The Islands Of Sina Una



5E COMPATIBLE

What role do you play in a world of mortals, spirits, and monsters?

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Content Notice

This book contains references to violence, cannibalism, and gore.

There are depictions of gore on pages 240, 241, 243, 276, and 277.

There is an extremely large spider on page 143 and 258.

Dedications

Lucia
To my mother Angelita, her mother Neonita, and her mother Lucia. The love passed through generations to me has inspired me to create and share. This book has informed me of who I am, just as you have all my life. I am so grateful to be your daughter and so overjoyed to dedicate this book to you.

Joshua
To Lucia. For everything I am now, for everything I'll ever do, for everything I will become. It is built on the chance you gave me when I first joined the team. It is all thanks to you, who found me at my worst.

Makenzie
To my adventuring party—because without you, I wouldn't have taken a red-eye flight to Philadelphia, stayed awake for 36 hours straight, fallen comically ill, accepted this job in a feverish haze, and then gotten through the next six months of work and weird life circumstances to make it here. You know who you are, you beautiful nerds.

Joaquin
To my family, to my Dad who wanted me to write about our own folklore, Jewel, who supports all of my shenanigans, and all my friends in the Philippine TTRPG Community who help each other and uplift each other.

BJ Recio
BJ Recio would like to thank Phil for introducing him to RPGs back in UP Diliman, Bim for always believing in him, and Vlaakith 67th - his first game's BBEG - for awakening his love for monster statblocks. He'd also like to apologize to httpaladin for all the lore-sposition during the writing of this book, because be thinks it broke paladin's brain at some point, and as of printing it has yet to recover.

Alyssa
The Don Giovannis.

Orlando
For Milly, Lyssa, and David. We'll get a steady campaign going one day.

Kim
For my late Grandma, who would have loved to thumb through the pages of this book.

James
To my great-grandmother, Paz Policarpio Mendez.

Pam
To Gamers and Gaming Meets, for believing in us. To my twin Mia, and my favorite brother Peter.

Sin
To Pammu, the light of my life.

Chris
Thank you to my friends for encouraging me to go for this, my family, and most of all to the Sina Una team for being such a lovely community to work and learn with.

Virginia
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Roxy
I'd like to dedicate the work I've done for this project to Kailey Hara and Sarah "Finn" McGinley-Kadletz.

Rika
Pug Party, The Grove, and Alex. For keeping me grounded.

Kathryne
I'd like to thank my friends and family for their continued support in both my academic and creative pursuits, with lots of love to my mom and dad for being there through the whole process. I hope I made you all proud!

Patricia
For my cats, Meowstopheles and Cheesecake, whose endless contributions to my work are nothing short of _cat_tastrophic.

Prinsomnia
To BEEVES, Iris, my parents, the Benildean Press Corps, and all my D&D and video game-loving friends including Pier, Jessica, EJ, Matt, and Lucas, thank you for letting me be as weird as I can be with you all. It has only made me better.

Raphaela
To my family and friends for supporting me in my art.

On Sina Una: A Foreword

"Our lives are not our own. We are bound to others, past and present, and by each crime and every kindness, we birth our future."

— David Mitchell, Cloud Atlas

Its with a heavy heart that I say that this is the last thing I will write for The Islands of Sina Una. But I am glad that the work is completed. Outside of hoping to gain regular sleeping habits once more now that I don't have to stay up until four in the morning on call on the bathroom floor shouting about half-orcs with Lucia or going over the fact that we don't know the original name of the Tiburones due to colonization with one of my researchers.

The following is an edited version of something I asked this team to read through to understand how much this book matters to me, and what good it can do.

There is a place that exists between dry historical repetition and tourist sensationalism that we must seek. All of us, every one, has a duty to uphold in seeking this middling line between hard fact and pure fiction. It is here that lies the best work. It is here that lies earnest work. It is here that Sina Una exists. In its short life thus far it has been talked about among online communities and friends. I have heard praise that I disagree with. I have heard praise that I am humbled by, and never expected. And I have heard praise of this work that has made me come to this slow and humbling fact:

That if this work can be done right, if it can be done well, and if it can be done good?

It can live beyond just us.

Working on this book has been difficult. I have talked at length about the research that has had to be done so far just to get what little we have obtained. But it goes beyond that, and it goes deeper than that. Whether it be haunted by my own realization or my own ego, one line that I typed out in the marketing for Sina Una still rings in my head: "When you can't see a part of you as being you, you don't really know who you are. You remain a stranger to yourself." All of us who write or illustrate for this book are Filipino. In all my life, I have always referred to myself as anything but just Filipino. I was Filipino-American. I was Filipino-Chinese. I'm only Half-Filipino. As if attaching a hyphen could remove some of the shame that I felt towards my heritage. But working on this book, and learning about my culture, I have since stopped.

I am Filipino. With no shame, with no second guessing. This is what Sina Una has done for me.

I have spoken to many others already, and there is a shared sentiment among some members of our art and writing team. A sentiment of not knowing about their heritage. A sentiment of not knowing about the culture. You could look at it on a map. You could see what food is eaten there. You know that, surely, there are men and women who ostensibly look similar to you. But ultimately it doesn't matter how accurate an internet map is of measuring each inch of every coast, or how many thousands of ways you can learn how to make kutsinta or sinigang or adobo. Because many of us are diaspora. And with that comes a pain of not being able to see all of who you are, and a pain of not seeing the full breadth of who you have come from.

And if you feel that, then believe me when I say, I know the feeling.

And I have not felt it in quite a while.

But that has only come through the work. Through researching and understanding, be it the timeline of rice fields or the story of Panganoron and Magayon, we find that place between the dull and analytical and the sensationalized misunderstanding. We find that place between the experience of a museum and the action thriller. We can normalize our myth through knowing it, and we can help it spread across the world, whether it be at the table of a game group or just by letting new generations learn about our culture. To let them learn about us.

Early on when I began working on this, Lucia told me that as long as others saw how much I loved tabletop gaming, that I would be fine. It has been over a year since she told me that, and it has never once wavered from being a total truth. And I have experienced growth and love in immeasurable amounts since she told me that. There have been times when I have felt low, angry, disheartened, defeated. But the love I have felt when working on this book has helped me through them, no matter how dark my thoughts had gotten. And I can only hope you grow to love this work as much as I have come to.

What I am leading up to, with all of this rambling, is this:

Sina Una is a product of love, made to be shared and enjoyed, made to be learned from. From it we hope not to bear any poison, ill will, or ill intent, but to instead rejoice in a celebration of our heritage, no matter how distant to it we once were. There is a place between the dry fact and the tourist lie, and that place is the fantastical representation. Where our myth is alive and well, where the stories of our parents and grandparents and ancestors come to being, and where we can craft from it a world that others can love as well. It is from love that the greatest things can be made, where the lost can be found, and where the diaspora can learn about their homeland.

Beyond shame, beyond fear, beyond pettiness, beyond hatred, beyond resentment.

It is there where Sina Una lies.

I hope you enjoy it.

Joshua "HTTPaladin" Mendenhall, Co-Director

Tell me a story.

That is the most important thing you could ever learn. Our stories aren't just words into the empty air. They are our lessons; they are our legacies. Within its verses, every story carries the breath of those who came before us, and it is our duty to keep that alive. For if we do not do it, then who will? Who will remember us when we have passed from this earth? How will those who come after us know how to move forward, if they cannot see where we have been?

So tell me a story. Tell me your story. And let us keep this legacy alive.

Chapter One
Introduction

Welcome to the Islands

Gentle waves rock the wood beneath your feet as you stand at the prow of your boat, hand shielding your eyes from the brilliant sun cresting the distant horizon. Golden rays of light catch and dance along the turquoise sea, and the ocean wind whistles in your ears. In the distance, you can see the silhouettes of islands rising from the morning mist. Some bear towering peaks of verdant green, brushing the clouds themselves and thrumming with wildlife, while others are shrouded in molten blankets of ash gray fog, the hunger of a volcano rumbling deep beneath the earth.

Sand crunches against the hull as your boat arrives on a beach, and along the shore, you see so many others like you: voyagers, whispering gracious prayers to the spirits of the sea and sky; merchants, laden with baskets of mango, rice, and kalamansi; warriors, bearing the blades and tall wooden shields of their ancestors. Each, in their own way, carrying forward the rich and vibrant legacy of the islands around them.

So you take a breath, and step off the boat. Because you understand that in this world brimming with monsters and peril, every choice you make carries the heartbeat of those who came before you. And so long as you honor that, you are never alone.

Those Who Came First

The Islands of Sina Una is a new campaign setting for 5th Edition that pulls from the precolonial mythology and culture of the Philippines. Created by a passionate team of writers, researchers, designers, and artists all eager to explore and share their heritage, this book provides a wealth of new options for players and game masters alike to experience these stories lost to time.

Filipino mythology is largely forgotten, with much of it passed down solely through oral tradition and subsequently lost to colonization. For the team behind this book, *The Islands of Sina Una* serves as a way to rediscover and reforge that missing link to the past—to connect with our ancestors and share their stories with generations to come. Every historical source for this book was pulled from pre-colonial Philippines, honoring the indigenous people of the islands and shining a spotlight on their beautiful tales. For those interested in learning more, the appendix contains a master list of all these sources, as well as a record of the changes made to translate this real-life history into a fantasy setting.

Mechanically, the content of this book builds upon the existing rules of 5th Edition, and as such, unless otherwise specified, the general rules of 5th Edition still apply to the options presented here. Though the setting is intended to be self-contained, the content of this book is balanced against the core material of 5th Edition, allowing you to use the options provided here alongside other 5th Edition supplements.

Sina Una means, "Those who came first." It's an homage to the fact that the entire journey of this book, from inception to publication, was undertaken with the earnest desire to remember, celebrate, and connect with our ancestors. Our history was lost; we could look at the islands on a map, we could know that somewhere in the world there must be other people who look like us, but for many of us, our past and heritage was little more than a hazy image on a distant horizon. And when you cannot see the full breadth of who you have come from, you cannot know all of who you are.

With this book, we come one step closer to knowing. And we are proud to share this journey with you.

The World at a Glance

Seven islands sit together amidst the vast blue ocean, each with its own thriving settlements and rich histories to share. More detail about each of the islands can be found in Chapter 2: The World.

Nevertheless, some things remain consistent across all the islands. In every settlement, there are intrepid voyagers looking to arm themselves with the weapons and tools needed to traverse the world. Magic thrums in every corner of the land, and no matter where you travel, danger and adventure await your arrival.

Spirits and Sorcery

Every creature and object that exists in the world is regarded as having a spirit, or soul. From the towering trees to the rough-hewn pebbles of a river, to you and your fellow companions—all things have a spirit.

The level of conscious awareness a spirit has depends on its size and its relation to those that surround it. For example, spirits that inhabit small weeds and shells are barely aware of their existences, while the spirits of volcanoes and bays are revered as powerful divine entities. The peoples who inhabit the islands, commonly referred to as mortals, also each have their own individual spirit, which travels to an afterlife upon their death. Such spirits of the deceased often maintain vigilance over their descendants from afar, granting advice and protection to their loved ones.

Spirits are also the source of magic in the islands. Because everything in the world has a spirit, everything also has some amount of magic residing within it. Practitioners like bards and wizards have learned to sense and use this ambient power in the world around them, harnessing it for grand feats. Others, like clerics and the shamanistic babaylan, commune with


Puthawanan
Agusan
Himpapawiran
Arimaonga's Ridge
Sumilong
Nasirakna
Ingatan
Nahulog
Tinggubat
Sangdaangalon
Kotabalon
Makusog
The Pit
Tungkulin
Kandaya
Taonglupa
Hanapin
Pahinga
Sininga
Timogtalon
Timanduk
Nadasaloy
Nulkab
Kaylahon
Ashen Fields
Talunan
Mayon
Duyan-Duyan
Iraga
Baga
N
Adlawadto
Mari-it
Badbaran
Linawan
Tasulog

powerful spirits directly, who in return for offerings grant these individuals access to fearsome divine magic. And then there are those in the world who gain magic through curses and the desecration of spirits, perverting what should be revered for their own selfish purposes. Defying all that is natural, such beings seek only to consume magic, corrupting it into eldritch ability. Such unnatural magic, like spells that animate the dead or exert one's will over a sentient creature, is widely viewed across the islands as repugnant and horrifying.

Voyaging

Many who live on the islands hold a special connection to their home village, as their home serves to connect them to the proud legacy of their forefathers. And for many, this is fulfilling enough.

However, there are those who choose to take up the life of voyaging. By following the guidance of the stars and the currents, such individuals traverse the world aboard their boats as merchants or adventurers. Common trade routes have been established between the islands, though there are still many sections of open sea that remain dangerous and unexplored. There are also those who spend their entire lives on the ocean as raiders and nomads; for them, voyaging is their way of life, a proud and integral part of their history.

Regardless of where you are in the islands, voyaging is a revered venture. Every voyage begins with a series of rituals, petitioning the spirits of sea and sky for guidance, fair weather, and protection. And when a boat finally reaches its port, its arrival is celebrated with prayers of thanks. In the islands, sailing isn't a means to dominate or control the ocean, but rather to work alongside its incomparable might.

Tools of Warriors

With monsters and other dangers lurking around the islands, many mortals have trained extensively in the art of combat, becoming skilled fighters and defenders. However, you would be loath to find any longswords or rapiers among their arsenal. Instead, the warriors of the islands arm themselves with weapons like the broad-bladed kampílan, the sharp curved panabas, and the vicious piercing bunang. Though such blades may not look like the armament of traditional fantasy knights, they only differ in visual stylings; in the right hands, these weapons are just as damaging as your average greataxe.

Staves, clubs, and spears are also common weapons among the warriors of the islands. For those who prefer ranged combat, darts and slings can be easily obtained, alongside more complex weapons like blowguns and harpoons. There may not be crossbows, but a few did carry heavier munitions, like portable cannons called lantakas. Some warriors have been known to craft whips from stingray tails, which are especially effective against the foul aswangs that stalk communities.

You also won't find many fighters clad in your stereotypical scale mail or plate armor around the islands either. With how often warriors must contend with both the blazing sun and the mighty sea, wearing any weighty metal-based armor is impractical—and, in the worst scenarios, even deadly. Instead, most armor is fashioned from animal hides, bamboo, or hardwoods, and then reinforced with materials like water buffalo horn or thickly woven cord. Similarly, metal shields are highly uncommon, with many preferring instead to carry durable wooden shields at their sides.

Mortals of the Islands

The people of the islands are as varied as the waves. Their relationships and communities, their triumphs and failures, their histories and culture—each one different and yet just as keenly important to the heartbeat of the island as any other.

Culture

While individual traditions and customs may vary across the islands, daily life as a whole is informed by individuals' relationships, both with each other and with the land surrounding them.

Friendly shouts of "ohoy!" greet individuals whilst about daily business, though such a hello would not be deemed appropriate for those of higher status. When greeting community leaders, individuals instead square their body fully towards them and bow deeply at the waist. Similarly, more respectful greetings are given to the land when entering an area inhabited by spirits or another congregation of supernatural creatures. For example, when one walks past the grove of a balete tree, you may politely ask the spirit of the tree to pardon your steps as you move through, and entering the crevasses of a mountain range may be preceded with a request for permission from the teeming spirits of the surrounding earth. Because of this cultural emphasis on respect, insults and other acts of irreverence are considered heinous, sometimes even resulting in a trial by law.

Another key part of social custom is betel nut. To prepare this, the small fruits of the areca palm are sliced into segments, wrapped in a leaf from the betel piper vine, and then chewed; most individuals carry the necessary tools to prepare betel nut on their person at all times. Segments from the same nut are readied and shared at the start of any serious discussion to solidify the bond between the participants, and when inviting others into your house, it is considered a great dishonor if you do not offer your guests betel nut.

In regards to language, Common is spoken in most every settlement. People across the islands have also developed a system of hand signs to allow for nonverbal communication. Though the hand signs cannot yet convey ideas more complex than small talk, military orders, and basic information about

the surrounding environment (such as how many of a creature are present in an area), the system of signs has been used frequently enough to be standardized and integrated into the Common lexicon.

Commerce

Trade is an integral part of daily life. Every settlement has different resources; some have access to richer fields for farming, while others are closer to iron deposits or bodies of water for fishing. Thus, communities rely on traders and merchants to obtain goods that would otherwise be unavailable to them.

Some merchants only travel within the boundaries of a single island, following the rivers and trodden paths. Others prefer to command large outrigger boats, laden with cargo, and sail across the vast oceans to sell their wares. Though none of the trade routes across the islands have been extensively mapped, enough individuals have traversed them over the years to demarcate them well.

Most markets do accept the common coins made of copper, silver, and the like, but many will also often directly barter in goods and services. For example, some merchants may trade a chunk of valuable iron ore for a week's worth of food, and helping a village deal with a hungering aswang may be repaid with offers of boat repair instead of coin. There is also a system of credit and debt in the islands. If an individual cannot afford to pay the full price for something, most merchants are happy to arrange a deal for future payment. And for those who find themselves unable to monetarily repay a debt in time, many offer the option to clear these dues through acts of service.

Government and Law

Settlements are often headed by an individual known as a datu. To be a datu is first and foremost to be a charismatic leader; datus are given the power to establish rules and lead communities in exchange for providing the necessary protection and resources to survive. A datu, in this way, is akin to nobility in the islands. Many datus also have vassals known



Sleepy Pixie Art

as timawa, warriors who loyally defend a datu and enforce their rules in exchange for a share of the datu's patronage and social status. The datu of a village can usually be identified by their house, a large hut called a torogan that stands elevated above the ground by massive pillars of wood.

In larger settlements composed of multiple communities, there sometimes exists a higher leader known as a rajah. The communities' individual datus each pay tribute to the rajah, who in return provides the datus the space and resources for their communities to thrive. Common folk rarely interact with a rajah, instead maintaining loyalty solely to the datu they follow.

In most cases, leadership is passed down hereditarily; though sometimes, a datu themselves will choose their successor regardless of blood relation. Datus often do not rule for the entirety of their lives. It's common for a datu's children, upon coming of age, to take up the mantle of leadership and relegate their predecessor to an advisory role. Former datus usually become part of an elder council, which serves to advise the current datu about laws and other political matters.

Because of this, laws in communities primarily develop from the traditions handed down between generations. Written legislation is rare, as most laws are seen as an extension of the natural relationships that permeate society. Recognized crimes in the islands include theft of valuables, murder, poisoning livestock or crops, and using unnatural or eldritch magic against a fellow individual.

When a crime occurs in a community, the datu acts as a judge, listening to witnesses to produce a verdict. An individual proclaimed guilty is penalized by a hefty fine set in accordance with the grievousness of their crime; such fines are too large to be paid by the usual means of coin or trade. Should killings be involved, compensation is expected in the form of blood prices placed upon the offending individuals' heads.

Food

Rich with colorful produce and spices, meals are an integral part of everyday life on the islands. Although there are standard dishes, recipes vary depending on the availability of ingredients in the region; a dish made on the shores of Kandaya would be made differently than in the depths of Puthawanan's mountains. On the islands, preparing food is all about being resourceful: doing what you can with what the land and spirits provide.

Though some foods are eaten raw, most are cooked in a bucket-shaped clay stove or an open hearth. Staple foods like rice and starchy tubers are typically boiled, while meats are barbecued, sun-dried, or smoked. Seafoods, like fish, are treated similarly; one delicacy named "tinapa" calls for cleaned and blanched fish to be smoked over leftover wood shavings. Steaming is adlso a common cooking method, with mixtures of flour and other ingredients being steamed in sections of bamboo to give the resulting dish a distinctive cylindrical shape.

Eating is an extremely important social occasion among families, friends, and communities. Meals are a way of welcoming newcomers and celebrating achievements. The following are a list of common ingredients and dishes that can be found across all the islands.

Ingredients

Anahaw. While anahaw leaves are sometimes used for thatching, they are also used for wrapping food.

Batuan. Batuan is a hard, green fruit used as a souring agent.

Honey. Honey is harvested from wild forest bees, hunted similar to game, and boiled to prevent souring. The resulting ingredient is often brewed into alcohol, used for curing meats, or added to sweeten dishes.

Kalamansi. Kalamansi is a small, round citrus fruit, usually picked for cooking while still green.

Kangkong. Grown directly in water or in very moist soil, kangkong, or water spinach, is a light leafy green with hollow stems.

Luya. Luya is a fragrant spice made from the roots of the ginger plant. It is used to flavor dishes and make tea.

Malunggay. Also known as moringa, leaves of malunggay are often used both in soups and medicinal recipes.

Rice. Served alongside main meals, used as an ingredient in sweets, and even made into flour, rice is one of the staple foods of the islands. Due to the environmental requirements needed to produce large quantities of the crop, rice can be bountiful in some places and a rare delicacy in others.

Sago. A variety of palms are harvested for their trunk's center to make a flour called sago, which is used most notably in dishes that soften in boiling water.

Siling Labuyo. Siling labuyo is a chili pepper whose small, triangular fruits grow pointing upwards. Both the fruits and leaves are used in cooking.

Tamilok. The tamilok is a long, slender marine clam that bores into submerged wood.

Taro. Taro is a root vegetable with a rough brown exterior and smooth white and purple interior. It is often used to thicken stews for its starch.

Tibig. Tibig is a species of fig tree found near water. It produces clusters of green, bland fruit, and its sap can be used as an alternative source of drinkable water.

Dishes

Biko. Biko is a classic dessert or afternoon snack. Made from glutinous rice, coconut milk, and brown sugar, the resulting treat is served in an oiled banana leaf.

Ginataang Bilo Bilo. Coconut milk is the main ingredient in this hot, soup-like dessert. Sticky rice balls swim in the

coconut milk accompanied by thick slices of sweet kamote, ube, and sometimes added langka for extra tartness. The name "Bilo Bilo" comes from the noise that the rice balls make as they cook away.

Kare Kare. Typically made with oxtail, Kare Kare is a warm stew-like dish. The peanut-based curry is served over rice with bok choy and green beans.

Kinilaw. Kinilaw is a meal that consists of cubed raw fish or other meat, marinated in vinegar or acidic juices along with vegetables and spices.

Lugaw. Lugaw is a hot rice porridge with a base of chicken, ginger, and garlic. Most often topped with a boiled egg, freshly chopped green onions, and fried garlic, this hot soup is a comfort dish for those on the islands.

Sinigang. Sinigang is a sour soup which derives its main flavor from the tamarind fruit. Typically served over rice, the protein within the soup is dependent on the region, with fish being the most common.

Tinola. With a thin ginger broth, this traditional soup is made most commonly by stewing a whole chicken with its skin still on. The chicken is then served with the broth, alongside chunks of green papaya and soft green leaves from plants like siling labuyo or moringa. Many turn to this meal when feeling ill.

Ube Halaya. A sticky and sweet jam made from the purple yam and coconut milk, ube halaya can be eaten as is or incorporated into other desserts.



Lucia Versprille

The History of the Islands

The history of the islands is one of life and creation, of jealous monsters and divine protectors, of powerful bonds between families and communities. It is a living history—one still repeated by elders who have seen these events for themselves. Flowing through the veins of the world, the legends of the past shape the stories of the present.

The Grand Craftsman

Before the islands came into being, there was only a scattering of things in the world. Fragments of overgrown land floated in a churning sea, hungering monsters wandered among formless spirits, and untended groves of trees stretched towards the heavens.

And it is there, among the stars and moon, that the god Bathala sat, his mind swirling with ideas. Slowly, his gentle hands began to shape the stray fragments of the world into something more. Scraps of earth were molded into islands, each with their own unique ridges and bays. In some of the higher mountain peaks, Bathala placed fire in their bellies and forged volcanoes, and from the depths of those magma crags emerged dwarves. From the rich earth clambered gnomes patterned with gold, and halflings burst forth from the depths of mangrove forests, imbued with the crafty nature of the trees themselves. Among the vast fields came tieflings with broad horns like carabao and deer. Eager to add others to share in the joy of his creation, Bathala took splinters of bamboo and carved the humans. Soon, the spirits of the trees and flowers themselves began to take on the mortal forms, becoming elves and half-elves to partake in the growth of the world.

Through this, as more mortals populated the world, some spirits grew in reverence and joined Bathala as gods. Lakapati, patron of harvents, mothered Anagolay, who came to watch over the lost things that slipped from Bathala's sight. Anangolay and Bathala soon had a son named Apolaki, though the couple's union did not last. As a last gift to Anagolay, Bathala gave Apolaki the sun so the goddess could still see their child shining in the sky, even after their parting. Bathala would then have more children, who also would inhabit the heavens: Mayari, the moon; Tala, the stars; and Hanan, the dawn. And even still, the family would grow, as Bathala shared his love for the islands with his children and guided them to be protectors of the world.

But some things would still slip from both Anagolay and Bathala's sight. Monsters prowled through the land, and deep within the bellies of the world, terrifying entities from before creation lurked, their jealousy of Bathala's crafts fueling their hunger.



One of these entities was called Bakunawa. A clever yet arrogant shapeshifter, Bakunawa sometimes would walk the land as an alluring woman, dark hair cascading down her back and deadly cunning in her eyes. Other times, she would stalk the sea as a powerful serpent, her iridescent scales just beneath the crashing waves. Bakunawa was an entity of ravenous hunger—craving attention, craving beauty, craving anything to soothe the proud bitterness that festered in her soul.

And soon, Bakunawa would set her avaricious sights on the moon.

Duel of the Eclipse

Sensing Bakunawa's hunger from beneath the sea, Bathala appointed Mayari's younger siblings Haliya, Bulan, and LIbulan to guard her on her nightly journeys. Haliya was the most eager to protect her sister's light, taking up a sword in her defense. The other two relied on trickery and mischief to avert the serpent's gaze.

But Bakunawa, for all her greed, was not unwise. And so she waited, biding her time until Mayari shone brightest in the sky, full and unguarded by her siblings.

Mountains trembled and cities drowned as the serpent burst forth from the sea that night, rows upon rows of sharpened teeth glistening with desire. Scars rent through the sky, and only just in time was Haliya able to summon her blade and slash at Bakunawa. With a desperate cry, she sent the serpent tumbling down into the waves. And still, lying amidst the sea foam, Bakunawa taunted the young warrior and the moon, swearing vengeance against them both.

The gods knew it would only be a matter of time before Bakunawa rose again. Carefully, Tala forged a mask of starlight for Haliya, to hide her visage beneath a fearsome warrior's tusked grin. And Mayari, seeing the sacrifice Haliya was willing to make for her and desiring to protect her younger sister in turn, imbued Haliya's blade with the piercing brilliance of the moonlight.

Sure enough, the next month Bakunawa rose again from the depths, her slick and massive form towering over the mountains once more and her hungering maw opened wide. Again, she chased Mayari across the sky, ripping through the land in her wake. Mayari fled to the zenith of the heavens, unable to run any further, and still, Bakunawa pursued. The serpent swam across the sky, slithering closer and closer until she had all but the whole moon in her jaws.

Then, a flash of silver light struck through the heavens, and there stood Haliya, her sword searing bright and her mask reflecting the warrior goddess' rage. Unwavering in her love for her sister, Haliya struck again at the serpent, and Bakunawa snarled in fury. The two dueled across the islands, Bakunawa's thunderous roars echoing through the stars and Haliya's quick blade shimmering amidst the clouds. Until, with one last blow, Haliya struck down the foul serpent and banished her back into the furthest, darkest depths of the sea. And all was quiet.

But the gods—Haliya most of all—knew that this peace would not last. For Mayari still shone bright in the sky, a symbol of the joy and beauty of Bathala's creation. And as long as she shone, there would be hungering entities, other Celestial Eaters like Bakunawa, who would try to consume the moon's glory for themselves. So, Haliya brought forth into the world the balat-kayo, stalwart mortals crafted in the image of her mask, to enact a ritual to call upon her blade when the time came to defend her sister once again. In the meantime, she and her fellow gods would step back, watching and guiding the mortals as they attempted to rebuild.

The Legend of Kaylahon

Little remained among the islands after Haliya's duel with Bakunawa. Mortals, their communities scattered and broken, turned to the spirits for guidance.

Harkening their call, a few ancestral spirits returned to the mortal world, taking on the pale-scaled forms of umalagad dragonborn to walk among their descendants. But mostly, the guidance of the spirits flowed through the shamans of the communities. Known as the babaylan, these individuals served as intermediaries, sharing offerings with both the spirits of the land and the deceased in exchange for wisdom and protection.

One such babaylan was named Kaylahon. A determined and kind half-elf, Kaylahon soon formed a large community on the shore of Timanduk, bravely searching for the great spirits with the island itself to forge a new safe place for her people to thrive. The community grew into a town, which grew into a city, and thus the bustling port became the heart of the islands: the center of life and rebirth in the wake of Bakunawa's attack.

But for Kaylahon, this wasn't yet enough. She had grown in strength as a babaylan, and she knew in her heart that there was more she could do. She appointed leadership for her city, and set off onto the sea. No one has seen her since, but stories say that the great babaylan still wanders the islands, searching for another way to ward against the Celestial Eaters lurking beyond the horizon.

Until she returns, though, life in the islands goes on, with new adventurers rising and ready to make legends of their own.

Adventuring in the Islands

Years later, remnants of Bakunawa's attack still scar the world, but the denizens of the islands do their best to rebuild. Many have decided to dedicate their lives to healing in the wake of the destruction, treating afflictions and rooting out foul curses that plague their communities. Some, also eager to ward against harm, have taken up the mantles of warriors and hunters to defend against the monsters that prowl both land and sea. Others have chosen to become intermediaries with the unseen

Caleb Hosalla



world, petitioning nature spirits and communing with their ancestors to seek guidance regarding the perilous future.

And yet despite efforts otherwise, Bakunawa and the other Celestial Eaters still lie in wait just beyond mortal sight, biding their time until they can return to destroy the moon and bring about a calamitous end. The world is rife with both danger and new discoveries, and with threats big and small looming on the horizon, adventure awaits around every turn.

Making a Character

As a player, you will find in this book new options for races, classes, subclasses, and backgrounds to firmly root your character in the islands.

It is important to note that here, your character isn't from some far-off place, unknown and isolated from others. Life on the islands is first and foremost a life steeped in connectedness. You ask your ancestors for guidance, because you are connected to those who came before you; you respect the spirits of the land and leave offerings in exchange for harvests and safety, because the spirits need your kindness just as much as you need their help. Worship on the islands is based on bargaining and relationships, of maintaining healthy bonds and suffering the consequences of abusive or unhealthy ones. Faith and praise are just extensions of how you connect with others.

Your character is tied to both the people around them and the spirits of the world they travel, and these relationships inform their place in the world—for good or ill.

Some of this is extrapolated from real-life historical accounts, but it is admittedly colored by modern sensibilities and cultural lenses. In truth, there can be no real "historical accuracy" when it comes to understanding pre-colonial notions of gender, as many of these accounts are filtered through the colonial machinery and non-Filipino perspectives. At the end of it all, though, *The Islands of Sina Una* is a fictional fantasy setting, and seeing your own identity in the characters you play is a cathartic and important part of the book's goals. Should you wish to read more about historical notions of gender and queerness in the Philippines, you can check out page 323 in Appendix A.

Running a Campaign

With the wealth of islands and monsters presented in this book, this world is dense with possibilities for potential campaigns. Though the terrible Celestial Eaters lie in wait, your adventures may never address them, instead focusing on the safety of a settlement or two. An entire campaign could be set solely on an island with still more left to discover by the end. Conversely, you could send the adventurers on a journey that spans all seven islands, pulling them into the conflicts of gods through an epic campaign as they grow in strength and ability. Adventures here can be solemn and heart-wrenching, or they can lean towards swashbuckling escapades with battles on the open sea.

You may be concerned about doing something "wrong" when running a campaign in this setting: misrepresenting cultural elements, accidentally crossing the boundary between respect and appropriation, or making incorrect assumptions about both the fiction and the history that it's based on. To that, we say—yes, all of that and more is probably going to happen. You will make mistakes. But all we ask is that you learn from what went wrong and strive to do better next time. Ultimately, the point of this book is to share these stories from our heritage and present a fantasy different from the stereotypical bat-winged dragons and knights in shining armor. The fact that you are willing to take the step into this setting with us, to treat these stories with respect in the first place, is a step in the right direction.

Queerness in the Islands

Because life on the islands is so interconnected, how an individual chooses to identify and present themselves to others is respected. For example, some spirit mediums known as asog are born male but choose to transition into women, feeling more comfortable and connected to the spirits through this transition. Here, an individual's gender, sexuality, and pronouns are always accepted and honored by their community.



Caleb Hosalla

Anna Delos Angeles

Pronunciation Guide

This guide explains how to pronounce many of the non-English words you may encounter in the following pages.

General Rules

Consonants are each individually pronounced; for example, in the letter pair th, the t and the h are pronounced separately. Typically, the letter y is regarded as a consonant.

The vowels a, e, i, and o are pronounced as short vowels (a as in "tap," e as in "bed," i as in "kid," o as in "top"). The vowel u, however, is pronounced with an "oo" sound, like the vowel sound in the word "goose." Similarly to consonants, vowels in pairs are each individually said; for example, the pair ao would be pronounced as, "ah-oh."

However, there are a few letter combinations that have unique sounds. The most common of these is the pair ay, which makes a long i sound, similar to the vowel sound in the word "bike." The consonant pair ng also appears frequently, making the same nasal sound as it does in English.

Please see Appendix C for an expanded Pronunciation Table.

Languages in the Islands

Unlike in some other fantasy settings, the people of the islands do not have frequent interactions with creatures beyond the mortal and spirit realms. As such, most languages that originate from other planes of existence—such as Infernal and Deep Speech—are rarely found here. The exceptions to this are Sylvan, the language of the spirits, and Abyssal, the language primarily spoken by aswangs.

Common Words and Names

For more guidance regarding the phonetic pronunciations for the many words and names that appear most frequently throughout this book, there is a table provided in the appendix C for your reference.

Names in the Islands

If you need help choosing names for characters, feel free to consult the following table. Names in the islands have no gendered connotations.

Names in the Islands

1d100	Name	1d100	Name	1d100	Name	1d100	Name
01	Danso	26	Madamba	51	Dayao	76	Talaroc
02	Adlawan	27	Laksamana	52	Puno	77	Batara
03	Katan	28	Ontog	53	Daway	78	Halina
04	Dimalaluan	29	Tahanlangit	54	Mulingtapang	79	Manda
05	Silim	30	Juni	55	Dilag	80	Puyat
06	Bohol	31	Malikdem	56	Palpal-latok	81	Faiza
07	Dula	32	Bumatay	57	Aleya	82	Sakay
08	Julag-ay	33	Lusong	58	Dalogdog	83	Raya
09	Nakan	34	Galasinao	59	Bituin	84	Babalato
10	Gubatan	35	Manalo	60	Igcasan	85	Mara
11	Tonto	36	Dahan	61	Malyari	86	Dimaano
12	Kalangitan	37	Gani	62	Saclolo	87	Mangahas
13	Nungan	38	Liwanag	63	Ilagan	88	Ilao
14	Basa	39	Amurao	64	Nasino	89	Halili
15	Namayan	40	Buaya	65	Palawan	90	Mabanglo
16	Lakan-ilaw	41	Agkawili	66	Lumanlan	91	Dalisaya
17	Makanyo	42	Agtutubo	67	Sahisa	92	Kabaitan
18	Omapoy	43	Galura	68	Atabay	93	Ginto
19	Kaduna	44	Dumagat	69	Maka-aya	94	Utak
20	Alindogan	45	Masagka	70	Hinahon	95	Pilak
21	Banwa	46	Katapang	71	Arai-a	96	Taer
22	Paglinawan	47	Samonte	72	Sulit	97	Tanso
23	Basilan	48	Labindalawa	73	Alaala	98	Bagsic
24	Gabat	49	Salonga	74	Tabil	99	Luwalhati
25	Bunan	50	Lagac	75	Jada	100	Ligaya

Spirits and Religion

Under the stars, the sonorous rhythms of kulintang sing out along the lakeside, as people float out baskets piled high with fruit to the great spirit residing deep within the waters. Slowly, the sharp beak of a massive turtle breaks through the surface and snaps up a basket with a pleased hum. The cool night wind whistles through the trees, and the next day, heavy rain clouds fill the sky. For the spirit is pleased with the people, and in turn, he will help them reap a bountiful harvest for their village.

The islands make up a vast and interconnected world full of spirits—beings that inhabit all things great and small. Some are lesser in their power, solely whispering among the pebbles or grains of sand, while others are revered to the level of gods. Even those who do not walk the path of divine magic still respect these spirits, offering them gifts and friendship in exchange for guidance through the world.

Animism

When the term "spirit" is used among the people of the islands, they are seldom referring to wraiths or other malicious permutations of undeath. Rather, they are talking about spirits in the context of animism: the belief that every element of life—every rock, tree, creature, and even natural phenomenon—is inhabited by an animating soul.

Animism is central to islands' way of life. People recognize the impact these spirits have on their daily existence, and strive to live in harmony with them. Regular offerings and praise from mortals earn protection and aid, while indifference or insults invite misfortune or disaster. Babaylan, important guides who have an affinity for these spirits, are called to intercede with them on behalf of their communities.

Just as we interact with the peoples of our world, our characters can befriend, trick, entreat, betray, or worship the spirits that they meet.

Spirits of Nature

In your adventures, you'll encounter major spirits associated with the lands, skies, and waters of the islands. They do not just represent natural phenomena; they are the mountain, the wind, or the lake. Nature spirits can appear as a person or an animal in order to interact more directly with people. These manifestations might vary depending on the situation. A spirit who appears as a dashing warrior in one encounter could easily become a doting mother in the next. Such forms are distinct from those of beast spirits who have transcended mortality to become paragons of their animal kin.

Having persisted since the days of creation, often shaping the world around them, nature spirits are as aware of their own existence as any sentient creature might be. After all, their power is what makes the land fertile for growth or regulates the flow of the tides. No two spirits are exactly alike; one island's volcano can differ drastically from the next. Each has its own names, legends, and unique relationships with those who revere them.

Islanders maintain reciprocal relationships with their local nature spirits. Some leave offerings of food as tokens of appreciation, while others distract the more mischievous with colorful flying kites. In turn, the spirits promise safety from natural disasters or guidance through the world's many waterways. While it is not possible to physically harm them, they can feel slighted by careless actions, requiring special rituals to repair their bonds.

Ancestral Spirits

Each household is watched over by its own ancestral spirits. Rather than being undead, they are simply souls whose physical bodies have deteriorated. Despite their transition to the afterlife, their personalities endure. Relatives continue to treat them as valued family members, regularly asking them for advice and protection. Some are even able to negotiate with deities and other spirits on behalf of the living.

Ancestral spirits usually make themselves known by possessing willing hosts or images carved in their likeness, sometimes communicating with their descendants through dreams. On very rare occasions, they choose to return to the mortal world. These spirits — known as umalagad — incarnate in new, scaled bodies, their old forms long gone.

Offerings and Ritual

Spirit houses and altars laden with gold ornaments, betel nut, wine, or even the blood of a slain chicken can be found in or near every settlement. These earthly gifts are placed in coconut shells, metal bowls, or earthenware and presented to the spirits. Different spirits prefer different offerings, but salt and spices are usually avoided, as most spirits find them distasteful.

Festivals featuring music, dances, and feasting are also held in honor of local spirits. During these celebrations, which are often tied to the seasons, the people thank these entities for their continued blessings. A satisfied spirit might grant the boon of a bountiful harvest, or show its displeasure with drought and pestilence.

Animists of the islands have a direct relationship with spirits based upon mutual exchange. Whether they desire victory in battle, a cure for an illness, or favorable weather, they must give physical objects in return for these blessings.

Souls, Death, and the Afterlife

In many common schools of philosophy, it is believed the body cannot stay alive without the soul; a person is considered dead when their spirit leaves their body. But on the islands, people view the soul in a different light.

Here, the spirit is not regarded as the essence of life. Instead, the soul gives guidance and a sense of wholeness to a person. The body can remain alive, independent of the soul, while the soul itself still experiences material wants and needs. Sometimes, during sleep, the spirit may voluntarily leave one's body; such a sleeping person should not be awakened abruptly, lest their soul become lost and fail to return. A few adventurers have even learned how to voluntarily part their soul and body, allowing one to aid the other in both tasks and combat.

Death occurs when the physical body expires, and the soul begins traveling to the Underworld.

Burial Rites

You'll encounter a variety of funerary practices across the islands, all of which are considered vital to helping the soul transition to the afterlife. The corpse is anointed and groomed as it would be in life, bedecked with jewelry worn for festive occasions. The grieving family hosts a wake, providing food for mourners who deliver eulogies in praise of the deceased.

Most often, bodies are buried in wooden coffins beneath houses or in large, earthenware jars set inside caves. But islanders will also utilize the geographical features available to them, sometimes designating separate plots of land for burials or placing coffins atop high cliffs.

Food and drink may be offered to sustain the spirit during their journey to the Underworld. Heirloom possessions like porcelain and gold trinkets are buried with those of status, so that they can enjoy the same wealth in the afterlife. To steal from a grave is direct slight to the ancestor to whom the items belong—an act which is not only a crime, but would also invite a curse from the robbed spirit.

Journey to the Underworld

After death, all souls make the long and difficult journey to the Underworld. They must first travel north, braving winding forest paths and treacherous waterways to reach Lalangban, the gateway between the lands of the living and the dead. Beyond flows the Black River, where souls acclimate to the spirit realm. At the end of their journey, they arrive in the Underworld, finally able to enjoy the afterlife.

Lalangban

The entrance to the Underworld is located where the sky and sea meet, hinged open like a hungry mouth. Here, at the northern edge of the world, a rushing waterfall empties into an abyss shrouded in mist. The journey to Lalangban is not meant for the living or the faint of heart. Jagged rocks await hapless voyagers at the bottom of the chasm, threatening to crush boats caught in vicious, swirling tides. But most spirits pass through the chaos with ease. Upon reaching the center of the whirlpool, they drop like stones into the Black River.

Departed souls who fail to enter this gate between realms wander the mortal world as a ghost. Such aimless spectres can often be found on the island of Kotabalon, lost in its lush forests or ensnared in Tambanokua's sticky web.

The Black River

Souls must next traverse the Black River, which flows from Lalangban to the Underworld. Wide and unfathomably deep, the River's current is too strong for most swimmers to resist. Sinking beneath the surface, each spirit is swallowed by a total darkness that compels them to surrender. This initial bath in the River is meant to cleanse all fear and release souls from any remaining attachment to their mortal lives.

Magwayen observes impartially from her post at the top of the Black River, her ethereal glow acting as a beacon for new arrivals. The goddess beckons them close and lifts them into a boat of her own making, the only one that is able to safely navigate the River. As they sail downstream together, her patient counsel offers comfort and peace to the deceased, helping them adjust to the world of spirits. Soon, they will land at their final destination.

But not all souls go willingly to the afterlife. The Black River enlists the service of certain mortals to bring death to those who deny it. To aid in this purpose, barbarians who walk the Path of the Black River are given the power to carve through their foes with brutal efficiency.

Most souls are deterred from returning to the living world, unable to fight against the Black River's forceful current. Ancestor spirits who wish to reincarnate must swim upstream, a task so arduous that they lose all memory of their previous lives in the process. Those who succeed become Umalagad, emerging from the spirit realm as dragonborn.

The Underworld

Souls who reach the end of the Black River find themselves in a blissful, tranquil place. The spirits that settle here never go hungry, for food is always plentiful. They never fall ill, freed from their mortal vessels. In the afterlife, souls reunite with the spirits of their loved ones and continue to live as they did before death, now unburdened by earthly concerns.

Unfamiliar, yet feeling nostalgic, the Underworld is the inverse of the living realm. Daytime in one world is night in the other. It bears the same landmarks and settlements, but these are reversed; a mountain that towers to the East on earth would instead stand to the West in the world of spirits. Physical changes in one realm are also mirrored in the other: if a tree is cut down in the Underworld, that same tree falls on earth.

Communication with the Living

There are a few different ways for the deceased to communicate with the living. Souls might visit their sleeping loved ones through dreams or speak with a Babaylan to convey an important message. Many spirits are able to inhabit larawans, humanoid figures made in their image that are placed in their descendants' homes. Through their larawan's eyes, they are able to view the mortal world and keep an eye on their surviving relatives. Some may seek a more active host and choose to briefly borrow the body of a passing moth or crocodile.

Bodies of water in the Underworld also reflect the land of the living upon their surfaces. Peering into these mirrors, souls in the afterlife stay informed about mortal matters that interest them. On nights when the moon is full and shines unobstructed in the earth's sky, these same pools transform into portals. Through such doorways, spirits can approach willing reptiles, temporarily possessing them to make their presence felt by the living.

Tampering with Death

Islanders do not seek to extend their lives or cheat death. Instead, they pray for the ability to better understand their own strengths and faults, wanting to live with purpose. Spells that bring back those who have died, like revivify and true resurrection, are considered selfish and disrespectful to Sidapa and Magwayen: the gods who govern mortality and the transition to the afterlife. Similarly, reanimating a corpse is deemed an extremely vile, cursed practice.

Across the islands, people believe that dead bodies must return to the earth in order for new life to flourish again. Necromancy disrupts this natural process, so it is strictly forbidden. Like other forms of unnatural or eldritch magic, this crime has serious societal and divine consequences. Creatures like the Maranhig are viewed as abominations that must be destroyed.

Bathala is especially unforgiving of these violations, having once punished Maylupa for tasting the flesh of a dead body. Both deities make it their duty to protect the cycle of life, sending mortals to punish necromancers and hunt down undead. Sidapa, who prefers to observe from a distance, will grant boons to aid any who participate in such noble endeavors.

Gods of the Islands

In the islands, gods are not omnipotent beings or supreme masters of the world. Rather, gods are large and powerful spirits, whose presence has grown to encompass universal elements of life. Constant natural phenomena like the earth and sky, as well as inevitable happenings like loss and death, are all represented among the deities of the islands.

This section details the islands' various gods, their respective portfolios, and some associated myths.



Patricia Maura L. Mercado



Bathala

Bathala is the creator of all things and god of the sky. Though he holds great power, he is respected, rather than feared. He took great joy in creation and in watching over the growth of his creation, guiding them forward from his place in the sky. He is known as a merciful protector, providing for his people and limiting his punishments.

When creation was still young, Bathala fell for Anagolay, the goddess of lost things. He saw how the goddess watched over his creation and appreciated how she gave special care to the things that slipped from his gaze. The two would fall in love and have a son, Apolaki, who would later join Bathala in the sky. Eventually, Bathala and Anagolay would part, as Bathala's duties overseeing creation left him unable to dedicate time to their relationship. Bathala gave Apolaki the sun, partially as a gift to Anagolay, so that the goddess could see her son in the shining daylight, even if they were apart.

Bathala would go on to have another relationship: a mortal woman he brought to his celestial court. From this relationship came the triplets: Mayari, Tala, and Hanan. His family would continue to grow, welcoming another daughter, Haliya, and finally, twin boys, Bulan and Libulan. Bathala loved his family as much as he loved the islands, and he guided his children to become protectors of the island.

When Bathala grew old, he took a step back from his duties, trusting that he had taught his children well. To his two eldest children, Apolaki and Mayari, Bathala gave the most important work. While disheartened by the way they fought, Bathala's concerns were soothed when Apolaki and Mayari came to a resolution: they would split the day and night between themselves. Bathala would further divide his duties amongst his children, charging Tala with the stars and Hanan with the dawn. To Haliya, Bulan, and Libulan, Bathala gave the task of protecting Mayari on her nightly journeys.

In his old age, Bathala resides in the sky, watching over creation as he always has, knowing it is well guarded by his beloved children. Though he takes less of an active role, he is still worshipped and prayed to for protection, as he is the creator of all things. In particular, new fathers will ask Bathala for wisdom to guide their own families as Bathala guided his own. Because of Bathala's merciful reputation, those seeking justice ask Bathala to help them find a solution that prioritizes healing the community rather than punishing the offender. The tigmamanukan is a small bird with feathers as blue as the sky, known as messengers of Bathala. He relies on these birds to gather information and sends them as signs of his good favor.



Apolaki

Apolaki governs over the sky and his spirit is the sun. He grants the earth light from when he awakens in the east to when he retires in the evening. Adored for his blaze, Apolaki shines brightly down upon the people of the islands. He can be stubborn and cocky, yet he is compassionate. He teaches young warriors to be protectors of their communities, both by fiercely defending them and compassionately heeding their words. Apolaki remains unyielding in his journey to be tempered and generous like his father.

Bathala granted Apolaki the gift of giving the first light to the islands through glowing eyes. This light also bestowed on Bathala's eldest daughter and Apolaki's half-sister, Mayari. Sharing the land, they gazed on to the earth below them, guided by their father. Eventually, Bathala grew old, maintaining the sky's domain, but allowing his children to see over it so he may rest.

Apolaki and Mayari fought to have rule over the sky. They took up their bamboo clubs in hopes of settling their quarrel with a duel. Apolaki, strained from the fight and knowing Mayari's strength waned thin, dealt a final blow to her face. Her eye fell from the socket and shined with only half the light her father granted. Apolaki realized too late what he'd done, knowing Mayari could not behold the earth as she once did. In his grief, he settled a deal with her. They agreed that they would take half of the day, Apolaki rising in the morning and watching with both eyes, bright and warm. Mayari would ward the sky after it fell dark, her only remaining light calm and dim.



Kathryne Emily Erlano Wilson

Mayari

The eldest and wisest of Bathala's three triplets, Mayari, is the moon and regards the sky at night. Born of a human mother who passed during the three sky sisters' birth, the girls were then brought to the celestial court by her father. Mayari always wished to love the earth with the glow of her eyes. After losing one in a battle with her brother Apolaki, Mayari could only rule half of the sky.

She's known as the most alluring of the three sisters. Mayari's beauty was sought by many. The people of the islands worshipped her, her light their only saving grace when the sky fell dark and invited the terrors of shadows. Others, however, sought her beauty in malicious ways. All of the Celestial Eaters of the world long to devour Mayari, but Bakunawa, the great serpent of the sea, craves the moon the most. Tirelessly she chases Mayari. Whether in envy of her beauty or longing to possess her.



The Moon Siblings

To keep Mayari safe while running from Bakunawa, Bathala appointed his other children to protect her when she grew weary. The moon is brightest when Mayari feels strongest, the roundness full, the only spirit hanging in the sky. As time passes and she is closer to being found by Bakunawa, her younger siblings conceal her by taking her place. When the moon is crescent-shaped, she takes the mantle from her siblings until they are able again. When the moon is dark and is missing from the sky, all the siblings rest and cover Mayari entirely in shadow.

Haliya, the Warrior

Driven by her love of the people and love for her family, Haliya was most eager to protect her sister. Knowing the light of the moon's importance, she took up her sword and fought Bakunawa, slicing across her body. In anguish, Bakunawa cried out to Haliya, telling her that she was just as vulnerable as her sister. The Celestial Eater promised to devour both siblings. To protect her fairness and conceal her identity, Tala crafted Haliya a mask of stars, and Mayari infused her blade with the moon. Now brave and armored, Haliya stands back to back with Mayari, looking out for the dragon. The people know she stands with her sword ready, her mask donned when the moon appears in half.

Bulan and Libulan

Twins Bulan and Libulan, the youngest and most mischievous of Bathala's children, were given a palace in the sky and ruled generously beside him. Even still, the twins enjoyed stirring up trouble and were not as wise as their father. One night as they watched the people below, they saw a bandit group, planning to steal under cover of night. In their intrigue of watching the thieves, the twin brothers pestered Apolaki to hurry and set the sun before it was his time. Apolaki refused, knowing the twins intended to trick him. Apolaki hung in the sky for a whole day until Bathala told the brothers that the people intended to sleep and wished for a break from Apolaki's massive rays. Apolaki revealed Bulan and Libulan's plan to Bathala. Their father destroyed their supernal palace, knowing the twins would never be responsible enough to care for it. From then on, they instead protect their sister Mayari from the dragon. When the moon waxes or wanes, the twins are taking the place of their sister. Their mischief continues in leading the dragon to run in circles.

Lucia Versprille



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Tala

The celestial palace of Bulan and Libulan was destroyed by a comet sent into the cosmos by Bathala; the structure shattered to a trillion pieces of shimmering light. They decorated the sky and the people of the islands adored them. Their direction and formation guided them home on journeys across land and sea. Bathala gave the stars to Tala, the second oldest of the triplets.

Tala will often ferry home those lost on a winding road or left stranded in the ocean. She alone draws the stars into constellations or rubs clouds out of the way of their light so people may see them. Sometimes, she will send comets across the sky, a reminder to Bathala of her gratitude for the stars.



Kathryne Emily Erlano Wilson

Hanan

Youngest of the sky triplets, Hanan is the most eager of the three. Her spirit is the dawn before Apolaki rises to meet the horizon. Hanan takes her stead in protecting the eldest sibling Mayari by raising the sky to light, knowing the serpent won't show herself in daylight.

The most tempered of the sisters, she takes her patient virtues from her father in stride. Every morning she sends the gentle mist and dew down on the fields and calls upon the roosters to wake their farmers. Bathala loves all his children, but Hanan is closest to him. While Hanan's brother inhabits the sky and sisters guard themselves against Bakunawa, Hanan dyes the sky with colorful inks for her father, and his domain is her cloth. His favorite ritual each morning is to watch her cover the horizon with an assortment of hues. When Apolaki rises and Hanan is relieved of her duties, she walks with Bathala throughout his day. Knowing he grows old, she tends to him and uses the dawn to help Bathala feel replenished each day.

Though her spirit is short in the earliest hours of the day, the morning is the time to appreciate and ask for new beginnings. Like the coming of a new day, renewal is found in the dawn. Hanan, in her cautious and masterly hands, will gently shape people's lives to feel recharged. Making dyes and leaving her brightly colored textiles is one of Hanan's favorite tithings. She will often use these offerings as inspiration for the next morning's sky.

Anagolay

Anguished but never bitter, Anagolay is the spirit of lost things. Equally beautiful as her mother Lakapati, Bathala's eyes fell upon Anagolay, and they fell in love. Together they had Apolaki, her treasured son. In her nature, Anagolay first lost her son to the sky. Though she and Bathala remained amicable, he knew his time was taken up by his duties, and she lost him to his burdens. Bathala was remorseful, but knew Anagolay deserved more than what he could offer. His last gift to her was allowing Apolaki to reign the sky so that she may gaze upon his face every day. The light from his eyes illuminates the shadows so she may search more easily.

After her relationship with Bathala, Anagolay wished to be with Dumakulem, the spirit of the mountains. Though many believed her love would be returned, Anagolay was shy and hesitant. Eventually, one day, they met on the peak of the mountains where he revealed he had watched her from his domain. Adoring how she would shield the children left to the forest and the cliffs, protecting them from abandonment. Born from their unconditional love was their daughter Diyan Masalanta, the spirit of all lovers.

Due to all the things she has lost, Anagolay is best at finding items and people that have met the same fate. She is sought when someone loses something or someone. Anagolay may grant direction or find what you are seeking. Similarly, her kindness may aid one in healing after the loss. Though the people of the islands do not view death as an end, it is still sad to not be able to share a life with someone so dear. Anagolay understands loss more than any other deity.



Dumakulem

Dumakulem is known as the god of mountains, husband of Anagolay, and father of Diyan Masalanta. He is strong and capable, but also stubborn: as unmoving as the mountains that represent his domain. While it is difficult to anger Dumakulem, his frustration can linger for long periods of time, reflected in rockslides. On the rare occasions when Dumakulem is provoked , he can only be soothed by his wife and daughter.

Dumakulem created the mountain ranges with his own hands, using his boundless strength to form an unshakeable defense against fierce winds and storms. Though his mountains seemed stark and harsh, Dumakulem knew that they would provide sturdy shelter to anyone bold enough to explore. Because of this, Dumakulem gained a reputation as a quiet, but dependable, protector.

In time, people began to leave children near mountains should they find themselves unable to care for them. They knew that placing these children in Dumakulem's domain would also be putting them under Dumakulem's protection. He first met Anagolay guarding over these lost children and was moved by her kindness. From this moment on, Dumakulem found himself falling in love with Anagolay. The two would eventually marry and have a child, Diyan Masalanta, born from their unconditional love.

Because Dumakulem shaped the mountains with his own hands, he is often prayed to for strength. In particular, these prayers are for the power to defend others. Dumakulem is also sought out for protection when journeying through his mountain domain. Hunting parties call out to Dumaklulem, asking the god to grant them some of his fortitude so that they may have a successful trip. Should someone be lost to the mountains, people pray that Dumakulem watches over them and guides them back home. Some ask Dumakulem for guidance in pursuing a relationship, hoping for a future that is as happy as Dumakulem and Anagolay's marriage.



Dian Masalanta

Hailing from a long bloodline of love, generosity, and beauty, Dian Masalanta is the spirit of lovers and childbirth. Though many of the deities are considered beautiful, Dian is far more enchanting. Peace-loving and perhaps a little naive, she is quick to fall in love, even with mortals. None so loved the people of the earth more than Dian. While serving them, she offers advice to quarreling couples, courtship rituals to those wishing to seek their partner, and has the most empathy for relationships that ultimately fail.

Along with her specialty in love, Dian is sensitive and acutely embraces her femininity. Unafraid of the natural gifts given to those able to bear children, she welcomes each baby into the world with all the love she has to offer. As girls become women and look to her for guidance, she grants them positivity over their bodies and teaches them a consistent love of themselves, which they may give to others.





Franzilla_Art

Sidapa

Sidapa is the god of mortality and death. He is a rather reclusive god, preferring to observe creation from a distance. He dwells in the highest, most remote hills, which allow him clear vision and the solitude to focus. Sidapa reads the many rings of tree trunks to mark out a mortal's lifespan. In the patterns of the bark, he sees what virtues they will hold and which vices they will suffer from. He marks these details down and watches with curiosity as lives unfold before him.

Sidapa prefers not to share these details. He does not view himself as holding power over mortality and death, but rather considers himself to be a record keeper. It is not his duty to interfere. Few things raise Sidapa's ire like those who infringe on his domain. When Magwayen killed a mortal for cutting a shark's life short, Sidapa was quick to point out how Magwayen had repeated the offense herself. Though he did accept her apology, this made Sidapa unforgiving about interference.

Prayers to Sidapa ask not for a longer life, as that would be disrespectful and selfish. Instead, these prayers ask for fulfilling lives that bring prosperity to the community. There are prayers to Sidapa prior to the birth of a child, asking that Sidapa look upon the unborn child favorably and grant them a virtuous, meaningful life. People know better than to petition Sidapa to change the course of their life. More often, Sidapa will grant wisdom to understand one's own virtues and vices better. As distant and uninvolved as Sidapa prefers to be, he enjoys seeing people make the most of the lives they are given.



Lakapati

Lakapati is the intersex goddess of harvests and fertility. She is the mother of Anagolay, spirit of lost things, and both are known for their benevolence and beauty. Lakapati is compassionate, giving the gift of agriculture so that communities would be able to provide for themselves.

She led by example, showing the first farmers how to best care for their land. Lakapati taught them the best times to plant and to harvest, how to protect their crops from wild animals, and how to read the signs of changing seasons. After the first successful growing season, Lakapati trusted these farmers to pass the lesson on and decided that she could take a step back. They were dismayed at first, fearing that they had angered Lakapati and lost her favor. She assured them that they had learned well and would not need her help. She asked the farmers to share what they had learned with others, as there were far more people in the world than Lakapati was able to teach on her own. Lakapati then promised that she would continue to watch over the farmers, their lands, and their herds. She told them that if they called out to her, she would come to their aid.

Farmers pray to Lakapati when they begin to sow their fields for the next season. They ask her to bless their crops, to ensure that no mouth will go hungry, and to watch over their herds. Particularly bountiful harvests are understood as a sign of Lakapati's favor. Poor harvests are not viewed as a punishment, as it is not Lakapati's nature to react with such coldness. A difficult season is often followed by one twice as bountiful, Lakapati's way of trying to ease the strain. Among the gods, Lakapati is revered as the most kind and understanding.

Kathryne Emily Erlano Wilson



Magwayen

Magwayen is not the goddess of death, but rather the goddess of the transition between life and death. It is her duty to ferry the souls of the recently deceased to the underworld. She is plain-spoken and practical, her hands calloused and rough from work.

In the early days of creation, Magwayen was prone to impulsive decisions. When one of the first mortals killed a shark, cutting its life short, Magwayen was furious. In her anger, she struck the mortal down as punishment.

Sidapa, the god of death and mortality, pointed out that Magwayen's action was hypocritical, as she cut the mortal's life short the same way the shark's had been. Magwayen realized that it was unjust of her to interfere with death so directly. She returned the mortal to life, an apology both to them and to Sidapa for her interference. From that point onward, Magwayen vowed to no longer interfere with death itself. Instead, Magwayen saw her potential to guide souls in their journey to the underworld, as no one had fulfilled this role yet. She dedicated herself to ensuring that the souls of the dead would make it safely to the underworld and crafted a durable boat to carry them.

Magwayen is understood as impartial and inevitable. She does not bring death, nor can she slow it. Her role is simply to bring the souls of the dead to the underworld. She is dedicated and unwavering in this duty, approaching it with a quiet compassion, as she understands firsthand how difficult grief can be.

While Magwayen has no sway over death itself, people nonetheless pray to Magwayen when it approaches. These prayers are not asking for Magwayen to delay the end, as that would be an insult both to Magwayen and Sidapa. Instead, these prayers ask Magwayen to bring peace to the grieving community when she comes to ferry the soul of the deceased. People pray to Magwayen to make the transition easy—for both the sake of the living and the dead.







Maylupa

Maylupa is known as the owner of soil and god of the earth. While he takes the form of a crow, it has been so long since he has been seen by mortals, Maylupa is sometimes described as a raven or kite. Of the gods, Maylupa is known as a recluse, and often Anagolay is the only one who can successfully locate him.

Maylupa has always been known for his curiosity. In the early days of creation, Maylupa's plumage was bright and eye-catching, something he took great pride in. He was a close friend and ally to Bathala, as Maylupa's inquisitiveness led him to investigate problems and try to resolve them.

However, Maylupa's curiosity knew no bounds and one day it got the best of him. He encountered a dead body, one that had not yet begun to decay, and tasted it. This infuriated Bathala, viewing this as a disruption of the natural cycle, therefore disrespecting creation. When Bathala discovered what Maylupa had done, he was so furious that he threw ink all over Maylupa, staining his once bright plumage to an oily black and cast him out. After some time passed and his temper cooled, Bathala would apologize to his old friend and seek to compromise. While Maylupa's curiosity could lead him astray, it was more often than not a positive driving force. Bathala confined Maylupa to the earth, partially as a punishment for what he had done, but also to put Maylupa closer to mortal life and encourage his inquisitive nature.

Seeing this as an opportunity, Maylupa rededicated himself to the protection of the land and its people. He used his now black plumage to blend with the shadows and stay out of sight while still staying close to those he was meant to guard. While he avoided interacting directly with any of the mortals, he still watched over their land and took special care to watch over the dead.

As time passed, people began to forget exactly what Maylupa looked like, but they never forgot his dedication. They pray to Maylupa, asking him to watch over their land and keep their fields clean. Though he was once a disruptor of the natural cycle of decay, he is now its defender, ensuring that the bodies of the dead return to the earth as intended. The darker the soil, the more rich and fertile it is: a reflection of Maylupa's darkened plumage and a sign of his favor. While sightings of Maylupa are rare, it is undeniable that he is still watching over the earth and the people who live there, ensuring that the cycle of life and decay proceeds as intended.

Lucia Versprille



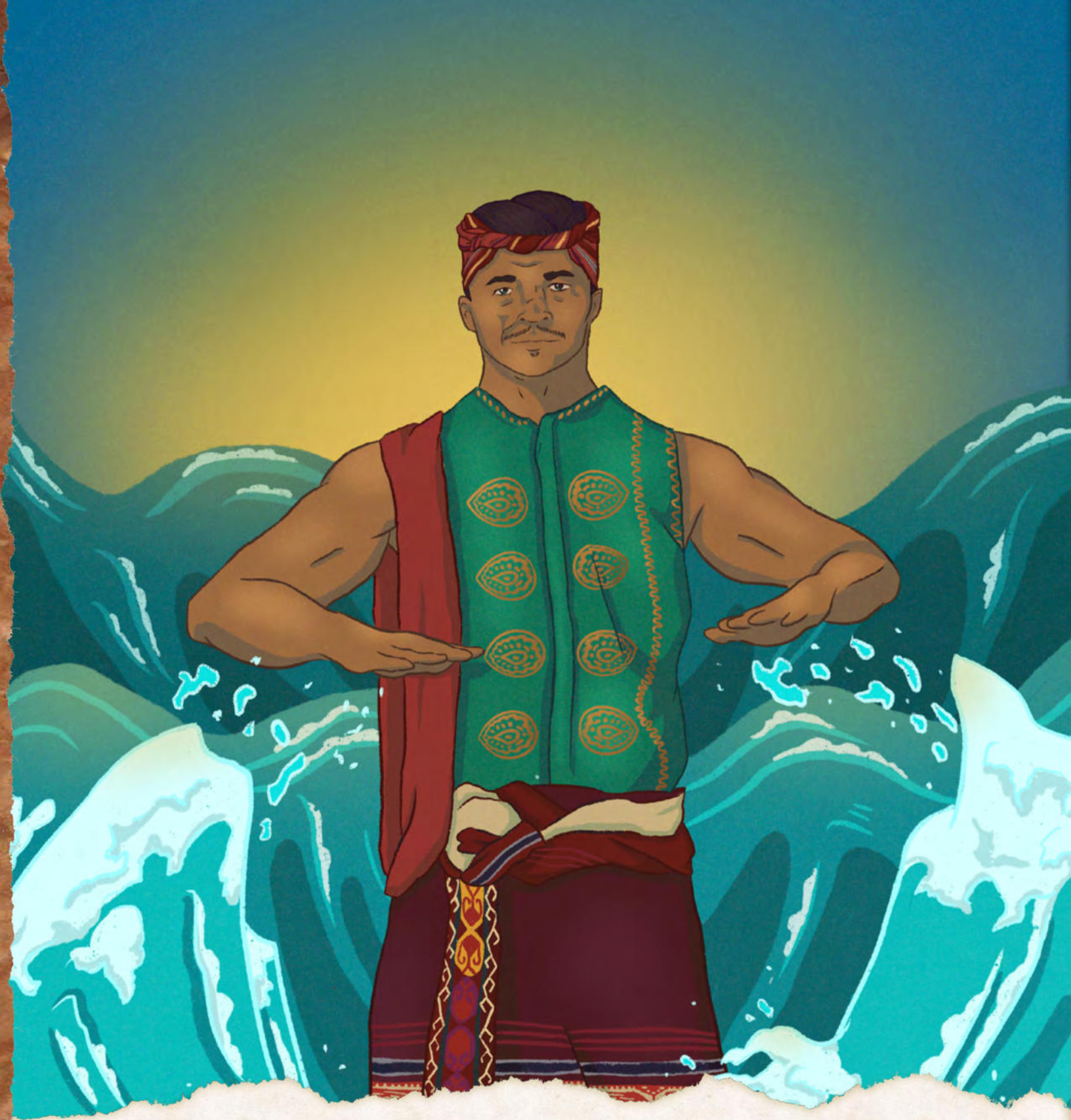
Okot

Dwelling in the deep forest lies a humble spirit, his belly wide and solid, hands calloused from carrying trees, voice deep like it was covered in the velvet softness of moss on a fallen log. Despite his sturdy build and thick black and grey hair, Okot sings the lightest and sweetest of songs. He will match the birds as they flutter through his domain: the forest. His whistle leads them in song.

Okot's whistle would lead a hunter's party to their prey, Okot only concerned that they take from his domain which they need to survive. Many warn to not leave remains in his forest, for you will be turned to stone.

Sometimes while wandering through a forest, Okot's spirit can be felt in the rocky pillars scattered in the woods. It is a reminder that you are no more than the deer, the monkey, or the birds of his choir. These monuments, though grim, are used by hunters as a path that safely leads them into the brush and can be followed back out. Whether because he wishes to guide hunters home or to simply hasten their journey exiting the forest, Okot will never tell. Nonetheless, when traveling through his thicket, be attentive for the sound of whistling through the trees. It may be a songbird, or perhaps Okot has chosen to bless the hunt.

Lucia Versprille



Haik

Water surrounds all islands and is vital to life there. From the clearest of pools to the mass of salt and foam awaiting beyond the reef, Haik rules his domain with kindness. The ocean, his spirit, houses more than just him. As he leaves way for other oceanic spirits and they stir the waves and circle into whirlpools, Haik works with Anitun Tabun to calm the storms for sailors. It is of his greatest honor to ferry them home—so long as they are respectful to his creatures.

Communities that sail or live close to the sea will pray to Haik for clear water. He is generous and will often grant it. Being one of the oldest deities alongside Bathala, his domain is massive and vital to life everywhere.

Lucia Versprille

Maklium Sa-Bagidan

Lucia Versprille

The lighthearted spirit of fire, Maklium Sa-Bagidan provides his flame to the people of the islands. This benevolence came with caution and discipline. Maklium Sa-Bagidan is kind in tutoring, knowing fire requires control—but with respect for the element, he can create and provide.

Maklium Sa-Bagidan can be heard in the crackles of fires or in the roaring of ceremonial burnings. Fire is used to clear forests for farmland and to cook hot stews; it is crucial to life. Cooking meals directly over a hot pit, then eating the meal with intention, is a way to call upon him to ask for reservedness and composure. Some will collect the ash of burnt wood after to further him.

Maklium Sa-Bagidan is a traditionalist in teachings of respect. Around the islands, it is customary to offer betel nuts in many social situations. This pleases Maklium Sa-Bagidan and provides flames to roast the betel nut so customs of respect may continue. Those who ask for guidance from Maklium Sa-Bagidan will leave betel nuts, knowing how he appreciates it.





Lalahon

Lalahon is the goddess of volcanoes. She has the capability both for great destruction and creation. Lalahon can send plumes of smoke and ash into the sky, blotting out the sun and making for a poor harvest. However, the same ash that blocks the sun then falls to the fields and fertilizes the soil. She can create torrents of lava that ruin whatever crosses their path. However, this lava cools into obsidian, which can be fashioned into tools. Lalahon rewards those who are resourceful and understand that she does not act out of careless destruction.

Though she is a goddess associated with fire and volcanoes, in times of hunger, farmers pray that Lalahon will intervene and send ash to fertilize the soil for a bountiful future harvest. They pray both to please and appease Lalahon, knowing that her temper can burn quietly for years before erupting. She is a decisive goddess who does not tolerate disrespect. Prayers to Lalahon ask her to watch over their communities and protect them from the natural disasters she has the power to cause.

Marcissist



Anitun Tabun

Fierce and prickly, Anitun Tabun is the spirit of storms. Though she is short-tempered, fickle, and blunt, Anitun Tabun is crucial to those who live under her domain. Controlling the winds and treesstorms, impeding on the space of sea and sky, Anitun Tabun has the constant chance to wipe out villages alone. She may be hard to please, but when she is happy, Anitun Tabun will grant the people a light shower. The people know they need her for their crops and after the volcanoes have erupted.

She is generous in both her kindness and anger, but still the people cherish her. For without her, many things would be without life.

Many will look to Anitun Tabun for strength, calling upon storms for her judgement. Her authority and courage is precise and never questioned. Seeking validation, Anitun Tabun shows storms can be weathered. When the wind howls and the clouds collect in grey, she is there and she will give judgement accurately. Then, when the tempest passes and only comes down in a drizzle, she has forgiven.

Marcissist



Ribung Linti

Ribung Linti is the god of lightning and thunder. He is an agile and active god who dances his way across the sky. Each step lands like a bolt and his joyful laughter rumbles even down to the earth. Though easy-going, Ribung Linti is not careless. He darkens the sky and sends thunder to warn people that a storm is coming so that they may seek shelter. He does not want to hurt anyone as he attends his duties. Even in moments of anger, Ribung Linti is precise, using lightning as a merciful, quick way to strike down those who have committed great harm.

People pray to Ribung Linti for protection from lightning and thunderstorms. Some prayers come in the form of dance, as people know that Ribung Linti delights in seeing this and will sometimes stop his journeys across the sky to join in. Prayers to Ribung Linti continue even outside of the storm season, hoping that when he returns, he will bring good fortune.



FRANZILLA_ART

AMANIKABLI

Amanikabli is the swift and decisive god of the hunt. He is tied to no specific location and instead spends his days roaming in search of his next challenge. He is a restless and persistent god, dedicated to his craft.

His domain is not simply that of the thrill and chase of hunting, but also craftsmanship. Any hunter knows that success depends on time and preparation as much as it does skill. When Amanikabli is not pursuing a new hunt, he is taking care to maintain his weapons or craft new traps. He does not look favorably on fools who rush off in pursuit of glory, as they endanger themselves and often make sloppy kills. Amanikabli despises those who disrespect the lives of the creatures they take. These hunting parties find themselves beset by misfortune, lose the game from their hunt, and return home empty handed as a punishment for their disregard.

Prayers to Amanikabli are made at all stages of the hunt. Hunters ask Amanikabli to guide their arrows to fly true and ensure their traps are sturdy. They know that Amanikabli has experience in all kinds of environments and ask him to show them safe paths. They pray that Amanikabli will watch over their hunt so that they may return home to their families. When hunting parties find success, they thank Amanikabli for his guidance and honor the life that they took.

Look around you.

When we look at the world around us—the sky, the sea, the earth—we may think of it existing outside of us. Separate entities, distant and unconnected to our lonely lives.

But each of our existences, like a single golden thread, is intricately woven into the fabric of this world. We each emerge from the pattern of the cloth in our own time, striking out our own path through life. And in the end, when all is said and done, we return back into the pattern, forming shapes and guidelines to help the next shining threads chart their course.

So when you feel disconnected, remember the world around you. Remember the sky, the sea, the earth, and all the other threads that are weaving together around your life. And though it may not happen as soon as you would like, know that this loneliness will one day pass.

Chapter Two
The World







Timanduk

As I sat upon Nulkab's ring, sharing a meal with my friend, I found myself thinking about how all of this came to be. My city, sprawling on the shore of Timanduk, humming with life. I looked upon the shrines we made as crocodilian jaws gnashed through sinigang; I watched Rajah Humabon leave his study for the first time in the week and greet his neighbors. To the north in the village of Nadasaloy, their leader bore his mantle with pride despite the stains of his past. And in the south, the ever-shifting villages of Ashen Fields even now: after so many years, I look forward to my meals with Datu Taklub among the thriving crops of his people.

The three cities of my homeland never existed when I was a young girl. For so long, there was only myself. But with knowledge, care, and love, this island has become so much more. Despite the scars the land now bears, it still shines as a jewel across all of the islands.

If I had known that my search would take me away from it all so frequently, perhaps I would have made sure it had not become so beautiful.

Gillian G. Galang

Demographics

Over the generations, people from all mortal races have come to Timanduk and called it home, making it perhaps the most diverse among the islands. The port metropolis of Kaylahon attracts religious pilgrims of all backgrounds, eager to visit the city's two revered prayer halls—and touring traders, who look to exchange their wares for the bountiful crops and seafood that Kaylahon provides.

Humans comprise most people of Timanduk. But present as well are elves and gnomes, balat-kayo, and dragonborn. Dragonborn visitors, in particular, are drawn to the patpatayin groves, curious at the possibility of bitnayan pythons being part of their spirit cycle.

Nevertheless, some races have special connections with the island—especially with Nulkab, Timanduk's hulking volcano. The tiefling-dominant community of Ashen Fields migrates along the eastern side of Timanduk, using their innate connection with Nulkab's fiery eruptions to tend their farms with controlled burns.

Geography

The grand city of Kaylahon occupies most of Timanduk's western coast. Marked by the sprawling grove of tree houses silhouetted against Nulkab's flaming summit, this metropolis serves as the island's major port. Shimmering pink sand greets travelers new to Timanduk divided by two major features: the craggy inlet of the Cove, where Kaylahon's community and boatmakers, and the turquoise mouth of the Daluyan river. Following this river inland leads you to the trade village of Nadasaloy, home to the mythic balete tree of Timanduk.

On the opposite side of Nulkab, however, the island finds a much fiercer disposition. Without the shelter of the mountain ranges, the eastern side of the island finds itself buffeted by floods and storms. Here, you can find the charred swathes of land belonging to the migratory community of Ashen Fields.

The island itself is surrounded by a vibrant coral reef, which helps calm the tides and eases the ferocity of storms. Many beyond the shores of Timanduk refer to this section of the sea as the Merchant's Splendor, after the gentle and welcoming waves that greet traders eager to dock at Kaylahon. However, the inhabitants of the island know the sea by the true name of its spirit—Tulaylupa, the lonely.



Ferdinand D. Ladera

Climate and Lifestyle

The seasons are characterized by the sibling winds: Habagat the storm wind, humid and temperamental; and Amihan the summer wind, cold and constant.

To the people of Timanduk, the year begins with the thunderous rumblings of Habagat's first storm. The deluge is welcome to people who grow rice, a crop that loves flooded fields. Other places may endure the worst of the typhoons, the volcano weakens any storm that dares to pass through it. And while it is still folly to underestimate the danger of typhoons, the ones that pass through Kaylahon and Nadasaloy are nowhere near as destructive.

Amihan, on the other hand, is the cold, summer wind. Their winds blow away the typhoons, although sunshowers may still occur from time to time. Nights are cold, but by the daytime the full might of the sun brings intense warmth. Amihan is the time of harvest, of weeding the fields, and of preparing for the next crop. The end of the year is a time of cool reflection.

Of special interest are the times in between seasons, when one wind weakens while the other begins to gain strength. When both winds are present, the weather shares their characteristics. Hot days give way to humid nights, and storms come in between days of overbearing sun. There are two in-between seasons, each being two moons long. These are times of trade and war, when feasts are loud and feuds are passionate. As the strengthening wind brings in folk from one direction, so too does it mark the time for another group of traders to set sail.

Major Settlements

Kaylahon

Golden light filters through the verdant canopies as you walk the city streets, and when you close your eyes, it's like you can feel the pulse of the earth itself. Above you, in the wooden houses nestled in the forest's boughs; around you, in the smell of seawater washing over you from the nearby shores; beneath you, in the distant rumble of an ancient volcano—here, the spirits move in time with the bustle of the crowds.

And you remember, like a whisper on the wind, that there is more to this world than just what your mortal eyes can see.

A shout rises up in the distance. New traders on the horizon, someone cries, and immediately, prayers ring out amidst the city. Gifts of gratitude to the generous sea for carrying them to our island safely, hopeful utterances that Nulkab will bless the farmers with a surplus of crops to trade. You look to the branches above, and out of the corner of your eye, you catch the wise face of a python, nodding its approval over you before slithering back into the shadows of the spirit world.

You are in Kaylahon, the pride of Timanduk.

History

Once only a woman of some renown, the babaylan Kaylahon brought together the scattered peoples living along the western coast of Timanduk. Many came to her seeking guidance, eager to understand the intricate connections between themselves and the spirits that populated this world: both spirits of nature, like the river and the stars, and the spirits of the departed. Her once small village soon swelled in size, and the number of people overwhelmed the number of homes.

Kaylahon knew they could always build more houses, but with each monsoon they would need to move and rebuild again. And wherever the growing population went, that new place would need to feed each mouth that came to her growing number, threatening to consume nature until it could not grow back. So, she sought another solution.

She sought Nulkab.

She knew of the volcano, and of the many stories that told of the mountain's roiling hunger. Yet, unafraid, she climbed up the channels of cooled lava, listening to Nulkab's thundering breath with each step. Civility and understanding were her tools, cunning and compassion for her armor.

And, at the mountain's peak, she met Nulkab's spirit.

A large crocodile, scales obsidian and flesh magma, stared down at the babaylan as she ate her mid-day meal, smoke rising from its back. But seeing the terrible hunger writhing behind the behemoth's eyes, Kaylahon did not attack, instead offering to share her food with the starving spirit. In this instant, she forged the first bond of our city. For we are a great many people, and so we hunger as well, our bellies rumbling in tune with the thundering of the great volcano. And so we grow food using its ash along its back, and in return, we offer Nulkab a quarter of all harvests.

When Kaylahon returned to her people, they rejoiced at the news of her new bond, and moved from where they lived to the foot of Nulkab. But as they began building, she foresaw another problem on the horizon. With Nulkab, they could eat well—but only if they stayed near it. When the monsoons came once again, they would have to make the choice: be ruined by weather, or begin to gorge and damage the land. So for this, she sought another spirit.

She sought Tulaylupa.

Tulaylupa was not like Nulkab, she knew. There were never great myths surrounding them, and the only ones who offered them tithings were the fisherman who relied on them for food. But she knew of the sea's nature. The company of boats and sailors brought Tulaylupa some small happiness, yes; but when the weather churned its waters to dangerous storms, those the sea loved fled for safety, leaving Tulaylupa engulfed in loneliness.

Roxanne Hope Sparks

Babaylan Kaylahon



Kaylahon walked to the bottom of Timanduk's great river, swimming beyond where the light of the sun could reach. Territorial and fearsome naga attempted to slay her, but still she pushed on. An ibingan, formidable in its ancient age, blocked her path, but still she pushed on. And in a dark cave filled with starlight and sobbing, she pushed on. Until at last, like with Nulkab, she found Tulaylupa's spirit.

A large manta ray, its back twinkling with the light of a thousand stars, lay alone in a cave, weeping. Gently, Kaylahon lifted the ray to her lap and offered it a song of peace; words that spoke of a greater understanding of the spirit's heart, shattered by loneliness, and extended a means to help begin to heal that terrible wound.

And so the second bond of our city was made. For not only did we all seek a place to remain, Tulaylupa sought those who would stay. From Tulaylupa, we have great trade and great fishing, and with our tithings Tulaylupa gives us safety in times of a monsoon. With their presence, we thrive. With ours, they find new bonds once more.

And thus our great city of Kaylahon, named after Kaylahon herself, came to be.

Important Figures

The following are important figures in Kaylahon.

Rajah Humabon. Rajah Humabon presides over the entirety of Kaylahon, chosen to govern the growing island metropolis by both the other datus of the city as well as Kaylahon herself. His family lays claim to the rice terraces that populate the side of Nulkab, and their farms provide the majority of tithings to the volcano spirit.

Rajah Humabon is often silent and reclusive, spending long hours in study. His governance has been a short one—as a balat-kayo, his existence is relatively new compared to most mortal races. The previous Rajah, Rajah Tupas, took Humabon as his ward, impressed by the man's strong sense of duty. Together, the pair became well-known for their efforts to rebuild the lands damaged by Bakunawa's attack.

Babaylan Kaylahon. Though the founder of the grand metropolis, the babaylan Kaylahon spends little time within the city bounds, instead choosing to travel and learn all she can about the rest of the islands. But in matters of great importance, Rajah Humabon will still seek her wisdom and guidance.

Nonetheless, her presence still permeates the city, as evidenced by the vibrant multi-hued flowers that cover the grounds of Paro-Paro; the stone citadel that once served as her residence.

The Datus of Kaylahon. Unlike smaller settlements, Kaylahon hosts a council of datus who each preside over their own neighborhood of the city. These datus still serve the Rajah, however assisting him in all matters of state.

Additionally, each datu in Kaylahon has a contingent of warriors pledged to them. Known as timawas, these individuals serve as facilitators between the datu and their people.

Neighborhoods

The following are neighborhoods within Kaylahon.

Mahalaga. On the western side of Timanduk, the glittering pink sand beaches of Mahalaga welcome all travelers to Kaylahon. Always bustling with new boats and merchants looking to trade their wares, this shoreline serves as the main port for islands' central metropolis. The soft rhythm of waves against the coral sand mixes with the hum of shrewd bargaining and the rumble of new ships reaching the shore.

Long houses with thatched roofs sit further inland, elevated on tall wooden platforms to weather the tides and monsoons as they come. The largest of these buildings—a wide cylindrical structure with a towering triangular roof—serves as the home of Datu Habalo, who sees over Mahalaga's development. Timawas bound in service to Datu Habalo oversee most trade negotiations, keeping the beach civil when quarrels break out amongst merchants.

The Cove. The soft pink sand of Mahalaga eventually gives way to the craggier coast further south, before a jagged inlet cuts its way towards the heart of Timanduk. Known to residents of Kaylahon only as the Cove, the shores of this inlet contain a few weatherworn huts before giving way to steep cliffs. But clever craftsmen have melded their stonework skills with wood and ship-craft, carving houses into rock ledges and building workshops that float up along cliffs with the shifting of the tide.

Most residents of the Cove are fishermen, who provide one of Kaylahon's two primary food sources. However, this community is also home to several druids of the tide, and you can often find a couple along the craggly beaches, communing with the water.

At the very back of this inlet lies a frothing waterfall—and yet, no visible source appears to feed these falls from above. In fact, this pouring water is the result of divine magic and forms the entrance to the Splendor's Trove, the prayer hall dedicated to the seas surrounding Timanduk. Worshippers must sail through the falls' mist in order to enter the temple proper, and the very act of sailing is considered a part of the worship ritual itself.



Gillian G. Galang

The Great Garden. As you travel further inland from Mahalaga, the low green trees of the coast steadily grow steadily taller, and soon you find yourself in the Great Garden: the towering arboreal metropolis at the heart of the city.

Stone buildings wrap around the wide bases of tree trunks, their slab grey faces decorated with winding vines and vibrant flowers. Higher in the canopy, long wooden bridges stretch between lofted platforms decorated with everpresent bulul, and you can often spy a powerful python winding its way through the branches alongside a group of weary residents.

Many here pay tribute to Castle Paro-Paro, the magnificent stone citadel that once served as the residence of Babaylan Kaylahon herself.

Orzala Point. Shrouded in Nulkab's hulking shadow, the verdant terraces of Orzala Point are a sight to behold. Farmers carve ledges into the earth of the volcano itself, forming flat plots of land on which they can grow the vegetation that serves as Kaylahon's secondary food source. Though a few dedicated granaries populate the area, most of the surrounding fields are populated with the scattered homes of the various families who have tended Orzala Point for generations.

One singular feature breaks the flowing green of Orzala Point's terrace farms. Smooth black rock ripples around towering veins of iridescent crystal to form the entrance to the Volcanic Hall, the dedicated temple to Nulkab himself.

Important Landmarks

The following are important landmarks in Kaylahon.

The Volcanic Hall. Creation and destruction. One cannot exist without the other. When the molten anger of Nulkab roils within its depths, bountiful clouds of ash rain from the sky, replenishing the verdant crops of Kaylahon. Growth and desolation, cultivation and ruin—not opposites, but partners, working hand-in-hand to allow the world to thrive.

The Volcanic Hall builds upon this theory of balance and partnership. The primary temple to Nulkab, clerics of the volcano carved the entrance to this prayer hall directly into the side of the mountain itself. Two interlocked hands carved from the smooth black rock crown the hall's towering doorway, and the orange glow of the lava within causes the shadows of worshippers to dance across Orzala Point's sprawling terrace farms at every hour of the day.

Inside, magnificent igneous pillars veined with iridescent crystal line the winding temple paths, ash swirling gently upwards from fissures in the earth. At the center of the hall, hovering over the molten heart of Nulkab himself, sits a massive obsidian altar. Acolytes tending the temple chant praise as they work, riding the hot winds rising from Nulkab's core to float among the smoke and ash.

The Splendor's Trove. Sailing deeper into the craggy inlet that cuts through the coastline of Timanduk, past the pink sand beaches of Mahalaga and bustle of the Cove, a pair of small boats soon find themselves swallowed in the growing shadows of the cliffside. Soft white foam curls at their paddles, the roar of the sea tearing at the rocks. But soon, the darkness gives way to light—not the warmth of the sun, but bioluminescent speckles of blue just beneath the water's surface. At the end of the inlet, a swirling waterfall thunders into the sea, moving in perfect time to the rhythm of prayers from within the cave it conceals.

This is the Splendor's Trove, Kaylahon's temple to Tulaylupa.

For worshippers of the sea, the voyage to the Trove is part of their rituals. The sea's currents and gentle sailing winds are not tools for them to abuse, but rather gifts of kindness that can be retracted at any moment; so how better to show appreciation for such boons than to accept their guidance?

Druids of the tide maintain the waterfall at the temple's entrance, parting its waters when new boats pass through the foam into the cavern proper. Inside, large skiffs form bridges between small outcroppings adorned with worship altars, and the waves casting vivid light along the cavern walls. Some dedicated acolytes say that, if you peer into the water's depths at the right moment, you can spy the glittering apparition of a pale blue manta ray soaring through the waves.

Paro-Paro. This magnificent castle stands at the center of the Great Garden. Named after the butterfly, Paro-Paro brims with lush flora, wildflowers of all colors curl along the castle's cracking stone walls. In addition to being the proverbial heart of Kaylahon and the former residence of the founding babaylan, Paro-Paro serves as a place for young alabays, deep in their training to become babaylan in their own right. The castle hums with the energy of a multitude of spirits, representing the core of Kaylahon itself; a place of collaboration of spirits and mortals weaving together to create something beautiful.

And, on quiet mornings, some say you can hear the faint whispers of spirits floating among the patches of sunlight that dot the castle grounds.



Anna delos Angeles

Ashen Fields

With a sigh, you heft the large bushel of dried vines over your shoulder and follow the other villages towards this season's swath of land. A few of the elder tieflings await you, horns broad and majestic as their hands glow with the fire of Nulkab itself. Carefully, you scatter your brush, and standing beside one another, you watch the field burn.

For a few days, you know this land will lay blackened and barren among you. But slowly, green will return to the fields. Hardy crops will sprout, more bountiful than ever. And when the time comes, you will once again clear the field, gather your bushel of dried brush, and move to the next tract of land to be set ablaze.

You are in Ashen Fields, the ever-shifting farms born of fire.

History

Once a wholly nomadic tribe that subsisted on hunting game animals and gathering wild roots, the tieflings living on the more tempestuous side of Nulkab soon learned to use their talent with fire to cultivate life of their own. By burning large swathes of dry vegetation just before Habagat brings its pouring rains, the people of this tribe found they could efficiently remove pests and weeds whilst fertilizing their future crop fields with a thick layer of ash. Each season, a new tract of land was cleaned, burned, and regrown stronger than before, and thus the ever-shifting community of Ashen Fields was born.

Without the protection of the mountain range, the people of Ashen Fields learned quickly to adapt to the battering weather conditions on their side of the island. Nipa huts sit raised above the ground to protect their inhabitants against flooding, their light and flexible frameworks swaying gently amidst the frequent storms. Staple grains like millet and root crops like taro form the core of their diet, whilst banana and sago trees populate smaller sections of the fields.

While the farmers of Ashen Fields are still primarily tieflings, handfuls of other mortal races have found their home amongst this migratory community as well. All, however, pay great respect to the spirits that live alongside them. Discovery of termite nests or dirt mounds halts all work in a field, as they are known to be homes of vengeful spirits who punish the irreverent with sickness. A set amount of crops are reaped during the first few days of the season. This ritual shows respect for the spirits by not taking too greedily from the land.

Important Figures

The following are important figures in Ashen Fields.

Datu Taklub. An older tiefling with great carabao horns adorned with jewelry, Datu Taklub, speaks slowly but thoughtfully, chewing on his words like a betel nut. Having once worked the fields in his youth, Datu Taklub prides himself on his ability to feed his people whilst never overworking them.

Widely respected for his sense of justice, Datu Taklub personally intervenes in matters of crime and disrupted peace in Ashen Fields. If what spurned the grievance cannot be easily returned, then the debt must be repaid to the victim with something of equal value, whether that be in goods or services. Perpetrators may also need to pay an additional fine and receive sanctions at the discretion of the Datu, who may confer with other valued community figures for advice.

After countless seasons of his guidance, Datu Taklub has not yet sought out any wife. Some speculate he is married to the land itself.

Babaylan Malaya. Once a traveler, the babaylan Malaya chose to join the Ashen Fields community after befriending the former babaylan, a grizzled human known as Dawa-Dawa. After they passed away at an unusually old age, the cheerful volcano dwarf volunteered to take her friend's place and serve the community that welcomed her as one of their own so many seasons ago.

Not only does she act as a medium for spirits and healer of ailments, but Malaya also leads daily prayers for the entire community and communes with the spirits of the land to divine the future. It is only with the spirits' favor that the important farmwork at Ashen Fields is able to continue. Malaya's kind warmth of heart and balanced practical solutions bring comfort to all who live among the community.

