

In the Company of **T E N G U**

KD05



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Rite Publishing Presents:
In the Company of
T E N G U



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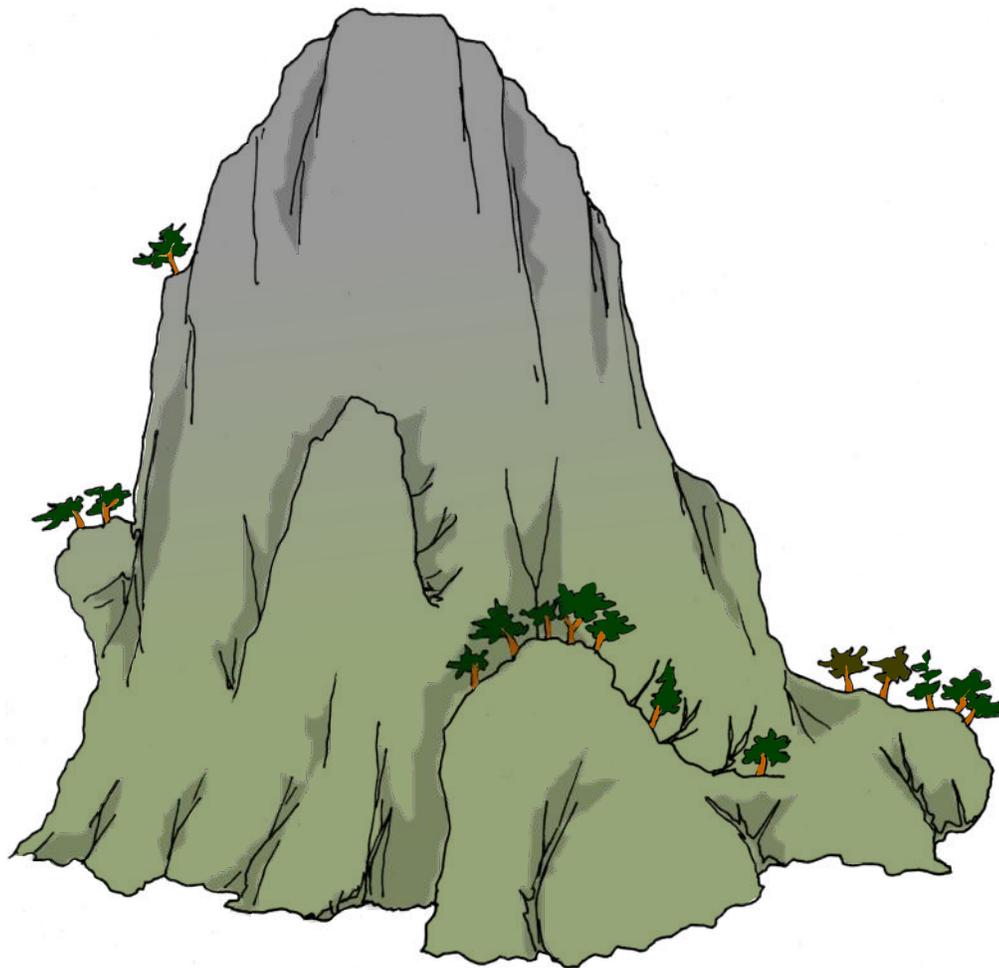


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In the Company of Tengu

Of Akaan and the Sharp Blade

Men tell many stories of the tengu, some truer than others, for men seek first and foremost to be entertained. In our experience, they care little for enlightenment. For our part, we prefer tales which teach truth, even when the truth is hidden.

Hear now the three tales of the warrior Akaan and meditate upon them.

Akaan was, in his day, the greatest of swordsmen. His skill with the blade was matched only by his understanding. But it was not always so. When he was young, Akaan studied under Swordmaster Hekaani, who, though he imparted all the correct forms, could not instill in Akaan true understanding. Though he desired to be a master, Akaan was impatient and impetuous. Hekaani knew that Akaan was

not achieving his potential, but he could not reach his heart. In frustration, Hekaani sent Akaan to his own teacher, Swordmaster Kokiaa, telling his student that he was to confront the older master violently. Akaan, in obedience, traveled over the mountain to do as his teacher commanded.

At the end of his journey over the mountain, Akaan found Kokiaa in his garden, weeding, and drew his sword. Kokiaa made no move to defend himself.

“I come to do battle!” shouted Akaan. The old swordmaster did not even lift his head but continued with his work.

“I shall cut you,” threatened Akaan, confused by the other’s indifference.

“The sharp sword makes no cuts,” said ancient Kokiaa simply and then the swordmaster entered his dwelling.

Akaan, perplexed, sat upon the ground, meditating upon the words of the old tengu. After three days he was enlightened and became the disciple of Kokiaa, serving him until the death of the old swordmaster. This is the first tale.

After he himself became renowned as a swordmaster, Akaan was eating lunch with two of his colleagues. To his dismay and profound irritation, the two guests took to arguing as to which was the more skilled.

When I meet ten skilled swordsmen in battle,” boasted the first, “when I am done, none remain!”

“That is nothing,” boasted the second, “when I meet twenty skilled swordsmen in battle, when I am done, none remain!”

“You are both poor swordsmen,” said Akaan, rebuking them.

“How so?” they both asked.

“When you are done, there is less than when you started.” So saying he took a coin from his pouch and tossed it in the air.

Scarcely moving, he sliced it with his blade before it fell so that when it struck the table, there were two coins, not one, and his blade was once more in its sheath.

The two guests, enlightened by this deed, said nothing more for the rest of the meal. This is the second tale.

When Akaan was old and dwelt upon his mountain, there came three young tengu to his door, each desiring to be his student. Testing them, he asked the question, “Which is master, the bamboo teaching cane or the sharp sword?”

The first answered, “The sword is master, for it slices through the cane and into the one wielding it.”

The second answered, “The teaching cane is master, for if the teacher beats his student with the sharpest of sword, the student is no more and has learned nothing.”

The third answered, “Neither cane nor sword is master, for the hand uses each as it will. Therefore Akaan is master.” This was the one Akaan took as his student. This then is the third tale. Meditate and learn.



Concerning Tengu

If one wishes to understand the truth, one must listen first and then meditate. Thus is an enlightened mind achieved. Yet knowledge without action has no meaning and the mind, divorced from the flesh, can do nothing. Thus if one wishes to transcend, mind and body must flow as one. This is what it means to be daitengu. This is the goal the wise among us seek, though few may truly find it. 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.

Our oldest stories say we were made when the first mountain loved the first wind. The wind blew free. The mountain stood firm. As the mountain watched the wind, longing grew. Out of that longing the mountain gave birth to the tengu. The wind, seeing such love, blessed us with grace and the promise of flight. Yet to achieve this promise, we must first find the power within ourselves, freeing ourselves from the constraints of the flesh. This is what it means to be tengu.

Physically, we stand approximately five feet tall. Our flesh is covered with feathers, typically black, though a few of our race are born with white feathers and the oldest among us are grayed. Some humans say we have a resemblance to crows, though such a description is uncouth and not one we would make ourselves. Indeed, we would rather say that crows have a passing resemblance to us, though we notice obvious differences. Our beaks are long, sharp and most frequently as black as our feathers (though yellow beaks, or yellow flecked beaks, are not uncommon, especially in our youth). Our hands and feet are hard talons, with strong grips, and a similar coloration to our beaks. Despite any physiological differences, like most other intelligent races, our hands have thumbs, and our toes are all forward facing. There is a second sort of tengu, a people with brown and white feathers and smaller, more hooked beaks. Humans have likened them to black-eared kites. Socially they are very similar to us, though more aggressive in their ways.

Our young are laid in eggs, one a day, generally over a period of two or three days. (though

clutches can be as large as six or as small as a single egg). Each egg measures about nine inches long, possessing a sky-blue shell with dark green or black speckles. The child incubates for six months within its egg, and, when it hatches, it stands about a foot tall and is featherless with a yellow beak and yellow talons. We grow quickly, being able to walk within a month of hatching and reaching our full height by six or seven years of age. As we age, our beaks and talons all darken in color, the beaks more swiftly than the hands or feet. We consider our youth mature at ten years of age, marking the event with an annual, community wide, "coming of age" celebration. Despite this recognition, true respect is seldom earned before the age of twenty and we almost never marry before our thirtieth year, if then. When we reach maturity, we typically seek out a teacher under whom we may study a trade or skill. While we all yearn to excel with the sword, we recognize that only the very best may be accepted by the swordmasters. The rest of us settle for lesser teachers, learning a trade alongside our sword-craft. There is no shame in this, for each role is necessary if we are to survive.

