

Player's Guide to Kaidan

A Japanese Horror Setting



Jonathan McAnulty





Rite Publishing Presents:

Player's Guide to Kaidan

a Gamemaster's Setting Guide to the Kaidan setting of Japanese Horror (PFRPG)

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The land of Kaidan beckons.

A realm of deadly adventure, tainted honor, and dark deeds.

Adventurer beware!

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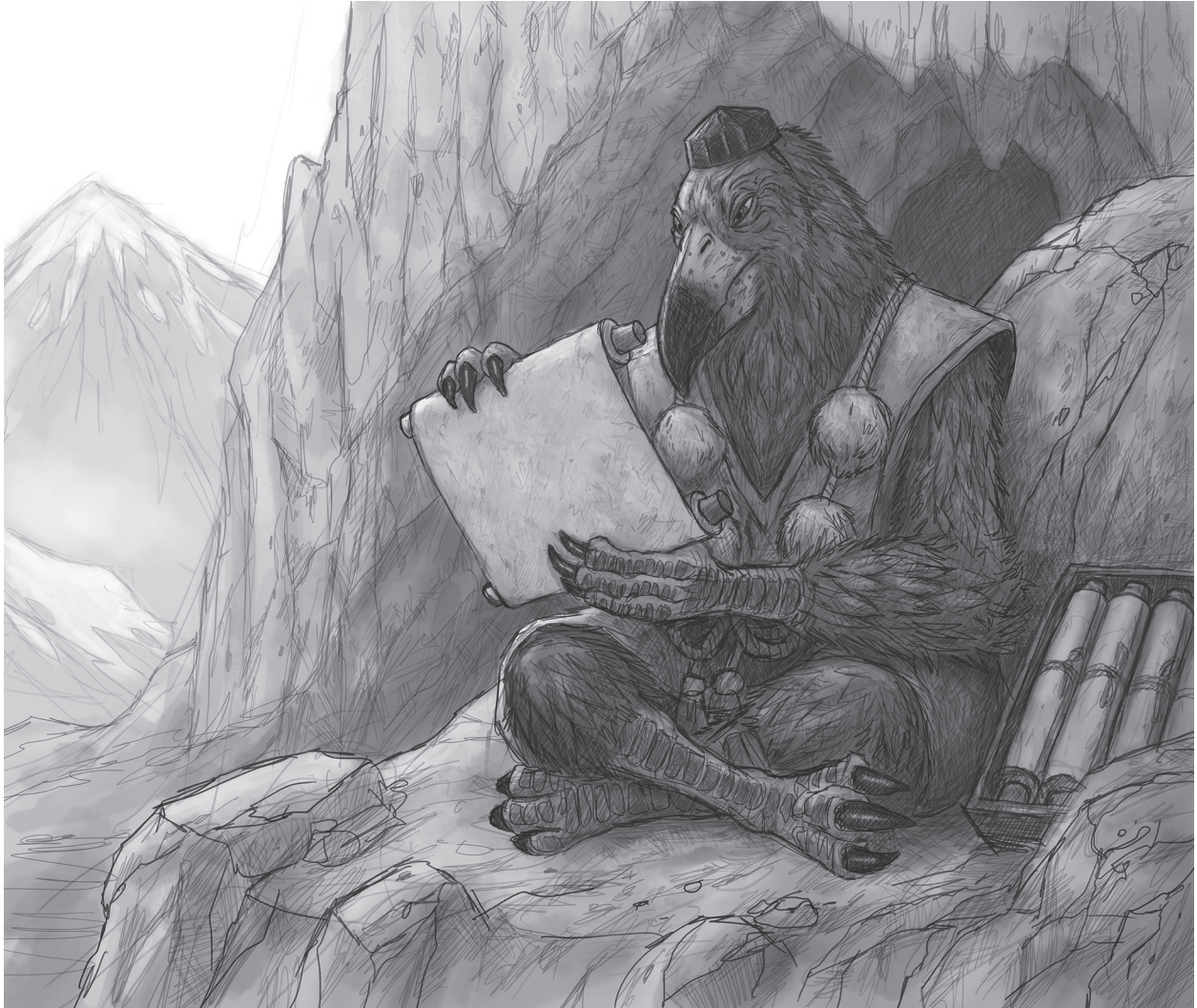
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FOREWORD

This isn't the domain of zombies, serial murderers, and cyclopean aliens. You won't find the dread of Mr. Hyde, Frankenstein, or Dracula here. Don't expect the relentless visions of *Audition*, *Parasite Eve*, or *Uzumaki* either. Hundreds of years and tens of thousands of miles will pass before those young terrors take shape.

Before them came something more fundamental, more visceral, embodiments of fears passed down through stories, faith, and instincts born of a world more full of mysteries and shadows.

That is the world of Kaidan.

You might be familiar with the children of these terrors, films such as *Dark Water*, *Ju-on*, or *Ringu*, unnerving glimpses into an age and place where inky waters hide backdoors to Hell and no one escapes karmic revenge. Abandon what you think you know about terror, your preconceptions about hawthorn stakes and steeped sanctuaries, and step into the nightmares of a world both unsettlingly alien and absolutely true. For all the depth and dark artistry poured into Kaidan, the dread here isn't born purely of imagination, but of fears that once and still do walk corners of the Earth, sleep-stealing menaces for which many readers will be utterly unprepared.

I know, because I wasn't.

As one of the architects behind Paizo Publishing's Pathfinder Adventure Path, I direct and produce significant portions of that publication's two yearly campaigns. The Jade Regent Adventure Path—the Pathfinder Roleplaying Game's foray into Asian-inspired fantasy—proved especially exciting and challenging as it meant delving into the fiction and folklore of a tradition far different and geographically distant from our usual roots in European legendry and Western literature. Longtime readers of Pathfinder Adventure Path—especially the Carrion Crown Adventure Path—likely know my predilections for world folklore and gothic horror. As such, I'd read Lafcadio Hearn's *Kwaidan: Stories and Studies of Strange Things*—an English speaker's easiest entry point to the traditional ghost stories of Japan—and numerous works by the father of the Japanese mystery story, Edogawa Rampo. Add to those a smattering of horror anime and manga, and I well know how much of an expert on Japanese traditions and terror that doesn't make me—and to pull off the Jade Regent Adventure Path, experts were what I needed.

Rite Publishing's *Heroes of the Jade Oath* had already attracted my attention, blazing a trail into the same realms of Asian fantasy we intended to travel

with Pathfinder. Tracking that fantastic work back to its source led me to Frank Carr, Steven D. Russell, and Mike Tumej, all of whom ended up contributing fantastic work to the Jade Regent Adventure Path, bringing with them a depth of research, experience, and authenticity no unacclimated designers would have been able to muster for a project with such rapid deadlines. It didn't take more than an assignment or two for that group to note my relatively dark tastes and suggest I check out their campaign arc introducing the world of Kaidan.

I'm not sure that inviting one into a realm of deathless child despots and dishonored samurai, spider-bodied witches and jealous forest guardians, broken vows and poisoned ambitions, can be considered particularly friendly—or, in my case, particularly fair—but I dove into it nonetheless. It was not what I expected. Most forays into Asian fantasy attempt to be comprehensive, losing nuances of mood and motive behind impossibly deadly swords and simulated wirework. I found that Kaidan discounts the completist's vision of Asian fantasy, instead focusing on the horrors and hopes of a single nation, exploring Japan through elaborations upon that nation's folktales and nightmares. This skewed vision of a half-familiar world goes far beyond recasting knights as samurai and goblins as kappa, choosing another, more poignant touchstone: dread. Layers of mystifying traditions and mysterious beliefs become fascinating nuances, daring readers to explore and learn how a culture so distinct from our own cultivated fears both remarkably familiar and spine-chillingly alien.

That what began with *The Gift*, *Dim Spirit*, and *Dark Path* has culminated in this book is no grim miracle. Rather, it's a testimonial to the scholarship and passion of author Jonathan McAnulty, the dedication of the book's contributors and editors, and the support of a wildly enthusiastic community. Whether you've come to Kaidan seeking adventure in a world rich in mood and dark detail, or to lose yourself in terrors unfettered by centuries of Western clichés, you'll find a gaming experience like no other, one that presents a world of unique beauty, powerful beliefs, and honored tradition, but then dares to harrow the nightmares and dark desires of a cultural psyche gripped by delusion, rage, desire, and terror's psyche that, for most of us, is uncomfortably unfamiliar.

This is the world of Kaidan. Beware, because this nightmare is not your own.

F. Wesley Schneider
Editor-in-Chief, Paizo Publishing

DEVELOPER'S NOTE

Being a Japanese American, a Japanophile, an amateur historian, a collector of translated Japanese ghost stories and folklore, and a lover of all things creepy and Gothic horror, it should be no surprise that as an avid roleplaying gamer, I've always wanted to create my own Japanese horror setting. Because of my heritage and interest in history, it was always paramount that if created such a setting, it would need to possess more authenticity in presentation than previously published Japan analogs.

Don't get me wrong, though I certainly enjoyed *Oriental Adventures* when it was first released in 1985, as well as other Asian settings subsequently published, as someone more familiar with Japanese culture, history and folklore than your average aficionado, there were many aspects that I considered mistakes, misspellings and concepts taken out of context. I wanted my setting to do a better job; to be more authentic was an important goal.

One goal, I wanted to tie in Buddhist concepts and spiritual nature of Japan, more intrinsically to the setting. The goal of Buddhism is to escape the Wheel of Life reincarnation cycle and attain enlightenment, and because most do not achieve enlightenment, being trapped on the wheel had to have real meaning in the game. The Buddhist reincarnation cycle has six stations, considered it's own kind of hell. They are heaven, asuras, human, animal, hungry ghost and hell. My invention was to tie these six stations into the social caste system, with a couple added castes to fit the six. Heaven is the aristocracy, asuras is the samurai caste, human is the commoner caste, animal are the non-humans, hungry ghost are the "untouchables" of society, and hell is a literal hell called Jigoku, home of the oni.

By tying the social caste system with the reincarnation cycle together, the culture, races, religion, spiritual concepts, and ghost story

tradition of ancient Japan are neatly packaged in a single set of mechanics, consisting of karma and the reincarnation cycle. While a slight departure from being truly authentic, it ties the horror setting well together, unifying many of ancient Japan's aspects in a unique way.

Kaidan is an archaic Japanese word that means "ghost story" or "strange occurrence," which as a horror setting my more aptly translates to "a land of ghost stories," and is why I named it so. Interestingly, there was a ghost story telling game played by samurai from the 1500s up to the end of the 19th century called "hyaku monogatari kaidan kai," which translates to "a collection of 100 ghost stories" which was played by up to a dozen participants.

Sitting within a circle of 100 lit candles, each samurai would tell a short ghost story or eerie occurrence, and when the tale was told, each would wet their fingers and extinguish a candle. Once all 100 tales were told, 100 candles extinguished, the act of playing the game was perceived as a kind of summoning ritual, inviting a powerful demon to challenge the participants. In a way, it was kind of Bloody Mary game seeking to scare the participants out of the circle before it's completion, as a test of bravery for the samurai.

I think it is especially appropriate to reincarnate a samurai ghost story telling game into a roleplaying game setting.

In closing, while the Kaidan setting of Japanese horror is my homebrew concept creation, it could not have come into existence without the critical help of Steven D. Russell (whose loss I still mourn), the author, Jonathan McAnulty and the many additional authors, game designers, editors, and artists, as well as those who've contributed funds through Kickstarter and other patronage programs.

I am deeply indebted to all contributors and I thank you for allowing me to bring one of my dreams into life as a publication.

Michael K. Tumey
Concept Creator, Developer and Cartographer



Introduction: Welcome to Kaidan

Welcome to Kaidan.

Kaidan is a cursed land, filled with sorrow, danger, and death. It is a land of horror: horrors of darkness, horrors of twisted evil, horrors of tragedy. It is a land desperately in need of heroes.

Once you enter Kaidan, it is not so easy to leave.

Don't say you haven't been warned.

Despite the nature of the realm, we truly hope that you will find the experience memorable, unique, and maybe even fun. Part of the fun, it is expected, will be found in the discovery of new things, the unveiling of secrets, and the sensation of the unknown. To facilitate that, we have created, for you, the player, this book, containing just enough information to help you create a character of Kaidan, but not so much as to reveal to you things that it might be more fun to discover through the eyes of that character you create.

Your Game Master, we expect, has another tome: **The Gamemaster's Guide to Kaidan**. While that book also has information which can be used to create PC characters, it also has quite a bit of those secrets which you, as a player, are better off not knowing just yet.

Kaidan, as a fantasy realm, is a land inspired by the historical myths, legends and horrors of medieval

Japan. It is a land of samurai, shinobi, oni, kami, and yurei. You will not find many western style horrors or monsters in Kaidan. Likewise, western values and ideals have not yet influenced the culture and norms of the citizens of Kaidan. In creating Kaidan we have tried to stay true to the source material. You are not going to find Chinese Wushu or Shaolin priests in Kaidan. And though Japan's myths and monsters share many commonalities with the myths and monsters of its neighbors, Korea and China, when there were differences, we always sided with the Japanese version. This is not to say that it is necessary that you be an expert on all things Japanese to enjoy Kaidan. We have tried to do the research for you. But understanding the source gives context to the setting.

The word Kaidan, is a Japanese word which means, roughly translated, Ghost Story. Our Kaidan is a land where evil is in ascendancy and has been for a very long time. We are not going to explain exactly what that means in this book, but be warned that in Kaidan not everything is as it seems, and monsters all too often wear a human face. We might add that death in Kaidan is a complicated matter.

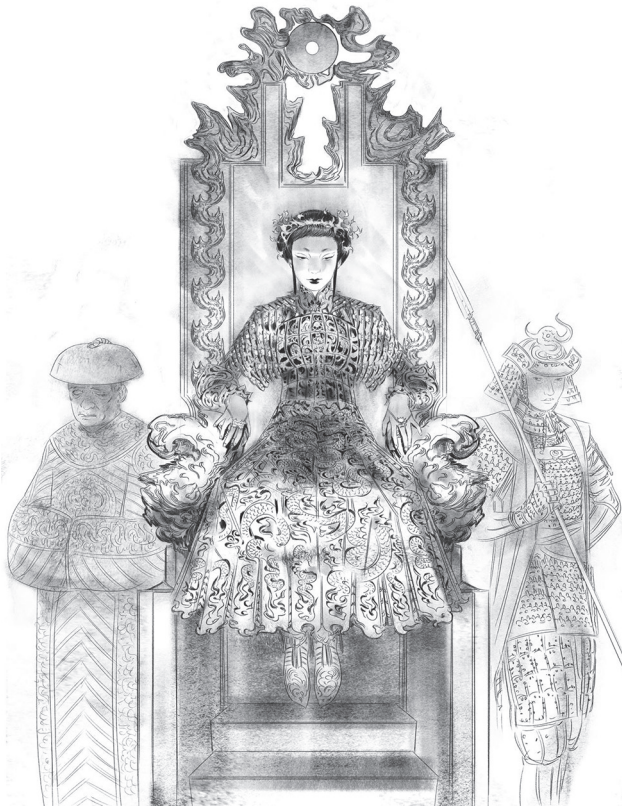
Life is hard in Kaidan, full of sorrow and misfortune. But when times are darkest, it is then that heroes shine the brightest. Kaidan needs heroes. Kaidan needs you.



Chapter 1: A Traveler's Guide to Kaidan

The islands of Kaidan are a volcanic archipelago comprised of three large islands and a plethora of smaller islands. The islands enjoy four full seasons, though the northern latitudes are colder in the winter, and the southern islands are warmer in the summer. The islands are steeply mountainous, heavily wooded with deciduous and coniferous trees, as well as a variety of bamboos and grasses. Mountain streams rush downward to the sea, with numerous rapids and falls, ensuring that most of the islands are well watered. Myriad birds of every variety fill the sky with their songs and cries, and through the woods wander deer, bear, wolf, fox, and many other smaller animals. The islands are bountiful in nature, and it is not surprising that those who settled upon Kaidan in the long ago thought themselves blessed to have found such a home.

Legends say that the kami were the first inhabitants of Kaidan. Afterward came the yokai, the animal-men, followed by the korobokuru and the Anu.



Finally the children of the Sun, who sailed out of the west, settled upon the islands' shores. The majority of the inhabitants of Kaidan today are descendants of the children of the Sun. These men learned to worship the kami from the yokai, and, blessed by heaven, they spread across the archipelago.

The peace of those days could not last forever, for hell was jealous, and from the hells came the oni, in all their evil forms. For many years the oni were a plague upon men, until at last the great queen Himiko united men under her banner and in the strength of that union taught men how to fight the oni.

Kaidan today is a kingdom ruled over by the undying son of heaven, the Emperor Anotku, and it is the 724th year of his reign. His uncle, Taira Kiyomori, serves as Shogun, and is the true authority of the realm. The Shogun has divided the empire into provinces, and each province is overseen by a daimyo, the majority of which, blessed by heaven with long lives, have held their seats for several hundreds of years.

The traveler in Kaidan is well served by an ample understanding of the people, culture and religions of the empire, and we shall endeavor to give an overview to aid the newcomer.

The Castes of Kaidan

The society of Kaidan, by the will of heaven, is stratified into separate castes. It is illegal for a member of a caste to pretend to be of a different caste: it is an offense punishable by death. Individuals are born into their caste, thus signifying the quality of their soul, and it is blasphemous to attempt to change what heaven has determined. This divine decree determining the various castes is known as tenmei and the will of tenmei is absolute.

The most worthy of castes, the caste of heaven, is that of the nobles. The emperor and his family naturally belong to this caste, as do the daimyo and their families. To this caste is given the task of ruling the empire of Kaidan.

Serving the daimyo is the second caste, the caste of the asuras, comprised of the samurai clans. These warrior families conduct most of the day to day business of the realm, as well as providing protection to the nobles, and soldiers for the Shogun. While at the core of the samurai caste is the role of warrior, it would be a mistake to think that samurai are nothing more than soldiers. A samurai may be an accountant, a horse-trainer, or even a farmer; but when duty calls, each samurai is expected to be willing to die for the sake of their sworn lord.

Serving the samurai are the common laborers of the caste of man, and the bulk of the Kaidanese population is born to this caste. These individuals work as farmers, as merchants, and as craftsmen, with most of what they produce being taxed by the samurai, who, in turn, give it to the nobles above them. The life of a peasant is frequently a hard one, but without such workers, the empire would soon crumble.

Living on the edge of Kaidanese society are the members of the hinin-eta caste. While the romantic in heart think of the criminal yakuza when they think of the hinin-eta, this caste also includes the butchers, the grave-diggers, the leather workers, and any others that engage in unclean labor. The hinin-eta are considered base and unclean by all and they have few rights in the eyes of the law; but in a curious situational dichotomy they are also less regulated and less taxed, and so, of all the Kaidanese, they are perhaps the most free to live their lives as they choose.

Finally, outside of the shogun's control are the yokai, the korobokuro and the Anu, and each of these people occupy that caste known as the beast caste. The Shogun has declared such individuals unwanted and worthy of death. Bounties are paid by the shogunate and the daimyo for the heads of these creatures, forcing these races into hiding. Naturally, members of each of these cultures resent the will of heaven and the iron fist of the shogunate, but, outnumbered as they are, there is little they can do to reverse the current situation.

There is, perhaps one other caste that might be mentioned, though the Kaidanese seldom discuss it. Just as there is a caste of heaven, so too there is a caste of hell: populated with demons and goblins of all stripes. This is the caste of the oni, and ever does hell wage a war upon mankind and those who serve the Emperor.



The Religions of Kaidan

To fully understand Kaidan, one must understand the religions of the islands, for the twin faiths of yokinto and Zaoism have been influential in shaping the land into what it is today. Kaidan is a very spiritual land, though some observers, used to more traditional faiths, might be excused for thinking the Kaidanese people largely irreligious. While yokinto shrines are plentiful across the archipelago, and while many of the towns and cities feature Zaoist temples and monasteries, there are no weekly days of worship, no public animal sacrifices, and, apart from festivals, few assemblies of the faithful.

Regardless, the faith of the people of Kaidan runs deep and expresses itself in a plethora of small rites and rituals each day. The samurai who burns incense each morning prior to donning his sword and armor, the family which bows in thankful prayer and claps before partaking of their noon meal, and the farmer who leaves a small bit of rice each evening in front of the great tree in his yard are all expressing their devotion to their religious heritage.

Of the two faiths, the yokinto religion is the older. It predates the influence of humanity upon the islands, having been taught to men by the yokai. It is yokinto which plays the most obvious role in the day-to-day activities of the majority of the islanders, providing a framework through which the Kaidanese interact with the material world around them. Yet this is not to say that Zaoism is unimportant. To the contrary, since its introduction to the archipelago, there have been few forces as determinative to the course of events as Zaoism. Philosophically, spiritually and politically, it has irrevocably shaped what it means to be Kaidanese, for just as yokinto directs the manner in which the Kaidanese people interact with the material world, Zaoism is the vehicle by which the Kaidanese have come to understand their immortal souls.

Yokinto, which can be translated as "The Way of the Yokai," is a simple animistic faith based upon the premise that all things have an element of the divine in them, a kami. Those things more intrinsically awe-inspiring, such as a mountain, a majestic waterfall, or an ancient tree possess more powerful kami. Primitive yokinto involves the erection of a shrine at which to venerate a particular kami and such shrines are central to the practice of the yokinto faith. Shrines can be simple household affairs, roadside pagodas, or housed in complex temples. At the heart of most shrines is a go-shintai, sometimes also called a mitamashiro: an object which houses a portion of the essence of the kami being worshiped.

Over the years, the men of Kaidan have added somewhat to the religion of yokinto, incorporating a pantheon of deities into the faith. This strain of yokinto teaches that there is a celestial court made up of heavenly kami and overseen by the sun goddess. Certain imperial yokinto temples further teach that the emperor himself is a descendant of the sun goddess and it is this heritage which makes him qualified to sit on the throne of Kaidan.

The yokinto faith is served by priests, most based at a village shrine, who see to the spiritual needs of those that visit said shrines. Many shrines also have Miko, maidens who devote themselves to the service of the kami.

Unlike yokinto, Zaoism was an import to the archipelago. Based on the teachings of the Mujiga Zao, Zaoism began as a philosophy but has since become a major religion with multiple branches. The form of Zaoism officially sanctioned in Kaidan is known as Kuraikuruma, meaning the dark wheel or dark vehicle.

The tri-fold legs of Zaoism are the recognition of the universality of the distress of sentient beings, the recognition that distress in all its forms is a condition caused by the desires, fears and ignorance of sentient beings, and the recognition that suffering can be

overcome through the teachings of the Zao. Mujiga taught that by following a certain set of principles, the path of the Zao, sentient beings could lift their mind and their soul above the distress of the world, freeing the inner spirit from the bonds of flesh and allowing it to return to a state of perfect union with the universe. There are two main divisions within Zaoism, differing in their understanding of the third tenet of the faith. Nihilistic Zaoism teaches that perfect union with the universe means oblivion for the one who attains such a degree of enlightenment. Perfectionistic Zaoism instead teaches that the one who obtains a perfect union with the universe becomes a divine spirit.

Kuraikuruma Zaoism is a branch of Zaoist perfectionism. Kuraikuruma teaches that all life is a constant circle of perpetual distress and discomfort and only through escaping the circle of life can one fully escape distress. Where Kuraikuruma differs from most other branches of Zaoism is in its full embrace of necromancy as the means by which one escapes life. The Kuraikuruma scriptures tell of how the Mujiga Zao embraced undeath, thus escaping life and the bonds of the flesh.

