

# BOYICUBOS

*The Lost Isles*

Legend of the Lost Isles



**PATHFINDER**  
ROLEPLAYING GAME COMPATIBLE

# BOYICUBOS

*The Lost Isles*



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## Special Electronic Features

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We've hyperlinked this product internally from the Table of Contents and externally with links to the official [Pathfinder Reference Document](#) as well as [d20PFSRD](#). If it is in the core rulebook, we generally didn't link to it unless the rule is an obscure one. The point is not to supersede the game books, but rather to help support you, the player, in accessing the rules, especially those from newer books or that you may not have memorized.

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# Foreword

My name is Miguel Colon, the author of this project. Ever since I was a little kid, I was taught to be proud of my Puerto Rican heritage and as such, took frequent long visits to the island every year to visit family. Months at a time would be spent in Aguada, where my grandfather lived and I would often listen to stories and local folk tales; the ones that stick out in mind the most are the stories of Juan Bobo, the trickster child and the scary stories of the chupacabra. Of course, there were also tales of the massive expanse of El Yunque, the rainforest which dominates part of Puerto Rico's beautiful landscape. Learning about all the different flora and fauna of Puerto Rico was a treat for me, and growing up, I couldn't be prouder that my family came from such a place. Every year while growing up in the states, I simply couldn't wait to go back to Puerto Rico, that island I loved so much. Not only this, but being able to visit replicas of Taíno villages made me think about my roots as an Afro-Caribbean man.

As an adult, I couldn't help but notice the lack of representation the Caribbean as a whole got in fantasy. Sure, there were the occasional books about pirates with a tropical flair, but very little of the Caribbean proper, so I decided to write this book as a way of celebrating my culture and giving the world a small taste of a fantasy setting that is heavily inspired by not just Puerto Rico, but other island nations in the Caribbean such as Cuba and Jamaica. Even the name Boricubos is derived from the word Boricua, which is a term used by Puerto Ricans to refer to each other, coming from the Taíno word Boriken. This entire book is a love letter to the culture I love so much, and I hope that you grow to love it as well.

*- Miguel Colon*



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# Introduction

**Boricubos: The Lost Isles** is a different kind of campaign setting. It is steeped in the legends and lore of the fantasy Caribbean, specifically the pre-Columbian Taino and Arawak cultures, though with its own fantasy spin. The details of the islands and their inhabitants are fairly broadly drawn, rather than naming every river, mountain, bay, and forest, with chapter upon chapter of ancient history, this book is set up with adventure and at-the-table play in mind. The focus of the book is on how you can use this setting at the table. There are adventure hooks and conflicts and secrets aplenty in the GM's Guide section of this book, but the majority is devoted to exciting new player and GM options to use, including fantastic new playable races with detailed social interconnections across the setting, dozens of class archetypes and options, dozens more new spells, magic items, monsters, equipment, and more, all ready to unleash upon your players. The action of Boricubos takes place against a backdrop of conflict between the gods, menacing invaders from the deep oceans beyond, an ancient rivalry between dragonkin and the peoples of the archipelago, and so much more. We will be expanding the islands and oceans of Boricubos in future adventures that delve more deeply into the secrets of the islands beneath a sweltering sun and a caressing breeze, and we hope you find them an exciting place of adventure whether your heroes were born among these jewels of the ocean or braced the encircling seas to encounter this place and its people from somewhere over the horizon.

## War in the Tropics

In Boricubosan legend, it is said that there was originally just one deity, the sea goddess Ataba. She ruled over the world in peace but grew lonely after millennia. Therefore, she created two other deities to be her sons and the gods of a new creation: land. Guacando and Yokaho, as these new gods were named, were twin brothers who populated the land and the heavens with new creatures and new gods who in turn did the same. Thus, Ataba was pleased with her decision and ruled over the seas without interfering with her sons' domain.

But with new life comes conflict, with conflict eventually transforming into war. Yokaho wanted to remain neutral in the struggles of mortals, however, his brother Guacando wanted to aid those he believed most righteous in their causes and so abandoned his domain as a god of the land and became the god of war. Years passed after this decision was made, and though Yokaho was not pleased with his brother's decision, he understood it and made an agreement with Guacando.

Yokaho would not interfere with his brother's new role as the god of war so long as the original mortals created, those on the archipelago of Boricubos could live in peace with each other, never to come to blows.

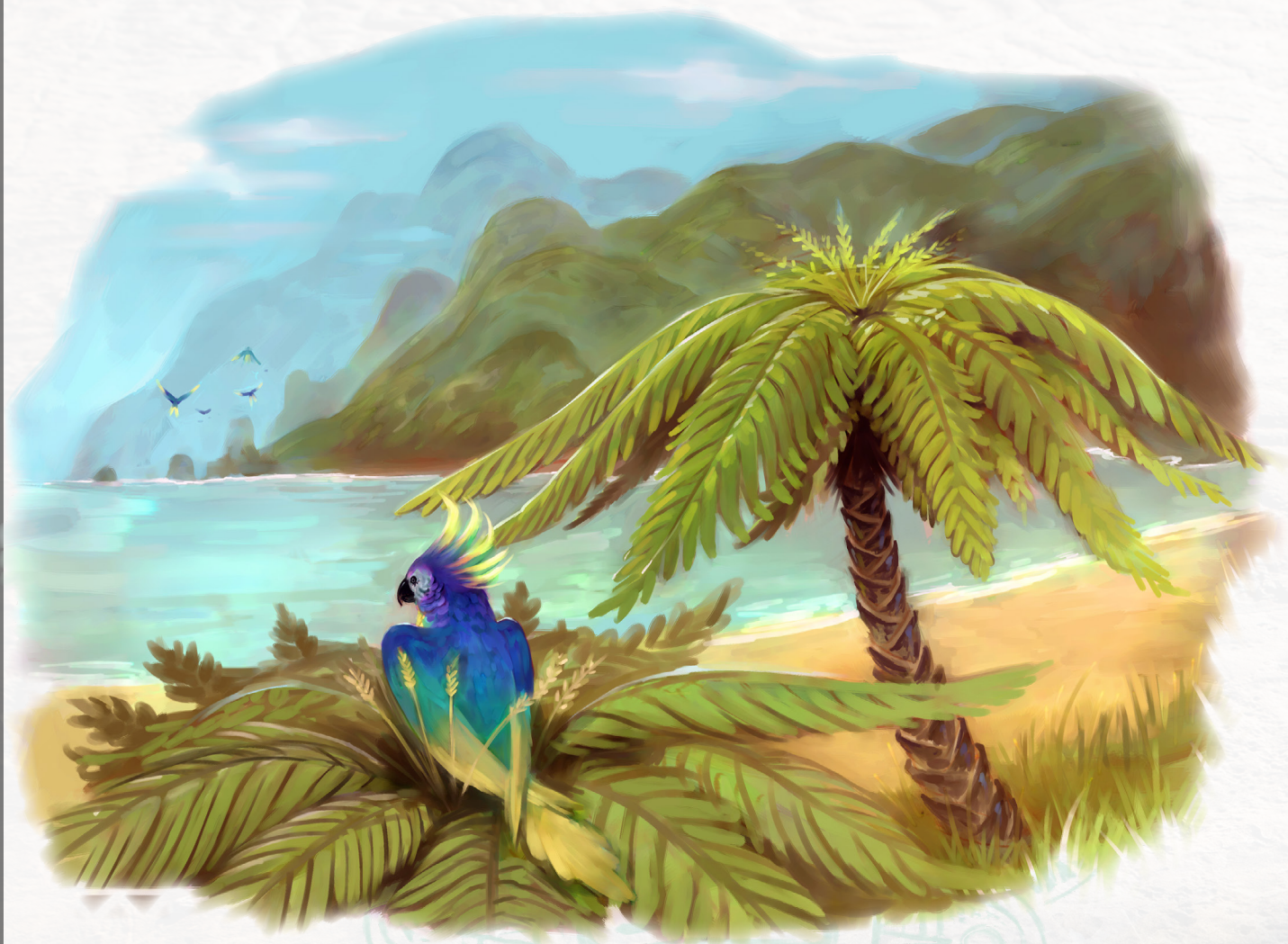
And so, the people of Boricubos would only have struggles with other lands, protecting their own territory and never venturing out to fight in wars they had no business in. Boricubos was a paradise. But one day, Guacando went back on his word. He sparked conflict between the races of Boricubos after he grew jealous of his brother's creation of the wolákani along with the goddess Boina and confronted Yokaho. This sparked a conflict between Yokaho and Guacando which escalated until the two met in the field of battle with one another. They fought for hundreds of years and despite being the more experienced combatant, Guacando lost the upper hand and was mortally injured by his brother. His last words were "They must grow stronger for what is to come."

