uses his monk level as his effective kineticist level to determine the effects of his kinetic blast, and he must choose fire as his element. If the serpent-fire disciple takes levels in another class that grants the elemental focus class feature, both elements must be fire, even if that means that the elemental focus of one of the classes must change.

This ability replaces stunning fist and the bonus feat gained at 1st level.

**Flurry of Serpent-fire (Sp):** At 1st level, a serpent-fire disciple can attack with a kinetic blast during a flurry of blows as if he were attacking with an unarmed strike. He can make any combination of unarmed strikes, attacks with special monk weapons, or kinetic blasts. When attacking with a kinetic blast during a flurry of serpent-fire, the serpent-fire disciple's kinetic blasts each deal damage as if his effective kineticist level were 1st (effects or abilities that increase his kinetic blast's damage don't apply).

When attacking with multiple kinetic blasts during a single flurry, no two targets can be more than 30 feet apart. Targets must be assigned to all kinetic blasts that the serpent-fire disciple intends to make during the flurry before rolling any

of the attacks. Any blast beyond the first that hits the same target adds 1d6 points of damage; bonuses and penalties to damage don't apply. If he is using a substance infusion that requires a saving throw, a target attempts its save only once (even if it was hit multiple times), but it takes a penalty on the save equal to the number of times it was hit beyond the first. If the serpent-fire discipline is using a substance infusion that requires a caster level check or combat maneuver check, he rolls the check only once against each target, but he gains a bonus on the check equal to the number of times that target was hit beyond the first. If he uses the pushing substance infusion, the maximum distance of the push increases by 5 feet for each time the target was hit beyond the first.

This ability alters flurry of blows.

**Gather Power (Su):** At 2nd level, a serpent-fire disciple gains the kineticist's gather power class feature. He uses his monk level as his effective kineticist level to determine the effects of gather power.

This ability replaces evasion.

**Wild Talents:** Beginning at 6th level, a serpent-fire disciple adds Extra Wild Talent to the list of feats that he can select as a bonus feat. As with the standard list of monk bonus feats, he ignores Extra Wild Talent's prerequisites. A serpent-fire disciple is unable to accept burn, though he can spend a number of points from his ki pool equal to a wild talent's burn cost to use the talent regardless. Abilities and effects that reduce a wild talent's burn cost reduce the wild talent's ki point cost for a serpent-fire disciple. Unless otherwise noted, the DC for a saving throw against a serpent-fire disciple's wild talents is equal to 10 + the wild talent's effective spell level + the serpent-fire disciple's Wisdom modifier.

This ability alters bonus feats. (For the unchained monk, this ability alters bonus feats and ki points, and an unchained monk can choose Extra Wild Talent instead of gaining a new ki power beginning at 6th level.)

**Serpent-fire Adept (Su):** At 3rd level, a serpent-fire disciple gains a +2 bonus on Fortitude and Will saving throws made as a result of the disciple having any number of chakras open.

This ability replaces still mind. (For the unchained monk, this ability is gained at 4th level.)

**Serpent-fire Ki (Su):** At 4th level, as long as a serpent-fire disciple has at least 1 ki point in his ki pool, he can augment his blast and composite blast wild talents with serpent-fire, transforming the kinetic blast into a serpent-fire blast. In addition to the blast or composite blast's usual effects (as well as the effects of any infusion talent that the serpent-fire disciple has applied to the kinetic blast), a serpent-fire blast ignores 5 points of fire resistance. The amount of fire resistance that a serpent-fire blast ignores increases by 5 at 7th level and every 3 levels thereafter, up to a maximum of 20 points of fire resistance at 16th level. At 10th level, a serpent-fire blast also ignores spell resistance. At 19th level, a serpent-fire blast still deals half damage to any creature that is immune to fire.

This ability replaces the serpent-fire disciple's ability to



make a *ki* strike. (For the unchained monk, this ability is gained at 3rd level.)

**Blue Flame Blast (Sp):** Beginning at 10th level, a serpent-fire disciple can gain the blue flame composite blast wild talent in place of a bonus feat.

This ability replaces the bonus feat gained at 10th level.

## Ninja Archetypes

The following archetype is available to ninja.

### Formless Ninja (Ninja; Kitsune)

Kitsune with a penchant for subterfuge often use their innate magical powers to hone their shapechanging talents, allowing them to transform into a myriad of forms perfect for subterfuge, spying, and assassination.

**Realistic Likeness:** At 1st level, the formless ninja gains Realistic Likeness<sup>ARG</sup> as a bonus feat.

This ability replaces poison use.

**Ki Transformation (Su):** At 4th level, the formless ninja can spend 2 points from her *ki* pool when she uses her racial change shape ability in order to assume a form normally unavailable to her. She does not adjust her ability score modifiers while transformed, but gains any abilities granted by her new form. This transformation lasts 1 hour or until the formless ninja changes back. If the formless ninja's *ki* pool is depleted while she is transformed into a creature whose form she could not normally assume using change shape, she immediately returns to her true form.

At 4th level, this ability works as *alter self*. At 8th level, this ability works as *alter self* or *beast shape I*. At 12th level, this ability works as *alter self*, *beast shape II*, or *plant shape I*. At 16th level, this ability works as *alter self*, *beast shape III*, or *plant shape II*. At 20th level, this ability works as *alter self*, *beast shape IV*, *form of the dragon I*, or *plant shape III*.

This ability replaces the ninja tricks earned at 4th level, 8th level, 12th level, 16th level and 20th level.

## Ninja Tricks

The following ninja tricks are available to any ninja who meets their prerequisites.

**Forgotten Feat (Ex):** A ninja with this talent can recall one martial trick using her *ki*. She can use forgotten trick to gain the benefits of one combat feat whose prerequisites she meets for 1 minute. The ninja can use this ability again before the duration expires to replace the previous combat feat with another choice. If the combat feat has a daily use limitation (such as Stunning Fist), any uses of that combat feat while using this ability count toward that feat's daily limit.

## Ninja Master Tricks

The following master tricks are available to any ninja who meets their prerequisites.

**Soulsteal (Su)\*:** When a ninja with this trick kills a creature with a melee attack that deals

sneak attack damage, the ninja can spend 3 *ki* points from her *ki* pool as an immediate action to attempt to steal the slain creature's soul. This functions as *trap the soul*, except the creature's soul is sealed within the weapon that she killed the creature with instead of a gem. The ninja's weapon must be worth at least 1,000 gp per HD of the slain creature in order for its soul to become trapped. A weapon can only house one soul at once.

## Oracle Archetypes

The following archetype is available to oracles.

### Nine-Tailed Mystic (Oracle; Kitsune)

Nine-tailed mystics are kitsune with such volatile magical powers that they grow additional tails in order to contain it.

**Magical Tails:** Rather than bestow new spell knowledge upon her as her powers grow, a nine-tailed mystic's mystery manifests itself by causing her to grow additional tails. At 2nd level and every two levels thereafter, a nine-tailed mystic gains Magical Tail as a bonus feat. If the nine-tailed mystic already has nine tails from selecting Magical Tail eight times, each additional time the feat is taken, the nine-tailed mystic gains one additional use of the lowest level Magical Tail spell-like



Kitsune

Nagaji

Samsaran

Wayang

Options



ability not already affected by this effect.

This ability replaces the mystery spells and oracle's curse class features.

## Oracle Mysteries

The following mystery is available to oracles.

### Reincarnation Mystery

Unbound from life and death, oracles with the reincarnation mystery cycle endlessly between incarnations, their souls refining towards perfection with every iteration.

**Class Skills:** An oracle with the reincarnation mystery adds all Knowledge skills and Perception to her list of class skills.

**Bonus Spells:** *karmic blessing*<sup>ARG</sup> (2nd), *life pact*<sup>ACG</sup> (4th), *bestow insight*<sup>ARG</sup> (6th), *reincarnate* (8th), *threefold aspect* (10th), *awaken* (12th), *regenerate* (14th), *moment of*

*prescience* (16th), *overwhelming presence* (18th)

**Revelations:** An oracle with the reincarnation mystery can choose from any of the following revelations.

*Enhanced Cures (Su):* Whenever you cast a *cure* spell, the maximum number of hit points healed is based on your oracle level, not the limit based on the spell. For example, an 11th-level oracle of reincarnation with this revelation may cast *cure light wounds* to heal 1d8+11 hit points instead of the normal 1d8+5 maximum.

*Lay on Hands (Su):* You gain lay on hands, and one mercy chosen from among those available to a 3rd-level paladin. You use your oracle level as your effective paladin level to determine the effects of your lay on hands as well as which mercies you can select should you take the Extra Mercy feat. You must be at least 5th level in order to select this revelation.

*Lore from the Past (Ex):* You possess an internal library of lore far exceeding someone of your age. You gain Breadth of Experience<sup>APG</sup> as a bonus feat, ignoring its prerequisites. At 8th level, you can take 10 on all Knowledge checks, and once per day you can take 20 on any Knowledge skill check as a standard action. You can use this ability twice per day at 16th level.

*Many Lives (Ex):* You possess the ability to spontaneously reincarnate. If you are killed, you may automatically *reincarnate* (as the spell) 1 day after your death. You may roll your d% twice and choose between the results when determining your new race or choose to reincarnate as a member of your previous race instead. Upon reincarnating, you appear in a safe location within 1 mile of your previous body. At will for the next 7 days, you can sense the presence of your remains as if using *locate object* as a spell-like ability. If you are killed during these 7 days, you remain dead and do not reincarnate. This revelation doesn't function if you are slain by a death effect. You must be at least 10th level to select this revelation.

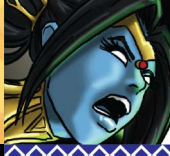
*Past Life Arcanist (Su):* Your experience with lore-filled tomes has granted you the ability to cast arcane spells as if they were on your spell list. Once per day, you can cast a spell from the sorcerer/wizard spell list as if it were on your list of spells known. The spell consumes a spell slot one level higher than the level of the spell. You must have a spellbook containing the spell to cast it in this way, and the spell is erased when you complete the casting. You must be at least 11th level to select this revelation.

*Shapeshift (Su):* You can transform into the form of one of your past life selves for a number of minutes per day equal to your level, as *alter self*. This duration does not need to be consecutive, but must be spent in 1-minute increments. Changing form (including changing back) is a standard action that doesn't provoke an attack of opportunity. At 8th level, this ability works as *beast shape I*. At 12th level, this ability works as *beast shape II*. At 16th level, this ability works as *beast shape III*. At 20th level, this ability works as *beast shape IV*.

*Skills of the Past (Su):* Select one skill when you gain this revelation. You treat the selected skill as if you had a number of ranks in it equal to your oracle level, and use your Charisma modifier in place of the skill's normal ability modifier. If the skill







Kitsune

Nagaji

Samsaran

Wayang

Options

is a class skill, you receive the usual +3 bonus on checks made with that skill for having ranks in it. These ranks don't stack with your own skill ranks (apply only the higher number of skill ranks).

**Spirit of the Warrior (Su):** You can merge your spirit with that of yourself in a past life, allowing you to gain the abilities of a mighty warrior. You gain a +4 enhancement bonus to Strength, Dexterity, and Constitution, and a +4 natural armor bonus to AC. Your base attack bonus while possessed equals your oracle level (which may give you additional attacks), and you gain the Improved Critical feat with a weapon of your choice. You can use this ability for 1 round for every 2 oracle levels you possess. This duration does not need to be consecutive, but it must be spent in 1-round increments. You must be at least 11th level to select this revelation.

**Wisdom of the Past (Su):** Once per day, you can enter a trance in which you commune with the spirits of your past lives. This trance lasts for 10 minutes, which must be uninterrupted and during which you can take no other actions. When you come out of this trance, you have gained mystical insight into the future. At 1st level, this insight acts as an *augury* spell with 80% effectiveness. At 5th level, the insight takes the form of a *divination* with 90% effectiveness. At 8th level, the knowledge you gain is equivalent to a *commune* spell. None of these spell effects require material components.

**Ultimate Martyr (Ex):** Whenever you cast a conjuration spell that brings a creature from the dead such as *raise dead*, *reincarnate*, or *resurrection* that includes a material component, you can choose to accept 1 negative level per 1,000 gp in the spell's material components cost instead of providing that material component. These negative levels automatically go away after 24 hours, never become permanent negative levels, and cannot be overcome in any way except by waiting for the duration to expire. You must be at least 10th level in order to select this revelation.

**Final Revelation:** At 20th level, you become a physical manifestation of reincarnation. You are immune to bleed, death attacks, exhaustion, fatigue, nausea effects, negative levels, negative energy damage, and sickened effects. Ability damage and drain cannot reduce you below 1 in any ability score. You can cast *true resurrection* once per day as a spell-like ability.

## Paladin Archetypes

The following archetype is available to paladins.

### Seinaru (Paladin)

Seinaru evoke ancient blessings of righteousness by consecrating their banners and scrawling holy text across them, transforming these icons into powerful foci for deific blessings.

**Class Skills:** Add Knowledge (local) (Int) to the seinaru's list of class skills and remove Knowledge (nobility) (Int).

This ability alters the paladin's list of class skills.

**Weapon and Armor Proficiency:** A seinaru is proficient with all simple and martial weapons, plus the katana, naginata, and wakizashi. Seinaru are proficient with all types of armor (heavy, light, and medium) and shields (except tower shields).

This ability replaces the paladin's weapon and armor proficiencies.

**Banner (Ex):** Starting at 3rd level, the sight of a seinaru's banner inspires his companions against the forces of evil. This ability functions like the samurai's banner class feature, using the paladin's level as her effective samurai level. Evil creatures do not benefit from a seinaru's banner. At 4th level, a seinaru's banner counts as a holy symbol for all purposes, and a seinaru can center her channel positive energy ability either on herself or her banner, provided she can see the latter and it is within 30 feet of her.

This ability replaces aura of courage.

**Banner of Resolve (Ex):** At 8th level, the seinaru's banner becomes a symbol of determination to her allies and companions. As long as the seinaru's banner is clearly visible, all nonevil allies within 60 feet receive a morale bonus on saving throws against charm effects equal to the banner's bonus against fear effects. The banner must be at least Small or larger and must be carried or displayed by the seinaru or her mount to function.

This ability replaces aura of resolve.

**Banner of Justice (Ex):** At 11th level, the seinaru's banner inspires her allies and companions to join her crusade against evil. As long as the seinaru's banner is clearly visible, all nonevil allies within 60 feet receive a morale bonus on damage rolls against evil creatures that the seinaru has smited equal to the banner's bonus on attack rolls made as part of a charge. The banner must be at least Small or larger and must be carried or displayed by the seinaru or her mount to function.

This ability replaces aura of justice.

**Greater Banner (Ex):** At 14th level, a seinaru's banner becomes a rallying call to her allies. As long as the seinaru's banner is clearly visible, all nonevil allies within 60 feet receive a +2 morale bonus on saving throws against charm and compulsion spells and effects. In addition, while her banner is displayed, the seinaru can spend a standard action to wave the banner through the air, granting all allies within 60 feet an additional saving throw against any one spell or effect that is targeting them. This save is made at the original DC. Spells and effects that do not allow saving throws are unaffected by this ability. An ally cannot benefit from this ability more than once per day.

This ability replaces aura of faith.

**Banner of Righteousness (Ex):** At 17th level, a seinaru's banner makes the blows of her allies shatter her foes' defenses. As long as the seinaru's banner is clearly visible, all attacks made against an enemy within 60 feet of are treated as good-aligned for the purpose of overcoming damage reduction.

This ability replaces aura of righteousness.

## Rogue Talents

The following rogue talents are available to any rogue who meets their prerequisites.

