

VIOLET DAWN
THE TIME OF THE UNRAVELLING

THE BROKEN ISLES



PLAYER'S GUIDE



“Enemies make you stronger, allies make you weaker.”
– Frank Herbert

THE BROKEN ISLES

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PREFACE

PROLOGUE: CHOOSING DESTINY

You were born in the Broken Isles, and in all likelihood you are destined to die here.

Each day, you watch the twin suns pass over the island of Korr, until the twin moons replace them each night. You see the mountains to the north, legendary in their peril. You see the forested hills of the midlands, thick with beasts. You see the plains of the south, lush and exposed. You see the homes of the human tribes—the Great Mesa of the Inuls, the Southern Swamp of the Kurs, the Cleft of the Naruks, and the Dhargon Coast of the Azghars.

You've heard your elders tell stories. You've heard the tale of the terrible, nameless god who fell to the ocean, whose corpse formed the isles; the tale of that same god giving birth to the skarren, and to many of the monsters that lurk below the ground. You've heard the tale of the One Tribe, that first human civilization from which the four tribes are descended—that ancient people of spears and spells, who buried their power in temples and tombs.

You've witnessed magic. You're aware that in the ages since the One Tribe, humans learned to fear magic and place it in the hands of shamans. Not so with the other races: Magic escapes the grasp of the skarren, and zeidians shun its power. Only the ngakoi wield magic freely, by turns impure and incorruptible.

And you know the way of things in the present day. You know the tribes are at peace, and that peace never lasts. You know that foreigners arrive from across the western ocean, led by the strange vulnar traders. You know they bring tales of glorious cities and empires. You do not know whether to believe them.

You know who you are. You know your world is changing.

You know it is time to choose your role.

INTRODUCTION

Welcome to the *Player's Guide to the Broken Isles*. This book is your starting point for the Broken Isles campaign—a standalone d20 System game set within the world of Violet Dawn, intended for characters of levels 1 through 5. If you're a player, you'll find everything you need to create

new PCs ready for adventure in the archipelago. If you're a DM, you'll also want to look through the *Lorebook of the Broken Isles*, this book's companion volume. Both players and DMs are advised to browse the Broken Isles website at <http://www.thebrokenisles.com>.

Whether you're seeking a full-fledged introduction to Avadnu, a brief vacation from your usual stomping grounds, or just a few rules and setting elements to cherry-pick for your home campaign, we hope you'll find what you're looking for here.

This book is divided into five chapters, as follows:

Races: New races available for use in character creation.

Tribes: The four great human tribes.

Classes: The roles the base classes play in the isles.

Feats: New feats available in the Broken Isles.

Equipment: Weapons, armor, equipment, and special materials used in the isles.

♦ ♦ ABOUT VIOLET DAWN ♦ ♦

Violet Dawn is the setting of the world of Avadnu. The Broken Isles are one small part of this world—specifically, they're a small chain of islands on the eastern coast of the continent of Kaelandar. The isles are a place where the ancient empires and decaying cultures so common elsewhere have been stripped down to their basic, savage core; a place where little is known of lands beyond the horizon, where myth is more powerful than history.

In other words, a perfect place for introductions.

As a game product, *The Broken Isles* also acts as a preview of *The Avadnu Primer*. This forthcoming book details a far larger portion of the world, covering a great variety of cultures, landscapes, and religions. In the *Primer*, you'll find new playable races, a new core class, and dozens of new feats and pieces of equipment.

You can find out much more about Violet Dawn at the Inner Circle website at <http://www.icirclegames.com>. You may also want to look at two other websites: <http://www.violetdawn.com> contains an overview of Avadnu generally, while <http://www.thebrokenisles.com> contains additional support for this product.

RACES

The Broken Isles are home to four major races: humans, ngakoi, skarren, and zeidians. These groups struggle with one another and their environment, but have endured the centuries to claim their status today. They are not the only intelligent beings in the isles—fiendishly clever spirits and monsters with voices like men are part of many tribal legends, and three foreign races have come and gone—but for now, they reign supreme.

The races in this chapter are appropriate for use as PC races, but the races from the Player's Handbook do not normally exist on Avadnu. *The Avadnu Primer* and *Denizens of Avadnu* contain additional Violet Dawn races, which a DM may wish to incorporate for a nonstandard campaign.

The new races described below are as follows:

Ngakoi: Small, three-eyed beings who practice magic and adapt perfectly to their surroundings.

Skarren: Savage warriors who seek conflict and battle over all else, caring little for the life of any creature.

Zeidians: Somber loners who seek and guard the secrets of the isles in an effort to protect humanity.

HUMANS

Humans were not the first mortals to come to the

Broken Isles—the skarren claim that honor—but after ages of battle, they have risen to dominance. They lack the skarren's rage, the ngakoi's magic, and the zeidians' secrets, yet they have learned from all three races and molded themselves into something more than what they were. Their unrefined nature allows them control over their own destiny.

Four great tribes make up the bulk of human society. The Azghars, Inuls, Kurs, and Naruks share more in common than not, although they would be loathe to admit it. The tribes are fully described starting on page 15.

Physiology: The humans of the Broken Isles are not dissimilar to humans anywhere. Most stand under 6 feet tall and weigh between 140 and 170 pounds. Their hair tends to be black or brown, and typically grows straight, while their eyes are usually brown, gray, or green. Their skin tone ranges from light brown to a sun-bronzed shade of pink.

Society: The four human tribes maintain a fragile peace, trading and skirmishing intermittently while primarily keeping to themselves. They see themselves as the descendants of the One Tribe, an ancient human civilization that ruled over the isles, and each tribe considers itself superior to the others.

Religion: The tribes share an animistic view of

♦ ♦ LANGUAGES OF THE BROKEN ISLES ♦ ♦

Language	Typical Speakers	Alphabet
Common	Azghars, Inuls, Naruks	None
Druidic	Druids (only)	Druidic
Kur	Kurs	None
Ngakoi	Ngakoi	Ngakoi
Ramshen	The One Tribe, other lost tribes (no modern speakers)	Ramshen
Skarren	Skarren	None
Sulwynarii	The Children of the Suns (no modern speakers)	Sulwynarii
Vulnar	Vulnar	Vulnar
Zeidian	Zeidians	Zeidian

the world, believing that natural spirits embody and enforce natural laws. Each tribe views the spirits in its own way:

Naruks make little distinction between the spiritual and material worlds, and see the forces behind a tree's growth as akin to the beasts that prowl the jungle.

Azghars view spiritual forces as similarly ubiquitous, but see elementals and powerful monsters as those forces' prime manifestation.

Kurs rarely anthropomorphize nature spirits at all, instead acknowledging the spirits of the dead as responsible for changes—good and ill—in the natural order.

Finally, Inuls focus upon cosmological forces as embodied in the seasons and the movement of the stars, and recognize a single powerful earth spirit embodied in the Great Mesa.

Further details about tribal religion are included in each tribe's extended entry. Information about the overall role of religion on Avadnu is available in *The Avadnu Primer*.

Race Relations: Humans keep close ties to ngakoi, despite the latter race's strange behavior and extensive use of magic. Ultimately, the trust developed over centuries of partnership surmounts suspicion and confusion.

Skarren are both adversaries and objects of veneration. While humans must work with the land, skarren fight and conquer the environment. When a human community is attacked by skarren, it is a sign to those humans that they've earned the respect of their foes.

Zeidians are arrogant and secretive, only claiming to have humanity's best interests at heart. Or so the stories go; but more than a few tribespeople remember being aided by stealthy warriors when wandering far from home.

Lands: The four great human tribes all dwell on Korr, the largest of the Broken Isles. Even the tribal lands—the Great Mesa, the Dhargon Coast, the Southern Swamp, and the Cleft—are far from tame, though, and life is never easy. Humans know little of the isles beyond the tribal territories, save for a few ancient landmarks.

A few small groups

of humans inhabit the other isles, but these foreigners are a mystery to the tribes.

Language: The Azghar, Inul, and Naruk tribes share a common spoken language, although each has developed its own distinct dialect. The isolated Kur tribe has a separate language, strongly influenced by the ngakoi tongue. Only the Inuls have a written language with a complete alphabet; the other tribes make do with a set of rudimentary pictographs, similar to those used by the skarren.

Adventurers: Humans most often become adventurers to serve their tribes, out of personal obligation, or to gain might and glory. The greatest adventurers become part of tribal myth alongside spirits and beasts of legend—but many more are mourned by the families they leave behind.

HUMAN RACIAL TRAITS

Humans in the Broken Isles are mechanically identical to the humans described in the Player's Handbook.

NGAKOI

Ngakoi are a tribal people who walk between the absolutes of the world. They live at peace in places where others cannot survive, and find valuable resources in monsters and magic. Although outsiders see them as strange at best and corrupt at worst, ngakoi have no such prejudices; to ngakoi, the world and its inhabitants are exactly as they should be.

Humans vastly outnumber ngakoi in the isles, and the dozen or so ngakoi tribes are no larger than individual human communities. Still, both races are well-served by their unspoken alliance; a war between humans and ngakoi would be devastating to both.

Personality: Ngakoi range from cheerful to grim, from ambitious to laid-back. They excel at problem-solving, and value communal unity and individual strengths.

They rarely show signs of stress, although they're not fearless—they simply accept matters for what they are and refuse to let anxiety or inexperience take a toll. An ngakoi's interest in any subject—from battle to wealth to magic—is limited by the extent to which that subject affects his or her daily existence; above all else, ngakoi are relentlessly



practical.

Physiology: Ngakoi typically stand no taller than 4 feet, and weigh between 50 and 70 pounds. Their bodies are slender and long-limbed, and their bald heads are slightly large in proportion to their bodies. They are born with blue, yellow, green, and brown eyes, and their skin tone ranges from dark gray to chalky white. In most tribes, ngakoi bear abstract tattoos symbolizing family, beliefs, names, or other personal items. Their typical diet is composed of fruit, small game, fish, nuts, and other scavenged resources. Ngakoi live an average of three decades, with especially lucky elders reaching the age of 60 without malady or mishap.

An ngakoi's most unusual feature is the third eye in his or her forehead, but no ngakoi is born with three eyes. When ngakoi reach puberty, they are taught to physically manifest their connection to the supernatural. In most tribes, only one in four ngakoi has the will and clarity to grow a third eye without sewing his or her original eyes shut, and many tribes practice rituals to develop ngakoi mystical abilities further. Ngakoi can produce gentle green or yellow glows from their third eyes, and are considered adult upon first manifestation.

Attire: Ngakoi generally wear as little as practical. Their clothing is loose and earth-toned, often taking the form of sleeveless coats and knee-length pants. Red, purple, and blue dyes are occasionally used by ngakoi, but these colors often have familial or ritual significance. Jewelry is mainly reserved for elders.

Society: Ngakoi live in semi-nomadic tribes consisting of between thirty and over one hundred individuals, and their villages are built of mud and reed huts or ensconced within caverns. Most tribes have two homes, and travel between them every other season. Winter villages

are normally underground or on the coast, while summer villages are built on plains or in forests. While migrating, ngakoi carry simple tents and collapsible shelters, but take little else with them.

All tribe members, male and female, share the same duties and tribulations throughout their lives. Once an ngakoi develops a third eye and becomes an adult, he or she is free to choose any path that benefits the tribe: the path of a craftsman, hunter, soothsayer, or whatever compels the young ngakoi. However, while


mastering one trade, ngakoi are expected to continue learning other skills and to assist the tribe in any capacity they are able. Individuality is prized, but an ngakoi's talents belong to the tribe first. Once an ngakoi is no longer fit enough to continue his or her previous path, that ngakoi undergoes one final rite of passage and is initiated into the tribe's governing council of elders.

The focus on tribal welfare is vital to ngakoi survival. Ngakoi tribes dwell in the most dangerous lands of the Broken Isles—haunted marshes, man-eating forests, monster-infested caves, and storm-wracked cliffsides. They use these environments to their advantage, living among the native

inhabitants and taking whatever the land offers. But the moment an ngakoi steps out of the ecological niche the tribe has carved—by killing an important predator or cleansing a diseased stream—the entire tribe is put at risk. At the same time, ngakoi believe in using all available tools, and utilize both natural and corrupt magic with an easy confidence that worries other races.

Several times each season, ngakoi tribes arrange to trade with nearby human communities. These meetings are usually held close to the human settlements, and the ngakoi receive information and luxuries such as metal tools and weapons, jewelry, and vulnar trinkets. In exchange, ngakoi provide rare foods and plants and





guidance through ngakoi lands. At times, human tribespeople purchase magic items or prophetic insights from ngakoi—whatever magic their shamans will not provide, or that they wish to possess in secret.

Ngakoi tribes rarely meet, and virtually never fight. The successes and trials of one tribe are of no concern to any other. That said, ngakoi who wish to leave their tribes are permitted to do so, and are usually welcomed as kin by any tribe they encounter.

Religion: Ngakoi possess a rich oral tradition of stories about divine beings, but do not directly relate to such entities. They believe higher powers have few mortal desires, and therefore cannot be cajoled or angered. Ngakoi morality is based upon survival, and good and evil, wilderness and civilization, and life and death are viewed as equal tools to be used however appropriate. Other beings and belief systems are accepted as having natural roles, but ones not meant for ngakoi; some creatures are meant to be good, and others evil, but ngakoi walk the line between absolutes.

Race Relations: Ngakoi have a long history with humans. Visiting ngakoi traders are a highlight of the season for many tribespeople, and human storytellers say the ngakoi taught humanity the basics of wilderness survival. Although each race thinks itself superior to the other, they have a relationship based on trust and respect, and get along well on an individual level.

Skarren and ngakoi share an ability to survive environments too dangerous for others, and not much else. Ngakoi treat skarren kulvraks as they would a pack of dangerous animals, but approach individual skarren as clever, dangerous foreigners.

From the ngakoi point of view, zeidians are well-intentioned meddlers. Ngakoi respect zeidians for their resourcefulness, but are frequently annoyed by zeidian attempts to change the status quo—even if that change involves the death of monsters or the nullification of magic seemingly detrimental to an ngakoi tribe.

Lands: Ngakoi settlements on Korr can mainly be found around the Southern Swamp and in caves in the midland hills. A few villages also ring the Gray Forest at the eastern edge of the isle. Ngakoi are rarer on the other islands of the archipelago, but sometimes turn up in surprising places.

Alignment: Ngakoi rarely embrace strong ideals, and see value in all things. They understand the wisdom of goodness and recognize evil as a tool for survival; they know the efficiency of law and the variety of chaos. Ngakoi favor all alignments, but usually retain some element of neutrality.

Language: Ngakoi speech is rapid and punctuated by glottal stops. Numerous transitions between consonants give the language a buzzing undertone. The ngakoi alphabet consists of less than two dozen simple characters, and has a rhythm even when written. Most ngakoi history is passed through oral tradition, using varying levels of pitch and inflection to ensure complex tales can be remembered over generations.

Names: Ngakoi names are usually two or three syllables, derived by shifting the accents of ngakoi words for natural and spiritual places, creatures, and objects. The only exception is for a tribal elder, who gains a second, honorary name that is spoken first. This name is defined by the elder's role in society, whether as a soothsayer, wizard, diplomat, or otherwise.

Male Names: Bintoc, Jyobek, Mtelob, Npotli, Rakoklet, Rewilkit, Treptot, Ugartet, Waradu, Yntaklek.

Female Names: Belakle, Dcapmet, Harit, Jahamek, Larerwa, Merako, Mketlot, Njaka, Qabkhai, Tenakwe.

Adventurers: Ngakoi who leave their tribes often become adventurers. They seek a life where they can indulge beliefs or appetites considered unnecessary by the tribe, or engage in quests foreseen by soothsayers. Ngakoi spellcasters often leave home regretfully, hoping to develop their powers beyond the tribes' minimalist needs.