Ataba was grief stricken. Her two sons had not only fought one another, but Yokaho had slain his own twin. Though Yokaho claimed this act to be an accident, Ataba would not hear his words. Not wanting to destroy her only son, she instead called out to the mortal races on Boricubos most in tune with the sea, the air-water elemental hybrid hurákani and the ocean-dwelling baracúden to make war with the races most in tune with the land, the earth-fire elemental hybrid wolákani and the human tribe known as the tainem. Other races on the island such as the flowery anabaguas and the frog-like coquíán decided to stay neutral in the conflict, while the opportunistic iguaca chose to make themselves mercenaries in this proxy war of the gods.

And so, once a paradise, Boricubos quickly erupted into civil war. Heroes and villains exist on both sides, and even amongst the individual races, there is no clear decision as to what to do about the conflicts their gods have forced them into. There is one thing for sure, however. War is hell. And it is here to last.

## The Races of Boricubos

There are seven primary races of people within Boricubos, with each playing an important role in the cycle of life on the island as well as their roles in the civil war that has recently broken out. The first and most common of these races are a tribe of humans called the tainem. Before the war, their expansive populace made them the de facto leaders on the island of Boricubos, with many towns being structured around their priests known as behiques as a council that advises the cacique (chief) of each community. Though other races are allowed to be behiques and caciques, however the



position is traditionally filled by a taínem except in communities deep in the forest and underwater. This is because the taínem sustain their way of life by growing crops and fishing by the coasts of each island on the archipelago, with trade happening between villages of different races in order to gain materials and crops that a singular village could not get by themselves.

The main ally of the taínem in the war and before the war are the wolákani, hybrids between earth and fire elementals given a greater sense of sentience by the gods. Whereas the taínem mainly provide for each of their villages by producing food through crops, fishing, and occasionally hunting, the wolákani are builders and craftspeople, aiding in their own way by creating homes, weapons, and jewelry, even teaching the other races on the archipelago how to tattoo themselves using superheated bits of wood or bone. The opposite of the wolákani are the hurákani, who were made up of the gods fusing water and air elementals and giving them a soul. The hurákani were primarily magic users on Boricubos, helping out whenever mundane methods were ineffective and especially adamant in aiding the defense of the archipelago's borders. Before the civil war,

they were fun loving people, laid back and attempted to ease the burdens of other people by helping with miscellaneous tasks wherever they could so that they too could live a fulfilling life. This changed with the war, and now the hurákani and wolákani are at each other's throats, and though they were once the greatest of allies, they are now the bitterest of enemies.

Ever since the war started the hurákani have found fast allies with the baracúden, the primary warriors on the island and defenders of Boricubosan shores. Boricubos has always been at threat from the adaro and sahuagin peoples, who each come from foreign waters. Lately they have settled in nearby waters, waiting to attack the people of Boricubos whenever they can in order to steal resources and make the archipelago their own, however, the baracúden have pushed them back at nearly every turn, defending the archipelago to the best of their ability. This resilience and bravery is not to be forgotten however, the baracúden have been less and less able to defend the borders from the adaro and sahuagin invaders as the civil war moves on as they now have to worry about threats from the land as well as the sea.

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Meanwhile on the mainland, honing their skills as warriors are the iguacas, avian humanoids who are self-proclaimed masters of magic. According to Boricubosan legend, they were the ones who originally invented magic, but the gods found it far too powerful a gift to leave in the hands of one race, and so distributed it amongst the other races of Boricubos. The iguacas meanwhile were soon forgotten as the original creators and never given the proper respect that they deserve; as such they grew jealous of the other races and before the war were rather introverted. Once the civil war began, however, they were quick to offer up their services as mercenaries to both sides of the war in an attempt to prove themselves as worthy warriors and mages and climb the social ladder of Boricubos so that when the war is over, the other races will respect them and perhaps even see them as the new leaders of the island rather than the tainem.

But there are two races who want nothing to do with the war: the anabaguas and the coquían. The anabaguas are a race of flower-like people who are the oldest race on the island, and though they often refuse positions of leadership, they are happy to offer their ancient advice to the other races whenever possible. Recently, however, they have begun to suffer a disease known only as The Blight, which is killing off all the elders. Though they keep this a secret such that only the coquían know the extent of the devastation caused by The Blight, around twenty-five percent of the anabagua population has been wiped out by this mysterious disease. Anabaguas who have survived The Blight have attributed the war on Boricubos as the cause of the disease, stating that as the first race on the archipelago, so long as things in Boricubos are out of balance, they will continue to die off. As such, they try their best to negotiate peace wherever possible and keep themselves safe by isolating themselves in Boricubos' massive jungles.

Finally, there is the main ally of the anabaguas, the coquían. Though they are also neutral in the war, they are heavily sought out by all races on the island as behiques who deal with spirits of the dead who can deal with aiding the passage of the dead onto the afterlife and the creation of zemi, idols which host the spirits of the dead. These zemi are necessary to appease powerful people who have died in life and do not want to be forgotten by the family and friends they left alive. Not all zemi are beneficial however, with some becoming malicious constructs that attack those who leave them neglected for too long. Whenever this happens a coquían behique is called to talk down the zemi, or in the worst-case scenario, destroy it completely.

These races once lived in harmony, but the civil war changed all of that. Boricubos' borders are now

ripe for the picking by the adaro and sahuagin, and recent developments show that dragons once lived in or near Boricubos making them a potential threat for the future; will they rise again, and if so, what does the oldest race on Boricubos, the anabaguas, know about them? They claim nothing, but the anabagua elders are all dead from The Blight, so there is no telling what is the truth.