Some few of our race are born with vestigial wings. Never strong enough for flight, such wings are taken as a good omen, reminding us that we have the power of flight within us, though it is shackled by the constraints of the flesh. Like the mountain that birthed us, we yearn to fly. Our sword style is reflective of this longing, utilizing as it does great leaps, swooping maneuvers, and a graceful form.

We are a religious people, though our religion differs from the religions of many other races. Our religion has no founder, no idols and no dogmas. It seems to us that many seek for power outside of themselves. Not so the tengu. While we honor the kami as older brothers in the world, we believe true power comes from enlightenment and know that enlightenment cannot be forced upon another. The higher powers are not kings to be served; they are teachers to be respected. We also know this truth: any teacher, whether tengu or kami, no matter how skilled or powerful, can only instruct. The student must realize the truth of the lesson of his own accord. As the path to enlightenment differs from soul to soul, the wise teacher uses lessons most appropriate to the student. Students must be attentive, but they



cannot rely on their teachers to do the learning for them. Tengu yamabushi are common, but such warriors do not exist to make intercession between us and the kami, as they might seek to do in other races. Rather they are students of the kami and students of the sword, tengu who seek for enlightenment through attentive respect for the kami and an active study of martial truths. Such a path is a powerful path and a great number of daitengu came from the ranks of the tengu yamabushi.

Honor is an important concept to the tengu, indeed it was we who taught humans what honor was, though they have twisted it to mean loyalty to others. Tengu honor is defined as loyalty to self. If we cannot be true to our own selves, how then can we be true to others? We are shamed by those actions which make us less and take pride when we excel. The exact manner by which a tengu pursues personal honor differs from one tengu to another. There are, we must admit, many of our number who are full of selfishness and overwhelming false-pride, not realizing how such things truly keep them from reaching their full potential. Enlightenment cannot be achieved by those who cannot recognize their own weaknesses and who give in to every covetous craving. The path of the daitengu is the path of self-mastery.

Aesthetically, we are most pleased by the flash of the sun on metal and the cooling touch of the wind. Thus our homes are built high so that our father, the wind, may find us. Our swords, gifts of our mother, the mountain, are kept sharp that they may catch the light. We decorate our clothing, when we can, with small bits of metal or mirror. The love of reflected light partially explains our habit of keeping a collection. As children it is common for collections to be comprised of shiny stones or bits of polished glass. As adults, our tastes mature, or at least that is what we tell ourselves. The poorest among us may collect mirrors, bottles or metal buttons. The more privileged are likely to have an assortment of coins, gems, or even quality steel blades. A tengu with no such collection is a strange bird indeed.

We are naturally a mountain race, dwelling in villages built in high, rocky places. Farming is poor in these regions, but that does not bother us, as we are primarily carnivorous. We do sometimes maintain small herb gardens, with which to season our meat. Most of our villages keep goats

or boars and hunt the wild beasts that dwell in the crags. Often times we operate small mines, drawing forth gifts from our mother, though we seldom dig too deep. We smelt iron, copper and bronze as we find them. Much of our time is spent in training and personal meditation. Our leisure activities, such as they are, include poetry, calligraphy, fishing, pottery, embroidery, painting and the arranging of rocks. There are, in some human cities, enclaves of tengu who, having left their mountain villages, seek a new way of life. The path to enlightenment is different for each and so we try not to judge such decisions. Those of us who continue in the old ways do, however, note that even as they pursue a different path, our father the wind calls to them, and these city-tengu build their communities in high buildings, maintaining a similar social structure to those found in the mountains.

Our rustic cousins, the kite tengu, live much as we do, though their ways are more savage than ours. Raiders and barbarians, these tengu do not smith their own weapons, but take them by force, periodically descending from their mountains to loot and pillage henge and human villages alike. While we are on generally good terms with these tengu, being immune to their depredations, we nevertheless do not condone their conduct.

As already mentioned once, we often raise boars. Some few tengu, living in mountainous areas containing giant boars, raise these creatures so that they might ride the animals into battle. These tengu claim the rushing wind of a charge is akin to flying and often disdain the art of the sword in favor of the spear. While their attacks are fearsome, their numbers grow fewer every year.

Tengu Society

Though we are a very individualistic race, we enjoy the companionship of others and understand the benefits of a strong community. Each tengu is a law unto himself, bound only by his own conscience and sense of honor. That is not to say there is no structure to our society. There is a clear hierarchy among us, defined by the master-student relationship, with each student giving respect to his teacher and his teacher's teacher. As our parents are the first teachers we possess, it is understood that they are respected and heeded, as are their masters.



Our standing in the community determines where we dwell. The higher places are reserved for the most respected. This is true of dwellings, schools, and villages. In the typical home the parents dwell above the children. In a school, the master has the highest room, the older disciples dwell below him and the newest students sleep on the ground floor. Similarly, in a village, houses or structures built higher up the mountain are those most likely to contain persons or institutions of note. The greatest among us, the daitengu, dwell above all, high atop the mountain, and each tengu mountain has a single daitengu, an immortal guardian who lives until a new daitengu arises from among the students to take his place atop the mountain. Each daitengu may provide guidance to any number of small villages. Our villages are often built around a tengu sword-school or yamabushi monastery, providing support for the same. Further down the mountain, individual tengu may have small homesteads, though we seldom live too far from one another, understanding the benefit of mutual aid in times of trouble.

When a tengu marries, it is a lifelong commitment, though only about a third of us ever find such a soul-mate. Marriage for us is not primarily a sexual relationship, though a female tengu only lays eggs after she has found her mate. Rather, in marriage, we seek an intellectual and

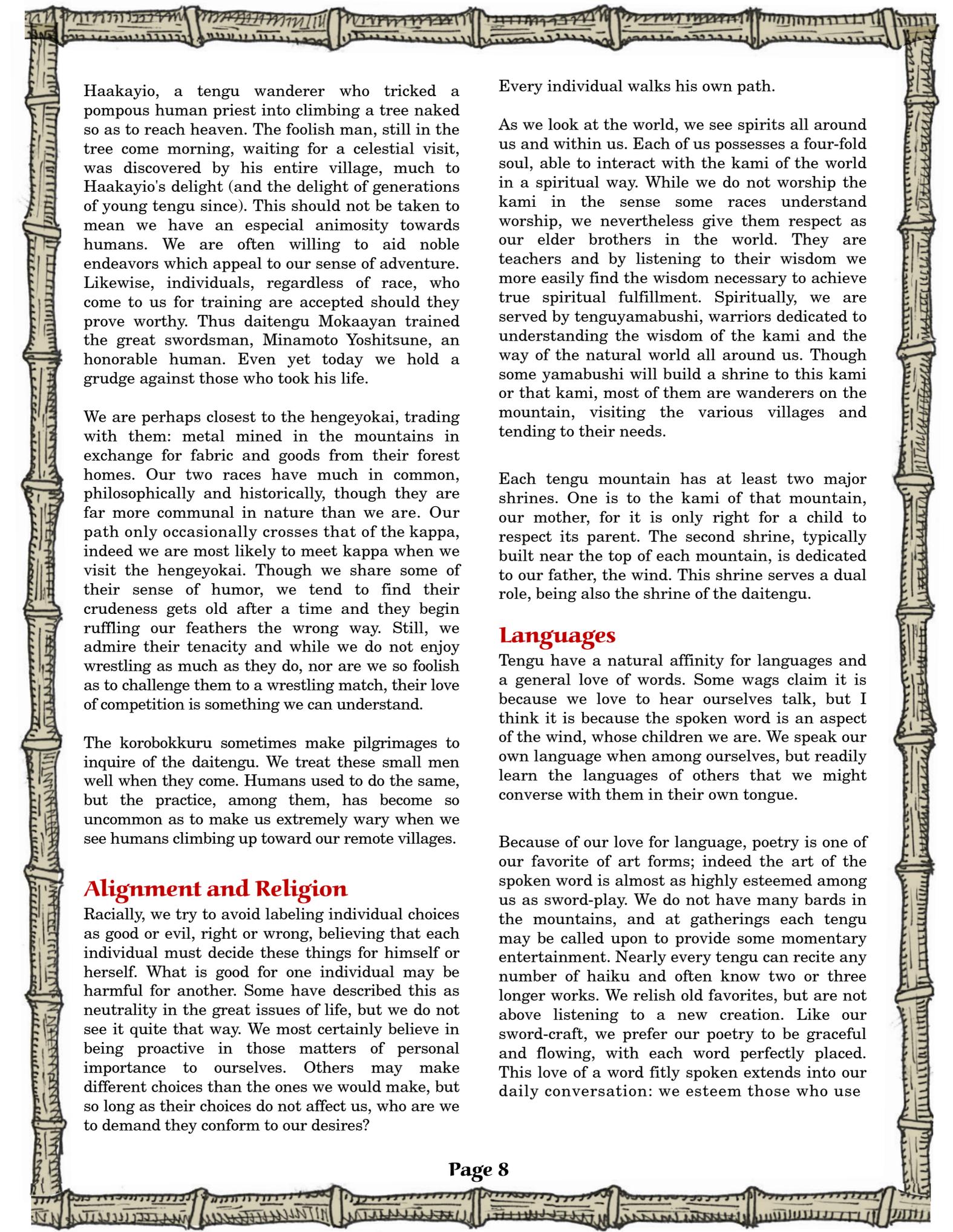
philosophical companion with whom we can grow. Mere friendship is not enough for a marriage. There must be a true respect on the part of each party and a mutual desire to be joined for life. When such a companion is found, the two tengu seek a yamabushi to perform the marriage ceremony. Such ceremonies are private affairs, attended only by the two to be joined and the yamabushi. After, the newly married couple finds a new home, symbolizing their new beginning in life together. Only when this home is established do they invite all their friends and acquaintances to a day-long celebration.