**Alchemist Discovery:** A rogue can select one of the following alchemist discoveries in place of a rogue talent: concentrate poison<sup>APG</sup>, dilution<sup>APG</sup>, poison conversion<sup>UC</sup>, or sticky



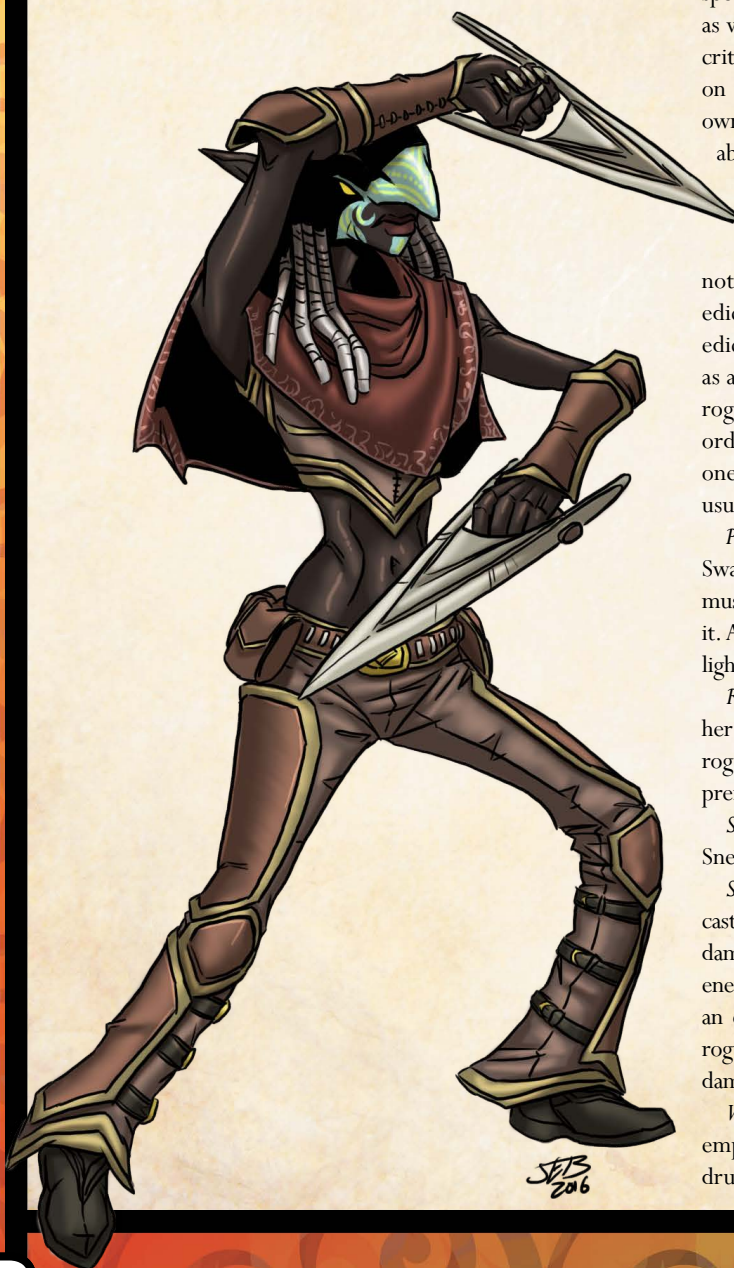
poison<sup>APG</sup>. Use the rogue's level as her alchemist level when qualifying for these discoveries and determining their effects. This talent can be selected multiple times.

**Battle Cry:** A rogue who selects this talent gains Battle Cry<sup>ACG</sup> as a bonus feat, ignoring the feat's prerequisites.

**Bloodline:** A rogue who selects this chooses one sorcerer bloodline. She gains Eldritch Heritage and Skill Focus with the chosen bloodline's associated skill as bonus feats, ignoring those feats' prerequisites.

**Barroom Brawler:** A rogue who selects this talent gains Barroom Brawler<sup>ACG</sup> as a bonus feat, ignoring its prerequisites.

**Deific Boon:** A rogue with this talent gains Believer's Boon<sup>ACG</sup> as a bonus feat. A Lawful Good rogue can select this talent twice. The second time it is selected, she gains Believer's Hands<sup>ACG</sup> as a bonus feat.



**Fast Movement (Ex):** A rogue with this talent has a land speed that is faster than is normal for her race by 5 feet. This benefit only applies when she is wearing no armor or light armor and not carrying a medium or heavy load. Apply this bonus before modifying the rogue's speed due to any armor worn or load carried. This bonus stacks with any other bonuses to the rogue's land speed. This talent can be selected twice. Its effects stack.

**Inspiration (Ex):** A rogue with this talent gains Amateur Investigator<sup>ACG</sup> as a bonus feat.

**Magicstrike (Su):** Whenever a rogue with this talent casts a spell-like ability with a range of "touch" that she has received from a racial trait, a feat, or a rogue talent, she can deliver the spell through any weapon she is wielding as part of the melee attack. Instead of the free melee touch attack allowed to deliver the spell, a rogue can make one free melee attack with her weapon (at her highest base attack bonus) as part of casting this spell. If successful, this melee attack deals its normal damage as well as the effects of the spell. This attack uses the weapon's critical threat range, but the spell effect only deals x2 damage on a successful critical hit, while the weapon damage uses its own critical modifier. A rogue must be able to cast a spell-like ability with a range of touch in order to select this talent.

**Order (Ex):** Select one cavalier order. A rogue with this talent joins the chosen cavalier order. She gains the order's skill bonus and its 2nd-level order ability, but not its challenge bonus. The rogue must abide by her order's edicts as if she were a cavalier. Infringing upon her order's edicts may cause her to lose the benefit of this talent, as well as any talent that lists the order talent as a prerequisite. If the rogue takes levels in another class that grants an order, the orders must be the same, even if that means that the order of one of the classes must change. Changing orders follows the usual rules as outlined by the cavalier ability.

**Panache (Ex):** A rogue with this talent gains the Amateur Swashbuckler<sup>ACG</sup> feat and one panache feat of her choice. She must fulfill the prerequisites of the panache feat in order to choose it. A rogue must have Weapon Finesse and Weapon Focus with a light or one-handed piercing weapon in order to select this talent.

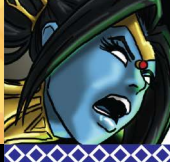
**Racial Trick:** A rogue that selects this talent gains one feat of her choice as a bonus feat. This feat must list at least one of the rogue's racial subtypes (such as "human" or "shapechanger") as a prerequisite. This talent can be selected multiple times.

**Shadowy Figure:** A rogue that selects this talent gains Shadowy Sneak\* as a bonus feat, ignoring its prerequisites.

**Spell Admixture (Su):** Once per day, when a rogue with this talent casts a spell-like ability that deals acid, cold, fire, or electricity damage, she can change the type of damage to another type of energy from among those listed as a swift action. If the spell had an energy or element descriptor, it changes as appropriate. A rogue must be able to cast a spell-like ability that deals energy damage of one of the indicated type in order to select this talent.

**Wild Empathy (Ex):** A rogue with this talent gains the wild empathy druid ability, using her rogue level as her effective druid level.





Kitsune

Nagaji

Samsaran

Wayang

Options

## Rogue Advanced Talents

The following advanced talents are available to any rogue who meets their prerequisites.

**Improved Bloodline:** A rogue who selects this talent gains Improved Eldritch Heritage as a bonus feat. She must meet this feat's prerequisites in order to select this talent.

**Improved Order (Ex):** A rogue with this talent gains her chosen cavalier order's 8th-level order ability. She loses this ability if she infringes upon her order's edicts, as usual. In addition, if the rogue has levels in another class that grants an order, her rogue levels stack with those class levels to determine the bonuses granted by her order and which order abilities she has. A rogue must have the order rogue talent to select this talent.

**Hex (Su):** The rogue can select one of the following shaman hexes in place of a rogue talent: charm, evil eye, fortune, fury<sup>ACG</sup>, healing<sup>ACG</sup>, misfortune<sup>ACG</sup>, shapeshift<sup>ACG</sup>, tongues<sup>ACG</sup>, or ward<sup>ACG</sup>. Alternatively, she may select one of the following witch hexes in place of a rogue talent: disguise<sup>APG</sup> or flight<sup>APG</sup>. She uses her rogue level as her effective shaman or witch level to determine the effects of her hexes. The rogue must have the major magic and minor magic rogue talents and the ability to acquire a familiar to select this talent. This talent can be selected multiple times.

**Minor Spell Kenning (Su):** Once per day, when a rogue with this talent casts a spell-like ability that she gained from the major magic or minor magic rogue talents, she can attempt a Spellcraft check to cast a different sorcerer/wizard spell list from the same school instead of her chosen spell. The DC for this check is equal to 15 + double the spell's level. The new spell must be of the same spell level as the spell she originally chose with the corresponding rogue talent. Casting a spell with minor spell kenning always has a minimum casting time of 1 full round, regardless of the casting time of the spell. A rogue must have the major magic and minor magic rogue talents to select this talent.

## Samurai Archetypes

The following archetype is available to spiritualists.

### Wandering Swordsman (Samurai)

Rather than don the heavy armor that samurai are known for, the wandering swordsman wears only simple clothing as he travels across his liege's dominion, maintaining peace and order.

**Swordsman's Fury (Ex):** At 1st level, a wandering swordsman gains the benefit of the Weapon Finesse feat with the katana, naginata, and wakizashi, and he can use his Charisma score in place of his Intelligence score as a prerequisite for combat feats. This ability counts as having the Weapon Finesse feat for purpose of meeting feat prerequisites.

This ability replaces mount.

**Weapon Expertise (Ex):** At 3rd level, the wandering swordsman must select the katana, naginata, or wakizashi. Otherwise, this functions as the samurai class feature.

This ability alters weapon expertise.

**Untouchable (Ex):** At 4th level, the wandering swordsman's confidence in battle distracts his opponents, making him more

difficult to hit. When armored and unencumbered, the wandering swordsman adds her Charisma bonus (if any) to his AC and CMD in addition to her Dexterity modifier. In addition, the wandering swordsman gains a +1 dodge bonus to AC at 6th level and every 3 wandering swordsman levels after, to a maximum of +5 at 18th level. He loses these bonuses when he wears any armor, when he uses a shield, or when he carries a medium or heavy load.

This ability replaces mounted archer.

## Shaman Archetypes

The following archetypes are available to hunters.

### Jiuweiuhu (Shaman; Kitsune)

Considered bringers of fortune and prosperity, a jiuweiuhu is a kitsune shaman who has been blessed with multiple tails by the spirits of unseen kami. In rare cases, evil jiuweiuhu who are instead championed by wicked oni are created.

**Star Jewel (Ex or Sp):** At 1st level, the jiuweiuhu gains the jewel bound familiar witch hex\*.

This replaces the spirit animal ability of the shaman's spirit.

**Spirit Tails:** At 1st level and every two levels thereafter, a jiuweiuhu gains Magical Tail as a bonus feat. After she has selected Magical Tail eight times, she instead chooses one of her Magical Tail spell-like abilities and increases the number of times per day that she can cast it by one. She cannot select a spell-like ability more than once in this way. This ability replaces spirit magic.

### Spirit Seer (Shaman)

A spirit seer is a shaman who is in tune with the spirits of nature and is able to tap into natural secrets and omens in order to discern past and future events.

**Natural Divination (Ex):** At 2nd level, a spirit seer can use a combination of spiritual lore and natural intuition to discern the future from natural means, functioning as the natural divination nature mystery revelation<sup>APG</sup>. The spirit seer uses her shaman level as her effective oracle level when using this ability. This ability replaces the shaman's 2nd-level hex.

**Seer Animal:** The shaman's spirit animal possesses a calm, perceptive demeanor with a stern, knowing demeanor. While the animal is within 5 feet of the spirit shaman, she adds the following spells to her list of spells that she can cast using spirit magic: *ill omen*<sup>UM</sup> (1st), *augury* (2nd), *clairaudience/clairvoyance* (3rd), *divination* (4th), *commune* (5th), *true seeing* (6th), *vision* (7th), *discern location* (8th), *foresight* (9th). This ability alters the spirit animal's spirit animal bonus.

## Slayer Talents

The following slayer talents are available to any slayer who meets their prerequisites.

**Racial Trick:** A slayer that selects this talent gains one feat of his choice as a bonus feat. This feat must list at least one of the slayer's racial subtypes (such as "human" or "shapechanger") as a prerequisite. This talent can be selected multiple times.

**Shadowy Figure:** A rogue that selects this talent gains Shadowy



Sneak\* as a bonus feat, ignoring its prerequisites.

## Sorcerer Archetypes

The following archetype is available to any sorcerer who meets its prerequisites.

### Reincarnated Sorcerer (Sorcerer)

As samsarans do not reincarnate by passage of blood, they develop sorcerous powers from common ideas that bind their many lives together or other worldly forces that grant them their strange powers. Thusly, a reincarnated sorcerer possesses fantastic powers not tied to a specific racial heritage.

**Mystery:** Rather than draw her eldritch powers from a bloodline, a reincarnated sorcerer gains her powers from the mysterious forces that continually reincarnate her after every lifetime she lives. A reincarnated sorcerer must pick one oracle mystery upon taking her first level of sorcerer. Once made, this choice cannot be changed. At 1st level, the reincarnated sorcerer gains the additional class skills associated with her chosen mystery. She learns an additional spell derived from her mystery. Whenever the reincarnated sorcerer would normally learn a bloodline spell, she learns a bonus spell from her mystery of the same level instead. These spells are in addition to the number of spells given on Table: Sorcerer Spells Known. They cannot be exchanged for different spells at higher levels. This ability replaces all of the sorcerer's bloodline spells.

**Oracle's Curse:** A reincarnated sorcerer gains an oracle's curse at 1st level. She uses her sorcerer level as her effective oracle level to determine the effects of her final revelation. This ability replaces eschew materials.

**Revelation:** At 1st level, 3rd level, and every six levels thereafter, a reincarnated sorcerer uncovers a new secret about her mystery that grants her powers and abilities. She must select a revelation from the list of revelations available to her mystery. If a revelation is chosen at a later level, the reincarnated sorcerer gains all of the abilities and bonuses granted by that revelation based upon her current level. Unless otherwise noted, activating the power of a revelation is a standard action. Unless otherwise noted, the DC to save against these revelations is equal to  $10 + 1/2$  the reincarnated sorcerer's level + the reincarnated sorcerer's Charisma modifier. A reincarnated sorcerer uses her sorcerer level as her effective oracle level to determine the effects of her final revelation. This ability replaces the sorcerer's bloodline powers.

**Bonus Feats:** At 7th level, and every six levels thereafter, a reincarnated sorcerer receives one bonus feat, chosen from the following list: Additional Traits<sup>APG</sup>, Echoing Spell<sup>UM</sup>, Extend Spell, Improved Initiative, Iron Will, Quicken Spell, Skill Focus (any of her mystery's associated skills), Spell Perfection. The reincarnated sorcerer must meet the prerequisites for these bonus feats. This ability replaces the sorcerer's bloodline feats.

**Final Revelation:** At 20th level, a reincarnated sorcerer gains her mystery's final revelation. She uses her sorcerer level as her effective oracle level to determine the effects of her

final revelation. This ability replaces the sorcerer's 20th-level bloodline power.

## Sorcerer Bloodlines

The following bloodlines are available to any sorcerer who meets their prerequisites.

### Kitsune Bloodline (Sorcerer)

One of your ancestors was a kitsune who achieved the apex of their race's mystical powers. Your sorcerous abilities stem from the same font of mystic power, allowing you to effortlessly dominate the minds of your enemies with powerful enchantments and illusions.

**Class Skill:** Disguise

**Bonus Spells:** *silent image* (3rd), *invisibility* (5th), *major image* (7th), *charm monster* (9th), *magic jar* (11th), *mislead* (13th), *project image* (15th), *mass charm monster* (17th), *wish* (19th).

**Bonus Feats:** Alertness, Craft Wondrous Item, Dodge, Lightning Reflexes, Improved Initiative, Skill Focus (Disguise)

**Bloodline Arcana:** Whenever you cast an enchantment or illusion spell, creatures targeted by or that interact with your spell suffer a  $-2$  penalty on their saving throw if you have won them over with Diplomacy or fooled them with Bluff in the past 24 hours.

**Bloodline Powers:** You manifest mystical powers that allow you to befuddle and outwit your enemies with magic.

**Foxfire (Sp):** At 1st level, as a standard action, you can create up to four eerie spheres of light that function as *dancing lights*. While in possession of one or more of these spheres, you can attack one target within 30 feet as a ranged touch attack by directing a sphere at it. This sphere deals 1d6 points of fire damage. Whether or not the sphere hits, it disappears as if its duration ended. You can use this ability a number of times per day equal to  $3 +$  your Charisma modifier.

**Shift Form (Su):** At 3rd level, you gain the ability to change shape (as the spell *alter self*) for a number of minutes per day equal to your sorcerer level. These minutes need not be consecutive. At 7th level, you can also change shape into any animal allowed by *beast shape I*. At 11th level, you can also change shape into any animal allowed by *beast shape II*. At 15th level, you can also change shape into any animal allowed by *beast shape III*. At 19th level, you can also change shape into any natural, inanimate object (such as a rock or a tree) as the spell *statue* except this ability is a polymorph effect and grants you a  $+10$  racial bonus on Disguise checks to appear as an ordinary object.

**Potent Illusions (Su):** At 9th level, any illusion spell that you cast with a duration of concentration lasts an additional number of rounds equal to half your sorcerer level. Additionally, when casting an illusion spell you can expend two spell slots of the spell's level (including level adjustments from metamagic) as a free action in order to imbed an illusion within your illusion. Effectively, if a creature disbelieves the illusion, it sees a second, identical illusion in its place, which it must attempt to disbelieve separately. You cannot imbed more than two illusions into a



spell using this ability or any similar one.

**Formless Casting (Su):** At 15th level, you can complete the verbal and somatic components of spells while polymorphed into any creature allowed by *greater polymorph* or while possessing a living creature with *magic jar* by substituting various noises and gestures for the normal verbal and somatic components of a spell. You can also use any material components or focuses you possess, even if such items are melded within your current form. At 20th level, you gain this benefit while under any polymorph effect, even if the form you take cannot normally make any noise or gestures.