NGAKOI RACIAL TRAITS

- +2 Wisdom, -2 Strength: Ngakoi are perceptive, intuitive, and attuned to the world, but their small bodies afford little strength.

- Small size. +1 bonus to Armor Class, +1 bonus on attack rolls, +4 bonus on Hide checks, -4 penalty on grapple checks, lifting and carrying limits 3/4 those of Medium characters.

- An ngakoi's base land speed is 20 feet.

- Low-light vision.

- +2 racial bonus on either Listen or Spot checks. Ngakoi whose eyes are sewn shut develop an increased sensitivity to sound, whereas those who see with three eyes are particularly perceptive.

- +2 racial bonus on Survival checks.

- Monstrous Empathy: Ngakoi are masters at coexisting with the creatures of their homelands, no matter how bizarre. This power works like the druid's wild empathy class feature, except it works on any animal, aberration, magical beast, ooze, plant, or vermin with an Intelligence score of 2 or lower (or with no Intelligence score) with a -4 penalty. An ngakoi with wild empathy reduces this penalty to -2. Creatures without Intelligence

scores cannot have their attitudes improved beyond indifferent. Determine a monstrous empathy check result by rolling 1d20 and adding the ngakoi's Charisma modifier and one-half the ngakoi's level.

- An ngakoi can create or abolish a candle-strength (5 feet of shadowy illumination) light from his or her third eye as a move action. This is a supernatural ability.

- +2 racial bonus on saving throws against mind-affecting effects. Due to both their basic nature and their training in strange and difficult environments, ngakoi are hardened against mental control.

- +3 racial bonus on Fortitude saves to remove negative levels. Ngakoi are often exposed to dangerous energies, and have developed a natural resistance to them.

- Automatic Languages: Common and Ngakoi. Bonus Languages: Kur, Ramshen, Vulnar, and Zeidian.

- Favored Class: Diviner. Ngakoi traditionally use magic to divine threats, sources of food, and similar sorts of information.

SKARREN

Rough and bestial, skarren live hard lives that flow with the cycle of nature. They claim to have been born from the blood of the dead god whose body forms the Broken Isles, but the focus of their existence is combat: their ambition is little more than to fight, mate, and die gloriously.

The total number of skarren in the Broken Isles is difficult to estimate. At certain times, they seem no more numerous (and much more fragmented) than a single human tribe. At others, they seem to outnumber all the tribes combined. Perhaps skarren populations boom and die with the same brutal uncertainty found in the rest of skarren life.

Personality: Skarren are a fiery, ruthless, and blunt people, often seeming more animal than humanoid. Their emotions are commonly expressed through violence: Anger is almost always followed by an attack, humor is physical and sudden, and a "sorrowful" skarren is a dangerous one. A solid punch to the jaw or a clawing bout of wrestling can be either a sign of friendship or a brutal showing


of dominance. Skarren mistrust words, rarely lying or participating in lengthy conversations. To earn a skarren's friendship requires breaking the physical barrier, usually in combat.

Physiology: Male and female skarren are about the same height, between 6 1/2 and 7 feet tall. Males are often bulkier, weighing from 250 to 350 pounds, while females average between 200 and 300 pounds. They mature at the age of 12 and live an average of five decades, though most die violent deaths long before natural causes take them. They have hairless, leathery, rust-colored skin, and hard bone protrusions form a crown about their skulls. Skarren eyes are yellow or orange, with vertical black slits for pupils.

Skarren relish the devouring of flesh (sometimes that of other humanoids), but will eat any digestible plants or animals to survive. They are resistant to disease and poison, and can adapt to extremes of temperature.

Attire: Skarren shun most clothing. A typical skarren wears only a loincloth, and females often hunt nude, wearing mud, sand, or leaves for camouflage. Armor is only worn in the thick of a massive fray, or when facing unusual beasts and magic.





Society: Skarren tribes are called kulvraks (literally translated, “living storms”) and consist of between twenty and sixty skarren. Kulvraks never stop traveling except to hunt or fight. They seek conflicts to join or conflicts to instigate, and often circle impending battle sites like predatory beasts. Warring humans often find kulvraks encamped near whatever factions are weakest; the kulvraks join the battle against the stronger forces, turning the tide of battle, then turn back on the weaker sides to slaughter them as well. Other races see this lust for conflict as pointless; skarren see battle as their most sacred act.

Life in a kulvak is intense, full of fierce loyalty and sporadic infighting. Young skarren quickly learn to fight and assert themselves, or inevitably fall in battle. A skarren enters adulthood through a ritual duel with another skarren chosen randomly from the kulvak. This rite is not merely a test of the skarren in combat, but an education in understanding one’s self, where either victory or defeat can be a valuable life lesson.

Adult skarren spend their existence in “kutran,” or “the preparation” – the skarren philosophy of war and life. Skarren worship nothing, seeing the four elements as the only forces they must obey. The gods are the ultimate foes, to be battled in the afterlife after a lifetime of kutran. Ferocity and utter fearlessness are key to a skarren’s personal war, and it is rare to see skarren retreat or surrender. In the midst of battle, victory and defeat become inconsequential, and skarren have little concern over living through any particular engagement.

Male and female skarren are equally respected and both genders can take leadership positions, but roles differ within a kulvak. Males devote time to the making of things. They learn how to build tents, to draw, to make tools and pottery, and to construct weapons. Female skarren learn to hunt, collect, and break down resources ranging from trees and rocks to animals, humans, and even dead skarren. Females provide the materials with which the males create, to balance the roles of skarren in reproduction.

Religion: Skarren acknowledge the existence of the gods, but view them primarily as worthy opponents waiting to be battled in the “Taakran,” the great tournament of the afterlife. When a skarren is defeated in this tournament, it is believed that he or she is reincarnated on Avadnu to practice further. Skarren revere the elements instead, and use them as an example in their lives and their fighting styles.

Race Relations: Skarren have no allies, but share a mutual respect for the human tribes of the Broken

Isles. Although kulvraks most often war with one another or with the beasts of the wilderness, they readily attack tribes that have grown large or mighty enough to pose a challenge. These attacks are viewed reverently by the skarren, and as a sign of prosperity by many humans.

Ngakoi are respected for their connection to nature and their prophetic abilities, but their determined avoidance of kulvraks and their use of magic and trickery ensure that skarren usually leave them be. Ngakoi occasionally try to divert kulvraks from human allies, sometimes with dire consequences.

Zeidians are estranged siblings to skarren. Both peoples are warriors with ties to the land, but while skarren search for battle after battle, zeidians devote their lives to a single struggle. The two races are often at odds, though some stories speak of half-breed children.

Lands: Skarren have no permanent homes, and their migration routes constantly change as kulvak leaders seek harsh conditions and brutal enemies. They travel in the thick of the wilderness, shunning trails and living off resources even the Naruks see as scanty. However, kulvraks rarely scale the northern highlands of Korr, and are uncommon on the other isles.

Alignment: Most skarren are neutral, conforming to what they see as the rules of nature. Rare, lawful skarren may seek to organize their kin, or find a place in another warlike society. Chaotic skarren tend to be loners, unwilling to cope with even the structure of a kulvak. In some cases, a skarren’s crude honor can develop into an unlikely goodness, while other skarren take part in evil and cruel practices, relishing killing and pain over battle.

Language: Words are potent and sacred to the skarren, tools given by nature that are never to be used lightly. Instead, skarren prefer to communicate with one another through grunts, gestures, and body posture. They do not have a complete written language, but possess a set of symbols used to represent elements of nature, battle, and the world. These are used for decoration on pottery, tents, and trophy skulls.

Names: Skarren names always have meaning. A child is named based on events in the parents’ lives during childbearing, an occurrence in early childhood, or (more rarely) some prophecy about the child foretold by a seer. There is no difference between male and female skarren names.

Male and Female Names: Ak’tar (whirlwind), Bokk’vrill (blood tooth), Durth (stone), Kishil (keen eye), Kyatull (mother-slayer, for a child whose mother died giving birth), Silith’kell (beast

heart), Torbokk (earth's blood, lava), Tull'vrak (dark storm), Ty'vaeck (water quake, tidal wave), Viniak (south wind).

Adventurers: A lone skarren may desire a new challenge, seek guidance in the way of the elements, or be an exile who committed crimes or opposed skarren tradition. The vast majority of skarren adventurers are warriors, but those few skarren with a gift for magic often search for further training outside the kulvrak.

SKARREN RACIAL TRAITS

- +2 Strength, -2 Intelligence, -2 Charisma: Skarren are strong, but uneducated and blunt.

- Medium size.

- A skarren's base land speed is 30 feet.

- Weapon Familiarity: Skarren treat thar-chaks as martial weapons rather than exotic weapons.

- Enhanced Healing: Skarren are extraordinarily fit, and recover 2 hit points per character level per night of rest. If they undergo complete bed rest, they recover three times their character level in hit points. Temporary ability damage returns at the rate of 2 points per night of rest. Complete bed rest restores 3 points per day.

- Immune to natural diseases.

- +3 racial bonus on saving throws against poison.

- Illiteracy: Skarren do not automatically know how to read and write. A skarren may buy 1 rank in Speak Languages to gain the ability to read and write all languages he or she is able to speak. A skarren who gains a level as a wizard can read and write only well enough to use arcane magic.

- Automatic Languages: Common and Skarren. Bonus Languages: Ngakoi, Ramshen, and Zeidian.

- Favored Class: Barbarian. Skarren are wild and powerful combatants, ready to embrace their rage.

ZEIDIANS

Zeidians are guardians and keepers of the Broken Isles, honorable and independent warriors who keep the darkness in its place. They see themselves as defenders of the tribes, bound to humanity through ancient pacts made long ago and far away — but they are unwelcome defenders, regarded by tribespeople as meddling and untrustworthy.

Perhaps it is fortunate that zeidians are seen only rarely; only one zeidian lives for every several hundred humans. They have no tribes or villages of their own, but can be found wandering

throughout the isles and standing watch over its bleakest sites.

Personality: Zeidians tend to be somber, honest, and expressive, with a strong personal sense of morality. They can appear detached, but they are usually quick to respond to perceived injustices and they can show great patience and kindness. Zeidians are dedicated learners and adapt well to new situations, but are not conventionally curious. They are rarely greedy, but they can be nearly as jealous and hateful as humans. Of those who've had little experience with other races, many are humorless and uncertain when it comes to social interaction.

Physiology: Zeidians are tall humanoids with smooth, gray skin and black hair. Averaging 6 feet tall and weighing close to 200 pounds, they are quick and athletic, with toned muscles and long limbs. Females are slightly shorter than males, but have proportionately equal musculature. Zeidians typically have brown or green eyes, but blue, amber, and deep violet are not uncommon. They are omnivores, and are even taught to tolerate (if not necessarily enjoy) meals of grubs and vermin. They live for an average of two and a half centuries, and are considered adults at the age of 18.

Attire: Zeidians take a practical approach to attire, preferring comfortable and flexible clothing, often in earth tones. Leather is a typical material used, protective without hampering movement. It's rare to see a zeidian without a bladed weapon such as a sword or dagger. Zeidians avoid most jewelry, though some wear silver earrings or wear beads in their long, braided hair.

Society: Zeidians possess shared traditions more than they do a true society; they have no territories of their own, and rarely congregate. Many zeidians never encounter more than two or three other zeidians at any given time in their lives. This isolation keeps zeidian traditions strong, passed down over generations and treasured by zeidians as their link to their people.

Young zeidians usually travel with only one parent. They are taught codes of belief and martial skills, and are frequently challenged to hunt, fight, or forage on their own. During their maturation, their interactions with other races are usually limited to brief forays into tribal lands, meant to broaden their experiences.

As adults, zeidians leave their parents and wander the Broken Isles alone. They simultaneously hone their chosen crafts while seeking the secrets of the isles. Many become extraordinary swordsmen, hunters, or smiths, while others spend time among the tribes

learning the art of diplomacy or the isles' mythology and oral history. All the while, they mark the dangerous places hidden throughout the wilderness and acquire sinister magic items and forbidden secrets. They record their findings in encrypted runes on ancient parchment, and protect this lore with their lives.

When a zeidian feels prepared—or when he or she finds a dying zeidian who must be replaced—that zeidian chooses a dangerous site over which to stand watch. Such a site might be an entrance to underground caverns, a poisonous grove, a ruined temple containing trapped spirits, or the barrow of an undead monster. A zeidian's record is hidden here, along with any other treasures the site may contain.

Different zeidians interpret their responsibilities as guardians differently; whereas some are kindly protectors, aiding any travelers who enter their lands and willingly sharing their secrets with those they trust, others view all outsiders as intruders and deny access to their lore. A zeidian always claims to act in the service of humanity, but zeidians often oppose individual humans and tribes.

Disagreements in philosophy among zeidians are a byproduct of their emphasis on personal freedom. Zeidians believe that their skills should be put to use in the service of other races, but that they must follow their feelings as to how this should be done. They respect the purpose of laws, but see them as guidelines instead of absolutes, and generally consider them unnecessary for their own purposes. They prize their freedom dearly, viewing both tangible and intangible barriers as constraints on their ability to act justly and wisely.

Religion: While zeidians respect higher powers, they see no need to look to divinity for their purpose. Zeidians are guardians, and that knowledge is enough to guide them through life. Upon death, they believe they must draw on their experiences in life to guide them through seven days of tests. After this period of judgment, they either are reborn—if they failed as guardians, did not fulfill their potential, or wish to complete tasks left undone—or ascend to a higher state. The details of this ascension are a mystery few zeidians have cared to explore; it is not a reward or a destination to be sought, but a natural end to a complete life.

Race Relations: Although the human tribes generally benefit from zeidian activities, old grudges eventually spoil most relationships. A zeidian who prevents underground monsters from escaping out of a cave may be reluctantly accepted as an ally, but still regarded with suspicion. A zeidian who attacks pilgrims to an ancient tomb may be regarded as a villain who keeps humans from their rightful inheritance. For their part, zeidians can be patient with the humans they're meant to protect—or they can mirror human resentments.

Zeidians admire skarren fortitude and skill at war, but dislike the kulvraks for their unpredictability. Kulvraks sometimes awaken horrors trapped within the isles during their wanderings, or even challenge zeidians for access to dangerous locales. The amorality of skarren means that they can almost never earn a zeidian's trust.

Ngakoi, too, are considered unpredictable—but while zeidians see skarren actions as almost



random, they see ngakoi actions as the product of an incomprehensible mindset. So long as ngakoi aid humans, they earn some degree of respect from zeidians, but ngakoi must always be watched for their use of strange and dangerous magic.

Lands: Zeidians are spread throughout the isles, although their sites tend to be located on the edges of tribal lands and within the deep wilderness. They are adept at finding and utilizing resources, but prefer to rely on old, well-crafted tools and weapons rather than constantly replacing broken items.

Alignment: Zeidians are taught to act for the benefit of others, and to value their personal freedom. Zeidians who differ usually change only one or the other of these views, either embracing the structure of law and its ability to aid good, or losing interest in the struggles of others and following their own desires. Evil zeidians of any sort are rare, but not unheard of, and may be corrupted from temptation or time spent in tainted locations.

Language: The zeidian language mixes hard and soft sounds, and draws many words from other languages. Their written language uses both a unique alphabet and a large set of pictographs to denote common words.

Names: Zeidians take two- or three-syllable names. Male names tend to end in hard consonants, while female names often use multiple soft sounds. As with their language, zeidian names have elements drawn from many different cultures.