Sugbo. A resourceful and cunning tiefling with deer horns, Sugbo serves as the leader of Ashen Fields' warriors. Often seen wearing his braided abaca barote and carrying an ornately decorated kalasag, he is responsible for training and mobilizing local warriors to patrol fields, safeguard food stores, and escort traveling diplomats and traders.

Important Landmarks

The following are important landmarks in Ashen Fields.

The Ancestral Shrine. Enshrined just outside the Datu's home sits an heirloom of great cultural significance that has been passed down through countless generations: a block of petrified wood as old as the tieflings who first walked the island. A common gathering spot for public prayers and offerings to ancestral spirits, the shrine features the rough carving of an elderly tiefling's face into its surface, beneath which is engraved the phrase, "A cooled rock may reignite." Many in Ashen Fields take this as a warning to remain faithful to their way of life, lest they anger those who came before.

Granaries. Some of the most important buildings for the infrastructure of Ashen Fields, the granaries, hold the majority of harvested crops. For this reason, they are heavily guarded by warriors and placed under numerous warding enchantments to defend against pests and raiders.

Watchtowers. Ranged warriors occupy these tall structures on the outskirts of the city, keeping a careful eye for any threats upon the horizon. Originally created by Sugbo, these towers also maintain a strict signal system, which is used to call upon the other fighters of Ashen Fields to defend their community.

MARCISSIST



Babaylan Siginagala

Nadasaloy, the River Village

Seven days up the bluegreen Daluyan river, and you are greeted with bamboo stilt houses, half of them by the bank of the river, the other half deeper within. Various kinds of people walk to and fro, wearing bahags and vests colored by the rainbow, ready to dive into the river at a moment's notice. A few carry their fresh catch of fish, all impaled upon bamboo spears with serrated daggers as spearheads, while children play with sticks and with wooden tops.

From somewhere within the depths of the river, a crocodile gently rocks your boat. Thankfully you remembered to pay your respects, and know that Nuno won't hurt you, but that sudden rocking reminds you that you aren't in Kaylahon anymore.

You are in the Village of Nadasaloy, where the river flows.

History

As the city of Kaylahon grew in size, people began to travel up the river of Daluyan in search for more resources. Eventually, after requesting permission from the spirits, these individuals settled along a safe section of the river bank, and the quaint village of Nadasaloy was formed.

Nadasaloy thrives on its trade with Kaylahon, supplying the larger city with various pelts, woods, and other supplies that can only be found deep within the forests of Timanduk. The third datu presiding over the village, however, grew greedy with this power, and sought to conquer the forest and other communities, block the river trade, and eventually invade and take Kaylahon for himself.

Although Nadasaloy is a small settlement, Nadasaloy is no stranger to disaster.

Thankfully, such an era has passed, and now Nadasaloy has returned to its peaceful trade. The spirits seem to be in favor of the village as well, but all who live there know nature will not stand to be disrespected twice.

Important Figures

The following are important figures in Nadasaloy.

Datu Kasunod. The current chieftain of this polity, a human datu named Kasunod, is the fourth descendant of the original settlers of Nadasaloy. After slaying his father, a greedy ruler who perverted the village's trade for his own benefit, Datu Kasunod wears a magalong: a red crown of cloth indicating his bravery and ferocity.

Datu Kasunod currently aims to reforge peace with the spirits of the forest and repair the village's relations with other communities. Though most seem to be appeased, occasionally a vengeful spirit will curse a resident of Nadasaloy, marking them for death.

Babaylan Siginagala. The spirit medium known as Siginagala sees the world not through mortal eyes, but eyes entrenched in the realm of the spirits.

Born from the island's balete tree, Siginagala lives at the edge of Nadasaloy to ensure her innate connection with the spirits of Timanduk is never severed. Visitors to her abode are always offered betel nuts to chew upon, for that is hospitality.

Binibining Diray-Diray. Binibining Diray-Diray is the wife of Datu Kasunod, and serves as the village's master of commerce and trade. While Datu Kasunod makes sure that raiders from enemy communities past the forest cannot overwhelm Nadasaloy, she ensures that trade flows to and from Kaylahon, and thus enriches her entire village.

Important Landmarks

The following are important landmarks in Nadasaloy.

The Spirit Houses of Nadasaloy. Three important Spirit Houses can be found in Nadasaloy: one by the river, one by the border of trees leading into the forest, and one by the balete tree that stands on the northwest side. These spirit houses are wall-less, consisting only of roofs and floor slats whereupon various taotao statues stand. Here, one must give unsalted food offerings to the spirits before journeying further into the trees—or risk some unfortunate malfeasance befalling you.

The Balete Tree of Nadasaloy. An entrance into the realm of spirits, the balete tree resonates with divinity. Legends state that young children hiding amongst its roots have found themselves transported into an invisible world, only to reappear several years in the past.

The tree itself stands to the northwestern side of the village, wrapped in mystery and blossoming with life.

Spirits of Timanduk

Nulkab, the Volcano

Sitting at the highest point of Timanduk, Nulkab looms over you as you walk the streets of Kaylahon. In the distance, you catch the sleek obsidian entrance to the prayer hall dedicated to the volcano—dedicated to worshipping the insatiable spirit, to filling its molten stomach.

You take another step, and the ground trembles beneath your feet as a plume of ash billows into the sky: these are the rumblings of a great spirit's belly. Have you included the volcano in your prayers today?

Because Nulkab is always hungry.



Anna delos Angeles

History and Legends

The legend of Nulkab's origins differs across the islands. Some say the volcano began as a small seed, carried by the ocean currents into the slimmest crevice in the sea floor. Trapped beyond the sun's reach, the lonesome spirit pulled its own fire from the earth itself, burning so brightly that soon even the sea began to wisp away at its light. In time, so much of the ocean had evaporated that its form began to breach the ocean's surface, creating the island now known as Timanduk.

In another legend, Nulkab is not a seed but a great hunter, chasing wild boar across the stars. But this hunter grew greedy in their pursuit, stumbling upon their own hubris and plummeting into the sea. There, forever stranded without food, Nulkab's belly swelled with starvation, and soon, what remained of the great hunter could only belch lava and ash.

One thing remains consistent throughout the stories, however: Nulkab is incredibly powerful, but this strength comes with a curse of insatiable hunger. Even as more terrain breached the surface of the waves and ash encouraged verdant growth upon the island, the volcano could not be satisfied. To this day, Nulkab continues to pour forth lava, reshaping and expanding the land. It is only thanks to the compassion of the babaylan Kaylahon that Nulkab does not consume all of Timanduk in its roiling hunger.

Relationship With The Islanders

Daily prayers to feed the spirit are the only way to relieve Nulkab's unending hunger. As a result, only small amounts of lava and ash exit the volcano on a seasonal basis, fertilizing the surrounding lands. This ensures the continued safety of the people and safeguards the city from famine and destruction.

As one of the major spirits honored by the varied denizens of Timanduk, household shrines to Nulkab are some of the most commonly found. Figures carved specifically from volcanic rock have a special resonance with the volcano spirit, enabling one's embodied ancestors to facilitate communication with Nulkab on behalf of the household.

Important Festivals

To mark the beginning of planting season, spiritual leaders guide mass prayers to the volcano spirit at sunrise and sunset. Offerings of incense, grains, root crops, and prepared foods are left at altars all over the island, asking for the spirit's blessing to continue to nurture their crops while sparing the people from harm.

The end of harvest season is of equal importance and features the same devotional prayers and offerings to satiate the Spirit—but this time, with a focus on giving thanks for a bountiful harvest. A symbolic portion of each crop is burned in tribute to Nulkab to express the people's gratitude, as it is believed that the smoke will help them reach the volcano Spirit more quickly.

Babaylan are in high demand during these celebrations, drawing upon their knowledge of spirits and herbal medicine to supervise and perform various rituals. They are asked to expel evil spirits from the fields, protect the land and the people from harm, and bargain with the spirits for favors. Priests perform divination rites to predict the rate of ashfall and the fate of each harvest, recording their observations in thick tomes to be studied later. Many components for spells, potions, talismans, and rituals are also burned to amplify their power.

Artists also play an important role during these celebrations, as they are responsible for preserving community history and wisdom, passing it down to younger generations. A special paint made by mixing volcanic ash, water, and tree sap is used to paint the bodies of the devout, while performers retell the histories of the island's creation through song and dance. Their movements mimic the quick slicing of farmers who tend the terraces stacked along the volcano's side, while explosive drum beats shower the performers with brilliant sparks, representing the simultaneous power and beauty of Nulkab's eruptions.

Tulaylupa, the Merchant's Splendor

Gentle waves lap at your feet as you stand on the beach, gazing towards the distant reef that borders Timanduk. Also referred to as the Merchant's Splendor, the ocean of Tulaylupa provides the foundation for many aspects of your life on the island, weaving through your daily interactions as soft as a sea breeze.

In the haze of the setting sun, fleets of fishing boats glide to shore, their crews celebrating a bountiful catch and their sails swelling with the breath of gentle winds. Quietly, you press your fingertips to the water and murmur thanks to Tulaylupa—for what the ocean gives, it can just as easily take away.

History and Legends

Long before the islands came into existence, there was only ocean. Not a single entity, but a family of spirits, always winding and floating together among the cascading waves as siblings.

Then the land began to rise from the depths of the water. New spirits began to mingle with the ancient consciousnesses of the ocean—spirits of earth and flora, and not long after, people. Hills swelled to mountains, and mountains rumbled from within with gnawing, molten hunger. Though the people began to flourish in this burgeoning world, the ocean spirits, once so closely knit, now found themselves shattered, split apart by jagged reefs and towering chunks of land.

The sea grew angry.

What were once clear skies became sodden with rain; what were once gentle winds now tossed entire boats beneath ruthless waves. Beaches flooded, and soon, only the bravest dared to venture on the storming waters.



But such a vengeful existence quickly becomes a lonely one—and none grew quite as lonely as Tulaylupa. Separated from their siblings by a massive coral reef, Tulaylupa mourned the disappearance of sailing, gliding through the waters of Timanduk each day in search of something to abate their loneliness. And each day, Tulaylupa failed.

Until one evening, after a long and perilous journey, a wise babaylan approached Tulaylupa's home and offered a deal: if the sea would allow the safety of those who sailed its waters, the people of the island would provide companionship and, slowly but surely, mend Tulaylupa's lonely heart.

Now, Tulaylupa exists in harmony with the people of Timanduk, relishing in the boats sailing their waters once more. Though at time the sea round the island will still roil with angry storms, the currents now tug gently at the waves, carrying in new flotillas of merchant ships to Kaylahon City daily. This section of the sea has earned the nickname, "Merchant's Splendor."

Relationship with People of the Island

Unlike Nulkab, who hungers insatiably for food, Tulaylupa hungers only for company—for songs and stories to keep their loneliness at bay. Because of this, fishermen are held in high-esteem as friends of the ocean, with prayers uttered on their behalf upon their sailing in the morning. As well, groups of druids can often be found playing music and reciting old legends along the shore to keep the spirit company. In return for these daily offerings, the Merchant's Splendor provides the fishermen with bountiful catches to bring home whilst abating the monsoons that wrack the island each year.

The boat craftsmen of the island have also developed their own form of worship to the sea. With delicate hands and hushed prayers, these craftsmen adorn the prows of their boats with intricate carvings: swirls of leaves and wind, to inspire swift travel; shimmering schools of fish, to bless a plentiful catch; powerful nagas, to protect the sailors upon the craft. No two boats created by such artisans look alike, each imbued with its own unique life and purpose.

However, though worship to the ocean is paramount to the people of Timanduk, very few dare to invoke the sea's power itself. Tulaylupa is not a toy to play with, nor a tool to use at whim. Rather, the sea is life itself—as we give to it, so does it return the kindness; but as we insult it, so too will it destroy us: an angry sea is not a force to be reckoned with.



Raphaela L. Felipe

Important Festivals

The inaugural sailing of a new boat on Tulaylupa's waters raises great celebration amongst the people of Kaylahon. Families of the sailors gather on the shore and perform a series of ritual dances, petitioning Tulaylupa to greet this new friend—this new boat—with the same kindness they have seen from the sea before. Once this has finished, the craftsman responsible for the boat takes a carefully sharpened chisel and completes the final wood carving, decorating the prow, "awakening" the boat and imbuing it with purpose and good fortune. Finally, the crew of sailors board the new boat and launch from shore, joyously singing a song of welcome as they set upon Tulaylupa's waters for the first time.

Worshippers of the Merchant's Splendor also share a small but important festival with the clerics of the volcano. On each night of the full moon, when Nulkab's fire burns fiercest and the tides swell to their highest peak, a small group representing both the sea and the volcano hike to the edge of a seaside cliff. From this vantage, all can watch as the red lava flowing from Nulkab meets the turquoise sea of Tulaylupa, cooling instantly and expanding their beloved island ever more. This celebration, though quiet and pensive, serves as an important reminder to the people of the world; a reminder that we are not alone, that even those of opposing nature can work together to create something beautiful.

Bulul Statues

The legion of spirits that call Timanduk their home can be the best of allies or the worst of hindrances—and they each demand their due respect. The bulul demand much of the same, but they are also given more. For they are ancestor spirits, guardians of rice fields and root crop, who are afforded a form of worship that other spirits can never get—love.

History and Legends

A bulul differs from other ancestor spirits in that they are not required to take on reptilian skin to manifest in the world. Instead, their living relatives form their likeness on wood or volcanic rock. The limbs and other body parts are typically exaggerated, but the face must be recognizable. A newly-formed bulul can only house the spirit of a particular ancestor when they are presented to the eldest man of the family, and only if the carved likeness reminds him of the ancestor strongly enough to be able to call them by name.

Relationship with People of the Island

Since a bulul is part of the family, they have a vested interest in the well-being of their descendants. Indeed, it is difficult to keep them from interfering: What can be a doting benefactor can just as easily be an overbearing grandparent. They also tend to act according to their whims like any other spirit, and are not above bringing misfortune upon their own families when displeased.

Bulul are thus cared for at every stage: their forms are carefully crafted from the start, endowed with flattering proportions and clothed in their favorite fashions. Family members frequently clean their visages and leave food offerings to them, setting aside a place at the dining table of their home.

And it is in food that a bulul's primary purpose lies. They are used as guardians of the fields, placed along the perimeter, facing inwards, to ward off insects and chickens that will otherwise prey on the crops. Meals are family affairs, and by tying food to the spirits of the family, eating becomes an act of worship.

Important Festivals

The bulul are brought out when the planting season occurs, guarding the granaries after harvest. For those stationed in the rice storehouses, this is a year-long affair, as rice is a luxury crop that takes a long time to grow, yet a short time to consume. Festivals to the bulul of rice are celebrated when the monsoons come, and planting begins.

On the other hand, more distant ancestors are placed as guardians of root crops, which are easier to plant. And while some bulul may chafe in indignity as taro is less glamorous, they also find themselves a more frequent staple in a family household.

Tree Spirits of Patpatayin

For many minor spirits, appeasement comes in the form of a whisper. Few have the demands of Nulkab and its ceremonies of ritual and ostentation. But sometimes, the people of Timanduk themselves need ritual. When faced with momentous events and life-changing oaths that otherwise have no relation with Nulkab, they require a place to declare their intent to every spirit in attendance. In these cases, they go to Patpatayin, the sacred grove of slaughter.

History and Legends

Like many of the other traditions of Timanduk, it is believed that the cultivation of a patpatayin was taught to them by the great Lumawig. When he married the human Fucan, he honored their union by planting a pine cone near their home. "Let us not be selfish," he told his wife, "and give thanks to the spirits who approve of our union." From there a pine tree grew, and it is from here that the demigod communed with his fellow spirits.

Each village has a patpatayin. It is a grove of trees, usually pine, although this varies by altitude. All trees that have been planted in the patpatayin were done as part of a couple's marriage ceremonies. These marriage trees thus represent the collective spirit of the village. And so the grove is sacred to its people: all oaths uttered here bear divine weight.

Relationship with People of the Island

Patpatayin literally means "place of slaughter." This name was given to these man-made groves for one reason: all sacred activities performed here must involve an animal offering. Sometimes, for the smallest of oaths, a simple gift of preserved strips of pork is sufficient. But any issue of passing significance involves the sacrifice of a live chicken. The most important of ceremonies, such as weddings that are not presided over by volcano priests, will involve the sacrifice of a carabao.

If the tree spirits accept the sacrifice, they will manifest and join the ceremony. Usually, this is the spirit of the oath maker's marriage tree, or that of their parents or grandparents, and most commonly manifest in one of two forms: The first one is a bitnayan, or python spirit. It slithers slowly from a marriage tree, enormous, constricting, but non-threatening. The second one is an ambaboy, a lord of pigs. It is larger than a typical wild boar, but is regal instead of temperamental. Neither form means anything that the other does not—no babaylan has yet determined if one omen is better.

Important Festivals

No festivals are held to specifically honor the tree spirits of patpatayin. Rather, they are invoked to witness the oaths of the people of Timanduk, as they deal with spirits and each other. If a ceremony is required, and it is outside the domain of Nulkab, it is a ceremony that will be witnessed by the tree spirits.

On the other hand, marriages are important festivals for the growth of a patpatayin. During these momentous occasions, a new tree is planted onto the grove, effectively adding a new spirit to the community.

But what about divorces? Their tree remains, for even in its end, the time the couple shared is valued by the spirits.

Balete Tree

Far beyond your line of sight lies a place of haunting serenity, of silent anticipation. A tree—gigantic and yawning, with a trunk strangled by twisting roots and vines. Winds blow through its boughs, and like spiders racing up your spine, you can hear the giggling of children, the pained moans of the elderly, the scratching sound of an invisible world you cannot hope to understand.

This is the Balete. A tree shrouded in myth and superstition, its towering appearance belies a thin curtain separating our world from the realm of the spirits.

History and Legends

Scholars of the islands furiously debate as to what allows the balete to resonate with the spirits so strongly. Some believe that this stems from its half-dead yet half-alive nature, as the vines from the strangler fig thrive upon the host's arboreal corpse. Others believe that the vines themselves form the sturdy framework of a house, perfect for wandering spirits to settle.

While only a few baletes exist in the islands (with each balete housing unique spirits and qualities), all baletes can serve as a gateway between the mortal plane and the realm of the spirits. Many babaylan commune with baletes to speak with the spirits, or to undergo initiations within the spirit realm. The land around a balete itself is loath to remain bound to things as time and memory, and many who have accidentally wandered into the grove of a balete have found themselves transported to the past or future, names all but forgotten in the mist.

A few have interpreted the balete's penchant for serving as a domicile of spirits as a wicked perversion of the womb. This is not entirely false: the various elves that now walk the isles are born from these balete, after all. However, instead of malicious intent, spirits born into mortal form approach the world with precious curiosity, a sign that nature, in spite of all things, still grows brightly.

Relationship with the Islanders

Babaylan are the most common visitors to the balete. When seeking to perform a particularly difficult ritual—such as ones involving clairvoyance or large celebratory feasts—babaylan will often travel to the balete to ensure the spirits can hear them well.

Food is almost always left before a balete, even if it has a spirit house of its own. This food is eaten and taken as reverrent pieces by the spirits that live within, and can influence their goodwill the next time a babaylan performs important rituals and worship.

Many elves also pay homage to the balete as a remembrance of their ancestry. Younger elves will excitedly recount tales of their adventures to the nature spirits beyond the balete's gate, while more traveled individuals will impart the wisdom their time in the mortal world has gifted them.

Important Festivals

Before an important sea raid or other pivotal battle, the community will gather to make large sacrifices to the balete of the region. Entire feasts may be held before the balete as a means to preemptively thank the spirits for a victory.

After such ventures of valor, another huge feast is held to once again pay homage to the spirits of the balete. A victory of a village is not only the work of its people, but of its history—of the ancestors and spirits who came before them to pave the path to their success.

The elves of the islands also put aside a special day to celebrate the balete tree that they came from. It is often a tranquil time, one of introspection and family. Entire elf populations within a settlement can come from a single balete, after all, which they call Punong Ina, or the mother tree.

Raphaela L. Felipe









Kandaya

Our vessel was spun in, and thrown from, the bay. Each bounce on the water's surface would send us soaring just above it from the sheer speed we sailed at. Our smiles and screams of delight could not have been brighter. People from all over the island came to Pahinga to celebrate Kilid· those with spirit wood vessels returned with joyous stories of the challenges that it overcame since it was first created. As we return from our water skipping voyage to the village, there's an air of serenity· all who are here are here because Tagaampon welcomes them.

The people of Kandaya are at times reserved, and at all times dutiful, making my visitations upon their shores a quiet affair. While I am not met with the same dismissiveness or polite smiles as others, I am rare to have a reason to keep them from their duties and crafts. But in my city, when I see a beautiful ship made from magical wood, I know it was made in its heart. That alone is reason enough to come back again and again, if only to witness the craft and art that these people possess.

Demographics

While the population of Kandaya is a mix of elves, gnomes, and balat-kayo, there is a distinct community of mangrove halflings. They primarily live in Pahinga, the city at the heart of the mangrove forests, drawn by the magical properties exclusive to the area's trees. The settlement with the second largest population of halflings is Taonglupa, hidden in the mangroves on the northeast coast. The further from Pahinga one travels, the less halflings they are likely to see. This is in part due to the dense forest that covers most of Kandaya, but more importantly the populations of aswang that the woods hide. Most of the significant settlements lie along the coast. From these coastal locations, the people are able to trade with neighboring islands and the populations of these settlements are mixed due to trade and travel.

Geography

Kandaya is located between the islands of Timanduk and Adlawadto. The most distinctive feature of Kandaya is the sprawl of the mangroves. These trees are found all along the coast of the island, making it seem smaller and more closed off than its neighbors. The mangroves, along with all plantlife, are born from Malahom, whose spirit embodies the essence of life. The forests play an important role in protecting the island, allowing life not just to survive, but to flourish.

The river, known as Tagaampon, acts as another of Kandaya's natural defenses. It twists and curves like the mangrove roots. The river itself is a puzzle and the banks seem to shift from day to day. Those who come seeking aid know that Tagaampon will guide them to the help they need.

To the northeast is Sakawayan, a freshwater lake formed in a crater, named for the spirit that resides within. It feeds many of the other springs on the island, but few dare explore its waters.

Off of the southwestern coast are two small islands known collectively as Twin's Folly, shadowed by rumors of dangerous aswang. Few travel there unless they seek to test their skills. Just southwest of Kandaya is a split-off island called Timogtalon, which is much safer than its siblings to the north. Timogtalon hosts a massive, ancient, and decaying mangrove forest. Soil from this location helps produce the uniquely vibrant textiles that Sininga, a settlement in southwestern Kandaya, is known for.

Approaching Kandaya from the western side is often an easier journey. The western bay, called Tidesclaim, is the second most popular fishing location, as there are many species that make their home in the sprawling root systems of the mangrove forest.

Climate and Lifestyle

The prevalence and prosperity of the mangrove forests is a testament to Kandaya's warm, humid climate, which lasts year round. Though Habagat brings powerful storms and torrential downpours, the mangrove forests provide an equally powerful protective barrier. The root systems are home to species of fish and shrimp that the people of Kandaya depend on for food and are vital in preventing land erosion. When Amihan comes to the island, Kandaya may feel a measure of relief from the heat, but the winds do little to lift the humidity.

To the people of Kandaya, the seasons are marked by movement. When Habagat comes to the island, bringing flooding rain, people in coastal settlements move further inland. This is especially true of the southern coast of Kandaya, which bears the brunt of the storms. In contrast, the northern region of Kandaya turn the Habagat rains in their favor and use it to bolster their crops of taro, rice, and ginger.

People travel towards the coasts when Amihan brings cooler temperatures and gentler winds. This is the best time for fishing along the coast and among the roots of the mangrove trees. The winds of Amihan bring traders and visitors from other islands, making it the most lively market season. Kandaya offers trade goods including vibrant textiles, woodcarvings, and boats.

Kandaya is home to hunters and fishers, to weavers and woodworkers, to boat makers and healers. Compassion and protection lie at the heart of Kandaya, a gift given freely by Tagaampon and passed on by those who find their lives on the island.

Major Settlements

Pahinga, Mangrove City

In the center of Kandaya breathes a living city, resting at the mouth of Tagaampon and at the heart of the mangrove forest. It is no secret that the city exists or that it is a crux of life and energy, but it is a secret as to how one may be granted entry. Its river winds and twists in different ways for each visitor—if it flows towards the city at all. Its forests are at times a shifting labyrinth.

But for those who are entrusted with its safety—for those who are guided there— Pahinga is a breathtaking sight. Golden light spills from its waters, and fish and birds are plentiful. It's easy to suspect that the trees themselves thrive in such sunlit waters, if their golden leaves are any indication. And at night, moths and fireflies alight and illuminate the city's walkways and paths, its boats, its people.

For here, in this grove of life and light, is Pahinga.

Ferdinand D. Ladera

History

Pahinga began not as a refuge or as an encampment, but as a cradle. In Tagaampon's gathering, they brought to the trees a child, who had no family, no friends, and no possessions save for the basket they were left in. Nurtured by the river and fed delicately by the mangrove trees that shone so brightly, the Child became stronger and healthier as the years passed by. It naturally came to be accepted that Tagaampon was the Child's parent, for it was they who watched over the Child the most.

But the Child became curious about the world beyond the trees, about others on the island of Kandaya. With this curiosity in mind, they took with them days of food and tools for survival, leaving the cradle of Tagaampon that they called home. The Child hunted with the people of Hanapin, won the favor of Taonglupa, and learned from the people of Siringa. Their sight of the world expanded tenfold, of both its treasures and its trials, and they brought this knowledge to the cradle home that they missed.

They brought with them those who had become their closest friends. Hunters, crafters, and some of the devotees of Malahom. The Child brought their stories and lessons to Tagaampon, and thanked the spirit for bringing them in all those years ago. They told Tagaampon about their adventures around the island and of the many people they had met. Many around the island, and more from the stories that were shared with the child, were without aid. These people were injured in ways unhealable by traditional magic. As well, there were many who had no one to care for them, be they orphans or those without others to give them aid. With the care that Tagaampon could provide, with the knowledge the Child had gathered, and with the magic that suffused this hidden heart of Kandaya, they could be there for these people.

And so was the start of Pahinga: as a place of aid. The Child would eventually become Pahinga's first datu, who would stress the lessons of compassion and community above all else. They would eventually pass on, as mortals do, but with each limb or eye crafted, with each boat that is carved, and with each person aided, their memory lives on. And in this, Tagaampon will always have more to care for.

Important Figures

The following are important figures in Pahinga.

Datu Makisig. Humble and composed, Datu Makisig is a younger halfling of jovial nature, whose duties take him travelling across all of Kandaya to meet with the other leaders of the island. From them, he takes in those whose needs are greater than those settlements can provide, and arranges for them the help that they require. His role as Datu is hidden as he travels, taking the appearance of a small, blind merchant with his bodyguards, so as to travel undisturbed. But while the title of merchant is a falsehood, his blindness isn't, for it was his blindness that brought him to Pahinga to begin with. Given freely to Tagaampon as a child, he has learned to live his life without the use of his eyes, and now senses their way in the world through the aid of a spirit in order to serve as Pahinga's Datu.



He works tirelessly to bring new members to Pahinga: both those who need or want assistance beyond normal healing, or panday, whose skills surpass their peers when working with wood. While his duties may take him away from Tagaampon and Pahinga for weeks at a time, he is glad to bring back new members and stories for his friends and family.

Babaylan Marikit. Marikit first began her life as a panday, crafting boats on the island of Timanduk for many of her early years. When she decided to try her hand at sailing for the first time, it was a disaster and left her battered and at death's door on Kandaya. The members of Taonglupa saw this dying tiefling, and though nursed back to health, could not heal her arm. Seeing her resolve to make it back home, a silent agreement was made between the members of Taonglupa, and they brought her through the mangrove forests of the island to Pahinga.

There, Marikit was given a new, prosthetic arm. With her permission and request, they grew an arm made of wood and bark, replacing the one of flesh she was born with. This new arm allowed her to learn the method of boat making unique to Pahinga, using the mangroves special to the river, which can sometimes be infused with magical potency. She was taught how to speak with the spirits of the trees to keep the wood alive as it was cut and carved, as well as the spirit of the boat once it came to be.

And as the weeks turned to months, these teachings became the foundation of Marikit's training as a Babaylan. Though she has not returned to Timanduk, she does not miss it, for it is here in Pahinga that she has carved a place for herself.

Caylao. Quiet and imposing, Caylao serves as the collective representative of the panday in Pahinga. The half-elf serves as the teacher for those who come to panday to learn their craft, and it is through her guidance that they grasp how to work the spirit wood that marks Pahinga's work above that of others. Though it took her many years to learn the techniques that using the spirit wood demands, there is no doubt that Caylao has earned her position through tireless effort and unceasing care of craft. She spends much of her spare time assisting with trade, meting out the herbs and remedies used to treat internal pains that are grown under her watch.

Important Landmarks

The following are important landmarks in Pahinga.

The Cradle. The altar that once was home to Tagaampon's first ward still remains, hidden underneath Pahinga itself. Beneath its walkways, beneath the river upon which it rests, deep within the earthy embankment that moors it to the land, is a small prayer hall devoted to both the child and to Tagaampon. Inside this depth-covered chamber is an altar to Tagaampon and, beside it, an altar dedicated to the child that founded Pahinga. All panday who look to master the art of crafting with spirit wood come here and give a piece of their first finished vessel to the spirit.

Whirling Bay. In the center of the city's buildings is a bay for all of its vessels, both in travel and in creation. Because of Tagaampon's power, it is never at rest or in perfect stillness, and as such it is constantly shifting, changing, spinning, and has become in itself something of a sight to behold. Its shape bends to two circular docks, split by the main river entrance to Pahinga itself.

Hanapin

After several days of travel through the dense forests of Kandaya, you find more and more light filtering in ahead. A definite sign that you are nearing a settlement. You can hear the rush of air across the open water, waves crashing onto the beach, the calling of seabirds, and the distant sound of laughter. A few steps more and you hear the high-pitched yipping of dogs, alerting the village to your presence.

Coming out of the trees, the sunlight seems even brighter than usual. And then you realize that the sun's rays are amplified, reflecting off of tidal pools. They are bracketed by small, deliberate walls and sizable piles of salt dotting the edge of this odd arrangement.

You are in Hanapin, home of the salt farms and some of the best hunters on Kandaya.

History

Hanapin started first as an experimental expedition. The founders were a group of fishers that split off from another village, saying that they were following a call to return to the coast. However, the people soon found themselves threatened by aswang. They had hoped that being closer to the sea and its salt, they would have some form of protection. Rather than return to the lake, the fishers found themselves honing their skills as hunters and warriors in order to protect their newfound home and their families.

One young woman, known as Watan, devised a plot. She had grown tired of the constant fear, feeling just on the edge of survival. Watan decided to find a way to harness the salt of the sea. She saw how the saltwater collected in natural tidal pools as the tides washed out, and how by day's end, the sun would evaporate the water, leaving salt deposits. At first, she would simply harvest this salt, dividing it into small pouches for the hunters and warriors to take with them as protection. But she realized she could do more to protect her community.

With guidance from the resident babaylan, Watan began to build tidal pools of her own. She scraped into the sand, crafting short barriers from shell and stone that would collect seawater as the tides went out. Though it was a labor intensive process, others came together with Watan to create the beginnings of a salt farm. This salt was distributed amongst the hunters and warriors who were able to fight against the aswang with definite success.

Now, Hanapin is known both for its salt fields and skilled warriors.

Important Figures

The following are important figures in Hanapin.

Datu Panganiban. Datu Panganiban comes from a lineage of elves that begins with Watan. And while Watan, the creator of the salt farms, was not a hunter, Panganiban is. Panganiban almost seemed reluctant to take the role of datu from their mother because of their love of hunting, which provoked skepticism from the villagers. While Panganiban seems restless and occasionally impatient, they approach leadership with the same fervor they once approached hunting. Some interpret this intensity as a sincere desire to become a good leader, like the hunters who once travelled alongside Panganiban. Others perceive it as overcompensation for lack of experience.

As datu, Panganiban no longer has the time to hunt as freely as they once did. Additionally, they worry that spending so much time away on hunts would only serve to validate their community's skepticism. So, Panganiban has found their own way to remain involved in hunting that won't take them as far from the village: raising and training hunting dogs. Through this, Panganiban hopes to demonstrate that despite their youthful inexperience, they have the makings of a capable leader.

Babaylan Batu. Similar to Datu Panganiban, Batu comes from an established and respected lineage. Though just a few years older than Panganiban, Batu is a stark contrast, self-assured in both their role and abilities. Batu excels in his connection and understanding of spirits, but he often comes off as distant from the world around him.

No one can deny Batu's dedication, as he is often seen at the beach shrine even before the sun rises. He shows joy in small ways, such as a smile at any who choose to join him in his morning observance. In the evenings, he can be found again at the beach shrine and lingers there for hours in quiet contemplation. To visitors, Batu's silence is eerie. But residents of Hanapin are learning to read their babaylan, recognizing that while he may not speak, he communicates care through dedication.

Important Landmarks

The following are important landmarks in Hanapin.

Salt Farms. The salt farms are perhaps the most defining feature of Hanapin: a wide swath of the beach with a unique grid system to collect seawater for the sun to evaporate. While the first salt farm was simple and practical, barriers cobbled together from an assortment of shells and stone. Now, the sections are separated by barriers that are equal parts practical and pretty. In this way, the salt farms act as a visual timeline for the growth of Hanapin.

The Datu's House. The Datu's house is at the edge of the settlement, closest to the forests in order to guarantee that the Datu is always the first to greet incoming parties. The house itself is unadorned, as if to ensure the Datu remains connected to Hanapin's humble roots.



The Beach Shrine. The people of Hanapin will never forget the blessings the sea gave them: salt for protection and fish for sustenance. Hanapin's shrine is located at the edge of the salt farms on the beach, constructed of carved driftwood, adorned with iridescent shells.

Taonglupa

Hidden within the tangled mangroves on the northeastern coast of Kandaya lies the prickly settlement of Taonglupa. To onlookers, its denizens are ill-tempered and narrow-minded. They refuse trade, declaring their independence from the outside world.

Their dislike for other people seems to extend to one another. Everything is at fault, and nothing is spared; the

Genesis Simbulan

unreasonable price of a good, the dubious size of a fish, and the coarseness of one's looks are all subject to scrutiny. Many visitors leave as quickly as they arrive, happy to avoid the curse of being a resident.

In truth, the people of Taonglupa maintain this facade to better serve their higher calling: protecting the wilderness around them in cooperation with their patron spirit, Malahom.

Raphaela L. Felipe

History

Taonglupa, like much of Kandaya, is largely populated by the indigenous halflings of the region. Despite having lived here for countless generations, they consider themselves new settlers to the island. This is because they have adopted their spirit's millennia-old perspective on life. Each Taonglupa resident believes they sprouted from the seeds of Malahom, the spirit that created all plant life on the island.

As children of the land, the people are taught from an early age that they must look after their still siblings — the trees, flowers, and other greenery around them — who are vulnerable to predation by other beings. After all, it is their mangrove brethren who safeguard them from coastal storms and their fruit-bearing cousins who feed them in lean times. This stewardship includes making the village hospitable for the birds, bats, and honeybees that feed on garden pests and pollinate these plants. In their effort to protect their own, the small folk of Taonglupa serve as reluctant, though effective, guides for travellers headed to the Mangrove City.

Despite their reputation, the villagers are a humane and compassionate lot. It is common for the entire community to share in each other's joy or pain, and the loss of a felled tree is taken as seriously as the passing of any other loved one. Young people channel their passion for the arts through public displays of song and dance to win the affection of a crush. This flair for the dramatic, encouraged by community leaders, makes their unwelcoming ruse all the more convincing to outsiders.

Their bamboo homes are thatched with anahaw leaves and overgrown with living vines. The village might appear to be in disrepair, but this is how its inhabitants prefer to live: in harmony with nature.

To abandon Taonglupa is to desert one's verdant community: those who leave are forbidden to return. Exiles are called "the rootless", for their spiritual ties to Malahom have been severed.

Important Figures

The following are important figures in Taonglupa.

Datu Madula. Sprightly for his age, Datu Madula is equal parts charming and clever. The older halfling is an accomplished performer. When all else fails to dissuade outsiders from trekking to Taonglupa, Madula takes great pleasure in making the village appear inhospitable to foreigners. His most memorable stunt involved a pair of



particularly nosy city folk who insisted upon overstaying their welcome. The datu himself, together with nearly half of the community, dressed up as aswangs to terrorize the unaware visitors. In their haste to leave, the two were so shaken from this ordeal that they left behind their belongings, never to return again.

When disputes arise between residents, they are settled publicly with a verbal sparring match in which insults are thrown back and forth between the aggrieved parties. The winner, declared by the datu, lands the most impressive jibes.

Babaylan Kampupot. Babaylan Kampupot became an asog to deepen her attunement to the land and strengthen her relationship with Malahom. As a child, the young halfling shied away from other people, instead preferring to play with and confide in the plants around her. In turn, they gave up their own secrets: which roots could cure fevers, which leaves would cause rashes. By the time she began training as a babaylan, she possessed extensive knowledge about the natural world.

Malahom shared with Kampupot the gifts of healing and clairvoyance. Not only can she predict changes in the weather and seasons, but she is also able to heal the natural lifespan of any child of Malahom through her connection with the spirit and knowledge of healing plants.

Tahimik. One of the few non-halflings who reside in Taonglupa, Tahimik is a master of the art of disappearing. The gold gnome is adept at using camouflage to blend into the natural world. She teaches hunters how to break up their silhouettes as they stalk their prey or make their traps appear to be part of the landscape. A trusted friend of the datu, she is sometimes asked to spy on interlopers and report her observations to him.

In her free time, she enjoys cooking for the village and is kept busy preparing festival feasts. True to their outwardly sour disposition, Taonglupa's favorite dishes include sinigang and kinilaw, flavored with acidic fruits like kalamansi and batuan.

Landmarks

The following are important landmarks in Taonglupa.

Paglunas Spring. At the center of the Taonglupa, a small spring bubbles up fresh groundwater, sustaining a variety of medicinal plants that grow around it. A large tibig helps maintain the village's main source of drinking water. During the rainy season, the tree's roots soak up excess moisture, which it then releases during drought. Where there is a tibig, there will always be water within reach.

An earthly reminder of Malahom's gifts, the tree bears soft, watery fruit that hangs in dense clusters along its trunk. Often found roosting among its branches are fruit-eating birds and bats whose droppings propagate all other tibig on Kandaya. Flocks of noisy katala birds are frequent visitors.

Malahom's Mire. The nearby coastal mangroves are an excellent fishing spot for Taonglupa. Mud crabs, fish, and shrimp are plentiful here, preferring to spawn and shelter among the mangroves' many finger-like roots. Crocodiles and venomous snakes nest here, so fishermen must venture through with caution. Fallen trees harbor tamilok, a marine delicacy harvested for special events.

Residents assemble annually in the mire, bearing woven baskets for the renowned fishing festival. Pieces of tubli root are ground and mixed into the water, temporarily stunning all the fish in the area for easy collection. Villagers cannot take more than can be eaten in the day. Any fish caught using this method cannot be cured or dried, its flesh altered by the poison.



Sininga

Along the southwestern coasts of Kandaya lies a secluded settlement that sprawls from the thick mangrove forests along the water's edge to the low fields inland. Sininga is known across Kandaya for producing fine textiles and beautiful dyes, as well as their famous dagiya: a gathering to trade their wares. To find yourself in Sininga is to find yourself among a vibrant and colourful village.

History

The people of Sininga originated from the north of Kandaya as a small nomadic group composed mostly of crafters and tradespeople. They were particularly known for having skilled weavers and dyers among their number. Traveling allowed them to find new sources for vibrant and colorful dyes, and the skill and variety of their trades made them a welcome group among many settlements. Over the years their numbers grew as people joined to learn the secrets of their master crafters and hone their talents. Some would leave when their skills had been sharpened; others chose to stay.

After generations, the routes they travelled and the places they visited would become routine and Likha, a skilled textile crafter, began to grow restless. Where the Siningan people had once explored the island in search of new villages, materials, and techniques, she felt they had stagnated in their craft as the generations had passed. Precious knowledge and techniques had been passed down, but had barely improved, lacking the sparks of innovation that her mother and grandmother had once described.

At this time, the southern shores of Kandaya had not been widely explored. This was a calling to Likha, who dreamed of finding new sources for her dyes to create colours more vivid than anyone had seen. She split away from the main Siningan group, along with half a dozen others who also shared her feelings and took to exploring south of the island. It wasn't until they reached the mangrove forest that Likha discovered something which would elevate her craft. While the exploration had yielded new plants which produced beautiful shades of colour, it was the discovery of an island just off the coast which was the most exciting. Likha and her group made a small settlement just inland from the mangrove forests in preparation for exploring the new island they had sighted.

When they travelled the narrow strait that separates mainland Kandaya from the island that would later be named Timogtalon, they found the smaller island consisted of a sprawling and ancient mangrove forest which was decaying. The slit that rested at the roots of the dead trees was unlike anything she had seen on Kandaya. With many dyeing practices using mud as a mordent to bind dye to fabric, she collected some of the soft soil from Timogtalon and took it back to the mainland. She discovered that using it as part of her technique helped produce colours brighter than she had

Anna delos Angeles



ever seen. The soil, rich in minerals from the sea and from the years of decaying mangroves, produced a mud which allowed for a new range of vibrancy when used with existing dye sources. Likha decided to give the settlement a name reminiscent of their ancestors: Sininga.

In the north of Kandaya, most of what had remained of the original group had slowly faded, eventually being absorbed into other settlements. Many believed that the Siningan people had ceased to exist. It was not until a particularly damaging Habagat forced the people of the Sininga settlement inland that northern Kandaya was made aware that the group still existed. Bringing with them the textiles and wears that they had produced, people came from all over northern Kandaya to see the new vibrant colours and patterns that had been woven. The Siningan people had traded nearly all of what they had brought with them; enough that when Habagat passed, they had resources to build back their homes in the south. This event would bring Sininga back to its nomadic roots, with the settlement moving inland during Habagat to host a dagiya to sell their wares. Year after year, the dagiya would become more popular. Though their settlement in the south was now permanent and established, it fuelled many to continue exploring the island in search of further innovation.

Important Figures

The following are important figures in Sininga.

Datu Habai. Habai is Sininga's datu and chief master crafter. They can trace their bloodline back to Likha, the founder of Sininga. A skilled weaver and dyer, they continue to use the techniques that have been passed down through generations to create textiles of incredible quality. Habai is also driven, like many who have held the title of Datu, continuing to hone their craft. Their wares are sought after at the dagiya, both for their quality and their rareness. Habai is known to only create a few pieces each season, each one more intricate than the last. Habai is well loved by the Siningan people and is described as a driven individual who is wise beyond their young years.

Babaylan Lupaya. Babaylan Lupaya is a well respected part of the community. Not only is he a master in woodcraft, but he also serves to ensure that Sininga stays connected to the spirits of the earth and their ancestors. Lupaya is an older halfling man with greying hair, but is surprisingly nimble for his age. He too has deep ancestral roots in the history of Sininga, and seeks to discover how far that lineage goes.

Matuka. This gnomish woman was inspired as a young girl by the stories told about Likha and their drive for innovation. While Matuka is no master in any one craft, she possesses competent skill in many: from woodwork, to weaving, and even metal work. Her fascination came to a head when she was old enough to begin traveling on her own. She sought the permission of Datu Habai to conduct journeys around the south of Kandaya, following in Likha's footsteps. She had heard stories of rare materials deep in the southeast of the island, but Babaylan Lupaya warned that the spirits that protect the area may look unfavourably on her exploration.

Important Landmarks

The following are important landmarks in Sininga.

The Docks of Sininga. While most of the settlement isn't directly along the coast, the docks that creep out from the mangrove forests of the shore are a familiar sight to anyone who travels along Kandaya's margin. The docks are decorated in vibrant colours and are used to aid in the transport of materials from the island of Timogtalon. Both small fishing vessels and larger trading boats can be docked here, with those belonging to Sininga sporting bright coloured sails and exquisite craftsmanship. Though the docks are often damaged during the storms, they are built to be easy to repair. Due to this, people often report the docks shifting by a few hundred meters between seasons, where they are rebuilt in new locations after suffering severe damage.

Likha's Shrine. This sacred site is the burial place of Likha: the first to bring a group of Sinigan people to settle in the south. Her remains are buried in a finely crafted chest, decorated with the patterns which she so famously wove. Trinkets are often left in her memory and the trees are draped with vibrant fabrics looped in their branches in order to bring her spirit joy. The site of the shrine is at the most inland point of the settlement in order to protect it from flooding during Habagat. It is said that in times of peril or struggle, her spirit manifests here and offers advice to the Babaylan or Datu of the settlement.

Spirits of Kandaya

Sakawayan

Sakawayan is one of the largest geological landmarks of Kandaya. The lake provides fresh water to the springs that sustain a number of settlements in the north of the island. It is not only the lake's size and its water that are of interest, but the sea spirit for which it is named.

History and Legends

It is believed that the northern part of Kandaya was once beneath the water. Within these waters resided the ancient spirit, Sakawayan, who found wonder and beauty in the sea. Over time, the land rose, and the waters receded until all that remained of Sakawayan's domain was the lake in the center of the new land. Instead of leaving its waters, the spirit chose to stay and became trapped in the lake, cut off from the sea which it loved. As time passed, it began to forget the sea and in doing so became bitter and angry. It would search the lake for anything left of its beloved domain and consume whatever it found in order to remember. When the last of its trinkets were devoured, Sakawayan cried in rage, the salt of its tears being the last it had of the sea.

After the first trees took root and the southern lands of the island formed, the first settlers sought freshwater and found that the springs were tainted with salt. They discovered the lake in their search for drinkable water, and in doing so they uncovered the ancient and bitter Sakawayan. Believing the spirit to control the waters of the lake, they asked it for fresh water so that they might sustain themselves. Sakawayan refused, unable to control its rage and having only salt to remember the sea. Upon learning the reason behind the spirit's anger, the settlers decided they needed to offer it something else to consume. They journeyed to the coast and collected whatever they could that might hold the memory of the sea: shells, sand, remnants of coral, the bones of sea creatures, and fragments of sea rock made up their collection of trinkets to offer to Sakawayan.

They returned to the lake, cast the objects into the water, and told Sakawayan that they had brought it gifts from the sea. The spirit took to devouring the offerings, the likes of which it had not seen for so very long. Lost in its memory, its tears of rage stopped, and the salt slowly left the waters of the lake and springs to which it connected.

All was well until a year later when the waters were again becoming poisoned with salt. The settlements once again took the gifts of the sea to the lake and Sakawayan was calmed. This would begin the 'Festival of Exchange', where each year people bring offerings from the sea to keep Sakawayan lost in its memories, preventing its rage from poisoning the water they relied on. The story of the lake and its spirit have been passed down ever since, and the festival is still honored today.



Relationship with the Islanders

The islanders in the north believe that Sakawayan is responsible for keeping the groundwater that flows from the lake fresh. They consider Sakawayan an ancient and angry spirit. If they do not keep up with the Festival of Exchange, they believe its tears of rage will once again make the water undrinkable. Rather than worshiping the spirit as they do others on the island, they instead seek to appease it with trinkets from the sea.

The lake itself is considered dangerous and is mostly unexplored beneath the surface of the water. Many believe that attempting to discover the extent of its depths would make Sakawayan wrathful, as it might think that they had come to take the objects it devours to remember its time with the wonders of the sea.

While there is no direct worship of Sakawayan, some settlements choose to keep shells or other sea trinkets in their wells and freshwater springs. Though Sakawayan cannot escape the lake, the superstitious act still persists; though, none of these offerings have ever been known to be devoured by the spirit.

Across the ages, some Babaylan have considered finding a way to free Sakawayan and return the spirit to the sea from where it once came.. However, no one can be sure of how this will affect the lake or the groundwater, so no actual attempts to free it have ever been made.

Important Festivals

The Festival of Exchange is the only celebration concerning Sakawayan. This is a yearly festival that takes place during Habagat, where some settlements move inland away from the coast.

Throughout the year, coastal settlements will collect trinkets from the sea, such as shells, sand, sea rock and coral for this festival. When they move inland, these collections will be brought to the lake to offer to Sakawayan. This celebration keeps the spirit calm and prevents its rage from poisoning the water.

The ceremony begins with a congregation along the shores of the lake. There is no particular area along the shore that the festival takes place. The Babaylan present will usually commune with Sakawayan to judge its emotion to ensure the gifts they have brought are enough. Afterwards, those present sing of the sea while casting their offerings into the water for Sakawayan to devour. Once all the gifts have been cast into the lake, the singing stops and silence is observed to allow the spirit to begin its remembrance again. Once the Babaylan are content that Sakawayan is satisfied, the festival is over and the spirit is left to reminisce about the sea in peace until the next year.

Tagaampon

Splitting and breaking into the heart of Kandaya lies a river that betrays the untrained sailor and unaware scholar. Flanked by mangroves on both sides, its true path changes as it moves the silt born trees to obscure itself from those uninvited. Its true shape is larger than what is ever seen; a river that encompasses much of the island, always hidden by the trees that have taken root upon it.

For this is Tagaampon: the gatherer, the bringer, the clever. From them comes the birth of Kandaya's heart, and from them comes the breath that brings Kandaya to life.

History and Legends

Tagaampon came to existence from near accident. When Malahom fell and created the beginning of Kandaya's mangrove forest, they slowly gathered soil and sand, and from that gathering came the spread of the trees. A cycle of this went on for years—of gathering and growth and even more gathering—until eventually the trees had formed the water into a river. This river, born of chance and growth, sought to advance the island of Kandaya farther and farther. But before the Kandaya itself could expand its shores significantly, a strange presence came to Tagaampon: a Child. No tree hated the Child, but they could not take care of it themselves. No hill wished ill intent to the Child, but they could not give it a home. Tagaampon, seeing its loneliness, took it upon itself to protect the infant and see that it grew strong.

As the Child grew, so too did Tagaampon. It could use its waters to move the trees around and on itself, which proved fun for the child, as well as becoming a means to keep it protected. No one could sail to the heart of Tagaampon, where it kept the child hidden, unless the trees were aligned to allow passage. And as Tagaampon became a powerful spirit in its own right, the child decided to see more of the world beyond the trees that moved at its whim.

Tagaampon was lonely without the Child, but their return came with a chance to never be lonely again. For with Tagaampon as its guardian, the child would work to create a place for those who would eventually come.

Relationship with the Islanders

Tagaampon's only true relationship is with those of Pahinga, who it guards closely. It took the infant in because it had no one to take care of it, but the child opened Tagaampon's heart. Many people may need help, and not all are easily aided. Some are wracked with deep pains, some are born or lose parts of their body, and some are born without certain senses. In Pahinga, they could receive aid or lessons to adapt to the world, and in some instances form new limbs or tools to maneuver it easier.

Such safety is born from the river spirit's bond with the trees that helped create it. Using its power and form, Tagaampon is able to move the many trees of the mangrove

forests, creating either easy passage or impossible mazes for travelers who attempt to sail to Pahinga. With enough force, Tagaampon is able to change the way it flows making sailing into its treasured city impossible.

But the safety and calm isn't the only thing that connects Tagaampon to the islanders. In Tagaampon's body, there are fast growing mangrove trees which become excellent material for wood carving and boatmaking. Panday from across the islands who prove their devotion or skill are sometimes given Tagaampon's blessing to study in the island's heart for such trees. But rarer still are special mangrove trees suffused with magic, naturally tied to the energy in the world: panday who prove their worth are taught the techniques required to successfully work these rare trees.

Important Festivals

With spirit wood rarely grown from the mangrove forest, it has become a highly desired commodity in Pahinga and to Tagaampon, and even more so for the whole of the islands. It has many uses, which makes the construction of spirit wood boats both hard to come by and valuable. The techniques necessary to use spirit wood are time consuming to learn and often filled with mistakes, increasing the rarity and value of said boats. So when one is completed, there is a natural cause for celebration.

Whenever a spirit wood boat is finished, it is sailed by its creator and a handful of others to celebrate its formation. It is spun around inside of the Whirling Bay of Pahinga before being slingshotted out of the bay down the river entrance. Tagaampon helps ensure that it will not crash, but such an event is filled with other boats also flung down the river and slowly brought back to town, where a feast is held in respect to the crafters, the wood, and the new spirit of the boat itself.

Additionally, the opportunity to craft in Pahinga is a blessing for any would-be Panday, but those accepted into the city are not yet granted the chance to work with spirit wood. Such wood is infused with a spirit's energy, and the usage of it in crafting is a delicate art to not destroy the spirit's body. The techniques to bend and carve the wood was first taught by Tagaampon themselves, and the art has been passed down to new Panday with each generation. But for those who are taught currently, they must venture down to The Cradle in Pahinga and seek Tagaampon's blessing. Such a ceremony is a quiet, private affair, where the Panday must sit in isolation deep in the altar chamber and eat alone with Tagaampon. They must tell the river who they are, and should they lie or deceive, they will be barred from being allowed to learn the techniques they seek.

But those who pass the ceremony's test are allowed a further benefit: to sit beside the first Child of Tagaampon in the afterlife and watch over future generations of Pahinga once they pass on.

Malahom

Bright red blossoms add pops of color to the island's coastal mangroves, flowering from a tree whose branches grow haphazardly from its trunk. This is the mangkono, a hardwood so durable that it takes several days to fell a single specimen.

Behind this legendary plant is the story of Malahom, the spirit who made these once barren lands fertile for growing all the vegetation that now sustains the many people and animals living on Kandaya.

History and Legends

Long ago, after Kandaya had risen from the sea, Malahom was once a giant who roamed the desolate land. The spirit's form was as tall as a coconut tree and as sturdy as a mountain. Tired from walking on the dry, hard ground, he prayed for rain to soften the earth. After the skies opened, the island was soon slick with mud. Malahom slipped and fell, sinking under his own weight. He struggled to free himself, but after nine days, his feet grew into roots and his body hardened into the trunk of a heavy mangkono tree. Today, the place where he fell is a muddy swath of mangrove forest called Malahom's Mire.

Unable to move, the spirit grew lonely. His sadness bore many fruits, each containing seeds in the shape of half-moons. Where they fell, new plants sprouted: herbs, shrubs, creeping vines, and other trees. Over time, vegetation blanketed the land, drawing animals great and small to settle on Kandaya.

One day, Malahom's seeds sprouted a pair of trees that each produced a single, large pod. When the curious katala pecked at these unusual fruits, they split open to reveal the island's first halflings. Named Makahoy and Luntian, they founded the village of Taonglupa in the quiet shade of their mother trees. To this day, the village's residents are the spirit's most devout worshippers. For Taonglupa residents, all living beings sprouted from Malahom are considered kin, and all the lands upon which they live and grow are considered sacred.

Malahom embodies the essence of life itself, from its creation to its will to survive. Each child of the spirit is given a natural fate that only he knows. When a person dies from a nonviolent cause, it is said that this was Malahom's will.

Relationship with the Islanders

Most of Kandaya knows Malahom as a fertility spirit. Farmers seek his blessing for permission to cultivate the land and protection from drought. As they ready their fields for planting, they invoke the spirit through chants for bountiful harvests.

Each settlement maintains shrines raised on wooden posts in their fields. These contain carved wooden figures of trees that represent Malahom, along with food offerings. Anahaw leaves are folded into the shape of a katala bird and stuffed plump with rice to encourage greater crop yields.

Anna delos Angeles

Families seeking to conceive will pray to Malahom each night of the first quarter moon for successful childbirth. They wish for their future children to grow strong like the mangkono.

The insular village of Taonglupa is home to Malahom's most fervent worshippers. Devotees there recognize each other as "supling", meaning "sprout", to honor the story of their creation and their connection to their green siblings. Taonglupans ask each plant for permission before taking from it, and must harvest sustainably to ensure their continued survival. When loved ones fall ill, the entire community gathers to entreat Malahom for mercy, hoping the spirit will find it in his heart to extend their lives.

The forests surrounding Taonglupa are home to flocks of katala, who return each year to the same trees for nesting. Villagers keep the sacred birds well-fed with fruits and seeds, and the expressive parrots provide endless amusement with their clownish antics. Some are such skilled mimics that their voices are mistaken for those of village residents.

Important Festivals

The harvest festival lasts nine days, and involves song, dance, and ritual feasting across Kandaya in praise of Malahom. Farmers from each settlement present the largest of all their produce to the spirit in gratitude, then bury it in their fields to return it to the land when the festivities are over.

During this most fruitful of seasons, Kandayan families who wish to bear children make offerings of round rice cakes and globular fruits to their home shrines, which they later eat, so that they may conceive healthy children.

In Taonglupa, the celebrations take on a unique local character. Villagers square off with spears and shields in hand, while an elder sings a heroic tale. But this isn't a physical fight; it's a dance. Accompanied by drums and flute, multiple suitors vie for the affections of the same person, who offers a gift of betel nut to the lover of their choosing. Courtship rituals involve romantic songs and dances that invoke Malahom's blessing for marriage. Poetry recited in rhythmic verse often uses the budding of new plants as metaphors for the young Taonglupan's readiness to enter a fresh stage of life.

To commemorate their sprouting, dancers gracefully move one at a time, holding a leaf that is passed to the next performer. Devotees paint their bodies with mud and don dried banana leaves, imitating the movements of the katala birds who released the first Taonglupans from their fruit pods.









Puthawanan

Of course, I could fly to visit the people of Puthawanan — but I would rob myself of what they endure to live here. Though no one would say so, I would feel as though I was being disrespectful. But more importantly, I hope to see Paglipad again. It's been years since our first meeting, and I hope I am more fortunate this time around so as to take in their company. And it isn't Paglipad's presence I miss; Alon has travelled as well, and they were always good counsel for what troubles me.

Puthawanan is good counsel by itself, though. With so much of it carved by spirits, one could forget that it serves as a playground to Arimaonga. But you could not overlook the scarred gouges in the side of whole mountains; the span of entire ships. Thunderstorms mark where he has traversed. Earthquakes that shake the mountains to their core. Even here, so high and distant from the rest of the world, the celestial eaters make their presence known.

Anna delos Angeles

Demographics

The people that live within these villages are a mix of every race—although, humans and elves outnumber the other races. Those that live down by the shore are masterful fishermen and warriors who have seasonal raids depending on where they want to go, for they follow the trade winds. Those that live by the bottom of the island have great limestone buildings and hill citadels to combat the harsh typhoon winds. Additionally, they are known for having docks that facilitate trading for the rest of the islands. Up on the ridge, where the mountain city lies, master miners harvest the abundant iron deposits - an otherwise rare resource in the other islands.

Geography

Puthawanan is one of the largest islands in the archipelago. Most villages upon this island learn to revere the spirits of Arimaonga's Ridge. The Ridge cuts through the island of Puthawanan with a sword of finality, causing land travel to cross from either side to be difficult, although zig-zagging mountain roads have been built to help ease this. Additionally, the mountains are packed with plateaus which have cool and dry temperatures that travelers may find refuge in.

Every once in a while, Arimaonga, the Lion Celestial Eater, breaks through the sky and runs across the mountains in its daily play. The giant lion's footsteps severs chunks of the mountain off, revealing more deposits of ore. It has been one hundred years since this has happened.

Everblue ocean surrounds Puthawanan. Their cities and villages enjoy a certain luxury, since being in the Northeast lets them travel by Amihan, the Northeast Wind, which facilitates their travel down the islands and across all of the islands. Eventually, they make their way up back again to Puthawanan with the Habagat, the southwest wind, carrying them back to their island.

Climate and Lifestyle

The people of Puthawanan's most abundant resource is iron along with rice. Their homes are the same as the huts of every other island: raised bamboo slat houses with roofs of cogon grass, save for the limestone houses of the southern villages. Poultry and pork are the main food, and they follow the yearly season of harvests. In addition to mining, they've built terraces for farming and growing rice, and thus have become a central hub for travelers from both the city by the northwest shore and the southern tip.



Ferdinand D. Ladera





Traversing Arimaonga's Ridge

Few have seen Arimaonga himself running along the mountains of Puthawanan, but his presence has left a irrevocable mark on the land, creating one or more of the following effects:

- Dry thunderstorms rage among the mountain peaks.
- Large claw marks gouge the dirt across the range.

These marks lead to hidden caverns and iron-rich deposits. No source of the claw marks can ever be found, though they appear to be left by a beast of Huge size or bigger.

- Earthquakes shake the paths along the mountains.

Every hour, there is a ten percent chance that characters are caught in one of these quakes. Creatures caught in an earthquake must make a successful DC 15 Dexterity saving throw or fall 1d6 × 10 feet down the mountain.

Arn Zander Barcelo

As the traders come back from trading with the rest of the islands during Habagat, the warriors leave for the jade house and gold statue isles up north. There, they plunder and gain treasure, which they bring back during the Amihan season and give half of to the traders.

Villagers enjoy the protection of the warriors. There is major land trade (mostly through the rivers) with the mountain villages and cities. There are some things that can only be grown in the cold dry air up the river, after all. Hunters, trailblazers, and warriors are never lost for work here, as travel through the river and the roads to get to and from the mountain settlements are fraught with night ghouls, headless giants, and shapeshifting demon dogs.

Major Settlements

Himpapawiran

The heavy weariness of the day's travel immediately lifts from your shoulders as you gaze upon the metropolis before you. Tall towers sit carved directly into the rugged cliffs, and plumes of smoke billow from the various smith houses that dot the cityscape. Deep in the belly of the mountain itself, miners unearth rich ore deposits, soon to be refined and forged into tools and weapons.

Welcome to Himpapawiran, the Mountain City against the Sky.



History

It takes seven days worth of travel from the edges of the island, up zig-zagging paths, like a scar running up the mountain. Some say that the seven days of toil is negligible to the grandeur of the mountain city, which is named Himpapawiran, because it is the closest to the heavenly layer one will ever get.

Its foundation is sung in myths, for none quite remember how it was founded. There are many folk tales about it, but the most popular is of the great mountain spirit Manghuhulma ng Bundok. It was said that he fled from the main island in fear, and found the love of his life in the mountains of the ridge: the beast goddess Panira. There, to impress her, he made an entire city out of the side of the mountain. However, she wasn't impressed. Then, he populated it with people—but still, she wasn't impressed. She was only won over when he struck the edge of the mountain and made water flow from it, creating a river that ran to the sea. With that, she fell to his arms, and then they slept. When they did, a great outpouring of iron became available to the people of Himpapawiran, and thus why iron from Himpapawiran is given the nickname of Irogbiyaya,"Love's Blessing."

Important Figures

The following are important figures in Himpapariwan.

Datu Lakadkambing. The Datu of Himpapariwan is a tiefling who wears a great red pudong and is covered in tattoos, despite his fluffy coat not allowing you to see, along with a monsala that wraps around him. He always carries around with him his mountain head-hunting axe. His name is Datu Lakadkambing, and before becoming a Datu, he was the bravest and most powerful headhunter in all of Himpapawiran. He became Datu after he won against a rival chiefdom from the northeast side of Puthawanan, using his knowledge of metallurgy to fight them off and cement his rule as the chief of the Kedatuan of Himpapawiran.

Batang Agsunta. The elf babaylan Batang Agsunta is one of the youngest babaylan in the entire archipelago, only 14 years of age when she finished her babaylan training. Covered in tattoos and eternally blind due to her eyes being stolen during her spirit quest, she wears a cloth blindfold with an eye drawn upon it. Her spirit companion is the current god of the mountain, Supuan, who helps her when speaking to the spirits. She does not live in a single house. At four points of the day: at first light, at afternoon, at sundown and then at midnight, she travels to the four spirit houses placed on the bottom, top, east, and west sides of Himpapawiran to pay obeisance to the spirits.

Orong-Orong. Orong-orong is an intelligent philosopher who is also the leader of the mining efforts of Himpapawiran. A lean and handsome human, when he goes into the mines with his team, he's always the last one out. Despite being rewarded with treasures, he has neglected hoarding his wealth and shares it with his workers. He lives in a house that has an entrance to the mining complexes below it.

Raphaela L. Felipe

Important Landmarks

The following are important landmarks in Himpapariwan.

The Datu's Idjang. The Datu's Idjang, or Citadel, is a grandiose stone castle built onto the side of Arimaonga's Ridge. It is outfitted with lantaka: iron cannons which can be swivelled around to attack enemies either coming upriver or up the side of the mountain. The Datu's Idjang is also positioned at the bottom of the polity, as if to say that the Datu would protect the rest of his people.

The Spirit Houses of Himpapawiran. The Spirit Houses of Dawn, Noon, Dusk, and Midnight are set up at the bottom, top, east, and west of the polity respectively. Each of these spirit houses are supplied with unsalted food as supplication to make sure venturing in any direction is safe.

The Mining Complexes. The Mining Complexes have several different entrances, but each of them run along the rich iron deposits that live within the caves of Arimaonga's ridge. Additionally, outside of the openings of these mining complexes are Smith Houses, where people go to get iron or metal tools, or to learn how to become "panday ng puthaw"; ironsmiths.

Agusan

As the sun begins its journey across the sky, a small city on Puthawanan's northwestern coast bustles with activity. People here are already browsing the seaside markets for today's treasures and haggling with merchants. At the docks, a well-armed raiding party breaks out in song, praying for their warships to be swift and strong.

By the river, fishermen check on their traps while farmers wade through the delta collecting the season's first red chilies. Gatherers pick mushrooms and snails from the fields and riverbanks, placing them in woven baskets.

Welcome to Agusan, where the mountain river joins the sea.

History

Founded long ago by islanders who descended from Himpapawiran in pursuit of Kamatayan, Agusan was built where the Iron Serpent first sank beneath the ocean waves. The





port town supplies the mountain city with fish, foreign trade goods, and raided treasures in exchange for terrace crops and iron — one of the most valuable resources traded throughout the archipelago. Agusan is also known for producing some of the finest tuba in all of the islands, which is consumed liberally during social gatherings and ceremonial feasts.

The nearby Paikot-ikot River weaves through the Arimaonga Range, sustaining small pockets of wet farmland, but is mainly used for fishing and trade. Traps built from hardwood and bamboo are set against the current, catching fish as they swim downstream. Various baskets woven from bamboo and rattan strips securely carry everything from harvested rice to live chickens.

The settlement has always had a rocky relationship with the denizens of Kotabalon, as the archipelago's northernmost island is the source of many attacks on Puthawanan ships. Retaliatory raids launched from Agusan have become a yearly event, and scouts stationed along the coast and in the harbor keep a watchful eye on approaching ships.

Despite this, Agusan keeps peaceful relationships with its Puthawanan neighbors. Since overland paths can be difficult to navigate without guidance, those seeking quick travel often rely on sea routes to reach the southern tip of the island.

Important Figures

The following are important figures in Agusan.

Datu Macli'ing. Datu Macli'ing is a handsome elven man with thick, wavy hair that grows past his broad shoulders. Tattooed on his skin are the distinctive snakeskin tattoos that carry Kamatayan's protective blessing.

Originally from Himpapawiran, Macli'ing was once a warrior who came down to Agusan to help repel raiders from the northern seas. After taking the heads of many invaders, he caught the admiring eye of Datu Kasuyo, who took him as a husband. Their union began an unprecedented era of harmony between the people of the Mountain City and their lowland neighbors. After Kasuyo's passing a few years ago, Macli'ing became his successor.

To prevent needless bloodshed, Datu Macli'ing maintains peace pacts among the different settlements of Puthawanan. Before, when a member of one village killed someone from another, vengeance meant taking the head of any person from the murderer's village, resulting in an endless series of blood debts. Constant warring disrupted trade routes and his people were tired of taking up arms against their neighbors. But now, communities are accountable for the actions of their residents. When there are conflicts between individuals, the entire village is called upon to resolve them.

Babaylan Dalisay. A human woman with a dark, glowing complexion, Dalisay's warm and exuberant nature is a surprise to those who know her sorrowful past. Her mother died in childbirth, along with her infant brother who could not be saved. But the community came together to care for her. Through this experience, she was able to observe and befriend nearly all of Agusan, who now feel like family.

Unusually perceptive for her age, Dalisay is the babaylan with whom Kamatayan most prefers to speak. She keeps an albino pet snake that's grown fat on pests from the riverside fields, said to be a gift from the Iron Serpent herself.

Mambabatok Whagay. An older human with gnarled fingers, Whagay keeps a shock of white hair tied back with a head-cloth. The skilled mambabatok often allows his young grandchildren to observe him working, eager to learn his craft. He mixes charcoal and water to create ink, which is applied to a citrus thorn. With a bamboo hammer, Whagay patiently taps designs into the skin.

In Agusan, devotees of the Iron Snake seek special tattoos that act as wards against harm. These are given as part of a ritual during which the artist recites epics about the spirit throughout the process, imbuing the ink with her protective power. The more verses that are spoken, the more powerful the talisman becomes.

Important Landmarks

The following are important landmarks in Agusan.

Paikot-ikot River. Flowing from the Himpapawiran to Agusan, the Paikot-ikot River helps facilitate trade between the two settlements. It carves a twisting path through the mountainside, widening into a muddy delta before emptying into the ocean. During the rainy season, flooded riverside fields are used to cultivate fast-growing rice, luya, and siling labuyo, while the Paikot-ikot itself yields fish, crabs, and snails year-round.

Spirit Path. This wide trail, originally created by Kamatayan, runs parallel to the Paikot-ikot River. Several smaller footpaths that branch off from the main road lead to spirit shrines and burial caves where the people of Agusan lay their deceased to rest.

Sailor's Rest. Fishing boats are a constant, comforting presence in this harbor, sharing the waters with trade ships or warships according to the season. The port's location makes it an ideal place to stop for supplies during long voyages, thus earning its name.

Fishermen, traders, and artisans can be found at seaside markets showing off fresh fish, spices, pottery, and other goods. Polished agate beads in yellow, red, black, and white are especially valuable here, as they are used to create heirloom jewelry that symbolizes a family's wealth.

Sumilong

Whether you approach from the sea or land, Sumilong is a striking sight. Half of the settlement seems to be carved into the cliffside itself, limestone homes with designs carved around doorways and windows. However imposing it may seem to a newcomer, travelers and traders alike are greeted with warmth and open arms.

At the docks, you can see ships and their colorful sails, the constant movement of traders and fishermen unloading their goods. The wind whistles past, carrying with it a greeting, a signal that a travelling party from further inland has completed their journey safely.

History

Sumilong began as a small settlement, one that many feared would fail. Coastal settlements had little protection from the powerful storms that came across the sea. It is common for coastal settlements to relocate further inland and simply rebuild their homes when they return. However, the founders of Sumilong planned for this, intending to create a more permanent home for themselves. A majority were miners or stoneworkers and came prepared to carve their new home into the cliffside itself. They hoped that by building on the natural resilience of the landscape, they would ensure not just their community's survival, but also its longevity.

Because of its position along the coast and as the settlement closest to Kaylahon, Sumilong acts as a trading hub between Puthawanan and Timanduk. Thankfully, due to its distance from the other settlements and its importance in inter-island trade, Sumilong does not often find itself in conflicts with the settlements of Puthawanan. The threats Sumilong faces are more often external, whether that be in the form of typhoons or raiders.

While the tradition of stoneworking continues, Sumilong now acts as a home and hub for warriors, sailors, and traders. When traders come to the port of Sumilong, they have no trouble finding guides and guardians willing to help them navigate safely to the other settlements of Puthawanan.

Important Figures

The following are important figures in Sumilong.

Datu Dimalig. Datu Dimalig is an older, human man, broad-shouldered and such an imposing figure that some say that he's cut from the same stone as Sumilong itself. He grew

Marcissist


Babaylan Dalisay

up in Sumilong and he is said to be a descendant of the woman who laid the first stone for the settlement's foundation. While many in his family continued the tradition of stoneworking, Dimalig instead took to life as a warrior. Prior to becoming Datu, he protected travelling parties and helped them navigate Puthawanan. This work has left Dimalig with many scars and countless stories to share. More importantly, this has given him the experience necessary to make difficult decisions and protect his community. Though Dimalig is not especially concerned with his reputation, he is well-liked for his practical and humble attitude. Datu Dimalig never left Puthawanan himself and because of this, he takes great joy in meeting with traders and travelers.

Babaylan Alon. Alon has always been a restless drifter. A tiefling originally from the Ashen Fields of Timanduk, they have travelled from island to island, learning from the communities they visit and leaving whenever they felt it was time. They first came to Sumilong to visit Lagip, their longtime friend and the community's Babaylan. Alon had originally planned to travel further inland, wanting to see the mountains of Puthawanan for themselves. However, when Lagip fell ill, Alon decided to stay to provide support both to their friend and the community. Alon did not feel right turning their back on a grieving community when Lagip passed away. They decided to stay, feeling it was their duty to step up, provide guidance, and soothe the pain of loss. Some worried that once Alon felt the community was more settled, Alon would move on as they had originally planned. And while it is true that Alon is still restless—still feels the call to travel—they see little reason to move on from Sumilong.

Important Landmarks

The Windbreaker is one of the oldest buildings within the settlement and stands as a testament to Sumilong's history. It is an imposing limestone structure, carved into the highest part of the coastal cliffs, visible from any point in the settlement. The Windbreaker serves as the home of the datu, allowing them to oversee their people, both literally and figuratively. Because it was built to survive the harshness of typhoons, the people have faith that should they ever need to take shelter in the WIndbreaker during an attack, its walls would never fall.

At the southernmost point of Sumilong is a small meeting house. While the structure has no formal name, it is recognizable because its doorway is lined with colorful shells that catch the light. When fishers or traders return from their time at sea, they stop at this meeting house. Here, they are greeted with food and drink, swapping stories from their travels and catching up on what news they may have missed.

Spirits of Puthawanan

Paglipad, the Mountain Traveller

As the day turns to night, it is common for more seasoned travelers to tell you to turn your eyes skyward. It is less a warning than it is a promise that the bat spirit, Paglipad is watching over you and your journey. Sometimes you swear you can hear them rushing through the air, sometimes you see a blur of gold against the night sky, as though the colors of the sunset have come to life to accompany you.

When you pass by a waystation, you see a masterfully woven basket containing dried and preserved fruit, as well as some fresher fruits that must have been laid out by a more recent traveling party. You set out fruit of your own and take a moment to thank Paglipad for their company.

History and Legends

Far beyond the memory of the living, there was a war between those of the air and earth. Paglipad was approached by both sides, but refused to join either. When the conflict was over, resolved with peace, both sides remembered Paglipad's outright refusal to be involved and scorned them for it.

For this reason, Paglipad is an outcast and drifter, taking to the skies only by night and feasting on what fruit they could find. Being so scorned, Paglipad found themself alone, flying along the length of the mountain spine of Puthawanan seeking companionship.

The people of Puthawanan noticed that Paglipad often flew the same paths and began to follow them, finding these paths more hospitable and safer to navigate. They noticed that Paglipad's travels centered primarily around the mountain and seldom did they see Paglipad draw near any of the settlements. Wanting to thank Paglipad for showing them the way, people began to leave out fruit offerings along the paths they shared.

Paglipad's resentfulness due to their prolonged and profound loneliness began to fade when they first noticed the offerings laid out along familiar paths. However, they were still ashamed and afraid of suffering another rejection, so they avoided direct interaction with any of the travelers they saw on the ground. Instead, they used their vantage point from the sky to keep an eye on the travelers as they rested at night.

Because Paglipad helped to chart the paths now used to traverse the mountains, they are known as curious and mischievous companions to travelers that share their journey.

Relationship with the Islanders

Prior to setting out on a journey, it is customary to meet with the babaylan: both to receive their guidance and as a courtesy to Paglipad. Traveling parties never set out on the mountain paths without fruit of some kind, whether fresh or preserved.

The first trailblazers who marked the now well-used mountain roads were following Paglipad's lead. Along the



paths of Puthawanan are stations set aside for travellers to find respite. Though they vary in terms of formality, every waypoint on the designated paths has a shrine to Paglipad. Whenever one passes by a shrine, it is customary to leave an offering of fruit. If travellers find that the fruit is untouched to the point that it has begun to rot, they will clear it away and replace it with their own offering. Paglipad relies on these waypoints the same way weary travelers do, and it would be insulting to let the rotten fruit sit.

Because Paglipad is always journeying over the mountain paths, it is believed that they watch over fellow travelers. However, they are often more curious than benevolent and have been known to interfere with some travelers, as if testing whether or not they are prepared enough for the journey. Some believe this is Paglipad's own indirect method of trying to ward people away from danger, while others believe that this is a sign of displeasure. Most people never encounter Paglipad directly and will only hear fleeting wingbeats overhead or catch a glimpse of bright, golden fur.

Important Festivals

On the evening of the new moon, the mountain paths are at their darkest and travel is at its most dangerous. Generally, the night of a new moon becomes an evening of quiet celebration within settlements. On these occasions, people will set out baskets of fruit. If there are visitors from other islands, they are asked to set the offerings out as a way to introduce themselves to Paglipad before they join the spirit travelling the mountain roads.

As the nights get longer, Paglipad becomes more active. Though people are less likely to travel due to the extended darkness, travelers are twice as likely to encounter Paglipad during this season.

On the longest night of the year, there are celebrations similar to those on the night of a new moon. However, while the observation is centered on settlements, during the solstice it is customary to take them out of the communities.

The festival begins as the sun sets, marking the end of the shortest day and beginning of the longest night. At dusk, the babaylan goes out with a small group of trailblazers to set out an offering to Paglipad. As the night goes on, more people join the babaylan out of the settlement and off of the usual paths. Having this festival outside of the settlement is a way to bring Paglipad into the celebration. It is believed that Paglipad spends the longest night of the year flying from group to group, reveling in the company.

The Jeweled Hawk

Preening his feathers, the Jeweled Hawk presides over the lavish exports and privileged lifestyles found among the mortals of Puthawanan, always eager to add more finery to his collection.

History and Legends

The islands are full of birds of prey such as eagles, owls, buzzards, and falcons. In particular, there are several species a little larger than most hawks but a little smaller than most eagles, uncreatively called hawk-eagles.

Among the naturalists and foresters who know the secret language of animals, the hawk-eagles are known for their pride and vanity, and none of them more than the Jeweled Hawk of Puthawanan. The Jeweled Hawk inhabits the mountains of northern Puthawanan. He can take the form of a massive hawk-eagle the size of a nipa hut, a handsome gentleman dressed in the finest and gaudiest fashions of the islands, or a hawk-man who is a little of both (but still lavishly adorned). His outfits are impeccable, but his jewelry is particularly

famous, for the families of hawk-folk jewelers who live in his courtly manse are the most famous among all the islands.

Although the mountains of Puthawanan are best known for their iron deposits, the Jeweled Hawk controls several gold, silver, and copper mines among the mountains, trading some of their output for jewels mined elsewhere in the archipelago. The Hawk takes the finest pieces for his own collection, gives some as gifts to his best friends and family, and sells the rest.

While the Jeweled Hawk is certainly a spirit, it would probably help if someone could figure out what exactly the Jeweled Hawk is the spirit of. Several callers he has received have asked him about the details, but he inevitably changes the subject to something more interesting, like hunting or art, claiming that he "doesn't like to chit-chat about work." Many loremasters opine that the Hawk's most likely spheres of influence are mines, mountains, beauty, and the hunt, but you needn't be a loremaster to make those guesses.

The truth is a little more complicated. One might accurately describe the Jeweled Hawk as the spirit of wealth; but he's more specifically the spirit of pecuniary privilege, of the affluent and luxurious lifestyle divorced from responsibility to or respect for anyone less fortunate. For all his wit, the Hawk remains only dimly cognizant of his true purview. If he found out, if he finally got it, would he still be the same Jeweled Hawk?



Relationship with the Islanders

The Jeweled Hawk's most frustrating quality is his prejudice against the poor, especially those who work the land. He has a healthy respect for miners, but he views himself as literally and figuratively above those who get their hands dirty working the soil and raising livestock. Legend has it that his disdain originated long before anyone's grandparents were alive, when a chicken farmer borrowed his favorite ruby necklace for a party, but lost it before they were able to give it back to him.

Since then, he has thought nothing of swooping down on a farm, taking whatever livestock or crops he wants, and absconding. Sometimes, if the farmers flatter him, he'll leave them with some gold or gems which, while impressive, cannot be eaten (or sold without starting an economic incident).

Normally, islanders would rely on clerics or babaylan to intercede with a spirit like the Hawk, but as he has no formally defined priesthood or even standard means of intercession, there is no opportunity. If adventurers make the arduous trek up the mountain to speak to him, he'll probably take them hunting in the mountain forests, feed them a fancy banquet which he takes as an opportunity to tell stories about himself, and send them on their way in the morning with a couple of party favors.

At least, that's what happens to the ones we hear about, who don't press the subject of his spiritual responsibilities. The adventurers who do, we aren't so sure about … but some say they're still lost in the mines under the Hawk's manor.

Important Festivals

The most important festival of the year is the Party in the Sky. This is an exclusive gala which the Jeweled Hawk throws for datu, spirits, the richest merchants, and other elites from all across the islands. The party goes on at his manor in the mountains, and everyone who thinks themself to be fashionable and needs everyone else to know it makes sure they'll be there.

The main attraction at the Party in the Sky is, of course, the Hawk himself; but many of the rich and famous nobles and spirits assemble or commission entirely new outfits for the Party every year. The party always has a theme—something vague and inspiring, such as "sunlight" or "flowers" or "money"—and the Hawk judges which outfit (besides his own) best represents that theme every year. The winner receives a spectacular piece of magically enchanted jewelry, which they will no doubt talk about at every opportunity for the rest of their life.

There have been several well-publicized attempts to rob the Party in the Sky, but to date, none of them have been successful. The Hawk's devoted guards inevitably catch the thieves, then fly them out over the ocean and drop them from high enough up that they have ample time to contemplate their misdeeds on their way down.

Anna delos Angeles

Kamatayan, the Iron Serpent

Whether by accident, illness, or headhunting, it is said that no one in Puthawanan dies until a spirit calls for their soul. Wherever a pungent, metallic scent lingers in the air, Kamatayan is not far. The spirit's body is a twisting iron chain, her belly a flash of white, pearlescent scales. Honor her, and she will shield you from the island's many dangers while helping you enact vengeance upon your foes. But dare not scorn her, for she awaits you beyond the world of the living.

History and Legends

According to local legend, the earliest inhabitants of Puthawanan did not know death. Their bodies, immortal as the Arimaonga mountains, never grew feeble with age.

But one day, the Lion Celestial Eater's play unearthed a new tunnel that led deep into the mountains. Curious islanders entered it to mine what they thought were veins of ore. Instead, they had been hammering away at the scales of the sleeping Kamatayan. The incensed spirit took vengeance upon the intruders by conjuring lightning bolts that fell from the sky. The miners were struck with such force that their bodies crumbled to dust and they died where they stood.

Their grieving families followed the serpent as she snaked her way to the sea and pleaded with her to give back their kin. After nine days and nights of prayer and offerings, the spirit took pity on the islanders. In exchange for their reverence, they would gain the opportunity to meet their loved ones once again. Since then, the people of Puthawanan have worshipped the Iron Serpent, who gives the deceased a new life after death.

Kamatayan dwells deep beneath the ocean waves, returning to their communities each year. Each of her white scales is a lustrous shell that contains an ancestor's spirit. Her form is ever-growing to accommodate her new residents.

Where the Iron Serpent entered the ocean now stands the seaside town of Agusan, founded by those who first spoke with her and now populated by their descendants.

Relationship with the Islanders

Simple shrines dedicated to Kamatayan can be found along the coastline and near ancestral burial sites, raised on wooden posts or carved into the mountainside. Several dot the banks of rivers, for the rushing water helps carry one's prayers to the ocean where the spirit dwells. Limestone carvings and coiled metal figures that represent the Iron Serpent are usually placed upon these altars along with tree resins that are burned as incense.

In Agusan, some locals wear jewelry made from snake bones. These anting-anting act as wards against lightning by invoking the Iron Serpent's protection and are popular with fishermen and traders who must traverse the open sea.

Locals and visitors alike might visit a mambabatok to have snakeskin tattooed on their chest or arms. Often seen on datus, babaylan and warriors, these lifelong talismans safeguard the wearer from harm, whether it be from one's enemies in war or from malevolent magic. Ritual designs must only be given to the truly devout, for those who abandon the spirit while bearing these patterns are cursed with early death.

Funerary Rites

Surviving family members cleanse the body of the deceased with saltwater, dress it with herbs, then seat it in a death chair. Members of the community come to pay their respects for nine days, culminating in a mountain cave burial. After the funeral, all who came in contact with the deceased must bathe in river water to wash away the smell of death, lest Kamatayan come for them, too.

Failure to practice the proper rites can bring disease and misfortune, which can only be rectified with animal offerings. To appease the spirit, babaylan sacrifice chickens, cutting open each bird to look at its liver. If it is white, the ritual was a success and the spirit is satisfied.

Important Festivals

There are three annual celebrations held to invoke the Iron Serpent: one for the beginning of the trade season, another for luck in war, and the last to venerate ancestors. In anticipation of the Amihan, traders and travelers gather to chant on the docks, asking the spirit for safe passage. They wash the nearby shrines with seawater while the scent of burning incense helps their voices reach the spirit.

The stormy Habagat winds help carry warships to the northern isles, where raids are launched at dawn. Clouded and moonless nights provide ideal cover, and it is under these conditions that Puthawanans sing prayers to Kamatayan for protection from enemy blows and potential dangers at sea. When they return home, they set a portion of their plunder aside for the Iron Serpent and send it out with the tides on bamboo rafts. If these do not return, then they know that the spirit has accepted their offering.

The beginning of harvest season is when the islanders most wish to share their bounty with their loved ones, and is marked by extravagant feasts meant to invite Kamatayan to return with the spirits of the deceased. For nine days and nights, tuba flows freely while ancestors temporarily enter the bodies of the living, eating and drinking through them. Grilled fish, smoked pork, and hearty root vegetable stews are served with rice to the whole community outdoors.

Lively festival music featuring bamboo flutes, zithers, and stamping tubes serenade the visiting ancestors and encourage people to dance in groups with graceful, synchronized movements. Metal gongs, the handles of which are made from the jawbones of enemies, are said to distract malevolent spirits during the celebrations.







Nasirakna

As I stand among the crowd, waiting to give the Great Turtle its offering, I find myself eager for the days ahead. In my travels, despite the inconvenience, I ensure that I come here before I go to Adlawadto, Talunan, or Kotabalon. Here, the world is closer to beasts and spirits like them, and it is a good way to prepare myself for the spirits to come. I pour my offering of fruits, meats, and vegetables into the Great Turtle's maw; I sit off to the side as others continue the tribute. I'm hoping this year that he decides to see who this strange face is that gives him an offering, despite not living on his island.

Tomorrow, I will be high above his back, soaring alongside the spirits that fly far above. And in the days to come, I will visit each village, meeting with their babaylan and offering my respects and guidance in equal turn. But tonight, here, I center myself again to the nature of this world. Here, I fully embrace my role as a supplicant to the spirits that outlive us all.

Demographics

The people of Nasirakna descend from the first people who sailed to the island some generations ago, but its true natives are composed of great beasts. Many of them have considerable physical might, and it is not uncommon for some of them to have risen beyond their mortal flesh to become spirits themselves. These giant versions of their kind are more elemental than flesh, and they possess the wisdom of their age: many of them can speak like mortals and are capable of magic.

Mortal races also call Nasirakna home. Several lifetimes ago, a group of nomads found this island and decided to make it their permanent home. They hailed from all walks of life, united by their awe of the island's beauty even as they warily explored its innate dangers. Through the years, they have parted into three distinct communities: Sangdaangalon, Ingatan, and Nahulog. Each settlement maintains friendly relationships with the other two.

Curiously, almost no dragonborn dwell on Nasirakna. Even dragonborn who visit the island are unnerved by a foreboding feeling that they cannot explain, and this feeling only dissipates when they finally leave the island. To date, Babaylan Mabawi of Ingatan is the only dragonborn who calls Nasirakna home.

Geography

Seeing Nasirakna for the first time is a feast for the eyes. A multitude of water spirits surround the island, and the sun bounces through them and makes everything seem more vivid. But the waters also make it difficult to navigate. The rocks are slippery, the soil is muddy, and moss is everywhere. Even the weather is not suited for long hikes. Nevertheless, several features of Nasirakna are considered to be sacred grounds by inhabitants.

The Blue Maw is a vivid pool found on the southwest of the island. It is deep and seemingly bottomless; the rock formation surrounding it is believed to be the fangs of great turtle Anino. Stingless jellyfish, believed to be ancestor spirits, swim about in the pool.

The Tinggubat appears to be a cluster of balete trees overlooking Lake Lisuga from the west. Tracing the hanging root network leads to the conclusion that it is, in essence, just one great tree with two main nodes. Unlike other balete trees, Tinggubat's leaves are white. It also does not have the ability to act as a gateway between the mortal and spirit worlds — in fact, it seems that no such gateway is possible within all of Nasirakna.

Huge stone spires to the north of the island are visible from any point in Nasirakna. Said to be the spines of Anino, these inhospitable mountains are seldom visited by the Nasiraknans. Even the manta rays used by the people of Sangdaangalon will need expert care before they can agree to fly too close to the spires. The spires' collective spirit is likely to be a mountain maiden, although no one has seen her, yet.

To the east lies a network of rivers, and its junction is known as the Malaahas. It is here that the Eve of Parting occurred, when the original settlers of Nasirakna mutually decided to branch off amicably into three. To this day, the Malaahas river junction is sacred grounds for oathtaking.

Climate and Lifestyle

Nasirakna's climate is unique amongst the islands, for the great wind spirits Amihan and Habagat avoid this place. Indeed, the only active spirits of air found in Nasirakna are small, simple, and playful. Even Makulit, a wind spirit of myth and legend, holds great power— but is too disinterested in becoming a spirit of the seasons.

And so the climate falls onto the water spirits. These tiny droplets are legion, permeating the atmosphere and clinging to skin. The dawn is foggy and cool, the daytime is hot and sticky, and the nights are misty and foreboding. Rain is common throughout the year: dry seasons are unheard of.

When enough water spirits have gathered among the clouds, the torrential season begins. With less wind and more water, the storms of Nasirakna bring floods that change the very landscape of the island. The rivers thicken and the lakes rise, and those who are unprepared for it are doomed to drown. The babaylan call this season, which lasts for four moons, bilanggo. It is believed that the water spirits perform this season regularly to reinforce the prison of the great turtle himself.

Nasiraknan fashions adapt to this climate through the use of layered clothing. Coats of intricately woven textiles keep them warm and relatively dry in the morning, but are easily disrobed in favor of minimal clothing. Nasiraknans bathe as the day ends, so that by night their skin is oiled and comfortable, and covered in smoother textiles to prepare for bed.

Major Settlements

Sangdaangalon

Discovery, truth, openness—these are the tenets of Sangdaangalon, the Moving City. Never staying in one place for too long, the flotilla of this nomadic community traverses the waters of Nasirkana, gathering new knowledge and reciting the stories of times past. Their ancestors were those brave enough to take that uncertain first step towards exploring the unknown, and the people of Sangdaangalon live every moment of their lives in dedication to that same ideal.

History

Sangdaangalon is the youngest of the three settlements in Nasirakna. They are descendants of the island's original wayfarers. When the first Nasiraknans arrived on the island, they quickly realized how strange this new land was. The

Ferdinand D. Ladera

best way to understand its nature involved communing with their spirits. In this vein, the first Sangdaanloneros decided to become explorers and discover all that they could about Nasirakna. After the Eve of Parting, they ventured forth with their karakoas—warships that they could assemble and disassemble at their leisure, prepared to dedicate themselves and their entire bloodlines to exploring Nasirakna.

It was the wayfarers of Sangdaangalon who first made contact with the major spirits of the Nasirakna. They traversed her landmarks, divined the nature of her seasons, and named her wild creatures. In honor of their pledge on the Eve of Parting, they upheld their sacred oath to see all, tell all, and only keep what they consider to be necessary secrets: truths that must be spoken to certain ears, at certain times.

Generations later, after Nasirakna had been mapped in its entirety, Sangdaangalon has evolved into a nomadic commune. They ferry throughout Nasirakna, facilitating communication and trade between the two other settlements. They subsist on whatever they find, hunt, or gather during their journey cycle, and also take payment for effectively being the bearers of news.