**Master Manipulator (Su):** At 20th level, you no longer need to make concentration checks to cast enchantment spells and can concentrate on illusion spells as a swift action, rather than a standard action. Additionally, you can expend a spell slot as a free action in order to regain a number of minutes of your shift form ability equal to the spell's level. This ability does not allow you to exceed the ability's maximum minutes per day—any excess minutes are lost.

## Sorcerer Mutated Bloodlines

The following mutated bloodlines are designed for sorcerers with the wildblooded archetype<sup>UM</sup>. Mutated bloodlines replace sorcerer powers with new abilities.

### Kyubi Bloodline

The ki of a powerful nine-tailed kyubi sleeps within your blood, which you harness to empower your spellcasting.

**Associated Bloodline:** Kitsune.

**Bloodline Arcana:** You gain a +1 bonus to your caster level with enchantment and illusion spells.

**Bloodline Powers:** You enhance your considerable magical prowess with the *ki* of a nine-tailed kyubi.

**Ki Pool (Su):** At 9th level, you gain a pool of ki points, supernatural energy you can use to accomplish amazing feats. The number of points in your ki pool is equal to 1/3 of your sorcerer level + your Charisma modifier. The ki pool is replenished each morning after 8 hours of rest or meditation; these hours do not need to be consecutive. If you possess levels in another class that grants points to a ki pool, ki points gained from the sorcerer class stack with those gained from the other class to determine the total number of ki points in the combined pool, but only one ability score modifier is added to the total. The choice of which score to use is made when the second class ability is gained, and once made, the choice is permanent. You can use ki points from this pool to power the abilities of every class you possess that grants a ki pool.

As long as you have at least 1 point in your ki pool, your gain a +1 bonus on caster level checks made to overcome spell resistance per 4 sorcerer levels you possess (max. +5). As a swift action, you may spend 1 point of ki to gain one of the following benefits.

**Ki Insight:** Gain a +4 insight bonus on skill checks made with your bloodline's associated class skill for 1 round.

**Ki Magic:** Add +1 to the DC of the next spell you cast on your turn.

**Ki Impact:** Add +1 to all damage dice dealt by the next spell that you cast on your turn.

This bloodline power replaces potent illusions.

### Nogitsune Bloodline

Through trickery or seduction, your bloodline was tainted by a nogitsune, causing you to manifest seductive powers.

**Associated Bloodline:** Oni.

**Bloodline Arcana:** Spells you cast that obscure vision (such as *darkness* or *obscuring mist*) do not hamper your ability to see. Additionally, you may move up to your speed as part of the spell's casting time of such spells.

**Bloodline Powers:** Your honeyed words simultaneously confound and command others.

**Confounding Compulsions (Su):** When you cast a charm or compulsion spell that targets one or more creatures, you may target one additional creature with the spell. When you cast a charm or compulsion that targets an area, increase the spell's targeted area by 10 feet.

This bloodline power replaces windborne.

## Spiritualist Archetypes

The following archetype is available to spiritualists.

### Caller of Ancient Fangs (Spiritualist)

Traditionally, a caller of ancient fangs is a nagaji spiritualist who communes with the spirits of naga long since passed for spiritual advice and guidance. However, members of other races sometimes attract the whims of naga with unfinished business, and become callers simply because their presence suits the phantom naga's needs.

**Naga Phantom (Su):** Unlike a typical spiritualist, the phantom of a caller of ancient fangs is a serpent-shaped creature that resembles a specific type of naga called a naga phantom. A naga phantom functions as a standard phantom, except it counts as a naga for the purpose of meeting feat prerequisites and it has a base speed of 20 feet, a swim speed of 20 feet, and bite (1d6) and tail slap (1d6) as natural attacks instead of 2 slam attacks. In addition, a naga phantom gains Knowledge (arcana) and Spellcraft as class skills instead of Fly and Knowledge (planes).

This ability alters phantom.

**Naga Spellcasting (Su):** At 1st level and each time she gains a spiritualist level, a caller of ancient fangs, she may add one of the following spells to her list of spiritualist spells known as a spell of the indicated level.

0—*acid splash, bleed, daze, mage hand, open/close, ray of frost*

1st—*charm person, divine favor, expeditious retreat, mage armor, magic missile, ray of enfeeblement, shield, shield of faith, silent image, true strike*

2nd—*acid arrow, detect thoughts, invisibility, mirror image, scorching ray, see invisibility*

3rd—*dispel magic, displacement, fireball, lightning bolt, suggestion*

4th—*divine power, greater invisibility*

The spell must be at least one level below the highest spell



Kitsune

Nagaji

Samsaran

Wayang

Options



level the caller can cast, and she may only cast these spells while her naga phantom is confined within her consciousness. A caller of ancient fangs's naga phantom doesn't grant the spiritualist the Skill Focus feat with any of its emotional focus skills while it is confined in a spiritualist's consciousness.

This ability alters shared consciousness.

**Fused Consciousness (Su):** At 10th level, a caller of ancient fangs can always cast spells added to her list of spiritualist spells known by the naga spellcasting ability, even her naga phantom is manifested.

This ability alters fused consciousness.

## Swashbuckler Archetypes

The following archetypes are available to swashbucklers.

### Ronin (Swashbuckler)

A ronin is a lordless swordsman, sometimes called a knight-errant. Although most ronin seek a new master to restore their honor, others become ronin for personal reasons.

**Ronin's Code:** At 1st level, a ronin adopts a set of personal edicts that he must abide by, as if he belonged to the ronin samurai order<sup>UC</sup>. If he violates these edicts, he loses all of his panache points and cannot regain panache for 24 hours.

If the ronin has levels in a class that grants an order, he must belong to the ronin samurai order and cannot change his order. If he belonged to an order before acquiring this ability, he must immediately abandon his previous order and become a ronin.

**Favored Weapon (Ex):** At 1st level, the ronin gains the benefits of the Weapon Focus feat with a single one-handed melee weapon of her choice that she is proficient with. Treat the chosen weapon as a one-handed piercing melee weapon for all feats and abilities that require such a weapon (such as a swashbuckler or duelist's precise strike). This ability counts as having the Weapon Finesse feat for the purpose of meeting feat prerequisites. If she gains a feat or ability that allows her to use her Dexterity modifier instead of her Strength on damage rolls with her favored weapon, she doesn't add 1-1/2 times her Dexterity modifier to her damage rolls with the weapon while wielding it in two hands.

At 5th level, the ronin gains a +1 bonus on attack and damage rolls when using her favored weapon. Additionally, she gains the benefits of the Improved Critical feat with that weapon. Every 4 levels thereafter, the bonus on attack and damage rolls increases by 1.

This ability replaces swashbuckler's finesse and swashbuckler weapon training.

**Deeds:** The ronin gains the following deeds, each of which replaces an existing deed.

**Fluid Strike (Ex):** At 3rd level, while the ronin has at least 1 panache point, she can draw her favored weapon as a free action, and is treated as having the Quick Draw feat for the purpose of determining if she can draw her favored weapon as part of an initiative check with the swashbuckler's initiative deed. Additionally, if the ronin draws her favored weapon during the first round of combat or the surprise round, she can spend 1 panache

point to attempt to feint the target of her attack as a swift action.

This deed replaces kip-up.

**Resolve (Ex):** Starting at 2nd level, the ronin gains the samurai's resolve class feature. She can use resolve once per day at 2nd level, plus one additional time per day for every four swashbuckler levels beyond 2nd. Instead of regaining uses of resolve by defeating the target of a challenge, the ronin can spend 2 panache points as a free action in order to regain one use of resolve, up to her maximum number of uses per day. If the ronin gains resolve from another class, the daily uses of this ability stack and the ronin may regain uses of resolve as detailed by both classes. This ability replaces charmed life.

**Lordless Grace (Ex):** At 3rd level, the ronin can strike precisely with her favored weapon. Whenever the ronin attacks with her favored weapon using her Dexterity bonus on the attack roll and her Strength bonus on the damage roll, she gains a +1 bonus on damage rolls. This bonus increases by +1 at 7th level and every 4 levels thereafter, to a maximum of +5 at 19th level. If her favored weapon is a thrown weapon, this bonus applies on ranged attacks made with the weapon so long as her target is within 30 feet of her.

If the ronin's favored weapon is a light or one-handed melee weapon, she can wield that weapon freehanded to deal more damage with her weapon. Whenever she wields such a weapon freehanded, she doubles the bonus on damage rolls that she receives from this ability. During any round that she wields her favored weapon freehanded, she cannot wield her favored weapon in both hands, nor can she attack with a weapon in her off-hand or use or wield a shield in her off hand other than a buckler.

This ability replaces precise strike.

**Order Abilities:** Beginning at 4th level, the ronin may select the self reliant ronin order ability in place of a bonus feat. At 8th level, she may select the without master order ability in place of a bonus feat if she has previously selected the self reliant ronin order ability. At 16th level, she may select the chosen destiny ronin order ability in place of a bonus feat if she has previously selected both the self reliant and without master order abilities.

This ability alters the swashbuckler's bonus feats.

## Vigilante Natural Course

The following natural course is available to all vigilantes with the wildsoul archetype<sup>UI</sup>.

### Vulpine

Vulpine wildsouls are blessed with the grace and trickery of foxes, making them deadly and unpredictable enemies.

**Vulpine Mysticism (Su):** At 2nd level, a vulpine wildsoul can evoke weird powers to play supernatural mind games with his opponents. He gains the evil eye witch hex<sup>APG</sup>, using his vigilante level as his effective witch level.

**Vulpine Cunning (Ex):** At 6th level, a vulpine wildsoul gains the canny feint vigilante talent. In addition, any time you successfully feint an opponent who is under the effects of your evil eye hex, you can extend the duration of your evil eye hex





against those opponents by 1 round instead of denying that opponent his Dexterity bonus to AC.

**Superior Cunning (Ex):** At 12th level, a vulpine wildsoul takes a –2 penalty when feinting against a non-humanoid and a –4 penalty when feinting against creatures with animal intelligence. If his target is under the effects of his evil eye hex, he instead takes no penalties when feinting such creatures.

**Peerless Cunning (Ex):** At 18th level, a vulpine wildsoul can affect mindless creatures with his evil eye hex. Additionally, he can feint any mindless creature that is affected by his evil eye hex at a –4 penalty. Such a creature has a 50% chance of ignoring the effects of the vulpine wildsoul's feint.

## Witch Hexes

The following hexes are available to any witch who meets their prerequisites.

**Jewel Bound Familiar:** The witch's familiar gains the change shape ability, allowing it to transform into a grape-sized gem as a standard action. This functions as *statue*, except the familiar is a Fine size gem whose appearance is static. If the witch is sharing her space with her familiar or in a square adjacent to it when it uses this ability, the familiar can will itself into the witch's hand (provided she has a free hand available to catch it), orbit around her head as if it were an *ioun stone*, or affix itself to an amulet, belt, or ring that the witch is wearing or a staff, wand, or weapon she is wielding.

In this form, the familiar counts as an intelligent magic item with the familiar's mental ability scores, but no magical abilities. If the witch has Craft Wondrous Item, she can use the feat to enhance her familiar's gem form with the powers of one or more types of *ioun stone*, as well as those of a *kitsune star gem*<sup>ARG</sup> if the witch is a kitsune. She can also enhance it with intelligent item powers and abilities. If the familiar takes an amount of hit point damage equal to half its total hit points, it immediately reverts to its true form and cannot resume its jewel form until it is healed above half its hit point total.

**Past Life's Shell (Su):** The witch transforms her body so it resembles a specific, individual form that she had in a previous life. She has access to a number of specific, individual forms equal to her witch level. Each form must be that of a humanoid creature. When assuming the form of such an individual, the witch can adjust her age category so she appears as young as the Youth age category or as old as the Venerable age category. The witch adjusts her physical ability scores but not her mental ability scores in accordance with this chance. Otherwise, this ability functions as *alter self*. This hex is only available to samsaran witches.

**Skullbound Shapechanger:** The witch receives Realistic Likeness as a bonus feat. If she possesses the skull or face of the individual whom she wishes to transform into using Realistic Likeness, she reduces the bonus on Perception checks that those who are familiar with the individual receive to oppose her Disguise check by half. The witch must be a kitsune in order to select this hex.



# Feats

Feats represent special tricks and edges that characters acquire through training, luck, or a quirk of birth. They grant abilities and benefits in certain situations. Feats often belong to one or more special categories that possess a number of rules that govern them. A feat's types appears in parentheses after the feat's name. The following types of feats appear in this section.

**Combat Feats:** Brawlers, fighters, gunslingers, swashbucklers, and warpriests can select combat feats as bonus feats. Members of other classes can take combat feats, provided they meet the prerequisites.

**Teamwork Feats:** Teamwork feats grant significant bonuses, but only function under specific circumstances. In most cases, these feats require an ally with the same feat to have a specific position on the battlefield. Teamwork feats provide no benefits if the given conditions are not met. Allies who are paralyzed, stunned, unconscious, or otherwise unable to act do not count for the purpose of these feats. Cavaliers, hunters, and inquisitors have special class abilities that allow them to use teamwork feats even if their allies don't have those feats.

**Style Feats:** Style feats allow characters to use an intricately-crafted fighting style in combat. As a swift action, you can enter the stance employed by the fighting style a style feat embodies. Although you cannot use a style feat before combat begins, the style you are in persists until you spend a swift action to switch to a different combat style. You can use a feat that has a style feat as a prerequisite only while in the stance of the associated style.

*Kumiho Style:* Based around the erratic movements of a mythical magical beast, this weapon style feat path enables characters to rely on guile and trickery to dodge enemy attacks and strike felling blows.

*Lion Style:* Perfected by samsarans as a means to disable opponents, this weapon style feat path attacks an enemy's body in order to incapacitate them.

## Abundant Light and Dark

You can alter your physiology more often than most wayangs.

**Prerequisites:** Light and dark racial trait, wayang.

**Benefit:** You can use your light and dark ability 1 additional time each day.

**Special:** You can select this feat once at 1st level, plus one additional time for every 4 character levels beyond 1st that you possess.

## Body Modification

You have altered your body in such a way that it provides you with additional benefits.

**Prerequisite:** Con 13.

**Benefit:** You gain 3 hit points. In addition, you gain one of the following benefits:

*Brand:* You had a stigmata burned across significant portions of your flesh. You gain a +1 bonus on saving throws against fire effects and fire resistance 5.

*Ear Shaping:* Your ears were altered in shape using a magical practice that uses some combination of amputation, cropping, cutting, grinding (if you have naturally pointed ears), or pointing (if you have naturally smooth ears). You gain a +2 bonus on Perception checks, and Perception is a class skill for you. If Perception is already a class skill for you, increase your bonus on Perception checks to +3.

*Forked Tongue:* Your tongue was ritualistically split and cauterized, forking its end. The process has drastically enhanced your sensory capabilities to the point where you can taste scents. You gain the scent ability.

*Lotus Feet:* Your feet had their shape altered using tight, magical bindings that prevent or reverse their natural growth.

You gain a +2 bonus on Acrobatics checks and Acrobatics is a class skill for you. If Acrobatics is already a class skill for you, increase your bonus on Acrobatics checks to +3.

*Neck Elongation:* You used a series of magical rings to shift your shoulders downward, making your neck appear longer. You gain a +1 bonus on Bluff, Diplomacy, Intimidate, and Sense Motive skill checks.

*Scarification:* You had a design scratched or superficially cut across significant portions of your skin. You gain DR 1/— and a +2 bonus on Intimidate checks..

*Subdermal Implants:* You had a set of mystical totems or idols implants beneath your skin that has promoted the formation of raised designs resembling horns. You gain a gore attack that deals 1d4 points of damage (or 1d3 points if you are Small). If you already have a gore attack, the damage done by your gore attack increases by one step. This doesn't stack with Improved Natural Attack.

*Tightlacing:* You used a magical corset over long periods of time to reduce your waistline, making you appear thinner while having the side effect of relocating several of your organs. Whenever a critical hit or sneak attack is scored on you, there is a 10% chance that the critical hit or sneak attack is negated and damage is instead rolled normally.

*Tooth Sharpening:* You used a combination of rites, alchemical regents, and elbow grease to sharpen many of your teeth. You gain a bite attack that deals 1d4 points of damage (or 1d3 if you are Small). If you already have a bite attack, the damage done by your bite attack increases by one step. This doesn't stack with Improved Natural Attack.

**Special:** You can select this feat twice, plus a number of additional times equal to your Constitution modifier.





### Equipment Trick

You understand a number of tricks for using your equipment.

**Prerequisite:** Base attack bonus +1.

**Benefits:** Choose one type of equipment (such as *kitsune star gem*, see page 141). You may use any of the listed equipment tricks if you meet the appropriate trick requirements. If the item would normally be considered an improvised weapon, you may treat it as a normal weapon or an improvised weapon, whichever is more beneficial for you.

**Special:** You may gain Equipment Trick multiple times. Each time that you take the feat, it applies to a new type of equipment.