Upon reaching the age of majority, zeidians undergo the *kiriith*, a special ceremony that welcomes them into adulthood. A young zeidian is given a symbolic name such as “K’lthar” (honorable) or “Rinaldi” (vigilant) by his or her elders, and must craft an object such as a necklace, runestone, or scabbard with a sigil representing the name. Symbolic names are closely guarded by zeidians, and none save their trusted friends ever hear them.

Male Names: Arinshrr, Cohrliss, Damar, Kaszek, Lorden, Marrec, Teyrnan, Vorlak, Xanthiss.

Female Names: Adirli, Kaewen, Llelith, Lotheri, Myna, Nyariel, Ryssa, Shaeryl, Vyniel, Zylle.

Adventurers: Zeidians become adventurers and explorers to find their true callings, to hone their skills, to seek out and bury dangerous secrets, and to assist good peoples in ways they are uniquely suited for. Many hope to achieve an inner peace through the constant practice of their martial discipline.

ZEIDIAN RACIAL TRAITS

- +2 Dexterity, -2 Charisma: Zeidians are agile

and quick, but their solitary lifestyle creates difficulty for them when interacting with other races.

- Medium size.
- A zeidian’s base land speed is 30 feet.
- Low-light vision.
- +1 racial bonus on initiative checks: A zeidian’s reflexes are honed to a fine edge.
- +2 racial bonus on Sense Motive and Survival checks: Despite their lack of socialization, zeidians are very perceptive and can quickly determine individuals’ hidden motives. Zeidians also often travel alone in the wild and learn to take advantage of the natural world.
- 1 bonus feat chosen from the list of fighter bonus feats. All zeidians undergo constant martial training from a young age.
- Automatic Languages: Common and Zeidian. Bonus Languages: Ngakoi, Ramshen, Skarren, and Sulwynarii.
- Favored Class: Ranger. Zeidians are natural travelers, and are drawn to the martial aspects of the ranger class.

THE OTHERS

Three other great races are known to the islanders—foreign races, who have visited the isles over the ages but never stayed for long.

THE CHILDREN OF THE SUN

During the second age, a race of bronzed-skinned beings with hearts of fire arrived in the Broken Isles. They were incomparably beautiful, but touched by arrogance, and they considered themselves the just rulers of humanity. They built palaces and temples in the city of Kyssari on the isle of Thar’teb, yet left only a few structures upon Korr. None know why they departed; it’s commonly believed they feared the god who created the isles, or that a great disaster called them home. Their like has not been seen for a long time, though wanderers say their cities still stand in the west.

THE STORMKIN

The stormkin are a gossamer race of magic and earthly wisdom, who—according to legend, at least—could control the weather on a whim. They came to the isles on the winds, and lived in the harshest reaches of the archipelago: on mountain peaks slick with snow, and in coves pummeled by rain. They sculpted gardens of tranquility within while keeping strangers out. But the stormkin were always few, and one by one, they

disappeared as the ages passed. If any remain, they are alone in their sanctuaries, wielding magic without compare.

THE VULNAR

The vulnar are newcomers to the isles: a race of tall, chitin-covered traders with long limbs and gaunt frames. A decade ago, the mysterious creatures occupied the abandoned city of Kyssari and opened relations with the human Azghar tribe. In the time since, the vulnar have kept mostly to their own island, but have had an incredible impact on tribal life.

Both directly and through Azghar emissaries, the vulnar have brought valuable goods to Korr. In return for maps, lore, rare plants and animals, and captured human slaves, the vulnar provide steel weapons and tools, ornamental jewelry, wine, and minor magical trinkets such as potions and simple talismans. Not all islanders are pleased by

this exchange, but few can afford to shun vulnar goods.

The vulnar utilize a mix of foreign human mercenaries, Azghar warriors, and their own kind when capturing slaves. Skarren kulvraks and the Naruk tribe have been the primary targets of these raids, perhaps because they are the populations least inclined to trade with the vulnar. For the most part, the other tribes accept these raids as the cost of doing business; the tribes have little concern for one another, and even less for the skarren.

VITAL STATISTICS

Below are charts describing age, height, and weight ranges for the Broken Isles races. These charts can be used to randomly determine characters' vital statistics, as described in the Player's Handbook.

Random Starting Ages

Race	Adulthood	Barbarian Rogue Sorcerer	Bard Fighter Paladin Ranger	Druid Monk Wizard
Human	15 years	+1d4	+1d6	+2d6
Ngakoi	14 years	+1d4	+2d4	+2d6
Skarren	14 years	+1d4	+1d6	+2d4
Zeidian	18 years	+1d8	+2d8	+3d8

Aging Effects

Race	Middle Age ¹	Old ²	Venerable ³	Maximum Age
Human	35 years	53 years	70 years	+2d20 years
Ngakoi	30 years	45 years	60 years	+1d20 years
Skarren	30 years	40 years	50 years	+2d10 years
Zeidian	135 years	192 years	250 years	+4d20 years

1 At middle age, -1 to Str, Dex, and Con; +1 to Int, Wis, and Cha.

2 At old age, -2 to Str, Dex, and Con; +1 to Int, Wis, and Cha.

3 At venerable age, -3 to Str, Dex, and Con; +1 to Int, Wis, and Cha.

Random Height and Weight

Race	Base Height	Height Modifier	Base Weight	Weight Modifier
Human, man	4' 10"	+2d10	120 lb.	× (2d4) lb.
Human, woman	4' 5"	+2d10	85 lb.	× (2d4) lb.
Ngakoi, man	3' 4"	+2d4	50 lb.	× (1d3) lb.
Ngakoi, woman	3' 2"	+2d4	45 lb.	× (1d3) lb.
Skarren, man	6' 2"	+2d6	250 lb.	× (2d4) lb.
Skarren, woman	6' 1"	+2d6	200 lb.	× (2d4) lb.
Zeidian, man	5' 2"	+2d8	120 lb.	× (2d6) lb.
Zeidian, woman	4' 11"	+2d8	100 lb.	× (2d6) lb.

↑TRIBES

Four great tribes of humans coexist and compete on the island of Korr, the largest of the Broken Isles. Each tribe has a unique culture and lifestyle, and has adapted to the harsh environment in its own way. This chapter details the tribes and their customs.

From an outsider's perspective, it might seem that the tribes are eternally at war. In reality, large-scale conflicts between the tribes are rare. Territorial skirmishes and raids are common, but they're also a part of life, and not a reason to put the peace at risk. Sworn blood feuds are contained to the specific families involved. True war requires militant leaders or egregious offenses — the assassination of a shaman, the poisoning of a river, or the mass-hunting of another tribe's sacred animal. War also inevitably draws the attention of skarren, whose interference can destroy any plan.

When not fighting, the tribes have minimal contact. A trading party from one tribe sometimes seeks goods from another, but such parties are regarded suspiciously. Tribal leaders occasionally send servants on missions of diplomacy, but do so in secret to avoid appearing weak. When tribes intermarry, it is usually because one spouse was captured during a raid.

The tribes follow no shared laws, but obey certain customs when relating to one another: A lone, unarmed emissary must always be permitted safe passage into a tribe's lands (though he or she may not be allowed to depart). Sites sacred or forbidden to all tribes are never permissible for use as a battleground. Shamans are not to fight alongside ordinary tribespeople in times of war, though their assistance in preparing for battle is acceptable.

Although the present four tribes have existed in one form or another for centuries, many other tribes have existed in the isles' history. Some split apart, or merged, or evolved into new tribes. Many were annihilated, and their stories were erased from the repertoires of bards so that they could not haunt the living. There is little doubt that the modern tribes will disappear eventually, as well. The only questions are "how?" and "when?"

The tribes described below are as follows:

Azghar: Azghars are warriors first and herdsmen second. They live on the plains of the Dhargon Coast, fighting amongst themselves and against the other tribes. They recently allied themselves with the alien vulnar slavers.

♦ ♦ THE BOND OF CEILAN ♦ ♦

Under ordinary circumstances, individuals from different tribes and races do not work together. Both mistrust and lack of opportunity ensures that alliances do not form. However, an ancient tribal custom exists to bring members of different tribes together: the Bond of Ceilan.

Ceilan was a hero from before the modern age, who gathered warriors from every tribe when a terrible, forgotten foe threatened the Broken Isles. In his honor, any group dedicated to defending against a force no single tribe can repel may swear by Ceilan's Bond. The bonded men and women place their loyalty to one another above their loyalty to family and tribe, and their loyalty to their mission above all else. The bond lasts until the group's foe is defeated. It cannot be formally broken, even by betrayal.

The tribes normally dislike admitting outsiders into their lands, but the honor gained by invoking Ceilan mitigates this (at least in part). Even nonhumans are accepted into the bond, and skarren and zeidians know and respect Ceilan's story as well as the tribes. Only the ngakoi will not swear by Ceilan, refusing to commit themselves to absolute loyalty.



Inul: The Inul tribe is an advanced society living atop the Great Mesa in the north of Korr. Their knowledge of agriculture and metallurgy sets them apart from others, but they must pay for their lore with sacrifices to the earth.

Kur: Kurs are an isolated and secretive people who live in the Southern Swamp. They paint their skin with sacred mud and do not speak their language among outsiders. They are expert sailors and sneaky fighters.

Naruk: Naruks are a primitive people who live a hunter-gatherer lifestyle in the jungle-canyons of the Cleft. They have a symbiotic relationship with a breed of monstrous felines called kehtors.

THE AZGHARS

For hundreds of years, the Azghar clans lived simply along Korr's Dhargon Coast and the midland hills, herding livestock and fighting one another. Now, the Azghar world is changing. The clans are uniting. The aberrant vulnar have arrived, selling steel weapons and barrels of wine, and transforming warrior-herdsmen into mercenaries. Some Azghars are ashamed of what their tribe is becoming—but who are they to deny their children a better life? Who are they to turn down the chance to conquer the Broken Isles?

Personality: Long, lonely days as herdsmen lead Azghars to value independence and self-reliance. Personal needs are worth the same as the needs of family and clan, and worth more than the needs of the tribe. Azghars are passionate, easily angered by slights and wounded by the unkind words of a friend. Azghars also suffer from a proclivity for mania and depression, along with a more recent tendency toward alcoholism.

Lands and Resources: Azghars structure their world around caring for herds of jorims—small, shaggy mammals that provide milk, meat, and hide to the tribe. The coastal plains are rich with the grass and minerals that sustain jorims, and equally rich with predators that Azghar herdsmen must fight. The sea and forest offer fish and fruit to supplement the Azghar diet.

Azghars keep both inland and coastal villages, moving

between the two with the change in seasons and as grazing land is depleted. Their permanent structures are sturdy wooden longhouses, and hide tents provide shelter while traveling. Most Azghar crafts and weapons are simple, if not crude; wood, leather, stone, and bone provide the basis for bows, clothes, knives, containers, and so forth. Among some clans, bronze is available in limited quantities.

Tribal Structure: The tribe can be subdivided into several dozen clans, each numbering dozens of Azghars. Within the clan, the community shares the burden of protecting the jorim herds and supplying food and tools. A clan is led by a chieftain who is selected through a series of trials administered by clan elders. Some clans have a shaman, but most do not. Clans often meet to trade or to engage in competitions, and intermarriage between clans is common.

Historically, clans also fought and feuded for grazing land and jorims, but the rise of the Khazrun clan has put a stop to many battles. Through both force and diplomacy, Khazrun has established authority over nearly half the Azghar clans, and Grand Chief Obwaari frowns upon infighting. Although many lesser clans resent Obwaari, no one can deny that the tribe has become stronger under his leadership.

Customs: Azghars have a rich tradition of competition and ritual trials. Wrestling is both a sport and a means of resolving certain disputes, and matches are often held atop crude wooden towers or on platforms over bodies of water. A person challenged to a match is always expected to accept, but may choose another to fight in his place without losing face. Battles of song and story are held when clans meet, and expert storytellers are regarded more highly than skilled fighters. Archery and spear-throwing are skills practiced for fun and are integrated into many tribal rites.

An Azghar (or, in exceptional cases, an outsider) may also undertake trials to obtain a new office. Chieftains, shamans, and storytellers must all prove themselves before accepting their titles. Adolescents must undergo a trial to become full members of the clan. Certain honorary titles are awarded to persons



who complete the trials of myth and legend—although no one has held the title of Cloudwarrior, Dreamspeaker, or Azghar-Friend for many years, shamans and storytellers remember what deeds are required of worthy petitioners.

Trials always involve a journey to a sacred site, often without possessions or while under the effects of ritual herbs. The person being tested may have to slay a beast, retrieve an item, or receive a vision before returning. Although some trials are merely a formality, others are genuinely life-threatening. It's not always easy for an outsider to discern the difference.

Relations: The two forces reshaping Azghar society—the ascension of the Khazrun and the alliance with the vulnar—are intimately linked. Publically, Grand Chief Obwaari claims the alliance was born a decade ago, when vulnar emissaries arrived in a Khazrun coastal village and petitioned for a meeting. Obwaari says that the strange beings acknowledged him as the ruler of Korr, and asked for permission to travel through his lands and to trade with his people. The vulnar wished to take bounty and slaves from the other tribes, but swore to never harm the Azghars. Obwaari agreed, and Khazrun and the vulnar have been close ever since.

Clans opposed to Khazrun tell a different story. They say that vulnar magic and vulnar weapons were what enabled Khazrun to gain power in the first place, and that Obwaari is a mere puppet of foreign entities. Perhaps this is true. Perhaps this interpretation is born of bitterness.

Regardless of their history, the Azghars and the vulnar are now tied together. Vulnar emissaries regularly travel from their base on the isle of Thar'teb to trade steel weapons, alcohol, jewelry, and trinkets in return for information, guidance, and rare animals. The Azghars always appear to come out ahead in these trades, although the influx of wine—previously unknown in the isles—has taken a toll on many clans.

A few clans have taken to acting as mercenaries for the vulnar, guarding their fortress or capturing slaves from other tribes. Two clans have abandoned herding altogether. Other clans try to distance themselves

from the vulnar, but the advantages of vulnar weapons are too great to pass up entirely.

The Azghar alliance with the vulnar has inspired other tribes to look upon the Azghars with distaste. The Naruk and Kur tribes occasionally trade with the clans to obtain secondhand vulnar weapons, but otherwise avoid contact. The Inuls have been targeted by several Azghar-assisted vulnar slaving raids, and in turn attacked Azghar clans and taken prisoners for sacrifices.

Skarren and zeidians have taken little interest in the vulnar and in Azghar internal politics, but the ngakoi eagerly use Azghars as middlemen for trade with the vulnar. Curiously, the vulnar seem to desire ngakoi goods just as much.

Names: An Azghar receives a child's name after surviving his or her first winter, and gains an adult name upon initiation into the clan. An Azghar's adult name is sometimes derived from the name of his or her father, but is just as often chosen on its own merits.

Male Names: Engarus, Gwanthu, Hrarong, Isolt, Karligoro, Maathor, Otrang, Sevangar, Yusofi.