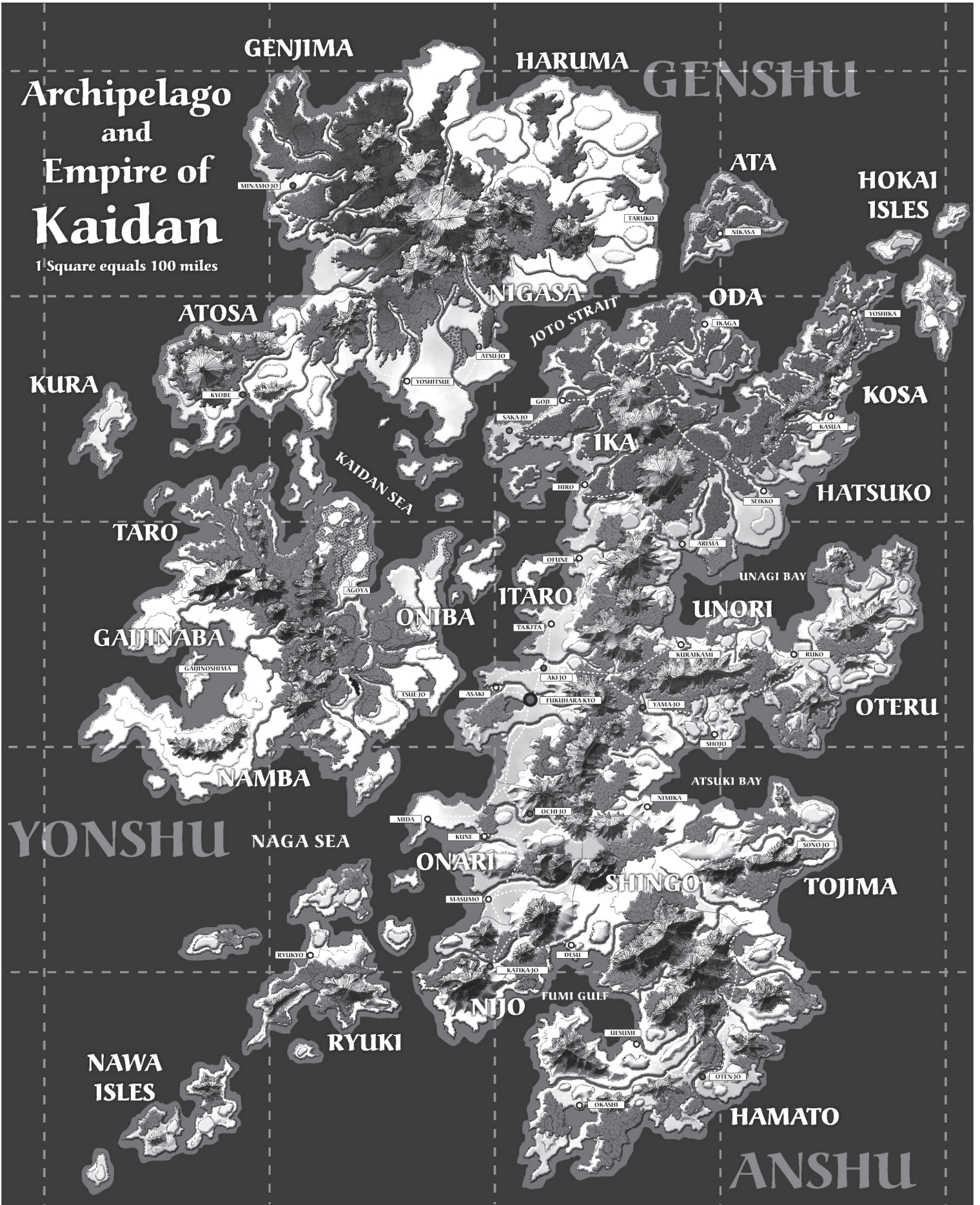
Zaoist temples are kept by Zaoist priests, and sometimes by nuns, the majority of whom are drawn from the samurai caste. Zaoism is the official religion of the empire, and Zaoist priests carry some measure of authority because of this. The larger temples also train warrior monks, called sohei. Sohei are the military arm of the faith, and work to carry out the wishes of the superiors in defending and advancing the faith through strength of arms.

Following the ascension of the Eternal Emperor to the Flowered Throne of Heaven, there arose a new order of religious monks, the yamabushi. These men attempt to pragmatically wed traditional Zaoist elements with many of the ancient beliefs of yokinto, teaching that a proper renewed reverence for the natural world and the manifold kami, coupled with strict Zaoist ascetics, is the means by which men will eventually conquer the darkness of the world and escape its suffering. The initial reaction of the Shogun to these teachings was swift and harsh, but many of the yamabushi managed to escape the reaches of the government, establishing shrines and monasteries in remote reaches of the archipelago.

While the yamabushi are officially illegal, there exists today something of an uneasy truce between these monks and the government, as many of the monasteries have come to serve as bulwarks against forces the shogunate deems to be even more dangerous than the doctrines of the monks. For their part, the monks are typically careful not to overtly preach things deemed treasonous. Though the yamabushi religion began among men, its practices have been adopted by some of the yokai, especially the tengu.

Archipelago and Empire of Kaidan

1 Square equals 100 miles



The Islands of Kaidan

Kaidan is an archipelago containing three primary islands, Genshu, Anshu and Yonshu. In addition to these three islands, the Empire additionally recognizes forty two smaller islands as being Kaidan territory, though there are many additional islands scattered throughout the Kaidan and Eastern Seas which are not to be found on any state-sanctioned map.

The islands, which are volcanic in origin, are comprised primarily of wooded mountains, with less than a third of the islands being plains. There are several active volcanoes scattered across the archipelago, and though major eruptions are fairly rare, earthquakes are common, especially on the northern island of Genshu.

Genshu

The northernmost of the three main islands, Genshu is the most sparsely inhabited, at least by the Kaidanese. Genshu was the original home island of the Anu and there are yet many of that people scattered across the island, especially in Haruma and Genjima provinces. There are likewise many korobokuru and tengu villages on Genshu. Indeed, there are almost as many tengu dwelling on Genshu as on the whole of the rest of Kaidan combined.

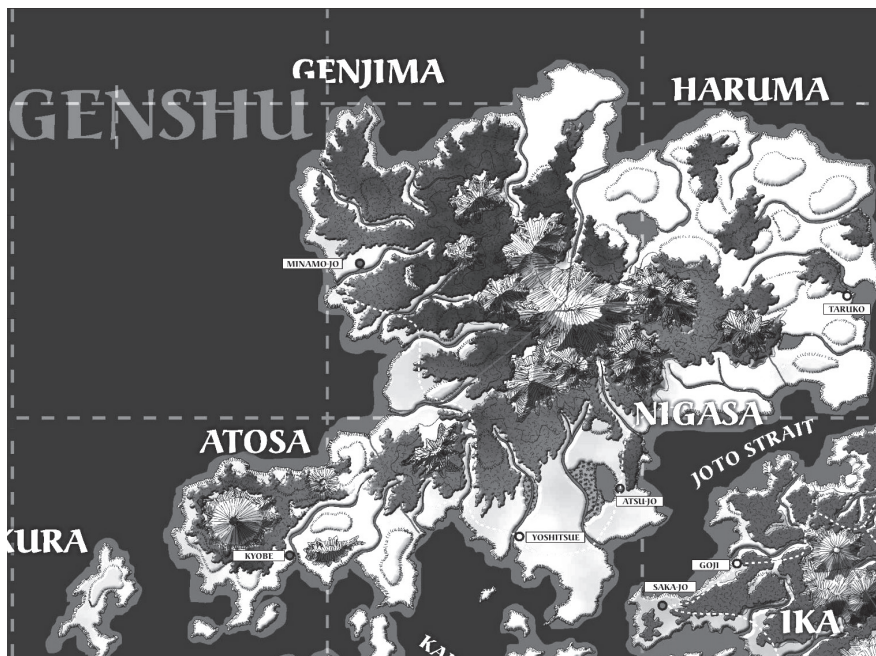
The four provinces of Genshu are: Atosa, Genjima, Haruma, and Niigasa.

Atosa Province: Best known as having once been the domain of the infamous fire-demon Kagutsuchi, Atosa province is a beautiful and fertile province filled with gently rolling hills and thick, lush forests. Despite its great beauty and bounty, it has been sparsely settled by the Kaidanese. The yokai also largely avoid the land, for it has an evil and not entirely undeserved reputation to this day. The forests of Atosa are filled with the ruins of dungeons, and minor oni abound yet in the land, as do many other dread monsters. Because of the abundance of ruins and monsters, Atosa is often the destination of would-be heroes and treasure hunters. Though the majority of these adventurers perish in ignominy, enough succeed in finding artifacts and treasures so as to assure that there are always a few more arriving in the port of Kyobe each day. Kyobe itself is an infamous city, and is called a city of pirates.

Genjima Province: The youngest province in the empire, Genjima, is a wild, rugged, untamed wilderness full of beasts, monsters and spirits. Few Kaidanese live within the territory, and those that do are mostly confined to the immediate area around Minamo-jo. There are, however, an ever increasing number of Anu, korobokuru and yokai migrating into the mountains of Genjima, driven west by the hostility of the Haruma regime. Though the few Kaidanese who do live outside of Minamo-jo have, traditionally, managed to live in peace with their neighbors, often living according

to traditions long forgotten elsewhere in the Empire, there is a growing tension in the land and fear that conflict might soon break out, likely to the detriment of the Kaidanese, at least in the short term. Minamo-jo, the seat of the daimyo, is an evil city, easier to enter than leave, and the other inhabitants of Genjima are thankful that the daimyo's influence does not extend far past the city walls.

Haruma Province: Well-watered Haruma has one of the largest area of non-mountainous land of any province in Kaidan. Full of



gently rolling, wooded hills, Haruma is also home to large areas of marshes, numerous small lakes, and an abundance of grassland. For many years, the possible bounties of the province went seemingly unnoticed, but in the last thirty years, the Kaidanese have begun an aggressive push to expand their control of the region. Settlers have been imported from regions of Anshu and fresh batches of soldiers seem to arrive in Taruko almost daily for the growing war against those Anu and henge dwelling in the untamed northern reaches.

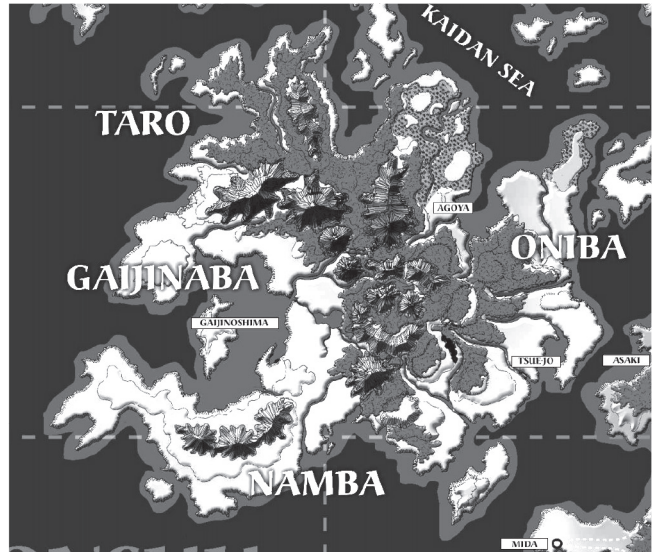
Niigasa Province: The chief and oldest province of Genshu, Niigasa has been part of the Kaidanese Empire for five hundred and ninety-seven years and has had the same daimyo the entire time. It is the most heavily settled province of Genshu, and the richest. The oldest Kaidanese villages lie along the coast of Niigasa, but there has been a gradual push northward as the population has grown, a thing made all the more feasible by the extensive and well-watered flat lands which lie between the sea and the mountains. The daimyo of Niigasa, a relative of the Shogun and the emperor, rules with a heavy hand and is determined to bring civilization to every corner of his province.

Yonshu

The smallest of the three main islands of Kaidan, Yonshu nevertheless has a larger population than Genshu. Containing just a single city of notable size, the population of Yonshu is dispersed in a number of villages and towns, especially along the southeastern coast. In olden days, the ties between tengu and men were strongest on Yonshu and many tengu long for a return to the old relationship, a longing which only increases their anger at the Shogun and his daimyo. This anger most often bubbles to the surface in Taro, where the daimyo there must contest regularly with tengu plots and incursions.

The climate of Yonshu is completely typical of Kaidan. Snow falls in the winter. Late spring brings rain, and a hot humidity settles in for the summer. Typhoons mark the end of summer and the beginning of fall. Earthquakes are not quite as frequent in Yonshu as on Genshu or even Anshu, and there are only two active volcanoes on the island.

The four provinces of Yonshu are Gaijinaba, Namba, Oniba and Taro.



Gaijinaba Province: When the Shogun decided to open the archipelago to commerce with gaijin traders, the small, rocky island of Iwakarei was chosen to serve as the focal point of such interactions and the province of Iniba was given oversight of the venture. In recognition of this change in status, the province was renamed Gaijinaba and the tiny fishing village of Kareiji was renamed Gaijinoshima. Each year, the number of traders who find their way to Gaijinoshima seems to increase, and the wealth of the province likewise has grown substantially. The situation has also led to an increase in the power and prestige of the Gaijinaba yakuza and there are few places in Kaidan where the yakuza holds more power or wealth.

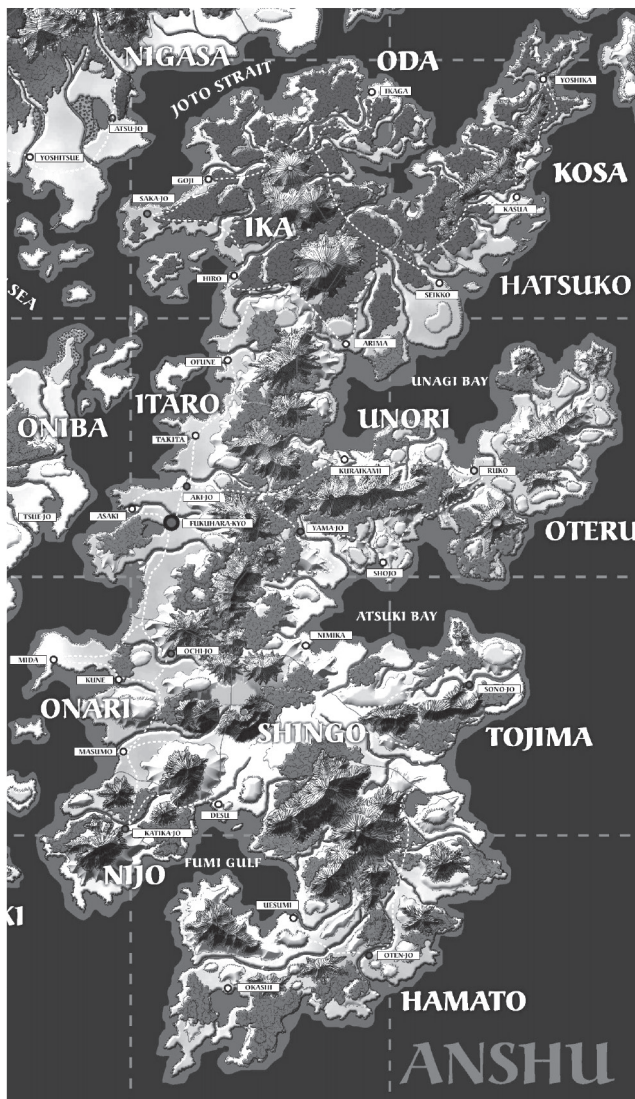
Namba Province: Namba is a rocky, mountainous province devoid of major forests, full of dangerous reptiles and not as suited to farming as other areas of Yonshu. As a result, it is the most sparsely settled of the four provinces on the island and has no large towns or villages. Rather, small familial fishing villages dot the northern coast of Namba, facing Gaijinoshima, while the southern half of the province is the territory of the Takakage and Tanezumikage clans. In years past, Namba was used as a place of exile for disgraced politicians, generals and other figures of import.

Oniba Province: Oniba, the chief province of Yonshu, is a verdant region of thick forests and fertile river valleys. The most heavily populated of the four Yonshu provinces, Oniba has profited greatly from the increased commerce in nearby Gaijinoshima, whilst simultaneously managing to keep itself mostly unsullied from gaijin influence. Farming communities are plentiful along the many streams and rivers, and logging continues to

Anshu

thrive north of the Anikigawa. As one heads further west into the province, into the foothills of the mountains of Gaijinaba, the forests become thicker and darker. The Kaidanese seldom venture into these mountain woods, for they are full of yokai and other dangers.

Taro Province: A region abounding with forests and teeming with wildlife, Taro is sparsely settled, but nevertheless plays an important part in the empire as a source of copper, gold and sometimes iron. The people of Taro are a rugged, irreligious lot, accustomed to harsh conditions and harsh work. Though the province lacks any large communities, there are numerous small mining villages scattered around the mountains, subsisting primarily on hunting and small gardens. There are also a large number of henge in the province, though they keep their villages small and well hidden from the men that traipse through the territory.



The chief island and the heart of the Kaidanese empire, Anshu defines what it means to be Kaidanese. A little over 350 miles long, from north to south, and two hundred miles across from its easternmost point to the western shores of Oteru province, Anshu is the largest of all the islands in the archipelago and, by far, the most heavily populated. There are over twice as many Kaidanese on Anshu as on both Genshu and Yonshu combined.

The climate of Anshu varies considerably from north to south. Northern Anshu possesses a cool temperate climate, but as one heads south, the climate warms to tropical. Summers are much hotter and more humid in the south, and winters are harder with more snow, in the north. There are a number of volcanoes on Anshu, and though most of them are not visibly active, eruptions are not unknown and earthquakes are common. In part because of the volcanic nature of the island, the soil is fertile throughout and vegetation grows thick and lush.

Politically, the entire island is the purview of the Shogun, whose word is law throughout. More locally, the island is split into three regions, so that there are three daimyo who oversee both their own province and maintain oversight over neighboring provinces.

The three chief provinces are Ika, Itaro, and Nijo. Ika province is set over the provinces of Oda, Kosa and Hatsuko. Nijo maintains oversight of the three provinces of Shingo, Tojima and Hamato. And the Shogun himself, in Itaro, retains direct control of the provinces of Unori, Oteru and Onari.

Hamato Province: The southern-most province of Anshu, Hamato is a lush tropical region, well-watered by numerous rivers. Hamato boasts the largest mountain on Anshu, the longest river in all of Kaidan, and the largest fresh-water lake. It is also the warmest of all the provinces. In the summer, humidity along the coast is high and the heat can be quite severe. The southern coast is also subject to habitual late summer storms. Temperatures in the mountains are cooler, and dangers from hurricanes is somewhat lessened. For this reason, many of the wealthy of Oten-jo maintain summer estates further upriver and inland.

Hatsuko Province: A province of rolling hills, fertile fields, lush woods, and small villages, Hatsuko is known as a province of rebellion and of ghosts. As the birthplace of the Minamoto clan, Hatsuko saw heavy fighting following the ascension of the

Shogun. The ruins of three cities and numerous castles attest to the wrath of the Taira, and many restless spirits of slain samurai are said to haunt the fields and woods of the region. Though the rebellion is long over, Hatsuko is still very much a land in conflict. The daimyo of Hatsuko maintains a longstanding feud with the daimyo of Kosa province and skirmishes between opposed samurai clans are common.

Ika Province: Ika can rightly boast that it was the birthplace of the Imperial throne and the rise of the Kaidanese civilization, for it was in Ika that iron was first discovered on the island, and it was in Ika that Queen Himiko was born and rose to power. Though the imperial presence long ago moved southward, Ika continues to remember its former glory. A heavily wooded land, full of mystical beauty, Ika is full of ruined castles and hidden ruins, the remnants of deserted towns and abandoned clan holdings. Though much of Ika's glory is in the past, her richest days may still lie ahead, for in the northern foothills of Mount Ikoyama humans are once more mining for iron, digging deeper than ever before.

Itaro Province: The most heavily populated of all the provinces, and the heart of the Kaidanese empire, Itaro leads the nation in just about every way: spiritually, politically, militarily and economically. A region of broad, fertile fields, bounded by the sea to the west and mountains to the east, Itaro is under the direct control of the Shogun, and has no other daimyo. Besides being the political center of the empire, Itaro is also the spiritual hub of Kaidanese Zaoism. In many places in Itaro, including the capital, high ranking Zaoist monks and priests possess as much political power and influence as the mightiest samurai clan lord.

Kosa Province: Surrounded on three sides by the sea, Kosa is a land of serene beauty masking hidden peril. Sugi trees, growing tall and straight, dominate the mountainous interior, and along the coast, lush grasses grow thick. Yet the grass hides vipers and many dangerous monsters, and demons yet prowl the woods. Travelers through the region must be always on the alert for peril and it is foolhardy to travel alone. Kosa is sparsely populated, with villages of men being found primarily upon the southeastern coast, living as fishermen and woodsmen. Northwest of the mountains yokai maintain a strong presence and have thus far discouraged human expansion over the mountains, though the Shogun has begun pressing Lord Shamgoru to send expeditions of samurai over the mountains to violently drive out the yokai from their strongholds.

Nijo Province: By all rational measurements save one, Nijo, the smallest of the provinces of Anshu, should be a poor, unpopulated region. Besides being comprised, in the main, of mountainous jungle, the region is also highly volcanic. The earth quakes on a nearly daily basis, and smoke billows forth continually from Mount Gunso. The best land in the province, that along the Boukasuigawa, floods violently with the spring rains, and then again, with regularity, when typhoon season begins, a problem accentuated by the fact that more than half of all the typhoons which strike Kaidan hit Nijo. Add to these things the unbearable heat and humidity in the spring and summer, the severe snowfall on Mount Gunso in the winter (which causes even more flooding in the spring), the multitude of biting insects endemic to the province, and the multitudes of monsters which lair within the jungle, and one might well wonder why anyone would live in Nijo, let alone why Nijo would be given oversight of the neighboring provinces of Shingo, Tojima and Hamato.

However, the same volcanoes which make the region so dangerous are also responsible for its success. Nijo is a province rich in ore. The mountains of Nijo, Gunso-san in particular, contain proven veins of iron, silver, tin, gold and copper. Close to sixty percent of all the metals produced in Kaidan come out of Nijo. Katika-jo, a city nestled in the rocky foothills of Gunso, and surrounded on three sides by steep cliff walls, houses the majority of the province's population and serves as the provincial seat and the center of the province's industry and mining operations.

Oda Province: Heavily forested Oda possesses a scattered population of woodsmen, fishermen, and outlaws. Though it lacks large settlements, it nonetheless has more people living in it than any of the other northern provinces of Anshu; those living there merely live in small groups scattered across the province rather than in a centralized locale. Oda has a reputation as a refuge for those seeking to flee from undesirable situations elsewhere, and the populace tends to be more open towards inter-caste relationships than is elsewhere true on Anshu.

Though Oda has more than its share of bandits and outlaws, it also possesses a sub-culture of wandering ronin who work to keep the peace and bring lawbreakers to justice. Those samurai loyal to the daimyo generally tolerate these ronin, even, at times, hiring or supporting them in various tasks. Lord Inji, the daimyo of Oda, is known as a powerful spellcaster, and his palace, nominally located on a hill overlooking the town of Ikaga, has been seen in just about every part of the province.