### Expanded Mystic Past Life

You gleamed additional spell knowledge from your past lives.

**Prerequisites:** Mystic past life racial trait, *samsaran*.

**Benefit:** Select two spells from any spellcasting class that are of the same type (arcane or divine) as the spellcasting class that you added spells to using the mystic past life racial trait and add them to that class's spell list. These spells don't have to be spells that you can cast at your current spellcasting level.

**Special:** You can select this feat once at 1st level, and again at 5th, 9th, 13th, and 17th levels.

### Expanded Shards of the Past

You have gleamed additional knowledge from your fragmented memories of your past lives.

**Prerequisites:** Shards of the past racial trait, *samsaran*.

**Benefit:** Select two skills. Both skills must use the same ability scores as one of the skills that you have selected with the shards of the past racial trait. The selected skills are added to your list of class skills and are treated as though you had selected them with the shards of the past racial trait for all purposes and effects, such as meeting feat prerequisites.

### Extra Remedial Shapechanging

You often use shapechanging to repair your body.

**Prerequisites:** Con 13, shapechanger.

**Benefit:** You can use remedial shapechanging (see page 143) to heal your wounds a number of times per day equal to your Constitution modifier (minimum 1).

**Normal:** A shapechanger can attempt to heal its wounds with remedial shapechanging once per day.

### Fox Shape

You can change into a fox in addition to your other forms.

**Prerequisites:** Cha 13, base attack bonus +3, *kitsune*.

**Benefit:** You can take the form of a fox whose appearance is static and cannot be changed each time you assume this form. Your bite attack's damage is reduced to 1d3 points of damage on a hit, but you gain a +10 racial bonus on Disguise checks made to appear as a fox. Changing from *kitsune* to fox shape is a standard action. This ability otherwise functions as *beast shape II*, and your ability scores change accordingly.

### Foxfire Familiar

You have allowed a kami to claim you as its ward, creating a unique type of kami known as a foxfire wysp in the process.

**Prerequisite:** Character level 7th, *kitsune* magic racial trait, *kitsune*.

**Benefit:** You gain a foxfire wysp familiar, as the wizard arcane bond class feature. Your familiar does not gain the deliver touch spells, scry on familiar, share spells, speak with animals of its kind, or spell resistance special abilities. Otherwise, use your total Hit Dice as your effective wizard level for determining the familiar's abilities.

A foxfire wysp is a Tiny outsider with the kami and *kitsune* subtypes that otherwise uses the statistics for a fire wysp (*PATHFINDER ROLEPLAYING GAME: BESTIARY 5*) except as follows. Instead of gaining elemental traits, a foxfire wysp gains all kami traits except telepathy. You are your familiar's ward, ignoring the usual Intelligence restrictions on kami wards. In addition, a foxfire wysp's resonance ability grants creatures with the kami and *kitsune* subtypes a +2 competence bonus on attack rolls, damage rolls, and to the save DC of all racial spell-like abilities the creature possesses (including those gained from the Magical Tail feat). Creatures with only one of these subtypes gain only half this bonus (+1 instead of +2).

**Special:** If you have (or later gain) levels in a class that grants a familiar, you must choose your foxfire wysp as your

Kitsune

Nagaji

Samsaran

Wayang

Options



familiar, replacing your previous familiar if necessary. Upon doing so, your foxfire wysp grants you a +4 bonus on initiative checks and gains all of the abilities that a familiar of your level in classes that grant a familiar would possess.

### Improved Remedial Shapechanging

When you use remedial shapechanging to repair your body, you recover additional wounds.

**Prerequisites:** Con 13, shapechanger.

**Benefit:** When you successfully use remedial shapechanging, the next time you heal hit point damage during the next 24 hours you heal 2 hit points of damage per Hit Die you possess plus 1d4 points of Strength, Dexterity, or Constitution damage. You may divide this healing up between multiple ability scores.

Additionally, you can use remedial shapechanging in new ways by increasing the Constitution check DC. First, you can add +5 to the DC in order to perform remedial shapechanging in 1d4 rounds instead of 1 minute. Second, you can add +5 to the DC in order to immediately heal this hit point and ability damage without needing to receive healing from another

source. You may choose to apply one, both, or neither of these modifications to your Constitution check.

**Normal:** A successful use of remedial shapechanging causes your remedial shapechanging to heal 1 hit point of damage per Hit Die you possess and 1 point of Strength, Dexterity, or Constitution damage.

### Kumiho Elusion (Combat, Style)

You are able to effortlessly dodge your opponent's strikes against you by distracting it with disruptive feints.

**Prerequisites:** Int 13, Combat Expertise, Kumiho Style, Kumiho Trickery, Improved Feint; base attack bonus +9 or Bluff 9 ranks.

**Benefit:** While using this stance, increase the duration of the concealment that you gain from Fox Style by a number of rounds equal to your Charisma bonus (minimum 0).

### Kumiho Style (Combat, Style)

Your flamboyant flourishes open gaps in your opponent's defense while strengthening your own.

**Prerequisites:** Int 13, Combat Expertise, Improved Feint; base attack bonus +3 or Bluff 3 ranks.

**Benefit:** While using this stance, when you successfully feint an opponent you gain 20% concealment against melee attacks made by that opponent for 1 round. You cannot use this concealment to make Stealth checks.

### Kumiho Trickery (Combat, Style)

Your quick flourishes and distracting feints allow you to play even the most experienced combatants for fools.

**Prerequisites:** Int 13, Combat Expertise, Kumiho Style, Improved Feint; base attack bonus +6 or Bluff 6 ranks.

**Benefit:** Reduce the penalties for feinting a non-humanoid or a creature of animal intelligence by half. While using this stance, when a creature that is denied its Dexterity bonus to AC makes a melee attack against you and misses due to concealment, it provokes an attack of opportunity from you.

**Normal:** You take a -4 penalty on Bluff checks made to feint a non-humanoid and a -8 penalty on Bluff checks made to feint a creature of animal intelligence (Int 1 or 2).

### Lion Counterstrike (Combat, Style)

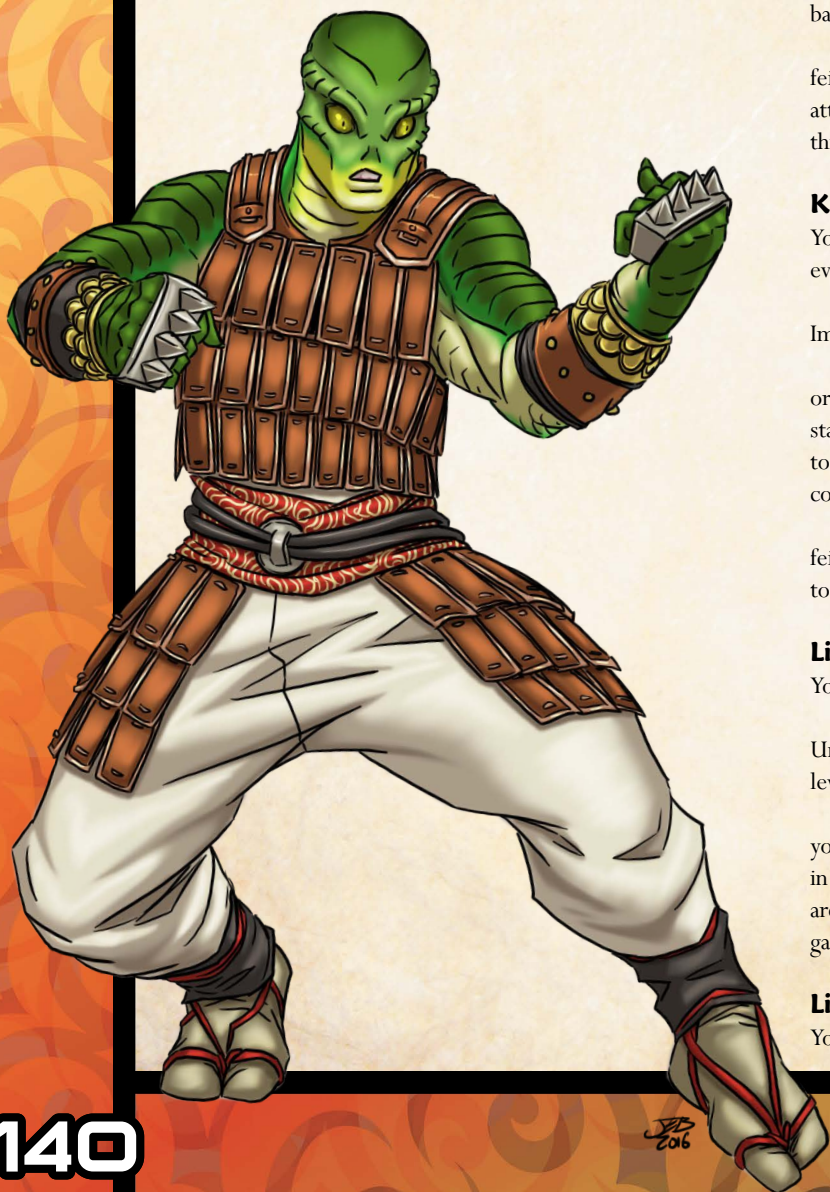
You leave no attack made against you unanswered for.

**Prerequisites:** Int 13, Combat Expertise, Improved Unarmed Strike, Lion Style, base attack bonus +5 or monk level 5th.

**Benefit:** Whenever an opponent makes a melee attack against you and misses, you can spend a use of an attack of opportunity in order to make a called shot against that opponent. While you are within Lion Style, reduce the penalty on attack rolls that you gain from using Combat Expertise by -2.

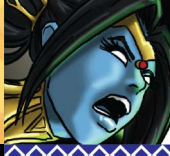
### Lion Roar (Combat, Style)

You focus on defeating adversaries by destroying their bodies.



2016





Kitsune

Nagaji

Samsaran

Wayang

Options

**Prerequisites:** Int 13, Combat Expertise, Improved Unarmed Strike, Lion Counterstrike, Lion Style, base attack bonus +7 or monk level 7th.

**Benefit:** Your critical threat range while making a called shot increases by 1 (this increase to critical threat range stacks with increases from the *keen* weapon special ability and similar effects). While you are within Lion Style and using Combat Expertise, you ignore Combat Expertise's attack roll penalty when confirming a critical hit with a called shot against a target and instead gain a bonus to confirm the critical hit equal to the dodge bonus provided by Combat Expertise.

### Lion Style (Combat, Style)

You neutralize enemy attacks by breaking limbs and snapping off dangerous appendages.

**Prerequisites:** Int 13, Combat Expertise, Improved Unarmed Strike, base attack bonus +3 or monk level 3rd.

**Benefit:** You receive a +2 bonus on attack rolls when making a called shot. This benefit stacks with Improved Called Shot. While you are within this style, you can make a called shot against a target who provokes an attack of opportunity from you instead of making a melee attack.

**Normal:** You can make one called shot per round as a full-round action.

### Naga Entrapment (Combat)

You outwit foes who attempt to escape from your embrace.

**Prerequisites:** Str 15, Int 13, Combat Expertise, Improved Feint, Improved Unarmed Strike, Naga Style, base attack bonus +7 or monk level 7th.

**Benefit:** You can attempt to feint any opponent that you are grappling as a swift action. If you have a base attack bonus of +15 or are a 15th level monk, you count as a naga for the purpose of qualifying for the Final Horror feat.

**Normal:** Feinting an opponent is a standard action.

### Naga Horror (Combat)

You use a grappled foe's fear alongside quick reflexes to make devastating attacks

**Prerequisites:** Str 17, Int 13, Combat Expertise, Greater Feint, Improved Feint, Improved Unarmed Strike, Naga Entrapment, Naga Style, Vital Strike, base attack bonus +11 or monk level 11th.

**Benefit:** Whenever you successfully maintain a grapple against an opponent that is denied its Dexterity bonus to AC and deal damage to that opponent, you can apply the additional damage from the Vital Strike feat to the total amount of damage done. You can only use this ability when you deal unarmed strike damage to your opponent, and only if the opponent is shaken, frightened, or panicked. If you also have the Improved Vital Strike feat or the Greater Vital Strike feat, you can instead add the damage from one of those feats to the amount of unarmed strike damage that you deal when maintaining a grapple. If you have a base attack bonus of +19 or are a 19th level monk,

### Kitsune Star Gem Tricks

In addition to the requirements listed for each of these tricks, you must have the Equipment Trick (*kitsune star gem*) feat. You may use these tricks with any *kitsune star gem*. For more information on *kitsune star gems*, refer to *PATHFINDER ROLEPLAYING GAME: ADVANCED RACE GUIDE*.

**Disguise Aid (kitsune):** You can expend one use from a *kitsune star gem* when you use change shape in order to treat your Disguise check result as a natural 20.

**Focus Component (ability to cast spells, kitsune):** You can add a *kitsune star gem* to a spell or spell-like ability as an additional focus component, expending one use from it in order to increase the spell's caster level by +1.

**Magical Recharge (Craft Wand or Craft Staff, kitsune):** You can expend one use from a *kitsune star gem* as a standard action to restore one charge to a wand (if you have Craft Wand) or a staff (if you have Craft Staff).

**Skillful Edge (kitsune):** You can expend one use from a *kitsune star gem* as a swift action in order to gain a +4 insight bonus on the next skill check you make. This check must be made within 1 round or this bonus is lost.

**Star Strike (Arcane Strike, kitsune):** You can expend one use from a *kitsune star gem* as a free action when you use Arcane Strike in order to increase the bonuses received by +1 for the feat's duration.

you count as a naga for the purpose of qualifying for the Final Embrace Mastery feat, and ignore the Ability Focus (constrict) prerequisite for Final Embrace Mastery.

### Naga Style (Combat, Style)

Your unarmed strikes mirror the quick undulations and mesmeric thrusts of naga strikes.

**Prerequisites:** Int 13, Combat Expertise, Improved Feint, Improved Unarmed Strike, base attack bonus +3 or monk level 3rd.

**Benefit:** Whenever you successfully feint an opponent, your next unarmed strike against that opponent deals bludgeoning, piercing and slashing damage instead of just bludgeoning damage. You gain a +1 bonus on attack rolls made with unarmed strikes against opponents who are denied their Dexterity bonus to AC against your attacks. If you have a base attack bonus of +9 or are a 9th level monk, you count as a naga for the purpose of qualifying for the Final Embrace feat.

### Past Life Focus

You have studied the fleeting images of one of your past lives to the point where you have mastered a former skill.

**Prerequisites:** Shards of the past racial trait, samsaran.

**Benefit:** Select one skill that you have chosen as a class skill with the shards of the past racial trait. You treat the selected skill as if you had a number of ranks in it equal to your character level. Because it is also a class skill, you receive the



usual +3 bonus on skill checks with this skill for having ranks in it. If you have ranks in this skill already, you may retrain all of those skill ranks (as described in the retraining section of Chapter 3 in *PATHFINDER ROLEPLAYING GAME: ULTIMATE CAMPAIGN*) without spending any gp or time doing so.

**Special:** You can select this feat multiple times. Its effects don't stack. Each time you select it, choose a different skill to apply its benefits to.

### Past Life Profession

You were a member of another class in a previous life and the abilities you once possessed in your former life return to you quickly as a result.

**Prerequisites:** Samsaran.

**Benefit:** Choose an additional favored class and gain either +1 hit point or +1 skill rank whenever you take a level in that class. If you choose a class in which you already have levels, the benefits of this feat are retroactive.

### Qinggong Flexibility

You can gain even more diverse, mystical powers when using martial flexibility.

**Prerequisites:** Qinggong Flexibility, martial flexibility class feature, base attack bonus +4 or higher (see text).

**Benefit:** Select one ki power available to a qinggong monk of a level equal to your base attack bonus or lower. You can use martial flexibility ability activate the selected ki power as if you were a qinggong monk with an effective monk level equal to your base attack bonus. Activating this ki power requires a number of uses of martial flexibility equal to the ki power's ki point cost. If the ki power has no ki point cost, you may use it at will as long as you have at least one use of martial flexibility remaining.

**Special:** You can select this feat multiple times. Its effects don't stack. Each time you select this feat, you may choose an additional ki power available to a monk of a level equal to your base attack bonus +2 that is not categorized as a monk ability.

### Restorative Twilight

You can use your mastery over light and darkness to draw restorative energies to you, quickly mending your wounds.

**Prerequisite:** Light and dark racial trait, wayang.

**Benefit:** Whenever you use your light and dark racial trait, you gain fast healing 1 for a number of rounds equal to your character level (minimum 1).

### Serpent Charmer

Your deep connection with reptilian creatures grants you the ability to pull them under your sway with ease.

**Prerequisites:** Serpent Speech, Diplomacy or Linguistics 3 ranks, nagaji.

**Benefit:** You can cause one or more reptilian creatures to become fascinated with your voice and appearance. For the purpose of this ability, a reptilian creature is any humanoid

with the reptilian subtype, as well as any cold-blooded, scaly animal, magical beast, or monstrous human described as being reptilian by the GM. This ability functions as a bard's fascinate bardic performance, using your character level as your effective bard level. This ability doesn't have to be a performance, and requires no more than quiet whispering or hissing to function. If you already have the fascinate class feature, this ability instead increases the DC of your fascinate bardic performance by +2 against reptilian creatures (see above).

