

JADE REGENT



BESTIARY

“HUNTERS?” I ASKED, EYEING THE STRANGE NATIVES FROM OUR BLIND ON THE RIDGE. MANES OF SUNSET RED HAIR BOUNCED WITH EACH OF THE LITTLE SAVAGES’ STEPS, EVERY ONE OF THEIR HEADS LOOKING LIKE THE LIT WICK OF A CANDLE. THE LITTLE TROUPE WOULD HAVE BEEN COMICAL IF IT WEREN’T FOR THEIR SPEARS.

“NO. A WAR PARTY,” MAHUSUKI SAID AND DENOVIN QUICKLY TRANSLATED.

“A WAR—” I GUFFAWED, “BEST OF LUCK TO THEM.”

OUR GUIDE HISSED SOMETHING HUSHED AND HURRIEDLY, AND DENOVIN PUSHED ME TO THE GROUND. “HE SAYS THEIR FIGHT’S ALREADY OVER AND THEY’VE TAKEN CAPTIVES, AND WE’D BEST KEEP QUIET IF WE DON’T WANT TO BE NEXT.”

SQUINTING MY EYES, I SAW THAT ONE OF THE KIJIMUNA DID INDEED CARRY A CAGE, CRAMPED WITH CAPTIVES: AT LEAST FIVE WRIGGLING OCTOPUSES.

—FROM *THE EXPLORATIONS OF FALSTON LHEITMAR*

Savage creatures from across the Dragon Empires fill this entry into the Pathfinder's Bestiary. The kijimuna and the bizarre chon chon prove that not all the terrors of Minkai take the form of gigantic oni. That said, the mountainous earth yai continues our ongoing series of oni, supplementing the veritable army presented in the *Pathfinder RPG Bestiary 2*. The rajju and an enigmatic being known only as the Old Man round out this month's entry, focusing on the exotic powers and philosophies of the Dragon Empires.

CARAVAN ENCOUNTERS

As the PCs' caravan travels, there's a 10% chance of an encounter each day. Encounters marked with an asterisk have a 50% chance of occurring at night while the caravan is camped—all other encounters occur while the caravan is on the move. No encounters occur while the caravan camps at a settlement. If an encounter occurs, roll on the following table to see what the PCs have encountered. Note that all of the following encounters are caravan encounters and use the caravan combat rules found in the *Jade Regent Player's Guide*.

Curious Villagers: A group of inquisitive farmers, curious children, or other locals confront the caravan and insist on learning its destination, intentions, origins, cargo, best stories, and impressions of Minkai. The group can be scattered with a DC 20 Security check. Otherwise, the caravan travels only half the usual distance that day.

Landslide (CR 12): After several days of rain, the winding trail the caravan is following along a mountainside gives way as part of a massive landslide. In the first round of the mudslide, the caravan must make a Security check, and may take damage as a result as determined by the table below.

Result	Damage
10 or less	10d6
11–15	8d6
16–20	6d6
21–25	4d6
26–30	2d6
31+	No damage

One or more wagons may also be stuck in the landslide, as determined by a Resolve check using the table below.

Result	Stuck Wagons
10 or less	All wagons stuck
11–15	4 wagons stuck
16–20	3 wagons stuck
21–25	2 wagons stuck
26–30	1 wagon stuck
31+	No wagons are stuck

If a wagon is stuck, freeing it requires a DC 24 Resolve check and 10 minutes of work. Each stuck wagon requires

MINKAI CARAVAN ENCOUNTERS

d% Roll	Encounter
01–40	Curious villagers
41–55	Landslide
56–75	Nogitsune bard*
76–00	Ronin marauders

12 creatures to work toward freeing it. (If a smaller group of caravan members work on a wagon, they take a –2 penalty on their resolve check for every 2 members they are short of 12.) If the check fails by 5 or more, the efforts cause another landslide, requiring a new Security check to determine damage dealt to the caravan.

Special efforts by PCs may gain bonuses to these Security and Resolve checks, as determined by the GM. Casting a spell that seems likely to help grants a bonus on a single check equal to half the level of the spell. Skills or special abilities that seem likely to help, such as appropriate Knowledge checks, each grant a +1 bonus on a specific check.

Nogitsune Bard* (CR 10): A nogitsune bard (AC 24; hp 100; Attack +16; Damage 4d6+12) disguised as a wandering minstrel is found wondering along the road, and asks to become a passenger. Uncovering her true nature requires a DC 30 Resolve check, which can be made once per day. (Spells expended in an effort to uncover information about her grant a bonus on Resolve checks equal to the spells' levels.) Rather than attacking directly, she uses her bardic magic and natural abilities to sow discord. Each day she is with the caravan, it must make a DC 25 Security check or take 2d6 points of damage as the nogitsune uses her contagious whisper ability to convince members of the caravan (not the PCs) to ignore basic maintenance, mistreat pack animals, and get into fights with each other over minor offenses. Each time she successfully causes such damage, the caravan may make an additional Resolve check to uncover her true nature. If uncovered, the nogitsune fights until reduced to half her normal hit points, then attempts to flee.

Ronin Marauders (CR 11): Disgruntled former samurai cavalry, these ronin marauders (AC 25; hp 145; Attack +19; Damage 7d12) have given up their honor, left their lords, and turned to banditry to make a living. They demand 4d6 cargo units as a toll for using a stretch of road, and attack if they do not receive their tribute. Once attacked, the ronin fight to the death, unless they are offered even greater tribute. If the caravan wishes to buy off the ronin after fighting has begun, the former samurai demand an additional 2d6 cargo units for every 10 hit points of damage they have taken.

JADE REGENT

CHON CHON

This flying head has incredibly large ears that constantly flap to keep the creature aloft. It babbles to itself as it flies, as if to remind itself of secrets only it knows.