There is little or no difference in our society between the roles of the man and the woman, excepting those natural differences arising from the simple fact that our men are slightly heavier of build and are unable to lay eggs. We lack the sexual drive of the mammalian races and thus are freed from many of the problems that other races encounter. This is not to say we have no drive to reproduce. We love our young and the whole community is typically protective of each immature tengu. A young tengu has an easy life, often being quite spoiled. It is common for younger tengu to address their elders, excepting master-teachers, parents and grandparents, as Uncle and Auntie, a fact which reflects the communal love each tengu has for those younger than themselves.

Relationships with Other Races

Though we seek out conflict so as to test our skill, we are not an especially war-like race and, so far as others allow us to pursue our own, private goals, we avoid mingling in their affairs. We seldom judge races as a whole, preferring to allow each individual to stand, or fall, according to his or her own actions. This is not to say we are foolish in our interactions or overly trusting. Indeed, we regard most non-tengu with some suspicion until we know them well enough to trust them. Yet suspicion is not the same as hostility and though we are cautious, we typically allow people a chance to prove themselves one way or another. For this reason we often begin new relationships by testing the worthiness of an individual.

We cannot stand foolishness, corruption and pride in other races and will sometimes go out of our way to make examples of those we find particularly grating. We still share the tale of



Haakayio, a tengu wanderer who tricked a pompous human priest into climbing a tree naked so as to reach heaven. The foolish man, still in the tree come morning, waiting for a celestial visit, was discovered by his entire village, much to Haakayio's delight (and the delight of generations of young tengu since). This should not be taken to mean we have an especial animosity towards humans. We are often willing to aid noble endeavors which appeal to our sense of adventure. Likewise, individuals, regardless of race, who come to us for training are accepted should they prove worthy. Thus daitengu Mokaayan trained the great swordsman, Minamoto Yoshitsune, an honorable human. Even yet today we hold a grudge against those who took his life.

We are perhaps closest to the hengeyokai, trading with them: metal mined in the mountains in exchange for fabric and goods from their forest homes. Our two races have much in common, philosophically and historically, though they are far more communal in nature than we are. Our path only occasionally crosses that of the kappa, indeed we are most likely to meet kappa when we visit the hengeyokai. Though we share some of their sense of humor, we tend to find their crudeness gets old after a time and they begin ruffling our feathers the wrong way. Still, we admire their tenacity and while we do not enjoy wrestling as much as they do, nor are we so foolish as to challenge them to a wrestling match, their love of competition is something we can understand.

The korobokkuru sometimes make pilgrimages to inquire of the daitengu. We treat these small men well when they come. Humans used to do the same, but the practice, among them, has become so uncommon as to make us extremely wary when we see humans climbing up toward our remote villages.

Alignment and Religion

Racially, we try to avoid labeling individual choices as good or evil, right or wrong, believing that each individual must decide these things for himself or herself. What is good for one individual may be harmful for another. Some have described this as neutrality in the great issues of life, but we do not see it quite that way. We most certainly believe in being proactive in those matters of personal importance to ourselves. Others may make different choices than the ones we would make, but so long as their choices do not affect us, who are we to demand they conform to our desires?

Every individual walks his own path.

As we look at the world, we see spirits all around us and within us. Each of us possesses a four-fold soul, able to interact with the kami of the world in a spiritual way. While we do not worship the kami in the sense some races understand worship, we nevertheless give them respect as our elder brothers in the world. They are teachers and by listening to their wisdom we more easily find the wisdom necessary to achieve true spiritual fulfillment. Spiritually, we are served by tenguyamabushi, warriors dedicated to understanding the wisdom of the kami and the way of the natural world all around us. Though some yamabushi will build a shrine to this kami or that kami, most of them are wanderers on the mountain, visiting the various villages and tending to their needs.

Each tengu mountain has at least two major shrines. One is to the kami of that mountain, our mother, for it is only right for a child to respect its parent. The second shrine, typically built near the top of each mountain, is dedicated to our father, the wind. This shrine serves a dual role, being also the shrine of the daitengu.

Languages

Tengu have a natural affinity for languages and a general love of words. Some wags claim it is because we love to hear ourselves talk, but I think it is because the spoken word is an aspect of the wind, whose children we are. We speak our own language when among ourselves, but readily learn the languages of others that we might converse with them in their own tongue.

Because of our love for language, poetry is one of our favorite of art forms; indeed the art of the spoken word is almost as highly esteemed among us as sword-play. We do not have many bards in the mountains, and at gatherings each tengu may be called upon to provide some momentary entertainment. Nearly every tengu can recite any number of haiku and often know two or three longer works. We relish old favorites, but are not above listening to a new creation. Like our sword-craft, we prefer our poetry to be graceful and flowing, with each word perfectly placed. This love of a word fitly spoken extends into our daily conversation: we esteem those who use

language well and carefully use words to give shape to their thoughts.

The written language, being a natural extension of the spoken language, is also highly regarded by us, and our homes are as likely to be decorated with calligraphy as with any other sort of art. We do not claim to have taught human men their letters, but we do think the brush-work of our masters to be far superior to that of humans.

Tengu Adventurers

As the wind blows, so blows the heart of the tengu. It should not be surprising that many tengu of a certain age long for excitement and adventure. They desire to put their sword skills to the test and discover whether they have what it takes to ascend the path of enlightenment all the way to the top of the mountain. Most tengu adventure, if they are going to adventure, when they are about twenty, old enough to have learned what their teachers have to teach them and young enough to still have their full strength. Many teachers, recognizing this natural drive, assign their students tasks and send them from their schools, so as to best direct the energies of their students toward enlightenment. Many of the greatest of our swordmasters developed their skills in just this way, wandering the world and testing their skill time and time again. The experience earned this way is often better than a dozen years spent in a school or monastery.

Tengu Names

Tengu names often feature aa, k, i, and o sounds. They are seldom more than three syllables long, and double syllable names are most common. Female names are more likely to contain b, m and uu sounds. Tengu seldom employ surnames but if an occasion calls for such, a tengu typically uses the name of his mountain to provide the necessary distinction.