Depending on the seasons and the area that they happen to be traveling through, Sangdaangalon may be encountered as a flotilla of boats, or riding on large manta rays that are endemic to Nasirakna. These rays are capable of staying in the air for days on end, and are uniquely attuned to the climate of the island.

Sangdaangalon has perhaps the most varied demographic. The original wayfarers were volunteers from all walks of life. What bound them together was their understanding that someone had to risk everything in order to explore the island. They had to be resilient enough to make it home—and there is great strength to be found in diversity.

Important Figures

Traditionally, upon the death of their predecessor, the Datu of Sangdaangalon is anyone who journeys to the Blue Maw, gets ritually bound and tossed into its depths, and gains the blessing of Anino. This "blessing" comes in the form of survival. Attendants of Sangdaangalon wait a week. Should the candidate appear to them after seven days - pushed upward from the waters, free of their restraints, garbed in clothes of Anino's choosing and bearing gifts from the depths, they become the Datu of Sangdaangalon.

If the Maw does not stir, a new candidate must be selected from Sangdaangalon's citizens.

There are two Datus of Sangdaangalon at present: the alluring Surya and Nimuel, childhood sweethearts, and now both spouses to Anino of the Blue Maw. Surya was tossed into the Maw first. When she did not emerge, Nimuel - heartbroken, but resolute in their understanding that the commune needed a leader—volunteered as the Maw's next tribute. Strangely, at the end of those seven days, both Surya and Nimuel were sent back to the surface with Anino's blessing.



Landmarks

Sangdaangalon does not have landmarks in the traditional sense. The settlement is on the move throughout the year, traversing through Nasirakna's waterways or making their way through the skies. Perhaps one of the most notable things for adventurers would be the design of their karakoas: boats whose parts are made from narra wood cured within the Blue Maw. These parts are enchanted by Sangdaangalon's babaylan and given a final blessing from their Datus. At a whispered word from their drivers, the karakoas assemble and disassemble themselves. Generally, they take forms that are capable of facing the shifting conditions of Nasirakna's waterways, or ones that are drawn by the settlement's sky manta rays like carriages. Whenever necessary, they can be completely disassembled to allow for Sangdaangalon's settlers to carry them around.

The other major point of interest in the settlement is The Altar, the largest and oldest karakoa in Sangdaangalon. It is the last of the original boats that Sangdaangalon's first settlers used during their journeys. Throughout one cycle, Sangdaangalon's people heap offerings for the Maw on the Altar. Punishment for stealing or defiling any of these offerings is death.

Ingatan

On a vast, shimmering lake, fishermen cast nets from their balangay, each boat trailed by a kite to distract the mischievous Makulit from blowing them astray.

A group of traders from the highlands announce their arrival with a flute song. From downriver, a steady taka-tak-tak drumbeat fills the air to greet them in kind.

History

When the island's original settlers were navigating Nasirakna's harsh, uninhabitable landscape, it was the lake that first gave them respite. Drawn to the two great balete trees overlooking the water, Babaylan Maalam spoke with Lisuga to ask for safe passage across. The lake spirit offered more: should the people share their stories with her, she would give them all that they needed to survive. And so the people of Ingatan chose to stay close to Lake Lisuga, establishing the oldest of the island's settlements.

They buttressed their raised homes against stone outcroppings to better shield them from battering typhoons. And when the waters swelled too high, their entire community calmly floated upon the lake, unfazed by the floods. Because they owe their lives to the water, they must trust that it will always provide.

Ingatan's residents rely heavily on the lake to sustain them, casting nets from their boats, spearfishing, and digging for shellfish. They sometimes hunt the wild animals that stop at the water's edge to drink. Hoping to replenish what they take, small fry are sheltered in corrals built to protect them from predators. All other resources are foraged or traded for with the other settlements, with whom they maintain strong kinship ties.

The floodplains of the nearby Malaahas rivers are far too dangerous and inhospitable for cultivation, as they harbor hungry wildlife and quicksand traps. But some will still brave these hazards after rains to catch fat river eels, considered a delicacy for celebratory feasts. The entwined rivers act as a vital trade route with their highland neighbors, the people of Nahulog.

Downstream, the maninihon carefully collect clay from the muddy banks and press it into shape with smooth, round stones. Some are fired into simple cookware or water jugs, while others are meant to hold the bones and belongings of the dead.

Important Figures

The following are important figures in Ingatan.

Datu Basa. A direct descendant of Ingatan's founding babaylan, his ancestors called upon him to guide his people at a young age, giving their blessing in a dream.

His main responsibilities include maintaining kinship with Saangdalong and Nahulog through trade, funerary practices, and communal feasting, and mobilizing his people in response to potential threats.

To celebrate the anniversary of the Eve of Parting, the datu hosts a reunion feast each year. During this week, the three settlements gather to reenact the island's history through music, song, and dance, emphasizing how their strength comes from their interdependence. The leaders of each community also take this time to pool their knowledge to ensure their shared survival.

Babaylan Mabawi. The island's only known dragonborn was discovered as an infant, cradled by the roots at the base of a balete, as if birthed from the tree itself. Despite their unusual appearance, the spirits quickly made clear that Mabawi had their favor, and easily became one of the more prominent babaylan of Ingatan. They are often accompanied by a pair of tutubi that hover near them.

Their duties include leading communal worship to honor the spirits, sanctifying water for ritual cleansing and drinking, healing various ailments, and divination of weather patterns. Ingatan's babaylan are also known as the Keepers of Memory, since they are the guardians of the Alaala jar: an important artifact from the settlement's founding.

Maninihon Sanay. An experienced halfling maninihon, Sanay leads a group of women who specialize in crafting earthenware vessels from clay sourced from banks of the Malaahas rivers. The clay is processed away from sunlight to prevent the product from drying out. Ingatan pottery is decorated with impression tools or painted, often with diagonal lines and wave patterns that draw inspiration from the local environment.

GingerArt

Each funerary urn is unique to the individual whose remains or belongings it contains, but it will bear certain designs that identify the family to which they belong. Their lids depict a figure that resembles that of the deceased, sitting upright with their arms crossed in front of them, as they are ferried by boat to the afterlife.



Anna delos Angeles

Important Landmarks

The following are important landmarks in Ingatan.

Lake Lisuga. When the first Nasiraknans arrived at her shores, they were so awestruck by her beauty that they called her Lisuga. The lake appears to glow from within like a basin of fallen stars, a mirror of the night sky. Her central importance to the Ingatan way of life makes Lisuga a popular spot for celebrating important community events, and boats often gather for floating feasts.

To worship her is to confide in her. Every joy, every sorrow, every ardent wish is shared at the shrine of her body. Lisuga holds all within her watery depths.

Malaahas River Junction. Long ago, on the Eve of Parting, the leaders of the three great settlements gathered where these two rivers met to affirm their bonds to one another.

Today, it remains a sacred place for swearing oaths. To seal a pact, the parties involved must drink sanctified river water from the same bowl, upon which their names are inscribed. Those who break their oaths fall ill, poisoned by the angered Malaahas spirits.

Alaala Jar. An artifact said to have been created by Babaylan Maalam, this large earthenware jar is embossed with geometric and wave pattern motifs.

Babaylan who attune to the jar are able to access the collective knowledge and history of Nasirakna imbued within it. This communal heirloom is an invaluable resource for the island's inhabitants.





Lucia Versprille

Nahulog

A playful wind dances by the water's bend, carrying with it the welcome scent of flowers. You push your paddle against the current as the honey-like aroma pulls you forward. Beyond the water's rush comes the sound of music. A flute. Its tune leads the people in song, voices amidst the percussive beat of drums—its source you know lies far beyond within The Spire's mouth. What greets you last is the sight of colored kites that sway and dance. Something darts just within your view. You turn to look, but then it's gone. The trickster Wind, you think. Your hope is whispered in small prayers for tattered cloth and twisted thread: safety in your sails. A woman welcomes you by the falls. Face kind, she extends her hand and invites you forth to celebrate the trickster's gifts.

You are here in Nahulog, where the wind may roar.

History

The settlement of Nahulog is the constant among the ever-shifting wind that plays. While the people of Sangdaangalon seek knowledge, the people of Nahulog were drawn to the story and wished to be the ones to tell it. These songs and stories would be carried by the wind that travelled down to Nasirakna's south, to the keepers of Ingatan.

Descendents of the second oldest settlement at the Eve of Parting, the people of Nahulog—commonly of halfling and elven descent - were drawn to the whistle of the Wind first heard from Lake Lisuga. They set forth against the currents of Malaahas on board their boats to the furthest depths of Nasirakna's north. They were led here by Babaylan Ibuna who used her ancestral twin snakes as a guide. These snakes are represented now by the waterfalls near the Narra tree that welcome all visitors to the village.

It is from this tree that Babaylan Ibuna carved a flute from its fallen branch. Having learnt the source of Makulit's whistle, she ventured further towards a cave mouth by Nasirakna's Spires. This place within Nahulog would then be called the Whistler's Cave. Here she befriended the trickster by playing it a song.

This song carried, spilling from the cave mouth and travelling across the island for other settlements to hear. With such a friendship forged, they say that the wind now rarely bothers Sangdaangalon's path or tatters Ingatan's sails.

The people of Nahulog now reside in a stretch of town houses and cottages among the 'Kingfisher's Wings', the giant mushroom caps named after birds endemic to this place. They live as reflections of the trickster spirit. Their patch of sky is known for kites with which the wind plays, and their valleys are often filled with song. Here, the people of Nahulog remain—guarded by The Spires that protect them from the northern wind as a waypoint between Sangdaangalon and Ingatan.

Richly blessed by Makulit, Nahulog is treasured by its people and is abundant in resources unavailable to the other settlements. The people of Nahulog specialize in medicine and paints made from the mushrooms of Kingfisher's Wings. It is here where instruments and kite-talismans are crafted that help distract the wind. Many travel here to trade for such wonders and the settlement is considered a safe haven among the dangers within Nasiranka.

Guyabanoh



Important Figures

The following are important figures in Nahulog.

Babaylan Indak. Head Babaylan of Nahulog, this century old halfling is a well-known wanderer of the settlement. Rarely staying in one place, her presence is always felt. She is known for the golden-yellow Narra flowers that decorate her hair, and how their honey scent is carried along with her stories by the wind. Preserver of Nahulog's history, she often leads prayers and festivals, acting as a medium to earn the trickster's favor. Many seek Babaylan Indak for a blessing upon their talismans, or for a reading when the Wind shifts.

Babaylan Awa. In contrast to her sister, Babaylan Awa remains still. She is often found by their ancestor's resting place, The Twin Falls, readying herbs and preparing medicine by the water's edge. She welcomes those who travel by river to Nahulog and guides them to the village. Babaylan Awa is known as a seeker of omens, communing with the spirits and easing trader's travel. A kind-hearted woman with strong ties to the other settlements, many seek her for medicine to take along their journeys.

Datu Agati. Though considered young among other elves, Datu Agati is well respected as Nahulog's guardian. Never without his kubing and flute, this nimble elf is found among the highest mushroom caps of Kingfisher's Wings. He was the first to develop the songs and calls that the settlements know protect them. Once having travelled with the Sandaangalong, he brought to the village knowledge of the places beyond this settlement, and the dangers elsewhere in the land. Datu Agati knows that while favor comes to those on higher ground, Makulit may blow an arrow astray. As such, while he prefers to hone his skills with practice, he is always present when Babaylan Indak calls to Makulit.



Raphaela L. Felipe

Important Landmarks

The following are important landmarks in Nahulog.

Kingfisher's Wings. Named after the Kingfishers that often rest here, this cluster of giant mushrooms can be found outside the towering spires to the north of Nahulog. The people of this settlement believe that the Wind carried these spores to grow against a fallen tree outside The Spires. Holding both artistic and medicinal purposes, this giant shelf fungus is considered a Trickster's Blessing: a gift from Makulit.

Twin Falls Narra Tree. By the twin falls located to the east of Kingfisher's Wings stands a giant Narra tree. Babaylan who live nearby commune with the spirits here—using the honey-sweet scent of its bloom to attract them. It is said that from the tree's boughs, Makulit's first flute was made. All branches that fall from the tree are made into instruments.

Whistler's Cave. Nestled among the giant stone spires lies a cave: the most sacred place in Nahulog. It is believed to be where Makulit once rested, and where it would return. All rituals and festivals are held here. This place amplifies all songs and dance within its walls. The sound echoes, and carries down toward the valley for all to hear.

Spirits of Nasirakna

The Blue Maw

The Blue Maw is a strange, vivid pool in Nasirakna. Its depths have never been determined. Curiously, the rim of the pool and the way that the stones have formed around it have convinced many that this is the gaping mouth of Anino: the massive, dark turtle upon whose shell all of Nasirakna rests.

History and Legends

The song cycles of the settlements tell tales of how, in the distant past, Nasirakna constantly suffered from earthquakes, and that the land itself was venom, corruption, malevolence and vile to any fleshbound creature who dared to lay their feet upon it. The wayfarers of Sangdaangalon journeyed far, hoping to find the source of the land's hostility. They followed the mysterious whispers that they heard to the Blue Maw—Anino's gaping mouth.

The Great Turtle of Nasirakna was the last of a brood. He was rejected by his mother because of his monstrous size and terrible appearance. Anino's despair over being denied the love of his parents soon converted into pure, unadulterated rage. This malevolence manifests constantly in the strange and sometimes harsh climate of Nasirakna, and in how the land itself is poison to mortals. Much of its fauna and natural features are poisonous as well. So strong are this spirit's emotions that it has defined much of how Nasirakna is. The only elements Anino appears incapable of affecting are air and water.

Anino is trapped by the land upon its shell: a prison of nature formed by his parents, who sought to hide him away from view. The only part they could not cover was their son's maw, for Anino always broke free from the stones about his head, thrashing and screaming curses at his parents.

Curiously, there are droves of stingless jellyfish endemic to the Maw. Nasiraknans say that these jellyfish are the spirits of the dead. They inhabit the Maw because it is the only place in Nasirakna with a direct connection to Anino himself—thus, it is the only way for them to keep the Great Turtle company in hopes of easing his sorrow, and eventually dispelling his rage.

Relationship with the Islanders

The settlements of Nasirakna do not live in fear of Anino, nor do they believe Anino is evil or in need of "taming." They deeply respect the Great Turtle, understand the depths of his rage, and believe that it is every Nasiraknan's duty to show Anino the love that they were denied. This was, of course, an understanding that was hard won across generations of mistakes. The first Nasiraknans attempted to fight against what they viewed as malevolence, and see what they could do to subjugate Anino.

Anino's hunger is endless. Trapped as he is beneath stone and vast depths of water, he has no means to feed himself. In order to exist as peacefully as they can with the Great Turtle while ensuring their own survival, Nasiraknans stick to the waterways and the skies of their island, rather than attempting to settle upon the land itself. Swathes of viable land are rare, and much of the flora of Nasirakna has been long poisoned by Anino's bitterness.

When they do take things from the land, Nasiraknans believe that they must say a prayer of thanks to Anino, and leave something of subsequent value in return. While Anino appears to be satisfied with just about anything provided that it is equivalent in value and the gestures to him have been made, they say that he particularly favors sacrifices that are laden with heavy emotional resonance. At times, it is also possible to exchange what you wish to take with a song. You will know that Anino approves if he visits you in your dreams that night.

Important Festivals

The settlements of Nasirakna gather up all the formal tributes that they intend to make across one year. Every household is required to give tribute to Anino. The Great Turtle knows when someone has slighted him, and lashes out upon their entire settlement in anger.

Beyond the annual tribute, the Datus of each commune gather trinkets of those who have died across the year. The memorabilia of the dead are traditionally either parts of their bones, or possessions that had been of great value to them during their lives. Loved ones are charged with the duty of preparing these trinkets and submitting them to Sangdaangalon's Datu, for Nasiraknans believe that their afterlife is tied, eternally, to becoming Anino's "family" beyond the grave.



A journey cycle for the nomadic commune of Sangdaangalon revolves around the Blue Maw. The end of one cycle and the beginning of the next happen after the wayfarers arrive at the location with their Altar. Sangdaangaloneros then performs song cycles and dances around the mouth of Anino, hoping to entertain him with stories of how the year has passed. Then, before the great feasts start, they empty the Altar into the Maw.

Another important Festival would be the Precipice of Devotion—the ceremony for choosing a new Datu of Sangdaangalon. After spending a month in reflection and fasting, the candidate is bound up in garlands of flowers and vines, carried to the edge of the Blue Maw by eight Wardens, and tossed into the pool. The Wardens hold vigil for the next seven days, waiting to see if Anino will return their new spouse to the surface.

Tutubi, the Ancestral Guides

As you survey the island's expanse, you might notice the shimmer of iridescent bodies flitting across the water's surface—but these are no ordinary insects. Watch them closely, and you will see that their flight is more deliberate, their steering more deft. They fly in silence, unaccompanied by the low hum of many wings. They are tutubi, ancestral spirits you might encounter as you traverse the waterways of Nasirakna.

History and Legends

All souls who pass away on Nasirakna never truly leave; they are bound here, just as Anino is bound by rock and waves. Some

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devote their afterlife to the Great Turtle, pulsing in the waters of his Maw. Others take to the skies, rebirthed from the ancient balete trees that tower like guardians over Lake Lisuga.

One legend describes how they bud from the tree's splayed branches, wings unfurling like flowers. Another claims that they dwell within the hollow chamber at the heart of each tangled trunk, called forth with prayer and offerings.

Endemic to the island's many waterways, the tutubi provide safe passage to travelers who honor them and waylay those who fail to pay their proper respects. In this flighted form, ancestor spirits are able to travel long distances to visit their loved ones and remind them to keep their memory alive.

Nasirakna's residents will also tell you that their flight patterns predict the weather. When they fly high, the skies will be clear of storm clouds. But when they hover close to the water's surface, it soon will rain.

Relationship with the Islanders

Daily prayers to the tutubi are common among fishermen looking for their next catch and farmers who tend their crops according to the changing weather and seasons. Travelers and traders always ask for guidance before they embark on their journeys, hopeful to find the safest path along Nasirakna's many winding, interconnected waterways.

As embodied ancestors, their living families must also remember to do their part to appease them, lest they invite a curse of misfortune upon their households. Each settlement maintains a number of raised, sheltered outdoor shrines set close to nearby bodies of water. Here, tutubi-sized offerings are carefully arranged, which are typically the most coveted morsels of food from meals the deceased enjoyed during their mortal lives. This is said to invite the spirits to land and restore their energy as they pause to rest from their long distance flights. Honoring ancestors in this way allows them to feel like valued members of their communities, even in the afterlife.

Babaylan have a unique relationship with the tutubi, and are expected to earn the spirits' favor in order to better communicate with them. This is especially important for those who are near death. On their behalf, babaylan will entreat the spirits to guide lost souls back to their mortal bodies so that they may be healed and made whole again.

Important Festivals

When the rainy season arrives, leaving much of the lowlands underwater, communal feasts are held in honor of these ancestors as waterways connect and multiply, swallowing many of the usual guiding landmarks. The tutubi shrines are ritually washed and painted to appease the spirits.

These tutubi can be seen swarming the balete each year when the settlements gather trinkets of the deceased to offer Anino so that they may join him.

During this time, each prospective babaylan must undergo a pilgrimage to the balete and seek the blessing of the tutubi. A caravan of boats brings offerings like pearlescent shells, herbs, and dried fish, which are placed at the base of the tree. Then, they alone must enter the tree and perform a ritual within to commune with the spirits.

Those who successfully pass this trial are declared new babaylan for their settlements. Those who do not are not scorned or shamed, but simply given a different role in the community. Ancestors can be fickle, after all, and choose who they wish to become babaylan at their whim.



Anna Delos Angeles

Makulit, the Trickster Wind

In Nasirakna's north lies Whistler's Cave, the home of Makulit: the Wind that tricked the Sky and Sea.

History and Legend

The story of Nasirakna's creation differs across the various settlements, but some believe that it was this Trickster Wind who caused the sea to part and the island to exist.

This small wind once weaved between the Sky and Sea. Often it would taunt these two spirits, delighted by how they raged. But, for all its mischief, in truth: Makulit was jealous. For the Sky could grumble and the Sea could howl, but the Wind could only whistle. It dreamed to be as big as them and to find a place to belong.

But Makulit does not ask for help, or place, or home. Instead, it tricks you.

So it whistled and whispered to the Sky and Sea, made mischief and caused dissent. A storm began brewing, where the Sky grew darker and the Sea grew harsher. Makulit was not concerned, for it was fast and small. It watched, it waited, and then it struck—the Wind swooped and dived and stole their treasures: drifting clouds and colored stones.

In its anger, a boulder thrown by Sky hit Sea, and Makulit then laughed with glee. Clouds spilled from its mouth to make the island's mist, and then quickly it hid within the broken stone where Sea could not catch it. It waited until it thwarted the Sea, and here they formed an island.

Victory, and in this place—the Whistler's Cave, the Wind did roar.

Relationship with the Islanders

Many islanders are wary of Makulit's mischief. Though at times its hunger for entertainment may create disharmony, it also spurs boldness, creativity, and invention. The Trickster is known for its love of art, and those so-inclined are well respected.

Musicians often learn to play a flute or other wind instruments. Not only is this a means to give thanks for the ever present song of Nasirakna, but also as a measure to test their skill. A performer favored by Makulit is said to have a prosperous career. Flutes are often carved with swirling lines and Narra flowers to represent the stories told of Makulit and his influence in their songs. Those well revered are gifted with a Narra flute by the Babaylan of Nahulog.

Weavers known for their kite making are respected for the craft. When blessed by Babaylan, these kites become talismans for those who fly them. They are a sacrifice carried by sailors and used in festivals to distract the spirit's chaos.

Hunters and farmers know of Makulit's influence on their harvest. They rely on festivals, their Babaylan and the favors they may grant to keep the Trickster happy. A whisper to the Wind and an offering on a porcelain plate are left along the path of hunt and travel.

While most may find joy in the Trickster's playful nature, good fortune is not always had. The spirit remains vain and proud. While Makulit seems happy to indulge in the attention of the islanders of Nasirakna, it is not one to be controlled or tricked—those who betray are quick to regret it.

Important Festivals

Many believe that pleasing the Trickster helps distract it from indulging in its more destructive nature. At times, it may even bring forth gifts. However, even though Makulit is often depicted as playful and vibrant, great care must be taken not to offend it. In truth, the spirit itself is ancient and well versed in deceit and disharmony.

The villagers know it is important to acknowledge Makulit during the beginning of any hunt or harvest season, as the spirit likes to meddle. Babaylan invite Makulit through song and dance. The stamp of feet timed with the steady beat of drums asks the Wind not to hide the prey's trail. The villagers make bird-like motions with swoops and dives when dancing to a flute's tune, seeking swiftness and success to steady aim. The sway of bundled plants and flowers invite the spirit to carry with them the Harvest's first seeds.

It is believed that when Makulit dances, it carries with him the seeds of the flowers and plants used during the festival, so that they may be spread to the other areas of the island. On rare occasions, strange flora foreign to the island are found growing in uncharted places. This is considered a Trickster's Blessing, bringing new prosperity. The most well known story involves the Kingfisher's Wings that grow from the fallen tree of Nahulog's village.

The beginning of trade within the year, coupled with the maiden voyage of newly crafted boats, calls for the Festival of Kites. Every year, the islanders weave cloth in intricate patterns and create kites to sacrifice to Makulit. These kites distract the spirit with their beauty and the Trickster's presence is known when the kite's gentle sway changes. It is hoped that in being allowed to tatter cloth and tangle string, Makulit may grow tired and disinterested in the sails of boats.

It is during this festival that the story of its trickery is often told. The presence of the Babaylan are paramount, as they not only draw the spirit in and partake in the sharing of history, but observe the omens provided by the Trickster. A rough wind warns of unsteady waters and the Trickster whose attention would be hard to divert.

Ingkang Putik

Once having walked the life of an adventurer themselves, Ingkang Putik is a curious spirit, a patron of those who wish to learn the art of metamorphoses—both literal and figurative.

History and Legends

Ancient even before the arrival of the island's mortal settlers, Ingkang Putik is a god among bullfrogs. They are inactive for most of the year. Aside from their exposed face, they are barely distinguishable as their huge form burrows and melds with the abundant mudflats of Nasirakna. But they awaken when the torrential rains of bilanggo arrive, and their droning croaks join the cacophony of smaller bullfrogs revelling in the storm.



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Ingkang started life as a regular tadpole, spawned among thousands within the Blue Maw before it was filled with jellyfish. She had a curiosity that was unusual for bullfrogs, and she spent many rainy nights observing the earth and water spirits roaming the island. In time, she came to understand that their rituals bound the turtle island itself. Believing that this is just and necessary to maintain her home, she began to emulate these rituals. Her hatchmates grew and bred and died, and so too did she grow and spawn tadpoles. But instead of growing old, Ingkang simply kept growing. She has transcended into a spirit of earth and water, unshackling herself from mortality.

As people began to populate Nasirakna, Ingkang (now called Putik for his powers over mud) once again grew curious. Malleable as mud, he took on their forms and mingled with them. Calling himself an adventurer, he joined groups to trek even deeper into the island he calls home and discover more of its secrets. He grew to adore the settlers' food and to love their people as his own: it is said many from Nasirakna can still trace their lineage to Putik.

The days when Ingkang Putik would mingle with mortals have passed, and today they prefer to stay deep in the mudflats with the presence of their bullfrog descendants. Stories vary on why they have retreated from the more colorful lifestyle of an adventurer. Some say they mourn a dead mortal lover, while others believe that they have been betrayed by one. Some believe that they have been called to perform the rituals of the spirits of earth and water once more. Or perhaps they have simply sated their curiosity, and mortal lives are no longer interesting to them.

Relationship with the Islanders

While Ingkang Putik no longer mingles with mortals, their blessings in turn are still sought by mortals. They are particularly popular among those who want to change by learning from a spirit who has mastered polymorphing magic. But it is a dangerous pilgrimage—the spirit is said to be twice as tall as humans and five times as wide, and they've been known to simply catch hopeful devotees with their tongue and swallow them whole.

The bullfrog has also gone through several lifetimes, and in each one their curiosity has led to the discovery of multiple truths about the world. Ingkang Putik is not the talkative sort, largely preferring to inspire mortals to seek out knowledge for themselves. But should they be convinced to speak, they can divulge several secrets that have otherwise been forgotten by time.

Ingkang Putik has a notably antagonistic relationship with Anino. They were spawned from the Blue Maw, and they see the Great Turtle as an estranged father. But as a spirit of earth and water, Ingkang Putik also sees the turtle's continued captivity as their divinely ordained duty and carries this out without hesitation.

Important Festivals

Ingkang Putik does not maintain a relationship with the islanders, and no festivals are undertaken in their name. The spirit themself sees the season of bilanggo as the time of their sacred duty, however, and those who seek their favor likewise perform solemn prayers during this period. Those who believe themselves to be the descendants of Putik fast during this time in solidarity with their patron. An interesting tradition, given how the adventurer Putik himself was a lover of food.

The bilanggo season is also a sacred time for the potters of Nasirakna. Through the harshness of the storms, they invoke Ingkang to bless them with her expertise in shaping. It is said that the few pieces of ceramics that are successfully kiln-dried during bilanggo are imbued with the wards of the spirits, making them ideal foci for abjuration spells.







Adlawadto

As I played the korlong and watched as the small offering boat sailed away, I exclaimed in delight as the turtle's maw emerged from the water and consumed the given fruits. As I continued to play with the people of Badbaran, I lost myself to the music and played myself to exhaustion. As I laid down to rest, my mind would not succumb to sleep. I thought ceaselessly about the hunters, both young and old, who would soon be blindfolded and left alone in the forests of Adlawadto for Linawan's gathering. I thought about how but a few days ago I had tried to talk to Huni—but they passed me by, as they do many others. And I thought about how in less than two days, I would travel south to sail once again to search for Tasulog.

While I performed the songs alongside others, the truth is that right now, I was hoping to speak with Sasayaw. Adlawadto is not a hospitable place for those who do not act with thought and humility, and it is lethal for those who are unaware or unlucky. But still, I had braved its poisons to be here in Badbaran, to attempt to learn. I was afraid it would not come to pass; would I fail to convey to Sasayaw that I may need what they protect?

Demographics

It takes a brave soul to cross through the intimidating and disorienting jungles of Adlawadto. If the serpentine tangled vines and the cruel shrubbery don't discourage you, the humid atmosphere and the disconcerting feeling that something or someone is watching you will definitely make you think twice.

The island of Adlawadto is lush and abundant, but its bounties may not be what you expect. Several of its flora are alluring, with sweet-smelling scents to make any weary traveler fall prey to its wiles — but don't be fooled. Many species of plants here bear poisonous fruits and leaves and can spew dangerous fumes that only a skilled babaylan can save you from.

As a result of this, the fauna, too, tend to be territorial and conflict-driven. In fact, many of the people here fear the wild boars of Adlawadto. The boars can grow taller than most people and travel in big groups of sounders, the biggest herd counting up to 50 boars.

Still, for many, Adlawadto is home. Skilled herbalists can convert the dangerous plants into life-saving medicine, the waters are filled with fresh fish, and the fruits that are safe to eat are satisfying. And sometimes, you may uncover some curious secrets about the island that you have only heard about through tales told through the many songs of the babaylan. Much of Adlawadto remains unexplored, guarded by the spirits that nestle here.

The people of Adlawadto have preferred to keep their settlements closer to the shorelines. Even those who have chosen to settle by the lakes are viewed as reckless by the rest of folk that choose to live on this island.

The population here is primarily made up of humans, halflings and elves. Those who trade with Adlawadto have spread the islanders' reputation as hardy, resourceful and spiritual. After all, choosing to make an offering to the resident spirit can sometimes mean the difference between life or death on this island.

The lake settlement of Badbaran is viewed as a mysterious place. Surrounded by the deep jungle, the Badbaran live on flotillas that move and shift with the currents created by a creature that sleeps and flourishes underneath the waters. The people of Badbaran mostly stay in their town as they are well-provided for by the behemoth of the lake.

Geography

"Watch your step" is more than just a simple warning in Adlawadto. The terrain of the island has many dips and highs in many places, which is attributed to its history of being a coral atoll turned into an island rainforest. The jungles of Adlawadto, with its dense forest's twisted vegetation, frame its rushing rivers that cut through the landscape, most of them fed by Lake Danaw. Boulders of sharp limestone jut from the earth, threatening to cut through skin should you be a little too clumsy and underestimate the muddy underbrush of this island. There are areas where the trail is at the edge of a steep hillside, where you can only hope to not fall into the deep ditch that, inevitably, will have some sort of monster waiting for its next meal.

The edges of Adlawadto rarely end in a strip of sandy beaches, most of which are only found towards the Western side of the island. Instead, Adlawadto is home to several craggy cliffs with sharp rocks waiting for you below.

The north of Adlawadto remains uninhabited and it is where the forest is thickest and the plants are most dangerous. The temperature here is even hotter and the air leaves a rather salty, earthy taste in one's mouth thanks to its swampy nature. The north edge closest to the ocean is full of mangroves, making the ground thick with mud and slop. This area is the only place that the Pong-pong flourishes — a dangerously toxic plant with fruits that can stop any heart upon ingestion. Alongside the Pong-pong, the Buta-buta also propagates wildly, with its enchanting leaves of red and green — but be careful, for the smooth substance on its leaves may turn you blind. Lastly, the Tubli can be found most anywhere and is the bane of every farmer that chooses to keep cattle and other animals. Tubli has enough poison in it to kill a cow. It looks just like an ordinary climbing plant, but every part of it, even the stems, can be used for poison.

As if this were not enough, all throughout the island, there is a lingering feeling of being watched, especially towards the northern side of the island. The spirits here care very little for the mortals that choose to call this island home.



Climate and Lifestyle

The temperatures in Adlawadto can be unbearable, especially during the scathing summer months. The island is blocked by Timanduk, so the changing winds do not blow its gentle, restorative breezes towards the muggy atoll. People that do move through the forest must be prepared for the oppressive heat and bring with them their own bags of freshwater to drink from, in case they travel far from the rivers that could provide them respite from the heavy air.

Many of the folk in Adlawadto have some proficiency in herbalism or, at the very least, are able to identify which plants are safe to eat or can be used to patch up wounds. Many of the plants in this island have the duality of being great for poisons and also as crucial components for important medicines. The settlements also rely largely on fishing and hunting for their daily meals. The hunters never leave town without receiving blessings from their babaylan and making offerings to the spirits that they may meet. It is a common understanding here that the land is not yours to do with it as you wish. The forest is like a ruthless mistress that you have to ask permission from to take what you need to move through safely.



Major Settlements

Linawan

Each settlement and community have their own hunting practices, but there are a few common things that bind the hunters of Adlawadto together. Whether it is through the way they craft their bolos or the way they weave their nets, Adlawadto is known for their notoriously skilled hunters. This is thanks to a gathering that happens once every full moon. Hunters from across the island come together to share what they have learned about the land and speak of what they have hunted in the past few weeks. This transfer of technology and information allows them to confer with each other, so that informed assumptions on how beasts of the island move can be made.

Linawan, a settlement towards the Western side of the island, is where the summit occurs. The small population here tends to swell when the full moon approaches. The sand is white and the waters are crystal clear. There is a far-reaching port walk where trader boats can come to exchange their goods with the townsfolk. The people of Linawan have cleverly surrounded the outer edges of their town with plants that are dangerous against monsters and beasts, making Linawan one of the safest places on the island.

Linawan is guided by their datu and some babaylan. Many of them are immersed in making sure that the monthly summit goes without a hitch. On the night of the gathering, they light up torches drenched with the oil of the Putat plant and line them towards the village's Torogan, waiting for the hunters to come to the village in groups.

History

There was a time when Linawan was an ordinary town that prided themselves on their extensive knowledge of herbs, poisons, and stellar hunting practices. At the time, the town was simply called Puti-puti, thanks to the white sands that border this settlement. A group of hunters from Puti-puti had been setting up their weapons one day, when they saw a lone vinta sailing far offshore of Puti-puti. They recognized this vinta and figured out that it belonged to the people of Tasulog. The waves rolled high and rocked the vinta around like it was nothing, alarming the people of Puti-puti. They sent out rescuers for the vinta and its sailor immediately.

As he rested on shore, the sailor from Tasulog explained that they had been fishing out in the waters when a riptide had swirled them far from the rest of his people. As a sign of gratitude, he offered to teach the people of Puti-puti how they weaved their nets so that they may experience the same kind of bounty from the sea.

In the days that followed, the hunters of Puti-puti found a lost child from the town of Badbaran. The hunter had just managed to stop the young one before they were about to eat a

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dangerous plant. They offered to bring the child to safety and feed him because he was hungry. Once he was fed, the Datu of Puti-puti ordered a babaylan and some of the town's kawal to escort the child back to his home.

It was at this point that the Datu asked to send messages to the different leaders of the other settlements, arranging for a way for all of them to join together and make it easier for everyone to survive and thrive in the island of Adlawadto. Thus began the first few summits under the light of the moon. Soon the village was renamed "Linawan" for the sight of the torches that lit the way for the hunters.

Important Figures

The following are important figures in Linawan.

Datu Tinaga. Datu Tinaga is a half-elf that has been serving the people of Linawan for a generation and a half. Their father started the tradition of the hunters' summit and they have continued it as was their father's wish. With their deep hazel-toned skin, striking ocean colored eyes, and coiled white hair, Datu Tinaga is an enchanting beauty and is well-known to be the best hunter in the village of Linawan. They're often seen carrying a spear with a twisted head for a blade, decorated with woven cords that have all been blessed by the babaylan for good travel, safe hunting, and great governance.

In the bright mornings, when the sun is reflecting its rays upon the white sands of Linawan, the townsfolk will usually find their Datu walking along the shore as they carry their pet tigmamanukan in their arms. They are sometimes joined by Impong Panggasi, an elder of Linawan and a skilled babaylan, as they seek omens from the Tigmamanukan. Once the omens are received, the two community leaders address the people, telling them about what they have seen and prescribing actions so that they avoid any misfortune.

Some days, Datu Tinaga comes to help train the young hunters of Linawan. The hunters are drilled intensely, starting with them being blindfolded and left somewhere within the jungle. They have to make it back to the village before sundown or else risk spending the night in the dangerous woods. Datu Tinaga believes that this training will harden them and wisen them. Resourcefulness is key to surviving in Adlawadto.

Despite their aggressive training, the hunters of Adlawadto make sure to treat the land with respect: this is also an important lesson that Datu Tinaga tries to help them learn. The hunters are taught to try not to tear down the vines. Instead, they learn to move with the dips, the curves of the topography. They hunt only according to what their people need, and they understand that hunting in excess will harm the entire island.

Impong Panggasi. Impong Panggasi is an old halfling babaylan who performs all sorts of rituals for good weather and crafts several different types of anting-anting for the hunters, warriors and traders of Linawan. There is a rumor that she is related to Aponipalayok, the little girl that befriended the frightening spirit, Huni.

In her old age, Impong Panggasi has become blind and wears a black blindfold with eyes embroidered on the cloth. The eyes are stitched white but the pupils are in red. This is a blindfold blessed by the Spirits, which supposedly allows her to see. The truth of that is kept secret.

Impong Panggasi often stays in her own hut, erected right beside the Torogan. She always seems to know when a storm is coming or when the sun is about to shine its brightest. The Hunter's Summit was her idea in the first place.

Today, she teaches the younger babaylan all about the island's flora. For example, she and her students are in charge of creating the signature torches that guide the hunters towards the village, extracting the oil from the Putat's fruits.

Important Landmarks

The following are important landmarks in Linawan.

The Bagsakan. There is a busy marketplace at the shores of Linawan that occurs once weekly. Traders from other islands come here, too, to barter with not just the villagers of Linawan, but also of Badbaran and Tasulog.

The Bagsakan is also the biggest rumor mill in Adlawadto. As people converge here to sell and barter, they also come to talk. This is how the people of Adlawadto come to learn about the happenings in the other islands, especially for those that have bigger settlements than their own.



The Torogan. Standing at the very center of Linawan, the Torogan serves as the Datu's home and the meeting space for the Hunters' Summit. It can accommodate up to a large number of people and was built by Datu Tinaga's great, great grandparents.

The Torogan stands tall and is made of sturdy wood harvested from the forests. To its side is a massive banyan tree that has slowly begun creeping towards the foundation of the Torogan, its vines resting upon the hut's roof and peeking through the edges. The structure is a point of pride for many Linawanhons, as its steady build has even served as a respite from the gale force winds when storms come to thrash upon the beaches of the settlement.

Tasulog

A halfling surfaces among a loose flotilla of houseboats, bearing a handful of crabs and scallops from the seafloor. Another diver pries open an oyster to reveal a pair of pearls. High upon a prow, an onlooking ancestor bobs in the choppy water as though nodding with approval. A carver chisels intricate designs into the side of a nearby vessel.

You are in Tasulog, a small community that sails across the southernmost seas of all the islands. These nomadic people spend their lives following the stars, ocean currents, and wind patterns to navigate the turbulent waters around Adlawadto.

History

Long ago, Tasulog's ancestors were once farmers who cultivated the land south of the northern forests. But as the dangers there grew, displacing the wildlife, animals overran their fields. They were forced to abandon their ancestral plots and migrate further and further south.

They rebuilt their stilt homes along the island's rocky southern coast, subsisting on fish, wild game, and gathered fruit. But when the cool Amihan winds began to blow, they grew restless, dreaming of places beyond the shore. So they collected their families in boats to embark upon a new, endless journey at sea. Their mobile community, renamed Tasulog, would only return to land to trade for essentials, seek shelter from storms, or bury their deceased.

Able to hold their breath underwater for long periods of time, their days are spent diving for pearls and collecting shellfish and coral from the seafloor. At night, the full moon's light attracts fish that rise from the ocean's depths in cooler evening temperatures. Tasulog boats sail to different fishing sites as the moon waxes and wanes, but they rarely stray too far from Adlawadto. By observing the flight patterns of island seabirds, they can easily track schools of fish or find turtle nests to raid for eggs.

The Tasulogs' diving abilities and knowledge of the sea make them targets for capture. Wary of marauding boats, they avoid areas that raiders are known to frequent.

They maintain relationships with the many inhabitants of the waters they navigate and have established seasonal trade routes with local groups. Because of this, they have become a diverse collective of traveling families who are familiar with many different customs.



Tasulogs possess kinship ties to the people of Badbaran, a small settlement on Adlawadto's Lake Danaw. During the typhoon season, the commune retreats inland to reunite with their families and participate in festivals. This is also an opportunity to trade shells, dried marine fish, and seaweed for local herbs, fruits, and resins.

Important Figures

The following are important figures in Tasulog.

Datu Dako. Datu Dako rose to leadership through his experience as an expert navigator and fisherman. The halfling's knowledge of the stars and tides ensures that the people of Tasulog always find their way to the best fishing spots in Adlawadto's southern seas.

The datu prioritizes the well-being of his people and requires all divers to descend in groups of two or more for safety. Hoping to avoid, rather than confront, raiders at sea, Dako is adept at evasive maneuvers that steer Tasulog's boats away from danger and allow his people to escape pursuit.

Babaylan Bulan. A dignified tiefling with deer horns, Bulan is one of the babaylan responsible for guiding boat construction in Tasulog. Each new vessel houses an ancestral spirit, so it must be built with the utmost care. Speaking through her, these spirits outline the necessary materials, detail the amount of work that can be done in a day, and name which offerings must be made to appease them.

Boat spirits will grant favors to those who properly care for them, which might take the form of a bountiful catch or quick travel for the faithful. But when neglected and slighted, they can cause collisions, invite raids, or push their riders dangerously off course.

Master Carver Pik-Pik. Pik-Pik is the oldest of the carvers in Tasulog and is much sought after for their mentorship and expertise. The gnome's deft hands, serving them well into old age, are the result of many years of practice and dedication to their craft.

Tasulog okir carvings are distinguished by their flowing, curvilinear motifs inspired by the sea and marine life around them. Not just for decoration, many designs are associated with specific families and help to distinguish different houseboats from one another.

Carvers adorn everything from watercraft to grave markers, and even shape pieces of wood and shell into talismans or other ritual objects. They also work closely with babaylan to carve reliefs of ancestral spirits and their associated animals into the prows of their respective homes.

Important Landmarks

The following are important landmarks in Tasulog.

Bahandi Reef. Sprawling along the southern coast of Adlawadto, this vast reef supports a wide variety of aquatic life. Brightly colored fish dart between coral structures while turtles, rays, and sharks glide through the clear, tropical waters. Bahandi Reef is also home to a unique resource: the gold-lipped oyster, which produces the rare golden pearl.

Camouflaged among the corals are secret underwater markets where the local kataw sometimes trade with trusted surface-dwellers. They are only visible to those who honor the local spirits with offerings and prayer. Any prospective traders who exploit the reefs or their inhabitants are barred from entry.

Tawiki's Cove. This secluded area on Adlawadto's southern coast is a seasonal meeting place for marine animals that gather en masse to spawn. Whale sharks, who rarely swim this close to shore, can be seen here feasting on the eggs of various sea creatures. Their spotted skin resembles the constellations the Tasulogs use for navigation.

The cove is protected by Tawiki, a colossal whale shark spirit. A blessing from the sea spirit guarantees an abundant catch, so the people of Tasulog play kulintang music to please him, hoping the melodic tones of their gongs will reach Tawiki underwater.

Lubngangan, the Burial Grounds. Despite spending their entire lives at sea, the bodies of their loved ones are put to rest on land. When a member of the community dies, the Tasulog flotilla immediately sails to their ancestral gravesites in mourning. Once their boats are safely moored, they carry the deceased inland and prepare for the interment.

The body must be ritually washed before burial, or else the dead will return to haunt the living. Graves are marked with wooden or limestone carvings that feature the same patterns found on Tasulog houseboats. Some are even mini replicas of the boats, complete with a model of the deceased.

This gravesite is shared with the people of Badbaran. Together, they return to these burial grounds several times each season to maintain the graves and pay respects to their ancestors.

Badbaran

Not many travelers will venture this deep into the jungle, discouraged by the toxic flora and dizzying heat. But those who do might be surprised to hear the gongs and drums of kulintang music coming from a small settlement that floats upon a lake.

The Badbaran people live in harmony with a spirit that dwells underwater, a great turtle as gentle as the breezes that blow through here. His presence deters aquatic predators like crocodiles, who are noticeably absent from Lake Danaw.

History

Long ago, the Badbaran people once belonged to Tasulog, a nomadic, seafaring community that traveled the waters south of Adlawadto. But a roving fleet of karakoa chased them across the seas, capturing those who were unable to outsail their ships.

They toiled as captive divers, fetching pearls for their abductors until one day, a waterspout interrupted their work,

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wrecking their boats. They made their escape and paddled toward the shore. Fearful of being retaken, they trekked inland through dense, tropical forest and stumbled upon Lake Danaw.

There, they caught fish, gathered local herbs and fruits, and hunted game from the surrounding forests. In time, they rebuilt their floating homes to live again on the water, which offered relief from the island's sweltering heat.

Soon after settling upon the lake, the people felt unusually strong ripples rocking their boat homes. The babaylan, Talinga, observed that they were not alone. She coaxed Sasayaw to the surface with music, entreating him to speak with her.

Talinga reached an agreement with the turtle spirit: in exchange for allowing them to share his hidden home, the people of Badbaran swore to protect him from anyone that might come looking for him. They, too, knew what it was like to be hunted.

Now able to live free from bondage, they began a new life on Lake Danaw. They are a young settlement only two generations old. Protective of their community, they mainly trade with their kin, the people of Tasulog. The sea nomads visit regularly and participate in their festivals.

Important Figures

The following are important figures in Badbaran.

Datu Hidlaw. Quiet and pensive, Datu Hidlaw is the only surviving member of her immediate family left in Badbaran. When she was a child, her mother filled her mind with stories about life at sea, awakening a nostalgia for the way her people once lived. Now a young woman, her ancestors visit her in dreams, calling her to a nomadic life. When Tasulog traders come, she sometimes imagines leaving with them. But her sense of duty prevails, and she remains on the lake to serve her people.

Outsiders who want to set foot in Badbaran must first earn the community's trust. Datu Hidlaw requires unknown visitors to trek through the northern forest to gather the fruit that grows there. These are then presented to Sasayaw, who decides whether these strangers may enter his home.

Babaylan Kasilaw. Like all the previous babaylan of Badbaran, Kasilaw is a skilled musician who directs the floating kulintang players. Music is the easiest way to communicate with the turtle spirit and keep him happy. It is important to maintain a harmonious relationship with Sasayaw, whose moods greatly influence the daily lives of those living on the lake.

Kasilaw's endless patience makes her both an ideal mediator and an expert instructor. When not attending to her babaylan responsibilities, the balat-kayo can be found teaching children how to play various instruments.

Dayao. Favored by the forest spirit as a descendant of Aponipalayok, Dayao ensures that Sasayaw always has the sweetest fruit to eat. The elf wields a unique blade fashioned from one of Huni's shed feathers and is always ready to protect the turtle spirit from any hunters that might covet his shell.

Badbarans feel safe on the lake, but the land is rife with potential dangers. Dayao leads regular scouting parties to survey the surrounding jungle for wild animals, raiders, and monsters that might threaten his people.

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Important Landmarks

The following are important landmarks in Badbaran.

Pagpakaon Boats. To express gratitude to Sasayaw, the people of Badbaran build simple bamboo rafts and fill them with fruit. These edible boats are then pushed toward the deepest part of the lake where the spirit dwells. To the delight of children and adults alike, the shy turtle will emerge to happily snack on these floating treats.

Images of turtles and kind messages are carved into the boats, hoping to encourage Sasayaw's sweetness.

Floating Kulintang. A boat decorated with elaborate carvings carries the series of gongs and drums that create music in Badbaran. Led by a babaylan, a group of musicians plays the kulintang for celebrations and important festivals. Sasayaw often dances to the flow of the music, gently flooding the lake in the process.

Fishing Chimes. The residents of Badbaran listen for another kind of music: Sasayaw's underwater singing. A special set of chimes hangs from each houseboat to catch the breezes caused by the turtle spirit. Just before sunrise, hollow bamboo and shells clack against each other to signal when it is the best time to fish.



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Spirits of Adlawadto

Sasayaw the Giant Turtle

The Spirit of Sasayaw lives in the lake of Danaw and often shows itself as a massive turtle with a kind looking face that will tell you to keep off its back. In the early mornings, the people of the flotilla that share the lake with this spirit will often feel a sweeping wind pass over the top of the lake's surface and see a ripple come from the center of the lake. This signals fishing time for the lake-dwellers, as the fish are more inclined to take the bat. This rippling of the lake is caused by the giant turtle spirit singing to itself under the water.

History and Legends

There was a time when the lake was yet to exist and the area was only a jungle-covered land. Sasayaw, the Turtle Spirit, was a gentle beast that often enjoyed the waters around Adlawadto.

One day, some people who did not quite understand that Sasayaw was a powerful spirit attempted to hunt him for his shell and his meat. Sasayaw bellowed his voice, yelling at them to not come near. This is because his ancient shell actually contains precious carvings of magical rituals. Sasayaw is supposed to protect and only show these rituals to people who need them. Still, the hunters persisted.

In his anger, Sasayaw came up from the water and stomped his feet, causing waves to come crashing and scaring off the hunters. Hurt from the hunter's attacks, Sasayaw took this opportunity to flee deep into the jungle where the people would not find him.

He found himself in a nice spot in the woods and decided to stomp his feet again and again. This shook the island of Adlawadto. His thunderous trampling eventually formed a massive crater. Soon after, Sasayaw asked for rain from the sky. It rained for a full month without stopping, filling up the crater. He declared this to be his new home, hidden away from hunters.

When the lake spills over, they say this is because Sasayaw is happily dancing underwater in his underwater home. An overflowing lake means good luck for those who get their feet wet in the water.

Relationship with the Islanders

Aside from waiting for Sasayaw's daily singing, the people will sometimes send off a small floating boat filled with fruits from the nearby forest as an offering to Sasayaw. They wait until they see a huge maw emerge from the water to clamp up the fruits. This offering is made to appease Sasayaw for rain to come. If they wish for the rain to cease, they simply have to play the music that Sasayaw likes.

Sasayaw is overprotective of the lake and its resources, including the fish. Sasayaw will let the people know that he feels they are overfishing by letting strong waves ripple all throughout the lake, shaking their floating homes.

Much of the life around and on the lake is dependent on the Turtle's moods, especially since Sasayaw does not have much trust for mortals. After all, the reason why he has elected to create his home is to keep away from people.

Still on humid nights, when the heat is too much to bear, the babaylan will sometimes play music for Sasayaw. This music will often have the massive creature peek its mouth through the water and whistle a lovely tune, calling in the winds to blow through the people's homes, whisking away the hot, stuffy air.

Important Festivals

Once a year on the fourth new moon, the people will play their music loudly, inviting Sasayaw to celebrate with them. They commemorate this to be the creation of the lake, so they dance, stomp their feet, and bang their gongs and kulintang loudly to a rhythm that Sasayaw may like. More small boats with fruits are floated onto the surface of the lake, and people watch as Sasayaw's mouth peeks from the water to chomp up the offering.



Anna delos Angeles

The people know that Sasayaw is appeased once the water begins to overflow due to the ripples that Sasayaw creates while he dances underwater. The cool wind that blows throughout the area means that Sasayaw is especially entertained. Further, if it rains the day after the festival, it is a sign that the Turtle will bring a bountiful harvest for the year.

This festival is called Sayaw-Sayaw. People wear turtle masks inspired by the great spirit and don themselves in green and brown clothing to match Sasayaw's shell. Dancing happens all through the night.

The people feast on fish from the lake, cooked in many ways. Sasayaw's favorite fruits are served in baskets. This is one of the few times that Sasayaw will happily show himself to the townsfolk, typically towards the end of the night.

The Dian Anay

Deep within the forests of Adlawadto, courts of termite spirits flourish under the guidance of Dian Anays. Such creatures maintain longstanding enmity with the mortals of the islands, but in truth, their story is one of fear, love, and misunderstanding.

History and Legends

A long time ago, a young human fell in love with a calanget who lived in a mound of earth in the forest. Her mother, the local babaylan, forbade the match, insisting that she could not have fallen truly in love, but that the calanget had ensorcelled her. When they eloped into the enchanted world beneath the earth, the mother sent an army of termites to burrow into the mound and slay the one who had "abducted" her daughter.

This is not what they did. The termites saw the calanget and the girl in true love and accepted them into their family. They taught them the ways of the termites, and the girl's daughter became the first Dian Anay of the forest. However, her mother never forgave them for taking her away or the termites for betraying her. She turned the local humans against the termites, and since then, humans and termites have been enemies.

Relationship With the Islanders

For hundreds of years now, the termite community in the forest has flourished under the guidance of the Dian Anays. The original Dian Anay herself still lives, though her colony is now buried so deep beneath the earth that even her descendants do not know where she is for sure. The Dian Anays and their court have qualities of humans, fey creatures, and termites. They have human faces framed with mandibles and antennae, four arms, two legs, and (in the case of the soldier caste) a nozzle on their foreheads for firing acid at their enemies. The dians themselves have more extensive powers. Though, their responsibilities often confine them within their termite mounds. They can enchant and bewitch others, clouding their minds with illusions and suggestions. They generally consider the use of such powers unconscionable except in the most dire situations. They also have a strong rapport with the insects and other arthropods of the forest, communicating freely with them and even commanding them to bedevil their enemies.

The relationship between termites and other Adlawadto residents is tense and rife with misunderstanding. The former keep to themselves for fear the latter will discover and destroy their homes, brandishing armaments or shouting threats if interlopers stray too close to the mounds. Conversely, many whisper trumped-up stories of monstrous insects abducting or attacking innocents to frighten their children, breeding mistrust that lasts into adulthood. Of course, mundane termites' taste for the locals's timber doesn't help.

However, this situation has changed in this generation. A number of small children from the human and termite settlements have encountered each other and become friends. They've kept it quiet from their parents so far, but whenever they have free time and can slip away from their elders' watchful eyes, they play together in the forest, unafraid of one another's nature.

Important Festivals

On the night of the original Dian Anay disappearance, the island's non-termite denizens hold a festival that honors not only that individual, but also all children who are lost or go missing. During the Daughter's Feast, celebrants act out a pageant of their version of the Dian Anay story. There's also a large potluck meal featuring several termite dishes, sometimes with a small prize for the most delicious preparation. Until some brave adventurer helps the communities reconcile, the locals will never know the dian's accession was consensual, nor that she was a grown woman when it all happened.

The mood surrounding the pageant is usually somber and sad, but joy and excitement accompany the meal and the cooking contest. The party brings several different towns and villages together, so it's also an important opportunity for young people to dance, flirt, and converse.

Little do they know that on the very same night, the Dian Anays themselves disguise themselves with magical glamours as "visitors from another village." They observe and interact with unsuspecting partygoers before they return with their tales to their homes in the mound.

Aponipalayok and Huni

The Northern Forest used to be uninhabitable, considering the trees there were all filled with fruits that could not be eaten because they contained a poison so deadly. The poison, they said, would make you drowsy and kill you while you sleep. Huni, the bird spirit that lives in this forest, only makes it safe for those who appease her.

History and Legends

There was a name for this forest before: they called it 'Mari-it' because passing through the jungle often made people shudder

in fear. It was difficult to move through because of the thickness of the forest, and the impossibly tall trees made it hard to know where the sun was. Further, the fruits in this area were said to be poisonous. Even animals did not linger here, making it eerily quiet.

The only one that lived in this forest is a bird spirit named Huni. On occasion, she would be willing enough to make the forest more passable to whoever appeased her, but more often than not, she preferred to hop through the canopy and ignore the pleas of people.

One day, Aponipalayok was told by her mother to gather gabi leaves in the northern forest, for these leaves are the cure for illness. Determined to help her mother, Aponipalayok went to venture into the woods and find the gabi leaves.

Passage is difficult, of course, and even with her father's kampilan to help her clear out the underbrush, her movement is slow. The deeper she goes into the forest, the harder it is to identify the gabi leaves from other plants in the undergrowth. After a few hours of scavenging, she finally finds a gabi plant in the distance, but is immediately filled with fear when she hears the cries of the bird that she recognizes to be Huni. She finds the bird spirit by the gabi leaves, hurting after having injured its wings. Though the spirit screeches at her at first, Aponipalayok speaks gently to the forest and offers to help and watch after her.

It takes three nights for Huni to heal. For that time, Aponipalayok does not leave the Spirit's side, tending to her and making sure that her wings are healing properly. When morning comes on the fourth day, Huni attempts to flap her wings and the sun shines against the blades of her feathers. Gratitude fills the forest spirit. She declares that from now on, the fruits of Mari-it will be safe to eat for Aponipalayok and her relatives.



Relationship with the Islanders

Thanks to the legend of Aponipalayok and Huni, dishes that involve gabi leaves have become a regular offering to the bird spirit. They place them in clay pots ang hang them on high branches on the trees in the forest. People are often advised to watch their heads when walking through to avoid accidents. After all, Huni is a voracious eater and requires many offerings to keep her satisfied.

Whenever the people gather fruits, it is customary to first slice off the top of the fruit with their sharpest knife. Doing so removes the poison.

Another tradition is scavenging for Huni's discarded Blade Feathers. Hunters and Warriors will sometimes try to venture into this thick jungle to find the feathers that Huni has shed. Finding even one is enough to make a very sharp and long-lasting weapon.

Huni is a recluse and only likes to interact with people descended from Aponipalayok's family line. She is known to be a proud bird that enjoys reflecting the sun's rays on her blades to shine blinding glares into the eyes of the unsuspecting.

Important Festivals

The Palayok festival is dedicated to the story of Aponipalayok and Huni, where people hold reenactments of the legend. There are also dances and songs to tell the story of the girl and the bird's meeting. Homes are adorned in the gabi leaves, and Huni's favorite dishes are served in clay pots for villagers to eat.

There are also games that people play during the festival. A popular activity is creating bird shapes from gabi leaves and making them into centerpieces of the feasting tables. Another is a kite-making and flying tradition where the kites are flown all day as an ode to Huni. The people try to decorate it according to how they believe Huni looks.

The kites are all flown right before sunset all at the same time as people sing along to the song that Huni chirps when she flies across the northern forest canopy. It is like the people are saying that they acknowledge her power, that they applaud her beauty, and that they wish to stay in the bird spirit's good graces so that they may continue to receive the forest's bounty. If they hear Huni singing back to them, it usually means that their offerings are accepted. This is a good sign, especially if it is accompanied by a bright red sunset. The fruits, when they ripen, will be the sweetest that one will ever be able to taste.







Talunan

The hardship of this island is no secret, and its history reverberates in the mouths of storytellers all across the islands. I play it in my mind as I sit upon this raft and sail, secretly, into the bay. I take my step onto Baga and adjust to its shaky footholds, moving with the soft tides of the water. I will spend a few days here before I am escorted back out, respectful of their precautions against the blood spirit that pervades this place. I will travel to the valley and perform rituals with Halimuyak; I will travel to the Spirit House of Mayon and weep.

There are a great many powers at work in this world. Our bonds, our emotions, and our drives are all transformative. If left unchecked or left alone, our actions can produce unintended disasters. Love is a powerful emotion, strong enough to transform the body and soul into something everlasting. But so too are anger, jealousy, bitterness — and the transformation they bring is destructive beyond comprehension.

Demographics

Talunan is the western face of the Archipelago of the islands: thus, it deals mostly in trade and seafaring. The people that live within its communities, whether it be in its coasts or river settlements, are skilled at maneuvering the waters. Most of them are known to be of a darker skin tone due to their exposure to the sun, whether they be tiefling, dwarf, elf, or human. Their muscles are taut and strong, dealing with the rush of rivers and the sea.

Well-versed in trade, many of the people of Talunan are skilled at negotiating proper barter prices. There are numerous businesses that deal in the transferring of goods from outside continents and empires to within the circulation of the isles.

Geography

Talunan is large, but not immensely so, and is smaller than Puthawanan. Talunan is most known for its giant, perfect-cone volcano named Mayon, which is named after the Flower Story of Panganoron and Magayon. Sometimes when the volcano erupts—and it erupts without cessation twice a year—one can see that the fumes that billow from it hug each other, like the legend of Magayon.

Talunan faces the west of the islands, and thus has become a major hub of trade: the consistent eruptions of Mayon have not been a detractor from commerce. The land beneath the volcano is very fertile due to constant ashfall that spreads itself evenly across the lands. However, the wise men of the villages speak of the nearing Anger of Magayon: hidden plumes of flame blossoming from Mayon and enacting vengeance upon the village that wronged her.

South of the volcano is a bay that opens up from the river: Nagasunog. Upon this bay live a large variety of fish, both saltwater and freshwater, as well as people that make sure Mayon is constantly placated so that it doesn't explode prematurely. Thankfully, their babaylan take efficient care of the spirits within Mayon, and thus ensure the safety of the people of Talunan.

In the middle of Nagasunog is a waterfall that cascades from the hot springs of the volcano. This waterfall, called Siklab na Nahuhulog, is home to many great spirits. Due to this, it has become a popular pilgrimage and spirit quest site for apprentice babaylan in the bay settlement.

Climate and Lifestyle

As with the other isles, the consistent climate here is warm and humid, but the moons of a harvest tend to be cooler and dryer. Due to this, in addition to the constant heat of the volcano, many of the Talunan tend to wear lighter clothes.

Talunan people consider the tattoos that they are wrapped in as their true clothing. These intricate patterns intertwine, like latticework, about their bodies and their torsos, all the way to their buttocks and to their ankles. Warriors and braves wear their tattoos on their faces, like terrifying demon masks.

Talunan have a penchant for spicy food due to their proximity to heat, and they love the spices coming from outside continents. Their penchant for spicy food catches even other islanders off guard, and they always share their recipes with others.

Similarly to the those of Puthawanan, the traders of Talunan begin their trade once Amihan, the Northeast Wind, arrives upon the Isles. They then begin their clockwise sea trade among the islands, before being brought back by the Southwest Wind known as Habagat.

Major Settlements

Baga

The air at the center of the bay shimmers slightly—a mirage, you think. An error of the eyes, a byproduct of the sunlight refracted across the waves. But the gnawing feeling of uncertainty in your stomach never quite leaves. Something tells you that, amidst the wavering light, there exists a precious secret concealed just beyond sight.

This is Baga, the Hidden City on the Water.

History

To get to Baga, you must first allow yourself to be misled by those who know where the settlement actually is. This is for their safety, and perhaps for your own as well. First, you need to go to the remains of the original settlement: a ghost town along the coast. There, you'll find clues that Bagans have left for travelers who wish to come to the actual settlement: a flotilla that wanders throughout the Bay, hidden using clever folds of light and air by Baga's best spellslingers.

The original attempts at establishing Baga as a settlement failed because of Galit ni Magayon. Staying within the Talunan Bay meant being constant, potential targets for the Red Woman. A dragonborn named Etom — beloved of Hilom, the Datu at the time — saw that the situation was hopeless. He urged his lover to take their people away from the Bay. Because other settlements had already found their stride in Talunan, however, the people of Baga soon discovered that they had nowhere else to go. It was Etom who came up with the first designs for the boats that would make up Baga's flotilla; he and Hilom developed the rituals, spells, and arcane wards that shielded Baga from the Red Woman's sight.

In order to make sure that Baga is never discovered by Galit ni Magayon, Bagans are forbidden from setting foot upon Talunan soil. Thus, when people from the other settlements wish to meet with them, they must either go to the commune itself, or meet Bagans in boats within the Bay. They trade in riches from the sea, particularly the magnificent pearls that

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their women and children dive for, the obsidian they recover from the bottom, and oil and natural gas from the volcanic fissures beneath the waves.

Important Figures

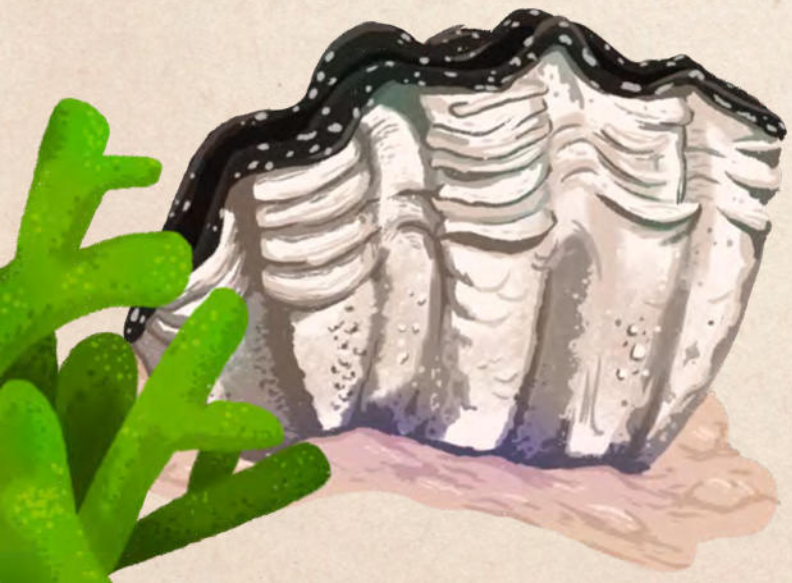
The following are important figures in Baga.

The Guardian Etom. Mysteriously, Etom is still alive after all these centuries. Maintaining the magicks of Baga is tied to his blood and bone, which apparently sustains him. He does not age and does not sleep — and also cannot have children. Because of these circumstances, Etom has become a living record of Baga's history. He also serves in official capacity as advisor to the Datu and other authority figures within Baga.

The last few generations have stopped the old practice of having the Datu marry Etom. It was originally performed as part of the strengthening rituals for the wards around Baga. Etom, however, expressed his weariness over having to bury his lovers, similarly never being able to have children with any of the women who rose to the position. The spellslingers and wise ones of Baga have since developed multiple other means to strengthen the wards out of love and respect for Etom.

Datu Amado. We note, however, that the current Datu does love Etom, and has been attempting to court the Dragonborn since adolescence. Datu Amado took his position at a much earlier age because of a tragedy that wiped out his predecessor Zemora and her entire line. No one knows why Zemora stepped upon the soil of Talunan. It is clear that Etom is aware — he and Zemora had one final conversation after she sent for her family, and it was Zemora who reminded Etom of what had to be done in order to protect Baga from Galit ni Magayon. Etom refuses to speak of the matter.

At any rate, Amado is deeply in love with Etom. He hopes to one day convince the dragonborn that even if their time together is fleeting, it is enough. Some say he persists because he knows Etom loves him as well, even if Etom won't admit it to anyone.



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Important Landmarks

The following are important landmarks in Baga.

The Hundred Claps. One of the favored mooring spots of Baga. Above water, beyond being able to clearly see the ocean depths, the Claps is marked by a monument erected centuries ago by Etom and Hilom. It was named with some local tenderness for the countless giant oysters who rest underneath the waves of this spot in the Bay. This is where Baga gets its best pearls.

The Spirit House of Panganoron. Located on the main boat of the flotilla. Bagans leave offerings of food and lover's trinkets for the Winds of Sorrow, hoping that these small gestures may do their part in counseling Magayon's ruined lover. Babaylan of Baga perform wind summoning and wind catching rituals at the House as well - an integral part of Baga's upkeep, given how important fair weather is for the survival and prosperity of the commune.

Etom's Sanctum. Etom has an entire boat to himself within the flotilla, and it is heaped with arcane oddities, relics, scrolls, and other repositories of knowledge. The ageless dragonborn does not often invite people to his boat: he would prefer to go to them rather than welcome them to his private sanctum. The few who have been to his boat have spoken of how he has a small shrine to all of his previous spouses. The most beautiful section, of course, is the one dedicated to Hilom.

Iraga

A towering castle sits squarely on top of a large hill, overlooking the sprawling town of Iraga. Elsewhere, eager smithing apprentices watch the forge of the master, studying the careful molding of iron into an offering for the spirit of the island's volcano. When the ground rumbles and molten anger threatens to spill from Mayon, it is the people of Iraga who are the first to act.

History

The warriors of the ancient tribe where Makusog, father of Magayon once lived, stayed in this coastal town. Their tribe was known as Iraga, and soon the settlement that sprouted out from their tribe was known under that name. This happened long after Makusog's daughter, Magayon, became the Mountain of Mayon in the middle of Talunan. Due to this, they have established a spirit house dedicated to offerings for Magayon's spirit and soul. It is thanks to them that the Mayon's eruptions aren't terribly explosive and destructive, and when the Mayon seems ready to erupt, they manage to calm her down with special rituals as performed and passed down by Iraga's babaylan.

While it has been at least four generations since the death of Makusog, the people of Iraga live on and prosper. They work in tandem with the river tribes, and most importantly barter with outsiders from the western seas. This gives the people of Iraga

greater access to foreign trade and luxury. Thus, Iraga is home to many great confluxes of culture, filtered through islander lens: the great bamboo library, the limestone palace of Masindi, and the great floating docks of Barado.

Important Figures

The following are important figures in Iraga.

Masindi. The current leader of Iraga is a human named Masindi. He lives within his great Limestone Palace, upon great hills that face the perfect triangle of the Mayon. Masindi is, unlike his forebears, a thin and not so physically strong Datu. He makes up for this with his skill in diplomacy, his tactical strategy, and his love for military technology. He has shrunken lantaka to be used as hand cannons, and has outfitted his entire fighting force with padded bamboo armor. Masindi is known to be a master panday as he forges both weapons and trinkets.

Masindi himself is having trouble, however, with finding a proper wife, unlike his ancestors who had a great number of wives to expand their domain. However, for all his diplomatic charm and strategic mind, Masindi struggles with romance. He currently seeks to find a partner or two, to stand by his side as he works to keep Iraga intact.

Kumikislap. The head babaylan of Iraga, or 'Sonat' as they are called in other communities, is the great dwarf asog named Kumikislap. Kumikislap is a sonat, a master, and a blacksmith teacher of Datu Masinid. She has lived for more than four hundred years and has accrued a great amount of knowledge because of it. She is the one that singlehandedly constructs metal offerings for Mayon whenever she is angered; to appease her wrath and to stop her from erupting violently like she did four hundred years prior. These iron constructs are usually statues of the great hero Panganoron, her lover.

Kumikislap heads a large academy, the Bamboo School of Smithing. She takes students from every culture, with the only caveat that her students must learn her language.

Important Landmarks

The following are important landmarks in Iraga.

The Great Limestone Palace of Masindi. Perhaps the most notable landmark is the great Limestone Palace of Masindi, which stands upon a large hill that overlooks the rest of the settlement and makes sure that Masindi has an eye upon the docks. The palace is cultivated by attendants, with great bamboo forests, jade vine gardens, and a large torogan



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complex that has seven different annexes all connected together by stilt bridges of bamboo. The bamboo can be burnt, but the stone cannot. It is a strategic position even against sea and forest raiders.

The Spirit House of Mayon. The Spirit House of Mayon stands at the border of the forest and the base of the volcano. It houses more than enough space for a month's worth of offerings. However, unlike other spirit houses, only two likha or idols are placed there: the wooden likha of Mayon herself, and the steel likha of Panganoron. Before entering the Mayon, one must make an offering here, unless they want to incur her wrath.

Duyan-Duyan

A sprawling settlement framed by its lush farmlands, Duyan-Duyan is blessed by bountiful harvests year-round, but is perpetually wary of the Mayon Volcano erupting and engulfing it in its magma. Despite the ominous rumbles and the occasional ashfall, the people of Duyan have come to adapt to this way of life and make the most of their home. Mayon is a generous Mother to the villagers of Duyan-Duyan, and they have learned to bend and carve their habits according to her temperament. The people here wear wide straw hats with nets to shield themselves from the ashfall. The crop cycle here also attunes to what would help the land best recover from their carabaos' daily rounds with the plow.

Duyan-Duyan is a beautiful place. The village is donned with flowering and fruit-bearing trees. The benevolent Mayon provides the people with fields of golden wheat and large, plump vegetables year-round. People sit by the coastline near their homes, weaving their nets and hauling in their daily catch from the sea. Masterfully crafted bamboo bridges serve as the village's way to walk to and from different parts of Duyan-Duyan, carved in with different stories of their history, allowing the children to read of their people's stories as they play and run about. Cooled rock spouted from the angry mouth of Mayon has been gathered around to adorn the pathways and walkways of Duyan-Duyan. Laughter abounds. The Mayon is a kind, giving Mother, and the people of Duyan-Duyan revere her and her blessings.

History

Duyan-Duyan began when four best friends found themselves lost within the jungles of what would eventually become the settlement. Makaraig, Dimatinag, Kalaya, and Dungan had come together and set off to find a home they could build that would be theirs.

The four of them had continuously run into a lot of bad luck throughout this trip. The foliage was thick and hard to move through. The underbrush kept rustling under their feet, making it hard for them to hunt. Even the rivers seemed void of fish.



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The worst was when the rains came at night. The rain poured relentlessly, making it hard to find a safe place to sleep in at night.

Feeling impossibly lost, the four best friends began to seek wisdom from the Spirits of the land. Offering themselves up to the will of the Spirits, they vowed to protect the will of nature should they find a place to settle. All at once, they felt a wind rush through the trees and sweep them up. They rushed to follow the breeze and found themselves in a small meadow, where, at the center, sat a small hammock made of banana leaves, cradling fruits for them to eat. The sea nearby teemed with fish, and not far off, they could hear the rustling of warty pigs.

Overjoyed, they cried with joy to thank the Spirits, and suddenly, an apparition came before them of two lovers: Magayon and Paganoron. The two Spirits saw how dedicated the four were to their friendship with each other and decided to bless them.

This is why the settlement is called Duyan-Duyan, after the hammock filled with food that the Spirits gave to the Four Founders as their blessing to live on this land.

Important Figures

To commemorate the Founders of Duyan-Duyan, the decisions of the settlement are made by four people: the Datu, the Babaylan, their Binukot, and a representative of the people.

Marikit, Silang, Kalaya, and Lulay are all good friends. They are usually seen in Kalaya's home, making space to visit their binukot. Movement for Kalaya is difficult. Tradition dictates that she cannot set foot on soil. Marikit, Silang, Kalaya and Lulay have weathered through many challenges together, and this is the first time in the last few generations that Duyan-Duyan is seeing a friendship that closely mirrors that of the Founders' relationship.

Datu Marikit. Today in Talunan, Duyan-Duyan's Datu is a halfling named Marikit and is a greatly favored Datu. Marikit is connected to the Datu of Baga, Amado, but they have neither confirmed nor denied this connection. Curiously, this rumor comes from the fact that the two Datu seem to have a matching set of jade ling ling-o jewelry. The make of both pieces are similar — yet, the ling ling-o is too intricately made to have been a coincidental acquisition for the two. Many suppose that the jewelry was custom made for the two, and that they have a pact. If asked, however, Datu Marikit will simply smile and tell you to direct your questions to Kalaya, The Binukot.

Marikit governs her people with a gentle and warm hand, much like how the Mayon watches over the village of Duyan-Duyan. She is strict but she is also fair and she handles any trials and issues within their town with as much wisdom as the Datus that have come before her.

Marikit is also known to be a very spiritual Datu, thanks to her closeness with the head Babaylan of the town, Silang. Once a year, they journey close to the peak of Mayon to beseech upon the Spirit of the Volcano to seek guidance and know if the Volcano might erupt or not. She is known to be very respectful of any and all rituals, saying that the legacy of the Four Founders' bond with the Spirits of the land must be continued today.

Babaylan Silang. The Babaylan of Duyan-Duyan is a young human practitioner by the name of Silang. She has earned the respect of the people in Duyan-Duyan, and, though young, has risen up to the head of the Babaylan in Duyan-Duyan. She is graceful, and captivating. People gather whenever she acts as the mouthpiece of the spirits during the many rituals of Duyan-Duyan, wanting to hear the blessings of Magayon, Paganoron, and Pagtuga through her enchanting voice. Hearing Silang is said to be able to heal almost any forlorn soul.

Silang has helped predict many a rumble from Mayon, many a shortage in the river's fish. Rumor has it that she is blessed by foresight from the Volcano Spirit Magayon because she's supposedly a descendant of Magayon's lover, Paganoron.

Along with the other Babaylan of Duyan-Duyan, Silang can be found sitting under the flowering trees to weave bracelets using the precious gems that they find in the mountains of Mayon. These bracelets are powerful against any malicious spirit and are given to the hunters of the village, to grant them safe travels as they traverse the dark jungles around Duyan-Duyan.

Kalaya, The Binukot. The Binukot of Duyan-Duyan is Kalaya, the very same one that founded the settlement long ago. She does not seem to look a day over thirty. She is kept



Genesis Simbulan

away from the eyes of many and, just like in tradition, her feet are not even allowed to touch the ground. Kalaya, just as the Binukot must be kept pure so that she may continue to preserve the histories of Duyan-Duyan. However, Kalaya has been training more people to become Binukot. Many people wonder if this is a sign that Kalaya will pass away soon.

Kalaya is a little quieter than her three other friends and is more soft-spoken than them. She moves as if she's floating on air and her laughter is reminiscent of the gentle tinkling of bells in the early morning. The Binukot is a calming presence for many and admired by all in Duyan-Duyan. Sometimes, the people gather to hear her sing while the babaylan dance.

Lulay, Favored Of The Land. Lulay is a charming half-elf and is also a well-loved figure by his fellow Duyan-Duyan folk. He is in charge of relaying their concerns about seeking any solutions to problems that may come up in the village.

Lulay is a steadfast presence and is a reliable figure. He, along with Datu Marikit, have helped develop innovative irrigation systems that funnel the River waters smoothly onto their crops. Drought becomes easy to weather, even during the driest of summers.

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Many people who are shy to approach the Datu, the Babaylan or The Binukot prefer approaching Lulay so he happily listens to them and relays their worries and concerns to the others. Thanks to him, the people of Duyan-Duyan always feel that they are heard and taken care of.

Important Landmarks

The following are important landmarks of Duyan-Duyan.

Makaraig's Bolo. Makaraig's Bolo is a massive tree towards the edge of the settlement. It is a banyan tree that has come to merge itself with the surrounding others, and, supposedly, contains within it the bolo that Makaraig used to help build the first homes of Duyan-Duyan. It is the border that the people of Duyan-Duyan pass through before entering the jungles of the Mayon to hunt or travel to other settlements.

Before passing through, the people of Duyan-Duyan will ask for Makaraig's blessing by making a small offering at the foot of the tree and then pass quietly.

Halimuyak. Halimuyak is a small grove within the settlement where the babaylan do their rituals. The people gather here to watch them and join in the rituals if necessary. The grove is surrounded by ylang-ylang trees. When the trees all bloom, this area is the most fragrant in all of Duyan-Duyan.

Halimuyak sits at the center of the very same meadow where the Four Founders met Magayon and Paganoron. It is a sacred place for everyone in Duyan-Duyan and the Babaylan believe that it is the spiritual center of the village.

Dampa-Dampa. Dampa-Dampa is a long line of tables within the community where the people come together to feast during festivals and other such occasions. The food is laid out across the long tables where people may share and partake of the harvest and the catch of the day. Even on days without festivities, people are gathered here to drink their lambanog and laugh together as they wind down after a long day.

Spirits of Talunan

It is said, long ago, there lived three beautiful Maidens: beautiful Magayon who was the daughter of a grizzled old Datu, Pagtuga, her warrior suitor from another community that wanted her hand in marriage, and Panganoron, a warrior from her own village that loved her with her whole heart. Magayon did not want to marry Pagtuga, even as Pagtuga courted her with lavish gifts. Instead, Magayon's heart fell to Panganoron, the humble warrior that saved her from falling into the river.

When Magayon chooses to marry Panganoron, Pagtuga believes this to be a blasphemous affront, and challenges Panganoron to war. However, by the end of the war, Pagtuga kills both Panganoron and Magayon. In the place where they died, Magayon became the Mayon Volcano, while Pangonoron blossomed with her and became the clouds and smoke that wrapped around her forever.

Panganoron, the Air

They say all things in Talunan fly high or are laid low by the winds that sweep across the island. The coldest and most fearsome ones swirl around Mayon: a direct manifestation of Panganoron and her icy grief over her fallen lover. The closer any the people of Talunan are to the effective corpse of Magayon, the colder and more terrible the winds are. They also begin to sound like countless voices, wailing, crying, or screaming in grief.

In that same breath, the farther you are from Mayon's corpse, the gentler and more predictable the wind is. The notes of grief may be near unnoticeable, leaving Talunan and those who come to the island with no real sense of the tragedy that befell these two lovers.

History and Legends

Talunan was formed by the love between Magayon and Pangaronon. The distinct natural formations were where they danced or lay entwined beneath the stars. The bodies of water are pools of their sweat from their intimate tangles, or pools of tears from their communal sorrows. All the creatures that walk, fly, climb, or swim through Talunan, together with all its flora, are their fanciful lover's games manifest into reality.

Given this, it should come as no surprise that it was the very force of her own grief that literally tore Pangaronon apart. They say Pagtuga came to Panganoron one night, asking for forgiveness. Pagtuga claimed that she had let go of her bitterness over the fact that her rival had won Magayon's affections. She wished to drink with the other spirit - a declaration of friendship.

This proposal filled Pangaronon with relief. She was as deeply in love with Pagtuga as she was with Magayon - something that neither spirit was aware of. The realization that she could not be with them both was agonizing. However, she felt that if she could at least be friends with Pagtuga, there would be peace. Perhaps that would give her something that was as close to love as she could get.

Pagtuga poisoned Pangaronon. With horror, the air spirit realized what her rival was about to do. She struggled valiantly against the venom, trying to break free in the hopes of stopping Pagtuga from killing Magayon. Unfortunately, she arrived too late.

Sadness, despair, and anguish ripped through Pangaronon like a tornado. So deep and cutting was her grief that it changed the very landscape of Talunan, and effectively ripped her to pieces. All that remains is her howling cries and sorrowful murmurs.

Relationship with the Islanders

Wind carries life and death for Talunan. Too much wind, and nothing survives. Too little wind, and boats cannot sail, nor can the seeds of trees and other plant life get carried throughout the island to propagate its forests and fields.

Pangaronon cannot be reasoned with. Nothing of what she used to be exists beyond the scattered fragments of her emotions and memories. Occasionally, remnants of her manifest in places throughout Talunan: nearly invisible, feminine phantoms made of air. They wander aimlessly about, collapsing into fits of tears or anger.

The Remnants of Pangaronon are capable of possessing hapless mortals. The winds enter their bodies, and overload their hearts with the spirit's wild emotions, or seize control of them. At times the strain of such possession is enough to kill the victim.

Babaylan of the island knows that the only way to make a Remnant release its prisoner is to ascertain which aspect of Pangaronon that they are dealing with. Determining the aspect lets the babaylan know whether they must placate rage, give a love offering, or console deep sorrow.

Occasionally, powerful babaylan are able to trap a Remnant, or otherwise trick it into serving them. This is why some sailors of Talunan have fearsome winds billowing within enchanted bottles at their hips. This is a risky binding to consider, given that a Remnant is more than capable of turning upon its master.

Important Festivals

Some babaylan on Talunan have made it their life's purpose to collect the remnants of Pangaronon. They gather in a secret place somewhere on Mayon every three years. It is said that the day they meet is the same day that Pagtuga killed Magayon and Pangaronon broke apart. These babaylan spend the course of a month releasing the Remnants that they have caught during their journeys, and attempt to study the memories they hold. Their ultimate goal is to purify all the Remnants, and restore Pangaronon to her former glory: this gathering is called The Wind's Words.

Motivations for participating in this event vary. Some babaylan simply wish to acquire more power, and hope that upon her return, Pangaronon will remember their actions with gratitude. Some feel that it is their divine calling to do their part in undoing the damage of this tragic love story between spirits. Still, others wish to see how Talunan might change, given how the volatile winds of the island have formed so much of the reality around them. Whatever these motivations are, they are notably strong given the risks these babaylan are taking during the Words.

Effectively, participants in the Words allow Remnants to possess them, offering their hands and voices up to enact a Remnant's wishes. One incidental benefit of the exercise is that Remnants inadvertently reveal wondrous things to the babaylan: lost histories, secrets of the island, treasure both man-made and natural. Datus and other authorities within the settlements of Talunan benefit greatly from this knowledge - as would adventurers who manage to develop close relationships with the babaylan who take part in Speaking the Words.

Pagtuga, the Stone

Pagtuga's story is one weaved in the tragedy of unrequited love twisted into malice. In her fervent desire to be loved by Magayon and in her deep jealousy of the Two Lovers, she is known to have poisoned the Volcanic Deity.

Some believe that Pagtuga had been overtaken by a mean spirit, filling her with malice, forcing her to slip the poison in Magayon's drink. After all, the love that she showed to Magayon and the friendship that she had with Paganoron was known to be deep and full of devotion.

Pagtuga was known to adorn herself with jewels and other precious stones from the earth. She believed that there was goodness in all things, even if it came in the form of a rock. This earnest nature of hers was one of the reasons why Magayon and Paganoron were both so fond of her.

History and Legends

Pagtuga fell in love with Magayon when Magayon gave her a beautiful jade ling ling-o as a gift. Pagtuga wore it everyday and began to show more affection towards Magayon. She gave Magayon flowers born from the highest peaks of the mountains and the gentlest fruits from the sweetest trees. She presented Magayon with gorgeous pearls that she had found from the sea. It was clear that Pagtuga's language of love was to give Magayon the world.

This, in turn, began to confuse Magayon, who had already been pining for Paganoron for a long time. Worried that she might hurt Pagtuga, Magayon approached Paganoron, begging her love to appease Pagtuga and perhaps find some sort of compromise. Magayon, too, was starting to doubt if she loved Pagtuga as well. Sensing the dismay in Magayon, Paganoron decided to approach Pagtuga.

Hearing Pagtuga talk about her love for Magayon warmed Paganoron's heart. It reminded her, too, of her own love for the same person.

Paganoron and Pagtuga decided to compete for Magayon's love fairly, saying that they were friends. Magayon had once said that she loved them both equally and saw no need for the rivalry, but Pagtuga insisted. In the end, Magayon's heart was set on Paganoron. Unfortunately, Pagtuga did not expect to be as hurt about this as she was, even though the three of them had promised to still maintain a good relationship.

Pagtuga disappeared for a while as Paganoron and Magayon revelled in their new love. When she returned, the legend as people know it occured. People believe that this Pagtuga had become so distraught and blinded by her grief, leading her to commit such a grievous act.

Quickly realizing what she had committed, Pagtuga fled into the forest to weep. She curled into herself, begging to be forgiven by Magayon and Paganoron. The crying continued for several months, until one day, it simply ended. Where Pagtuga had sat and cried there now sits a massive Stone surrounded by a small pool of water, said to be her tears.

Relationship with the Islanders

The Stone Spirit of Pagtuga is often visited by people who wish to forget anything that they regret. They also come to the Stone to wish for the strength to seek forgiveness from those they have wronged. They say that because Pagtuga was unable to do that herself, the spirit now grants that strength to whoever will beseech her power.

The way to conduct Pagtuga's Ritual of Forgiveness is to bring a drink of your choice. Then, consume it while sitting by the pool as you think about whoever it is that you have wronged. The first and last cup of the drink should be poured into the pool. You will start to feel a presence drinking with you, comforting you. People often have major personal epiphanies as they sit with the Stone Spirit. Sometimes, people visit the Stone just to learn more about themselves.

If you are truly distraught still, some babaylan recommend to bathe in the pool to relax and meditate. This is best done in silence so you can let yourself freely think about your present situation and why it is troubling you so deeply. The pool's water seems to come straight from the spring, so you may even drink it if you wish. Some babaylan often bottle this water to use for healing potions.

Important Festivals

There are no specific festivals directly related to the Stone Spirit of Pagtuga. However, it is recommended that all visits to her are done when the moon is waning and at a time when the tide is low. This is because the waning moon was often Pagtuga's companion when she lamented her unrequited love with Magayon. Pagtuga often swam the ocean and commanded



the waves to search for gifts for the Volcanic Spirit, which is how the tides came to be. During the highest and lowest point of the tides, babaylan will gather some pool water as it is believed that this is when Pagtuga's power is at its peak during the day.

On days when Magayon and Paganoron are being celebrated, one should never forget to keep Pagtuga in mind. While Pagtuga is unpopular compared to these two, she appreciates being visible to some people—even if for a brief moment.

You will know that you have visited Pagtuga during a (good) time when you see gemstones at the bottom of her pool. These stones, they say, are small good luck charms. You may even hear Pagtuga's laughter being carried by the wind as you tell the Stone Spirit of your grief. When you hear the soft tinkling of bells, that is how you know that she is listening. Shortly after hearing this laughter, several people report feeling stronger and braver.

Galit ni Magayon

Also known as the Red Woman, Galit ni Magayon has a fickle nature, sometimes fawning over her patrons and other times cursing those who dare get close. Revenge, regret, passion—all are contained in the chaos that is harbored in this spirit's heart.

History and Legends

When Magayon died in the middle of Talunan, her blood ran down in rivulets. This blood bore into the earth, and as she became the volcano now known as Mayon, the rivers turned into the River of Away and emptied out into the Talunan's bay. Now, even until now, the spirit of Mayon's vengeance and regret haunts the Bay of Talunan.

Sometimes, when a person walks along the bay of Galit, they see a red-skinned woman bathing in the waters. When approached, it will turn and inflict a horrible fever upon the aproachee, for she almost drowned this way when Magayon was still alive.

Other times, when offered help, Galit becomes excessively doting and loving, and showers the person with gifts: sometimes, too many gifts. Whatever happens, Galit has been an ambivalent, chaotic force in the Bay. It has taken two different Spirit Houses, on either side of the river, that feed into the bay to appease Galit's desires and offerings. Due to the spirit houses, she now rarely appears by the bay, although at late night or early mornings the red-skinned woman still appears.



Relationship with the Islanders

Thanks to the spirit houses, it is now customary to give offerings to Galit ni Magayon at least twice a week. This is so that her wrath is not incurred and she does not lead the villagers astray. Every 6th month of the year, in conjunction with the yearly ritual to appease Magayon's spirit in the settlement of Iraga, a ritual is performed in the bay to appease Galit. This usually is a sacrifice of blood, unsalted foods, and a marriage to make Galit happy. Once this is done, Galit does not appear for three moons.

This covenant is broken if the people fail to make offerings to the spirit houes at least twice a week. Nearby settlements never fail. They do this to avoid death and sicknesses of their people.

However, recently, some villagers have been purposely sabotaging the yearly rituals, assuring that Galit is not appeased. These blasphemers are lured in by the promise of richness and wealth. They believe that Galit will grant them gifts and wealth if they meet her, due to some stories speaking of Galit's loving side. This, however, will certainly be their doom.

Important Festivals

The people of the island dedicate one important ritual in the middle of the year for Mayon. This ritual is known as "The Festival of Blood" due to it being the celebration of Magayon's death and everlasting beauty. From this, there have been Galit ni Magayon babaylan that call upon Galit's power specifically to be able to appease and use her strength. This yearly ritual only strengthens this relationship between the bay spirit and the people of the island. However, it has been said that if the Fiesta is missed even once, or if the twice-a-week offerings are not given, Galit will cut off her connection with her babaylan and the people will suffer.

The rituals of the Festival of Blood are strictly adhered to: a blood offering, which is usually a drop of blood from every adult in a settlement, and then marriage that is conducted on both sides of the river, with the officiator of the marriage sitting on a rock in the middle of the river just as it feeds into the bay. And then, after the marriage, there is a great feast, and the legend of Magayon is told to the people by the best chanter that the settlement has. Drinking accompanies this, with every first glass of drink being offered to the bay spirit. After all of this is done, the place must be cleaned. The rest of the uneaten food is given to the spirit houses so that Galit might grant her strength, love, and refrain from bothering the living.

Charissa Curiel

Anna delos Angeles







Kotabalon

A place of death and bravery, I looked up to The Pit and felt its gaze upon me as I stood in its shadow. At Vigil Point I sat, taking a turn in keeping a watch over the volcano, waiting for any sign of its prisoner and captor stirring. While the others of Vigil Point ate their meal or returned from hunting, they would talk, sometimes in morbid jest, about the gaze of Dalagang Balaon being upon them. Jokes were told — both in camaraderie and as some small comfort for their grim duty.