CHON CHON

CR 1/2



XP 200

CN Tiny aberration

Init +2; **Senses** darkvision 60 ft.; Perception +6

Aura jabber (15 ft., DC 11)

DEFENSE

AC 14, touch 14, flat-footed 12 (+2 Dex, +2 size)

hp 9 (2d8)

Fort +0, **Ref** +4, **Will** +4

OFFENSE

Speed 10 ft., fly 60 ft. (good)

Melee bite +1 (1d3–2)

Ranged acid spit +5 (1d4 acid)

Space 2-1/2 ft.; **Reach** 0 ft.

Spell-Like Abilities (CL 3rd; concentration +4)

Constant—*detect magic*

STATISTICS

Str 6, **Dex** 15, **Con** 10, **Int** 7, **Wis** 12, **Cha** 13

Base Atk +1; **CMB** +1; **CMD** 9

Feats Lightning Reflexes

Skills Fly +15, Perception +6 (+10 to listen); **Racial Modifiers**

Perception (+4 to listen)

Languages Common

ECOLOGY

Environment temperate or tropical forests or ruins

Organization solitary, pair, flight (3–12)

Treasure none

SPECIAL ABILITIES

Acid Spit (Ex) A chon chon can spit a disgusting blob of acid at a single foe, making a ranged attack with a range of 30 feet and no range increment. A successful attack deals 1d4 points of acid damage and forces the target to make a DC 11 Fortitude saving throw to avoid becoming nauseated for 1 round. The save DC is Constitution-based.

Jabber (Su) A chon chon endlessly mutters half-remembered spells and meaningless arcane formulae to itself. This jabbering creates a kind of magical static that interferes with spells being cast nearby. Any creature attempting to cast a spell within 15 feet of a chon chon must make a successful DC 11 concentration check or lose the spell. This is a sonic, mind-affecting effect. The concentration DC is Charisma-based.

CHON CHON SWARM

CR 3



XP 800

CN Tiny aberration (swarm)

Init +6; **Senses** darkvision 60 ft.; Perception +8

Aura jabber (15 ft., DC 11)

DEFENSE

AC 16, touch 16, flat-footed 14 (+2 Dex, +2 insight, +2 size)

hp 27 (6d8)

Fort +2, **Ref** +6, **Will** +6

OFFENSE

Speed 10 ft., fly 60 ft. (good)

Melee swarm +6 (2d6)

Ranged acid spit +8 (2d4 acid)

Space 10 ft.; **Reach** 0 ft.

Special Attacks babble, distraction (DC 13)

Spell-Like Abilities (CL 7th; concentration +8)

Constant—*detect magic*

STATISTICS

Str 10, **Dex** 15, **Con** 10, **Int** 7, **Wis** 12, **Cha** 13

Base Atk +4; **CMB** +4; **CMD** 14

Feats Improved Initiative, Improved Lightning Reflexes,

Lightning Reflexes

Skills Fly +19, Perception +10 (+14 to listen); **Racial Modifiers**

Perception (+4 to listen)

Languages Common (cannot speak)

ECOLOGY

Environment temperate or tropical forests or ruins

Organization solitary

Treasure none

SPECIAL ABILITIES

Acid Spit (Ex) A chon chon can spit a disgusting blob of acid at a single foe, making a ranged attack with a range of 30 feet and no range increment. A successful attack deals 2d4 points of acid damage and forces the target to make a DC 13 Fortitude saving throw to avoid becoming nauseated for 1 round. The save DC is Constitution-based.

Jabber (Su) A chon chon swarm mutters even more loudly than a solitary chon chon. Any creature attempting to cast a spell within 30 feet of a chon chon must make a successful DC 11 concentration check or lose the spell. This is a sonic, mind-affecting effect. The concentration DC is Charisma-based.

Chon chons appear to be human heads with ears so grotesquely enlarged that they can serve as fleshy wings. Their jealous hatred of all beings with full bodies easily counters their comical appearance, however. Accursed creatures drawn to places of dark magic and arcane disasters, chon chons possess the desires of the most obsessed magic users, but their dementia and twisted forms prevent them from ever obtaining the power they seek. Although these crazed beings loathe all things, they do find a vicious kind of solace among their own kind, not out of any sort of commiseration, but rather by wallowing in the pain of their own kind. Such hateful swarms gather to bear witness to each others' misery, inadvertently increasing the deadly efficacy of the entire group.

A single chon chon is no larger than a human head and weighs 10 pounds at most. The creature's ears give

it a total wingspan of 3 feet, making it appear much larger and more menacing.

ECOLOGY

A chon chon's winglike ears endlessly flap, serving as monstrous wings that give it surprising grace in flight. These creatures always seem distracted, carrying on perpetual one-sided conversations and listening to voices only they can hear, then replying aloud with magical recitations or snippets of botched arcane formulae in a gibberish amalgam of Common, Draconic, and meaningless noises. This blathering has no meaning, mundane or arcane, but sounds so similar to the common phrases and syllables of magic that it insidiously intrudes upon the minds of spellcasters working their craft, invading their thoughts like an arcane earworm. An individual chon chon can suppress this babbling to speak semi-intelligibly—as much as such an insanely erratic creature can be called intelligible—but rarely does so for more than a minute before lapsing back into nonsense. Groups of chon chons seem to have no ability to quiet themselves, being little more than a collection of raving lunatics inspiring one another to ever-greater heights of insanity.

Although chon chons appear to be disembodied human heads, they are a unique race of creatures and not merely the victims of a magical curse—though some particularly demented spellcasters have discovered methods by which they might take the forms of these creatures to horrific effect (see below).

How chon chons increase their numbers few scholars know—and far fewer care to find out. Hateful of all things, including others of their kinds, to say nothing of their lack of generative organs, they seem doomed to extinction. Many assume these terrors spread their terrible condition in a way similar to that of vargouilles, which many mistake them for at first glance. Chon chons, however, lack those outsiders' terrifying kiss. Beyond general appearance, few similarities exist between these two races.

SECRET OF THE KALKUS

Certain nefarious sorcerers—known in some lands as kalkus—seek to mimic the horrifying shape and strange abilities of chon chons, or afflict their foes with such a curse. To this end, they've created a terrifying draught with the power to transform the drinker into a being resembling a chon chon, though few can guess for how long.