Onari Province: The “bread-basket” of Kaidan, Onari province produces more rice than any other province in all of Kaidan. A land of well-watered rolling hills and rich, fertile soil, Onari is dotted with numerous small villages, almost all of which are devoted, in the main, to farming. It is also the second most populous of all the provinces, behind only Itaro in number of souls dwelling therein. The countryside of Onari is more densely populated than any other province.

Oteru Province: An uneven land filled with hills, mountainous crags, and deep ravines, Oteru would be largely uninhabited were it not for the resort city of Ruko. Oteru serves as a place for the wealthy and powerful among the samurai to retreat and is renowned across Kaidan for its hot springs, orchards, and walled gardens. Civilization in Oteru is set against a wild and primitive background, and those men that do dwell outside the walls of civilization are largely solitary woodsmen seeking to escape the company of others or hermetic priests seeking for enlightenment in the natural world.

Though it exports little to nothing, Oteru is far from poor. The economy of Oteru is almost entirely entertainment based and such is the attraction of its bath-houses and sundry diversions, that it does a brisk and constant business, attracting wealthy patrons from across the archipelago. Even the few farmers who work the land, and those fishermen plying the coastal waters, derive much of their income from supplying the food necessary to feed visitors to the region.

Shingo Province: A rural province, devoted almost entirely to farming, Shingo is often considered something of a backwater region, full of ignorant peasants and unwashed rebels. Despite this perception, Shingo has produced an unexpected number of noble warriors, learned scholars and renowned priests over the last two to three hundred years. The stolid work ethic of the province, combined with simple, practical values seems to be conducive to providing a foundation upon which greatness might be built. This is not to say the province does not have a share of ignoble miscreants, but overall, the people of Shingo are good folks, seeking to press on with their lives regardless of what the wheel sets before them.

Topographically, the province contains a smattering of just about every type of geographical feature common to Kaidan, including mountains, hills, forests, grasslands, swamps and fields. The northern half of the province is temperate woodlands, whereas the forest covering the

southern half of the province is more tropical in nature. Though the central region of Shingo is heavily farmed, it is some of the driest land in all of Kaidan and it is common for the farmers of central Shingo to suffer bad years of meager harvests.

Tojima Province: Tojima is the leading producer of fabrics in Kaidan. Best known for its silk, indeed Tojima leads the empire in silk production, the province also produces great amounts of hemp and ramie fabrics, enough to clothe an empire. The land of the province is quiet suited to agriculture, though not necessarily rice. While rice is grown, other crops are grown in much greater measure. Tojima’s climate contains both temperate and tropical zones, though the most tropical region, the forest south of the Gojuu mountain range, is unsettled territory, inhabited only by yokai and wild-things.

Tojima is a province focused on the business of business. The drive to buy, sell, and make a profit is ingrained in the citizens of the province, regardless of caste. This instinct has not gone unnoticed outside the province, and “trading like one born of Tojima” is a proverb indicating a cunning ruthlessness in matters related to turning a profit. Tojima is also notable in being the only province currently ruled over by a woman, Lady Taira no Heimasami. Lady Taira inherited the rule of the province from her husband after his demise nearly four hundred years ago.

Unori Province: Many would be excused for thinking of Unori province primarily as a region necessary to travel through in order to reach the famed hot springs of Oteru, for that is all the exposure many in Kaidan ever have to the province. Despite this perception, Unori is a well-populated province, industrious and productive in its own quiet way. It excels at nothing in particular, and yet in almost every arena of life, it never lags far behind those provinces which do lead. The men and women of Unori are a steady, humble lot, rarely given to excess, and dutiful to their obligations both spiritual and political.

At the heart of Unori are the majestic, tree-covered Yojihikka Mountains. The mountains are said by the people dwelling in the region to symbolize the strength of its people, and their capacity to withstand anything. The land, both north and south of the mountains, is comprised mainly of steeply sloped hills: fertile, but difficult to farm. Unori farmers rely heavily on terracing their landscapes, molding the ground to suit them through hard labor and sheer tenacity.

The Kaidan Sea

Comprised of the ocean waters between the three primary islands of Kaidan, the Kaidan Sea is the best traveled body of water within the Emperor's realm. Its cerulean waters provide an incredible bounty to those who live upon its shores, but, as with all things in Kaidan, the beauty masks hidden dangers. Besides the seasonal possibility of violent storms, many dread creatures lair beneath the ocean waves of Kaidan, and care must be taken when sailing its waters. The smaller islands of the Kaidan Sea are numerous, and many of them have never been given an official name. Even those that are named are seldom heavily settled, and oversight over these small islands, by the relevant daimyo, is light.

The Naga Sea

As bountiful as the Kaidan Sea is, it cannot compare to the warm waters of the Naga Sea, as the body of water between Yonshu and Ryuki Island is called. The Naga Sea is a cornucopia of ocean life, with every manner of fish, and vast forests of giant kelp. Despite the abundance of the Naga Sea, few men fish its waters, for fierce ocean drake also call the region home and only well-fortified and well-armed ships can safely navigate its waters.

Those Kaidanese who do call the region home dwell primarily upon Ryuki Island. The men of the island have a reputation for insularity, and many rumors abound throughout Kaidan regarding their strange customs and heathen religious practices. Though fishermen from Yonshu and Anshu avoid the waters of the sea for fear of the sea drakes, fishing boats out of Ryukyo suffer no seeming harm from the dangerous creatures, further fueling speculations about their strange ways.

The sole province of the Naga Sea region is Ryuki province, and the daimyo of the province is answerable directly to the Shogun.

Ryuki Province: In theory, Ryuki Province covers the entirety of the Naga Sea, including the Nawa Isles; in practice, the Ryuki Province and Ryuki Island are one and the same, with little effort made by the daimyo and his officials to stretch their rule beyond the shores of the island they call home.

Despite its remote location, or perhaps because of it, Ryuki has seen its share of history and has played a part in two major wars. It was upon Ryuki that the oni-lord Amatsu-Mikaboshi established his fortress

and it was there that the last major battle of the great oni wars took place. Likewise, during the Minamoto rebellion, the island served as base to the doomed fleet of the Tiara clan. Today, the island has little in the way of armed forces, but the men of the island are vigilant to keep the island free of the taint of oni, and they work tirelessly to improve their lot.

Eastern Sea

East of Anshu and Genshu stretch the waters of the Eastern Sea. Kaidanese legends say there is no land beyond the Hokai Isles, and certainly no craft which ever set out to the east returned to tell of what was to be found.

Ata Province: Ata Island is populous enough to warrant its own province, though only just. The island is itself fairly nondescript, with no great claim to historical fame, and scarcely any resources to make it unique. Nevertheless, those that call it home are very fond of it and consider it, rightly or wrongly, the jewel of Kaidan. Small villages are scattered across the wooded isle, and forestry, more than farming, is the mainstay of the island. Beyond the shores of Ata Island, the daimyo has no influence, nor has he ever shown interest in expanding his reach. Indeed, there is scarcely any place for him to expand it to, save Hota Isle northeast of Ata, upon which none dwell.



Chapter 2:

A Player's Guide to the Races of Kaidan

Though humans cover the vast majority of Kaidan, they are far from alone on the islands. In the woods dwell the diminutive korobokuru, the shapeshifting henge and the mysterious kitsune. Beside the streams and ponds of Kaidan lair turtle-like kappa, who want little more than to be left alone. And high in the mountains, tengu dwell, perfecting their swordsmanship and meditating upon methods to defeat the forces of the Shogunate.

PCs can come from any of these races, though Players should keep in mind, as they create their characters, the needs of their particular campaign. Kaidan is a land divided by race, caste and clan. Henge, kitsune, Anu, korobokuru and kappa are all going to have a hard time mingling freely with Kaidanese samurai; likewise, even among the Kaidanese, caste must be considered when making characters who are expected to work together. Your GM should give you guidelines as to what characters are appropriate for the campaign.

The races of Kaidan available for PCs are as follows.

Anu (Human)

A primitive people, the Anu continue to live as they have always lived. Though Anu once covered all of Genshu and the northern reaches of Anshu and Yonshu, they have been driven out of the majority of their former holdings and now dwell primarily upon the isle of Genshu, in the Haruma and Genjima provinces. Though ethnically and historically distinct from the Kaidanese, in years past there was once greater peace, and many of the Kaidanese might claim some amount of Anu heritage if they so choose.

The Anu primarily subsist on hunting, and unlike the Kaidanese, the primary staple of the Anu diet is meat. Though their primary weapons are spears and arrows, they utilize traps and poisons alike to great effect so that they rarely go hungry. It is their skill in forest-craft which has, heretofore, prevented their extinction at the hands of the Kaidanese.

The Anu venerate three gods: the Bear, the Hearth, and the Sea. Their religion is a complicated blend of shamanism and yokai animism, but the Bear is their chief deity, and they celebrate him by each year raising a bear from cub to adulthood and then hunting it.

Physical Description

The Anu, the men in particular, stand slightly taller than the average Kaidanese, and possess a heavier build. They have ruddy, weathered complexions, a result of exposure to the elements as much as genetics, wide brows, and dark hair. The men sport full, bushy beards in which they take great pride, and no Anu man ever shaves after reaching a certain age. Both men and women cut their hair level with their shoulders. Likewise, both sexes of the Anu are fond of earrings, which they fashion from wood and grapevines.

While Anu men do not employ tattoos, all the women do. The blue-inked tattoos decorating the Anu women are of two forms. The first sort of tattoo, which is applied to girls as young as five or six, are geometric patterns applied to the hands and arms as protection against demonic or spiritual possession. The second form of tattoo is applied to the upper lips like a mustache when an Anu girl reaches a marriageable age and it is illegal in Anu communities for men to marry girls not possessing a mustache tattoo.

Somewhat in contrast to their otherwise primitive lifestyles, the Anu have a great fondness for clothing of various styles and the typical Anu owns a wide variety of garments. The majority of their garments are fashioned from simple fabrics woven from tree fibers, the elm in particular, but in colder weather the Anu dress in leather garments crafted from bird skin, fish skin, bear hides and other leathers. For work and hunting, the Anu wear plain, undecorated clothes, but for more formal occasions, their clothing is heavily embroidered or appliquéd. Besides their traditional clothes, the Anu will also, when they can, purchase cotton fabrics and garments from the Kaidanese, and in matters of fashion they are quite open to Kaidanese influence.

Racial Traits

The Anu are human, possessing the following racial traits in common with all humans: +2 to one ability score, Medium, normal speed.

Anu also possess the following racial traits:

Anu Hunter: Anu gain a +2 racial bonus to Craft (poison) and Craft (trapmaking). Additionally, when making a Perception check to notice traps in a forest setting, the Anu's familiarity with such things grants him a +2 competence bonus to his roll. This trait replaces the bonus feat Humans normally receive as a racial trait.

Hardy Stock: Anu gain a +1 bonus to hp per HD. This trait replaces the Skilled racial trait.

Languages: Anu begin play speaking Anuitak, the language of their tribes, and Kaidanese. Anu with high Intelligence scores can choose from the following languages: Common, Sylvan (yokai), Goblin (kappa), Giant (oni), and Halfling (korobokuru).

Alternate Racial Traits

The following racial traits can be used in place of the standard Anu racial traits.

Skilled Seamstress: The Anu is more skilled in matters of clothes making than hunting. She gains a +2 racial bonus to Craft (leather), Craft (cloth) and Craft (clothing). So long as the Anu is the sole worker involved in making a specific item of clothing, from start to finish (including the weaving of the cloth or the cutting of the leather), the value of that item of clothing increases by 50% because of the Anu's skill and attention to detail. This trait replaces the Anu Hunter trait.

Skilled Storyteller: The Anu spent far more of his youth listening to the stories of his people than he did listening to instruction in matters of hunting. He gains a +2 racial bonus to Knowledge (history) and Perform (oratory). In matters of history relating to the Anu, or when performing before an Anu audience, these bonuses are doubled. This trait replaces the Anu Hunter trait.

Stealthy Hunter: The Anu is quite skilled in moving silently in pursuit of prey. The Anu gains a bonus equal to half his Hit Dice to all Stealth checks, and, when moving stealthily, his speed increases by +1 ft. per 2 levels. Note that in combat situations, such bonuses to speed have no effect in less than 5 ft. increments so that a +6 ft. bonus to speed is effectively a +5 ft. bonus in combat. This trait replaces the Hardy Stock trait.



Henge

The henge are a group of shape-changing clans able to take three forms: that of a human, that of an animal and that of a humanoid with an animal's head. Their anthropomorphic third form is their true shape and should they be struck with cold iron while in one of their other forms, they revert to this shape. Of all the yokai, the henge are the most numerous and their villages lie here and there throughout Kaidan, almost always hidden in deep woods away from human eyes.

The henge are hunters and farmers, living off and with the land that they love. They are also magicians, shape-shifters and tricksters. Most henge enjoy a good joke, though the nature of their humor differs from clan to clan, for each henge clan has its own unique personality. Nevertheless, henge are united together by a common heritage, a common faith in the kami, and a common set of enemies: the oni and the shogunate.

The henge dwelt in Kaidan long before the Kaidanese, and even before the Anu and the Korobokuro. It was they who began the worship of



the kami, and they were the ones to first welcome the children of the sun to the shores of Wa (which is the name they still use for the islands of Kaidan). They have not forgotten their ancient heritage, and greatly resent the way in which the Kaidanese have repaid their ancient kindness.

Henge are a simple people, with simple desires: food, clothing, shelter, companionship, and a good laugh. They are a communal people, largely preferring the company of others over solitude, feeling safest when in a group. In many ways the henge live lives very similar to that of Kaidanese peasants. They hunt, fish, and farm, rarely traveling far from the village in which they were born. They maintain traditions of faith handed down through countless generations, and do what they can to preserve their way of life.

Physical Description

There are a multitude of henge types, but seven clans are, in particular, predominant: the mujina (badger), the neko (cat), the inu (dog), the usagi (hare), the saru (monkey), the nezumi (rat), and the tanuki (raccoon-dog). Every henge can adopt the animal form of their clan, or the form of a human. They also can wear their true shape, an anthropomorphic humanoid with the head of their animal shape.

In each case, whether as human, animal, or the hybrid form, the form and shape of the henge is uniquely theirs. In human and humanoid forms, the henge stands slightly taller than the average Kaidanese human and their animal form is always on the large side for a member of that species.

Henge Clans

Each henge clan has its own unique personality. A brief summary of each clan is as follows:

The Inu Batsu (dog clan): Loyal and steadfast, the inu batsu have a fondness for heroic tales full of strong moral virtues, and the clan produces the majority of the henge warriors. Though generally kind and thoughtful of others, the inu batsu have something of a reputation for impulsive behavior and quick tempers.

The Mujina Batsu (badger clan): Thoughtful and earnest are the watchwords of the mujina batsu. Whether conceiving a masterful trick or planning for the coming year, the mujina put much forethought into all that they do. This tendency to want to plan ahead leads many of the mujina to hoard, as they hate discarding anything that might one day be useful.

The Neko Batsu (cat clan): More than any other of the henge, the neko batsu have a predisposition towards malicious humors and cruelty. This, combined with a poorly defined sense of property, so that they often take anything not obviously claimed, gives them a bad reputation among humans and henge alike.

The Nezumi Batsu (rat clan): The nezumi tend to be both humble and learned. Even a simple nezumi farmer is likely to have mastery in some field of academic lore, and, more often than not, monastic training besides. However, they are otherwise dispossessed of worldly ambition and rarely put their talents to use in advancing themselves in the world.

The Saru Batsu (monkey clan): Even by the standards of the henge, the saru are an incorrigible group of tricksters and practical jokers, with a reputation for being annoying, lazy and foolish. Despite this, they are often highly talented and clever, and, when properly motivated, can accomplish truly spectacular feats.

The Tanuki Batsu (raccoon-dog clan): The tanuki form the backbone of henge society. Not only are they the most numerous of the clans, but they are diligent in both play and chores. The tanuki are

surpassed only by the saru in their love of a good joke, but the tanuki is far more likely to put serious time and energy into making sure his jokes work out exactly as planned. Despite their love of a jest, they are equally as diligent in more serious matters and there are no henge clans more productive.

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. Despite their love of travel, they love their families even more and their families are some of the largest among the henge. Many henge warriors come from the usagi batsu and they are masters of the bow and spear.

Henge Racial Traits

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 also 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 1*). 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) and remain in a given form indefinitely.

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 racial form, when struck with cold iron, reverts instantly to her true shape.

Languages: Hengeyokai begin play speaking Kaidanese and Sylvan (yokai). Hengeyokai with high Intelligence scores can choose from the following languages: Anuitak, Celestial, Common, Halfling (korobokuru), Giant (oni), Goblin (kappa) and Tengu.

Alternate Racial Traits

The following racial traits can be used in place of the standard henge racial traits.

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.

Mixed Marriage: Some henge, born to parents of differing clans, must learn from an early age to understand and appreciate differing points of view and cultural differences. These henge gain a +2 racial bonus to Diplomacy and Sense Motive and Sense Motive is always a class skill for them. These bonuses replace all other racial skill bonuses and the 40 foot base speed of the Usagi.

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.

Priest Training: Yokai who are trained from youth in the profession of the priesthood are very knowledgeable about the spirit world, but have less practical experience with relating to actual people. These yokai have a -2 racial penalty to Sense Motive and Diplomacy, but gain a bonus to Knowledge (religion) equal to 1/2 their class level (minimum 1). This trait replaces Multitalented.

Tengu Training: It is not unheard of for a tengu to take on a talented henge as a student. Henge with this ability are proficient with all swords and gain a racial bonus to Acrobatics equal to 1/2 their class level (this stacks with the +2 racial bonus enjoyed by the saru). This trait replaces Multitalented. Henge with this ability are not as skilled in their shape-changing ability and are only able to adopt an alternate form a number of times per week equal to 1/2 her character level (minimum 1).

Kaidanese (Human)

Despite their late arrival to the archipelago, the Kaidanese are unquestionably the dominant race of Kaidan. Their aggressive expansion, made possible by their use of steel and iron, as well as by their adoption of rice as a crop, has continued, almost from the first, unchecked, except for two fierce wars with the oni; yet even against the oni the Kaidanese were ultimately successful.

The Kaidanese subsist on a diet composed largely of grains, the chief being rice, supplemented by fish, pork and fowl. Due to both cultural and religious reasons, the Kaidanese do not eat great amounts of meat. In some part because it is such a metal-poor country, Kaidan culture is founded on the use of rice, both as a food and as a marker of wealth. Land is deemed valuable, because of its use to grow food and those who own and control the land controls those who live upon the land. The land is currently titled under the Nobility and the Samurai beneath them and it is for the sake of these groups that the farmers toil.

Since the advent of the Undying Emperor and the Shogun, the Kaidanese have been a people cursed, and all the land, and those that live upon it, have been cursed with them. The Kaidanese do not speak often about the nobility who rule over them, but they live in constant fear of the same, and all their activities, regardless of caste, are colored by the heavy burdens imposed by the mere existence of that selfsame nobility.

Physical Descriptions

The Kaidanese are a light-skinned, dark-haired people with dark eyes and pronounced epicanthic folds. They tend to possess light builds and are marginally shorter than the average human. Exact height and weight varies greatly depending on both diet and musculature; a well-fed samurai is very likely to be both taller and heavier than a Kaidanese farmer because of an improved diet.

While some Kaidanese men grow beards, their facial hair is typically sparse and most men are clean shaven. Kaidanese hair is straight and, while the exact style of a man's hair varies depending upon his caste, the women tend to allow their hair to grow as long as possible.

The Kaidanese dress in a variety of garments according to wealth, caste and occasion, but on the whole, they favor loose, flowing clothing over tight, restrictive garments.

Racial Traits

Kaidanese are human and have the following racial traits: +2 to one ability score, Medium, normal speed, bonus feat, skilled.

Languages: Kaidanese humans begin play speaking Kaidanese. Humans with a high Intelligence score can choose to learn any language they want, though the following languages are the ones most common to Kaidan: Anuitak, Celestial, Draconic, Giant (oni), Goblin (kappa), Halfling (korobokuru), Infernal (oni), Sylvan (yokai) and Tengu.

Alternate Racial Traits

The following racial traits can be used in place of the standard human racial traits.

Korobokuru Heritage: In times past, legends speak of humans and korobokuru giving their children to one another in marriage and in some families the heritage of such unions remain. Kaidanese with this trait are 6 inches shorter and 24 pounds lighter when determining height and weight. They have a +2 racial bonus to Dexterity and suffer -2 to their Strength score (and they cannot apply their +2 to one ability score to Strength). They begin play speaking Halfling (korobokuru) and gain a +2 racial bonus to Acrobatics. They may also, once per day, receive a +1 luck bonus to any one saving throw, though the use of this ability must be announced before the dice are rolled. This ability replaces bonus feat.

Tengu Raised: Though it is now extremely rare, the tengu will still sometimes train young humans of a particularly noble spirit, and sometimes even adopt stray human infants. Humans with this trait begin play speaking Sylvan (yokai), have a +3 racial bonus to Acrobatics and are proficient with all swords. However, because they have not been raised among humans, within human society, they suffer a -2 penalty to Knowledge (local) and a -2 penalty to all Diplomacy checks made to interact with other humans. This trait replaces bonus feat.

Unclean and Unwanted: Growing up among the disenfranchised, poor and undesirable elements of Kaidanese society, some Kaidanese learn to be quick and resilient. They gain a +2 racial bonus to Stealth and Sleight of Hand checks. They also gain a +1 bonus to Fortitude and Reflex saves. This trait replaces skilled.

Yokai Friend: Though other Kaidanese fear the yokai, there are those who understand them and remember ancient friendships and passwords. Besides this, and despite the animus between the races, the yokai have been known to adopt human orphans, raising them with their own children. Such Kaidanese begin play speaking Sylvan (yokai), have a +2 racial bonus to Knowledge (nature) and a racial bonus to all Diplomacy checks made in interactions with the Yokai equal to 1/2 class level. This trait replaces skilled.

Kappa

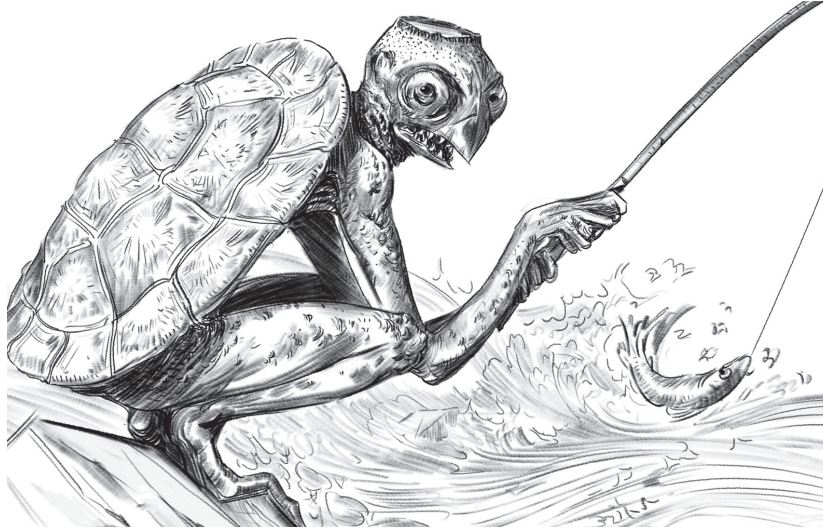
Dwelling beside the streams, rivers and lakes of Kaidan, kappa are a small race of turtle-like humanoids. Despite their appearance, they are warmblooded, quasi-mammalian creatures. Perhaps the most curious feature on a kappa is the bowl atop its head, embedded in the skull, which holds water within it. So long as the bowl contains water, the kappa possesses a strength which belies its small size. If the bowl should be emptied of water, the kappa is vastly weakened until it is replenished.