### Serpent Speech

Your speech and demeanor is calming to reptiles, allowing you to make peaceful contact with such creatures easily.

**Prerequisites:** Diplomacy or Linguistics 1 rank, nagaji.

**Benefit:** You gain a limited ability to communicate with reptilian creatures. This allows you to improve the attitude of reptilian animals and magical beasts, otherwise functioning like a druid's wild empathy class feature. Use your character level as your effective druid level for the purpose of determining your wild empathy check result. If you already have the wild empathy class feature, you instead gain a +4 bonus on wild empathy checks made to influence reptilian animals and magical beasts.

In addition, you gain a +2 bonus on all Diplomacy checks made to improve the attitude of creatures with the reptilian subtype.

### Shadowy Sneak

You skillfully use darkness to your advantage when hiding, making it easier for you to sneak around unseen.

**Prerequisite:** Skill Focus (Stealth), lurker racial trait, or sneaky racial trait.

**Benefit:** Whenever you are using Stealth, any opposed Perception checks made to notice you take a -1 penalty for every 5 feet of distance between you and the creature attempting the Perception check. This ability only applies if you are in an area of dim light or darkness when the opposed Perception check is made. If an opponent makes an opposed Perception check against your Stealth while you are moving, this ability applies if you were in dim light when the check is made or at any time during your turn before the opposed Perception check was made.

**Normal:** Creatures take a -1 penalty on Perception checks made to notice a creature using Stealth per 10 feet of distance to that creature.

### Spell Feint

You foil an opponent's attempts to counterspell your magic by surprising them with an unexpected spell.

**Prerequisites:** Spell Bluff<sup>TM</sup>.

**Benefit:** You gain a +4 bonus on Sense Motive checks to determine if an opponent has readied an action to attempt to counterspell your spells. If you determine that your opponent has readied an action to attempt to counterspell one of your spells, you can attempt a Bluff check opposed by the opponent's Sense Motive as a standard action to fool them into



wasting their counterspell attempt. If your check succeeds, your opponent wastes his readied action and expends one 1st-level spell slot or prepared spell. For every 5 by which your Bluff exceeds your opponent's Sense Motive, increase the level of the wasted spell slot or prepared spell by 1, up to the maximum level of spell that your target can cast.

### Spontaneous Flexibility

You are able to manipulate your spell knowledge to an extent.

**Prerequisites:** Expanded Arcana.

**Benefit:** Each day when you regain your spell slots, you may reselect all spells that you have added to your list of spells known from the Expanded Arcana feat. Once your choices have been made, they cannot be changed until the next time that you rest and regain your spell slots.

### Sudden Spit (Combat)

You rapidly call upon your training to spit venom at your enemies during combat.

**Prerequisites:** Spit Venom, base attack bonus +6, nagaji.

**Benefit:** You can spit venom as a standard action instead of a full-round action. In addition, you can spit venom once during a full-attack in place of one of your melee or ranged attacks. You must choose the attack with the highest base attack bonus to make the ranged touch attack to spit venom.

### Versatile Likeness (Combat)

You gain the ability to change shape into additional creatures.

**Prerequisites:** Realistic Likeness<sup>ARG</sup>, change shape racial trait, kitsune.

**Benefit:** Choose one specific subtype associated with a type of humanoid creature. You can use your racial change shape to assume the form of any Small or Medium humanoid creature with the associated subtype, functioning as *alter self*. This follows all the usual rules and limitations of your racial change shape ability, except you can choose to either assume the form of a generic humanoid with the chosen subtype or precisely mimic the physical features of any humanoid individual with the chosen subtype that you have encountered.

You gain a +10 circumstance bonus on Disguise checks made to fool others with your impersonation of any specific individual whose form you assume using this ability.

## Remedial Shapeshifting

One of the most misinformed bits of folklore about shapechangers is that they are able to instantly heal from wounds by switching back and forth between their forms. While there are grains of truth to such stories, in truth it is extremely difficult for a shapechanger to use their shapechanging powers to heal from wounds because the process of shapeshifting is mostly automatic—a shapeshifter does not consciously think about changing each part of her body in turn, instead it all just happens when she wills it to. And while shapechanging is already painful if she is hurt, attempting to reknit her own flesh and bone back together with her powers is agonizing and often requires time or some form of healing agent, such as a potion or a spell, to solidify the process. However, remedial shapechanging—the act of using one's shapeshifting abilities to heal wounds—is nevertheless a technique that all creatures with the shapeshifter subtype can use.

**Use:** Once per day, a creature with the shapechanger subtype can spend 1 minute using its change shape ability to close minor wounds and set broken bones by slowly changing from one form into another. At the end of this minute, the shapechanger makes a DC 15 Constitution check. If successful, the next time it heals hit point damage the shapechanger heals 1 additional hit point her Hit Die she possesses, plus 1 point of Strength, Dexterity, or Constitution damage (her choice). Additionally, any wounds caused by caltrops, *spike growth*, *stone spikes*, or similar effects are healed as if the shapechanger had rested for 24 hours. Whether or not the shapechanger succeeds on its Constitution check, it cannot use this ability again for 1 day. Shapeshifters that are unable to control their shapeshifting (such as afflicted lycanthropes) cannot use remedial shapechanging.



Kitsune

Nagaji

Samsaran

Wayang

Options



# Spells

The new spells in this section are presented in alphabetical order, with the exception of those whose names begin with “greater,” “lesser,” or “mass.” When a spell’s name begins with “greater,” “lesser,” or “mass,” the spell is alphabetized under the second word of the spell name instead.

## BALEFUL FOX FORM

**School** transmutation (polymorph); **Level** sorcerer/wizard 5, witch 5, shaman 5

**Casting Time** 1 standard action

**Components** V, S

**Range** close (25 ft. + 5 ft./2 levels)

**Target** one humanoid

**Duration** permanent

**Save** Fort negates, Will partial, see text; **Spell Resistance** yes

You transform the subject into a fox, functioning as *beast shape III*. If the new form would prove fatal to the creature, such as an aquatic creature transformed in the water, the subject gains a +4 bonus on the save.

If the spell succeeds, the subject also makes a Will save. If this second save fails, the creature loses its extraordinary, supernatural, and spell-like abilities, loses its ability to cast spells (if it had the ability), and gains the special abilities of its new form in place of its own. It retains its class and level (or HD), any class features it possesses that aren’t extraordinary, supernatural, or spell-like abilities (other than spellcasting), and its alignment and Intelligence, Wisdom, and Charisma ability scores. Any polymorph effects on the target are automatically dispelled and the target cannot use polymorph spells or effects to assume a new form while *baleful fox* is active, as *baleful polymorph*. Kitsune are immune to this spell and a creature with the shapechanger subtype can revert to its natural form as a standard action.

When you cast *baleful fox form*, you may choose to include a *contingency*, as the spell. This *contingency* may include a duration for *baleful fox form* other than permanent, a condition that, when fulfilled, dismisses the spell, or both. This effect is not considered a *contingency* for the purpose of determining how many *contingency* spells the target may use at once.

## BALEFUL THERIOCEPHALY

**School** transmutation (polymorph); **Level** sorcerer/wizard 5, witch 5

**Duration** permanent

**Save** Fort negates, Will partial, see text; **Spell Resistance** yes

This spell functions as *theriocephalic blessing*, except as noted. If the spell succeeds, the subject must also make a Will save. If this second save fails, the creature’s Intelligence becomes 2. It still retains its class, Hit Dice, and level and any benefits deriving from its Hit Dice and level remain unchanged. The creature may still cast spells, though it must do so using its

newly modified Intelligence score.

Any polymorph effects on the target are automatically dispelled when a target fails to resist the effects of *baleful theriocephaly*, and as long as *baleful theriocephaly* remains in effect, the target cannot use other polymorph spells or effects to assume a new form. A creature with the shapechanger subtype can revert to its natural form as a standard action.

## CASTIGATION OF ANCESTORS

**School** illusion (phantasm) [fear, mind-affecting]; **Level** cleric 4, medium 3, mesmerist 4, occultist 4, psychic 4, shaman 4, spiritualist 4, witch 4

**Casting Time** 1 standard action

**Components** V, S

**Range** close (25 ft. + 5 ft./level)

**Target** one living creature

**Duration** 1 round/level, then 1 hour/level

**Saving Throw** Will disbelief, then Will partial, see text; **Spell Resistance** yes

You create phantasmal images and sounds resembling the target’s friends, family and loved ones both living and deceased to psychically traumatize them with cacophonous wails of doubt and disdain. You see only vague shapes and hear only faint murmuring. The target first gets a Will save to recognize the sights and sounds as unreal. If that save fails, the target cowers in fear and takes 1d3 points of ability damage to its Intelligence, Wisdom, and Charisma scores each round at the start of its turn for the spell’s duration. In addition, the target is shaken for 1 hour per caster level after the spell’s duration ends. Even if the target succeeds on its second Will save, the subject still becomes shaken for 1 hour per caster level.

Each round on its turn, the target may attempt a new saving throw to end the effect. If the target is successful, the spell’s effect ends; it becomes shaken as described above and its turn ends.

## DETECT SHAPECHANGERS

**School** divination; **Level** inquisitor 1

**Casting Time** 1 standard action

**Components** V, S, DF

**Range** 60 ft.

**Area** cone-shaped emanation

**Duration** concentration, up to 10 min./level (D)

**Saving Throw** none; **Spell Resistance** no

You detect the aura that surrounds creatures that are currently





Kitsune

Nagaji

Samsaran

Wayang

Options

under the effects of a polymorph effect. The amount of information revealed depends on how long you study a particular area.

*1st Round:* Presence or absence of polymorph auras.

*2nd Round:* Number of polymorph auras in the area and the strength of the strongest aura present.

*3rd Round:* The strength and location of each polymorph aura. If an aura is outside of your line of sight, then you discern its direction but not its exact location.

*Aura Strength:* The strength of a polymorph aura is determined by the caster level of the polymorph effect.

*Lingering Aura:* A polymorph aura lingers on all affected targets after the original effect ends or is dismissed. If *detect shapechangers* is cast and directed at such a location, the spell indicates an aura strength of dim (even weaker than a faint aura). How long the aura lingers at this dim level depends on its original power, as given on the table below. A shapechanger aura created by a supernatural effect (such as the change shape ability) doesn't linger.

HD	Strength	Lingering Aura Duration
1 or lower	Faint	1d6 rounds
2–4	Moderate	1d6 minutes
5–10	Strong	1d6 x 10 minutes
11 or higher	Overwhelming	1d6 days

Each round, you can turn to detect shapechangers in a new area. The spell can penetrate barriers, but 1 foot of stone, 1 inch of common metal, a thin sheet of lead, or 3 feet of wood or dirt block it.

#### ECHOES OF ANCESTORS

**School** abjuration; **Level** bloodrager 3, cleric 4, druid 4, magus 4, medium 3, occultist 4, psychic 4, shaman 4, sorcerer/wizard 4, spiritualist 4, summoner 4, witch 4

**Casting Time** 1 standard action

**Components** V, S, F (a family heirloom)

**Range** personal

**Target** you

**Duration** 1 round/level

**Saving Throw** none; **Spell Resistance** yes

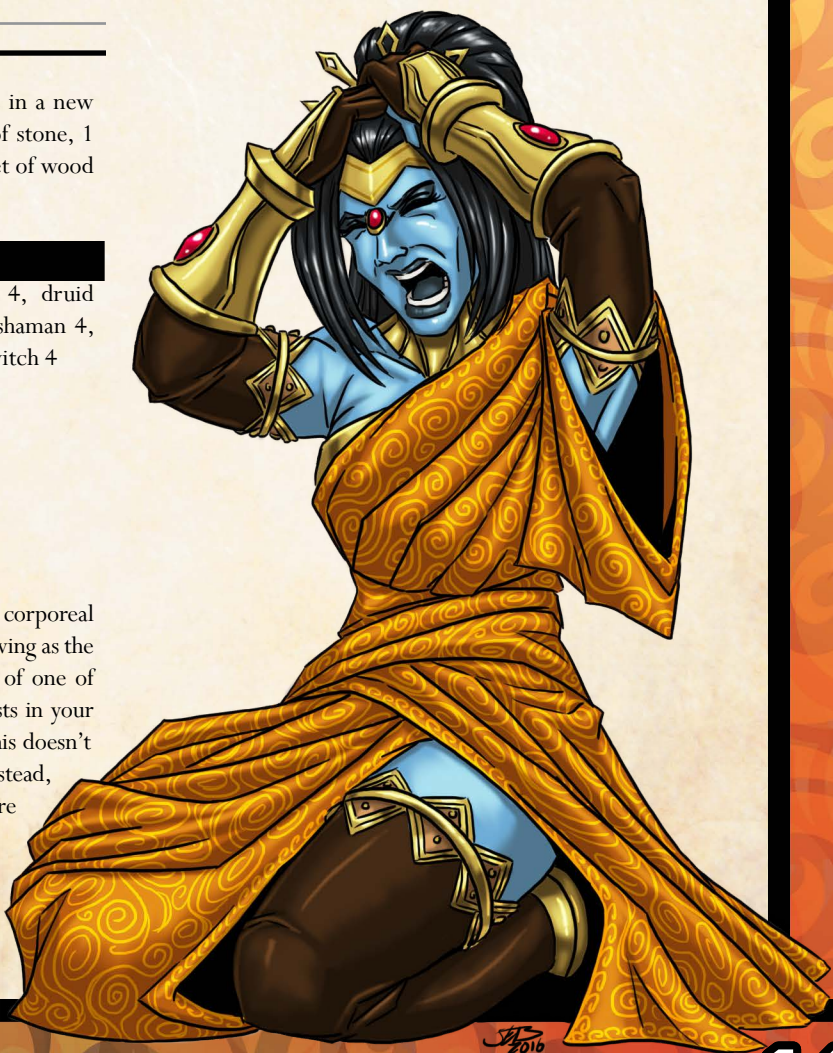
A ghostly apparition wrenches itself free from your corporeal body and coalescence around the family heirloom serving as the focus for this spell. This apparition takes the shape of one of your ancestors or one of your past lives and manifests in your space. The apparition inhabits your square, though this doesn't affect your enemies' ability to locate or attack you. Instead, the apparition makes striking you significantly more dangerous. Any creature that starts its turn within 5 feet of you is attacked by the apparition. This is a melee touch attack that uses your base attack bonus + your primary spellcasting ability score (Intelligence for witches and wizards, Wisdom for

clerics and shamans, Charisma for bards and sorcerers, etc) to determine if the attack is a success. If the apparition hits, the creature takes 1d8 points of force damage +1 point per three caster levels.

In addition, the apparition wards off many attacks. Whenever an opponent attempts an attack of opportunity against you, the apparition counterattacks with a melee touch attack, as described above. If the apparition hits and deals damage to an opponent with its counterattack, that opponent takes a penalty on its attack of opportunity against you equal to the total amount of force damage dealt to it by the apparition.

The apparition cannot be attacked or harmed by physical attacks, but *dispel magic*, *disintegrate*, a *sphere of annihilation*, or a *rod of cancellation* affects it. An apparition's AC against touch attacks is 10 + your primary spellcasting ability score + your size bonus to AC (if any).

If an attacked creature has spell resistance, you make a caster level check (1d20 + caster level) against that spell resistance the first time the apparition strikes it. If the apparition is successfully resisted, the spell is dispelled. If not, the apparition has its normal full effect on that creature for the duration of the spell.







### GHOSTLIGHT MOTE

**School** enchantment; **Level** bard 3, bloodrager 2, druid 3, medium 2, mesmerist 3, occultist 3, psychic 3, shaman 3, sorcerer/wizard 3, spiritualist 3, witch 3

**Casting Time** 1 standard action

**Component** V, S

**Range** 0 ft.

**Effect** orb of ghostly light in your palm

**Duration** 1 min./level (D)

**Saving Throw** see text; **Spell Resistance** yes

Ghostly flames as bright as torch appear in your open hand that look similar to a will-o'-wisp. The flames harm neither you nor your equipment.

A *ghostlight mote* can be hurled or used to touch enemies, functioning like *produce flame* except it deals fire damage equal to 1d6 + 1 point per caster level (maximum +15). In addition, the ghostly flames outline and burn the target. Creatures

outlined by a *ghostlight mote* take a –20 penalty on all Stealth checks, and cannot benefit from concealment provided by darkness, magical darkness effects of 4th level or lower, *blur*, *displacement*, *invisibility*, or similar effects. The outlined creature is also on fire, and takes 1d6 points of burn damage each round for 1d4+1 rounds or until the flames are extinguished by making a successful Reflex save against the spell's DC.