CHON CHON ELIXIR

Aura moderate transmutation; **CL** 11th

Slot none; **Price** 2,750 gp; **Weight** —

DESCRIPTION

When a humanoid imbibes this foul-tasting green fluid, its ears grow to 10 times their size, and its head separates



from its body. This effect is similar to *beast shape II*, shifting the drinker's consciousness into a Tiny form cosmetically similar to that of a chon chon, with the same powers of flight, constant *detect magic* sight, and +4 racial bonus on Perception checks made to listen, but lacking the creature's acid spit or jabber abilities. The duration of this transformation proves highly unpredictable, though. The GM should roll on the following chart to determine how long the effect lasts.

d%	Duration of Transformation
1	1 minute
2–25	1d10 minutes
26–50	6d10 minutes
51–75	1 hour
76–80	1d10 hours
81–85	6d10 hours
86–90	1 day
91–95	1d6 days
96–99	1 week
100	Permanent

The transformation can be ended prematurely by *remove curse*—*dispel magic* has no effect. However, when the effect ends, the drinker's head immediately returns to normal. If the head is not within 5 feet of its body when the elixir's duration expires, the creature is slain immediately. The drinker knows when the elixir's effects will end 1 minute before they do so (no earlier). If the drinker's body is harmed or destroyed while its head is elsewhere, it takes that damage as soon as it reunites with its body, or is slain if its body has been destroyed. Until the elixir's duration ends, the drinker can only reattach its head to its body through the use of *remove curse*. The drinker's body is considered helpless while the head is unattached.

CONSTRUCTION

Requirements Craft Wondrous Item, *detect magic*, *polymorph*;
Cost 1,375 gp

JADE REGENT

KIJIMUNA

At first glance, this creature appears to be a mischievously smiling young child with bright red hair clad only in a grass skirt. A closer look reveals goblinoid ears and a mouth full of pointed teeth.

KIJIMUNA CR 2   

XP 600

CN Small humanoid (goblinoid)

Init +3; **Senses** darkvision 60 ft.; Perception +0

DEFENSE

AC 15, touch 15, flat-footed 11 (+3 Dex, +1 dodge, +1 size)

hp 19 (3d8+6)

Fort +3, **Ref** +6, **Will** +1

OFFENSE

Speed 30 ft.

Melee spear +4 (1d6+1/x3)

Ranged net +6 (special)

Special Attacks steal fire

STATISTICS

Str 13, **Dex** 17, **Con** 15, **Int** 12, **Wis** 10, **Cha** 14

Base Atk +2; **CMB** +2; **CMD** 16

Feats Dodge, Stealthy

Skills Escape Artist +5, Profession (fisherman) +9, Sleight of Hand +5, Stealth +14, Survival +4, Swim +10; **Racial**

Modifiers +4 Profession (fisherman), +4 Swim

Languages Common, Goblin

ECOLOGY

Environment temperate or warm forests or coasts

Organization solitary, family (2–7), or tribe (8–28)

Treasure standard (net, 3 spears, other small treasures)

SPECIAL ABILITIES

Steal Fire (Su) As a standard action, a kijimuna can call out to a nonmagical fire within 30 feet equivalent in size to the flames of a burning torch. Doing so causes the flame to become a light similar to that created by a *dancing lights* spell, under the control of the kijimuna. An attended object can make a DC 13 Reflex saving throw to avoid this effect. Unlike a *dancing lights* spell, a kijimuna's steal fire ability can cause a stolen fire to strike a creature, either ringing the target in light as per the spell *faerie fire* for 5 minutes, or dealing 2d6 points of fire damage (DC 13 Reflex, half). Both save DCs are Charisma-based. A lantern, candle, torch, or similar item that has its flame stolen cannot be relit by any means for 24 hours.

The childlike kijimunas bear physical similarities to their Inner Sea cousins, the goblins, sharing their small size, leathery skin, and large, pointed ears. However, kijimunas' hair stands out as their most prominent features—long, wild manes of blazing red. These tricky creatures nearly always wear devilish grins, causing some who first see them to mistake them for trouble-making urchins.

Kijimunas take pleasure in two pastimes: fishing and playing pranks. When a kijimuna grows distracted from its catch, it seeks out targets for its practical jokes. These hijinks often prove relatively harmless, but some escalate to the point of becoming injurious or potentially lethal. Most kijimunas genuinely do not understand how their “play” frustrates, harms, or otherwise impacts the targets of their tricks and are insulted when victims become angry rather than seeing the comedy of the situation. The insulted kijimunas then take retribution the only way they know how: with more elaborate pranks.

A kijimuna stands only about 3 feet tall and weighs approximately 50 pounds. Its size belies its sinewy strength, gained from years of fishing and climbing tall banyan trees.

ECOLOGY

Consummate fishermen, kijimunas while away the hours fishing on the shores of oceans or large lakes. Although they delight in the taste of fish—especially the eyes—they easily grow bored and become distracted, sometimes leaving their fishing spears and a pile of fish to rot onshore. The creatures alleviate their boredom by playing tricks on fishermen and villagers living near their cavern or treetop homes. A kijimuna makes every effort to hide its involvement in the tricks it pulls, more out of a sense of pride about a well-executed joke than fear of reprisal.

A young kijimuna grows to adulthood in a matter of 5 months, but retains its childish appearance for the entirety of its life. In the unlikely event that its activities don't cause its premature demise, the creature lives for about 15 years. An elderly kijimuna, having reached the ripe old age of 12, settles down and does little else beyond fish in solitude, except perhaps to bargain with children from nearby villages for its catch. It extracts a promise from a child in return for the fish, as well instructions for a devious prank or practical joke to pull on an elder.

Although their societies and world view differ wildly from those of the goblins of the Inner Sea Region and elsewhere in Golarion, physiologically kijimuna are little different. As true goblinoids, any sort of device, concoction, or magical effect that only affects goblins affects these erratic tricksters as well.