Some common tengu male names include: Aakoni, Bitaan, Jaariko, Kimaako, Kiji, Kutaamo, Taakiko and Waakiki.

Some common tengu female names include: Aamuu, Bimuuko, Fuumkuu, Haanako, Hruubo, Kaabiko, Mitsuu, Suumik, and Umuuko.

Tengu Characters / Tengu Racial Traits

Tengu are bird-like humanoids, possessing feathers, beaks, and taloned hands and feet. Tengu are a naturally graceful race, given to introspection, though their light frame means they are not as hardy as some other races. Tengu have the following racial traits.

+2 Dexterity, -2 Constitution, +2 Wisdom

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

Normal Speed: Tengu have a base speed of 30 feet.

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

Bite: Tengu have a natural bite attack that inflicts 1d3 points of damage on a hit. If the tengu is otherwise unarmed, it is a primary attack; otherwise it is a secondary attack.

Yokai Subtype: Tengu always count Survival and Stealth as class skills.

Sneaky: Tengu gain a +2 racial bonus on Perception and Stealth.

Gifted Linguist: Tengu gain a +4 racial bonus on Linguistic checks, and learn 2 languages each time they gain a rank in Linguistics, rather than 1 language.

Sword Trained: Tengu are trained from birth in the use of swords and as a result are automatically proficient with sword-like weapons (including bastard swords, daggers, elven curve blades and katanas, falchions, greatswords, kukris, longswords, punching daggers, rapiers, scimitars, short swords, and two-bladed swords).

Languages: Tengu begin play speaking common and Tengu. Tengu with high Intelligence scores can choose any language as a bonus language, except secret languages such as Druidic.

Alternate Racial Traits

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

Axe Trained: The kite tengu sometimes train with the axe instead of the sword. These tengu are automatically proficient with ax like weapons (including handaxes, battleaxes, greataxes, glaives, scythes, waraxes, and double axes). This ability replaces sword trained.

Boar Rider: The boar-riding northern tengu spend much time with dire boars and are quite skilled at handling them. These tengu gain a +2 racial bonus to Ride and Handle Animal checks. This ability replaces sneaky.



Born Poet: Some tengu are especially gifted poets and songwriters. They have a +4 racial bonus on Performance (oratory) checks and a +2 bonus on Linguistic checks. This ability replaces gifted linguist.

Forestborn: While most tengu live high on the mountains, some are born lower down, where the trees are more plentiful. These tengu have a +4 bonus on Survival checks and a +2 bonus on Linguistic checks. This ability replaces gifted linguist.

Kite Teng: Kite tengu are more savage than the typical black feathered tengu. These tengu have a +2 bonus in Intimidate and Survival checks.

This ability replaces the sneaky ability

Mountainborn: Living all their lives in the mountains, some tengu are adept rock-climbers. These tengu have a +4 racial bonus to Climb checks. This ability replaces sneaky.

Spear Trained: The boar-riding northern tengu frequently employ spears and quarterstaves as their primary weapon. These tengu are automatically proficient with staff- and spear-like weapons (including shortspears, quarterstaves, longspears, spears, tridents, lances, and ransuers). This ability replaces sword trained.

Age, Height, and Weight

Excepting the immortal daitengu, tengu live about sixty years. Players may choose a starting age for their tengu character or they can use the following table. Tengu suffer the effects of aging as normal.

Tengu Random Starting Ages

Adulthood	Bbn, Brd	Ftr, Drd	Rog,	Pal,
Mnk	Clr	Hishoken	Sor,	Rgr,
Wiz				
11	+1d4	+2d4	+3d4	

Tengu Age Table

Middle Aged	Old	Venerable	Maximum age
30	45	55	55+2d6

Tengu stand about five feet tall, weighing close to a hundred pounds, with the male tengu being slightly heavier than the female.

Tengu height and weight table

Race, Gender	Base Ht.	Base	Wt.
Modifier	Weight	Multiplier	
Tengu (male)	4 ft. 6 in.	90 lbs.	
	+2d6 inches x 2 lbs.		
Tengu (female)	4 ft. 6 in.	70 lbs.	
	+2d6 inches x 2 lbs.		

Tengu Adventurers

Tengu often become adventurers when their teachers send them on a mission. Still others, perhaps coming from a less formal training situation, leave on their own, driven by a craving for excitement and a natural longing to roam. This longing is present in most tengu of a certain age, though most of them lose the impulse when they reach middle age.

Alchemist (Rentanjutsu) Tengu alchemists are extremely rare, as the loud explosions typical of the occupation offend tengu sensibilities.

Barbarian (Emishi) Most tengu barbarians hail from the kite tengu clans.

Bard (Bakushi) Tengu bards are rare in the mountains, though are more common among those tengu who have migrated to the cities of men.

Cavalier (Tenguhatamoto) Tengu cavaliers are found on only a few mountains. These mountains are those which have an abundance of dire boars, which the tengu warriors ride into battle.

Cleric (Kappa-kannushi) Few tengu follow the path of the kannushi, especially the kappa-kannushi, as its devotion to the kami runs counter to their religious philosophy.

Druid (Hengekanushi) Few tengu follow the path of the kannushi, as its devotion to the kami runs counter to their religious philosophy. Those tengu who learn the ways of the hengekannushi have typically been raised by the hengeyokai.

Fighter (Tengubushi) Many tengu sword schools teach the ways of the tengubushi and almost every tengu village has several such warriors in it.

Inquisitor (Metsuki) Metsuki are uncommon among the tengu, though upon occasion a militantly lawfully oriented tenguyamabushi monastery may train a few of its members as inquisitors.

Magus (Tengukensei) Many Tengu choose the kensei path, eventually gaining divine access.

Monk (Budoka) Monks are not unknown among the tengu, though their monastic traditions often focus more on sword-use than on unarmed combat.

Oracle (Miko) Sometimes, led by visions, certain tengu maidens make a journey to one of their people's shrines, becoming a shrine maiden and tending to the care thereof. Miko adventure infrequently, being tied to their shrine.

Paladin (Yamabushi) Serving the tengu as priests, the yamabushi wander the mountains, righting wrongs, teaching the wisdom of the kami, and providing spiritual guidance to their people. It is not uncommon for the quests of these tenguyamabushi to take them, for a time, away from the mountain they call home.

Ranger (Tengu Matagi) Tengu matagi are common among the more solitary tengu, those who live on the edge or outside of the tengu villages. These hunters make their living selling meat to the various schools, but their skills are also useful when it comes time to defend the mountain from encroachment.

Rogue (Sekko) Tengu rogues are not common in the mountains, though tengu who migrate to human cities often find their natural talents lend to success in this class. Nevertheless, even in the mountains, some schools train their students as shinobi, utilizing the rogue class.

Sorcerer (Jugondo) Sorcery is no more common among the tengu than it is among humans. Tengu sorcerers frequently have either the elemental (air) or fey subtypes.

Summoner (Yobukami) Of all the yokai, the tengu are most likely to study the art of summoning. Like the master sen (wizard), a master yobukami often lives alone, in remote areas of the wilderness, where they can study their craft in peace.

Witch (Mahoutsukai) There are very few tengu witches and those that exist are seldom trusted by other tengu.

Wizard (Sen) While most tengu actively pursue the path of the sword, the life of a hermetic wizard appeals to a subset of the tengu population. The wizards live alone, sometimes on their own mountain, with powers rivaling those of the daitengu, accepting worthy students and then sending them out into the world when their training is over.

Favored Class Options

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

Barbarian (Emishi) Add +1 to any Acrobatic skill check made to jump or leap.

Cavalier (Tenguhatomoto) Add +1 to any Handle Animal skill check made to handle boars or dire boars.

Fighter (Tengubushi) Add +1 to the tengubushi's CMD when attempting to resist a feint or disarming maneuver.

Monk (Budoka) Add +1 to any Acrobatic skill check made to jump or leap.

Paladin (Yamabushi) Choose a kind of sword. Add +1/2 circumstance bonus on critical hit confirmation rolls with that weapon (maximum bonus +4). This bonus does not stack with critical focus.