Kappa have a love of wrestling, crude humor and good food. They are inordinately fond of cucumbers. Kappa tend to live either alone or with their mates, preferring a general solitude to large crowds. This is not to say they are antisocial. Kappa enjoy company in measure and their gatherings are riotous affairs, full of brawling, drinking and eating. Kappa are long lived, with a wait and see attitude to most problems.

Physical Descriptions

Kappa stand about two-and-a-half feet tall and look like a stooped anthropomorphic turtle, complete with shell. They possess webbed hands and feet, large, beak like noses and knobby, wrinkled skin. Skin color is most often a shade of green, speckled with brown, or dark green spots, though there are yellow, and even some blue-toned kappa. Kappa have a multitude of teeth, suitable for eating both vegetables and meat alike. Kappa hair is dark, sparse and scraggly, with male kappa often shaving the little hair they have from their scalps.

The head of every kappa is indented into the skull and all kappas keep this "bowl" atop their head filled with water.



Kappa Racial Traits

+2 Strength: Kappa are surprisingly strong for their size.

Small: Kappa are Small creatures and gain a +1 size bonus to their AC, a +1 size bonus on attack rolls and a +4 size bonus on Stealth checks.

Slow Speed: Kappa have a base speed of 20 feet.

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

Shell: Kappa have a natural armor bonus of +2.

Natural Swimmers: Kappa have a swim speed of 40 feet and as such they do not require a Swim check in order to Swim under normal circumstances. They have a +8 racial bonus to Swim checks to perform a special action or avoid a hazard. Though kappa cannot breathe water, they are able hold their breath for a number of rounds equal to four times their Constitution score before making drowning checks, nor do standard or full-round actions reduce this time.

Natural Wrestlers: Kappa do not suffer the normal penalties to CMB and CMD for being small. They do receive a +1 racial bonus to both CMB and CMD.

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

Claws: Kappa have a natural claw attack which deals 1d3 points of damage.

Weapon Familiarity: Kappa treat any weapon with the word “kappa” in its name as a martial weapon.

Kappa Weakness: Each kappa has an indentation on the top of its head which holds water. This water will not tip out in the normal course of events, including Acrobatic checks and combat. A kappa

may voluntarily drain his own water, or another may force it out. Those who successfully grapple a kappa may, as a full-round action, attempt a combat maneuver which will drain some of the kappa’s water. Each such successful check inflicts 2 points of Strength and Dexterity damage to the kappa; Strength and Dexterity may not be lowered below 6 in this way. (Disabled and otherwise helpless kappa may be drained without a check at the same rate.) A kappa can restore any ability damage inflicted in this way by submersing himself in water for one round.

Languages: Kappa begin play speaking Kaidanese and Goblin (kappa). Kappa with a high Intelligence score can choose from the following languages: Anuitak, Aquan, Celestial, Common, Giant (oni), and Sylvan (yokai).

Alternate Racial Traits

The following racial traits replace or complement the above kappa racial traits. Consult your GM before selecting any of these options.

Hard-Shell: Some kappa have a harder shell. Kappa with this racial trait possess a natural AC bonus of +4. These kappa are a little less limber and suffer a -2 penalty to attack rolls.

Soft-shelled: Some kappa have a softer shell. Kappa with this racial trait possess a natural AC bonus of only +1. These Kappa are a little more limber than other kappa and have a +2 bonus to Acrobatic checks.

Kitsune

At first glance, one might be excused for thinking the kitsune to be a race of the henge, but the two are very different. The kitsune are born as mundane foxes but develop intellect and awareness over the course of a very long life. Not all of the foxes of Kaidan can become true kitsune; many, even of those born to kitsune parents, live only a few short years before succumbing to accident, disease or old age. Yet some foxes do not die as the others do. They go right on living and, given enough time, they develop wondrous magical powers and a keen intellect.

Kitsune society is a vague sort of thing, partly because there simply aren't enough magical kitsune to form a true society and partly because each kitsune, by reason of her own experiences is her own unique person, molded by those things she has observed in the process of gaining her intelligence. There are, however, in general, two sorts of kitsune: settled and itinerant. Settled kitsune are those who have claimed a territory, often in connection with another kitsune: their mate. Itinerant kitsune wander where they will, seeing new sites, meeting new people, and searching for their place in the world.

Kitsune Racial Traits

Fey: Kitsune have the fey creature type and yokai subtype.

-4 Strength, +2 Dexterity, +2 Charisma: Kitsune are quick and self-assured but physically weak.

Small: Kitsune are Small and gain a +1 size bonus to AC, a +1 size bonus on attack rolls, a -1 penalty to CMB and CMD, and a +4 size bonus on Stealth checks.

Fast Speed: Kitsune have a base speed of 40 ft.

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

Quadruped: Kitsune, in their fox shapes, have four feet, but no hands. They are unable to hold items, such as wands, weapons, and shields. Kitsune are able to wear items made specifically for their shape and use certain magic items with body slots, but any item requiring hands is unusable without the proper feats. Kitsune, in their fox shape, have a +4 to CMD against Trip attacks.

Scent: Kitsune have the scent ability.

Bite: Kitsune possess a natural bite attack that inflicts 1d4 damage on a hit.

Fox Tails: Kitsune have one or more fox tails and can use their tails for somatic spell components. Kitsune with a single character level have only one tail, but kitsune gain an additional tail for every 2 character levels thereafter.

Quick Tongue: Kitsune receive a +2 racial bonus on Bluff skill checks.

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

Alternate Form: As a standard action, Kitsune can transform into a specific humanoid at will as a supernatural ability. (Except as indicated here, this ability is identical to the change shape universal monster ability in the *Pathfinder Roleplaying Game*

Bestiary.) The first time a kitsune transforms, it must choose a single humanoid type within one size category of small to be its alternative form and that choice cannot be undone. For PCs, the choice should be made at character creation. A kitsune normally chooses to appear as an attractive specimen of whatever race it chooses, though this is not always the case. While in humanoid form, the kitsune loses the ability to use the following traits: fast speed, quadruped, scent, natural weapon, tails, and fox magic. The kitsune's fox form is its natural state and it reverts back to that upon death.

Fox Tells: When in its alternate form, if a kitsune fails a Will save, for any reason, a part of its magical disguise slips for 1d4 rounds, revealing some aspect of its true form. This tell can be any number of things, including obvious fox ears, fox tails, fox whiskers, pointed teeth, or the like. Any creature who can see the kitsune, and who succeeds on a Perception check, notices this slip in the disguise. The DC of the check is equal to 17 minus the amount by which the Will save was failed.



Fox Magic: Kitsune have the ability to use a special form of magic called fox magic. They may use these innate supernatural effects a number of times per day equal to the number of fox tails they possess (that is, 1/day at 1st level, 2/day at 3rd level, and so on). Each effect requires one use of the kitsune's daily fox magic (unless indicated otherwise). The first effect gained by a kitsune is fox trick, other abilities must be purchased as feats. The caster level for these effects is equal to the kitsune's character level. The DCs for effects are equal to 10 + the number of the kitsune's fox tails + the kitsune's Charisma modifier.

Fox Trick: The kitsune chooses a single cantrip and can cast this cantrip three times per day for each use of one Fox Magic. As soon as the cantrip is cast once, the use of Fox Magic is considered completed. The second and third use of the cantrip must occur within 24 hours of the first, or they are lost.

Fox Tongue: Kitsune can speak with foxes at will, as with *speak with animal*.

Languages: Kitsune can speak Kaidanese, Fox, and Sylvan (yokai). Kitsune with a high enough Intelligence score can choose any of the following as a bonus language: Anuitak, Common, Halfling (korobokuru), Giant (oni), and Tengu.

Alternate Racial Traits

Fox Warrior: Some kitsune are fiercer than others. This kitsune, in addition to its bite attack, has two claw attacks which deal 1d3 damage each. By utilizing fox magic, the kitsune gains a bonus to attack and damage rolls made with its bite attack. The bonus is equal to the kitsune's Charisma modifier and last for three rounds. This trait replaces fox trick and quick tongue.

Night Fox: While all foxes are nocturnal, some are true creatures of the dark. These kitsune are often marked by jet black fur. The kitsune has darkvision 30 ft. and a +4 racial bonus to Stealth checks made to hid in dim light or less. By utilizing fox magic, the kitsune is able to extinguish surrounding nonmagical lights, such as torches and lanterns. The kitsune can extinguish one light no brighter than a lantern per HD per use of this ability. This trait replaces scent and fox trick.

Thieving Fox: Sneaky and cunning, some kitsune have an aptitude for thievery and theft. This kitsune has a +2 racial bonus to Stealth and can utilize fox magic to gain an additional bonus to both Stealth and Sleight of Hand checks equal to the kitsune's Charisma modifier. The bonuses granted by fox magic last for three rounds. This trait replaces fox trick and quick tongue.

Quick Shifter: Some kitsune are capable of changing shape in the twinkling of an eye. This kitsune is able to change shape as a swift action instead of a standard action. This trait replaces fox trick.

Korobokuru

The short-statured korobokuru once had settlements scattered across the whole of Kaidan, but today they are a race in decline, pushed further and further into the dark recesses of the forests by the encroachments of the Kaidanese. The korobokuru have never, as a race, been aggressive. They prefer to respond to true threats passively, retreating rather than fighting whenever possible.

Korobokuru are a simple people, dwelling in primitive villages deep in the woods and subsisting primarily as fishermen and hunter-gatherers, although they do grow small herb and vegetable gardens in the areas around their homes. The korobokuru make their homes in the ground, digging out their houses and covering them with bamboo or wooden ceilings, which are then buried beneath domes of earth. In many villages, the homes are connected by narrow tunnels so that the korobokuru can easily travel from one dwelling to another without ever venturing out into the open. It is quite common for korobokuru to allow gourd plants and fuki alike to completely overgrow their earthen homes, providing both camouflage and food.

Physical Description

The korobokuru are a short, slim humanoid race, standing only about two and a half feet tall. They possess slightly pointed ears, and large eyes, but are otherwise very similar in appearance to humans except for their diminutive size. Korobokuru grow thick hair atop their heads, which the women of the race traditionally wear long, with braids. The men, for their part, are heavily bearded. Korobokuru skin color tends to be a pale almond color, and their hair is most often a dark shade of brown. Eye colors tend towards hazels and greens.

Korobokuru do not often wear shoes, preferring the feel of the earth beneath their feet, and the soles of their feet are quite thick. They dress in loose-fitting tunics and leggings made from either leather or tree-based fabrics. Clothes worn at home are dyed either red or green, but clothing meant for traveling or work outside the home will be colored so as to better blend into the environment. Additionally, korobokuru are very fond of head coverings and very rarely venture forth from their houses without something upon their head, whether that be a hat, scarf, or something similar.

Many korobokuru, especially in the northern regions of Kaidan, make extensive use of tattoos upon the arms and face. They prefer geometric patterns of blue or black ink. While some korobokuru shamans imbue their tattoos with mystical energies, for most korobokuru, these are merely cosmetic body markings.

Korobokuru Racial Traits

+2 Dexterity, +2 Wisdom, -2 Strength: Korobokuru are stealthy and even tempered, but their small frame makes them weaker than the larger races.

Small: Korobokuru are Small creatures and gain a +1 size bonus to their AC, a +1 size bonus to attack rolls, a -1 penalty to their Combat Maneuver Bonus and Combat Maneuver Defense, and a +4 size bonus on Stealth checks.

Slow Speed: Korobokuru have a base speed of 20 feet.

Stealthy: Korobokuru receive a +2 racial bonus on all Stealth skill checks.

Keen Senses: Korobokuru receive a +2 racial bonus on all Perception skill checks.

Calm: Korobokuru are naturally calm and self-possessed and have a +1 racial bonus on all saving throws made to resist mind-affecting effects.

Forestborn: Korobokuru are most at home in the woods and have a +1 racial bonus to all Climb, Perception, Stealth and Survival rolls made in a forest setting. These bonuses stack with those provided by Keen Senses and Stealthy. Korobokuru also have a +1 bonus to all attack rolls and saving throws made when in a forest environment.

Loathe Conflict: Because of their natural loathing of conflict, korobokuru have a -2 penalty to all attack rolls made against non-animals. This penalty, in a forest setting, is reduced to -1 because of the bonus granted by the Forestborn trait.

Weapon Familiarity: Korobokuru are proficient with slings, spears and bows and treat any weapon with the word korobokuru in its name as a martial weapon.

Languages: Korobokuru begin play speaking Halfling (Korobokuru) and Anuitak. Korobokuru with high Intelligence scores can choose from the following: Common, Goblin (Kappa), Kaidanese, and Sylvan (Yokai).

Alternate Racial Traits

Artist: Korobokuru who spend more time creating than hunting are not quite as alert as their comrades,



having turned their eyes inward rather than outward. These korobokuru have a +2 racial bonus on all Craft skill checks. This trait replaces keen senses.

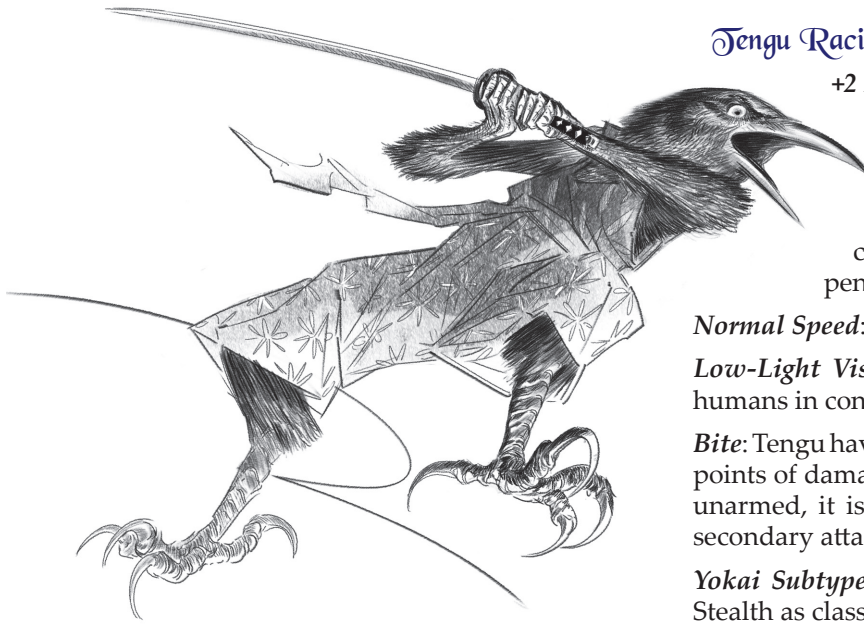
Outcast: Those korobokuru who have been cast out of their villages lose their calm self-assurance, becoming wary and nervous. They have a +2 racial bonus to initiative checks. This trait replaces calm.

Tengu

Dwelling in their mountain villages, the bird-like tengu seek spiritual perfection through swordplay. Tengu legends say that they are a creation of both earth and wind, and the swift sword represents the spiritual union of these two divergent elements in tengu thought. Tengu admire grace, beauty, speed and clear-cut lines and their sword styles reflect this.

All tengu have some training with blades, but they recognize that not all of their number will perfect the art of the sword and thus, while the swordmaster occupies the place of highest honor in tengu society, most tengu busy themselves with other tasks, such as is necessary for survival in the mountains.

At the pinnacle of tengu culture is the daitengu. These immortal warriors dwell high atop mountain peaks, in hard to reach shrines. In a like manner, lower down upon a tengu mountain's slopes, the



relative height of a tengu's dwelling, in relation to other dwellings, reveals the difference in status between the tengu occupants, with more important tengu dwelling higher than their neighbors. Even within a family, the higher the room in the house, the more important the tengu within.

Physical Descriptions

The majority of tengu are black-feathered bird-like humanoids possessing beaks and bird-like claws for both hands and feet. Tengu possess a passing similarity to crows, though the tengu, in fairness, claim that crows possess a passing similarity to them.

While the majority of tengu are of the "crow" variety, there are several villages of "kite" tengu on Genshu and Anshu. These tengu have brown feathers, hooked beaks and are more savage in temperament than their cousins, though their social structure is markedly similar. Besides appearance, three things distinguish the kite tengu from their kin. Firstly they make a habit of riding gigantic wild boar into battle, secondly they fight more often with spears than with swords, and thirdly they do not smelt their own metal.

Male and female tengu possess an equal average height, but the males tend to be slightly heavier in build. Tengu prefer brightly colored, flowing garments which do not restrict movement. They do not often wear leather garments, except for armor, preferring plant-based cloths and silks. Tengu have a penchant for shiny objects, a preference reflected in their love of metal jewelry and adornments.

Tengu Racial Traits

+2 Dexterity, -2 Constitution, +2 Wisdom:

Tengu are quick, with sharp insights into life, but their bones and frames are frailer than some other races.

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

Boar Rider: The boar-riding tengu of Genshu spend much time with dire boars and are quite skilled at handling them. They gain a +4 racial bonus to both Ride and Handle Animal when dealing with dire boars. This trait replaces gifted linguist.

Kite Tengu: Kite tengu are more savage than the typical black-feathered tengu. These tengu have a +2 bonus on Intimidate and Survival checks. This trait replaces the sneaky trait.

Spear Trained: The boar-riding tengu of Genshu 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 trait replaces sword trained.

Starting Ages, Heights, and Weights

RANDOM STARTING AGES

Race	Adulthood	Barbarian, Rogue, Sorcerer	Bard, Fighter, Ranger, Samurai, Paladin, Ranger	Cleric, Druid Monk, Wizard
Henge	14 years	+1d6	+2d6	+3d6
Human	15 years	+1d4	+1d6	+2d6
Kappa	14 years	+2d4	+4d4	+6d4
Kitsune	6d20 years	+1d4	+3d6	+6d10
Korobokuru	20 years	+2d4	+2d6	+3d6
Tengu	11 years	+1d4	+2d4	+3d4

HENGEYOKAI AGE TABLE

Race	Middle Aged	Old	Venerable	Maximum age
Henge	40 years	90 years	150 years	150+2d10 years
Human	35 years	53 years	70 years	70+2d20 years
Kappa	100 years	300 years	500 years	500+7d20 years
Kitsune	200 years	600 years	1000 years	400+2d100 per tail years
Korobokuru	50 years	75 years	100 years	100+4d20 years
Tengu	30 years	45 years	55 years	55+2d6 years

HENGEYOKAI HEIGHT AND WEIGHT TABLE

Race, Gender	Base Ht.	Base Wt.	Modifier	Weight Multiplier
Anu, Human (male)	4 ft. 8 in.	120 lbs.	+2d10 inches	x 5 lbs.
Anu, Human (female)	4 ft. 2 in.	90 lbs.	+2d10 inches	x 5 lbs.
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.
Kaidanese Human (male)	4 ft. 8 in.	110 lbs.	+2d10 inches	x 4 lbs.
Kaidanese Human (female)	4 ft. 3 inch	70 lbs.	+2d10 inches	x 4 lbs.
Kappa (male and female)	22 inches	10 lbs.	+2d4 inches	x5 lbs.
Kitsune, humanoid (male)			as the race chosen	
Kitsune, humanoid (female)			as the race chosen	
Korobokuru (male)	2 ft. 3 inches	27 lbs.	+2d4 inches	x 1 lb.
Korobokuru (female)	2 ft.	20 lbs.	+2d4 inches	x 1 lb.
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.

Chapter 3:

A Player's Guide to the Adventurers of Kaidan

As elsewhere, individuals in Kaidan can find themselves caught up in adventure, danger, horror and grand schemes for any number of reasons. Survival, duty, honor, greed, revenge, and even just plain curiosity may all motivate the adventuring soul to continue doing what they are doing. Likewise, adventurers come from a wide variety of backgrounds.

This chapter presents unique classes and archetypes suitable for Kaidan, as well as some thoughts on motives and backgrounds for the Kaidanese adventurer.

Forming an Adventuring Party

How and why a particular group of individuals comes together for adventure is always a subject of some interest. Because of the strict caste system, and the racial intolerance of the Shogunate, most adventuring groups in Kaidan share a certain homogeneity of background within its members. While in other realms, a noble human paladin, a halfling rogue from a seedy slum, and a pious elven priest might all find themselves drawn to the same tavern at just the right time to share a common adventure, in Kaidan, a peasant would scarcely ever find himself in the same sake house as a samurai, and a Zaoist priest devoted to the Shogunate would scarcely deign to enter an establishment frequented by henge, unless it was to arrest them.

Because of the nature of Kaidanese culture, players should make sure to give some consideration to how their characters will interact with one another before ever choosing a race or class, and should discuss with their GM what castes would work best for the desired story-line. Player Characters from disparate castes will have a hard time cooperating with one another. Samurai, in particular, unless ronin, will have a hard time moving in hinin-eta and peasant circles. Players should also especially keep in mind the need for yokai characters to disguise their nature if they

are going to be attempting to move within human society. Remember that the mere act of being born a yokai is a capital offense in the Shogun's realm.

Generally, there are four broad cultural backgrounds for an adventuring group within Kaidan and play will go most smooth if all members of the group come from the same background. These broad backgrounds are Gaijin, Yokai, Hinin-eta/Peasant, Samurai.

Gaijin: In such a group, the PCs are outsiders visiting Kaidan, and can thus come from any non-Kaidanese background. Gaijin will not generally be welcomed by the xenophobic Kaidanese, though yokai and the hinin-eta will be slightly more accepting.

Yokai: PCs that come from a yokai background can naturally include yokai, but might also include those humans who know of and are accepting of the yokai races. Such groups are going to operate on the outside of Kaidanese culture, and will find themselves fighting the government of Kaidan as often as they fight monsters.

Hinin-eta/Peasant: Despite the caste differences, members of these two castes can generally work together and socialize without fear of breaking any laws. Adventurers that arise from the hinin-eta or from the peasant castes are most often going to come from one of two backgrounds. The first is the yakuza and the second is the yokinto faith. Yokinto priests and monks frequently adventure as exorcists, helping villages against the ravages of oni and evil spirits. Likewise, the yakuza are often trained as warriors or rogues and such training can prove useful for the adventuring soul.

Samurai: Most adventurers in Kaidan are from the samurai caste. This should not be surprising, as the samurai are not only trained warriors, but also have the greatest of latitudes when it comes to movement within the country. Samurai have one other advantage over peasants, and that is a level of authority that comes from their station.

DESIGNER'S NOTE: "SAMURAI"

While there is an PFRPG class called, "Samurai," it is worth noting that in Kaidan, not all members of the samurai caste must have levels in the class named for them. A member of the samurai caste can belong to any number of classes; there are samurai who are rangers, rogues, wizards, ninja, and priests. Except when specifically talking about archetypes of the samurai class, the term is used in this book to refer to any member of the caste, regardless of class.

Adventuring Classes in Kaidan

Representatives from each of the standard Core classes can be found in Kaidan, as can several others. Because of the regimentation of the Kaidan caste system, reinforced by both Imperial edicts and cultural mores,

characters trained in certain classes are going to more likely come from particular social situations.

Alchemist There are almost no alchemists in Kaidan. The prohibitive cost of ingredients and equipment makes training in this field a luxury reserved only for the very wealthy or the very eccentric.

Barbarian There are few of the barbarian class among the Kaidanese proper and almost none to be found in the samurai caste. The class is most common among the kite tengu, the korobokuru, the saru henge, the kappa and the Anu.