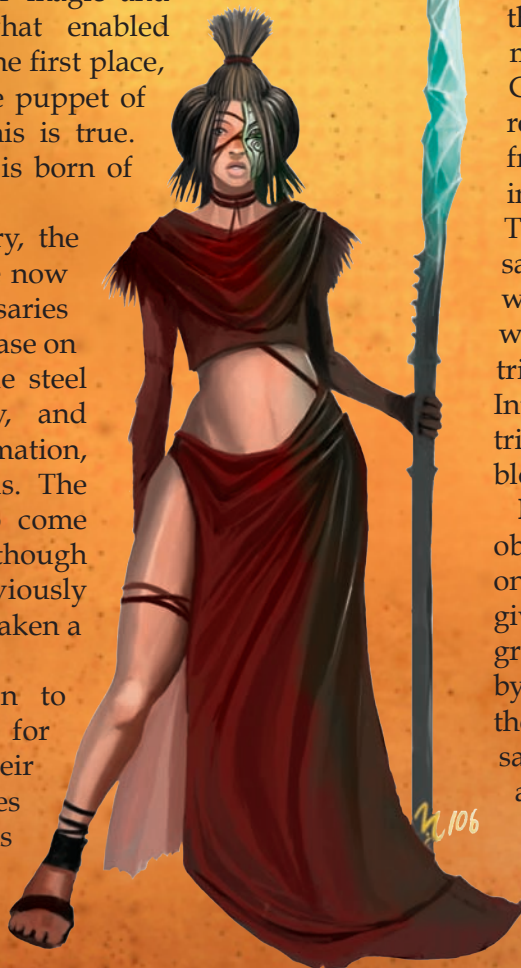
Female Names: Aishor, Bjasura, Ewundr, Habicca, Kenna, Leilaug, Njilda, Rhagve, Wambror.


THE INULS

The Inuls are envied for many things, and despised for many more. From their home atop the Great Mesa, they have reaped the rewards of civilization and grown from a small and scattered clan into a match for any opponent. They are diplomats, warriors, sages, and shamans, wielding words, bows, science, and magic with equal skill. Yet the other tribes of the isles consider the Inuls barbarians—for no other tribe conducts such frequent and bloody sacrifices.

Personality: Inul society prizes obedience and selflessness. To serve one's community is great, but to give one's community children is greater. Inuls are perceived as liars by others, who don't appreciate their obsequiousness or their sardonic wit. They are undeniably arrogant, yet believe strongly in the value of all living beings.

Lands and Resources: The Inul capital of Itzunal rises from the center of the Great





Mesa. Built of rough stone supposedly called forth by early shamans, it has an eerily skeletal appearance—as if the whole place were carved from the corpse of a petrified beast. Smaller settlements dot the rest of the mesa, each consisting of little more than sparse adobe huts and a fire pit. Agriculture provides food for the tribe, and fields of squash, legumes, and fiber plants radiate out from Itzunal. As no other tribe has developed the science of farming, this alone marks the Inuls as unusual.

Although Inuls possess the ability to forge bronze, they do so mainly for ceremonial purposes. Most of their tools and weapons are made of flint, clay, or obsidian, while more valuable items are worked from the strange crystal deposits that collect on the sides and at the base of the mesa. Their cloth garments are long and simple, and highly valued among the other tribes.

Tribal Structure: The tribe is loosely organized into four castes, each representing one of the “four gifts of the earth” and each smaller than the last. Farmers tend to the fields atop the mesa, and are associated with the gift of plants. Craftsmen make tools, weapons, and clothes, and are associated with the gift of stone. Warriors fight and hunt with bows and glasslike blades, and are associated with the gift of crystal. Finally, the tribe’s seven leaders—women known as Tuhran, each chosen by her predecessor—wear bronze masks, and are associated with the gift of metal.

With the exception of the Tuhran, members of one caste aren’t viewed as superior to members of another. Marriage allows a permanent change in caste to that of the husband or wife, and since polygamy is common among Inuls, changing caste multiple times is possible. Inul shamans are not members of any caste, although some claim that they are members of *all* castes.

Customs: The Inuls have a peculiar and complex relationship with the earth, and with the Great Mesa in particular. According to myth, the mesa formed from the stump left after the beheading of a long-forgotten god. A nameless tribe adopted the mesa as its home, and learned to extract the metals buried underground and use them to make tools and weapons.

But one cannot take something from the earth without giving something back, and the nameless tribe had nothing to give. So the earth became angry. For every sliver of metal stolen, a monster grew from the ground to exact vengeance upon the tribe. It didn’t take long before the tribe was destroyed, and only a few mines, artifacts, and burial mounds remain to speak of their existence.

The Inuls inherited the mesa, but they learned

the lesson of the nameless tribe. To pay for the bounty they take, they sacrifice living creatures. In every Inul settlement, an animal is slaughtered and burned each full or new moon. This suffices to pay for stone and crystal, but the massive harvest of food and the removal of precious ore require human blood.

Every season, the Inuls kill dozens of people and pour their blood into their fields. The worse the previous year’s harvest, the more people killed. The Inuls prefer to sacrifice outsiders, but believe that one Inul life is worth that of five non-Inuls. Inuls have attacked Azghar camps without warning after years of peace, solely to avoid sacrificing their own people.

When it comes to mining, the Inuls’ needs are more extreme. A single bronze mask, shield, or sword might require one Inul life. Inuls who capture attacking enemies occasionally petition the Tuhran to forge jewelry (usually piercings) in honor of the occasion, if the captives are not otherwise needed.

Relations: Despite all this, the other tribes are eager to trade with the Inuls for food, cloth, crystal, art, and bronze. Only the Azghars have another source for such goods, and some Azghars still prefer dealing with barbarous Inuls over vulnar. (If the Tuhran are concerned about vulnar competition, they’re keeping it a secret.) The Inuls are always the image of diplomacy when dealing with their neighbors, smiling even as they hold knives behind their backs.

Inuls do not sacrifice nonhumans, with the exception of zeidians. Skarren rarely climb the mesa, but when they do, they meet ready opponents. Ngakoi are favored trading partners, with each side trying to acquire the unique possessions of the other.

Names: Inuls place less ceremonial importance on names than other tribes do. Most Inuls are named after locations or times, such as villages, seasons, or dominant constellations. Inul names are usually pronounced with stress on each syllable, or on all syllables but one.

Male Names: Atlan, Coyocza, Dahuangi, Ilmaichetzun, Mezyalun, Pactol, Sangashian, Tenoche, Yincicha, Zoltoth.

Female Names: Ayahui, Chancitla, Fenginche, Leimotzal, Meiceiphon, Pinpantzin, Shilalco, Wanhuepan, Yucalshi, Zharcona.

THE KURS

The Kurs are a mystery to the other tribes, and are feared and demonized because of it. They live within the Southern Swamp, and are rarely seen

beyond its borders. Tribal raiders sent against the Kurs usually return lost and confused, convinced that the Kurs practice black magic. How else could they evade detection, if not by transforming into trees or dissolving into the dark water? Why else would they refuse both trade and war with the other tribes? Why would they paint their faces and refuse to speak, if not to fulfill some supernatural pact?

But although the Kurs are xenophobic and superstitious, they are neither particularly wicked nor particularly magical—they simply follow a set of rituals that keep them alive in a deadly world.

Personality: Life as a Kur means loyalty to family, adherence to tradition, and taking joy in one's secrets. A Kur keeps his emotions to himself, whether happy or spiteful; a true friend will learn to understand a Kur's feelings, and take pleasure in the process of discovery, while an enemy will never perceive a Kur's weaknesses.

Lands and Resources: The Kurs are entirely dependant upon the swamp. Their secret villages stand above deep water, raised atop stilts and built of reeds, wood, leaves, and mud. During the day, hunters sail rafts through the swamp and down local rivers, spearing fish with their sharpened oars. The young collect berries and fungi in reed-woven baskets, or scavenge the corpses of tribespeople killed upstream. The elderly and the infirm are the cooks and craftsmen of the tribe, producing whatever simple items are needed. Kur clothes are simple loincloths made of leaves, their bowls are made of clay, and their musical pipes are made of bone.

Tribal Structure: A Kur village is led by a single chieftain elected and advised by each Kur family's oldest member. Although the chieftain has ultimate authority to adjudicate disputes, his primary duty is to lead the village in the event of war and to negotiate for peace. Family elders handle the day-to-day problems of the village, and each family is expected to contribute

to the village while fully supporting itself. Kur shamans are often not tied to any village, traveling about the swamp as needed.

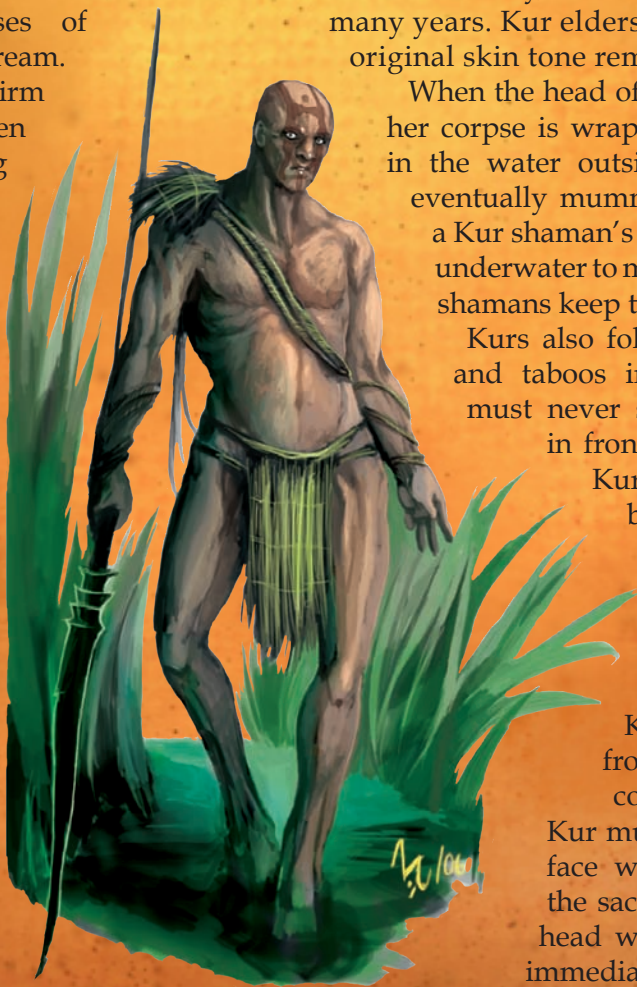
Customs: The most important site in Kur lands—even more important than the villages—is a grotto called Eseth Kurm. This half-submerged niche in the midland hills contains a hot spring and serves as the source of the sacred Kur mud.

The colorful mud plays a vital role in Kur rituals, starting at a tribesperson's adolescence. A Kur entering adulthood must travel alone to the grotto and paint his or her face with the mud. The steam within the grotto prevents the youth from seeing the colors, but a shaman waits outside the grotto to interpret the meaning of the mask. The interpretation is shared only with the youth, and then the mud is washed away so that no one else may see the Kur's "true face." However, by performing this ritual, the Kur is believed to gain a measure of power over his or her fate.

Adult Kurs return to the grotto whenever important changes occur in their lives. The death of a family member, a marriage, a great victory, a great defeat, or a rise to leadership might require that a new mask be donned. Unlike a Kur's true face, these masks are worn publically; and although the mud eventually crumbles away, the color stains the skin for many years. Kur elders often have little of their original skin tone remaining.

When the head of a Kur family dies, his or her corpse is wrapped in reeds and placed in the water outside the grotto, where it eventually mummifies. Rumor has it that a Kur shaman's initiation involves diving underwater to meet with the dead, but the shamans keep their rites to themselves.

Kurs also follow a number of rituals and taboos in everyday life. A Kur must never speak the Kur language in front of a person who is not Kur, spirit, or ngakoi; thus, bone flutes are used for communication outside the village. (Non-Kur languages are also permissible.) A Kur must always face Eseth Kurm when emerging from water after having been completely submerged. A Kur must never mark his or her face with anything other than the sacred mud; for this reason, head wounds must be cleansed immediately, and foods that stain



the lips are forbidden. A Kur may dance (and Kur dances commonly double as combat techniques), but never to a rhythm sounded by an outsider.

It is common for Kurs to shave or bind their hair, but for practical reasons rather than religious ones: A shaved head makes swimming easier.

Relations: The Kurs abide by all the customs of the Broken Isles, but have no formal relations with the other tribes. On those rare occasions when they are attacked, and on the rarer occasions when a need for resources or children drives Kurs to attack first, they conduct nighttime massacres and steal infants to replace the dead. Of all outsiders, the Inuls understand Kurs best, and Kurs occasionally trade with Inul emissaries.

Unlike the other tribes, the Kurs have little admiration for the skarren; they see the skarren as a plague in mortal form, respected as part of nature but given no special honor. They admire ngakoi instead, and often interact with the ngakoi of the swamp. Zeidians can win the trust of Kurs if they spend long enough in the swamp to prove themselves, but few zeidians ever do.

Names: Kur names are influenced by ngakoi names, but are often shorter. Kurs are named after simple nouns, and Kurs from the same family often have names that fall into a single category, such as fruits or tools.

Male Names: Alkul, Ardu, Gart, Jad, Keth, Mzet, Oto, Telob, Tok, Wan.

Female Names: Ako, Chan, Doba, Hai, Kalit, Mej, Pmet, Rit, Sai, Zesa.

THE NARUKI

The Naruks are not a unified tribe so much as a loose congregation of families living within the jungle-canyons of Korr's Cleft. They forego all but the most coarse building blocks of civilization, and embrace savagery and animal instinct instead. They are hunters of the night, thriving without houses or rulers or laws. Given their intimate bond with the jungle's great felines, some outsiders wonder whether the Naruks tamed the cats, or if the cats claimed the Naruks. The Naruks themselves don't have an answer.

Personality: Naruks view each day and night as a trial to be overcome. Some trials are easy, and some are fatal, but one can never know beforehand. Naruks are determined and patient, neither seeking nor shying away from challenges. They are smart, despite their simplicity and ignorance of the world, but reluctant to adopt new strategies when old ones remain effective. Whatever a Naruk cares about honor, justice, love, or other abstracts, he or she doesn't speak of it; a

Naruk's concerns are tangible ones, and strangers would be wise to remember this.

Lands and Resources: The Naruks find everything they require within the Cleft. Many spend their whole lives wandering the enormous roots, vines, and branches that grow from one side of the canyon to the other. They hunt birds and beasts, drink sap and rainwater, and gather fruits and fungi. Their tools and weapons are crudely carved wood and bone, their clothes are animal hide, and they have no permanent homes—they camp in hollow branches and caves in the canyon walls, staying for days or weeks at a time before finding new hunting grounds. A few ancient havens, used again and again over the centuries, have carvings or paintings inside, but most are never marked.

Naruks have a symbiotic relationship with the great cats called kehtors. Virtually every Naruk family keeps at least one kehtor, and the animals are used to track game, to fetch resources from otherwise unreachable branches, and as vicious defenders of Naruk territory. Many Naruks even ride kehtors as mounts, and base their schedules on kehtor activity cycles—hunting late at night and sleeping during the height of the day. A kehtor is a part of the Naruk family unit, and Naruk families meeting for the first time often look to their kehtors' respective reactions for guidance.

Tribal Structure: Naruk society lacks any formal structure. Each individual family unit—typically



two to three adults, one to four children, and one to two kehtors—is effectively autonomous, gathering food and supplies on its own. That said, Naruk families tend to live within the same general areas where food is plentiful. The families within a given area cross paths frequently, and often hunt, sleep, or fight predators together. If a particular family or family leader proves his or her wisdom or strength, that family may be able to lead or coerce others in the region at times of crisis, or demand tribute in times of peace.

Naruk shamans live apart from the families, in permanent homes carved into the great jungle trees. Visiting a shaman for aid or advice is done sparingly, as it takes a family away from its ordinary hunting grounds. Shamans are greatly respected for their supernatural abilities and their skill at healing, but Naruks tend to turn to other families when seeking a leader in mundane affairs.

Customs: Since they lack a complex society, Naruk customs are similarly uncomplicated. What few traditions, superstitions, and taboos they keep are generally practical, based on areas, creatures, or plants considered sacred or foul. Naruk shamans possess more extensive lore and ritual knowledge, but they rarely share it with ordinary tribespeople.