Ranger (Tengu Matagi) Add +1 ft. to the tengu's base speed. This increase in speed has no effect in combat until chosen five times so that speed has increased by 5 feet. A speed of 34 ft. is effectively a speed of 30 ft. when in combat.

Rogue (Sekko) Add a +1/2 bonus on Bluff checks against non-tengu.

Summoner (Yobukami) Add +1 hp to the summoner's eidolon.

Wizard (Sen) Add +1/2 to any Linguistics skill check.

Class Archetypes

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





Cavalier (Tenguhatamoto; Order of the Boar)

Riding massive boars, the tenguhatamoto are a cavalier order unique to the tengu. While any tengu may belong to the order, most tenguhatamoto come from a small group of clans.

Mount (Ex): A tenguhatamoto gains the services of a loyal dire boar which he may ride into battle. This ability otherwise functions identically to the cavalier's regular mount ability. The dire boars used by the tenguhatamoto have been bred for years to be good steeds. Starting statistics for these dire boars are as follows:

Tenguhatamoto Dire Boar:

Starting Statistics: Size Large; Sp AC +4 natural armor; **Attack** gore 1d8; **Ability Scores** Str 17, Dex 10, Con 17, Int 2, Wis 13, Cha 6; Special Qualities low-light vision, scent.
4th-level Advancement: **Attack** gore 2d6; Str +4, Cha +2; **Special Attacks** ferocity.

Order of the Boar

Edicts: The tenguhatamoto must be true to himself. He must not lie, either to himself or to others, and must conduct himself in a way that will not bring shame upon himself. He must avenge

wrongs done against himself, his steed, and his clan, as he has opportunity.

Challenge: Whenever the tenguhatomoto issues a challenge, he receives a +1 morale bonus to attack rolls made against the target on rounds following rounds in which his mount damaged the target. This bonus increases by +1 for every four levels the tenguhatomoto possesses.

Skills: The tenguhatomoto adds Acrobatics (Dex) and Perception (Wis) to his list of class skills. In addition, whenever the tenguhatomoto's mount makes an Acrobatics check to jump or leap, he may add a bonus equal to 1/2 the tenguhatomoto's class level (min 1) to the attempt.

Acrobatics (Dex), Climb (Str), Craft (Int), Handle Animal (Cha), Intimidate (Cha), Knowledge (geography) (Int), Knowledge (nature) (Int), Profession (Wis), Stealth (Dex), and Survival (Wis).

Skill Ranks per Level: 4 + Intelligence modifier.

Weapon and Armor Proficiency:

Tenguhatomoto are proficient with all simple and martial weapons and with light armor and shields.

Skilled Leaper (Ex): Beginning at 1st level, the tenguhatomoto adds his class level to any Acrobatic skill checks made to jump, both for vertical jumps and horizontal jumps. In addition he always counts as having a running start when making jump checks using Acrobatics.

Weapon Finesse (Ex): At 1st level, the tenguhatomoto gains Weapon Finesse as a bonus feat. This replaces the bonus feat the fighter would normally gain at 1st level.

Agility (Ex): At 2nd level, the tenguhatomoto gains a +1 bonus on saving throws made against effects that cause him to become paralyzed, slowed, or entangled. This bonus increases by +1 for every four levels beyond 2nd. This ability replaces bravery.

Armed Defense (Ex): At 3rd level, so long as he is armed with a manufactured weapon, the tenguhatomoto can add a +2 class bonus to his AC. He can only add this bonus if he is wearing light armor or no armor. He may not benefit from this bonus if he is flat-footed or helpless. This bonus increases by an additional +1 for every four levels beyond 3rd. This ability replaces armor training and armor mastery.

Dexterous Swordplay (Ex): At 5th level, when using a one-handed sword or heavy blade, the

tengubushi may add his Dexterity modifier to any attack rolls in place of his Strength modifier. This ability does not stack with Weapon Finesse but instead expands the Weapon Finesse feat to include one-handed heavy blades (including bastard swords, longswords, and scimitars) which would otherwise not be useable in conjunction with the feat. A tengubushi wearing medium or heavy armor cannot use this ability. This ability replaces weapon training 1.

Weapon Training (Ex): A tenguhatomoto gains the weapon training ability beginning at 9th level.

Order Abilities: A tenguhatomoto gains the following abilities as he increases in level.

A tengu's honor (Ex): Beginning at 2nd level, if the tenguhatomoto misses an opponent, who, in the same round damages the tenguhatomoto, the tenguhatomoto gains a +1 bonus to all attack and damage rolls made against that opponent on the following round. This bonus increases by +1 every 4 levels following the 2nd.

Strong burst of speed (Ex): At 8th level the tenguhatomoto gains the ability to encourage his mount to quick bursts of speed. Once per combat, for one round, the tenguhatomoto can add +30 ft. to his mount's speed. If the tengu charges during this round, he suffers a -2 circumstantial penalty to attack rolls, but upon a successful strike, he does double damage, unless he is using a lance, in which case he does triple damage.

Mounted Combat Reflexes (Ex): At 15th level, the tenguhatomoto learns to react quickly to the movements of opponents, even if they are not immediately next to him. Once a round, when

mounted, the tenguhatomoto has the chance to make a single attack of opportunity as if his reach were 10 feet longer than it actually is. The tenguhatomoto can only make such an attack if an enemy within the extended reach range acts in a way that would normally provoke an attack of opportunity and the tenguhatomoto's mount can move close for the tenguhatomoto to attack. When the tenguhatomoto's mount does move in order for its rider to attack, it is possible that it provokes attacks of opportunity against itself, but the tenguhatomoto's attack is resolved first. Following the use of the ability, the tenguhatomoto's mount is staggered for 1 round, during which time the tenguhatomoto cannot use this ability.

Fighter (Tengubushi)

Tengu warriors are proficient with a wide variety of weapons, but they are especially adept with swords. Disdaining the use of heavy armors, the tengu fighting style focuses on quick movements, prodigious leaps, and dexterous sword-play. The tengubushi is a fighter archetype available to all tengu.

Class Skills: The tengubushi's class skills are

Acrobatics (Dex), Climb (Str), Craft (Int), Handle Animal (Cha), Intimidate (Cha), Knowledge (geography) (Int), Knowledge (nature) (Int), Profession (Wis), Stealth (Dex), and Survival (Wis).

Skill Ranks per Level: 4 + Intelligence modifier.

Weapon and Armor Proficiency: Tengubushi are proficient with all simple and martial weapons and with light armor and shields.

Skilled Leaper (Ex): Beginning at 1st level, the tengubushi adds his class level to any Acrobatic skill checks made to jump, both for vertical jumps and horizontal jumps. In addition he always counts as having a running start when making jump checks using Acrobatics.

Weapon Finesse (Ex): At 1st level, the tengubushi gains Weapon Finesse as a bonus feat. This replaces the bonus feat the fighter would normally gain at 1st level.

Agility (Ex): At 2nd level, the tengubushi gains a +1 bonus on saving throws made against effects that cause him to become paralyzed, slowed, or entangled. This bonus increases by +1 for every four levels beyond 2nd. This ability replaces bravery.
Armed Defense (Ex): At 3rd level, so long as he is armed with a manufactured weapon, the tengubushi can add a +2 class bonus to his AC. He can only add this bonus if he is wearing light armor or no armor. He may not benefit from this bonus if he is flat-footed or helpless. This bonus increases by an additional +1 for every four levels beyond 3rd. This ability replaces armor training and armor mastery.

Dexterous Swordplay (Ex): At 5th level, when using a one-handed sword or heavy blade, the tengubushi may add his Dexterity modifier to any attack rolls in place of his Strength modifier. This ability does not stack with Weapon Finesse but instead expands the Weapon Finesse feat to include one-handed heavy blades (including

bastard swords, longswords, and scimitars) which would otherwise not be useable in conjunction with the feat. A tengubushi wearing medium or heavy armor cannot use this ability. This ability replaces weapon training 1.

Weapon Training (Ex): A tengubushi gains the weapon training ability beginning at 9th level.



Magus (Tengukensei)

Tengu on the path of the kensei seek inner peace and spiritual enlightenment through the union of arcane and martial disciplines. Quick with both spell and sword, the powerful tengukensei make formidable opponents. Those who follow the path to its end gain true enlightenment and the ability to wield both divine and arcane energies. The tengukensei class is an archetype available for any tengu character.