My ship in Tungkulin was laden with fruits and meat, crafting tools, and medicines. Half of it was being unloaded for the village; and when my time in Vigil Point was done, I would set sail to the northern half of Kotabalon. I would brave the tides of Aguahi and reach Makusog to give the rest of my ship's supplies over to them. But I knew, without any reservation, that the mountain maiden kept an eye on me for all my time on and around the island. And for all my power and all my strength, it could not compare to her or the monster she held back.

Demographics

As the last major island on the way to Lalangban, gateway to the Underworld, Kotabalon is home to those who are comfortable in the worlds of the living and the dead. Dragonborn, as reincarnated ancestors from ages past, are more abundant than in any other island. Kotabalon has an unusual number of roaming ghosts. These restless spirits are unable to find safe passages through Lalangban, forsaken by gods of the dead for reasons both petty and benign.

Visitors of the island also find themselves in between two worlds. Those who have to flee their homes tend to run to Kotabalon, believing themselves to be safe from the dangers of their former lives even as they leave their hearts there. Some others seek out the ghosts of their loved ones here in a final, desperate bid to cling to what was lost.

Merfolk are abundant in the waters surrounding the island. Unlike southern merfolk, however, they frequently make temporary outposts along the shores, venturing inland to hunt for ghosts to catch with their spectral nets. They drag these unlucky souls back with them to the depths of the sea for reasons that are as of yet unknown.

Geography

Kotabalon is the last major island to the north of the world — nothing else is known to exist further north other than Lalangban, and the horizon, where the Sky and Sea meet. Tambanokua, the Great Spider, spins their web upon the horizon so that they can climb to the sky. It is said that those who are stuck on this web find not just their bodies, but also their souls trapped in between realities for eternity.

The major feature on the island itself is Mount Balaon, a low-rising, dormant volcano with a deep crater that is several tens of miles in diameter. This crater, known simply as the Pit, is where Tambanokua comes forth when they seek to devour the moon. The bottom of this vast Pit is always shrouded in darkness, even under the light of the noonday sun, but a freshwater lake is believed to be hidden underneath.

Since Mount Balaon itself does not rise high enough, it offers little to no protection from typhoons. The intense wind and rainfall, combined with rich volcanic soil, has led to a wild rainforest covering the volcano.

Climate and Lifestyle

The wind spirits have free reign over Kotabalon. The breeze is strong throughout the year, and unlike other islands, the changing of the seasons do not come with a relative stillness. Above Kotabalon, the sibling winds Amihan and Habagat meet and wrestle. Heavy rainpour is accompanied by bitingly chill winds, and the sun wraps the air with thick humidity. And as the brothers battle each other for dominance, pieces of themselves are torn off, creating new wind spirits who will likely choose to stay in Kotabalon.

The people of Kotabalon have adapted to this extreme weather. Their homes are made from stone and are built low to withstand the strongest winds. They locate their settlements along the volcano's slope to avoid the drowning flood of typhoons. They clear as little of the rainforest as possible so that landslides are avoided.

Their lifestyles, too, have taken the weather into account. With docked ships always in danger of the strong winds, trade is not as prominent here. With no civilization that anyone knows of further north, it makes more sense for the people of Kotabalon to visit other trading centers, instead. Their agriculture avoids tall crops. Similarly, their hairstyles tend to be short, surrendering to the whim of the wind. Even the warmer winds of Amihan can bring sickness to too much exposure. There is an ongoing conflict between the sea raiders of Puthawanan and Kotabalon, with naval skirmishes becoming a yearly event.

Traversing the Pit

Though Tambanokua has yet to emerge from the depths of the Pit, her cunning presence and masterful web can still be felt in the land surrounding Mount Balaon, creating one or more of the following effects:

- Creatures inside the Pit feel as though they are being watched, even when no one is watching them.
- The inside of the Pit as well as land within 1 mile of Mount Balaon is stymied with low-lying silvery fog. This fog renders these areas dimly lit, regardless of the time of day, and feels warm and sticky to the touch, clinging to the skin of those who walk through it.
- The first time a creature within the Pit expends Hit Dice to regain hit points during a short rest, the creature receives a -3 penalty to the hit points regained. For each short rest spent in the Pit after, this penalty increases by 3: the second short rest causes a -6 penalty, the third a -9 penalty, and so on.

Ferdinand D. Ladera



Major Settlements

Tungkulin

Located just inland of the glistening Wind Still bay, Tungkulin is a small but prosperous settlement on the southern shores of Kotabalon. The people here are known for their duty to the island as the watchers of Mount Balaon. Should the volcano and the celestial eater beneath begin to stir, it falls to them to warn the island. In order to keep their vigil, the settlement is split between the main village inland from the bay, and a small secondary camp at Vigil Point. Tungkulin often sees arrivals at their shore who have come to Kotabalon to run from something, or in some cases, towards something they seek. Providing their customs are followed, the Tungkulin people are happy to open their doors and share the fruits of their prosperity with those who need it.

History

The original settlement of Tungkulin was founded hundreds of generations ago, further inland, among the lush forests around the base of the Pit. The village flourished, mineral rich soil produced bountiful harvests of root vegetables and sweet fruit crops. Livestock thrived and fish were plentiful in the nearby rivers. It is the belief of the Tungkulin people that the Pit spirit herself, Dalagang Balaon, gifted them with such a fruitful settlement in return for keeping watch on the volcano. While they do not worship her like they do other spirits, they believe she keeps Tambanokua asleep beneath the earth. It is their duty to warn others should the spider begin to stir.

The move towards the shore came long after the original settlement was founded. One night, Tungkulin's Babaylan, Isagani, dreamt of an impossibly tall dragonborn with iridescent scales, concealed by smoke. She was abruptly woken by tremors in the earth, and morning brought the sight of dark plumes of smoke rising from the Pit's peak. She reported this terrible omen, believing it to be from Dalagang Balaon herself to tell them Tambankoua was stirring. She suggested to Tungkulin's Datu, Talan, that they should send out the messages of warning. Talan, made arrogant by prosperity and youth, was not content with being only a messenger. Instead he decided that the Tungkulin people should rise above the lowly position as messengers and bring aid themselves. He requested that Isagani perform a ritual using a living spider as an effigy. She was to drown the arachnid in a stream, then bury it in the soils blessed by Dalagang Balaon. Doing so would aid the mountain spirit in keeping the celestial eater in his slumber and calming the fires of the Pit. Isagani was reluctant, having been taught by the Babaylan before her that their place was to watch and to give warning but nothing more. To do otherwise was to break the unspoken oath they had always kept with the mountain spirit.

That night, the ritual was prepared. A spider was caught and carefully bound as part of the effigy. Isagani drowned it in the nearby stream, but as she lifted the effigy from the water, the drowned spider was alive and free. It sank it's deadly fangs into Isagani before crawling away into the dirt. The tremors and falling ash continued for three days as Isagani's condition grew worse from the venom. On the third day, Talan finally sent warning to the other settlements and that night Isagani passed, the tremors stopped, and the smoke cleared. Tambanokua had not emerged, but the it's presence had been felt, and the price had been paid for the ritual. The fields were thick with ash, the fruit crops decimated. Pyroclastic flows from the Pit's lower vents had cut off and poisoned the streams. The now barren land and Isagani's death were considered another omen from Dalagang Balaon. It was her place to keep the Tambanokua at rest, not theirs. In order to survive, Tungkulin relocated south towards more fertile land, eventually settling along the Wind Still bay at the island's southern edge.

The events of the ritual were passed down as a story from one generation to the next, and eventually lead to the customs and beliefs that all people within Tungkulin keep today. To kill a spider is a serious offense. Should you come across one or find one within your home you must offer it peace. Should the Pit begin to stir, all that can be done is to keep watch and send out warning. To offend Dalagan Balaon again by forgetting their place is believed to bring the settlement irreversible ruin.

With the settlement no longer at the volcano's base, a better vantage point was needed to fulfil their duty as watchers, and so a second smaller camp was set up along the great cape to the east of the village. The high ground provided a good view of the volcano to the several watchers who reside there. Those chosen who take up the watcher's vigil are bestowed a great honor, but an unpleasant fate as the possible harbinger of terrifying tidings.

Important Figures

The following are important figures in Tungkulin.

Babaylan Dumatala. This elder dragonborn, a descendent of Isagani, oversees all the religious proceedings that occur in Tungkulin: she takes on the responsibilities that would have once belonged to the village's Datu. Dumatala is a powerful sorcerer who is well-practiced in the arts of healing and divination. Despite her age, she is spry. She frequently treks to Vigil Point to hear word from the watchers themselves, divine on the Pit, and commune with the spirits. She is also visited by those who arrive at the shores of Kotabalon seeking the spirits of the island or those they have lost, offering her help. When she cannot, she gives warning about that which they seek. Lately, she can be found spending more time at Vigil Point, attempting to understand the ominous dreams many of the watchers have been describing.

Raphaela L. Felipe

Head Watcher Mausisana. Having been bestowed the honor as head watcher at Vigil Point almost fifteen years ago, Mausisana has seen many come and go from the watchers camp. She has great sympathy for those who arrive on the island searching for someone they have lost, often seeing the boats arrive from high above the bay. Her own mother came searching for someone, before marrying and settling down in the village. Mausisana's passion for keeping vigil is not just fuelled by duty to a place that gave her mother a home, but because she, too, is searching for something. Fascinated by the Dalagang Balaon and undeterred by the ominous beliefs surrounding the spirit, she seeks her out, with each attempt becoming slowly more reckless and more difficult to hide.

The Brothers, Mas and Matamis. The two identical brothers are known well in Tungkulin. After both parents disappeared within the island's forests while still young boys, the brothers were raised by the village. Every house became one they were welcome in, every adult a parent, every child a sibling. No door is closed to them in Tungkulin. As they grew older, they felt compassion for those who arrived at Kotabalons shores, often alone or after a difficult journey on the rough seas. The brothers seek out new faces to offer them the same kindness and help they were once shown, informing the new arrivals about the local customs, helping them to find lodging or offering information about the surrounding areas. When not in the main village, they can sometimes be found wandering Path of the Loved, checking on the tokens they place in hopes that they can draw their parent's spirits to them.

Important Landmarks

The following are important landmarks in Tungkulin.

Vigil Point. The smaller secondary settlement, known as Vigil Point, sits high above the rest of the landscape on the cape to the east of the main village. The high ground allows for an awe-inducing sight across the southern shores of Kotabalon, but the eyes of the watchers there are fixed on Mount Balaon for signs of Tambanokua's rise from the earth. Between eight to ten people reside here at any time, and it is custom to always have at least one watcher observing the volcano. Others stand ready to warn the main village and send messengers out should the slightest tremor be felt. The winds here are strong and offerings are often made to the wind spirit Pagakpak, so the watchers may undertake their duty without the risk such winds can impose. The cape itself also offers protection to the bay and village below, acting as a buffer, keeping the waters far calmer than the open sea.

Wind Still Bay. Aptly named for the almost unnaturally calm waters, Wind Still Bay is a large body of water protected by the eastern cape at the south of Kotabalon. It is the main source of food for many of Tungkulin's residents. The calm waters make for easy fishing, and the few who travel to Kotabalon often find themselves seeking refuge in the bay to escape the harsh winds and waters of the open sea. Small shrines can be found dotted along the bay itself, dedicated to the spirits of the wind and water. While there is no large harbor here, there are several places along the bay where boats can be docked, and weary travellers can find hospitality among the Tungkulin people.

Path of the Loved. This path leads away from the main Tungkulin village and path splits once outside Tungkulin, with one route leading to Vigil point and the other deeper into the forests of Kotabalon. Path of the Loved gained its name from the many reports of people encountering spirits while traveling it. Watchers claim to see visages of those who came before and travellers tell tales of their lost loved ones calling them deeper into the forest. Even the Babaylan Dumatala has encountered spirits here. Along the Path of the Loved, people sometimes leave tokens for those they seek, hoping that it will draw them to the path. Occasionally, these tokens and effigies go missing: or, upon return, are found to have been moved or altered. Over the many years that the tradition has been practiced, no one knows who tampers with them or why.

Makusog

You stop in your tracks. The trip-wires you stand on warn the others of your presence, but your movements make it clear: you are a friend. The gentle thrum of this thickened thread is muted by the crashing sea. Your eyes adjust to the cavern's darkness and with a careful step, you move forward. Until there at last, with hours past, you see the cavern's opening. The air here tastes like sea-salt and you move to bask in Mayari's silver light. Below, you see Her reflection shining on the backs of fish, and the torchlight that makes them dance.

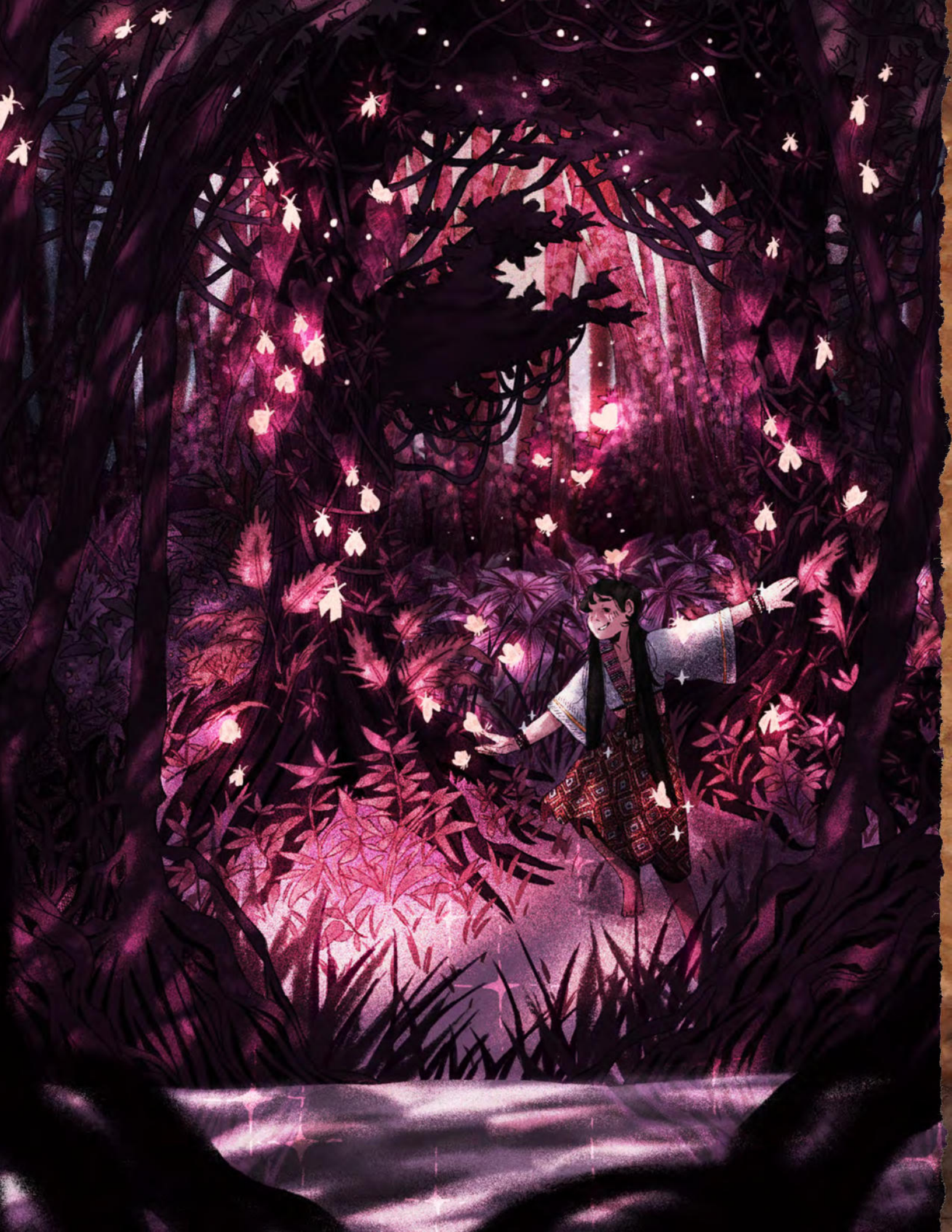
You are here in Makusog, where life thrives when the Moon shines bright.

History

Makusog lies in the northern point of Kotabalon, resting between the encroaching forest and the sea. Prior, the people of this settlement lived by the western inlet near The Pit. Makusog was discovered by Babaylan Tala, who found the cavern entrance known now as the Spider's Vestibule in the depths of Kotabalon's forest. In fear and faith, this dwarf journeyed forth to find what lay beyond the cavern's maw: the stretch of ocean flecked with silver and the stream of stars above that pointed northward.

Too dangerous to turn back, she made her shelter for the night by a stone formation that pointed south. This place is now known as Diviner's Rest. Here, she had dreamt of Minokawa, its hunger, and the darkness that followed. When she woke, it was to the beat of wings: an omen that told of danger beyond the horizon. The stones had shifted to point north, casting a shadow where she had slept.

Prinsomnia



Makusog's people are the fearless protectors of both Sun and Moon with eyes forever turned northward. Here, with Aguahi — the spirit of the northern current, they wait and watch for the threat that exists beyond. A people of mixed race, they are known for their imitation of the spider in how they hunt. Much like the creature's web and fang, they use trip wires, nets, and spears.

Makusog is not a place that's often visited, for the northern sea is harsh to those that do not understand it. Proper respect must be paid to Ahuagi for safe passage and a safe catch. As such, trade of their fish, crustaceans, and root vegetables are rare, and only done when necessary by the people of Makusog.

Important Figures

The following are important figures in Makusog.

Babaylan Aoanan. Survivor of a storm that once ravaged the northern waters, Babaylan Aoanan is known for her booming voice which rose above the sound of crashing waves. A strong dwarven woman, her strength as a medium is equal to her skill as a seafarer and climber of Makusog's Bowing Cliffs. It was believed that her survival was an acknowledgement of her mettle from the spirit Aguahi itself.

Now head Babaylan, she often remains at the boulder beaches of her village, or at Diviner's Rest. She prays for safety and watches the skies for shadows and the murmur of the incoming storms. She leads in communing with spirits that surround their settlements, calling upon them for safety in the seas and prosperity in their nets. The people of Makusog know of calmer waters when they hear the dawn bell by Diviner's Rest that urges their journey on.

Babaylan Buhay. One of the oldest members of Makusog, Babaylan Buhay has been in charge of funeral rites and burial practices for her people for over three hundred years. A friend of Babaylan Tala, and once the head Babaylan of Makusog, this wise elven woman remains in the stone house closest to Diviner's Rest to keep her friend company.

Always kind, and always respectful for those living and dead, many seek her to look after their family and prepare them for the afterlife. Many come to her for her talismans, so that they may not drown at sea. The sound of the dusk bell at night she rings is a rare tone that echoes before it's swallowed by the sea. Many are eased by the call, for another has been granted safe passage to the afterlife.

Datu Calomay. Datu Calomay is adored in Makusog: not because of the raw strength he possesses, but for the fairness he spreads within their community. Dangers lurk within the island, tempting many to look after themselves, but Datu Calomay reminds them that their strength lies in working together.

Encapsulating the spirit of solidarity, he elects leaders in tasks to not only ensure the wealth and prosperity of his settlement, but also their safety. The strength of their network is clear in the success of Makusog's survival and self-sustainability.

He is a proud balat-kayo; one of superstition, and with unshakeable faith and duty to Mayari. When not conducting duties to his people, he is often found in the presence of the Babaylan of Makusog seeking their guidance.

Important Landmarks

The following are important landmarks in Makusog.

Spider's Vestibule. This is the well-guarded entrance and exit of Makusog. Its mouth opens toward the Northern Sea where the spirit Aguahi rests. This cave connects Makusog to the forests deep into Kotabalon. It is known for the series of trip wires laid across the cavern's floors. Careful steps must be taken, as newcomers and strangers may alert the guards through their vibrations.

Bowing Cliffs. Battered by the rough waters of Makusog's beach, these limestone structures appear to bow toward the Northern Sea. The people of Makusog have set ropes against the cliff's wall and carved mountain paths, allowing them to reach the sea, or land above. Resting at the centre of the main cliff is the entrance to the Spider's Vestibule.

Diviner's Rest. A sacred site that commemorates the shifting stone where Babaylan Tala first rested, and where the Babaylan that now live ring their stone bells. Here in a chest sits the remains of her body after her second burial. The shadows it may cast can be read for omens that warn the village of Minokawa.



Spirits of Kotabalon

Dalagang Balaon, the Pit

Remaining an enigma to even those who have spoken with her, the spirit of Dalagan Balaon presides over the Pit—and thus, over the great spider Tambanokua as well.

History and Legends

The spirits of mountains and volcanoes frequently manifest as beautiful maidens. Tall and graceful, they attract pilgrims and suitors alike who covet the spirits' wisdom and magic. But among these mountain maidens, Dalagang Balaon stands apart. This spirit is rarely sought out: her sighting is considered by many to be an ill omen.

While she is the spirit of the volcano that shares her name, Dalagang Balaon is properly the spirit of the Pit. Spelunkers who seek treasures down the Pit are the ones who most frequently report encountering her. They say she looks like a ten foot tall dragonborn, hauntingly beautiful, with her iridescent scales dimly illuminating her. She is always seen walking, whether it's on the surface of the Pit's lake, along the crater's ravine, or even upside down on the ceilings of cave complexes.

Dalagang Balaon's relationship with Tambanokua is unclear. Even the mountain maiden herself is an unreliable narrator, as those who have dared to ask her have each reported different answers. She has described herself as the Great Spider's spouse, anxious to keep him asleep. She sometimes claims to be her expectant mother, and upon the birth of the Spider, the sun, moon and stars will finally pay. She is her captor, the mountain that keeps the apocalypse at bay. At other times she is her vassal, forced to play host to a potentially violent master. In at least one instance, she claimed to be Tambanokua herself, biding her time in the form of a maiden while her true arachnid body regained its strength.

It is possible that none of these stories are true, and that the actual relationship between the two spirits is yet to be revealed. Though given the nature of these immortal beings, it is also possible that all of them are aspects of the same story, and that Balaon describes her symbiosis with Tambanokua in terms of relationships that mortal listeners understand. A common thread between all of her stories is one of containment: as ill and vicious a spirit as Dalagang Balaon can be, her entire being is what keeps Tambanokua in slumber. And when the Great Spider finally crawls out of the Pit, he will destroy the mountain, ending Dalagang Balaon with it.

Relationship with the Islanders

The people of Kotabalon do not revere Dalagang Balaon — it is more accurate to say that they fear her ill tidings. Those who see her at the corner of their eye, even for a moment, are believed to be doomed to a fate of captivity: whether from hostile raids, an unhappy union, or a literal spell of magical binding. To avoid this fate, babaylan instruct those who have glimpsed the spirit to go through rigorous rituals of cleansing and propitiation to Dalagang Balaon in the hope that she will reconsider this curse.

And then there are those who would intentionally seek her out. Why would anyone look for a spirit considered by many to be a bad omen? It all ties to Kotabalon, itself, and how the island houses many wandering souls seeking safe passage into the afterlife. Other mountain maidens can boast of knowing the name of every beast who dwells in their mountains. Dalagang Balaon knows the name of every ghost, spectre, and wraith wandering the island. She is thus sought out by those who seek specific departed souls.

Dalagang Balaon has been known to take on a consort, usually another spirit, but occasionally mortals. Depending on her temperament, she will dote on the consort as if they were her child or lover. In any case, the consort gains mystical abilities and comes to represent Dalagang Balaon when she deems it necessary to speak to mortals. They are treated with a level of reverence usually reserved for spirits, and few question their frequent absences from communities as they are expected to tend to the spirit's needs.

Unfortunately, these relationships are doomed to fail. Dalagang Balaon is too wary of Tambanokua's ire, and this fear prevents her from forming any lasting bond with others. And so, more often than not, Dalagang Balaon lives out her immortal life alone. A feeling of loneliness permeates her domain, which includes the island of Kotabalon as a whole.

Important Festivals

As noted, the people of Kotabalon do not have a direct relationship with Dalagang Balaon. But they do celebrate her taking on a consort. When chosen, however, many would prefer to avoid the attention of being the spirit's favored companion. But ultimately their many forays deep into the woods will get noticed, and soon enough the truth will be coaxed out of them. Once revealed, they prepare an investiture that lasts for a week.

The ceremony begins with the chosen's people erecting a small, windowless hut. The consort is made to stay within the hut alone, without the cooling winds, for an entire night. It is believed that Dalagang Balaon will visit her favored during the night — as proof, onlookers from outside expect to hear the person inside speaking to themself.

On the second day, the consort leaves the hut, drenched in their own sweat, and so they are ritually bathed by volunteer attendants. This is a shortened version of a ritual of cleansing, as they have seen Dalagang Balaon and must still be warded from her curse one last time.

Bathed, their skin moisturized with coconut oil and hair perfumed with floral scents, the consort is robed in the finest

GingerArt

weave and presented to the leaders of the community. Here they are expected to prove their relationship with Dalagang Balaon, usually through demonstrating the newfound ability that the spirit bequeathed to them. Once proven, they take their place among the leaders, and are given this place of honor until Dalagang Balaon's favor leaves them.

Thereafter, the feast begins. The rest of the week is treated by the community as a festival, with drinking and merrymaking done to celebrate the Pit's favor being bestowed upon them.

Aguahi

The spirit Aguahi resides within the ocean just north of Kotabalon. A stalwart guardian, Aguahi protects the entrance to the spirit underworld and keeps diligent watch for the ravenous Celestial Eaters that threaten the life of the islands.

History and Legend

The smooth boulders and jagged cliffs that make up the northern beaches of Kotabalon are evidence of the war-like element of the North. The waters are treacherous here, making sea journeys to the North precarious. Only those bold, and filled with faith, dare to venture forth. For here is Aguahi, the spirit of the northern currents.

As old as the Celestial Eaters, this spirit rests within the depths of the sea as one of the guardians of the underworld: Lalangban. But this is not the only role it plays. Though known for its temper and for its lack of mercy, Aguahi remains a protector first and foremost.

It is a friend to both the Sun and Moon. The Sun's warmth is welcome comfort as rays against the sea, and Moon's silver reflection keeps it company. It is their presence that often brings the ease and rise of tide and slow of current. At this moment, the sea is calm. But peace is rarely known. Tambanokawa rumbles and the shift of rock tells of how it stirs. There above is Minokawa, waiting as the shadows cast against Aguahi's northern waters.

And the guardian is not alone: the people of Makusog are there to join it. They beat at drums, make Minokawa listen, and draw the attention of its mirror-eyes at night with the light of torches. A false moon where schools of fish are caught, their silver shine dancing within the water. And for Tambanokawa, Aguahi crashes its waves against the island's cliffs as a warning that the spirit remains on guard.

In recognition of their valor, Aguahi offers those in Makusog safe passage, both in life and death.

Relationship with the Islanders

Aguahi is not one to be tested, and its waters are not one to master. A spirit that has known mostly war and rage is one whose tide is not so easy to turn. It is in the people of Makusog's faith and worship of the Moon that they find themselves Aguahi's ally.

To the spirit and those who live by its domain, peace comes when the water is calm or when the wind and storm remain beyond their beach. Daily prayers and offerings are made to Ahuagi at dawn, seeking attention with the beat of drums. If the spirit accepts what is offered, then the babaylan who stand by the beach's shore ring their dawn bell. If there is silence, none push their boats towards the Northern Sea.

When the tide is high and the moon is full, no nets are cast. These great fishermen are seen as Aguahi's allied warriors. And when they are guests upon the water, they do not greedily take. Their first catch is offered to the spirit, along with a piece of copper. In return, the spirit promises prosperity, the waters teem with fish, and the shores are gifted with crustaceans.

The spirit is both respected and feared as Aguahi partakes not only in their lives, but in the afterlife. He is also the guardian of the underworld. By resting bodies in boat-shaped burial mounds atop the Bowing Cliff's peaks, they provide safe passage for the dead. Offerings of gold, jewels, copper items, and prayer are made for those that pass in the hope that they find themselves in the afterlife's cycle.

Important Festivals

When the dry season ends, and the rains begin, Makusog heads toward the water. With the moon full, Ahuagi's sea first teems with arayu and flying fish. Fishermen set out in groups to make music with their drums, or false moons with their torches should Minokawa come. They present to Aguahi their nets and spears in hope to gain its favor. Should they please the spirit, in the dawn that follows, Aguahi rewards them with prosperity.

Those that do not fish remain on land and follow the babaylan that ring their bell toward the sea. The Head Datu then leads the boats toward the horizon as a symbol of their faith and bravery. With the calmer tides, the babaylan can look toward the North for any shadow or storm. They listen for Minokawa's wings, for like Aguahi, they remain on guard.



Lucia Versprille

Anna delos Angeles



It is also important for the people of Makusog to acknowledge Ahuagi's other duties as guardian of the underworld. The current and the sea are believed to be both life and the afterlife. While the village may be in the good grace of the raging current, judgement is still passed upon those in death. To ensure that their life continues on in the afterlife, the babaylan collect valuables and trinkets to accompany the deceased on their journey. They gift copper, believing it to be known as 'The Spirit's Gold', and rest the bones within the burial grounds on the peak of the Bowing Cliffs. Here, they rest in chests carved with boat-ferrying motifs of a figure at the bow. Babaylan pray to Aguahi and ring the dusk bell to tell him that what comes is not his foe, but his friend.

Pagakpak

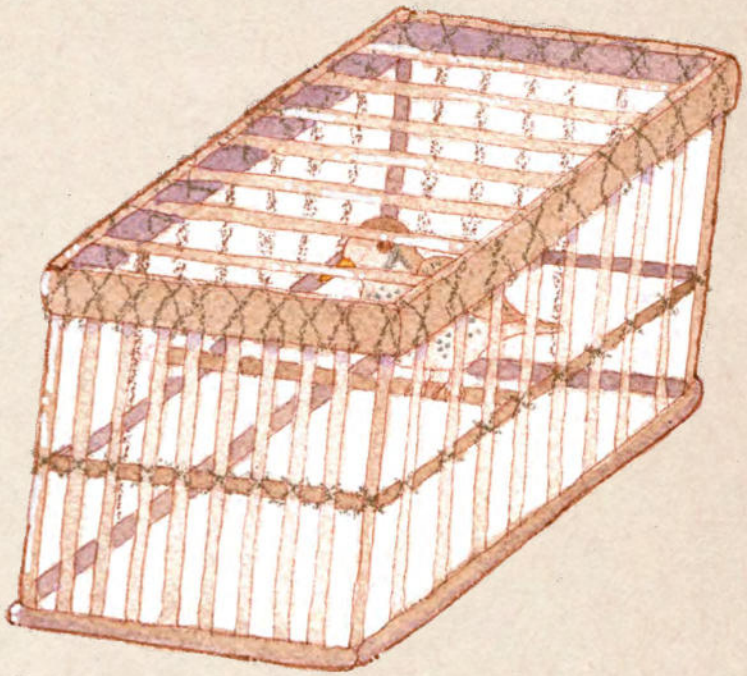
Also known as the Playful Wind, Pagakpak is a jovial and tricky spirit, laughing as he whirls around spun tops and sparks arguments between mortals and spirits alike. For the island of Kotabalon is rife with tension, and Pagakpak believes that such anxieties must be let free, like the wind itself, in order for life to flow and heal again.

History and Legends

Kotabalon is the site of confluence between the great winds and brothers, Amihan and Habagat. Elsewhere, their meeting is seen as a changing of the seasons, a relatively still time when neither spirit holds sway. Not so in Kotabalon. Here, the two winds push and pull in opposing directions, and the resulting chaotic energies bring forth new wind spirits into existence. And when the world was young, Pagakpak was one of the wind spirits created in this way.

Pagakpak sees both Amihan and Habagat as his fathers. The great winds do not necessarily think so, and certainly they do not see a familial resemblance. While they typically have a humanlike manifestation, Pagakpak in turn appears as a rooster spirit, always in flight and never stationary. He is one of the most accessible wind spirits who dwell in Kotabalon - he is fond of answering prayers and showing himself to mortals.





In fact, once you commune with him successfully, it is almost impossible to get him to shut up.

Despite being one of the oldest wind spirits created in Kotabalon, Pagakpak is one of the most childlike. He is playful, talkative, and has a short attention span. He also likes to get two parties to fight each other similar to how a wind spirit once made the sky and sea fight. As he watches his fathers fight with every meeting, he has come to believe that it is the nature and duty of winds to promote strife.

Relationship with the Islanders

Since his perceived parents have largely left him alone, Pagakpak's early existence was filled with mortals who propitiated him for his favor. He has gotten used to getting his way, and communing with him can feel like trying to convince an entitled child. But once given what he thinks he is due, he is an amazingly helpful spirit — as long as you stick to requests that do not require extended attention.

The multitude of spirits who make Kotabalon their home see the childlike Pagakpak as their elder. They listen to him and follow his lead. Meanwhile, Amihan and Habagat largely ignore mortals, too preoccupied in their semiannual dance to pay them any heed. So instead, the people of Kotabalon have learned to channel requests to the wind spirits through Pagakpak as the intermediary.

Pagakpak is also a patron of games. He frequently manifests during festivals, especially those that feature competitive sports; seeing him is considered to be a sign of good fortune. This belief extends to trinkets, too: small, wooden carvings of the rooster spirit are common charms that are kept by athletes for good luck. This belief is so widespread, some gaming events have been rigged to release roosters at opportune times in an effort to push the outcome in favor of a specific competitor.

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Important Festivals

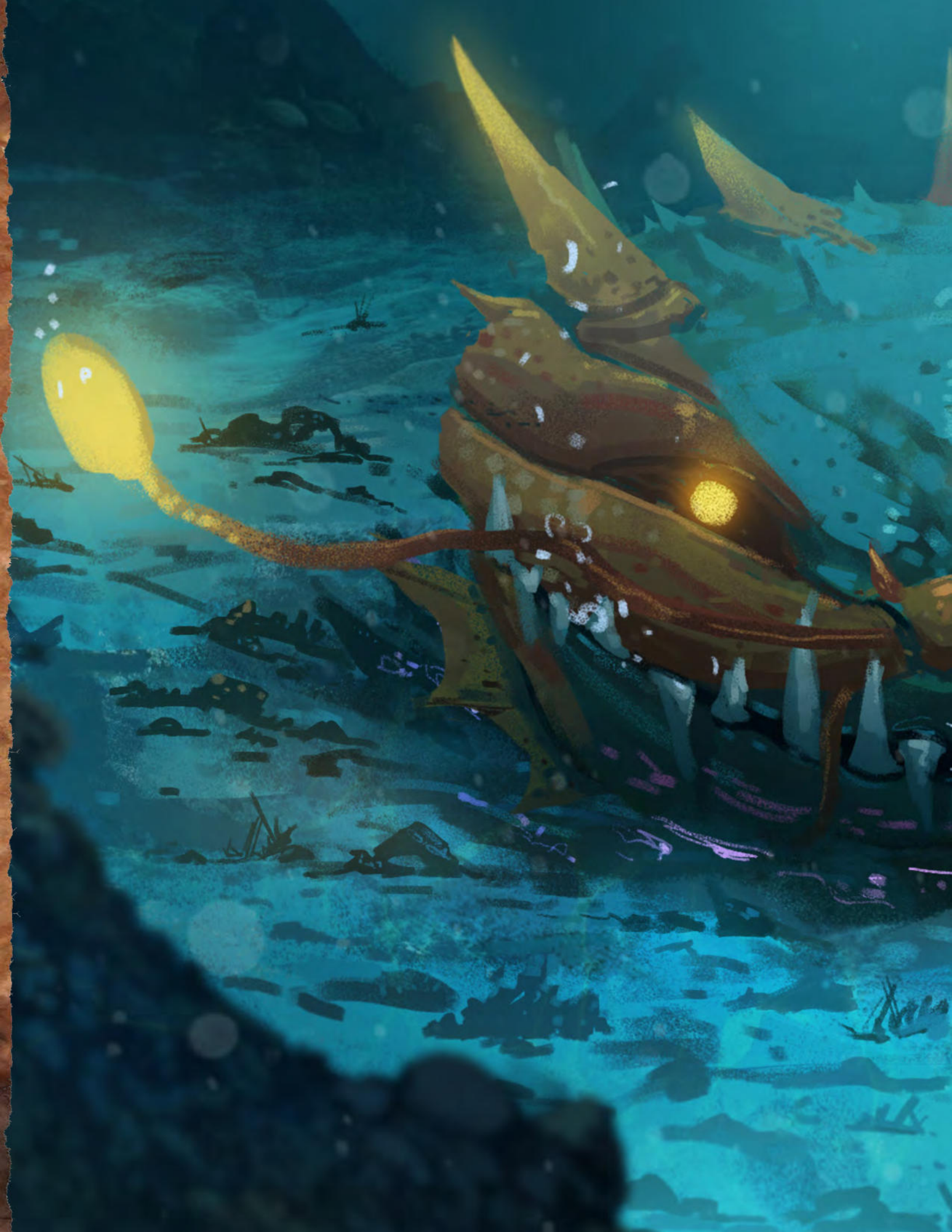
The changing of the winds between Amihan and Habagat is a tumultuous time, and in an effort to minimize anxieties, many communities in the island engage in a festival of games dedicated to the wind spirits. Some of the more common games are wrestling, sungka, spinning tops, and cockfighting. Outsiders may think it unwise to hold games at a time when the weather is too unpredictable, but to the locals, it is more dangerous to deny entertainment to the wind spirits. Besides, Pagakpak loves these games, and the other spirits wouldn't dare to cross him.

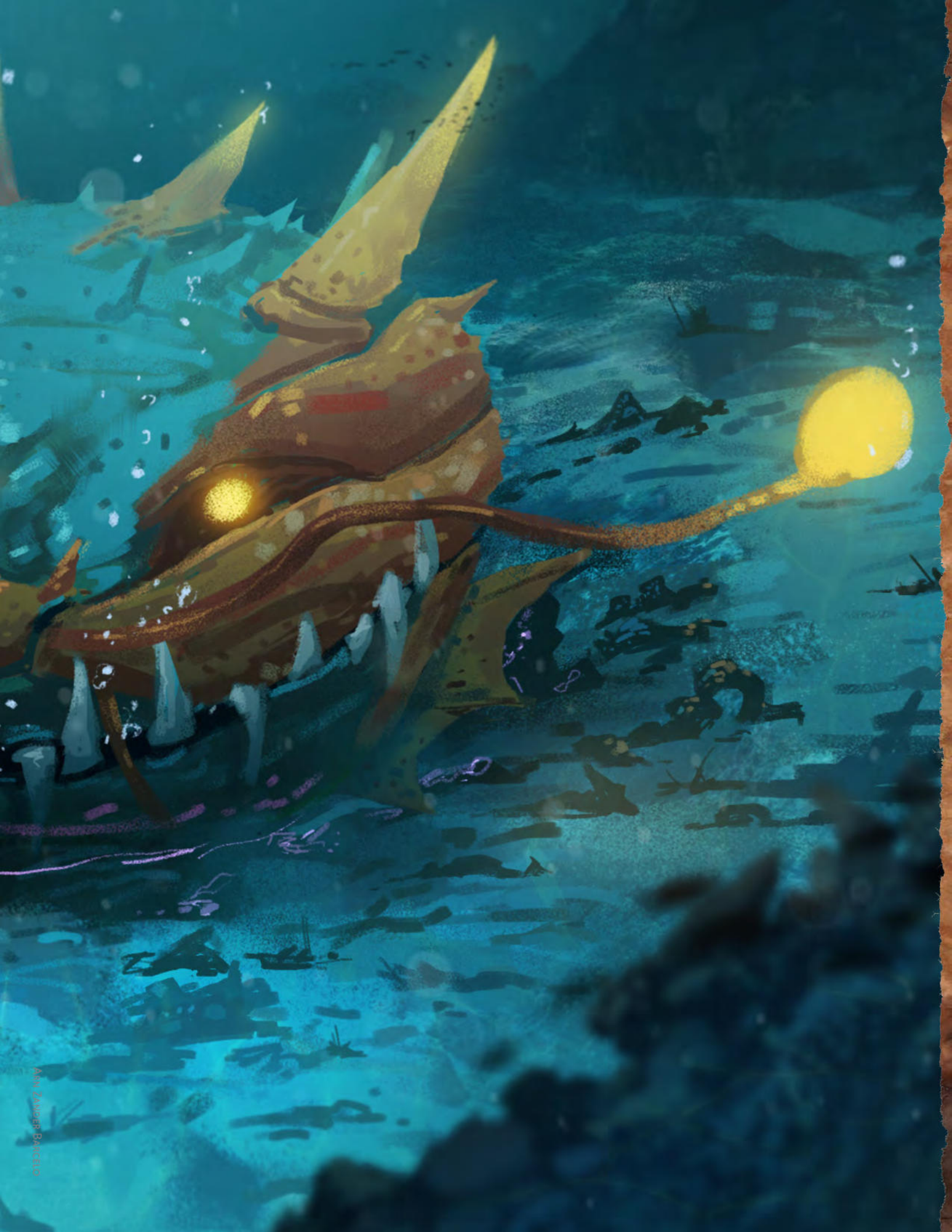
Cockfighting is another activity that is attributed to Pagakpak. Long ago, this festivity was a sacrificial ritual meant to appease the spirit. However, it has since devolved into a blood sport where two roosters are made to fight to the death while onlookers bet on a winner.

When there are competitive sports to be witnessed, gambling is usually not far behind, and the wind changing festival is no exception. These exciting games of luck and skill loosen up the pockets of even the thriftiest bystander, and so, beyond seeking Pagakpak's favor, datus and babaylan alike are eager to hold this festival to refill their gold coffers.



Lucia Verspille




ANN ZANGER BARCELO

The Ocean and Beyond

The Ocean

The sight of the sea kissing the sky upon the horizon is awe inspiring. For the seafarers of the islands, the rocking of the waves—decorated by seafoam— is their lullaby; the dancing, swirling clouds above are their zealous guides for fair-weather. At night, the skies become their compass. They seek solace from the stars and find their way across the ocean, always chasing that high towards the next catch, the next storm, the next island they can find.

Living on the Ocean

For those in the islands who are land-locked, the sight of sails across the horizon means a couple of things: a storm is coming and that the sails are racing away from it, or that maybe today is when they will find more rare treasures from the ocean thanks to the wares that the seafarers bring. Although their visits are short, the islanders openly welcome the sea-dwellers, curious about their floating stilt hut villages.

There are many flotillas of sea-dwellers across several channels and seas of the islands, most of them known to each other and carrying similar traditions. Most common of these are how all seaborn children are taught, from a young age, to walk on the ocean floor. When a small batch of children reach the ages of 10-13, they are gathered around by the best swimmers in the village and mentored. They are taught important sea-walking skills like identifying certain fish and corals to avoid, how to anticipate the tide, and how to conserve breath.

For some seaborn, these are skills that become key to their future as a Mandaragat. The Mandaragat are warriors of the sea, the unsung protectors of the islands from the dark things that bubble up from Bakunawa's Grave. Several flotillas will often surround the borders of the grave, just outside where the corruption begins. The seafarers dive through to whittle down the number of monsters and aberrants that break through the surface of the water.

Part of being a Mandaragat is also finding and carving out your own weapon. Once a batch of seaborn children are declared to have mastered their skills of sea warfare, they are sent towards the task of making and carving their own weapon, from the material to the hilt, to the charms that the community's babaylan blesses once it is fully crafted. All the components are brought to the community's panday who reads the soul and intention of the seaborn and manifests it through the weapon.

These weapons are enchanted, helping the Mandaragat fight in water as if they were on land instead. The Mandaragat never venture off without their weapons. Part of their training is making themselves so comfortable with wielding and holding it. The weapon becomes an extension of themselves. It helps them tap into their surroundings - the weather, the currents, the nearby fish.

Once a month, representatives from the different seafarer communities perform rituals to the moon, for safe travels, for a successful battle against the Bakunawa's legion, for a good catch, and for fair weather. The first meeting begins right when the moon begins to wane and the next happens when the moon becomes full. During these times, those who live on the islands will be able to spot the different flotillas going through their rituals as they look to the water. As the sky begins to darken, the horizon begins to dot with several lights from the boats. In solidarity, some seaside communities will often light torches by the coastline, acknowledging the selflessness of the sea-dwellers and choosing to continue the fight against the terrors of the waters.

Bakunawa's Grave

The Grave of the Bakunawa is an anomaly of nature - a lull in the sea. The waters form the perimeter of a perfect circle and are quiet and impossibly calm. Some say that this is the manifestation of Bakunawa's spite against Haliya. By stopping the flow of water within this area, it directly defies the will of Haliya, the moon goddess, who pushes and pulls the tides and currents of the sea.

Still, ask any seafarer and they'll tell you that the most unnerving part of the Grave isn't even that odd things bubble up from the deep regularly. They'll tell you that what seems the most fearsome is the fact that the body of the Bakunawa is still intact. Although only the head and throat is visible, the rest of the great beast's body is hidden in a huge trench that it seems to have fallen into. Scarier still is how when the water carries some of its waves through the body, it can look like it is inhaling and exhaling. Some sea-dwellers suspect that the Bakunawa still lives—but that is something that they keep to themselves.

Geography

The trench where the Bakunawa's body resides is the deepest part of the ocean. It forms a deep scar that stretches about two miles wide. The depth of it is unknown. A huge crater surrounds the Bakunawa's body, making the descent into this part of the ocean a tricky ordeal. Whirlpools form at random, catching swimmers off guard. Surrounding the crater are broken bodies of seafarer boats, torn apart in the many battles they've had. They are bitter reminders of the struggles that every generation of seafarer has had to endure to this day.

Traversing Bakunawa's Grave

This area remains marred by Bakunawa's battle with Haliya, creating one or more of the following effects:

- Hungering predators like magindara and mameleu frequent the waters within 5 miles of the Grave.
- The ocean within 1 mile of the Grave is breathable and unusually still and clear. Coral and underwater plants within 1 mile of the Grave take on dark and brackish hues.
- The first time a creature enters the waters within 1 mile of the Grave, they must make a successful DC 17 Constitution saving throw or be poisoned for 24 hours. While poisoned in this manner, a creature becomes unusually prone to anger, mistrusting and lashing out at others sans reason.

Within the crater, the lull begins. The crater's seafloor is teeming with coral that seems to pulse every time the Bakunawa's fallen body breathes. There is an abundance of creatures on this reef that have taken on a dark color similar to the Great Serpent's scales - deep blues, browns, and greys, while some of the fish sport scales that capture the light of the surface and glow against the darkness. These are direct effects of the poison that has seeped through the body of the Moon Eater and corrupted the formerly healthy seabed.

All throughout the crater, one can hear the low rolling of the undersea currents swirling about the area. The strength of the undertow is unwavering, often sinking boats and trapping swimmers before they can get close to the body of the Bakunawa.

Myths and Legends

Sparks flew as far as the eye could see as Haliya and the Bakunawa fought in the skies, coloring the clouds with firework-like explosions. With every thunderous roar of the Great Beast, Haliya swung her blade, causing ripples of lightning arcing across the heavens.

The body of the Bakunawa fell straight down into the sea, creating great waves that splashed over the coastlines of the islands surrounding, its body raising the levels of the ocean and temporarily sinking some of the smaller atolls of the archipelago. When the waters finally receded, there was nothing but the lull in the sea and the sight of Haliya returning to the sky.

Days and months after the fall of the Serpent, the earth continued to rumble, aching at the great maw that Bakunawa's body had created in its fall. Even from far away, those who would listen well enough while swimming in the island's waters would be able to hear the low sounds coming from the Grave.

Tambanokano's Basin

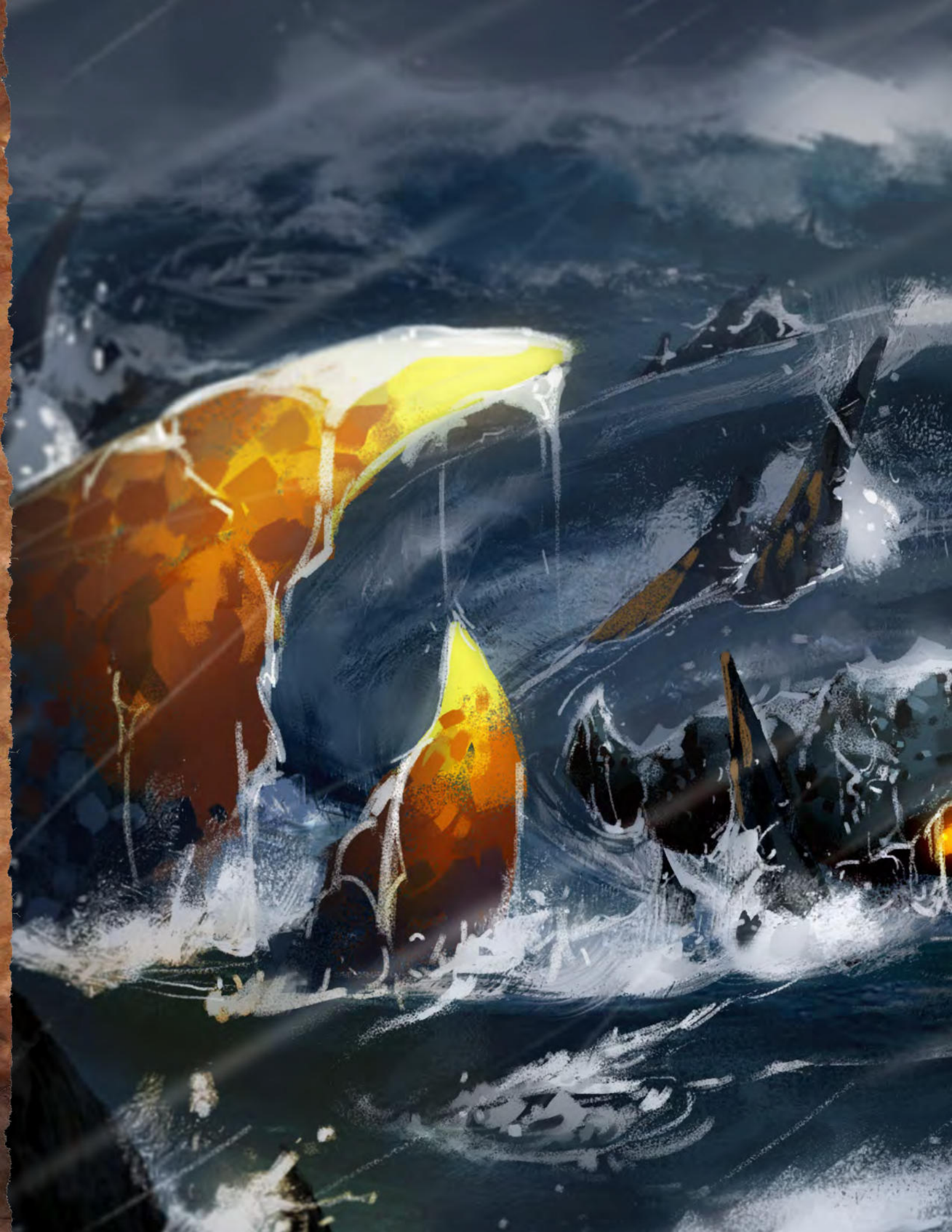
Sometimes, from afar, the most eagle-eyed of seafarers will spot bubbles popping on the surface of the water. The bubbles - light, luminescent - when popped, let loose a distinct smell that one catches when small crabs gather ashore. Any seafarer would know that these bubbles are a clear indicator that they are sailing over the Tambanokano's Basin.

Seafolk will warn anybody to avoid the Tambanokano's basin. The waters are too unpredictable. It isn't strange for the waters to be quiet and placid and then suddenly shift to heavy waves and whirlpools that can drag and wreck any boat or ship unfortunate enough to get sucked in. The disturbance is primarily caused by the shifting of the water, whenever the colossal crab moves in his sleep or wakes from his slumber. Moving from his space causes the water to rush downwards,

Traversing Tambanokano's Basin

Tambanokano's slumbering presence corrupts the surrounding waters, resulting in one or more of the following effects.

- The waters within 5 miles of the Basin are unnaturally murky, clouded by magical darkness. Fish and other beasts are noticeably absent from the area.
- Creatures within 1 mile of the Basin feel as though they are being watched, even when they aren't.
- Raging whirlpools form in the waters within 1 mile of the Basin. A whirlpool can be spotted from a safe distance with a successful DC 15 Wisdom (Perception) check. Otherwise, the creature or their boat is trapped within the whirlpool. A creature trapped within a whirlpool begins suffocating and must use their action to make a successful DC 15 Strength saving throw to escape. A boat trapped within a whirlpool takes 2d4 bludgeoning damage at the start of each round (automatically surpassing the boat's damage threshold), and checks made to steer or navigate the boat are made at disadvantage.





Arn Zander Barcelo

forming this incredibly powerful whirlpool - so strong that it can change the weather surrounding it, causing a maelstrom to suddenly appear in the area. The best way to approach it, according to the sea dwellers, is to quietly dock near one of the atolls and swim quietly through the waters, taking care not to wake the crustacean moon-eater.

Geography

The area approaching the Tambanokano's basin is known to be surrounded by atolls with jagged cliffs and rocks jutting out from the water. On the rocks, small forests have sprouted. The trees, with their twisted branches and curled, leafy arms, extend skyward while their roots thirst for the water they cannot drink. Strange birds sometimes nest in the branches of these warped trees. The rocks are encrusted with barnacles that sometimes sing to you if you come too close. Bits of the atolls have corroded away over time, creating sharp edges under the cliffs, like small caves where fish hide in the murky waters.

It isn't long before this area is fully overgrown with seaweeds and seagrass. Where the waters are just a bit clearer at the border, one can see the many odd starfish with their long tendrils slowly strangling the leaves that sway with the water's currents. However, when you get to the thick of it, just above the Tambanokano's sleeping place, the waters become dark and clouded by the tall grass.

Swimming here is unpleasant. The seagrass clings to one's body. Many seafolk have been lost in this undersea forest. What is doubly unnerving is how sea snakes will hide among the grass. They will strike, poisoning anything that moves.

At the center of this deathtrap is the sleeping colossal crab, the Tambanokano. Its body is so massive that it has formed somewhat of a crater for itself. The surrounding area is filled with coral that are powerful components for potions and enchantments among the seafolk community.

Myths and Legends

The Tambanokano is a sleepy monster, nestled within its basin, undisturbed for centuries. It despises all beings that dare to wake him from his slumber, shaking the seafloor with his rage. When he wakes and rises from his basin, the waters begin to recede, forming a massive whirlpool that can form storms in the sky above it. Its claws, suspended in animation, are hidden among some of the jagged islands that dot the area.

This titanic shelled beast is a loud sleeper, releasing bubbles through his rippling snores and with every breath, he imbues the area with magic. The seagrass, once ordinary, now glows when touched and responds to the great crab's moods. When the Tambanokano dreams of pleasant things, the seaweed is harmless and will let others pass through easily. When the Tambanokano has nightmares, they become hostile, tangling whatever live thing they can capture and, much like a man of war jellyfish, will strangle and poison their captives.

Beyond the seagrass, surrounding the Tambanokano, are coral that occasionally spew toxic fumes. Strange, crawling creatures litter throughout the seafloor, waiting on anything that gets hit with the gases, swarming it until there's nothing left. These creatures have inherited the will of the Tambanokano to devour. Mandaragat will warn others that these bottom dwellers share the mind of the sleeping monster. They dream with the great beast and will sometimes swim up to the surface to gaze at the delectable moon that the Tambanokano continues to hunger for, even in its slumber.

Beyond the Horizon

Past the furthest reaches of the islands, the horizon shimmers between the sea and sky. No living mortal knows exactly what lies beyond that distant line. Some tales describe Lalangban, the entrance to the underworld, sitting at the exact point where the heavens curve downward to touch the ocean's waves; others speak of a massive nest, larger than any island, where the fearsome Celestial Eater, Minokawa, roosts. And yet, there are still faint whispers of other lands existing unseen beyond the horizon, each with their own unique peoples, spirits, and stories to tell.

Whatever the case may be, one thing is certain: adventurers who journey beyond the horizon will have one epic tale to share upon their return. That is— if they even return at all.

The Celestial Maw

Many on the islands believe that the mortal realm is constructed like a gaping maw or an open clamshell. Within the bottom half of this shell sits the ocean and the islands; the top half contains the sky, clouds, and celestial bodies. To the south, the ocean flows beyond jagged towers of rock to pour into the unending void. And to the north, where the Sea and Sky hinge together, is Lalangban, the entrance to the realm of the dead.

It is said that long ago, this grand celestial maw was closed, and the sky was so close to the ground that mortals could prod the clouds with a branch. Bathala, the godly craftsman of the world, enjoyed having his sky close to the land, as it allowed him to better hear the requests of his creations. But when Bakunawa attacked, her violent machinations ripped massive scars across the low-lying heavens. Thus, to prevent further harm, the gods chose to raise the sky, resulting in the open maw cosmology that persists to this day.

Journeying to the sky and beyond its horizon is a long and difficult endeavor. Though some do wander lost among the forests of Kotabalon, most spirits of the recently deceased are able to navigate this winding path north to Lalangban and pass its threshold with nary a problem. However, living creatures who attempt to cross the boundaries of the horizon find

Traversing the Eyrie

Should intrepid adventurers somehow manage to pass beyond the horizon to Minokawa's roost, they will find themselves in an otherworldly space beyond most mortal understanding. The eagle Celestial Eater exerts full dominion over the Eyrie, creating one of more of the following effects:

- The Eyrie and objects within it cannot be targeted by divination magic or perceived through magical scrying.
- The ocean surrounding Minokawa's tree is bottomless.
- Large mirror-like feathers, ranging between 5 to 15 feet in length, can be found embedded in the roots of Minokawa's tree and floating amidst the ocean. These feathers have AC 20, 50 hit points, and immunity to nonmagical damage. Reducing a feather to 0 hit points shatters it into 2d10 + 5 pierces of precious ore.

themselves beset with sinister happenings. Churning clouds obscure the stars above, rendering navigation useless, and the waves gnash against ship hulls like angry jaws. Voyagers sailing due west may suddenly find themselves washed onto the eastern beaches of the islands, their boat smashed into pieces around them.

Other than spirits of the dead, only two things are known to safely travel beyond the horizon and back. The first is the Salimbal: a legendary boat carved from stone that can sail among the clouds, journeying past the edges of the mortal world into realms beyond. Ancient stories tell of the Salimbal's last captain breaking the boat into pieces, scattering them across the islands so that the ship's power would not be abused. Many believe those fragments of the Salimbal still exist, hidden away somewhere, dedicating their lives to finding the mythic boat and piecing it back together.

The second is Minokawa, the fearsome eagle Celestial Eater, whose nest is rumored to lie within a lone tree that grows beyond the edge of the world.

Minokawa's Eyrie

With feathers as sharp as blades and eyes like mirrors, Minokawa swoops upon the islands with a rapacious hunger. The eagle Celestial Eater pursues the moon out of greed, and stories say that should it be given the chance, Minokawa would swallow the moon, the sun, and the entire earth— yet still yearn for more.

Minokawa's roost is said to exist outside the sky, on a lonely island that connects neither to the mortal realm nor the spirit world. Aged lorechanters call this place the Eyrie, as it is where the monstrous eagle rests in between its many hunts.

Geography

Not much is known about the Eyrie. Even the most skilled navigators would have trouble placing the Eyrie on a map, as it exists beyond the scope of the mortal realm.

The few stories that do exist describe the Eyrie as floating alone in a bottomless ocean, overlooking the edge of the world itself. A single massive balete tree, as large as an island, grows upon a crumbling outcrop. The rocky shores drop sharply into unnaturally still waters devoid of any life, and in the distance, the very end of the celestial maw juts out from the nothingness. Waves crash between the maw's jagged teeth, each sharp fang a veritable mountain, and plummet past the Eyrie into the misty abyss below.

Some say that if you travel far enough out to sea, you'll eventually find those crooked teeth rising from the depths— just as you hear Minokawa's hungering cry from beyond the horizon and see the glint of its blade-sharp wings swooping down from the sky.

Myths and Legends

Though the location of the Eyrie cannot be pinpointed with traditional cardinal directions, the inhabitants of the northernmost points of the island keep an especially watchful eye for the eagle Celestial Eater. Many believe that this is because in the north, the Sky hinges the closest to the Sea, allowing Minokawa to more easily swoop upon the islands and attack.

Indeed it was in the north that Minokawa made its first assault upon the moon. The avaricious bird had nearly caught all of Mayari's glory within its sharp beak, plunging the northern shores into darkness. But the inhabitants there were not so easily shaken. Together, the villagers began to beat at drums and shine firelight into the fearsome eagle's mirror-eyes. The spirits of the land soon joined them in their fight, the northern currents scattering the glow of their flames across the heavens and the trees echoing their thunderous noise. Minokawa swooped down to peer at what was causing this commotion, and in doing so, opened its beak just wide enough for Mayari to escape.

Though Minokawa has yet to be seen again, the people remain vigilant, listening for the beat of Minokawa's wings from beyond the horizon. They light their fires, pound their drums, and make false moons in the ocean to fool the Celestial Eater. Most importantly, they continue to tell the stories of Minokawa and its Eyrie outside the sky, so that when the time comes, the next generation can light their torches and protect their home.



Arn Zander Barcelo

Do you know who you are?

Over the course of our lives, we make many choices. Some are small, like what to eat or when to sleep. Others are choices that define the next paths we must face in the future. And so often, you will find yourself walking down one arm of a crossroads, and looking back and asking yourself, "Did I make the right choice?"

There is no answer. There is never an answer.

Perhaps then, identity is not something that can be answered in a single concrete phrase. Who you are is a slice of time: an amalgamation of all the choices you have made, neither right nor wrong, that have led you to this moment.

So I ask again, do you know who you are?

Chapter Three
Characters

The People of The Islands

Across the islands, members of all the mortal races can be found living and working together. Only a handful of places, like the village of Taonglupa on Kandaya, are insular communities dominated by a single race. Otherwise, settlements are populated by a myriad of folks from many origins, and cultural differences are more a matter of location than bloodline.

That being said, each mortal race also carries unique, innate connections to the spirits of this world. This section details the various subraces and race variants available to player characters in the islands. While a choice of race should not explicitly define a character's adventuring career, it can provide context for a character's relationships and journey through their life.





Balat-Kayo (Half-Orcs)

Made in the image of Haliya's tusked mask, balat-kayo are proud, dutiful, and passionate people. Newer to creation than many of the other mortal races, they possess a connection to the natural world through its rituals and rites, granted this blessing by Haliya so they may be the first to come to her aid should Bakunawa return. They possess a tracing of starlight across their body, and their eyes are a splendid silver.

Race Variant: Balat-Kayo

The following traits replace the half-orc's Ability Score Increase, Menacing, Savage Attacks, and Languages traits.

Ability Score Increase. Your Charisma score increases by 2, and either your Strength or your Dexterity score increases by 1.

Weapon Training. You gain proficiency in simple and martial weapons.

Blessing of Haliya. You know the *alarm*, *detect poison* and *disease*, and *identify* spells. You can cast each of these spells once as a ritual, and regain the ability to do so after a long rest.

When you reach 3rd level, you learn one other spell of 2nd level or lower. When you reach 5th level, you learn another spell of 3rd level or lower. These spells must have the ritual tag, and once you cast the spell as a ritual, you cannot do so again until you finish a long rest. Charisma is your spellcasting ability for this feature.

Languages. You can speak, read, and write Common and Sylvan.

Dragonborn

In the islands, dragonborn do not manifest as the descendants of vicious red or proud gold dragons, or anything of a similar ilk. Instead, the umalagad dragonborn of the islands live a second life—having already lived a life, and now back from the dead.

These dragonborn are commonly albino in coloration, and take on the aspects of pythons and crocodiles. While the first umalagad came to be after the fight between Bakunawa and Haliya, they now inhabit much of the world. Though they retain some memories and experiences of their previous life, they possess nothing of what they used to be, who they once were, and who they once knew. In this new life, they carry with them only their name and a second chance at living.

Race Variant: Umalagad Dragonborn

The following traits replace the dragonborn's Ability Score Increase, Draconic Ancestry (and its associated Breath Weapon and Damage Resistance), and Languages traits.

Ability Score Increase. Your Wisdom score increases by 2, and your Constitution score increases by 1.

Blindsight. You have blindsight out to 30 feet. You can perceive surroundings within this radius without relying on visual sight.

Ancestral Protection. You know the *guidance* cantrip. When you reach 3rd level, you can cast the *sanctuary* spell once with this trait and regain the ability to do so when you finish a long rest. When you reach 5th level, you can cast the *warding bond* spell once with this trait and regain the ability to do so when you finish a long rest. Wisdom is your spellcasting ability for these spells.

Languages. You can speak, read, and write Common and one other language of your choice.

Dwarves

Sturdy and stalwart, dwarves trace their origin back to the spirits of the earth. Whether connected to the hardy rock of mountains or the igneous temper of volcanoes, dwarven folk live long and storied lives.



Roxanne Hope Sparks

Subrace: Volcano Dwarves

Named for the magma formations that they can produce on their skin and their ash-like trailing hair, volcano dwarves are one of the mortal races found on the islands. Whether they were blessed by volcanic spirits or are themselves spirits of lava brought into a new form is unknown. he latter belief has its risk, however, for not every volcanic spirit is amicable to mortal races.

Ability Score Increase. Your Intelligence score increases by 1.

Molten Armor. As a bonus action, you can cover your form with a protective shield of hardened lava. You gain a number of temporary hit points equal to your character level, and whenever a creature hits you with a melee attack while you have these hit points, the creature takes a number of fire damage equal to your character level.

The temporary hit points last for one hour. Once you use this feature, you cannot use it again until you finish a long rest.



Elves

In the islands, a balete tree is regarded as a nexus or house for spirits. Amidst their massive trunks and twisting vines, several nature spirits choose to dwell and watch the mortal realm. When Bathala first finished crafting the islands, many curious spirits living in these balete trees began to take note of the thriving world around them. Eager to partake in this wonderful creation, these spirits formed mortal bodies of their own, becoming the first elves of the islands.

Now, elves still pay patronage to the balete tree from which they originated, bringing offerings and other gifts to their former home. And while they may bleed and eat as other mortals do, their long life spans belies a spiritual importance to the balete tree that is unspoken.

Subrace: Balete Elf

Though they can take any mortal form they wish, a balete elf typically has plant roots—akin to that of a balete tree—growing throughout their hair.

Ability Score Increase. Your Wisdom score increases by 1.

Verdant Intuition. When you make an Intelligence (Nature) or Wisdom (Survival) check, you can roll a d4 and add the number rolled to the ability check.

Spirit of Nature. You know the *druidcraft* cantrip. When you reach 3rd level, you can cast the *entangle* spell once with this trait and regain the ability to do so when you finish a long rest. When you reach 5th level, you can cast the *barkskin* spell once with this trait and regain the ability to do so when you finish a long rest.

Half-Elves in the Islands

Unlike in other fantasy settings, a "half-elf" in the islands is not the offspring of an elf and another humanoid. Rather, half-elves here are also nature spirits that have taken on a mortal form; however, instead of coming from a balete tree, they come from the bountiful wild flowers that grow across the islands. Such an origin allows them to choose between adopting more characteristics of their mortal form (akin to humans and other mortal races) or retaining more of the features afforded to them by their nature spirit history (akin to elves). As such, no new mechanics are provided for playing a half-elf in the islands.

Gnomes

Like dwarves, gnomes are connected to spirits of the earth. However, gnomes manifest this connection in more nimble and dexterous ways, using their innate gifts to flit unseen among a forest or produce intricate artworks from the bountiful gold found among the islands.

Subrace: Gold Gnome

Whether they're named for the golden hue of their eyes or affinity for working with glittering metal is still unknown. What is known is that they possess a natural awareness of the world around them; that in their hands, the metal may produce effects that border magic. They are born with natural tattoo-like patterns sprawling across their skin, which take on the lustrous hue of their namesake.



Ability Score Increase. Your Charisma score increases by 1.

Keen Eyes. You gain proficiency in the Perception skill.

Gilded Gifts. During a long rest, you can utilize your innate connection with gold to gild an item and imbue it with magical benefits. These benefits last for 24 hours, or until you take another long rest (whichever comes first).

When you gild an item, choose one of the following options:

- **Gilded Armor.** You take a nonmagical set of armor and line it with gold. The next creature who dons this armor gains temporary hit points equal to 5 + your Charisma modifier.
- **Gilded Tools.** You finely gild a set of tools. For the duration, when a creature makes an ability check using this set of tools, they can use your proficiency bonus + your Charisma modifier in place of the modifier they would normally use.
- **Gilded Weapon.** You press golden filigree into one nonmagical weapon. For the duration, the weapon counts as magical for the purposes of overcoming resistances, and the first successful attack with the weapon is an automatic critical hit.

Halflings

Halflings in the islands are believed to originate from the great spirit Malahom, whose story brought forth verdant life to Kandaya and whose sadness produced bountiful fruits. It is said that the halflings sprung into existence from the seeds of these fruits, coming to dwell among the tangled mangrove roots that came to be their home.





Subrace: Mangrove Halfling

Sometimes across the hands and forearms; sometimes on the chin and chest; and sometimes sprawling across the back, patterns reminiscent of the mangrove tree decorate the mangrove halfing. Their natural wit expresses itself through speed of thought, allowing expeditious aid to others in dire situations. It's believed that the mangrove markings on their skin allow them some form of spiritual connection, granting them the innate ability to repair damages of objects.

Ability Score Increase. Your Intelligence score increases by 1.

Natural Craftsmanship. You know the *mending* cantrip.

Quick Thinker. You can take the Help action as a bonus action on your turn.

Humans

The legends surrounding the origins of humans on the islands are as varied as the islands themselves. Though many lorechanters speak of how Bathala crafted the first humans from bamboo, other accounts exist: great spirits knitting together humans from reeds or blades of grass; deities carving humans from trunks of hardwood; or even humans sprouting up themselves from the roots of banana or coconut trees.

Perhaps it is because of this variety that humans are as vibrant and adaptable as they are. Not linked to one particular spirit or place, humans roam the islands, creating their own long-standing histories and connections for generations to come.

Tieflings

The islands have very little interaction with beings of fiendish origin. As such, tieflings on the islands take their physical qualities from deer and carabao, representing stewards of the land.

Tieflings with the horns of deer share the same innate connection to fire that their infernal cousins in other fantasy settings have; however, this fire is not hellish in origin, but rather used to perpetuate the cycle of growth in the large swathes of field that populate the islands. Meanwhile, carabao tieflings command great physical prowess. Strong and resilient, their closeness to nature is reflected by their horns and physique, representing the water buffalo's relentless might.

Race Variant: Carabao Tiefling

The following traits replace the tiefling's Ability Score Increase, Hellish Resistance, Infernal Legacy, and Languages traits.
Ability Score Increase. Your Strength score increases by 2, and your Constitution score increases by 1.

Immovable. You have advantage on saving throws against being knocked prone, pushed, grappled, or restrained.

Legacy of Might. You gain proficiency in the Athletics skill.

Additionally, when you make a successful melee weapon attack, you can choose to deal the attack's maximum possible damage instead of rolling the damage dice. You can choose to deal damage in this way a number of times equal to your Strength modifier (minimum of once), and regain all expended uses after a long rest.

Languages. You can speak, read, and write Common and one other language of your choice.

Allaine Kate B. Leoncio



Allaine Kate B. Leoncio

Class: Babaylan

A wizened halfling kneels at the base of a bed, eyes shut tight as she reaches out to ancestral spirits, imploring them to heal their descendant.

Amidst the roots of a vine-covered tree, an elf meditates on the concerns of her companions, before opening her mind to the wisdom of the ancient tree itself.

A staff in one hand and a blade in the other, a balat-kayo gazes solemnly over her village. And by her side moves a proud spirit in the form of a great python, the shadows rippling off their spectral body. The two glance at each other, then nod, in a silent promise to defend their community until their last breath.

Babaylan are mediums, channeling the power and wisdom of the spirits through offerings and communion. Accompanied by a patron spirit companion known as an abayan, babaylan serve as leaders, protectors, and healers for their communities.



Rika Paderas

The Babaylan

Level	Proficiency Bonus	Spirit Dice	Features	Cantrips Known	1st	2nd	3rd	4th	5th	6th	7th	8th	9th
1st	+2	—	Spellcasting, Abayan, Babaylan Calling	3	2	—	—	—	—	—	—	—	—
2nd	+2	—	Babaylan Calling Feature	3	3	—	—	—	—	—	—	—	—
3rd	+2	4d4	Spirit Conduit	3	3	2	—	—	—	—	—	—	—
4th	+2	4d4	Ability Score Improvement	4	4	3	—	—	—	—	—	—	—
5th	+3	5d4	—	4	4	3	2	—	—	—	—	—	—
6th	+3	5d4	Babaylan Calling Feature	4	4	3	3	—	—	—	—	—	—
7th	+3	5d4	Spirit Recovery	4	4	3	3	1	—	—	—	—	—
8th	+3	5d4	Ability Score Improvement	4	4	3	3	2	—	—	—	—	—
9th	+4	6d4	—	4	4	3	3	3	1	—	—	—	—
10th	+4	6d4	Preternatural Speaker	5	4	3	3	3	2	—	—	—	—
11th	+4	6d4	Babaylan Calling Feature	5	4	3	3	3	2	1	—	—	—
12th	+4	6d4	Ability Score Improvement	5	4	3	3	3	2	1	—	—	—
13th	+5	7d4	—	5	4	3	3	3	2	1	1	—	—
14th	+5	7d4	Walker Between Worlds	5	4	3	3	3	2	1	1	—	—
15th	+5	7d4	Babaylan Calling Feature	5	4	3	3	3	2	1	1	1	—
16th	+5	7d4	Ability Score Improvement	5	4	3	3	3	2	1	1	1	—
17th	+6	8d4	—	5	4	3	3	3	2	1	1	1	1
18th	+6	8d4	—	5	4	3	3	3	3	1	1	1	1
19th	+6	8d4	Ability Score Improvement	5	4	3	3	3	3	2	1	1	1
20th	+6	8d4	Mythic Reverence	5	4	3	3	3	3	2	2	1	1

Chosen by the Spirits

Babaylan are intermediaries between the spirit realm and the mortal world. To accomplish this, babaylan dedicate their entire lives to studying the ancient histories of their people and honing their minds to best convey the wishes of the spirits who linger just beyond normal mortal sight.

Most babaylan begin their training as an apprentice, shadowing an elder babaylan to learn the rituals and practice of the role. Once this training has been completed, the individual is conferred a personal spirit guide known as an abayan. This guide stays with the babaylan for their entire lives, strengthening their link to the spirit realm. Unlike with a familiar or animal companion, neither babaylan nor abayan is master over the other. Between them exists only a friendship born of sacrifice, ritual, and respect.

It is through this bond with their abayan that babaylan can channel magic, drawing energy from both nature and ancestral spirits and manifesting it in spectacular feats of healing, divination, and even divine combat. To a babaylan, magic is never a means to an end, but rather a cherished gift and responsibility.

Respected Leaders

Due to their connection to the spirits that flow through the world, babaylan are widely revered. When individuals fell ill, families would turn to the village's babaylan for healing; when farmers wished for fertile crops, a babaylan would perform a ritual to commune with the spirits of the land. Babaylan led offerings to appease and honor powerful nature spirits, and some would even enact divination ceremonies to seek wisdom and omens from the spirits of the dead.

Because of this, babaylan are often regarded on par with other leaders and nobles in their communities. If a village leader were to go missing, a babaylan would be given control in their place. However, like with their approach to magic, babaylan deeply respect this power they are granted and are loath to misuse it. Their position as leaders comes from their communities, and as such, they dedicate all they can to honoring and protecting the individuals of those communities. For without them, a babaylan is nothing.

Creating a Babaylan

As you build your babaylan, consider your character's relationship with their community and how they approach their responsibilities as a leader and mediator. Is serving as a babaylan a part of your character's family history, a role your character has spent their entire life preparing for? Or is your character the first of their lineage to be chosen by the spirits, wrestling to manage the weight of leadership and the numerous voices vying for their attention?



Additionally, think about what prompted your character to leave their community and take up the adventuring path. Perhaps their home is threatened by a vicious evil, and your character seeks to find a ward against this malice. Or maybe the spirits themselves are pulling your character towards adventure, knowing your character has much to learn through a journey of exploration and sacrifice.

Quick Build

You can make a babaylan quickly by following these suggestions. First, Intelligence should be your highest ability score, followed by Dexterity or Constitution. Second, choose the Lorechanter background.

Class Features

As a babaylan, you gain the following class features.

Hit Points

Hit Dice: 1d8 per babaylan level
Hit Points at 1st Level: 8 + your Constitution modifier
Hit Points at Higher Levels: 1d8 (or 5) + your Constitution modifier per babaylan level after 1st

Proficiencies

Armor: Light armor
Weapons: Simple weapons, coral-tipped spears, kampilans, songils.
Tools: Herbalism Kit
Saving Throws: Intelligence, Constitution
Skills: Choose two from Arcana, History, Insight, Medicine, Nature, Perception, Persuasion, and Religion

Equipment

You start with the following equipment, in addition to the equipment granted by your background:

- (a) a bangkaw or (b) a kampilan
- (a) a busog and 20 arrows or (b) one simple melee weapon of your choice
- (a) a dungeoneer's pack or (b) an explorer's pack
- Reinforced leather armor, a component pouch, and a bolo

Spellcasting

As an intermediary between the mortal world and the spirit realm, you can perform acts of magic. See the Babaylan Spell List on Page 224 for a list of available spells.

Cantrips

At 1st level, you know three cantrips of your choice from the babaylan spell list. You learn additional babaylan cantrips of your choice at higher levels, as shown in the Cantrips Known column of the Babaylan table.

Preparing and Casting Spells

The Babaylan table shows how many spell slots you have to cast your babaylan spells of 1st level and higher. To cast one of these spells, you must expend a slot of the spell's level or higher. You regain all expended spell slots when you finish a long rest.
You prepare the list of babaylan spells that are available for you to cast, choosing from the babaylan spell list. When you do so, choose a number of babaylan spells equal to your Intelligence modifier + your babaylan level (minimum of one spell). The spells must be of a level for which you have spell slots.

For example, if you are a 3rd-level babaylan, you have four 1st-level and two 2nd-level spell slots. With an Intelligence of 16, your list of prepared spells can include six spells of 1st or 2nd level, in any combination. If you prepare the 1st-level spell cure wounds, you can cast it using a 1st-level or 2nd-level slot. Casting the spell doesn't remove it from your list of prepared spells.

You can change your list of prepared spells when you finish a long rest. Preparing a new list of babaylan spells requires time spent communing with the spirit world: at least 1 minute per spell level for each spell on your list.

Spellcasting Ability

Intelligence is your spellcasting ability for your babaylan spells, as your magic stems from years of studying ancestral history and honing your mind to focus and strengthen your connection to the spirit realm. You use your Intelligence whenever a babaylan spell refers to your spellcasting ability. In addition, you use your Intelligence modifier when setting the saving throw DC for a babaylan spell you cast and when making an attack roll with one.

Spell save DC = 8 + your proficiency bonus + your Intelligence modifier
Spell attack modifier = your proficiency bonus + your Intelligence modifier

Ritual Casting

You can cast a babaylan spell as a ritual if that spell has the ritual tag and you have the spell prepared.

Abayan

As a babaylan, your journey is guided by a steadfast spirit companion known as an abayan. Part guardian and part mentor, your abayan helps you better understand your connection to the spirit realm and channel your magical gifts.

Your abayan manifests as an incorporeal semi-transparent creature of Medium size. Often, the form the abayan chooses to adopt is a beast native to your home, though there are exceptions. Regardless of their form, your abayan has truesight out to 60 feet, is immune to all damage, and cannot be dismissed or dispelled by magical means.

You can use your abayan as a spellcasting focus for your babaylan spells; unlike other spellcasting foci, you do not need to be holding your abayan in order to gain this benefit. While your abayan is within 60 feet of you, you can communicate with them telepathically. An abayan is always truthful, but they may answer questions cryptically or withhold information as they see fit in order to best facilitate your spiritual journey as a babaylan.

As a bonus action on your turn, you can ask your abayan to move up to 30 feet in any direction. Your abayan can then immediately move to where you directed it as part of that same bonus action (provided the abayan is willing). When you cast a spell with a range of touch, your abayan can deliver the spell as if they had cast it; if the spell requires an attack roll, you use your attack modifier for the roll. Additionally, when you cast a spell that produces an area of effect originating from yourself, you can choose to have it originate from your abayan instead.

Babaylan Calling

Spirits call on mortals to become babaylan for different reasons, with each reason influencing the specialities a babaylan develops. Select a babaylan calling, which describes the purpose for which the spirits have chosen you. Your choice grants you features when you select it at 1st level and again at 2nd, 6th, 11th, and 15th levels.

Spirit Conduit

At 3rd level, your abayan begins to lend you some of their innate power, allowing you to become a conduit for the spirit and strengthen your spells.

The power your abayan lends you is represented by a pool of d4s called Spirit Dice. You start with 4d4 in this pool and gain more dice as you reach higher levels, as shown in the Spirit Dice column of the Babaylan table. You can use dice from this pool to bolster a spell via one of the conduit options below. Once you take a die from the pool and roll it for one of the conduit options, the die is considered expended and cannot be used for another option.

You can use multiple conduit options on a single spell, but the total number of Spirit Dice expended in a single turn must be less than or equal to your Intelligence modifier (minimum of one). For example, if you use your action to cast inflict wounds and have an Intelligence of 16, you could expend 1d4 from your Spirit Dice pool for the Precision conduit option and buff the attack roll, then expend another 2d4 from the pool for the Vehemence conduit option and increase the damage of the spell; after doing so, though, you would not be able to expend any more Spirit Dice until the start of your next turn.

You regain all expended Spirit Dice after a long rest.

Conduit Options

- **Persistence.** When you cast a spell that requires a saving throw against damage or an effect, you can use a number of Spirit Dice to increase the DC for that spell. Roll the Spirit Dice and add the total rolled to your usual spell save DC; the result is the new DC for the spell. This increase in DC lasts until the start of your next turn. You must choose to use this option before affected creatures begin to make their saving throws.
- **Precision.** When you cast a spell that requires an attack roll, you can roll a number of Spirit Dice and add the total rolled to your attack roll. You can use this option after rolling the d20 but before you know if the attack hits or misses.
- **Vehemence.** When you roll damage for a spell, you can roll a number of Spirit Dice and add the numbers rolled to the total damage of the spell.

Ability Score Improvement

When you reach 4th level, and again at 8th, 12th, 16th, and 19th level, you can increase one ability score of your choice by 2, or you can increase two ability scores of your choice by 1. As normal, you can't increase an ability score above 20 using this feature.

Using the optional feats rule, you can forgo taking this feature to take a feat of your choice instead.

Spirit Recovery

Starting at 7th level, you can spend time communing with your abayan and regain some of your magical strength. During a short rest, you can regain a number of Spirit Dice up to a number equal to half your Intelligence modifier, rounded up (minimum of one).

Additionally, starting at 7th level, you gain resistance to necrotic damage.

Preternatural Speaker

At 10th level, your time spent as an intermediary between mortals and spirits has opened your mind to all forms of communication. You can now speak and read all languages, and any creature that can understand a language can understand what you say.

Walker Between Worlds

Starting at 14th level, your communion with ancestral spirits wards against the sting of death. You are immune to necrotic damage and have advantage on death saving throws.

Mythic Reverence

At 20th level, your abayan confers more of their legendary power to you, deeply proud of how far you've come on this arduous journey. Whenever you start your turn with fewer than half your hit point maximum and are not incapacitated, you automatically regain 20 hit points.

Additionally, if you fail a saving throw, you can choose to succeed instead. You can do this three times, and regain all uses after a long rest.

Babaylan Callings

Though all babaylan serve as leaders and mediators between the mortal and spirit worlds, many babaylan find themselves called by the spirits to serve a specific purpose or fulfill a particular destiny. Some are drawn more towards healing and herbalism, while others find themselves pulled to become vessels to facilitate communication with the spirits. And still others are guided by the spirits to become fearsome warriors called to defend their communities.

How babaylan encounter this call is different for each individual. For some, it is a family legacy passed down among generations. Others though, find themselves visited by spirits in their dreams, experiencing wild visions that pull their heart inextricably towards this course of action. Whatever the case may be, the calling of these spirits follows the babaylan throughout their entire journey, influencing the skills the babaylan develops and the entire path of their life.

Call of Clairvoyance

Babaylan who heed the Call of Clairvoyance specialize in divination and history. Steeped in the unseen spirit world, these babaylan learn to open their bodies as vessels, allowing the spirits to pour forth their guidance, knowledge, and memories through them.

Divining Eye

When you choose this calling at 1st level, you learn the true strike cantrip, which doesn't count against the number of babaylan cantrips you know. You can cast this cantrip as a bonus action, and you cannot lose concentration on this cantrip as a result of taking damage.

Vessel for the Spirits

At 2nd level, you learn to open your mind and body to your abayan, allowing them to momentarily inhabit your physical form. As an action, you call upon your abayan and open yourself as a vessel for them. The abayan then enters your body.

While you and your abayan share your physical form, you still have full control over your movements and actions and can still use your abayan as a spellcasting focus. Additionally, you gain advantage on all Intelligence checks to recall past knowledge or information, you add your Intelligence modifier to any saving throws made to maintain concentration on a spell or similar effect, and you can cast the spells detect evil and good, detect poison and disease, and identify once each without expending a spell slot.

This state lasts for 10 minutes, or until you use your action to ask your abayan to leave your physical form, whichever happens first. Once you use this feature, you cannot do so again until you finish a short or long rest.

Clarity of Mind

Starting at 6th level, you are immune to being charmed or frightened, as your connection with your abayan strengthens your mind against invasive forces.

Piercing Sight

Starting at 11th level, you gain truesight out to 30 feet when using your Vessel of the Spirits feature.

Living Memory

At 15th level, you learn to commune with the spirit of an object or creature and uncover their history. To do so, you must be able to touch the object or creature in question. If the spirit of the object or creature is hostile towards you, you must first succeed on an Intelligence check; you are proficient with this check. The DC for this check begins at 15, but the DM can increase or decrease this depending on your interactions towards the spirit and other outside factors. If the spirit is friendly towards you, you automatically succeed on this check.

On a success, you receive glimpses of significant events in the spirit's past, beginning with the most recent. Significant events typically involve powerful emotions, such as battles and betrayals, marriages and murders, births and funerals, and other moments that may be pertinent to your current situation. The number of events you glean through this feature is equal to your Intelligence modifier (minimum of one).

Once you use this feature, you cannot use it again until you finish a short or long rest.

Call of Sacrifice

Experts in healing and herbalism, babaylan following the Call of Sacrifice dedicate themselves to remedying the hurts that plague their communities. Beyond healing physical wounds, these babaylan can reach forth and snatch away a creature's pain in an instant, and even give up parts of themselves to restore things that seem irrecoverable.

Undaunted Healer

At 1st level, your connection to the spirits bolsters your healing prowess. Whenever your abayan is within 30 feet of you and you cast a spell to restore hit points to at least one creature, you can add your proficiency bonus to the number of hit points regained by each creature.

Absolve Hurt

Starting at 2nd level, all friendly creatures within 10 feet of your abayan gain a +2 bonus to saving throws made against spells and effects that deal damage.

Additionally, your abayan begins to teach you how to magically seize the pain of others and pull it away. Whenever a creature other than yourself that is within 30 feet of your abayan takes damage, you can use your reaction to expend a spell slot and reduce the amount of damage the creature takes. The amount of damage reduced by this feature is equal to your babaylan level + 1d6 per spell slot level.

Yield Vitality

At 6th level, you learn how to sacrifice some of your own vitality to restore magical energy. As an action, you can choose a creature within 30 feet of your abayan that has the ability to cast spells (including yourself). You immediately lose a number of hit points, and the chosen creature recovers one expended spell slot of a level of your choice. The number of hit points you lose when using this feature is equal to 10 × the recovered spell slot's level.

If the number of hit points lost via this feature exceeds your remaining hit points by an amount greater than or equal to your hit point maximum, you die instantly. Else, if the number of hit points lost via this feature exceeds your remaining hit points but does not kill you, you fall unconscious and automatically receive one failed death saving throw.

Hale of Body

Your time spent communing with spirits as a healer has strengthened your own physical form against toxins. Starting at 11th level, you are immune to all poison and disease.

Banish Affliction

At 15th level, you learn to cleanse a creature of afflictions. As an action, you end one condition on yourself or on one willing creature that you touch. The condition can be blinded, charmed, cursed, deafened, frightened, petrified, paralyzed, or poisoned.

You can do this a number of times equal to your Intelligence modifier (minimum of once), and regain all uses after you finish a long rest.

Call of Wrath

Babaylan dedicate themselves to the protection and well-being of their community—and none more so than babaylan who heed the Call of Wrath. Wielding menacing martial prowess alongside powerful sorcery, these babaylan are some of the most fearsome warriors in living memory.

Bonus Proficiencies

At 1st level, you gain proficiency with medium armor, shields, and martial weapons.

Guided Strikes

Also starting at 1st level, whenever you are within 10 feet of your abayan, you can use your Intelligence modifier for weapon attack and damage rolls, instead of Strength or Dexterity.

At 6th level, the range of this ability increases to 30 feet from your abayan. At 15th level, you can use your Intelligence modifier for weapon attack and damage rolls regardless of how far you are from your abayan.

Fury of the Spirits

Starting at 2nd level, when you take the Attack action on your turn, your abayan can also make one melee spell attack against a hostile creature within 5 feet of them. This attack uses your spell attack modifier, and on a hit, the attack deals 2d6 force damage. This damage increases when you reach certain levels in this class, increasing to 3d6 at 5th level, 4d6 at 11th level, and 6d6 at 17th level.

Magic Warrior

Starting at 6th level, your weapon attacks count as magical for the purpose of overcoming resistances and immunities. Additionally, when you use your Spirit Conduit feature, you can apply the Precision and Vehemence conduit options to weapon attacks and weapon damage respectively.

Tempered Will

At 11th level, your experience in battle has toughened your mind. You can no longer lose concentration on a spell as a result of taking damage.

Armor of Ancients

Starting at 15th level, you can use your action to call upon the spirits of warrior babaylan past to aid you in combat. This armor lasts for 1 minute, or until you are incapacitated, during which you gain the following benefits:

You are immune to bludgeoning, piercing, and slashing damage from nonmagical weapons. You gain resistance to all other types of damage.

You gain a number of temporary hit points equal to your Intelligence modifier + your proficiency bonus + your level in this class. These temporary hit points can be combined with temporary hit points received from other spells and abilities. Whenever a creature hits you with a successful melee attack, they take force damage equal to 1d6 + your level in this class.

Once you use this feature, you can't use it again until you finish a short or long rest.

Class: Headhunter

A tiefling standing on a terrace above a village raises a spear, spotting their intended kill: a graverobber, laden with gold stolen from a corpse. As they take the walk down, their grip on their spear tightens as they recall the sight of the unearthed and broken coffin.

An umalagad is shoved against a wall, gritting their teeth as an amomongo slams into their shield with the full weight of its sword claws. As they shove off the beast, they curse and swing out with their blade. Even as it fails to leave a deep gouge in the creature's flesh, a wreath of energy surges out from the swing, buffeting and lacerating the amomongo's arm and body.

A dwarf sails across the sea, a heavy sigh escaping her lips as they release the spirits of those they've slain to a different afterlife. It's more than someone else might give them; but forgiveness is why they were sent in the first place.

Headhunters are trained to commune with the spirits of their ancestors, and it is via this connection that they hone their martial skill. Through rites and omens, they receive knowledge of those to pursue; from those that they send to the afterlife, they learn ways to hone their tools of combat.