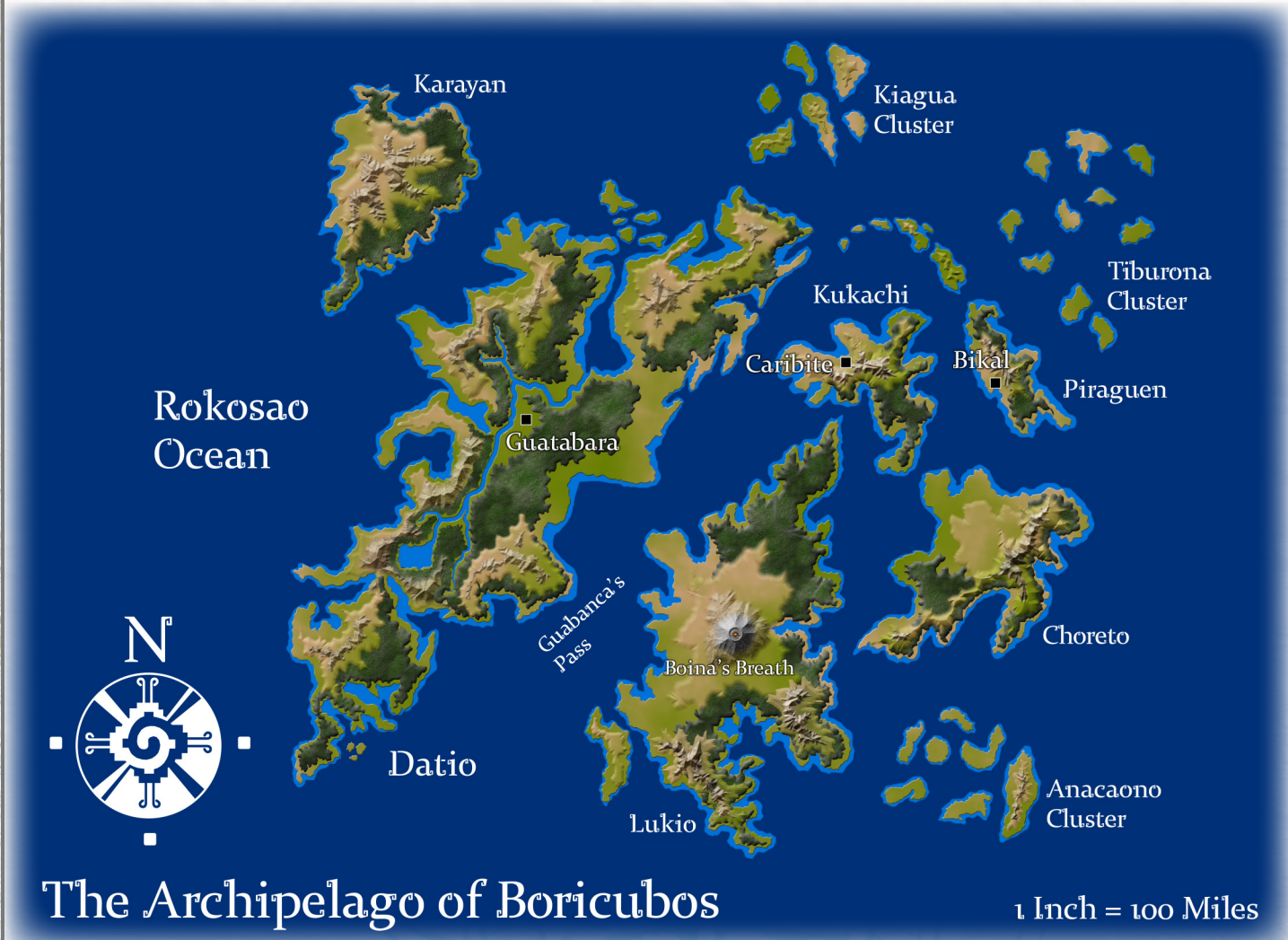
## The Islands of The Archipelago

There are many islands which make up the Boricubosan Archipelago, though there are five primary ones which are settled. The largest is known as **Datiao**, an island dominated by jungle and rivers which run throughout the island. This island is primarily populated by anabaguas and coquían as its jungles are the most untouched by the other races. The people of Datiao are proud of their waters, be they the rivers and lakes which dot the landscape or the beaches which are inhabited by the baracúden as one of the primary islands that have been attacked by adaro and sahuagin invaders. The island remains for the most part untouched by the civil war, as the other races respect the autonomy of the coquían and anabaguas, however, there are doubts as to how long this will last until one side or another drags both the other races into the war. Some speculate that if this happens, the anabaguas and coquían would form their own faction and fight against both sides in order to restore the peace their own way.

To the Northwest of Datiao is an island known as **Karayan** is largely uninhabited by the natives of Boricubos, having lost that territory to calculated adaro and sahuagin attacks ever since the civil war started. The only race truly defending the island's inhabitants, the tainem, were the baracúden, and since they are on opposite sides of the civil war, they recently stopped in hopes of taking the island back in the future when the war is won. The remaining tainem, dismayed that the baracúden would use such a tactic to weaken them, fled to the other islands on the archipelago, leaving entire villages and cities intact. The only ones remaining to fight against the sahuagin invaders are the coquían who are fiercely territorial of the jungles on the island, and the anabaguas who stubbornly refuse to leave their cities deep in the jungle.

To the Southeast of Datiao is the island of **Lukiyo**, which is dominated by mountainous terrain in the jungle and most prominently a massive volcano named Boina's Breath, named after the goddess of the sun and volcanos, Boina. This island is populated by tainem





## The Archipelago of Boricubos

1 Inch = 100 Miles

and wolákani, but the primary race on this island are the iguacas who call the mountainous jungle home. It is notable that Boina's Breath is a perpetually active volcano which has never erupted in such a way that it has harmed the inhabitants of the archipelago, even if it has forced quite a few of them to evacuate from their locations throughout the millennia. The people of Boricubos pray to Boina daily that she gives them ample time to flee from the destructive power of the volcano and she has always obliged them this request. Another distinguishing feature of Lukio is that it is the birthplace of magic on Boricubos, as the mountains of this island are where the iguacas not only set up their villages today, but also where they invented magic, or so it is said. There seems to be truth to these words as the mountaintops of this island are perpetually supercharged with magical energy and spells which should have minimal effect instead turn out to be far more powerful than intended. Despite all the iguaca mercenary groups such as Freedom's Flight and those who oppose them all being located on this island, none of them ever attack each other's homes in some sort of unspoken agreement to leave the fighting to other battlefields.

North of Lukio is the smallest of the major islands but perhaps the most densely populated as all the races of the archipelago call it home. **Kukachi** as the island is known, used to be an island of peace and cultural blending between the races of Boricubos, where the Boricubosan capital of **Caríbite** is located. But ever since the war broke out, there is no safe place on the island, with even the capital of Caríbite being the site of destructive attacks and large-scale battles and occupations. As a coastal city, Caríbite is home to several thousand people of all different races, including the anabaguas and coquían who have moved outside of their usual jungle environment to blend with the other races. Now, however, people in Caríbite live in fear just to walk outside of their homes as the smallest disagreement between two people can turn into bloody conflict, especially if they are of races which oppose each other in the war. More than a few of innocent bystanders have been accidentally or purposely drawn into battles, making it a dangerous place to live nowadays with frequent aerial bombardments from magical warriors such as iguacas, táinem fishermen being attacked by baracúden while they are simply trying to do their jobs,

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and homes being razed to the ground by religious zealots who claim that they are simply doing their gods' will. On the other side of things, the tainem and wolákani have recently been polluting the waters in Caríbite in hopes that this would harm and weaken the baracúden and hurákani who live by the shore. Control over the city frequently flips back and forth between sides of the war, and recently there has been a mass exodus out of the capital to safer areas of the archipelago.

Finally, to the Southeast of Kukachi is the island of **Choreto**, which is another major battleground in the war. Before the war began, it was the site of the primary temples of all the gods in the Boricubosan pantheon, so the area is hotly contested, with a combination of people attempting pilgrimages to these temples while there are battles going on all over the island. The temples of Ataba and Yokaho are largely guarded by warriors of their respective faiths making them prime targets for attacks by rival factions, with each side hoping that by taking the temple of their opposed god, that they would be able to end the war much sooner than later. So far, this has yet to happen, but there have been bloody battles fought over these religious sites that do not seem to end.