Alignment: Any lawful

Class Skills

The tengukensei's class skills are Acrobatics (Dex), Climb (Str), Craft (Int), Diplomacy (Cha), Fly (Dex), Knowledge (arcana) (Int), Knowledge (religion) (Int), Knowledge (planes) (Int), Profession (Wis), Spellcraft (Int), Stealth (Dex), Use Magic Device (Cha).

Skill Ranks per Level: 2 + Int modifier.



Arcane Pool (Su): At 5th level, when the tengukensei enhances his weapon, he can use his enhancement bonuses to add the following weapon properties to his weapon: *dancing, frost, ghost touch, holy, icy burst, keen, shock, shocking burst, speed* or *vorpal*. Beyond this, the tengukensei's arcane pool functions as the magus's arcane pool.

New Magus Arcana:

Blurred Form (Su): By expending 1 point from his arcane pool as a swift action, the tengukensei causes his form to blur as he moves, granting him concealment (20% miss chance). The tengukensei benefits from the *blur* effect for a number of rounds equal to 1/2 his class level + his intelligence modifier.

Boundless Energy (Ex): By expending 1 point from his arcane pool as a swift action, the tengukensei adds a +4 bonus to Acrobatic and Climb checks. If the tengukensei spends 2 points from his arcane pool he also gains a +2 dodge bonus to AC. Both points must be spent at the same time for this second effect to occur. These bonuses lasts for a number of rounds equal to the tengukensei's class level.

Undead Killer (Su): The tengukensei can expend 1 point from his arcane pool as a swift action to charge his weapon with positive energy anathema to undead for 1 minute. A successful strike with the empowered weapon deals an additional 1d6 points of positive energy damage to undead creatures.

Healing Hands (Su): At 7th level, by expending 1 point from his arcane pool as a free action, the tengukensei can convert a prepared spell into healing energy, in effect spontaneously casting a cure spell of a level equal to the level of the spell being lost. This ability replaces the magus' Knowledge Pool ability.

Agile Fighter (Ex): At 7th level, the tengukensei gains a +3 bonus to Acrobatic checks. This bonus increases to +6 at 13th level. This bonus replaces the magus' Medium Armor and Heavy Armor abilities.

Divine Spell Access (Su): At 19th level, the tengukensei gains access to an expanded spell list. He learns and places 14 spells from the cleric's spell list into his spell books as magus spells of their cleric level. He gains two of each of the following cleric spells not on the magus spell list: 0-level, 1st level, 2nd-level, 3rd-level, 4th-level, 5th-level, and 6th level. He can ignore the divine focus and somatic components of these spells. This ability replaces the magus' Greater Spell Access ability.

Paladin (Tenguyamabushi)

The tenguyamabushi serve the mountain tengu as priests and spiritual leaders. Their duties are wide ranging encompassing weddings, executions, funerals, inter-village disputes, and the protection of the mountain. Tenguyamabushi are students of the kami, drawing their spiritual powers from a regime of meditation, prayers and "straight" living. Most yamabushi train in monastic schools, with an emphasis on swordplay and meditation, but a few are self-taught. The tenguyamabushi is an archetype available to any tengu possessing the appropriate alignment.

Class Skills: The tenguyamabushi's class skills are Acrobatics (Dex), Climb (Str), Craft (Int), Diplomacy (Cha), Handle Animal (Cha), Heal (Wis), Knowledge (nature) (Int), Knowledge (religion) (Int), Profession (Wis), Sense Motive (Wis), Spellcraft (Int), Stealth (Dex), and Survival (Wis).

Skill Ranks per Level: 4 + Intelligence modifier.

Weapon and Armor Proficiencies:

Tenguyamabushi are proficient with all simple and martial weapons, and with light and medium armors.

Spells: Different tenguyamabushi schools teach different spell techniques. The tenguyamabushi, at 4th level, can choose to use either the paladin spell list or the ranger spell list. Once this choice is made, the character must continue using that spell list for the duration of her career.

Natural Empathy (Su): At 4th level, the tenguyamabushi gains a number of abilities related to nature and the spirits of nature. Firstly, he gains wild empathy, as a druid but using the tenguyamabushi's class level in place of the druid class level. When making either a Diplomacy check (to affect the attitude of a creature with the Elemental subtype), or a Handle Animal check (to affect the attitude of an animal), he may add +10 to his roll by expending a use of lay on hands. Additionally, the tenguyamabushi gains a +2 bonus on Knowledge (nature). This ability replaces channel positive energy.

Sword Bond (Sp): Upon reaching 5th level, in place of the standard divine bond, a tenguyamabushi forms a spiritual bond with his sword, awakening within it a shard of the kami. As a standard action, the tenguyamabushi may awaken this spirit within his sword, for 1 minute

per tenguyamabushi level. At 5th level, this awakened spirit causes the sword to function as a +1 weapon. For every three levels beyond 5th, the bonus increases by an additional +1, to a maximum of +6 at 20th level. These bonuses can be added to the weapon, stacking with existing weapon bonuses to a maximum of +5, or they can be used to add any of the following weapon properties: *axiomatic*, *defending*, *keen*, *shocking*, *shocking burst*, *speed*, *thundering*, or *vorpal*. Adding these properties consumes an amount of bonus equal to the property's cost. These bonuses are added to any properties the weapon already has, but duplicate abilities do not stack. If the weapon is not magical, at least a +1 enhancement bonus must be added before any other properties can be added. The bonus and properties granted by the kami when the spirit is awoken and cannot be changed until the spirit is awoken again. If the weapon is a double-ended weapon, the properties and bonus apply to only one end of the weapon. A tenguyamabushi can use this ability once per day at 5th level, and one additional time per day for every four levels beyond 5th, to a total of four times a day at 17th level.

If a weapon bonded with a kami spirit is destroyed, the tenguyamabushi loses the use of this ability for 30 days or until he gains a level, whichever comes first. During this 30-day period, the tenguyamabushi takes a -1 penalty on attack and weapon damage rolls.

Aura of the Kami (Su): At 11th level, the tenguyamabushi is filled with power granted by the kami. He gains, as a druid, woodland stride and trackless step. Moreover, he can expend two uses of his lay on hands ability to add a +1 bonus to his weapon as with sword bond, for a number of minutes equal to his Charisma modifier (minimum of 1). The sword may not function as greater than a +5 weapon, but the bonus can be used to purchase additional weapon properties. Bonuses granted by aura of the kami stack with one another and with bonuses granted by a use of the sword bond ability, but aura of the kami may be used independently of the sword bond ability. This ability replaces aura of justice.

Aura of Lawfulness (Su): At 14th level, the tenguyamabushi's weapons are treated as axiomatic for the purposes of overcoming damage reduction. Any attack made against an enemy within 10 feet of her is treated as axiomatic for the purposes of overcoming damage reduction. This

ability only functions while the tenguyamabushi is conscious, not if she is unconscious or dead. This ability replaces aura of faith.

Code of Conduct: A tenguyamabushi must be Lawful Good and loses all class features except proficiencies if he ever willingly and knowingly acts in a way which dishonors his name.

A tenguyamabushi's code requires that he act with honor towards himself (not lying, not cheating, using poison, or bringing great shame upon himself and dishonor upon his name through gross cowardice), help those in need, and punish those who harm or threaten the weak. This code of conduct replaces the paladin's code of conduct.

Associates: A tenguyamabushi has more flexibility than a typical paladin in accepting associates, but will not knowingly work with criminals or traitors against his people, except in extreme cases, and then only for a brief period of time.

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 considered to be advancing in a favored class.



Hishoken

The soul of the tengu longs to fly, knowing, instinctively, that the power to do so lies within them. Their study of sword-play is often geared toward awakening this power, allowing the tengu to reconnect with their elemental roots. The hishoken is a racial paragon class available to tengu which allows them to awaken their natural powers. The class focuses on lightning fast sword-attacks, prodigious leaps, and ultimately limited flight. The class draws its power from the tengu's natural affinity for the element of air.