Bard Kaidan does not have a strong bardic tradition, but the class is not completely unknown. Blind bards, called moso, drawn primarily from the hinin-eta caste, wander the countryside, providing entertainment, and sometimes serve as exorcists. Moso can also be found among the yokai, and are highly respected by henge and tengu alike for their abilities.



Cleric Kaidan has two religions: Yokinto and Zaoism, and native clerics are going to belong to one or the other. Among humanity, the majority of the yokinto priesthood is drawn from the human caste. Zaoist clerics, who may be either male priests or female nuns, are generally members of the samurai caste, though a few Zaoist temples and monasteries will accept talented members of the human caste as initiates. The majority of yokai clerics are practitioners of Yokinto. Devout Anu and korobokuru are far more likely to belong to the oracle or druid classes.

Fighter Those trained as fighters can be found in every caste and every race of Kaidan. Though, among the Kaidanese, one might presume that only samurai would be fighters, this is not the case. Among the hinin-eta, fighting men serve the yakuza as enforcers and bodyguards. Among the human caste, there are those who turn to banditry, rebelling against the edicts of the shogun. Quite a few tengu are fighters, focusing on swordplay, and among the henge, it is not uncommon to encounter inu, mujina or even tanuki that have skill as fighters. Even some kappa utilize the fighter class.

Gunslinger Gunpowder weapons are not unknown in Kaidan, though they are an extremely new development, and are used exclusively by members of the samurai caste and some few tengu. Finding the right equipment is both difficult and expensive, as it must be imported. Kaidan does not have the technology to make gunpowder weapons itself.

Inquisitor Kaidanese inquisitors are uniformly devout Zaoist, and in the employ of the shogunate. They are drawn exclusively from the samurai caste.

Magus Members of the magus class, called kensei in Kaidan, are most often tengu, who see the blending of the arcane with swordplay as both highly logical and highly spiritual. Some Zaoist monasteries and temples offer training in the path of the magus, and the shogunate has been known to recruit such to serve as exorcist.

Monk Kaidanese trained in the monk class can be found in every caste and race (except the Anu and korobokuru), but generally come from one of two backgrounds. Some Zaoist temples train their members in the martial arts for the express purpose of advancing and defending the Zaoist faith. Other monks in Kaidan are likely to come from a medical background, doctors for whom the practice of martial arts is tangential to their study of anatomy. Among the Kaidanese, such

doctors most often come from either the human or the hinin-eta castes. Among the henge there is great respect for those with such medical training, with members of the nezumi, saru and tanuki clans being most likely to follow such a path. The exception to the rule are the kappa, who have their own tradition of martial arts and a good number of kappa have some monk training.

Ninja Almost all Kaidanese ninja are members of the samurai caste, and are employed by the samurai clans as shinobi, or assassins. Ninja can also be found among some of the yokai, though such individuals are somewhat rare, and tend to come from the neko or saru clans.

Oracle Kaidanese oracles are almost exclusively female, and are most typically employed as miko shrine maidens in the yokinto faith. As such, they will be members of either one of the yokai races, or else a member of the human or hinin-eta castes. There are Zaoist oracles, both male and female, but they are somewhat rare, and are considered by the church to be living saints, individuals meant to be protected and revered, and, as such, are not often sent on adventures.

Paladin Kaidanese paladins are exclusively drawn from the yamabushi sect. Among the yokai, yamabushi paladins are most frequently tengu, though some members of the inu batsu also follow such a path. Most human yamabushi are members of the human caste, though occasionally a ronin samurai will adopt the faith.

Ranger Members of the ranger class can come from almost any Kaidanese background. Samurai clans employ rangers as scouts. Among the human caste, there are hunters and woodsmen with the skillset. Rangers are likewise found among the Anu, the korobokuru and the yokai (except perhaps the kappa).

Rogue Members of the rogue class can come from almost any Kaidanese background. Shinobi, samurai trained as assassins, are frequently trained in the rogue class. Rogues are common among the yakuza of the hinin-eta caste. Likewise, rogues can be found in all of the yokai races, and among the korobokuru. Only among the Anu are rogues somewhat rare, as members of that people desiring to learn the arts of stealth are more likely to train as rangers than rogues.

Samurai Member of the samurai class, in Kaidan, are exclusively members of the samurai caste.

Sorcerer Sorcerers can come from any caste and any race in Kaidan. Most Kaidanese sorcerers derive their power from an elemental bloodline, but other bloodlines are not unknown. Within the realm of the shogunate, sorcerers are encouraged to register officially, so as to escape criminal prosecution. Those that do register are routinely employed thereafter by the Empire as exorcists or enforcers.

Witch Though Kaidan has witches, they are uncommon and are almost universally distrusted. Most witches are villains that have sold their soul to the oni lords, but there are a few here and there, primarily among the yokai, who have made pacts with the kami.

Wizard The practice of wizardry in Kaidan is hampered by the fact that it is illegal for any non-registered citizen to practice magic. Because of this edict human wizards are typically samurai or nobility who have studied as Onmyoji (origami casters) or as Kotodama casters (name casters). Such wizards serve as duly recognized court wizards licensed by the shogunate. Among the yokai, wizardry is a respected occupation and there are several schools of magic hidden here and there among the yokai population, some of which will occasionally train trusted humans.

DESIGNER'S NOTE: BUT WAIT, THERE'S MORE! Several of the following archetypes are "borrowed" from other Kaidan class and race books published by Rite Publishing, but are included here for convenience. These other books include *In the Company of Tengu*, *In the Company of Kappa*, *In the Company of Henge*, *Way of the Yakuza*, and *Way of the Samurai*. These books contain additional classes not used here that you are encouraged to explore for use in Kaidan.

Class Archetypes

Bard: Moso

The moso are blind bards who wander the country, playing for all and sundry. They specialize in religious songs and are sometimes employed to drive evil spirits from a house with their music. In addition to their religious music, they will also perform secular songs when asked to do so, and it is in this connection that they find themselves associated with the yakuza, who regulate entertainment. Most moso find it easier to cooperate with the yakuza and pay their dues, when required, to a district's oyabun.

The traditional instrument of the moso is the biwa. A moso has the following class features.

Class Skills: The moso's class skills are Appraise (Int), Bluff (Cha), Craft (Int), Diplomacy (Cha), Disguise (Cha), Escape Artist (Dex), Knowledge (all) (Int), Linguistics (Int), Perception (Wis), Perform (oratory, singing, string) (Cha), Profession (Wis), Sense Motive (Wis), Sleight of Hand (Dex), Spellcraft (Int), Stealth (Dex), Use Magic Device (Cha).

Skill Ranks per Level: 6 + Int modifier.

Weapon and Armor Proficiency: A moso is proficient with all simple melee weapons and all one-handed swords. Moso are also proficient with light armor, though not with shields, and can cast bard spells while wearing light armor without incurring the normal arcane spell failure chance. Like any other arcane spellcaster, a moso wearing medium or heavy armor incurs a chance of arcane spell failure if the spell in question has a somatic component. A multiclass moso still incurs the normal arcane spell failure chance for arcane spells received from other classes.

Blind: All moso are blind and automatically fail any visual Perception checks. Moso cannot use scrolls or any other magical item requiring reading or functioning eyes. However, they are immune to gaze attacks and other effects which target the eyes. Moso are trained to use their other senses, particularly their ears, and gain a +10 class bonus to all auditory Perception checks. A trained moso's other senses are so acute that, unless a target succeeds on a Stealth check, the moso can identify, by sound (and sometimes smell), any creature within 20 feet and suffers no penalties in melee combat from being blind or when attacking invisible creatures. A moso can target creatures he can identify with spells or ranged attacks but all creatures outside of the moso's sensory range benefit from total concealment. All Disguise checks made against a moso suffer a -10 penalty. An effect which nullifies sound or renders a moso deaf suppresses this ability. A moso's ability to audibly discern an individual's location and identity improves by 5 feet at 5th, 10th, 15th and 20th level.

Bardic Performance: A moso gains the following types of bardic performance.

Ward: At 1st level, a moso can use his music to guard his listeners against evil influences. When a moso uses this ability, all listeners within 30 feet of the moso's playing and singing benefit as if affected by *protection from evil* for the duration of the performance. *This ability replaces distraction.*

Counterfear: At 1st level, a moso can use his music to strengthen the resolve of others. For the duration of the performance, all listeners within 30 feet have a bonus to saves versus fear equal to half the moso's class level, and those already under the effects of fear are allowed a new saving-throw each round. *This ability replaces fascinate.*

Song of Life: At 6th level, the moso can use his music to damage undead. For the length of the performance, all undead within 30 feet of the moso must succeed at a Will save each round (where the DC is equal to $10 + 1/2$ class level + Charisma modifier) or take 2d6 points of damage. The amount of damage increases by 1d6 every 3 levels to a maximum 6d6 at 18th level. *This ability replaces suggestion.*

Dismissal: At 12th level, a moso can use his bardic performance to create an effect identical to *dismissal*. To use this ability the moso must perform uninterrupted for 4 rounds and the target must hear the song the entire time. *This ability replaces soothing performance.*

Soothing performance: A moso gains soothing performance at 18th level in place of *mass suggestion*.

Cleric: Kannushi Priest

The typical kannushi is a shrine caretaker, a spiritual adviser to his community, and an exorcist. He seeks to facilitate the interaction between his congregants and the kami, while also protecting those under his care from the ravages of less benign spirits. They understand that the world is filled with unseen forces and that men who wish to survive and prosper should seek to understand those forces. Kannushi are called upon by their community to bless harvests, houses, and marriages. They settle disputes, instruct the young, and devote themselves to meditation and prayer when not otherwise engaged. They never conduct funerals and consider the touch of death to be unclean, requiring ritual purification.

A kannushi has the following class features.

Alignment: Any non-evil.

Class Skills: The kannushi's class skills are Appraise (Int), Bluff (Cha), Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (history) (Int), Knowledge (local), Knowledge (nature) (Int), Knowledge (religion) (Int), Linguistics (Int), Profession (Wis), Sense Motive (Wis), Spellcraft (Int), and Survival (Wis).

Skill Ranks per Level: 4 + Int modifier.

Weapon and Armor Proficiency: Kannushi are proficient with all simple weapons, as well as with light and medium armors.

Domains: A kannushi chooses only one domain at first level, and must choose from one of the following domains – Air, Animal, Community, Earth, Fire, Glory, Healing, Plant, or Water.

Eschew Focus: The kannushi does not require a divine-focus to cast his divine spells or channel energy. He draws the power from within himself and from his connection to, and understanding of, the kami.

Exorcist: A kannushi must channel positive energy. When channeling energy to heal the living, a kannushi suffers -1 to each die rolled. When channeling energy to affect undead, a kannushi adds +1 to each die rolled. At 8th level, the kannushi no longer suffers the penalty to rolls made for healing. At 12th level, if the kannushi channels energy to affect undead as a full-round action (taking no more than a 5-foot step), the bonus increases to +2 per die rolled.

Shrine Bond: A kannushi can form a bond with a particular shrine. In order to form this bond, the



shrine must possess a viable go-shintai, and the kannushi must spend at least eight hours a day, for two weeks, caring for the shrine and praying within. When within 1 mile/level of the shrine, all spells cast by the kannushi gain +1 DC. Spells cast outside this range suffer a -1 DC. Additionally, when within range of his shrine, once per day, the kannushi 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. A kannushi who chooses to form a bond with a new shrine forfeits his bond to his old shrine as soon as the new bond is formed.

Spirit Empathy: The kannushi receives a bonus equal to 1/2 his HD (minimum 1) when making a Diplomacy or Sense Motive check against a creature possessing a kami, fey or elemental type or subtype.

Blessed Tongue: Beginning at 1st level, once per day, a kannushi may pray over a building or structure, blessing it so that all skill checks made within the building benefit from a +1 morale bonus. The blessing cannot affect more rooms than the priest has class levels, and if the structure has more rooms, the priest chooses which rooms are affected. Likewise, for the purpose of the blessing, rooms of greater than 100 square feet count as multiple rooms, with each 100 square feet of space, or fraction thereof, counting as one room. Blessing a structure in this way requires the use of sacred oils and incense, the cost of which is equal to 10 gp per "room" blessed.

At 5th level, once a week, the kannushi may also bless an area of land, the area being no greater than an acre per class level. The blessing, in addition to granting all skill checks for a month made within the area a +1 morale bonus (as within a blessed building), also causes the plants on the land to benefit as from the enrichment effect of *plant growth*. The cost of this blessing is 10 gp per acre blessed.

Blessed Touch: Beginning at 3rd level, kannushi can bless a person or creature other than themselves, so that the one blessed receives a +1 morale bonus to all skill checks, saving throws, and attack rolls for 24 hours. A kannushi may bless a number of people per day equal to his Charisma modifier (min 1).

Blessed Presence: Beginning at 8th level, the presence of the kannushi priest is anathema to evil spirits. All undead within 20 feet of the priest suffer a -1 penalty to all skill checks, saving throws, and attack rolls for as long as they remain within the aura's range (no saving throw). All spells with the evil descriptor targeting individuals within the aura, including the priest's, have a -1 DC.

Magus: Tengkensei

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 or for those who might have access to a tengu teacher.

The following are class features of the tengukensei.

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*. In all other respects, 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 last 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 competence 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 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.*

Oracle: Miko, Shrine Maiden

Among the shrine maidens, there are those who are blessed with an especial sensitivity to and connection with the kami. These rare women are held in awe by yokinto faithful who honor them and are, in turn, honored when such a one serves within their shrine. While miko oracles rarely adventure, upon occasion, one will be sent on a task by the kami of their region.

A miko oracle has the following class features.

The miko's class skills are Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (history) (Int), Knowledge (religion) (Int), Perform (dance and percussion in particular) (Cha), Profession (Wis), Sense Motive (Wis), and Spellcraft (Int).

Alignment: Any non-evil.

Weapon and Armor Proficiency: Miko are proficient with all simple weapons, light armors and shields (except tower shields).

Skilled Dancer: A miko gains the Skill Focus (Perform [dance]) feat in place of the oracle's medium armor proficiency.

Oracle's Curse (Ex): A miko can take one of the following curses: clouded vision, haunted, or tongues.

Mystery: A miko can choose from one of the following mysteries: ancestor, battle, heavens, kami*, life, lore, nature, shrine*, wind, wood.

Kami (new mystery)

Class Skills: An oracle with the kami mystery adds Knowledge (nature), Knowledge (planes), Stealth and Survival to her class skills.

Bonus Spells: *pass without trace* (2nd), *soften earth and stone* (4th), *summon nature's ally iii* (6th), *death ward* (8th), *true seeing* (10th), *animate objects* (12th), *animate plants* (14th), *summon nature's ally viii* (16th), *summon kami** (18th).

Revelations: An oracle with the kami mystery can choose from any of the following Revelations.

Bonded Animal (Su): You gain the service of an unusually intelligent, strong and loyal animal companion. This animal functions as a druid's animal companion, using your oracle level as your effective druid level. Bonded animals have an Intelligence score of at least 6.

Elemental Resistance (Ex): Choose a single elemental damage type (acid, cold, electricity, or fire). You gain resistance 5 to that elemental type. This resistance increases to 10 at 5th level, 20 at 11th level and at 20th level you are immune to that energy type. This revelation may be taken more than once and applied to a different elemental damage type.

Elemental Walk (Su): Beginning at 3rd level you may walk across the surface of water as if walking on solid ground, as with *water walk*. You may use this ability a number of rounds per day equal to

twice your oracle level and the rounds do not have to be consecutive. Beginning at 7th level, you may utilize this ability to cross air in the same way, as with *air walk*. At 11th level you may walk across fire, as if it were solid, and while you do so, you are temporarily immune to the heat of the fire you are crossing, though not to other fires. You must be at least 3rd level to take this ability.

Kami Warrior (Su): You can summon the essence of a kami into yourself, growing stronger for battle. You gain a +2 bonus to Strength, a +4 bonus to Dexterity and a +4 dodge bonus to AC. Your base attack bonus equals your oracle level. Additionally, when using this ability, you may, each round, choose an elemental damage type (either fire or cold) and all of your attacks deal +1d4 damage of this type for that round. This amount increases to +2d4 at 15th level and +3d4 at 20th level. You may use this revelation a number of rounds per day equal to 1/2 your oracle level and the rounds need not be consecutive. You must be at least 11th level to take this revelation.

Natural Resistance (Ex): Once per day, when in a natural setting, whenever you fail a saving throw that would cause you to take ability damage (such as with drain or poison) or take hit point damage (such as from a *fireball*), you may attempt that saving throw again, with a +4 insight bonus on the roll. At 7th and 15th levels you may use this ability one additional time per day.

Nature Runner (Ex): When you are in a natural setting, above the ground, your base speed increases by 5 ft. Moreover, when making a charge attack, vegetation does not count as blocking your path (though it may still decrease your speed). At 5th level, 10th level and 15th level, your base speed increases by another 5 ft., so long as you are in the appropriate setting.

Nature's Fury (Su): Once per day, as a standard action, you can cause the world around to lash out against a selected target within 60 ft. of yourself, so that it is struck by flying rocks, attacking branches, waves of water, or even just buffets of solid air. The target takes 1d6 points of bludgeoning damage per your oracle level, though it may attempt a Reflex save to take half damage. You gain an additional use of this ability at 5th level and at every 5 levels thereafter.

Nature's Sight (Su): Living creatures and plants do not block your sight out to a distance of 10 ft. per oracle level. While such objects remain visible

to you, you can see clearly everything beyond, or in, them as well. While this does not allow you to see invisible things, it does allow you to see creatures that are trying to hide within range of your clear vision. Additionally, while you can see through these things, they still potentially block your movement and your line of sight for ranged attacks. At 7th level, you gain the ability to clearly hear anything said within the range of your clear sight. At 10th level, as you have adjusted to this ability, you gain a bonus to Perception equal to 1/2 your oracle level.

Speak with Animals (Ex): Choose a specific kind of animal (fox, hawk, etc.). You gain the ability to converse with that type of animal as if you were under the effects of *Speak with Animal*. You gain the ability to communicate with an additional kind of animal for every 3 oracle levels you have attained.

Speak with Elements (Ex): Choose a specific element (air, earth, fire, or water). You gain an ability to speak the language associated with that element (Aquan, Auran, Ignan, or Terran). You also gain the ability to speak with elements of that type who are not normally able to communicate with speech, as if with *Speak with Animals*. At 6th, 12th and 18th levels you may add an additional elemental-associated language and you also gain the ability to speak to elements of that type. At 20th level, you gain the ability to speak with all elementals, even those of a sub-type.

Wisdom of the Kami (Su): Once per day you may spend ten minutes, uninterrupted, meditating and communing with the spirits around you so that you gain insight into a question. When you use this ability, you may immediately make one Knowledge check, adding your oracle level as a bonus to the roll. You do not have to be trained in the Knowledge skill you are utilizing, though if you are trained, you add your skill bonuses as normal. You gain an additional use of this ability at 5th, 9th, 13th, 17th and 20th levels.

Final Revelation: At 20th level, your understanding of the kami is complete. You may, as a standard action, meld yourself with any natural object, as with *Meld into Stone*, but including plants, soil, or even pools of water, and you may remain in these objects for as long as you desire. Once per day, you can cast *Elemental Body IV* on yourself as a spell-like ability.

Shrine (new mystery)

Class Skills: An oracle with the shrine mystery adds Bluff, Knowledge (local), and Perception to her class skills.

Bonus Spells: *bleed* (2nd), *augury* (4th), *bestow curse* (6th), *dismissal* (8th), *hallow* (10th), *geas/quest* (12th), *control weather* (14th), *spell immunity, greater* (16th), *miracle* (18th).

Elemental Blast (Su): You can summon an elemental blast, dealing either cold, fire or electricity damage. The blast has a range of 100 ft. and is a 20-ft. radius burst. All within the targeted area take 1d6 points of damage of the appropriate type per oracle level you possess. A successful Reflex save halves the damage. You may use this ability once a day at 7th level. At 11th level and every 4 levels thereafter you gain another use per day of this ability. You must be at least 7th level to take this revelation.

Friend to the Animals (Ex): As the nature mystery revelation.

Fortune Teller (Sp): You may cast *augury* a number of times per day equal to half your oracle level, but you must ask a question concerning an action to be performed by someone other than yourself and the results can be from up to 24 hours into the future.

Shrine Bond (Ex): You may bond with a shrine that possesses a go-shintai. Bonding with a shrine takes two weeks of meditating within or before the shrine, eight hours each day. You may have only one bonded shrine at a time, but may switch to a new shrine at any time, so long as you spend the two weeks bonding. When bonded with a shrine, all your spells cast within 1 mile of your shrine have a +1 to DC. All those cast beyond this limit have a -1 to DC. At 3rd level, when you are within 100 ft. of your shrine, you have a bonus to diplomacy and sense motive equal to 1/2 your oracle level. At 7th level, when resting within 50 ft. of your shrine you heal at twice the normal rate. At 11th level, when within 200 ft. of your shrine, you gain a +2 bonus to all saving throws and this bonus increases by another +2 at 15th level. If the shrine is moved or the shrine's shintai is moved out of the shrine, the bond is broken, and either the shrine or the shintai must be returned to its appropriate place or else a new bond must be created.

Shrine Clarity (Su): You are aware of everything that goes on within a certain range from your shrine's shintai. Within this range, creatures cannot hide from you, you cannot be surprised, and you gain a bonus to both initiative and Perception equal to 1/2 your oracle level. The range of this ability is equal to 20 ft. per oracle level. You must have a bonded shrine to use this ability.

Shrine Dancer (Ex): Your natural grace grants you a +1 dodge bonus to your AC and a +1 bonus to initiative. These bonuses increase by an additional +1 at 5th, 10th, 15th and 20th levels. At 6th level, you gain either Weapon Finesse or Improved Unarmed Strike.

Shrine Performer (Ex): You gain a bonus to Perform checks equal to 1/2 your level and may use your Perform skills to inspire courage (as a bard). You may do this for a number of rounds equal to 1/2 your oracle level + your Charisma modifier, though the rounds need not be consecutive.

Shrine of Truth (Su): Your connection to your shrine allows you to see to the heart of those who seek your aid. When within 20 ft. per oracle level of your shrine's go-shintai, you can instantly tell when a speaker is lying to you. At 11th level, so long as you are within this range, you benefit from *true seeing*. You must be 5th level to take this revelation and you must have a bonded shrine to benefit from it.

