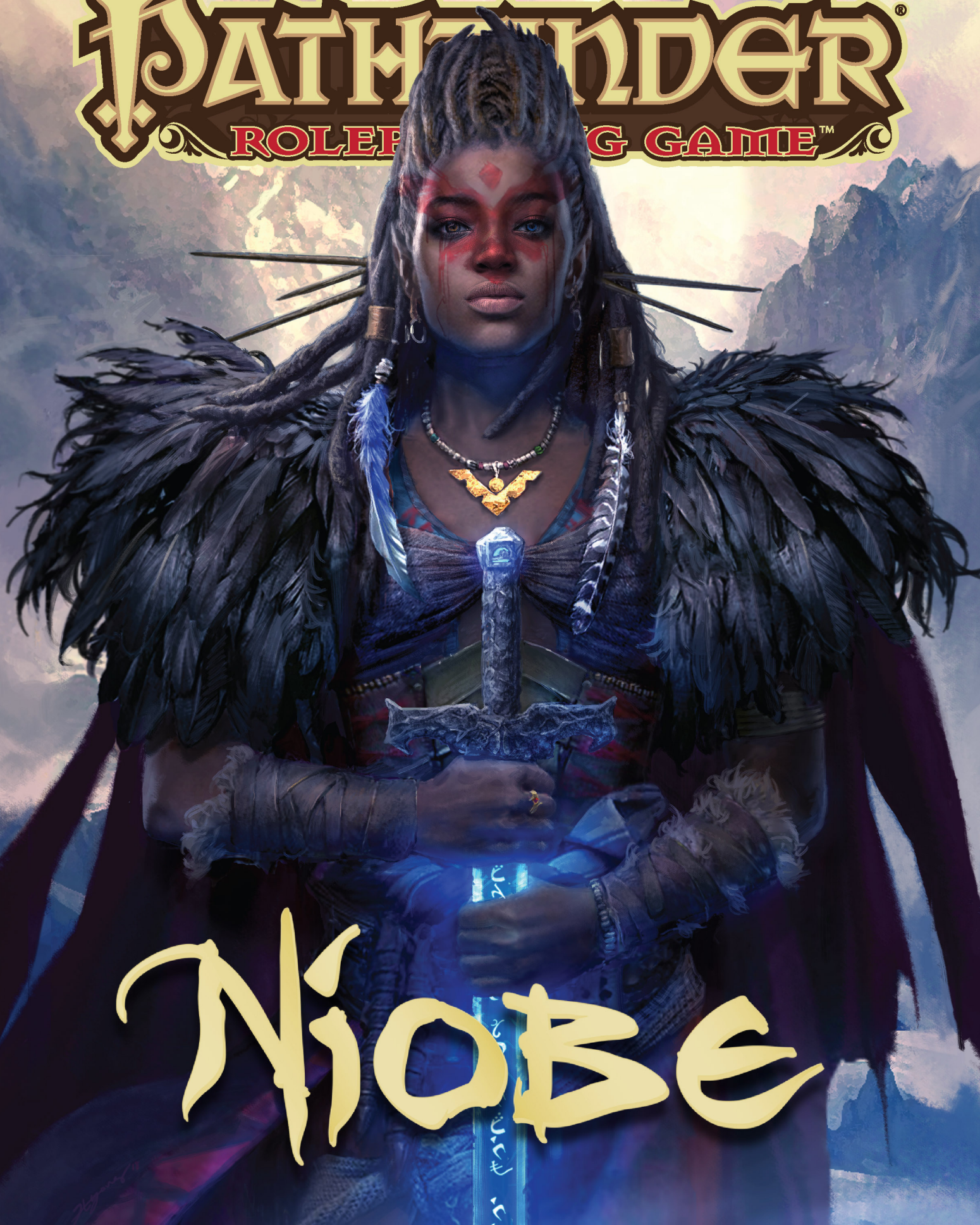


PATHFINDER[®]

ROLEPLAYING GAME[™]



NIOBE





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Resources

This sourcebook makes use of the *Pathfinder RPG Core Rulebook*, *Pathfinder RPG Bestiary*, and *Pathfinder RPG Advanced Player's Guide* (APG). This sourcebook assumes the reader has access to these sourcebooks. All rules referenced in this adventure are available in the free online Pathfinder Reference Document at pfrd.info.

BASED IN THE WORLD OF ASUNDA CREATED BY SEBASTIAN A. JONES.
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THE WORLD OF ASUNDA

FOREWORD

Hello Stranger,

Thank you for taking this journey into Niobe's world of Asunda. It means everything to me.

The vast and volatile world of Asunda first took shape in the din of the boarding house in the mid-1980s. Growing up mixed race in small-town England, there were many demons that haunted corridor dreams and daylight dungeons, some made-up, and others far more real and violent. But there was a light, too, in the laughter of friendship from a fellowship that gathered each weekend to roll dice or "don the cos." The latter meant wearing my Mum's bathrobe and wielding foam weapons, escaping to caves, parks or wherever took our LARPing teenage spirits. In all my years, I have never had so much fun or felt so free.

I don't remember if it was a choice or if it was from need, but I couldn't see myself in the fantasy tales I voraciously devoured or the games I played in. So I created Asunda in the most raw and untamed way, where the playing field was bumpy but brutally even—a world that, thirty years later, through our comics, books, and games annihilates antiquated traditions with characters that shatter boundaries and stereotypes—a world where any one of us can be the hero.

At its core, Asunda is anchored by layered, conflicted characters who are raw, believable, and vulnerable, grounded in a reality that reflects our own. Earnest development has gone into building this world and shaping its inhabitants, creating an invisible thread that binds them all. One character's decision may have an immediate and localized impact, while another's might echo across all of Asunda. These tales of faith both in us and each other remind us we make a difference.

Asunda is a vast and volatile yet hopeful and fully functional backdrop where the intertwining characters are seeds planted that can shape the fate of the world, and at its center is a hero everyone can believe in... Niobe.

Yet while Niobe is the star, Asunda comes with a deep history and mythology revolving around a cast of characters navigating their inner angels and demons, their regrets, their pain, and the ongoing quest for love that lies in each and every one of us. The stories we try to tell are delicate and nuanced, reflecting personal journeys that hopefully resonate on a deeper level: love vs. lust, regret vs. redemption, obligation vs. adventure, and a second chance to make things right—salvation.

These words, which are rooted in our universal unconscious, hopefully permeate every aspect of the games you play in, bringing credibility to the fantastical in a poetically beautiful and culturally rich landscape. So that you, the gamer, can connect to the harsh realities and difficult choices faced by both hero and villain, to be drawn even deeper into our tales and feel a part of our "new" and narrative universe.

So, in closing, please forgive this slightly melodramatic foreword of sorts (as my favorite Spaghetti Western music is blaring as I write), and know this world is a boat-load of fun to play in!

I hope you enjoy,
Seb

IN THE BEGINNING

If you care to listen, I will talk on how Asunda came into being. Although most worlds begin with the Gods, for me it was something far more magical. It started and will finish with a dragon, as a good tale should.

—Salem

Esu is the universe. The Mother Dragon.

The Gray. She is balance. She is.

There was a time when Esu flew with a spirit, Celebrius. She was the Universe, and he was Eternity. But Celebrius was slain by his grandson, Arukas “The Untamed,” and all in the universe who had been eternal were now left to ask a simple question: When?

The treachery of Arukas angered Esu to the point where she consumed even her own children—the planets she had lain across the cosmos. From wing to wing, in her rage, she awakened the dark within. Her shadow, a black hole of nothing, split off from her and lay hidden, festering into Requethax, the Dragon of Blight.

With Requethax severed from her, Esu’s rage cooled; she began to rebuild all that she had destroyed in her anger, and now her legend is such that she is forevermore Our Mother.

In her might, she created Zunn (The Sun Drake) and Magga (The Moon Dragon) to guide her path. In her lust and need for procreation and companionship, she wrought four lovers from her own essence: Tharr (Fire), Fwe (Air), Gromm (Earth), and Kruss (Water). They are the elemental dragons with whom she mates, and in her seeds are planted to give magical birth to planets, including one known as Asunda!

THE WORLD OF ASUNDA: TIMELINE

The following explores the events of the world of Asunda.

First Epoch: Omaha (OS 1-75)

The following are the major events of the First Epoch.

The Awakening: Also known as the hatching. When the Mother Dragon Esu left part of herself—the egg of life—behind, the world of Asunda was born, and with it the esufey, dragons, and ancients were awakened. It was a time when the essence of magic bristled and beasts were made.

The Trickery: The first isinniel (elves) were born from the love made by the Shepherd God Powisienne and the Esufey First Born, Su. But Magga the Moon Dragon, jealous of such a love that her brother Zunn the Sun Drake had never shown her, tricked Powisienne. In the guise of Su, she seduced the God of Nature and gave birth to the morkai (silver elves) in the depths of Morrok.

The Sculpting: The gods finished sculpting the world’s mountains, seas, and forests. They then filled the world

with urzoth and animals and other spirit beings to help the isinniel tend to the world. Mithiriel the Maker, from a single lock of hair wove her divine spirit into the macgrom (dwarves). They would be her artisans. Andarcil, the King of the Sky, and Madraq, the Queen of Death, built a pyramid in Heaven where they judge those who pass beyond their gate based on their deeds in life.

Second Epoch: Morid (MS 1-14,576)

The following are the major events occurring during the Second Epoch.

The First War: Arukas regained his godhood and created the Nadharu, a hell where he molded and reanimated wicked souls into vorkas, the undead. With this monstrous horde at his command, he swept across the land, but he was defeated by Idrazhor, the first paladin, who was then betrayed by his brother Ashnukarim and killed by Vastar, the first vorkas. In death, Idrazhor was deified by Madraq as the God of Justice. His brother, Ashnukarim the Traitor, was deified by Arukas with the new name Shnuk, and in his image the grachukk (great orcs) and ragatt (lesser orcs) were made.

The Elfkin Wars: After a terrible war, the isinniel separated into four tribes. The quellya (high elves) took after their mother and became students of magic, isolating themselves in towers and temples. The selvanu (wood elves) honored their father, becoming stewards of the land. The galemren (wild elves) held their father’s righteous truth, roaming the world as free people. And the morkai (silver elves) kept to the caves and their own truth: that they were the first of their kin—and promised a return to the surface world on the longest night.

Third Epoch: Durka (DA 1-866)

The following are the major events occurring during the Third Epoch.

The Giant Wars: Most of the giants, made in the image of the elements, were lost to the world as they battled for control of the mountains from the Errekath to the Turanghem. As their essence seeped into the land, a new breed of giant was born, the hunin. Ten-foot-tall creatures of immense power and strength, the hunin, like their forefathers, can harness air, earth, fire, and water.

The Cataclysm: Idrazhor, now deified as a god, grew disappointed in how mortals had become so petty since his sacrifice to save the world, especially humans, who had lost their way. Instead of grazing and herding and raising children with honor, they walled themselves in cities for fear of betrayal and war. And outside the walls, his brother’s creations, the grachukk, wreaked havoc upon the world while humanity did nothing. It had to end. Upon a storm-filled night, Idrazhor hurled his sword, the Tear of Idrazhor, down from the heavens, reshaping the world.



Fourth Epoch: Yaid (Y 1–Present)

The following are the major events occurring during the Fourth Epoch.

The Age of Humans: The mortals, in fear of their short lives being left unfulfilled and meaningless, multiplied and expanded beyond the gods' reckoning. In their haste, humans conquered and subjugated all but the hardiest of races, from the western reaches of Ungerlan to the eastern empire of Ujoa. And since kingdoms were forged, so it has been, and so it shall remain until one can unite them all.

Rise and Fall of the Old Kingdom: In the empire of Ujoa, a power rose as Attuan, the first son of the empress, quelled all rebellions and united the largest realm in Asunda. With his companion Junn Zuu, a warrior mage of Zunn, they were legend. But where light shone brightest, darkness would follow. Little is known about the Fall, as pages of this history were lost in the great temples of Zokil.

Order of Tomorrow's Dawn: With rumors of Vastar's return and the forging of dark items, the ancient wizard Hanariel and a company of the world's greatest heroes, including the warrior mage Junn Zuu, the human knight Essessa, and the macgrom king Bragnar, went in search of the Tear of Idrazhor to free Asunda of blight and unite the world. They did not succeed, and the order was broken, as was the love between Hanariel and Essessa.

The Betrayal: Andrek VII stole the crown of Ungerlan. Under a banner of truce, he entered the Ugoma jungle within the empire of Ujoa, where he was welcomed by the galemren tribe Gathering Wind. But Andrek was possessed by the spirit of Arukas, the Untamed Devil, and he kidnapped the queen Nadami, leading to a surge of hostilities between the galemren and the Unglish.

The Age of Decadence and the Birth of a Savior: The Unglish, having reveled in their conquest, have grown fat and greedy under Andrek's rule. The Ujoan empress has grown old, and her realm is falling. Vastar has returned, more powerful than ever, building his armies in the Errekath. And there are whispers of the assassin king Skarlok and the return of the silver morkai. The good people of the land wait for the child raised in the hellhole town of Oasis to find her voice and guide them, across the vast and volatile world of Asunda.

THE FIRST WAR

With the arrival of each new spirit into the Nadharu (Hell), Arukas the Untamed grew in power with an undead army to command and to give him renewed strength. When enough souls had joined him, he swept across the land, destroying all who opposed him. But then leaders emerged. Idrazhor and his brother, Ashnukarim, were simple mortals, but they led a rebellion to thwart the might of Arukas.

As the forces of the undead pushed the good people of Asunda back, it was Idrazhor and a band of 30 knights (later

to be known as paladins) who charged against the ravaging tide of zombies, wraiths, and ghouls led by Arukas and the Death Lich Vastar, the first vorkas.

However, the devil is never without his tricks. Idrazhor, expecting to fight back-to-back with his brother as they had all their lives, found himself alone. As he was about to deliver a mighty blow to Arukas, Idrazhor's strike was blocked by the sword of his own brother. Ashnukarim had been promised eternal power that would surpass even Vastar's, and he could not resist. Momentarily letting his guard down at the betrayal, Idrazhor was felled by a mortal strike from Vastar to his unprotected back.

As the people fled in fear, Idrazhor used the last of his strength to banish Arukas with one true strike—courage in the face of hell. When the mouth of the Nadharu opened to draw Arukas back to his hellish home, isinniel (elves) and macgrom (dwarves) paused in their retreat. They could have won for all ages if not for the treachery of Ashnukarim, yet even in the face of defeat, while mortally wounded, Idrazhor performed unheard-of heroics. Even Ashnukarim was in awe.

With Arukas banished but Idrazhor felled, both armies retreated from the battleground. Only Ashnukarim remained, and as he knelt to lift his brother's fallen sword, his treachery was repaid. Powisienne's green earth rose up, tripping him, and he was impaled on Idrazhor's blade.