Role: Hishoken are agile combatants, especially skilled with the sword. Their ability to leap and fly, even if only briefly, gives them great maneuverability. There are few physical obstacles they cannot simply bypass and they are more than capable of holding their own in a fight.

Hishoken

Alignment: Any

Hit-Dice: d10

Class Skills: The hishoken's class skills are Acrobatics (Dex), Climb (Str), Craft (Int), Diplomacy (Cha), Escape Artist (Dex), Fly (Dex), Handle Animal (Cha), Heal (Wis), Intimidate (Cha), Knowledge (nature), Knowledge (religion), Linguistics (Int), Perception (Wis), Performance (Cha), Profession (Wis), Sense Motive (Wis), Stealth (Dex), Survival (Wis).

Skill Ranks per level: 4 + Intelligence modifier

Level	BAB	Fort	Ref	Will	Special
1	+1	+2	+2	+0	Master Leaper, Controlled Blade
2	+2	+3	+3	+0	Uncanny Dodge
3	+3	+3	+3	+1	Lightning Strike 1/day
4	+4	+4	+4	+1	Fast Movement +10 ft.
5	+5	+4	+4	+1	Electric Resistance, Hishoken Flight
6	+6/+1	+5	+5	+2	Bonus Feat
7	+7/+2	+5	+5	+2	Evasion
8	+8/+3	+6	+6	+2	Lightning Strike 2/day
9	+9/+4	+6	+6	+3	Feathered Step
10	+10/+5		+7	+7	+3 Improved Uncanny Dodge
11	+11/+6/+1	+7	+7	+3	Improved Controlled Blade
12	+12/+7/+2	+8	+8	+4	Bonus Feat
13	+13/+8/+3	+8	+8	+4	Lightning Strike 3/day
14	+14/+9/+4	+9	+9	+4	Improved Evasion
15	+15/+10/+5	+9	+9	+5	Elemental Body
16	+16/+11/+6/+1	+10	+10	+5	Feathered Fall
17	+17/+12/+7/+2	+10	+10	+5	Fast Movement +10 ft.
18	+18/+13/+8/+3	+11	+11	+6	Bonus Feat, Lightning Strike 4/day
19	+19/+14/+9/+4	+11	+11	+6	Lightning Charge
20	+20/+15/+10/+5	+12	+12	+6	Electrical Immunity, Flying Blade



Class Features

The following are class features of the hishoken.

Weapons and Armor Proficiencies: The hishoken is proficient with all simple and martial weapons. He is proficient with light and medium armors.

Master Leaper (Ex): When making an Acrobatic skill check to jump or leap, the hishoken adds double his hishoken class level to the check. Furthermore, the hishoken always counts as having a running start when making a jump check using Acrobatics.

Controlled Blade (Ex): Beginning at 1st level, when using a sword, the hishoken can choose to use either Strength or Dexterity to modify his attack roll.

Uncanny Dodge (Ex): At 2nd level, so long as he is wearing light armor or no armor, the hishoken gains the ability to react to danger before his senses would normally allow him to do so. He cannot be caught flat-footed, even if the attacker is invisible. He still loses his Dexterity bonus to AC if immobilized or if an opponent successfully uses feint against him. If the hishoken already has uncanny dodge from another class, he automatically gains improved uncanny dodge (see below) instead.

Lightning Strike (Ex): Beginning at 3rd level, the hishoken is able, as a swift action, to make a lightning fast attack with any weapon he is proficient with using his full attack bonus. This attack must be made against a target which is within range of the weapon and, if it is not helpless or pinned, the creature is allowed a Reflex saving throw where the DC is equal to 10 + 1/2 the hishoken's class level + the hishoken's

Dexterity modifier. Characters with uncanny dodge gain a +4 to this saving throw. If the subject of the attack fails his saving throw, he is considered flat-footed against the attack. If the saving throw is successful, the attack is resolved as normal. A lightning strike does not preclude the hishoken from further actions during the round, including additional attacks. At 3rd level, the hishoken can make a single lightning strike each day. For every 5 levels beyond 3rd, the hishoken gains an additional lightning strike per day.

Fast Movement (Ex): At 4th level, so long as he is wearing medium armor, light armor or no armor, and is not carrying a heavy load, the hishoken's base speed increases by +10 ft. The hishoken's speed increases an additional +10 ft. at 17th level. These bonuses stack with any other bonuses to the hishoken's base speed.

Electric Resistance (Ex): Beginning at 5th level the hishoken gains resistance to electricity equal to his hishoken class level. At 20th level, the hishoken gains immunity to electrical damage.

Hishoken Flight (Su): At 5th level, the hishoken gains the ability to fly for brief periods of time. Each day, the hishoken can fly for a number of rounds equal to his class level – 4. When flying, the hishoken has a flight speed equal to his normal speed and an average maneuverability. The hishoken's rounds of flight each day do not need to be used consecutively. A hishoken who uses all his rounds of flight while in the air is subject to falling as normal.

Bonus Feat (Ex): At 6th level and every 6 levels thereafter the hishoken gains a bonus feat. The feat must be taken from the following: Acrobatic, Agile Maneuvers, Combat Reflexes, Dodge, Quick Draw, Lightning Reflexes, Mobility, Skill Focus (Acrobatics), Skill Focus (Fly), Spring Attack, Weapon Focus. The hishoken must qualify, as normal, for the selected bonus feat.

Evasion (Ex): At 7th level the hishoken gains the ability to avoid even magical and unusual attacks with great agility. Any time he makes a successful Reflex save which would normally result in half damage, the hishoken instead takes no damage. Evasion can only be used if the hishoken is wearing medium, light or no armor. A helpless hishoken cannot benefit from evasion.

Feathered Step (Ex): At 9th level, the hishoken is considered, for all practical purposes, weightless. He can stand on thin branches without breaking them, does not trigger trap doors or terrain features dependent on weight, and gains a +10 bonus to Climb checks. Feathered step can only be used if the hishoken is wearing medium, light or no armor. A helpless hishoken cannot benefit from feathered step.

Improved Uncanny Dodge (Ex): At 10th level and higher a hishoken can no longer be flanked. This defense denies a rogue the ability to sneak attack the hishoken by flanking him, unless the attacker has at least four more rogue levels than the tengu has hishoken levels. If a character has uncanny dodge from another class, the levels from the classes that grant uncanny dodge stack to determine the minimum rogue level required to flank the character.

Improved Controlled Blade (Ex): At 11th level, the hishoken's control of his sword has improved so that when attacking with a sword, the hishoken can choose to modify his attack rolls with both his Strength and his Dexterity modifiers.

Improved Evasion (Ex): At 14th level the hishoken's evasion improves. While he continues to take no damage on a successful Reflex save, he now also takes only half damage on a failed save. The same conditions affecting evasion likewise affect improved evasion.

Elemental Body (Su): Beginning at 15th level, as a swift action, the hishoken gains the ability to take on the form of a medium air elemental, as with *elemental body II*. The hishoken can remain in this form for a number of rounds per day equal to 1/2 his hishoken class level. The rounds spent in the form of an air elemental do not need to be consecutive.

Feathered Fall (Su): Beginning at 16th level, the hishoken no longer falls as normal and is considered to have *feather fall*, at will. This ability can only be used if the hishoken is wearing medium, light or no armor and a helpless hishoken cannot benefit from feathered fall.

Lightening Charge (Ex): At 19th level, the hishoken can, when charging, put on a burst of speed, moving up to three times his normal

distance before attacking (instead of double) and gaining a +3 charge bonus instead of the normal +2 bonus. The hishoken suffers the normal penalties to his AC when making a charge.

Flying Blade (Ex): At 20th level, the hishoken masters the tengu flying blade technique. When flying, the hishoken gains a +4 dodge bonus to AC, Reflex saves and CMD. Furthermore, when using a sword, if the hishoken scores a critical hit, he may immediately make an additional attack against the same target, using the same attack bonus as he used to achieve the critical.

