## In the Company of KD06 HENGE



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## Rite Publishing Presents: In the Company of HENGE



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## In the Company of Henge

## The Moon's Daughter's Dance

In the early days, when the celestial kami still walked the land, the daughter of the Moon came to mount Obiija where she danced upon the green grass. Her hair shone with divine radiance and where her feet touched the ground, small flowers bloomed: seigetsu flowers with soft white petals tinged with gold and full of the smell of the sky after a storm.

In those days no men dwelt near to Obiija. It was a lonely place and yet not so empty as all that. Her song was heard by the beasts of the woods and the kami of the mountain. There is a glory of the earth and another glory of the sky. The glory of the earth is wondrous but the glory of those things above is more wondrous yet. The earthen kami were glad of the chance to behold such beauty. Spirits of the rock came up from the ground. Spirits of the trees moved as close as they dared to watch. Spirits of the wind and sky hovered above, basking in the smell of the seigetsu blossoms.

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The kami were bold, but not so the beasts. Many of the beasts shook at the sound, fearful of such singing. Those who were most afraid fled, on hoof and padded feet. These were the fathers of those animals which yet today are fearful and timid. They flee at the sound of a footfall and tremble at the sight of any greater than themselves. These are those who are fated to be hunted.

Some of the beasts drew to the edge of the grove, too timid to look upon the Moon's daughter, but desiring to be as close as possible to such wonder. These are the fathers of those animals which today are fierce and deadly. They are wise enough to investigate a thing and clever enough to know when to withdraw and when to attack. These are those who are fated to be hunters.

And yet a few were so bold as to join the kami in watching the Moon's daughter dance. They beheld the glory of celestial divinity and were forever blessed. These were the fathers of the yokai.

## **Concerning Hengeyokai**

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Concerning the hengeyokai, I will not say we were here before men, for who, in these latter days, can truly say which was first? But we were certainly companions of men when the land was younger. In those days we were not at war, with men or with one another. When men made a kill, they shared their meat with us and we, likewise, shared our meat with them. We taught them the ways of the woods and in turn, they showed us how to fashion bronze and iron. We sang together, prayed together and danced together. When one built a shrine, all were welcomed to come and worship therein. But men became greedy and turned from the path of peace. They chased us from our lands and our villages. They came at us with fire and steel. Now there is only fear and anger between our races, with some few exceptions

Though we share a common history and a common name, the hengeyokai are far from united, in either purpose or personality. We are divided by clan and by custom. We lack a common vision for restoring the world to the way it was and there are those who argue it is impossible to do so. Just as a shattered vessel of clay cannot be mended, so too, they say, the world is forever broken. Nevertheless, many of us continue to seek after the old ways, living simply in our villages, loyal to clan and kin. Others see little hope in the past and have sought to integrate themselves into the cultures of men. Such endeavors often end tragically for all involved. One can hide one's true face for only so long before it is discovered.

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Our natural form is the body of a man with the head of an animal, but we can change this appearance at will.

The ability to change the face, to take on different forms, forms of man and beast, is what humans would say most defines us. Perhaps it is our ability to change our face which so causes men to fear us, dependent as they are on their eyes. Yet, in this we know that men are mistaken. More than any other race, we know that it is not the outward face which matters, it is the heart within. No matter our form, no matter which face we wear, we remain the same. If we take on the form of the beast we become no more bestial. If we take on the form of a man, we become no more "civilized." We do not see the ability to change our shape to be our defining characteristic. It is simply a part of us, like our feet or our tongues. Rather, what defines us is how we act in the world. Our reverence for the sacred kami, our loyalty to family, our personal honor, our sense of humor; these are the things that make us who we are.

We are a very religious people. There are very few among us who do not have a deep and abiding respect for the divine kami. There is a natural order to the world and wisdom is found in respecting that order. In a family, it is proper for the young to heed the old. So too is it proper that we, mortals that we are, revere those which are immortal. Every ancient thing has its own kami, or spirit: every brook, every stone, even the ancient trees. We build shrines to the noblest and greatest of these that we might have their favor and thus good fortune. Even the most frivolous of our number, the Tanuki-Batsu and Saru-Batsu, are more serious on sacred ground. And only the most depraved of our number would dream of violating a shrine or temple.

Our honor is important to us. In some ways it is similar to bushido, though unlike the samurai, we owe no loyalty to the emperors or nations of men. We seek to be loval to our clans, our families and our own selves. It is proper to put the needs of those near to you over the needs of others. It is likewise proper to bring no shame on yourself through your actions. Unlike men, we do not see death as a way to atone for shame. When one is shamed it is necessary to rectify the situation. In the most extreme cases, a hengevokai may isolate himself, but we find the idea of self-destruction as shameful as any other action and only the most reprobate of our number would kill himself. In many ways isolation and banishment are more serious punishments, for we are social creatures, preferring companionship to loneliness.

It seems that when men think of us, they often find us a frivolous people, given to pranks and tricks. This is not an entirely fair assessment, but we do enjoy laughing, especially at the expense of those we find bothersome. It should not be surprising, given our opinions of humanity and their greedy, grasping natures, that we would often seek to humble them. While we have those who excel in arms or feats of the arcane, our greatest heroes have always been tricksters. Anyone can learn to kill. But it takes a special talent to convince one's foes to do harm to themselves.

## Hengeyokai Society

For the most part, we are a simple people, a people of wood and stone. Our desires are for the necessities of life and the companionship of others. Few of us enjoy living alone, except perhaps some of the Neko Batsu. Indeed, we generally feel safer when we are with a group. Superficially, our social structure is similar to that of men, though we have no caste system nor do we set one of our number up as a noble-lord to rule us by decree. Our basic social unit is the family and we are loval first to our families and then to our clans. A typical family has three to five children. Twins and triplets are not uncommon. Most marriages take place within a clan, but there is no taboo against marriage between the clans. For that matter there is no taboo against marrying humans, though this practice is deemed foolish, doomed to end in tragedy.

There are three kinds of henge communities. Our most common sort of community is familial in nature. That is, some families maintain their own homesteads, with children building new homes near their parents. These communities can grow quickly from one generation to the next, especially in families with many sons. When such an endeavor experiences true success, it frequently forms the basis for the second sort of community, the clan. Clan communities are generally comprised of four or five families, with the head of each family, whether a patriarch or a matriarch, serving as one of the village elders. Our third sort of community, one in which the clans mix, is the rarest sort, though our oldest and largest villages are mostly of this nature. These villages are also led by village elders, though the elders are selected by reason of age or ability, rather than their position within a given family.