After the battle, Madraq, the Goddess of Death, claimed the souls of the fallen for the Pyramid of Heaven, but one soul she took to the Halls of the Gods, where her husband Andarcil awaited her return. It was here Idrazhor became a god, deified for his honor, and from that day on, his name became worshipped for law, valor, and bravery.

But Idrazhor was not the only of the fallen to receive a gift that day. True to his word, Arukas granted the jealous spirit of Ashnukarim power, but he was not to be as beautiful as Vastar. Stripped of his name, his speech, and his face, he would forevermore bear the simple title Shnuk. His strength and cruel hate twisted him into the beastly jade God of Envy, and it was in his image that the grachukk race was made.

THE BIRTH OF NIOBE

When the Untamed Devil is at the mercy of a woman he cannot have, the world will have its vengeance.

Niobe was born in a place where killers are sent to die. It was deep within the ground, a thousand leagues from a father busy conquering the world; he had no knowledge of her birth. But all that would change.

The man who sired her was far from living, but he was not dead. Andrek VII was a husk of wintry skin who draped himself in airy silks in winter and furs in summer, just to feel the penance of his wrongdoings. The stolen

crown of Ungerlan lay heavy on his head, but that weight did not compare to the evil of kidnapping the queen of the galemren, a woman more regal and true than he could have dared to hope for. But the Untamed Devil held him in his thrall.

It had been a thousand years since a human had been allowed to step forth into the galemren's sacred realm, and the last time had ended in bloodshed. Long is the memory of the galemren, but the short lives of humans had given Chief Powlorre Omdar Shem of the Gathering Wind hope that these could be different. And so, under a banner of truce, Andrek VII, King of Isintarre, entered the Empire of Ujoa and made his way deep into the forest of Ugoma with his family, five hundred soldiers, and one ancient wizard, Salem Ravensong.

It was against the advice of Dura Ujella, Chief Powlorre's shaman and advisor, to welcome them. It also filled the chief's wife Nadami with trepidation, but not due to any fear of the humans. Salem Ravensong had lived longer than any of the galemren could recall, and it had been known since before Nadami's earliest memory that he was not to be trusted. But Powlorre knew the world was changing. He had seen a vision from Powisienne that the savior of his tribe would be born of such a union, so in an effort to build peace among the nations, he agreed to the snow-faced king's entrance. A great feast was held in the humans' honor. Powisienne's bounty fed their bellies, and the galemren entertained their senses. For the final act, Nadami would dance for the visiting king. The galemren woman was the most beautiful he had ever seen and bore the blessings of a goddess. It is unknown whether the Untamed Devil was already using Andrek as a vessel before that night, but it is certain that Arukas was in him when he witnessed Nadami's unsurpassed beauty and majesty. At the end of the dance, Salem vanished with Nadami and Andrek, leaving behind the Unglish men, women, and children to be slaughtered at the hands of the enraged galemren.

For a time, Andrek tried to seduce Nadami, but she refused him. A thousand statues were made in her honor, and gold was showered at her feet. Nothing. But if he could not win her love, he would own her instead. Compel her heart. Quiet her song. But despite all that he did, it was not she who broke, but him. Hope gave way to desperation, which crumbled his reason, and Arukas yet held him thrall. Andrek drugged and forced Nadami, his final act of sin, but she kept his seed, her final act of vengeance.

Ravaged by guilt but unable to kill such beauty and strength, the Untamed Devil's puppet king cast Nadami into a pit of darkness, far from the light of Arnuminel. Andrek could not kill the woman he craved, but he would not look upon her eyes again. Or his own.

In an ironic twist of fate, a dwarven prisoner became her protector. Buxton Stonebeard, heir to the macgrom throne

of Herfang and a savage berserker, became her midwife, and a girl child was born strong among the muck and blood. Niobe, she was named, with her mother's final breath. The goddess Arnuminel protected the girl from death in the prison and shielded the child's existence from the sight of Arukas the Untamed, Niobe's spirit father. She bestowed healing power upon the girl and marked her back to ward off the unholy. And yet the girl was still in great danger. Were it not for help from the most unexpected of sources, her spirit likely would have joined her mother's, rumored to be wandering the great Ugoma, finding her way home.

Salem Ravensong held no love for the human king and was loyal only to his own ends and the fruit that would be born from the union he had aided. Arnuminel herself made a deal for Salem's services, tasking him to free Niobe from her plight and to watch over her for a time until another would come to protect her. Salem freed the babe and left her in the care of one of the elder tribes of galemren in Ujoa. But Andrek quickly discovered the treachery and sent his minions to hunt the child who bore his off-colored eyes. She was tracked by the grachukk warlord Morka Moa across the desert plains as the Tribe of Twelve Feathers fell one by one, until at last Salem intervened and she was hidden in the Town of Oasis, the last place where the Untamed Devil would look.

For a time, she remained concealed there, until another stranger found her, and together they roamed the world in search of her destiny.

NOW...

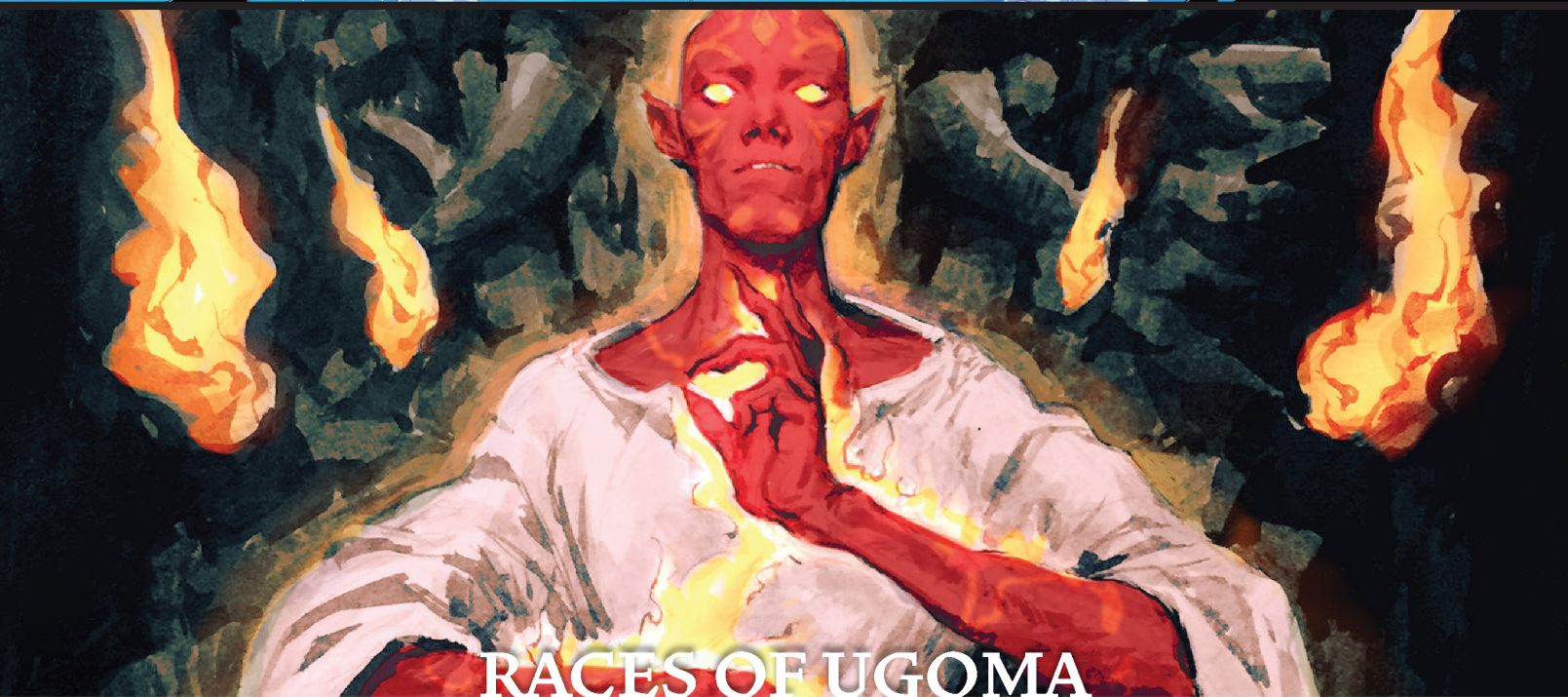
She did not want to be a queen; becoming a woman was burden enough. It was not fair. Navigating the rivers of life and death, Niobe had already tasted the blood of those who hunted her and lost the man who had raised her. He was a stranger to all but her, a killer, a father, and a ghost. She missed him. In fact, she felt incomplete without him. She was alone once more.

The earth and trees called to her with whispers to return to the root of the world. To become a child once more... for the first time. She could run along limbs of sownie trees and splash in the waters of Ugoma. She could hide in the caves near Turanghem. She could hide. The world was hers to hide in. The world was hers. And it rested heavy upon the wings of her back. The land would perish without her, she knew. Like a child who needed her mother, she herself had to grow to nurture it. She was one with the world.

She is the world.

She is Life. She is Death. She is Spirit. She is God.

But even gods can die. The Untamed Devil had slain Celebrius, the God of Eternity, and Niobe was an infant he was determined to claim before she blossomed into the angel who would challenge him in heaven and in hell, and all across the vast and volatile world of Asunda.



A wide variety of peoples populate the world of Asunda. Some are righteous and fight for the light, while others are monstrous and seek only to destroy and despoil; such is the struggle between good and evil.

Since the time of the First War, where the mannuja (humans) of Asunda were led against the armies of the undead by Idrazhor, humanity has spread across the world. Humans multiply faster than other races, and this expansion has brought with it a taste for power and conquest. When they are dictated to by an imperial kingdom, they are subject to the wisdom or folly of their leaders and rulers. Humans reflect all that is good and bad in people, relying on their own moral decisions to determine who they truly are and who they wish to become.

Myth has it that Powisienne, God of Forests, created the first isinniel (elves) after coupling with Su, the first Child of Esu, the first esufey (fairy). Much later, Powisienne was tricked by Magga, the Silver Dragon of the Night, and ended up fathering the morkai (silver elves) who grew deep within the mountain realm of Morrok. When Su learned of the trickery, she became consumed with grief and passed away. Her essence rippled across the whole of Asunda, waking her esufey children, as well as other magical creatures.

On that day Powisienne's tears fell to the earth, swelling rivers and crumbling all but the sturdiest of mountains. Su's elven children fell into a time of woe, and the Elfin Wars followed, eventually dividing them into three groups of people. First, the quellya (high elves) retreated into mountains and towers, rarely trusting the outside world. Here they took after their mother and learned to practice great magic. The selvanu (wood elves) continued

to shepherd the forests on their father's behalf. Finally, the galemren (wild elves) inherited his fury. As nomads, they sought the ruin of their morkai cousins and brought war to any who would harm the natural order of things.

The mountain goddess Mithiriel, not trusting the bitter silver elves to nourish the mountain stone and minerals, fashioned the macgrom (dwarves) from a lock of her hair and a piece of her courageous heart. The macgrom inherited Mithiriel's keen mind, her natural curiosity about angles and structure, and her love for good rock and cool earth. Eventually, through the lineage of two brothers, Harun and Harfin, rival clans formed. Harfin, the younger of the two, was pushed out to the surface world to take refuge among the hills and form an uneasy alliance with the selvanu. As this event passed into myth, the two clans eventually came to be known simply by the names of their founding ancestors: the haruns (mountain dwarves) and the harfins (hill dwarves).

One of Asunda's greatest mysteries is how the mischievous and rare quiommm (gnomes) came into creation. Because they're small and often narrow of frame, some simply dismiss quiommm as even smaller cousins of the sinuja (halflings). Though often regarded as a joke on the face of Asunda, quiommm are not to be underestimated. Mostly they are found on the island of Thaesium, but like their thaxor (minotaur) neighbors, the quiommm long ago developed a love for traveling, and many have taken to the water. Others still prefer the land, and it is not uncommon to find a lone quiommm artisan traveling from market to market. Sometimes whole villages of these remarkable creatures will spring up, seemingly overnight, in different pockets of the world, as though they simply decided to build a town, and so it was.

The sinuja, for the most part, care not for war and conquest, but rather for entertainment, laughter, and tricks using sleight of hand. To befriend a sinuja will certainly bring one fortune—good, ill, or otherwise—for the halflings' god Questor is not only the god of laughter, but also of luck.

There are two types of sinuja. The grundee (or sundee) are sturdier and rounder, and they are highly resistant to poison and disease from years of dealing with all manner of edible and inedible plants. The shaydee (or shay), are slighter and paler than their cousins, as they live not in the fields and burrows, but in caves and other areas where Zunn the Sun Drake dares not to tread. As such, the shaydee can see well in the dark and are far nimbler than their hearty brethren.

For the most part, many of these races have the same statistics as their counterparts found in the *Pathfinder RPG Core Rulebook*, though some variations exist. Below are but a few examples of Asunda races presented with rules compatible with the Pathfinder Roleplaying Game.

ESUFEFY

The esufey are the rarest of creatures to wander the great realm. Harnessing the various elements of mana that were breathed into the world, they have a direct link to the ebb and flow of the essence of magic. They are some of the few beings made entirely of magic, and as such they do not have a soul or spirit.

Esufey are watchers, having witnessed and assisted in the birth of nations and civilizations alike. They are famous for having negotiated treaties that have kept peace in Asunda for ages. Their pacts are legendary and cannot be broken unless an esufey deems it so—legend says these treaties were born out the esufey's love for the world's new inhabitants like a parent's love for a child.

Esufey are the embodiment of all magic and carry it in their blood. They are shorter than humans, averaging about 5 feet, and appear vaguely elfish in nature, except for the skin coloration that reflects the dominant element they possess. For example, those with red skin embody fire. On rare occasions, an esufey is born with gray skin, which indicates that they embody all four elements. The esufey also have great flowing wings to allow them to fly and soar, but these are made of their element and as such can be easily hidden, which is essential because esufey are also the most hunted beings on Asunda. The magic in their blood has many uses and is highly valued, so esufey are often loathe to reveal themselves. They keep to themselves when they can and don disguise when they cannot, using their wings as a last resort for escape far more often than combat.

ESUFEFY RACIAL TRAITS

+4 Dex, +2 Int, -2 Str, -2 Con: Esufey are extremely nimble and clever, but their bodies are frail.

Small: Esufey are Small creatures and gain a +1 size bonus to

their AC, a +1 size bonus on attack rolls, a -1 penalty to their combat maneuver checks and Combat Maneuver Defense, and a +4 size bonus on Stealth checks.