Naruks have a tendency to externalize emotions and beliefs. A Naruk who angrily beats an opponent to death with a bone club may begin to believe that the club contains a spirit of anger and retribution. He may carry the bone as a weapon and fetish, or cast it into a river to be rid of negative emotions. A Naruk who makes peace with a rival in a cave may believe the cave possesses an aura of goodwill.

Similarly, Naruks occasionally are visited by spirits—or plagued by hallucinations, according to outsiders—when they intuitively assess a complicated situation. A Naruk trying to determine whether a branch can support her weight might receive a vision of a skeletal kehtor attempting the crossing. A Naruk scorned by a lover might be followed by a mocking ghost. These insights compensate for a Naruk's inability to conceptualize many ideas on a higher level, and tend to fade the more experience a Naruk gains in the world.

Relations: Naruks mistrust anyone not of their own tribe, but are eager to acquire goods only outsiders can provide. A trading party visiting Naruk territory is as likely to be attacked as accommodated, and ambitious Naruk leaders occasionally lead families on raids against Azghar clans.

Naruks have suffered considerable losses at

the hands of vulnar slavers, and are becoming more xenophobic and isolated as a result. Inul emissaries have made some attempts to ally with Naruks against the Azghars, but most Naruks—if they can accept the Inuls at all—look down upon the Inuls' good relations with the mysterious Kurs.

Naruks believe nonhumans to be embodied spirits. They see skarren as spirits of savagery, and honor—and fight—them accordingly. Zeidians are guardian spirits, to be avoided or praised depending on what they protect. Ngakoi—who share some territory with Naruks—are the “ordinary” people of the spirit world, who understand things magical and forbidden.

Names: Naruks believe that their names have been passed down from a tribe of an earlier era. They believe the names have meaning, but do not know what those meanings are; that lore was lost long ago.

Male Names: Atal, Bialu, Durni, Hama, Kankid, Menur, Narun, Rahar, Uprish, Zargon.

Female Names: Beda, Dilan, Ekhat, Gox, Karumi, Pharise, Rasa, Silil, Umin, Zae.

CLASSES

With the exception of the cleric, all character classes from the Player's Handbook are suitable for use in a Broken Isles campaign. This chapter describes the role of each class in the cultures of the archipelago, along with rules adjustments and new options for certain classes. In some cases, rules changes are limited to the first five levels of a class; advanced revisions are described in *The Avadnu Primer*.

TRIBAL SHAMANS

Among the tribes, druids, sorcerers, and wizards are almost always considered shamans. The

details of a shaman's role varies from tribe to tribe and from person to person, but the essence of the position is acting as the tribe's emissary to the magical world. A shaman confronts and controls the mystic forces ordinary tribespeople fear; a shaman learns the secrets no ordinary tribesperson may know.

A tribe typically has no more than one shaman for each of its major communities or settlements; often, a tribe has fewer. A shaman may be a kindly elder who lives alongside his kin, offering healing and divination to any who ask. A shaman may be a frightening presence who lives at the outskirts of a settlement, emerging from her hut only when black magic threatens her home. Many shamans collect magic items that their tribes find, locking them safely away until they are absolutely needed.

A shaman may be replaced in one of two ways. Ordinarily, a shaman trains her own successor, taking in a child at a young age and bequeathing whatever secrets she possesses. Less frequently, a tribesperson develops magical abilities on his own, and either challenges the shaman in a duel for the title or is taken in by the shaman as an apprentice. A shaman may have multiple apprentices at any given time, and these individuals are often sent away on tasks the shaman can't spare the time or magic to perform.

Human druid, sorcerer, and wizard PCs will commonly be shamans' apprentices. As such, they fulfill the role of the shaman away from the tribe, providing much-needed magical aid to others or leading the way to terrible arcane threats. A human spellcaster who is not apprenticed to a shaman is most likely an exile—taking up



the role of shaman is the responsibility of any tribesperson with magical talent, and a person who refuses the responsibility is as feared as any wild magic. However, an exiled spellcaster may fit right in with the diverse characters found in a Broken Isles campaign....

BARBARIAN

Skarren epitomize the barbarian way of life, reveling in harsh battles and never fearing death. Over the ages, many humans have sought to emulate skarren ferocity, adapting the barbarian's rage to suit their own struggles. Azghar and Naruk warriors are particularly drawn to the path of the barbarian, and many Azghar stories tell of mighty chieftains who suffered mortal wounds without falling. Even zeidians—ordinarily measured and controlled combatants—occasionally follow the way of the barbarian, giving in to wild urges after long periods of isolation or training against skarren and Azghars.

BARD

Written language is rare in the Broken Isles, and literacy is the near-exclusive province of Inuls and zeidians. Therefore, as keepers of oral history, bards are of the utmost importance. They pass knowledge and myth from generation to generation through stories and song, maintaining the peoples' lore. Some bardic warriors rise to great fame as wielders of weapons and magic, and every tribe has at least one legend of such a hero. Bards are greatly respected, and can exert enormous influence over tribal leaders—even shamans, who may see them as brothers or rivals. A select few zeidian bards catalog the history of the isles on hidden scrolls, and skarren bards speed the blood of their kin by echoing the cries of their divine forbearer.

Rules: Bards on Avadnu can be of any alignment. They also gain access to an extra bardic music effect at 3rd level:

Song of Recuperation (Su): A bard of 3rd level or higher with 6 or more ranks in a Perform skill can use his music or poetics to increase the value of rest. Allies within 30 feet who can see and hear the bard and who spend the hour following the song resting and undertaking no significant activity (such as combat or spellcasting) gain the benefits of a full night's rest for the purposes of healing hit points and ability damage (but not ability burn). Allies whose rest is interrupted gain no benefit.

CLERIK

By default, Violet Dawn campaigns are assumed to contain no clerics. The gods of Avadnu rarely interact with mortals, both out of choice and due to interference from planar barriers. Further information is available in *The Avadnu Primer*.

DRUID

The primal forces of nature are feared and respected by islanders, and those who can channel such forces are feared and respected in turn. Druids are never trained; instead, they believe they are chosen. At the time of their calling, they develop a bond with nature and learn to identify plants and animals by sight. Human druids are nearly always shamans, and act as advisors, spiritual leaders, and healers. Those who refuse the path of the shaman often become recluses, living as hermits in the wilderness. Although all tribes have produced druids, the greatest druids have traditionally been Inuls, with Naruks a close second. Skarren druids are few, but seen as destined for accomplishment.

Rules: Upon reaching level 4, a druid can accelerate a creature's natural healing process once per day as a standard action. The druid must touch the creature and choose how many days' worth of rest the creature receives (to a maximum of the druid's Wisdom bonus). An unwilling


◆ SUMMON NATURE'S ALLY ◆

As normal, druids in the Broken Isles can spontaneously cast *summon nature's ally* spells. The following are revised summoning lists for *summon nature's ally I, II, and III*. Revised lists for higher-level versions of the spell are available in *Denizens of Avadnu* and *The Avadnu Primer*.

Summon Nature's Ally I: Summonable creatures are deep bat, dire rat, dweller, hexachela, jorim, octopus, and snake (Small viper).

Summon Nature's Ally II: Summonable creatures are braershoot, dire bat, elemental (Small, any), gorg, kehtor, ort, snake (Medium viper), and squid.

Summon Nature's Ally III: Summonable creatures are glamwing, grethell, naryd grub, ranzeptera, snake (constrictor), snake (Large viper), and yethil.



creature can make a Fortitude save (DC 10 + 1/2 druid's druid level + druid's Wisdom modifier) to resist. The creature heals hit points as if receiving that many days of bed rest, but also immediately suffers the effects of that many days' worth of any natural diseases with which the creature is afflicted. Magical diseases are unaffected, and magical effects that alter a creature's natural healing rate do not apply.

The shock to the creature's system causes it to suffer 1 point of ability damage to each of Strength, Dexterity, and Constitution. This damage can only be healed through natural rest. If the creature cannot suffer ability damage to any score, the healing does not occur (but the attempt still counts).

The druid can use this ability an additional time each day at 8th, 12th, 16th, and 20th level. Accelerated healing is a supernatural ability.

A druid may begin play with an animal companion selected from the following list: deep bat, dire rat, dweller, fiewada, jorim, or snake (Small or Medium viper). Information on these creatures and on higher-level animal companions is available in the Monsters chapter of the *Lorebook*.

Druids can cast *restoration* and *greater restoration* as 4th and 7th level spells, respectively.

FIGHTER

Found among all races, fighters are those who develop skill in battle through training and discipline. Inuls are the most common tribal fighters, and many Inuls specialize in the use of the bow. Zeidians are some of the most talented melee fighters in all the isles. Some fighters develop their ways within the tribes: in war, in competitions and games of spear-throwing or wrestling, or under the tutelage of a master warrior. Others—particularly skarren—are forced to study by foreign slavemasters seeking fodder for distant arenas. In addition to their obvious martial skills, fighters are also valuable for their knowledge of weapons and armor, and occasionally retire to take up the smith's hammer or the fletcher's knife.

MONK

Although devotees of unarmed combat are unextraordinary, those with the will and wisdom to devote their lives to perfecting the body are rarer. The most common monks are zeidians, who treasure scrolls describing ancient fighting

techniques now mostly lost. The Kurs, on the other hand, have developed their own unique style over centuries spent leaping and swimming through their swamp. The other tribes, along with the ngakoi, have traditions of wrestling, boxing, and racing, though infrequently unlock the body's secrets. Skarren have a grudging admiration for monks, but lack the knowledge within the kulvrak to pursue that end.

Rules: At 4th level, a monk normally begins to explore her mystical side, gaining the *ki* strike class feature. In the Broken Isles, monks ordinarily attain this ability after plunging hands and feet into a source of magic (such as a pool empowered by the One Tribe).

A monk may forego this achievement, instead focusing on the continued physical perfection of the body and skill in combat. Instead of gaining *ki* strike and its improved iterations, she gains a sneak attack that deals +1d6 damage, exactly like the rogue ability of the same name. The extra damage dealt increases by +1d6 at 10th level and 16th level. If a monk gets a sneak attack bonus from another source the bonuses on damage stack.

At levels 12, 17, and 19, a monk who foregoes mystic pursuits does not gain the abundant step, tongue of the sun and moon, and empty body class features. She may instead choose a bonus feat from the following list: Acrobatic, Agile, Athletic, Blind-Fight, Diehard, Endurance, Great Fortitude, Improved Initiative, Iron Will, Lightning Reflexes, Run, Snatch Arrows, Stealthy, Toughness. A monk must still meet all prerequisites for these bonus feats.

Monks in the Broken Isles can be of any alignment.

PALADIN

Paladins play almost no role in the mythology of the Broken Isles. A tribal warrior who puts abstract virtue and universal justice ahead of the needs of her family, the glory of her chieftain, or the advancement of her tribe is not a warrior to be admired. The isles' nonhuman races have values even less compatible with those befitting a paladin. But just because paladins aren't recognized as such doesn't mean they don't exist. An ancient legend speaks of Qelshon, a zeidian who walked among the tribes, healing with her touch and smiting the forces of evil; her legacy was said to return in times of need. The Azghars give the title of "Spirit-burned" to individuals whom they believe have been killed and brought back from

death by the spirits, given a quest that breaks all mortal ties; such a warrior is dead to the tribe, stripped of his name and shunned by friends and family. Paladins among the other tribes may be even less fortunate, viewed as traitorous warriors who truck with magic.

RANGER

Rangers are among the greatest warriors of the Broken Isles, and every tribe and race values the ranger's role. They serve as scouts, guides, hunters, and watchmen. Naruks become especially fearsome rangers, living outdoors in the jungles of the Cleft every day of their lives. Zeidians study every aspect of the wilderness during their youthful, solitary wanderings, and may well be the best rangers in the world. Finally, ngakoi can be subtle and crafty rangers, using their knowledge of beasts and monsters to evade and befriend their foes, and following trails impassable for larger beings.

Rules: At 4th level, a ranger normally begins to learn spells. In the Broken Isles, this is commonly done by undertaking a special quest or ritual to bond with the flow of magic. The details vary from culture to culture; many such rituals involve a great hunt during a solstice, when a ranger must kill a particular beast with only a knife, eventually consuming its body in a ceremonial feast.

A ranger may forego spellcasting abilities, gaining bonus feats instead. One bonus feat is gained at 4th level and every four levels thereafter. These bonus feats must be chosen from the fighter bonus feat list or from the following: Alertness, Animal Affinity, Athletic, Diehard, Run, Self-Sufficient, Skill Focus, and Stealthy.

In addition, Broken Isles rangers can choose from a third combat style, in addition to archery and two-weapon combat. A ranger who chooses the unarmed combat style gains Improved Unarmed Strike at 2nd level, Improved Grapple at 6th level, and Improved Natural Attack at 11th level, even if he does not have the normal prerequisites for those feats. As normal, the benefits of the ranger's chosen style apply only when he wears light or no armor. He loses all benefits of his combat style when wearing medium or heavy armor.

ROGUE

Rogues share many duties with rangers in the Broken Isles. They are often scouts or spies, sneaking into enemy villages or scaling tall cliffs to steal eggs from rare birds. Rogues are also the

foremost experts on the isles' many ruins—no other class can so adeptly enter the mines of the Great Mesa or the tombs of the One Tribe, evading dangerous traps and triggering magic locks. Kur, ngakoi, and zeidian rogues specialize in sneak attacks on opponents from the shadows, using spears, blowguns, or blades. The only common thread among rogues is that they are quick-witted and skillful, always surprising and never out of tricks.

SORCERER

Magic is mistrusted by most islanders, and no spellcasters are mistrusted more than sorcerers. While druids are limited to control of the natural world, and wizards must be trained by experienced elders, sorcerers can develop their arcane powers without warning. Among the tribes, sorcerers are sometimes killed if they refuse to submit to a shaman's guidance. Kurs, Naruks, and zeidians are the most common sorcerers, and most Kur shamans are sorcerers. It's traditional for Kur shamans to challenge young sorcerers to magical duels, believing that a person's true nature is shown in the spells he can cast.

WIZARD

Wizards are the rarest spellcasters in the isles, and most wizards are ngakoi diviners or Azghar shamans who pass on their lore to their apprentices. (The shaman of the Azghar Sharath clan has gained particular fame, increasing his mystic repertoire by purchasing spells from the vulnar.) Wizards are also occasional outcasts, allowing their search for knowledge to take them to dark places.

Only zeidian wizards (already a rarity) normally keep their spells in spellbooks. Ngakoi often tattoo their spells on themselves, and skarren imitate this method, as well. Most common, however, is the use of "spell lodges"—portable tents whose inner walls are covered in arcane inscriptions. When a wizard rests in a spell lodge, her spellbook literally surrounds her. Islanders tell many stories about unfortunates who enter spell lodges uninvited, only to be torn apart by magic or transformed into beasts. When a wizard dies, a shaman typically brings that wizard's spell lodge to a high peak, offering the haunted tent to the spirits.

FEATS

Characters from the Broken Isles have access to a variety of new feats, presented below. Many of these feats are exclusive to particular races and tribes. A character inducted into a new tribe or who gains the trust of a member of another race might be allowed to take a feat exclusive to a people not his or her own, but a DM should adjudicate such requests on a case-by-case basis.

GENERAL FEATS

The following feats are available to all characters, regardless of race or tribe.

CAREFUL ATTACKER (GENERAL)

You know a fragile weapon when you see one, and take extra care not to break your weapon in combat.

Prerequisite: Base attack bonus +1.

Benefit: You gain a +4 bonus on weapon abuse checks.

Special: A fighter may select Careful Attacker as one of his fighter bonus feats.

HAZARD SENSE (GENERAL)

You can intuitively spot and react to slimes, molds, and fungi.