There are many other islands in the archipelago, each with their own names and traditions, with battles occurring on them from time to time, but the ones aforementioned are by far the most prominent. There is one smaller island, however, that is gaining prominence in the archipelago is **Piraguen**, a small island to the West of Kukachi. Before the war, there was little that was special about it, but now it serves as a place for refugees of the war to come and lay down new roots. Perhaps most importantly, besides the refuge that it offers survivors of battles and raids on various villages are the dragon skeletons which have been found in deeper parts of the waters by baracúden hoping to escape conflict. Before this, dragons had only been a rumor, something that adaro and sahuagin spoke of from distant shores, but these were real skeletons which have been unearthed, showing that the dragons may have lived on the Boricubosan archipelago long ago. With this discovery, many turned to the anabaguas, the supposed oldest race on the island, but with The Blight having killed all the anabagua elders who would have remembered a time where dragons roamed Boricubos, none can say for sure how those skeletons got there or if the dragons would become a threat in the future. After all, no one knows what lurks deep in the waters of Boricubos, not even the baracúden who are acclimated to living by the shores.

## Problems in Paradise

The main conflict which has the people of Boricubos occupied is by far the civil war between the races on the island. With Ataba's chosen races on one side, Yokaho's on the other, iguacan mercenaries fighting for both sides, and the anabaguas and coquían caught square in the middle, this war has taken a toll on everyone in Boricubos, from civilians, to priests, to warriors. It is impossible to overstate the effects that the war has had on people, from entire villages to being burned to the ground to religious persecution where members of certain faiths were killed because of their religious beliefs or just their race, this being a highly racial war, after all.

Not only this, but differences within the same racial groups have begun to arise, with the baracúden being a prime example of this. When given the call to destroy the tainem and wolákani, many members of the baracúden race were conflicted; they were meant to be defenders of all people on the archipelago, not fight against them. At the same time, who are they to ignore mandates from the gods themselves? This has led to a split into two separate factions amongst the baracúden: the religious zealots known as Ataba's Faithful and the group that opposes them at every turn known as the Defenders of the Archipelago. Ataba's Faithful are some of the most extreme members of her faith actively hunting down those who worship Yokaho amongst their own people and readily joining the front lines on any battle with the tainem and the wolákani. Though Ataba is meant to be a good goddess, her subtly condoning the actions of Ataba's Faithful in imprisoning and executing members of other faiths and races has led many, especially the Defenders of the Archipelago, to believe that the goddess has gone mad in the grief of losing her son. As of yet, Ataba's Faithful and the Defenders of the Archipelago have come to blows but have not killed each other for the bonds of racial kinship still stand, but some wonder how much longer this tenuous peace will last.

Also worrisome for some is the ever-expanding power of the iguacas and their mercenary companies, especially the one known as Freedom's Flight. While Freedom's Flight not so subtly favors Ataba's side of the war, only ever siding with the baracúden and hurákani in conflicts, there are many other iguacan mercenary groups who choose to side with Yokaho's chosen people. In supporting both sides of the war, the iguacan people are collecting quite a bit of social capital and material possessions such as magic items which would by far make them some of the most powerful people on Boricubos. Though most people dismiss the idea that

the iguacas would ever do anything to harm the people on the archipelago, there are many tainem who feel that their time as the dominant race in Boricubos is swiftly coming to an end. Freedom's Flight themselves make it clear that they support Ataba's side of the war because should they win, that means the iguacas would be the de facto masters of both the land and the sky, a prospect which is fine by some so long as it results in peace, but scares others as they fear that the iguacas would make cruel rulers who have not forgotten the gods stealing away their gift of magic and distributing it to all the other races. Freedom's Flight denies such claims, with its leader, **Reapok**, stating that she would lead the people of Boricubos to greater heights than ever before, revolutionizing the island with magics yet unseen by the rest of the world and finally help rid the seas of the adaro and sahuagin threats.

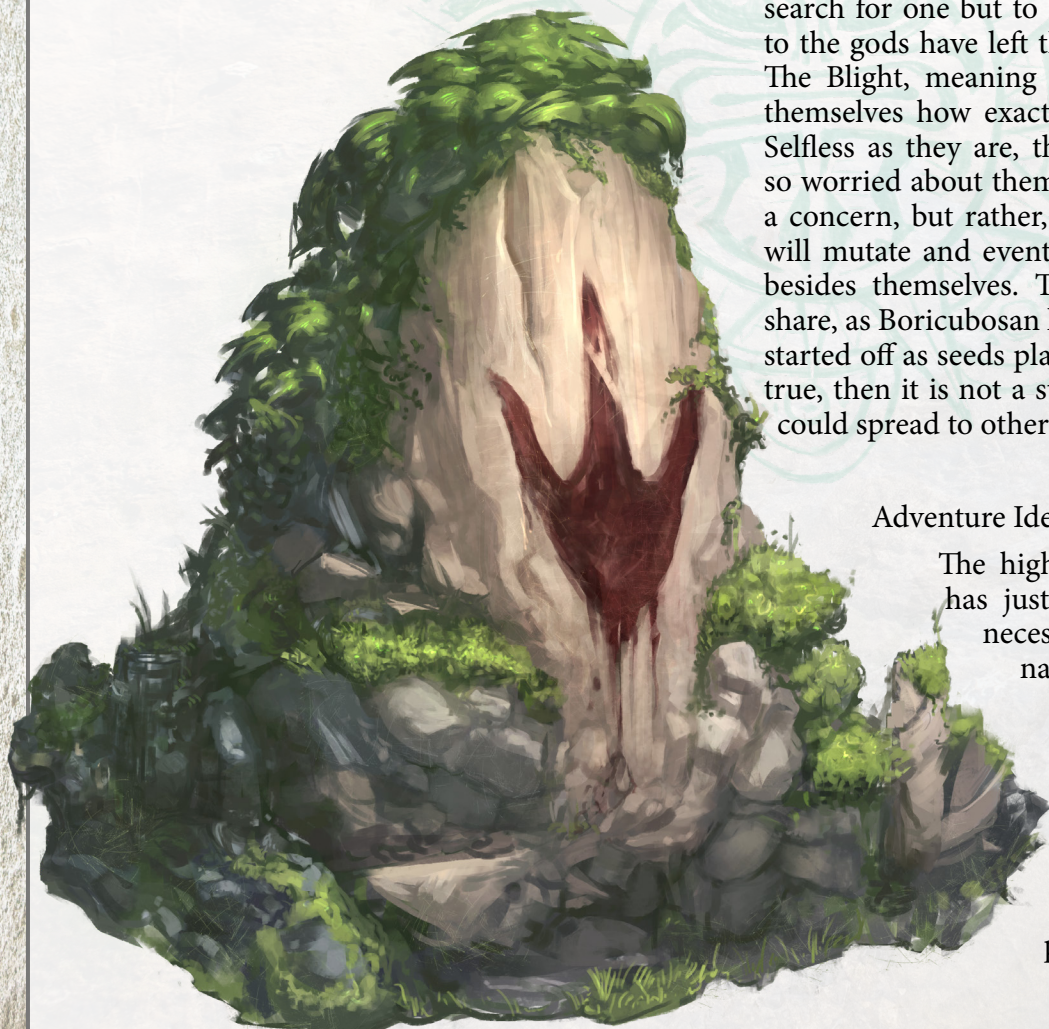
And threats they are. The adaro and sahuagin appeared in Boricubos at different times, but quickly became fast allies with one another, hoping to take the land and sea for themselves, using the sahuagin as shock troops to clear the land of any valuables and bringing them to their underwater lairs. So far this has

proved an effective strategy by the coalition, especially considering that the civil war in Boricubos has left the island of Karayan undefended and ripe for the taking. In an event known as The Week of Blood, sahuagin and adaro forces attacked the island in full force, oftentimes simply bypassing areas that would normally have been defended by the baracúden but were abandoned because of the war effort. Countless tainem and wolákani died that week, and those that survived quickly fled to other islands. Part of the reason the combined threat of the adaro and the sahuagin is so effective is because the sahuagin have seemingly developed ways of creating magic items which allow them to breathe perpetually on land, allowing them to roam the jungles and cities of the tainem and wolákani freely. Meanwhile, the adaro are fearsome combatants within the water, with one adaro being more than a match for the standard hurákani or baracúden warrior.