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

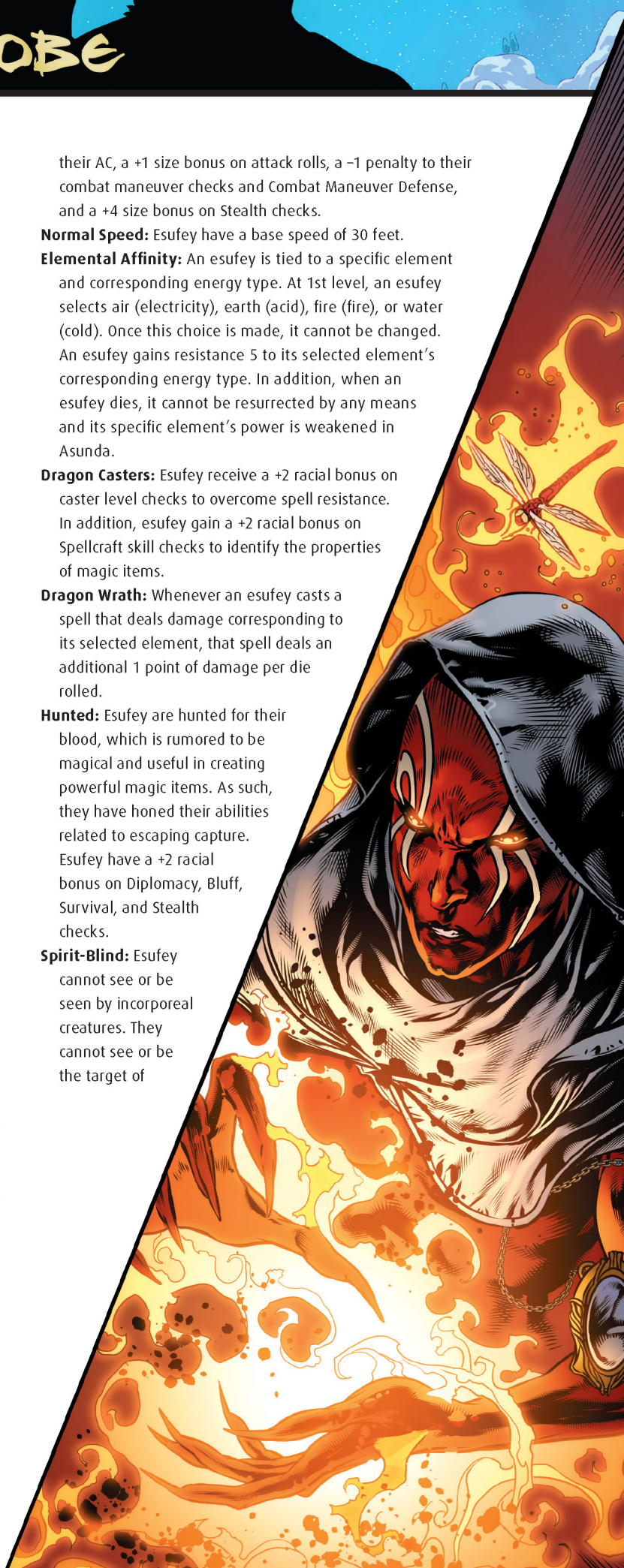
Elemental Affinity: An esufey is tied to a specific element and corresponding energy type. At 1st level, an esufey selects air (electricity), earth (acid), fire (fire), or water (cold). Once this choice is made, it cannot be changed. An esufey gains resistance 5 to its selected element's corresponding energy type. In addition, when an esufey dies, it cannot be resurrected by any means and its specific element's power is weakened in Asunda.

Dragon Casters: Esufey receive a +2 racial bonus on caster level checks to overcome spell resistance. In addition, esufey gain a +2 racial bonus on Spellcraft skill checks to identify the properties of magic items.

Dragon Wrath: Whenever an esufey casts a spell that deals damage corresponding to its selected element, that spell deals an additional 1 point of damage per die rolled.

Hunted: Esufey are hunted for their blood, which is rumored to be magical and useful in creating powerful magic items. As such, they have honed their abilities related to escaping capture. Esufey have a +2 racial bonus on Diplomacy, Bluff, Survival, and Stealth checks.

Spirit-Blind: Esufey cannot see or be seen by incorporeal creatures. They cannot see or be the target of





any spells, spell-like abilities, or other magical effects from such creatures.

Weapon Familiarity: Esufey are proficient with longbows (including composite longbows), longswords, rapiers, and shortbows (including composite shortbows), and treat any weapon with the word “elven” in its name as a martial weapon.

Languages: Esufey begin play speaking Common, Elven, and one additional language. They also understand Draconic, but they cannot speak the language. Esufey with high Intelligence scores can choose from the following bonus languages: Draconic, Dwarven, Goblin, and Orc. In addition, esufey with wings have a unique language that only they can understand—a soft language that sounds somewhat like crickets chirping.

GALEMREN

The galemren embody Powisienne’s free spirit and righteous anger. They are a nomadic people, fierce and proud, roaming within various habitats across the world. The gifted among them can harness the power of animals,

and all are adept at tracking, herding, and other such outdoor activities.

Their true lasting gift from their mother is a unique form of magic. When an elder inscribes arcane runic tattoos into a galemren’s skin, a magic is instilled that has been known to offer luck, power, and an indomitable will, all used for battle, life, and love. Galemren are typically inscribed with tattoos that represent their significant journeys through life: their birth, first herd, first kill, and first love.

As with all races in Asunda, the natural environment determines the look of the people, but regardless of skin tone, galemren wear skin hides, bone and wood jewelry, and colorful feathers. Painting and sculpting are common forms of communication through art and fashion and also show the hierarchy within each tribe.

GALEMREN RACIAL TRAITS

+2 Str, +2 Dex, –2 Cha: Galemren are gifted with great agility and might, but are somewhat abrasive.

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

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

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

Elven Immunities: Galemren are immune to magic sleep effects and gain a +2 racial bonus on saving throws against enchantment spells and effects.

Keen Senses: Galemren receive a +2 racial bonus on Perception checks.

Children of Powisienne: Galemren select two skills from the following list: Handle Animal, Knowledge (geography), Knowledge (nature), Stealth, and Survival. Galemren receive a +2 racial bonus on checks with the chosen skills.

Weapon Familiarity: Galemren are proficient with longbows (including composite longbows), longswords, longswords, rapiers, shortbows (including composite shortbows), shortswords, spears, and throwing axes, and they treat any weapon with the word “elven” in its name as a martial weapon.

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

SIN-GALEMREN

A sin-galemren is the offspring of a human and a galemren. All sin-isinniel (half-elves) inherit some abilities from their specific elven heritage, but not all. Most live a thousand years.

SIN-GALEMREN RACIAL TRAITS

+2 to One Ability Score: Sin-galemren characters gain a +2 bonus to one ability score of their choice at character creation to represent their varied nature.



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Medium: Sin-galemren are Medium creatures and have no bonuses or penalties due to their size.

Normal Speed: Sin-galemren have a base speed of 30 feet.

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

Adaptability: Sin-galemren receive Skill Focus as a bonus feat at 1st level.

Elf Blood: Sin-galemren count as both elves and humans for any effect related to race.

Elven Immunities: Sin-galemren are immune to magic sleep effects and gain a +2 racial bonus to saving throws against enchantment spells and effects.

Hunted: Sin-galemren receive a +2 racial bonus on Diplomacy and Intimidate checks.

Keen Senses: Sin-galemren receive a +2 racial bonus on Perception checks.

Weapon Familiarity: Sin-galemren are proficient with longbows (including composite longbows), longswords, rapiers, and shortbows (including composite shortbows), and they treat any weapon with the word “elven” in its name as a martial weapon.

Languages: Sin-galemren begin play speaking Common and Elven. Sin-galemren with high Intelligence scores can choose any languages they want (except secret languages, such as Druidic).

GRACHUKK

The grachukk are a brutal race most similar in appearance to their deity Shnuk, originally perverted from the sturdy bodies of the great mortals known as urzoth. They are large, broad shouldered, and mighty, upturned fangs protruding in frightening fashion. Save for the rare albino, their green skin varies in tone, often depending on where they roam. Many of the grachukk from the icy mountains of Herfang, for example, have a pale green hue to their skin, whereas those from Ujoa have skin like the leathery back of a dried frog. Hair is most rare among them; their adornments instead consist mostly of scarification and body piercing used to boast of their tribe’s dominance or a memorable kill.

GRACHUKK RACIAL TRAITS

+2 Str, +2 Con, –2 Int: Grachukk are powerful and resilient, but not so bright.

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

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

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

Blessed by Shnuk: Grachukk select one hated foe: dwarves, elves, esufey, humans, or orcs. Grachukk gain a +2 bonus on Bluff, Knowledge, Perception, Sense Motive, and Survival checks against creatures of the selected type.

Grachukk Intimidation: Grachukk receive a +2 racial bonus on

Intimidate checks. This bonus increases to +4 against non-grachukk orcs.

Heightened Senses: Grachukk gain scent and a +2 bonus on Perception checks.

Orc Ferocity: Once per day, when a grachukk is brought below 0 hit points but not killed, he can fight on for 1 more round as if disabled. At the end of his next turn, unless brought to above 0 hit points, he immediately falls unconscious and begins dying.

Weapon Familiarity: Grachukk are proficient with greataxes and falchions, and they treat any weapon with the word “orc” in its name as a martial weapon.

Languages: Grachukk begin play speaking Common and Orc. Grachukk with high Intelligence scores can choose from the following bonus languages: Abyssal, Draconic, Giant, Gnoll, and Goblin.





NEW CLASS: OMDURA

Acting as divine warriors, omduras embody the tenets of their gods and serve as divine vessels. In the world of Asunda, omdura means “leader of souls”; omdar is the masculine form and omdura is the feminine form. As Niobe is a woman, the feminine form of the class is used throughout this section. These mortals are granted greater purpose and are tasked with both spreading their god’s faith and defeating the faith’s enemies. Omduras are able to grant the same divine power they hold within themselves to others around them. This allows omduras to both defend others from enemies of their faith and inspire others to follow in their footsteps. Gods of all kinds select omduras to enact their will, though how this will is interpreted varies from omdura to omdura.

Role: Omduras’ divine abilities allow them to support their allies with spellcasting and the divine power of their gods. When fighting on their own, they call forth their god’s power to help them defeat their enemies, channeling a god’s divine force into mighty weapons.

As their powers are influenced by their faith, all omduras must focus their worship upon a divine source. While the vast majority of omduras revere a specific deity (or multiple deities), a small number dedicate themselves to a divine concept worthy of devotion—such as battle, death, justice, or knowledge—free of a deific abstraction. (Work with your GM if you prefer this path to selecting a specific deity.)

Alignment: An omdura’s alignment must be within one step of her deity’s (*Pathfinder RPG Core Rulebook* 166).

Hit Die: d8.

CLASS SKILLS

The omdura’s class skills are Appraise (Int), Bluff (Cha), Craft (Int), Diplomacy (Cha), Heal (Wis), Intimidate

(Cha), Knowledge (arcana) (Int), Knowledge (nobility) (Int), Knowledge (planes) (Int), Knowledge (religion) (Int), Linguistics (Int), Perception (Wis), Profession (Wis), Sense Motive (Wis), and Spellcraft (Int).

Skill Ranks per Level: 4 + Int modifier.

CLASS FEATURES

The following are the class features of the omdura.

Weapon and Armor Proficiency: Omduras are proficient with all simple weapons, light armor, medium armor, and shields (except tower shields). Omduras are also proficient with the favored weapon of their deity.

Aura (Ex): An omdura of a chaotic, evil, good, or lawful deity has a powerful aura corresponding to the deity’s alignment (see the *detect evil* spell for details; *Core Rulebook* 266).

Spells: An omdura casts divine spells drawn from the cleric and inquisitor spell lists. Only cleric spells of 6th level and lower and inquisitor spells are considered to be part of the omdura spell list. If a spell appears on both the cleric and inquisitor spell lists, the omdura uses the lower of the two spell levels given for the spell. For instance, *dimensional anchor* is a 4th-level cleric spell and a 3rd-level inquisitor spell, which means it is a 3rd-level omdura spell.

The omdura can cast any spell she knows without preparing it ahead of time. To learn or cast a spell, an omdura must have a Charisma score equal to at least 10 + the spell’s level. The Difficulty Class for a saving throw against an omdura’s spell is equal to 10 + the spell’s level + the omdura’s Charisma modifier.

An omdura cannot use spell completion or spell trigger magic items of cleric spells of 7th level or higher (without a successful Use Magic Device check). Her alignment may

TABLE 1: OMDURA

Class	Base Attack							Spells per Day					
Level	Bonus	Fort Save	Ref Save	Will Save	Special	1st	2nd	3rd	4th	5th	6th		
1st	+0	+2	+0	+2	Aura, detect alignment, invocation, orisons, spells	1	—	—	—	—	—		
2nd	+1	+3	+0	+3	Divine touch	2	—	—	—	—	—		
3rd	+2	+3	+1	+3	Divine infusion	3	—	—	—	—	—		
4th	+3	+4	+1	+4	Divine might 1/day	3	1	—	—	—	—		
5th	+3	+4	+1	+4	Divine weapon	4	2	—	—	—	—		
6th	+4	+5	+2	+5	Divine infusion	4	3	—	—	—	—		
7th	+5	+5	+2	+5	Commune 1/day	4	3	1	—	—	—		
8th	+6/+1	+6	+2	+6	Divine weapon +2	4	4	2	—	—	—		
9th	+6/+1	+6	+3	+6	Divine might 2/day, divine infusion	5	4	3	—	—	—		
10th	+7/+2	+7	+3	+7	—	5	4	3	1	—	—		
11th	+8/+3	+7	+3	+7	Divine weapon +3, improved invocation	5	4	4	2	—	—		
12th	+9/+4	+8	+4	+8	Divine infusion	5	5	4	3	—	—		
13th	+9/+4	+8	+4	+8	—	5	5	4	3	1	—		
14th	+10/+5	+9	+4	+9	Divine might 3/day, divine weapon +4	5	5	4	4	2	—		
15th	+11/+6/+1	+9	+5	+9	Commune 2/day, divine infusion	5	5	5	4	3	—		
16th	+12/+7/+2	+10	+5	+10	—	5	5	5	4	3	1		
17th	+12/+7/+2	+10	+5	+10	Divine weapon +5	5	5	5	4	4	2		
18th	+13/+8/+3	+11	+6	+11	Divine infusion, greater divine might	5	5	5	5	4	3		
19th	+14/+9/+4	+11	+6	+11	Divine might 4/day	5	5	5	5	5	4		
20th	+15/+10/+5	+12	+6	+12	Divine weapon +6, greater invocation	5	5	5	5	5	5		

TABLE 2: OMDURA SPELLS KNOWN

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

restrict her from casting certain spells opposed to her moral or ethical beliefs; see Chaotic, Evil, Good, and Lawful Spells on page 13.

Like other spellcasters, an omdura can cast only a certain number of spells of each spell level per day. Her base daily spell allotment is given on the table above. In addition, she receives bonus spells per day if she has a high Charisma score.