Alternatively, you can channel the spell's weird energies into the mind of a single target within medium range that you can see (100 ft. + 10 ft./level) who can see the mote to baffle and confuse them. For the spell's duration, the target must approach you at its normal speed and stand as close as possible without entering your space. Once a target is as close as possible to you, it becomes fascinated until the spell ends, the fascinated condition ends, or it is no longer as close as possible to you, in which case it moves to do so. This is a mind-affecting enchantment (compulsion) effect that relies on visual components. A target that succeeds on its Will save against this portion of the spell's effect cannot be mesmerized by it again for the rest of the spell's duration (though subsequent castings can potentially affect it as normal).

Both uses of *ghostlight mote* (dealing damage or mesmerizing foes) is a standard action that reduces the spell's remaining duration by 1 minute. If an attack reduces the remaining duration to 0 minutes or less, the spell ends at the start of your next turn.

Unlike *produce flame*, *ghostlight mote* functions underwater.

### GHOSTLIGHT WREATH

**School** enchantment (compulsion) [mind-affecting]; **Level** bard 6, bloodrager 4, druid 3, medium 4, mesmerist 6, occultist 6, psychic 6, shaman 6, sorcerer/wizard 6, spiritualist 6, witch 6

**Effect** wreath of ghostly light that floats in your space.

**Duration** 10 min./level (D)

This spell functions like *ghostlight mote*, except as noted above. The motes created by the spell float in the air around you, up to 1 inch from your body. When used to damage enemies, the motes deal 1d6 fire damage + 1 point per caster level (maximum +20). As a full-round action, you reduce the spell's duration by 10 minutes to attempt to either hurl ghostlight at all opponents within 30 feet (functioning similarly to the Whirlwind Attack feat) or mesmerize all opponents within 30 feet, otherwise functioning normally.

### REBIRTH

**School** transmutation; **Level** druid 5, witch 6

**Casting Time** 10 minutes

**Component** V, S, M/DF (oils worth 5,000 gp, see text)

**Range** touch

**Target** living creature touched



**Duration** instantaneous

**Saving Throw** none, see text; **Spell Resistance** yes (harmless)

You alter the body of a living creature, instantly changing some physical aspect of its being. A subject must be both conscious and willing for *rebirth* to function, and it automatically fails if magical or mundane means are employed to try and coerce the subject into being subjected to the spell. As a result, a subject that wants its body altered receives no saving throw.

When the spell is cast, the target (not the caster) chooses one of the following alterations to make to its body.

- » **Age:** The target's body returns to its prime, changing the target's physical age category to Adult or Youth (see the age categories, aging effects, and monster age categories sections of *CHILDHOOD ADVENTURES*).
- » **Appearance:** One or more of the target's physical traits changes. This includes (but isn't limited to) the target's body shape (includes height and weight), eye color, and hair color. If the target chooses to change its body shape, its new height and weight must be between the minimum and maximum heights available to its race. Additionally, the target can reroll its ability scores or redistribute its ability points spent using the point-buy system, as determined by the GM. Rebirth doesn't adjust ability score increases gained from character advancement and similar sources.
- » **Sex:** The target changes its sex or becomes asexual.
- » **Race:** The target's race changes into that of another 0-Hit Die creature. Roll randomly as if the target were subjected to a reincarnate spell to determine its new race. Alternatively, you can provide a piece of a specific 0-Hit Die race as a material component (such as a drop of blood or a lock of hair) to cause the target's race to match that of the provided material component.

A *wish* or *miracle* spell can restore a rebirthed creature to its original form, but only if the target is willing.

#### PHANTOM ARMS

**School** evocation; **Level** bard 4, bloodrager 4, occultist 4, psychic 4, sorcerer/wizard 4, spiritualist 4, witch 4

**Casting Time** 1 standard action

**Components** V, S, F (two mithral orbs worth 500 gp each)

**Range** personal or touch

**Target** you or creature touched

**Duration** 10 minutes/level (D)

**Save** Will negates (harmless); **Spell Resistance** yes (harmless)

The orbs serving as the focus for this spell hover less than an inch from the target's body, each projecting a shimmering limb of force energy that matches the shape, size, and appearance of one of the target's limbs. In effect, the target increases the number of hands it has for all purposes requiring free hands (such as holding items, wielding weapons, and so on). One of these hands (either one of its natural hands or one of the hands created by the spell) is considered the target's primary hand;

all others are considered off hands.

The arms created by this spell are force effects and cannot be attacked or harmed by physical attacks, but *dispel magic*, *disintegrate*, a *sphere of annihilation*, or a *rod of cancellation* affects them. Additionally, the spheres projecting the arms can be attacked and are subjected to area attacks (provided those attacks affect objects), and an arm fades if its corresponding sphere is destroyed. The spheres have hardness 15 and 45 hit points for this purpose, and count as being attended to and loosely worn by the target.

The target threatens with his phantom arms' unarmed strikes, and they can strike incorporeal creatures. If an arm is used to attack a creature with spell resistance, the target attempts a caster level check (1d20 + your caster level) against that spell resistance the first time the *phantom arms* strike it. If the target fails the check, the spell is dispelled. If the target succeeds, the *phantom arms* have their full normal effect on that creature for the spell's duration. The target doesn't need to make caster level checks for *phantom arms* when attacking a creature with manufactured weapons it wields with its *phantom arms*.

#### SHADE

**School** evocation [darkness]; **Level** antipaladin 1, bard 1, cleric/oracle 1, inquisitor 1, magus 1, shaman 1, sorcerer/wizard 1

**Casting Time** 1 standard action

**Component** V, M/DF (bat fur and a piece of coal)

**Range** touch

**Target** object touched

**Duration** 1 round/level (D)

**Saving Throw** none; **Spell Resistance** no

This spell functions as *darkness*, except as noted above.

#### THERIOCEPIC BLESSING

**School** transmutation (polymorph); **Level** sorcerer/wizard 3, witch 3

**Casting Time** 1 standard action

**Components** V, S

**Range** close (25 ft. + 5 ft./2 levels)

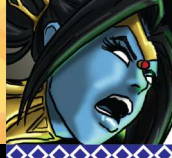
**Target** one living creature

**Duration** 1 round/level

**Save** Fortitude negates (harmless); **Spell Resistance** yes

You change the target's head into that of an animal of your choice. The creature gains low-light vision and any natural weapons that the chosen animal possesses that are located on its head, typically a bite attack or a gore attack if the animal has horns on its head. While transformed, any items equipped on the target's head meld into its body. Affected items that grant passive benefits continue to do so, though items that require activation become nonfunctional for the duration of the spell.

Nonliving creatures, such as constructs and undead, and incorporeal or gaseous creature are immune to this spell.



Kitsune

Nagaji

Samsaran

Wayang

Options





# Traits

This section includes new character traits that are suitable for kitsune, nagaji, samsarans, and wayangs, as well as characters who have close ties to those races and the realms from whence they herald. Generally speaking, a character may select two character traits during character creation. Selecting a character drawback, which acts as a negative trait, allows a character to select a third trait to compensate for this penalty. A character may select no more than one character trait per category. For more information on character traits and drawbacks, see Chapter 1 in *PATHFINDER ROLEPLAYING GAME ULTIMATE CAMPAIGN*.

## Race Traits

The following character traits are keyed to specific races or ethnicities. A character must be a member of any race or ethnicity listed in order to select that race trait.

**Ambusher (Wayang):** You know how to best strike unaware foes. You gain a +1 trait bonus on damage rolls against flat-footed opponents.

**Attuned to Magic (Nagaji):** Your naga benefactors have taught you much regarding the proper methodology for spellcasting, giving you uncommon insight into its ebb and flow. You gain a +1 trait bonus on Knowledge (arcana) and Spellcraft checks and one of these skills is a class skill for you.

**Bloodline Affinity (Kitsune, Blackfur):** Your black fur and unusually melanistic complexion is the result of an ancient bloodline that courses through your veins. Regardless of whether or not you know of your true heritage, its presence causes you to manifest strange powers. Add +1 to your effective class level to determine the effects of all 1st-level bloodrager bloodline powers and sorcerer bloodline powers that you possess.

**Child of the Mountains (Samsarans):** You lived in isolation upon the world's highest peaks and have become physically accustomed to mountainous climates as a result. You gain a +2 trait bonus on Fortitude saving throws made against the effects of cold weather dangers and altitude sickness.

**Child of the Sun (Wayang):** You have had a fascination with the sun that other wayang would call morbid for as long as you can remember, and you hold no fear for its brilliance. You gain a +1 morale bonus on all saving throws whenever you are in an area of natural sunlight. (Spell effects such as *daylight* don't count for this purpose.

**Exuberant (Kitsune):** Many kitsune are known for lively performances, but yours especially improve the morale of those who experience them. Whenever you grant a morale bonus to one or more allies using a spell or special ability (such as a bard's inspire courage), you can increase the morale bonus that you grant by +1. This ability can be used once per day.

**Flash of Memory (Samsaran):** You gain brief flashes of insight from your past lives at a moment's notice. Three times per day after making an ability check, attack roll, initiative check, saving throw, or skill check, you may add a +1 trait bonus to your roll. You must use this ability before the result of your roll is revealed.

**Inspired Artisan (Kitsune):** You have a passion for the arts and are particularly skilled in a particular vocation. Choose

one Craft or Perform skill. You gain a +2 trait bonus on checks made with the chosen skill, and it becomes a class skill for you.

**Isolationist (Wayang):** You prefer to be left alone and have perfected a number of skills that enable you to do so. Add any two of the following skills to your list of class skills: Climb, Knowledge (dungeoneering), Knowledge (geography), Knowledge (nature), Perception, Stealth, Survival, or Swim.

**Heavily Scarred (Wayang):** Gruesome scars cover your body, be they body modifications of your choice or harrowing reminders of an encounter you barely survived. You gain 1 additional hit point and a +1 bonus on Constitution checks made to stabilize.

**Heightened Shards (Samsaran):** You have a better-than-usual connection to your past selves that results in increased proficiency with your former life's skills. You gain a +1 trait bonus on skill checks made with any skill that you have selected with your shards of the past racial trait. You must possess at least 1 rank in the skill in order to receive this benefit.

**Keeper of a Thousand Tales (Samsaran):** You recall many of the great epics of old from memory alone. You gain a +1 trait bonus on Knowledge (history) skill checks and Knowledge (history) is a class skill for you.

**Kitsune Loyalty (Kitsune):** You never go back on your word and you are unquestionably devoted to your friends and allies. You gain a +1 trait bonus on saving throws against charm and compulsion effects.

**Martial Proficiency (Samsarans):** Whether from personal training or a dream-like memory, you have better combat skill than most. You are treated as though your base attack bonus was 1 higher for the purpose of meeting feat and prestige class prerequisites.

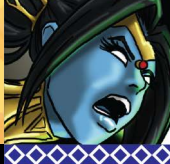
**Measured Diplomat (Nagaji):** You often leave the naga homeland as an emissary of their will to foreign nations, and have learned to study your hosts for unspoken information. You gain a +1 trait bonus on Diplomacy, Knowledge (local), and Sense Motive checks, and one of these skills is a class skill for you.

**Mental Fortitude (Nagaji):** Your stubborn ideals and traditions make it difficult to sway you. You gain a +2 trait bonus on saving throws against charm and compulsion effects. Once per day, you gain a +2 trait bonus against any mind-affecting effect.

**Mental Sanctity (Samsarans):** Countless hours meditating on the nature of enlightenment has rewarded you with formidable mental fortitude. You gain a +1 trait bonus on Will saving throws.

**Mysticism (Kitsune):** You have learned to tap into an





Kitsune

Nagaji

Samsaran

Wayang

Options

inner wellspring of magical power. Once per day when you cast a spell or spell-like ability, you can treat your caster level as 1 higher than your actual caster level.

**Neighborhoodly (Kitsune):** You grew up in a kitsune community surrounded by supporting friends and family. When using the aid another action, you grant your ally a +3 bonus instead of a +2 bonus.

**Omen of Greatness (Kitsune, Whitefur):** When you were born, your brilliant, white fur was decreed to be an omen of greatness. As a result, your word holds great weight with other kitsune. You receive a +1 trait bonus on Bluff, Diplomacy, and Intimidate checks when dealing with kitsune.

**Prankster (Kitsune):** You spent your days constantly getting in and out of trouble as a youth. You quickly learned that the best way to avoid repercussions from your pranks was to leave before you were ever noticed. You gain a +1 trait bonus on Stealth checks and Stealth is always a class skill for you.

**Serpent Bond (Nagaji):** You have a gift for speaking with serpents, and are better at communicating your needs to them as a result. You gain a +2 trait bonus on Handle Animal checks to handle serpents, and Handle Animal is a class skill for you. If you have a serpent or snake as an animal companion or mount, you increase the number of tricks that it is capable of learning by 1.

**Simple Living (Nagaji):** You practice a simple trade, far away from the hustle and bustle of the great cities of the naga empire. Choose one Profession skill. You gain a +1 trait bonus on Survival checks and on skill checks made with the chosen skill.

**Single-Minded Spellcasting (Nagaji):** Your focus when casting spells is unrivalled. You gain a +2 trait bonus on concentration checks.

**Skittish (Wayang):** You are paranoid and constantly look for danger wherever you go. You gain a +2 trait bonus on Perception checks made to act in a surprise round and a +1 trait bonus on initiative checks.

**Ousted Spirit (Nagaji, Spirit Nagaji):** You were cast out from proper nagaji society, deemed both a spirit nagaji and an untouchable. Now you must learn to make your way in the world that lays beyond the naga's holdings. You gain a +1 trait bonus on Diplomacy checks, Knowledge (local) checks, and Survival checks.

**Shadow Plane Savant (Wayang):** You have a greater connection to the Shadow Plane than most, and can draw its essence to you for a short while. You can cast *shade* (see page 147) once per day as a spell-like ability. Use your character level as the spell's caster level.

**Shadow Skulker (Wayang):** You cling to the shadows and know best how to use them to your advantage. You gain a +1 trait bonus on Stealth checks and Stealth is a class skill for you.

**Trait from the Past (Samsaran):** You have manifested a particular personality quirk that once belonged to one of your past selves, allowing you to possess multiple traits of a single type. Select any combat, faith, magic, region, or social trait that you don't already possess. This trait grants the same benefits as the selected trait. You cannot select the chosen trait again.

## Religion Traits

Religion traits are keyed to specific faiths. A character must worship the deity or philosophy listed in order to select that religion trait. If she stops worshiping the listed deity or philosophy, she loses the benefit of this trait until she resumes worship or the GM allows her to trade the trait for a different religion trait.

**Nihilist (Dissolution):** You always expect the worst and believe that life is ultimately meaningless. This mind set grants you a +2 trait bonus on saving throws against fear effects and a +2 bonus to the skill DC to demoralize you.

**Shaper of Wills (Shesha):** You look to magic to shape the world around to you your liking. Once per day, you can increase the caster level of any spell you cast by +1.

**Student of Enlightenment (Samsarism):** You are a seeker of spiritual growth and enlightenment, which has broadened your horizons. Select two Knowledge skills. You gain a +1 trait bonus on skill checks made with the selected skills, and one of those skills is a class skill for you.

**Touch of Prosperity (Inari Okami):** Inari Okami has gifted you with the power to help others prosper. You gain the following spell-like ability: 2/day—*guidance* (caster level 1st). If you have levels in a class that can cast *guidance*, your caster level for this spell-like ability is equal to that class's level.

## Drawbacks

A drawback is a special kind of trait that places a penalty on the character. In exchange, the character earns an extra character trait. Refer to Chapter 1 in *PATHFINDER ROLEPLAYING GAME: ULTIMATE CAMPAIGN* for more information on drawbacks.

**Easily Manipulated:** Whether because you are gullible, eager to serve, or simply have a moldable mind, others find it easy to get you to do what they want. The DC of all Bluff, Diplomacy, and Intimidate checks made against you is reduced by 4, and you take a –2 penalty on saving throws against all charm effects, compulsion effects, and language-dependent effects.

**Involuntary Shapechange:** You are unable to maintain proper control over your shapeshifting abilities while impaired, causing features such as your ears, legs, or tail to revert to their true form. While using change shape, you lose the +10 racial bonus on Disguise checks granted by change shape whenever you are sickened or nauseated. Additionally, each time you become sickened, nauseated, or suffer any amount of ability damage or ability drain while using change shape you must reroll your Disguise check and use the worse result. A character must have the change shape ability to select this drawback.

**Toxin Intolerance:** Years spent in isolation refusing many of life's vices have left you susceptible to them. You take a –1 penalty on Fortitude saves against disease and poison as well as saving throws made to resist addiction. Additionally, any class feature, feat, magic item, or spell that would make you immune to poison, disease, or the sickened or nauseated condition only grants you a +4 bonus on saving throws against such effects instead. Finally, you become intoxicated after drinking a single alcoholic beverage, regardless of your Constitution score.