Besides the violence caused by the war and vicious outsiders, the Blight has affected the anabagua population to such an extreme that an estimated twenty-five percent of all anabaguas have died. This pandemic has no clear cause and worse yet, no cure, with the anabaguas and coquíán working together to search for one but to no avail. Worse yet, the prayers to the gods have left them with no answers regarding The Blight, meaning that they have to find out for themselves how exactly to deal with such a malady. Selfless as they are, the surviving anabaguas are less so worried about themselves dying off, thought that is a concern, but rather, they are afraid that The Blight will mutate and eventually start affecting other races besides themselves. This is a fear that the coquíán share, as Boricubosan legend states that the other races started off as seeds planted by the anabaguas. If this is true, then it is not a stretch to believe that The Blight could spread to other races.

#### Adventure Ideas

The high priest of an anabagua village has just died of The Blight, and it is necessary for a new high priest to be named. Because of the secretive nature of the deaths of the anabagua elders, however, the party is contacted in private by an anabagua ambassador who has heard of the party's exploits. He explains that the ritual site where the new high priest has been chosen has been



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haunted by zemi, objects such as statues and weapons with the spirits of the dead stuck inside of them. They explain that the sudden dying off of the anabagua elders has left their spirits restless, and he wants the party to either destroy the zemi, thus releasing the spirits from their physical prisons, or find a way to exorcise them entirely by putting them at peace.

The party is approached by a baracúden who is desperate, particularly if there is a baracúden in the party. He explains that some of Ataba's Faithful and the Defenders of the Archipelago have started a war of words which he soon believes will escalate into violence if the party does not intervene. When the party arrives at the sight, they find that Ataba's Faithful had been attacked by a rogue wolákani and won't be satisfied until he has been found and brought to justice, however, the Defenders of the Archipelago are afraid that if it is up to the members of Ataba's Faithful, they'll kill the first wolákani they find, hence the argument. The Defenders of the Archipelago plead with the party to find the guilty wolákani so that they can stand trial.

The party is approached by three coquíán druids, who immediately greet them by saying it must be divine favor that they met together. The clerics were in search of someone to settle a dispute between a group of hurákani and wolákani. The two groups are about to come to blows near a coquíán village, and the druids are afraid innocents will be caught in the crossfire. They ask the party to help settle the dispute peacefully, hoping that by healing the tensions between the two races, they can also begin healing the land.

The party comes across a group of hurákani who appear wounded. They came across an ancient zemi in the forest and instead of paying it the proper respects, decided that it would be a good idea to free the spirit trapped inside, and hope that a coquíán could exorcise it, as there was no one around to worship it anymore. As it turns out, the zemi was abandoned for a reason, as it contained a malicious spirit that attacked them before they could reach the coquíán. They beg the party to find the zemi or the spirit that was trapped in it, and put a stop to it before it harms anyone else.

A group of iguacas calls the party over and explains that they are in a bind. They are supposed to fight against a group of baracúden and hurákani later that day along with a group of táinem who hired them, but their commander made a mistake and sent iguacan mercenaries to both sides of the conflict: themselves and another group. They explain this mistake to the party, along with the fact that they cannot get out of their obligations to fight, without good reason, or it would reflect badly on their mercenary company. They propose an idea to the party: join them to fight

the other group of iguacas while they focus on fighting the baracúden and hurákani, and the party will be paid handsomely for their assistance. If for one reason or another, the party refuses this offer, the iguacan mercenaries ready their weapons and say, "Well, I think that being ambushed on our way to the battle is as good a reason as any not to show and aid our allies." With this, they attack the party half-heartedly. It is a DC 15 Wisdom (Insight) check to see that they are not fighting with their full strength. Once they are at about half health, the iguacas quickly surrender and tell the party where their encampment is so that they could get a reward out of ransoming them as prisoners.

The party encounters a group of táinem having a serious debate with a group of coquíán. The party gathers that the táinem need more land because they have been pushed away from the coasts by baracúden members of Ataba's Faithful, a militant religious group that took Ataba's mandate to destroy all of the táinem and wolákani to an extreme and are showing no quarter to any they encounter. The táinem here are simple farmers, not warriors, and they simply want to clear a bit of land in order to be safe from Ataba's Faithful. The coquíán, however, have their bows drawn and are forcing the táinem to either adapt to farming and gathering, or leave back to their coastal city that they just escaped from. Upon seeing the party, the táinem plead with them to talk some sense into the coquíán, as they are simple commoners, not warriors who could handle the dangers of the jungle. And if they go back to their coastal city, they are just liable to be attacked and killed by members of Ataba's Faithful. The táinem promise to pay what little gold they have in order to help them resolve the situation they just need somewhere safe to live.

A wolákani smith approaches the party and seems pleased to have found a group of adventurers, exclaiming, "The gods must be smiling upon me today!" They explain to the party that there is a secret material that they use in some of their weapons to give them extra strength and durability beyond what mundane materials alone can provide, however, the site where they get the metal has been overrun with disturbed spirits from a battle which occurred there not too recently between a group of táinem and baracúden. The smith asks for the site to be cleared so that they could get back to the location and gather some more of the precious ore, promising to create weapons for the party beyond anything they've ever seen before if they succeed.



# Iguaca

*There are a million and one reasons why the iguacas are interested in the war in the heavens, and just about all of them have to do with material possessions. We are natural warriors, being able to engage forces on the ground without setting foot on the ground with our bows, and when we run out of arrows, many of us are practiced in the magical arts, and so are able to rain down arcane destruction on our enemies. Why shouldn't we sell skills like that in the war to end all wars? And more importantly, why shouldn't we hedge our bets and choose to support both sides, unlike what the anabaguas and coquián are doing and choosing to support neither? It is simply a matter of positioning ourselves as the linchpin of Boricubosan society*

–Iguaca Wizard

There is a saying amongst the iguacan people: “Why bother putting off tomorrow, what you can do today, especially when what you can do today will help you tomorrow?” It is because of this saying that the iguacas have formed into differing paramilitary organizations shortly after the war in the heavens started and begun hiring out their services as mercenaries in this war. As far as they are concerned, the war is simply a means to an end; no longer will the iguacas be treated as simply a lesser race that has no culture or special talents of their own. Instead, people will see the iguacas for what they always wanted to be: a proud military-oriented race that can strategize, plan, and win a war. The first war they plan to stop and win is the war started by the deities Ataba and her son Yokaho, then they plan on aiding the baracúden in defending the archipelago's borders from any invaders to protect whatever is left after this first war.