Unlike for clerics, an omdura's selection of spells is extremely limited. An omdura begins play knowing four 0-level spells and two 1st-level spells of her choice. At each new omdura level, she learns one or more new spells, as indicated on Table 2 above. Unlike spells per day, the number of spells an omdura knows is not affected by her Charisma score; the numbers on Table 2 above are fixed.

In addition to the spells gained as she gains levels, each omdura also adds all of either the cure spells or the inflict spells to her list of spells known (cure spells include all spells with “cure” in the name; inflict spells include all spells with “inflict” in the name). These spells are added as soon as the omdura is capable of casting them. A good omdura (or a neutral omdura of a good deity) must select cure spells. An evil omdura (or a neutral omdura of an evil deity) must select inflict spells. An omdura who is neither good nor evil and whose deity is neither good nor evil can select either cure spells or inflict spells. This choice is made when the omdura gains her 1st level and cannot be changed.

At 5th level and every 3 levels thereafter, an omdura can learn a new spell in place of one she already knows. In effect, the omdura loses the old spell in exchange for the new one. The new spell’s level must be the same as that of the spell being exchanged. An omdura can swap only a single spell at any given level, and she must choose whether or not to swap the spell at the same time that she gains new spells known for the level. She cannot swap any cure or inflict spells.

Unlike a cleric, an omdura need not prepare her spells in advance. She can cast any spell she knows at any time, assuming she has not yet used up her spells per day for that spell level.

Detect Alignment (Sp): At will, an omdura can cast *detect chaos*, *detect evil*, *detect good*, or *detect law*. She can use only one of these at any given time.

Invocation (Su): An omdura can call forth the power of her deity to improve her allies’ abilities as a standard action. When the omdura calls upon this power, she must select one type of invocation from those listed below to grant the benefits to her allies within 30 feet. If the omdura is evil, she grants profane bonuses instead of sacred, as appropriate. Neutral omduras must select profane or sacred bonuses. Once made, this choice cannot be changed. A called invocation cannot be disrupted, but it ends

immediately if the omdura is killed, paralyzed, stunned, or knocked unconscious.

The omdura can use this ability for a number of minutes per day equal to her level. This duration does not need to be consecutive, but it must be spent in 1-minute increments. The omdura can change her chosen invocation to another type as a swift action, but doing so expends a 1-minute increment of her invocations.

At 7th level, an omdura can call an invocation as a move action instead of a standard action. At 13th level, an omdura can call an invocation as a swift action.

Destruction: The omdura’s allies are filled with divine wrath, gaining a +1 sacred bonus on weapon damage rolls. This bonus increases by 1 for every 3 class levels the omdura has.

Healing: The omdura radiates a healing light, granting fast healing 1. This causes the omdura’s allies to recover 1 hit point each round (up to their maximum hit points). The amount of fast healing increases by 1 for every 3 class levels the omdura has.

Justice: This invocation spurs the omdura’s allies to seek justice, granting a +1 sacred bonus on attack rolls. This bonus increases by 1 for every 5 class levels the omdura has. At 10th level, this bonus is doubled on attack rolls to confirm critical hits.

Piercing: This invocation gives the omdura’s allies great focus and makes their spells more potent. This benefit grants a +1 sacred bonus on concentration checks and caster level checks to overcome a target’s spell resistance. This bonus increases by 1 for every 3 class levels the omdura has.

Protection: The omdura radiates a protective aura, granting a +1 sacred bonus to Armor Class. This bonus increases by 1 for every 5 class levels the omdura has. At 10th level, this bonus is doubled against attack rolls to confirm critical hits against the omdura’s allies.

Purity: The omdura’s allies are protected from the vile taint of her foes, gaining a +1 sacred bonus on all saving throws. This bonus increases by 1 for every 5 class levels the omdura has. At 10th level, the bonus is doubled against curses, diseases, and poisons.

Resiliency: This invocation makes the omdura’s allies resistant to harm, granting DR 1/magic. This DR increases by 1 for every 5 class levels the omdura has.



At 10th level, this DR changes from magic to an alignment (chaotic, evil, good, or lawful) that is opposite the omdura's. If she is neutral, the type of DR doesn't change.

Resistance: The omdura's allies are shielded by a flickering aura, gaining 2 points of energy resistance against one energy type (acid, cold, electricity, fire, or sonic) chosen when the omdura calls this invocation. The protection increases by 2 for every 3 class levels the omdura has.

Smiting: This invocation bathes the weapons of the omdura's allies in a divine light. These weapons count as magic for the purpose of bypassing damage reduction. At 6th level, the allies' weapons also count as one alignment type (chaotic, evil, good, or lawful) for the purpose of bypassing damage reduction. The type selected must match one of the omdura's alignments. If the omdura is neutral, she does not grant this bonus. At 10th level, the allies' weapons also count as adamantine for the purpose of overcoming damage reduction (but not for reducing hardness).

Orisons: Omduras learn a number of orisons, or o-level spells, as noted on Table 2 on page 11. These spells are cast like any other spell, but they do not consume spell slots and can be cast again. Omduras do not need to provide a divine focus to cast spells that list divine focus (DF) as part of the components.

Chaotic, Evil, Good, and Lawful Spells: An omdura can't cast spells of an alignment opposed to her own or her deity's (if she has one). Spells associated with particular alignments are indicated by the chaos, evil, good, and law descriptors in their spell descriptions.

Divine Touch (Su): At 2nd level, an omdura can deliver divine energy by touch. She can deliver either positive energy or negative energy. A good omdura (or a neutral omdura of a good deity) must select positive energy. An evil omdura (or a neutral omdura of an evil deity) must select negative energy. An omdura who is neither good nor evil and whose deity is neither good nor evil can select either positive or negative energy. This choice is made when the omdura gains this ability and cannot be changed.

Each day the omdura can use this ability a number of times equal to half her omdura level plus her Charisma modifier. With one use of this ability, an omdura can use divine energy to restore to a target 1d6 hit points for every 2 omdura levels she has. Using this ability is a standard action, unless the omdura targets herself, in which case it is a swift action. An omdura who delivers negative energy with her touch can instead deal 1d6 points of damage to a living creature for every 2 omdura levels she has. Alternatively, an omdura can use this divine energy to affect undead creatures, dealing damage when delivering positive energy or restoring hit points when delivering negative energy.

An omdura needs only one free hand to use this ability. Using divine touch to harm a creature requires a successful melee touch attack and doesn't provoke an attack of opportunity. Creatures do not receive a saving throw against the damage

from divine touch. Divine touch is modified by any feat, spell, or effect that specifically works with the lay on hands paladin class feature. For example, the Extra Lay On Hands feat grants an omdura two additional uses of the divine touch class feature.

Divine Infusion (Su): At 3rd level and every 3 levels thereafter, an omdura can select one divine infusion. Each infusion adds an effect to the omdura's divine touch ability. The types of infusions available to the omdura are determined by the type of energy the omdura delivers with her divine touch. An omdura who delivers positive energy adds a mercy to her divine touch, treating her omdura level as her paladin level and her divine touch as the paladin's lay on hands ability. An omdura who delivers negative energy adds a cruelty to her divine touch, treating her omdura level as her antipaladin level and her divine touch as the antipaladin's touch of corruption ability (*Pathfinder RPG Advanced Player's Guide* 119, 120). At 6th, 9th, and 12th level, she adds infusions to the list of those she can select as though she were a paladin or antipaladin (depending on her divine touch ability) of her omdura level. Divine infusion functions as either the cruelty (*Advanced Player's Guide* 121) or mercy class ability, depending on the omdura's divine touch energy, for the purposes of feats, spells, or effects that work with those class features.

Divine Might (Su): At 4th level, an omdura can call on the powers of her god once per day to aid in her struggle against her enemies. As a swift action, the omdura chooses one target within sight to be the focus of her divine might. If the target is opposed to the omdura's alignment on either the law/chaos or the good/evil axis, the omdura adds half her Charisma bonus (minimum +0) to her attack rolls and adds half her omdura level to damage rolls against the target of her divine might. A neutral omdura can choose any target to be the target of her divine might, but she adds only one-third her Charisma bonus and omdura level.

In addition, while divine might is in effect, the omdura gains a deflection bonus equal to half her Charisma modifier (one-third for a neutral omdura) to her AC against attacks made by the target of the divine might. If a non-neutral omdura targets a creature that is not opposed to her alignment, the use of this ability is wasted with no effect.

The divine might effect remains until the target of divine might is dead or the next time the omdura rests and regains her uses of this ability. At 9th level and every 5 levels thereafter, the omdura can use divine might one additional time per day, as indicated on the Table 1: Omdura on page 11, to a maximum of four times per day at 19th level.

Divine Weapon (Su): At 5th level, an omdura forms a divine bond with her god. This bond allows the omdura to enhance her weapon as a standard action by calling upon the aid of a divine spirit. This aid lasts for 1 minute per omdura level. When called, the spirit causes the weapon to shed light as a torch. At 5th level, this spirit grants the weapon a +1 enhancement bonus. For every 3 levels beyond 5th, the



weapon gains another +1 enhancement bonus, to a maximum of +6 at 20th level. These bonuses can be added to the weapon, stacking with existing weapon bonuses to a maximum of +5, or they can be used to add any of the following weapon special abilities: *brilliant energy*, *defending*, *flaming*, *flaming burst*, *keen*, or *speed*. A lawful omdura can also choose from *axiomatic* and *merciful*. A chaotic omdura can also choose from *anarchic* and *vicious*. A good omdura can also choose from *disruption* and *holy*. An evil omdura can also choose from *unholy* and *wounding*. A neutral omdura can also add *vorpal*. Adding a special ability consumes an amount of bonus equal to the special ability's cost (see Table 15–9: Melee Weapon Special Abilities on page 469 of the *Core Rulebook*). These bonuses are in addition to any special abilities the weapon already has, but duplicate abilities do not stack. If the weapon is not magic, at least a +1 enhancement bonus must be added before any other special abilities can be added. The bonus and special abilities granted by the spirit are determined when the spirit is called and cannot be changed until the spirit is called again. The divine spirit imparts no bonuses if the weapon is held by anyone other than the omdura, but it resumes granting bonuses if the weapon is returned to the omdura. These bonuses apply to only one end of a double weapon.

An omdura can use this ability once per day at 5th level, and one additional time per day for every 4 levels beyond 5th, to a total of four times per day at 17th level.

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

Commune (Sp): At 7th level, the omdura can cast *commune* once per day as a spell-like ability. She can cast this a second time per day at 15th level.

Improved Invocation (Ex): At 11th level, when using her invocation class ability, the omdura chooses two invocations to grant her allies. In addition, the omdura also benefits from any one invocation she calls, but she receives only half the invocation's granted bonus.

Greater Divine Might (Ex): At 18th level, the omdura uses her full Charisma bonus and full omdura level when using her divine might ability. A neutral omdura uses her full Charisma bonus and her omdura level – 3 when using her divine might ability.

Greater Invocation (Ex): At 20th level, each day when the omdura regains her spell slots, she chooses one invocation to be active on herself and her allies for the entire day. The omdura receives the full bonus granted by this invocation. This invocation is in addition to her uses of the invocation and improved invocation class abilities.

EX-OMDURAS

An omdura who grossly violates the code of conduct required by her god loses all spells and class features,

except for her armor, shield, and weapon proficiencies and bonus feats. She cannot thereafter gain levels as an omdura of that god until she atones for her deeds (see the *atonement* spell; *Core Rulebook* 245).

A SELECTION OF THE GODS AND DRAGONS

In Asunda, dragons are the godlike embodiment of essence magic while the gods represent spirit magic. What follows are some of the gods and elder dragons of Asunda.

Arnuminel (LG): She is Life and as such is the Goddess of Healing and Light, the first daughter of the Gods and twin to Arukas the Untamed. Where he inherited their parents' hate, she embraced their love. Benevolent as she is, her one vanity is seeing her chosen, made in her image of spirit, roam the world and spread her song of hope.

Madraq (LN): Her name is whispered from the cold winds of Herfang to the scorching sands of Ujoa, from the depths of the Asarran Sea to the Heavens where the angels play. None can escape her grasp. Her touch is death. Wife of Andarcil and Mother to the Gods, Madraq decides the fate of all who enter the eternal afterlife.

Magga (LE): She is the seducer of men, dragons, and the gods. Her wings are the blackest sky, her eye is the moon that kisses the earth and sea. She is Magga, Mother of the morkai (silver elves), upon whom she has blessed her power of shadow and her gift of cunning. Every night, she teases Zunn the Sun Drake, circling the planet in pursuit of her brother with wicked intent.

Powisienne (NG): The Third Son, Powisienne, is the shepherd of the world and the Father of Spirit and Nature. When the world was born, it was Powisienne who conjured the kingdom of the animals. He painted the world in emerald grass and grew the tall trees of Frivanna, where he fell in love with Su, the First Born (esufey), and sired the isinniel (elves).

Requethax (CE): When the devil murdered Celebrius, the spirit of Eternity, a great shadow of nothing festered within Esu, the All Mother, the Universe, until it tore itself away. It became Requethax, The Dragon of Blight and Devourer of All, who feeds upon the fabric of existence until all is undone.

Urzog (CG): He is called upon on battlefields across the many worlds. Urzog! His very name in the old tongue translates to "with strength." He is the Second Son of Andarcil and Madraq. He who is most quick to anger, most quick to rage, blesses the chosen with his wrath and indomitable will. They are known as Baresark—the Berserkers!

Zunn (CG): The violence of the sun cannot be denied. He is the Sun Drake, he who is most worshipped, burning brightest for all to know his glory and bask in his presence. Upon first light, it is common practice for followers to pray until he slumbers. His sister, Magga the Moon Dragon, he chases with fury, lust, and righteous anger.

NIOBE





ARCHETYPES

Characters in the world of Asunda are not exactly like their counterparts in other worlds. Asunda is a world filled with magic and direct influence from the gods. While many of the existing character classes from the *Pathfinder Core Rulebook* are a good fit for a game set in Asunda, not all classes fit in as easily. In particular, classes like the gunslinger, mesmerist, ninja, psychic, samurai, spiritualist, and summoner may feel out of place, and players with characters of these classes are encouraged to work with their GMs to determine how best to incorporate their characters into the world.

Characters playing an omdura or a ranger will find that the following archetypes are particularly suitable for campaigns set in Asunda.

ARCANE EXEMPLAR (OMDURA ARCHETYPE)

In some cases, especially with regards to gods of magic, an omdura learns to manipulate magical forces and arcane secrets to aid her god. These omduras do not receive spells from their god, but instead gain arcane insight from their god that allows them to manipulate arcane energies.

Arcane Insight: An arcane exemplar casts arcane spells drawn from the magus spell list, as a magus of her level. She uses her Charisma score and modifier in place of her Intelligence score and modifier for the purposes of learning spells, casting spells, determining spell DCs and bonus spells, and any other effects related to spellcasting.