Benefit: When you are about to move into a square occupied by a hazardous slime, mold, or fungus, or when you are otherwise about to disturb such a hazard, you can make a Knowledge (nature) or Survival check to recognize the hazard and stop. The DC is 10 + the hazard's Challenge Rating.

In addition, if you possess the trap sense class feature, you apply your trap sense bonus on all saving throws relating to hazards.

INFERIOR MATERIALS EXPERT (GENERAL)

You've fought extensively with weapons made from inferior materials, and know how to compensate for such weapons' flaws.

Prerequisites: Int 13, base attack bonus +1.

Benefit: Pick from bone, bronze, stone, and wood. You gain a +1 bonus on attack rolls with weapons made from your chosen material.

Normal: Bronze, stone, and wood weapons suffer a -1 penalty on attack rolls, while bone weapons suffer a -2 penalty on attack rolls. A character with Inferior Materials Expert wielding an appropriate weapon therefore suffers a penalty and gains a +1 bonus, resulting in a net +0 adjustment for bronze, stone, and wood or a -1 adjustment for bone.

Special: You can gain Inferior Materials Expert multiple times. Each time you take the feat, it applies to a new type of material.

A fighter may select Inferior Materials Expert as one of his fighter bonus feats.

LIFESPRING (GENERAL)

You are adept at using the power of nature to spur growth and healing.

Prerequisite: Able to cast 1st-level druid or ranger spells.

Benefit: You can convert druid and ranger spells into *cure* spells, just like a good cleric. However, you can only convert spells with a spell level equal to or less than your Wisdom modifier.

NAMED WEAPON (GENERAL)

You have named your weapon and created a special bond with it through ritual and practice.

Prerequisite: Proficiency with selected weapon.

Benefit: You gain a +2 bonus on attack rolls when using a particular weapon. When using any other weapon (including weapons of the same type) you suffer a -1 penalty on attack rolls.

If you lose your named weapon or wish to select a new one, you must use only that weapon until you have gained XP equal to 200 times your character level. This experience must be gained in combat encounters. Once this period has passed, you undergo a 12-hour ritual and officially name your new weapon.

AZGHAR FEATS

The following feats are exclusive to Azghars.

ELEMENTAL RAGE (AZGHAR)

You or one of your ancestors has made a pact with elemental spirits, allowing you to channel elemental energies while you rage. Azghars call you “Earthroarer,” “Seaspitter,” “Stormwalker,” or “Ember-kin.” Skarren call you “Bvaknar” or “Landscreamer.”

Prerequisites: Azghar, Wis 13, rage class feature.

Benefit: Pick from acid, cold, electricity, and fire. When you rage, you gain resistance 5 to that form of energy or add 5 to your existing resistance. You also deal an extra 1d6 points of energy damage with every successful melee attack. This extra damage does not stack with the extra damage dealt by an energy weapon of the same type (e.g., a flaming or frost weapon).

During the elemental rage, your bonuses to Strength and Constitution are each reduced by 2. For example, an 11th-level barbarian with Elemental Rage would gain only a +4 bonus to Strength and Constitution (in addition to all other standard benefits).

If you choose to rage normally instead of entering an elemental rage, you forfeit all further uses of elemental rage that day. You cannot enter an elemental rage more times per day than your Wisdom bonus. Once this number is reached, you can still rage normally if you have additional uses of rage left.

GREATER ELEMENTAL RAGE (AZGHAR)

Your elemental pact has grown more powerful, and you become a living storm of elemental energy when you rage.

Prerequisites: Azghar, Wis 13, Elemental Rage, greater rage class feature.

Benefit: When you enter an elemental rage, your total energy resistance increases to 20. In addition, you deal an extra 1d10 points of energy damage on a successful critical hit in melee. If your weapon’s critical multiplier is $\times 3$, add an extra 2d10 points of energy damage instead, and if the multiplier is $\times 4$, add an extra 3d10 points of energy damage. This extra damage does not stack with the extra damage dealt by an energy weapon of the same type (e.g., a flaming burst or shocking burst weapon).

VULNAR FAVOR (AZGHAR)

Willingly or not, you’re viewed by the vulnar with favor. You may have sought out this honor, or the vulnar may have sought out you. Either way, you have the impression that being a “special emissary” isn’t entirely your choice. The vulnar encourage your business with discounts and gifts, and often seem to have just what you need just when you need it. Sometimes, they provide you with things you never knew existed, but that save your life all the same.

Prerequisites: Azghar, Cha 15.

Benefit: You receive a 20% discount on certain purchases made from the vulnar. At each character level, you may use this discount on a number of items equal to your Charisma bonus. If you still have unused discounts when you gain a new level, these discounts are lost.

You may forfeit all your discounts at any given level to receive or request a gift. This gift takes the form of a potion, scroll, or (at the DM’s discretion) a similar single-use item worth no more than 200 hexions per character level. The gift is also never worth more than what you’ve spent on vulnar goods since you received your last gift, and you may not receive a gift until the last gift is used. If the vulnar choose the gift, it is typically something that proves useful in the immediate future (even if its use isn’t immediately obvious).

The DM may decide to cut off some or all of these benefits if your actions draw the ire of the vulnar. However, the vulnar are unpredictable, and they plan in the long term; they may support their favored emissaries in surprising circumstances.

INUL FEATS

The following feats are exclusive to Inuls.

ASPECT OF THE FOUR GIFTS (INUL)

Your druidic training follows Inul tradition, in which the “four gifts of the earth” have a prominent place. Crystal, metal, plants, and stone are vital to your power.

Prerequisites: Inul, wild shape class feature.

Benefit: When you change form using wild shape, you can choose to take on an aspect of the four gifts instead of taking an animal shape. The effect lasts for 1 minute per druid level or until you change back. Unlike the standard use of wild shape, you can cast spells normally while transformed.

The effects of each aspect are as follows:

Crystal: You grow crystalline blades from your

hands, and smaller shards erupt across your body. Your unarmed attacks deal 1d10 points of damage per five druid levels, and you are considered armed when making unarmed attacks. You are also considered to be wearing armor spikes that deal 1d4 points of damage per five druid levels. You can't also make an attack with your spikes if you have already made an unarmed attack that turn.

Metal: Your skin transmutes into gleaming metal. You gain damage reduction X/adamantine equal to one-half your druid level.

Plant: Your veins and eyes take on a green tinge. You heal hit point damage equal to your Constitution bonus every minute (minimum 1 point of damage) and gain blindsense with a 30-foot radius.

Stone: Your internal organs turn to living stone. You gain a natural armor bonus of +1 for every four druid levels you possess, you are immune to ability damage (but not ability drain), and you resist critical hits and sneak attacks as if you were wearing armor with the moderate fortification special ability.

You can take on multiple aspects simultaneously, but taking on each aspect requires one use of wild shape for the day. You can also take on all four aspects with a single use of the elemental wild shape ability. You can never take on aspects when not in your natural form.

COMMUNAL SACRIFICE (INUL)

For the good of your community, your soul and life force have been promised to the spirit of the Great Mesa upon your death. You may have been destined for this fate since birth, or you may have been chosen at random during a time of crisis. In return for your sacrifice, however, your patron offers you guidance.

Prerequisite: Inul.

Benefit: Once per month, while dying (but not stabilized), you can *commune* with your patron. The effect is similar to the spell, except it lasts until you die or become stable. You are allowed one question after each round you spend dying; the question is answered immediately before that round's hit point loss. If you ever spend a round

without losing hit points, or if you are healed of even 1 point of damage, the effect ends.

Although otherwise unconscious, you can ask questions and hear answers normally, as well as whisper both aloud. The source of your wounds does not matter, and the wounds can even be self-inflicted.

The normal 100 XP cost to *commune* does not apply. Communing in this manner is a supernatural ability.

Because your patron is eager to claim you, you only have a 5% chance to stabilize each round while dying. Once dead, nothing short of a *wish* or *miracle* can return you to life.

Normal: Characters have a 10% chance to become stable while dying.

SECRETS OF THE STARS (INUL)

You are learned in the science of Inul astrology, and can time great ventures in such a way as to be less taxing on the spirit.

Prerequisites: Inul, Int 15.

Benefit: When planning a task that requires the expenditure of XP (such as casting certain spells or crafting magic items), you can determine a future date when the task will be easier. The date is 1d6 months in the future, and if you begin work at that time, you only need to spend half the XP normally required. The DM sets the exact window of opportunity, which can last anywhere from a day to a week. You do not need to complete your task during this time, so long as you have started.

KUR FEATS

The following feats are exclusive to Kurs.

HIDDEN PERFECTION (KUR)

You embrace the Kur way of secrecy and stealth, integrating it into your pursuit of physical perfection.

Prerequisites: Kur, flurry of blows class feature.

Benefit: If you gain a level of rogue through multiclassing or raise your current rogue level, you may raise your monk level later without penalty.

In addition, you treat darts and spears as special monk weapons. Also, although



they are thrown weapons, you treat darts as ammunition for the purposes of drawing them.

REVELATION OF THE TRUE FACE (KUR)

You have learned the secret of how to look upon a creature and unmask your true face, as it was revealed in Eseth Kurn. This unmasking bares your essential spirit, but only to your chosen adversary; to all others, you merely appear to lock gazes with your foe. Few creatures can withstand such a vision without crumbling, and for some, it's even fatal.

Prerequisites: Kur, Cha 13.

Benefit: Once per level, you can reveal your true face to a creature with an Intelligence score of 3 or higher. The creature must be able to see you, and it must be within 15 feet. Revealing your face is a standard action that provokes attacks of opportunity from other opponents, but not from the targeted creature.

The effects of the revelation depend on how many Hit Dice your opponent has relative to your character level.

Target has over 10 more Hit Dice than Kur: No effect.

Target has 6–10 more Hit Dice than Kur: Target is dazed for 1 round.

Target has 1–5 more Hit Dice than Kur: Target is stunned for 1d4 rounds, then dazed for 1 round.

Target's Hit Dice total is equal to Kur's level: Target is stunned for 1d4 rounds, then dazed for 1 round. The target is concurrently panicked for 2d6 rounds.

Target has 1–5 fewer Hit Dice than Kur: Target is paralyzed for 1d4 rounds, then stunned for 1d4 rounds, then dazed for 1 round. The target is concurrently panicked for 2d6 rounds.

Target has 6–10 fewer Hit Dice than Kur: Target is paralyzed for 1d4 rounds, then stunned for 1d4 rounds, then dazed for 1 round. The target is concurrently panicked for 2d6 rounds. The target is also blinded permanently.

Target has under 10 fewer Hit Dice than Kur: The target dies.

If the creature succeeds on a Will save (DC 10 + 1/2 your level + your Charisma modifier), it is affected as if it were one category higher than normal.

A spellcaster who sees your true face and survives gains an advantage against you. You suffer a –4 penalty on saving throws against such a person's spells in the future.

WATER-BUE'S DANKE (KUR)

Your training in one of the sacred Kur dances allows you to leap, skip, and roll across water.

Prerequisites: Kur, Tumble 1 rank, Swim 1 rank.

Benefit: You can tumble across a body of water such as a pool or a river. This works just like tumbling as part of normal movement, except the surface you tumble across can be fluid. In these circumstances, you suffer no penalties for tumbling across a slippery surface (unless some unusual or magical circumstance applies), but the Tumble check DC increases by 2 per 5 feet of the water's depth.

NARUK FEATS

The following feats are exclusive to Naruks.

KEHTOR BOND (NARUK)

You have an intimate and lifelong bond with a kehtor companion.

Prerequisite: Naruk.

Benefit: Your kehtor acts as an animal companion (like those acquired by druids and rangers). It gains bonus HD, bonuses to natural armor, Strength, and Dexterity, and bonus tricks just like a druid's companion, but does not gain special powers. Your effective druid level is equal to your HD for these purposes.

You may also handle your animal companion as a free action, or push it as a move action, even if you don't have any ranks in the Handle Animal skill. You gain a +4 circumstance bonus on all wild empathy checks and Handle Animal checks made regarding your kehtor.

If you lose or dismiss your bonded kehtor, you may acquire a new one upon returning to the Cleft. Doing so requires one month, during which time you seek an appropriate animal and win its trust.

If you have druid or ranger levels, your kehtor is considered your animal companion. However, treat your druid or ranger level as three levels higher when calculating the kehtor's abilities.

Normal: A druid or ranger of sufficiently high level can take a kehtor as an animal companion; however, the character is treated as three levels lower for the purposes of determining the kehtor's characteristics and special abilities. A druid or ranger with Kehtor Bond suffers no net adjustment.

NOCTURNAL HUNTER (NARUK)

You have been trained since birth to live and hunt in total darkness. In addition, your skills are supplemented by the effects of yadu unguent, the Naruk concoction used by generations of your ancestors.

Prerequisite: Naruk.

Benefit: You gain darkvision with a range of 60 feet, but are dazzled in bright sunlight or within the radius of a *daylight* spell. You also gain a +2 bonus on Survival checks made at night.

Special: This feat can only be taken at 1st level.

SPIRIT GUIDES (NARUK)

When experienced judgment fails you, you may receive insight into a challenge in the form of a vision.

Prerequisites: Naruk, Wis 13.

Benefit: When you would ordinarily make a skill check, you may attempt to receive a vision as a full-round action instead. Make a Wisdom check. The DC is equal to your ranks in the relevant skill. If you succeed on the Wisdom check, you become aware of whether you would succeed on the skill check if you chose to take 10. The vision is accurate, but vague; it does not predict actual future events, but only success or failure.

If you roll a 1 on the Wisdom check, your vision is deceptive. The DM should make the Wisdom check in private.

You may seek a vision a number of times per day equal to your Wisdom bonus.

NGAKOI FEATS

The following feats are exclusive to ngakoi.

DAINGEROUS UPBRINGING (RACIAL)

You were brought up in an environment with a large number of unusual creatures, and are particularly good at surviving amongst them.

Prerequisite: Ngakoi.

Benefit: Choose one of the following creature types: aberration, animal, magical beast, ooze, plant, or vermin. You gain a +1 bonus on Bluff, Listen, Sense Motive, Spot, and Survival checks relating to this type of creature. You also receive a +1 dodge bonus to AC and a +2 bonus on monstrous empathy checks against creatures of that type.

Special: This feat can only be taken at 1st level.

ILLUMINATOR (RACIAL)

The light you shed from your third eye is brighter than normal and reveals many secrets.

Prerequisite: Ngakoi.

Benefit: You can produce bright illumination in a 15-foot cone from your third eye, and shadowy illumination extending 15 feet beyond.

If you have the Mystic Sight feat, you can extend its effects while in use to allow other creatures to see into the illuminated area as if they also had Mystic Sight. This feat adds one to the number of times per day you can use Mystic Sight.

Normal: An ngakoi's light is candle-strength, providing 5 feet of shadowy illumination.

MYSTIC SIGHT (RACIAL)

You can see hidden magics through your third eye.

Prerequisites: Ngakoi, Wis 15.

Benefit: By activating your mystic sight, you can see as if under the effect of a *see invisibility* spell for a number of minutes equal to your Wisdom modifier. You can use this feat twice per day. You must take a standard action to activate the feat, but you can end the mystic sight as a free action. Mystic Sight is a supernatural ability.

SKARREN FEATS

The following feats are exclusive to skarren.

DEVOUR THE UNWORTHY (RACIAL)

You engage in an ancient and rare skarren practice purportedly passed down from the Bloodmarked of Ull: the eating of foes' hearts. This practice, although it marks you as savage even among the skarren, allows you to recover your strength in preparation for further battles.

Prerequisite: Skarren.

Benefit: If you deal enough damage to a creature to make it drop (typically by dropping it to below 0 hit points or killing it), you may eat the creature's heart (assuming it has one) and gain 1d6 temporary hit points per point of the creature's living Constitution bonus (minimum 1d6 hit points). These temporary hit points last 1 hour.