Each of us can assume the form of a different animal and in our natural form we bear the visage of this animal. The visage that we bear in our natural form determines which clan we belong to. When two from the same clan marry, their children are always of the same clan.When two from different clans marry, their offspring can belong to either clan. If one learns how to take a form other than the one to which they are born, they are still considered to belong to the clan to which they were born. Our clans are as follows.

## The Inu Batsu (Dog Clan)

If there is a warrior clan among our number, it would be the Inu Batsu. Possessing a fondness for tales full of noble and heroic deeds, the inu are among the most loyal and steadfast of the hengeyokai. Seriousness, patience and honor are all characteristics one expects to find in an inu. That is not to say they are without humor, but, as a rule, even their jokes are meant to teach a moral lesson and they frown on cruelty for the sake of cruelty. This is not to say they are without faults. As a clan they are very possessive of anything belonging to themselves and can be easily angered if they think someone is trying to cheat them. Furthermore, inu are known for well intentioned, but impulsive acts which often, it seems, create trouble for themselves and others.

## The Mujina Batsu (Badger Clan)

The Mujina Batsu is my clan. We are typically thoughtful, and among other henge, we have a reputation for seriousness, rivaled only by the Inu Batsu. Yet whereas the inu are given to impulsive actions, the mujina seldom do anything without a plan. Perhaps this is why, despite our generally stolid nature, some of the greatest tricks ever played on men were devised by the mujina. My people have a talent in the healing arts and a fondness for religious study. Not surprisingly, many hengeyokai priests have come from among the mujina; conversely, if I am to be honest, so have many of our greatest villains. If we have a weakness, it is that in matters of materialism, some of the mujina are given to hoarding. In our defense, we would claim that this habit has little to do with greed and everything to do with being prepared for an emergency.

## The Neko Batsu (Cat Clan)

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The Neko Batsu has a bad reputation among humans. The neko claim that it is due to men confusing them with the bakeneko, or demon cat. While there is probably some truth to this, the neko's reputation for cruelty is not entirely baseless. More than any other of our kind, they are predisposed towards malicious humors and violence. While they also be affectionate and kind, their can capriciousness is such that even a hengeyokai will tread carefully around a neko, lest we find ourselves a target of one of their jokes. While the neko are not exactly greedy, they have a poorly defined sense of property and when something catches their fancy, if it is not obviously and vigorously claimed, they will take it for themselves.

## The Nezumi Batsu (Rat Clan)

Scholarly wisdom is the hallmark of the Nezumi Batsu clan, though they are far from pretentious and seldom derive a living from academic pursuits. Yet, even a simple nezumi farmer is likely to be learned in at least one academic field and more often than not, will have monastic training. Similar to the mujina, the nezumi produce many priests. They also produce a large number of our monks. Despite these achievements, they rarely seek leadership positions and their clan is marked by a general lack of worldly ambition.

## The Saru Batsu (Monkey Clan)

The Saru Batsu is a collection of incorrigible tricksters and practical jokesters. A saru is frequently an annoying, mischief maker, yet, they nonetheless, as a whole, possess a certain whimsical charm. Despite their cheerful exuberance, the saru are actually slow to make true friends or share their thoughts, even amongst themselves. Lazier than even the neko, the saru are full of grand schemes that seldom come to fruition. This is not to say they are without talent. The Saru Batsu has produced great sorcerers, artists and even adventurers. Their skills, however, frequently need careful management and subtle encouragements to blossom.

## The Tanuki-Batsu (Raccoon-Dog Clan)

Few of the henge interact with humanity as much as the Tanuki Batsu, much to the chagrin of men. The tanuki are surpassed only by the saru in their love of practical jokes, yet, whereas the capers of the saru are, as often as not, the whim of a moment, a tanuki plans his pranks out, almost as carefully as a mujina. No one is safe from the humor of a tanuki, including their closest friends; but they reserve their largest, grandest efforts for humans. Unlike the saru, for whom labor is often anathema, the tanuki are typically diligent in both play and chores. There are no henge clans more productive than the Tanuki Batsu and many of our greatest craftsmen are tanuki. Add to this the fact that the Tanuki Batsu is as large as any two of the other hengevokai clans combined, and one can understand, pranks aside, why the tanuki form the backbone of henge society.

## The Usagi Batsu (Hare Clan)

Quick footed, and quick witted, the Usagi Batsu are renowned travelers and explorers. Even those who have not traveled far are likely to have explored every square inch of their local environment. The usagi are fond of good natured jokes and pranks





They are also, as a rule, extremely devoted to their immediate families: their parents, siblings and children. In matters of war, among the henge, the Usagi Batsu is second only to the Inu Batsu. Masters of the bow and spear, a unit of usagi warriors is a fearsome force and many of the henge villages are kept safe thanks to their constant vigilance.

## **Relationship with other Races**

Amongst ourselves, the hengeyokai have few conflicts. What disputes we do have with one another are most often about property, territory in particular. Our wars are brief and seldom lead to bloodshed. In part, this is because of our shared faith and values. In larger part it is because we recognize the threat from men is of such a nature as to make internecine struggles foolish.

Once, the yokai and men lived in peace together. We worked together and worshiped together. Those days are long past. Most men today fear us, calling us devils and demons and worse. They view us as monsters and baselessly accuse us of foul crimes, including eating human flesh and consorting with the oni. We live in hiding, building communities and villages away from the eyes of men so that we might live in peace. Yet men continue to increase in number, claiming ever more land for themselves. It becomes harder and harder to remain unseen. Though we are in conflict with men, we strive to avoid outright war, knowing it is a war we could not win. Rather our wish is for men to return to the old ways of peace. To this end, we work behind the scenes, using our abilities to create amusing situations meant to humble those in power and undermine their authority.

Not all men are against us and there are those noble individuals who remember the old way. Such yokai friends serve us well and in turn we teach them, sharing the ancient lore that is the heritage of both races. Though such friends are increasingly rare, we are open to such relationships and do what we can to cultivate these individuals.