Rika Paderas

Headhunter

Level	Proficiency Bonus	Conviction Damage	Features
1st	+2	1d4	Focused Hunter, Conviction
2nd	+2	1d4	Rites of the Ancestors, Fighting Style
3rd	+2	1d4	Hunter's Omen
4th	+2	1d4	Ability Score Improvement
5th	+3	1d8	—
6th	+3	1d8	Forgiveness for the Slain
7th	+3	1d8	Hunter's Omen Feature
8th	+3	1d8	Ability Score Improvement
9th	+4	1d8	Unwavering Hunter
10th	+4	2d8	—
11th	+4	2d8	Tireless Pursuit
12th	+4	2d8	Ability Score Improvement
13th	+5	2d8	Dread Presence
14th	+5	2d8	Hunter's Omen Feature
15th	+5	3d8	—
16th	+5	3d8	Ability Score Improvement
17th	+6	3d8	Inevitable
18th	+6	3d8	Hunter's Omen Feature
19th	+6	3d8	Ability Score Improvement
20th	+6	4d8	—



Patricia Maura L. Mercado

People's Messenger

On the islands, violence is never taught for selfish means, but for the sake of the community as a whole. While crimes done within one's home village can be settled peacefully by the datu and the involved parties, other transgressions fall outside this purview. For these darker acts—for crimes committed against a community by an outsider or atrocities beyond what mortal law can rectify—it falls to a headhunter to make things right.

With guidance from their ancestors through ritual and omen, headhunters traverse across the world to get to their hunted. Across fields, mountains, rivers, and seas, these hunters march ceaselessly to find those that have committed crimes of great severity. Their determination — their sheer discipline — makes them a fearsome presence that adds to the severity of any crime committed. There is no place that their ancestors cannot see; there is no place where a headhunter will not go to right the wrongs committed.

Mournful Reasons

The kill is only part of a headhunter's duties. The other half is spiritual in its nature and is the greater task. For all the distance that they have traversed, they must do so again. And for all the hardships they have endured in pursuit of those to be slain, they must endure it again as they travel back to the community they've been sent from. A headhunter's duty isn't revenge, but absolution. An adventuring headhunter may face many challenges in their journey, but those they are set to hunt provide a unique challenge all on their own: a headhunter must bring back their head.

Once back with the community, the final part of their journey begins: one of forgiveness. When the crime of the slain was committed, the blame also befell the community that perpetrator came from. To show that community that ire and anger will not be directed to them, the headhunter performs the last act of their craft and casts the perpetrator's soul to join that of their ancestors. Doing this shows the criminal's community that no retribution will fall upon them, and that through that individual's death, peace will remain.

Creating a Headhunter

As you build your headhunter, consider your character's relationship with their community and any bonds they have with others. How did you come into your training? Is your character the first of your family to become a headhunter? If not, how large is your ancestral family? What is your character's feelings on their duties? Is there any aspect of that they find difficult or resent?

Additionally, what came upon your character to travel out from their community? Do you feel as though you can better serve elsewhere? Is your settlement still around? Perhaps you have someone you must find, but must become stronger before you can take them on. Or do you no longer wish to serve any one settlement, choosing instead to bring peace (or death) where you travel?

Quick Build

You can make a headhunter quickly by following these suggestions. First, make Strength or Dexterity your highest ability score, depending on whether you want to focus on melee weapons or on ranged combat. Your next-highest score depends on the Omen you plan to choose at 3rd level: Intelligence for Omen of Knowledge, Charisma for Omen of Strife, and Wisdom for Omen of Swiftness. Second, choose the Sea Raider background.

Class Features

As a headhunter, you gain the following class features.

Hit Points

Hit Dice: 1d10 per headhunter level
Hit Points at 1st Level: 10 + your Constitution modifier
Hit Points at Higher Levels: 1d10 (or 6) + your Constitution modifier per headhunter level after 1st

Proficiencies

Armor: Light armor, medium armor, shields
Weapons: Simple weapons, martial weapons
Tools: Hunter's Kit
Saving Throws: Strength, Wisdom
Skills: Choose two from Athletics, History, Insight, Intimidation, Investigation, Perception, Religion, and Survival

Equipment

You start with the following equipment, in addition to the equipment granted by your background:

- (a) carabao hide armor or (b) a habay-habay, a busog, and 20 arrows
- (a) a martial melee weapon or (b) two simple weapons
- (a) a dungeoneer's pack or (b) an explorer's pack
- A bunang and a shield

Focused Hunter

Your dedication to your mission hones the strength of your mind. You have advantage on saving throws against being charmed or frightened.

Conviction

Through communion and offerings, the spirits of your ancestors aid your hunt, strengthening your resolve and rendering your presence a portent of death. Once per round, you can deal 1d4 force damage to one creature you target with a weapon attack. The attack does not have to successfully hit in order for the target to take this force damage; on a critical hit, this force damage is multiplied along with the attack's regular damage.

The amount of the force damage increases as you gain levels in this class, as shown in the Conviction Damage column of the Headhunter table.

Rite of the Ancestors

Starting at 2nd level, you learn to conduct a rite to ask your ancestors for guidance on your upcoming path. When you finish a long rest, you can choose one creature that is familiar to you; you do not need to have previously seen or interacted with this creature, only know enough about it to describe it. This creature is considered your quarry. You can then ask three of the following questions:

- What is my quarry's Armor Class?
- Is my quarry within one mile of my current location?
- What is one of my quarry's damage resistances, if it has any?
- What is one of my quarry's damage vulnerabilities, if it has any?
- What is my quarry's highest ability score?

You cannot choose another quarry until you finish another long rest.

Fighting Style

Also at 2nd level, you adopt a particular style of fighting as your specialty. Choose one of the following options. You can't take a Fighting Style option more than once, even if you later get to choose again.

Defense

While you are wearing armor, you gain a +1 bonus to AC.

Distance

You gain a +2 bonus to attack rolls you make with ranged and thrown weapons.

Great Weapon Fighting

When you roll a 1 or 2 on a damage die for an attack you make with a melee weapon that you are wielding with two hands, you can reroll the die and must use the new roll, even if the new roll is a 1 or a 2. The weapon must have the two-handed or versatile property for you to gain this benefit.

Protection

When a creature you can see attacks a target other than you that is within 5 feet of you, you can use your reaction to impose disadvantage on the attack roll. You must be wielding a shield.

Pursuant

You gain a +1 to attack rolls made against your quarry, as chosen by your Rite of the Ancestors feature.

Skirmisher

When you use your reaction to make an attack of opportunity against a creature, you can also move in the same direction of that creature a number of feet equal to half your movement speed.

Hunter's Omen

As you continue walking the path of the headhunter, you learn to listen better to the spirits that move alongside you. Soon, they begin to not only guide you, but also show you glimpses of the future, like torchlights lighting the way ahead. At 3rd level, select a hunter's omen, which details how you manifest the whispers of the spirits. Your choice grants you features when you select it at 3rd level and again at 7th, 14th, and 18th levels.

Ability Score Improvement

When you reach 4th level, and again at 8th, 12th, 16th, and 19th level, you can increase one ability score of your choice by 2, or you can increase two ability scores of your choice by 1. As normal, you can't increase an ability score above 20 using this feature.

Using the optional feats rule, you can forgo taking this feature to take a feat of your choice instead.

Forgiveness for the Slain

Starting at 6th level, you learn how to reach out to the spirits of the deceased and grant them a small measure of absolution before they begin their journey to the Underworld.

Approach the corpse of one creature that has died within the last 24 hours. The corpse does not need to be fully intact, but it must be recognizable and can't be undead. Over the next 10 minutes, you can ask the spirit of the deceased creature up to two questions. Answers may be brief and cryptic, and the spirit is under no obligation to answer you truthfully if you are hostile towards them or they recognize you as an enemy; however, outside of the two questions, you can still try to talk with the spirit, discern the honesty of their statements, and persuade them to see you as a friend—like you would in any other social encounter.

Once you use this feature, you cannot use it again until you finish a long rest.

Unwavering Hunter

At 9th level, you have immunity to being charmed and frightened. Additionally, your weapon attacks score a critical hit on a roll of 19 or 20.

Tireless Pursuit

Beginning at 11th level, your body has become used to traveling unceasingly in pursuit of your targets. You can no longer receive levels of exhaustion from a forced march.

Dread Presence

Your presence on the battlefield daunts any who would dare try to stop you. Starting at 13th level, your movement no longer provokes attacks of opportunity.

Inevitable

At 18th level, your weapon attacks score a critical hit on a roll of 18–20.

Hunter's Omen

As wielders of death, headhunters are heavily aware of the spirits around them. Like babaylan and others well-versed in the ways of the unseen realm, headhunters commune with the spirits, offering gifts and petitioning for guidance. In turn, the spirits do provide aid, but not in the ways most would expect. While some do manifest their help through shows of divine magic, most work in subtler ways. The spirits bestow upon each headhunter an omen, providing a sense of direction and quiet purpose as the hunt goes on.

Omen of Knowledge

Headhunters beset with an Omen of Knowledge carry the weight of what they've done with them every step of the way. It is grief, but it is not mourning; rather, it is a solemn recognition of their role as an agent of violence. These headhunters carry the memories of the dead with them always, learning from their errors and offering absolution.

Lessons of the Departed

Following this Omen at 3rd level, you gain the ability to draw knowledge from those who have since passed from the mortal world. When you finish a long rest, you can gain proficiency in saving throws with one ability of your choice. You can also gain one skill or tool proficiency. These proficiencies last until you take a long rest, at the end of which you can choose to keep the same proficiencies or select new ones.

Memories of War

Also at 3rd level, echoes of those you've fought still linger around you, informing your next steps along this path. When you gain this feature, choose two Memory options from the list detailed at the end of this subclass.

You gain an additional Memory option of your choice when you reach certain levels in this class: 7th, 10th, 14th, and 18th.

Study Remembrance

Starting at 7th level, when you finish a short or long rest, you can choose one damage type. You gain resistance to that damage type. This resistance lasts until you use this feature again.

Inescapable End

At 14th level, you've begun to accept your role in this world as a harbinger of death—and that acceptance allows you to steel yourself even when battered down. If you roll initiative and have fewer than half your hit points remaining, you can regain hit points equal to 10 × your Intelligence modifier (minimum of 1).

Once you use this feature, you can't use it again until you finish a long rest.

Memoriam

As time goes on, the solemn memories you carry no longer weigh as heavy on your heart, and you can listen to their lessons more clearly. Starting at 18th level, whenever you finish a long rest, you can replace one Memory option with another option of your choice.

Memory Options

The options here are presented in alphabetical order. If an option requires a saving throw, the DC equals 8 + your proficiency bonus + your Intelligence modifier.

The Assured Mark. When you use your Conviction feature, you gain a bonus to the force damage equal to your Intelligence modifier (minimum of +1).

The Cloaked Terror. You gain darkvision out to a range of 60 feet. If you already have darkvision from another source, its range increases by 30 feet. Magical darkness no longer impedes your darkvision.

The Cycle Breaker. You can add your Intelligence modifier to your initiative. As a reaction to rolling initiative, you can make one weapon attack against a creature you can see.

The Guardian. When you take the Attack action on your turn, you can attack twice instead of once. You can do this a number of times equal to your Intelligence modifier (minimum of once), and regain all uses after a long rest.

The Living Shield. You can use your bonus action to momentarily bolster your own defenses. Until the end of your next turn, you can add your Intelligence modifier (minimum of +1) to your AC. You can do this twice, and regain all uses after a long rest.

The Nimble Warrior. You can use your bonus action to take either the Dash or Dodge action.

The Pinning Strike. When you hit a creature with a weapon attack, you can force the creature to make a Dexterity saving throw. On a failure, the creature is restrained until the start of your next turn. You can do this a number of times equal to your Intelligence modifier (minimum of once), and regain all uses after a long rest.

The Silent One. You gain proficiency in the Stealth skill, and you can use your bonus action to take the Hide action.

The Rending Blow. When you hit a creature with a weapon attack, you can force the creature to make a Constitution saving throw. On a failure, the creature has disadvantage on all attacks until the end of its next turn. You can do this a number of times equal to your Intelligence modifier (minimum of once), and regain all uses after a long rest.

The Unerring Eye. You can use your bonus action to center your aim, gaining advantage on the first attack roll you make this turn. You can do this twice, and regain all uses after a long rest.

The Waning Might. When you hit a creature with a weapon attack, you can force the creature to make a Strength saving throw. On a failure, the damage dealt by the creature's weapon attacks is halved until the end of its next turn. You can do this a number of times equal to your Intelligence modifier (minimum of once), and regain all uses after a long rest.

Omen of Strife

Headhunters carrying an Omen of Strife are some of the most formidable forces in combat. Embracing the violence of their profession with grim and fearsome skill, such headhunters are loath to let anything escape their dreadful purview.

Bonus Proficiencies

When you choose this Omen at 3rd level, you gain proficiency with heavy armor and the Intimidation skill.

Awestriking Presence

Also starting at 3rd level, your ferocity in combat brings fear into your enemies. As a bonus action, choose one creature within 30 feet that can see you. The creature must immediately make a Wisdom saving throw (DC 8 + your proficiency bonus + your Charisma modifier). On a failure, the creature's speed is reduced by 10 feet, and you have advantage on all weapon attacks against the creature; these effects last until the start of your next turn. Additionally, on a failure, you have advantage on all Charisma (Intimidation) checks made to interact with the affected creature for 10 minutes.

You can use this feature a number of times equal to your Charisma modifier (minimum of once), and regain all uses after a long rest.

Formidable Conviction

Beginning at 7th level, your might becomes an even more ominous presage of death. When you use your Conviction feature, you can add an additional 1d8 to the force damage rolled.

The Cost of Fear

At 14th level, you learn to chip away at the defenses of your target, preventing their escape. When you hit a creature with a weapon attack, you can also choose to deal a –1 penalty to its AC. If this feature is used against the same creature multiple times, the penalty is cumulative. This penalty fades after 1 hour.

You can do this a number of times equal to your Charisma modifier, and regain all uses after a short or long rest.

Omen of Swiftness Spellcasting table

Headhunter Level	Cantrips Known	Spells Known	—Spell Slots per Spell Level—			
			1st	2nd	3rd	4th
3rd	2	3	2	—	—	—
4th	2	4	3	—	—	—
5th	2	4	3	—	—	—
6th	2	4	3	—	—	—
7th	2	5	4	2	—	—
8th	2	6	4	2	—	—
9th	2	6	4	2	—	—
10th	3	7	4	3	—	—
11th	3	8	4	3	—	—
12th	3	8	4	3	—	—
13th	3	9	4	3	2	—
14th	3	10	4	3	2	—
15th	3	10	4	3	2	—
16th	3	11	4	3	3	—
17th	3	11	4	3	3	—
18th	3	11	4	3	3	—
19th	3	12	4	3	3	1
20th	3	12	4	3	3	1

Retribution

At 18th level, you become an avatar of violence, your weapons dealing judgement upon those who have wronged you. When you hit a creature with a weapon attack, you can deal a number of extra points of damage equal to the amount of hit points you are currently missing. Once you use this feature, you cannot use it again until you finish a short or long rest.

Omen of Swiftness

Headhunters bestowed with an Omen of Swiftness find themselves pulled towards Amanikabli, the god of the swift hunt. Through worship and offering, these headhunters learn to become channels for Amanikabli's power, using divine magic to aid their journey across the islands.

Spellcasting

When you reach 3rd level, you call upon the spirits of the hunt to augment your combat capabilities.

Cantrips. You learn two cantrips of your choice from the cleric spell list. You learn an additional cleric cantrip of your choice at 10th level.

Spell Slots. The Omen of Swiftness Spellcasting table shows how many spell slots you have to cast your cleric spells of 1st level and higher. To cast one of these spells, you must expend a slot of the spell's level or higher. You regain all expended spell slots when you finish a long rest.

For example, if you know the 1st-level spell cure wounds and have a 1st-level and a 2nd-level spell slot available, you can cast cure wounds using either slot.

Spells Known of 1st-Level and Higher. You know three 1st-level cleric spells of your choice.

The Spells Known column of the Omen of Swiftness Spellcasting table shows when you learn more cleric spells of 1st level or higher. Each of these spells must be of a level for which you have spell slots. For instance, when you reach 7th level in this class, you can learn one new spell of 1st or 2nd level.

Whenever you gain a level in this class, you can replace one of the cleric spells you know with another spell of your choice from the cleric spell list. The new spell must be of a level for which you have spell slots.

Spellcasting Ability. Wisdom is your spellcasting ability for your cleric spells, since your power is derived through prayer and offerings to the god Amanikabli and other spirits of the hunt. You use your Wisdom whenever a spell refers to your spellcasting ability. In addition, you use your Wisdom modifier when setting the saving throw DC for a cleric spell you cast and when making an attack roll with one.

Spell save DC = 8 + your proficiency bonus + your Wisdom modifier

Spell attack modifier = your proficiency bonus + your WIsdom modifier

Devoted Soul

Also at 3rd level, your dedication to the hunt begins to shield you from harm. When you use your Conviction feature, you also gain a number of temporary hit points equal to half the force damage rolled (rounded down, minimum of 1 temporary hit point).

Blessed Warrior

Beginning at 7th level, your weapon attacks count as magical for the purposes of overcoming resistances and immunities.

Grim Persistence

At 14th level, the spirits of the hunt allow you to pursue your target against all odds. On your turn, you can use your bonus action to teleport to an unoccupied space within 30 feet of your quarry as designated by your Rite of the Ancestors feature; you must be able to see your quarry in order to do this. After teleporting in this manner, you can immediately make one weapon attack against your quarry at advantage.

Once you use this feature, you cannot do so again until you finish a long rest.

Many-Limbed Silhouette

At 18th level, the legacy of the hunt flows through your blood, manifesting as a menacing shadow of violence. On your turn, when you score a critical hit with a spell attack, you can use your bonus action to make two weapon attacks with advantage.

Barbarian: Path of the Black River

The Path of the Black River is a decision that provides little comfort to the barbarian who walks it. Spirits of all kinds travel down the river and are helped by its attendants to help this transition, but you will be its active hand. For you are not its attendant or its traveler, but its servant. There are those who must perish, and many who overstay their welcome in the world of the living. The power of the Black River courses through you, and as it calls out for those who deny it, your blood courses with its power.

One way or another, we will all fall to its power.

Path of the Black River Features

Barbarian Level	Feature
3	Isolation of the Soul
6	Treading Rampage
10	Living Tide
14	Burial Shroud

Isolation of the Soul

Upon selecting this path, you are able to impart an image of the Black River into those you strike. When you successfully hit a creature while raging, you can force it to make a Wisdom saving throw (DC 8 + your Wisdom modifier + your proficiency modifier). An undead creature automatically fails



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this saving throw. On a failure, the creature loses sight of anything beyond 30 feet of itself; this affects other methods of awareness including tremorsense or blindsight. If you move beyond 30 feet of the creature, it is still aware of where you are. While its vision is limited in this way, every time you make a successful attack against this creature you also regain a number of hit points equal to your proficiency modifier.

Only one creature can be under the effect of this feature at a time. You can use this ability a number of times equal to your Strength modifier. You can recover one use after a short rest, and all uses after a long rest.

Treading Rampage

Beginning at 6th level, the Black River permits you to ebb away your life to keep yourself from being halted or slowed. As a reaction to being affected by the blinded, charmed, deafened, frightened, paralyzed, or poisoned condition, you can choose to lose a number of hit points equal to 1d6 + your proficiency bonus and then immediately end the condition.

Beginning at 10th level, as a reaction to being affected by the petrified or stunned condition, you can choose to lose a number of hit points equal to 2d6 + your proficiency bonus and then immediately end the condition.

Living Tide

Beginning at 10th level, the Black River permits you to travel unhindered by the physical world. As an action, you are able to cast dimension door. You can take more than one willing creature with you, but in order to do so you must lose a number of hit points equal to your Strength modifier for each creature you take

You regain use of this creature after a long rest.

Burial Shroud

Beginning at 14th level, the Black River now sees you as a true disciple, and permits you to wear its visage when you rage. While raging, you assume a spectral appearance, and gain the following benefits:

- Your movement no longer provokes attacks of opportunity.
- You can move through creatures and objects as if they were difficult terrain. If you end your turn inside a creature, the creature takes 4d6 psychic damage and is forcibly moved into an unoccupied space within 5 feet of its original location.
- The first creature you hit on each of your turns with a melee weapon attack must make a Constitution saving throw (DC 8 + Proficiency Bonus + Wisdom modifier). On a failure, the creature's maximum hit points is reduced by 1d6 + half your barbarian level. If this attack reduces their hit point maximum to 0, the creature is unable to be resurrected except through a wish spell.

Bard: College of Siday

To some, history is more than just the dry recitation of past events. A tapestry of time consistently being shaped by our choices; history is a living thing, empowering each of us with the legacies of our ancestors.

Bards of the College of Siday serve as keepers of this history. Regarded as the noblest literary form of all the islands, the epic poems of this college require the dedication of both body and soul into every performance. These bards train extensively to fully capture the heroic chronicles and divine beauty depicted in their poems, often performing for hours or even days at a time to the delight of rapt audiences. The most daring members of this college join companies of adventurers across the islands, dancing to the heartbeat of history as these new heroes rise around them.

College of Siday Features

Bard Level	Feature
3rd	Noble Fortitude, Folkloric Epics
6th	Bolstering Verse
14th	The Footsteps of Heroes

Noble Fortitude

When you join the College of Siday at 3rd level, your dedication to the performance of history strengthens your endurance. Receiving levels of exhaustion never imposes disadvantage on your ability checks, attack rolls, or saving throws.

Additionally, you can extend some of this endurance to your companions. Whenever you use your Song of Rest feature, affected creatures can add your Charisma modifier to the extra hit points regained.

Folkloric Epics

At 3rd level, you can use the chronicles of the past to strengthen the heroes of the present.

As a bonus action, you can expend one use of your Bardic Inspiration to begin performing one of the following Folkloric Epics. A Folkloric Epic lasts for 1 minute, or until you end it as a bonus action. While performing a Folkloric Epic, you cannot cast a spell that requires concentration.

Poem of the Ancients. This Folkloric Epic calls upon the spirits of those who came before, requesting their help and guidance in this time of need. For the duration of the Folkloric Epic, you and friendly creatures within 15 feet of you add your Charisma modifier (minimum of 1) to all attack rolls.

Tale of the Warriors. This Folkloric Epic inspires others with the ferocity and valor of past warriors. Once per turn, you and friendly creatures within 15 feet of you can add extra force damage to the damage of a successful attack. The amount of extra damage is equal to your bard level.

Visage of the Sun. This Folkloric Epic extols the fearsome beauty of nature to astonish opponents. For the duration of the Folkloric Epic, you and friendly creatures within 15 feet of you gain a +1 bonus to AC. Additionally, whenever a hostile creature makes a melee attack against a creature with this bonus, the hostile creature must make a successful Constitution saving throw against your spell save DC or be blinded. The creature can attempt this saving throw again at the start of each of their turns, ending the effect on a success.

Bolstering Verse

Starting at 6th level, your performances inspire others to embody the heroes of legend.

While performing a Folkloric Epic, you and friendly creatures within 15 feet of you have advantage on saving throws against being charmed or frightened.

Additionally, you gain the ability to cast enhance ability without expending a spell slot or material components. You can do this a number of times equal to your Charisma modifier, and regain all uses after you finish a long rest.

The Footsteps of Heroes

At 14th level, your time spent chronicling the escapades of adventurers have strengthened your own abilities as a storyteller and hero in your own right. While performing a Folkloric Epic, you now gain the following benefits:

- You are resistant to all damage.
- You have advantage on Dexterity saving throws.
- Once on each of your turns, when a friendly creature affected by the Folkloric Epic makes a weapon attack and misses, you can cause that attack to hit instead.

Cleric: Volcano Domain

Standing high above the land for all to see, the volcano casts a large and reaching shadow. Its peak can block the sun, its ash can obscure the sky. The land itself shakes in its wakening and burns away under its wrath. But though it may domineer over the land, its ash can bring new crops. Its lava can birth new land. To see only its destruction is to be ruled by fear, and to see only its domain over growth, is naive. Clerics of the volcano domain are ruled by neither, and channel the raw force that the volcano commands in either form it takes.

Volcano Domain Features

Cleric Level	Features
1st level	Domain Cleric spells, Volcanic Calling
2nd level	Channel Divinity
6th level	Revitalize and Renew
8th level	Divine Strike
17th level	Igneous Scion



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Domain Spells

You gain the following domain spells at the cleric levels listed in the Volcano Domain Spell table. Once you gain a domain spell, the spell is always prepared and does not count against the number of spells you can prepare each day. These spells are considered cleric spells for you regardless if they are on the cleric spell list or not.

Volcano Domain Spells

Cleric level	Spells
1st lvl	*create or harden lava, purify food and drink*
3rd lvl	*lesser restoration, molten shell*
5th lvl	*beacon of hope, eruption*
7th lvl	*control lava, fire shield*
9th lvl	*greater restoration, volcanic wall*

Volcanic Calling

At 1st level, you learn the light and mending cantrips. You also gain proficiency in one of the following skills of your choice: Medicine, Nature, or Survival.

Channel Divinity: Pyroclasm

Starting at 2nd level, you can use your Channel Divinity to call forth a surge of volcanic energy.

As an action, you present your holy symbol and summon an eruption of molten ash and lava. Each hostile creature within 15 feet of you must make a Dexterity saving throw against your spell save DC, taking fire damage equal to 3d6 + your cleric level on a failure and half as much on a success. Additionally, each friendly creature within 15 feet of you then regains hit points equal to your cleric level, as the volcanic ash from your eruption revitalizes your allies' strength.

Revitalize and Renew

At 6th level, you can transform your destructive energies into revitalizing light. When you score a critical hit, choose one creature within 30 feet of you that you can see. That creature then immediately regains hit points equal to half the damage dealt by the critical hit.

Divine Strike

At 8th level, you gain the ability to infuse your weapon strikes with divine energy. Once on each of your turns when you hit a creature with a weapon attack, you can cause the attack to deal an extra 1d8 fire damage to the target. When you reach 14th level, the extra damage increases to 2d8.

Igneous Scion

Starting at 17th level, you can use your action to activate a 30 ft. aura of volcanic energy centered on yourself. This aura lasts for one minute or until you are incapacitated, during which you gain the following benefits:

Ash begins to spew forth around you, disorienting your enemies. When a hostile creature begins its turn within the aura, it must make a successful Constitution saving throw or become stunned until the start of their next turn.

Magma shields erupt from the area around you. You and friendly creatures within the aura gain a +2 bonus to AC.

You immediately cast beacon of hope without expending a spell slot. Casting the spell in this manner does not require your concentration, and the spell remains active for the duration of the aura.

Once you use this ability, you cannot do so again until you finish a long rest.

Druid: Circle of Tides

Druids of the Circle of Tides understand that nature is not something to be tamed or controlled, but rather something to work alongside with: nothing exemplifies this more than the sea itself. Its waves crash ceaselessly against the coastlines, and as the seasons change, so too does the sea's gentle nature. It does not care for the desires of others for calmer waters, nor does it need care for who it harms: the only way to survive these changes is to adapt and grow.

Members of this circle are never masters of nature, but students of its ever changing essence.

College of Tides Features

Druid Level	Feature
2nd	Quiet Undercurrent, Adaptation
6th	Ebb and Flow
10th	Shifting Sands
14th	Increased Adaptation

Quiet Undercurrent

Starting at 2nd level, you learn to listen to the spirits of nature running through the world and work alongside them rather than against them. As an action, you commune with the world around you. For one hour, you cannot be surprised while conscious, and difficult terrain doesn't reduce your movement speed or the movement speed of creatures traveling with you. Additionally, for the duration of the hour, you and allied creatures within 15 feet of you gain a bonus to any Dexterity (Stealth) check made to hide in the natural terrain. This bonus is equal to your Wisdom modifier (minimum of +1).

When you use your action to activate this ability, choose one of the following damage types: acid, cold, fire, lightning, or thunder. You have resistance to this damage type until the effect ends. If you expend another use of Wild Shape to use this ability again, the new damage type resistance replaces the previous one.

The effect ends early if you are incapacitated.

Adaptation

Also starting at 2nd level, you can harness nature's ever-changing energy to alter the world around you and even your own form. As an action, you can expend a use of your Wild Shape feature to adopt one of the following adaptations rather than transforming into a beast form. An adaptation lasts for 1 minute, or until you expend another use of your Wild Shape feature. You cannot have more than one adaptation active at a time.

Alacrity. You can use a bonus action on your turn to take the Dodge action.

Balm. Choose a creature you can see (this can be yourself). The first time the chosen creature drops to 0 hit points as a result of taking damage, the creature automatically has one successful death saving throw.

Earthquake. You gain tremorsense out to 60 feet.

Shell. Choose a creature you can see (this can be yourself). The chosen creature gains a bonus to their AC equal to half your Wisdom modifier, rounded down (minimum of +1).

Tidal Wave. Swirling energy surrounds you. At the end of your turn, each creature within 5 feet of you must make a successful Constitution saving throw against your spell save DC or take force damage equal to 1d8 + your level in this class.



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Ebb and Flow

At 6th level, your awareness of nature's waxing and waning power allows you to shift even detrimental happenings to your benefit. When you are hit with an attack, you can use your reaction to take no damage and instead regain a number of hit points equal to half the damage dealt (rounded up).

You can use this feature a number of times equal to your Wisdom modifier, and regain all uses after a short or long rest.

Shifting Sands

When conflict strikes, your adaptability grants you an edge in combat. Starting at 10th level, you can swap initiative counts with a hostile creature you can see. You can choose to do this after rolling initiative but before the first round of combat.

Increased Adaptation

Starting at 14th level, when you expend a use of your Wild Shape to use your Adaptation feature, you can also choose from one of the following options. As stated previously, an adaptation lasts for 1 minute or until you expend another use of your Wild Shape feature, and you cannot have more than one adaptation active at a time.



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Regrowth. Choose a creature you can see (this can be yourself). You immediately end one condition afflicting the chosen creature, and for the duration, the creature gains immunity to that condition.

Roots. For the duration, you can use your movement on your turn to instead disappear into the earth. You then emerge out of the ground at a point of your choosing within 30 feet of your original location. You have advantage on your first attack roll after moving in this manner.

Wind. You gain a flying speed equal to your movement speed. If you already have a flying speed, this adaptation increases your flying speed by 15 feet.

Fighter: Kawal

As a kawal, you are more than just a warrior. When destruction threatens your home, you are the first to rise and protect it; when danger targets your allies, you become their shield. Stalwart and proud, you are a guardian, standing strong against blow after blow until those you hold dear are safe.

Because as a kawal, a battle is not just a fight. It is a thundering race to ward away all harm.

Kawal Features

Fighter Level	Feature
3rd	Steadfast Protector, Guardian Roar
7th	Counter Destruction
10th	Resolute Loyalty
15th	Warrior's Legacy
18th	Peerless Defense

Steadfast Protector

Starting when you choose this archetype at 3rd level, you gain advantage on all ability checks and saving throws against being grappled, poisoned, pushed, or restrained. Additionally, whenever you use your Second Wind feature, you regain the maximum number of hit points possible.

Guardian Roar

Also starting at 3rd level, you can draw your foes' attention from your allies to yourself. As a bonus action on your turn, choose up to three creatures within 30 feet of you that can hear you. Each creature must then immediately make a Wisdom saving throw (DC = 8 + your proficiency bonus + your Constitution modifier). On a failure, the creature is inexorably drawn to you in combat, and for 1 minute, the creature has disadvantage on attack rolls against targets other than you. On a success, the creature only has disadvantage until the end of your next turn.

Once you use this feature, you cannot do so again until you finish a short or long rest.

Counter Destruction

At 7th level, you learn to parry gouts of damage back at your opponents. When you are subjected to damage, you can use your reaction to make a Constitution saving throw. The DC for this saving throw equals 10 or half the total amount of damage, whichever number is higher. On a success, you take no damage and instead reflect it back at the creature that originated the attack or effect. That creature then takes the full amount of damage you would have received.

You can parry damage in this manner a number of times equal to your Constitution modifier (minimum of once), and regain all uses after a short or long rest.

Resolute Loyalty

Beginning at 10th level, your drive to protect your allies in battle renders your dedication unshakable. You are immune to being charmed or frightened. Additionally, you can take up to two reactions per turn instead of one.

Warrior's Legacy

At 15th level, your litany of deeds blesses you with your ancestor's protection, allowing you to even better defend your people. When you are targeted with an attack, you can use your reaction to call upon the aid of kawals who came before. For 1 minute, or until you are incapacitated, you gain the following benefits:

- You can add your proficiency bonus to the damage dealt by your weapon attacks.
- You and all allied creatures within 10 feet of you gain a +1 bonus to AC.
- You and all allied creatures within 10 feet of you have advantage on Strength, Dexterity, and Constitution saving throws.

Once you use this feature, you cannot do so again until you finish a long rest.

Peerless Defense

Your swiftness in protecting your allies is matched by none. Starting at 18th level, you can take up to three reactions per turn instead of one.



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Monk: Way of Kaluluwa

Monks of the Way of Kaluluwa see the pursuit of physical perfection as lacking in effort. For them, their training extends to not only to master their physical body, but to hone its autonomy, to instill in it a strong will to fight and act. When that lesson is truly understood, then comes their true teachings: how to willfully split your soul and your body apart, and to have both fight alongside each other. Where many train to hone each part of themselves to work as one, you will grasp how to have them fight together as one.

Kaluluwa Features

Monk Level	Feature
3rd	Schism of Self, Temperament of the Soul
6th	Diversion of Magic
11th	Refinement of Aspects
17th	Untethered Forms

Temperament of the Soul

Starting when you choose this tradition at 3rd level, your unarmed strikes deal psychic damage instead of bludgeoning damage.

Schism of Self

Additionally, starting at 3rd level you learn how to divide your soul from your body. As an action, you can spend 2 ki points to manifest your soul in an unoccupied space within 5 feet of your body. Your soul appears as an identical copy of your physical body, but translucent and blue, and uses the same movement speed, AC, size, and saving throw bonuses as your physical form. However, your soul does not have its own unique pool of hit points; if your soul is hit with an attack, the damage is subtracted from your own hit points, and effects targeting your soul that grant temporary hit points or reduce hit point maximum alter your hit points instead. If both your soul and physical form are caught in the same area of effect, only one is affected.

While split in this way, on your turn you can move your soul a number of feet equal to your movement speed (no action required). Your physical form and soul act on the same initiative count and share the same turn; your physical form can use your action while your soul can use your bonus action, or vice versa. Your soul can also use a reaction provided that you have not already used your reaction this turn. Additionally, when both your physical form and your soul are within 10 feet of each other, you have advantage on attack rolls, as well as Strength-based and Dexterity-based skill checks.

This split lasts for 1 minute, or until you are incapacitated.

Diversion of Magic

Starting at 6th level, your command of the soul extends to your reflexes and defensive training. When you are hit with a ranged spell attack, you can use your reaction to divert the spell, reducing the damage taken from the attack by 1d10 + your Wisdom modifier + your monk level. You can spend additional ki points to increase the amount of damage reduced, adding 1d10 to the total damage reduced for each ki point spent.

Refinement of Aspects

At 11th level, you learn to bolster your body and soul against the fraught nature of battle. While your physical form and soul are split, you can use your bonus action to spend 1 ki point and grant yourself one of the following benefits:

- **Refinement of the Soul.** Your soul gains resistance to fire, lightning, cold, thunder, radiant, and necrotic damage.
- **Refinement of the Body.** Your physical form gains resistance to piercing, slashing, bludgeoning, poison, acid, force, and psychic damage.

These benefits last until the start of your next turn.

Untethered Forms

At 17th level, you have learned how to push your soul and body to new heights. At the start of your turn while your physical form and soul are split, you can spend 3 ki points to give your physical form and soul each their own separate action, bonus action, and reaction for the round.



Popcorncheek



Paladin: Oath of Blood

The Oath of Blood demands a sacrifice of self in order to aid another. This oath cares not the position in life you hail from, be it grand or small. It instead looks for the betterment of another, to see the goals of another's come to fruition. Where one person may struggle, you may ease the burden. Where another may falter or become weak, you may become the strength they need. A right hand or a servant is no better than a mercenary when compared to you. For you become a part of them, and they become a part of you. To the one you swear this oath to, you become the truest extension of their will.

Tenets of Blood

Death First. Your death will come one day, but death must come before a betrayal to your bonded one.

Sacrifice. Oftentimes a harsh decision will come to make you choose between doing what is right and what is wrong, between what is easy and what is hard. What matters is acting to forward the desires and goals of your bonded one.

Not One Drop. Let no slight or injury inflicted upon your bonded one go unpunished unless ordered otherwise.

Selfless. Your duty calls for you to disregard your own self interests.

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Oath of Blood Feature

Paladin Level	Features
3rd	Oath Spells, Channel Divinity
7th	Sanguine Light (10 ft.)
15th	Resilient Guardian
18th	Sanguine Light (30 ft.)
20th	Avatar of Sacrifice

Oath Spells

You gain oath spells at paladin levels listed in the Oath of Blood Spells table. See the Sacred Oath class feature for how oath spells work.

Oath of Blood Spells

Paladin level	Spells
3rd	*sanctuary, bless*
5th	*revivify, warding bond*
9th	*protection from energy, remove curse*
13th	*death ward, stoneskin*
17th	*dispel evil and good, wall of force*

Channel Divinity

When you take this oath at 3rd level, you gain the following two Channel Divinity Options

My Shield Is For Others. Choose an ally. For 1 minute, whenever a creature targets that ally with an attack and that creature is a number of feet from you less than or equal to your movement speed, you can use your reaction to move towards that creature and make one melee attack.

Under My Light. As a bonus action, you present your holy symbol and can grant temporary Hit Points to an ally that you choose. The number of temporary hit points granted by this feature is equal to 2d8 + your level in this class.

Sanguine Light

Beginning at 7th level, you emanate an aura of retribution. Whenever an ally within 10 feet of you takes damage, your next successful attack deals an additional 3 points of damage. This effect is cumulative; when two allies within 10 feet of you take damage your next attack deals 6 points of damage, three allies hurt increases the effect to an additional 9 points of damage, and so on.

At 18th level, the range of this aura increases to 30 feet.

Resilient Guardian

The ardor of your promise has given you the strength to keep powering through, no matter what stands in your path. Starting at 15th level, you can use your action to designate an ally. For the next minute, whenever both you and the ally have fewer than half of your maximum hit points remaining at the end of your turn, you both automatically regain a number of hit points equal to 2d8 + your level in this class. Any hit points regained that exceed your hit point maximum are lost. Once you use this feature, you cannot use it again until you complete a short or long rest.



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Avatar of Sacrifice

At 20th level, you have learned how to give entirely into your oath, temporarily forgoing your mortal limits. As a bonus action, you gain the following benefits:

- When asked to make a Dexterity or Constitution saving throw to avoid taking damage, you can make a Charisma saving throw instead. You have advantage on this saving throw.
- As a bonus action, you can lose 10 hit points to regain one use of Channel Divinity.
- Any spell slots expended to use your Divine Smite feature are treated as one spell level higher.

These benefits last for 1 minute, or until you are incapacitated. Once you use this feature, you cannot use it again until you finish a long rest.

Ranger: Mangangayaw

Throughout the conflicts you have endured, you have tempered your will to fight with speed and adrenaline. Monsters rampage and lurk and other mortals come forth with an infinite number of complex tactics, but each fight you have endured has served only to hone your blades and senses. The world may grow dangerous, and others may come to you with treacherous and insidious intent. But you will always be faster to embrace the fight, and you will always be ready to cut them all down.

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Mangangayaw

Ranger Level	Feature
3	Innate Speech, Striker's March
7	Lowering Strikes
11	Undertow
15	Eternal March



Innate Speech

You know your way through speech through insight and understanding, rather than pure force of personality. When you choose this archetype at 3rd level, you gain proficiency in one of the following skills: Deception, Intimidation, or Persuasion. Additionally, whenever an ability check would normally use your Charisma modifier, you can use your Wisdom modifier instead.

Striker's March

To fight against you is to give you the ability to adapt. Whenever a creature targets you with an attack, your movement speed increases by 15 feet until the end of your next turn. While your movement is increased in this way, your movement does not provoke attacks of opportunity, and you may re-roll one weapon attack roll.

Lowering Strikes

Starting at 7th level, the speed of your strikes leaves lasting wounds on your opponent. Once per turn, when you make a successful attack against a creature, you can choose to make it a bleeding strike. The target immediately takes an extra 1d4 damage, and at the start of its turn, it must take an additional 1d4 damage unless it uses its action to staunch the wound.

You can strike in this manner a number of times equal to your Wisdom modifier (minimum of once) and regain all uses after a short or long rest. The damage dealt by these strikes increases to 2d4 at 11th level, and 3d4 at 15th level.

Undertow

Beginning at 11th level, your mobility has improved to grant others protection. Dragging, pushing, or lifting an object no longer reduces your movement speed. Additionally, when you are subjected to an effect that allows you to make a Dexterity or Constitution saving throw to take only half damage, instead of rolling a saving throw you can use your reaction to move a number of feet equal to your movement speed and shield one creature also caught in the effect. When you do so, you automatically fail the saving throw against the effect, but the shielded creature takes no damage. You can choose to use this ability after you roll the saving throw but before you know if you passed or failed.

Eternal March

Starting at 15th level, you are permanently under the effect of Striker's March, and while wearing Medium Armor, you may add your Wisdom modifier to your Armor Class.

Rogue: Graverobber

Whether out of greed, desperation, or simple curiosity—you stole something you shouldn't have. The dead must be respected and left to rest in peace, and your violation of this principle beset you with a terrible curse. But instead of running from this dark shadow, you accepted it. You took the malignant nature of this curse and turned it into a gift.

And now you are a force to be reckoned with.

Graverobbers are rogues who, whether intentionally or not, have imbued themselves with eldritch power via desecrating a grave. This power is typically linked to a trinket stolen from said burial site, which the rogue keeps on their person at all times. At your option, you can pick from or roll on the following table to determine what kind of trinket your character stole.

Graverobber Features

Rogue Level	Feature
3rd	Cursed Magic, Anathema
9th	Eldritch Secrets
13th	Afflict Ruin
17th	Shroud of Desecration

Cursed Magic

Your desecration of a venerated burial place has cursed you with powerful dark magic. When you reach 3rd level, you learn three cantrips of your choice from the warlock spell list. You learn another warlock cantrip of your choice at 9th level.

Charisma is your spellcasting ability for this subclass. You use your Charisma whenever a spell refers to your spellcasting ability. In addition, you use your Charisma modifier when setting the saving throw DC for a spell you cast and when making an attack roll with one.

Spell save DC = 10 + your proficiency bonus + your Charisma modifier

Spell attack modifier = your proficiency bonus + your Charisma modifier.

Anathema

You have learned to harness the malicious nature of your curse to aid in your exploits. Immediately after you use your Cunning Action, you can target a creature within 30 feet of you, provided you haven't yet used your Sneak Attack this turn. The targeted creature must make a Wisdom saving throw against your spell save DC, taking damage equal to your Sneak Attack on a failure and half as much damage on a success.

You can use this feature regardless if you have made a weapon attack this turn. The type of damage dealt by this feature depends on how your curse manifests in you, as detailed below. You can change your choice of curse manifestation whenever you gain a level in this class.

- **Pestilence.** The damage type is poison.
- **Avarice.** The damage type is psychic.
- **Destruction.** The damage type is force.

Eldritch Secrets

At 9th level, the curse you carry seeps further into your blood. You learn one additional cantrip of your choice from the warlock spell list, and you gain new features depending on your choice of curse manifestation, as detailed below.

Pestilence. You have advantage on saving throws against being poisoned, and the poison damage from your Anathema ignores resistances and immunities. Additionally, you can cast stinking cloud once without material components. You regain the ability to do so after a short or long rest.

Avarice. You gain proficiency in Wisdom saving throws. If you already have this proficiency, you instead gain proficiency in Constitution or Charisma saving throws (your choice). Additionally, you can cast haste on yourself once. You regain the ability to do so after a short or long rest.

Destruction. You gain resistance to bludgeoning, piercing, and slashing damage from nonmagical weapons. Additionally, you can cast lightning bolt once without material components. You regain the ability to do so after a short or long rest.

Afflict Ruin

Starting at 13th level, you learn how to plague opponents with a curse of your own. As a bonus action, choose one creature within 30 feet who can hear you. This creature is now afflicted by a ruinous curse. This curse lasts for 1 minute, or until you are incapacitated. Until the curse ends, you gain the following benefits.

- You score a critical hit against the cursed target on a roll of 19 or 20.
- The cursed target has disadvantage on saving throws against your Anathema.
- When you use your Anathema against the cursed target, you can use your reaction to regain a number of hit points equal to half the amount of damage dealt.

If the target drops to 0 hit points before the ruinous curse ends, you can use a bonus action on a subsequent turn to transfer the curse to a new creature.

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Shroud of Desecration

At 17th level, the malignant power of your curse engulfs you. The effect of this feature is based on your choice of curse manifestation, as detailed below.

Pestilence. When you hit a creature with a weapon attack, you can use your reaction to force the creature to make a Constitution saving throw against your spell save DC. On a failure, the target takes another 3d6 poison damage (ignoring resistances and immunities), and the target is paralyzed until the start of your next turn. On a successful save, the target takes half as much damage and isn't paralyzed.

Avarice. When a creature hits you with an attack, you can use your reaction to choose another creature within 30 feet of you (this can include the attacker). That creature must make a Wisdom saving throw against your spell save DC, taking the attack's damage instead of you on a failure. On a success, the creature only suffers half of the attack's damage, while you take the rest.

Destruction. When you use your Anathema, you can force the target and any creatures of your choice within 10 feet of the target to make a Dexterity saving throw against your spell save DC. On a failure, the creature takes 6d6 force damage, taking half as much on a success.



Stolen Trinkets

d6	Trinket
1	An intricate porcelain jar topped with two sculpted figures sailing a dugout canoe.
2	A smiling mask made entirely of beaten gold.
3	A sleek handaxe, its handle bejeweled with iridescent stones.
4	A thick gilded chain shaped as a serpent.
5	A string of carnelian beads.
6	A skull with black teeth filed to points

Sorcerer: Diwata Bloodline

You herald from a nature spirit of great power in the world. Be it the sun, the moon, a volcano, or an ocean, you represent the union of the spirit and the mortal, a bond that manifests as incredible sorcerous potential. And as your power grows, so too does that of your bond, until you become as mighty as the spirit that first aided in your creation.

Diwata Bloodline

Sorcerer Level	Feature
1st	Spirit's Cunning, Sorcerous Nature
6th	Icon of the Spirit
14th	Icon's Territory
18th	Nature's Unending Reach

Spirit's Cunning

At 1st level, you gain proficiency in the Nature skill.

Additionally, you can speak, understand, and write Sylvan. Whenever you are conversing with another creature that also understands Sylvan, you have advantage on all Charisma skill checks made towards that creature.



Sorcerous Nature

The magic of nature flows in your very being. Beginning at 1st level, when your Spellcasting feature lets you learn or replace a sorcerer cantrip or a sorcerer spell of 1st level or higher, you can choose the new spell from the druid spell list or the sorcerer spell list. You must otherwise obey all the restrictions for selecting the spell, and it becomes a sorcerer spell for you.

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Icon of the Spirit

Starting at 6th level, you are able to call upon the nature spirit within your bloodline to aid and enhance your power. As a bonus action on your turn, you can spend 2 sorcery points to summon an Icon of your ancestral nature spirit in an unoccupied space that you can see within 30 feet.

While you are within 30 feet of the Icon, any spell you cast that has a range of touch can instead target any creature or object so long as it is also within 30 feet of the icon. The Icon is immune to all damage and cannot be dispelled by magical means. On subsequent turns, you must spend 1 sorcery point to maintain the icon's presence. Maintaining the icon is considered a free action. The icon disappears early if you are incapacitated.

Icon's Territory

Within the territory of your icon, your form becomes unfettered by physical steps. Starting at 14th level, while you are within 30 feet of your Icon, you can use your movement to instead teleport to any other unoccupied space within 30 feet of the icon. Moving in this way does not provoke attacks of opportunity.

One with Nature

Beginning at 18th level, your connection to that mighty spirit which flows in your blood allows you to assume aspects of its immense power. When you use your bonus action to summon your Icon, you can spend an additional 5 sorcery points to channel some of the Icon's power directly into your physical form as well. While you are imbued with power in this manner, you gain the following benefits:

You are immune to bludgeoning, piercing, and slashing damage, and you cannot lose concentration on a spell as a result of taking damage.

At the start of your turn, you and all allied creatures within 30 feet of you or your Icon regain a number of hit points equal to 1d8 + your Charisma modifier.

Each hostile creature that starts its turn within 30 feet of you or your Icon must make a successful Wisdom saving throw against your spell save DC or be frightened until the start of their next turn.

This state lasts until you are incapacitated or you no longer choose to maintain the Icon's presence.

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Warlock: Mooneater Patron



You have made a pact with an entity of hunger—of spite, envy, lust, greed. The Celestial Eaters loom over the islands like gnawing shadows, gnashing their maws as they wait to incite the end of the world. Unlike many otherworldly patrons, these entities are obvious, their motives clear and deliberate as the ocean waves. Something terrible has bonded with your fear, hatred, or desperation. And, whether willingly or not, you will be complicit in their dark destruction.

Mooneater Features

Warlock Level	Feature
1st	Expanded Spell List, Celestial Yearning, Agent of Destruction
6th	Devour Essence
10th	Eclipsing Fear
14th	Cataclysmic Hunger

Expanded Spell List

The Mooneater lets you choose from an expanded list of spells when you learn a warlock spell. The following spells are added to the warlock spell list for you.

Mooneater Expanded Spells

Spell Level	Spells
1st	*inflict wounds, thunderwave*
2nd	*enlarge/reduce, pass without trace*
3rd	*call lightning, water walk*
4th	*dominate beast, phantasmal killer*
5th	*planar binding, telekinesis*

Celestial Yearning

The gnawing hunger you have bound yourself to propels you to the forefront of confrontation. You can give yourself a bonus to your initiative rolls equal to your Charisma modifier.

Agent of Destruction

At 1st level, you can channel your patron's catastrophic power. You have a pool of d6s that you can use to fuel this damage. The number of dice in this pool equals 1 + your warlock level.

Once per turn, when you make a weapon attack or cast a spell that requires an attack roll, you can charge the attack via spending dice from this pool. The maximum number of dice you can spend at once equals your Charisma modifier (minimum of one die). Roll the dice you spend, add them together, and add force damage equal to the total rolled to the attack.

Your pool regains all expended dice when you finish a long rest.

Devour Essence

Starting at 6th level, your connection to the Celestial Eaters allows you to consume the spirits of others to strengthen yourself. When a creature dies within 60 feet of you, you can use your bonus action to absorb the creature's essence. After consuming a creature in this way, you gain the following benefits:

- You have resistance to bludgeoning, piercing, and slashing damage.
- You gain a bonus to attack rolls. This bonus is equal to half your warlock level, rounded up.
- When you cast a spell that deals damage and requires a saving throw, you can add your Charisma modifier to the total damage dealt.

These benefits last for one minute. Once you consume a creature's essence in this manner, you cannot do so again until you finish a short or long rest.

Eclipsing Fear

Beginning at 10th level, you entwine yourself with your patron's terrifying presence looming over the inevitable end. You are immune to being frightened, and when another creature attempts to frighten you, you can use your reaction to attempt to turn the effect back on that creature. The creature must make a Charisma saving throw against your warlock spell save DC. On a failure, the creature takes psychic damage equal to your warlock level and is frightened of you for 1 minute. On a success, the creature takes psychic damage equal to half your warlock level and is not frightened.

Cataclysmic Hunger

At 14th level, you learn to manifest your gnawing greed into apocalyptic devastation. You now have advantage on initiative rolls. On your first turn of combat, you can use your action to target a number of creatures that haven't taken a turn in combat yet. The number of creatures you can target with this feature is equal to your Charisma modifier. Each creature must make a Constitution saving throw against your spell save DC, taking 8d8 force damage on a failure and half as much on a success.

Once you use this feature, you can't use it again until you finish a long rest.

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Mooneater Eldritch Invocations

Five Celestial Eaters loom over the islands: Tambanokano, the Crab; Minokawa, the Eagle; Arimaonga, the Lion; Bakunawa, the Serpent; and Tambanokua, the Spider. Though each desire to swallow the moon and bring about the destruction of the world, their reasons for doing so differ wildly. As such, no two warlocks bound to the Celestial Eaters manifest their patronage in exactly the same way.

Some warlocks choose to draw more potently from their specific patron's desires. The following invocations provide options for players seeking to align their warlock with a particular Celestial Eater. Typically, only one Celestial Eater provides patronage to a warlock at any given time, but your DM may adjust this as fit for your campaign. You can read more about the Celestial Eaters on page 255.

The Crab's Wrath

As a reaction to rolling initiative, you can summon ethereal armor around yourself, mimicking a crab's durable shell. The armor lasts for 1 minute. While this armor is active you gain the following benefits:

- Your AC equals 10 + your Dexterity modifier + your Charisma modifier, regardless of the type of armor you're wearing.
- You gain a swimming speed equal to your walking speed.
- After taking the Attack action, you can use your bonus action to summon a spectral crab claw and attack a creature within 5 feet of you. Make a melee spell attack against the creature. On a hit, the claw deals 2d6 magical bludgeoning damage. This damage increases to 3d6 at 5th level, 4d6 at 11th level, and 5d6 at 17th level.

Once you summon this armor, you cannot summon it again until you finish a short or long rest.

The Eagle's Rapacity

You can use your action to channel the boundless greed of your patron, causing two sharp spectral wings to sprout from your back. You gain a flying speed equal to half your movement speed. Immediately after summoning these wings and as a bonus action on subsequent turns, you can force all creatures within 5 feet of you to make a Dexterity saving throw against your spell save DC, as dagger-sharp feathers burst from your form. A creature takes 1d8 magical piercing damage on a failure. This damage increases to 2d8 at 5th level, 3d8 at 11th level, and 4d8 at 17th level.

This transformation lasts for 1 minute. Once you have transformed in this manner, you cannot do so again until after completing a long rest.

The Lion's Revelry

You gain proficiency in the Acrobatics skill, and you can use your bonus action to take the Dash action. Immediately after using your bonus action in this manner, you can release a thundering roar of energy. Each creature within a 15-foot cone must make a Constitution saving throw against your spell save DC, taking 2d4 thunder damage on a failure. This damage increases to 3d4 at 5th level, 4d4 at 11th level, and 6d4 at 17th level.

The Serpent's Ire

You gain proficiency in the Intimidation skill. As a reaction to rolling initiative, you can summon a terrifyingly beautiful visage around yourself. This visage lasts for 1 minute. While the visage is active, you gain the following benefits:

- You gain a number of temporary hit points equal to your warlock level.
- Once per turn, you can add your proficiency bonus to the damage of a weapon attack or spell.
- When a creature that can see you begins its turn within 30 feet of you, you can use your reaction to force the creature to make a Wisdom saving throw against your spell save DC. On a failure, the creature takes psychic damage equal to your Charisma modifier + your warlock level and is frightened of you until the visage disappears. On a success, the creature takes half as much damage and isn't frightened.

Once you summon this visage, you cannot do so again until you finish a short or long rest.

The Spider's Cunning

You gain proficiency in two skills of your choice. Additionally, a bonus action, you can target a creature within 30 feet of you. The creature must then succeed on a Dexterity saving throw against your spell save DC or be restrained, as ethereal spider webs wrap around their form. The creature can use their action to make another Dexterity saving throw on their turn, ending the effect on a success.

Allaine Kate B. Leoncio

Wizard: Mentala

Sturdy yet flexible, ancient yet so quick to grow—bamboo plants are revered through the islands for their resilience, versatility, and long life. None, however, respect bamboo's qualities more than those who follow the tradition of mentala, which refers to the art of scribing spells onto bamboo scrolls. Practiced by a small but studious sect of wizards, mentala allows these mages to harness bamboo's properties beyond the mundane. Like the plant itself, practitioners of mentala are versatile and strong, weathering what storms may come their way with trusty scrolls in hand.

Mentala Features

Wizard Level	Feature
2nd	Durability, Shared Scrolls
6th	Scribe's Malediction
10th	Bendable Magic
14th	Primordial Conduit

Durability

When you choose this tradition at 2nd level, the bamboo upon which you scribe your spells begins to lend its hardy nature to your magic. While you are not wearing armor, your Armor Class equals 10 + your Dexterity modifier + your Intelligence modifier. Additionally, you gain a bonus to any Constitution saving throw you make to maintain your concentration on a spell. This bonus equals your Intelligence modifier (minimum of +1).

Shared Scrolls

Also at 2nd level, you learn how to scribe bamboo scrolls for your companions to use. During a long rest, you can scribe a number of scrolls up to an amount equal to your spellcasting modifier. Each scroll must contain a spell you know how to cast, though you do not need to have the spell prepared in order to scribe it. Scrolls last until they are used or destroyed, but the combined levels of all spells scribed on your current existing scrolls must be less than or equal to half your wizard level, rounded down (for the purposes of this feature, a cantrip counts as a 0th-level spell).

Expending a scroll takes the same amount of time as casting the spell normally. A creature does not need to know the spell nor be a spellcaster to use one of your bamboo scrolls. If a spell requires an attack roll, the creature uses your spell attack bonus. Likewise, if the spell requires a saving throw, the creature uses your spell save DC. If a spell requires concentration, the creature must follow the rules for concentration as normal, but when making a saving throw to maintain concentration on a spell cast in this way, the creature has the option of using your saving throw bonus as granted by your Durability feature.

Casting the spell uses the scroll. You can also destroy a scroll without casting its spell as an action. Once a scroll is used or destroyed, the bamboo crumbles to ash.

Scribe's Malediction

Starting at 6th level, you can create scrolls for your enemies as well, carving lasting curses into lengths of bamboo. As an action, choose a number of creatures equal to your Intelligence modifier that you can see. Each creature immediately takes 2d4 psychic damage and must make a Wisdom saving throw against your spell save DC. On a failure, the creature is cursed, and whenever the creature makes an attack roll or a saving throw before this curse ends, it must roll a d6 and subtract the number rolled from the attack roll or saving throw.

The curse lasts for one hour. A remove curse spell or similar effect ends the curse early.

Once you use this feature, you cannot use it again until you have finished a short or long rest.

Rika Paderas



Patricia Maura L. Mercado



Bendable Magic

Through your persistent practice of scribing your bamboo scrolls, you have learned how to combine your arcane inscriptions with the plant's natural flexibility to enhance your spells. Starting at 10th level, when you cast a spell, you can apply one of the following alterations to modify the spell's effects. A spell can only benefit from one alteration at a time. You can use this feature a number of times equal to your Intelligence modifier (minimum of once) and regain all uses when you finish a long rest.

Potency. The damage dealt by the spell ignores all resistances. If a creature is immune to the type of damage dealt, the creature instead takes half damage.

Field. The spell's area of effect increases by 10 feet. A 5-foot cube becomes a 15-foot cube, a sphere with a 20-foot radius grows to a 30-foot radius, and so on.

Distance. If the spell has a range of touch, the range extends to 60 feet.

Primordial Conduit

At 14th level, you learn how to harness the latent creation magic from the dawn of time still present within your scrolls' bamboo. When you cast a spell of 1st-level or higher, you can use your bonus action to channel forth this primordial energy through your scrolls. For 1 minute, you gain the following benefits:

- An iridescent aura of sunlight forms around you. The aura is a 10-foot radius sphere centered on you. At the start of your turn, any hostile creatures within the aura must make a Constitution saving throw against your spell save DC, taking 4d8 radiant damage on a failure and half as much on a success.
- You move like the sea breeze. Your movement speed is doubled, and you gain a flying speed of 30 feet.
- The world's life-giving energy flows through your veins. When a creature you can see within 30 feet of you is reduced to 0 hit points, you can use your reaction to heal them. The creature immediately regains a number of hit points equal to your wizard level.

Once you use this feature, you cannot use it again until you have finished a long rest.

Backgrounds

In the islands, a character's background defines more than just who they were before they turned to the life of adventuring. A character's background also may inform the identities of their ancestors, their home village, and the individuals—both mortals and spirits—they may have interacted with throughout their life thus far. Here, the central question to a character's background is not, what has changed? but rather, who are you connected to?

Many traditional backgrounds from core 5th Edition can be adapted to fit in this world. However, this section also presents six unique background options specific to the islands. Each background provides various proficiencies, starting equipment, features, and roleplaying options.

Lorechanter

You've spent your life learning the tales of your people with a fervent dedication. History is no mere thing to let slip by, or to share so sullenly, but something to be celebrated. Heroes and spirits, gods and monsters, all show in the tales you have learned. And from their stories, you have learned much of the world around you.

Skill Proficiencies: Choose two from among History, Nature, and Religion

Languages: Two of your choice

Equipment: A bamboo scroll, a set of writing implements, a token or keepsake from your home village, a set of common clothes, and a pouch containing 10 gp

Feature: Living Memory

As a keeper of histories, you bear an intrinsic connection to the land which you call home, as the stories you recite tie you back to those who once lived where you walk now. You gain advantage on all checks to recall histories or legends from or related to your home island.

d8	Personality Trait
1	Everyone has a tale, and they all deserve to be remembered.
2	Our heroes are just lessons - ones we can replace with even better tales.
3	New places mean new stories, and my skills grow.
4	Lying is just a story that's wrong.
5	Some tales must never be told. Some are meant to be forgotten.
6	Rumors and gossip only help to serve the overall tale.
7	I hope someone tells my story one day.
8	Whenever I hear someone bragging, I tell them a tale of someone doing something even greater.

d6	Ideal
1	The most beautiful thing is to live a full life. (Good)
2	My tale grows greater the more that I accomplish. (Chaotic)
3	No tale should be forgotten, but not all should be shared. (Any)
4	Those that cross me will be nothing but a footnote in my glory. (Evil)
5	All tales are to be learned. For one's tale to be forgotten is to kill them all over again. (Any)
6	I am an embodiment of living history. I live for more than my own life. (Lawful)

d6	Bond
1	Stories of home are some of the most precious stories to me.
2	I hope to embody the heroes of old, and hope that I can inspire others as they do.
3	My favorite story is that of my friends and companions.
4	The most courageous act I've ever witnessed is also the most frustrating, because I never got the name of the person who performed it.
5	Tales of rivalry and love are the most exciting stories to me, and the ones I am always eager for.
6	Though I will one day die, I hope the tale I leave behind is a great one.

d6	Flaw
1	I always try to impress those I find beautiful.
2	Some of the stories I have learned keep me from ever wanting to go to certain places.
3	I am quickly angered when interrupted.
4	I am incredibly competitive when around others when it comes to my work.
5	I have trouble keeping myself quiet and am prone to oversharing.
6	Though mercy was given for what I've done, I can never return home.

Mangangalakal

You are one well versed in trade and worth, skilled in bartering and the social graces it demands. You are a member of the trade routes that connect one community to another, travelling across land and sea. No apprenticeship brought you to where you are today, you have grown your skills over a life of hands-on experience with others.

Skill Proficiencies: Choose two from among Deception, Investigation, Insight, and Persuasion
Tool Proficiencies: Vehicles (Water)
Languages: One of your choice
Equipment: A betel nut kit, a set of merchant's scales, a vial of perfume, a set of fine clothes, and a pouch containing 20 gp

Feature: Shrewd Tongue

You have advantage on all checks made to haggle or discern the true value of a good or service.

d8	Personality Trait
1	I am curt with those I have had bad or difficult business relations with.
2	I take great pride in my ability to converse with others.
3	I'm exceptionally clever; my skills at barter are unmatched.
4	I'm no lover of money, but winning over another for a better deal is exciting.
5	There are places I know that I will never talk about, for they are beautiful beyond words.
6	Much like a wagon or a knife, my words are but a tool for my work.
7	I love seeing new sights and places and fervently want to see the world.
8	Meeting new people is just an opportunity to make new deals.

d6	Ideal
1	While I still have to charge, I enjoy bringing new treasures and goods to people. (Chaotic)
2	Adventure is its own reward; the trade is just how I afford it. (Good)
3	I plan to buy my way into nobility and into a comfortable life. (Any)
4	The best coin is gained through cutthroat tactics. Take that as you will. (Evil)
5	Community, and the relationship we have to one another, is what keeps us all going. (Lawful)
6	Using my wealth to help those closest to me is what comes first. (Neutral)

d6	Bond
1	My master is in retirement now and I make sure to visit them often.
2	I cherish my ability to travel, and I cherish those I travel with even more.
3	Though I seldom see them, I love and miss my family.
4	My cleanliness and appearance is paramount to my craft.
5	My scales are a hand-me-down from my old master and I treasure them greatly.
6	One day I will have enough money to provide a good life for the ones I love.

d6	Flaw
1	I am tempted by dubious but rewarding trades.
2	People who can't earn as much as I do simply aren't trying hard enough.
3	Being poor, or even destitute, is something I fear.
4	I refuse to be seen as dull, so I flaunt my intelligence whenever possible.
5	Money matters almost as much as the people who hold it.
6	I take great pride in my ability to take wealth from others.

Panday

You are a crafter of heightened and dedicated skill. At your hands comes forth a great creation, be it made for beauty or for function. Through years of effort and practice you have honed your craft to a fine degree, and are on the road to total mastery.

Skill Proficiencies: Perception, Performance, Sleight of Hand
Tool Proficiencies: One set of artisans' tools
Equipment: A set of artisan's tools (one of your choice), a hammer, a whetstone, a set of common clothes, and a pouch containing 15 gp

Specialization

As skilled creators, pandays often dedicate their lifetimes to perfecting one particular craft. You can select your specialization from the table below or roll randomly.

d4	Specialization
1	Weapons Smith
2	Shipwright
3	Carpenter
4	Goldworker

Feature: Skilled Artisan

Crafting or repairing something that relates to your specialization requires half the usual cost of materials.

d8	Personality Trait
1	I am always looking for new ways to improve my craft.
2	I love to talk to others about the intricacies of my work and the difficulties I face.
3	I am happiest when I see others using what I create.
4	I am critical of those who don't put their all into their work.
5	Unless I feel respected, I refuse to lift up my tools for someone else.
6	I don't need to be rich, but I would like my work to be highly valued.
7	I am protective of my skills but willing to share trade secrets.
8	Sustenance, work, and shelter - what more could I need?

d6	Ideal
1	There is beauty in everything, and the best creations are inspired by that beauty. (Good)
2	My work has a value that can never be lowered. (Lawful)
3	As long as you have the proper tools, you can make anything into something great. (Chaotic)
4	As long as you can breathe, you can try again tomorrow. (Any)
5	Creating something ugly is to create something without worth. (Evil)
6	I will one day make a work that lives on in legends. (Any)

d6	Bond
1	The work I put into what I make has a value in and of itself.
2	Someday I hope to create pieces from materials with legendary properties.
3	I create in order to better my friends and community.
4	If I create something poorly, I leave a bad impression of me and my family.
5	The best piece I ever made was stolen. One day, I'll reclaim it from that thief.
6	I need to create something beyond beautiful to impress the one I love.

d6	Flaw
1	When I see something that's better than what I can make, I become competitive.
2	Poor craftsmanship angers me – more so when it's my own.
3	I pity those that cannot create.
4	I often become lost in thought, thinking of my next piece.
5	Everything I make and don't sell, I keep. No matter what.
6	I am prone to violence when others disrespect me or my skills.

Sea Raider

You were raised to traverse the sea and to fight alongside others. You began sailing when others first learn to farm or when others learn of the spirit, and learned the ways of combat at sea. You might be a lesser noble in good standing, or one who has long abandoned service to their community and leader, or even one who has left a formal service and now pursues their own ventures.

Skill Proficiencies: Athletics, Intimidation
Tool Proficiencies: Vehicles (Water)
Languages: One of your choice
Equipment: A bolo or bangkaw, a grappling hook, a set of common clothes, and a pouch containing 10 gp

Feature: Fearsome Sailor

When you make a successful attack against a boat and roll for damage, you can reroll one damage die. You must use the second roll.

d8	Personality Trait
1	I am loyal to a fault, ready to defend those I feel close to at a moment's notice.
2	I am uneasy on land and often think of when I can set sail again.

3	I enjoy telling others of my tales and exploits, even if I have to shout it over them.
4	Stressful situations only bring out the best in me.
5	My bearing is decisive, and my demeanor is rarely shaken.
6	Whenever I am someplace new, I reflexively try and spot any valuables or exits.
7	I only feel truly free when on the open sea.
8	I enjoy teaching others how to sail.

d6	Ideal
1	We share success; we share defeat. (Good)
2	Challenges come in many forms, and the greatest ones provide the greatest triumphs. (Chaotic)
3	When at sea, the only rules are those of your leader. (Lawful)
4	The greatest thrill at sea is slaying all who oppose me. (Evil)
5	Those that attack my vessel best be prepared to kill me. (Any)
6	As long as I can continue to sail, I'll get over anything. (Any)

d6	Bond
1	The open sea is where I'm meant to be.
2	My life belongs to those I sail with.
3	My old sailing comrades betrayed me and our datu; one day, I'll kill them all.
4	They will tell tales of my bravery and bravado.
5	Wealth is good. Power is better.
6	Through my exploits alone, I will rise above my station.

d6	Flaw
1	I jump at the chance for a good fight, even if I know I won't win.
2	I sometimes remember the water I could breathe and the fear that overcame me.
3	I am resentful of my lot in life and try to make up for it with dangerous exploits.
4	My pride has already hurt others and likely will again.
5	I still recall the day I was left behind, watching them sail out to sea without me.
6	I laugh and prod at someone if I think they're cowardly.

Voyager

Your life has known the sea all your life. Where others may visit it and return to land, you are a mere visitor on the ground. You may pursue adventures or goals upon the shore, but the sea will always call you back home. And a lifetime of experience on the sea has given you unparalleled mastery when traversing its waters.

Skill Proficiencies: Perception, Survival
Tool Proficiencies: Hunter's kit, vehicles (water)
Equipment: Fishing tackle, a hunter's kit, a set of traveler's clothes, and a pouch containing 10 gp

Feature: Uncharted Depths

You can hold your breath for a minimum of 5 minutes, regardless of your Constitution modifier.

d8	Personality Trait
1	I come from the sea; when I die, I will return to the sea.
2	I am quick to boast about the dangers of the sea I've overcome.
3	I am eager to teach others the joy of sailing.
4	If it weren't for repairs or tools, I'd never need to return to the shore.
5	I have a grudging respect for farmers: the fishers of the land.
6	When I have sailed all of the known sea, I'll travel outside of them until my dying days.
7	I'll never forget those who I've lost to storms.
8	It doesn't matter what shore I land upon. Whenever I leave them, I am home.

d6	Ideal
1	Storms bring out the best and worst of us. (Any)
2	When it comes down to it, you only need yourself. You can survive if it's just you. (Evil)
3	You can lie to me about who you are, but you can't lie to the sea. (Any)
4	Be careful of ignorance and disrespect — no one can find a corpse in the sea. (Chaotic)
5	Shared food, shared waters, shared joy. (Good)
6	You can be careless on land, but the sea demands better of us all. (Lawful)

d6	Bond
1	My vessel is precious to me, and I will make it into the greatest in all the world.
2	My family's vessel was destroyed at sea, and I still haven't seen them again.
3	I will eat every sea creature that dares challenge my right to sail the world.
4	I once fell into the Grave of Bakunawa and will warn others of its danger.
5	The best spear I've ever used was lost to a mameleu, and one day I'll get it back.
6	I am pooling my wealth to buy a new ship for me and my beloved.

d6	Flaw
1	I view those who live on land as soft when compared to me.
2	I am quick to challenge to those who question my skills at sea.
3	My time spent alone has made it difficult for me to communicate easily with others.
4	After a lifetime at sea, my movements on land are sometimes awkward.
5	I become more miserable the farther I get from the sea.
6	I am protective of my personal space.

Aswang Lineage

You were born into a family afflicted with evil. It may be a parent, a sibling, or someone farther away from you — but one member of your family is taboo personified. What your people deem as taboo, this family member represents in all its horrid glory. All your life, you have lived with this simple truth: that you are related to an aswang, that which reflects all the wrong a mortal can do.

Skill Proficiencies: Deception, Stealth
Tool Proficiencies: One of your choice
Languages: Abyssal
Equipment: A bronze mirror, a flask of saltwater, a set of traveler's clothes, and a pouch containing 10 gp

Embodiment of Wrong

Though aswangs are as varied in appearance as the flora that covers the earth, every aswang is in some way an embodiment of a society's most sinister desires — a town's most shunned taboos. You can choose how your character manifests this nature from the table below or roll randomly.

D6	Embodiment
1	Irreverence. You have no respect for the spirits of this world and openly flaunt minor acts of desecration.
2	Uncleanliness. You are in a constant state of filth and care little for personal hygiene.
3	Dishonesty. You rarely tell the truth, even when lying grants you no benefit.
4	Violence. You lack the patience for peaceful negotiations, preferring to resolve conflicts with blows.
5	Greed. You hoard your possessions and are loath to share with anyone.
6	Gluttony. You hunger after rich foods, sweets, and meats, regardless of their source.

Feature: Sinister Visage

You have advantage on any check made to terrify or unnerve someone.

d8	Personality Trait
1	I find others detestable and do what I can to keep them separate from me.
2	I'm ready to silence anyone who figures out what I am.
3	I relish in my lineage and hope my family member elevates me when they choose to pass.
4	I am slow to open up to others, concerned over their judgement of my nature.
5	My family doesn't matter. I'll live my life outside of their influence.
6	I worry about my death. If there's one aswang in my family, couldn't there be two?
7	My family power is vile, but I can use them to help others.
8	I seldom speak. It's better this way.

d6	Ideal
1	My blood is what has given me worth. (Evil)
2	I keep strict routines so that others won't see what I am. (Lawful)
3	I am who I am, blood or no blood. (Any)
4	Others are for my growth, either as a tool or as food. (Evil)
5	I am better than family and I will overcome what they have inflicted upon me. (Good)
6	My nature puts me outside of mortal laws. (Chaotic)

d6	Bond
1	My aswang relative's example guides my actions.
2	I would die to keep my family's secret rather than let it destroy our homes.
3	Even if I never become the aswang of my family, I will become the greatest of us all.
4	There is great evil in me, but I will never let it win.
5	Though I love another, I worry if they'll accept me for what I am.
6	For the sake of my homeland, I must never come back to it.

d6	Flaw
1	The idea of consuming another doesn't bother me.
2	Though others offer food or wealth to the spirits, I see it as a waste.
3	The best deals, the largest share. Why should I not keep all that I earn?
4	I laugh at the discomfort of others.
5	I would rather strike another to get my point across than to waste time.
6	It is sometimes hard to hide my contempt for others.

Feats

Adept Conduit

Prerequisite: The ability to cast at least one spell.

You have petitioned the unseen spirits and, with patient offerings and communion, have learnt to better channel the spirits' power though yourself. You gain the following benefits:

- Increase your Intelligence score by 1, to a maximum of 20.
- You learn one cantrip from the babaylan spell list. Intelligence is your spellcasting modifier for this spell.
- You gain two Spirit Dice, each a d4 (these dice are added to any Spirit Dice you have from another source). When you cast a spell, you can expend a number of Spirit Dice to bolster the spell via one of the conduit options listed in the Spirit Conduit feature of the babaylan class. You can use multiple conduit options on a single spell, but once you take a Spirit Die and roll it for one of the conduit options, the die is considered expended and cannot be used for another option. You regain all expended Spirit Dice when you finish a long rest.

Cannoneer

Prerequisite: Proficiency with lantakas.

Through extensive practice, you've mastered the lantaka's firepower, granting you the following benefits:

- You ignore the loading property of lantakas.
- Being within 5 feet of a hostile creature doesn't impose disadvantage on your ranged attack rolls.
- You can roll one additional weapon damage die when determining the extra damage for a critical hit with a lantaka.

Headhunting Master

You gain proficiency with the bunang if you did not have it already, and you can ignore the weapon's two-handed property. When you use your bonus action to make an attack with the pointed side of the bunang, you can add your ability modifier to the damage of the attack.

Oceanborne Warrior

You have become an expert in pursuing opponents through—and even beneath—treacherous waters. You gain a swimming speed equal to your walking speed, and fighting underwater does not pose disadvantage on your weapon attack rolls.

Unrelenting Hunter

You have perfected the art of hunting creatures across the islands, granting you the following benefits:

- Increase your Strength or Dexterity score by 1 to a maximum of 20.
- You gain proficiency with a hunter's kit.
- As a free action on your turn, you can apply a substance (poison, saltwater, etc.) to one slashing or piercing melee weapon you are currently wielding or up to three pieces of ammunition.

Equipment

The rhythm of a stone maul against iron rings out from the depths of a forge; the wide blade of a bolo knife taking shape under the smith's eye. Elsewhere, other artisans weave together thick cords of bark into sturdy armor, and skilled woodcarvers chisel spiraling designs into the prows of ships, each groove a silent prayer for protection on the journey ahead.

Whether sailing across the ocean or trekking through the muggy heat of a forest, a successful adventure in the islands necessitates preparing the proper equipment. Ships must be armed and loaded with supplies, and warriors must don their shields and polish their weapons of choice. The lifestyle and resources of the islands have resulted in a wide variety of armors, weapons, and other tools—some mundane, and others rare and highly prized. This section details the vast assortment of equipment that characters may find useful during their adventures.

Generally speaking, though, you can replace any equipment with another of its same subtype. For example, a rapier or longsword can be replaced by a kampilan, and a barote can substitute for any medium armor.

Armor and Shields

Though some more confident warriors prefer the agility of unarmored combat, most adventurers protect themselves with some form of armor.

In general, heavier armor is avoided. Such armor can easily become unmanageable in the sweltering heat, and when traveling on the ocean, weightier pieces can pose the risk of drowning to the wearer. Metal armor and shields are rare, as iron is a precious resource in the islands, primarily reserved for weapons and tools. Instead, most armor is made from bamboo, bark, and hardwoods, with other assorted pieces crafted from carabao horn and animal hides. Alternatively, some armors are constructed of corded fibers, woven tightly enough to render it waterproof. A few pieces of chain mail can be found in the islands, but such armor is sparse and—due to frequent exposure to water—deteriorates quickly.

The armor presented in this section follows the standard rules regarding proficiency, strength prerequisites, and stealth.

Armor Descriptions

This section details the look and construction of the various armors found across the islands.

Light Armor

Habay-habay. Habay-habay is a protective layer of burlap cloth. Typically, the armor extends to the elbow and the knee. An ankle-length variety also exists.

Reinforced leather. This armor is made primarily of flexible leathers, with tougher segments crafted from carabao horn or sharkskin.

Medium Armor

Carabao hide. More durable than standard leather armor, this suit consists of thick layered segments made from carabao hide, accompanied by a helm carved from carabao horn.

Chain shirt. Though not a full suit of armor, this shirt made of interlocking metal rings provides ample protection against weaponry attacks. However, it is not recommended for extensive journeys.

Armor

Armor Name	Cost	Armor Class (AC)	Strength	Stealth	Weight
Light Armor					
Habay-habay	5 gp	11 + Dex modifier	—	—	8 lb.
Reinforced leather	25 gp	12 + Dex modifier	—	—	13 lb.
Medium Armor					
Carabao hide	30 gp	13 + Dex modifier (max 2)	—	—	12 lb.
Chain shirt	100 gp	14 + Dex modifier (max 2)	—	Disadvantage	20 lb.
Barote	400 gp	15 + Dex modifier (max 2)	—	—	40 lb.
Heavy Armor					
Chain mail	200 gp	16	Str 13	Disadvantage	55 lb.
Pakil	800 gp	18	Str 15	Disadvantage	65 lb.
Shield					
Kalasag	15 gp	+2	—	—	6 lb.
Palisay	10 gp	+2	—	—	3 lb.

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Barote. This cuirass is woven from thick-braided abaca fibers or bark cords. The best pieces are knotted intricately enough to be rendered waterproof.

Heavy Armor

Chain mail. This armor consists of interlocking metal rings overlaid with thicker segments of iron for extra protection. Some suits bear gilded ornamentation—though this serves more of a decorative, rather than a practical, purpose.

Pakil. The sturdiest kind of armor available in the islands, this is made of interlocking plates crafted from bamboo or hardwoods, like ebony.

Shields

Kalasag. The kalasag is a tall shield made from light, fibrous wood that can entangle edged and bladed weapons. Wielding a kalasag increases your Armor Class by 2. You can benefit from only one shield at a time.

Palisay. Smaller than shields of the kalasag style, a palisay is a small round buckler shield made for deflecting ranged attacks, rather than intercepting them. Wielding a palisay increases your Armor Class by 2. You can benefit from only one shield at a time.







Replacing Starting Equipment

Clubs, daggers, quarterstaffs, and spears can easily be found on the islands. However, because you won't see items like rapiers and scale mail on the islands, you may need to find replacements for some of your character's other starting equipment—especially if you're using core 5th Edition classes or backgrounds. Talk with your GM to work out suitable alternatives for the weapons, armor, and other gear your character should have at the start of your campaign.

Generally speaking, though, you can replace any equipment with another of its same subtype. For example, a rapier or longsword can be replaced by a kampilan, and a barote can substitute for any medium armor.



Weapons

Bladed weapons are a quintessential part of life on the islands, with children being taught how to wield a dagger at an early age. Spears and swords are the most common melee weapons, but farming tools, like bolo knives, have also proven to be effective in combat. A handful of the most skilled warriors wield the bunang, also known as the headhunting axe.

In ranged combat, fighters tie lengths of cord to spears, creating harpoons that can be easily retrieved once they've struck their target. An assortment of shortbows and blowguns are also used across the islands, and hand cannons, known as lantakas, can be found to be carried into combat and mounted on ships.

A couple weapons, like the stingray tail whip, are crafted specifically with encountering aswangs in mind. These fearsome shapechangers can only be harmed with strikes coated in salt; but since applying salt directly to iron decreases the lifespan of most blades, many hunters instead turn to weapons sourced from the sea.

Weapon Properties

In addition to the standard weapon properties in 5th Edition, this book features the following new weapon properties.

Harpoon. A weapon with this property has a length of cord attached to its end. After making a ranged attack with a harpoon, you can use your bonus action to pull the cord and retrieve it, bringing the weapon back to you.

Salt-imbued. This weapon acts as if it is permanently coated in salt.

Special Weapons

Weapons with special rules (as indicated by the "special" property) are detailed here.

Bangkaw. The head of this spear can be removed and used independently. When wielded in this way, the spearhead functions as a simple melee weapon with the finesse and light properties, and on a hit, it deals 1d6 piercing damage.

Bunang. Opposite the blade of this axe is a sharp metal point. When you use your action to make an attack with a bunang, you can use your bonus action to make one additional melee weapon attack using this pointed side. On a hit, it deals 1d6 piercing damage. You do not add your ability score modifier to the damage dealt by this bonus action attack.

Sumpit. Larger than an average blowgun, the barrel of a sumpit has a sharp blade affixed to it, allowing the sumpit to be used in melee combat once ammunition has run out. When used in this way, the sumpit is a martial melee weapon with the finesse property, and on a hit, it deals 1d6 piercing damage.

Weapon Descriptions

This section provides more information about the various different weapons used on the islands.

Simple Melee Weapons

Bagakay spear. This basic spear is made from a piece of bamboo, with a fire-hardened wooden point. The last segment of this commonly spear is loaded with sand to act as a counterbalance when thrown.

Baladaw. This dagger is recognized by its single-edged, leaf-like blade and distinctive cross-shaped hilt.

Bangkaw. Used in for both ceremony and protection, the head of this spear can be removed and used as a short blade. The shaft is usually made of bamboo or hardwood.

Bolo. Though these large knives are typically used for woodcutting or clearing vegetation, some individuals have been known to incorporate them into their martial arts. A bolo is very similar to a machete in construction, with a large wide blade made for cutting through overgrowth.

Kris. The kris is a double-edged shortsword characterized by the blade's asymmetrical flare at the hilt end. Most kris have a distinctive wavy silhouette, though there are varieties with straight blades.

Simple Ranged Weapons

Busog. The busog is the islands' equivalent of a shortbow. Though most prefer stronger harpoons for ranged combat,

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some seafarers have trained to use the busog in naval warfare, raining down volleys of arrows onto enemy ships.

Kalawit. Commonly used as a fishing implement, the kalawit is a lighter harpoon with a barbed tip like an arrowhead.

Martial Melee Weapons

Bunang. Also known as the headhunter axe, the bunang features a sharp hooked cutting edge with a vicious point on the butt of the axehead.

Coral-tipped spear. The head of this spear is carved from a large piece of salvaged coral.

Kampilan. The kampilan is a single-edged longsword. Its straight blade grows much broader and thinner at its point, and some feature a forked tip.

Panabas. The panabas appears as a cross between a scimitar and an axe, with a large curved blade that grows thicker at its tip and a long handle for leverage. It is equally used both as a martial weapon and as a tool to cleave paths through dense areas of forest.

Sarapang. Used for fishing, the sarapang is a spear with three or more prongs.

Songil. The songil is widely regarded as the most dangerous type of spear in the islands. The metal spearhead is nearly a foot in length and painstakingly sharpened on both edges.

Stingray tail whip. A favored weapon among aswang hunters, this whip is crafted from the barbed tail of a stingray, though it no longer carries the ray's venom.

Martial Ranged Weapons

Astinggal. This matchlock firearm has a distinctly long barrel, which houses a small bullet that is launched via gunpowder.

Bontal. The bontal is a heavier harpoon commonly used for hunting large sea mammals, like dugong.

Lantaka. These hand cannons are typically made from large segments of bamboo, though more decorative varieties are forged out of bronze. Ammunition—typically an arrow or a large stone—is loaded into the barrel and propelled with gunpowder.

Sumpit. This blowgun is crafted from a long piece of hollow cane and affixed with an iron spearhead for use after all ammunition has been spent.

Weapons

Weapon Name	Cost	Damage	Weight	Properties
Simple Melee Weapons				
Bagakay spear	5 sp	1d6 piercing	2 lb.	Thrown (range 30/120)
Baladaw	2 gp	1d4 piercing	1 lb.	Finesse, light
Bangkaw	3 gp	1d8 piercing	3 lb.	Two-handed, special
Bolo	1 gp	1d4 slashing	1 lb.	Light
Kris	10 gp	1d6 slashing	2 lb.	Finesse, light
Simple Ranged Weapons				
Busog	25 gp	1d6 piercing	2 lb.	Ammunition (range 80/320), two-handed
Kalawit	10 gp	1d4 piercing	1 lb.	Harpoon, thrown (30/120)
Martial Melee Weapons				
Bunang	25 gp	1d8 slashing	4 lb.	Special, two-handed
Coral-tipped spear	5 gp	1d6 piercing	2 lb.	Salt-imbued, thrown (range 20/60)
Kampilan	15 gp	1d8 slashing	3 lb.	Versatile (1d10)
Panabas	30 gp	1d10 slashing	6 lb.	Heavy, versatile (1d12)
Sarapang	5 gp	1d6 piercing	4 lb.	Thrown (range 20/60), versatile (1d8)
Songil	20 gp	2d6 piercing	2 lb.	Finesse, reach
Stingray tail whip	3 gp	1d4 slashing	3 lb.	Finesse, reach, salt-imbued
Martial Ranged Weapons				
Astinggal	75 gp	1d10 piercing	7 lb.	Ammunition (range 100/400), heavy, loading
Bontal	25 gp	1d10 piercing	3 lb.	Harpoon, thrown (range 20/60)
Lantaka	100 gp	2d8 piercing	10 lb.	Ammunition (range 120/480), heavy, loading, two-handed
Sumpit	50 gp	1d8 piercing	1 lb.	Ammunition (range 80/320), special

Adventuring Gear

Generally, most adventuring gear in 5th Edition can also be found on the islands. However, notable exceptions and additions are detailed here.

Ammunition. Arrows used with a busog are typically made of cane, with arrowheads carved from pieces of wood. The darts for a sumpit are nearly as long as your typical arrow, with barbed tips crafted from fishbone. Depending on their size, a lantaka may fire either bundles of arrows or large stone bullets.

Arcane Focus. Sorcerers, warlocks, and wizards on the islands use these special items to help channel magic into their spells.

Additional Gear

Item	Cost	Weight
Ammunition		
Arrows (20)	4 cp	1 lb.
Blowgun darts (20)	1 gp	1 lb.
Stone bullets (20)	1 gp	2 lb.
Arcane Focus		
Bronze Amulet	10 gp	1 lb.
Carved Boar's Tusk	5 gp	2 lb.
String of Beads	1 gp	1 lb.
Stone Egg	10 gp	4 lb.
Bamboo Scroll	2 sp	–
Betel Nut Kit	5 sp	–
Copperplate	1 gp	1 lb.
Druidic Focus		
Balete Tree Vine	1 gp	1 lb.
Coral Shard	5 sp	–
Seashell	1 sp	–
Holy Symbol		
Crocodile Tooth	5 gp	–
Eagle Skull	5 gp	–
Volcanic Stone	5 gp	1 lb.
Mirror, Bronze	5 gp	1/2 lb.
Poison		
Buta-buta Leaves (Contact)	–	–
Odto (Injury)	–	–
Pong-pong Fruits (Ingested)	–	–
Putat (Ingested)	–	–
Tubli Roots (Ingested)	–	–
Reetha Nuts	5 cp	–
Saltwater (Flask)	1 sp	1 lb.
Walking Stick	5 sp	2 lb.
Writing Implements	5 gp	1 lb.

Bamboo Scroll. Thin strips of bamboo wood are linked together to create this folding scroll for long-form writing.

Betel Nut Kit. This small pouch includes a handful of areca palm fruits and betel piper vine leaves, as well as a small blade used to cut the palm fruits into small segments for sharing.

Copperplate. This thin sheet of copper provides a sturdy and durable surface for documents and other important written information.

Druidic Focus. Druids of the islands take these small trinkets from the natural world to help them access their spells.

Holy Symbol. For those like clerics who access magic by communing with spirits, these items help facilitate communication with the spirit realm.

Mirror, Bronze. Instead of polished glass or steel, most mirrors in the islands are crafted from refined bronze.

Palm Leaf. These sheafs from palms are dried and smoke-treated, allowing writers to scribe text into them via a fine knife pen. Some have a hole punched into one side, so multiple sheafs can be bound together.

Poison. A wide variety of poisons are used across the islands to aid in hunting, fishing, and combat. Each poison's properties are explained in its description (see "Poisons" later in this section).

Reetha Nuts. Bathing is regarded as an extremely important daily ritual. However, in lieu of wax-based soap, paste made from crushed reetha nuts is used as a cleanser, accompanied by perfumes or fragrance oils.

Saltwater (Flask). This clay flask contains 1 pint of ocean saltwater. As an action, you can splash the contents of this flask onto a creature within 5 feet of you or throw it up to 20 feet,

Tools

Item	Cost	Weight
Artisan's Tools		
Goldworker's Kit	25 gp	2 lb.
Mambabatok's Tools	5 gp	1 lb.
Gaming Set		
Spider-Fighting	1 sp	–
Spun Tops	5 sp	–
Sungka	1 gp	1/2 lb.
Hunter's Kit	10 gp	5 lb.
Musical Instrument		
Bodyong	3 gp	2 lb.
Korlong	30 gp	2 lb.
Kudiyapi	35 gp	2 lb
Kulintang	50 gp	15 lb.
Lantuy	2 gp	1 lb.
Tambal Bundle	5 gp	1 lb.

shattering it on impact. In either case, make a ranged attack against a target creature, treating the flask as an improvised weapon. If the target is an aswang, it takes 3d6 force damage.

Additionally, you can use 1 ounce of this saltwater to coat one slashing or piercing weapon or up to three pieces of ammunition. Applying the saltwater takes a bonus action. Once applied, the salt coating the weapon or ammunition retains potency for 1 minute before drying.

Walking Stick. This sturdy staff carved from hardwood is useful for aiding mobility or crossing unsteady terrain.

Writing Implements. This kit includes a brush with ink for writing on bamboo scrolls, a hammer and chisel for engraving onto copperplate, and a fine knife pen for inscribing onto palm leaves.

Poisons

A variety of toxic plants and animal venoms across the islands are used to create the following poisons. The cost of these poisons vary from island to island; some islands like Adlawadto, for example, have a much higher concentration of poisonous vegetation, making the creation of these poisons much easier and less resource-intensive. A creature who is immune to being poisoned cannot be affected by these poisons.

Buta-buta leaves (Contact). The buta-buta is a sturdy plant that produces a toxic substance on the surface of its leaves. A creature that touches this poison with exposed skin must succeed on a DC 13 Constitution saving throw or be blinded for 1 minute. The creature can repeat the saving throw at the end of each of its turns, ending the effect on itself on a success.