HABITAT & SOCIETY

Tribes of kijimunas maintain small lairs in seaside caves, amid groves of banyan trees, or in other secluded, enclosed areas near the shore. Their homes typically stink of rotten fish from catches brought home and promptly forgotten, while the walls often bear half-completed diagrams of pranks members intend to pull on neighboring creatures. Kijimunas rarely pull pranks on each other, mostly because they hold their peoples'

cleverness in high regard, and believe that it's impossible to trick their own kind. Occasionally, however, some event leaves a kijimuna the victim of some accidental hilarity—well-placed meal scraps left on its face, tripping into a tide pool, falling down—such occurrences are the height of kijimuna comedy.

Much like their Inner Sea cousins, kijimunas have a strong, bizarre hatred for a particular creature—in this case, the octopus. When faced with octopuses, kijimunas either flee in terror or desperately attack, their whoops and howls vastly exaggerating the threat the cephalopods pose. Kijimunas often share frightening stories about octopuses at night, scaring one another with fearful tales of squirming tentacles and clutching suckers. Occasionally these stories incite groups to action, leading them to go on raids of local tide pools and rocky beaches where the sea creatures regularly lurk. The resulting battles prove loud but brief, with skewered octopuses and the occasional “hostage” taken as supplies for the goblinoids' most startling jokes.

Kijimunas have few strong feelings about other animals, especially as predators more dangerous than large lizards and the occasional hunting cat rarely occupy the same lands that they do. They delight in sharing their homes with large tropical birds, however, a sentiment that is hardly reciprocated, as they frequently employ the creatures (and the creatures' eggs) in their pranks and take endless delight in mimicking the birds' squawking. Spiders, with their numerous legs, are generally avoided by kijimuna, many of which suspect the insects might be just miniature octopuses in disguise.

Kijimunas share goblins' affinity for fire, but this attraction manifests in a less overtly destructive way. These creatures have developed secret techniques allowing them to befriend small fires, calling such flames to them to light their paths, lead travelers into their pranks, or steal a lantern's ability to hold a light. No kijimunas remember how their people managed to make friends with small fires, just that they did a long time ago. Large fires remain dangerous to kijimunas, however, and not only do they have no power over such blazes, but they generally have nothing pleasant to say about any flame larger than a campfire.

Kijimunas often form relationships with other humanoids who fish along the same shore. Some befriend such creatures, eagerly sharing all manner of trivial secrets—where the best fishing spots are, what trees grow the stinkiest fruit, and which rocks octopuses hardly ever visit. As a show of friendship, kijimunas make their companions favored targets for particularly embarrassing practical jokes.

Those of a superstitious bent view kijimunas as evil spirits, pointing to the ghostly flames that often follow

the creatures and their mischievous behavior as proof. Once in a while, someone discovers kijimunas' hatred for octopuses and carries one around as a ward. This typically backfires spectacularly, as the kijimunas then focus their ire on the person—who is obviously some sort of octopus spy or ally. Kijimunas reserve their most elaborate tricks for cephalopod sympathizers.

The only counter to most humanoids' distrust and wariness regarding kijimunas manifests in times of famine or poor fishing seasons. In numerous such cases, a town on the brink of starvation has found its food stores replenished on a daily basis by an energized tribe of kijimunas, as these creatures apply their considerable fishing talents to feed their neighbors. After all, kijimunas realize that corpses are considerably less entertaining than living creatures, especially when serving as the butts of jokes. Thus, most communities accept that if their benefactors happen to play a trick or two on them, matters could be far worse.



JADE REGENT

THE OLD MAN

This old human man is bald, with long white eyebrows and an even longer white beard. He is dressed in an embroidered robe, wears wooden sandals, and carries a staff adorned with metal rings.

THE OLD MAN

CR 15



XP 51,200

LN Medium outsider (extraplanar, lawful)

Init +10; **Senses** blindsight 30 ft., darkvision 60 ft., low-light vision; Perception +30

DEFENSE

AC 37, touch 35, flat-footed 26 (+10 Dex, +1 dodge, +4 monk, +10 Wis, +2 natural)

hp 178 (17d10+85); regeneration 15 (chaotic)

Fort +10, **Ref** +20, **Will** +20

Defensive Abilities improved evasion; DR 10/chaotic; **Immune** disease, poison; **Resist** acid 30, cold 30, electricity 30, fire 30, sonic 30; SR 26

OFFENSE

Speed 80 ft., climb 30 ft., swim 30 ft.

Melee unarmed strike +22/+17/+12/+7 (2d8+5) or flurry of blows +20/+20/+15/+15/+10/+10/+5 (2d8+5)

Ranged pebble +27/+22/+17/+12 (1d3+5)

Special Attacks stunning fist (16/day, DC 28)

Spell-Like Abilities (CL 17th; concentration +23)

7/day—*air walk, augury, cure light wounds, dimension door, invisibility, true strike, water walk*

3/day—*commune, haste, heal, legend lore*

STATISTICS

Str 20, **Dex** 31, **Con** 20, **Int** 21, **Wis** 31, **Cha** 22

Base Atk +17; **CMB** +27 (+31 grapple); **CMD** 57 (59 vs. trip)

Feats Agile Maneuvers, Combat Expertise, Dodge, Greater Grapple, Improved Disarm, Improved Grapple, Improved Trip, Improved Unarmed Strike^B, Mobility, Stunning Fist^B, Weapon Finesse^B, Wind Stance

Skills Acrobatics +30 (+66 when jumping), Climb +13, Diplomacy +23, Handle Animal +14, Heal +16, Knowledge (history) +22, Knowledge (religion) +14, Perception +30, Perform (string) +23, Ride +27, Sense Motive +30, Sleight of Hand +30, Stealth +30, Swim +30

Languages Common, Tien, Vudrani; telepathy 100 ft.