Some of our race actively live among men, using their shapechanging powers to hide in plain sight. The reasons for such endeavors are many. Sometimes, a henge, having fallen in love with a human, marries a human spouse. Frequently, those that do so hide their true form from even their beloved. Such arrangements almost never end well, resulting in heartaches and broken homes. Others live among humans as spies, sending reports on human activities back to one of our villages so that we might be better prepared to deal with human incursions. Even when we do not live among humans, we are not completely distant from them. Our merchants, hiding their true form, sell in the markets of men and when we travel, human beds serve us just as well as they do any other.

We are, naturally, closest to the other yokai races. The tengu of the mountains, despite their warlike ways, we count as allies. Many of our weapons and armors are tengu made, and, in turn, we share the bounty of our harvest with them. The kappa are also frequent visitors in our villages, though they seldom stay long, preferring, as they do, isolation. Nevertheless, when we hold a feast or celebration, we are never surprised when the kappa arrive to join in the fun.

## **Alignment and Religion**

The exact disposition of a hengeyokai changes from individual to individual. It is true that each clan has a stereotypical attitude towards life. The Inu are known to have a very good and upright nature. The Mujina are highly organized in both deed and thought. The Neko, conversely, resent being bound by rules and generally do as they please. The Nezumi, while not as regimented as the Mujina, are nonetheless sticklers for tradition and tend to be kindly. The Usagi are not as freespirited as the Neko, but they strive for as few rules as possible. However, like the Nezumi, the Usagi are also kindly. The Saru are typically chaotic in manners and life. They are seldom malicious, but they are typically thoughtless concerning the feelings of others. Finally, the Tanuki are a mixture of extremes, balancing diligence and sloth, creativity and order in a single package. Though these are the stereotypes, like all such caricatures, they are an exaggeration and there are many individuals within each clan who do not conform to the standard. Still, stereotypes arise for a reason and none of us completely escape the mold from which we are made.



following alignments. Inu: Lawful Good Mujina: Lawful Neko: Chaotic Nezumi: Good Saru: Chaotic Neutral Tanuki: Neutral Good Usagi: Neutral Good

Though our dispositions may vary from clan to clan, one constant among all the hengeyokai is our faith, Yokinto. We worship the kami, praying to the many spirits for good fortune and help in this world. In particular we build shrines near ancient landmarks such as springs, trees, rocks or mountains. Within these shrines we build ceremonial homes for the ancient kami and the primary duties of our priests, besides religious instruction, is the upkeep and care of these shrines. Our worship primarily involves leaving gifts to the kami, though we also engage in frequent festivals and feasts to celebrate their role in our lives. We typically give little thought to the hereafter, preferring instead to focus on our duties in this life.

#### Languages

As we were once united with men, it should not be surprising that we share the language of men. Within our homes this is the language we use. However, we also have learned the speech of the kami, the language of the woods and we make sure to teach it to all of our children.

## Hengeyokai Adventurers

Adventuring youths are not unknown among us, though depending on the clan, the exact motivation for such endeavors varies. An inu youth might seek for glory and honor in battle. A neko or saru may be fleeing from trouble or, alternately, may be seeking trouble. An usagi lad, more often than not, wants to see more of the world. A mujina or nezumi is probably seeking after enlightenment. We do not discourage young men or women from adventuring, knowing that such enterprises are useful in creating mature, responsible individuals better able to contribute to the welfare and safety of the community. It is expected that, in time, such adventurers will return to their parents or village, a little wiser and older, ready to begin a home and raise a family of their own.

Additionally, through the exploration of the world, our adventuring youth frequently form relationships with humans. Through the fires of hardships and dangers, the bonds of friendship are forged and old prejudices are forgotten. Such companions are useful to us, providing as they do, allies in the enemy camp.

## Names

Just as we share a common language with humanity, so too our naming conventions are similar. We seldom adopt surnames among our own kind, using, if necessary, our clan's names for formal introductions. Some common male names include: Akemi, Akeno, Botan, Juro, Keiji, Kukemi, Teijo, and Wakaki.

Some common female names include: Asa, Fuyu, Hanako, Haruko, Kukiko, Matsu, Sukura, and Umeko.

## Hengeyokai Characters

## Hengeyokai Racial Traits

Hengeyokai are shapeshifting humanoids able to take one of three forms. Their true form is that of a humanoid with the face of an animal. There are many clans of hengeyokai, each associated with a different animal.

When creating a hengeyokai, first determine the animal associated with the hengeyokai. Each hengeyokai clan has a different set of ability score adjustments and different racial bonuses.

**Badger (Mujina):** +2 Constitution, +2 **Wisdom, -2 Charisma**; +2 racial bonus to Heal and Knowledge (religion)

**Cat (Neko): +2 Dexterity, +2 Intelligence, -2 Wisdom**; +2 racial bonus to Climb and Stealth **Dog (Inu): +2 Strength, +2 Wisdom, -2 Dexterity**; +2 racial bonus to Sense Motive and Survival

Hare (Usagi): +2 Dexterity, +2 Intelligence, -2 Constitution; base speed 40 feet

Monkey (Saru): +2 Dexterity, +2 Charisma, -2 Wisdom; +2 racial bonus to Acrobatics and Climb Rat (Nezumi): +2 Dexterity, +2 Wisdom, -2 Charisma; +2 racial bonus to Knowledge (nature) and Stealth

**Raccoon-Dog (Tanuki): +2 Constitution, +2 Wisdom, -2 Charisma**; +2 racial bonus to Disable Device and Stealth

All hengeyokai have the following traits **Medium:** Hengeyokai are Medium creatures and have no bonuses or penalties due to size.

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

**Normal Speed:** Hengeyokai (except for the Hare Clan) have a base speed of 30 feet.

**Keen Senses:** Hengeyokai receive a +2 racial bonus to Perception checks.

**Multitalented:** Hengeyokai choose two favored classes at first level. Whenever they advance a level in either of these classes, they may choose either +1 skill point or +1 hit point.

**Shapechanger:** A hengeyokai's true form is that of a humanoid with the face of an animal. The animal is that of its clan. A hengeyokai may change

shape, appearing either as a human or in the natural form of her clan animal (*alter self, beastshape I*). A hengeyokai's human features are always the same, as are her animal features and these features are uniquely hers. That is, a hengeyokai cannot choose to take the shape or form of another person or animal in order to disguise herself without access to other abilities or powers. A hengeyokai can revert to her natural form at will. She may adopt her alternate forms a number of times per day equal to 1/2 her character level (minimum 1).