## Deprived Mercenaries

It is said that when the anabaguas planted all the races as seeds in the beginning of time, each race laid claim to a domain when it sprouted. The tainem claimed the lands outside of the jungles, believing them to be ripe for fishing and farming. The coquián claimed the lands within the jungles, promising to be protectors of its beauty alongside the Eldest. The baracúden claimed the ocean, believing that Boricubos' borders had to be defended by at least one race. Finally, the iguacas claimed the sky, for they were planted atop a treetop and could see all the sky's majesty. But they were told by Ataba that they could not have the sky, for it belonged to the goddess Guabanca, who did not want to share it with anyone. And so, the iguacas were denied their wish and left without a place to call their own. They would live in the jungles alongside the anabaguas and coquián, or alongside the tainem in their coastal cities.



The iguacas were dissatisfied with their position in life, being favored by no gods in particular, being given less than the other races, and being forced to share what they had. And so they isolated themselves on the archipelago, rarely interacting with others, and using their superior intellect to invent something that they could call their own: magic. But even with this amazing discovery, this too was taken from the iguacas, and distributed amongst the people of Boricubos, for what good would it do for only one race to have such special gifts? Some races from that time onwards were to be born with innate magical prowess, and yet the iguacas despite having discovered it, would not be granted such a gift, for they had no god who favored them above any other race.

So it was for millenia. The iguacas would be able to study magic in a way no other race could, however, they were naturally born without it. They could fly as no other race could but could not claim the skies they so desperately wanted. And so when the war in

the heavens started, many iguacas had the same idea: make themselves indispensable to the world by selling themselves off as mercenaries. With the most numerous and powerful wizards on Boricubos, they could do exactly that, and ensure that when the war was over, they had something to call their own: authority over the entire archipelago.

What the other races tend to fail to understand is that the iguacas are not a greedy race, far from it. They simply want what they believe they are owed: some iota of respect.

## Beautiful Killers

Whether it be with magic or arrows, the iguacas are a deadly race and this is being proven day by day as the war in the heavens rages on, and the war on earth continues alongside with it. The most distinct features of any iguaca are its bright and colorful feathers, which range anywhere from a beautiful green to a crimson red and all colors in between. The most common type of iguacas on Boricubos, the first ones to discover magic, are called arcane iguacas. They are almost entirely green with specks of red around their beaks, and blue tipped wings. The second most common type of iguaca are the red-throated iguacas, so named because of their looks, who are slower, but more charming than their cousins, playing off their mercenary work as simply a labor that must be done to benefit all of Boricubos. The last type of iguaca is the rarest of all as they were originally created magically, to enhance the strength of the typical iguaca, are the scarlet iguacas, whose feathers start off red, turn yellow midway through their wings, and finally end off in a beautiful shade of blue.

## Natural Born Fliers

The iguacas were born without any special traits unlike so many of the other races on Boricubos, other than their ability to fly unrestricted, as high into the sky as they want: an ability they use in combat to form hit-and-run ambushes from the sky with both magic and arrows. Very few races actually have a way of countering such ambushes, which is what makes them such highly valued mercenaries, and ones that are difficult to kill at that.

## Battle Between Iguacas

As the iguacas have formed into mercenary groups fighting on different sides of the same war, one might come to believe that there would be animosity between different mercenary companies, but this couldn't be further from the case. Those iguacas that happen to meet each other in battle tend to focus their fighting on non-iguacas opponents, and when fighting is inevitable

between the iguacan groups, they do their best to make sure it is all non-lethal, taking prisoners whenever possible. The purpose of the prisoners is to eventually ransom back to the iguacan mercenary companies to which they belong, as the iguacas believe there is nothing worse than killing one of your own kind. Even the most powerful of these mercenary groups, Freedom's Flight, has a strict code of honor regarding the release of prisoners, even trying their best to avoid killing non-iguacas so as to gain social capital with the other races of the archipelago, so that when the war ends, they can more easily take power.

To the other races, it looks like the iguacas are fighting each other over coin and material wealth. To a member of one of these mercenary groups the truth becomes clear: the ultimate goal is iguacan supremacy after the war is over.

## Iguaca Names

Iguacan names tend to translate into Common about things that have to do with the sky and wind, though also trees, plants, and more recent names allude to the fact that the iguacas are fearsome warriors.

### Female Names

Andaconi, Cocushaw, Kuwumara, Mankanois, Mishcos, Ounossa, Pagator, Reapok, Tinda, Wehepens

### Male Names

Ascolo, Chachaquites, Keasowoc, Machicomis, Meaquois, Mowcotowish, Papoguso, Ricotiqui, Tamabic, Wironso

## Society & Lands

The iguacas have no lands to call their own, living in treetop communities that are usually quite close to anabaguas or coquían villages. They build no permanent structures in the jungle, as that would be swiftly punished by the Eldest before The Blight, which the iguacas have no idea has occurred. And so, the iguacas travel the jungle as nomads, coming and going in what they call "flocks" of around 20. The mercenary groups which have recently appeared on the archipelago, however, are made up of at least 100 different iguacas, most of them mages and the rest, archers.

Before the war, there was no clear leadership amongst the iguacas, however, now each mercenary group takes on a cacique as its leader, and this leader's word is answered without question. Usually such a leader is not voted in, or chosen, but arises naturally through the various battles which take place, with the iguacas noticing who the strongest among them is. The cacique in these mercenary groups is almost always a mage of some sort, and they are in charge of

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all the military planning as far as plans of attack, which members of the mercenary groups fight for which side of the war, and all the finances that come into the company's ownership. This is not a complete control, however, and the cacique will often take on advisors who they believe feel best represent the interests of the mercenary company.

## Relations

The iguacas generally have a low opinion of all other races on the archipelago, believing them all to be favored by the gods while they were disregarded and cast aside. This doesn't stop them from pretending to be friendly with all the different races, however, and doing business with them when it comes to matters of magic and warfare. As the greatest mages on the archipelago of Boricubos, they are indispensable to the rest of the archipelago's inhabitants, a fact that they make sure to remind others of often.

### Anabagua

*The Eldest are certainly worthy of respect, however, we have no idea why they have not decided to choose a side in the war or even sell themselves out as mercenaries as we have. With their help, any one side would quickly overwhelm the other, so them not joining at all seems illogical. The only explanation is that they can't join the war for some reason. Which, while unfortunate for them, means that they won't be getting in our way of the takeover of Boricubos once this war is over.*

### Baracúden

*Annoying to fight against due to them enjoying staying in the water, but it's always a pleasure to be fighting by their side. With their physical might and our magic, we make quite an excellent pairing. As far as we know, they have no aspirations to rule the archipelago and would be happy to stay in their coastal cities, guarding us against whatever threats they claim come from the bottom of the ocean, which suits us well. Yet another race we don't have to worry about trying to kill us when the war is over. That said, those Ataba's Faithful folk might try and retaliate against us, should they win the war, so we have to be ready for that possibility.*

### Coquían

*The coquían are interesting little creatures. Not only do they refuse to choose a side in the ongoing conflict and the war in the heavens, but they seem to stick by the side of the anabaguas closer than ever before. They, of all the races, may prove to be a problem when we make our move to take over this archipelago. They cling to the Eldest like little children do to their parents and may try to put the anabaguas up as the rightful rulers of Boricubos. But those are problems for the future.*