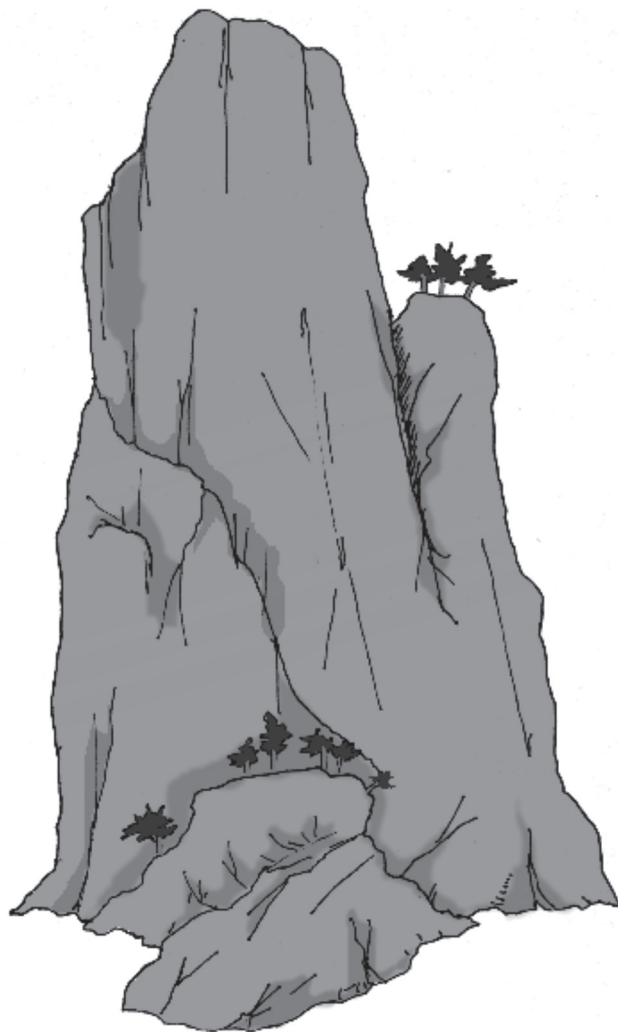
Shrine Recall (Su): Your deep connection to your shrine allows you to supernaturally travel back to it instantly, no matter the distance. You may, when away from your bonded shrine, as a standard action, teleport yourself back to your shrine, as with *word of recall*. You may do this once a day at 11th level and an additional time per day every three levels after that. You must be 11th level to take this revelation and you must have a bonded shrine to use this ability.

Shrine Warrior (Ex): When within 20 ft. per oracle level of your shrine's go-shintai, your ability to fight improves. Your base attack bonus is equal to your oracle level, you gain a +2 morale bonus to all attack and damage rolls, you gain a +8 dodge bonus to your AC, your base speed improves by 10 ft. and you gain the Improved Critical feat with any weapon you use. You can use this ability for 1 round for every 2 oracle levels you possess and the rounds need not be consecutive. You must be at least 11th level to take this revelation and you must have a bonded shrine to use this ability.

Speak with Elements (Ex): As the kami mystery revelation.

Speak with Location (Sp): You may commune with any setting and learn what it has experienced or seen. You must spend 1 minute meditating in a chosen setting. At the end of this time, you can speak with that setting. This functions as the *Speak with Plants* spell, except with the setting immediately around you (radius 5 ft.). You may use this ability for 1 minute per oracle level and the minutes need not be consecutive. At 11th level, the setting must be a natural setting (field, yard, stream, woods, etc.) but at 15th level you may use it in any setting including interior spaces. You must be at least 11th level to take this revelation.

Strength of Life (Ex): You gain the Toughness feat and a bonus to saving throws to resist negative energy effects equal to 1/2 your oracle level.



Wisdom of the Kami (Su): As the kami mystery revelation.

Final Revelation: Your awareness of your shrine and its surroundings is complete. All ranges from shrine bonded revelations are doubled. You may, when you are within 400 ft. of your shrine's shintai, teleport to any other spot within the same range, as with *dimension door*. Furthermore, when within 400 ft. of your shrine, you are energized, gaining a +4 bonus to Constitution and Charisma. You may also speak directly to the kami of your shrine, asking it up to 20 yes-or-no questions per day, as with *commune*, except the questions need not all be asked at the same time.

Paladin: Yamabushi

Among the yamabushi, there are those who derive supernatural powers from a combination of inner strength and spiritual enlightenment. Some harness great energy by linking their souls to Yomi. There are others who gain power through a connection

to the Kami. Regardless of the exact path to transcendence, such yamabushi are true foes to be reckoned with. While many yamabushi are ascetic hermits, removed from the cares of the world, others, descending from their monastic mountain retreats, seek to battle evil wherever they find it.

A yamabushi paladin has the following class features.

Class Skills: Climb (Str), Craft (Int), Diplomacy (Cha), Handle Animal (Cha), Heal (Wis), Knowledge (nature) (Int), Knowledge (religion) (Int), Profession (Wis), Sense Motive (Wis), and Spellcraft (Int).

Skill Ranks per Level: 2 + Int modifier.

Weapon and Armor Proficiency: Yamabushi are proficient with all simple and martial weapons and with the naginata. They are proficient with light and medium armor and with shields.

Weapon Focus: Yamabushi gain Weapon Focus as a class bonus feat. This feat replaces the paladin's heavy armor proficiency.

Detect Undead (Su): At will, the yamabushi can detect undead, as the spell. At first level yamabushi can, as a move action, concentrate on a single individual within 60 feet and determine if it is undead, as well as the relative power of the undead. At 10th level, the use of this ability becomes a free action, though only one individual may be targeted per round. At 20th level the yamabushi is immediately aware of all undead within 60 feet and their relative strength. This ability replaces the paladin's detect evil ability.

Damage Undead (Su): Beginning at 2nd level, the yamabushi's attacks against undead are especially effective. The yamabushi may add his Charisma modifier to all attack and damage rolls made against undead. If the yamabushi uses his smite evil ability to target an undead, the first successful attack deals extra damage equal to 2 points of damage per yamabushi level instead of the normal extra point of damage per class level. This ability replaces Lay on Hands.

Domain: At 4th level, when a yamabushi gains the ability to cast spells, he gains access to one of the following cleric domains (Air, Animal, Glory, Knowledge, or Strength). His effective cleric level for this domain is equal to



his paladin level -3. When choosing spells, the first spell in each spell slot must be the appropriate domain spell, though the number of spells he may cast per day is unchanged.

Channel Positive Energy (Su): When a yamabushi reaches 4th level, he gains the supernatural ability to channel positive energy like a cleric. A yamabushi may do this a number of times per day equal to his Charisma modifier, but otherwise uses his class level as his effective cleric level when channeling positive energy.

Expert Healer (Ex): Beginning at 4th level, the yamabushi may add 1/2 his class level to all Heal checks. This ability replaces Mercy.

Divine Bond (Su): At 5th level, the yamabushi forms a divine bond with either Yomi or a Kami. Once the bond is chosen, it cannot be changed.

If the yamabushi forms a bond with Yomi, he can enhance his weapon. This ability works in all respects as the standard paladin ability: only the source of the ability's power is changed.

If the yamabushi forms a bond with a Kami, he gains the ability to call upon the service of an unusually intelligent, strong, or loyal animal to aid him in battle. This animal is considered an outsider with an Intelligence score of at least 6, but otherwise functions as a druid's animal companion, using the yamabushi's paladin level as his effective druid level. If the yamabushi already possesses an animal companion, through the Animal domain, add 2 to the effective druid level when this option is chosen. The yamabushi cannot magically summon the animal companion to his side and if the animal companion dies, the yamabushi may not summon another animal for 60 days or until he gains a paladin level, whichever comes first. During this 60 day period, the yamabushi takes a -1 penalty on attack and weapon damage rolls. At 11th level the animal companion gains the celestial simple template.

Observer of Nature (Ex): At 6th level, the yamabushi may make Knowledge (nature) checks untrained. If the yamabushi possesses skill ranks in Knowledge (nature) he may add 1/2 his class level to all Knowledge (nature) checks.

Champion of Nature (Su): At 20th level, a yamabushi becomes a conduit for the powers of Yomi and the kami. His DR increases to 10/evil. Whenever he uses smite evil and successfully strikes an undead foe, the target takes an additional 200 points of damage (10 per class level). This immediately

ends the smite evil attempt regardless of whether the creature survived the attack. Furthermore, when the yamabushi channels positive energy, the healing or damage is maximized.

Rogue: Artful Dodger

Some adventurers rely on sharp weapons and fancy toys. The artful dodger has never been able to afford such niceties and has always had to make do with sharp wits and quick reflexes. Using whatever is handy for a weapon, including fists, the key to the artful dodger's survival is simple: don't get hit.

The artful dodger has the following class features

Class Skills: The artful dodger's class skills are Acrobatics (Dex), Appraise (Int), Bluff (Cha), Climb (Str), Craft (Int), Disable Device (Dex), Disguise (Cha), Escape Artist (Dex), Intimidate (Cha), Handle Animal (Cha), Knowledge (local), Linguistics (Int), Perception (Wis), Perform (Cha) Profession (Wis), Sense Motive (Wis), Sleight of Hand (Dex), Stealth (Dex), Swim (Str), and Survival (Wis).

Weapon and Armor Proficiencies: The artful dodger is proficient with all simple weapons. They are not proficient with any armors or shields.

Scrappy Fighter: At 1st level, the artful dodger gains the Improved Unarmed Strike and Catch-Off Guard feats. At 2nd level, they gain Throw Anything as a bonus. This replaces the trapfinding ability.

AC Bonus (Ex): When unarmored and unencumbered, the artful dodger gains a +1 dodge bonus to AC. This dodge bonus increases by an additional +1 at 3rd, 6th, 9th, 12th, 15th, 18th and 20th level. This bonus stacks with other dodge bonuses. The artful dodger loses these bonuses when he is immobilized or helpless, when he wears any armor, when he carries a shield, or when he carries a medium or heavy load.

Dodge (Ex): At 2nd level, the artful dodger gains the Dodge feat. *This replaces the rogue talent the character would normally receive at 2nd level.*

Mobile Fighter (Ex): At 4th level, the artful dodger gains the Mobility feat. At 6th level, the character gains Spring Attack as a bonus feat. *These replaces the rogue talents the character would normally receive at 4th and 6th levels.* Moreover, when using Acrobatics to move through threatened areas, the artful dodger gains a bonus to Acrobatics equal to 1/4 his class level.

Improvised Weapon Mastery (Ex): At 12th level the artful dodger gains Improved Weapon Mastery as a bonus feat. *This replaces the rogue talent the character would normally receive at 12th level.*

Samurai: Yabusame

Though many men equate the samurai with the katana, the yabusame knows that the true weapon of the samurai is the yumi, or bow. A master of the bow, both on foot and when mounted, the yabusame rains down death on the enemies of his lord, felling them long before ever they get close enough to draw their swords.

Weapon and Armor Proficiency: Yabusame are proficient with all simple and martial weapons, plus the katana, naginata, and wakazashi. They are also proficient with light and medium armor, but not with shields or heavy armor.

Far Challenge (Ex): A yabusame can use issue a far challenge as a swift action, choosing one creature within sight to be the target of the challenge. For the duration of the far challenge, when the yabusame makes a successful ranged attack with a bow against the target of the challenge, he deals extra damage equal to the yabusame's level. The yabusame can use this ability once per day at 1st level, plus one additional time per day for every three levels beyond 1st, to a maximum of seven times per day at 19th level. Beginning at 4th level, once per day, the yabusame may spend an extra use of his far challenge ability to double the potential extra damage of a single ranged attack during a challenge. The use of this extra challenge must be declared before making an attack roll, but if the attack strikes the target of the challenge, he deals twice his samurai level in extra damage instead of just his samurai level in extra damage. If the attack misses, the use of the challenge is wasted.

For the duration of the challenge, the target of the far challenge gains a +4 bonus on attack rolls made against the yabusame. A far challenge remains in effect until the target is dead or unconscious, until the target hits the yabusame with a melee attack, or until the combat ends. If a far challenge ends because the target hits the yabusame with a melee attack, the target is considered to be the subject of a standard samurai challenge. *This ability replaces the standard samurai challenge.*

Yumi Expertise (Ex): At 3rd level, the yabusame gains an unparalleled expertise with longbows. Whenever he threatens with a critical hit with a

longbow, he gains a +2 bonus on the confirmation roll. In addition, he may take fighter only feats, such as weapon specialization. Any levels he has as a fighter stack with his yabusame levels for the purpose of determining whether the yabusame qualifies for such feats. *This ability replaces weapon expertise.*

One with the Yumi (Ex): At 5th level, as a full-round action, the yabusame can make a single ranged attack with his bow, adding twice his Dexterity modifier (if positive) to the attack roll. This ability can be used in conjunction with the far challenge ability and any feat which applies to a single bow attack. The yabusame cannot make a 5-foot step when using this ability. *This ability replaces banner.*

Shi no ya (Ex): At 6th level, the yabusame is able to focus his energies so that his arrows do more potential damage. So long as the yabusame makes only a single ranged bow attack in a round, foregoing any iterative attacks, he adds his Dexterity modifier (if positive) to his damage and his arrows do double damage. On a critical, his arrows instead do triple damage. At 11th, and then again at 16th level, the damage from his arrows, when using this ability, increases by another step, so that at 16th level, he does x4 damage on a successful hit and his critical hits with a bow do x5 damage. When using this ability, if the attack misses by 5 or less, the arrow still grazes the target, doing the base damage of the weapon, plus the yabusame's Dexterity modifier in damage. This ability may be used in conjunction with one with the yumi, and any feats which applies to a single bow attack. *This replaces the bonus feat class feature.*

Distant Death (Ex) At 11th level, the yabusame may use his resolve to make incredible shots over great distances. By spending two resolve, as a full-round action, the yabusame may make a single ranged attack with a range up to 10 times the range increment of the weapon being used, without suffering any penalties for the range. *This ability replaces honorable stand.*

Crippling Challenge (Ex): At 12th level, when the yabusame hits the target of his challenge, the target suffers a -2 penalty to its AC for a full round. *This ability replaces demanding challenge.*

Encouraging Presence (Ex): At 14th level, the presence and skill of the yabusame is an encouragement to his allies. All allies within 60 feet of the yabusame receive a +1 morale bonus on all ranged attack rolls. *This ability replaces greater banner.*

New Class

Necrotic Warrior

While the majority of individuals would consider negative energy to be a life draining danger, for the necrotic warrior, it is a source of power and strength. Using the energy of decay, darkness and death, the necrotic warrior alters and warps his own metabolism, so that he is capable of superhuman feats. Most of these warriors train from a young age in order to learn how to harness their dark powers, but upon occasion, an individual exposed to unnatural energies spontaneously develop the abilities of a necrotic warrior. Though they share a common source of power, individual warriors can follow any one of a number of necrotic paths. These paths, called necrologies, focus the necrotic warrior's biological changes. As he progresses further and further into his necrology, the warrior becomes less and less human, but he also becomes increasingly powerful.

In Kaidan, the Shogun handpicks samurai children to train as necrotic warriors, elite assassins serving his regime. While most of these shinobi are loyal to the samurai, there have been those who, for one reason or another, have foresworn themselves, becoming ronin, and wanted men besides.

Role: Necrotic warriors are highly skilled combatants, able to hold their own in battle. Their true strength, however, flows not from the strength of their steel, but from the negative energies which flow through every cell of their body. As their specific power varies according to exact nature of their necrology, different necrotic warriors might serve different roles. Due to the rather macabre nature of their abilities, necrotic warriors find frequent employment, whether as assassins or mercenaries, in the service of dark masters and evil causes, but others learn to harness their abilities for the good of others, viewing negative energy as nothing more than a tool to be bent to their own will.

Alignment: None

Hit Die: d10

Class Skills

The necrotic warrior's class skills are Acrobatics (Dex), Bluff (Cha), Climb (Str), Craft (Wis), Disable Device (Dex), Disguise (Cha), Escape Artist (Dex), Heal (Wis), Intimidate (Cha), Knowledge (arcana) (Int), Perception (Wis), Sense Motive (Wis), Sleight of Hand (Dex), Spellcraft (Int), Stealth (Dex), Survival (Wis).

Skill Ranks per Level: 4 + Intelligence modifier.

Class Features

All of the following are class features of the necrotic warrior.

Weapon and Armor Proficiency: Necrotic warriors are proficient with all simple weapons and light melee weapons. They are also proficient with the kama, nunchaku, sai, shuriken, siangham, and with all light armors and bucklers.

Necrology (Su): At 1st level, the necrotic warrior must choose a necrology. This necrology focuses his powers and defines his abilities. Once made, the choice cannot be changed. The necrology grants the necrotic warrior immediate abilities. As he increases in level, he gains new powers and feats through his devotion to his necrology.

Necrology Spells (Sp): Each necrology has an associated set of arcane spells. A necrotic warrior can cast any spell available to him without having to prepare it ahead of time. To be able to cast a spell, a necrotic warrior must have a Charisma score equal to at least 10 + the spell level. The Difficulty Class for a saving throw against a necrotic warrior's spell is 10 + spell level + the warrior's Charisma modifier. Like other spellcasters, the necrotic warrior can only cast a certain number of spells per day. His base spell allotment is given in the Necrotic Warrior Spell per Day Chart. In addition he receives a number of bonus spells per day if he has a high Charisma score.



Necrotic Warrior Class Progression

Level	BAB	Fort	Ref	Will	Special
1	+1	+0	+2	+0	Necrology, Necromantic Strike 1/day
2	+2	+0	+3	+0	Channel Negative Energy 1d6, Necrology Power
3	+3	+1	+3	+1	Unnatural Willpower
4	+4	+1	+4	+1	Necrology Feat, Necromantic Strike 2/day
5	+5	+1	+4	+1	Unnatural Health
6	+6/+1	+2	+5	+2	Channel Negative Energy 2d6, Necrology Power
7	+7/+2	+2	+5	+2	Necromantic Strike 3/day
8	+8/+3	+2	+6	+2	Necrology Feat
9	+9/+4	+3	+6	+3	Evasion
10	+10/+5	+3	+7	+3	Channel Negative Energy 3d6, Necrology Power, Necromantic Strike 4/day
11	+11/+6/+1	+3	+7	+3	Forceful Initiative,
12	+12/+7/+2	+4	+8	+4	Necrology Feat
13	+13/+8/+3	+4	+8	+4	Necromantic Strike 5/day
14	+14/+9/+4	+4	+9	+4	Channel Negative Energy 4d6, Necrology Power
15	+15/+10/+5	+5	+9	+5	Improved Evasion
16	+16/+11/+6/+1	+5	+10	+5	Necrology Feat, Necromantic Strike 6/day
17	+17/+12/+7/+2	+5	+10	+5	Hide in Plain Sight
18	+18/+13/+8/+3	+6	+11	+6	Channel Negative Energy 5d6, Necrology Power
19	+19/+14/+9/+4	+6	+11	+6	Necromantic Strike 7/day
20	+20/+15/+10/+5	+6	+12	+6	Necrology Feat, Undead Champion

A necrotic warrior does not need to prepare spells in advance but can cast any of the spells available to his necrology so long as he is of sufficient level to do so, and assuming he has not yet used up his spells for that day for that spell level.

Necrology Power (Su): The necrotic warrior learns a new technique or ability using his necrology at 2nd level and every four levels thereafter

Necrology Feat (Ex): At 4th level and every four levels thereafter a necrotic warrior receives one bonus feat, chosen from a list specific to each necrology. The necrotic warrior must meet the prerequisites for these bonus feats.

Necromantic Strike (Su): Beginning at 1st level, the necrotic warrior has the ability to focus the

negative energies coursing through his body into a single powerful strike. When using this ability, the necrotic warrior has a bonus to attack equal to his Charisma modifier and a bonus to damage equal to twice his class level. If the necrotic warrior declares a necromantic strike and then misses, he continues to benefit from the bonus to his attack rolls until he successfully strikes his target. As soon as damage is dealt using a necromantic strike, the ability is considered used. A necrotic warrior can use a necromantic strike once a day at 1st level. Every three levels after 1st, the necrotic warrior gains an additional use of the ability per day. The bonus damage dealt by this ability is negative energy damage and any creature immune to negative energy damage is immune to the damage caused by

this ability. However, even if a creature is immune to the damage, a successful attack against such a creature is still considered a use of the ability.

Channel Negative Energy (Su): Beginning at 2nd level, through the expenditure of a use of his necromantic strike, the necrotic warrior learns to channel negative energy, in a manner identical to a cleric, though the warrior needs no divine focus to channel this energy as he is bringing it forth out of his own body. The amount of energy he can channel in this way increases every four levels after 2nd. In effect, a necrotic warrior channels negative energy as a cleric half his class level.

Unnatural Willpower (Ex): At 3rd level, the necrotic warrior can add his Charisma modifier to his Will save. If he has a negative Charisma modifier, he does not subtract it from his save.

Unnatural Health (Ex): Upon reaching 5th level, the biology of the necrotic warrior undergoes a radical change. He receives healing from negative energy and takes damage from positive energy, in a manner similar to an undead. Furthermore, he is no longer susceptible to normal diseases. He gains immunity to all non-magical diseases and receives a +4 to any saves made to resist magical or otherwise supernatural diseases. He also gains a +4 to any saves made to resist harmful effects caused by negative energy. These bonuses increase to +8 at 11th level.

Evasion (Ex): At 9th level, a necrotic warrior can avoid magical and unusual attacks with great agility. If he makes a successful saving throw against an attack that normally deals half damage on a successful save, he instead takes no damage. Evasion can be used only if the necrotic warrior is wearing light armor or no armor. A helpless necrotic warrior does not gain the benefit of evasion.

Forceful Initiative (Ex): At 11th level, the necrotic warrior can add his Charisma modifier to his initiative bonus. If he has a negative Charisma modifier, he does not subtract it from his initiative.

Improve Evasion (Ex): Beginning at 15th level the necrotic warrior's evasion improves. This ability works like evasion, except that while the necrotic warrior still takes no damage on a successful Reflex saving throw against attacks, he henceforth takes only half damage on a failed save. A helpless necrotic warrior does not gain the benefit of improved evasion.

Necrotic Warrior Spells per Day

Level	1st	2nd	3rd	4th
1	-	-	-	-
2	-	-	-	-
3	-	-	-	-
4	0	-	-	-
5	1	-	-	-
6	1	-	-	-
7	1	0	-	-
8	1	1	-	-
9	2	1	-	-
10	2	1	0	-
11	2	1	1	-
12	2	2	1	-
13	3	2	1	0
14	3	2	1	1
15	3	2	2	1
16	3	3	2	1
17	4	3	2	1
18	4	3	2	2
19	4	3	3	2
20	4	4	3	3

Hide in plain sight (Ex): At 17th level the necrotic warrior can use the stealth skill even while being observed.

Undead Champion (Su): At 20th level, the negative energies coursing through the body of the necrotic warrior have changed him so completely, he can no longer be considered alive. He gains the undead type and all undead immunities. His Hit Dice, saving throws and abilities remain unchanged, though he no longer has a Constitution score; his Charisma modifier now serves to replace his Constitution modifier in all cases, including hit points. In the case of his Fortitude save, his Charisma modifier counts twice, due to the effects of the Unnatural Fortitude ability. The necrotic warrior is now immune to aging and all aging related effects, except those he has already experienced; but if brought to below 0 hit-points he is slain immediately.

BLOOD NECROLOGY (BLOOD WARRIOR)

The necrotic warrior who adopts the path of blood uses negative energy to manipulate their own blood, extruding it through pores in their skin as either a liquid or a mist. The blood techniques of these warriors are gruesome but effective. The abilities of the necrotic blood warrior also allow them to track the blood of others and thus they are often used to hunt down fugitives.

Beginning at 1st level, the blood warrior knows how to bleed small amounts of blood through his pores at will. So long as he is wearing light armor or no armor, the blood warrior gains a bonus to Escape Artist skill checks and a bonus to CMD to resist grapple attempts. These bonuses are equal to the blood warrior's class level. Additionally, if the blood warrior can smell or taste a sample of a target's blood, the blood warrior gains a bonus to Survival skill checks made to track that target



equal to the necrotic warrior's class level. Finally, the ability of the blood warrior to manipulate his own blood grants him a +4 bonus to saving throws made to resist poisons delivered via an injury. This bonus increases to +8 at 11th level.

Necrology Spells: 1st *disguise self, grease*; 2nd *cure moderate wounds, stinking cloud*; 3rd *bestow curse, gaseous form*; 4th *death ward, poison*.