**Yokai traits:** Hengeyokai always count Stealth and Survival as class skills.

**Weapon Familiarity:** Hengeyokai are proficient with the great club, long bow, and spear.

**Hengeyokai Weakness:** Hengeyokai are susceptible to cold iron. Cold iron weapons always do +1 damage against them. Moreover, a hengeyokai in an alternate form, when struck with cold iron, reverts instantly to her true shape.

**Languages:** Hengeyokai begin play speaking Common and Sylvan. Hengeyokai with high Intelligence scores can choose from the following: Celestial, Draconic, Dwarven, Elven, Gnome, and Goblin.

#### **Alternate Racial Traits**

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The following racial traits replace or supplement existing hengeyokai racial traits. Consult your GM before selecting any of these options.

**Bestial:** The wild animal spirit is stronger in some hengeyokai. Hengeyokai with this racial trait possess a bite attack that does 1d4 points of damage and a claw attack that does 1d3 points of damage. They have -2 Intelligence and suffer a -2 penalty to any Charisma-based skill check.

**Kami-Friend:** Some hengeyokai are more attuned to the spiritual world than others. Henge with this racial trait are able to cast each of the following spells 1/day: *pass without trace* and *speak with animal.* Cold iron weapons do +2 damage against these hengeyokai.

**Natural Hunter:** Some henge are naturally skilled at stalking prey. Hengeyokai with this racial trait have a +2 racial bonus to Perception, Stealth and Survival. These bonuses replace all other racial skill bonuses and the 40 foot base speed of the Usagi.

**Oni Hunters:** Oni are the enemy of the kami and some hengeyokai train hard to fight against these foes. Such henge gain a +2 dodge bonus against oni and a +1 to attack and damage rolls made against them. This ability replaces Keen Senses and Weapon Familiarity.

**Small:** The animal heritage of some hengeyokai is seen in their small stature. The natural form (but not the human form) of these henge is Small sized (+1 AC, +1 attack, -1 CMB/CMD). When they move from their natural form to their human form, their possessions do not change size with them.

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## Age, Height, and Weight

Hengeyokai live about twice as long as humans. Players may choose a starting age for their henge character or they can use the following table. Hengeyokai suffer the effects of aging as normal.

<u>Hengeyokai Random Starting Ages</u>				
Adulthood	Bbn, Brd	Ftr, Drd	Rog, Pal, Mnk	
	Cleric	Mushak.	Sor, Rgr, Wiz	
14	+1d6	+2d6	+3d6	

#### Hengevokai Age Table

Middle Aged	Old	Venerable	Maximum age
40	90	150	150+2d10

Hengeyokai are generally the same height and weight as humans. Players may choose an appropriate height and weight for their henge character or they can use the following table.

#### Hengeyokai height and weight table

Race, Gender	Base Ht.	Base Wt.
Modifier	Weight M	ultiplier
Henge (male)	4 ft. 10 in.	120 lbs.
+2d10 inches	x 5 lbs.	
Henge (female)	4 ft. 5 in.	85 lbs.
+2d10 inches	x 5 lbs.	



#### Hengeyokai Adventurers

Hengeyokai can become adventurers for any number of reasons. They may be on a personal quest or performing an errand for their community. They might be seeking enlightenment or, alternately, just trying to have fun. Regardless of the reason, hengeyokai are well suited to the adventuring life. Their shapechanging ability allows them to easily adapt to both urban and wilderness challenges. Hengeyokai of every clan are well suited for both martial and spellcasting classes. Multiclass hengeyokai are common.

Alchemist (Rentanjutsu) Hengeyokai alchemists are exceedingly rare, though some henge will train in the class under the tengu.

**Barbarian (Emishi)** The primitive rage of the barbarian class and the animal heritage of the hengyokai is a good mix. A henge barbarian tends to rely on speed more than brute strength, but his ferocious assaults can easily overwhelm an opponent.

**Bard (Bakushi)** Most celebrations of the hengeyokai are religious in nature and there is not much call for day-to-day entertainment in hengeyokai communities. For these reasons, hengeyokai bards focus on the more scholarly aspects of the class.

**Cavalier (Hatamoto)** Hengeyokai cavaliers are virtually unknown and any that exist have likely been raised by non-hengeyokai.

**Cleric (Kappa-kannushi)** Hengeyokai priests with cleric training are rare, but not unknown. Hengeyokai clerics normally possess the kappakannushi archetype.

**Druid (Hengekanushi)** Every hengeyokai community has a shrine and every shrine needs a caretaker. The druid class is a perfect match for the spiritually minded shapechanging hengeyokai. Such henge sometimes leave their shrines for some spirit quest, taking up adventuring for only a brief while.

**Fighter (Henge-Bushi)** Trained warriors are a valuable asset in any hengeyokai community. In times of relative peace, such combatants often look for opportunities to keep their abilities honed.

**Inquisitor (Metsuki)** Hengeyokai inquisitors are rare and those that exist were likely raised by humans.

**Monk (Budoka)** Both the Nezumi and Saru Batsu have strong monastic traditions. A typical monk "school" is comprised of a single sensai and two, maybe three students. When not training, these students are expected to leave their teachers in order to test and improve their skills against real opponents.

**Oracle (Miko)** Shrine maidens serve alongside the hengekanushi in henge communities. Adventuring

miko are rare, but the demands or promptings of the kami sometimes send them away from their shrines, just as they do the hengekanushi.

**Paladin (Yamabushi)** Most hengeyokai paladins come from the Inu and Usagi Batsu. Such warriors tend to travel from community to community, providing assistance, guidance and protection as necessary.

**Ranger (Henge Matagi)** The ranger class is well suited to henge sensibilities and a fair number of hengeyokai warriors are trained as henge matagi. These warriors work diligently to keep the regions around their villages safe.

**Rogue (Sekko)** The stereotypical hengeyokai rogue serves as a scout or spy. These sekko sneak into human settlements and encampments to work mischief and ferret out secrets. Hengeyokai thieves (dorobo) are rare but not entirely unknown. When thieving in a community is discovered, if the offense is serious, the culprits are normally punished with banishment.

**Sorcerer (Jugondo)** Hengeyokai sorcerers tend to possess elemental, celestial or fey bloodlines. Such henge are considered blessed by the spirits and it is not uncommon for them to be associated with a Yokinto shrine.

**Summoner (Yobukami)** Due to cultural taboos, hengeyokai summoners are rare. Summoning and binding spirits is considered impolite to the spirits themselves.