An arcane exemplar must study a spellbook each day to prepare her spells, as a magus. She begins play with a spellbook containing all 0-level magus spells plus three 1st-level magus spells of her choice. The arcane exemplar

also selects a number of additional 1st-level magus spells equal to her Charisma modifier to add to her spellbook. At each new arcane exemplar level, she adds two new magus spells of any spell level or levels that she can cast (based on her new arcane exemplar level) to her spellbook. At any time, an arcane exemplar can also add spells found in other spellbooks to her own (see Arcane Spells; *Pathfinder RPG Core Rulebook* 218).

This alters spells and orisons.

Spellstrike (Su): At 2nd level, an arcane exemplar gains the magus's spellstrike class feature.

This replaces divine touch.

Divine Arcana (Ex): At 3rd level, an arcane exemplar gains one magus arcana. She gains an additional magus arcana at 6th level and every 3 levels thereafter. The arcane exemplar treats her omdura level as her magus level for the purpose of meeting prerequisites of a magus arcana.

If a magus arcana requires the arcane exemplar to expend points from the magus arcane pool, the arcane exemplar can expend either minutes of her invocation ability or prepared spells in place of the required points. If she expends minutes of her invocation ability, each minute expended in this way counts as 1 point expended from the magus arcane pool. If she expends prepared spells, the number of points expended from the magus arcane pool is equal to the level of the expended prepared spell.

This replaces divine infusion.

Spell Recall (Su): At 5th level, an arcane exemplar can recall a spell she has already cast. Once per day as a swift action, she can recall any single magus spell that she has already prepared and cast that day. The spell she recalls must be at least 1 level below the highest spell level the arcane exemplar

can cast. At 17th level, she can recall any spell, regardless of its level. She can use this ability one additional time per day at 11th level and at 17th level. In addition, she can expend minutes of her invocation ability to recall a spell as a swift action. She must expend a number of minutes equal to the level of spell she is attempting to recall when recalling a spell in this way.

This replaces divine weapon.

BLOOD HUNTER (RANGER ARCHETYPE)

The blood hunters of Asunda are expert warriors who serve as the ultimate bounty hunters of the land. Their skills are unrivaled, and their uncanny prowess at tracking and hunting borders on the supernatural.

Favored Target (Ex): At 2nd level, as a move action, a blood hunter can declare a creature type from the ranger favored enemies table (*Pathfinder Core Rulebook* 64) as the target of his hunt. The blood hunter then gains a +1 bonus on Bluff, Knowledge, Perception, Sense Motive, and Survival checks against creatures of his selected type and a +1 bonus on weapon attack and damage rolls against these creatures. A blood hunter can maintain these bonuses against only one creature type at a time; these bonuses remain in effect until either the blood hunter declares a new favored target or 1 hour passes, whichever comes first.

At 5th, 10th, 15th, and 20th levels, the bonuses on weapon attack rolls, damage rolls, and skill checks against his favored target increase by 1.

At 7th level, a blood hunter can declare a favored target as a move or swift action.

Favored target is modified by any feat, spell, or effect that specifically works with the favored enemy ranger class feature. Additionally, the favored target ability always grants or uses a minimum of the blood hunter's full favored target bonus for the purposes of effects that use the value of the ranger's favored enemy bonus. For example, a blood hunter grants his full favored target bonus to his companion when using the hunter's bond class feature.

This replaces favored enemy, the combat style feat gained at 2nd level, and woodland stride.

Hunting Ground (Ex): A blood hunter selects only one type of terrain as his favored terrain. The bonuses he gains while in this terrain increase by 2 at 8th level and every 5 levels thereafter.

Starting at 4th level, a blood hunter can declare a new terrain as his favored terrain. This requires studying the terrain in a process that requires 1 hour of time within the terrain. Once the new terrain is declared as his favored terrain, it remains his favored terrain until the blood hunter declares a new favored terrain.

At 7th level, a blood hunter gains Blessed Hunter (see page 18) as a bonus feat. The territory he chooses with the

Blessed Hunter feat must always be a location that matches his favored terrain. When the blood hunter chooses a new favored terrain, he can also choose a new territory with the Blessed Hunter feat. At 10th level, he gains Blessed Hunter's Stride (see page 18) as a bonus feat. At 13th level, he gains Blessed Hunter's Focus (see page 18) as a bonus feat, except he treats his ranger level as his hunter level for the purposes of that feat.

This alters favored terrain and replaces spells.

Rapid Quarry (Ex): At 11th level, a blood hunter can denote a target as his quarry as part of declaring his favored target. If he dismisses the effects of his quarry as a free action, he can select a new quarry after 1 hour. If his quarry dies, he can select a new quarry after 10 minutes have passed.

At 19th level, if his quarry is killed or dismissed, he can select a new one after 1 minute has passed.

This alters quarry and improved quarry.

EXEMPLAR OF WAR (OMDURA ARCHETYPE)

Some omduras are chosen by their gods to lead their followers into combat, waging war against the enemies of the faith. These warriors are unable to cast spells, but they command exceptional combat prowess that allows them to excel on the battlefield.

Divine Training (Ex): An exemplar of war gains a bonus feat at 1st level and every 3 levels thereafter. These bonus feats must be selected from those listed as combat feats.

At 5th level and every 3 levels thereafter, an exemplar of war can learn a new bonus feat in place of a bonus feat she has already learned. In effect, the exemplar of war loses the old bonus feat in exchange for the new one. The old feat cannot be one that was used as a prerequisite for another feat, prestige class, or other ability. An exemplar of war can swap out only one feat at any given level and must choose whether or not to swap the feat at the time she gains a new bonus feat for the level.

This replaces spells.

Chosen Warrior (Ex): At 3rd level, an exemplar of war gains the Chosen One feat (see page 18) as a bonus feat. At 6th level and every 3 levels thereafter, the exemplar of war gains an additional bonus feat. These feats must be selected from the following list: Blessed by a God or Dragon, Chosen One's Might, or Chosen One's Resilience (see pages 18–19). At 9th level, the following feats are added to the list: Chosen One's Determination and Chosen One's Wrath (see page 19). An exemplar of war can ignore any level prerequisites for these bonus feats, but she must meet all other prerequisites. If the exemplar of war selects Blessed by a God or Dragon as a bonus feat, she can plea for assistance from her god once per day instead of once per week.

This replaces divine infusion.

FEATS

Asunda is a rich world filled with powerful magic and divine influences that flow through many of its people and creatures. In addition to the hundreds of other feats available in the Pathfinder Roleplaying Game, the following feats are suited to represent characters in the world of Asunda, showing off the unique abilities of the world's inhabitants.

Arnuminel's Hand

The goddess of healing and peace grants you her power to help you protect your allies.

Prerequisites: Cha 13, lay on hands class feature.

Benefit: When using lay on hands to heal a creature other than yourself, you roll d8s instead of d6s. This does not affect the dice you roll when attempting to damage undead creatures with lay on hands.

Arnuminel's Touch

The power of Arnuminel helps you protect your allies, even when you can't be near them.

Prerequisites: Cha 15, Arnuminel's Hand, lay on hands class feature.

Benefit: As a full-round action, you can use your lay on hands ability to heal a creature within 20 feet. This does not allow you to harm undead at a distance with your lay on hands ability.

Normal: You must be able to touch a creature to use the lay on hands ability.

Blessed by a God or Dragon

Your god's favor allows you to call upon that god for divine assistance.

Prerequisites: Chosen One, character level 7th, must worship a god.

Benefit: Once per week, as a ritual that requires 10 minutes to perform, you can plead to your god for assistance. You can also use this ability as a swift action, but your god considers this a great favor and will not respond to your pleas using this feat for 1 month afterward. The assistance from your god allows you to cast one spell from the cleric spell list, treating your character level as your cleric level when determining what spells you can choose from. You must still cast the spell as normal, paying for any material components and providing any divine focus required. You use your Wisdom modifier for the purpose of determining the effects and DC of this spell. If you are already capable of casting cleric spells, you treat your character level as 3 levels higher for the purposes of this feat. At your GM's discretion, this ability can replicate more powerful abilities.

Blessed Hunter

A divine power flows through you, empowering you to defend your hunting grounds.

Benefit: Choose a territory like the Desert of the Dying Tree or the jungle of Ugoma. This territory can be any location, but it can be no larger than 1 square mile per character level (subject to GM discretion). While in this territory, you gain a +1 bonus on damage rolls and saving throws. If you have the favored terrain class feature and your chosen territory matches your favored terrain, the bonus for your favored terrain increases by 2.

Special: You can take this feat multiple times. Its effects do not stack. Each time you take this feat, either select a new territory or increase the size of an existing territory by 1 square mile per character level.

Blessed Hunter's Focus

You can call upon natural forces to empower you while you're within your hunting grounds.

Prerequisite: Blessed Hunter.

Benefit: While in your chosen territory, you gain the benefits of the hunter's animal focus class feature (*Pathfinder RPG Advanced Class Guide* 36), with an effective hunter level equal to your character level – 5 (minimum 1st level). Choosing an animal aspect with this ability requires completing a 1-minute ritual. The chosen aspect remains active until changed. Once you have chosen an aspect, you must complete another ritual to change to a different aspect.

Blessed Hunter's Stride

You can move through your territory with unmatched grace.

Prerequisite: Blessed Hunter.

Benefit: Your movement speed increases by 10 feet while in your chosen territory. In addition, you ignore the effects of nonmagical difficult terrain while in your chosen territory.

Chosen One

You have been selected by your god to further their divine will.

Prerequisites: Character level 5th, must worship a god.

Benefit: You gain a +1 sacred bonus to AC and on damage rolls against creatures that are considered your god's enemies or that worship a god who's an enemy of your god (such as worshippers of Arnuminel if you are a worshipper of Arukas). If your god has no obvious enemies, you gain this bonus against creatures whose alignment is diametrically opposed to your god's (such as lawful evil creatures if you are a worshipper of a chaotic good god.) If you worship multiple gods, such as part of a pantheon, select one god you represent for the purposes of this feat. Once selected, the choice cannot be changed.

Chosen One's Determination

The words of your god allow you to keep fighting.

Prerequisites: Chosen One, Chosen One's Resilience, character level 10th, must worship a god.

Benefit: Once per week when you would be reduced to 0 hit points or fewer, you can receive the benefits of *breath of life* as an immediate action, using your character level as the caster level for the spell. You can use the ability on another creature instead, but your god considers this a great favor and will not allow you to benefit from this feat for 1 month afterward.

Chosen One's Might

Your god guides your weapons to strike down her enemies.

Prerequisites: Chosen One, character level 7th, must worship a god.

Benefit: You gain a +2 sacred bonus to confirm critical hits against enemies of your god. This bonus does not stack with the bonus from Critical Focus and similar effects. In addition, your weapon's critical multiplier increases by 1 (such as $\times 2$ increasing to $\times 3$) against enemies of your god. If your weapon's critical multiplier is already $\times 4$, it does not increase, but your bonus to confirm critical hits increases to +4.

Chosen One's Resilience

Your god's influence defends you from her enemies.

Prerequisites: Chosen One, character level 7th, must worship a god.

Benefit: You gain a +1 sacred bonus on saving throws against effects from the enemies of your god. Once per day as an immediate action, you can reroll a saving throw against an effect from an enemy of your god before the result of the roll is revealed. You must use the second result, even if it's worse.

Chosen One's Wrath

You can draw upon your god's power to defeat your enemies.

Prerequisites: Chosen One, Chosen One's Might, character level 10th, must worship a god.

Benefit: Once per day as a swift action, you can gain the benefits of the omdura's divine might class feature (see page 13), treating your paragon level as your character level – 5.

Special: You can take this feat a second time at 19th level, allowing you to use the ability a second time per day.

ESUFY FEATS

The following feats are appropriate for esufey.

Esufey Healing

You can heal yourself and those of your kind.

Prerequisites: Character level 3rd, esufey.

Benefit: Twice per day, you can heal yourself or another esufey. You restore 1d4 hit points to yourself for every 3 levels

you have. This healing increases to 1d6 points for every 3 levels you have if you use this ability on another esufey.

Esufey Might

You can wield your elemental might to defend yourself.

Prerequisites: Character level 5th, esufey.

Benefit: As a swift action, you can draw upon your elemental power for 1 minute. Your energy resistance determined by your elemental affinity increases to 10 for the duration. In addition, your melee attacks deal an additional 1d4 points of damage of the type determined by your elemental affinity. You can use this ability once per day, plus one additional time per day at 11th level and 17th level.

Esufey Retreat

You call upon your elemental affinity to steal you away to Esu's Womb.

Prerequisites: Esufey Might, character level 11th, esufey.

Benefit: Once per day as a full-round action, you can retreat to Esu's Womb. This pulls you into an extradimensional space, as *maze* except that you can remain there for 1 hour and can leave at any time as a free action, returning to your original location. You cannot take anyone else with you to Esu's Womb, and you must leave the extradimensional space before you can use teleportation abilities such as *dimension door* or *plane shift*.

Esufey Speed

Your wings are powerful, allowing you to fly swiftly.

Prerequisites: Esufey Wings, character level 11th, esufey.

Benefit: Your fly speed granted by your wings increases to 40 feet (good maneuverability) if you're wearing light armor and unencumbered, or 30 feet (average maneuverability) with a medium or heavy load or medium or heavy armor.

Esufey Wings

A pair of wings made from elemental essence grows from your back.

Prerequisites: Character level 10th, esufey.

Benefit: You gain two glowing elemental wings that grant you a fly speed of 30 feet (average maneuverability) if you're wearing light armor and unencumbered, or 20 feet (poor maneuverability) with a medium or heavy load or medium or heavy armor. Fly is a class skill for you.

Esufey Wrath

Your wings coalesce into powerful elemental energy.

Prerequisites: Esufey Wings, character level 11th, esufey.

Benefit: You gain two wing attacks. These are secondary natural attacks that deal 1d4 points of damage of the damage type determined by your elemental affinity.



The gods of Asunda sometimes grant fragments of their power to their followers. These magical items and artifacts allow their wielders to use this power to influence the world around them. Presented here are a number of these relics.

AMULET OF ARNUMINEL		MINOR ARTIFACT
SLOT neck	CL 20th	WEIGHT —
AURA strong abjuration [good]		

This elaborate necklace made of gold and ilkor bears etchings and markings conveying prayers of protection. The blessing placed on this necklace by Arnuminel, goddess of healing, love, and protection, grants the wearer a +4 deflection bonus to AC, a +4 resistance bonus on saving throws, and a +1 bonus to caster level for all spells. The wearer also recovers twice the usual number of Hit Points with a full night's rest and needs to sleep only 5 minutes to feel fully rested and avoid fatigue, though she must keep to minimal activity to receive natural healing. Finally, if the wearer is a worshipper of Arnuminel and has the Blessed by a God or Dragon feat (see page 18), the wearer can use that feat to plead to Arnuminel once per day instead of once per week.