Odto (Injury). This potent snake venom is applied to weapons. Its name translates to "high noon," a reference to the fact that the poison is so deadly that its victims could not expect to survive more than half a day.

You can use your action to apply this poison to one slashing or piercing weapon or up to three pieces of ammunition. Once applied, the poison retains potency for 1 minute before drying. A creature hit by the poisoned weapon or ammunition must make a DC 15 Constitution saving throw. On a failure, the creature is poisoned for 8 hours. If the creature is still under the effects of this poison at the end of these 8 hours, it immediately drops to 0 hit points.

Pong-pong Fruits (Ingested). The kernels contained within the pong-pong plant's fruits contain a toxin that directly impacts the heart muscle. A creature subjected to this poison must succeed on a DC 14 Constitution saving throw or be paralyzed for 1 hour.

Putat (Ingested). This plant is commonly used to make poisonous lures for hunting traps. A creature subjected to this poison must succeed on a DC 16 Constitution saving throw or be poisoned for 1 hour. While poisoned in this way, a creature's speed is also halved.

Tubli Roots (Ingested). When applied topically, tubli can be used to treat wounds; however, the roots of this climber plant are highly toxic when consumed, and are often mixed in water to create a fishing poison. A creature subjected to this poison must make a DC 16 Constitution saving throw, taking 4d4 poison damage on a failure and half as much on a success.

Unavailable Gear

Due to a combination of the culture and resources available, the following pieces of standard 5th Edition adventuring gear are either rare or completely unavailable on the islands:

Extraneous uses of iron. With iron being such a precious commodity, any metal pieces of equipment that aren't weapons, hunting gear, or agricultural tools are unlikely to be found. This includes ball bearings, crowbars, caltrops, and manacles.

Paper-based writing. Most writing on the islands is done on copperplate, bamboo scroll, or palm leaf. As such, paper and parchment are unavailable, as are things like ink pens and paper-based books.

Gear for hunting fiends. Fiendish creatures like devils and demons seldom interact with the mortals of islands, so equipment specifically meant to aid in fiend-hunting—like holy water—is rarely needed. Instead, adventurers of the islands arm themselves with vials of saltwater to ward against aswangs.

Tools

A tool helps you to do something you couldn't otherwise do, such as make a musical performance, carve fine detail into wood, or create medicinal tinctures from herbs. Proficiency with a tool allows you to add your proficiency bonus to any ability check you make using that tool. Tool use is not tied to a single ability, since proficiency with a tool represents broader knowledge of its use.

The following are new tools and tool sets that can be found on the islands.

Artisan's Tools. In addition to the typical sets of artisan's tools, two new sets are available on the islands: a goldworker's kit and a mambabatok's tools.

Pure gold is an extremely malleable material, and skilled artisans of the islands have perfected working with the soft metal. A goldworker's repertoire of creations include hammered sheets of gold leaf that could be applied to beading or sheaths, thin gold wires used in filigree or even woven into ropes, and soldered together granules of gold for the most intricate pieces of art.

A mambabatok is a traditional tattoo artist. On the islands, tattoos are never given without reason; each inked geometric pattern that weaves along an individual's skin serves as a symbol of valor, strength, and community. A mambabatok's kit includes ink made from pitch soot and a set of short needles that, through repeated hand-tapping, push the soot into the skin.

Gaming Set. Game pieces like dragonchess and dice are uncommon among the islands. Instead, people participate in spider-fighting, play sungka, and bet on spinning tops.

Spider-fighting consists of capturing a small wild spider, placing it on the end of a stick, and having it face off against another individual's captured spider until one is wrapped in a web or otherwise has fallen off the stick. Many esteemed fighters have special decorated boxes for their prize-winning spiders.

Similar to mancala, sungka is a count-and-capture game played on a long canoe-shaped board. Players take turns moving small shells or stones from the different pits carved into the gameboard.

Spun tops are the most popular form of gambling on the islands. The best tops are made of sturdy hardwood and thrown by pulling a cord wound around the top's head. During a round, the goal is to splinter—or at the very least, knock over—your opponent's top. The most skilled throwers are said to be able to spin a top so fast that it appears as if it is motionless.

Hunter's Kit. This tool kit consists of various lures, poisons, and finely woven nets used for hunting game both on land and sea. Proficiency with this kit lets you add your proficiency bonus to any ability checks you make to fish and catch game.

Musical Instrument. Many of the most common musical instruments on the islands are listed in the table. Both the bodyong and lantuy are wind instruments; a bodyong is a conch shell or segment of bamboo played like a bugle, while a lantuy is a kind of nose flute. For those who prefer string instruments, there is both the kudiyapi, a two-stringed wooden lute, and the korlong, a bamboo zither played with both hands like a harp. And perhaps the most grandiose, a kulintang is a melodic percussion ensemble composed of gongs and drums in different pitches.

Tambal Bundle. Often used in conjunction with a herbalism kit, a tambal bundle consists of a multitude of roots, plants, leaves, and bark that can be used for medicinal purposes. If you are proficient with an herbalism kit, you are also proficient with using tambal.

Herbalism Kit and Tambal

Using an herbalism kit and material from a tambal bundle, an individual can make different remedies for various kinds of ailments. A few examples of the plants and their respective uses are listed here:

Agoho leaves. These plant leaves are used to relieve muscle cramps. They can either be applied directly to the skin or used in a bath.

Lagtang root. Though the fruit of the lagtang vine is poisonous, the root, when sliced, is used to clear vision.

Pili resin. The resin from this large evergreen tree is used as a healing balm or ointment.

Talong Punay. This is a slightly hairy shrub with beautiful white flowers and small fruits that bear many seeds. The plant, depending on how it's prepared, can be used as an anesthetic or antiasthmatic.

Tigaw leaves. The leaves of this small tree, once boiled into a decoction and drank, are good for treating coughs.

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Sailing the Seas of The Islands

Vast oceans and seas separate the islands, making boat travel an essential part of life. Port cities and settlements rely on merchant ships for trade and fishing. Those with a sense of adventure charter passenger ships to other islands. In times of trouble, many ships become the instruments of war.

Boats and their Purposes

The boats of the islands vary in their size and design, many being for multipurpose use. For simplicity of the rules presented here, boats fall into one of three primary types: Baroto, Balangay, or Karakoa. While boats can vary in size and purpose, they are not without constrictions.

Baroto

These small dugout canoes are used for fishing or light travel along rivers or areas of shallow water along the coast. They rely solely on paddles to propel through the water, lacking the sails seen on larger ships. At their grandest, Baroto are designed to support two people. Due to its lack of sails, Baroto are not suitable for the open sea where waters are rougher, as the danger of being destroyed at sea is high. Their long, slim nature makes them agile in the water, but Baroto are limited in their speed. They are ideal for traversing the narrowest of rivers, and its simple designs allows them to be constructed quickly and cheaply.

Balangay

This collection of larger boats varies in size, from humble vessels for fishing to merchant ships carrying tons of goods for trade. Unlike the two person Barotos, Balangays have large sails, often brightly coloured, making them the most common vessel encountered in open water. Most Balangays, even at their smallest, are too large for all but the widest rivers and are rarely seen outside of sea ports and docks. Boats of this type are versatile, and while merchant vessels are their common use, they also serve as passenger ships due to their large capacity. Some individuals choose to make their homes aboard Balangays, and boats used as dwellings often have elaborate shelters constructed on the deck to provide an enclosed space to sleep and store belongings away from the elements. With the size of these boats varying between purposes, they take longer to construct.

Karakoa

These ships are one of the most distinctive types seen across the islands — an unwelcoming sight to some. Karakoa are traditionally ships of war. These huge vessels can carry a crew of rowers and warriors that push into the range of a hundred people. They are often used as transport vessels for such individuals, but are occasionally seen fighting at sea. They are one of the few boat types to possess ship-based weaponry in the form of lantaka (see page xx). In times of peace, Karakoas are sometimes used as trade vessels, with their enormous size and durability allowing for the transport of large quantities of goods. They possess raised decks and curved prows that give the boat a distinctive crescent shape. Patterns of nagas or serpents are often carved into the wood at the prow and stern to further add to the boats' imposing nature. Though they are massive in size, they are incredibly agile and capable of faster speeds than most Balangays due to their larger sails and crew of rowers. Their construction allows for a hull which has an increased resistance to collision. The symmetry of the boat's construction allows its rowers to change direction in an instant. Many feature out-rigger structures for additional rowers that allow the ship to keep its buoyancy if the hull becomes entirely flooded.



Boat Type Table

Type	Hit Point Base	AC Base	Damage Threshold Base	Max Size in ft	Size	Max No of Passengers
Baroto	100	10	10	10ftx5ft	Large	2
Balangay	120	12	11	50ftx20ft	Huge	15
Karakoa	150	14	12	85ftx25ft	Gargantuan	100

Boat Rules

Boats have several core statistics which aid in understanding their capabilities, and determine how you can use them within your campaigns. This information is expressed within a boat's stats. The rules presented here explain how boats function, also serving as a guide to creating your own boat from scratch. If you'd rather use a pre-made boat rather than making your own, they can be found starting on page 217.

Type and Capacity

The rules presented simplify boat categories into three types: Baroto, Balangay, Karakoa. The type of boat determines the physical space that it occupies and the base of many of its stats. The Boat Type table details a boat's base hit points, armor class, and damage threshold, as well as its maximum size in feet and the number of passengers it can comfortably carry. The table also notes the ship's size as if it were a creature for use if the ship becomes affected by a spell or magical effect. If you are using these rules to create a custom boat, these bases will serve as the foundation for your boats stats.

Boats are assumed to be able to carry their passengers, as well as any essential supplies, such as the personal effects of those aboard and any cargo needed for the ship. The limit of additional cargo can be determined by the gamemaster based on the needs and importance of this element in their campaigns. Overloading a boat with more passengers or cargo than it can handle puts it at risk of sinking, capsizing, or having its speed significantly reduced. This is left to the gamemaster's discretion.

Speed

Speed is how far you can move a boat in a single turn after a successful skill test. The stat block will show two speeds for the boat. The first is the boat's standard speed. Anyone who makes a successful test can move the boat by this amount. The second is its speed at which someone with proficiency in vehicle (water) can move the boat. Speed is determined by the boat type and assumes that it is not exceeding its passenger or cargo limit.

Speed also assumes that on larger boats, such as Balangay and Karakoa types, that there is more than a single person operating the oars or sails. These boats often have crews of 15 people (sometimes up to 80 rowers in the case of Karakoa ships built for warfare) and it is assumed that enough oars and sails are manned for the ship to move. Gamemasters may consider reducing the Standard or Proficiency speeds for ships that are missing crew for these key areas.

Armor Class

A boat's armor class (AC) reflects how sturdy the boat is and how easy or difficult it is to damage. If you are creating a boat, its AC is equal to the base AC in the Boat Type table, plus any modifiers for its purpose on the Boat Purpose table.

Speed Table

Type	Standard Speed	Proficiency Speed
Baroto	20ft	30ft
Balangay	30ft	40ft
Karakoa	50ft	60ft

Boat Purpose Table

Purpose	AC Modifier	Hit Point Modifier	Damage Threshold Modifier
Light Travel	+0	+0	+0
Fishing	+1	+20	+2
Trading	+2	+30	+4
Long Distance Travel	+3	+40	+6
War	+4	+50	+8

Drift

Unless a boat is anchored, it will slowly drift with either the current or the wind. The speed of this drift depends on the water and weather conditions. It is not necessary to keep track of this if the weather and water are calm, or if it would not be important to the circumstances of an encounter. To see examples of how water and weather might affect drift, see 'Environmental Conditions' on page XX.

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Hit Points

Hit points determine the amount of damage a boat can receive before it is irreparably damaged and is sunk. Ships do not have hit dice. If you are creating a boat, its hit points are calculated by the ship's hit point base on the Boat Type table and adding the hit point modifier from the Boat Purposes table.

Damage Threshold

Damage Threshold represents how much damage a successful attack must inflict in order to reduce a boat's hit points. Attacking a vessel with a weapon or a spell is not the same as attacking another person. If a successful attack is made, but the damage it inflicts is not equal to or above the boats damage threshold, the boat suffers no reduction to its hit points. If the damage inflicted by the attack meets or exceeds the threshold, hit points are reduced as normal. If you are creating a boat, its Damage Threshold is equal to the base outlined on the Boat Type table plus any modifiers from the Boat Purpose table.

Immunities, Vulnerabilities and Resistances

By default, all boats are immune to the following damage types: necrotic, poison and psychic. Aside from these immunities, boats are also resistant to the following damage types: slashing, radiant and cold. Due to the wooden construction of boats, they are vulnerable to the following damage types: fire and lightning. Silvered weapons have no additional effect on boats.

Special Rules

Some boats may also have special rules attached to them. If a boat has a special rule, it will be explained in the stat block. This is particular to each boat, but a list of basic special rule examples can be found on page 217.

Actions Aboard a Boat

Whenever you take an action aboard a boat or use an action to interact with it (such as to steer it), you use your own ability score and skill just like you would with a normal skill test. There are no fixed or arbitrary combinations when making tests related to boats.

Movement and Navigation

There are many ways you can pair ability scores and skills when making skill tests to move and navigate with a boat. While a Strength (Athletics) check might be the obvious choice, there are many ways to approach such endeavours. Players and gamemasters should consider the circumstances and conditions the boat is in and attempting the character's approach to the task.

Examples of Unconventional Skill Tests

The following are some examples of skill tests that use combinations not usually associated with boats. This is not an extensive list, but should serve as inspiration for players and gamemasters to make interesting combinations.

- Charisma (Deception) to move the boat in a way that feigns damage.
- Wisdom (Insight) to navigate based solely on instinct and contextual understanding.
- Dexterity (Stealth) to move silently through waters to avoid being detected.





Combat

During combat, players roll their initiative and play out rounds and turns as normal. Boats do not get an initiative of their own and are treated like an environment that can be interacted with.

During combat, the following elements relating to boats are considered an action unless otherwise noted in the special rules of a ship's stat block.

- Moving, turning, or ramming a boat
- Raising, lowering, or re-directing the sails
- Raising or lowering an anchor
- Making an attack with or re-loading a ship-based weapon
- Bailing water from a ship's deck

During your turn in combat, your actions, bonus actions, and movement work as normal. For example: you are able to use your movement to run across the deck of the boat and then also use your action to use the oars or sails to move the boat at its own speed.

Taking Damage

When a successful attack is made against the ship, first check to see if the attack inflicts enough damage to meet or exceed its Damage Threshold. If the attack's damage does not meet or exceed the ship's Damage Threshold, it does not inflict any damage. If the attack does inflict enough damage to meet or exceed the damage threshold, the ship suffers the full amount of damage caused by the attack.

If a ship has its hit points reduced to 0, then it is destroyed, wrecked, or sunk.

Making Boat Journeys

How fast and far a boat can travel outside of combat is often something that you wish to track in your campaigns. In most instances, judging this time and allowing it to pass narratively is best. This means you do not have to calculate how far a boat can travel within a given time period. If the journey itself is inconsequential and the speed of a journey is unimportant, it is easiest to allow that time to pass at whatever rate is reasonable for your campaign in order to continue the story. If the journey, however, needs to have the ship's progress tracked in a more detailed fashion, please consult the Sea Travel Distance table. The distance you can travel per hour is based on the speed you can move your vessel, be it with proficiency or without proficiency.

Sea Travel Distance

Speed	Distance Per Hour
20 ft.	3 miles
30 ft.	5 miles
40 ft.	7 miles
50 ft.	9 miles
60 ft.	11 miles

Special Rules

Special rules are noted in a ship's stat block. These special rules may reflect enchantments upon a boat, or be used to represent boats that are finely crafted for their purpose. Special rules generally grant the characters aboard a bonus action, provide a bonus to certain tests, or have an effect. Gamemasters should be careful to make boats that contain such rules the

Optional Rule – Critical Ship Damage

If you wish to add an extra layer of complexity to combat involving ships, then you can use these critical ship damage rules. These are not required, but are provided for those players and gamemasters who wish to use them.

If an attack reduces a ship to half its hit points or less, or the ship is subject to a successful critical attack (after meeting or exceeding the damage threshold), it suffers one of the effects listed. If the ship is already suffering one of these effects, or does not have the ability to suffer an effect (a boat without sails cannot have damaged sails, for example), then another should be chosen instead. Gamemasters may consider allowing the attacking player to choose which effect the ship suffers, within reason. Gamemasters may also allow players to make targeted attacks, and are encouraged to decide for themselves if this would warrant any penalties or bonuses to the attack roll.

Flooding: The ship begins to take on water at an alarming rate. The DC of movement tests for the boat and the characters on it is increased by +5, unless an action is spent to bail water from the boat, once per round.

Damaged Sails: The boat can no longer rely on its sails to aid in its movement. The DC of tests to move the ship increase by +5.

Damaged Oars: The boat cannot be moved using its oars. The DC of tests to move the ship increase by +5. If the ship has no sails the boat is considered adrift. If the ship has damaged sails, it may only move at half its speed.

Loss of Goods: 1d10 number of items within the cargo are damaged, lost or thrown overboard.

Allaine Kate B. Leoncio

exception, rather than the rule. Listed here are some examples of special rules — but gamemasters should feel free to create their own if needed.

Combat Ready

This boat is outfitted for combat. When making use of the ship-mounted lantakas, you ignore the loading property of the weapon.

Shelter's Rest

This boat is built to be a home, with comfortable places to sleep and areas built to prepare hearty meals while out at sea. When you finish a long rest aboard this boat, your exhaustion level is reduced by up to two levels, and you have advantage on Wisdom saving throws. These benefits last for 24 hours.

Swift Sailing

The construction of this boat is fine, and its shape, size and weight have been perfected to make it sail swiftly in the hands of any who command it. Tests made to move this boat in normal conditions are made with advantage. If difficult water conditions would impose disadvantage on a test to move the boat, the disadvantage is instead negated.

Environmental Conditions

While beautiful, the seas can be a perilous place where danger lies in nature itself. Everything from rough waves, to the impact of underwater hazards, can pose a threat to even the hardiest of boats and their crew. While the natural weather phenomena are known to experienced sailors, conditions at sea can change quickly and unexpectedly, and the unprepared often suffer greatly for it.

Listed here are a few examples of hazardous conditions that you may encounter. This is not an exhaustive list, but should serve as a starting point for gamemasters to create their own.

Water Conditions

Calm waters are the ideal for many, from those who sail the seas to those who fish upon lively rivers. Hidden currents, the crash of high waves: sailing the waters present their own unique challenges to overcome. Water conditions are a primary concern for those with a talent for sailing — and for good reason.

Rough Seas

Rough waters pose a threat to boats and those who sail them. Boats can be battered by high waves if a sailor is not careful in how they navigate difficult waters. When making tests to navigate or move a boat while the seas are rough, the DC increases by 5.

Strong Current

Even gentle looking lakes and rivers can hide dangerously strong currents that can pull a boat off course. When a boat is affected by a strong current, once per round those in control of its movement and direction must make a DC 15 Strength saving throw. On a failed save, the boat is pulled at its proficiency speed in the direction the current is flowing. On a successful save, the boat's course and direction is maintained and remains unaffected by the current.



Other Environmental Conditions

There are many other dangers that can pose a threat to a boat and its crew. From those hidden beneath the waters that would cause a ship to run aground, to dangers that come to pass even from the best of conditions, like heat exhaustion on a clear, bright day.

Reefs and Sandbanks

Shallow waters are often safe places to fish or travel, but an unexpected sandbank or coral reef can quickly strand or cause damage to a ship. If a ship runs aground by hitting a reef, it deals 3d6 bludgeoning damage, which ignores the ships damage threshold. If a ship hits a sandbank, its movement speed becomes 0 until it is freed.

Extreme Heat

Sailing in extreme heat for long periods without shade or with a lack of freshwater can quickly lead to exhaustion and dehydration. If an individual is exposed to extreme heat for longer than two hours under strenuous activity (such as rowing) and cannot find shade, or is unable to properly hydrate with fresh water, they suffer a point of exhaustion. For each hour they continue in these conditions without relief, they suffer an additional point of exhaustion.

Weather Conditions

Weather is often responsible for making a journey pleasant or turning it into a dangerous ordeal. While a strong headwind is preferred, a ship adrift or with damaged sails can easily be pulled off course. Weather can also restrict the visibility of its crew and make the deck a dangerous place.

Heavy Wind

Strong winds can easily blow a ship off course and leave it stranded or miles from its intended destination. During strong winds, the DC to move any ship is increased by 5. If the ship does not have sails, the DC increases by an additional +5.

Torrential Rain

Heavy rain can easily obscure sight and make the deck of any ship dangerous. Tests for a person to move on a ship's deck are made with a disadvantage. Additionally, tests which involve the use of Perception for either hearing or sight are also increased in DC by 5.

Example Ships

Small Canoe

Light Travel, Baroto

Armor Class: 10

Hit Points: 100 (damage threshold 10)

Speed: 20ft / 30ft

Propelled primarily by oars, this agile dugout canoe can carry up to two people across a lake or along a river.

Average Dwelling Ship

Long Distance Travel, Balangay

Armor Class: 15

Hit Points: 160 (damage threshold 17)

Speed: 30ft / 40ft

This ship is outfitted to be suitable as a dwelling for up to 15 creatures. The boat is steered with large sails.

Tradeship

Trading, Balangay

Armor Class: 14

Hit Points: 150 (damage threshold 15)

Speed: 30ft / 40ft

This ship is outfitted for the carrying of goods and cargo. The ship is steered by large sails and is suitable for use at sea.

Enchanted Dwelling

Long Distance Travel, Balangay

Armor Class: 15

Hit Points: 160 (damage threshold 17)

Speed: 30ft / 40ft

This ship is outfitted to be suitable as a dwelling for up to 15 creatures. The boat is steered with large sails. The ship carries an enchantment which grants its residents the benefits of a true shelter.

Shelter's Rest. When a creature finishes a long rest aboard this boat, their exhaustion level is reduced by up to two levels, and they have advantage on Wisdom saving throws. These benefits last for 24 hours.

Warship

War, Karakoa

Armor Class: 18

Hit Points: 200 (damage threshold 20)

Speed: 50ft / 60ft

Several lantakas are mounted on this large war boat. Relying on both sails and two crews of rowers to steer, this ship typically carries a large host of warriors ready for naval combat.

Weapons. This ship has four mounted lantakas.

Combat Ready. This boat is outfitted for combat. When making use of the ship-mounted lantakas, a creature ignores the loading property of the weapon.

Gabriel Ereve

Magic Items

Sailing along a river, a merchant cheerfully hums along, the enchanted sarong at her side moving in time with the music. Elsewhere, a warrior pulls their bolo from its sheath, and even in the dark shadows of the forest, its blade seems to shine as bright as the sun. In a nearby village, a hunter prays as they polish the wood of their prosthetic leg, asking their ancestors to guide their steps for the journey ahead.

From the equipment of mythic heroes long past to simple aids for everyday life, the world of the islands is rich with magic items for characters to encounter and use throughout their adventures.

Amulet of Apolaki

Wondrous item, uncommon (requires attunement)

This gold necklace is embedded with a fine ruby in the shape of the sun.

The necklace has 5 charges. As a reaction to being hit with an attack, you can expend 1 charge and cast the *Apolaki's light* spell. Once all 5 charges have been expended, the necklace becomes a mundane piece of jewelry.

Amulet of Aqueous Affinity

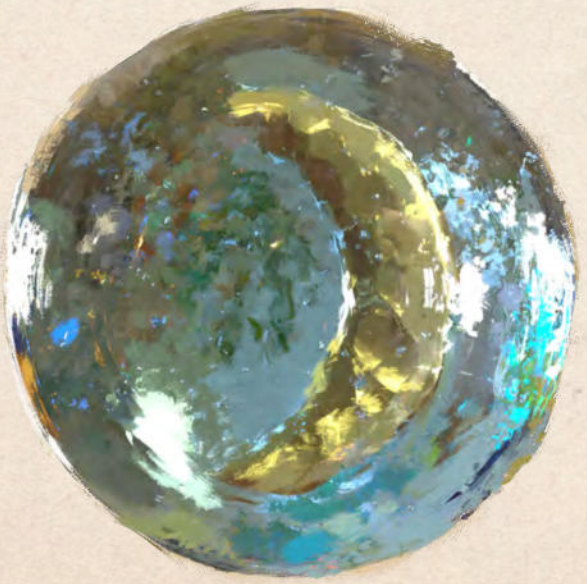
Wondrous item, rare (requires attunement)

While attuned to this necklace made of iridescent glass beads, you can cast the spell *aqueous affinity* once per day, without requiring material components.

Anklets of the Trembling Earth

Wondrous item, uncommon (requires attunement)

These anklets made from precious stone are blessed by spirits of the earth. While attuned to these anklets, you gain tremorsense out to 60 feet.



Ayoding

Wondrous item, rare (requires attunement by a bard)

This musical instrument is made from a small strip of bamboo with strings on both ends. When played, the ayoding is said to speak out the inner thoughts of its player in musical form.

You can use an action to play the instrument and cast one of the following spells: *calm emotions, enlarge/reduce, locate creature, remove curse, slow, thunderwave.* Once the instrument has been used to cast a spell, it can't be used to cast that spell again until the next dawn. The spells use your spellcasting ability and spell save DC.

You can play the instrument while casting a spell that causes any of its targets to be charmed on a failed saving throw, thereby imposing disadvantage on the save. This effect applies only if the spell has a somatic or a material component.

Bamboo Messenger

Wondrous item, common

Engraved with arcane markings, this tube of bamboo can hold a letter and a small item no more than 3 inches in diameter.

You can designate a target creature by carving their name along the outside of the tube, and then plant the tube into the ground. The tube disappears, and in 1d10 days, a single stalk of bamboo grows within 10 feet of the target creature, inside of which contains the contents of the tube.

If the target is not on land, the tube reappears in the sender's possession after 1d10 days with the contents still inside.

Banana Gem

Wondrous item (consumable), legendary

Said to grant fantastical abilities to any creature that can catch and swallow it, this mythical jewel drops from the heart of a banana tree during the full moon. Upon consuming the gem, you gain the following benefits:

- Two of your ability scores increase by 2. The score can exceed 20 but can't exceed 24.
- You become 1d6 + 3 years younger. This effect cannot make you younger than 1 year old.
- You can innately cast the *invisibility* spell, targeting yourself. When cast in this way, the spell does not require concentration. You regain the ability to do this after a short or long rest.

However, in order to gain the benefits of this jewel, the gem must be consumed during its descent from the banana tree. If the jewel touches the ground, it immediately loses all its power and becomes nothing more than a beautiful but mundane crystal worth 100 gp.

Lucia Verpsrille

Gabriel Ereve

Black Egg

Wondrous item (consumable), very rare

This blackened egg spawns from the body of a dying aswang.

You can swallow this egg as an action on your turn. Upon consuming the egg, you can speak and understand Abyssal, and you gain immunity to nonmagical bludgeoning, piercing, and slashing damage unless the attack is imbued with salt in some way. However, you must also immediately make a DC 20 Constitution saving throw. On a failure, you are poisoned for 24 hours. A creature descended from an aswang automatically fails this saving throw.

Curse. Upon consuming this egg, you are cursed to transform into an aswang. Your creature subtype immediately becomes aswang, and over the course of 2d10 + 10 days, you slowly begin to develop the physical characteristics of an aswang of CR 5 or lower (GM's choice). If you are not descended from an aswang, this transformation can be stopped and reverted through the remove curse spell or similar magic. However, if you carry aswang lineage in your bloodline, this transformation is inevitable.

While cursed in this manner, whenever you take a long rest, roll 1d100. On a 40 or lower, your dreams are plagued with the memories of the aswang from which the egg originally spawned.





Box of Multiplicitous Betel Chew

Wondrous item, uncommon

In addition to all the necessary tools to prepare betel nut, this hardwood box also contains an inner compartment enchanted to produce up to 1 pound each of the areca palm fruits and betel vine leaves needed for the social custom.

Once the box has produced the maximum amount of betel nut, it can't produce any more until the next dawn.

Bracelet of Tigbalan Hair

Wondrous item, rare (requires attunement)

This bracelet has three stiff golden hairs from deep within a tigbalan's mane woven into its fibers.

As an action, you can summon the tigbalan from which these hairs were plucked. The tigbalan appears in an unoccupied space within 15 feet of you, and is friendly to you and your companions. The tigbalan acts on their own initiative, but obeys any verbal commands that you issue to them (no action required by you). If you don't issue any commands to the tigbalan, they take whatever actions they see necessary to protect and aid you.

The tigbalan stays for 1 minute, after which they return to their domain. You cannot summon the tigbalan to aid you again for 1d4 days.

Enchanted Limb

Wondrous item, common

This prosthetic made of enchanted materials like wood or clay replaces a hand, arm, foot, leg, or other similar appendage. While the prosthetic is attached to you, it functions identically to the missing appendage, though touch sensations through the prosthetic feel muted.

You do not need to attune to the prosthetic in order to use it. You can remove or reattach the prosthetic as an action, but it cannot be removed or tampered with by anyone else. The prosthetic is also immune to spells like *dispel magic* and other effects that would hamper its functionality.

Enchanted Sarong

Wondrous item, rare (require attunement)

This long loop of colorful cloth has been woven with enchanted thread. The sarong has the ability to move on its own, doing all it can to protect its wearer.

The sarong has a movement speed of 15 ft. As a bonus action, you can command the sarong to either move a distance up to its movement speed or wrap a creature within melee range of it. A creature being wrapped by the sarong must immediately make a DC 13 Dexterity saving throw or become restrained. The creature may use their action to repeat the saving throw, ending the effect on a success.

Additionally, while wearing the sarong, you can use your reaction to cast feather fall at will, as the sarong moves to buffet the air and slow your fall.

Golden Death Mask

Wondrous item, uncommon

This gold-plated mask can be placed onto the face of a humanoid creature that has died within the last 24 hours. The mask then records 1d4 of the creature's most important memories. Important memories typically involve powerful emotions, such as battles and betrayals, marriages and murders, births and funerals, and other significant life events.

Once these memories have been recorded, a living creature can don the mask and spend the next 10 minutes witnessing the stored memories. The living creature experiences these memories from the deceased creature's perspective and feels everything the deceased creature underwent. Upon removing the mask, the living creature must succeed on a DC 14 Wisdom saving throw or gain one level of exhaustion from the emotional turmoil of experiencing the memories.

Headwrap of the Light Spirits

Wondrous item, common

A minor spirit of light has inhabited this finely woven scarf to aid its wearer.

When a creature who is blind or under the blinded condition wears this headwrap, they can visually see things within a 30-foot radius around them. Sight via this headwrap isn't perfect; smaller details still require a Wisdom (Perception) check or similar to detect, and darkness and dim light conditions still affect vision.

The headwrap cannot be removed or tampered with by anyone else other than the wearer, and it is immune to spells like *dispel magic* and other effects that would hamper their functionality.

Kibaan's Magic Powder

Wondrous item, uncommon

This magic gold dust is specifically enchanted to beset a creature with a random affliction.

As an action, you can throw a handful of this dust at one creature within melee range. The target is then afflicted with a random malady, as determined by rolling on the table below. The effect lasts for 1 minute.

A bag of magic powder typically contains enough for 3 uses.

1d4	Malady
1	**Lethargy.** For the duration, the target has disadvantage on Dexterity saving throws, and its speed is reduced by 10 feet.
2	**Muscle atrophy.** The target immediately drops one item it is currently holding, and it has disadvantage on Strength saving throws for the duration.
3	**Skin decay.** The target is poisoned for the duration.
4	**Encroaching dark.** For the duration, the target can only see out to 5 feet; this malady affects regular vision, darkvision, blindsight, and tremorsense.

Lumandilaw's Bolo

Weapon (bolo), very rare (requires attunement)

The brilliant glowing blade of this bolo seems to sing as it's swiped through the air.

You have a +2 bonus to attack and damage rolls made with this magic weapon. When you hit with an attack using this magic weapon, the target takes an additional 1d8 radiant damage and must make a DC 15 Constitution saving throw. On a failure, the target is blinded until the end of its next turn, and the next attack roll made against the creature has advantage.

The blade of this bolo emits bright light in a 15-foot radius and dim light for an additional 15 feet.



Anna Delos Angeles

Gabriel Ereve



Mango of the Pure Maiden

Wondrous item (consumable), uncommon

This magical mango appears to grow randomly on regular mango trees and is indiscernible from a mundane mango unless a creature succeeds on a DC 15 Intelligence (Arcana) check. The mango can be cleanly cut into six slices.

However, a creature who eats a slice from this mango is immediately cured of one of the following conditions: charmed, frightened, or poisoned. Additionally, the creature must make a DC 14 Charisma saving throw. On a failure, the creature is unable to tell a deliberate lie for 1 hour.

Monsala

Wondrous item, legendary (requires attunement)

This magical flying scarf once belonged to a daring hero, said to have traversed both the heavens and earth.

While attuned to this scarf, you can cast ride lightning at will.

Piercings of the Wind Spirits

Wondrous item, common

A minor air spirit has imbued these beautiful gold-plated earrings to aid their wearer.

When a creature who is deaf or under the deafened condition wears these piercings, they can hear sounds within a 30-foot radius around them. Hearing via these piercings isn't perfect; quiet noises still require a Wisdom (Perception) check or similar to detect, and loud sounds may be especially startling or painful.

The piercings cannot be removed or tampered with by anyone else other than the wearer, and they are immune to spells like *dispel magic* and other effects that would hamper their functionality.

Potion of Adarna Droppings

Potion, very rare

This opaque white potion is crafted from the droppings of a legendary bird said to roost in a golden tree hidden away somewhere in the islands.

As an action, you can splash the contents of this potion on one creature in melee range. The creature must immediately make a DC 18 Constitution saving throw. If the saving throw fails by 5 or more, the target is instantly petrified. On any other failed save, the target is restrained and begins to turn to stone. While restrained in this way, the target must repeat the saving throw at the end of its next turn, becoming petrified on a failure or ending the effect on a success. The petrification lasts until the target is freed by the *greater restoration* spell or similar magic.

Pouch of Tracking Ant Dust

Wondrous item, common

This small leather pouch contains a mixture of ground ants and bits of gold flakes.

You can spread this dust over a set of tracks in the ground. After 1 minute, a swarm of illusory golden ants will emerge from the tracks and continue to follow the path of the creature that made them, regardless if the physical tracks remain visible. These ants last for 1 hour, or until the creature's path crosses a body of water, after which the ants are no longer able to follow.

While the ants are active, you have advantage on Wisdom (Survival) checks made to track the creature the ants are following.

Salimbal

Wondrous item (water vehicle), legendary

Said to be the only vehicle that can travel beyond the edge of the world, this mythical balangay is carved from stone and heavily inlaid with gold.

A creature who is proficient with water vehicles can spend 1 hour communing with the spirits of the vessel, at the end of which the spirits allow the creature and their companions to command the ship. The Salimbal has the following properties:

- The ship has AC 20, 500 hit points, and a damage threshold of 50.
- The ship is immune to poison damage, necrotic damage, and all bludgeoning, piercing, and slashing damage. The ship has resistance to acid, cold, fire, lightning, and thunder damage.
- Instead of sailing on the water, the ship sails through the skies. It has a fly speed of 40 feet; if a creature who is proficient with water vehicles is moving the ship, this fly speed increases to 60 feet.
- Once per day, the ship can be used to cast plane shift without needing material components.



Singing Spear

Weapon (bagakay spear), uncommon (requires attunement)

You have a +1 bonus to attack and damage rolls you make with this magic weapon.

This bamboo spear has a long, open-mouthed face carved along the bottom end. As a bonus action, you can cause this carving to sing, calling a local nature spirit to your aid. For the next minute, the spear deals an extra 1d4 damage. The damage type is determined by the kind of nature spirit that comes to your aid; roll randomly or choose one of the spirits listed in the table below.

Some nature spirits may be more common in certain environments than others. For example, while traversing a volcanic field, you may only be able to call upon rock and lava spirits, whereas on the ocean water spirits may be more willing to help.

1d6	Spirit Type	Damage Type
1	Lava	Fire
2	Water	Cold
3	Wind	Thunder
4	Rock	Force
5	Vine	Poison
6	Storm	Lightning

Tala's Wayfinder

Rod, very rare

Gold and pearl-inlaid engravings of stars cascade up the side of the dark wooden rod.

While holding this rod at night, you can use your action to whisper the name of a destination to the rod. A line of starlight then appears in front of you, pointing you in the direction of that location. The route the wayfinder shows is the safest possible route, though it may not be the shortest.

The guiding starlight lasts for 8 hours, or until dawn. If you attempt to use the rod during the day, nothing happens. Once you have asked the rod for its guidance, you cannot use it again for 1d4 days.

Vessel of Ibingan Acid

Potion, rare

This earthenware bowl contains the corrosive spittle of an ibingan, mixed with other ingredients to render it stable for transport.

As an action, you can splash the contents of this bowl onto a creature within 5 feet of you. Make a ranged attack against a creature or object, treating the acid as an improvised weapon. On a hit, the target takes 4d6 acid damage. If the target is wearing armor, the armor takes a permanent and cumulative –1 penalty to the AC it offers. Armor reduced to an AC of 10 is destroyed.

Waters of the Black River

Potion, very rare

This vessel contains water drawn from the river of the Underworld itself, the liquid swirling with shadow. When this potion is applied to a creature, the creature can immediately end one of the following effects on themselves:

- One effect that charmed, frightened, or paralyzed the target
- Any reduction to one of the target's ability scores
- One effect reducing the target's hit point maximum

Artifacts

When defending her sister from Bakunawa, the goddess Haliya wields a magnificent armament: a tusked warrior's mask, a celestial shield, and a sword forged from sharpest moonlight.

But even a goddess as mighty as she is not entirely infallible. And should something happen to Haliya, or should an even more daunting threat begin to enshroud the islands, daring adventures may find themselves searching for these mythic artifacts—or perhaps even wielding such sacred items themselves, as they too fight to protect the islands from a dark and all-consuming end.

Mask of the Tusked Warrior

Wondrous item, artifact (requires attunement)

Bearing a fearsome tusked grin, this mask is forged from the sky itself, golden starlight interwoven with shards of the night to protect the wearer's identity.

While you are attuned to and wear this mask, you can access the following properties.

All-Seeing Sky. You gain truesight out to 120 feet.

Blessings of the Night. The mask has 8 charges. You can use an action to expend 1 or more of its charges to cast one of the following spells (spell save DC 20): *darkness* (1 charge), *greater invisibility* (2 charges), *major image* (1 charge), *seeming* (3 charges), *mist of the Moon Twins* (3 charges),

Legendary Resistance (1/Day). If you fail a saving throw, you can choose to succeed instead.

Gabriel Ereve

Mask of the Stars. You cannot be targeted by divination magic or perceived through magical scrying sensors. You are also immune to any effect that would sense your emotions or read your thoughts.

Warrior's Majesty. You can add your Charisma bonus (minimum of +1) to your Armor Class.

Shield of the Valiant Sister

Armor (shield), artifact (requires attunement)

This tall kalasag shield is crafted from silvery hardwood that glows faintly in the night. On its front is emblazoned a glittering mosaic of the heavenly family: the sky, the moon, the stars, the sun, and the dawn.

While attuned to and equipped with this shield, you can access the following properties.

Emissary of the Sky. You gain a fly speed of 60 feet.

Legendary Resistance (1/Day). If you fail a saving throw, you can choose to succeed instead.

Lunar Defender. As a bonus action on your turn, you can activate a protective aura around yourself, which extends to a distance of 15 feet and lasts for 1 minute. A hostile creature that enters the aura for the first time on a turn or starts its turn there must make a DC 20 Wisdom saving throw. On a failed save, the creature takes 6d8 radiant damage. On a successful save, the creature takes half as much damage.

Sword of the Earnest Moon

Weapon (kampilan), artifact (requires attunement)

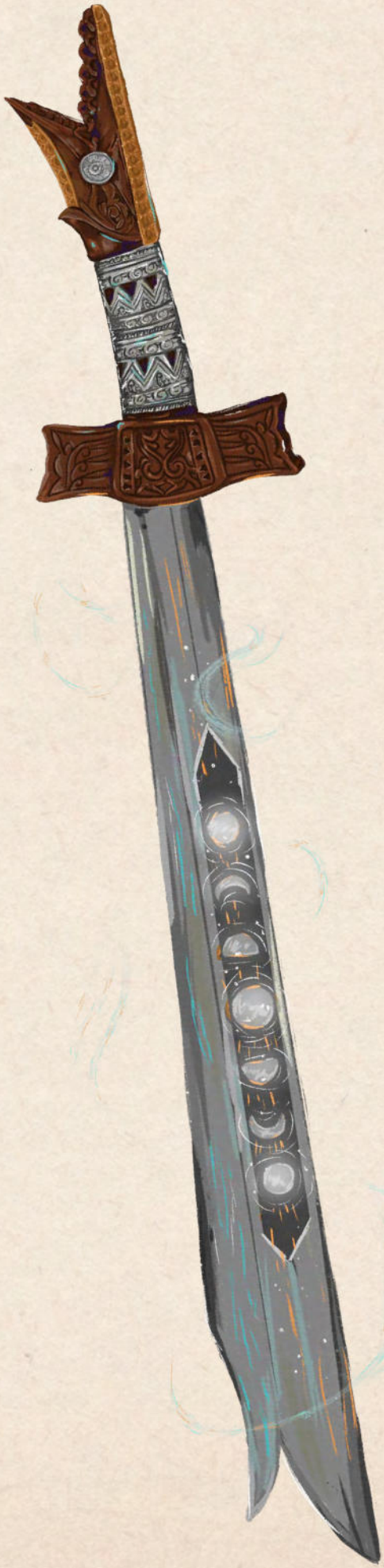
Forged from sharpened moonlight, this sword hums with ethereal power. The flat of its blade is engraved with the phases of the moon.

The sword grants a +3 bonus to attack and damage rolls made with it. While attuned to this sword, you can access the following properties.

Blessings of the Moon. You can cast the *moonbeam* spell as a 4th-level spell at will, without requiring material components. Additionally, you can cast celestial chaos once and regain the ability to do so after a long rest.

Legendary Resistance (1/Day). If you fail a saving throw, you can choose to succeed instead.

Sister's Fury. While your current hit points are equal to you less than half your hit point maximum, you deal an extra 2d12 radiant damage with your weapon attacks.



Lucia Versprille

Spells

With the abundant presence of spirits, magic takes a slightly different form in the islands. Instead of wrestling with nature in an attempt to bend it to their will, spellcasters talk and work with the spirits in the world around them. Additionally, the particular geography of the islands allows spellcasters to access new elements, such as the molten anger of volcanoes and the geometric designs of coral reefs.

The following section contains a number of new spells unique to this setting. Spellcasters in the islands have access to their usual spell lists from the core 5th edition rules, and can add these spells to their repertoire as they see fit.

Spell Lists

The following lists show which spells are available for each class.

Babaylan

Cantrips (0 Level)

Guidance
Light
Mending
Poison Spray
Produce Flame
Resistance
Spare the Dying
Spirit Dart
Thaumaturgy

1st Level

Apolaki's Light
Create or Destroy Water
Create or Harden Lava
Cure Wounds
Detect Evil and Good
Detect Magic
Detect Poison and Disease
Fog Cloud
Healing Word
Inflict Wounds
Protection from Evil and Good
Purify Food and Drink
Sanctuary
Speak with Animals
Thunderwave

2nd Level

Aid
Augury
Blindness/Deafness
Bonded Spirits
Continual Flame
Darkvision
Gentle Repose
Lesser Restoration
Locate Animals or Plants
Locate Object
Moonbeam
Prayer of Healing
Protection from Poison
Silence
Spike Growth
Zone of Truth

3rd Level

Beacon of Hope
Bestow Curse
Call Lightning
Clairvoyance
Coral Cage
Daylight
Dispel Magic
Magic Circle
Mass Healing Word
Plant Growth
Protection from Energy
Remove Curse
Speak with Dead
Speak with Plants
Spirit Guardians
Tongues
Water Breathing

4th Level

Banishment
Blight
Control Lava
Control Water
Death Ward
Divination
Freedom of Movement
Guardian of Faith
Locate Creature
Ride Lightning
Stone Shape
Stoneskin
Wall of Fire

5th Level

Commune
Commune with Great Spirits
Commune with Nature
Contagion
Flame Strike
Greater Restoration
Hallow
Legend Lore
Mass Cure Wounds
Scrying
Tree Stride
Wall of Stone

6th Level

Find the Path
Harm
Heal
Heroes' Feast
Move Earth
Sunbeam
Transport via Plants
True Seeing

7th Level

Cry of the Spirits
Divine Word
Fire Storm
Regenerate
Symbol

8th Level

Control Weather
Earthquake
Sunburst
Wrath of Lalahon

9th Level

Celestial Chaos
Foresight
Mass Heal
Storm of Vengeance

Bard

Cantrips (0 Level)

Lava Plume

1st Level

Apolaki's Light
False Self
Viper's Eyes

2nd Level

Lizard Skin

3rd Level

Eruption

Shape Light

4th Level
Mayari's Embrace

5th Level
Tropical Paradise

6th Level
Mist of the Moon Twins

Cleric

Cantrips (0 Level)
Spirit Dart

1st Level
Apolaki's Light

2nd Level
Bonded Spirits
Colors of Hanan

3rd Level
Shape Light

4th Level
Mayari's Embrace

5th Level
Commune with Great Spirits

6th Level
Mischievous Mist of the Moon Twins

7th Level
Cry of the Spirits

8th Level
Wrath of Lalahon

9th Level
Celestial Chaos

Druid

Cantrips (0 Level)
Lava Plume
Spirit Dart

1st Level
Create or Harden Lava
False Self
Viper's Eyes

2nd Level
Lizard Skin
Molten Shell

3rd Level
Aqueous Affinity
Coral Cage
Eruption

4th Level
Control Lava

5th Level
Commune with Great Spirits
Volcanic Wall

Paladin

1st Level
Apolaki's Light

2nd Level
Bonded Spirits
Colors of Hanan

3rd Level
Shape Light

4th Level
Mayari's Embrace

5th Level
Commune with Great Spirits

Ranger

1st Level
False Self
Viper's Eyes

2nd Level
Lizard Skin

3rd Level
Aqueous Affinity

4th Level
Mayari's Embrace

5th Level
Commune with Great Spirits

Sorcerer

Cantrips (0 Level)
Lava Plume

1st Level
Create or Harden Lava
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2nd Level
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Lizard Skin

3rd Level
Aqueous Affinity
Eruption
Shape Light

4th Level
Ride Lightning

5th Level
Volcanic Wall

Warlock

Cantrips (0 Level)
Lava Plume

1st Level
False Self
Viper's Eyes

2nd Level
Lizard Skin
Molten Shell

3rd Level
Eruption

4th Level
Ride Lightning

5th Level
Volcanic Wall

6th Level
Mischievous Mist of the Moon Twins

Wizard

Cantrips (0 Level)
Lava Plume

1st Level
Create or Harden Lava
Viper's Eyes

2nd Level
Colors of Hanan
Lizard Skin

3rd Level
Aqueous Affinity
Coral Cage
Eruption
Shape Light

4th Level
Control Lava
Ride Lightning

5th Level
Tropical Paradise
Volcanic Wall

6th Level
Mist of the Moon Twins

Spell Descriptions

Apolaki's Light

1st-level abjuration

Casting Time: 1 reaction, which you take in response to being damaged by a creature within 30 feet of you that you can see

Range: 30 feet

Components: V, S

Duration: Instantaneous

A flare of solar light erupts from your form, lashing towards the creature that damaged you. The creature must make a Constitution saving throw. On a failure, the creature takes 1d12 radiant damage and is blinded until the start of their next turn. On a success, the creature takes half as much damage and is not blinded.

At Higher Levels. When you cast this spell using a spell slot of 2nd level or higher, the damage increases by 1d12 for each slot level above 1st.

Aqueous Affinity (Ritual)

3rd-level transmutation

Casting Time: 1 action

Range: Touch

Components: V, S, M (fish bones)

Duration: 8 hours

You touch a willing creature to grant it the ability to take action underwater with ease. For the duration of the spell, the target gains a swimming speed equal to their movement speed, and making weapon attacks underwater no longer imposes disadvantage on the attack roll. While submerged in water, the target also has advantage on all Dexterity saving throws.

Bonded Spirits (Ritual)

2nd-level enchantment

Casting Time: 1 action

Range: Touch

Components: V, S, M (a small offering of food)

Duration: 1 hour

You touch a willing creature and implore a local nature spirit to bond with them. For the duration of the spell, the spirit follows the target, though the spirit is invisible to all creatures except the target. While the spirit accompanies them, the target has a +1 bonus to all saving throws, and their weapon attacks deal an extra 1d6 damage. The damage type is determined by the kind of nature spirit that comes to your aid; roll randomly or choose one of the spirits listed in the table below.

1d6	Spirit Type	Damage Type
1	Lava	Fire
2	Water	Cold
3	Wind	Thunder
4	Rock	Force
5	Vine	Poison
6	Storm	Lightning

At Higher Levels. When the spell is cast using a spell slot of 3rd level or higher, the extra damage dealt with weapon attacks increases by 1d6 for each slot level above 2nd.

Celestial Chaos

9th-level evocation

Casting Time: 1 action

Range: 60 feet

Components: V, S

Duration: Concentration, up to 1 minute

Celestial storms of moonbeams and solar flares erupt at three different points you see within range. Each creature in a 30-foot radius sphere centered on each point you choose must immediately make a Dexterity saving throw, taking 12d12 radiant damage on a failed save and half as much on a success. The spheres spread around corners, but a creature caught in the area of more than one burst is only affected once.

For the duration, when a creature enters a storm's area for the first time on their turn or starts their turn in the storm's area, the creature must make a Constitution saving throw. On a failure, the creature takes 6d12 damage and is blinded until the start of their next turn. On a success, the creature takes half as much damage and is not blinded. Roll 1d20 to determine the type of damage dealt by this effect; on an even roll, the damage type is fire damage, while on an odd roll, the damage type is cold damage.

You can choose up to eight creatures to be immune to the effects of this spell.

Colors of Hanan (Ritual)

2nd-level transmutation

Casting Time: 10 minutes

Range: Touch

Components: V, S, M (gold dust mixed with pigments)

Duration: 1 hour

You touch a willing creature and draw a magical tattoo that spans along their back. Once completed, the target feels revitalized, and this golden tattoo occasionally swirls with the vibrant colors of the dawn.

For the duration, the target can change the color of the tattoo as a bonus action, gaining one of the following benefits depending on the color.

Gold. The target gains a +1 bonus to their AC.

Orange. The target's weapon attacks count as magical for the purpose of overcoming resistances and immunities.

Pink. At the start of their turn, the target regains 1d4 + 1 hit points, as long as they aren't incapacitated.

Purple. The target gains advantage on Dexterity and Constitution saving throws.

Commune with Great Spirits (Ritual)

5th-level divination

Casting Time: 1 minute
Range: Self
Components: V, S, M (betel nut prepared to be shared)
Duration: 1 minute

You call upon the presence of a great spirit inhabiting the area within 3 miles of where you cast this ritual. You can then choose one of the following options.

Ask questions. You ask the spirit up to three questions that can be answered in one sentence or less. Spirits aren't omniscient, and like mortals, they can attempt to deceive or mislead you. During the conversation, you can make a Wisdom (Insight) check to discern the spirit's intentions; the DC for this check is set by the GM based on your interaction.

Request assistance. You request the spirit's help with one natural phenomenon or other obstacle that is within their purview. In these situations, a spirit's assistance is typically limited by their location and power; for example, the spirit of a bay may be able to soothe the tides within its shores, but it cannot calm the waves of the entire ocean.

Additionally, spirits—like mortals—can be fickle and stubborn. The greater the scope of your request, the higher the likelihood that something goes wrong. The spirit may twist your request to suit their own desires, or you might suffer some unforeseen consequence due to how you interacted with the spirit.

Control Lava

4th-level transmutation

Casting Time: 1 action
Range: 300 feet
Components: V, S, M (a piece of pumice stone)



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Duration: Concentration, up to 10 minutes
Until the spell ends, you control any molten lava inside an area you choose that is a cube up to 100 feet on a side. You can choose from any of the following effects when you cast this spell. As an action on your turn, you can repeat the same effect or choose a different one.

Overflow. You cause the lava in an area to rise by as much as 10 feet. If the area is underneath cooler rock, the lava slowly breaks through the surface to rise.

Immediately upon entering the lava and every time it begins its turn in the lava, a creature must make a Constitution saving throw, taking 3d8 fire damage on a failure and half as much on a success.

The lava remains at this elevated level until the spell ends or you choose a different effect.

Part Lava. You cause lava in the area to move apart and create a trench. The trench extends across the spell's area, and the separated lava forms a wall to either side. The trench remains until the spell ends or you choose a different effect.

Redirect Lava Flow. You cause flowing lava in the area to move in a direction you choose, even if the lava has to flow over obstacles, up walls, or in other unlikely directions. The lava in the area moves as you direct it, but once it moves beyond the spell's area, it resumes its flow based on the terrain conditions.

Flammable objects in the lava flow's path that aren't being worn or carried are ignited. When a creature enters the lava or starts its turn there, it must make a Constitution saving throw, taking 3d8 fire damage on a failure and half as much on a success.

The lava continues to move in the direction you chose until the spell ends or you choose a different effect.

Coral Cage

3rd-level transmutation
Casting Time: 1 action
Range: 30 feet
Components: V, S, M (a piece of coral)
Duration: Concentration, up to 10 minutes
You cause a twisting structure of coral to erupt from the ground, enclosing one creature you can see within range. The creature must make a Dexterity saving throw. On a failure, the target takes 3d8 force damage and is restrained; on a success, the target takes half as much damage and isn't restrained. If the target is an aswang, it automatically fails this saving throw.

At the start of its turn, a restrained creature can use its action to repeat the saving throw, ending the condition on a success. If the restrained creature is an aswang, it makes these saving throws at disadvantage.

At Higher Levels. When you cast this spell using a spell slot of 4th level or higher, the damage increases by 1d8 for each slot level above 3rd.

Create or Harden Lava

1st-level transmutation
Casting Time: 1 action
Range: 30 feet
Components: V, S, M (a shard of obsidian if creating lava or a chunk of volcanic rock if hardening it)
Duration: Instantaneous
You either melt earth to create lava or harden existing lava.

Create Lava. You melt up to a 10-foot cube of stone, packed dirt, or volcanic rock you can see into a lava. Each time a creature enters the area of effect or starts their turn there turn there, they must make a Dexterity saving throw, taking 2d10 fire damage on a failure and half as much on a success. Flammable objects in the area of effect that aren't being worn or carried are immediately ignited.

Harden Lava. You harden a 10-foot cube of lava into cooled volcanic rock. Creatures submerged in the lava when the spell is cast must make a successful Constitution saving throw or be restrained.

At Higher Levels. When you cast this spell using a spell slot of 2nd level or higher, the size of the cube increases by 5 feet for each slot level above 1st.

Cry of the Spirits

7th-level evocation
Casting Time: 1 action
Range: 60 feet
Components: V, S, M (a delicate wood carving, or a bowl of food offerings)
Duration: Instantaneous
You cry out to the spirits, gathering their power into a whirling 30-foot sphere centered at a point you can see within range. Each creature within the sphere must make a Dexterity saving throw, taking 12d6 force damage on a failure and half as much on a success. Additionally, any creature who falls below a certain hit point threshold (equal to ten times your spellcasting modifier) as a result of this spell is immediately incapacitated.

Eruption

3rd-level evocation
Casting Time: 1 action
Range: 120 feet
Components: V, S, M (a piece of igneous rock)
Duration: Instantaneous
You place your palms against the earth, causing the ground to tremor and crack. A point you choose within range explodes into a spray of molten rocks and lava, and each creature within 30 feet of the explosion must make a Dexterity saving throw, taking 4d6 fire damage plus 4d6 thunder damage on a failure and half as much on a success.

The explosion leaves the ground devastated. Until the end of your next turn, the area in a 30-foot radius circle centered on the eruption point is difficult terrain.

At Higher Levels. When you cast this spell using a spell slot of 4th level or higher, the thunder damage increases by 1d6 for each slot level above 3rd.

False Self

1st-level transmutation

Casting Time: 1 reaction, which you take upon being subjected to the grappled or restrained condition

Range: Self

Components: V, S, M (a lizard's tail)

You magically create a false effigy of yourself and swap places with it. When this spell is cast, you are immediately no longer grappled or restrained and instead appear in an unoccupied space within 5 feet of your original location. The effigy remains in your original location and is now the target of the grapple or restraining effect. The effigy lasts until the start of your next turn.

Lava Plume

Evocation cantrip

Casting Time: 1 action

Range: 120 feet

Components: V,S

Duration: Instantaneous

You cause a 5-foot tall fountain of lava to burst from the ground at a point within range that you can see. All creatures within 5 feet of the lava must succeed on a Dexterity saving throw or take 1d6 fire damage.

This spell's damage increases by 1d6 when you reach 5th level (2d6), 11th level (3d6), and 17th level (4d6).

Lizard Skin

2nd-level abjuration

Casting Time: 1 action

Range: Touch

Components: V, M (a scale from a reptile)

Duration: 1 hour

You touch one willing creature, and a layer of scales ripples across the creature's skin. For the duration of the spell, the target gains 5 temporary hit points and a +1 bonus to AC.

Additionally, as a reaction to being subjected to the grappled or restrained condition, the target can "shed" a layer of this scaly skin and slip away. The target immediately ends the condition on itself and moves to an unoccupied space 5 feet from its original location.

At Higher Levels. When you cast this spell using a spell slot of 3rd level or higher, you gain an additional 5 temporary hit points for each level above 2nd.

Mayari's Embrace (Ritual)

4th-level transmutation

Casting Time: 10 minutes

Range: Touch

Components: V, S

Duration: 8 hours

You touch a willing creature and mark them with a tattoo made from pure moonlight. When you cast this spell, choose one of the following phases of the moon to draw. The power of the tattoo is determined by the phase you choose.

Full Moon. The target can see normally in darkness, both magical and nonmagical, to a distance of 60 feet. Additionally, the target has advantage on Charisma checks and saving throws.

Half Moon. For the duration, the target's AC cannot be less than 16, regardless of what kind of armor it is wearing. Additionally, the target can use its bonus action to take the Dodge action.

Crescent Moon. For the duration, an illusory identical twin appears to be standing by the target at all times, granting the target advantage on all melee attacks due to how distracting the illusion is. Additionally, the target's movement speed increases by 15 feet.

New Moon. The target becomes shrouded from sight. For the duration, the target can use its bonus action to become invisible until the end of its next turn. Additionally, the target is immune to any effect that would sense its emotions or read its thoughts.

Mist of the Moon Twins

6th-level illusion

Casting Time: 1 action

Range: 60 feet

Components: V

Duration: Concentration, up to 1 minute

Calling upon the trickery of the moon twins Bulan and Libulan, you manifest a cloud of swirling silver fog in a 30-foot radius centered on a point you can see within range. Choose up to eight creatures. While standing in the mist, these creatures gain the following benefits:

- They can see through the mist.
- The first time they enter the mist on their turn and whenever they start their turn in the mist, they gain temporary hit points equal to 3d8 + your spellcasting modifier.
- Whenever an attack targets them, roll a d100. On a 60 or less, the attack automatically misses, as the mist leads the attacker astray.

To all other creatures, the mist heavily obscures the area of effect and all creatures within. The mist created by this spell cannot be dispersed by wind or similar means.



Molten Shell

2nd-level abjuration

Casting Time: 1 action

Range: Self

Components: V, S, M (a shard of obsidian)

Duration: 1 hour

A protective layer of molten volcanic rock covers you and your gear. You gain resistance to fire damage and 10 temporary hit points for the duration. If a creature hits you with a melee attack while you have these hit points, the creature takes 10 fire damage.

Once these temporary hit points have been lost, the molten rock hardens into a glistening obsidian shell. The next time you are hit with a weapon attack that deals bludgeoning, piercing, or slashing damage, you only take half the attack's damage total. The shell then is broken. If you are not hit with an attack over the course of the spell's duration, the shell fades.

At Higher Levels. When you cast this spell using a spell slot of 2nd level or higher, both the temporary hit points and the fire damage increase by 5 for each slot.

Ride Lightning

4th-level conjuration

Casting Time: 1 action

Range: 90 feet

Components: S

Duration: Instantaneous

When you cast this spell, choose a point you can see within the spell's range. You then summon a bolt of lightning and ride it to that location, moving at an impossible speed and crackling with energy. Every creature in your path must make a Dexterity saving throw, taking 3d10 lightning damage on a failure and half as much on a success.

The path you take from your original location to the designated point is automatically the shortest possible path. Movement via this spell does not provoke opportunity attacks.

At Higher Levels. When you cast this spell using a spell slot of 5th level or higher, the damage increases by 1d10 for each slot level above 4th.

Shape Light

3rd-level transmutation

Casting Time: 1 action

Range: 60 feet

Components: V, S, M (a visible light source and a shard of clear crystal)

Duration: Concentration, 1 minute

You implore the spirits of light for aid, guiding them into a form of your choosing. When you cast this spell, choose one of the following manifestations of light.

Moonlight. Choose one nonmagical weapon within range. For the duration of the spell, the weapon becomes a magic weapon, and attacks made with the weapon deal an additional 1d8 radiant damage. Additionally, the wielder of the weapon gains the benefits of three-quarters cover, as the hazy moonlight protects them.

Starlight. You create a wall of shimmering starlight that mimics the night sky. The wall is made up of five semi-opaque 5-foot-by-5-foot panels. Each panel must be contiguous with at least one other panel. One side of the wall, which you designate when casting the spell, swirls with light and distorts visions. Creatures making ranged attacks from that side of the wall must subtract 1d4 from the attack roll. Additionally, creatures who enter the wall's space or begin their turn there must make a Constitution saving throw, taking 2d8 radiant damage on a failure and half as much on a success.

Sunlight. A 5-foot sphere of brilliant sunlight appears at a point you choose within range. The sphere sheds bright light in a 15-foot radius and dim light for an additional 30 feet. Any creature who begins their turn within 15 feet of the sphere must make a Constitution saving throw. On a failure, a creature takes 3d8 radiant damage and is blinded until the start of their next turn. On a success, the creature takes half as much damage and isn't blinded.

At Higher Levels. When you cast this spell using a spell slot of 4th level or higher, the damage increases by 1d8 for each spell slot above 3rd.

Spirit Dart

Evocation cantrip

Casting Time: 1 action

Range: 120 feet

Components: V, S

Duration: Instantaneous

You call a local nature spirit to your aid, creating an elemental dart that you launch at a target within range. Make a ranged spell attack against the target. On a hit, the target takes 1d8 damage. The damage type is determined by the kind of nature spirit that comes to your aid; roll randomly or choose one of the spirits listed in the table below.

Some nature spirits may be more common in certain environments than others. For example, while traversing a volcanic field, you may only be able to call upon rock and lava spirits, whereas on the ocean water spirits may be more willing to help.

1d6	Spirit Type	Damage Type
1	Lava	Fire
2	Water	Cold
3	Wind	Thunder
4	Rock	Force
5	Vine	Poison
6	Storm	Lightning



The spell allows you to create more darts when you reach higher levels: two darts at 5th level, three darts at 11th level, and four darts at 17th level. Each dart can have different damage types. You can direct the darts at the same target or at different ones. Make a separate attack roll for each dart.

Tropical Paradise (Ritual)

5th-level transmutation

Casting Time: 10 minutes

Range: Self

Components: V, M (a seed or pit of a tropical fruit)

Duration: 8 hours

A small magical grove of tropical fruit trees—mangoes, coconuts, bananas, and the like—sprouts up around you in a 15-foot radius.

Up to ten creatures you choose can rest and relax within the grove. Regardless of the weather conditions, the atmosphere within the grove is warm and dry. Spells and other magical effects can't extend into the dome unless you allow them to, and other creatures (besides the ones you chose) cannot enter the grove.

Creatures inside the grove can eat of the fruit trees that grow there. A creature who eats from the grove becomes immune to poison. Additionally, its hit point maximum increases by 1d8 + your spellcasting modifier, and it gains that same number of hit points. These benefits last for 24 hours.

Viper's Eyes

1st-level divination

Casting Time: 1 action

Range: Touch

Components: S, M (the eye of a snake)

Duration: 8 hours

You touch a willing creature to grant it the ability to see via detecting heat signatures. For the duration, the creature has blindsight out to a range of 60 feet.

However, this heat-based vision renders the creature especially sensitive to sudden flashes of light or heat. When the creature is subjected to fire or radiant damage, they must make a Constitution saving throw; the DC for this save is equal to 10 or half the damage taken, whichever number is higher. On a failure, the creature is disoriented and the spell ends early.

Volcanic Wall

5th-level evocation

Casting Time: 1 action

Range: 120 feet

Components: V, S, M (a handful of basalt)

Duration: Concentration, up to 10 minutes

You create a wall of lava on a solid surface within range. The wall is 6 inches thick and composed of ten 10-foot-by10-foot panels. Each panel must be contiguous with at least one other panel. The wall is opaque and lasts for the duration.

When the wall appears, each creature within its acres must make a Dexterity saving throw. On a failed save, a creature takes 6d6 fire damage and is knocked prone. On a success, a creature takes half as much damage and is not knocked prone. One side of the wall, selected by you when you cast this spell, deals 6d6 fire damage to each creature that ends its turn within 10 feet of that side or inside the wall. A creature takes the same damage when it enters the wall for the first time on a turn or ends its turn there.

The other side of the wall is made of cooled igneous rock. Each panel has AC 15 and 30 hit points per inch of thickness. Reducing a panel to 0 hit points destroys it.

If you maintain your concentration on this spell for its whole duration, the entire wall cools into stone. The wall then becomes permanent and can't be dispelled. Otherwise, the wall disappears when the spell ends.

At Higher Levels. When you cast this spell using a spell slot of 6th level or higher, the damage increases by 1d6 for each slot level above 5th.

Wrath of Lalahon

8th-level transmutation

Casting Time: 1 action

Range: Self

Components: V, S, M (500 gp worth of gold and obsidian dust, which is consumed by the spell)

Duration: 1 minute

Invoking the temper of the volcano goddess, you harness the destructive powers of a volcano. Your flesh transforms into molten rock haloed in flame, and for the duration of the spell, you gain the following benefits:

You gain a number of temporary hit points equal to 10 × your spellcasting modifier. You become immune to acid, cold, fire, lightning, and thunder damage.

At the start of your turn, any creature within 30 feet of you must make a Constitution saving throw or take 8d6 fire damage. You can designate up to ten creatures to be unaffected by this ability.

You automatically succeed on any concentration checks to maintain spells that deal fire or radiant damage.

You will encounter many monsters in your life.

I need not tell you that some might be obvious, all slick scaly skin and venom-dripping fangs; I need not tell you that some may be hidden in plain sight, masquerading beneath pleasantries and alluring grins. You have heard those warnings before.

What I will say instead is this: it is okay to be afraid in those moments, when you are staring into the eyes or maw of something terrible, and questioning everything you know. In those moments it is okay to feel frozen and unsure of what to do. But know that in those moments, the best thing you can do is just do anything at all. It may not be right or wrong, it may not be good or bad, but at least it is a step forward.

And at the end of all things, no matter what happens, rest assured—you will have one great story to tell.

Chapter Four
Monsters

Aghoy

In the midst of the wood, in the dark of night or in the gleam of day, you must remember that you are not alone. Everything that surrounds you is nature, and nothing but nature. And in the midst of the trees, in the shadows of the leaves, they whistle to you.

The Men of the Wood. The aghoy is an elusive creature, born from the wood and of the wood only. In the midst of the forests of the islands, they are legion. In the middle of the night or morning, they will step out from that latticework of wood and leaves, only to whistle. You will not see them, for they are too much like the trees. However, the sharpest of sights will be able to find them: tall, spindly creatures with limbs and bodies as thin as wooden sticks, as tall as the trees that they are borne from, with long fingers and even longer appendages.

Wooden Eyes and Ears. It is less of a well-known fact that the aghoy are the eyes and ears of the forests. In this sense, the forest gives and takes away. Sometimes the aghoy is a helpful creature, while other times they are whistling tricksters, spiriting people away with their haunting tunes. No one knows when they first appeared, and it is said that they have been there ever since there have been trees.

Stickman Superstition. Be careful not to venture out into the forest at night, or too early in the morning. Aghoy during these times will be more active, more willing to lead people astray. They are more susceptible to showing their physical form—that elongated and spindly wooden man. The aghoy will embrace you with their lithe and overly long fingers, and take you back into the shadows of the trees with them.

Lucia Versprille



Shane Agir

Aghoy

Large Plant

Armor Class 13 (Natural Armor)
Hit Points 51 (6d10 + 18)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	10 (+0)	17 (+3)	9 (-1)	18 (+4)	18 (+4)

Damage Vulnerabilities Fire
Damage Resistances bludgeoning, piercing
Senses passive Perception 11
Languages Sylvan
Challenge 3 (700 XP)

False Appearance. While the aghoy remains motionless, it is indistinguishable from a normal tree.

Unsettling Whistle. Any humanoid that starts its turn within 30 feet of the aghoy and can hear the aghoy's constant whistling must make a DC 11 Wisdom saving throw. On a failed save, the creature enters a state of limb-locking terror. While in this state, a creature has disadvantage on all attack rolls and cannot move more than 5 feet in any direction on its turn. . A creature can repeat the saving throw at the end of each of its turns, with disadvantage if it can still hear the whistling, ending the effect on itself on a success. If a creature's saving throw is successful or the effect ends for it, the creature is immune to the aghoy's Unsettling Whistle for the next 24 hours.

Actions

Multiattack. The aghoy makes two claw attacks

Claw. *Melee Weapon Attack:* +6 to hit, reach 10 ft., one target. *Hit:* 8 (1d8 + 4) slashing damage. If the target is a Medium or smaller creature, it is grappled (escape DC 14). Until this grapple ends, the target is restrained, and the aghoy can't use this claw on another target. The aghoy has two claws.

Squeeze. Each creature that is grappled by the aghoy must make a DC 14 Constitution saving throw, taking 13 (3d8) bludgeoning damage on a failed save, or half as much damage on a successful one.

Alawig

It wanders through the fields and grasslands at night: a wick of flame in various colors. Beware the burning light of the night.

Wandering Flame. The alawig is a strange creature. It takes the form of a ball of flame, usually having different colors each time. Many of them can be seen at once. They wander through fields at night when all people are asleep. They are sometimes called Daughters of Tala, for they resemble lights falling from the sky.

Fires for the Lost. If one follows the alawig, the trickster flame will lead one into a wild and horrid goose chase that will end in you lost and gasping for air, drained of your vitality. This is the eccentricity of the alawig. However, if you are already lost—and this works especially true for farmers and sailors that have lost their way—the alawig will lead you back into safety. This fickle manner of affairs is one of the reasons why the alawig has earned its moniker of "Trickster Flame."

Alawig

Tiny elemental

Armor Class 17
Hit Points 10 (3d4 + 3)
Speed 0 ft., fly 30 ft. (hover)

STR	DEX	CON	INT	WIS	CHA
1 (-5)	24 (+7)	12 (+1)	7 (-2)	11 (+0)	17 (+3)

Skills Deception +5
Damage Resistances bludgeoning, piercing, and slashing from nonmagical attacks
Damage Immunities fire
Senses passive Perception 10
Languages understands Common
Challenge 1/2 (100 XP)

Barely There. The alawig can't carry or wear anything. They can occupy another creature's space and vice versa.

Flyby. The alawig doesn't provoke opportunity attacks when they fly out of an enemy's reach.

Illumination. The alawig sheds bright light in a 20-foot radius and dim light for an additional 20 feet. The alawig can suppress or activate this light as a bonus action.

Actions

Burning Body. *Melee Spell Attack:* +5 to hit, reach 0 ft., one target. *Hit:* 5 (1d10) fire damage.



Amomongo

They are born in caves at the feet of mountains, and they go out both at the heat of the day or at the cool of the night to hunt down for food. Be careful when roaming through the yawning valleys of mountains, or when traveling up the stream. Many traders have fallen to the sword-claws of the Amomongo, the silver apes that scourge the forests and mountainsides.

The Silver Predator. The amomongo are said to descend from the forests to feast on goats, sheep, and cows of various settlements, discriminating against nothing. They leap from tree to tree without fear of falling, for they can use their long nails to catch onto wood.

The Ape of the Forest. The amomongo lounge about the forests, although they are said to live in caves by the foot of mountains. They do not await for prey to come when they are hungry, they go out in search for them. Their long, sharp fangs are perfect for tearing tough hide and meat from the backs of animals. They are even known to attack water buffalo, causing horrible destruction upon farming settlements.

Unending Appetite. The amomongo are dangerous solely due to the fact that they are never satiated. Due to this, many people live in constant fear of them. Specialized amomongo hunters have been organized to hunt the powerful creatures down. A full team of 5 hunters are usually needed to subdue one.

Amomongo

Medium monstrosity

Armor Class 15 (natural armor)
Hit Points 60 (8d8 + 24)
Speed 30 ft., climb 40 ft.

STR	DEX	CON	INT	WIS	CHA
18 (+4)	16 (+3)	16 (+3)	5 (-3)	14 (+2)	7 (-2)

Skills Athletics +6, Perception +4, Survival +4
Senses Passive Perception 14
Languages --
Challenge 3 (700 XP)

Vicious. The amomongo deals an extra 4 (1d8) slashing damage on a critical hit.

Actions

Multiattack. The amomongo makes three attacks: one with their bite and two with their sword-claw.

Bite. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one prone creature. *Hit:* 6 (1d4 + 4) piercing damage.

Sword-claw. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 8 (1d8 + 4) slashing damage.



Patricia Maural. Mercado

Aswang

Aswangs defy categorization and escape definition. This fact has infuriated many would-be hunters, who would meticulously prepare to vanquish one threat only to be greeted by something else entirely. Indeed, a menagerie of creatures have been called aswang, including lycanthropes, vampires, ghouls, and even fiends. And this is the one truth that can be said about them - aswangs are essentially as varied as mortals, themselves.

Sinister Reflections. Aswangs are social outcasts who willfully perform the opposite of established social norms. If a town values cleanliness, their aswangs become dirty, slobbering, and unhygienic. If they are spiritual, aswangs are irreverent, sacrilegious. Aswangs are taboos personified, but taboos, tautologically, are defined by the very people who shun these activities. Taboos are what they hate. Taboos are what they wish they could do in their worst moments.

The how of it is not fully understood, but by becoming the living reflections of a population's most sinister desires, aswangs gain their unnatural powers. These abilities are the opposite of the babaylan's animist harmony with spirits, and this dissonance manifests in looking at reflections. When an aswang facing a mirror raises their right hand, their reflection will raise the opposite hand. When peering into the eyes of a lover who is secretly an aswang, a person see an upside down image of themselves.

The Family who Eats Together. Aswangs are wildly different from each other, but they are usually related by blood. Even solitary aswangs have family somewhere who cares for them, seeking vengeance if ever they are killed. But while their powers and taboos can vary greatly, the one thing they have in common is that they all personify the taboo of cannibalism. They all feed upon humanoid victims, although how this manifests varies between the types of aswang. Some thirst for blood, others value the entrails of the living. There are even those who prefer to consume the flesh of the dead.

Not all members of an aswang family are themselves aswang. To complete the process of becoming one, the family member must swallow a blackened, cursed egg that spawns from their dying elder. It alters the aswang, cursing them with their unnatural hunger while making them forever youthful. Aswang families have a precious few of these dark hatchlings, however. In order to make a new aswang, older members of the family regurgitate their own hatchling and give them to the younger generation, transferring their powers to the new aswang and allowing themselves to be rapidly killed by the ravages of time.

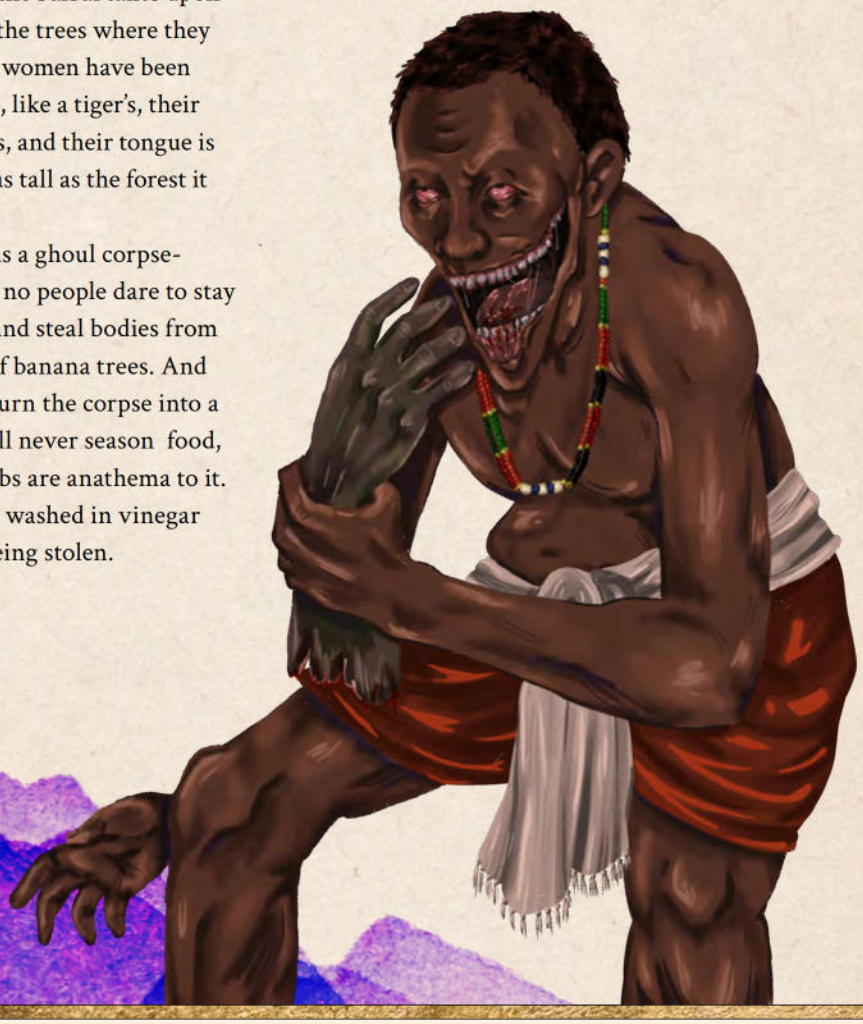
Varied Shapechangers. Many aswangs possess the ability to change their form. Some achieve this by turning into grotesque mockeries of their humanoid selves, while others use magic to assume the forms of those they have eaten. But the most common aswang shape-changing ability is lycanthropy, and wereboars, in particular, are quite common among them.

Unlike traditional lycanthropes, aswangs do not have a weakness for silver, nor are they affected by the phases of the moon. Instead, their unnatural resistances to weapons can be overcome by immersing them with salt. This is an ill treatment for blades as it accelerates rusting, and many swordsmen are loath to reduce the lifespan of their weapons in this way. Instead, hunters of aswangs turn to weapons that are naturally drawn from the sea, such as stingray tails for whips or spears tipped with sharpened corrals.

Aswang, Balbal

The balbal looks like an ordinary human being at day. However, when the sun sinks beneath the horizon, the balbal takes upon themself their true form. They return to the trees where they flourish, near graveyards where men and women have been buried. Their teeth are pointed and sharp, like a tiger's, their nails hooked for easy grappling with trees, and their tongue is long and spiked. Some say it grows to be as tall as the forest it dances amongst, and twice as wide.

The balbal is known most popularly as a ghoul corpse-stealer. In the middle of the night, where no people dare to stay awake, the balbal sneak into graveyards and steal bodies from graves, replacing them with the trunks of banana trees. And then, using their wicked sorceries, they turn the corpse into a pig and feasts. Despite this, the balbal will never season food, for salt, vinegar, and strong-smelling herbs are anathema to it. This is why in many villages, corpses are washed in vinegar and herbs—to prevent the corpse from being stolen.



Lucia Versprille

Balbal

Large aswang (shapechanger)

Armor Class 13 (Natural Armor)
Hit Points 68 (9d10 + 9)
Speed 40 ft., climb 40 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	15 (+2)	13 (+1)	12 (+1)	9 (-1)	16 (+3)

Skills Deception +5, Stealth +4
Damage Immunities bludgeoning, piercing, and slashing from nonmagical attacks
Senses darkvision 60 ft., passive Perception 9
Languages Abyssal, Common
Challenge 3 (700 XP)

Aswang Bane. Weapons coated in salt ignore the balbal's immunity to bludgeoning, piercing, and slashing damage from nonmagical attacks.

Innate Spellcasting. The balbal's innate spellcasting ability is Charisma (spell save DC 13). They can innately cast the following spells, requiring no material components:

3/day each: *bane, longstrider (self only), darkness*
1/day: *polymorph*

Shapechanger. The balbal can use their action to polymorph into a Small or Medium humanoid, or back into their true form. Other than their size and speed, their statistics are the same in each form. Any equipment they are wearing or carrying isn't transformed. They revert to their true form if they die. Polymorphing in this way does not require use of their Innate Spellcasting feature.

Actions

Multiattack. The balbal makes three attacks: one with their bite and two with their claws, or three with their tongue.

Bite. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 7 (1d8 + 2) piercing damage.

Claw. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6 + 2) slashing damage.

Tongue. *Melee Weapon Attack:* +4 to hit, reach 15 ft., one target. *Hit:* 5 (1d6 + 2) piercing damage.

Aswang, Berbalang

Reclusive and cunning, the berbalang is a cautious creature. Their appearance is like that of any other mortal while dutifully working their craft without complaint. Dressing simply and rarely making eye contact, they do little to leave an impression or interact with those outside of their immediate family or close friends, going so far as to avert their eyes from strangers.

This is a ruse, however, as the one clue as to what they are is their slitted pupils. Unlike other creatures hungry for mortal flesh, the berbalang is a witful corpse eater. They are able to function in mortal society without revealing their true nature for years, deceiving even their neighbors. But when the hunger grows too great and it can no longer be ignored, they seek a corpse to consume.

When a corpse is not readily available, the berbalang will hide themselves away in tall grass and enter a deep trance. Doing so sends out their spirit which will fly away and enter into someone's home, possessing one of its residents and feasting on their entrails. If such a meal is interrupted, the berbalang will grow massive wings while their eyes glow bright, and chase down the culprit responsible, killing them and eating the fresh corpse.

Caution is necessary when fleeing or confronting a berbalang, however, for it is a clever and deceitful aswang. If bright lights are seen and the sound of its wings are heard in front of you, that may not be where the berbalang is at all.



Riel Hye

Berbalang

Medium aswang (shapechanger)

Armor Class 17 (Natural Armor)
Hit Points 170 (20d8 + 80)
Speed 40 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
13 (+1)	20 (+5)	19 (+4)	15 (+2)	12 (+1)	16 (+3)

Saving Throws Dex +9, Cha +7
Skills Deception +7, History +5, Insight +6, Perception +6
Damage Immunities bludgeoning, piercing, and slashing from nonmagical attacks
Condition Immunities charmed, frightened
Senses darkvision 60 ft., passive Perception 16
Languages Abyssal, Common, Sylvan
Challenge 10 (5,900 XP)

Aswang Bane. Weapons coated in salt ignore the berbalang's immunity to bludgeoning, piercing, and slashing damage from nonmagical attacks.

Glaring Visage. As a bonus action, the berbalang causes their glowing eyes to flare brightly. Each creature within 10 feet of the berbalang must make a DC 15 Constitution saving throw. On a failure, the creature is stunned until the start of their next turn.

Legendary Resistance (1/Day). If the berbalang fails a saving throw, they can choose to succeed instead.

Magic Weapons. The berbalang's weapon attacks are magical.

Misdirection. Creatures have disadvantage on Intelligence (Investigation) and Wisdom (Perception) checks to locate the berbalang.

Shapechanger. The berbalang can use their action to polymorph into a Small or Medium humanoid, or back into their true winged form. Other than their size and speed, their statistics are the same in each form. Any equipment they are wearing or carrying isn't transformed. They revert to their true form if they die. Regardless of which form they choose, the berbalang has slitted pupils that cannot be concealed by magical or nonmagical means.

Spirit Form (1/day). As an action, the berbalang enters a deep trance and releases their spirit from their body. This spirit form manifests in an unoccupied space within 5 feet of its body. The berbalang's spirit form can move up to 5 miles away from its body. The berbalang's body and spirit share the same statistics, knowledge, and hit points. While the spirit form is active, the berbalang's body is unconscious. The spirit form remains active until either the berbalang has fewer than 50 hit points remaining or the berbalang calls the spirit back (no action required). The spirit form then immediately returns to the berbalang's body, and the body is no longer considered unconscious. The berbalang remembers everything they experienced while in their spirit form.

Actions

The berbalang can take 2 legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. The berbalang regains spent legendary actions at the start of their turn.

Deceptive Illusion. The berbalang creates an illusory duplicate of themselves, causing attack rolls against it to have disadvantage. This effect lasts until the start of the berbalang's next turn or until the berbalang takes another legendary action, whichever comes first.

Strike. The berbalang makes one unarmed strike.

Feast (Costs 2 Actions). The berbalang must be currently possessing a creature in order to use this legendary action. Feeding their gnawing hunger, the berbalang begins to drain a possessed creature of their life force. The possessed creature must make a DC 15 Constitution saving throw, taking 18 (4d8) necrotic damage on a failure and half as much on a success. The possessed creature's hit point maximum is reduced by an amount equal to the necrotic damage taken, and the berbalang regains hit points equal to that amount. The reduction lasts until the possessed creature finishes a long rest. The creature dies if their hit point maximum is reduced to 0.

Shane Agir

Aswang, Boroka

The boroka is a shapeshifter that alternates between the forms of a giant eagle and their former, humanoid form. But their true form lies somewhere in between, with a humanoid head and torso combined with eagle's wings that end in tiny, grasping claws where the arms and hands should be. And instead of legs, they have vicious talons infamous for their ability to tear through skin to get to the innards of their prey. When they swallowed the black egg that turned them into an aswang, their soul began to be consumed by it, and their grotesque, human-eagle form is a reflection of this dying spirit.

When disguised in their human form, the boroka's gait may appear sluggish to a careful observer. This is because their former legs are no longer part of them; instead, they wear skin and sinew over their talons like a sock. But this matters little. They vastly prefer flying, especially when their aswang hunger compels them to seek fresh liver and intestines.

Boroka

Medium aswang (shapechanger)

Armor Class 13
Hit Points 27 (5d8 + 5)
Speed 20 ft., fly 80 ft. in hybrid or animal form

STR	DEX	CON	INT	WIS	CHA
13 (+1)	16 (+3)	12 (+1)	10 (+0)	15 (+2)	11 (+0)

Skills Perception +4
Damage Immunities bludgeoning, piercing, and slashing from nonmagical attacks
Senses darkvision 60 ft., passive Perception 14
Languages Abyssal, Common (can't speak in eagle form)
Challenge 1 (200 XP)

Aswang Bane. Weapons coated in salt ignore the boroka's immunity to bludgeoning, piercing, and slashing damage from nonmagical attacks.

Flyby. In eagle or hybrid form, the boroka doesn't provoke opportunity attacks when they fly out of an enemy's reach.

Shapechanger. The boroka can use their action to polymorph into an eagle-humanoid hybrid or into a giant eagle, or back into their humanoid form. To polymorph into hybrid or eagle form, they must shed their humanoid legs, leaving behind a clump of muscle and skin. They must then retrieve the discarded remains to revert back to their humanoid form. They revert to their true, hybrid form if they die.

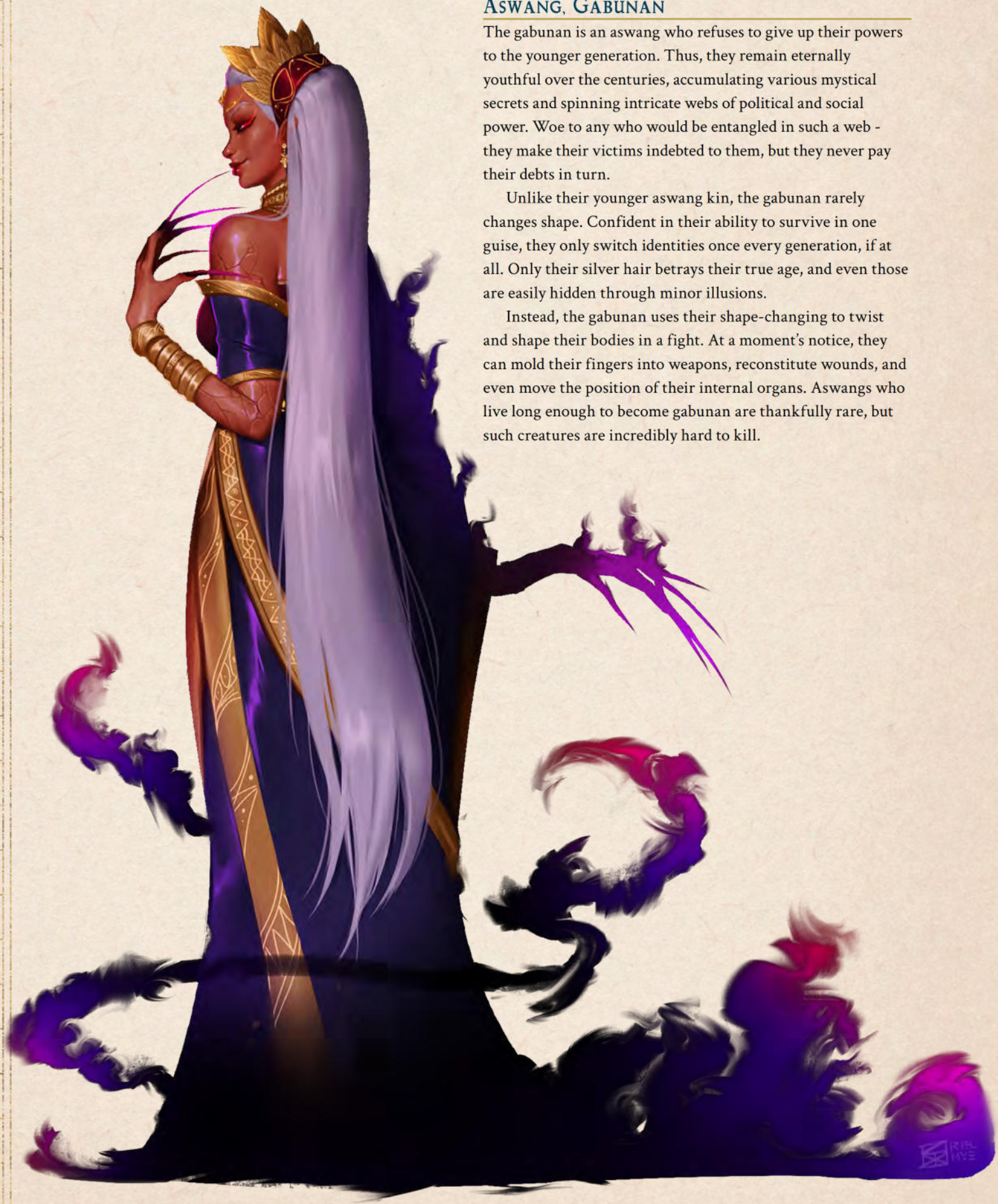
Actions

Beak (Eagle Form Only). *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 4 (1d6 + 1) piercing damage.

Wounding Talons (Eagle or Hybrid Form Only). *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 9 (2d4 + 4) piercing damage, and the target is wounded. At the start of a wounded creature's turn, they take 2 (1d4) necrotic damage. They can then make a DC 13 Constitution saving throw, ending the effect on themself on a success. Alternatively, a wounded creature or a creature within 5 feet of it can use an action to make a DC 13 Wisdom (Medicine) check, ending the effect of being wounded on a success.

Baladaw (Hybrid or Human Form Only). *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 6 (1d4 + 4) piercing damage.





Aswang, Gabunan

The gabunan is an aswang who refuses to give up their powers to the younger generation. Thus, they remain eternally youthful over the centuries, accumulating various mystical secrets and spinning intricate webs of political and social power. Woe to any who would be entangled in such a web - they make their victims indebted to them, but they never pay their debts in turn.