SQ monk abilities

ECOLOGY

Environment any land

Organization solitary

Treasure standard

SPECIAL ABILITIES

Monk Abilities The Old Man has the following abilities of a 16th-level monk: AC bonus (+4), fast movement (80 ft.), high jump, ki pool (18 points, adamantine, magic), quivering palm (DC 28), slow fall (70 ft.), stunning fist (blinded, deafened, fatigued, staggered, or stunned)

The Old Man is the herald of Irori, a teacher, mentor, guide, and trainer in the service of the god of knowledge. He can be patient or irate, confusing or enlightening, lenient or strict, depending on what his students need. He often wanders Golarion as a mortal man, bereft of his supernatural powers, instructing others and leading by example. If attacked when in this limited shape, he usually allows himself to be beaten or killed, especially if his “death” would provide a powerful lesson to an important student. If slain as a mortal, he simply reincarnates in his celestial form, unharmed, and never bears a grudge about it.

The Old Man’s true form is that of an elderly human man, perhaps of Tien or Vudrani ancestry but never clearly identifiable as such. He is typically bald and wiry, and usually wears a long white moustache or beard. Though he appears frail and may support himself with a cane, crutch, or staff, he is incredibly strong and can move with an alien grace when he so chooses. He may dress in a simple robe, an elaborate ceremonial garment, or a simple loincloth. He is often accompanied by one of five animals: a turtle, monkey, ox, rooster, or pig.

When not acting on Irori’s behalf, he likes tending to animals, planting gardens, meditating, practicing martial arts forms, swimming, and quipping with pretty young students.

ECOLOGY

The Old Man enjoys exceedingly spicy food, good wine, hearty bread, plain rice, seasoned noodles, and many other kinds of Tien and Vudrani food. He of course does not need to eat, but he enjoys the taste and the act of sharing a friendly meal with mortals. He is normally an example of moderation, but once each year he indulges himself in an episode of gluttony and excess, telling raucous jokes, challenging others to wrestling matches, and pinching bottoms. His antics are meant in good fun, and the targets are usually folks too full of their own superiority to recognize their shortcomings—folks who could stand a good roast, throwdown, or goosing.

The Old Man exists mainly to teach, but takes violent action when necessary to protect something of value to his god or destroy a threat to Irori’s church. Because he can deal with threats in a nonlethal manner, he may try to subdue and humble an opponent who is merely arrogant or misguided rather than malevolent, but when necessary he has been known to crush the skulls of giants with his bare hands and break the spine of a raging dragon. When in battle, he takes great care to avoid damaging mortal structures, especially places of study, worship, or meditation, preferring to lure his opponents elsewhere—often by pretending to be a coward.

HABITAT & SOCIETY

The Old Man loves to see people achieving their potential, even if a person’s lifetime limits that potential.

BESTIARY

He enjoys watching over favored students in successive lifetimes, guiding them in different ways each time. His soul is that of a teacher, and sometimes he claims to be one of Irori's first followers when the god was just a great mortal. If a person genuinely asks him for help with something (as opposed to an enemy asking as part of a ruse), he can't help but offer some assistance or guidance, even if he can only contribute a strong back and steady hands—but only if the person asking would otherwise be willing to do the work without help. He often says, "It is not enough to pray for a thing; you must work for it—the work is the prayer." The faithful claim that he has helped build hundreds of temples in Vudra, whether by moving heavy stones or simply carrying meals to hungry workers, never revealing his true identity or asking for payment, but accepting simple things if offered, such as a loaf of bread, a cup of wine, or a bowl of rice.

When called to Golarion with mortal magic, the Old Man is not so generous with his efforts, for he feels that anyone powerful enough to call him can afford to pay for his services. He is not interested in gold and jewels, but accepts magic items that can aid young monks in their training and travels; rare books of history that contain valuable anecdotes; magic that increases Intelligence or Wisdom; and pledges to build or restore temples, shrines, schools, and monasteries of Irori in places that could benefit from such attention. While he often proves curt when summoned, he quickly assesses the honest needs of whoever called him and proves quick to act if their wishes parallel the will of Irori.

In battle, the Old Man is fierce and direct in his attacks and elusive and flexible in his defense. He often uses his abilities to make himself nearly impossible to hit, striking carefully at his opponent to weaken or disable it so he can finish it off quickly. He prefers fighting with his hands or simple weapons such as a club or a staff, and against flying foes he throws individual pebbles the size of sling bullets, usually picking up a handful at a time but sometimes pulling them out of thin air. After a

battle, followers of Irori look for any pebbles touched by the Old Man, noting the impressions of his fingerprints in the stones and the subtle aura of Irori's blessing. The followers use the pebbles thereafter as reliquaries in a temple or shrine, or incorporate them into magic items or simple jewelry.