Once per day on command, the wearer can give up this bonus and instead grant it to all allies within 30 feet. The wearer can share the bonus in this way for up to 1 minute, but she can dismiss the effect and resume gaining the bonus herself at any time as a free action. Once per week as a standard action, the wearer can call upon the healing power of Arnuminel. This healing power restores a total of 360 hit points divided between the wearer and all creatures within 30 feet, as determined by the wearer.

Arnuminel has infused additional healing abilities into the amulet. The wearer can cast the following spells as spell-like abilities a certain number of times per day. If the wearer ever falls below 0 Hit Points, the amulet automatically casts one of the spells on the wearer on her initiative count, starting with the

highest-level spell and continuing to the lowest-level spell. The amulet does so every round until the wearer is no longer below 0 Hit Points, all spells are expended, or the wearer is dead.

- *Breath of life* (1 casting)
- *Cure critical wounds* (1 casting)
- *Cure serious wounds* (2 castings)
- *Cure moderate wounds* (3 castings)
- *Cure light wounds* (5 castings)

Destruction

The *amulet of Arnuminel* crumbles to dust if its all of its healing spells are expended and it is struck with a weapon blessed by Arukas the Untamed.

BOOTS OF REFUGE		PRICE 18,000 GP
SLOT feet	CL 11th	WEIGHT 4 lbs.
AURA moderate transmutation		

These simple leather boots are warded with blessings of speed and protection. The wearer can activate these wards as a swift action to gain a unique effect depending on whether she activated the speed or protection wards. Activating the speed ward grants the wearer a +30-foot enhancement to all of her movement speeds. Activating the protection ward allows the wearer to stand up as a swift action without provoking attacks of opportunity. In addition, while the protection ward is active, the wearer does not provoke attacks of opportunity from the first square she leaves when moving, similar to the withdraw action (*Core Rulebook* 188). The wearer can dismiss the effects as a free action, or she can switch from one ward to the other as a swift action. The boots can be used for up to 10 rounds each day. This duration does not need to be consecutive, but it must be spent in 1-round increments.

CONSTRUCTION REQUIREMENTS	COST 9,000 GP
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Craft Wondrous Item, *blessing of fervor*^{APG}

CHARAN'S RING

MINOR ARTIFACT

SLOT ring

CL 21st

WEIGHT —

AURA overwhelming conjuration

This unique *ring of elemental command* (fire) (see *Pathfinder RPG Core Rulebook* 479) is made of ilkor with a ruby inset and was forged by Charan himself. The ring glows red hot as if it had been placed in a flame, but it is always cool to the touch. The wearer becomes immune to fire and treats her caster level as 2 higher when casting spells with the fire descriptor. The elemental can resist the charm effect of the ring with a successful DC 21 Will save. Esufey with a fire affinity (see page 7) are treated as if they were fire elementals for the purposes of the ring's abilities, including its charm ability. In addition to its typical powers and spells, the ring grants the following additional abilities.

- *Burning gaze*^{APG} (twice per day)
- *Fire breath*^{APG} (twice per day)
- *Fire shield* (once per day)
- *Fireball* (once per day)
- *Summon monster VIII* (once per week, elder fire elemental only)
- *Wall of lava*^{APG} (once per week)

Destruction

Destroying *Charan's ring* requires the ring to be submerged in the waters of the Plane of Water by an elder fire elemental. This cools the ring until it is no longer red hot. Once cooled, Charan must strike the ring to shatter it.

FEATHERS OF ESKANU

PRICE
52,000 GP

SLOT none

CL 10th

WEIGHT —

AURA moderate transmutation

Niobe received these special feathers from her fellow Galemren kin. The feathers are infused with the powers of stealth and swiftness. They rest in the wearer's hair and always lightly blow in the direction of north. While wearing the feathers, the wearer gains a +2 competence bonus on Stealth checks and gains Quick Draw and Run as bonus feats. Once per day as a swift action, the user can pluck one of the feathers and toss it to a location within 60 feet. The wearer is instantly transported to that location, as *dimension door*, except the user can continue taking actions normally.

CONSTRUCTION REQUIREMENTS

COST 26,000 GP

Craft Wondrous Item, *dimension door*, *expeditious retreat*, *know direction*

SIN'S SPEARHEAD

PRICE
80,000 GP

SLOT none

CL 12th

WEIGHT —

AURA strong divination and transmutation

This jade spearhead is intentionally crafted to allow the crafter to watch the user from a distance. It's typically given to prisoners tasked with acting as soldiers, allowing the bearer to ensure the

prisoners remain on task. The spearhead can be worn as an amulet in the neck slot. While it's worn this way, the wearer's skin hardens, granting the wearer a +2 enhancement bonus to natural armor and DR 10/adamantine. The spearhead can instead be attached as the spearhead of an existing nonmagical spear as a standard action. When used as part of a spear, the spearhead transforms it into a +1 *vicious* version of the original spear (such as a shortspear, spear, or longspear). The wearer can remove the spearhead as a standard action to resume using the spearhead as an amulet, causing the spear to revert to its original, nonmagical form.

The spearhead also functions as a unique divination device. Each spearhead can be magically linked with another spearhead by touching the two together as a full-round action. This creates a one-way link between the two. Once per day, the holder of the spearhead can cast *scrying* to observe a linked spearhead. The spearhead can observe only a single linked spearhead in this way, but can be linked with any other spearheads.

CONSTRUCTION REQUIREMENTS

COST 40,000 GP

Craft Magic Arms and Armor, Craft Wondrous Item, *barkskin*, *enervation*, *magic weapon*, *scrying*, *stoneskin*

SOUL SUNDER

MAJOR ARTIFACT

SLOT none

CL 23rd

WEIGHT 6 lbs.

AURA overwhelming necromancy

Also known as Madraq Idelka J'Om or the Axe of Dread, *Soul Sunder* was a gift crafted for Madraq by her daughter, the mountain goddess Mithiriel. The axe is made from Ardan and sports Eog edges. Madraq has bestowed this axe with a terrible curse, compelling the wielder to collect the souls of those Madraq deems unworthy to live. *Soul Sunder* is a +5 *keen battleaxe* with a ×4 critical multiplier. When the wielder draws the weapon, each creature within 60 feet must succeed at a DC 30 Will save or become panicked for 1 round. Whether or not they succeed at this save, all creatures within 30 feet of *Soul Sunder* are shaken while the weapon is visible. The cursed wielder of *Soul Sunder* can call the axe to himself as a standard action regardless of distance, even across planes. Calling the axe in this way is considered drawing it and can cause creatures to become panicked. In addition, the axe ignores up to 10 points of damage reduction and hardness and also ignores the AC bonus from *protection from evil* and similar spells. Finally, a creature slain by *Soul Sunder* must succeed at a DC 30 Will save or have its soul sent directly to the Dark Road to await Madraq's judgment. Creatures slain by *Soul Sunder* in this way cannot be brought back to life by any means. Only Madraq can lift the curse upon *Soul Sunder's* wielder, but she does so only once she is satisfied. Once the curse has been lifted, Madraq can curse a different creature with *Soul Sunder*.

Destruction

A creature must slay the cursed wielder with *Soul Sunder*, then travel to the Dark Road and also slay the cursed wielder's soul with *Soul Sunder*. Slaying the cursed soul obliterates *Soul Sunder*.

MONSTERS AND BEASTS OF UGOMA

The world of Asunda has a large number of mighty beasts, fantastical monsters, and other unique creatures. Listed here are a few of these creatures found in and around the jungle of Ugoma. These creatures feature in the stories *Niobe: She is Life* and *Morka Moa*.

OLKHIA

The gray hide of these club-tailed, primeval beasts is covered with calcified bumps.

OLKHIA

CR 4

XP 1,200

N Large animal

Init +0; Senses low-light vision; Perception +5

DEFENSE

AC 17, touch 9, flat-footed 17 (+8 natural, -1 size)

hp 52 (5d8+30)

Fort +9, Ref +4, Will +1

DR 5/—

OFFENSE

Speed 20 ft.

Melee slam +7 (1d6+5), tail slap +7 (1d8+5 plus trip)

Space 10 ft.; Reach 5 ft. (10 ft. with tail slap)

Special Attacks powerful tail

STATISTICS

Str 20, Dex 11, Con 21, Int 2, Wis 11, Cha 10

Base Atk +3; CMB +9; CMD 19 (23 vs. trip)

Feats Diehard, Endurance, Toughness

Skills Perception +5

ECOLOGY

Environment warm and temperate jungles (Ugoma)

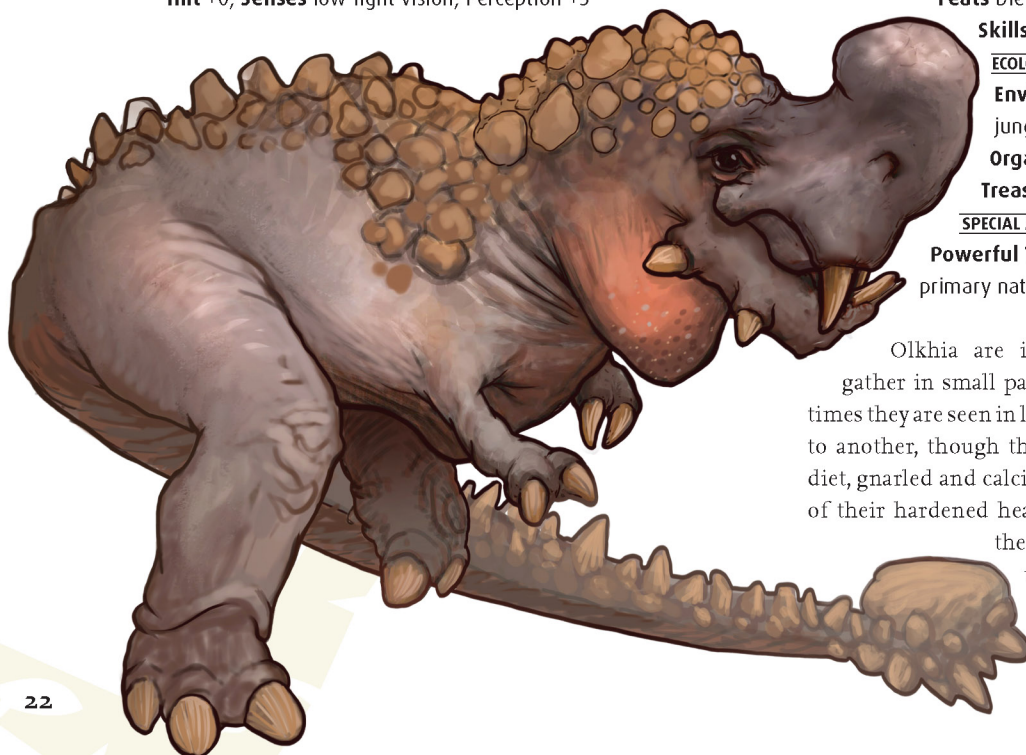
Organization solitary, pair, or pack (3–8)

Treasure incidental

SPECIAL ABILITIES

Powerful Tail (Ex) An olkhia's tail is considered a primary natural attack.

Olkhia are ill-tempered herbivores that often gather in small packs across the jungles of Ugoma. At times they are seen in larger herds migrating from one oasis to another, though this is rare. Due to their wood-based diet, gnarled and calcified growths ripple from the crowns of their hardened heads down bumpy, armored backs to the tips of their club-ended tails. Their teeth can easily break bones. More



aggressive than most creatures, olkhia don't hesitate to use their bony tails to bash any who get too close to them while they're feeding, a pastime they enjoy essentially whenever awake. Their tails are their primary weapons for combat, but are used to knock down the sturdier trees they seek to feast on. Many rangers have taken note of which types of bark olkhia favor and have used this to their own advantage, and some foolhardy or ruthless individuals have used this to trap them to use as engines of war.

The selvanu seem to be the only race that lives close to the olkhia, and some of the more cunning wood elves have been known to use the beasts' legendary hunger to use them as guides through unknown jungles or to clear space for new settlements. However, it is said, "If you want to keep your hut, build it not near the olkhia," and there are even nursery rhymes surrounding their insatiable appetites. The selvanu have largely learned to live with the lumbering giants. In contrast, grachukk and ragatt hunters have caused a decline in the number of olkhia. They use the powerful creatures in war, either for gyukk archers to shoot from, six atop each back, or for bashing down doors and walls. The selvanu and galemren, who revere these beasts, have forged alliances to bring war to any who would enslave them.

An olkhia is about 15 feet in length from head to tail and weighs 3,500 pounds.

UDEYBO

This massive, hoofed beast sports a very long neck and tough horns. Its body is muscular and covered in short, blue fur.

UDEYBO	CR 5
XP 1,600	
N Huge magical beast	
Init +1; Senses darkvision 60 ft., low-light vision; Perception +6	
DEFENSE	
AC 18, touch 9, flat-footed 16 (+1 Dex, +8 natural, -2 size)	
hp 57 (6d10+24)	
Fort +9, Ref +6, Will +4	
OFFENSE	
Speed 30 ft.	
Melee slam +9 (1d6+5), gore +9 (1d8+5)	
Space 15 ft.; Reach 10 ft.	
Special Attacks crushing trample, trample (1d8+10)	
STATISTICS	
Str 20, Dex 13, Con 19, Int 6, Wis 10, Cha 11	
Base Atk +6; CMB +13; CMD 24 (28 vs. trip)	
Feats Iron Will, Power Attack, Skill Focus (Stealth)	
Skills Perception +6, Stealth +0 (+12 in jungles); Racial Modifiers +12 Stealth in jungles	
ECOLOGY	
Environment temperate jungles (Ugoma)	
Organization solitary, pair, or herd (3-8)	

Treasure incidental

SPECIAL ABILITIES

Crushing Trample (Ex) An udeybo's trample attack uses a damage die one step larger than its slam attack, and it applies twice its Strength modifier to damage.

Udeybo are enormous, intelligent beasts that reside in the jungle of Ugoma. They are typically docile and content with avoiding other creatures. Their intelligence enables them to avoid dangers whenever possible, though they are more than willing to retaliate if provoked. Udeybo's thick horns can pierce the hide of most creatures, making them dangerous foes when agitated. Additionally, their powerful bodies are able to knock over smaller creatures to be trampled underfoot, whereupon their tough hooves and massive frame crush their victims. Such tramlings usually occur accidentally as an udeybo is attempting to flee, rather than being intentional attacks. Udeybo are timid and hard to track. They use their great height to spot would-be predators and threats from a distance and take advantage of the early warning to flee. Udeybo know Ugoma better





than most creatures and use this knowledge to better hide among the jungle.