Witch (Mahoutsukai) While not common, hengeyokai witches are not unknown and such as do exist can be quite capable. Good-aligned mahoutsukai draw their power from pacts with the kami, evil mahoutsukai from the oni.

**Wizard (Sen)** Both the Usagi and Nezumi Batsu have a small but active tradition of arcane scholarship and while they are willing to teach henge from any clans, most of their students continue to come from within the two clans.

## **Favored Class Options**

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Instead of receiving an additional skill rank or hit point whenever he gains a level in a favored class, a hengeyokai has the option of choosing from a number of other bonuses, depending on his favored class(es). The following options are available to all henge who have the listed favored class, and, unless stated otherwise, the bonus applies each time he selects the favored class reward. Fractional bonuses have no effect until enough are taken to form a whole number.

**Barbarian (Emishi)** Add 1 to the hengeyokai's base speed. This has no effect in combat until chosen five times. This increase in speed stacks with the barbarian's speed increase and is subject to the same conditions.

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**Bard (Bakushi)** Add +1/3 to all Knowledge checks. **Druid (Hengekanushi)** Add +1/2 to Diplomacy checks made when dealing with creatures possessing the kami, fey or elemental subtype.

**Monk (Budoka)** Add 1 to the hengeyokai's base speed. This has no effect in combat until chosen five times. This increase in speed stacks with the monk's speed increase and is subject to the same conditions.

**Mushakemono** Add +1/2 to the number of times per day the hengeyokai can use its racial shapechanger ability.

**Ranger (Henge Matagi)** Add +1/2 to wild empathy checks to influence forest dwelling animals and magical beasts

**Rogue (Sekko)** Add +1/2 to Stealth checks made out of doors in a natural environment.

Witch (Mahoutsukai) Add +1/2 to Survival checks made out of doors in a natural environment. Wizard (Sen) Add +1/2 to any Knowledge (nature) checks.

## **Class Archetypes**

The following alternate class archetypes are available for hengeyokai characters. Consult your GM before choosing any of these options.

## Barbarian (Henge Emishi)

The henge emishi learn to focus their animal instincts in combat, driving themselves to be faster, tougher and deadlier. This archetype is available to any non-lawful hengeyokai.

**Weapon and Armor Proficiency:** A henge emishi is proficient with all simple and martial weapons and light armors.

**Henge Emishi Fast Movement (Ex):** At 1st level the base movement of the henge emishi increases by 10 feet, so long as the henge emishi is wearing no, light or medium armor and is not encumbered. The henge emishi's base speed increases by another 10 feet at 11th level.

**Frenzied Bite Attack (Ex):** At 1st level the henge emishi gains a bite attack which does 1d4 points of damage. This bite attack counts as a primary attack and enjoys a full attack bonus. At 6th level, 11th level and 16th level, the henge emishi gains one additional bite attack per round, with each additional attack suffering a cumulative -5 penalty to hit. In effect, the henge emishi's bite attack mirrors the primary attack in number of attacks per round and base attack bonus.

Henge Rage (Ex): When a henge emishi rages, it

gains a +2 morale bonus to Strength and Constitution, a +2 bonus to Reflex saves and a +2dodge bonus to AC. At 11th level these bonuses increase to +4. At 20th level they increase to +6. In all other respects, the henge emishi's rage functions as a standard barbarian's rage, greater rage and mighty rage abilities.

**Kinetic Motion (Ex):** At 3rd level the henge emishi gains +1 to initiative and a +1 dodge bonus against ranged attacks. These bonuses increase by +1 for every 6 levels after 3rd. This ability replaces trap sense.

**Incredible Reflexes (Ex):** At 14th level the henge emishi gains a +2 bonus to all Reflex saves. This bonus stacks with those granted by the henge rage. This ability replaces indomitable will.

## Druid (Henge-Kannushi)

Hengeyokai shrine priests are often of the druid class. Though this class is typical among the henge, it is not unique to them and can be taken by any race in place of the standard druid class.

**Shrine Bond (Su):** At 1st level, instead of a nature bond, a hengekannushi bonds with a yokinto shrine and the kami within. This bond functions identically to nature bond (granting access to either a domain or an animal companion) except as follows. When within 1 mile/level of the shrine, all spells cast by the hengekannushi gain +1 DC. Spells cast outside this range suffer a -1 DC. Additionally, when within range of his shrine, once per day, the hengekannushi can cast any one spell he has access to but has not prepared so long as the spell is 1 level lower than the maximum level he can cast.

**Spirit Empathy (Ex):** The hengekannushi adds his druid level to any Diplomacy or Intimidate checks made to influence a creature with the elemental, fey, or kami subtype. A hengekannushi can attempt to influence the attitude of such creatures even if they would not normally be subject to such skill checks. This ability replaces wild empathy.

**Shrine Guardian (Ex):** Each yokinto shrine is associated with the terrain type in which it is located (typically forest or mountain). When in the terrain associated with their shrine the hengekannushi gains a bonus on initiative checks, Knowledge (geography), Perception, Stealth and Survival checks equal to 1/2 his druid level. Additionally, the hengekannushi cannot be tracked in this terrain, unless he so chooses. This bonus replace woodland stride.

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The ideal hengeyokai warrior is one which combines fierce determination with a quick wit and ready humor. Success, it is believed, is achieved by being able to maintain control of a situation, and by creating a desirable chain of events through a combination of adaptability, forethought and innate luck. The mushakemono, or beast warrior, is a racial paragon class available to hengevokai. The class allows a henge to reconnect with his spiritual roots, manifesting spell-like abilities. additional shapechanging powers, and an increased ability to take advantage of natural surroundings. In combat, the mushakemono prefers hit-and-run tactics and, similar to a rogue, is at its best when the opponent is off-balance.

Role: Mushakemono are capable skirmishers, able to move about unseen, catching foes unawares and off-guard. A mushakemono prefers to avoid melee engagements until she has created an ideal situation for success and a wide selection of skills and versatile magical tricks allow each mushakemono to do just that. A mushakemono is quite capable of operating either alone or in a group, adapting to each situation as necessary.

Pierce the Veil (Su): At 9th level, the hengekannushi gains the ability to benefit from true seeing a number of rounds per day equal to his druid level. This ability can be used at will as a swift action and the rounds do not need to be consecutive. This ability replaces venom immunity.

## **Ranger** (Henge Matagi)

The hengeyokai are, by nature, creatures of the forest. Those that follow the path of the Matagi embrace their sylvan nature. Any hengeyokai may use this archetype in place of the standard ranger class.