# Appendix

## Appendix 1: Age

This section includes the aging rules for each race detailed within the *DYNASTIC RACES COMPENDIUM*. A character's age is denoted by units of measurement known as age categories. All characters have two age categories—a physical age category that denotes the character's physical maturity (such as her height, muscle development, and weight) and a mental age category that denotes the character's mental maturity (such as her ability to speak, comprehend, and make conscious choices and actions). Age categories mark specific periods of physical and mental development in a creature's life and span from birth to death, and progress in the following sequence: Infant, Toddler, Child, Youth, Adult, Middle Aged, Old, and Venerable.

A character gains aging bonuses and penalties to her ability scores based upon her current age category. Her physical age category determines any aging bonuses or penalties that she gains to Strength, Dexterity, or Constitution while her mental age category determines any aging bonuses or penalties that she gains to Intelligence, Wisdom, or Charisma. Some age categories also have additional traits associated with the character's physical or mental abilities at that age. Typically, an Infant begins life with heavy penalties that slowly lax as she ages, until all such penalties are removed upon reaching adulthood. As she further ages beyond adulthood, her physical ability scores decrease and her mental ability scores increase.

For more information regarding how aging affects a character's physical and mental abilities, see the aging categories and aging effects sections of *CHILDHOOD ADVENTURES*.

**Starting Age:** During character creation, you can choose or randomly generate your character's age. If you choose it, your character's age must typically be at least the minimum age for the Adult age category for that character's race plus the minimum result on the starting age dice for the character's first class level (see Table: Dynastic Races Starting Ages). The GM may allow you to play a younger character, though it is ill-advised to play a character who is younger than the minimum age for the Child age category for her race. Alternatively, you can roll the dice indicated on the appropriate table and add the results to the minimum age of adulthood for your character's race to determine your character's age, as shown on Table: Dynastic Races Starting Ages.

**Table 1-1: Dynastic Races Starting Ages**

Race	Adulthood	Intuitive	Self-Taught <sup>2</sup>	Trained <sup>3</sup>
Kitsune	15	+1d4	+1d6	+2d6
Nagaji	20	+1d6	+2d6	+3d6
Samsarans*	60	+4d6	+6d6	+8d6
Wayangs	40	+4d6	+5d6	+6d6

1 This category includes barbarians, bloodragers, kineticists, mediums, oracles, rogues, and sorcerers.

2 This category includes bards, brawlers, cavaliers, fighters, gunslingers, hunters, mesmerists, occultists, paladins, psychics, rangers, shamans, skalds, slayers, spiritualists, summoners, swashbucklers, vigilantes, and witches.

3 This category includes alchemists, arcanists, clerics, druids, inquisitors, investigators, magi, monks, warpriests, and wizards.

\* Slumbering samsarans use the starting ages for the race that they are born to instead of the aging effects noted here.

**Death from Old Age:** When a character reaches venerable age, secretly roll her maximum age using Table: Dynastic Races Aging Effects and record the result, which the player does not know. A character who reaches her maximum age dies of old age at some point during the following year. You can determine this randomly using the following steps:

- » First roll 1d12 to determine the month that the character dies of old age. (Where 1 corresponds to the first month of the year, 2 to the second month of the year, and so on.)
- » Next, roll 1d6 to determine which week of that month that the character dies of old age. (Where 1 corresponds to the first week of the month, 2 to the second week of the month, and so on.) Reroll any inapplicable results.
- » Finally, roll 1d8 to determine which day of that week that the character dies of old age, rerolling any results of an 8. (Where 1 corresponds to the first day of the week, 2 to the second day of the week, and so on.) Compare your result to a calendar to determine the precise day that the Venerable character dies of old age.

**Table 1-2: Dynastic Races Aging Effects**

Race	Infant	Toddler	Child	Youth	Adult	Middle Aged	Old	Venerable	Maximum Age
Kitsune	0 years	1 years	4 years	8 years	15 years	32 years	50 years	65 years	65 + 3d12 years
Nagaji	0 years	1 years	4 years	8 years	20 years	60 years	90 years	120 years	120 + 3d20 years
Samsaran*	—	—	0 years	14 years	60 years	150 years	200 years	250 years	250 + 6d% years
Wayang	0 years	1 years	4 years	12 years	40 years	100 years	150 years	200 years	200 + 1d% years

\* Slumbering samsarans use the aging effects for the race that they are born to instead of the aging effects noted here.



**Table 2-1: Dynastic Races Height and Weight**

Age & Race	Base Height	Base Weight	Random Multiplier	Weight Multiplier	Height and Weight Potential		
					Minimum	Maximum	Average
<i>Kitsune</i>							
Infant	1 ft. 6 in.	4 lbs.	2d8	x5	2	16	8
Toddler	2 ft. 0 in.	8 lbs.	2d8	x5	2	16	8
Child	3 ft. 0 in.	16 lbs.	2d8	x5	2	16	8
Youth	3 ft. 8 in.	25 lbs.	2d8	x5	2	16	8
Adult, female	4 ft. 5 in.	85 lbs.	2d8	x5	2	16	8
Adult, male	4 ft. 10 in.	100 lbs.	2d8	x5	2	16	8
<i>Nagaji</i>							
Infant	1 ft. 9 in.	12.3 lbs.	2d10	x7	2	20	10
Toddler	2 ft. 5 in.	17 lbs.	2d10	x7	2	20	10
Child	3 ft. 7 in.	33 lbs.	2d10	x7	2	20	10
Youth	4 ft. 5 in.	50 lbs.	2d10	x7	2	20	10
Adult, female	5 ft. 6 in.	160 lbs.	2d10	x7	2	20	10
Adult, male	5 ft. 9 in.	180 lbs.	2d10	x7	2	20	10
<i>Samsarans</i>							
Infant	—	—	—	x5	2	16	8
Toddler	—	—	—	x5	2	16	8
Child	3 ft. 6 in.	20 lbs.	2d8	x5	2	16	8
Youth	4 ft. 3 in.	32 lbs.	2d8	x5	2	16	8
Adult, female	5 ft. 6 in.	110 lbs.	2d8	x5	2	16	8
Adult, male	5 ft. 4 in.	100 lbs.	2d8	x5	2	16	8
<i>Wayangs</i>							
Infant	0 ft. 11 in.	2 lbs.	2d4	x1	2	8	4
Toddler	1 ft. 3 in.	3 lbs.	2d4	x1	2	8	4
Child	1 ft. 10 in.	6 lbs.	2d4	x1	2	8	4
Youth	2 ft. 3 in.	10 lbs.	2d4	x1	2	8	4
Adult, female	2 ft. 10 in.	30 lbs.	2d4	x1	2	8	4
Adult, male	3 ft. 0 in.	35 lbs.	2d4	x1	2	8	4

\* Slumbering samsarans use the heights and weights for the race that they are born to instead of the values noted here.

## Appendix 2: Height and Weight

This section includes rules for determining common heights and weights for each race detailed within the *DYNASTIC RACE COMPENDIUM* at each age category. Your character's height is measured in feet (ft.) and inches (in.), while your character's weight is measured in pounds (lbs.). Your character's height and weight have few mechanical effects—you cannot significantly impact your character's size based upon her height, and your character's weight doesn't penalize your character or her abilities in any meaningful way. Instead, height and weight are mostly used to help generate a mental image of your character, but they might matter for effects like *force disk* or *telekinesis*, which does reference a creature or object's weight.

During character creation, you can choose or randomly generate your character's height and weight. If you choose it, your character's height must be at least the base height for the Adult age category for that character's race plus a number of inches between her race's minimum and maximum height potential, and her weight must be at least the base weight for the Adult age

category that character's race plus a number of pounds equal to the race's weight potential times its weight modifier (see Table: Dynastic Races Height and Weight). If you determine it randomly, roll her race's random multiplier twice, multiplying the second result by her race's weight multiplier. Add a number of inches to her race's base height equal to the first result and a number of pounds to her race's base weight equal to the second result, and use those values as her height and weight.

**Heights and Weights for Young Characters:** Young characters are still in the midst of growing, and as a result height and weight often differs drastically between two youngsters of the same race and age. During character creation, you can choose or randomly generate a young character's height and weight just as you would an adult, using her race's base height and base weight for her current age category instead of for an adult. Generally speaking, the height and weight of Child characters or younger should not differ by more than 1 inch per age category she has lived in height, and no more than 1 pound times her race's weight modifier per age category she has lived in weight.



### Appendix 3: Backgrounds

The following tables are designed for use by kitsune, nagaji, samsaran, and wayang characters during Step 1—Homeland, Family, and Childhood of the Background Generator detailed in Chapter 1 of *PATHFINDER ROLEPLAYING GAME: ULTIMATE CAMPAIGN*. Roll on the tables corresponding to your race to determine your homeland, parents, and siblings (if any).

Traits marked with an asterisk (\*) can be found in Chapter 1 of *PATHFINDER ROLEPLAYING GAME: ULTIMATE CAMPAIGN*. All other traits can be found on pages 146–149.

**Table 3-1: Kitsune Homeland**

d%	Result
01–75	<b>Raised in a Human Town or Village:</b> Roll on Table 1–4 in <i>PATHFINDER ROLEPLAYING GAME: ULTIMATE CAMPAIGN</i> .
76–89	<b>Forest:</b> You gain access to the Log Roller* regional trait.
90–98	<b>Kitsune Town or Village:</b> You gain access to the Militia Veteran* regional trait and the Neighborly race trait.
99	<b>Kitsune City or Metropolis:</b> You gain access to the Neighborly race trait and the Vagabond Child* regional trait.
100	<b>Unusual Homeland:</b> Roll on Table 1–24 in <i>PATHFINDER ROLEPLAYING GAME: ULTIMATE CAMPAIGN</i> .

**Table 3-2: Kitsune Parents**

d%	Result
01–50	Both of your parents are alive.
51–70	Only your father is alive.
71–90	Only your mother is alive.
91–100	Both of your parents are dead. You gain access to the Orphaned* social trait.

**Table 3-3: Kitsune Siblings**

d%	Result
01–80	1d4–1 biological siblings. With two siblings, you gain access to the Kin Guardian* combat trait.
81–95	1d4+1 biological siblings. You gain access to the Kin Guardian* combat trait.
96–100	1d4–1 biological siblings and 1d4–1 adopted siblings. With two or more siblings, you gain access to the Kin Guardian* combat trait. To determine the race of any adopted siblings, roll d%. 01–65: the sibling is a kitsune. 66–100: Roll on Table 1-23 in <i>PATHFINDER ROLEPLAYING GAME: ULTIMATE CAMPAIGN</i> to determine the sibling's race.

**Table 3-4: Nagaji Homeland**

01–40	<b>Hills or Mountain:</b> You gain access to the Simple Living race trait and the Highlander* regional trait.
41–80	<b>Jungle:</b> You gain access to the Simple Living race trait and the Log Roller regional trait*.
81–95	<b>Non-Nagaji City or Metropolis:</b> You gain access to the Vagabond Child regional trait.

96–99 **Non-Nagaji Town or Village:** You gain access to the Militia Veteran regional trait.

100 **Unusual Homeland:** Roll on Table 1–24 in *PATHFINDER ROLEPLAYING GAME: ULTIMATE CAMPAIGN*.

**Table 3-5: Nagaji Parents**

d%	Result
01–50	Both of your parents are alive.
51–70	Only your father is alive.
71–90	Only your mother is alive.
91–100	Both of your parents are dead. You gain access to the Orphaned* social trait.

**Table 3-6: Nagaji Siblings**

d%	Result
01–80	1d4–1 biological siblings. With two siblings, you gain access to the Kin Guardian* combat trait.
81–95	1d4+1 biological siblings. You gain access to the Kin Guardian* combat trait.
96–100	1d4–1 biological siblings and 1d4–1 adopted siblings. With two or more siblings, you gain access to the Kin Guardian* combat trait. To determine the race of any adopted siblings, roll d%. 01–75: the sibling is a nagaji. 76–100: Roll on Table 1-23 in <i>PATHFINDER ROLEPLAYING GAME: ULTIMATE CAMPAIGN</i> to determine the sibling's race.





**Table 3-7: Samsaran Homeland**

d%	Result
01–90	<b>Mountain:</b> You gain access to the Child of the Mountain race trait and the Highlander* regional trait.
91–94	<b>Non-Samsaran City or Metropolis:</b> You gain access to the Vagabond Child regional trait.
95–98	<b>Non-Town or Village:</b> You gain access to the Militia Veteran regional trait.
99–100	<b>Unusual Homeland:</b> Roll on Table 1–24 in <i>PATHFINDER ROLEPLAYING GAME: ULTIMATE CAMPAIGN</i> .

**Table 3-8: Samsaran Guardians**

d%	Result
01–50	You have one guardian and they are alive.
51–90	You have two guardians and they are alive.
71–90	You have two guardians and one is dead.
91–100	Roll d%. 01–50: You have one guardian and they are dead. 51–100: You have two guardians and they are both dead. You gain access to the Orphaned* social trait.

**Table 3-9: Samsaran Siblings**

d%	Result
01–75	1d2–1 adopted siblings. To determine the race of any adopted siblings, roll d%. 01–75: the sibling is a nagaji. 76–100: Roll on Table 1-23 in <i>PATHFINDER ROLEPLAYING GAME: ULTIMATE CAMPAIGN</i> to determine the sibling's race.
76–100	1d4–1 adopted siblings. With two or more siblings, you gain access to the Kin Guardian* combat trait. To determine the race of any adopted siblings, roll d%. 01–75: the sibling is a nagaji. 76–100: Roll on Table 1-23 in <i>PATHFINDER ROLEPLAYING GAME: ULTIMATE CAMPAIGN</i> to determine the sibling's race.

**Table 3-10: Wayang Homeland**

d%	Result
01–75	<b>Forest:</b> You gain access to the Log Roller* regional trait.
76–89	<b>Underground:</b> You gain access to the Shadow Skulker race trait and the Surface Stranger* regional trait.
90–98	<b>Non-Wayang Town or Village:</b> You gain access to the Child of the Sun race trait and the Militia Veteran* regional trait.
99	<b>Kitsune City or Metropolis:</b> You gain access to the Child of the Sun race trait and the Vagabond Child* regional trait.
100	<b>Unusual Homeland:</b> Roll on Table 1–24 in <i>PATHFINDER ROLEPLAYING GAME: ULTIMATE CAMPAIGN</i> .

**Table 3-11: Wayang Parents**

01–50	Both of your parents are alive.
51–70	Only your father is alive.
71–90	Only your mother is alive.
91–100	Both of your parents are dead. You gain access to the Orphaned* social trait.

**Table 3-12: Wayang Siblings**

01–80	1d4–1 biological siblings. With two siblings, you gain access to the Kin Guardian* combat trait.
81–95	1d2+1 biological siblings and 1d2+1 adopted siblings (wayangs only). You gain access to the Kin Guardian* combat trait.
96–100	1d4–1 biological siblings and 1d4–1 adopted siblings. With two or more siblings, you gain access to the Kin Guardian* combat trait. To determine the race of any adopted siblings, roll d%. 01–75: the sibling is a wayang. 76–100: Roll on Table 1-23 in <i>PATHFINDER ROLEPLAYING GAME: ULTIMATE CAMPAIGN</i> to determine the sibling's race.

## Appendix 4: Dynastic Race Building

The following lists the race point (rp) values of each of the dynastic races' racial traits, as presented in *PATHFINDER ROLEPLAYING GAME: ADVANCED PLAYER'S GUIDE*.

### Kitsune

Trait	Race Points (rp)
<b>TYPE</b>	
humanoid (kitsune, shapechanger)	0 rp
<b>SIZE</b>	
Medium	0 rp
<b>ABILITY SCORE MODIFIERS</b>	
Standard (+2 Dex, +2 Cha, –2 Str)	0 rp
<b>LANGUAGES</b>	
Standard	0 rp
<b>RACIAL TRAITS</b>	
<i>Feat and Skill</i>	
Skill Bonus (Acrobatics)	2 rp
<i>Offensive</i>	
Bite (1d4)	2 rp
<i>Magical</i>	
Change Shape, Lesser	3 rp
Kitsune Magic	2 rp
<i>Senses</i>	
Low-Light Vision	1 rp
<b>Total</b>	10 rp

### Nagaji

Trait	Race Points (rp)
<b>TYPE</b>	
humanoid (reptilian)	0 rp
<b>SIZE</b>	
Medium	0 rp
<b>ABILITY SCORE MODIFIERS</b>	
Standard (+2 Str, +2 Cha, –2 Int)	0 rp
<b>LANGUAGES</b>	
Standard	0 rp
<b>RACIAL TRAITS</b>	
<i>Defense</i>	
Natural Armor	2 rp



Resistant	2 rp
<i>Feat and Skill</i>	
Serpent Sense	3 rp
<i>Senses</i>	
Low-Light Vision	1 rp
<b>Total</b>	8 rp

### Samsaran

Trait	Race Points (rp)
<b>TYPE</b>	
humanoid (samsaran)	0 rp
<b>SIZE</b>	
Medium	0 rp
<b>ABILITY SCORE MODIFIERS</b>	
Specialized (+2 Int, +2 Wis, -2 Con)	1 rp
<b>LANGUAGES</b>	
Standard	0 rp
<b>RACIAL TRAITS</b>	
<i>Defense</i>	
Lifebound	2 rp
<i>Feat and Skill</i>	
Shards of the Past	5 rp
<i>Magical</i>	
Samsaran Magic	2 rp
<i>Senses</i>	
Low-Light Vision	1 rp
<b>Total</b>	11 rp

### Wayang

Trait	Race Points (rp)
<b>TYPE</b>	
humanoid (wayang)	0 rp
<b>SIZE</b>	
Small	0 rp
<b>ABILITY SCORE MODIFIERS</b>	
Standard (+2 Dex, +2 Int, -2 Wis)	0 rp
<b>LANGUAGES</b>	
Standard	0 rp
<b>RACIAL TRAITS</b>	
<i>Defense</i>	
Shadow Resistance	1 rp
<i>Feat and Skill</i>	
Skill Bonus (Perception, Stealth)	4 rp
<i>Magical</i>	
Shadow Magic	2 rp
<i>Senses</i>	
Darkvision 60 Feet	2 rp
<i>Other</i>	
Light and Dark	1 rp
<b>Total</b>	10 rp

## Appendix 5: Kickstarter Backers

The *DYNASTIC RACES COMPENDIUM* would have been impossible without the support of our fantastic, generous Kickstarter backers. Thank you!