The creature must be an animal, dragon, giant, humanoid, magical beast, monstrous humanoid, or vermin with at least as many Hit Dice as you. You must eat the heart within 10 minutes of the creature's death, and doing so takes 1 full minute. If you are interrupted while eating, the ritual is ruined. You may only partake in one devouring

each day.

Normal: Eating your enemies' still-warm hearts is a sick, sick thing to do. And it doesn't give you hit points.

FINAL STRIKE (RACIAL)

You can make one final blow of incredible power when felled in battle.

Prerequisite: Skarren.

Benefit: When you suffer damage that renders you dead or unconscious, you may immediately make a melee attack before collapsing with a +4 bonus on your attack and damage rolls.

HEAD-BUTT (RACIAL)

You can use your bone crest as a weapon, driving it into the body of your opponent.

Prerequisites: Skarren, base attack bonus +1.

Benefit: Your ability to head-butt qualifies as a natural weapon that deals 1d4 points of bludgeoning damage. You can head-butt once as an attack action at your base attack bonus, or you can head-butt as a secondary attack during a full attack action at a -5 penalty to your BAB.

ZEIDIAN FEATS

The following feats are exclusive to zeidians.

MENTAL FOCUS (RACIAL)

Your devotion to zeidian meditation helps you to achieve clarity of mind as well as to briefly increase your abilities.

Prerequisites: Zeidian, Concentration 2 ranks.

Benefit: By meditating for 1 hour without interruption, you can become mentally focused. During this time, you must refrain from movement, combat, spellcasting, skill use, conversation, or any other fairly demanding physical or mental task. You cannot attempt to focus while exhausted.

Once you have achieved focus, you can spend that focus as a free action to remove fatigue or to gain a +2 insight bonus on any one attack roll or skill check. Mental Focus can be used as many times per day as your Wisdom modifier plus one (minimum 1), but you must meditate again after each use to refocus.

SPIRITUAL HEALING (RACIAL)

Through continued training, you have learned to control the various systems of your body and augment your healing process.

Prerequisites: Zeidian, Wis 13, Mental Focus.

Benefit: You can delve into yourself, enacting a meditative trance that accelerates your natural healing process. Entering this trance requires a full-round action and the trance lasts 1d4+1 full rounds. During this time, you must refrain from movement, combat, spellcasting, skill use, conversation, or any other fairly demanding physical or mental task. If you take damage or are somehow interrupted, you must succeed on a Concentration check or the trance ends and the spiritual healing is wasted.

Once the allotted time has passed, you heal 1d4 points of damage per character level, plus your Wisdom bonus. After using this ability, you become exhausted. Spiritual Healing can be used once per day and is an extraordinary ability. You must be mentally focused to use this ability and its use counts as a use of Mental Focus for the day.

UNDERWORLD LORE (RACIAL)

Your knowledge of dangerous sites and sinister magic is impressive even for a zeidian. When delving into dungeons, you can use the lore recorded by your predecessors to guide and aid you.

Prerequisite: Zeidian.

Benefit: Knowledge (dungeoneering) is always a class skill for you, and you can make a Knowledge (dungeoneering) check in certain situations where another skill would be appropriate. Specifically, you can substitute Knowledge (dungeoneering) when attempting to:

Notice a secret door or a simple trap; the door or trap must be underground or lead to an underground location (Search skill).

Identify a spell that's already in place and in effect; the spell must have a permanent or instantaneous duration (Spellcraft skill).

Activate a magic item, including emulating any necessary traits; the item must be one that is built into a location, such as a magic fountain, altar, or portal (Use Magic Device skill).

If you have 5 or more ranks in Knowledge (dungeoneering), you get a +2 bonus on these kinds of checks when using the default skill.

Finally, you can make a Knowledge (dungeoneering) check to determine all magic properties of a single magic item (but not how to activate those functions or how many charges are left). The item must be cursed, possess an evil aura, or require an evil creator. The DC is equal to 20 plus the item's caster level; the check requires an hour spent studying the item, and cannot be retried.

Special: This feat can only be taken at 1st level.

EQUIPMENT

This chapter describes the unique equipment and materials used in the Broken Isles, along with the methods of trade used by islanders and foreigners. Some of the items listed here can be found nowhere else on Avadnu. Others are brought to the isles by vulnar.

TRADE AND COINAGE

Most trade in the Broken Isles is conducted through barter, without the use of currency. In order to facilitate speedy play, it's recommended that DMs allow PCs to freely exchange their belongings for items of equal or lesser value (assuming, of course, that they can find someone with access to the items they seek), reserving roleplayed bartering for moments when magical or otherwise rare objects are at stake. New characters are assumed to have their starting wealth in the form of trade goods such as livestock, cloth, gems, or art objects. They can spend this wealth as normal for starting characters.

In the vulnar-controlled city of Kyssari on the island of Thar'teb, the currency of the west is used. Western coins are made from special clay with a glossy, reddish cast that shines like steel in the sun. They fall into the following categories.

A trine is a tiny triangular coin, used for the smallest of exchanges. 4 trines are worth 1 quatrine.

A quatrine is a larger triangular piece which can be physically broken into 4 trines. 5 quatrines are worth 1 crescent.

The standard unit of exchange is the crescent, a moon-shaped piece with a diamond hole cut in the center. Thread is often spooled through the holes, and a full string usually carries 25 crescents. 5 crescents are worth 1 hexion.

Hexions are hexagonal coins stamped with their nation's seal. Hexions have square holes in their centers and are also carried in strings of 25. 10 hexions are worth 1 orbic.

The largest common coin is the orbic. An orbic is made of a steel ring filled with a depiction of the twin suns made from the red clay.

When converting from prices in the Player's

Handbook, 1 trine is equal to 1 copper piece, 1 quatrine is equal to 4 copper pieces, 1 crescent is equal to 2 silver pieces, 1 hexion is equal to 1 gold piece, and 1 orbic is equal to 1 platinum piece.

Avadnu Coins

	Exchange Values				
	TP	QP	CCP	HEX	OP
Trine (tp)	1	1/4	1/20	1/100	1/1000
Quatrine (qp)	4	1	1/5	1/25	1/250
Crescent (ccp)	20	5	1	1/5	1/50
Hexion (hex)	100	25	5	1	1/10
Orbic (op)	1000	250	50	10	1

Avadnu / Standard Coin Conversion

	Exchange Values			
	Copper	Silver	Gold	Platinum
Trine	1	1/10	1/100	1/1000
Quatrine	4	2/5	1/25	1/250
Crescent	20	2	1/5	1/50
Hexion	100	10	1	1/10
Orbic	1000	100	10	1

BASIC WEAPON MATERIALS

Islanders have little access to metal weapons, particularly steel. Instead, most islanders use weapons made of other common materials such as bone, bronze, crystal, stone, and wood. Starting PCs must begin the game with materials available to their tribe or race. The tribes and races with access to each material are listed in the material descriptions below.

A weapon normally made from metal that has a weaker material substituted has a chance of breaking in combat. Such weapons have a "break threshold" and an abuse DC. There are two ways for a weapon to risk breaking: when you roll a natural 1 on an attack roll, and when you inflict damage in a melee attack that equals or exceeds your weapon's break threshold (before applying hardness or damage reduction). When either of these situations occurs, make a special weapon abuse check (1d20 + modifiers) against the abuse DC. If you succeed, the weapon is unharmed. If

you fail, the weapon breaks.

Masterwork weapons add a +4 enhancement bonus to their weapon abuse check roll. Magic weapons never break in combat.

When a ranged weapon uses a different material than its ammunition, use whichever material is worse to calculate penalties on attacks. As normal (and regardless of material), ammunition that hits its target is destroyed or rendered useless, while ammunition that misses has a 50% chance of being destroyed or lost.

Example 1: Silith'kell is wielding a masterwork stone thar-chak. In battle against a haklaa, using both her barbarian rage and her Power Attack feat, she scores a hit that deals an impressive 26 points of damage—more than the weapon's break threshold of 20. She rolls 1d20 for the abuse check, and adds 4 to the result for her weapon's masterwork bonus. Her final result is 9. The weapon breaks, and she's facing a very angry haklaa.

Example 2: Surukush throws his bone throwing axe at a hexachela. The attack roll results in a natural 1—he's missed the hexachela, and he may have broken the axe. He rolls 1d20 for the abuse check, and gets an 18. The weapon remains intact, and he just has to survive long enough to retrieve it.

TYPES OF MATERIAL

The following types of material are common in the Broken Isles.

Bone: Bones and animal horns are a poor, but easily scavenged and easily worked material. Bone is commonly used by Kurs and ngakoi, who often rely on sneak attacks, poison, and magic to compensate for low-quality weapons. Bone weapons suffer a -2 penalty on attack rolls and a -1 penalty on damage rolls.

Bone weighs half as much as steel, has a hardness of 6, and has 10 hit points per inch of thickness. It has a break threshold of 14 and an abuse DC of 14.

All islanders can begin with bone weapons. Bone weapons cost one-half normal price.

Bronze: Both Azghars and Inuls have the knowledge and capability to forge bronze, although the Inuls do so in very limited quantities for religious reasons. Bronze weapons suffer a -1 penalty on attack rolls, and the armor check penalty of bronze armor is increased by 1.

Bronze weighs the same as steel, has a hardness of 8, and has 12 hit points per inch of thickness. Bronze weapons do not break.

Only Azghars and Inuls can begin with bronze weapons. Bronze weapons cost two times normal price, except for starting Inul PCs, who must pay four times normal price.

Crystal, Inul: The crystal of the Great Mesa can be splintered and chipped by Inul craftsmen to create weapons as deadly as those made from steel. Unlike steel, however, Inul crystal can easily break.

Inul crystal weighs half as much as steel, has a hardness of 9, and has 14 hit points per inch of thickness. It has a break threshold of 15 and an abuse DC of 6. These statistics also apply to obsidian.

Only Inuls can begin with crystal weapons. Inul crystal weapons cost two times normal price.

Steel: Ordinary steel is available from two sources: vulnar traders and zeidian master craftsmen. It is recognized throughout the isles as an ideal material for weapons and armor, though some legends refer to metals that are stronger still.

Steel has a hardness of 10 and 30 hit points per inch of thickness. Steel weapons do not break.

Only Azghars and zeidians can begin with steel weapons. Steel weapons cost five times normal price.

Stone: Stone is one of the simplest and most accessible materials available, and all the peoples of the isles have at least a few stone tools or axes. Naruks, skarren, and ngakoi use stone most frequently. Stone weapons suffer a -1 penalty on

Basic Weapon Materials

Type	Attack Modifier	Damage Modifier	Break Threshold	Abuse DC
Bone	-2	-1	14	14
Bronze	-1	—	—	—
Crystal, Inul	—	—	15	6
Steel	—	—	—	—
Stone	-1	—	20	10
Wood	-1	-2	12	12

attack rolls and a -3 penalty on rolls to confirm a critical hit.

Stone weighs one and a half times as much as steel, has a hardness of 8, and has 15 hit points per inch of thickness. It has a break threshold of 20 and an abuse DC of 10.

All islanders can begin with stone weapons. Stone weapons cost normal price.

Wood: Wood is a readily available resource in the isles, but one with significant limitations. Wood cannot be used to make slashing weapons, and wooden weapons suffer a -1 penalty on attack rolls and a -2 penalty on damage rolls.

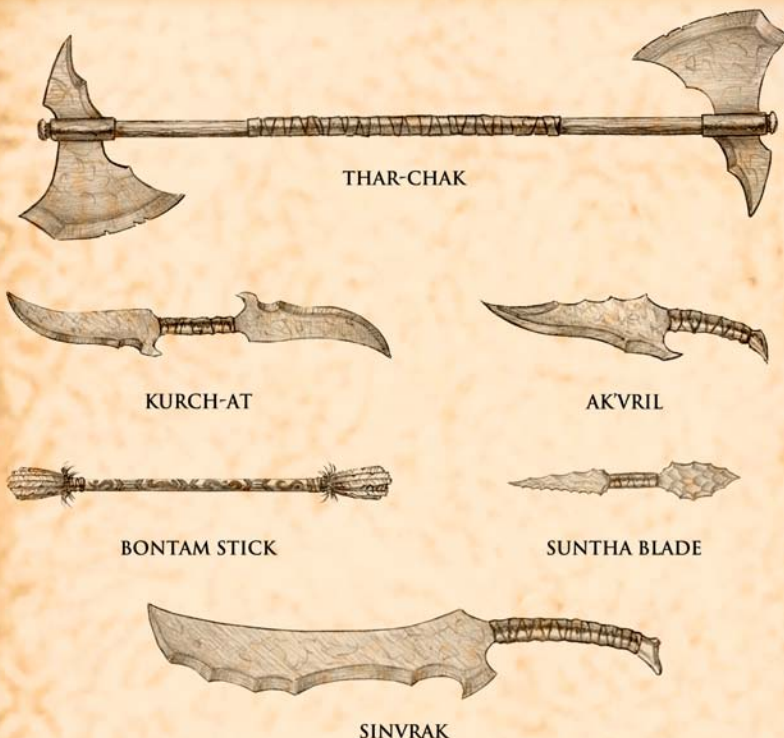
Wood weighs half as much as steel, has a hardness of 5, and has 10 hit points per inch of thickness. It has a break threshold of 12 and an abuse DC of 12.

All islanders can begin with wooden weapons. Wooden weapons cost one-half normal price.

NONMETAL WEAPONS

Certain weapons not commonly made of steel are unpenalized for using an inferior material (normally wood). The materials rules do not apply to such weapons—they cost their normal price and use their standard statistics.

The following weapons are normally nonmetal: Antler pick, bobgrakh, bolas, club, longbow, net, nunchaku, quarterstaff, sap, shield (when used to bash; shield spikes are affected by choice of material), shortbow, sling, whip



NEW WEAPONS

All of the weapons presented in the Player's Handbook are available in the Broken Isles, though some are much more common than others. In addition, the following weapons are also available.

Ak'vril: Ak'vril are light, broad-bladed skarren stabbing weapons nearer to short swords than daggers in length. A character who gains proficiency with an ak'vril as an exotic weapon can also throw it with a range increment of 10 feet.

Antler Pick: An antler pick is created from the sharpened horns of an animal (typically an ort) and bound with strips of leather to a large shaft of wood. Antler picks are used primarily for digging, but can be used as weapons if the need arises.

The long, curved "head" of the pick means an antler pick can be used to make trip attacks. If a character is tripped during a trip attempt, he can drop the antler pick to avoid being tripped.

Bobgrakh: A bobgrakh is a 10-foot length of rope with a specially crafted hook on either end. A bobgrakh is used by Naruks for maneuvering through the Cleft and as a weapon to bring down prey.

A bobgrakh has reach, so a character can strike opponents 10 feet away with it. In addition, unlike most other weapons with reach, it can be used against an adjacent foe.

A character can make trip attacks with a bobgrakh. A character who is tripped during his own trip attempt can drop the bobgrakh to avoid being tripped.

A character can use the Weapon Finesse feat to apply his Dexterity modifier instead of his Strength modifier to attack rolls with a properly-sized bobgrakh, even though it isn't a light weapon.

A bobgrakh also serves as a climbing tool. It is the equivalent of 10 feet of rope with a grappling hook attached.