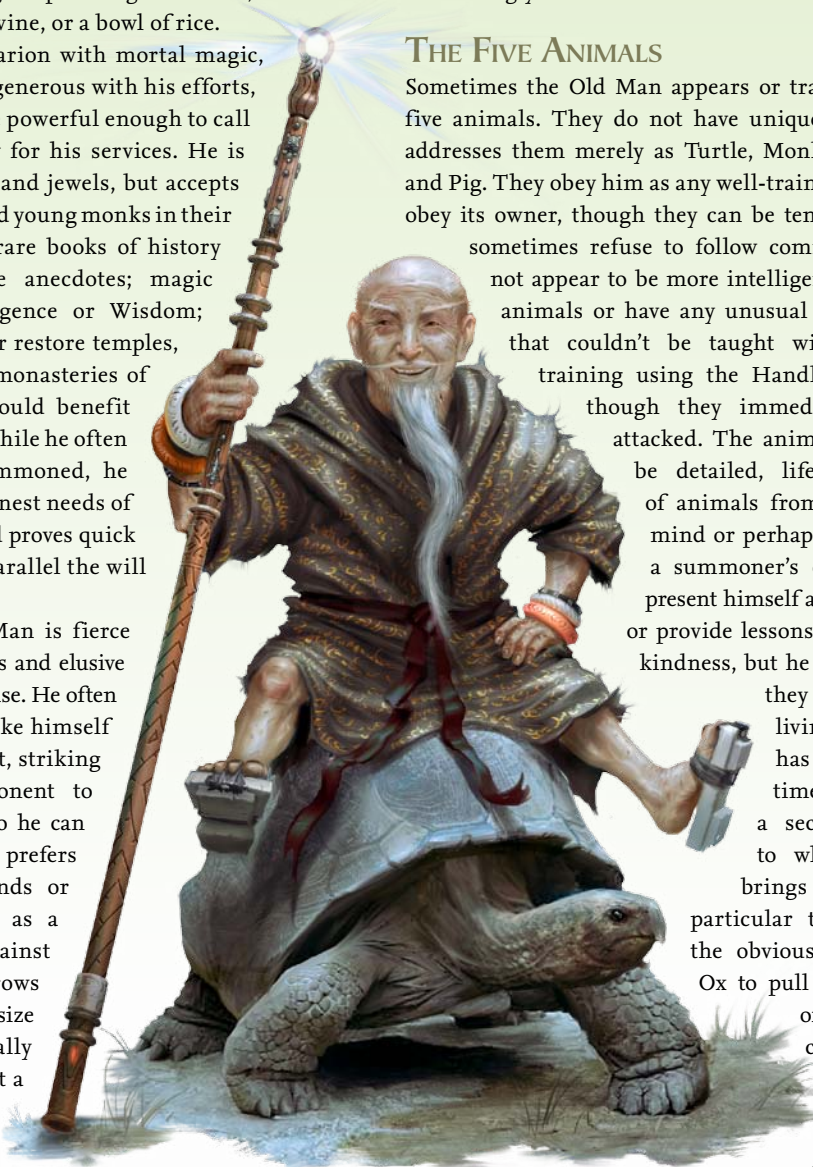
Sometimes, if the Old Man thinks a dangerous foe can be humbled by a crippling injury and might alter its character because of this, he tries to put out one of an enemy's eyes to teach it a lesson, and only destroys its other eye if the creature continues to fight (see page 193 of *Pathfinder RPG Ultimate Combat* for details on called shots). He uses his maneuverability on land, air, and water to his best advantage, especially if he can slow an opponent in difficult terrain. He considers no creature to be his enemy, but willingly battles those who choose to be his opponent.

THE FIVE ANIMALS

Sometimes the Old Man appears or travels with one of five animals. They do not have unique names, and he addresses them merely as Turtle, Monkey, Ox, Rooster, and Pig. They obey him as any well-trained animal might obey its owner, though they can be temperamental and sometimes refuse to follow commands. They do

not appear to be more intelligent than common animals or have any unusual powers (nothing that couldn't be taught with conventional training using the Handle Animal skill), though they immediately vanish if attacked. The animals may actually be detailed, lifelike projections of animals from the Old Man's mind or perhaps something like a summoner's eidolon, used to present himself as a common man or provide lessons on patience and kindness, but he treats them as if

they were individual living creatures he has known for a long time. There may be a secret significance to which animal he brings with him for a particular task (other than the obvious, such as using Ox to pull a plough, which of course Rooster cannot do), but his followers have been unable to spot a pattern in these choices.



JADE REGENT

ONI, EARTH YAI

Jagged cracks and pebbled growths mar the surface of this three-eyed giant's rocky skin, making it appear to have burst forth from rugged stone.

ONI, EARTH YAI

CR 13



XP 25,600

NE Large outsider (giant, native, oni, shapechanger)

Init +6; **Senses** darkvision 60 ft., low-light vision;

Perception +17

DEFENSE

AC 29, touch 15, flat-footed 23 (+6 Dex, +14 natural, -1 size)

hp 184 (16d10+96); regeneration 5 (acid or fire)

Fort +16, **Ref** +11, **Will** +14

SR 24

OFFENSE

Speed 50 ft., fly 50 ft. (good)

Melee greatclub +23/+18/+13/+8 (2d8+12) or

2 slams +23 (1d10+8)



Ranged stony missile +21 (3d6 plus awesome blow)

Space 10 ft.; **Reach** 10 ft.

Special Attacks spiky skin

Spell-Like Abilities (CL 16th; concentration +18)

Constant—fly

At will—darkness, invisibility (self only), passwall (stone only)

3/day—spike stones (DC 16), stone shape, stone tell

1/day—earthquake, repel metal or stone, transmute mud to

rock (DC 17), transmute rock to mud (DC 17)

STATISTICS

Str 27, **Dex** 22, **Con** 23, **Int** 12, **Wis** 14, **Cha** 15

Base Atk +16; **CMB** +25; **CMD** 41

Feats Combat Reflexes, Improved Precise Shot, Intimidating

Prowess, Iron Will, Pinpoint Targeting, Point-Blank Shot,

Power Attack, Precise Shot

Skills Bluff +21, Fly +27, Intimidate +29, Knowledge (arcana) +20,

Perception +21, Sense Motive +21, Stealth +21 (+29 in rocky

terrain); **Racial Modifiers** +8 Stealth in rocky terrain

Languages Common, Giant

SQ change shape (Medium, or Large humanoid, *alter self* or *giant form I*)

ECOLOGY

Environment temperate mountains

Organization solitary, band (1 plus 4–8 stone giants), or tribe

(1 plus 2–3 stone giant elders and 10–20 stone giants)

Treasure standard

SPECIAL ABILITIES

Spiky Skin (Ex) An earth yai may grow spikes from its stony skin at will as a free action. These spikes are treated as armor spikes that deal 1d10 points of damage.

Stony Missile (Su) As a swift action, an earth yai can fire an incredibly dense stone from its third eye. This attack has a range of 200 feet, with no range increment, and deals 3d6 points of bludgeoning damage. Upon striking the target, the stone immediately makes an Awesome Blow attempt against the target using the earth yai's CMB.

Although they possess the rocky physiques and near indestructibility of stone giants, earth yai scorn that race's humble ambitions, and instead prove as brutal and destructive as avalanches. For them, physical force and destruction are the ultimate demonstration of power. This belief doesn't necessarily require them to be the strongest or to go on gory rampages, though. After all, what is mere strength if a soldier can fire a catapult that brings down an entire tower, or an emperor can give the decree beginning a war that ravages an entire empire, using both their tools and words to sow ruin. Such ability to cause calamity grants one power over others; those who have the potential to cause the greatest devastation have the greatest power. Earth yai endlessly seek to hold the

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greatest power, leading many to become brutal warlords or bandit kings, but some to embrace more subtle, long-term machinations in their pursuit of gradual and far-reaching ruin.