Unlike their younger aswang kin, the gabunan rarely changes shape. Confident in their ability to survive in one guise, they only switch identities once every generation, if at all. Only their silver hair betrays their true age, and even those are easily hidden through minor illusions.

Instead, the gabunan uses their shape-changing to twist and shape their bodies in a fight. At a moment's notice, they can mold their fingers into weapons, reconstitute wounds, and even move the position of their internal organs. Aswangs who live long enough to become gabunan are thankfully rare, but such creatures are incredibly hard to kill.

Gabunan

Medium aswang

Armor Class 18 (Natural Armor)
Hit Points 178 (21d8 + 84)
Speed 60 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	22 (+6)	19 (+4)	12 (+1)	15 (+2)	20 (+5)

Saving Throws Wis +6, Cha +9
Skills Arcana +9, Athletics +8, Deception +9, History +5, Insight +6
Damage Resistances bludgeoning, piercing, and slashing from magic weapons
Damage Immunities bludgeoning, piercing, and slashing from nonmagical attacks
Senses darkvision 60 ft., passive Perception 14
Languages Abyssal, Common, Deep Speech, Sylvan
Challenge 15 (13,000 XP)

Aswang Bane. Weapons coated in salt ignore the gabunan's immunities and resistances.

Legendary Resistance (3/Day). If the gabunan fails a saving throw, they can choose to succeed instead.

Innate Spellcasting. The gabunan's innate spellcasting ability is Charisma (spell save DC 17, +9 to hit with spell attacks). They can innately cast the following spells, requiring no verbal, somatic, or material components:

3/day: *polymorph*
1/day each: *circle of death, finger of death, power word stun*

Magic Resistance. The gabunan has advantage on saving throws against spells and other magical effects.

Regeneration. The gabunan regains 10 hit points at the start of their turn. If the gabunan takes damage from an aswang bane weapon, this trait doesn't function at the start of the gabunan's next turn. The gabunan dies only if they start their turn with 0 hit points and doesn't regenerate.

Actions

Multiattack. The gabunan makes three attacks: two with their finger lance and one with their hammer fist. Alternatively, they make one attack with their hammer fist and cast one spell.

Finger Lance. *Melee Weapon Attack:* +10 to hit, reach 15 ft., one target. *Hit:* 12 (1d12 + 6) piercing damage.

Hammer Fist. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target. *Hit:* 18 (4d6 + 4) bludgeoning damage.

Legendary Actions

The gabunan can take 3 legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. The gabunan regains spent legendary actions at the start of their turn.

Flight. The gabunan flies up to half their flying speed.
Quick Lance. The gabunan makes one finger lance attack.
Gaze Upon Secrets (Costs 2 Actions). The gabunan fixes their gaze on one creature they can see within 30 feet of them. The target must succeed on a DC 17 Wisdom saving throw against this magic or take 7d6 psychic damage. If the target is a spellcaster, the gabunan can choose a spell of 5th level or lower that the target has prepared and copies it to their Innate Spellcasting, usable once per day. If the save is successful, the target instead takes half damage.

Aswang, Malakat

By twilight, the malakat stalk the shadows of houses. Children are told to stay inside: it's not safe. A man stays outside after dark, too far from town, and they are greeted with a horrible sight: a best friend during the day turning into a hairy monster with eyes burning with fire.

Despite having the countenance of a fearsome weredog with huge eyes and gaping maw, their most horrible trait is their overwhelmingly long hair. Using that, the malakat strangles their victims, choking the life from their bodies.



Malakat

Medium aswang (shapechanger)

Armor Class 12 (Natural Armor)
Hit Points 52 (7d8 + 21)
Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
15 (+2)	13 (+1)	16 (+3)	10 (+0)	11 (+0)	10 (+0)

Damage Immunities bludgeoning, piercing, and slashing from nonmagical attacks
Skills Deception +2
Senses darkvision 60 ft., passive Perception 10
Languages Abyssal, Common
Challenge 2 (450 XP)

Aswang Bane. Weapons coated in salt ignore the malakat's immunity to bludgeoning, piercing, and slashing damage from nonmagical attacks.

Prehensile Hair. The malakat's hair instinctively entangles their opponents. Whenever a creature enters or starts its turn within 10 feet of the malakat must succeed on a DC 13 Dexterity saving throw or be grappled (escape DC 13). Until the grapple ends, the creature is restrained. The malakat can grapple up to 3 creatures with their prehensile hair.

Shapechanger. The malakat can use their action to polymorph into a Small or Medium humanoid that they have eaten, or back into their true form. Other than their size and speed, their statistics are the same in each form. Any equipment they are wearing or carrying isn't transformed. They revert to their true form if they die.

Actions

Multiattack. The malakat makes two attacks: one with their bite and one with their claws.

Bite. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one creature. *Hit:* 6 (1d8 + 2) slashing damage.

Claws. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one creature. *Hit:* 7 (2d4 + 2) slashing damage.

Hair Choke. Each creature that is grappled by the malakat must make a DC 13 Constitution saving throw. If they fail, the creature begins suffocating. If the creature is already suffocating, a failed save will instead count as an extra round for the purposes of falling unconscious due to suffocation. To end the suffocation, the creature must escape the grapple.

Aswang, Mananánggal

In the light of day, a Mananánggal may seem like any ordinary person. But as the sun sets, they begin their ritual, and their true form is revealed. As they mutter their incantation, the Mananánggal spreads Tanggal Oil upon their body — a fetid ointment made of chicken dung, coconut oil, and human viscera. With this, they transform into a hideous monster. They sever themselves in half, sprout bat-like wings, and grow long sharp claws and fangs. Their hair is wild, and eyes are filled with hunger. After they shift, the Mananánggal leaves behind their harmless lower half before taking flight to hunt.

Victims know them for their bat-like form and the entrails that drag from their severed body. No one and nothing is safe. The Mananánggal even preys on those who are sound asleep and still. To feed upon these victims, they use their extremely long, sharp tongue to strike and pierce skin and suck out innards. Death comes before they wake.

Unkillable in their monstrous form, there are only two known ways to defeat a Mananánggal. The first is to find their harmless half and rub salt and spice against the stump. The second is to prevent the Mananánggal from returning to their lower half. But this is no easy feat — this cunning creature hides its weakness well. Left undisturbed, they will rejoin once more and walk again, hidden in plain sight.

Patricia Maura L. Mercado

Mananánggal

Medium aswang (shapechanger)

Armor Class 16 (natural armor)
Hit Points 82 (11d8 + 33)
Speed 30 ft., fly 80 ft. in mananánggal form

STR	DEX	CON	INT	WIS	CHA
15 (+2)	19 (+4)	16 (+3)	18 (+4)	11 (+0)	13 (+1)

Skills Arcana +8, Deception +5, Perception +4
Damage Immunities bludgeoning, piercing, and slashing from nonmagical attacks
Senses darkvision 60 ft., passive Perception 14
Languages Abyssal, Common
Challenge 9 (5,000 XP)

Aswang Bane. Weapons coated in salt ignore the mananánggal's immunity to bludgeoning, piercing, and slashing damage from nonmagical attacks.

Flyby. In tanggal form, the mananánggal doesn't provoke opportunity attacks when they fly out of an enemy's reach.

Regeneration. The mananánggal regains 5 hit points at the start of their turn. If the mananánggal takes damage from an aswang bane weapon, this trait doesn't function at the start of the mananánggal's next turn. The mananánggal dies only if they start their turn with 0 hit points and doesn't regenerate.

Shapechanger. The mananánggal knows a ritual that allows them to disjoin (tanggal) from their lower body, ripping apart at the stomach and polymorphing their arms into batlike wings. Their lower half is left behind, having 40 hit points and AC 10. If the lower half is destroyed, the mananánggal gradually wastes away and dies. In their tanggal form, a mananánggal who is within 5 feet of their lower body can rejoin and polymorph back to their humanoid form. In humanoid form, the mananánggal's damage immunities and regeneration do not function.

Actions

Multiattack. The mananánggal makes three melee weapon attacks, only one of which can be a proboscis tongue attack. Alternatively, the mananánggal makes two melee weapon attacks and uses ingest entrails once.

Baladaw (Humanoid Form Only). *Melee Weapon Attack:* +8 to hit, reach 5ft., one target. *Hit:* 6 (1d4 + 4) piercing damage.

Proboscis Tongue. *Melee Weapon Attack:* +8 to hit, reach 15 ft., one creature. *Hit:* 10 (1d12 + 4) piercing damage, and the target is grappled (escape DC 16). The mananánggal can only have up to one creature grappled by their proboscis tongue.

Wing Slice (Tanggal Form Only). *Melee Weapon Attack:* +8 to hit, reach 15 ft., one target. *Hit:* 7 (1d6 + 4) slashing damage plus 7 (2d6) necrotic damage.

Ingest Entrails. One creature grappled by the mananánggal must make a DC 16 Constitution saving throw, taking 28 (8d6) necrotic damage on a failed save, or half as much damage on a successful one. The target's hit point maximum is reduced by an amount equal to the necrotic damage taken, and the mananánggal regains hit points equal to that amount. The reduction lasts until the target finishes a long rest. The target dies if this effect reduces their hit point maximum to 0.

Kulam (Recharge 6). The mananánggal utters forbidden words of power, targeting one creature who can hear them. If the target has 100 hit points or fewer, they are subjected to unnatural pain, causing them to become exhausted. Otherwise, this magic has no effect on them. Levels of exhaustion incurred through kulam cannot be removed unless a remove curse spell is first cast on the target.



Aswang, Mandurugo

Mandurugo are usually beautiful maidens or irresistibly handsome men. They are known to appear in settlements or communities and blend in. Then, they cause everyone to fall in love with them, afterwards choosing a worthy person to wed. During their marriage, they will suck the blood of their spouse until they die of blood-loss.

Their tongue transforms into a blood-sucking needle similar to the proboscis of a mosquito. They are known to be the most elegant of the aswang, having no monstrous form at night. Instead, they suck blood and perform horrible deeds in the veil of darkness; in the comfort of their lover's embrace. Until the lover dies, of course, and the mandurugo moves on to the next village.

Mandurugo

Medium aswang

Armor Class 15 (natural armor)
Hit Points 52 (8d8 + 16)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
15 (+2)	16 (+3)	14 (+2)	13 (+1)	9 (-1)	18 (+4)

Skills Deception +6, Persuasion +6
Damage Immunities bludgeoning, piercing, and slashing from nonmagical attacks
Senses darkvision 60 ft., passive Perception 9
Languages Abyssal, Common
Challenge 5 (1,800 XP)

Aswang Bane. Weapons coated in salt ignore the mandurugo's immunity to bludgeoning, piercing, and slashing damage from nonmagical attacks.

Actions

Baladaw. *Melee Weapon Attack:* +6 to hit, reach 5ft., one target. *Hit:* 5 (1d4 + 3) piercing damage.

Charm. One humanoid the mandurugo can see within 30 feet of it must succeed on a DC 14 Wisdom saving throw or be magically charmed for 1 day. The charmed target obeys the mandurugo's verbal commands. If the target suffers any harm or receives a suicidal command, they can repeat the saving throw, ending the effect on a success. If the target successfully saves against the effect, or if the effect on them ends, the target is immune to this mandurugo's Charm for the next 24 hours.

Proboscis Tongue. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one willing creature, or a creature that is grappled by the mandurugo, incapacitated, or restrained. *Hit:* 9 (1d12 + 3) piercing damage, and the target must make a DC 16 Constitution saving throw, taking 24 (7d6) necrotic damage on a failed save, or half as much damage on a successful one. The target's hit point maximum is reduced by an amount equal to the necrotic damage taken, and the mandurugo regains hit points equal to that amount. The reduction lasts until the target finishes a long rest. The target dies if this effect reduces their hit point maximum to 0.



Alberto N. Daus Jr.

Riel Hye

Aswang, Mangkukulam

Kulam is the art of cursing. Mangkukulam are usually seen as normal people, sometimes upstanding beings in their respective communities. However, in the veil of twilight, their true form lets loose. Within the mantle of candlelight, the mangkukulam takes payment to curse those that have slighted another, or those that have offended them personally. Their powers are dark, their magic from strange shadows, and they are feared. The usual form that kulam takes is through piercing a straw doll or dripping wax on a straw doll,which are made to resemble a human. The doll is then tied with a piece of hair or a drop of blood from the person that is to be cursed.

It usually takes another mangkukulam or a professional healer to undo a kulam. If they don't, the person will eventually succumb to the horrible curse, swallowed by the enmity of another person within their community.

The mangkukulam lives on: usually because their profession is a well known secret that none dare to say, lest they incur their wrath.

Mangkukulam

Medium aswang

Armor Class 15 (reinforced leather)
Hit Points 60 (11d8 + 11)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
11 (+0)	16 (+3)	12 (+1)	18 (+4)	9 (-1)	11 (+0)

Saving Throws Int +7, Con +4
Skills Arcana +7, Deception +3,
Damage Immunities bludgeoning, piercing, and slashing from nonmagical attacks
Senses darkvision 60 ft., passive Perception 9
Languages Abyssal, Common, Deep Speech
Challenge 6 (2,300 XP)

Aswang Bane. Weapons coated in salt ignore the mangkukulam's immunities and resistances.

Master of Curses. Creatures have disadvantage on saving throws against the mangkukulam's bestow curse spell. A protection from evil and good spell, warded against aswang, negates this ability.

Spellcasting. The mangkukulam is an 11th-level spellcaster. Their spellcasting ability is Intelligence (spell save DC 15, +7 to hit with spell attacks). The mangkukulam has the following babaylan spells prepared:

Cantrips (at will): *light, poison spray, produce flame, spare the dying, thaumaturgy*
1st level *(4 slots): fog cloud, healing word, inflict wounds, thunderwave*
2nd level *(3 slots): augury, blindness/deafness, lesser restoration*
3rd level *(3 slots): bestow curse, dispel magic, remove curse*
4th level *(3 slots): blight*
5th level *(2 slots): contagion, flame strike, tree stride*
6th level *(1 slot): harm*

Actions

Dagger. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 5 (1d14 + 3) piercing damage.

Kulam (Recharge 5 - 6). The mangkukulam utters forbidden words of power, targeting one creature who can hear them. If the target has 100 hit points or fewer, they are subjected to unnatural pain, causing them to become exhausted. Otherwise, this magic has no effect on them. Levels of exhaustion incurred through kulam cannot be removed unless a remove curse spell is first cast on the target.

Riel Hye



Bangungot

This maleficent nightmare. The giant hag of the trees. The bangungot is the name used when describing an evil and wicked hag that sits upon their chests when they wake up in the middle of the night. Most of the time, one does not live through the experience. These nightmare creatures are also known as batibat.

Night Terrors. When a person wakes up in the middle of the night and sees the bangungot upon their chest, it is said that they will then either die of asphyxiation or die from the sheer fright at the sight of the nightmare hag. Sometimes the victims do not die, but will forever be haunted in their waking days of this nightmare hag, and the fear that they might return. Unfortunately, they will.

Displaced Homes. It is said that the bangungot are actually spirits that live within trees. When these trees were cut down to be used to create homes, the bangungot, in their vengeance, would kill the one that slept within the home built upon the wood of their trees.

Truly Vengeful. These tree spirits are known to be fiercely territorial. If one should sleep beside the tree they lived in, they would suffer the same fate as those that have displaced their homes. To be free of the vengeful creature, you should bite your thumb and wiggle your toes—for one of your hands and one of your feet will be the only thing that you will be able to move—until the numbness disappears. Be quick, however, for you have less than a few moments to rid the bangungot before they return to their trees



Lucia Versprille

Bangungot

Large fey

Armor Class 17 (natural armor)
Hit Points 152 (16d10 + 64)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
21 (+5)	16 (+3)	18 (+4)	8 (-1)	11 (+0)	18 (+4)

Skills Intimidation +7, Stealth +6
Damage Resistances psychic
Senses Passive Perception 10
Languages Common, Giant, Sylvan
Challenge 6 (2,300 XP)

Dream Spirit. The bangungot cannot be put to sleep.

Nightmare Presence. Creatures under normal or magical sleep are not awakened by taking damage from the bangungot unless they succeed on a DC 15 Wisdom saving throw. In addition, sleeping creatures within 30 feet of the bangungot take 2d6 psychic damage at the start of their turns.

Innate Spellcasting. The bangungot's innate spellcasting ability is Charisma (spell save DC 15, +7 to hit with spell attacks). They can innately cast the following spells, requiring no verbal, somatic, or material components:

3/day: *sleep* (4th level), *tree stride*

Actions

Multiattack. The bangunot makes two slam attacks.

Sit. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one prone creature. *Hit:* 21 (3d10 + 5) bludgeoning damage plus 27 (5d10) psychic damage, and the target is grappled (escape DC 16).

Slam. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target. *Hit:* 15 (3d6 + 5) bludgeoning damage. If the target is medium or smaller, they must succeed on a DC 16 Strength saving throw or be knocked prone.

Bungisngis

The smiling giant walks through the night. Their teeth shine like a crescent moon in the darkness, its eyes burn a bright white fire. They are malevolent, except for when they are not. It is benevolent, except for when they are not. The giant is powerful, the giant is fickle, the giant is strong, and the giant is ever-smiling.

Ever-Smiling. The bungisngis gets their name for their most distinctive trait: a mouth stuck in a never-ending smile. An eternal grin. This grin can be both humorous and sinister depending on the context, for the bungisngis is as fickle as their smile: sometimes they will help you, carrying heavy boulders that block innocent travelers' way, other times they will try to flatten you where you stand, flinging water buffalos straight at you.

Capricious Giant. The bungisngis is strong enough to lift cows and hurl boulders at their quarry. Their might can uproot mountains and break seas. Despite all of this, their towering height betrays their fickle spirit: they can be benevolent, but then eat a living person at the drop of a hat. Be careful when dealing with this giant.

The Grinning Eater. The bungisngis' huge size means that they will eat just about anything: from rocks to trees, to leviathans and crocodiles of the sea. When a bungisngis is hungry, their smiling maw will devour almost anything, and their appetite cannot be satiated, especially with its giant stature.



Shane Agir

Bungisngis

Huge giant

Armor Class 16 (Natural Armor)
Hit Points 216 (16d12 + 112)
Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
25 (+7)	9 (-1)	24 (+7)	9 (-1)	10 (0)	12 (+1)

Saving Throws STR +11, CON +11, CHA +5
Skills Athletics +11, Insight +4, Perception +4
Senses darkvision 60 ft., Passive Perception 14
Languages Common, Giant
Challenge 12 (8,400 XP)

Siege Monster. The bungisngis deals double damage to objects and structures.

Carabao Toss. When making a toss attack, the bungisngis may throw either a boulder or a water buffalo. If the bungisngis uses a water buffalo as ammunition, the attack deals an extra 10 (2d6 + 3) piercing damage from the beast's horns.

Actions

Multiattack. The bungisngis makes two attacks, only one of which can be a toss attack.

Unarmed Strike. *Melee Weapon Attack:* +11 to hit, reach 10 ft., one creature. *Hit:* 20 (2d12 + 7) bludgeoning damage. The target is grappled (escape DC 17) if the bungisngis isn't already grappling a creature with this hand, and the target is restrained until this grapple ends. The bungisngis can only grapple two creatures at a time (one with each hand).

Toss. *Ranged Weapon Attack:* +11 to hit, range 60/240 ft., one target. *Hit:* 29 (4d10 + 7) bludgeoning damage.

Grinning Bite. *Melee Weapon Attack:* +11 to hit, reach 5 ft., one creature. *Hit:* 18 (2d10 + 7) piercing damage.

Swallow. The bungisngis makes one Grinning Bite attack against a Medium or smaller target it is grappling. If the attack hits, the target is also swallowed, and the grapple ends. While swallowed, the target is blinded and restrained, they have total cover against attacks and other effects outside the bungisngis, and they take 21 (6d6) acid damage at the start of each of the bungisngis' turns. A bungisngis can have only one creature swallowed at a time.

If the bungisngis takes 30 damage or more on a single turn from the swallowed creature, the bungisngis must succeed on a DC 15 Constitution saving throw at the end of that turn or regurgitate the creature, which falls prone in a space within 10 feet of the bungisngis. If the bungisngis dies, a swallowed creature is no longer restrained and can escape from the corpse by using 15 feet of movement, exiting prone.

Busaw

In the midst of the woods and darkness of the hinterlands roam giant beings of ferocity and peace. The busaw are large beings that can be found either lazing about or conducting vicious raids upon villages. As varied as the mortal folk are, so are the busaw. They embody nature in their tall bodies: unpredictable souls.

Gigantic Ferocity. They hunger for large food like water buffalos or crocodiles. They sometimes get into trouble with mortal settlements due to them stealing pack animals and livestock from their lands. Other times, they are known to eat the same mortals that they find during these raids. But all of this is due to their everlasting hunger.

Overlord of the Trees. The busaw can control the plants about them, conjure up phantom trees, and otherwise manipulate foliage to lead their prey astray and into the clutches of their demise. It can make plants as small as an ant, or as large as a narra tree.

As Many As The Diwata. As the spirits of nature live within the trees, so too do the busaw, and they are legion. They walk through the wood and are untroubled by the challenges it presents. Sometimes chew betel nut with the denizens and spirits of the forest, and other times help guide travelers along in the right path. Busaw are highly protective of their wooden abodes, and would wage war against another if they think their tree was harmed or endangered. Additionally, they can choose to have mortal wards as well, whom they will dedicate their entire lives to defend.

Busaw

Large giant

Armor Class 13 (hide armor)
Hit Points 45 (7d10 + 7)
Speed 40 ft., climb 20 ft.

STR	DEX	CON	INT	WIS	CHA
17 (+3)	14 (+2)	12 (+1)	7 (-2)	11 (+0)	7 (-2)

Skills Medicine +2, Perception +2, Stealth +4
Senses darkvision 60 ft., passive Perception 12
Languages Giant
Challenge 1 (200 XP)

Innate Spellcasting. The busaw's spellcasting ability is Wisdom (spell save DC 10). They can innately cast the following spells, requiring no material components:

3/day: *enlarge/reduce (plant targets only)*
1/day: *goodberry*

Actions

Multiattack. The busaw makes two attacks: one with their tusk and one with their claws.

Tusk. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 7 (1d8 + 3) slashing damage.

Claws. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 8 (2d4 + 3) slashing damage.



Shane Agir

The Celestial Eaters

In the ancient days, there were those that sought after the things in the heavens. The tales speak of Bakunawa, the fearsome Serpent who lusted after the Moon only to be struck down by Haliya. But there are still others: the Lion, the Crab, the Eagle, the Spider.

They, too, lurk in the hidden places of the islands. Not all are creatures of malice, but one way or another, they can bring about the end of the world.

The Celestial Eaters are legendary beings of the islands that hold powerful magic. More mythic than real, they hide within their abodes: Bakunawa, the Serpent, in her grave within the ocean's abyss; Arimaonga, the Lion, in the bands of the solar rays; Tambanokano, the Crab, beneath the waves in the navel of the world; Minokawa, the Eagle, beyond the edge of the horizon; and Tambanokua, the Spider, in the depths of the Pit.

Each is destined to consume the celestial bodies, and each time they have tried, the people of islands have driven them off.

Arimaonga

In contrast to the sly Bakunawa, Arimaonga carries no ill will towards the gods nor the celestial bodies. Rather, the capricious Lion only wishes to play.

Arimaonga lives far above the clouds, coasting upon the rays of the sun. But elders say that whenever he is feeling particularly playful, Arimaonga leaps from his skybound den and frolics among the mountains of Puthawanan. At the end of his romp, the Lion spots the moon hanging like a shiny bauble in the sky, and ignorant of her importance to the world, he reaches up to take the moon for himself. Only a ritual of thundering noise performed by the islanders can make Arimaonga drop his new toy and flee back to his den, leaving the moon safe for yet another night.



Brian P. Valeza



Bakunawa

The most notable and knowable of all the Celestial Eaters is Bakunawa, the Serpent. Once a powerful being of the ocean, Bakunawa grew jealous of the beautiful creations that Bathala and his family fostered among the islands. But ever-cunning, Bakunawa learned the sly art of shapeshifting, and began to traverse the islands herself. Her favored form was that of a fearsome sea serpent, her glistening scales reflected the light of the heavenly bodies whose beauty she coveted.

In the end, Bakunawa and her bitter hunger were struck down by the warrior goddess Haliya, and banished into the abyss beneath the sea. But tales still speak of a patch of cursed ocean, where the water is inexplicably clear and the rocks are tinted black with blood. They say that there, the waves carry the Serpent's last breath, and there Bakunawa waits, luring mortals to her cause and plotting to enact her revenge.



Minokawa

Though Minokawa is commonly referred to as the Eagle, that moniker is not entirely accurate. For Minokawa itself is something otherworldly: a beast with massive wings tipped with raptor's claws, eyes like mirrors, and a crown of feathers each as sharp as a sword.

Those who live among the northern shores of the islands know this Celestial Eater well, for it is there that the Eagle is said to frequent. Mortals and spirits alike have devised rituals to cast fake moonlight into the waves and fool Minokawa long enough for Mayari to traverse the sky and make her escape from the Eagle's rapacious talons.

But Minokawa doesn't live among the islands. Instead, the Eagle roosts in a large balete tree that exists beyond the horizon, past the edge of the world. To travel to this place, one would need some magic to walk through the boundaries of the material world.

Brian P. Valeza

Tambanokano

The tale of Tambanokano is one of anger and spite. Said to be the forgotten child of the moon herself, the Crab lives in the navel of the sea, situated between a crown of jagged rocks and swirling whirlpools. Stories speak of the night that Tambanokano grew so furious at his mother that he rose from his basin to snap the moon in his claws. All the waters of the world seemed to recede as the massive crab stood, and only the fervent stomping of islanders along the shores could calm him long enough to keep him from swallowing the moon in his anger.

After that night, Tambanokano returned to his basin, and it is there he remains. Legends say that the rise and fall of his breath is what causes the ebb and flow of the tide, and that when he blinks, lightning flashes in the sky.



Tambanokua

Deep within the bowels of the earth lives Tambanokua, a colossal tarantula and the final Celestial Eater. The Spider has yet to make any move against the moon, but the people of Kotabalon nonetheless diligently watch the Pit, the dormant volcano from which Tambanokua is predicted to emerge.

Unlike the other Celestial Eaters, it is said that Tambanokua seeks not to consume or steal the moon for his own means. Rather, the Spider desires to ensnare Mayari in his cruel web, so that she may watch helpless as her precious world falls to ruin.



Brian P. Valeza

Giants

The giants live away from prying eyes, in unnamed islands too small for their stature and too barren to be of interest to the people of the world. If they are made comfortable enough to speak of themselves, they will claim to be the first mortals, crafted by Bathala himself from before the spirits of death have determined how long mortals should live. But they left their descendants to their own devices. For their time has long since passed, and now they simply grow endlessly as time progresses.

The giants are impossibly tall: Lesser giants like the busaw and the bungisngis seem like kibaan when compared to them. Their outstretched hands can reach the clouds, and they can wade through the deepest sea and still only be submerged up their chests. Only the Celestial Eaters are bigger. And even then, they are perhaps massive enough to actually harm the terrors of the world.

Precious few giants are still alive in this day and age, and even fewer would be convinced to lend their aid when the Celestial Eaters deliver their ruin. For you see, the first mortals have done some terrible wrong in the eyes of Bathala himself, and for this transgression they are banished from his creation and cursed with regret. When the end comes, they will welcome it so that they may finally be cleansed of this melancholy.

Angngalo

The oldest of the surviving giants, Angngalo was already great in size even when the rest of the world was young. It was during his time that the aswangs first emerged from the depravities of his mortal children. In response to this, the gods gifted Angngalo with the aswangs' bane - a bag that contained all the salt of the world.

The Salt Spiller. In those early days, aswangs multiplied quickly, and would start to take over entire islands from their mortal reflections. Angngalo's task would be to stride to those islands and rain down salt from above. But as the years passed, he became bored of his task, and would rush to an island being overrun so that he may quickly perform his task and then return home. But on a fateful day, his impatience got the better of him. Angngalo tripped, his bag of salt spilling its entire contents into the sea. From then on, the sea waters became salty.

Failed Responsibility. Angngalo regrets the loss of his responsibility. Once upon a time, he believed himself to be patriarch to all mortals, and he saw the destruction of aswangs as his duty. He now believes himself to be useless, and he spends his days sulking in the island that he shares with his wife Aran.



Angngalo

Gargantuan giant

Armor Class 15
Hit Points 315 (18d20 + 108)
Speed 60 ft.

STR	DEX	CON	INT	WIS	CHA
25 (+7)	20 (+5)	23 (+6)	15 (+2)	17 (+3)	16 (+3)

Saving Throws Con +11, Wis +8, Cha +8
Skills History +7, Insight +8, Perception +8
Damage Immunities bludgeoning, piercing, and slashing from nonmagical attacks
Senses darkvision 120 ft., passive Perception 18
Languages Common, Sylvan
Challenge 15 (13,000 XP)

Legendary Resistance (3/Day). If Angngalo fails a saving throw, he can choose to succeed instead.

Magic Resistance. Angngalo has advantage on saving throws against spells and other magical effects.

Magic Weapons. Angngalo's weapon attacks are magical.

Melancholic Aura. Any creature that starts their turn within 60 feet of Angngalo must make a DC 18 Wisdom saving throw. On a failed save, the creature is charmed for 1 minute. While a creature is charmed in this way, their speed is halved, they take a -2 penalty to AC and Dexterity saving throws, they can't use reactions, and they can only make one attack during their turn regardless of their abilities or magic items.

A creature can repeat the saving throw at the end of each of their turns, ending the effect on themself on a success. If a creature's saving throw is successful or the effect ends for it, the creature is immune to Angngalo's Melancholic Aura for the next 24 hours.

Actions

Multiattack. Angngalo makes four kampilan attacks or two rock attacks.

Kampilan. *Melee Weapon Attack:* +12 to hit, reach 15 ft., one target. *Hit:* 21 (3d8 + 7) slashing damage.

Rock. *Ranged Weapon Attack:* +12 to hit, range 60/240 ft., one target. *Hit:* 29 (4d10 + 7) bludgeoning damage. If the target is a creature, it must succeed on a DC 20 Strength saving throw or be knocked prone.

Unarmed Strike. *Melee Weapon Attack:* +12 to hit, reach 15 ft., one target. *Hit:* 20 (2d12 + 7) bludgeoning damage.

Legendary Actions

Angngalo can take 3 legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. Angngalo regains spent legendary actions at the start of his turn.

Detect. Angngalo makes a Wisdom (Perception) check.
Attack. Angngalo makes one attack with his kampilan.
Fling (Costs 2 Actions). Angngalo makes one unarmed strike against a creature. If the attack hits, the creature must also make a DC 20 Strength saving throw. On a failure, the creature is flung in a random direction and falls 2d6 × 10 feet.

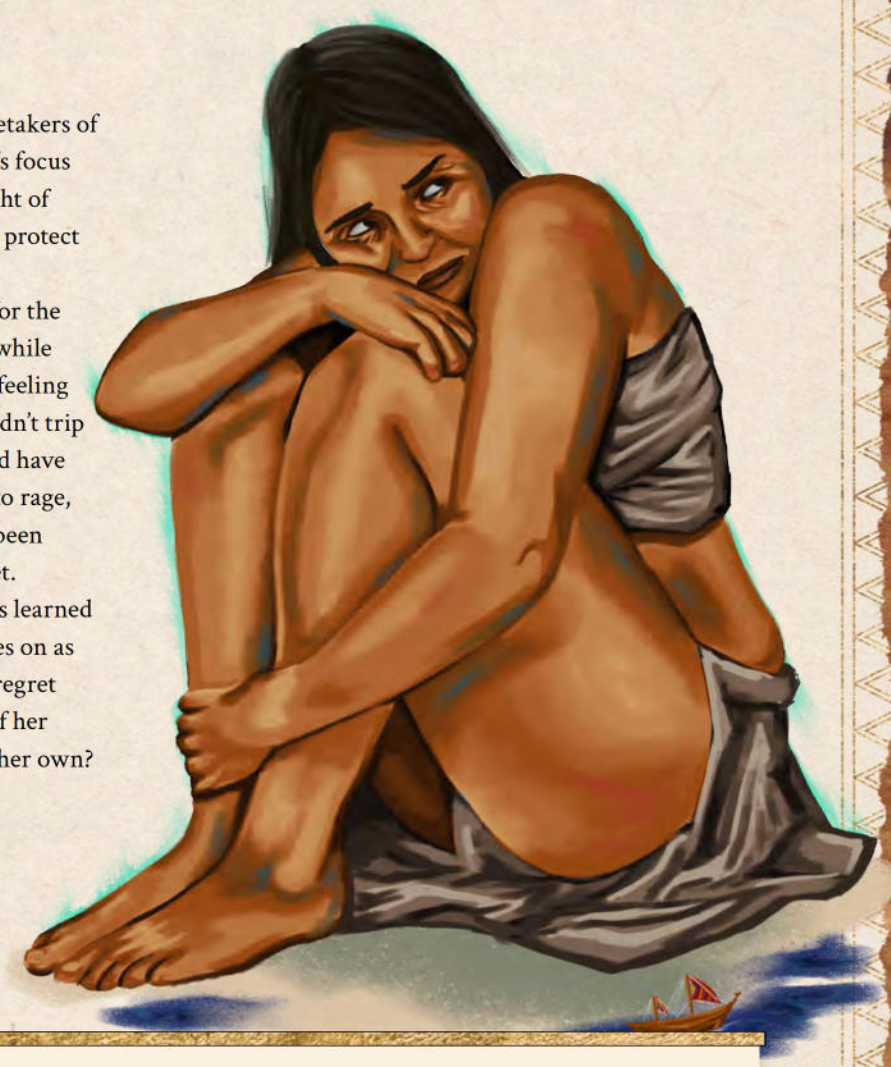
Lucia Versprille

Aran

Aran is the matriarch to a broken family. Once the caretakers of mortals against the depredations of the aswangs, Aran's focus has changed when her two daughters fell to an onslaught of the monsters. She now hunts them not out of a need to protect others, but in order to sate her own vengeance.

Strained Marriage. Aran's husband blames himself for the death of their daughters who fell to the aswangs. And while she does not believe that, she is not above stoking this feeling in Angngalo from time to time. "Indeed, what if you didn't trip and spill your salt on that day? Then perhaps you would have arrived in time." She seeks to turn Angngalo's sorrow to rage, so that they may hunt together. Thus far, she has only been successful in sinking her husband deeper into his regret.

Monstrous Legacy. Several generations ago, Aran has learned a terrible truth: One of her daughters survived, but lives on as an aswang. The giant has since focused her anger and regret at finding this estranged offspring and to put her out of her misery. But can she truly slay a monster that was once her own?



Aran

Gargantuan giant

Armor Class 17
Hit Points 297 (18d20 + 90)
Speed 60 ft.

STR	DEX	CON	INT	WIS	CHA
18 (+4)	25 (+7)	20 (+5)	13 (+1)	16 (+3)	23 (+6)

Saving Throws Dex +12, Int +6, Cha +11
Skills Insight +8, Perception +8
Damage Immunities bludgeoning, piercing, and slashing from nonmagical attacks
Senses darkvision 120 ft., passive Perception 18
Languages Common, Sylvan
Challenge 15 (13,000 XP)

Legendary Resistance (3/Day). If Aran fails a saving throw, she can choose to succeed instead.

Magic Resistance. Aran has advantage on saving throws against spells and other magical effects.

Magic Weapons. Aran's weapon attacks are magical.

Reckless. At the start of her turn, Aran can gain advantage on all melee weapon attack rolls during that turn, but attack rolls against her have advantage until the start of her next turn.

Innate Spellcasting. Aran's innate spellcasting ability is Charisma (spell save DC 19). She can innately cast the following spells, requiring no material components:

3/day each: *branding smite, haste (self only), shield, silence*
1/day each: *banishment, hold monster*

Actions

Multiattack. Aran makes four songil attacks or two rock attacks.

Songil. *Melee Weapon Attack:* +12 to hit, reach 20 ft., one target. *Hit:* 21 (4d6 + 7) slashing damage.

Rock. *Ranged Weapon Attack:* +12 to hit, range 60/240 ft., one target. *Hit:* 29 (4d10 + 7) bludgeoning damage. If the target is a creature, it must succeed on a DC 20 Strength saving throw or be knocked prone.

Legendary Actions

Aran can take 3 legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. Aran regains spent legendary actions at the start of her turn.

Detect. Aran makes a Wisdom (Perception) check.
Attack. Aran makes one attack with her songil.
Cast a Spell (Costs 2 Actions). Aran uses her Innate Spellcasting feature to cast a spell, if she has any remaining.

Burinkantada

One-eyed Burinkantada has surrounded his home with the fineries of life. His walls are covered with fine textiles that reach up to the sky. Trees unseen anywhere else in the world are laid intricately as centerpieces on his table. But his clothes are what attracts the greediest of mortals to seek out his home. Burinkantada is believed to dress himself up with all the fineries of a rajah, and if this is true, then his jewelry box must be a literal mountain of gold.

The Uncaring. Burinkantada is completely immersed in the beautification of his home, his eye gazing upon all that he has with self-admiration. But he lacks the interconnectedness to his surroundings that mortals are used to. Spirits are awfully quiet in his abode—indeed, even his decorative plants seem to be devoid of their voices. It's as if everything he owns is devoid of meaning.

Violent to Guests. The giant has suffered many would be burglars, and so he typically reacts to seeing mortals by attacking them. This is unfortunate, as Burinkantada's regret is that he has no one to share his fineries with.

Burinkantada's Lair

Burinkantada's home is located in a secret, unmarked island of his very own. His massive house is lavishly decorated, with numerous rare treasures and fine furnishings.

Lair Actions

On initiative count 20 (losing initiative ties), Burinkantada takes a lair action to cause one of the following effects; Burinkantada can't use the same effect two rounds in a row:

- One of Burinkantada's plant pots that he can see within 30 feet of him tips over, and a landslide of dirt spills forth in a 60-foot cone. Creatures in this area must make a DC 20 Strength saving throw. On a failure, a creature takes 14 (4d6) bludgeoning damage and is restrained; on a succes, a creature takes half as much damage and isn't restrained.
- A cloud of still-yet-to-be-cleaned dust fills a 30-foot-radius sphere centered on a point Burinkantada chooses within 120 feet of him. All creatures within this area must make a DC 20 Constitution saving throw or be blinded.
- Burinkantada targets one creature he can see within 30 feet of him and attempts to trap them under one of his fine earthenware cups. The target must make a DC 24 Dexterity saving throw, becoming trapped under the cup on a failure. The cup encloses a space that is a 15-foot tall cylinder with a 10-foot radius. The wall of the cup is opaque, and has AC 15, 75 hit points, and immunity to necrotic and poison damage. While trapped under the cup, a creature cannot breathe.

Regional Effects

Burinkantada's island has been warped by his presence, creating one or more of the following effects:

- The air within 6 miles of Burinkantada's lair is unusually silent and still. Even birds and other small creatures seem absent.
- Within 1 mile of his lair, Burinkantada leaves no physical evidence of his passage unless he wishes to. Tracking Burinkantada is impossible except by magical means.
- The spirits inhabiting the area within 1 mile of Burinkantada's lair are absent. While within this area, divination spells cast to commune with these spirits and other forms of magical communication (like the spell sending) automatically fail.

Burinkatada

Gargantuan giant

Armor Class 14
Hit Points 385 (22d20 + 132)
Speed 60 ft.

STR	DEX	CON	INT	WIS	CHA
25 (+7)	18 (+4)	23 (+6)	15 (+2)	17 (+3)	16 (+3)

Saving Throws Con +12, Int +8, Cha +9
Skills Sleight of Hand +10, Perception +9
Senses darkvision 120 ft., passive Perception 19
Languages Common, Sylvan
Challenge 19 (22,000 XP)

Legendary Resistance (3/Day). If Burinkantada fails a saving throw, he can choose to succeed instead.

Magic Resistance. Burinkantada has advantage on saving throws against spells and other magical effects.

Magic Weapons. Burinkantada's weapon attacks count as magical for the purpose of overcoming resistances and immunities.

Rage (Recharges after a Short or Long Rest). As a bonus action, Burinkantada can enter a rage at the start of his turn. The rage lasts for 1 minute or until Burinkatada is incapacitated. While raging, Burinkantada gains the following benefits:

- He has advantage on Strength checks and Strength saving throws
- When he makes a melee weapon attack, he gains a +4 bonus to the damage roll.
- He has resistance to bludgeoning, piercing, and slashing damage.

Refined Touch. Burinkantada has advantage on all Dexterity (Sleight of Hand) checks.

Devoid of Meaning. When Burinkantada is targeted by a spell attack, the attacker must roll a d20. On a 1, the spell slot and components are expended as normal but the spell has no effect.

Actions

Multiattack. Burinkantada makes three unarmed strikes.

Unarmed Strike. *Melee Weapon Attack:* +13 to hit, reach 15 ft., one target. *Hit:* 27 (3d12 + 7) bludgeoning damage, or 31 (3d12 + 11) bludgeoning damage while raging.

Legendary Actions

Burinkantada can take 3 legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. Burinkantada regains spent legendary actions at the start of his turn.

Detect. Burinkantada makes a Wisdom (Perception) check.
Fling. Burinkantada makes one unarmed strike against a creature. If the attack hits, the creature must also make a DC 20 Strength saving throw. On a failure, the creature is flung in a random direction and falls 1d6 × 10 feet.
Null Spirit (Costs 2 Actions). Burinkantada targets one creature that he can see within 60 feet of him. If the creature has the Spellcasting ability, the creature must immediately make a DC 22 Charisma saving throw. On a failure, the creature must expend one spell slot of 5th-level or lower without using it to cast a spell.


Linden Medina



Gawigawen

It looms over the mountain, and thunder is its voice. Living in the mountains of the far north, Gawigawen is a powerful giant that towers over the highest of mountains and carries weapons that cast shadows across fields. He treats those mortals as beneath him and will laugh at their impunity.

A Village of the Slain. The bones of the mortals he's killed he has turned into the houses and fences of the village he sleeps within. The thatched roofs are made of hair, and all over the town are heads, usually displayed proudly like achievements. Mortal skin has been stretched out to make drum-heads, and bodies are buried underneath the spirit houses.

Life Near Death. Near Gawigawen's dwelling lies a tree wherein a strange fruit grows. The Fruits of Gawigawen are great nourishing items that can cure any disease or fatigue. However, its branches are sharp knives that can cut all that attempt to climb it.

Six Deaths to Live. Gawigawen has six heads which all grow out of a lump on his neck. It is said to be the source of his power. He will not die until all the skulls are severed from his body.

Gawigawen's Lair

The island Gawigawen calls home has become a gruesome display of the giant's martial prowess.

Lair Actions

On initiative count 20 (losing initiative ties), Gawigawen takes a lair action to cause one of the following effects; Gawigawen can't use the same effect two rounds in a row:

- The ground rumbles with the bellow of Gawigawen's voice. Creatures within a point that Gawigawen can see within 60 feet of him must make a DC 20 Constitution saving throw. On a failure, a creature takes 18 (4d8) thunder damage and is knocked prone; on a success, a creature takes half as much damage and is not knocked prone.
- Gawigawen's menacing shadow eclipses the battlefield. Magical darkness spreads from a point Gawigawen chooses within 60 feet of him, filling a 15-foot-radius sphere until Gawigawen dismisses it as an action, uses this lair action again, or dies. The darkness spreads around corners. A creature with darkvision can't see through this darkness, and nonmagical light can't illuminate it. If any of the effect's area overlaps with an area of light created by a spell of 2nd level or lower, the spell that created the light is dispelled.



- One of the festering structures of Gawigawen's home collapses around one creature that Gawigawen can see within 120 feet of him. The creature must succeed on a DC 17 Dexterity saving throw or take 10 (3d6) bludgeoning damage and be knocked prone and buried. The buried target is restrained and unable to breath or stand up. A creature can take an action to make a DC 10 Strength check, ending the buried state on a success.

Regional Effects

The giant's presence has altered the very nature of the island, creating one or more of the following effects:

- Within 6 miles of Gawigawen's lair, the atmosphere is heavy and humid, no matter the time of year. There is also an ever-present buzzing of flies.
- Knife-sharp branches form thickets within 1 mile of Gawigawen's lair. Creatures can move through the thickets, with every 1 foot a creature moves costing it 4 feet of movement. A creature in the thickets must make a DC 15 Dexterity saving throw once each round they're in contact with the thickets or take 3 (1d6) piercing damage from thorns. Each 10-foot-cube of thickets has AC 5, 30 hit points, resistance to bludgeoning and piercing damage, vulnerability to fire damage, and immunity to psychic and thunder damage.
- A weighty presage of death fills the air within 1 mile of Gawigawen's lair, sapping the morale of any who enter it. Whenever a creature expends Hit Dice to regain hit points while in this area, the creature receives a -2 penalty to the hit points regained.

Gawigawen

Gargantuan giant

Armor Class 17 (Barote, Shield)
Hit Points 350 (20d20 + 120)
Speed 60 ft.

STR	DEX	CON	INT	WIS	CHA
25 (+7)	10 (+0)	23 (+6)	16 (+3)	15 (+2)	19 (+4)

Saving Throws Con +12, Int +9, Wis +8
Skills Intimidation +10, Perception +8
Senses darkvision 120 ft., passive Perception 18
Languages Common, Sylvan
Challenge 17 (18,000 XP)

Legendary Resistance (3/Day). If Gawigawen fails a saving throw, he can choose to succeed instead.

Magic Resistance. Gawigawen has advantage on saving throws against spells and other magical effects.

Magic Weapons. Gawigawen's weapon attacks count as magical for the purpose of overcoming resistances and immunities.

Multiple Heads. Gawigawen has six heads. While he has more than one head, Gawigawen has advantage on saving throws against being blinded, charmed, deafened, frightened, stunned, and knocked unconscious.

Whenever Gawigawen takes 60 or more damage in a single turn, one of his heads dies. If all his heads die, Gawigawen dies.

Regeneration. At the start of his turn, Gawigawen regains 10 hit points for each head that is still alive.

Actions

Multiattack. Gawigawen can use his Frightful Presence. He also makes two panabas attacks.

Panabas. *Melee Weapon Attack:* +13 to hit, reach 15 ft., one target. *Hit:* 24 (3d10 + 7) slashing damage.

Stomp. *Melee Weapon Attack:* +13 to hit, reach 5 ft., one target. *Hit:* 18 (2d10 + 7) bludgeoning damage. The target then must succeed on a DC 17 Strength saving throw or be restrained until Gawigawen moves.

Frightful Presence. Each creature of Gawigawen's choice that is within 60 feet of him and can see or hear him must succeed on a DC 20 Wisdom saving throw or become frightened of him for 1 minute. The frightened creature can repeat the saving throw at the end of each of its turns, ending the effect on itself on a success. If a creature's saving throw is successful or the effect ends for it, the creature is immune to Gawigawen's Frightful Presence for the next 24 hours.

Legendary Actions

Gawigawen can take a number of legendary actions equal to the number of heads he has at the start of his turn this round, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. Burinkantada regains spent legendary actions at the start of his next turn.

Detect. Gawigawen makes a Wisdom (Perception) check.
Attack. Gawigawen makes one panabas attack.
Bound (Costs 2 Actions). Gawigawen leaps a distance equal to half his movement speed. This movement does not provoke opportunity attacks. Each creature within 10 feet of his final location at the end of this movement must then make a successful DC 17 Strength saving throw or be pushed 5 feet away from Gawigawen.
Stomp (Costs 2 Actions). Gawigawen makes one stomp attack.
Roar (Costs 3 Actions). Gawigawen lets out a thunderous bellow directed at one creature he can see within 60 feet of him. The creature must succeed on a DC 20 Wisdom saving throw or be stunned until the start of Gawigawen's next turn.

Ibingan

Snakes are part-and-parcel to the life of an adventurer. But the bravest of warriors, even the most dangerous of hunters, whisper the name of a feared animal in hushed, respectful, and anguished tones: Ibingan, they whisper. It's the Ibingan, soul of the water!

Where the ibingan came from, or how they came to be, is something of a mystery. It was as if they were formed from the venomous wrath of nature. These creatures can melt the flesh of even hardened adventurers with an acidic spittle that eats through almost anything.

Relentless Water Spirits. The ibingans are not simply snakes. They are water spirits, sometimes serving the prevailing spirit of their abode, while other times they are the embodiment of the body of water themself—but they are not bound to the water. When agitated, an ibingan will give chase for days on end, gliding through the air as if they are swimming in it.

Deep in the Forest. Be careful when venturing into the forest. Run if you see a large cockscomb or hear the thunderous crow of a rooster. One does not simply find a rooster near the heart of the forest, and never one so loud. They generally do not, however, terrorize nearby barangays. Although, some water spirits may very well spur them on to enact vengeance upon intrusive beings.

Blood-red Spittle. The ibingan's spittle is horrible and can burn straight through armor; however specialized materials, such as ironwood, are resistant to it. This spittle can be weaponized, and has since become a favorite of hunters within the islands. But most that venture to hunt down an ibingan never come back.

Ibingan, Lake

Huge dragon

Armor Class 17 (natural armor)
Hit Points 161 (14d12 + 70)
Speed 30 ft., fly 40 ft., swim 40ft.

STR	DEX	CON	INT	WIS	CHA
21 (+5)	12 (+1)	20 (+5)	8 (-1)	14 (+2)	17 (+3)

Saving Throws Dex +5, Con +9, Wis +6, Cha +7
Skills Perception +10, Stealth +9
Senses darkvision 60 ft., Passive Perception 20
Languages Draconic, Sylvan
Challenge 10 (5,900 XP)

Legendary Resistance (3/Day). If the ibingan fails a saving throw, they can choose to succeed instead.

Drooling Spittle. Creatures who start their turn within 5 feet or directly underneath the ibingan must make a DC 17 Dexterity saving throw, taking 7 (2d6) acid damage on a failed save, or taking half as much damage on a successful one.

Actions

Multiattack. The ibingan makes two attacks: one with their corrosive bite and one with their constrict (if available).

Constrict. *Melee Weapon Attack:* +9 to hit, reach 15ft., one target. *Hit:* 14 (2d8 + 5) bludgeoning damage, and the target is grappled (escape DC 19). Until this grapple ends, the creature is restrained, and the ibingan can't constrict another target.

Corrosive Bite. *Melee Weapon Attack:* +9 to hit, reach 10ft., one target. *Hit:* 16 (2d10+5) piercing damage plus 7 (2d6) acid damage. If the target is wearing armor, the armor takes a permanent and cumulative –1 penalty to the AC it offers. Armor reduced to an AC of 10 is destroyed.

Deafening Crow (Recharge 5-6). The ibingan releases a thundering crow in a 30-foot cone. Each creature in that area must make a DC 17 Constitution saving throw, taking 35 (10d6) thunder damage and deafening the creature until the end of next turn on a failed save, or taking half as much damage on a successful one.

Legendary Actions

The ibingan can take 3 legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. The ibingan regains spent legendary actions at the start of their turn.

Constrictor. The ibingan makes a constrict attack against a target they are grappling.
Detect. The ibingan makes a Wisdom (Perception) check.
Trample (Costs 2 Actions). The ibingan moves up to half their speed, moving through creatures of size large or smaller without provoking opportunity attacks. Each creature the ibingan moves through in this way must succeed on a DC 17 Constitution saving throw or take 12 (2d6 + 5) bludgeoning damage and be knocked prone.

Jennifer Peig



Ibingan, Waterfall

Large dragon

Armor Class 17 (natural armor)
Hit Points 85 (10d10 + 30)
Speed 30 ft., fly 40 ft., swim 40ft.

STR	DEX	CON	INT	WIS	CHA
18 (+4)	13 (+1)	17 (+3)	8 (-1)	14 (+2)	15 (+2)

Saving Throws Dex +3, Con +5, Wis +4, Cha +4
Skills Perception +6, Stealth +5
Senses darkvision 60 ft., Passive Perception 16
Languages Draconic, Sylvan
Challenge 4 (1,100 XP)

Actions

Multiattack. The ibingan makes two attacks: one with their corrosive bite and one with their constrict (if available).

Constrict. *Melee Weapon Attack:* +6 to hit, one target. *Hit:* 8 (1d8 + 4) bludgeoning damage, and the target is grappled (escape DC 16). Until this grapple ends, the creature is restrained, and the ibingan can't constrict another target.

Corrosive Bite. *Melee Weapon Attack:* +6 to hit, reach 10ft., one target. *Hit:* 9 (1d10+4) piercing damage plus 3 (1d6) acid damage. If the target is wearing armor, the armor takes a permanent and cumulative −1 penalty to the AC it offers. Armor reduced to an AC of 10 is destroyed.

Deafening Crow (Recharge 5-6). The ibingan releases a thundering crow in a 30-foot cone. Each creature in that area must make a DC 14 Constitution saving throw, taking 21 (6d6) thunder damage and deafening the creature until the end of next turn on a failed save, or taking half as much damage on a successful one.

Kibaan

Small fey (shapechanger)

Armor Class 15 (habay-habay)
Hit Points 22 (4d6 + 8)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
9 (-1)	18 (+4)	15 (+2)	17 (+3)	10 (+0)	11 (+0)

Skills Arcana +5, Perception +2, Sleight of Hand +6, Stealth +6
Tool Proficiencies alchemist's supplies, cook's utensils, kudyapi (musical instrument), tinker's tools
Senses passive Perception 12
Languages Elven, Sylvan
Challenge 1 (200 XP)

Shapechanger. The kibaan can use their action to polymorph into a Small or Medium bamboo shoot, or back into their true form. Their speed is 0 in bamboo form, and they have advantage on Charisma (Deception) checks to pretend to be a plant. Their statistics are otherwise the same in both forms. They revert to their true form if they die.

Sneak Attack (1/Turn). The kibaan deals an extra 7 (2d6) damage when they hit a target with a weapon attack and has advantage on the attack roll, or when the target is within 5 feet of an ally of the kibaan that isn't incapacitated and the kibaan doesn't have disadvantage on the attack roll.

Actions

Baladaw. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 6 (1d4 + 4) piercing damage.

Kibaan's Bag of Tricks. The kibaan reaches into their pouch and takes out one of the below items, using it for a particular effect. If the trick mimics a spell, the spell save DC is 13, and the kibaan has a +5 bonus with spell attacks. Once a trick has been used, the kibaan must complete a long rest before they can use the same trick again.

- ***Clockwork chicken.*** A clockwork chicken appears within 5 feet of the kibaan. The creature is a construct, and it acts right after the kibaan's initiative. At the start of its turn, roll 1d6. On a 1, the chicken malfunctions and is reduced to 0 hit points.
- ***Fireflies.*** Mimics a dancing lights spell.
- ***Magic Powder.*** The powder is blown onto a target, requiring a ranged spell attack with a range of 10 feet. If the attack hits, the magic powder mimics the effects of bestow curse.
- ***Palayok.*** The palayok contains delicious, but unsalted food. The food otherwise mimics create food and water, but it doesn't include water.

Kibaan

At first they seem like fireflies dancing to a tune. But a closer inspection reveals the truth: among these lights is the glint of golden teeth. The trickster smiles and the music stops, their fingers still upon the kudyapi's strings. Quick now, check your pockets; check your pouch. A Kibaan's sharp eyes always look towards new trinkets and treasures. They will steal and run into the bamboo shoots, creating false tracks with their backward feet.

Shapechanger. It is not only their size and speed that make the Kibaan difficult to catch. Concerned with keeping their treasures to themselves, they use their ability to transform into bamboo sticks to hide from those that chase them.

A Hoarder and a Thief. The Kibaan are obsessive over their possessions, and their insatiable appetite for treasure leads them to venture forth beyond the Bangar trees and vines they live in. If one were to successfully take the pouch that holds these treasures, they will stop at nothing to get it back.

Vested Interest. Often they will take coins or scraps of cloth tossed away and hoard them among their stolen treasures. While most of these trinkets may not have much value, hidden among them may be magical items. They will share these as a gift to those they favour and call a friend.



NOC4URNE

Mambabarang

The mambabarang are insect sorcerers that remember slights and punish those that will do them further wrong. They are not aswang, but ordinary people that have learned the horrible arts of magic to torture and kill with their chosen familiars.

White Centipede at Night. It is said that you will find a white centipede in your home if you incur the wrath of a mambabarang. Be ready when that happens: the druidic magic of the mambabarang will descend upon you.

Lord of the Insects. The mambabarang summons insects from within a bamboo cylinder which they send to the victim of their hate. These insects they treat like their own children, which they feed with ginger fruit. The insects attack the victim, trying to bury into their skin to kill them from the inside-out. The mambabarang spares none from their hate.

Incurable Sickness. Through these insects the mambabarang can also use illness-inducing malfeasance to break those that deserve to be sick. They suffer a horrible illness that manifests as lumps in their skin. If they die of this illness, an insect will burst out from the lump and leave, returning to the mambabarang that sends them. Only potent healing magic can remedy this sickness.



Shane Agir

Mambabarang

Medium humanoid (shapechanger)

Armor Class 12 (16 with barkskin)
Hit Points 65 (10d8 + 20)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
11 (+0)	14 (+2)	14 (+2)	9 (-1)	18 (+4)	11 (+0)

Saving Throws Int +2, Wis +7
Skills Deception +3, Medicine +7, Survival +7
Senses passive Perception 14
Languages Common, Druidic, Deep Speech
Challenge 5 (1,800 XP)

Hivemind Casting. In swarm form, the mambabarang can eat one of their own insects in place of providing material components for a spell, dealing 1 damage to themself in the process. They also don't need to make a Constitution saving throw to maintain concentration on a spell. (They can still only concentrate on one spell at a time.)

Spellcasting. The mambabarang is a 10th-level spellcaster. Their spellcasting ability is Wisdom (spell save DC 14, +6 to hit with spell attacks). The mambabarang has the following druid spells prepared:

Cantrips (at will): druidcraft, guidance, poison spray
1st level *(4 slots): false limb, healing word, shillelagh, thunderwave*
2nd level *(3 slots): animal messenger, barkskin, darkvision, enhance ability*
3rd level *(3 slots): dispel magic, protection from energy*
4th level *(3 slots): blight, giant insect*
5th level *(2 slots): contagion, insect plague*

Actions

Multiattack. The mambabarang makes two attacks: One weapon attack and one barang attack.

Barang. *Ranged Spell Attack:* +6 to hit, reach 60 ft., one target. *Hit:* 11 (2d10) piercing damage, and insects attach and gnaw at the target's skin. At the start of each of their turns, the target takes 1d10 piercing damage. The only way to stop this damage is to burn the insects off the target's skin by dealing at least 1 fire damage to the target.

Bite (Swarm Form Only). *Melee Weapon Attack:* +0 to hit, reach 0 ft., one target. *Hit:* 22 (4d10) piercing damage,or 11 (2d10) piercing damage if the mambabarang has half of their hit points or fewer.

Quarterstaff (Humanoid Form Only). *Melee Weapon Attack:* +2 to hit, reach 5 ft., one target. *Hit:* 3 (1d6) bludgeoning damage, or 4 (1d8) bludgeoning damage if used with two hands.

Swarm Form. The mambabarang can use their action to polymorph into a Medium swarm of Tiny insects, or back into their humanoid form. As a swarm, the mambabarang can occupy another creature's space and vice versa, and they can move through any opening large enough for a Tiny insect. They also have resistance to bludgeoning, piercing, and slashing damage in swarm form. Their statistics are otherwise the same in each form. Any equipment they are wearing is merged into the new form and cannot be used while merged. They revert to their humanoid form if they die.

Mameleu

The provinces speak of a huge dragon that looms in the deepest trenches of the sea. Sometimes they breach, and the people utter prayers to the gods. Sometimes they devour passing karakoas. Sometimes they eat tiburones. The giant serpent of the sea is hushed in the tones "Mameleu", and they cannot be bled.

The Terrible Dragon of the Sea. The sea serpent that is known as the mameleu is said to be massive. So huge that their head is the size of a water buffalo, and their body stretches for thirty fathoms. Most curiously, they can summon fires from their eyes, shooting them out as jets of flame that eat through even the hardest of steel. Their scales can turn away the sharpest blades, and their horns are large enough to gore warships. Even worse: it can eject a venomous green spittle when they are exceedingly overcome with hunger.

The Bellow of the Sea. The Mameleu is said to bellow, with a voice deeper than a whale, to signal their arrival. When this happens, all watercraft had best move out of the way, lest they be led to their destruction. If there are spots of sudden water spouts, avoid it, for the mamaeleu comes.

Life From Destruction. A mameleu's body parts, however, especially their eyes, horns, and scales, are coveted by the healers of the island for they have exceedingly potent healing qualities. Strong enough to mend bent arms and broken bones, and—some say in hushed whispers—bring the dead back to life.

Mameleu

Huge dragon

Armor Class 18 (natural armor)
Hit Points 184 (16d12 + 80)
Speed 0 ft., swim 80 ft.

STR	DEX	CON	INT	WIS	CHA
22 (+6)	12 (+1)	20 (+5)	8 (-1)	14 (+2)	10 (0)

Saving Throws Dex +6, Con +10, Wis +7
Skills Perception +7, Stealth +6
Damage Resistances fire
Damage Immunities bludgeoning, piercing, and slashing from nonmagical attacks
Senses blindsight 120 ft., passive Perception 17
Languages Aquan, Draconic, Sylvan
Challenge 13 (10,000 XP)

Legendary Resistance (3/Day). If the mameleu fails a saving throw, they can choose to succeed instead.

Terror of the Seas. The mameleu's attacks ignore boats' damage thresholds.

Horrifying Bellow. Any creature that starts their turn within 30 feet of the mameleu and can hear the mameleu's bellow must make a DC 15 Wisdom saving throw. On a failed save, the creature is frightened for 1 minute.

A creature can repeat the saving throw at the end of each of their turns, with disadvantage if they can still hear the mameleu, ending the effect on themself on a success. If a creature's saving throw is successful or the effect ends for it, the creature is immune to the mameleu's Horrifying Bellow for the next 24 hours.

Actions

Multiattack. The mameleu makes three attacks: one with their bite and two with their tail thrash.

Bite. *Melee Weapon Attack:* +11 to hit, reach 15 ft., one target. *Hit:* 17 (2d10 + 6) piercing damage plus 7 (2d8) poison damage.

Tail Thrash. *Melee Weapon Attack:* +11 to hit, reach 30 ft., one target. *Hit:* 13 (2d6 + 6) bludgeoning damage.

Incendiary Gaze (Recharge 5–6). The mameleu unleashes from their eyes a 90-foot long line of white-hot fire that is 5 feet wide. Each creature in that line must make a DC 18 Dexterity saving throw, taking 66 (12d10) fire damage on a failed save, or half as much damage on a successful one.

Legendary Actions

The mameleu can take 3 legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. The mameleu regains spent legendary actions at the start of their turn.

Detect. The mameleu makes a Wisdom (Perception) check.
Sea Surge. The mameleu thrashes their body in the water, rocking all water vehicles within 60 feet of them. Each creature on board these water vehicles must make a successful DC 18 Dexterity saving throw or be knocked prone.
Venomous Spray (Costs 2 Actions). The mameleu releases a spray of toxic venom from their mouth in a 15-foot cone. Each creature within that space must make a DC 15 Constitution saving throw, taking 18 (4d8) poison damage on a failure and half as much on a success.



Mameleu Hatchling

Large dragon

Armor Class 16 (natural armor)
Hit Points 142 (15d10 + 60)
Speed 0 ft., swim 60 ft.

STR	DEX	CON	INT	WIS	CHA
20 (+5)	10 (0)	19 (+4)	8 (-1)	12 (+1)	10 (0)

Saving Throws Dex +3, Con +7, Wis +4
Skills Perception +4, Stealth +3
Damage Resistances fire
Damage Immunities bludgeoning, piercing, and slashing from nonmagical attacks
Senses blindsight 60 ft., passive Perception 14
Languages Aquan, Draconic, Sylvan
Challenge 8 (3,900 XP)

Terror of the Seas. The mameleu's attacks ignore boats' damage thresholds.

Horrifying Bellow. Any creature that starts their turn within 30 feet of the mameleu and can hear the mameleu's bellow must make a DC 13 Wisdom saving throw. On a failed save, the creature is frightened for 1 minute.

A creature can repeat the saving throw at the end of each of their turns, with disadvantage if they can still hear the mameleu, ending the effect on themself on a success. If a creature's saving throw is successful or the effect ends for it, the creature is immune to the mameleu's Horrifying Bellow for the next 24 hours.

Actions

Multiattack. The mameleu makes three attacks: one with their bite and two with their tail thrash.

Bite. *Melee Weapon Attack:* +8 to hit, reach 10 ft., one target. *Hit:* 16 (2d10 + 5) piercing damage plus 4 (1d8) poison damage.

Tail Thrash. *Melee Weapon Attack:* +8 to hit, reach 20 ft., one target. *Hit:* 12 (2d6 + 5) bludgeoning damage.

Incendiary Gaze (Recharge 6). The mameleu unleashes from their eyes a 90-foot long line of white-hot fire that is 5 feet wide. Each creature in that line must make a DC 15 Dexterity saving throw, taking 44 (8d10) fire damage on a failed save, or half as much damage on a successful one

Shane Agir

Mandarangkal

At night, in the midst of the safety of the barangay, a man is lured by a person of ravishing beauty. He follows them into their hut, only to find that the beautiful figure had been replaced. Their perfect face exploded into flesh and sinew, maw extending into flesh mandibles. Their soft, caressing fingers fused grew into wickedly sharp serrated blade-arms.

And then, the figure gorged. And then, the figure fled.

Mandarangkal are evil creatures, people of vast beauty in the daylight. They live among us, in our communities, living like a normal mortal. Do not be fooled — beauty does not always equal goodness. And while they have honed in ways to hunt and kill with guile and seduction, even their own cunning can be pushed down by their hunger, pushing away all notions of subtlety.

Fear the Beautiful Stranger. Mandarangkal are almost always beautiful beings, sometimes even when they have transformed into their demon mantis forms. Mandarangkal take on a beautiful mortal form that is the most enticing to their intended victim.

Wicked Multiplication. Mandarangkal is overcome with the instinct to multiply so that they can continue their monstrous lineage. The mandarangkal can only conceive one child in its lifetime.

Creatures of Cruelty. The Mandarangkal are a dark form of nature made manifest, one born from the pure desire to consume and survive. While they are sometimes mistaken for an aswang, or believed to simply be a spirit acting in anger, this much is true of them: they are creatures of unknowable hunger and hate, things that can barely control their base instincts.

Mandarangkal

Medium monstrosity (shapechanger)

Armor Class 17 (natural armor)
Hit Points 90 (12d8 + 36)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
15 (+2)	18 (+4)	17 (+3)	10 (+3)	8 (-1)	19 (+4)

Skills Deception +6, Perception +3, Stealth +6
Senses darkvision 60 ft., passive Perception 13
Languages Common
Challenge 4 (1,100XP)

Kiss of Death. The Mandarangkal deals an extra 7 (2d6) damage when they hit a grappled target with their mandibles attack.

Shapechanger. The mandarangkal can use their action to polymorph into a Small or Medium humanoid, or back into their true form. Their statistics are the same in each form, although they can only use their scythe-claw and mandible attacks in their true form. Any equipment they are wearing or carrying isn't transformed. They revert to their true form if they die.

Actions

Multiattack. The mandarangkal makes three attacks: two with their scythe-claws and one with their mandibles.

Mandibles. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6 + 2) slashing damage.

Scythe-Claws. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 8 (1d8 + 4) slashing damage and the target is grabbed (escape DC 14).



Patricia Maura L.Mercado

Maranhig

In the night, they come; they feed upon the blood of those that sleep. A chill runs through your veins. Run. Run in zig-zags. Do not run in a straight line. It shambles across the night in darkness that you cannot see. There is not just one: they are many; they are a horde.

The Maranhig are known as the walking ones: the shambling dead. They arise from their corpses and walk into the village, or roam the forests at night, to stalk the living to eat their flesh. They have an insane appetite, for death is never quite satiated. Some say Maranhig are servants of the aswang, and that they give the flesh they consume to their masters.

The Stiff-Ones. They cannot catch you if you run over a straight line. Run over a river; climb up a crooked tree. Their broken, undead bones and flesh are not made to run as a normal person's.

Render of Flesh, Scourge of the Living. If they do catch you, they will tear you apart, limb from limb, until their appetite for living flesh is satiated. But that is a lie: their flesh is never fulfilled. They will arise again in twilight and haunt the lands of the living, their numbers multiplied.

Death Unrelenting. The maranhig's hunger is so insatiable that it infects other beings. If one dies to the bite of a maranhig, one will arise the next twilight as maranhig. You have now joined the hordes of death. You now carry with you the appetite of the night.



Maranhig

Medium undead

Armor Class 10
Hit Points 60 (8d8 + 24)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
16 (+3)	10 (+0)	17 (+3)	4 (-3)	6 (-2)	6 (-2)

Damage Immunities poison, necrotic, cold
Condition Immunities charmed, frightened, exhaustion, poisoned
Senses darkvision 60 ft.. passive perception 8
Languages understands the languages they knew in life but can't speak
Challenge 2 (450XP)

Curse of the Rushing Pure. The maranhig takes 22 (4d10) acid damage when they end their turn in a natural place of running water. This damage ignores the maranhig's immortality trait.

Immortality. When the maranhig is reduced to 0 hit points with an attack that deals radiant damage, they will rise with full hit points on the next night when the moon is not visible. If the maranhig is reduced to 0 hit points from an attack that does not deal radiant damage, the maranhig instead rises with full hit points after 1 minute.

Actions

Multiattack. The maranhig makes two attacks: one with their bite and one with their claws.

Bite. Melee Weapon Attack. +6 to hit, reach 5 ft., one creature. *Hit:* 10 (2d6 + 3) piercing damage.

Claws. Melee Weapon Attack. +6 to hit, reach 5 ft., one creature. *Hit:* 8 (2d4 + 3) slashing damage. Instead of dealing damage, the maranhig can choose to grapple the target (escape DC 13).

Shane Agir

Markupo

The Quiet-Singing Snake. The markupo is dreaded by many of the hunters in the isles, dwelling near the mountaintops of heavily forested mountains, where their green skin can blend in with the green of the trees.

Nightmare Serpent. The markupo is equipped with a highly-lethal poison that can immediately take down even the most hardy of hunters. They uses their forked tail to skewer prey, and use their long, thorn-covered tongue to scoop out the innards of their meals. Their prominent red crest is a sight to avoid. If one were to see that bright crimson in the forest, it would be easier to flee.

The Singer of the Silent. Despite being the spawn of a nightmare, a markupo is said to sing a gloomy song in the midst of the forest silence. After a heavy rain or the silence before the storm, one will hear the beautiful, haunting cry. This song, despite being bewitching, is often a sign of disaster, and is a distinct tone for hunters to get to safety.

Fearless Predator. The markupo has no need to pick their prey, for they can kill even the mightiest of men. They feast on busaws and megafauna. They uses their tusks to destroy trees and gore the most fearsome of boars or animals. Their tough, emerald scales can withstand the hottest flames.



Markupo

Huge dragon

Armor Class 22 (natural armor)
Hit Points 187 (15d12 + 90)
Speed 30 ft., climb 30 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	17 (+3)	22 (+6)	7 (-2)	12 (+1)	18 (+4)

Saving Throws Dex +10, Con +10, Wis +5, Cha +10
Skills Perception +5, Stealth +7
Damage Resistances fire
Senses darkvision 60 ft., Passive Perception 15
Languages Draconic, Sylvan
Challenge 11 (7,200 XP)

Charge. If the markupo moves at least 20 feet straight toward a target and then hits it with a tusk attack on the same turn, the target takes an extra 11 (2d10) slashing damage. If the target is a creature, they must succeed on a DC 16 Strength saving throw or be knocked prone.

Legendary Resistance (3/Day). If the markupo fails a saving throw, they can choose to succeed instead.

Actions

Multiattack. The markupo makes two attacks: one with their forked tail and one with their tusks.

Forked Tail. *Melee Weapon Attack:* +8 to hit, reach 15ft., one target. *Hit:* 9 (1d10 + 4) piercing damage plus 14 (4d6) poison damage.

Tusks. *Melee Weapon Attack:* +8 to hit, reach 5ft., one target. *Hit:* 15 (2d10+4) slashing damage.

Song of Despair (Recharge 5-6). The markupo emits a haunting song that saps the spirit. Each creature within 30 feet of the markupo must make a DC 16 Wisdom saving throw, taking 36 (8d8) psychic damage on a failed save, or half as much damage on a successful one. In addition, creatures who failed their saving throw are filled with despair and have disadvantage on all saving throws.

A creature can repeat the saving throw at the end of each of their turns, ending the effect of despair on themself on a success. If a creature's saving throw is successful or the effect ends for it, the creature becomes immune to the effects of Song of Despair for the next 24 hours.

Legendary Actions

The markupo can take 3 legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. The markupo regains spent legendary actions at the start of their turn.

Barbed Tongue. *Melee Weapon Attack:* +8 to hit, reach 5ft., one target. *Hit:* 10 (4d4) piercing damage, and the markupo gains temporary hit points equal to the amount of damage taken by the target.
Detect. The markupo makes a Wisdom (Perception) check.
Haunting Serpent (Costs 2 Actions). The markupo becomes invisible until the end of their next turn or until they make an attack, whichever comes first.

Jennifer Peig

Merfolk

In a world dominated by the sea, the societies of merfolk and humanoids inevitably cross paths. But this proximity often leads to conflict between the two people. Humanoids distrust how merfolk can swim underneath their ships without notice, and merfolk distrust how humanoids impose their will upon all they see. Perhaps this animosity is also brought on by the fact that merfolk and humanoids are almost exactly the same, and yet humanoids cannot breathe underwater and merfolk shrivel on land.

A Deluge of Romance. While their societies tend to view each other with suspicion, individual humanoids and merfolk are often attracted to each other. But such pairings are destined to be difficult. Their peoples will want to keep them apart, and their completely different habitats mean that living with each other is impossible without the continuous use of magic. Cautionary tales of merfolk being kidnapped or of humanoids being drowned are commonplace, but these missing couples likely eloped far from the judgment of their folk.

On the other hand, the union of merfolk and humanoid breeds true. Half-merfolk often have feet, (or, if they have tails, possess a limited ability to turn their tail into feet) and are equally comfortable on land and under the sea. And when they grow to adulthood, they can in turn pursue relationships with either merfolk or humanoid. Perhaps they are not so different, after all.

Merfolk Bazaars. When merfolk and land dwelling communities manage to set aside their differences and coexist peacefully, their friendship leads to the formation of merfolk bazaars during Amihan seasons. Such events are usually held on shallow waters. Merfolk set up stalls on driftwood, plying wares from the sea such as rare fish, intricate shells, and pearls of various sizes. In return, merfolk usually seek gold. They adore this precious metal, since it does not lose its luster even when brought underwater. On the other hand, bringing iron or steel should be avoided when trading with merfolk, for these metals are offensive to them. These items perish quickly under the sea, with the rust spreading like a cloud and hurting the skin and gills of the merfolk wearing them.

Merfolk, Amanbuti

Hidden in the shadows of jagged rock and coral reef are coloured jewels - not of stone, but of life. These treasures are the unborn children of the merfolk, guarded and cared for by the amanbuti. The amanbuti is responsible for the safety of the young, and thus the future of their underwater community. But beware if gentle features lure you in. Their passive form changes as strangers breach the space they protect. Sharpened spines protrude from their sand coloured scales and fingers turn to claws. So begins a dance with death. Attack and swipe - those who fail to dodge succumb to poison. They will not stop until their eggs are safe again.



Merfolk, Amanbuti

Medium humanoid (merfolk)

Armor Class 13 (natural armor)
Hit Points 75 (10d8 + 30)
Speed 10 ft., swim 40 ft.

STR	DEX	CON	INT	WIS	CHA
15 (+2)	10 (+0)	17 (+3)	9 (-1)	14 (+2)	12 (+1)

Skills Perception +4, Stealth +4
Senses Passive Perception 14
Languages Aquan, Common
Challenge 1 (200 XP)

Amphibious. The merfolk can breathe air and water.

Puff Up. The amanbuti can spend an action to puff up, filling their body with water, or to return to their normal form. While puffed up, the amanbuti's speed is reduced to 0 (swim 20 feet), their size becomes large, and any creature within 5 feet of them who hits them with a melee attack must make a DC 13 Constitution saving throw or be poisoned until the end of the creature's next turn.

Actions

Claws. *Melee Weapon Attack:* +4 to hit, reach 5ft., one target. *Hit:* 7 (2d4 + 2) slashing damage.

Needle Spines. *Ranged Weapon Attack:* +4 to hit, range 40 ft., one target. *Hit:* 5 (1d6+2) piercing damage, and the target must make a DC 13 Constitution saving throw, taking 7 (2d6) poison damage on a failed save, or half as much damage on a successful one.

Acidic Mucus (Recharge 5 - 6). The amanbuti releases a spray of corrosive slime. Each creature within 5 feet of them (10 feet if they are underwater) must make a DC 13 Dexterity saving throw, taking 10 (3d6) acid damage on a failed save, or half as much damage on a successful one.

Merfolk, Kataw

Nobility among merfolk kind, the Kataw are known to wield the magics of water manipulation. This comes from their marriages to the water spirits that live among them. Unlike others of their kind, the kataw are known to have more humanoid characteristics, such as feet instead of tails. They often garner intrigue from the gills and fins that remain on their arms, but they do have an ability to disguise these features. It is believed by some that this is to trick fishermen into the kataw's waters - but this is not the only tale that's told. Others say that this disguise is for protection from those that dwell upon the land that threaten to kidnap and show them off in their bazaars.

Merfolk, Kataw

Medium fey (merfolk)

Armor Class 15 (natural armor)
Hit Points 97 (15d8 + 30)
Speed 30 ft., swim 40 ft.

STR	DEX	CON	INT	WIS	CHA
11 (+0)	16 (+3)	14 (+2)	13 (+1)	18 (+4)	15 (+2)

Skills Perception +7, Persuasion +5, Survival +7
Senses Passive Perception 17
Languages Aquan, Common
Challenge 5 (2,300 XP)

Amphibious. The kataw can breathe air and water.

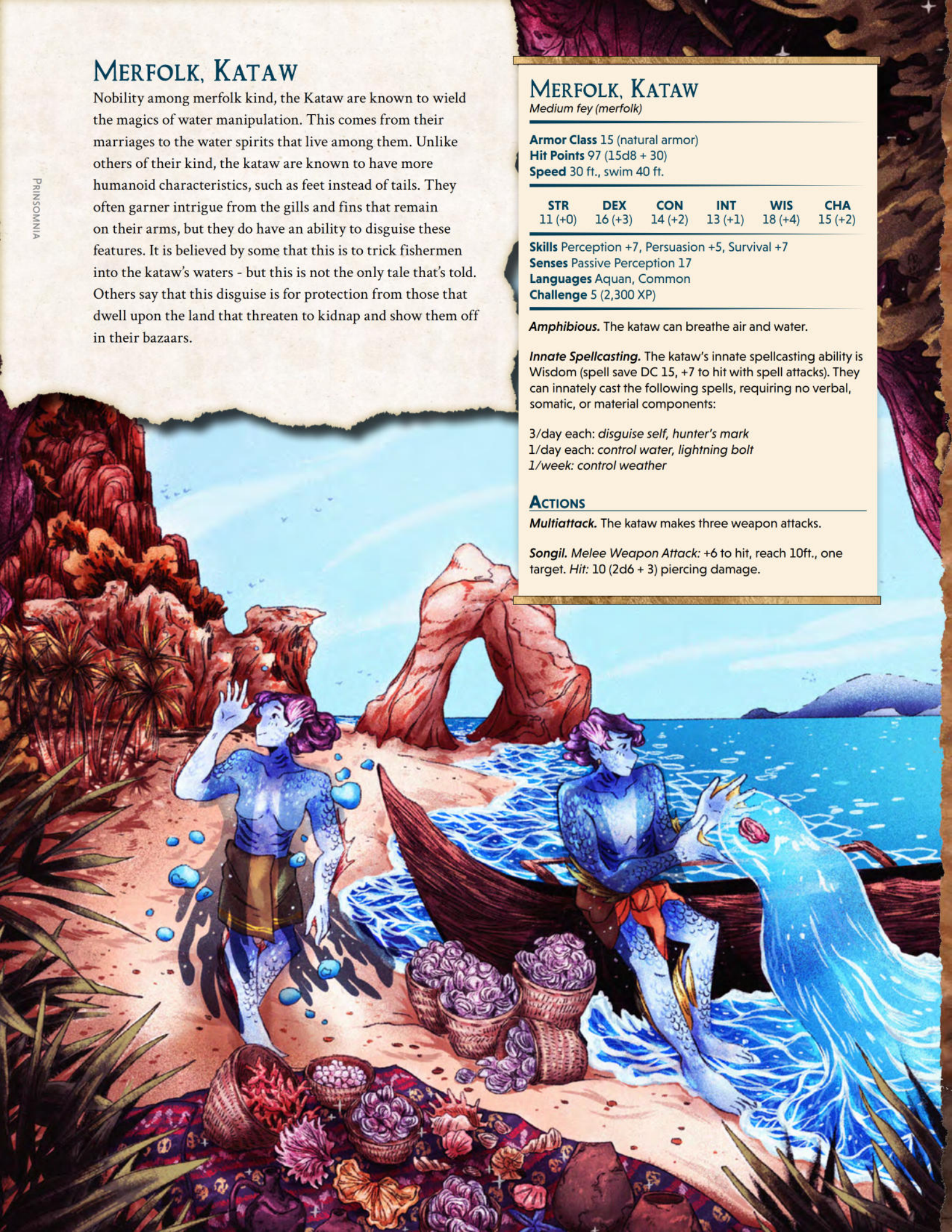
Innate Spellcasting. The kataw's innate spellcasting ability is Wisdom (spell save DC 15, +7 to hit with spell attacks). They can innately cast the following spells, requiring no verbal, somatic, or material components:

3/day each: *disguise self, hunter's mark*
1/day each: *control water, lightning bolt*
1/week: control weather

Actions

Multiattack. The kataw makes three weapon attacks.

Songil. *Melee Weapon Attack:* +6 to hit, reach 10ft., one target. *Hit:* 10 (2d6 + 3) piercing damage.



Merfolk, Magindara

Magindara are often hailed as the "aswang of the sea", and this moniker is not wrong. They are, in truth, fierce hunters of the sea, destroying war karakoas and trading boats, making sure that their portion of the sea is guarded. They are usually seen sitting upon rocks near islands.

While sailors already fear the Magindara, the merfolk themselves abhor them. The magindara are to the merfolk as the aswang are to the land-dwellers. They rend their fellow merfolk in half, and eat their flesh, becoming stronger from it. They sing with beautiful voices to lull sailors to their rocks, and then rip holes in their hulls. They clamber upon karakoas and slaughter the men upon it, crawling with their clawed arms. The magindara are a fearsome, abhorrent lot.

Magindara

Medium aswang (merfolk)

Armor Class 15 (natural armor)
Hit Points 45 (7d8 + 14)
Speed 10 ft., swim 40 ft.

STR	DEX	CON	INT	WIS	CHA
17 (+3)	14 (+2)	15 (+2)	7 (-2)	12 (+1)	12 (+1)

Damage Immunities bludgeoning, piercing, and slashing from nonmagical attacks
Skills Deception +3, Perception +3
Senses Passive Perception 13
Languages Aquan, Common
Challenge 2 (450 XP)

Amphibious. The magindara can breathe air and water.

Boat Thrasher. The magindara's claws ignore boats' damage threshold and resistance to slashing damage.

Magindara Bane. Weapons made from wood ignore the magindara's immunity to bludgeoning, piercing, and slashing damage from nonmagical attacks.

Actions

Bite. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 7 (1d8 + 3) piercing damage, and the target must make a DC 12 Constitution saving throw, taking 7 (2d6) poison damage on a failed save, or half as much damage on a successful one.

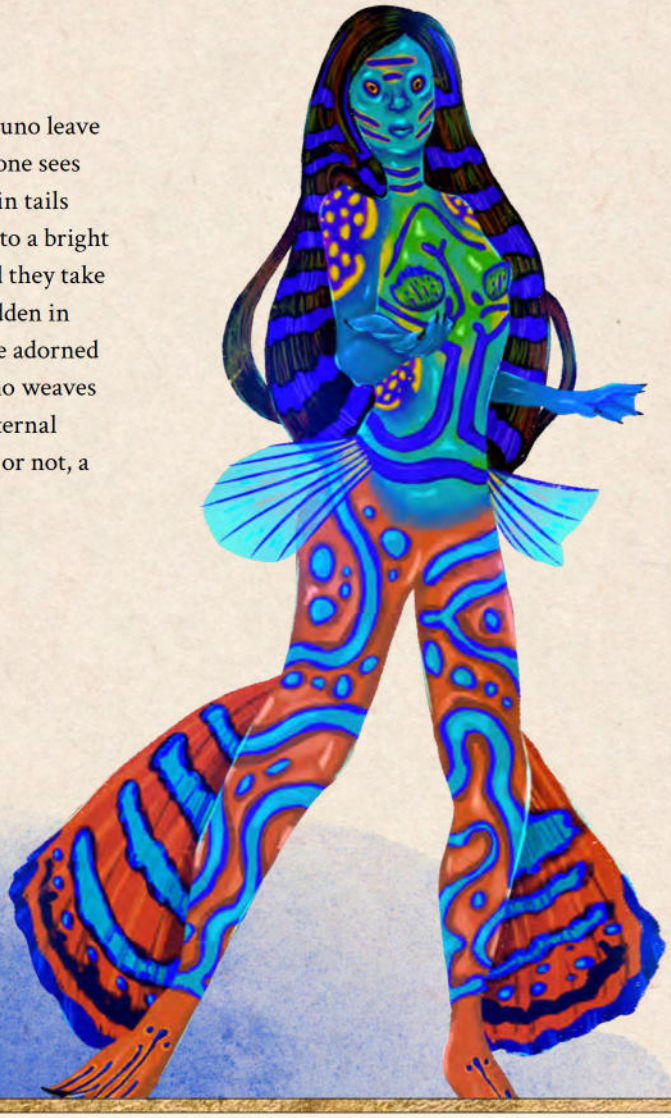
Claws. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 8 (2d4 + 3) slashing damage.



Lucia Versprille

Merfolk, Mambubuno

Only when the moon shines bright does the Mambubuno leave their cave. As they bask in silver light, it is only then one sees their form: a creature more fish than human with twin tails instead of legs, their scales ranging from a slick black to a bright multitude of colour. Here they wait — they lure — and they take those who stray too close to their lair. This cave is hidden in the deepest parts of brooks or rivers. These homes are adorned with treasure — golds and gemstone. The Mambubuno weaves time magic, enticing their prey with the promise of eternal bliss. For those captured by the Mambubuno, willing or not, a day within their cave and realm is in fact a month.



Lucia Versprille

Mambubuno

Medium humanoid (merfolk)

Armor Class 14 (17 with mage armor)
Hit Points 38 (7d8 + 7)
Speed 10 ft., swim 40 ft.

STR	DEX	CON	INT	WIS	CHA
9 (-1)	18 (+4)	12 (+1)	13 (+1)	10 (+0)	18 (+4)

Skills Arcana +3, Deception +6, Persuasion +6
Senses Passive Perception 10
Languages Aquan, Common
Challenge 4 (1,100 XP)

Amphibious. The merfolk can breathe air and water.

Manipulative Tails. The mambubuno's command of their two legs surpass even their ability to use their arms. While underwater, they can use the tails for grasping, fine motor control, and casting spells as if they had two extra arms. In addition, if neither tail is holding anything, they subconsciously dance underwater in a beautiful pattern, giving the mambubuno advantage on all Charisma checks.

Spellcasting. The mambubuno is a 7th-level spellcaster. Their spellcasting ability is Charisma (spell save DC 14, +6 to hit with spell attacks). The mambubuno has the following sorcerer spells prepared:

Cantrips (at will): dancing lights, mage hand, minor illusion, poison spray, ray of frost
1st level *(4 slots): charm person, mage armor*
2nd level *(3 slots): hold person, mirror image*
3rd level *(3 slots): blink, haste, slow*
4th level *(1 slot): confusion*

Actions

Multiattack. The mambubuno makes three attacks: two with their spear and one with their temporal jaunt.

Spear. *Melee or Ranged Weapon Attack:* +1 to hit, reach 5 ft. or range 20/60 ft., one target. *Hit:* 2 (1d6 - 1) piercing damage, or 3 (1d8 - 1) piercing damage if used with two hands to make a melee attack.

Temporal Jaunt. *Melee Spell Attack:* +6 to hit, reach 5ft., one target. *Hit:* 26 (4d12) psychic damage. The target must succeed on a DC 14 Wisdom saving throw or move 1 round forward in time, disappearing for that duration. At the start of the mambubuno's next turn, the target reappears on the space they left or in an unoccupied nearest space if the original space is occupied.

Sigbin

You will smell it when it comes. A pungent odor, akin to the aroma of the dead. The dog will hunt, and you will not see it when it does not want you to.

Abhorrent Anatomy. Those that have lived from an encounter with one have said that they looked like a giant dog, but they run backwards with their heads in between their elongated hind legs.

Dark Master. It is said that sigbin are owned by aswang, and this is not far from the truth. A sigbin is most of the time summoned and ordered by their aswang master. Be careful when you see them, for they are also omen for an even greater darkness. They are conjured up with wicked magics by their dark masters—from the earth or from shadow.

Scourer of Fields and Roads. Be careful when traveling through the land, for they are known to rush down random travelers, seemingly looking to gather human parts and organs for their master to use. This has cultivated a culture of guards protecting travelling and trading caravans that go through inland routes to trade with hinterland settlements.

Sigbin

Medium monstrosity

Armor Class 15 (natural armor)
Hit Points 22 (4d8 + 4)
Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
13 (+1)	18 (+4)	13 (+1)	7 (-2)	15 (+2)	10 (+0)

Senses darkvision 60 ft., passive Perception 11
Languages understands Common
Challenge 1/2 (100 XP)

Nauseous Odor. Any creature starting their turn within 30 ft. of the sigbin for the first time in the day must succeed at a DC 11 Constitution saving throw or be poisoned until the end of their next turn. Once the save is rolled, the creature does not have to save against any sigbin's Nauseous Odor for 24 hours.

Pack Tactics. The sigbin has advantage on attack rolls against a creature if at least one of the sigbin's allies is within 5 feet of the creature and the ally isn't incapacitated.

Pounce. If the sigbin moves at least 20 ft. straight toward a creature and then hits them with a slam attack on the same turn, the target must succeed on a DC 12 Strength saving throw or be knocked prone. If the target is now prone, the sigbin can make an aswang fang attack against it as a bonus action.

Actions

Headbutt. Melee Attack: +4 to hit, reach 5ft., one target. Hit 8 (2d6 + 1) bludgeoning damage.

Aswang Fang. Melee Attack: +4 to hit, reach 10ft., one target. *Hit:* 14 (4d6) necrotic damage. Can only be used against prone targets.

Invisibility. The sigbin magically turns invisible until they attack or until their concentration ends.



Jennifer Peig

Tiburones

The sea is in one breath both the most dangerous and bountiful field. The natives of the archipelago have mastered this tumultuous realm. However, a denizen of the deep has adapted and has become a scourge of the sea—a horrible beast of both sea and air. "Lumilipad na pating!" sailors and warriors call out alike in fear and terror. A flying shark. A tiburones.

In times bygone, that great and legendary hero, Handyong, was said to have purged the monsters from the land and established civilization, including the tiburones. However, these creatures can still be found to this day.

Predators of Sea and Sky. The tiburones are an enchanting and terrifying kind of monster, for they are not bound by the sea. When their prey would escape the water, they would launch themselves out of the seas and propel themselves through the air upon horrifying webbed wings. Through their flight, they can travel deep inland before having to come back to the salt water to breathe. Warriors and guardsmen of ocean ports are not well-versed in how to deal with such a destructive force. Tiburones are fairly large, with jaws almost one and a half men in length.

A Returned Menace. The tiburones are an ancient creature that have been flying across sea and sky since the beginning of time. It is said that Handyong succeeded in his job of cleansing the land of monsters, however the tiburones can still be found to this day. Wicked whispers and doomsaying villagers have said that the tiburones have returned, and the land will fall to the monsters once again.