Finally, a bobgrakh has a special attachment which employs a series of smaller barbed ropes used for catching animals and entangling foes. Adding or removing the attachment is a full-round action. When the attachment is in place, a bobgrakh deals no damage, but can be used as if it were a net. However, since the bobgrakh is not as well-balanced as a net, the ranged touch attack suffers a -4

New Weapons

Simple Weapons	Cost	Dmg (S)	Dmg (M)	Critical	Range	Weight ¹	Type ²
Two-Handed Simple Weapons							
Antler pick	5 hex	1d3	1d4	×4	—	1/2 lb.	Piercing
Martial Weapons	Cost	Dmg (S)	Dmg (M)	Critical	Range	Weight ¹	Type ²
Light Melee Weapons							
Ak'vril	5 hex	1d3	1d4	×4	10 ft. ³	2 lb.	Piercing
Spiked Armlet	10 hex	1d3	1d4	×3	—	3 lb.	Piercing
One-Handed Melee Weapons							
Kurch-at	6 hex	1d4	1d6	×2	10 ft.	6 lb.	Slashing
Sinvrak	10 hex	1d6	1d8	×3	—	8 lb.	Slashing
Suntha blade	3 hex	1d4	1d6	×3	—	1 lb.	Piercing or slashing
Exotic Weapons	Cost	Dmg (S)	Dmg (M)	Critical	Range	Weight ¹	Type ²
Light Melee Weapons							
Bontam stick	1 hex	1d4	1d6	×2	—	1 lb.	Bludgeoning
Silithan	19 hex	1d3	1d4	×3	—	5 lb.	Piercing or slashing
One-Handed Melee Weapons							
War cudgel	40 hex	1d8	1d10	×3	—	6 lb.	Bludgeoning and piercing
Two-Handed Melee Weapons							
Bobgrakh ⁴	20 hex	1d3	1d4	×2	—	4 lb.	Piercing
Thar-chak ⁵	90 hex	1d8/1d4	1d10/1d6	×3	—	25 lb.	Piercing or slashing

1: Weight figures are for Medium weapons. A Small weapon weighs half as much, and a Large weapon weighs twice as much.

2: When two types are given, the weapon is both types if the entry specifies “and,” or either type (player’s choice at time of attack) if the entry specifies “or.”

3: With exotic proficiency only.

4: Reach weapon.

5: Double weapon.

penalty and the Escape Artist DC is 10. Like a net, the attachment can be burst and must be folded for effective use.

Bontam Stick: Traditionally used in Kur dances, bontam sticks have since been adopted as weapons by many monks. Bontam sticks are often used in pairs and have brightly dyed feathers protruding from both ends. The feathers hide the short metal blade on one end, granting a +2 bonus on Bluff checks to feint in combat when wielding the stick. A bontam stick is a special monk weapon, and gives a monk wielding it special options.

Kurch-at: A kurch-at resembles a two-bladed short sword with opposing curved blades. They are one-handed weapons primarily used by skarren females. Kurch-ats can also be thrown.

Silithan: A silithan is a skarren armguard that is strapped to the forearm, and has two 12-inch-long blades extending over the fist. A silithan has all the qualities of a buckler, including allowing

the wearer to wield a weapon in the hand bearing the silithan (as well as a buckler’s armor check penalty and arcane spell failure rate). The silithan can also be used as a light weapon to attack if the wearer is wielding no weapon in that hand, but the silithan’s AC bonus is lost until the character’s next turn. A character wielding a silithan gains a +4 bonus on opposed attack rolls to avoid being disarmed of the weapon. A silithan’s masterwork quality or enhancement bonus does not affect its armor bonus.

Sinvrak: Sinvraks are top-heavy bladed weapons often used by skarren in pairs. Their handles are nearly as long as their blades, allowing their wielders to deliver strong shearing blows.

Spiked Armlets: Sold singly but often used in pairs, spiked armlets cover a character’s arm from fist to elbow and include a spike that protrudes from the fist. They are typically made from leather. Spiked armlets allow a character

to do piercing damage on a successful grapple check. An opponent cannot use a disarm action to disarm a character wearing spiked armlets.

Suntha Blade: Used by ngakoi as a weapon and a tool, a suntha blade is a double-bladed knife often fashioned of bone or stone. One blade is dull and thick and used for impaling and digging, while the other is sharp and serrated and used primarily for cutting flesh off of bone. Suntha blades are not balanced for use as double weapons.

Thar-chak: For skarren, a thar-chak is more than just a weapon—it is an embodiment of their way of life. A thar-chak is a 6-foot-long pole with an axe head and opposing spike at each end. It is a double weapon, and either the blade (which normally deals 1d10 points of slashing damage) or the spike (which normally deals 1d6 points of piercing damage) can be used as the primary weapon head. All normal rules for double weapons apply when wielding a thar-chak.

War Cudgel: A war cudgel is an intricately carved club featuring a large metal spike protruding from the end. It is a symbolic weapon made by Azghars, reserved for warriors and

leaders and denoting station and achievement.

A war cudgel is hollow and can be whirled over the wielder's head to make a high-pitched screeching noise that frightens many creatures. A character wielding a war cudgel who attempts to demoralize an opponent with an Intelligence score of 1 or 2 gains a +4 bonus on the check.

A war cudgel is too hard to use in one hand without special training; thus, it is an exotic weapon. A character can wield a war cudgel two-handed as a martial weapon.

ARMOR

Unlike its weapons, most of Avadnu's armor is unique to that world. All armor commonly available in the isles is listed in the accompanying table. Descriptions of new types of armor follow.

Ceramic: Imported by the vulnar, ceramic armor is bone white and shines when polished. Ceramic armor is highly resistant to heat, and grants a +2 enhancement bonus on saving throws against attacks that deal fire damage. Characters wearing ceramic armor also gain a +4 enhancement bonus on Fortitude saving throws to resist nonlethal

Avadnu Armor

					Arcane Spell			
Armor	Cost	Armor/ Shield Bonus	Maximum Dex Bonus	Armor Check Penalty	Failure Chance	Move (30 ft.)	Move (20 ft.)	Weight ¹
Light armor								
Padded	5 hex	+1	+8	0	5%	30 ft.	20 ft.	10 lb.
Humbus	15 hex	+1	+8	0	5%	30 ft.	20 ft.	8 lb.
Leather	10 hex	+2	+6	0	10%	30 ft.	20 ft.	15 lb.
Studded leather	25 hex	+3	+5	−1	15%	30 ft.	20 ft.	20 lb.
Hexachela breastplate	80 hex	+4	+4	−3	20%	30 ft.	20 ft.	25 lb.
Corded	125 hex	+4	+4	−2	25%	30 ft.	20 ft.	35 lb.
Medium armor								
Hide	15 hex	+3	+4	−3	20%	20 ft.	15 ft.	25 lb.
Composite	40 hex	+4	+2	−4	30%	20 ft.	15 ft.	30 lb.
Ceramic	140 hex	+5	+1	−5	25%	20 ft.	15 ft.	40 lb.
Heavy armor								
Chitin	900 hex	+7	+0	−7	40%	20 ft. ²	15 ft. ²	30 lb.

1: Weight figures are for armor sized to fit Medium characters. Armor fitted for Small characters weighs half as much, and armor fitted for Large characters weighs twice as much.

2: When running in heavy armor, you move only triple your speed, not quadruple.

Donning Armor

Armor Type	Don	Don Hastily	Remove
Padded, hide, humbus, leather, or studded leather	1 minute	5 rounds	1 minute ¹
Composite, corded or hexachela breastplate	4 minutes ¹	1 minute	1 minute ¹
Ceramic or chitin	4 minutes ²	4 minutes ¹	1d4+1 minutes ¹

1: If the character has some help, cut this time in half. A single character doing nothing else can help one or two adjacent characters. Two characters can't help each other don armor at the same time.

2: The wearer must have help to don this armor. Without help, it can be donned only hastily.

damage from extreme heat.

Chitin: Crafted from the hard carapace of a haklaa, chitin armor includes many overlapping plates that cover all vital areas. The armor is rare due to both the skill required to craft it and the inherent difficulty of acquiring the carapace.

Composite: Composite armor is, in some ways, the ultimate test of an armorer's craft. Can a protective layer be made from a patchwork of leather, bone, chitin, and wood scavenged from dozens of sources? No two suits of composite armor look alike, and many clearly display their place of origin due to unique elements used in their construction.

Corded: Also known as "zeidian armor," corded armor is made by wrapping leather around short metal bars and sewing these leather strips together. Corded armor is tough yet flexible.

Hexachela Breastplate: Made by splitting a hexachela shell in half, this armor is lightweight and durable, if inflexible.

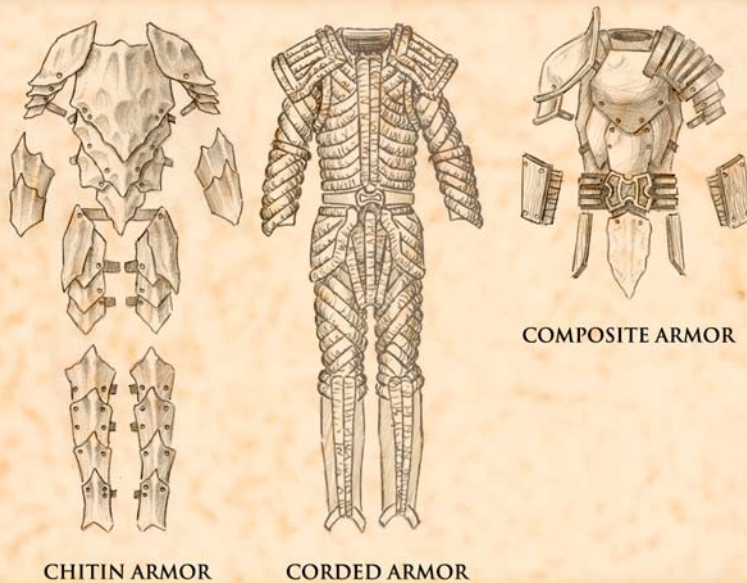
Humbus: The leaves from a humbus tree are large—nearly 3 feet in length—and remain on the tree for several years, becoming tough yet pliable. If the leaves are picked just before they fall off, they can be treated for service in a durable layered armor. Humbus armor is usually dark brown, with earth-toned reds and yellows. Its natural camouflage pattern grants the wearer a +2 circumstance bonus on Hide checks in forests or overgrown terrain. Humbus is the favored armor of druids.

NEW MUNDANE ITEMS

The following new items are available to islanders, either crafted locally or imported by foreigners. These items supplement the standard equipment list.

Dumarion Spirits: Created from the sap of a dumarion tree, dumarion spirits is one of the liquors imported by the vulnar. It is a bittersweet and strong-scented drink that is deep amber in color.

Ganji Dust: Made from the ground petals of exotic flowers, ganji dust comes in blue, brown, ocher, sage, and crimson, and is used to tint smoke to facilitate communication. In most regions, crimson smoke signifies danger, blue signifies good tidings, brown signifies prosperous hunting,



sage signifies plentiful flora, and ocher is a call for help. Ganji dust can also be used to make paint when mixed with an equal quantity of water.

Grenshur Beer: Famous for its potency and thick texture, grenshur beer is a green beverage made from fermented grenshur moss gathered by ngakoi tribes underground. It is a staple of the trade goods offered by ngakoi, and its most unusual feature is the candle-strength greenish glow that it emits in darkness.

Tir'ten: This waterproof light tent is commonly made of leather and framed with bone or wood. Originally designed and used by skarren, many variations exist across the isles. The basic tir'ten is dome shaped and low, and can only be knelt in. They are easily folded into the shape of curved poles, ranging in size from 5 to 10 feet long. The poles can be slung across the shoulders (usually strapped to a pack) like a yoke. Items or pouches can be hung from the poles' hooked joints.

Mundane Items

Item	Cost	Weight
Dumarion spirits, bottle	1 hex	1 lb. ¹
Ganji dust	2 ccp	—
Grenshur beer, bottle	1 ccp	1 lb. ¹
Tir'ten	9 hex	10 lb. ¹

1: These items weigh one-quarter this amount when made for Small characters. Containers for Small characters also carry one-quarter the normal amount.

NEW SPECIAL AND SUPERIOR ITEMS

Unusual items can be found in even small villages, but not with any reliability. The following items supplement the standard list of special items.

Deepwood Cloak: Crafted by zeidian rangers, deepwood cloaks are fashioned from real leaves and leather. A deepwood cloak grants its wearer a +2 circumstance bonus on Hide checks in forests and overgrown terrain. This bonus stacks with the bonus granted by humbus armor.

Gronch Powder: Gronch powder (or simply “gronch”) is a closely guarded secret of zeidian wayfarers. Although it smells foul, gronch acts as a powerful healing agent when mixed with alcohol. Gronch is equivalent to a dose of healing salve, but lasts indefinitely. Gronch has a Craft (alchemy) DC of 20.

Healing Salve: An item made by the vulnar, healing salve comes in a small container, usually a circular wooden box with an airtight lid. A character who receives a dose of healing salve (a standard action) immediately converts 1d4 points of normal damage into nonlethal damage. If the individual applying the salve succeeds on a DC 15 Heal check, an extra 2 points are converted. Additional doses are useless for 24 hours following the salve’s application. Healing salve only lasts for one week, then loses its potency. It has a Craft (alchemy) DC of 15.

Imo Paste: Imo paste is created by Naruks from herbs and deep bat blood. When dry, it gives off a reddish glow equivalent to *faerie fire*. The glow can only be seen by creatures who possess darkvision. Naruks use imo paste to mark trails, warn of dangers, and indicate tribal activity. Imo paste retains its potency for a week, after which its glow fades.

Olier: An incense made from the root of a jericid plant, olier induces a deep sleep in those who inhale it. Olier can be used once per day and each stick of incense affects only one person. Those who inhale olier need to sleep only 4 hours instead of the normal 8, and recover hit points as if they had rested for a full night. Spell preparation only requires 4 hours of rest, as well; therefore, many shamans keep a personal supply. This does not affect how many spells a character can cast in a single day. Olier is highly addictive, and those who use it more than once a week must succeed on a DC 14 Fortitude save or suffer from the addiction. Addicted characters are treated as fatigued until cured by a *remove disease* spell.

Qentha Pods: Found growing around the

roots of duluwyn trees, qentha pods are picked before they burst and spread their black spores on the wind. They can be thrown with a ranged touch attack as splash weapons and have a range increment of 5 feet. A pod’s spores are released upon impact, and a creature struck must succeed on a DC 12 Fortitude save or be blinded for 1d2 rounds. There is no splash damage.

Vuzshet Pouch: Vuzshet (or “warding scent”) pouches are crafted by shamans to keep vicious beasts at bay. They are small sacks that hang from wooden stakes, filled with crushed spores, herbs, and salts that emit a pungent scent that repels animals. Usually placed in a perimeter around a campsite, vuzshet pouches require 10 minutes to set up and protect an area 30 feet in diameter. Any animal attempting to enter the area must succeed on a DC 12 Will save. If the save is successful, the animal can ignore the effects of the pouches. Vuzshet pouches last for 6 hours once set up. They have a Craft (alchemy) DC of 25.

Yadu Unguent: The recipe for this unguent is a secret kept by Naruk shamans. Used for night hunts and raids, yadu unguent grants darkvision with a range of 60 feet when applied to the eyes. The effect lasts for 1d3 hours. Afterwards, a user’s eyes become strained, and he or she is dazzled for 24 hours. A second application during this period has no effect. Yadu unguent has a Craft (alchemy) DC of 20.

Special and Superior Items

Item	Cost	Weight
Deepwood cloak	40 hex	5 lb. ¹
Gronch powder	30 hex	—
Healing salve	20 hex	—
Imo paste	15 hex	—
Olier (stick)	40 hex	—
Qentha pods	25 hex	—
Vuzshet pouch	200 hex	2 lb.
Yadu unguent	70 hex	—

¹: These items weigh one-quarter this amount when made for Small characters.

VIOLET DAWN™

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