### Hurákan

*Honestly, they are odd creatures. Too playful in war for our liking, but they come up with interesting strategies that usually result in absolute chaos for the enemy. The mercenary group Freedom's Flight seems to favor them above the other side of the conflict, and they're our de facto leaders in this whole conflict, so we better hope that they chose the right side to back. If not, there are plenty of other mercenary factions backing the tainem and the wolákani to say that they don't speak for us.*

### Táinem

*They are the race which most use our services in war, however they are by no means weak. Our thinking is that they are conserving their energy for some greater threat. Perhaps a play for power, like we're thinking of after the war in the heavens is over? That would make sense, as they are the most populous people on Boricubos. Even so, it doesn't seem in their nature to come up with such a crafty plan. They already have everything they could ever want, except perhaps more land. In fact, we'd be happy to give them exactly that if they just stay out of our way when this is all over.*

### Wolákan

*Uninteresting. They have crafted new weapons of war, which is commendable, including the ever-useful magical materials they make, however, if that is all they have to bring to the table, then they won't pose much of a threat to us when we iguacas take control of the archipelago.*

## Religion

Ironically enough, most iguacas worship the goddess who spurned them and refused to stick up for them to Ataba, Guabanca, the goddess of the winds and storms. The iguacas are absolutely devoted to her worship, believing that if they impress her enough in the war on Boricubos, that she will acknowledge them and give them domain over the skies.

Other iguacas have actually taken to worshipping the now dead god Guacando, who they believe serves their ideals well. War and conflict are how the iguacas plan on becoming a recognized and respected part of Boricubosan society, and so they praise him for starting the war that will get them to their desired positions.

## Adventurers

The naturally intelligent iguacas are renowned for their talent with magic, and so many take to becoming alchemists, arcanists, and wizards. Others still train tirelessly with the bow and when joining mercenary companies, magi, rogues and fighters are well respected members. There are very few, if any iguacan sorcerers, as they tend to be born without any magical gifts, having to learn them with training.



## Reasons for Adventuring

d8 Roll	Reason
1	You recently joined a mercenary company that is just getting on its feet. You were ordered to make a name for yourself for the good of the company, and that is exactly what you intend to do.
2	You keep hearing from the other races that you need to choose a side in this war, and so you've decided that instead of choosing a side you'll strike out on your own and become wealthy over solving other people's problems for them. They're welcome.
3	My flock was attacked in the middle of the night, and I was the only survivor. All I know is that whoever did this had access to very powerful magics.
4	The zemi containing my mother went missing in the middle of the night. I don't know what this means, but if it's a thief I will catch them. If it's something else... well I'll figure out what to do when the time comes.
5	I will gain the attention of the gods one way or another. They have ignored the iguacas for too long, and I find this unacceptable. We will be respected.
6	Though you are not a part of any mercenary company, you don't correct people when they assume you are, so end up taking odd jobs to fight off whatever threat needs killing.
7	The other races mock us for not having a domain of our own. I'll show them. Guabanca will listen to my demands once I grow strong enough and give the sky to the iguacas.
8	I adventure to test my limits in combat, whether that be with spells or with a bow, and become the strongest there is.

## Iguaca Quirks

d8 Roll	Quirk
1	I like to see how far in the air I can fly before getting out of breath. I do this every day to push myself to my absolute limit.
2	They say that if you are a skilled warrior or mage, you may gain the attention of Guabanca. I must already be one of the most skilled out there because she speaks to me regularly. At least, I hope it's her and not some malicious zemi.
3	I absolutely hate getting my feathers wet. The rain in the jungle, the ocean's spray, it's just the worst and affects my ability to fly freely if my feathers get soaked.
4	I think it goes without saying that the iguacas are the greatest warriors and mages in all of Boricubos. It bothers me when other races downplay our abilities or think of us as mere mercenaries. We'll show them, once this war is over.
5	I don't fight for material possessions, rather, favors. After all, the more social capital one has once the war is over, the better. The trick is doing enough for both sides, so that when a winner is decided, they'll be friendly towards you.
6	I've jumped around from mercenary company to mercenary company depending on what side of the war I think is winning at any given time. I can't seem to stay still.
7	The truth is, I care very deeply about who wins the war. I have a lot of friends on my chosen side, and I want them to succeed, and so I fight for them.
8	I scam people out of their money, saying that I'm part of a mercenary company when I'm really not. It's not like this will ever come back to bite me, I skip town whenever I am paid upfront and refuse any jobs that don't pay immediately.



## IGUACA TRAITS

Iguacas have the following racial traits.

**Ability Score Modifiers:** Iguacas gain +2 Dexterity, +2 Intelligence, and -2 Constitution.

**Type:** Iguacas are humanoids with the iguaca subtype.

**Size:** Iguacas are Medium creatures and thus have no bonuses or penalties due to their size.

**Base Speed (-1 RP):** Iguacas have a base speed of 20 feet.

**Languages:** Iguacas begin play speaking Common and Iguacan. Iguacas with high Intelligence scores can choose from the following languages: Aquan, Coquian, Tainem, Terran, and Sylvan.

**Claws (2 RP)** Iguacas receive two claw attacks that deal 1d6 slashing damage.

**Flight (8 RP):** Iguacas have a 50-foot fly speed with average maneuverability.

**Sky Superiority (3 RP):** Iguacas gain a +1 racial bonus on attack rolls, a +2 dodge bonus to AC, and a +2 bonus on Perception checks against flying creatures so long as they are also flying. In addition, enemies on higher ground gain no attack roll bonus against iguacas.

**Spell Mastery (3 RP):** At the beginning of each day, the iguaca can select one spell from the wizard spell list to cast once that day as a wizard of their character level.

## ALTERNATE RACIAL TRAITS

The following alternate racial traits may be selected in place of one or more of the standard racial traits above.

**Crafting Expert:** For these iguacas, the cost of creating magic items is reduced by 5%. Furthermore, they gain a +1 racial bonus on all Craft checks. This ability replaces spell mastery.

**Falling Grace:** When you are airborne and fall unconscious, these iguacas instinctively twist their bodies in a way that they do not take any damage when falling, as if they were under the effects of a non-magical feather fall spell. They also gain a +1 racial bonus to Fly checks. This racial trait replaces sky superiority.

**Magical Master:** These iguacas gain a +2 racial bonus on all Spellcraft checks. This racial trait replaces claws.

## FAVORED CLASS OPTIONS

The following favored class options are available to all characters of this race who have the listed favored class, and unless otherwise stated, the bonus applies each time you select the favored class reward.

**Alchemist:** Add +1/2 to the alchemist's bomb damage.

**Arcanist:** Add 1/6 to the number of points the arcanist gains in her arcane reservoir each day.

**Bard:** Add one spell known from the bard spell list. This spell must be at least one level below the highest spell level the bard can cast.

**Investigator:** Add one extract formula from the investigator's list to his formula book. This formula must be at least 1 formula level below the highest level the investigator can create.

**Magus:** Add +1/4 point to the magus's arcane pool.

**Mesmerist:** When casting enchantment spells, add 1/2 to the effective caster level of the spell, but only to determine the spell's duration.

**Occultist:** Gain 1/6 of a new focus power.

**Psychic:** Add one spell from the wizard spell list that isn't on the psychic spell list to the list of spells the psychic knows. This spell must be at least 1 level below the highest spell level the shaman can cast.

**Witch:** Add 1/4 to the witch's caster level when attempting dispel checks using dispel magic, break enchantment, and similar effects.

**Wizard:** Add one spell from the psychic spell list that isn't on the wizard spell list to the wizard's spellbook. This spell must be at least 1 level below the highest spell level the shaman can cast.