Some believe udeybo to be benevolent creatures, helping those lost in the jungle to find their way home or serving as a good omen from Powisienne, god of nature. Tales are told of udeybo that manifest to lead the lost to safety, appearing even in jungles other than Ugoma. These udeybo vanish once the lost are safe, but they leave behind blooming flowers or precious fruit as a symbol of Powisienne's blessing. Due to udeybo's timid nature and connection to the Shepherd God, some consider them sacred creatures. These people believe that they act as agents of Powisienne himself, despite their lack of any divine power or magical abilities. Others instead view udeybo as they would any other beast: wild creatures that can pose a great danger. A common saying among both of these groups is "Do not prod an udeybo." This serves as warning both to avoid searching for trouble and to not question good fortune.

An udeybo stands about 20 feet tall and can weigh as much as 3,000 pounds.

UJAHEIM

This massive cat bears a great mane and a pair of enormous fangs. Its muscles ripple under its thick hide.

UJAHEIM	CR 6
XP 2,400	
N Large animal	
Init +6; Senses low-light vision, scent; Perception +11	
DEFENSE	
AC 15, touch 11, flat-footed 13 (+2 Dex, +4 natural, -1 size)	
hp 76 (9d8+36)	
Fort +9, Ref +8, Will +4	
OFFENSE	
Speed 40 ft.	
Melee bite +12 (1d8+7), 2 claws +13 (1d6+7)	
Space 10 ft.; Reach 5 ft.	
Special Attacks deadly pounce, pounce, rake (2 claws +13, 1d6+7)	
STATISTICS	
Str 25, Dex 15, Con 19, Int 2, Wis 12, Cha 10	
Base Atk +6; CMB +14; CMD 26 (30 vs. trip)	
Feats Endurance, Improved Initiative, Run, Weapon Focus (claw)	
Skills Acrobatics +11, Perception +11, Stealth +8 (+12 in plains);	
Racial Modifiers +4 Acrobatics, +4 Stealth (+8 in plains)	
ECOLOGY	
Environment temperate plains (Ugoma)	
Organization solitary, pair, or pack (3-5)	
Treasure incidental	
SPECIAL ABILITIES	
Deadly Pounce (Ex) An ujaheim can attempt a free trip combat	

maneuver check against the target of its pounce attack if it hits the target with all attacks it makes as part of the pounce.

This trip attempt does not provoke attacks of opportunity.

The ujaheim are fearsome beasts from the Desert of the Dying Tree, with terrifying fangs that extend out from their mouths. These beasts are great hunters, catching prey across the deserts with unmatched speed. An ujaheim is capable of a burst of great speed, pouncing on its prey to pin a creature on the ground. Once an ujaheim's prey is knocked down, it usually has no chance of escaping from the ujaheim's fangs. Ujaheim use their natural coloration to hide among the sands and cliffs of the Desert of the Dying Tree, which helps them ambush their prey.

An ujaheim is typically 8 feet long and weighs 600 pounds.

Ujaheim's ferocity makes them valuable mounts for the grachukk of Asunda. Although it is a difficult and usually dangerous task to tame an ujaheim, grachukk are more than willing to risk their lives for the boon of being the master of such a powerful beast. Tame ujaheim seem more than willing to work with their riders, as they enjoy the thrill of the chase when acting as mounts for ujaheim riders. When acting as a mount, an ujaheim tends to encounter more powerful creatures than are usually found in the deserts, allowing the ujaheim to push its natural abilities to the limit. These tamed ujaheim remain fiercely loyal to their riders, but they are hostile towards anyone else who might attempt to ride them, even their riders' allies. The bond between an ujaheim and its rider is so strong that the ujaheim is willing to give its life to defend its rider against any foe. In cases where a rider is injured, its ujaheim guards the injured rider and sometimes even attempts to bring the rider to safety. If an ujaheim's rider passes away, the ujaheim becomes untamable, and any further attempts to ride the ujaheim end in disaster.

UJAHEIM RIDER

The mighty grachukk of Asunda are capable of many great feats of strength and skill. Highly respected among these feats is their ability to tame one of the fiercest beasts in all of Asunda, the ujaheim.

UJAHEIM RIDER	CR 4
XP 1,200	
Orc fighter 5	
CE Medium humanoid (orc)	
Init +3; Senses darkvision 60 ft.; Perception +3	
DEFENSE	
AC 17, touch 13, flat-footed 14 (+4 armor, +3 Dex)	
hp 42 (5d10+10)	
Fort +8, Ref +5, Will +0 (+1 vs. fear)	
Defensive Abilities bravery +1, ferocity	

NIOBE

Weaknesses light sensitivity

OFFENSE

Speed 30 ft.; **Climb** 20 ft.

Melee shortspear +8 (1d6+4)

Ranged composite longbow +9 (1d8+4/x3)

Special Attacks weapon training (bows +1)

STATISTICS

Str 17, **Dex** 16, **Con** 12, **Int** 12, **Wis** 6, **Cha** 8

Base Atk +5; **CMB** +8; **CMD** 21

Feats Great Fortitude, Mounted Archery, Mounted Combat, Point-Blank Shot, Precise Shot, Weapon Focus (composite longbow)

Skills Intimidate +7, Perception +3, Ride +11

Languages Common, Orc

SQ armor training 1, weapon familiarity, ujaheim master

Combat Gear +1 human-bane arrows (2), *potion of cure moderate wounds*; **Other Gear** mwk hide armor, composite longbow (+3 Str) with 20 arrows, shortspear, *cloak of resistance* +1, 127 gp

SPECIAL ABILITIES

Ujaheim Master (Ex) An ujaheim rider reduces the penalty when using a ranged weapon while mounted on an ujaheim by 2, to a minimum of 0 while the ujaheim is taking a double move and a minimum of -2 while the ujaheim is running.

Among the great orcs of Asunda, the grachukk are notable for their great skill as hunters. Their natural perceptive abilities, such as their heightened sense of smell, allow them to track and hunt their quarries with unmatched skill. To aid them in their hunts, grachukk take on various beasts as mounts, most notably the ujaheim. The grachukk have learned to tame these fearsome beasts and make use of their powerful abilities in their hunts. These ujaheim riders are among the most skilled of all grachukk hunters, using their bond with their ujaheim to chase quarries over long distances. The ujaheim riders' skill at riding these beasts is also exceptional, as they are able to keep themselves in the saddle while the ujaheim are in motion. Ujaheim tend to bound, moving with great strides or severe motions as they chase their prey, making the ujaheim riders' skill at riding all the more impressive. These riders are even capable of keeping in the saddle while their ujaheim mounts stalk from a cliff face: an ujaheim can remain completely vertical as it descends a cliff to ambush a target, and its rider is unfazed by this movement.

Once engaged in a hunt, ujaheim riders are relentless. They use their mounts to circle around targets, firing their bows to weaken their quarry. If the target proves particularly resilient, the riders close in and use spears and blades to complete their hunt. Most grachukk see their ujaheim as another tool for the hunt; if an ujaheim is lost in a hunt, its rider simply seeks a new one to tame.





BATTLE FOR THE CHOSEN

An encounter in the world of Asunda for 9th-level characters

The ancient ruins of Ugoma are under attack by the dreaded Morka Moa, and it's up to your players to stop him! Ever since Niobe was an infant, Morka Moa has been searching for her, hoping to finish the hunt that he could not finish over 15 years ago. As Morka Moa attacks the ruins, King Bragnar Steelnose rallies the orphans he protects to stand against Morka Moa's forces. If Bragnar and the children of the temple hold strong, Niobe can live to fight another day and fulfill her destiny to challenge the Untamed. But they can't win without the PCs' help.

This short adventure is appropriate for 9th-level characters. It recreates the exhilarating battle between Morka Moa's forces—the Mora Ujaheim—and Niobe and her allies featured in the fourth issue of *Niobe: She is Life*. Although it is not an exact beat-for-beat recreation of the events in the comic, it allows players to join in the story of Niobe and get a taste for adventuring in the exciting world of Asunda. Game Masters can use the adventure however they please, employing it as a one-shot to play with the rules in this accessory or as part of a larger campaign set in Asunda. While players might begin at 1st level and work their way up to this adventure, your groups could also start a campaign set in Asunda at a higher level. In this case, the PCs might be among the orphans who live at the ruins, thrust into a life of adventure and danger with Morka Moa's attack. Alternatively, the PCs might instead begin traveling with Niobe, accompanying her as she travels Asunda to search for her destiny, only to find this sacred place in need

of heroes to defend it. The GM might want to roleplay life at the ruins or on the road with Niobe before starting this adventure to better establish the PCs' relationships.

The map for this encounter appears on the inside front cover of this accessory. A miniatures-ready play mat of that same map can also be found in *Pathfinder Flip-Mat: Lost City*, available at paizo.com.

RUINS OF UGOMA

The PCs approach from the east and can spot the ruins as they travel through Ugoma with a successful DC 25 Perception check. If they succeed, or once the PCs arrive at the ruins, they can attempt a DC 20 Knowledge (history) or Knowledge (local) check to recognize the ruins as those of Ugoma's monastery. A PC who succeeds at this check by 5 or more also knows that **Bragnar Steelnose** (NG male dwarf fighter 11) acts as steward of the temple and the orphans who live within.

Once the PCs arrive, Bragnar warns the PCs of the upcoming threat of the Mora Ujaheim and recruits the PCs to help defend the ruins. At this point, you can decide if Niobe is at the ruins as well or if the PCs are standing in Morka Moa's way to prevent him from reaching Niobe. Feel free to use or modify Niobe's statistics on page 30 if Niobe is at the ruins. Before Morka Moa's forces arrive, the PCs have a chance to prepare for the oncoming threat. Allow them time to make any preparations they wish. Additionally, Bragnar and the orphans have enough supplies to create up to three traps of CR 8 or lower, chosen from those listed in the Traps section beginning on page 416 of the *Pathfinder RPG Core Rulebook*. Any traps the PCs create should be suitable for an outdoor environment.

Once the attack begins, dozens of grachukk flood the area, and Bragnar, Niobe (if present), and the orphans rush out to meet them. For the purposes of this adventure, much of this fighting is left in the background for you to describe and add flavor to the adventure. Rather than fighting dozens of low-level grachukk, the PCs face off against the more powerful members of the Mora Ujaheim. At your discretion, the PCs can also overcome many of the weaker grachukk to help show their might against these powerful forces.

The ruins themselves are still sturdy, even after weathering the elements for decades. The walls are made of worked stone and stand 15 feet tall. The temple is also made of worked stone and rises to a height of 25 feet. The cliffside in the northwest portion of the map rises to a height of 20 feet, and climbing the cliff requires a successful DC 15 Climb check. The underbrush and other plant growth are considered difficult terrain. The surrounding jungle glows with an ambient, supernatural light, providing the area with constant dim light, even at night.

1. SCOUTING PARTY (CR 9)

As the Mora Ujaheim forces approach the ruins, they send out a small scouting party to gather information on the ruins and the inhabitants thereof. The function of the party is twofold. First, they are to warn the other Mora Ujaheim of any defenses the PCs have in place. Second, they are to act as a thorn in the side of the PCs, providing a distraction for Morka Moa and his forces.

Creatures: The grachukk patrols sneak in from the south and attempt to hide among the ruins and vegetation. They watch for 10 minutes before returning to the main Mora Ujaheim force to report their findings. The PCs should have an opportunity to attempt Perception checks to spot the grachukk during this time. If they succeed, the grachukk rush in to attack. During combat, the grachukk lieutenants attempt to flank PCs while the scout harries the PCs from a distance. If the grachukk return later as part of the greater attacking force, they instead do their best to adhere to hit-and-run tactics. The grachukk hide behind walls and fire on the PCs with their bows, moving from cover to cover to keep hidden (see the rules for sniping on page 106 of the *Core Rulebook*).

GRACHUKK LIEUTENANT (4) **CR 4**
XP 1,200 each
 Orc lieutenant (*Pathfinder RPG Monster Codex* 166)
hp 42 each

GRACHUKK SCOUT **CR 5**
XP 1,600
 Orc scout (*Pathfinder RPG Monster Codex* 169)
hp 49

Development: If the PCs do not spot the scouting party before the grachukk return to the main Mora Ujaheim force, the remaining attackers get the drop on the PCs. The other encounters each begin with a surprise round, though each PC who succeeds at a DC 25 Perception check can act in this surprise round. Additionally, the creatures in the remaining encounters gain a +4 insight bonus to initiative and on saves against any traps the PCs constructed.

2. THE CLIFFSIDE ASSAULT (CR 10)

Morka Moa begins his attack by sending his first wave of warriors out about 10 minutes after the defeat or return of the scouting party. Waves and waves of grachukk rush in on foot in an attempt to overwhelm the ruins' defenders. The warriors of the Mora Ujaheim are among some of the greatest in Asunda, able to tame the mighty ujaheim and ride the vicious beasts into battle. Some of these fearsome ujaheim riders are among this first set of warriors. Their battle mounts grant the Mora Ujaheim unprecedented advantages in combat, as they can use their ujaheim mounts to scale cliffs and walls and attack their opponents from higher ground.

Creatures: The ujaheim riders begin up on the cliff overlooking the temple grounds. They use their bows to attack the PCs from the safety of the cliff. As the PCs approach, two of the riders hop on their ujaheim and use the beasts to scale the various walls of the ruins, leaping from wall to wall where possible. The ujaheim must succeed at a DC 15 Acrobatics check to remain on these walls if hit by an attack, but they can otherwise balance on the walls without requiring a check.

UJAHEIM (2) **CR 6**
XP 2,400 each
hp 76 each (see page 24)

UJAHEIM RIDERS (4) **CR 4**
XP 1,200 each
hp 42 each (see page 24)

3. THE DREADED HUNTER (CR 13)

After 15 minutes of fighting, another wave of Mora Ujaheim approaches the ruins. Morka Moa leads this group himself in hopes of finding Niobe and ending his hunt once and for all.

Creatures: Morka Moa leads a band of his elite warlords into the fray. These warlords do their best to flank the PCs but carefully avoid getting in Morka Moa's way. They do not provide their leader any kind of direct assistance beyond flanking, as this fight is his and his alone. In addition, a pair of ujaheim runs alongside the warlords; these ujaheim have been intentionally set loose to cause more chaos on the battlefield. The ujaheim focus on PCs who appear vulnerable and easy to kill.

MORKA MOA

CR 11

XP 12,800

Male grachukk barbarian 8/ranger (blood hunter) 4 (see pages 9 and 17)

CE Medium humanoid (orc)

Init +5; **Senses** darkvision 60 ft., scent; Perception +19

DEFENSE

AC 17, touch 10, flat-footed 15 (+6 armor, +1 deflection, +1 Dex, +1 natural, -2 rage)

hp 147 (12 HD; 8d12+4d10+68)

Fort +13, **Ref** +7, **Will** +6; +4 vs. spells and spell-like or supernatural abilities

Defensive Abilities improved uncanny dodge, orc ferocity, trap sense +2; **DR** 2/—

OFFENSE

Speed 40 ft.