The Daitengu

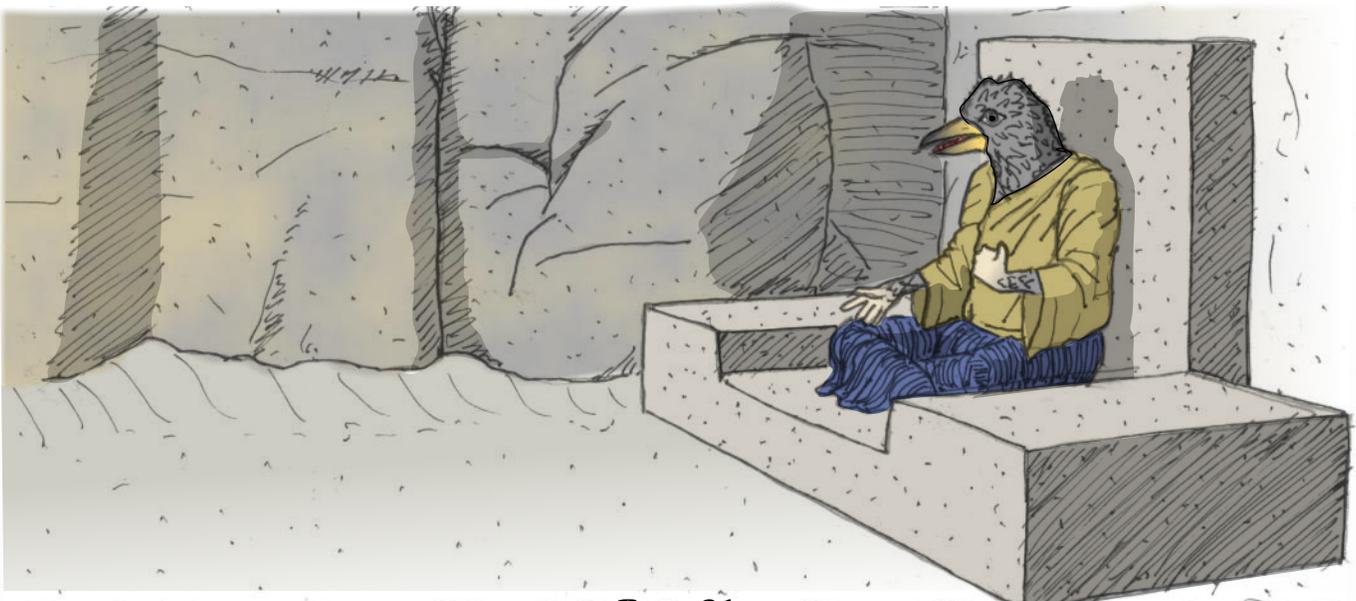
Each tengu mountain traditionally has a single daitengu, an unaging tengu-master who dwells near the summit, providing guidance, counsel and wisdom to those who come seeking. The daitengu draw their ageless existence from the kami of the mountain upon which they reside. They also adopt the name of the mountain as their own official name, though young daitengu may still sometimes be called by their given name in private.

In order for a mountain to possess a daitengu, it must first have a properly sanctified shrine to the kami of the mountain built near the summit. If there is not yet a tengu-of-the-mountain, or, if by some chance, the old daitengu vacates his post, any non-evil tengu may become the daitengu. If there is already a daitengu associated with the shrine, it is necessary for a supplicant to defeat the current daitengu in a physical fight to the death. As daitengu are typically quite powerful, this is not a challenge to be undertaken lightly.

When tengu become daitengu, they cease to age, become immune to poison and gain DR 10/□. Daitengu maintain these traits so long as they are within their shrine. Should they leave the shrine, not only do they lose these traits, but they age at the rate of 1 year per day until their physical condition matches their actual age. In daitengu of sufficient age, such an event can be fatal. Younger daitengu are thus more likely to leave the shrine than older daitengu, as the former have less to lose than the latter.

When a daitengu dies, a part of their soul, called the *nigimitama*, remains in the shrine. These spirits seldom manifest of their own accord, though if the shrine is truly threatened, there are tales of such a thing happening (and a company of ghostly daitengu is a fearsome thing). By meditating for an hour, the current daitengu can attune himself to the spirits of the former daitengu, and seek their counsel, gaining a bonus to any Knowledge checks he makes while meditating. For this reason, the older a shrine, and the greater the number of daitengu who have lived within, the greater the store of knowledge available to the current daitengu (The exact bonus to Knowledge checks varies from shrine to shrine). This fact, that former daitengu aid the current daitengu, coupled with the practice of calling the daitengu after the mountain, helps explain why there is seldom a distinction made by the tengu between the current daitengu in a shrine and those that came before.

Level wise, NPC daitengu should be assumed to be at least 20th level.



Tengu-Related Feats

The following feats are available to characters, at the GM's discretion.

Bird Speaker

You can speak with birds.

Prerequisites: Tengu, Wis 13

Benefits: You gain *speak with animals* as a spell-like ability so long as the animal being spoken to is a bird. You can use this ability a number of times per day equal to 2 + your Wisdom bonus.

Natural Flyer

You make flying look easy.

Prerequisites: Tengu, 4 ranks in Fly

Benefit: You gain a +4 racial bonus on Fly checks and never have a maneuverability of less than Good, unless pinned or helpless.

Leaping Charge (Combat)

Leaping into battle, your attacks are more powerful.

Prerequisites: Base attack bonus +6

Benefit: You can attempt a leaping charge. When charging, determine the distance from your target at which you wish to begin your leap. The total distance of the leap planned plus the amount moved before the leap cannot be more than the distance you could normally move when charging (typically double your base movement). Once the planned distance has been determined, make an Acrobatics check for leaping as normal. If the check is not successful, the leap fails, but you can continue moving forward, making your charge as normal. If the check is successful, for every 5 feet leaped, past the first five feet, add +1 to any damage dealt by the charge. Thus a 10 foot leap would result in +1 damage, 15 feet in +2, 20 feet in +3 and so on. All leaps must be calculated in multiples of 5 and a leap with a result between such a multiple must be rounded down, so that a 14 foot leap would only count as 10 feet for the purpose of calculating the damage bonus.

Mountain Strider

You are more nimble when in the mountains.

Prerequisites: Tengu, Mountain Tengu, Dex 13

Benefit: When in mountainous terrain, you gain a +2 racial bonus to Acrobatics checks. Furthermore, your speed increases by 5 feet, even when moving through rough terrain. Thus, when moving through normal mountain terrain your speed is 3/4 your base speed + 5 feet, and when through trackless mountain terrain, you actually move at 1/2 speed + 5 feet.

Mountain Heart

You draw strength from your connection to the mountains.

Prerequisites: Tengu, Mountain Tengu, Wis 13

Benefit: When in mountainous terrain, you gain a +1 racial bonus on all saving throws.

Mountain Tengu

You have a close spiritual connection to the mountains.

Prerequisite: Tengu

Benefit: When in mountainous terrain, you gain a +2 racial bonus on Climb checks, Survival checks and Initiative rolls.

Practiced Flyer

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

Prerequisite: Skill Focus (Fly)

Benefit: Your speed when flying increases by 1 for every rank of the Fly skill you possess. In combat, all speeds must be in multiples of 5 and thus, in combat, a Fly speed of 34 feet is no different than a Fly speed of 30 feet.

Practiced Swordsman (Combat)

You know several tricks using a sword.

Prerequisites: Proficient with a sword, Combat Expertise

Benefit: When you feint in combat, using a sword you are proficient with, you gain +1 to the Bluff check and the DC to feint against you is increased by +1. Additionally, when using a sword you are proficient with, you gain +1 to CMB when attempting a disarm attempt and a +1 to CMD when defending against a disarm attempt. These bonuses stack with those provided by Improved Disarm.

Savage Bite (Combat)

Your bite attack is more fearsome than others of your kind.

Prerequisites: Natural Bite attack

Benefit: The damage caused by your bite attack is increased by one step. For example, 1d3 becomes 1d4, 1d4 becomes 1d6, and 1d6 becomes 1d8.

Skilled Swordsman (Combat)

You have trained extensively with the sword, practicing multiple techniques, allowing you to better handle difficult combat situations.

Prerequisites: Proficient with a sword, Combat Expertise, Practiced Swordsman, base attack bonus +8

Benefit: Any attack bonuses your opponents receive from being on higher ground or flanking you is reduced by -1. Any attack bonuses you receive from being on higher ground, or flanking your opponent, is increased by +1.

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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...

A player character race
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