# Classes of Boricubos

Even outside of the conflict the civil war has caused, there are plenty of reasons for the Boricubosan people to become adventurers. Some want to improve their knowledge of the magical world and become mages as a result, while some want to protect the borders from foreign adaro and sahuagin invaders and so become warriors. There are others who look to becoming an adventurer as a way to solve the internal problems of the island such as combating zemi and spirits who have become evil or problematic for the island's residents or looking for solutions to The Blight which has been ravishing the anabagua population. More recently, however, are those that have taken to examining the remains of dragons found in the coasts of the island of Piraguen, which many find as strange as the inhabitants of Boricubos have a long history in the archipelago and have never found evidence of anyone else having lived on or near the islands. This discovery has led many to start undergoing underwater journeys to see if they might find living dragons who might potentially pose a threat to Boricubos in the same way that the adaro and sahuagin attack the Boricubosans without hesitation. Adventurers in Boricubos engage in special training to manifest a wide variety of powers and abilities suited to overcoming the challenges of their dangerous islands and the seas between.

## Alchemist

In Boricubos, alchemists are mostly found amongst the wolákani and the tainem, who are working on both novel ways of bringing new technologies to the people of the archipelago, seeing alchemy as magic that everyone could make use of, and using it as a weapon of warfare. Of course, the iguacas, always on the lookout for new magical properties, quickly appropriated it into their own culture, believing that their aerial hit-and-run strategies can be greatly improved by the bombs that alchemists use in combat. But it is this three-way trade of information regarding the art of alchemy has caused the art to skyrocket into a science of sorts, allowing even the common person to begin dabbling in it. Only the most experienced, however, know how to truly unlock the secrets of alchemy for destructive purposes, though, which the anabaguas and coquían look down upon: using nature for destructive ends is seen as blasphemy.

## NATURAL BOMBER (ALCHEMIST ARCHETYPE)

The most common type of alchemist on Boricubos is this explosive adept, who has learned how to combine nature and technology together in order to come



up with explosives which deal in poison rather than outright destructive fire, which even the tainem in all their advancements in technology, would have a problem with for risk of burning down part of the jungle. This alchemy is safe, practical, and has no potential for destroying the landscape, though has devastating effects on the individual.

**Poisoned Bombs (Ex):** At 1st level, the natural bomber's bombs work the same way as a standard alchemist's, except they deal piercing damage instead of fire damage, and they do not deal splash damage. Additionally, their damage does not increase as a normal bomb's does. Finally, any creature damaged by the natural bomber's bomb must contend with the poison that it deals. A poisoned bomb deals the following type of poison:

### POISONED BOMB

**Type** poison (injury); **Save** Fortitude DC = 10 + 1/2 the natural bomber's alchemist level + his Intelligence modifier; **Frequency** 1/round for 2 rounds; **Effect** 1d2 Strength damage (see below); **Cure** 1 save

At 3rd level and every 2 levels thereafter, the natural bomber can enhance his poisoned bombs in one of the following ways. The natural bomber cannot choose the same enhancement twice in a row.

- The damage of the bomb increases by 1d6.
- The bomb deals splash damage in one square of the natural bomber's choosing adjacent to where it landed. When taking this enhancement again, it deals splash damage to one additional square of the natural bomber's choosing and does splash damage as a normal alchemist's bomb. Any creature caught in the splash damage must save against the poison.
- Grant an onset time of 1 round or increase an existing

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onset time by 2 rounds (maximum 9 rounds).

- Increase the Strength damage die by one step (maximum 1d4).
- Increase the number of consecutive saves required to cure the poison by 1 (maximum 2).
- Increase the frequency by 2 rounds (maximum 8 rounds).

This ability alters bomb.

**Restorative Bombs (Su):** At 2nd level, as a move action, the natural bomber can mix a potion with a bomb that he made. Instead of dealing damage and poison damage, the bomb deals the effect of the potion to all creatures that it hits. If a creature would be caught by this bomb's splash damage, it instead gains half the effect of the potion if it has a duration of instantaneous (such as a *potion of cure light wounds* only healing half the damage rolled) or only having half the duration if it has a duration greater than instantaneous. This ability replaces poison use.

**Double Bombs (Su):** At 6th level, the time taken to mix a potion with a bomb is reduced to a swift action. Additionally, the natural bomber can use both the poisoned bomb and restorative bombs at the same time, as the natural bomber can choose which creatures take damage and must save against poison and which creatures gain the effects of the potion mixed with the bomb. If a creature is caught within the splash damage of the bomb, they take the effects of the splash damage whether or not this is from the restorative bomb ability, or poisoned bomb, and if the creature was hit by the bomb, it takes the full effects of either the damage or potion. This ability replaces swift poisoning.

## Arcanist

Arcanists can be found amongst the iguacas, who have a natural propensity towards the magical arts, as well as the hurákani and wolákani alike, who excel at the art of utilizing exploits in magic and the more technical side of magic as an art, respectively. On Boricubos, arcanists are often looked at as merely wizards who tinker too much with the outside world, however, there are none who hold any strong prejudices towards them. They often act as problem solvers, whether that problem be helping put evil or unstable zemi to rest or throwing a *fireball* into the middle of a battlefield for maximum effect. More than anything, arcanists are planners and quickly find themselves thrust into positions of power for their natural charm and intellect, as others see them as the most suitable to leading a small town or even a war council; this responsibility lays heavy on them as it is expected they can solve everything with a bit of magic and clever thinking.

## ELEMENTAL SAVANT (ARCANIST ARCHETYPE)

Elemental savants are arcanists who have taken to two elements: either earth and fire or air and water and put the time and dedication into mastering them. The first elemental savants came from the hurákani and the wolákani, who were the first of these arcanist to appear on the archipelago, showing the dichotomy between the elements themselves, and teaching others about the power that can come out of specializing in just two of them.

**Elemental Specialization (Su):** At 1st level, the elemental master must select two elements: air and water *or* earth and fire. The elemental master can prepare one additional spell per day of each level she can cast, but it must have the elemental descriptor of her chosen elements. In addition, any spell she prepares from the opposite elemental schools (air opposes earth, fire opposes water) takes up two of her prepared spell slots. This ability replaces the arcanist exploit gained at 1st level.

**Elemental Whiplash (Su):** At 5th level, as a free action when the elemental savant would cast a spell that has one of her chosen elemental descriptors that affects an enemy, she can spend a point from her arcane reservoir. If she does, they take elemental damage equal to 1/2 her arcanist level + her Charisma modifier. Air correlates to electricity damage, earth correlates to acid damage, fire correlates to fire damage, and water correlates to cold damage. This ability replaces the arcanist exploit gained at 5th level.

**Elemental Healing (Su):** At 7th level, as a free action when the elemental savant would cast a spell that has one of her chosen elemental descriptors, she can spend a point from her arcane reservoir. If the elemental savant does so, she regains 1d8 + her Charisma modifier hit points. This ability replaces the arcanist exploit gained at 7th level.

## Barbarian

Barbarians are well respected and cheered warriors all throughout the archipelago of Boricubos. They are naturally found amongst both the wolákani, who sometimes make up for lack of experience for raw aggression and rage, though they are found primarily within the baracúden people, as the baracúden regularly train berserkers from birth to defend Boricubos from attacks from both adaro and sahuagin threats. Lately, because of the war in the heavens, some of these barbarian warriors have been forced to use their talents against the people of Boricubos, a situation they are not happy with, however, they still see it necessary to

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