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Backers in the Dynastic Hero, Dynastic Legend, and Dynastic Planes Walkers tier had the option of pitching a dynastic character to our artist, Jacob Blackmon, for inclusion in the *DYNASTIC RACES COMPENDIUM*. These characters (and the illustrations they appear in) can be found on the following pages.

- » "Samsaran White Mage" by C. Aultman; pages 54 & 68.
- » "Female Kyubi" by L. Dixon; page 106
- » "The Fox" by D. Jones; page 137
- » "Amenephis" by Amenephis; page 139
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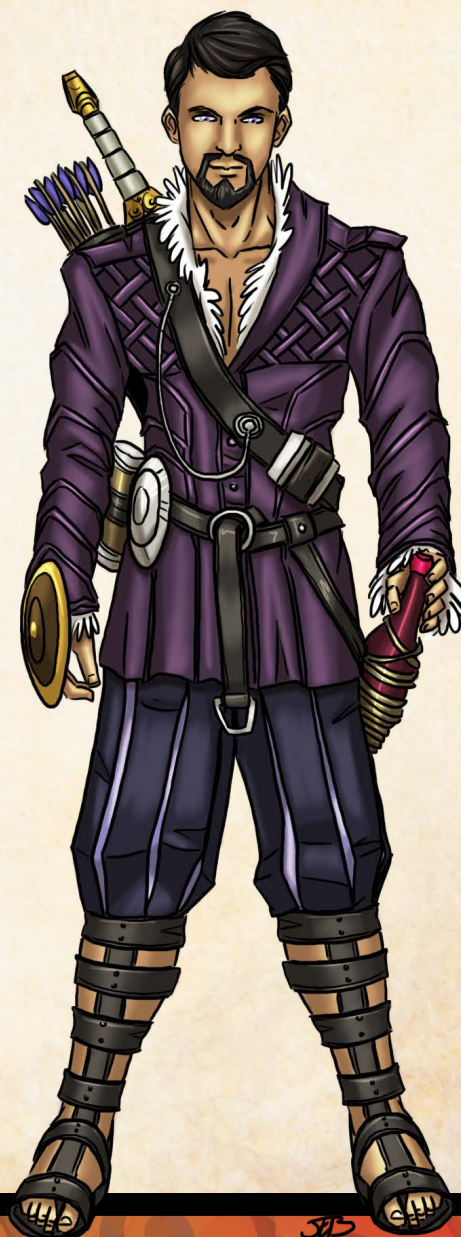
# Index

Abundant Light and Dark.....	138	Racial trick.....	125
Alchemist discoveries		Jiuweihu (Shaman; Kitsune).....	133
Adaptable paragogen .....	116	Kitsune.....	06
Grand paragogen.....	116	Alternate Racial Traits.....	104
Greater paragogen .....	117	Culture .....	12
Mutagenic alteration .....	117	Ethnicities .....	20
Paragogen .....	117	Facts and Falsehoods.....	08
Arcanist exploits		Favored Class Options .....	105
Illumination distortion.....	117	Kyubi.....	28
Transmutative legerdemain .....	117	Life as a .....	10
Yin and yang .....	117	Origins .....	24
<i>Baleful fox form</i> .....	144	Religion .....	26
<i>Baleful theriocephaly</i> .....	144	Kitsune bloodline (bloodrager).....	119
Barbarian rage powers		Kitsune bloodline (sorcerer) .....	134
Poisoned fang .....	118	Kumiho Elusion .....	140
Raging shapechanger .....	118	Kumiho Style .....	140
Bardic masterpieces		Kumiho Trickery .....	140
Cessation of Suffering (Oratory, Sing) .....	118	Kyubi Visionary (Monk; Kitsune).....	126
Eternal Cycle's Accompaniment (String, Sing, Wood). 118		Lion Counterstrike .....	141
Song of the Eternal Cycle (String, Sing Wood) .....	118	Lion Roar.....	141
Sun's Requiem (Sing, String) .....	118	Lion Style.....	141
Starseeker Rhapsody (Keyboard, Sing, String).....	118	Monk of a Million Lives (Monk) .....	127
The Vulpinal's Whispers (String, Wind) .....	119	Naga Entrapment .....	141
Body Modifications .....	138	Naga Horror .....	141
Caller of Ancient Fangs (Spiritualist) .....		Naga Style .....	141
<i>Castigation of ancestors</i> .....	144	Nagaji .....	30
Cleric Subdomains		Alternate Racial Traits.....	107
Agriculture.....	121	Culture .....	36
Kami .....	121	Ethnicities .....	44
Manasaputra .....	121	Facts and Falsehoods.....	32
Communal Guardian (Inquisitor) .....	124	Favored Class Options .....	108
Dancing Blade (Fighter) .....	122	Life as a .....	34
<i>Detect shapechangers</i> .....	144	Origins .....	48
Drawbacks .....	149	Religion .....	50
<i>Echoes of ancestors</i> .....	145	Scale Bindi .....	52
Enthraller (Mesmerist).....	125	Nine-Tailed Mystic (Oracle; Kitsune) .....	129
Equipment Trick .....	139	Ninja trick	
Expanded Mystic Past Life .....	139	Forgotten feat .....	129
Expanded Shards of the Past .....	139	Ninja master trick	
Extra Remedial Shapechanging .....	139	Soulsteal .....	129
Formless Ninja (Ninja; Kitsune).....	129	Paragonchemist.....	116
Fox Shape.....	139	Past Life Profession .....	142
Foxfire Familiar .....	139	<i>Phantom arms</i> .....	147
<i>Ghostlight mote</i> .....	146	Qinggong Flexibility .....	142
<i>Ghostlight wreath</i> .....	146	Race traits .....	148
Guru (Cleric).....	120	<i>Rebirth</i> .....	146
Improved Remedial Shapechanging .....	140	Reincarnated Hunter (Hunter) .....	122
Investigator talents		Reincarnated Sorcerer (Sorcerer).....	134
Racial inspiration.....	125	Reincarnation mystery .....	130



Religion traits .....	149
Remedial shapechanging .....	143
Restorative Twilight .....	142
Rogue talents	
Alchemist discovery .....	131
Battle cry .....	132
Bloodline .....	132
Barroom brawler .....	132
Fast movement .....	132
Inspiration .....	132
Magicstrike .....	132
Order .....	132
Panache .....	132
Racial trick .....	132
Shadowy figure .....	132
Spell admixture .....	132
Wild empathy .....	132
Rogue advanced talents	
Improved bloodline .....	133
Improved order .....	133
Hex .....	133
Minor spell kenning .....	133
Ronin (Swashbuckler) .....	136
Samsaran .....	54
Alternate Racial Traits .....	109
Culture .....	60
Ethnicities .....	68
Facts and Falsehoods .....	56
Favored Class Options .....	112
Life as a .....	58
Origins .....	72
Reincarnation .....	74
Religion .....	76
Scripture-Scribed Priest (Cleric) .....	120
Seinaru (Paladin) .....	131
Serpent Charmer .....	142
Serpent Speech .....	142
Serpent-fire Disciple (Monk) .....	128
Shade .....	147
Shadowy Sneak .....	142
Shapeshifter Hunter (Inquisitor) .....	124
Skulking Hunter (Hunter) .....	124
Slayer talents	
Racial trick .....	133
Shadowy figure .....	133
Sorcerer mutated bloodlines	
Kybui bloodline .....	135
Nogitsune bloodline .....	135
Spell Feint .....	142
Spirit Seer (Shaman) .....	133
Spontaneous Flexibility .....	143
Sudden Spit .....	143
Theriocephic blessing .....	147
Versatile Likeness .....	143

Vigilante natural course	
Vulpine .....	136
Wayang .....	78
Alternate Racial Traits .....	113
Culture .....	84
Dayseekers .....	100
Ethnicities .....	92
Facts and Falsehoods .....	80
Favored Class Options .....	114
Life as a .....	82
Origins .....	96
Religion .....	98
Wandering Swordsman (Samurai) .....	133
Witch hexes	
Jewel bound familiar .....	137
Past life's shell .....	137
Skullbound shapechanger .....	137



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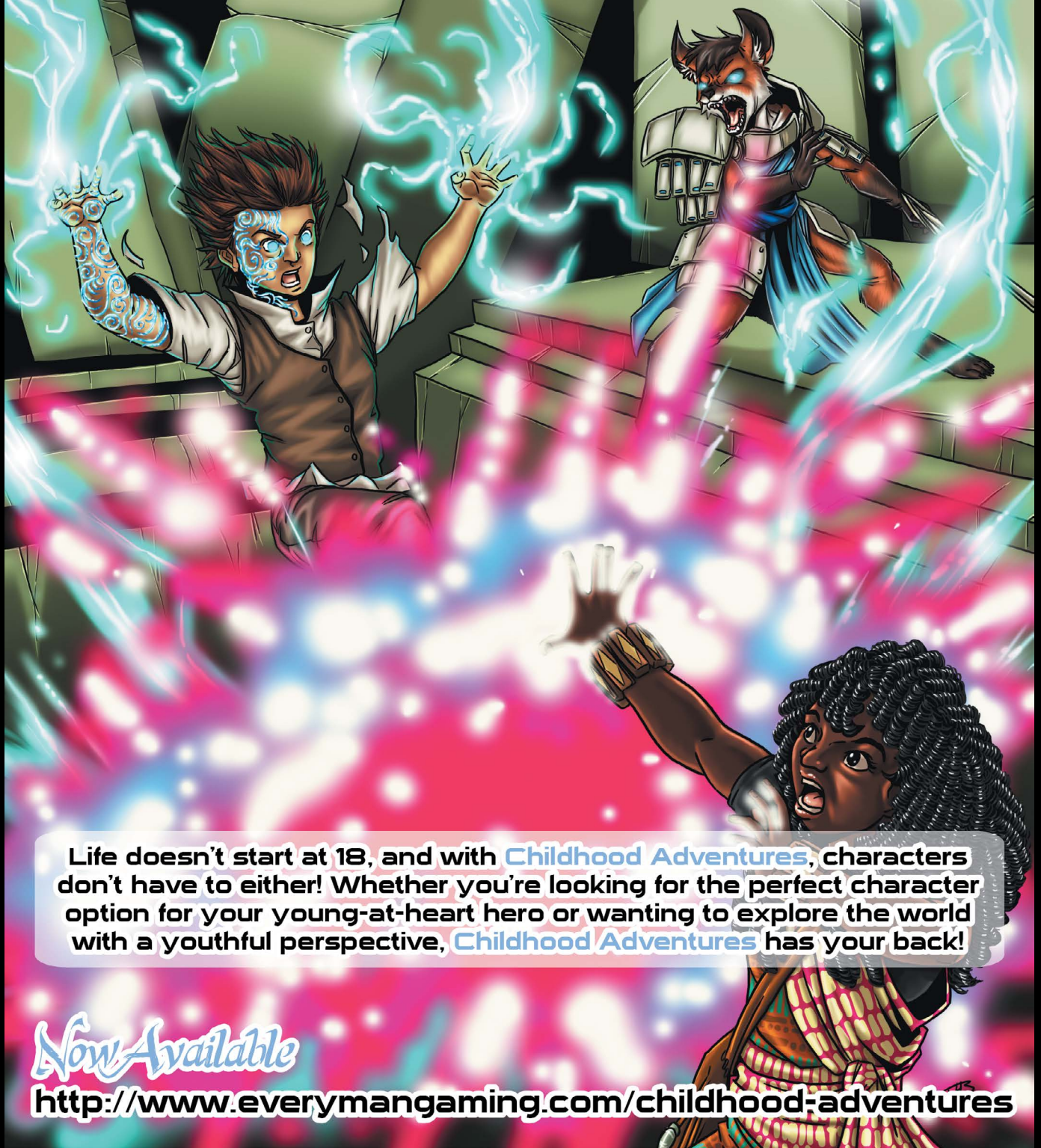
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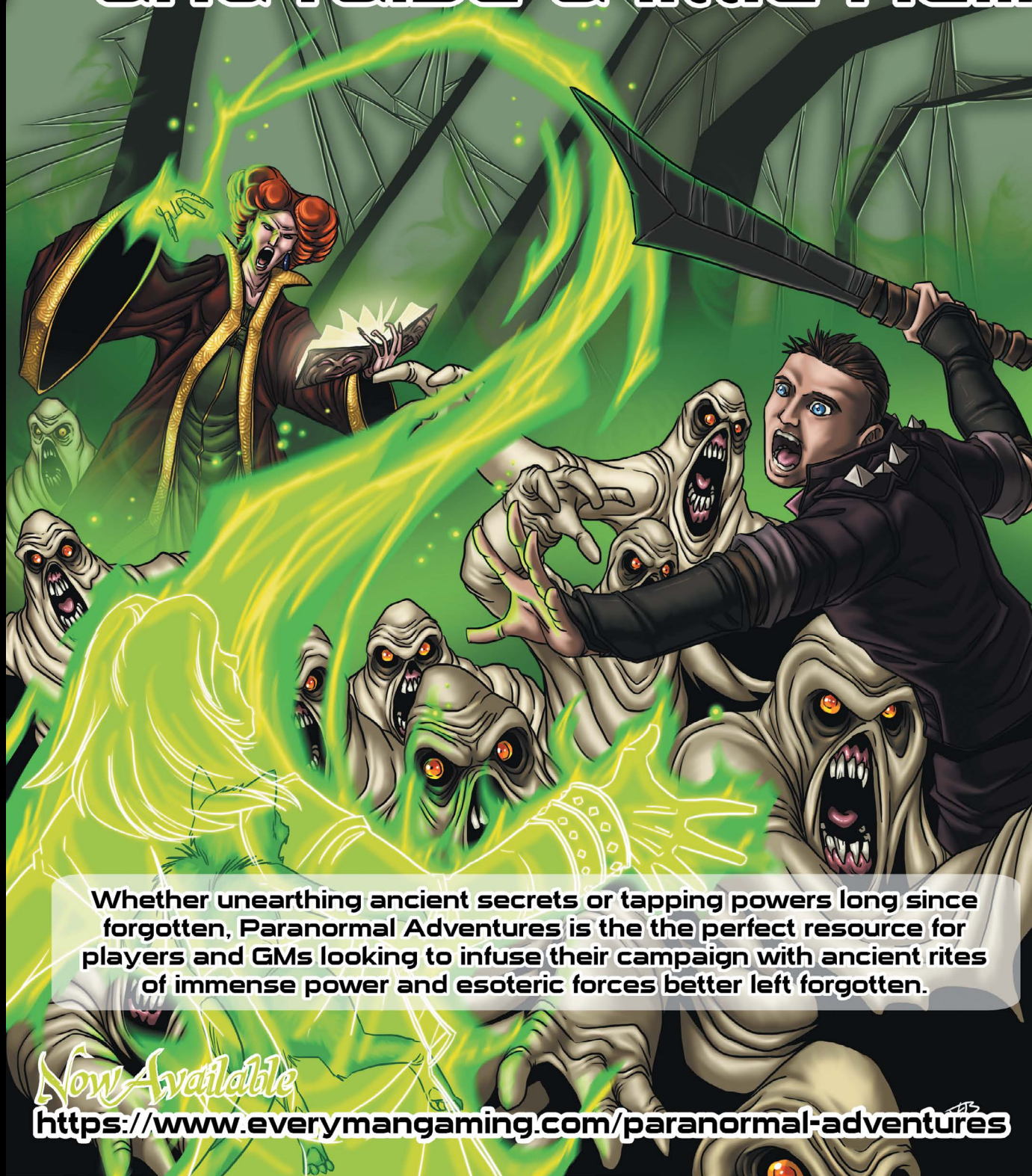
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