Melee +2 *greataxe* +21/+16/+11 (1d12+9/x3)

Ranged mwk composite longbow +14/+9/+4 (1d8+4/x3)

Special Attacks blessed by Shnuk (humans), favored target +1, rage (20 rounds/day), rage powers (clear mind, increased damage reduction, renewed vigor 2d8+4, superstition +4)

TACTICS

During Combat Morka Moa rages immediately, focusing on melee combatants. He prefers that his warlords handle ranged and flying enemies, but he uses his bow if absolutely necessary. If Niobe is nearby, his focus is solely on slaying her.

Morale Morka Moa uses his renewed vigor rage power if reduced below 100 hit points. He fights to the death.

Base Statistics When he's not raging, Morka Moa's statistics are **AC** 19, touch 12, flat-footed 17; **hp** 123; **Fort** +11, **Will** +4; no bonus vs. spells and spell-like or supernatural abilities; **DR** 1/—; **Melee** +2 *greataxe* +19/+14/+9 (1d12+7/x3); **Ranged** mwk composite longbow +14/+9/+4 (1d8+4/x3); **Str** 18, **Con** 14; **CMB** +16; **Skills** Climb +18.

STATISTICS

Str 22, **Dex** 13, **Con** 18, **Int** 10, **Wis** 12, **Cha** 10

Base Atk +12; **CMB** +18; **CMD** 28

Feats Combat Reflexes, Improved Initiative, Mounted Combat, Ride-By Attack, Toughness, Weapon Focus (*greataxe*)

Skills Climb +20, Intimidate +18, Perception +19, Ride +15, Survival +8, Stealth +6

Languages Common, Grachukk

SQ hunter's bond (companions), hunting ground +2, track +2, weapon familiarity, wild empathy +4

Gear +2 *hide armor*, +2 *greataxe*, mwk composite longbow (+4 Str) with 40 arrows, *amulet of natural armor* +1, *belt of giant strength* +2, *cloak of resistance* +1, *ring of protection* +1 (Stats do not reflect demon-blessed breastplate of Xath)

GRACHUKK WARLORDS (4)

CR 6

XP 2,400 each

Orc warlords (*Pathfinder RPG Monster Codex* 170)

hp 86 each

UJAHEIM (2)

CR 6

XP 2,400 each

hp 76 each (see page 24)

Development: The PCs may not be able to defeat Morka Moa on their own, but their main purpose is to prevent him from reaching Niobe. Clever PCs may instead find other ways to disable or defeat him. If they are able to disable him via spells like *hold person*, the PCs could capture Morka Moa. If things seem dire, the PCs might also be able to help Niobe escape with spells like *teleport*. In this case, Morka Moa ends his attack immediately and begins to track the PCs and Niobe once more. In extremely dire situations, Bragnar might jump into the fight to aid the PCs, or Niobe might channel the might of Arnuminel in a powerful blast that harms many of the grachukk or revitalizes the PCs.

CONCLUDING THE ADVENTURE

With the forces of the Mora Ujaheim defeated or dispersed, the ruins of Ugoma are safe. Bragnar Steelnose and the surviving orphans thank the PCs with utmost gratitude. Bragnar grants the PCs a blessing from Powisienne. This can take the form of a few magical relics for the PCs or a spell effect, such as *bless*, that remains for 1 week. Whether or not Morka Moa lives, the PCs have just created a powerful new enemy, for unbeknownst to the PCs, the demon-cursed armor he wears can resurrect Morka Moa. The GM should feel free to use Morka Moa as a recurring antagonist in a campaign set in Asunda.

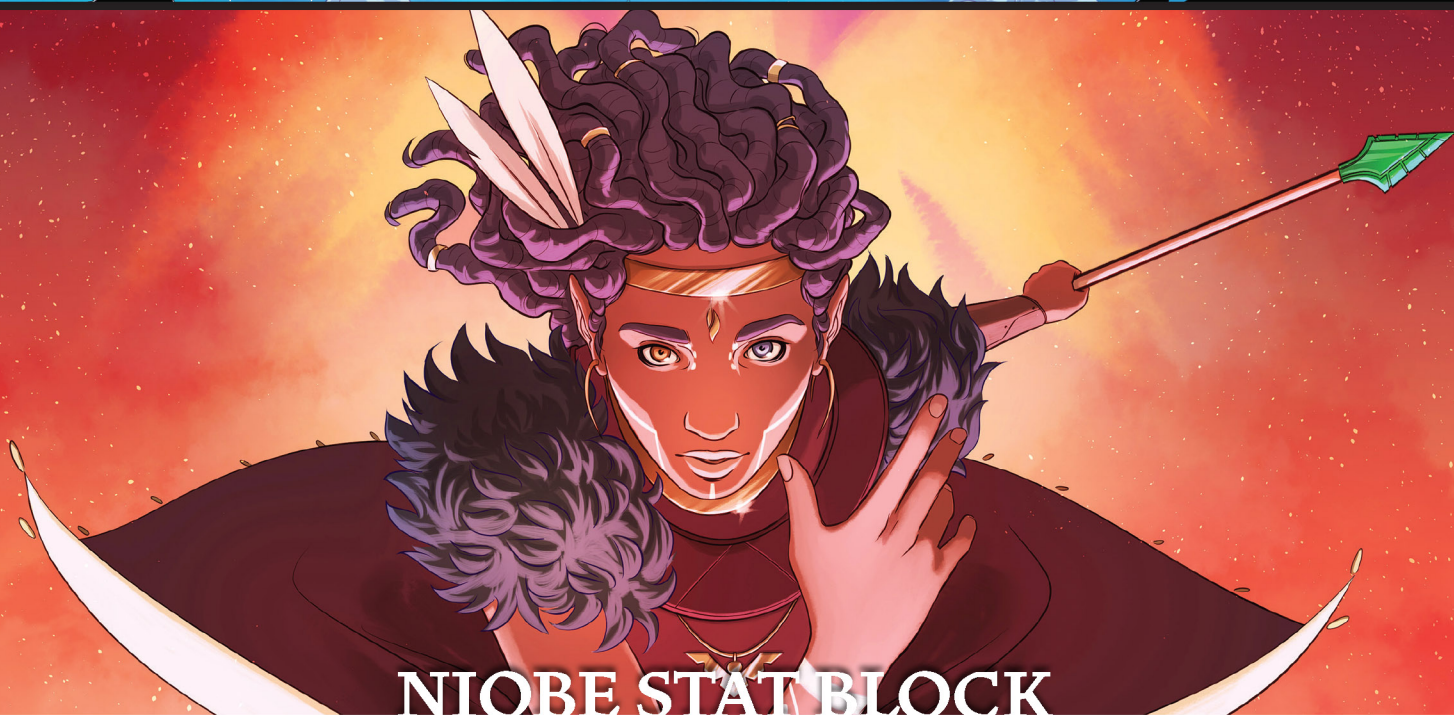


Storytelling in Asunda

Running a game set in the world of Asunda is very similar to running games in other high-fantasy settings. Here are a few considerations when running games set in Asunda.

Cinematics: The scenes and images from a comic don't always translate cleanly to game mechanics. In the comics, characters like Morka Moa are able to dispatch foes with one swing of an axe, but that would be too powerful in a balanced game. Consider describing actions and scenes in an exaggerated fashion to give them a more dramatic feel, such as describing a PC taking damage from Morka Moa's axe as a glancing blow that took a lot of effort to avoid. The character's hit points could represent her endurance in combat, with her growing less likely to deflect or dodge the final, deadly strike as her hit points dwindle.

Tone: Asunda is a world full of fantasy and wonder. Descriptions of locations and enemies should focus on the more sensational details. Vivid colors, unique sounds, and interesting new creatures are all great ways to detail Asunda. In addition, magic is very prevalent in Asunda, as many characters, including Niobe herself, have received gifts from the gods. These gifts can take the form of potent magic or powerful relics with unique stories. Encourage players to describe the casting of spells with a grandiose flourish akin to minor miracles. Give a PC's magic weapon or armor a unique history, such as a weapon forged by Arukas or armor whose magic comes from Powisienne's blessing. Better yet, encourage players to create these stories themselves. This will help them ground their characters in Asunda and serve as a great jumping-off point for interesting stories and adventures. In addition, while users of magic are persecuted in Asunda, magic is part of its very fabric as many characters, including Niobe herself, have received gifts from the gods.



NIOBE STATBLOCK

NIOBE AYUTAMI

This woman has long, locked hair. She has mesmerizing eyes, one colored hazel and the other blue.

NIOBE AYUTAMI

CR 8

XP 4,800

Female sin-galemren rogue 3/omdura of Arnuminel 5 (see pages 8 and 10)

NG Medium humanoid (elf, human)

Init +2; **Senses** low-light vision; Perception +15

DEFENSE

AC 22, touch 17, flat-footed 19 (+5 armor, +4 deflection, +3 Dex)
hp 68 (8d8+29)

Fort +10, **Ref** +10, **Will** +11; +2 vs. enchantments

Defensive Abilities evasion, trap sense +1

OFFENSE

Speed 30 ft.

Melee +1 *longspear* +11 (1d8+7)

Ranged mwk composite longbow +8 (1d8+4/x3)

Special Attacks divine might 1/day (+2 attack and AC, +2 damage), sneak attack +2d6

Omdura Spells Known (CL 5th; concentration +9)

2nd (3/day)—*cure moderate wounds*, *hold person* (DC 16),
resist energy, *shield other*

1st (5/day)—*bless*, *cure light wounds*, *divine favor*, *magic weapon*, *shield of faith*

0 (at will)—*detect magic*, *guidance*, *light*, *resistance*,
stabilize, *virtue*

STATISTICS

Str 18, **Dex** 14, **Con** 14, **Int** 10, **Wis** 14, **Cha** 18

Base Atk +5; **CMB** +9; **CMD** 24

Feats Chosen One (see page 18), Extra Invocation (see page 31),

Quick Draw^B, Run^B, Skill Focus (Survival), Toughness, Weapon Focus (longspear)

Skills Diplomacy +17, Intimidate +12, Knowledge (religion) +11, Perception +15, Sense Motive +8, Spellcraft +11, Stealth +10, Survival +8

Languages Common, Elven

SQ divine touch (2d6, 5/day), divine infusion (shaken), elf blood, invocation (7 minutes/day), rogue talents (fast stealth), trapfinding +1

Combat Gear *potion of cure moderate wounds* (4); **Other Gear** +2 studded leather armor, +1 *longspear*, mwk composite longbow (+4 Str) with 50 arrows, *amulet of Arnuminel* (see page 20), *belt of physical might* +2 (Str, Con), *headband of alluring charisma* +2, *feathers of Eskanu* (see page 21), 20 gp

SPECIAL ABILITIES

Exceptional Statistics (Ex) Niobe is destined for greatness. As a result, her ability scores were generated using 20 points, rather than using the standard 15 point buy used to create most NPCs. She also has much more gear than an NPC of her level would normally have. These modifications increase her total CR by 1.

Niobe is a sin-galemren, a half-wild elf, born of King Andrek VII of Isintarre and Queen Nadami of Ugoma. As an infant, the child of prophecy was hunted by Morka Moa until she was taken in by the moon tribe of Sha'ves, a tribe of galemren who worship both Powisienne and Magga. From them she learned the ways of Powisienne until the world again found her and she was driven to the Town of Oasis, holy ground protected by Arnuminel, goddess of healing and light who has blessed Niobe, granting her the ability to heal wounds and ailments. Niobe is not always able to wield this power, however, and she commands this ability only when Arnuminel is watching

and considers her worthy of it. Niobe bears the symbol of Arnuminel on her back, revealing her as the living avatar of the goddess of life and the bane of Arukas the Untamed Devil.

The whereabouts of Niobe's mother, Queen Nadami, are unknown. She is last known to have been stolen away by King Andrek and has not been seen since. Although she is gone, Queen Nadami lives on through Niobe. Niobe carries her mother's majesty and courage, acting as a beacon of good and hope for Asunda. Her divine gifts and skills as a warrior mark her as a hero of the land. Of note are her eyes, each a unique color—a distinction her father also bears. This marks Niobe as an easily recognized target, and King Andrek has ordered her be killed on sight. Niobe's eyes hint at a great destiny she has yet to fulfill, but only time will tell if she will be the savior that Asunda needs.

The statistics on page 30 represent an early depiction of Niobe from the Stranger Comics series *Niobe: She is Life*.

A History (as told by Salem Ravensong)

There will come a time when the world will change due to a single being.

I was there when his lust for the mother overcame Him, and I could understand why. Yet it was not the way her hips swayed to the dance movement of a thousand beasts that drove Him; the impeccable and savage dance was so pure that even I, who has witnessed the birth of nations, withheld desire. Neither was it in her greeting, a smile so welcoming that all felt at home in her presence, and even the Untamed Devil himself was found wanting. In fact, it was her skin that first caught His eye. Blue-black and touched by the gods, it was deeper than the night sky and yet more radiant than the stars which shone in her eyes. The Heavens were personified in her, and even Powlorre, her Chieftain and husband, could not command the people as did Nadami Ayutami. If she could stand before nations, surely they would fall. This blessing drove His jealousy.

He had to have her, own her, and wield her. Through His pale puppet king, He would try.

The Galemren welcomed King Andrek VII into the sacred grove, an honor not shown to the snow faces of Isintarre for a thousand years, least of all anyone of Andrek's cursed lineage. His ancestors had much to atone for, yet Andrek convinced Powlorre of his penitence. And perhaps the king truly was sincere before he saw her, before He drove Andrek to betray this gift, spurning it in the name of lust and war.

On the final night of our stay, "my king" asked me to steal the queen. My price was most high, and yet it was paid.

Niobe was born from sin in a place I shall not say. Although I am glad to note she inherited her mother's majesty and courage, I have yet to see how much of her father's evil seed remains. Only time will tell, and the Untamed Devil will hunt to have his answer. All who stand between Him and the girl will incur His wrath. Even the horsemen who serve Him.

Arnuminel's Blessing

The goddess Arnuminel watches over Niobe and considers her a worthy champion. She provides Niobe additional power, allowing Niobe to better aid her allies in combat. This manifests as the Extra Invocation feat below.

EXTRA INVOCATION

You can call your invocations more often.

Prerequisite: Invocation class feature.

Benefit: You can use your invocation ability for 2 additional minutes per day.

Special: You can select Extra Invocation multiple times. Its effects stack.

Even wizards. For in time, we may all fall to her spell of truth and hope.

From the skies I shall watch her. From the Ujoan deserts, where Morka Moa roams, to the Town of Oasis, where a stranger deals in death. To the mountains of Herfang and the Temple of Erathune, where this destined savior shall bind morkai and magrom, most hated of enemies, into the steeliest of friends.

If she can do this, surely she can bind nations.

And the Untamed Devil will know fear.





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STRANGER

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