Bonus Feats (Ex): Acrobatic, Deadly Aim, Deceitful, Dodge, Improved Initiative, Point Blank Shot, Skill Focus (Escape Artist), Skill Focus (Survival), Stealthy, Weapon Finesse.

Blinding Blood (Ex): At 2nd level, the blood warrior learns how to fling his blood, making a touch attack with a range of 10 feet against the face of a target creature. This action does not provoke an attack of opportunity and can be made as a secondary attack if the blood warrior is in melee combat. However, if the warrior makes no other attacks in the round, the blinding blood attack counts as a primary attack. The target is considered to have a +2 to its touch AC to defend against this attack. If the attack hits, the target must succeed at both a Fortitude and a Reflex save where the DC is equal to 10 + 1/2 the blood warrior's class level + the warrior's Charisma modifier. If the target fails its Fortitude save, it is sickened for a number of rounds equal to 1d4 + the warrior's Charisma modifier. If it fails its Reflex save, it is blinded for a number of rounds equal to 1d4 + the warrior's Charisma modifier or until it takes a full-round action to remove the blood from its eyes. The blood warrior can make this attack a number of times per day equal to 4 + its Charisma modifier. Additionally, any creature making a bite attack against the blood warrior is likewise subject to a Fortitude save made to resist being sickened. Creatures without eyes are immune to the blinding effect and non-living creatures are immune to the sickened effect.

Mist of Blood (Ex): At 6th level, as a move action, the blood warrior learns how to expel his blood from his pores as a red mist. The resulting cloud has a 15-foot diameter, centered on the warrior and is negatively charged. All negative energy effects occurring in the area of the blood-mist, such as channeled energy or inflict spells, enjoy a +1 bonus per die rolled and all positive energy effects in the same area, such as channeled energy or cure spells, suffer a -1 penalty per die rolled. Furthermore, all creatures, except the blood warrior within the mist, must make a Fortitude and Reflex save, as if struck

with the warrior's blinding blood attack. Each use of the mist of blood ability uses up one of the blood warrior's blinding blood attacks for the day. The mist lasts for a number of rounds equal to 1 + the warrior's Charisma modifier.

Deadly Blood (Su): Beginning at 10th level, the blood of the blood warrior is so negatively charged as to be physically harmful to those who come into contact with it. Any living creature able to be harmed by negative energy which comes into contact with the blood warrior's blood, (whether through a bite attack or one of the blood warriors abilities) and which fails its Fortitude save, takes 1d6 negative energy damage each round it is sickened.

Blood Speaker (Su): By tasting the blood of a creature, the blood warrior can learn information regarding that creature and its activities. The necrotic warrior can "ask" one question of the blood and receive a completely honest answer so long as the owner of the blood would know the answer to the question asked. Alternately, the question can be regarding the nature of the creature, in which case the attempt functions as a relevant Knowledge skill check in which the blood warrior is considered to have taken 20.

Creature of Blood (Su): At 18th level, the blood warrior can transform himself into a creature of pure blood, similar in nature to a water elemental (*elemental body II*). All creatures struck by the warrior while he is in this form, must make saving throws as if they had been struck by a blinding blood attack, and those failing their Fortitude save are subject to the deadly blood effect. The warrior can transform himself a number of times per day equal to 1 + his Charisma modifier (min. 1).

BONE NECROLOGY (BONE WARRIOR)

The necrotic warrior who follows the path of bone uses negative energy to warp and strengthen his own skeleton. A living weapon, he hides his weapons, claws of bone, within his own flesh. As he grows in power, he learns to control not just his own bones, but those of others.

Beginning at 1st level, as a swift action, the necrotic bone warrior can cause claws of bone to grow from his hands. These bone claws deal 1d4 points of damage and are considered natural weapons. For every four class levels possessed by the bone warrior, he gains a +1 to attack and damage rolls with the claws. The extra damage done by the bone claws is considered magical for the purpose

of overcoming damage reduction. If armed with a manufactured melee weapon in one hand, the remaining claw attack is still considered a primary weapon but the warrior counts as fighting with two weapons and is penalized accordingly. The warrior cannot be disarmed of his natural weapons, though he can retract them at will. Additionally, at 1st level, the bone warrior gains a +2 natural armor bonus.

Necrology Spells: 1st *death watch, hide from undead*; 2nd *barkskin, halt undead*; 3rd *animate dead* (skeletons only), *greater magic fang*; 4th *death ward, symbol of pain*.

Bonus Feats (Ex): Alertness, Arcane Strike, Dodge, Double Slice, Lightning Reflexes, Run, Stealthy, Two-Weapon Fighting, Weapon Finesse, Weapon Focus (bone-claws), Weapon Focus (short spear).

Spear and Shield of Bone (Ex): At 2nd level, as a standard action, the bone warrior can extrude a length of bone from his arm which serves as a short spear. When wielded by the bone warrior, this bone spear counts as a light weapon, and is able to be enchanted by spells affecting either natural or manufactured weapons. Each bone spear functions for a number of hours equal to the bone warrior's Charisma modifier (min. 1) or until used as a ranged weapon. For every four class levels possessed by the bone warrior, he gains a +1 to attack and damage rolls with the spear. The extra damage done by the bone spear is considered magical for the purpose of overcoming damage reduction. The bone warrior can create a number of bone spears each day equal to 2 + the necrotic warrior's Charisma modifier. Additionally, the bone warrior is able to create hard shells of bone on either forearm. These function as bucklers and grant a combined shield bonus of +2 to AC.

Dark Infusion (Su): Beginning at 6th level, the natural attacks of the bone-warrior, including his bone-spears, are infused with negative energy. Those successfully struck by one of these weapons must succeed at a Fortitude save where the DC is equal to 10 + 1/2 the necrotic warrior's class level + his Charisma modifier or take extra damage equal to 1/4 the bone warrior's class level. Moreover, if the Fortitude save is failed, the negative energy continues to potentially deal damage for a number of rounds equal to the bone warrior's Charisma modifier. The target is allowed a new save each round to cure the ongoing condition. Multiple strikes do not increase the amount of negative energy damage done each round, but may extend

the duration of the effect. As an exception to the general rule, this attack harms undead creatures although it does not affect any creature specifically immune to negative energy damage.

Paralyzing Bone Darts (Ex): At 10th level, the bone warrior gains the ability to fire a barrage of small bone darts from his hand as a swift action, using his full attack bonus. These darts deal 1d4 points of damage and are infused with negative energy, per the dark infusion ability. Furthermore, any creature failing its Fortitude save so that it takes negative energy damage is paralyzed for the duration of the negative energy effect. The bone warrior can use this ability a number of times per day equal to 3 + his Charisma modifier. Also at 10th level, the bone warrior's natural armor bonus increases by another +2.

Shifting Bones (Ex): Beginning at 14th level, the bone warrior gains the ability to swiftly alter his bone structure. He may now create any of his natural weapons as a free action. Furthermore, in combat, by shifting his weapons in and out of his body, he can potentially confuse his opponents, throwing their defenses off balance. When fighting with his natural bone weapons, the bone warrior can feint as a swift action.

Living Bone Attack (Su): At 18th level, the bone warrior's mastery of his own skeletal structure is such that he can break off pieces of his bones within the bodies of his opponents, after which the bone fragments continue to move and deal damage. When using his natural bone weapons, on a successful critical hit, the creature struck by the bone weapon continues to take damage from the attack for a number of rounds equal to the bone warrior's Charisma modifier. The amount of damage done each round by the bone fragments is 1d4 + the necrotic warrior's Charisma modifier. Furthermore, the critical threat range of the bone warrior's bone weapons is increased by one step at 18th level.

BRAWN NECROLOGY (BRAWNY WARRIOR)

The necrotic warrior who walks the path of brawn learns to use negative energies to transfer power and strength into his muscles, making his physical attacks far more potent. Such transfers come at a price, however, and frequently the battery used to power the strength of the warrior is his own life-force.

At 1st level, the warrior of brawn chooses a two-handed weapon from the martial weapon list. The warrior is proficient with this weapon and gains Weapon Focus for the weapon.

Necrology Spells: 1st *enlarge person* (self only), *restoration, lesser*; 2nd *bull's strength* (self only), *protection from arrows*; 3rd *enervation*, *magic weapon, greater*; 4th *beast shape II*, *waves of fatigue*.

Bonus Feats (Ex): Alertness, Cleave, Die Hard, Endurance, Great Fortitude, Improved Bull Rush, Improved Overrun, Iron Will, Power Attack, Toughness.

Strength Boost (Ex): At 2nd level the brawny warrior learns how to increase his Strength at the cost of his own health. As a standard action, by inflicting 2 points of Constitution damage to himself, the warrior can increase his Strength by 4 points. The Strength increase last for a number of hours equal to the warrior's necrotic class level. The Constitution damage cannot be healed by any means, short of a *wish* or *miracle*, for 24 hours. After 24 hours, the ability damage can be healed normally. The warrior can use this ability a number of times per day equal to 2 + the warrior's Charisma bonus and the effects of the boosts can overlap and stack.

Strength Thief (Su): At 6th level, the brawny warrior learns how to steal the life-force of others to fuel his own Strength, though such increases have a shorter duration than those fueled through his own Constitution. As a full-round action, the warrior can drain 2 points of Constitution from a helpless target, thereby increasing his own Strength by 4 points. The target can resist this drain by making a Fortitude save where the DC is equal to 10 + 1/2 the necrotic warrior's class level + the warrior's Charisma modifier. The Strength increase gained this way lasts for a number of rounds equal to the warrior's class level. The warrior can only benefit from one such increase at a time, but its effects stack with those gained from strength boost.

Death Blow (Su): At 10th level, the brawny warrior learns to fuel his body through the energies of dying foes. Any time the brawny warrior delivers a blow which results in the immediate death of an opponent (not just in unconsciousness), the warrior gains a +2 bonus to strength. This bonus lasts for a number of rounds equal to 1 + the warrior's Charisma modifier and stacks with bonuses gained from strength thief and strength boost.

Forceful Strike (Ex): Beginning at 14th level, when using a two handed weapon, the critical multiplier of the weapon is increased by one step (from x2 to x3 for instance).

Improved Strength Boost (Ex): Starting at 18th level, any spell, ability, or magical item which increases the Strength of the brawny warrior is considered to be 100% more potent (+2 bonuses are now +4 and +4 bonuses are now +8).

POISON NECROLOGY (POISONER)

The necrotic warrior who follows the path of poison is infused with a lethal toxin powered by negative energy. Frequently employed as assassins, such individuals walk a lonely path, forever denied true intimacy and affection, for their very kiss can kill.

Beginning at 1st level, the necrotic poisoner's bodily fluids are considered poisonous. This necrotic poison grows more lethal as the warrior gains levels. Any creature dealing damage to the warrior using a bite attack is considered poisoned, as is any creature kissing the poisoner or otherwise exchanging bodily fluids with the poisoner. The necrotic poisoner can spend a standard action to lick her own weapons, coating them with a dose of her poison. She is immune to her own poison and gains a bonus to saves against other poisons equal to her necrotic warrior class level.

Necrotic Poison (Ex): *Type* poison, ingested, injury (various powers may change the method of delivery); *save* Fortitude (varies; 5 + class level + Charisma modifier); *onset* 1 round; *frequency* 1/round for a number of rounds equal to Charisma modifier; *effect* 1 Constitution drain; *secondary effect* 1d3 Constitution damage; *cure* 1 save.

Necrology Spells: 1st *death knell*, *delay poison*; 2nd *summon monster II* (vipers only), *water breathing*; 3rd *sepia snake sigil*, *vampiric touch*; 4th *beast shape I* (snakes only), *slay living*.

Bonus Feats (Ex): Acrobatic, Agile Maneuvers, Alertness, Arcane Strike, Combat Reflexes, Dodge, Improved Initiative, Lightning Reflexes, Improved Unarmed Strike, and Skill Focus (Craft [poison]).

Spitting Viper (Ex): At 2nd level, the necrotic poisoner learns how to spit her poison as a touch attack with a range of 10 feet. This action does not provoke an attack of opportunity and can be made as a secondary attack if the poisoner is in melee combat. However, if the warrior makes no other attacks in the round, the spitting attack counts as a primary attack. When used in this way, the necrotic poison is considered a contact poison, though all other features of the poison remain unchanged. The necrotic warrior can use this attack a number of times per day equal to 3 + her Charisma modifier.

Kiss of Death (Ex): At 6th level, the necrotic warrior has learned how to concentrate the poison in her mouth and deliver it via a kiss. Any creature kissing the poisoner suffers a -4 penalty to its saves to resist the poison. Furthermore, the frequency of the poison, when delivered this way, is doubled

(1/round for a number of rounds equal to twice the necrotic warrior's Charisma modifier) and the victim must make 2 consecutive saves in order to cure itself of the poison. The necrotic poison must be delivered via a mouth-to-mouth kiss in order to be this effective, a bite attack will not suffice.

Breath of Death (Ex): At 10th level, in place of her normal spitting viper attack, the necrotic warrior can instead choose to exhale her poison as a vaporous cone attack with a 10 foot range (Reflex save negates; DC is equal to 10 + CL + Charisma modifier). Anyone within the area of the attack is affected. When used this way, the poison is considered an inhaled poison, though all other features of the poison remain unchanged.

Poisonous Strike: At 14th level the poisoner can coat her weapon with her own poison as a free action.

Touch of Death (Ex): At 18th level, the necrotic warrior has learned how to exude her poison through the very pores of her skin. The poison is now considered a contact poison, though all other features of the poison remain unchanged. The poisoner can deliver the poison with an unarmed attack or with a successful touch attack. She can use or suppress this ability at will.



SHADOW NECROLOGY (SHADOW WARRIOR)

The necrotic warrior who studies the way of shadow learns to use negative energy to manipulate darkness and mute sound. Masters of stealth, shadow warriors are employed as spies able to sow terror and discord wherever they go.

At 1st level, the shadow warrior is already capable of manipulating the shadows around him and as he gains levels, this capability improves. The warrior gains a bonus to Stealth equal to his class level. Furthermore, a shadow warrior gains a bonus to attack rolls made against flat-footed opponents equal to 1 +1 for every 5 class levels.

Necrology Spells: 1st *cause fear, pass without trace*; 2nd *silence, invisibility*; 3rd *blindness/deafness, fear*; 4th *air walk, blight*.

Necrology Feats (Ex): Acrobatics, Alertness, Dodge, Fleet, Improved Feint, Improved Initiative, Lightning Reflexes, Lightning Stance, Skill Focus (Stealth), Wind Stance.

Fearsome Shadows (Su): Beginning at 2nd level, as a swift action, the shadow warrior is able to weave the shadows around him in such a way as to make himself seem more fearsome, thus striking terror into his opponents. When this ability is in effect, any creature attacking the necrotic warrior must succeed at a Will save or become frightened for 1d6 rounds. Those who succeed at the save are shaken for 1 round but otherwise immune to the effect for 24 hours. The DC of the save is equal to 10 + 1/2 the necrotic warrior's class level + the warrior's Charisma modifier. The effect lasts for a number of rounds equal to the shadow warrior's class level and can be used a number of times per day equal to 3 + the warrior's Charisma modifier.

Cold Shadows (Su): At 6th level, the physical blows of the shadow warrior are infused with bone-chilling negative energies. Those successfully struck by the warrior must succeed at a Fortitude save where the DC is equal to 10 + 1/2 the necrotic warrior's class level + his Charisma modifier or take extra cold damage equal to 1/4 the bone warrior's class level. Furthermore, on a critical hit, if the target fails its save, it also takes 1d3 points of Strength damage.

Cloak of Shadows (Su): At 10th level, the shadow warrior gains the ability to give physical substance to the shadows he weaves around him. He can use these shadows to aid and protect himself

and hamper his opponents. When this ability is activated, the warrior gains a deflection bonus to his AC, and a bonus to his CMB and CMD. The amount of these bonuses is equal to 1/4 the warrior's class level + the shadow warrior's Charisma modifier. The effect lasts for a number of rounds equal to the shadow warrior's class level and can be used a number of times per day equal to 3 + the warrior's Charisma modifier.

Shadow Creation (Su): At 14th level, the shadow warrior learns to create shadows, even in areas of bright light. He can now use Stealth in areas of bright light, regardless of cover.

Web of Shadows (Su): At 18th level, the shadow warrior can cause all the shadows in the immediate area to rise up and grapple his foes. All opponents within 30 feet of the warrior must succeed at a Reflex save where the DC is equal to 10 + 1/2 the necrotic warrior's class level + the warrior's Charisma modifier. Failure indicates the opponent has been grabbed by the shadows around it and thus gains the grappled condition. Those grappled can escape by making a successful Strength or Escape Artist skill check where the DC is equal to the DC of the initial Reflex save. The effect lasts for a number of rounds equal to the shadow warrior's class level and can be used a number of times per day equal to 3 + the warrior's Charisma modifier.

Starting Gold

In most campaigns, starting gold is often dependent upon a character's class. In Kaidan, starting gold is more likely to be dependent upon an individual's race or caste. It is suggested that, for characters born in Kaidan, the following table be used to determine a first level PC's starting wealth, regardless of class.

STARTING WEALTH	
Anu	1d6 x 10 gp
Henge	3d6 x 10 gp
Hinin-eta Caste	2d6 x 10 gp
Human Caste	1d6 x 10 gp
Kappa	1d4 x 10 gp
Kitsu	4d6 x 10 gp
Korobokuru	1d4 x 10 gp
Samurai Caste	5d6 x 10 gp
Tengu	3d6 x 10 gp

Equipping the Adventurer

Following are some of the more common armors and weapons an adventurer in Kaidan might use or purchase. Kaidan is a metal poor country and items made of metal are both more expensive and harder to come by. The prices herein reflect a typical price in Kaidan for weapons, armor and the like. In some regions, especially those with more ready access to steel and iron, these prices might be lower. In other regions, where the buying and selling of weapons and the like is forbidden, they will most certainly be higher.

ARMOR

Generally speaking, in Kaidan, heavy armors are reserved for members of the samurai caste. Priests and

samurai alike have ready access to medium armors. All others have to make do with light armors, or hide armor. While shields are not unknown in Kaidan, shields are not normally used by samurai, as too many of their weapons are two handed; however, they will make use of tower shields to protect from arrow fire.

ARMOR DESCRIPTIONS

Do-Marui: A coat of steel and leather plates, do-maru armor covers the chest and is favored as a foot armor by samurai. Do-maru means "body wrap."

Haramaki: Originally haramaki referred to any chest armor which was fashioned to close from the back, but it has come to mean a simple sash lined with metal rings and worn around the stomach. Such haramaki is most often worn by those who do not want to appear to be wearing armor.

LIGHT ARMOR								
	Price	Armor Bonus	Max Dex Bonus	Armor Check Pen	Arcane Spell Failure	Speed		Weight
Haramaki	9 gp	+1	-	0	0%	30 ft.	20 ft.	1lb
Silken	40 gp	+1	-	0	0%	30 ft.	20 ft.	4 lbs.
Lamellar cuirass	15 gp	+2	+4	0	5%	30 ft.	20 ft.	8 lbs.
Leather	10 gp	+2	+6	0	10%	30 ft.	20 ft.	15 lbs.
Wooden	20 gp	+3	+3	-1	15%	30 ft.	20 ft.	25 lbs.
Lamellar (leather)	60 gp	+4	+3	-2	20%	30 ft.	20 ft.	25 lbs.
MEDIUM ARMOR								
Hide	15 gp	+4	+4	-3	20%	20 ft.	15 ft.	25 lbs.
Do-maru	200 gp	+5	+4	-4	25%	20 ft.	15 ft.	30 lbs.
Kikko	90 gp	+5	+4	-3	20%	20 ft.	15 ft.	25 lbs.
Lamellar (steel)	450 gp	+6	+3	-5	25%	20 ft.	15 ft.	35 lbs.
HEAVY ARMOR*								
Kusari gusoko	1200 gp	+7	+1	-6	35%	20 ft.	15 ft.	45lbs.
Lamellar (iron)	750 gp	+7	+0	-6	40%	20 ft.	15 ft.	50 lbs.
Tatami-do	3150 gp	+7	+3	-5	35%	20 ft.	15 ft.	45 lbs.
O-yoroi	5250 gp	+8	+2	-5	35%	20 ft.	15 ft.	45 lbs.
<i>*All the heavy armors in this list are considered masterwork. Characters in heavy armor may not run faster than triple their normal speed</i>								
SHIELDS								
Light Wooden	3 gp	+1	-	-1	5%	-	-	5 lbs.
Tower	30 gp	+3	+2	-10	50%	-	-	45 lbs.

Hide and leather: Hide and leather armors alike are little more than tunics made from thick animal skins and are generally worn by either bandits or woodsmen who can easily acquire the materials to make them.

Lamellar: Lamellar armor is chest armor fashioned from plates sewn together and covering the chest. It can be made from a variety of materials, but is most often constructed with metal plates. Lamellar is typically worn by guardsmen and poorer samurai who cannot afford the more expensive armors.

Kikko: An early form of samurai armor, Kikko is comprised of metal plates sewn together. Variations of Kikko armor are sometimes incorporated into o-yoroi and tatami-do armors, but it is currently only worn by samurai who have inherited it from family members and cannot afford better armor.

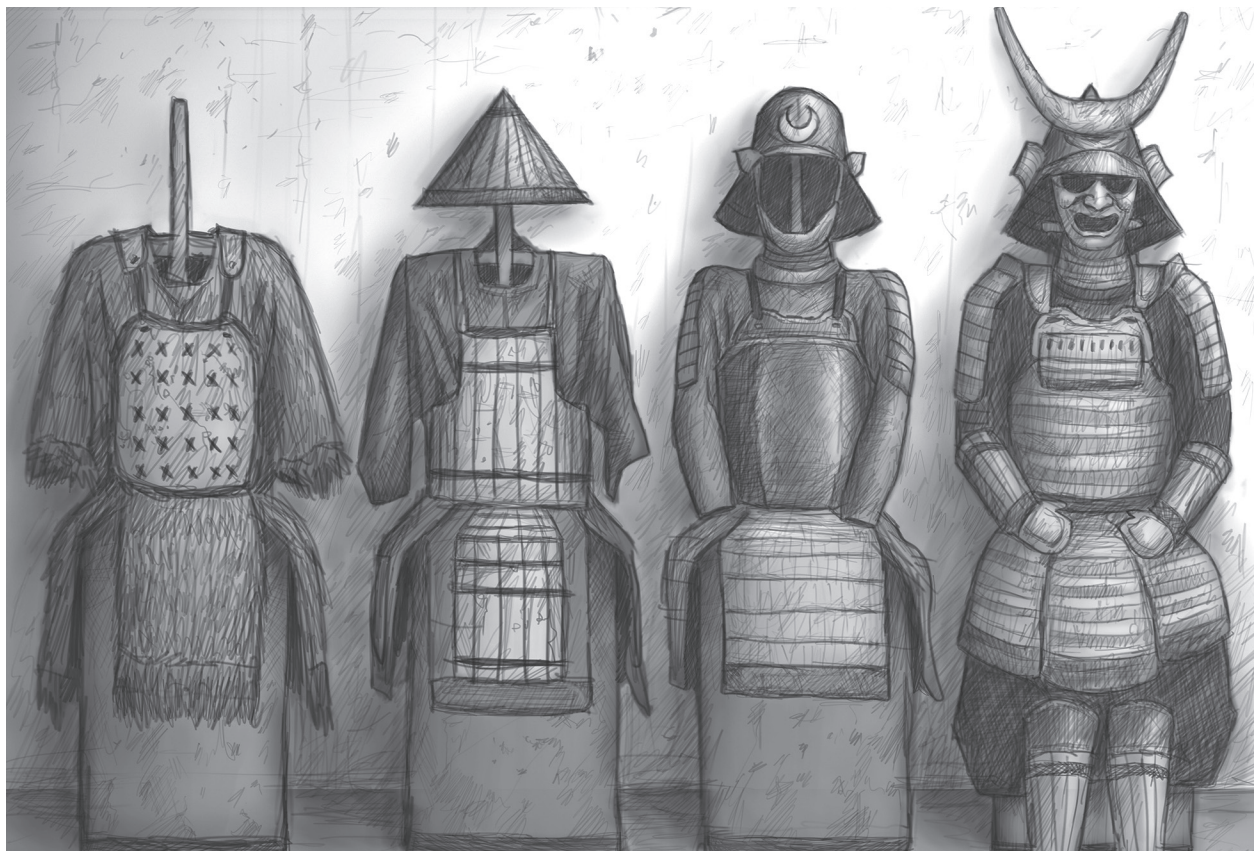
Kusari gusoko: Kusari gusoko is a chain armor worn by samurai, and is the most recent innovation in Kaidanese armor, having been first introduced on Yonshu by armorers who had seen gaijin chain mail. Largely because it is so much cheaper than tatami-do, it has swiftly grown in popularity and can be found being worn by young samurai on all three islands. Kusari is meant to be worn as field armor by foot soldiers, but has been adopted by some clans for their mounted troops.