Forest Child: At 3rd level, the henge matagi gains Forest (bamboo, coniferous, and deciduous) as his favored terrain. He gains a +2 bonus on initiative checks and Knowledge (geography), Knowledge (nature), Perception, Stealth and Survival checks when he is in the forest. A henge matagi traveling through the forest leaves no trail and cannot be tracked unless he so chooses. At 8th level, and every five levels thereafter this bonus increases by +3. This ability replaces the ranger's normal favored terrain.

Forest Bond: At 4th level, instead of forming a bond with his hunting companions or with an animal companion, the henge matagi forms a bond with the forest and the spirits within. When in the forest, the henge matagi is never surprised and cannot be flanked. His speed, when in the forest, increases by +5 feet and by an additional +5 feet every 4 levels. Once per day, the henge matagi can cast *augury* as a spelllike ability with a caster equal to his ranger level. At 8th level, once per day, the henge matagi can cast clairaudience/clairvoyance as a spell-like ability with a caster equal to his ranger level, targeting any spot within the forest he is in. At 12th level and at 16th level he can cast clairaudience/clairvoyance an additional time per day. At 20th level, he can cast clairaudience/clairvoyance at will.

## **Racial Paragon Class**

In most campaigns, the ideas of class and race are separate concepts. But, with racial paragon classes, the line between the two becomes blurred. Racial paragons are, as the name suggests, nearly ideal examples of the strengths and abilities of the character's race. Unlike members of other classes, however, racial paragons are more than merely powerful individuals. They are strong in all the ways that their race is strong, while still vulnerable in the ways that their race is vulnerable. Beyond that, they

possess powers and capabilities that supersede those of normal members of their race.

Racial paragons rarely undergo the rigorous training or study that members of other classes commonly undertake between levels. Their experience, wisdom, and heroic abilities simply manifest in the form of superior innate racial abilities. Despite this strong association with race, racial paragons need not have specific views or special dedication to their race's beliefs or typical attitudes (although many do). Obviously, a character can only take levels in the racial paragon class associated with his race. Like the fighter, wizard, and other standard character classes, racial paragon classes have no prerequisites (other than being a member of the appropriate race). Levels in racial paragon classes are always considered to be advancing in a favored class.

## Mushakemono



## Mushakemono

Alignment: Any Hit-Dice: d8

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**Class Skills:** The mushakemono's class skills are Acrobatics (Dex), Bluff (Cha), Climb (Str), Craft (Int), Diplomacy (Cha), Diable Device (Dex), Disguise (Cha), Escape Artist (Dex), Handle Animal (Cha), Heal (Wis), Intimidate (Cha), Knowledge (geography), Knowledge (local), Knowledge (nature), Knowledge (religion), Perception (Wis), Profession (Wis), Sense Motive (Wis), Sleight of Hand (Dex), Stealth (Dex), Survival (Wis).

Skill Ranks per level: 6 + Intelligence modifier

Fort Dof Will Special

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1	+0	+0	+2	+0	Henge Trick, Shapechanging +1
2	+1	+0	+3	+0	Fast Climber, Sneak attack +1d6
3	+2	+1	+3	+1	Woodland Stride
4	+3	+1	+4	+1	Bonus Feat, Henge Trick
5	+3	+1	+4	+1	Shape changing +2
6	+4	+2	+5	+2	Favored Terrain +2
7	+5	+2	+5	+2	Henge Trick
8	+6/+1	+2	+6	+2	Sneak attack +2d6
9	+6/+1	+3	+6	+3	Bonus Feat, Evasion
10	+7/+2	+3	+7	+3	Advanced Tricks, Henge Trick, Shapechanging +3
11	+8/+3	+3	+7	+3	Favored Terrain +4
12	+9/+4	+4	+8	+4	Master Climber
13	+9/+4	+4	+8	+4	Henge Trick
14	+10/+5	+4	+9	+4	Bonus Feat, Sneak Attack +3d6
15	+11/+6/+1	+5	+9	+5	Shapechanging +4, Timeless Body
16	+12/+7/+2	+5	+10	+5	Henge Trick, Improved Evasion
17	+12/+7/+2	+5	+10	+5	Hide in Plain Sight
18	+13/+8/+3	+6	+11	+11	Favored Terrain +6
19	+14/+9/+4	+6	+11	+11	Bonus Feat, Henge Trick
20	+15/+10/+5	; +6	+12	+12	Henge Trick, Master Shapechanger, Sneak Attack +4d6

## **Class Features**

The following are class features of the mushakemono.

**Weapons and Armor Proficiencies:** The mushakemono is proficient with all simple and martial weapons. She is proficient with light and medium armor.

**Henge Trick:** As the mushakemono gains experience, her connection to her spiritual roots grow stronger, manifesting in an increase in magical abilities. Beginning at 1st level, then every three levels after, and at 20th level, the mushakemono learns a new trick. A mushakemono cannot select an individual trick more than once. The DC of any save to resist one of the tricks is equal to 10 + 1/2 the mushakemono's level + the mushakemono's Charisma modifier. The tricks are as follows.

*Bestial Warrior (Su):* By utilizing one use of her

racial shapechanging ability, the mushakemono can increase her fighting prowess while in her natural form. She gains a +4 bonus to her Strength and Dexterity and a bite attack which does 1d6 points of damage. She enjoys this bonus for a number of minutes equal to 1 + 1/2 her character level + her Constitution bonus.

Drowsy Slumber (Su): As a standard action, a mushakemono can enspell an animal or humanoid creature within 30 feet causing that creature to become either drowsy or asleep for a number of rounds equal to twice the mushakemono's Charisma modifier. A drowsy character suffers -4 on all d20 rolls, including attacks, initiative, saving throws and skill checks. A sleeping target is in a magically induced slumber but awakens upon taking any damage and suffers no further penalties upon awakening. A target may only be affected by this effect once in a 24 hour period. A Will save negates both forms of this effect.



Duplicate Self (Su): As a standard action, the mushakemono can create a duplicate image of herself. By concentrating, as a move action, the henge can make this image move and talk. The image has a range of 100 feet and is considered an illusion and can be disbelieved with a successful Will save. The image has an AC of 10 + Charisma modifier + size modifier and if the image takes damage, it disappears.