In its natural form, an earth yai stands 16 feet tall and weighs 3,000 pounds.

ECOLOGY

Earth yai possess forms similar to the rocky bodies of the stone giants their otherworldly shapes mimic. While stone giants often appear to be sculpted from rock, earth yai tend to have a more rugged appearance, with features that seem to have been clawed from mountainsides, teeth and claws like sharp stones, and three eyes like angry red gems. Their skin is always as hard as rock, the cracks and ravines that riddle their bodies having no impact on their formidable resilience.

Like their yai brethren, earth yai possess an unnerving third eye that serves as a portal through which destruction passes. Whenever one so chooses, it can cause a shard of stone to blast from its eye at the speed of a catapult shot. Those struck risk being crushed by the rock, but might also be thrown aside by the sizable projectile. Earth yai typically use this incredible ability not only to annihilate those who oppose them and intimidate witnesses, but also to tear down larger structures or sow greater devastations, like by using it to start landslides, break dams, or destroy bridge supports.

HABITAT & SOCIETY

Earth yai dream of conquest like many other oni, but how they pursue victory tends to vary from individual to individual. While all would agree that victory is only attained when one's foes are crushed and shattered, the methods used to accomplish this goal range from brute displays of power to the slow erosion of a foe till nothing remains. The scope of an earth yai's ambitions also seems largely dependent on its age, with younger oni proving content to raid territories and subjugate peasant villages, while older individuals seek greater conquests and the destruction of whole lands.

Earth yai enjoy the moment when their long-term plans reach fruition, and might spend decades reveling in past successes before moving on to new conquests. An earth yai who manages to conquer a community or subjugate a region might spend this time acting as a brutal tyrant, installing itself in a palace or fortress and demanding that its slaves supply its every whim. Those who refuse are dramatically murdered. While one of these oni would never give up past conquests, most earth yai eventually grow bored and seek new challenges—if such opportunities don't present themselves during the oni's rule. These oni might move on to find new opponents, but

still regularly return to their past holdings to reinforce their control and instill dread among their prisoners.

While an earth yai does not have the greatest intelligence and cannot necessarily outwit a wise hero, most possess deep wells of patience and centuries of experience. An oni who finds itself bested time and time again might wait out foes or opposing alliances. Their ages of experience mean that earth yai can generally discern the amount of time they must wait before a threat to them passes—perhaps with the help of a few inconvenient disasters to accelerate an enemy's decline.

When two or more earth yai encounter one another, they invariably engage in an extended strategic match, seeking to undermine and outdo each other in acts of cleverness and violence. All earth yai know that a battle between two of their kind must end in a face-to-face confrontation and brutal combat. Occasions for assassination or impersonal defeats might arise in such conflicts, but they are never exploited. These oni see a final battle between members of their kind as a form of honor, and all seek to avoid slighting even their weakest or most reviled kindred.

Although all earth yai dream of being the masters of regal citadels dominating lands filled with fearful servants, few actually achieve this goal. Those still campaigning for their despotic dreams typically find lairs in mazelike mountain ravines and in large caverns near the earth's surface. These hideaways can prove notoriously difficult to uncover, as the oni often make use of their *passwall* ability to sink through solid barriers or walk past gates that don't appear to be portals at all. There they meditate and plot, seeing all the threads of probable events in their minds and determining which ones they need to pull on to shape the future to their liking. If any creature interrupts an oni in its lair, the oni violently attacks, viewing intruders as not just dangerous, but dishonorable, as they trespass upon the oni's private home. This obsession with privacy extends not just to yai in their secret lairs, but also to those with greater holdings. Most earth yai only tolerate creatures of living stone to share their homes, and only bear the intrusion of lesser creatures when they themselves demand the lesser creatures' presence.

EARTH YAI DAIFU

Just as stone giants develop a variety of special abilities related to their age, so too do earth yai grow in power as their years mount upon them. Known as daifus, such earth yai have Charisma scores of at least 20 and can use the following spell-like abilities once per day: *stoneskin*, *summon monster XI* (earth elementals only), *wall of stone*. Most earth yai daifus are sorcerers or oracles with abilities tied to the earth or destruction. Earth yai daifus add +1 to their CRs.

JADE REGENT

RAIJU

The air around this strange, pale animal sparks with erratic flashes of static electricity, its body constantly twitching as if filled to capacity with the energy. It suddenly perks up, alert and seemingly ready to bolt.

RAIJU

CR 5



XP 1,600

CN Small outsider (air, extraplanar, shapechanger)

Init +8; **Senses** darkvision 60 ft.; Perception +9

DEFENSE

AC 19, touch 15, flat-footed 15 (+4 Dex, +4 natural, +1 size)

hp 51 (6d10+18)

Fort +8, **Ref** +11, **Will** +2

Immune electricity

OFFENSE

Speed 40 ft., fly 60 ft. (good)

Melee 2 claw +8 (1d3+1 plus 1d6 electricity), tail slap +3 (1d4 plus 1d6 electricity)

Special Attacks shocking burst

Spell-Like Abilities (CL 5)

3/day—*call lightning*

1/day—*control weather* (thunderstorm only)

STATISTICS

Str 12, **Dex** 19, **Con** 16, **Int** 5, **Wis** 11, **Cha** 10

Base Atk +6; **CMB** +6; **CMD** 20 (24 vs. trip)

Feats Combat Reflexes, Improved Initiative, Lightning Reflexes

Skills Acrobatics +10 (+14 when jumping), Fly +19, Perception +9

Languages Auran

SQ change shape (Small animal only), electric body

ECOLOGY

Environment any land or sky (lightning storms)

Organization solitary, pair, or group (3–12)

Treasure None

SPECIAL ABILITIES

Change Shape (Su) On the Material Plane, a raiju typically assumes the form of a badger, cat, giant rat, monkey, weasel, or wolf (as per *beast shape II*) to blend in with native wildlife. Even in these forms, however, it typically has pale coloration and lightninglike patterns.