O-yoroi: The traditional armor of high-ranking samurai, o-yoroi is comprised of multiple layers of other armors, including a helmet, and normally includes a gruesome face mask, fashioned to resemble a snarling oni, or fearsome beast. O-yoroi is usually considered a mounted armor, meant to be worn by a samurai on horseback. Each o-yoroi armor is a unique treasure, only ever meant to be worn by the samurai for which it was commissioned and it is normally buried with that samurai after death. O-yoroi means "great armor."

Silken: Silken armors are elegant robes featuring multiple layers of cloth and covered with metal studs. They offer little actual protection, but are worn by nobility for ceremonial and military occasions.

Tatami-do: Tatami-do is full body folding armor worn by samurai as field armor. Like o-yoroi, tatami-do is actually a layered collection of other armors and includes a helmet. Tatami-do means "folding armor."

Wooden: Worn primarily by the Anu, who fashion them in styles aping samurai armors, wooden armors are made of hardened wood plates attached to leather.



WEAPONS

Throughout Kaidan, it is law that only samurai can wear the twin swords: the katana and the wakizashi together. In some provinces, the edict is taken a step further so that it is illegal for any but the samurai and the nobility to own or carry a weapon, under penalty of death. However, throughout Kaidan there are plenty of individuals besides the samurai who are trained in the use of weapons. Guards in the employ of merchants, bandits roaming the woods and mountains, priests defending their temples, and exorcists protecting villages from demons and ghosts are but a few examples of those who find a sharp blade handy. Following are some of the more common weapons to be found in Kaidan. Explanations are given for some, but not all, of the weapons listed.

Bisento: A bisento is a kaidanese pole-arm, with a thick blade mounted on a long shaft.

Bo: A six foot long wooden staff, the bo can be used as a simple weapon, but those who are trained in its use can also use it defensively to block, gaining a +1 bonus to AC.

Bokken: A bokken is a wooden weapon shaped like a katana and used for sword training. A bokken may be utilized to deal non-lethal damage without incurring an attack penalty.

Hanbo: A hanbo is a three foot long baton of wood and is normally used in pairs.

Ishiyumi: An ishiyumi functions something like a crossbow, but instead of bolts, it launches rocks at opponents. While not quite as accurate or as deadly as a crossbow, it has the advantage of easily found ammunition. As with a light crossbow, it takes a move action to load an ishiyumi.

Jutte: These baton-like weapons have hooks at the base of the shafts with which to catch an opponent's weapons. It is the weapon of choice for city police who desire to subdue their opponents, as opposed to killing them. In Kaidan, the traditional jutte comes to a sharp point and, in a pinch, can also be used to stab, as with a dagger.

Kama: A kama is a field sickle but is sometimes used as a weapon. Monks are proficient with kama and typically use them in pairs.

Kama yari: This spear has two sickle-like blades at the base of the main blade which curve around slightly towards the front. When set against a charge, if your attack hits, you gain a +2 shield bonus to AC against that opponent.

Katana: The traditional sword of the samurai, a katana is normally worn with a wakizashi, and the paired swords are termed a daisho. A katana may be used two handed as a martial weapon.

Konabo: A konabo is a heavy, two handed club, studded with small spikes or knobs.

Kunai: Originally a farming and masonry tool used for digging holes in dirt, plaster and wood, a kunai has a broad, blunt blade attached to a simple shaft, with said shaft normally having a ring on the pommel end, large enough to affix a rope. A Kunai can function as a weapon, a piton, or as a weight with which to loop climbing ropes around shafts and tree limbs. When attached to a rope, the kunai can also be used as a make-shift "flying blade," granting a 10 ft. reach, albeit at a -4 penalty to hit. This penalty may be ignored if you have the Flying Blade exotic weapon feat.

Kusarigama: A single kama, attached via a 10 ft. chain to a weighted metal ball, the kusarigama is a versatile weapon, able to be used as a kama, or as a metal whip capable of bludgeoning foes, and entangling limbs and weapons, prior to using the kama.

Makura yari: The makura yari, literally translated as "pillow spear," is a spear-blade mounted on a very short shaft. The weapon is typically kept by the bedside for home protection.

Otsutchi: This massive weapon is little more than a huge wooden mallet, originally designed for breaking down doors and gates. Because of its tremendous size and weight, it is unwieldy and always requires two hands to swing.

O-yumi (crossbow): Crossbows have been used in Kaidan for hundreds of years, but are not currently popular among the samurai. Despite this lack of popularity, Kaidanese inventors often try to improve upon the design, and there are several exotic variations of the crossbow that can be bought if one has the money, though learning to use them properly takes practice.

SIMPLE WEAPONS

	price	DMG(s)	DMG(m)	Critical	Range	Weight	Type	Special
LIGHT MELEE WEAPONS								
Hanbo	1 gp	1d4	1d6	x2	10 ft.	1 lb.	B	Monk
Kama	18 gp	1d4	1d6	x2	-	2 lbs.	S	Monk, trip
Kunai	3 gp	1d3	1d4	x2	10 ft.	1 lb.	P	Monk, see text
Tanto	9 gp	1d3	1d4	19-20/x2	-	1 lb.	P or S	-
Tekko	3 gp	1d2	1d3	x2	-	1 lb.	B	Monk, see text

ONE-HANDED MELEE WEAPONS

Club	-	1d4	1d6	x2	10 ft.	3 lbs.	B	-
Makura yari	2 gp	1d4	1d6	x2	-	2 lbs.	P	-
Te yari	3 gp	1d4	1d6	x2	-	3 lbs.	P	-

TWO-HANDED MELEE WEAPONS

Staff	-	1d4	1d6	x2	-	4 lbs.	B	Monk, double
Kama yari	20 gp	1d6	1d8	x3	-	11 lbs.	P, S	Brace, see text
Yari	15 gp	1d6	1d8	x3	-	9 lbs.	P	Brace, reach

RANGED WEAPONS

Blowgun	2 gp	1	1d2	x2	20 ft.	1 lb.	P	-
Dart	1 gp	1d3	1d4	x2	20 ft.	1/2 lb.	P	-
Ishiyumi	100 gp	1d4	1d6	x2	60 ft.	6 lbs.	B	-
O-yumi, heavy	100 gp	1d8	1d10	19-20/x2	120 ft.	8 lbs.	P	-
O-yumi, light	70 gp	1d6	1d8	19-20/x2	80 ft.	4 lbs.	P	-

MARTIAL WEAPONS

LIGHT MELEE WEAPONS

Jutte	24 gp	1d4	1d6	x2	-	1 lb.	B, P	Disarm, monk
Kodachi (short sword)	30 gp	1d4	1d6	19-20/x2	-	2 lbs.	P, S	-
Ono (hand ax)	18 gp	1d4	1d6	x3	-	3 lbs.	S	-
Tonfa	1 gp	1d4	1d6	x2	-	1 lb.	B	Blocking, monk
Wakizashi	105 gp	1d4	1d6	18-20/x2	-	2 lbs.	P, S	Deadly

ONE-HANDED MELEE WEAPONS

Bokken	10 gp	1d4	1d6	x2	-	2 lbs.	B	Nonlethal
Shikomizue (sword cane)	135 gp	1d4	1d6	19-20/x2	-	4 lbs.	P, S	Concealed
Tekkan	15 gp	1d6	1d8	x2	-	4 lbs.	B	-
Tsurugi (long sword)	45 gp	1d6	1d8	19-20/x2	-	4 lbs.	S	-

TWO-HANDED MELEE WEAPONS

Bisento	24 gp	1d8	1d10	x3	-	10 lbs.	S	Reach
Konabo	30 gp	1d8	1d10	x3	-	8 lbs.	B	-
Naginata	70 gp	1d6	1d8	x4	-	9 lbs.	S	Reach

Nodachi	180 gp	1d8	1d10	18-20/x2	-	8 lbs.	P, S	Brace
Odachi (great sword)	150 gp	1d10	2d6	19-20/x2	-	8 lbs.	S	-
Otsuchi	50 gp	1d10	2d6	x3	-	14 lbs.	B	-
Naginata	105 gp	1d6	1d8	x4	-	9 lbs.	S	Reach

RANGED WEAPONS

Yumi (daikyu)	75 go	1d6	1d8	x3	100 ft.	4 lbs.	P	-
Yumi (hankyu)	30 gp	1d4	1d6	x3	60 ft.	2 lbs.	P	-

EXOTIC WEAPONS

LIGHT MELEE WEAPONS

Nunchaku	2 gp	1d4	1d6	x2	-	2 lbs.	B	Disarm, monk
Sai	3 gp	1d3	1d4	x2	-	1 lb.	B	Disarm, monk
Tekko-kagi	6 gp	1d2	1d3	x2	-	-	P	Disarm, see text
Tessen (iron fan)	15 gp	1d3	1d4	x3	-	-	P	Distracting, monk

ONE-HANDED MELEE WEAPONS

Katana	150 gp	1d6	1d8	18-20/x2	-	6 lbs.	S	Deadly
Tachi	200 gp	1d8	1d10	19-20/x2	-	6 lbs.	S	-

TWO-HANDED MELEE WEAPONS

Bo	1 gp	1d4	1d6	x2	-	3 lbs.	B	Blocking, double, monk
Kusarigama	36 gp	1d2/1d4	1d3/1d6	x2	-	3 lbs.	B, S	Double, grapple, monk, reach, trip
Kyoketsu Shoge	16 gp	1d3	1d4	x2	20 ft.	1 lb.	P, S	Double, grapple, monk, reach
Tetsubo	40 gp	1d8	1d10	x4	-	10 lbs.	B	-

RANGED WEAPONS

Hand Crossbow (shudo)	200 gp	1d3	1d4	19-20/x2	30 ft.	2 lbs.	P	-
O-yumi, Double-shot	600 gp	1d6	1d8	19-20/x2	80 ft.	18 lbs.	P	see text
O-yumi, Multi-shot	1000 gp	1d6	1d8	x2	80 ft.	22 lbs.	P	see text
O-yumi, Repeater	500 gp	1d6	1d8	19-20/x2	80 ft.	6 lbs.	P	-
O-yumi, Siege	300 gp	2d6	2d8	18-20/x3	120 ft.	40 lbs.	P	-
Shuriken (1)	1 gp	1	1d2	x2	10 ft.	-	P	Monk

AMMUNITION


	price		Weight
Arrow, daikyu	1 sp each	10 for 1 gp	20 @ 3 lbs.
Arrow, hankyu	5 cp each	20 for 1 gp	20 @ 2 lbs.
Bolt, o-yumi	2 sp each	5 for 1 gp	10 @ 1 lb.
Bolt, siege o-yumi	1 gp each	-	2 lbs.

Oyumi, Double-shot: This crossbow can be used to fire two regular crossbow bolts at the same time. Because of its size and weight, proficient users suffer a -4 penalty to use it in combat; all others suffer a -8 penalty. If the attack hits, the target takes damage from both bolts, though only the first bolt counts for critical hits, sneak attacks, and the like. Reloading a single bolt is a standard action; the Rapid Reload feat reduces this to a move action, and Crossbow Mastery allows you to reload both bolts as a move action.

O-yumi, Multi-shot: This crossbow can be utilized in one of two ways. Firstly it can fire three bolts simultaneously at a single target, or it can be used to fire three bolts: one straight left, one straight right, and one straight ahead. When firing at a single target, you make a single attack roll with a -4 penalty to hit, assuming you are proficient with the

weapon (non-proficient users suffer a -8 penalty). If the attack hits, all three bolts do damage, but only the first bolt counts for any precision based bonuses such as criticals or sneak attacks. If you are firing in three directions, the two secondary bolts fly off at exactly 90 degrees from the first, to the left and the right. Separate attack rolls must be made for the targets in all three locations, and only the target straight ahead is subject to precision based bonuses, such as sneak attacks or criticals. Firing in this way incurs a -2 penalty to hit the target in front of you and a -6 penalty to hit each side target, assuming you are proficient with the weapon (non-proficient users suffer a -6, and a -10 penalty respectively). Reloading a single bolt is a standard action; the Rapid Reload feat reduces this to a move action, and Crossbow Mastery allows you to reload all three bolts as a full-round action.





O-yumi, Repeater: This light crossbow holds five bolts at a time, and as long as it holds bolts, you can reload it by pulling the reloading lever (a free action). Loading a new set of bolts into the weapon is a full-round action that provokes attacks of opportunity. The repeating o-yumi functions exactly as a crossbow, but it must be held in two hands to make use of the reloading feature. Likewise, reloading a new case of bolts into the weapon requires two hands.

O-yumi, Siege: This massive crossbow requires specialized bolts and is about as large a weapon as a single man could actually carry and fire. It takes a full-round action to load a siege o-yumi, and, unless the crossbow is mounted or otherwise braced for support, proficient users suffer a -4 penalty to use it; all others suffer a -8 penalty.

Sai: Sai are normally used in pairs and feature a central spike, flanked by two prongs. The hilt of the weapon is used as a bludgeoning instrument, while the spike and prongs are utilized in catching an opponent's blade.

Tachi: A precursor to the katana, the tachi is a slightly longer sword, with a slightly more curved blade. The sword is still favored by mounted warriors. A tachi may be used as a two-handed martial weapon.

Tanto: A straight, single edged knife or dagger, a tanto is sometimes used in place of a wakazashi as a samurai's second weapon.

Tekkan: A tekkan, literally "iron pipe," is a metal club superficially designed to look like a sword. However, as the edges cannot be sharpened, it does not violate ordinances against commoners carrying a sword and is thus popular among Kaidanese merchants for use in self-defense.

Tekko: A stirrup-shaped device, used to give mass to the fist, tekko allow the user to deal lethal damage with a punch. You may not wield another weapon

while holding a tekko, but spell casters may cast spells with a somatic component while using tekko so long as they succeed at a Concentration check (DC 10 + the level of the spell you are casting). Monks are proficient with tekko.

Tekko-kagi: This claw-like weapon, comprised of three or four spikes protruding over the back of the hand, and secured to the forearm, can be used offensively as a weapon, or defensively. When used defensively, it can be utilized as a buckler, or in an attempt to disarm an opponent. A tekko-kagi grants you a +2 circumstance bonus on attempts to disarm or sunder swords or other slender weapons.

Tetsubo: A heavier version of the konabo, the tetsubo takes slightly more skill to use because of the increased weight.

Te Yari: A te yari is a short spear, capable of being thrown.

Tsurugi: A double edged long-sword, the tsurugi is considered old-fashioned and is little used in modern Kaidan.

Yari: A yari is a straight-bladed long spear.

Yumi: A yumi is an asymmetrical bow made of laminated bamboo, wood and leather. The daikyu, or long-bow, stands nearly seven feet tall on average and is expected to be taller than the archer using it. The hankyu, or half bow, is much shorter, and is preferred for hunting, or other activities requiring stealth.

Wakazashi: A short sword, traditionally worn by samurai alongside the katana as the second half of a daisho, the wakazashi is normally used to decapitate fallen enemies, or in ritual suicide. However, there is a school of sword-play which focuses on the short sword over the katana for close combat fighting, and the wakazashi is also the preferred sword of many female members of the samurai clan, as it favors dexterity over strength.

Appendix 1: Glossary for Kaidan

Following are some of the words used in this book for which a definition might be desirable. We did

not include proper names. Most of these are of Japanese origin, though not all.

Anshu	One of the three main islands of the Kaidanese archipelago
Anu	The first humans to dwell in Kaidan
Asura	The name the samurai give to their caste, literally, "semi-divine"
Buke	The samurai caste
Bushido	The unwritten code governing samurai deportment and lifestyle
Daimyo	The ruler of a province
Daisho	The paired blades, most commonly a Katana and Wakazashi; only legally worn by samurai
Daitengu	An immortal tengu
Emma Daio	The great god of death; supreme ruler of the oni
Genshu	One of the three main Islands of the Kaidanese archipelago
Goryo Shinko	A cult based on the worship of the dead
Henge	Yokai which are capable of appearing as either humans or animals
Hinin-eta	The lowest caste among the humans of Kaidan
Hyakushou	Farmers
Gaijin	A foreigner
Geisha	A woman trained in the art of entertainment, she might or might not be a prostitute
Go-shintai	The heart of a shrine, the shintai houses a fragment of a kami
Inu	Dogs
Jikininki	Flesh eating undead; ghouls
Jingoku	The hellish realm of the oni

Koku	The primary unit of wealth in Kaidan; it represents enough rice to feed one man for one year
Kami	Elemental spirits that dwell within the features of the world
Karma	The believe that wrong actions lead to a cycle of suffering
Karuma	Another name for Karma
Kanjo	The ritual by which a go-shintai is created
Kannushi	A yokinto priest
Kappa	Turtle-like humanoids
Kitsune	Fox who have lived long enough to become magical shape-shifters
Korobokuru	Small men who live in the woods
Kotodama	The magic of words and names
Koyokinto	The most primitive version of the yokinto faith
Kuraikuruma	The sect of Zaoism prevalent in Kaidan; it teaches that freedom from the cycle of birth and rebirth is found in undeath
Magatama	A tear-shaped sacred jewel
Mika	A yokinto shrine maiden
Mitama	That part of a kami's essence contained in a shintai
Mitamashiro	Another name for a go-shintai
Monogashira	The head of a lesser samurai clan; literally "captain"
Mujina	Badgers
Neko	Cats
Nezumi	Rats
Oni	Demons that inhabit mortal bodies

Onmyoji	A wizard who uses origami to cast spells; a court-wizard
Ronin	A samurai without a liege lord
Sankin-Kotai	The law which requires all Daimyo to spend every other year in the capital
Sake	Rice wine; normally served heated
Saru	Monkeys
Shogun	The supreme ruler of Kaidan; he controls all lands in the emperor's name
Sohei	Zaoist warrior-monks
Taisho	The head of a powerful samurai clan; literally "general"
Tamashanaki	The soul-less; a person or animal possessed by a psychotic elemental spirit
Tanuki	Raccoon-dogs
Tengu	Bird-like humanoids, renowned for their swordsmanship
Tenmei	The doctrine that divine will is supreme and inescapable

Usagi	Hares
Wa	The name the Yokai use for Kaidan
Yamabushi	Warrior monks who follow a blend of Zaoism and Yokinto doctrines
Yakuza	Criminal gangs of the hinin-eta caste
Yokai	Animal-like humanoids, most capable of shape-shifting and appearing as human
Yokinto	The traditional religion of Kaidan, taught to men by the Yokai; it teaches that all things have a spirit
Yomi	The realm of the dead
Yonshu	One of the three main Islands of the Kaidanese archipelago
Yurei	The restless dead including ghosts and other forms of the undead
Zaoism	The official religion of Kaidan; it teaches that life is a cycle of birth, death and rebirth



Appendix 2: Kaidan Patrons

YAKUZA SHATEI

Akiazoth	GMGerrymader	Kevin Harada	Shadowctuhlu
André Bogaz & Souza	Greg LaRose	Lerolabell	Shane LeRose
Andy Kitkowski	Holly Cook	Lobachevsky	Shawn Lamb
BAJORQUE aka Annsy	Hugo "Butterfrog" Solís	Loki-Kun	Simon Moore
Ben Callahan	James Knevitt	Mark Gedak	Stephen Esdale
Ben Callahan	James L Poole Jr	Martijn Tolsma	Stephen Guttridge
Benjamin Barling	Jamison Thing	Michael Waite	Steve John Burnage
Bob Whitely	Jay Collins	Nathan Wormer	Steven Purcell
Chris Wolfe	Jeff Xilon	Paul Rimer	TadK
Christoph	Jesse Reynolds	Paul Woods	Travis Bryant
Christoph	Jordan Lane	Prototype00	Troy Truchon
Cyndy "Ahiruko" Cooper	Joseph Boster	Raymond D. Arrastia	Xorron
David E Mumaw	Josh Street	Reverance Pavane	
Dean Keith	JP Chapleau	Ryan C. Jarrell	
Derek Guder	Kargrieg	Scott Gable	

YAKAZU KYODAI

Aaron "Itchy" Tranes	Craig McClung	Jean-Luc Brouillet	Michael Lane
Aaron Wong	Cyrus Chow	Jeff Erwin	Nate Swalve
Alex Putnam	David Bagdan	Jeff Vincent	Nicoulin Louis
Allan MacKenzie-Graham	David DeRocha	John Tanzini	Oliver von Spreckelsen
Andrew J. Hayford	David Stegora	Jonathan A. Gillett	Paul Anderson
Ben Ferguson	David Wickham	Joseph W. Duis	Phil Ward
Brandon D	David Wolf	Keith Davies	Pinvendor "Legendary Merchant of Pins"
Brian Walsh	Doug O'Brien	Kristopher Volter	Richard Leiva
Catherine Hariton	Ed Kowalczewski	Kyle Frazier	River and Zeph
Chad 'Skrymir' Hughes	ElfIRL	Lauren & Aaron	Archwright
Chloe Katzburg	F. Wesley Schneider	Feingold	Robert Thomson
Chris Archer	Filthy Monkey	Lin Wyeth	Ross Thompson
Chris C.	Francois Michel	Luke Jordan	Ryan Holdbrooks
Chris Thompson	Graham Lewry	Luke Parry	Seth Corbett
Christine Trupiano- Rodriguez	Heine Stick	Malanis Leallow	SK Lim
Christopher "Welshy" Coker	Heinrich Krebs	Mark Daymude	Steve Huntsberry
Chuck Warren	Herman Duyker	Martin Blake	Thomas LeBlanc
Craig Johnston(flash_cxxi)	Jan Egil "Jedidiah Curzon" Bjune	Martin Dexter	Wiktor Zuzanski
	Jason E. Bean	Michael D. Blanchard	
		Michael G Townsend	

SAMURAI

Akimotos	Novakowski	DAIMO
Bryce Undy	Patryk Adamski	Alexander W. Corrin
CardiacKangaroo	(Ruemere)	Andrew Cotgreave
Darin Kerr	Scott Werba	Kyle A Lovett
Erik Freund	Thilo "Endzeitgeist" Graf	Paul Ryan
		Vaughan Monnes

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