*Elemental Child (Su):* As a standard action the mushakemono can cast *resist energy* and *fireball*. She can cast both spells a number of times per day equal to 1/2 her class level. A mushakemono must be at least 4th level to gain this ability.

*Fortune's Son (Su):* The mushakemono gains a +2 bonus to all saving throws.

*Hidden Object (Su):* As a standard action, a mushakemono can make a small or tiny object invisible. This invisibility lasts for as long as the object is on the mushakemono's person or for a number of minutes equal to the mushakemono's class level. Invisible weapons benefit from concealment against sunder attempts (50% miss chance) and opponents defending against an invisible weapon have a 50% chance per round of being denied their Dexterity bonus to AC.

*Plant Friend(Su):* As a standard action, a mushakemono can cast *bark skin* and *plant growth*. She can cast both spells a number of times per day equal to 1/2 class level. A mushakemono must be at least 4th level to gain this ability.

*Shadow Walker (Su):* The mushakemono gains a +5 class bonus on all Stealth checks. In areas of dim light or less, this bonus increases to +10.

Stolen Face (Su): When a mushakemono uses her natural shapechanging ability to adopt a human form, she may attempt to mimic the face and shape of an individual human she has seen. Using this ability adds a  $\pm$ 10 bonus to Disguise attempts made to impersonate the individual in question. A mushakemono must be at least 4th level to gain this ability.

**Shapechanging (Su):** The mushakemono learns to use her racial shapechanging ability more frequently, gaining an extra use of her shapechanging ability at 1st, 5th, 10th, and 15th level.

Fast Climber (Ex): At 2nd level the mushakemono

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adds +10 feet to her climb spee

**Woodland Stride (Ex):** Starting at 3rd level, a mushakemono may move through any sort of undergrowth (such as natural thorns, briars, overgrown areas, and similar terrain) at her normal speed and without taking damage or suffering any other impairment. Thorns, briars, and overgrown areas that have been magically manipulated to impede motions still affect her.

**Sneak Attack (Ex):** Beginning at 2nd level, the mushakemono gains a sneak attack. This ability functions identically to the rogue's sneak attack. The mushakemono's sneak attack ability improves every 6 levels past the 2nd.

**Bonus Feat (Ex):** At 4th, 9th, 14th and 19th level the mushakemono gains a bonus feat chosen from the following list: Acrobatic, Alertness, Deceitful, Dodge, Extra Hengeyokai Shapechanging\*, Fleet, Improved Initiative, Improved Unarmed Strike, Practiced Climber\*, Weapon Finesse, and Weapon Focus (bite).

**Favored Terrain (Ex):** At 6th level the mushakemono may choose a single type of terrain. The hengeyokai gains a +3 bonus on initiative checks and Knowledge (geography), Perception, Stealth, and Survival checks when she is in this terrain. When traveling through her favored terrain, the mushakemono leaves no trail and cannot be tracked unless she chooses to do so. This bonus increases by an additional +2 every 5 levels after the 6th.

**Evasion (Ex):** At 9th level the mushakemono gains the ability to avoid even magical and unusual attacks with great agility. Any time she makes a successful Reflex save which would normally result in half damage, the mushakemono instead takes no damage. Evasion can only be used if the mushakemono is wearing medium, light

or no armor. A helpless mushakemono cannot benefit from evasion.

Advanced Tricks At 10th level, in addition to the henge tricks already available, the mushakemono may also choose from the following tricks when learning a new trick.

*Dire Beast (Su):* When using her racial shapechanging ability, the mushakemono can now adopt a large form of her animal shape gaining a bite attack (1d8 damage), a +6 bonus to Strength, +6 natural AC and a 10-foot reach. She also suffers a -4

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penalty to Dexterity in this shape. She can maintain this shape for a number of minutes equal to 1 + 1/2 her character level + her Constitution bonus.

*Elemental Form (Su):* The mushakemono can employ one of her uses of her racial shapechanging ability to take on the form of a small elemental, as if casting *elemental body I* on herself. If damaged with a cold-iron weapon, the hengeyokai reverts to her natural form.

*Gaseous Form (Su):* The mushakemono can use one of her uses of her racial shapechanging ability to cast *gaseous form* upon herself.

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*Invisibility (Su):* The mushakemono can cast *greater invisibility* upon herself a number of times per day equal to 1/2 her class level + her Wisdom modifier. If damaged with a cold-iron weapon while invisible, the spell ends.

*Object Shape (Su):* When using her racial shapechanging ability, the mushakemono can adopt the outward shape of a Small or Medium inanimate object. The object cannot have moving parts more complex than that of an umbrella. While in this shape, the hengeyokai is still a living creature and can see and hear as normal. The hengeyokai gains no hit points, hardness, or natural AC from the transformation. If scrutinized, the hengeyokai must succeed at a DC 10 Disguise check to successfully imitate the object. If damaged with a cold-iron weapon, the hengeyokai reverts to her natural form.

*Plant Shape (Su):* When using her racial shapechanging ability, the mushakemono can take the shape of a plant as if casting *plant shape I* or *tree shape*. If damaged with a cold-iron weapon, the hengeyokai reverts to her natural form.

**Master Climber (Ex):** At 12th level the mushakemono adds another +10 feet to her climb speed. She is considered to have a natural climbing ability and can take 10 on any Climb checks.

**Timeless Body (Ex):** After attaining 15th level, a mushakemono no longer suffers ability score penalties for aging and cannot be magically aged. Any penalties she might have accrued already remain in place. Bonuses from aging still accrue and the mushakemono still dies of old age when her time is at hand.

**Improved Evasion (Ex):** At 16th level the mushakemono's evasion improves. While she continues

to take no damage on a successful Reflex save, she now also takes only half damage on a failed save. The same conditions affecting evasion likewise affect improved evasion.

**Hide in Plain Sight (Ex):** Beginning at 17th level, the mushakemono can use the Stealth skill in her favored terrain, even when being observed.

**Master Shapechanger (Su):** At 20th level the mushakemono gains the outsider (native) type. She can now use her racial shapechanging ability at will.

## Hengeyokai Feats

#### **Animal Speaker**

You can speak with all animals.

**Prerequisites:** Hengeyokai, Wisdom 13, Clan-Animal Speaker

**Benefits:** You can now use the speak with animal spell-like ability, granted by the Clan-Animal Speaker feat to speak with any animal. You also gain an additional 3 uses of this ability per day.