Electric Body (Su) As an immediate action, a raiju can transform itself into a ball of living lightning. While in this form, the raiju gains the incorporeal subtype and incorporeal quality. It only takes half damage from corporeal sources if they are magical (it takes no damage from nonmagical weapons and objects). Additionally, it sparks with electricity while it is in this form. Any creature that touches the raiju with a natural or unarmed attack or whose square the raiju passes through during its movement must succeed at a DC 17 Reflex save or take 2d6 points of electricity damage. The save DC is Dexterity-based. In normal weather, a raiju can remain incorporeal for a

number of rounds per day equal to its Hit Dice, though it can remain incorporeal for as long as it pleases during a thunderstorm.

Shocking Burst (Su) Besides dealing normal slashing damage, the claw and tail of a raiju are considered to have the shocking burst weapon special quality. They deal 1d6 extra points of electrical damage on a normal hit and an additional 1d10 points on a critical hit.

Raijus are beings of living electricity that cross the border between the mundane world and their native plane, a region of the Plane of Air alive with endless thunderstorms. Raijus can be involuntarily hurled across the dimensions by a powerful lightning bolt originating in the Plane of Air, or might be called by magic users to do their bidding. When the weather is calm, raijus are quiet, and assume the forms of Tiny or Small animals such as cats, raccoon dogs, monkeys, or weasels. As weather gets worse, however, so do their tempers. In their real form, raijus appear as lean, foxlike creatures with long, sharp claws and luminous eyes, shrouded by crackling electricity. These swift, even panicky, creatures are charged with the electricity of their native realm, and those who touch them risk receiving a deadly shock. In times of great distress, they transform entirely into living electricity, a force that few barriers can contain and even fewer creatures can survive the passage of.

In their natural forms, raijus measure about 3-1/2 feet long and weigh 40 pounds, but they often take the form of small mammals when not on the Plane of Air. They can be still recognized as raijus in this form, however, as they bear markings suggestive of jagged lightning.

ECOLOGY

When they are born on the Elemental Plane of Air, raijus are semi-sentient, formless spheres of living electricity. Only after a period of weeks or months do they gradually take on a favored form, that of a vaguely rodent- or caninelike beast, agile enough to twist and bound amid the endless storms and debris that soar through their home plane. Sometimes particularly powerful elemental storms, strange eddies of magic, or drifting portals bring raijus to the Material Plane. When this happens, invariably during a thunderstorm, the creature spends but a little time regaining its bearings; it then uses its innate shapechange power to blend in with the local fauna, taking on the shape of a local animal—typically a cat, raccoon dog, monkey, or weasel. While such raijus constantly seek to return to their home plane, they aren't terribly uncomfortable on the Material Plane. When the weather is calm, raijus are likewise quiet, and remain in their apparently harmless animal forms all the time. As weather gets worse, however, they become increasingly

energetic, racing and soaring about in rampages that occasionally prove accidentally destructive. They typically resume their natural forms during such storms, reveling in their memories of their home plane. Some scholars believe that rajjus can return to their native plane when lightning strikes them, thus explaining the creatures' eagerness and agitation during such weather.

HABITAT & SOCIETY

Rajjus are extraplanar creatures that have little organization on their home plane, roaming and romping as little more than wild animals in their dangerous planar wilderness. On the Material Plane, they gravitate toward areas where storms are frequent, or where the effects of lightning are apparent. This means they frequently occupy the windward sides of mountains and wet forests, eagerly making small dens in the trunks of lightning-blasted trees or scorched, rocky crevices.

Rajjus can live on the Material Plane indefinitely, though all seek ways they might return to the Elemental Plane of Air. Those separated from their native plane rarely manage to find their way home without the intervention of some other being. Although life on the Material Plane often means a rajju will never encounter others of its kind again, few seem to realize this fact, or, if they do, become despondent over it. Rather, many rajjus adopt the habits and communities of the creatures they spend the most time imitating and live as such creatures—except, of course, during violent lightning storms.

Many believe that despite their destructive natures, rajjus are good luck. This belief comes from the creatures' propensity for finding warm spots to nestle into and rest in during the lazy times between storms. One story tells of a rajju that found a snug spot in the navel of a sleeping giant. The giant was exhausted after a day of tromping on a local town and stealing away an entire year's harvest of rice, so it didn't even notice the sleeping creature. When the giant finally awoke and felt the dozing creature's claws on its belly, it flew into a panicked rage. The sudden activity startled the sleeping rajju, and it immediately summoned a storm and called down lightning, which promptly electrocuted the giant—killing the villain on the spot. When the curious townsfolk saw the brief, explosive storm nearby, they stopped rebuilding their homes and came to investigate. What they found was a charred giant and a sleepy rajju, nestled amid their stolen rice. Rajjus have been considered lucky spirits ever since, though many refuse to sleep face up during lightning storms lest their bellies seem like a comfortable place for a rajju to rest.

KAENJU

This rarer variant of the rajju dwells upon the Plane of Fire, in regions filled with smoke and wracked by firestorms and endless volcanic eruptions. Just as their kin from the Plane of Air, kaenjus may visit mundane worlds during volcanic eruptions or when huge fires devastate towns or forests. A kaenju is very similar to its cousin, but its substance is made of fire instead of lightning.

Defensive Abilities: Kaenjus have the fire subtype (immunity to fire, vulnerability to cold) and resistance 10 to lightning. **Special Attacks:** A kaenju's tail and claws are considered flaming burst weapons.

Special Qualities: All kaenjus' supernatural abilities are based on flame instead of lightning, and have the same effects but deal fire damage instead of electricity damage. Also, instead of a rajju's spell-like abilities, a kaenju can cast *produce flame* at will, and *flaming sphere* and *quench* 3 times per day.