#### **Clan-Animal Speaker**

You can speak with animals affiliated with your clan. **Prerequisites:** Hengeyokai, Wisdom 13

**Benefits:** You gain *speak with animals* as a spelllike ability so long as the animal being spoken to is the same as the one you can change into using your racial shapechanging ability. You can use this ability a number of times per day equal toyou're your Wisdom bonus.

#### Extra Hengeyokai Shapechanging

You can change shape an additional two times per day.

Prerequisites: Hengeyokai

**Benefits:** You can use your racial shape changing powers 2 extra times per day.

**Special:** You can take this feat more than once and each time its effects stack.

#### **Improved Woodland Cover**

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You are a master at using features of the forest to provide yourself cover.

**Prerequisites:** Favored Terrain class ability (forest), Woodland Cover

**Benefit:** When fighting in a forest environment, you now have constant full cover against ranged attacks. You also enjoy a +2 bonus to Reflex saves versus any ranged attack which provokes such a save. You may not benefit from this feat if you are helpless or flat-footed.



## Master Shrine-keeper

Your attachment to your shrine is stronger **Prerequisite:** Shrine-keeper

**Benefit:** When you are within a mile of your shrine, any dice you roll in connection with channeling energy receive a +1 bonus per roll. Furthermore, the DC of any spell you cast increases by +1. This bonus stacks with that granted by Shrine-keeper and any class abilities.

#### **Never Speechless**

No matter the form you take, you can speak as normal.

## Prerequisites: Hengeyokai

**Benefits:** When you use your racial shapechanging ability to adopt a form normally incapable of speech, you can still speak normally. You may also use any class ability requiring speech when in such a form.

## **Practiced Climber**

You have spent many hours practicing your climbing, growing faster as a result.

**rerequisite:** Skill Focus (Climb) **Benefit:** Your speed when climbing increases by 1 for every rank of the Climb skill you possess. **Normal:** Your climb speed is normally 1/4 or 1/2 your regular speed.

#### Shrine-keeper

You have a particular attachment to a kami shrine. **Prerequisite:** Hengekannushi or Kappa-kannushi **Benefit:** You may choose a single shrine. When within a mile of this shrine, the DC of any spell you cast increases by +1. This bonus stacks with any bonus or penalties granted by the hengekannushi class.

## Woodland Cover

You are skilled at using features of the forest to provide yourself cover.

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**Prerequisites:** Favored Terrain class ability (forest) **Benefit:** When fighting in a forest environment, you have constant partial cover against ranged attacks. You may not benefit from this feat if you are helpless or flat-footed.



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# In the Company of K A P P A

## IN THE COMPANY OF HENGE

We are a people of laughter and good cheer. True, our humor is not always understood by others, we find the sound of breaking bones to be hilarious, but we amuse ourselves first and others second. We love loud jokes, large meals and a good wrestling match. There are many stories told of us, that we eat children, or delight in drowning swimmers. Certainly, we have had our share of villains, but, taken as a whole, we are no more wicked than any other race. Most of us want nothing more than to humble the proud and make the wise man feel foolish. We like to think we are well suited to these tasks. And let us not forget, not only did we break the first bone, but we afterward showed the man how to set it.

A player character race designed for use with the Pathfinder Roleplaying Game

Jonathan McAnulty **NOW AVAILABLE!** 







# In the Company of TENGU

## IN THE COMPANY OF TENGU

We are tengu. We are children of the wind and the mountain. Our way is the way of the sword, the path of the warrior. The highest challenge for a tengu is that which tests both heart and soul, mind and body. We seek enlightenment at the edge of good steel. When each movement flows seamlessly into the next, a perfect dance of flesh and wind and flashing blade, we find peace.

Listen and I will teach you wisdom, I will tell you of the tengu...

Jonathan McAnulty

A player character race designed for use with the Pathfinder Roleplaying Game

## **COMING IN JUNE 2011**







# WAY OF THE YAKUZA



## **WAY OF THE YAKUZA**

Greetings, my friend. If you have come for knowledge, enter and have a seat. Pardon, that I do not rise and greet you properly, but I am not as young as I once was. As the hair grays, the bones grow weak. But I've outlived more than most and I'll wager there's a few more I'll yet outlive.

Yes, indeed. I've seen many young bo-kan like yourself come through those doors over the years. Full of spirit and ready to take on anyone, be they demon or men. Most do not last long. Perhaps you will be different? ...Or, perhaps not. Only time will tell, for ours is a dangerous path, yet we would choose no other.

In every village and every town, our presence is felt. Though others see only the gambling houses and sake shops, we know the true reason we fight. We are the champions of our people, and the heroes of the outcast. It is we who defend our way of life.

Come, I shall instruct you in the way of the yakuza, that you may be prepared for the road you have chosen...

## The Way of the Yakuza

by Jonathan McAnulty

A Faction of Kaidan designed for use with the Pathfinder Roleplaying Game

## Jonathan McAnulty COMING SOON







## ANCESTRAL RELICS

## **30 ANCESTRAL RELICS**

Ancestral relics are powerful magical items, powered by the very souls of a family member. Of near artifact quality, these rare creations become progressively stronger as your honor increases. Likewise, if you suffer a loss of honor, the ancestral relic becomes weaker.

Ancestral relics are priceless, and the secrets to their manufacture were forcibly lost by imperial decree over 600 years ago. At that time, the crafting of Ancestral Relics was the province of the onmyoji wizards, who jealously guarded the secrets of their manufacturing. These wizards would make the Relics for any house which desired one, whether they were noble or commoner. However the price was steep.

It is known that the creation of the relics demand the soul of a prominent member of the household and that the individual was sacrificed in a most gruesome and murderous way. Of some debate is whether the sacrifice was voluntary or not. Regardless, the ancestor's soul is what fuels the item.

## **#30 Ancestral Relics**

by Michael K. Tumey

An Item Book for Kaidan designed for use with the Pathfinder Roleplaying Game



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## **IN THE COMPANY OF HENGE**

We are hengeyokai, the children of mountain and woods. We are shapechangers, walking where we will, dwelling at once in two worlds. Ours are the gifts of men and ours are the gifts of the wild. Who has been blessed as we have? And yet, is it not our very gifts which so cause the simple to turn on us? It was not always thus. Once we were honored by men. Now we dwell apart from them, feared and fearing. Yet we continue in the old ways, the right ways.

Listen now and I will teach you better who we are...

A player character race designed for use with the Pathfinder Roleplaying Game

Jonathan McAnulty



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