Terrors Up and Down-River. One should be careful while traveling up and down the rivers or land near the sea. It is not unheard of for tiburones to be flying through the land in search of large prey in the middle of the forest. It is a terrifying sight to be journeying through a densely-packed wood only to find a shark in the middle of the green.



Tiburones

Huge monstrosity

Armor Class 16 (Natural Armor)
Hit Points 150 (12d12 + 60)
Speed 0 ft., fly 60 ft., swim 40ft.

STR	DEX	CON	INT	WIS	CHA
23 (+6)	13 (+1)	20 (+5)	1 (-5)	10 (+0)	4 (-3)

Skills Perception +3
Senses blindsight 60 ft., Passive Perception 13
Languages —
Challenge 7 (2,900 XP)

Blood Frenzy. The tiburones has advantage on melee attack rolls against any creature that doesn't have all their hit points.

Flyby. The tiburones doesn't provoke opportunity attacks when they fly out of an enemy's reach.

Water Breathing. The tiburones can breathe only underwater.

Sealed Gills. The tiburones can hold their breath for extended periods of time, allowing them to move outside of the water for up to 8 hours.

Actions

Bite. *Melee Weapon Attack:* +9 to hit, reach 5 ft., one target. *Hit:* 32 (4d10 + 6) piercing damage.

Tiburones Pup

Large monstrosity

Armor Class 14 (Natural Armor)
Hit Points 68 (8d10 + 14)
Speed 0 ft., fly 40 ft., swim 30 ft.

STR	DEX	CON	INT	WIS	CHA
20 (+5)	13 (+1)	17 (+3)	1 (-5)	10 (+0)	4 (-3)

Skills Perception +2
Senses blindsight 30 ft., Passive Perception 12
Languages —
Challenge 3 (700 XP)

Blood Frenzy. The tiburones has advantage on melee attack rolls against any creature that doesn't have all their hit points.

Flyby. The tiburones doesn't provoke opportunity attacks when they fly out of an enemy's reach.

Water Breathing. The tiburones can breathe only underwater.

Sealed Gills. The tiburones can hold their breath for extended periods of time, allowing them to move outside of the water for up to 8 hours.

Actions

Bite. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 18 (2d10 + 5) piercing damage.

Tigbalan

Travelers take care for where you tread—where foliage grows and shadows reach. For in the silence there may lurk a trickster that has a game to teach. They watch, wait, and wish to play. You see the stretch of bony limbs, a sallow face, the wicked grin of a tigbalan that dwells within the dark of their domain. Or worse perhaps, a friendly face. A guide, a friend, someone you knew. Follow me! They say. Come quick! This way! But keep your wits about you. Walk quietly and ask for permission, lest you find the road you take is one familiar. One repeated. Over, and over, and over again.

Pranked to Death. Those who fall prey to the tigbalan's tricks are at the mercy of their extreme focus. Victims will play games until they lose the tigbalan's interest. The tigbalan will create illusions upon their domain to cause those who trespass to become lost. Those who are unfortunate may never return, either starved or dead from thirst: only then may their body be found.

Master of Disguises. The tigbalan takes great glee in trickery. At times they may hide their true form, either turning invisible or disguising themselves into a friendlier visage. Travelers may come across a seasoned adventurer, a wise guide, or simply a friend.

Domain Guardian. The tigbalan is found in mountains and in forests. They favour places that are wild and their presence and powers encourage the flora to grow. They will protect the place they call home from those that dare to trespass. However, if one were to ask permission to travel through, or walk quietly so as not to disturb them, they will allow safe passage.



Tigbalan

Large fey

Armor Class 14 (natural armor)
Hit Points 102 (12d10 + 36)
Speed 30 ft., fly 40 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	13 (+1)	16 (+3)	13 (+1)	8 (-1)	15 (+2)

Saving Throws Dex +4, Con +7
Skills Athletics +10, Deception +5, Stealth +4
Damage Resistances bludgeoning, piercing, and slashing from nonmagical attacks
Senses darkvision 60 ft., passive Perception 9
Languages Sylvan
Challenge 6 (2,300 XP)

Forest Phantom. The tigbalan ignores difficult terrain as a result of trees and dense foliage, including the effects of the entangle spell.

Innate Spellcasting. The tigbalan's innate spellcasting ability is Charisma (spell save DC 13, +5 to hit with spell attacks). They can innately cast the following spells, requiring no material components:

At-will: *vicious mockery (3d4 damage)*
3/day each: *disguise self*
1/day each: *phantasmal killer, maze (only while within a forest)*

Terrifying Abductor. Creatures who start their turn while being grappled by the tigbalan take 26 (4d12) psychic damage. Creatures who are immune to the frightened condition are also immune to this damage.

Actions

Kick. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 11 (2d6 + 4) bludgeoning damage, or 18 (4d6 + 4) damage against a target grappled by the tigbalan.

Mocking Tackle. The tigbalan uses vicious mockery against a target within range, and then uses the grapple action against the same target.

Reactions

Persistent Grappler. When a creature grappled by the tigbalan is removed from their reach, the tigbalan can move up to their speed. If they end their movement within the creature's reach, the grapple persists.

Genesis Simbulan

Tiyanak

The tiyanak makes it way from the depths of the earth and into the world of the living. Not quite claimed by death and rejected by life. These rotting unborn children are beings that were never supposed to exist, but do now in the form of death-hating life.

Horrible Unbirths. The origins of the tiyanak are sinister and melancholy. These ghoulish infants arise from unborn fetuses. They claw their way out of the earth in mounds with their umbilical cords still attached to their bellies. They have an insatiable appetite for life; life that they never had the chance to live.

Sinister Motivation. The foul magics that raised tiyanaks from the dead have also gifted them with an ability shapeshift into the infant form that they should have had in life. Their strangled cries haunt the places near cemeteries and graves, attracting the kind-hearted - hearts that would then be eaten by this sinister ghoul.

Collective Aversion to Life. Existing just outside the cycle of life and death, tiyanaks did not receive souls that are gifted to the newborn. Spiritless and driven solely by their hatred of life, tiyanaks that find others of their kind merge their psyches and become a singular swarm that terrorize the living.



Shane Agir

Tiyanak

Tiny undead

Armor Class 13
Hit Points 7 (3d4)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
5 (-3)	17 (+3)	10 (+0)	7 (-2)	8 (-1)	15 (+2)

Damage Immunities poison
Condition Immunities charmed, exhaustion, poisoned
Senses darkvision 60 ft., passive Perception 9
Languages understands Abyssal
Challenge 1/4 (50 XP)

Actions

Bite. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one creature. *Hit:* 4 piercing damage. If the target is a creature other than an elf or undead, they must succeed on a DC 10 Constitution saving throw or be paralyzed for 1 minute. The target can repeat the saving throw at the end of each of their turns, ending the effect on themself on a success.

Change Shape. The tiyanak magically polymorphs into a tiny humanoid baby, or back into their true form. Their statistics are the same in both forms.

Tiyanak, Swarm of

Medium swarm of Tiny undead

Armor Class 13
Hit Points 36 (8d8)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
15 (+2)	17 (+3)	10 (+0)	7 (-2)	8 (-1)	15 (+2)

Damage Resistances bludgeoning, piercing, slashing
Damage Immunities poison
Condition Immunities charmed, exhaustion, poisoned
Senses darkvision 60 ft., passive Perception 9
Languages understands Abyssal
Challenge 2 (450 XP)

Swarm. The swarm can occupy another creature's space and vice versa, and the swarm can move through any opening large enough for a Tiny tiyanak. The swarm can't regain hit points or gain temporary hit points.

Actions

Bite. *Melee Weapon Attack:* +5 to hit, reach 0 ft., one creature. *Hit:* 17 (4d6 + 3) piercing damage, or 10 (2d6 + 3) piercing damage if the swarm has half of their hit points or fewer.. If the target is a creature other than an elf or undead, they must succeed on a DC 10 Constitution saving throw or be paralyzed for 1 minute. The target can repeat the saving throw at the end of each of their turns, ending the effect on themself on a success.

Spirits

All things that exist in the world possess animating spirits. Many of them are known as small spirits, entities that reside within the pebbles on a stream or the staff on an adventurer's hand. They have miniscule awareness, typically including a single instinct or purpose. Meanwhile, spirits of monumental things, such as the ocean or the sun, are commonly known as gods. This section covers those in between - beings whose sentience allows them to have complex interactions with the folk of the world, but are not powerful enough to become proper gods.

Spirits can manifest - that is, create a physical body or aspect of themselves, that are distinct from the thing that they inhabit. But they are not their aspects. The spirit of a tamarind tree is not an entity that represents the tree. Rather, the tree and the spirit are one and the same. Because of this, destroying a spirit's body is an inconvenience rather than a death. It only means that they cannot take physical form again for a time as they regain their strength. Likewise, a manifested spirit can survive, for a time, if their object is destroyed. But without a sense of self, many such spirits grow weak and eventually die.

Just as their manifestations can vary depending on the situation, spirits are not beholden to a single gender. Some of them will have preferences - diwatas, for example, tend to present as female. But it is just as usual for a spirit who presents as a dashing warrior ginoo in one encounter to become a doting mother in the next.

Beast Spirit

Beasts are mortal creatures. Like the folk of the world, they are born to mothers; they live, and they die. Their souls pass on to an afterlife.

But this doesn't always happen. Sometimes, a beast becomes revered by their kin for their unusual wisdom. The gods of the dead may have forgotten to come for them. Sometimes, instead of growing old, they choose to simply grow. Whatever the reason, these beasts have transcended mortality and became spirits in their own right.

Beast Spirit Template

Only giant versions of beasts - the most successful specimens of their kind, can transcend mortality to become a spirit. When this occurs, they retain their statistics except as described below.

Type. The beast spirit's type changes from beast to fey. They no longer die when they are reduced to 0 hit points, their manifestation instead breaking down into fecund matter and making them unable to manifest in the material world for a while. Their true death comes when their kind becomes endangered or extinct within the region they inhabit.

Hit Points. The beast spirit is a paragon of their kind. They receive the maximum amount of hit points possible for their hit dice.

Ability Score Increase. The mental faculties of a beast spirit are on par with, or superior to, average humans. If the beast spirit's Intelligence, Wisdom, and Charisma scores are below 10, set them to 10, instead. If the ability score is already 10 or above, increase them by 1 instead (maximum 18).

In addition, choose a spellcasting ability among Intelligence, Wisdom, or Charisma. Set their spellcasting ability based on the Challenge Rating of the beast spirit using the table, below:

Challenge Rating	Spellcasting Ability	Maximum Spell level
Lower than 1	13	1st level
1 or 2	15	2nd level
3 or 4	17	3rd level
5 or above	18	4th level

Innate Spellcasting. Choose up to three spells that are appropriate to either the beast spirit's temperament or habitat, with a maximum spell level based on their Challenge Rating using the prior table. If the spell level is equal to their maximum spell level, it is usable once per day. If it is one level lower, it is usable thrice per day. If it is two levels lower, it is usable at-will.

Skills. Beast spirits gain proficiencies in History and Nature.

Boar Spirit

Large and in charge, the boar spirit is highly temperamental. They may manifest in places where boar hunting is a common activity for sustenance. When they are said to be present, they must be properly propitiated before hunting can proceed - a difficult task, considering how suddenly they can turn to anger.

In the rare times that they are found calm, a boar spirit can be a great source of wisdom and advice. Or so they say.

Boar Spirit Traits

d4	Ideal
1	"It is our sacred duty to provide sustenance."
2	"Hunting should be sustainable, and sometimes that means I can't allow you to hunt."
3	"I carry with me the wisdom of the years."
4	"We boars are highly social creatures."

d4	Bond
1	"Mud baths are the best."
2	"You need us, so you must respect us."
3	"We do not care about your hunger."
4	"What happens to our kind, I wonder, if we are the eaters instead?"

d4	Flaw
1	"I am insulted!"
2	"Yes, I definitely know things about that obscure topic. Yep."
3	"You're lying! That's not what I said last time."
4	"I don't want to talk - I'm too hungry!"

Crocodile Spirit

Large reptiles, such as crocodiles, are frequently approached by ancestor spirits who wish to make their presence felt by their living relatives. In some cases, the possession becomes permanent, and the crocodile and the spirit inhabiting them begin a new life as an umalagad dragonborn. But most of the time, this arrangement is temporary. The spirit inhabits the beast, performs one important act, and subsequently returns to the afterlife.

But what becomes of the crocodile? Fragments of the ancestor's personality stay within the beast even after the spirit has moved on. And as the years pass, some crocodiles accumulate knowledge from multiple ancestors in the area, actualizing the beast and allowing them to become a spirit in their own right.

Boar Spirit

Large fey

Armor Class 12 (Natural Armor)
Hit Points 65 (5d10 + 15)
Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
17 (+3)	10 (+0)	16 (+3)	10 (+0)	15 (+2)	11 (+0)

Skills History +3, Nature +3
Senses Passive Perception 12
Languages Common, Sylvan
Challenge 2 (450 XP)

Charge. If the boar moves at least 20 feet straight toward a target and then hits it with a tusk attack on the same turn, the target takes an extra 7 (2d6) slashing damage. If the target is a creature, it must succeed on a DC 13 Strength saving throw or be knocked prone.

Innate Spellcasting. The boar spirit's innate spellcasting ability is Wisdom (spell save DC 12, +4 to hit with spell attacks). They can innately cast the following spells, requiring no verbal, somatic, or material components:

1/day each: *enlarge/reduce, pass without trace*

Relentless (Recharges after a Short or Long Rest). If the boar takes 10 damage or less that would reduce it to 0 hit points, it is reduced to 1 hit point instead.

Actions

Tusk. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 10 (2d6 + 3) slashing damage.

Crocodile Spirit

Huge fey

Armor Class 14 (Natural Armor)
Hit Points 135 (9d12 + 27)
Speed 30 ft., swim 50 ft.

STR	DEX	CON	INT	WIS	CHA
21 (+5)	9 (-1)	17 (+3)	10 (+0)	13 (+1)	18 (+4)

Skills History +6, Nature +3, Stealth +5
Senses Passive Perception 11
Languages Common, Sylvan
Challenge 5 (1,800 XP)

Hold Breath. The crocodile spirit can hold their breath for 30 minutes.

Innate Spellcasting. The crocodile spirit's innate spellcasting ability is Charisma (spell save DC 15, +7 to hit with spell attacks). They can innately cast the following spells, requiring no verbal, somatic, or material components:

At-will: *fog cloud*
1/day: *stoneskin*

Actions

Multiattack. The crocodile spirit makes two attacks: one with their bite and one with their tail.

Bite. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one target. *Hit:* 21 (3d10 + 5) piercing damage, and the target is grappled (escape DC 16). Until this grapple ends, the target is restrained, and the crocodile spirit can't bite another target.

Tail. *Melee Weapon Attack:* +8 to hit, reach 10 ft., one target not grappled by the crocodile. *Hit:* 14 (2d8 + 5) bludgeoning damage. If the target is a creature, it must succeed on a DC 16 Strength saving throw or be knocked prone.

Crocodile Spirit Traits

d4	Ideal
1	"I am a silent guardian and occasional messenger."
2	"I have lived a thousand lives. Now I start my own."
3	"My size and strength comes with a responsibility to my descendants."
4	"With me as patron, I can guide the mortals to greatness."

d4	Bond
1	"I am the caretaker of the nearby community's history."
2	"Call me nono - for I am all of your grandparents combined."
3	"This river is my haunt, and your life. Take care of it."
4	"Crocodiles are sacred vessels. It is sacrilege to hunt us."

d4	Flaw
1	"If I eat you, I absorb your memories. You become... immortal."
2	"My hide is thick as stone. Nothing can defeat me."
3	"You shall not have gods other than me."
4	"These docks are my territory."

Danag

Large celestial

Armor Class 19 (natural armor)
Hit Points 168 (16d10 + 80)
Speed 40 ft., fly 40 ft.

STR	DEX	CON	INT	WIS	CHA
22 (+6)	18 (+4)	21 (+5)	17 (+3)	19 (+4)	19 (+4)

Saving Throws Wis +8, Cha +8
Skills Insight +8, Medicine +8, Perception +8
Damage Resistances lightning, bludgeoning, piercing, and slashing from nonmagical attacks
Senses Passive Perception 18
Languages Common, Celestial
Challenge 11 (7,200 XP)

Blood Alchemy. The danag's weapon attacks are magical and collect blood for later transmutation. When the danag hits with any weapon, the weapon becomes blooded and deals an extra 4d8 necrotic damage (included in the attack).

Innate Spellcasting. The danag's innate spellcasting ability is Charisma (spell save DC 16, +8 to hit with spell attacks). They can innately cast the following spells, requiring no material components:

At-will: *guidance, light*
3/day: *lightning bolt*
1/day: *blade barrier*

Magic Resistance. The danag has advantage on saving throws against spells and other magical effects.

Blood Transmutation. As a bonus action, the danag consumes the blood from a blooded weapon they are holding to produce a magical effect, chosen randomly from below:

1. Energy. The danag an extra daily use of lightning bolt.
2. Enhancement. The danag gains advantage on all ability checks until the end of their next turn.
3. Power. The danag deals an extra 5 damage with all weapon attacks until the end of their next turn.
4. Vitality. The danag gains 10 temporary hit points.

The weapon is no longer blooded after using this ***ability.***

Actions

Multiattack. The danag makes two weapon attacks.The danag can cast one spell in place of one of these attacks.

Panabas. *Melee Weapon Attack:* +10 to hit, reach 5 ft., one target. *Hit:* 17 (2d10 + 6) slashing damage, or 19 (2d12 + 6) slashing damage if used with two hands, plus 18 (4d8) necrotic damage, and the weapon becomes blooded.

Spear. *Ranged Weapon Attack:* +10 to hit, range 20/60 ft., one target. *Hit:* 13 (2d6 + 6) piercing damage, plus 18 (4d8) necrotic damage, and the weapon becomes blooded.

Danag

The Danag were once sky spirits that descended upon the earth to help the people in tilling the fields and planting rice. However, once a farmer was wounded, and a danag attempted to help them by sucking their blood. The danag found out that they love the taste of mortal blood, and have become bloodsucking monstrosities of the night ever since.

Their bodies bloom with the beauty of the night sky, even as they stalk the shadows between the trees for more blood.

Danag Traits

d4	Ideals
1	"All I want is the blood of Mortals."
2	"Sometimes blood is not enough."
3	"We must keep ourselves hidden to be able to keep our blood."
4	"There must be a way to coexist with Mortals."

d4	Bonds
1	"I only suck the blood of my beloved."
2	"I must kill the one whom I sucked blood from first."
3	"I am in love with a mortal."
4	"I must protect the community we have built in this forest."

d4	Flaws
1	"I will never drink the blood of women."
2	"I believe that I will never die."
3	"Mortals are weaker than I."
4	"We should rule over the mortals."



Lucia Versprille



Diwata

Any location important or sacred enough has eyes, hearts, ears, spirits. These are the diwata, the spiritual fey that live within sacred groves, revered rivers, hallowed mountains, and blessed trees. Each barangay respects them as if they were gods. They are the souls of the land made manifest and ancestors of nature; they are far beyond mortal ken.

Diwata live in the mouths of worshipped rivers, and sleep within caves and mountains that are prayed to. They are the rulers of the lower spirits within their domain, revered similarly to mortals who worship gods.

Diwata Traits

1d4	Ideals
1	"The land owes you nothing."
2	"Respect those that must be respected."
3	"I give freely to those I deem worthy."
4	"We are all part of a single, writhing bramble."

1d4	Bonds
1	"A mortal is courting me, how precious."
2	"I am the patron of a nearby barangay, and they give me offerings."
3	"Mortals entertain and interest me."
4	"I am beholden only to the land and to the land only."

1d4	Flaws
1	"I will only speak to those with offerings."
2	"Mortals are beneath me."
3	"I loved a mortal once, and I am still broken."
4	"You are designed to end."

Diwata

Large fey

Armor Class 19 (natural armor)
Hit Points 171 (18d10 + 72)
Speed 40 ft., spirit of the land

STR	DEX	CON	INT	WIS	CHA
17 (+3)	16 (+3)	18 (+4)	13 (+1)	17 (+3)	22 (+6)

Saving Throws Wis +7
Skills Insight +7, Medicine +11, Nature +9, Perception +7, Stealth +7
Damage Resistances bludgeoning, piercing, and slashing from nonmagical attacks
Senses Passive Perception 17, spirit of the land
Languages Sylvan
Challenge 12 (8,400 XP)

Change Shape. The diwata magically polymorphs into a Small or Medium humanoid, into a Large giant, or back into their true form. Other than their size, their statistics are the same in each form. The only equipment that is transformed is their spear, which shrinks so that it can be wielded in humanoid form.

Innate Spellcasting. The diwata's innate spellcasting ability is Charisma (spell save DC 18, +10 to hit with spell attacks). They can innately cast the following spells, requiring no material components:

At-will: *entangle, goodberry, gust of wind, invisibility*
3/day each: *lesser restoration, lightning bolt, polymorph, tree stride*
1/day each: *earthquake, fire storm, geas, heal*

Magic Resistance. The diwata has advantage on saving throws against spells and other magical effects.

Spirit of the Land. As the avatar of the land they inhabit, the diwata is unaffected by difficult terrain within their demesne. Their movement in their land does not provoke opportunity attacks. They can walk on water or swim or climb within their demesne using their normal speed.

In addition, the diwata can telepathically communicate with allied beasts and spirits within their demesne. They know the exact location of any creature, provided that at least one allied beast or spirit residing in the area can also perceive the creature.

Actions

Multiattack. The diwata makes two spear attacks. The diwata can cast one spell in place of one of these attacks.

Spear. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 10 (2d6 + 3) piercing damage, or 12 (2d8 + 3) piercing damage if used with two hands, plus 9 (2d8) psychic damage.

Miguel Co

Hukluban

She walks in the night; she deals pacts with shadows. She learns the secret knowledge of the dark, of the arcane, of the things unknown meant to be unknown. Her words billow with shadows. Her eyes burn with muted flame. Her hair is the ash of perpetual twilight. Her skin is leathery and desiccated like a corpses'.

She stands hunched over, a dead branch as her staff. She talks amiably with a man trading goods, gold shards and fish and taro. The man that she knew unwittingly trespassed upon her grove without permission.

Before long, she is gone, disappearing into the forest beyond the barangay.

She lifts her finger and points, and the trader drops to the ground, dead, as if shot by an invisible arrow. A wound festers upon his heart. Tarantulas and centipedes crawl out from his chest.

The Hukluban vanishes, never to be seen, never to be heard.

Crone! Hukluban is believed to be a powerful witch who can kill whoever she points at, or curse whoever she lays her evil eye upon. Mortals can do nothing but tremble when she approaches. And they are right to be scared, for she murders without hesitation. Incredibly ancient, her knowledge of magic is unparalleled, having honed it from the earliest days of creation.

Hag! Hukluban is usually portrayed as hunched over, wearing black robes, hiding her elderly face. But as a spirit, Hukluban can take on whatever physical appearance she wishes, and she rarely presents herself as the ancient being that she truly is. Instead, she typically takes on the form of a child or an accomplished matron, either too innocent to be suspected, or too honored to be questioned.

Death Incarnate! Hukluban is a death spirit, and when the world was young, she was a psychopomp like the goddess Magwayen. But while Magwayen vowed to never interfere with the dying gasps of mortals, Hukluban grew to revel in it. She brought death even to those who have time yet to live, and so the gods of death banished her. Now she roams the islands, no longer content to just kill mortals one by one. She will bring about the end of all things, and in the face of so much death she will finally be satisfied.

Hukluban's Traits

Ideal. When the moon falls, death will reign supreme.

Bond. I will help those who seek to cause as much death as possible.

Flaw. Death sustains me in this world, and I have a hard time leaving its presence.



Hukluban

Medium fey

Armor Class 16 (natural armor)
Hit Points 213 (25d8 + 100)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	19 (+4)	20 (+5)	16 (+3)	25 (+7)	30 (+10)

Saving Throws Con +11, Wis +13, Cha +16
Skills Arcana +9, Deception +16, Insight +13, Perception +13
Damage Immunities necrotic, poison; bludgeoning, piercing, and slashing from nonmagical attacks
Condition Immunities Charmed, Exhaustion, Frightened, Paralyzed, Petrified, Poisoned
Senses blindsight 60 ft., passive Perception 23
Languages Common, Sylvan
Challenge 18 (20,000 XP)

Legendary Resistance (3/Day). If Hukluban fails a saving throw, she can choose to succeed instead.

Magic Resistance. Hukluban has advantage on saving throws against spells and other magical effects.

Magic Weapons. Hukluban's weapon attacks are magical.

Spellcasting. Hukluban is an 18th-level spellcaster. Her spellcasting ability is Charisma (spell save DC 24, +16 to hit with spell attacks). She knows the following spells:

Cantrips (at will): chill touch, fire bolt, light, mage hand, prestidigitation, poison spray
1st level *(4 slots): bane, inflict wounds, shield*
2nd level *(3 slots): darkness, ray of enfeeblement*
3rd level *(3 slots): bestow curse, counterspell*
4th level *(3 slots): blight, giant insect*
5th level *(3 slots): contagion, insect plague*
6th level *(1 slot): harm, circle of death*
7th level *(1 slot): finger of death*
8th level *(1 slot): power word stun*
9th level *(1 slot): power word kill*

Actions

Spear. *Melee Weapon Attack:* +8 to hit, reach 5 ft., one creature. *Hit:* 5 (1d6 + 2) piercing damage.

Life Drain (Recharge 5–6). Hukluban targets up to three creatures that she can see within 10 feet of her. Each target must succeed on a DC 24 Constitution saving throw or take 42 (12d6) necrotic damage, and Hukluban regains hit points equal to the total damage dealt to all targets.

Change Shape. Hukluban magically polymorphs into a humanoid that has a challenge rating no higher than her own. Any equipment she is wearing or carrying is absorbed or borne by the new form (Hukluban's choice). Hukluban reverts to her true form if she dies or uses a bonus action to end the polymorph.

In a new form, Hukluban retains her hit points, Hit Dice, ability to speak, proficiencies, Legendary Resistance, legendary actions, and Intelligence, Wisdom, and Charisma scores, as well as this action. Her statistics and capabilities are otherwise replaced by those of the new form, except any class features or legendary actions of that form.

Legendary Actions

Hukluban can take 3 legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. Hukluban regains spent legendary actions at the start of her turn.

Move. Hukluban moves up to half her movement speed. This movement does not provoke opportunity attacks.
Vile Utterance. Hukluban targets one creature she can see within 30 feet of it. The target must succeed on a DC 24 Wisdom saving throw or have disadvantage on all saving throws until the end of its next turn.
Teleport (Costs 2 Actions). Hukluban magically teleports, along with any equipment she is wearing or carrying, up to 120 feet to an unoccupied space she can see.
Cast a Spell (Costs 3 Actions). Hukluban casts a spell from her list of prepared spells, using a spell slot as normal.

Patrica Maura L. Mercado

Kalanget

Spirits of the land, creatures of the mounds. When moving across territory that you know is not yours, remember to say that humbling incantation: "Tabi-tabi po." You do not own this land—the calanget do.

The Kalanget are the little spirits of the land that live in mounds that arise from the soil. They are curious beings, and usually arise out of their homes to observe whoever is walking amongst them. However, if you step on their mound without saying 'tabi-tabi po', they will get angry and inflict diseases and wounds upon you.

Kalanget Traits

d4	Ideals
1	"I wish to help mortals."
2	"I believe in passions."
3	"Respect us, the ancestors of the land."
4	"All things belong to the earth."

d4	Bonds
1	"My home is more important to me than anything else."
2	"Someone stepped on my mound, and I wish for them to be found."
3	"The tree where my mound lies beside is the tree of my beloved."
4	"You have captured my heart."

d4	Flaws
1	"Tradition is what I and others must follow."
2	"I only wish for gold in my mound."
3	"You cannot ever change my mind once I have decided."
4	"You cannot trust adults."



Linden Medina



Kalanget

Small elemental

Armor Class 17 (natural armor)
Hit Points 52 (7d6 + 28)
Speed 25 ft.

STR	DEX	CON	INT	WIS	CHA
10 (+0)	9 (-1)	18 (+4)	17 (+3)	7 (-2)	10 (+0)

Saving Throws Int +5, Wis +0
Skills Arcana +4, History +5
Damage Vulnerabilities thunder
Damage Resistances bludgeoning, piercing, and slashing from nonmagical attacks
Senses darkvision 60 ft., tremorsense 60 ft., passive Perception 8
Languages Common, Dwarven
Challenge 3 (450 XP)

Spellcasting. The kalanget is a 7th-level spellcaster. Their spellcasting ability is Intelligence (spell save DC 13, +5 to hit with spell attacks). The kalanget has the following wizard spells prepared:

Cantrips (at will): fire bolt, mage hand, minor illusion, prestidigitation
1st level *(4 slots): detect magic, magic missile, shield*
2nd level *(3 slots): invisibility, misty step, shatter, ray of enfeeblement*
3rd level *(3 slots): bestow curse, fear*
4th level *(1 slot): private sanctum*

Actions

Multiattack. The kalanget makes two slam attacks.

Slam. *Melee Weapon Attack:* +2 to hit, reach 5 ft., one target. *Hit:* 3 (1d6) bludgeoning damage.

Kumakatok

The Kumakatok are a trinity: two of them men and one a woman. Swathed in a black cloak that covers their faces, they are never seen unless they want to be. When they knock on your door it is an omen of death. Terrible illness will befall your house. Ward them off with salted doors.

The Kumakatok are spirits of divination, bringing with them the promise of bad luck and disaster. It is easy to think of them as spirits of death when one sees them. In truth, they are beings that only see destinies; destinies can be changed.

Kumakatok Traits

d4	Ideals
1	"We are the harbingers of death."
2	"Death brings balance."
3	"Respecting death respects life."
4	"Though we be reluctant, we are needed."

d4	Bonds
1	"We will never knock on the door of a nearby datu."
2	"Your time is almost come."
3	"We are one, division is illusion."
4	"Who are we, but the knock on your door?"

d4	Flaw
1	"You cannot stop what has begun."
2	"Death finds those even close to you."
3	"We cannot bear to tell you some news that will sadden you."
4	"Why must we perform our duty?"

Kumakatok

Large trio of Medium fiends

Armor Class 14
Hit Points 45 (6d10 + 12)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
13 (+1)	18 (+4)	14 (+2)	13 (+1)	17 (+3)	14 (+2)

Skills Stealth +6
Damage Immunities poison
Condition Immunities exhaustion, poisoned
Senses blindsight 60 ft.
Languages All
Challenge 3 (700 XP)

Harbingers of Death. Whenever a creature within 30 feet of the kumakatok rolls a death saving throw, the kumakatok regains 1d8 hit points.

Precognition. The kumakatok can't be surprised and have advantage on attack rolls, ability checks, and saving throws. Additionally, other creatures have disadvantage on attack rolls against them.

Spirits of Doors. The kumakatok are aware of all doors and portals within 100 feet of them. When they enter any door, they can choose to pass through them as normal, or teleport to any other door within 100 feet.

Trio. The trio can occupy another creature's space and vice versa, and the trio can move through any opening large enough for a Medium creature.

Actions

Daggers. *Melee Weapon Attack:* +6 to hit, reach 0 ft., one creature. *Hit:* 19 (6d4 + 4) piercing damage.

Miguel Co



Lampong

The lampong is a myth among hunters: they are that elusive white deer whose pelt will be the envy of their peers. They say that wearing the pelt brings good luck, or that lampong venison will be the best meat to grace their dining tables. And when a hunter spots a lampong for the first time, the gaze of the spirit's singular eye delivers a sense of thrill and foreboding: the compulsion to kill the lampong is strong, but will their death truly bring good fortune?

Lampong Traits

d4	Ideals
1	"I am the fleeting ecstasy of hunting."
2	"When I leave this form, it discorporates back into the earth."
3	"I cannot truly die while deer are abundant in this jungle."
4	"I am a beast spirit, but I am also so much more."

d4	Bonds
1	"My loyalty is to deer, not to hunters."
2	"I must tend to any wounded deer."
3	"Hunters find my pristine white pelt hard to resist."
4	"I serve the diwata of this land."

d4	Flaws
1	"I enjoy denying people their prize."
2	"I long to die but cannot."
3	"Some mortals are kind, but most of them are hungry."
4	"My eye can see into your twisted soul!" (It can't.)



Lampong

Medium fey

Armor Class 14
Hit Points 27 (5d8 + 5)
Speed 50 ft.

STR	DEX	CON	INT	WIS	CHA
11 (+0)	18 (+4)	13 (+1)	7 (-2)	14 (+2)	17 (+3)

Skills Medicine +3, Perception +4
Damage Resistances piercing from nonmagical weapons.
Senses passive Perception 14
Languages Gnomish, Sylvan
Challenge 1/2 (100 XP)

Charge. If the lampong moves at least 20 feet straight toward a target and then hits with an antlers attack on the same turn, the target takes an extra 7 (2d6) piercing damage.

Eye of the Prize. Creatures who can see the lampong have disadvantage on ranged attacks against targets other than the lampong.

Actions

Antlers. *Melee Weapon Attack:* +6 to hit, one target. 7 (1d6 + 3) damage.

Shapechanger. The lampong can use its action to polymorph into a gnome, or back to its true form. Its eye of the prize ability does not function while in gnome form, and it cannot use its antlers attack. It can, however, speak in its gnome form. Its statistics are otherwise the same in each form.

Reactions

Death Geas. When reduced to 0 hit points, the lampong can immediately cast geas as a 5th level spell upon its killer (spell save DC 13). It will typically compel its killer to stop harming deer, or if a more powerful fey is in the area, to present their self to that spirit for judgment.

Lucia Versprille



Litao

Litao is a very kind and benign spirit. However, he is usually involved in horrible altercations where he has to tell people to stop cutting his bamboo down. If the bamboo is chopped down, he will retaliate.

Man in the river bamboo. Litao is a peculiar spirit who arises from a thicket of bamboo that stands on the side of a flowing river. Sometimes, if you are walking down the river that he guards, you will see his silhouette. Watching you calmly, he is like an old man admiring those who pass his porch. The scent of fresh fish permeates the area.

Kind Old One. Litao gives gifts to fishermen who offer their first catch of the day to his thicket of bamboo. There is a little shrine placed in front of his bamboo home—a simple and small wooden spirit house that has room for only one wood-crafted idol. At any given time, fresh fish can be seen at the feet of the statue.The idol is benign compared to others, depicting a simple man with huge eyes larger than his mouth.

A Refuge Unbroken. Litao loves his home. The bamboo thicket that he lives in will not be broken. If it is, despite all warnings, Litao's rage will be revealed: he will proceed to flood the transgressor's town and destroy their home.

Litao's Traits

Ideal. "I will allow fishermen to fish by the river that I guard for as much as they like, as long as they grant me their first catch of the day."

Bond. "My bamboo thicket is part of me. Woe to those that would cut it down."

Flaw. "I am hopelessly in love with Binayaan, a beautiful binokot in the nearby village. She spurns my love because I am not mortal, and because her datu father will never allow it."

Litao

Medium fey

Armor Class 11 (16 with barkskin)
Hit Points 55 (10d8 + 10)
Speed 30 ft., swim 20 ft.

STR	DEX	CON	INT	WIS	CHA
15 (+2)	13 (+1)	12 (+1)	7 (-2)	12 (+1)	18 (+4)

Skills Insight +3, Perception +3
Damage Resistances piercing
Senses Passive Perception 13
Languages Common, Sylvan
Challenge 2 (450 XP)

Bamboo Stride. Litao can spend 5 feet of movement to enter a bamboo grove and reappear beside another bamboo grove within 500 feet of the original. Both bamboo groves must be alive for this magic to work.

Innate Spellcasting. Litao's innate spellcasting ability is Charisma (spell save DC 14, +6 to hit with spell attacks). He can innately cast the following spells, requiring no material components:

At-will: *druidcraft*
3/day each: *entangle*
1/day each: *barkskin, create food and water (river flora and fauna only)*

Actions

Multiattack. Litao makes up to four bamboo tendril attacks.

Bamboo Tendril. *Melee Weapon Attack:* +4 to hit, reach 20 ft., one target. *Hit:* 5 (1d6 + 2) piercing damage.

Noc4urne

Lumawig

Lumawig — who descended from the sky world to live on the archipelago — is a prominent demigod and spirit among the mountain people. He became a teacher, warrior, and a loving husband; identities that the typical mountain folk, and even those that live by the sea, live by.

Lumawig was known as the second son of the sky god, Kabunian. Unlike the first and third sons who would spend their immortal lives in the sky world, Lumawig could only stare at the islands and be mesmerized by their beauty. Kabunian wanted all of his sons to be happy, and so he commanded Lumawig to descend to the world, pay obeisance to his Nulkab, and make his life there. This the obedient son did, and soon he was bowing to the god of the volcano.

Lumawig would go on to mingle with the people who live upon Nulkab in Timanduk, marrying the second daughter of the human Batanga. Together they lived a prosperous life, their hair growing as white as the cotton fields. He taught his sons the ways of the sky world so that they may, in turn, teach their sons.

Greatest of All the Spirits. Lumawig is the greatest of all the spirits. He is well revered as the person that established their settlements upon and beside mountains. Whenever someone performs a great deed or attempts a foolhardy task, they both attribute success to - and seek it from - Lumawig.

A Hero of the People. Lumawig came down from the sky to help the mountain people flourish in a time of great need. Through mountain trade, he helps those by the shore get the items they need from the hinterlands. Lumawig taught the mountain folk how to farm, overcome the elements, and defend themselves. Thanks to this, Lumawig is a dearly revered and treasured spirit. He is also respected as an honored ancestor and was said to have come down to grant all mountain peoples the knowledge they needed to become healthy civilizations.

The Sacred Grove. Once a year, the mountain people make sure to journey to his sacred grove— known only among the mountain folk—and give offerings there. The grove is said to have sprung up from the graves of his children when they died. This is a deeply held religious ceremony, one respected even by those who do not revere Lumawig-.

Lumawig

Large celestial

Armor Class 21 (natural armor)
Hit Points 250 (20d10 + 80)
Speed 40 ft., fly 50 ft.

STR	DEX	CON	INT	WIS	CHA
26 (+8)	24 (+7)	25 (+7)	20 (+5)	19 (+4)	23 (+6)

Saving Throws Int + 11, Wis +10, Cha +12
Skills Athletics +14, Religion +11, Perception +10
Damage Resistances lightning, radiant, bludgeoning, piercing, and slashing from nonmagical attacks
Senses blindsight 120 ft., Passive Perception 20
Languages All, Telepathy 120 ft.
Challenge 20 (25,000 XP)

Innate Spellcasting. Lumawig's innate spellcasting ability is Charisma (spell save DC 20, +12 to hit with spell attacks). He can innately cast the following spells, requiring no material components:

At-will: *bless (up to five creatures), lightning bolt, locate creature, locate object*
3/day: *blade barrier, heal*
1/day: *celestial chaos*

Legendary Resistance (3/Day). If Lumawig fails a saving throw, he can choose to succeed instead.

Magic Resistance. Lumawig has advantage on saving throws against spells and other magical effects.

Magic Weapons. Lumawig's weapon attacks are magical.

Actions

Multiattack. Lumawig makes two panabas attacks.He can cast one spell in place of one of these attacks.

Panabas. *Melee Weapon Attack:* +14 to hit, reach 5 ft., one target. *Hit:* 19 (2d10 + 8) slashing damage, or 21 (2d12 + 8) slashing damage if used with two hands, plus 22 (5d8) radiant damage.

Hunter Stampede (Recharge 6). Lumawig's hunting dogs appear and charge outward from him in a 90-foot cone. Each creature in the area must make a DC 20 Dexterity saving throw, taking 49 (14d6) bludgeoning damage on a failed save, or half as much damage on a successful one. Lumawig then summons 4d6 blink dogs in unoccupied spaces within the cone. They take their initiative right after Lumawig's turn, and they can use their Teleport action at-will. They are friendly to Lumawig and any companions he may have.

Legendary Actions

Lumawig can take 3 legendary actions, choosing from the options below. Only one legendary action option can be used at a time and only at the end of another creature's turn. Lumawig regains spent legendary actions at the start of his turn.

Hunting Pack. Up to four blink dogs friendly to Lumawig can use Teleport.
Kidlat (Costs 2 Actions). Lumawig uses lightning bolt.
Teleport. Lumawig magically teleports, along with any equipment he is wearing or carrying, up to 120 feet to an unoccupied space he can see.

Let Us Not Be Selfish. Lumawig is not invoked as a spirit. He is not beseeched for favors, and very few prayers are directed at him. And yet, the demigod plays a crucial role in the spiritual life of the islanders. The different facets of their traditions are attributed to his teachings. Their perceived destiny as inheritors of the sky world stem from being his descendants. The prayer, "let us not be selfish", first came from Lumawig.

Lumawig's Traits

Ideals. "I shall guide them all to a better path."

Bonds. "The mountain people are my people, and their friends are my friends."

Flaws. "I can and will retreat to my home in the sky when I want to."



Noc4urne

Nagined, Arapayan, and Makbarubak

Nagined, Arapayan, and Makbarubak are the spirits of efficacious poison. But they are more than just literal poison; they represent all harm that mortals do upon each other. This makes them powerful spirits but not quite gods, allowing them to roam the mortal world in the guise of warriors for hire. The close proximity to mortals allows them to more effectively hear the prayers of those with malevolent intent. And they are too eager to grant these thoughts of harm, as every granted wish brings them closer to the status of the gods they envy.

The spirits of poison are always seen in threes, which leads to the belief that they are a trio of brother spirits. But this is a misconception. While they are indeed a trinity of spirits, there is but one intelligence behind them. In this sense, Nagined is Arapayan and Arapayan is Makbarubak. Similarly, while the trinity manifests as distinct Aspects of Desire, Poison, and War, none of these are tied to their three names. Nagined, for example, can represent desire in one time, and war in another.

Blessing of the Trinity. Nagined, Arapayan, and Makbarubak's names are primarily invoked in the crafting of poisons. The concocting process is so difficult and exacting that crafters seek



out the cooperation of all three spirits; the most potent poisons are embodied by the trinity. Many poisonous vials are marked with an inverted triangle to represent this connection.

Fathers to Desire. Some stories by the campfire talk of Nagined, Arapayan, Makbarubak, and their relationship to the goddess of desire known as Nagmalitong Yawa, Sinagmaling Diwata. (Her name literally translates to Beguiling Fiend, Dazzling Goddess). One story says that the trinity once hired themselves out as the protectors of a dayang who faced an army. They slaughtered their army in her name; as payment, they were granted one night with her. Nagmalitong Yawa, Sinagmaling Diwata is said to be the fruit of that union. But naturally, the worshippers of the goddess consider this tale to be blasphemy. However, the most daring whisper an even more blasphemous claim. What if Nagmalitong Yawa, Sinagmaling Diwata is not a different entity at all, and is instead the trinity's Aspect of Desire?

The Poison of War. The trinity's role as a spirit of war is often forgotten, especially when discussed alongside a multitude of gods and spirits who share this dominion. And yet, few spirits are as close to war as the wandering brothers. They sail from town to town in their mortal guise — covered from head to toe in tattoos — to fight and spread sorrow in their wake. However, they care little for which side they ultimately bring to victory. Their power comes from the totality of harm caused to all, and their need to foster the poison of rage in the hearts of those who survived.

Nagined, Arapayan, and Makbarubak's Traits

Ideal. "You cannot make peace until the poison in your heart has been delivered."

Bond. "We are compelled to listen to all prayers to us. We cannot afford to be absent."

Flaw. "We will do anything we can in the search of power that can finally rival the gods."

Challenge. Nagined, Arapayan, and Makbarubak almost always appear together, and collectively they have a challenge rating of 18. They sometimes manifest as one huge creature with six arms, four legs, and three heads. In this case, give them a collective speed of 100 feet per round with the ability to fly, swim, and climb at the same speed. Keep their actions, hit points, and initiative separate as normal for three creatures. Creatures can choose which aspect to target when making attacks.

Aspect of Desire

Medium celestial

Armor Class 19 (natural armor)
Hit Points 178 (17d8 + 102)
Speed 30 ft, fly 40 ft.

STR	DEX	CON	INT	WIS	CHA
23 (+6)	17 (+3)	22 (+6)	16 (+3)	18 (+4)	19 (+4)

Saving Throws Dex +9, Int +9, Wis +10, Cha +10
Skills Arcana +9, Insight +10, Perception +10
Damage Immunities poison
Condition Immunities poisoned, what is three is one
Senses blindsight 60 ft., Passive Perception 20
Languages Celestial, Common
Challenge - (6,666 XP)

Folly of Desire. When a creature that can see the Aspect of Desire starts their turn within 30 feet of the spirit, the Aspect of Desire appears, to them, as the personification of their greatest desire. They have disadvantage on saving throws against the spells and other magical effects of Nagined, Arapayan, and Makbarubak.

Innate Spellcasting. The Aspect of Desire's innate spellcasting ability is Charisma (spell save DC 18, +10 to hit with spell attacks). They can innately cast the following spells, requiring no material components:

At-will: *ray of sickness, vicious mockery (4d4 psychic damage)*
3/day: *bestow curse, dominate person, lightning bolt*
1/day each: *irresistible dance, mass suggestion*

Magic Resistance. The Aspect of Desire has advantage on saving throws against spells and other magical effects.

Magic Weapons. The Aspect of Desire's weapon attacks are magical.

What is Three is One. The Aspect of Desire ignores the effects of being blinded, charmed, deafened, frightened, stunned, or knocked unconscious, unless Nagined, Arapayan, and Makbarubak all share the same condition. They cannot discorporate or die unless all three are reduced to 0 hit points.

Actions

Multiattack. The Aspect of Desire makes up to three weapon attacks. Alternatively, they can make one weapon attack and cast one spell.

Spear. *Melee Weapon Attack:* +12 to hit, reach 5 ft., one target. *Hit:* 9 (1d6 + 6) piercing damage, or 10 (1d8 + 6) piercing damage if used with two hands.

Lucia Verspille

Aspect of War

Medium fiend

Armor Class 21 (natural armor, shield)
Hit Points 178 (17d8 + 102)
Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
23 (+6)	17 (+3)	22 (+6)	16 (+3)	18 (+4)	19 (+4)

Saving Throws Str +12, Dex +9, Con +12, Wis +10
Damage Immunities poison
Condition Immunities poisoned, what is three is one
Senses blindsight 60 ft., Passive Perception 14
Languages Abyssal, Common
Challenge - (6,666 XP)

Brutality of War. The Aspect of War and all allies within 30 feet of them deal an extra 7 (2d6) poison damage with their weapon attacks.

Magic Resistance. The Aspect of War has advantage on saving throws against spells and other magical effects.

Magic Weapons. The Aspect of War's weapon attacks are magical.

Shapechanger. The Aspect of War can use their action to polymorph into a Small or Medium humanoid, or back into their true form. Other than their size and speed, their statistics are the same in each form. Any equipment they are wearing or carrying isn't transformed.

What is Three is One. The Aspect of War ignores the effects of being blinded, charmed, deafened, frightened, stunned, or knocked unconscious, unless Nagined, Arapayan, and Makbarubak all share the same condition. They cannot discorporate or die unless all three are reduced to 0 hit points.

Actions

Multiattack. The Aspect of War makes up to four weapon attacks.

Longsword. *Melee Weapon Attack:* +12 to hit, reach 5 ft., one target. *Hit:* 10 (1d8 + 6) slashing damage.

Javelin. *Melee or Ranged Weapon Attack:* +12 to hit, reach 5 ft. or range 30/120 ft., one target. *Hit:* 9 (1d6 + 6) piercing damage.

Aspect of Poison

Large fey

Armor Class 19 (natural armor)
Hit Points 195 (17d10 + 102)
Speed 40 ft., climb 30 ft., swim 30 ft.

STR	DEX	CON	INT	WIS	CHA
23 (+6)	17 (+3)	22 (+6)	16 (+3)	18 (+4)	19 (+4)

Saving Throws Str +12, Con +12, Wis +10, Cha +10
Damage Immunities poison
Condition Immunities poisoned, what is three is one
Senses blindsight 60 ft., Passive Perception 14
Languages Common, Sylvan
Challenge - (6,666 XP)

Efficacy of Poison. Creatures within 30 feet of the Aspect of Poison who have immunity to poison, other than Nagined, Arapayan, or Makbarubak, take damage as if they had poison resistance, instead. While within 30 feet of the Aspect of Poison, Nagined, Arapayan, and Makbarubak's attacks ignore resistance to poison damage as well as immunity to the poisoned condition.

Magic Resistance. The Aspect of Poison has advantage on saving throws against spells and other magical effects.

Magic Weapons. The Aspect of Poison's weapon attacks are magical.

Shapechanger. The Aspect of Poison can use their action to polymorph into a Small or Medium humanoid, or back into their true form. Other than their size and speed, their statistics are the same in each form. Any equipment they are wearing or carrying isn't transformed.

Venomous Gaze. When a creature that can see the Aspect of Poison's eyes starts their turn within 30 feet of the spirit, the Aspect of Poison can force them to make a DC 20 Constitution saving throw if they aren't incapacitated and can see the creature. A creature that fails the save against this magic takes 1d12 poison damage and is poisoned until the end of their next turn.

Unless surprised, a creature can avert their eyes to avoid the saving throw at the start of their turn. If the creature does so, they can't see the Aspect of Poison until the start of their next turn, when they can avert their eyes again. If the creature looks at the Aspect of Poison in the meantime, they must immediately make the save.

What is Three is One. The Aspect of Poison ignores the effects of being blinded, charmed, deafened, frightened, stunned, or knocked unconscious, unless Nagined, Arapayan, and Makbarubak all share the same condition. They cannot discorporate or die unless all three are reduced to 0 hit points.

Actions

Bite. *Melee Weapon Attack:* +12 to hit, reach 5 ft., one target. *Hit:* 13 (2d6 + 6) piercing damage plus 26 (4d12) poison damage, and the target must make a DC 20 Constitution saving throw or be poisoned until the end of the Aspect of Poison's next turn.

Quicken Poisons. All poisoned creatures within 30 feet of the Aspect of Poison take 26 (4d12) poison damage.

Pamahandi

Small fey

Armor Class 16 (natural armor)
Hit Points 82 (11d6 + 44)
Speed 25 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	15 (+2)	18 (+4)	15 (+2)	9 (-1)	8 (-1)

Skills Nature +4, Religion +4, Stealth +5
Damage Resistances bludgeoning, piercing, and slashing from nonmagical attacks
Senses Passive Perception 9
Languages Common, Celestial
Challenge 5 (1,800 XP)

Charge. If the pamahandi moves at least 20 feet straight toward a target and then hits them with melee weapon attack on the same turn, the target takes an extra 24 (7d6) piercing damage.

Forgettable Presence. Creatures attempting to find the pamahandi have disadvantage on their Wisdom (Perception) checks. Beasts ignore this ability.

Innate Spellcasting. The pamahandi's innate spellcasting ability is Intelligence (spell save DC 13, +5 to hit with spell attacks). They can innately cast the following spells, requiring no material components:

At-will: *sacred flame (3d8 radiant damage), speak with animals*
3/day each: *bane, bless*
1/day: *plane shift*

Actions

Horn-tipped Spear. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 5 (1d6 + 2) piercing damage, or 6 (1d8 + 2) piercing damage if used with two hands.

Pamahandi

Pamahandi is the ten carabao spirit. They are, however, usually generalized into a single god who helps the people in their farming and fortune. They protect domestic animals, as well as the carabao of the wild. Out in the wild, carabao are given offerings or prayed to under the name of Pamahandi.

The Ten Carabao Spirit. The Pamahandi is generally known as one being, but they are actually ten different spirits that work in tandem. Their names are: Pamahándi púti, Pamahándi lansion, Pamahándi biohon, Pamahándi sīgolón, Pamahándi hagsálan, Pamahándi boñau, Pamahándi opos, Pamahándi logdangon, Pamahándi komagasgas, and Pamahándi somágda. They are usually not known individually by name, although a Pamahandi spirit would appreciate it if you called upon a single one of them.

Offerings to Magbabaya. The pamahandi is one that brings offerings to Magbabaya, one of the chief gods on the islands. Through this, they not only grant protection to domestic animals, but also give good fortune to those that give offerings through them.

Carabao Tricksters. Pamahandi are usually seen as bearers of good fortune, but ten spirits in one can cause a lot of chaos. They sometimes play harmless—yet inconvenient—tricks upon farmers and caretakers of animals, keeping them on their toes and making sure they are remembered.

Pamahandi Traits

Ideal. "Give offerings to whom it is due, and you will receive good fortune."

Bond. "Carabao, chicken, deer, and pigs are under my protection."

Flaw. "Sometimes I do not remember one of myselves, and this can lead to confusion and chaos when trying to speak with me, or when I try to bring offerings up to Magbabaya."



Genesis Simbulan

Sarimanok

A spirit rare to present themselves to mortals, stories tell not of their origin, but of the promise that comes with their crow. With fortune's favour granted, a bright light illuminates their form to reveal a beautiful fowl with feathers that drape like layers of colorful garments. This is what gives their name: the Sarimanok.

But beware of when their call stops — for then it's told that good fortune's lost.

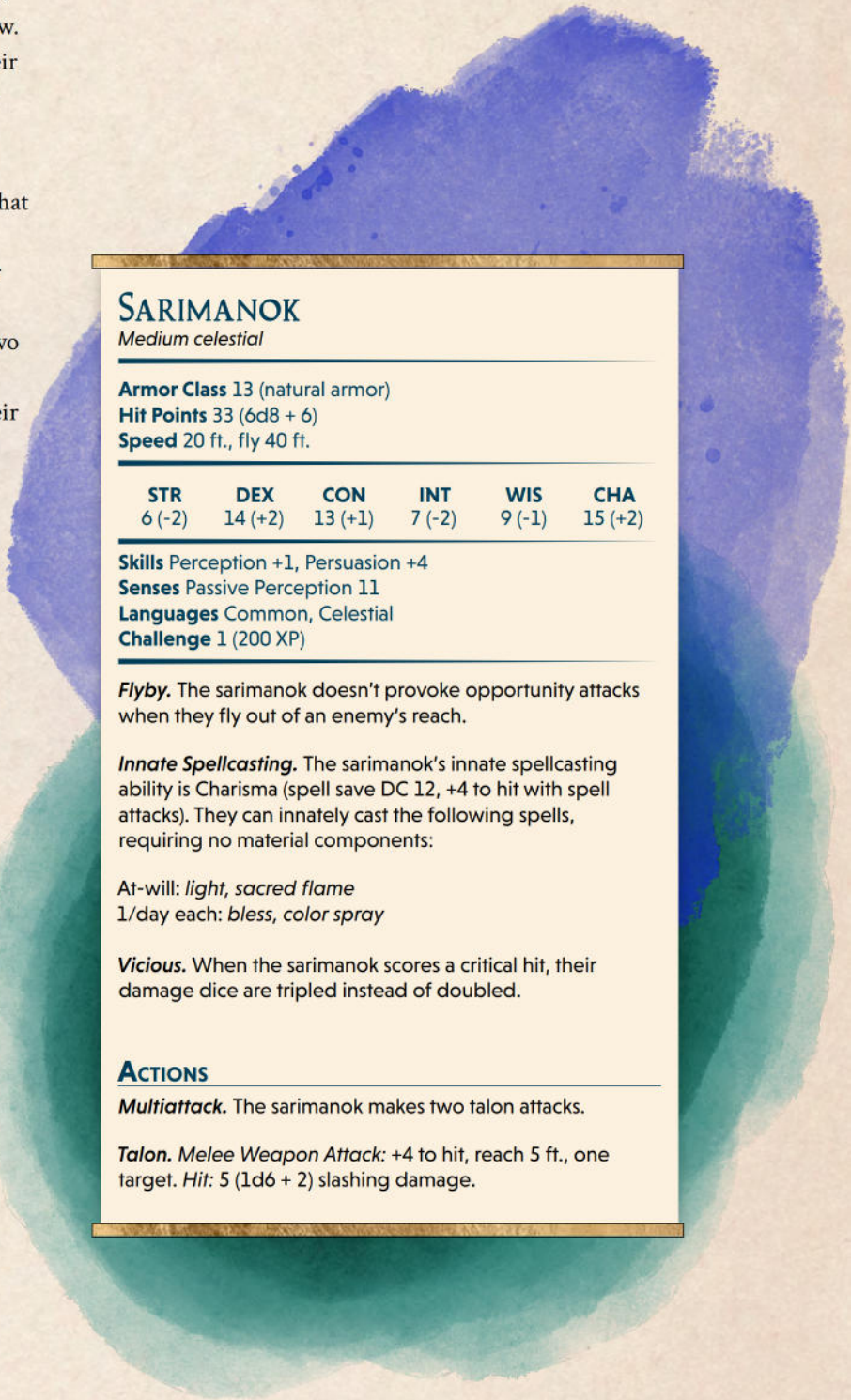
The Sarimanok is a spirit which chooses to reside either by balete trees or live within the carved larawan made by their worshipers. Known to act as mediums between the two realms, many offer gifts of food in hope to forge this link. Should the spirit accept these gifts, their protection and their guidance on this journey is promised.

Sarimanok Traits

d4	Ideals
1	"I will help those that hold my attention."
2	"I value tenacity and truth."
3	"The bonds between friends, lovers and family is important. They should always be treasured."
4	"The taste of fish is best."

d4	Bonds
1	"I will watch over those I find worthy."
2	"I will guide those that wish to commune between the spiritual and mortal realms"
3	"I will always protect my home."
4	"When food is offered, I will give good fortune in return."

d4	Flaws
1	"When I want attention, it must be on me."
2	"I will always meet a challenge."
3	"Fortune given may also be taken. I do not offer second chances."
4	"I am always hungry."



Sarimanok

Medium celestial

Armor Class 13 (natural armor)
Hit Points 33 (6d8 + 6)
Speed 20 ft., fly 40 ft.

STR	DEX	CON	INT	WIS	CHA
6 (-2)	14 (+2)	13 (+1)	7 (-2)	9 (-1)	15 (+2)

Skills Perception +1, Persuasion +4
Senses Passive Perception 11
Languages Common, Celestial
Challenge 1 (200 XP)

Flyby. The sarimanok doesn't provoke opportunity attacks when they fly out of an enemy's reach.

Innate Spellcasting. The sarimanok's innate spellcasting ability is Charisma (spell save DC 12, +4 to hit with spell attacks). They can innately cast the following spells, requiring no material components:

At-will: *light, sacred flame*
1/day each: *bless, color spray*

Vicious. When the sarimanok scores a critical hit, their damage dice are tripled instead of doubled.

Actions

Multiattack. The sarimanok makes two talon attacks.

Talon. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6 + 2) slashing damage.



Patricia Maura L. Mercado

Tamawo

The Tamawo are spirit-beings that live within a single tree. Sometimes this tree is a sacred site, visited by many apprentice babaylan to receive their spirit visions. Other times, they are given sacrifices and offerings by the people of the community. The tamawo all appreciate this, even if they don't show their human form often.

The tamawo are usually seen walking through the trees by some unsuspecting villager. The tamawo is perfect, sleek, and peerless in beauty. Pale and with that strange, inhumane trait of not having philtrum, the tamawo is usually either greatly feared or respected. Whatever they may be, they are usually not approached.

Tamawo are prone to falling in love with mortals. When they do, they will lure them in with some kind of food or promise before whisking them away into their tree, never to be seen again.



Tamawo Traits

d4	Ideals
1	"I will bring peace to the forests."
2	"I only respect those that speak the truth."
3	"Who are you to speak to me in such an indignant way?"
4	"I only help for a price."

d4	Bonds
1	"My tree will not be blasphemed."
2	"I will protect the forests against those that would hurt it."
3	"Ah, that beauty? Yes, they are to be my bethrothed."
4	"I have fallen in love with you."

d4	Flaws
1	"I will take away a mortal for me to wed."
2	"You will not be able to change my mind once I've set it."
3	"Only babaylan can speak with me."
4	"I do not trust mortals."

Tamawo

Medium fey

Armor Class 14
Hit Points 112 (15d8 + 45)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
12 (+1)	18 (+4)	17 (+3)	14 (+2)	13 (+1)	20 (+5)

Skills Arcana +5, Nature +5, Perception + 4, Survival +4, Stealth +7
Damage Resistances bludgeoning, piercing, and slashing from nonmagical attacks
Senses darkvision 60 ft., Passive Perception 14
Languages Common, Sylvan
Challenge 6 (2,300 XP)

Innate Spellcasting. The tamawo's innate spellcasting ability is Charisma (spell save DC 16, +8 to hit with spell attacks). They can innately cast the following spells, requiring no material components:

At-will: *spiritual spear (3d8 poison)*
3/day each: *lizard skin, tree stride*
1/day each: *dominate person, magnificent mansion (the entrance to the mansion must be through the tamawo's tree)*

Magic Resistance. The tamawo has advantage on saving throws against spells and other magical effects.

Perfect Beauty. As long as the tamawo has not lost any hit points, creatures who target the tamawo must first succeed on a DC 15 Charisma saving throw. On a failure, the character is charmed by the tamawo and must choose a different target for the attack or else the attack is wasted. The charmed effect remains for 1 minute or until the tamawo loses hit points, whichever comes first.

Actions

Multiattack. The tamawo makes two songil attacks. The tamawo can cast spiritual spear in place of one of these attacks.

Songil. *Melee Weapon Attack:* +7 to hit, reach 10 ft., one target. *Hit:* 11 (2d6 + 4) piercing damage plus 7 (2d6) poison damage.



Genesis Simbulan

Beasts



The lush, tropical climate of this world combines with the nurturing hands of nature spirits to spawn a dizzying array of fauna within the islands.

Known Beasts

The following animals may differ slightly from their counterparts in other worlds, especially in terms of behavior and plumage. But the similarities outweigh the differences, and so no new stat blocks are provided for them.

Bat

The bats that live in the many jungles of the different islands are largely fruit-eating and insect-eating bats. Large flocks of them gather in the mangroves of Adlawadto and the caves and treetops of Nasirakna and Kotabalon. The largest varieties nestle in Puthawanan.

Boar

The fiercest deep jungle boars stalk the forests of Adlawadto, stomping around in family units with as many as 15-20 boars in one unit. Their ivory tusks gleam bright against their black fur, sharpened as they rub them against the sturdy tree roots of the forest floor.

Cat

Most cats, if not domesticated, are found in the deep forests of the islands. They are territorial, solitary creatures, except during their mating season and hunt small prey at night. Their beautifully patterned and speckled fur helps them hide through the trees and the undergrowth, making them very stealthy creatures.

Constrictor Snake

The sound that a python makes as they slither across the forest floor is nearly imperceptible, sometimes to even the keenest of hunters. The largest ones, growing up to 30 feet in length, can sometimes be found winding their way through the branches of the trees, camouflaged from their unsuspecting prey.

Crab

There are many species of crab that call the shores of the different islands home. They make for an essential part of the islanders' diets and can sometimes be symbols of good or bad omens.

Crocodile

Crocodiles are considered great sacred beasts that will sometimes be spotted carrying tombs on their backs, helping to ferry the dead to the next life. Lurking in rivers and some saltwater bodies, these beasts only reveal themselves by letting out a low-sounding hiss, like a terrifying warning.

Deer

Both the brown deer and the spotted deer can be found roaming mountainous regions at night, feeding on cogon grass and fallen fruit. They are frequently hunted for food and sport, but in areas where they are abundant, they tend to be protected by lampong spirits.

Eagle

Bearing a beautiful plumage of brown and white, there is a species of eagle that can be found across the islands, capable of both scaring and amazing islanders. Many hunters across the islands take inspiration from the eagle, adapting their ways of the hunt into their own.

Frog

When the frogs begin to sing their symphonies, most islanders would know this as a signal of either the beginning or the end of the dry season. Resting in the humid jungles, swimming by shallow pools near rivers, frogs are a common sight most everywhere.

Octopus

The oceans are home to many aquatic beasts and that includes octopuses. Octopuses are a prized beast, making for a delicious meal that fishermen seek out among the bountiful reefs.

Owl

The owl is a secretive bird of the night, electing to use the darkness to their advantage as they hunts their prey through the jungle. Many of them prefer to nestle in the island of Talunan and Timanduk, away from the eyes of many.

Poisonous Snake

Many of the more poisonous snakes that wander the islands are highly concentrated in Nasirakna and Puthawanan, believed to be descended from the serpentine spirits that dominate those islands. Typically brightly colored, most of them are forest-floor dwellers versus the constrictor snakes that tend to prefer higher ground.

Reef Shark

Slender and speedy, reef sharks gather where the corals are most prolific, feeding upon the schools of fish and other undersea creatures that swim here. Reef sharks are revered as apex predators, observed by the Mandaragat for their excellent underwater hunting behaviour.

Genesis Simbulan

New Beasts

The following animals are more common in this world than they are in worlds with temperate climates. The fowl, mousedeer, musang, small bird, red headed centipede, tarsier, and tiny bird are suitable choices for the find familiar spell.

Binturong

The Binturong may look cute, but can be very territorial and ferocious once threatened. The sight of them is considered good luck for those travelling through the forests, especially in Kotabalon and Timanduk.

Binturong

Small beast

Armor Class 13
Hit Points 9 (2d6 + 2)
Speed 30 ft., climb 15 ft.

STR	DEX	CON	INT	WIS	CHA
4 (-3)	16 (+3)	13 (+1)	2 (-4)	12 (+1)	4 (-3)

Senses passive Perception 11
Languages —
Challenge 1/8 (25 XP)

Keen Hearing and Smell. The binturong has advantage on Wisdom (Perception) checks that rely on hearing or smell.

Counterbalance. The binturong has advantage on Strength and Dexterity saving throws made against effects that would knock them prone.

Actions

Bite. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 5 (1d4 + 3) piercing damage.

Coconut Crab

Bright blue and orange in color, the coconut crab is a large species of crab that lives on land unlike most crustaceans. Named so for their habit of climbing coconut trees, this crab's diet primarily consists of fruits and nuts, although they will also happily eat carrion and other organic matter found on the sandy beaches of the islands.

Coconut Crab

Small beast

Armor Class 15 (natural armor)
Hit Points 14 (3d6 + 3)
Speed 30 ft., climb 30 ft.

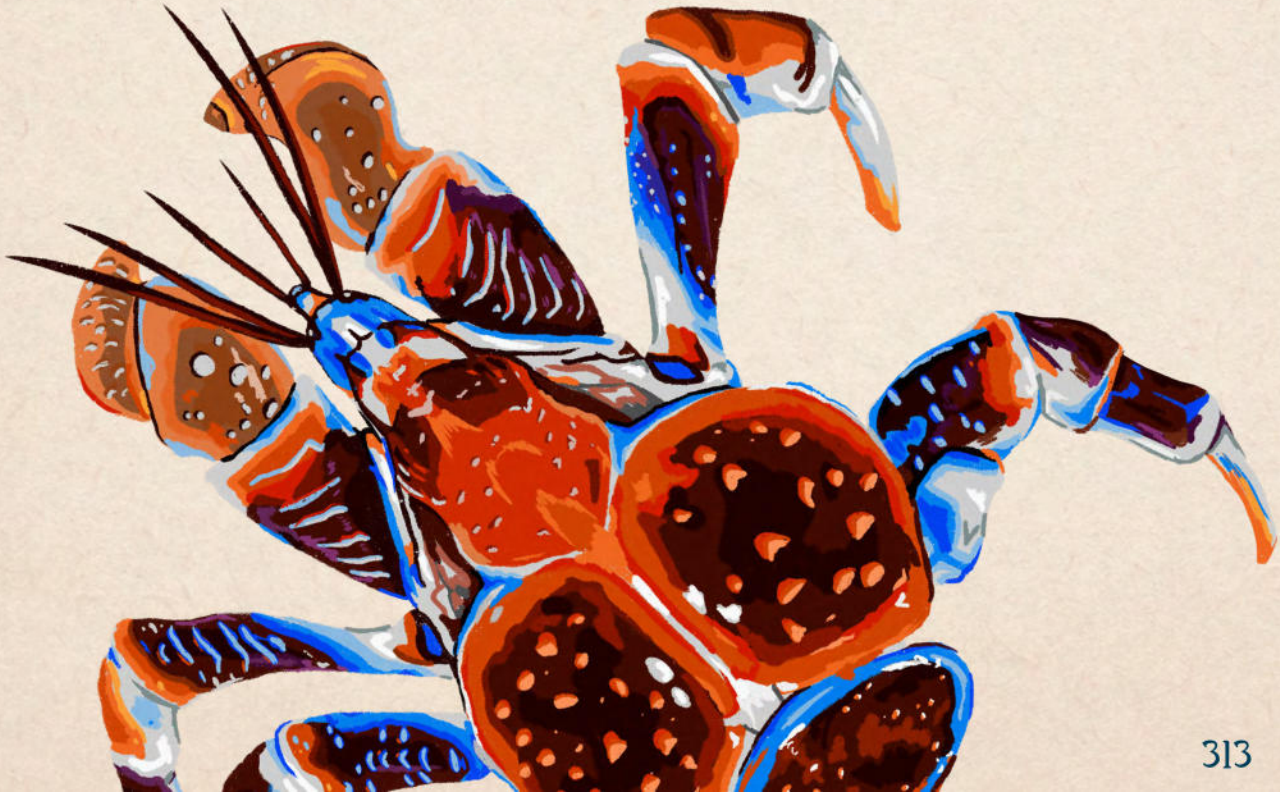
STR	DEX	CON	INT	WIS	CHA
15 (+1)	13 (+1)	12 (+1)	1 (-5)	9 (-1)	3 (-4)

Skills Stealth +3
Senses blindsight 30 ft., Passive Perception 9
Languages —
Challenge 1/4 (50 XP)

Sneak Attack (1/Turn). The crab deals an extra 3 (1d6) damage when they hit a target with a weapon attack and has advantage on the attack roll, or when the target is within 5 feet of an ally of the crab that isn't incapacitated and the crab doesn't have disadvantage on the attack roll.

Actions

Claw. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6 + 2) bludgeoning damage, and the target is grappled (escape DC 12). The crab has two claws, each of which can grapple only one target.



Lucia Versprille

Dire Eagle

The Dire eagle is an excellent bird of prey and many hunters of the different isles know better than to challenge this great beast. With a wingspan that can cover up to two humanoids, their feathers are razor-sharp and dangerous.

Dire Eagle

Huge beast

Armor Class 15
Hit Points 60 (8d12 + 8)
Speed 15 ft., fly 90 ft.

STR	DEX	CON	INT	WIS	CHA
16 (+3)	20 (+5)	13 (+1)	8 (-1)	14 (+2)	10 (+0)

Skills Perception +5
Senses passive Perception 15
Languages understands Common, Auran, and Sylvan but can't speak them
Challenge 3 (700 XP)

Keen Sight. The dire eagle has advantage on Wisdom (Perception) checks that rely on sight.

Bladed Wings. At the start of each of their turns, the dire eagle deals 5 (2d4) piercing damage to any creature grappling them or grappled by them.

Swoop. If the dire eagle flies at least 20 feet straight toward a Medium or smaller creature and then hits them with an attack with their talons on the same turn, that target must succeed on a DC 15 Strength saving throw or be grappled. Until this grapple ends, the target is restrained, and the dire eagle cannot grapple another creature.

The dire eagle can use their bonus action to release a creature currently being grappled with their talons. If the dire eagle is airborne, the creature immediately begins to fall.

Actions

Multiattack. The dire eagle makes two attacks: one with their beak and one with their talons.

Beak. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 15 (4d4 + 5) piercing damage.

Talons. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 12 (2d6 + 5) piercing damage.

Flying Fox

The flying fox is a species of bat that easily strikes terror and fascination in the hearts of many islanders. These huge beasts have a wingspan of over 5 feet and can fly far distances during the night when they feed. In the distance, they are often mistaken for something far more monstrous.

Flying Fox

Medium beast

Armor Class 13
Hit Points 13 (3d8)
Speed 10 ft., fly 50 ft.

STR	DEX	CON	INT	WIS	CHA
12 (+1)	16 (+3)	10 (+0)	2 (-4)	14 (+2)	11 (+0)

Skills Perception +4
Senses darkvision 120 ft., passive Perception 12
Languages —
Challenge 1/8 (25 XP)

Actions

Bite. *Melee Weapon Attack:* +3 to hit, reach 5 ft., one target. *Hit:* 3 (1d4 + 1) piercing damage.

Fowl

Many fowl prowl across the forests and settlements of the islands, most common of these are the domesticated chickens that serve as primary sources of livelihood and food for many islanders. Many travellers also seek the mythical Tigmamanukan as this jungle fowl grants a small peek into one's future.

Fowl

Tiny beast

Armor Class 11
Hit Points 3 (1d4 + 1)
Speed 20 ft., fly 30 ft. (bad flier)

STR	DEX	CON	INT	WIS	CHA
3 (-4)	13 (+1)	12 (+1)	1 (-5)	6 (-2)	5 (-3)

Senses passive Perception 8
Languages —
Challenge 0 (10 XP)

Bad Flier. The fowl falls at the end of a turn if they're airborne and the only thing holding them aloft is their flying speed.

Vicious. When the fowl scores a critical hit, their damage dice are tripled instead of doubled.

Actions

Talons. *Melee Weapon Attack:* +3 to hit, reach 5 ft., one target. *Hit:* 3 (1d4 + 1) slashing damage.

Genesis Simbulan

Giant Binturong

When a small tremor follows the snarling sounds of a binturong, most hunters would know to ready themselves. A giant binturong, unlike their smaller cousins, is a hefty creature, with their usually greyish and black fur turning green with the moss that grows on their back, lined with tenga ng daga mushrooms.

Giant Binturong

Large beast

Armor Class 14
Hit Points 26 (4d10 + 4)
Speed 50 ft., climb 25 ft.

STR	DEX	CON	INT	WIS	CHA
8 (-1)	18 (+4)	13 (+1)	2 (-4)	12 (+1)	4 (-3)

Senses passive Perception 11
Languages —
Challenge 1/2 (100 XP)

Keen Hearing and Smell. The binturong has advantage on Wisdom (Perception) checks that rely on hearing or smell.

Counterbalance. The binturong has advantage on Strength and Dexterity saving throws made against effects that would knock them prone.

Actions

Multiattack. The giant binturong makes two bite attacks.

Bite. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 9 (2d4 + 4) piercing damage.

Giant Coconut Crab

Giant coconut crabs are not prone to movement anymore, and usually stay still clinging upon the base of coconut trees, waiting for coconuts to fall so they can reach out and eat them. Their giant pincers are tough enough to crack steel, and they are easily the size of grown adult.

Giant Coconut Crab

Medium beast

Armor Class 17 (natural armor)
Hit Points 44 (8d8 + 8)
Speed 30 ft., climb 30 ft.

STR	DEX	CON	INT	WIS	CHA
18 (+4)	15 (+2)	13 (+1)	2 (-4)	12 (+1)	5 (-3)

Skills Stealth +5
Senses blindsight 30 ft., Passive Perception 11
Languages —
Challenge 3 (700 XP)

Sneak Attack (1/Turn). The crab deals an extra 11 (3d6) damage when they hit a target with a weapon attack and has advantage on the attack roll, or when the target is within 5 feet of an ally of the crab that isn't incapacitated and the crab doesn't have disadvantage on the attack roll.

Actions

Claw. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 7 (1d6 + 4) bludgeoning damage, and the target is grappled (escape DC 14). The crab has two claws, each of which can grapple only one target.



Giant Fowl

While chickens are not uncommon, giant ones are a little more rare. Appearances of giant chickens are typically a warning for disasters or a sign of great fortune, depending on the interpretation of the people in town.

Giant Fowl

Large beast

Armor Class 13
Hit Points 30 (4d10 + 8)
Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
13 (+1)	17 (+3)	14 (+2)	4 (-3)	12 (+1)	6 (-2)

Skills Perception +3
Senses passive Perception 13
Languages —
Challenge 1 (200 XP)

Fly the Coop. The giant chicken can use their bonus action to flap their wings and momentarily gain a fly speed equal to their movement speed. As part of this bonus action, the giant chicken can also move up to half their movement speed; this movement does not provoke opportunity attacks.

The giant chicken loses this fly speed at the end of their turn. If the giant chicken is airborne when they lose their fly speed, they fall.

Tackle. If the giant chicken moves at least 20 feet straight toward a creature and then hits them with an attack with their talons on the same turn, that target must succeed on a DC 12 Strength saving throw or be knocked prone. If the target is prone, the giant chicken can make one attack with their beak against the target as a bonus action.

Vicious. When the giant chicken scores a critical hit, their damage dice are tripled instead of doubled.

Actions

Multiattack. The giant chicken makes two attacks: one with their beak and one with their talons.

Beak. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 11 (3d4 + 3) piercing damage.

Talons. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 10 (2d6 + 3) piercing damage.

Giant Tamaraw

Giant Tamaraw are old and long-lived creatures, said to have been the gods' helpers in moving and shaping the different mountains, plains and valleys. They move faster than the average-sized tamaraw and older ones can even speak if they want to.

Giant Tamaraw

Huge beast

Armor Class 15 (natural armor)
Hit Points 57 (6d12 + 18)
Speed 50 ft.

STR	DEX	CON	INT	WIS	CHA
20 (+5)	15 (+2)	16 (+3)	12 (+1)	10 (+0)	4 (-3)

Skills History +3, Perception +2
Senses passive Perception 12
Languages Common, Sylvan
Challenge 3 (700 XP)

Charge. If the giant tamaraw moves at least 20 feet straight toward a target and then hits them with a gore attack on the same turn, the target takes an extra 14 (3d8) piercing damage.

Actions

Gore. *Melee Weapon Attack:* +7 to hit, reach 10 ft., one target. *Hit:* 14 (2d8 + 5) piercing damage.

Manta Rays

Manta rays glide throughout the tropical ocean waters around the islands. Though they can grow up to 20 feet wide, their massive size belies a docile and curious temperament. A few brave seafarers have even managed to train some manta rays to serve as mounts.

Manta Ray

Small beast

Armor Class 15
Hit Points 38 (3d20 + 3)
Speed 0 ft., swim 90 ft.

STR	DEX	CON	INT	WIS	CHA
16 (+3)	20 (+5)	12 (+1)	2 (-4)	12 (+1)	4 (-3)

Senses blindsight 60 ft., passive Perception 11
Languages —
Challenge 1 (200 XP)

Glide By. The manta ray doesn't provoke opportunity attacks when they swim out of an enemy's reach.

Water Breathing. The manta ray can breathe only underwater.

Actions

Ram. *Melee Weapon Attack:* +5 to hit, reach 10 ft., one target. *Hit:* 6 (1d6 + 3) bludgeoning damage.

Genesis Simbulan

Monitor Lizard

The butikaw is a large, arboreal lizard that is distinctly fruit-eating and can often be found lazing around on the wide branches of trees. Some settlements keep the butikaw as livestock.

Monitor Lizard

Small beast

Armor Class 13 (natural armor)
Hit Points 14 (3d6 + 3)
Speed 30 ft., climb 30 ft.

STR	DEX	CON	INT	WIS	CHA
15 (+2)	13 (+1)	10 (+0)	2 (-4)	10 (+0)	4 (-3)

Skills Stealth +2
Senses blindsight 30 ft., passive Perception 10
Languages —
Challenge 1/8 (25 XP)

Actions

Bite. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6 + 2) piercing damage.

Musang

The musang, or civet cat, is a diminutive cat-like creature and is a rare sight for most islanders. Despite their size, they are a great hunter, preying on forest mice and insects throughout the forest floor.

Musang

Tiny beast

Armor Class 12
Hit Points 7 (2d4 + 2)
Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
4 (-3)	15 (+2)	12 (+1)	3 (-4)	12 (+1)	7 (-2)

Skills Stealth +4
Senses darkvision 30 ft., passive Perception 11
Languages —
Challenge 0 (10 XP)

Keen Smell. The musang has advantage on Wisdom (Perception) checks that rely on smell.

Actions

Bite. *Melee Weapon Attack:* +0 to hit, reach 5 ft., one target. *Hit:* 1 piercing damage.

Mousedeer

The pilandok, or mousedeer, is a rare sighting all across the islands due to their shy and recluse nature. When threatened, a pilandok will jump into bodies of water to run away from predators.

Mousedeer

Small beast

Armor Class 14
Hit Points 2 (1d6 - 1)
Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
9 (-1)	18 (+4)	9 (-1)	2 (-4)	14 (+2)	7 (-2)

Senses passive Perception 12
Languages —
Challenge 0 (10 XP)

Actions

Tusk. *Melee Weapon Attack:* +1 to hit, reach 5 ft., one target. *Hit:* 1 (1d4 - 1) piercing damage.



Red Headed Centipede

The red-headed centipede is intimidatingly large and is often a subject of fear for most children across the many settlements on the islands. Found trawling across the forest floor or on low-hanging branches, the red-headed centipede is sought after by medicine makers, especially those in Adlawadto, for their antitoxin properties.

Red Headed Centipede

Tiny beast

Armor Class 11 (natural armor)
Hit Points 1 (1d4 - 1)
Speed 20 ft., climb 20 ft.

STR	DEX	CON	INT	WIS	CHA
1 (-5)	10 (+0)	8 (-1)	1 (-5)	6 (-2)	3 (-4)

Skills Perception +5
Senses blindsight 10 ft., passive Perception 8
Languages —
Challenge 0 (10 XP)

Actions

Bite. *Melee Weapon Attack:* +2 to hit, reach 5 ft., one creature. *Hit:* The target must succeed on a DC 9 Constitution saving throw or take 4 (1d8) poison damage. If the poison damage reduces the target to 0 hit points, the target is stable but poisoned for 1 hour, even after regaining hit points, and is paralyzed while poisoned in this way.

Small Bird

Small birds are numerous and diverse in the islands, and they permeate all parts of life among the natives. They are often seen as birds of omen, informing the islanders if the day will be blessed by the spirits or not.

Small Bird

Small beast

Armor Class 12
Hit Points 4 (1d6 + 1)
Speed 5 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
6 (-2)	14 (+2)	12 (+1)	5 (-3)	14 (+2)	8 (-1)

Skills Intimidation +1, Perception +4
Senses passive Perception 14
Languages —
Challenge 0 (10 XP)

Keen Sight. The small bird has advantage on Wisdom (Perception) checks that rely on sight.

Actions

Beak. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 1 piercing damage.

Tarsier

The tarsier is well known for their tiny stature and large, bulbous eyes. They are abundant in areas in the islands where liana is abundant, as they use this when they climb vertically.

Tarsier

Tiny beast

Armor Class 12
Hit Points 1 (1d4 - 1)
Speed 20 ft., climb 20 ft.

STR	DEX	CON	INT	WIS	CHA
1 (-5)	14 (+2)	8 (-1)	4 (-3)	12 (+1)	6 (-2)

Skills Perception +5
Senses passive Perception 15
Languages —
Challenge 0 (0 XP)

Keen Hearing and Sight. The tarsier has advantage on Wisdom (Perception) checks that rely on hearing or sight.

Tiny Jumper. The tarsier's long jump is up to 15 feet and their high jump is up to 5 feet, with or without a running start. They do not provoke opportunity attacks when they are jumping out of an enemy's reach.



Genesis Simbulan



Water Buffalo

There are two main types of water buffalo found in the islands: carabaos, and tamaraw. Carabaos can be found out in the wild, but also used as beasts of burden. They are often hunted for their skin and horn, which are sturdy and used for armor and weapons.

Tamaraws are not technically water buffalo, but many mistake them as a slightly smaller variety with V-shaped horns. They are also more aggressive than carabaos, and can be found in a much larger form.

Water Buffalo

Large beast

Armor Class 13 (natural armor)
Hit Points 23 (3d10 + 3)
Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
17 (+3)	10 (+0)	12 (+1)	2 (-4)	10 (+0)	4 (-3)

Senses passive Perception 10
Languages —
Challenge 1/4 (50 XP)

Charge. If the water buffalo moves at least 20 feet straight toward a target and then hits them with a gore attack on the same turn, the target takes an extra 7 (2d6) piercing damage.

Actions

Gore. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 10 (2d6 + 3) piercing damage.

Tiny Bird

There are several species of birds across the islands, like the Maya that the islanders use to tell the weather or the abukay that datu love to have as pets because of their wonderful singing.

Tiny Bird

Tiny beast

Armor Class 12
Hit Points 1 (1d4 - 1)
Speed 5 ft., fly 40 ft.

STR	DEX	CON	INT	WIS	CHA
1 (-5)	14 (+2)	8 (-1)	4 (-3)	12 (+1)	8 (-1)

Skills Perception +3, Performance +1
Senses passive Perception 13
Languages —
Challenge 0 (0 XP)

Flyby. The tiny bird doesn't provoke opportunity attacks when they fly out of an enemy's reach.



Lucia Versprille

Appendices

Appendix A: Research, History, and Our Adaptation

We drew on a multitude of historical sources and inspirations for *The Islands of Sina Una*. But when adapting real-life cultures and mythologies into a fictional setting, you need to be conscious of where reality ends and the fantasy begins. This appendix serves as a record of all the alterations and omissions to the real historical inspirations we made while writing this book, as well as other insights into our design process. Topics are organized by the section of the book in which they appear.

Welcome to the Islands

This section was approaching with the guiding question, "What are the immediate things you need to know to play a game in the islands?" Culture, commerce, government, social customs—those kinds of things. We wanted to make a setting that respectfully represented precolonial Filipino culture while also being inclusive and welcoming to a modern audience.

What Exactly Does "Precolonial Filipino" Mean?

In general, *Sina Una* draws from myths and cultures as they existed prior to the Spanish colonization of the islands; the latest of our references dates to the late Porcelain Period, or around the early 1500s. We also drew a lot of inspiration from our own personal experiences as Filipino individuals, whether as residents of the southeast Asian region or as diaspora.

It's imperative to recognize though that, while we use the phrase "precolonial Filipino" as an overarching term to describe the content of the book, there wasn't actually a singular monolithic "Filipino" identity during that time. This book draws from the multitude of indigenous cultures present across the various regions of the Philippines. We chose this approach because our ultimate goal with this book was to explore, represent, and highlight as many facets of the precolonial Philippines as possible. Nevertheless, it's still important that we do what we can to avoid conflating these identities, or treating them as identical even if they share many similarities.

Feudalism and Slavery

The upper social hierarchy of the precolonial Philippines is mentioned in the book: datus, timawas, rajahs, and so on. However, we don't really address the commoner or lower classes of society.

We the team behind *Sina Una* don't condone or endorse slavery in any way, shape, or form. But it's our responsibility to acknowledge the fact that slavery did exist in the precolonial Philippines. This form of slavery was less like the transatlantic slave trade and more akin to indentured servitude, where slavery was a means of paying off a debt or doing penance for a crime. However, there were also instances of slaves being taken as spoils of war or raids.

Another subject we avoid mentioning in the book is the practice of polygamy, specifically among datus. Historically, datus were known to have many wives, and there was a not-insignificant focus placed on pedigree of birth, with more than one term used to denote purity of ancestry within a family tree. This element of society was omitted from the book to avoid commodifying the existence of wives as only childbearers (as well as the eugenics-adjacent issues brought to mind by the idea of birth pedigrees).

Creation Myths

There are multiple different iterations of creation myths from Filipino mythologies. The story presented under "The Grand Craftsman" is built from a couple common elements found across several of these myths, and tailored to fit the fantasy vision we had for the setting.

The first element is the idea of "second creation": that base elements like sea, sky, and some gods have existed since the very beginning, and were subsequently used to shape more specific objects like islands or people. Melu in Bagobo myth shapes the world from flakes of his skin, and in the Bikol account, the bodies of rebellious gods become the sun and moon. So as not to dive too deeply into cosmogony, we kept our version simpler, with Bathala shaping the world from the ephemera around him.

The second is the origin of humans. In many myths, bamboo plays a key role in the birth of the first humans: Visayan myth speaks about humans sprouting from bamboo split in half by a bird, while the Ilocanos creator god is said to have crafted humans from his spit before sending them to their home floating in a tube of bamboo. Our story borrows this bamboo element from the aforementioned stories while also referencing the Palawan, Tiruray, and Mansaka myths in which man is carved from wood.

Due to the presence of more than just humans on the islands, we also had to expand the creation myth to include the other 5e races. The origin of the halfling also references the myth where a bird (a tigmamanukan) pecks open a shoot of bamboo. However, the origins of the other non-human races are largely fictional creations written to meld the setting more smoothly into 5e.

The Story of Bakunawa

Though Bakunawa has become a staple of Filipino folklore, the origin of the mythic mooneating figure is difficult to trace. The story of Bakunawa and their relationship to the moon has been traditionally passed down orally, with different variations depending on region, though always as an explanation for the phenomena of eclipses.

For our purposes, we borrowed elements from the tale of Bakunawa and the seven moons, in both its Visayan and Bikolano iterations. In this version, Bakunawa coveted the soft beauty of the moons, though the motive of this desire—whether out of jealousy of their light, or lust for one of the moon's personifications—is unclear. Bakunawa ate many of the moons, but each time, the moon would melt in their stomach and still leave the serpent craving for more. To avoid overcomplicating our internal lore, we ultimately decided to have only one moon in our setting, but kept the overall tradition of personifying the moon that prevails in the Bikolano stories.

It is from Bikolano culture that Haliya's part of the tale originates. The veracity of Haliya's existence as a warrior goddess is contested, with some now saying that the tale of her and her tusked mask is more a fictional story inspired by precolonial Bikolano practices rather than a true reflection of what people believed. More details about how we reworked the personifications of the moon(s) into our setting can be found in "The Pantheon of Sina Una" below.

The Lie of "Historical Accuracy"

We often hear "historical accuracy" used as a defense for including (or not including) certain elements in a fantasy world. But while it is true that we did everything in our power to correctly and respectfully represent precolonial Filipino cultures, the concept of "historical accuracy" in this fictional setting is inapplicable at best and fundamentally impossible at worst, for two main reasons.

The first is that this book was created for a roleplaying game, in which real-life players should be able to comfortably create and portray fantasy characters that reflect elements of themselves—and roleplay these elements without fear of retribution or harm. Therefore, it's paramount for the setting to enable this kind of identity exploration. We have accordingly written aspects of the setting through a lens framed by more modern sensibilities, to ensure that all players can feel welcome and represented.

The second is that, as mentioned earlier in the book, there can really be no "historical accuracy" when it comes to things like gender and sexuality. Most historical accounts we have are filtered through the colonial machinery and non-Filipino perspectives, which renders the "truth" they present as relative to the authors' own biases. And even now, we may see these accounts and insist upon our personal interpretations of them, in our deep yearning for some sort of representation—thus, viewing things through a contemporary lens and not attempting to approximate, as best we can, what things were "really like" during those time periods.

It isn't a bad thing to want to see our modern selves reflected in our past. And in the end, *Sina Una* is a fantasy setting, and we as modern marginalized gamers want to design a fantasy that's better than our current reality. This section goes into more detail about where and how we approached certain topics with this mindset.

Gender

Societal gender roles did exist in precolonial Filipino culture. For example, datus were usually male (though there were exceptions), husbands had different household responsibilities than wives, and spiritual leaders like babaylan overwhelmingly identified as women.

There are records of babaylan who were assigned male at birth but transitioned into women; in *Sina Una*, we use the term asog to refer to these individuals. We also know that individuals whose identity fell outside the gender binary also existed (although the records we have speak of them with derision). However, it's important to note that a lot of the modern language we use to speak about gender is constantly evolving, and the history of precolonial notions of gender does not map exactly to the concepts we use now.

In the book, though, we have several important figures who identify as nonbinary and ascribe to more modern notions around gender and pronoun usage. This was done because many members of the writing team wanted to see themselves reflected in their work. We also omitted any instances where it might seem like you need to identify a certain way to play a certain role; for example, babaylan characters in *Sina Una* do not have to identify as female in order to access the class. This was done to avoid issues of gender essentialism, or the notion that one gender is biologically or spiritually predisposed for a specific job.

Sexuality and Queerness

Similar to the above, there are a lot of queer relationships portrayed in *Sina Una* as again, many members of the writing team wanted to see those aspects of their identity represented in the text. But in reality, there aren't really any precolonial accounts of same-sex relationships.

Many individuals now cite the god Bulan/Libulan as a gay figure in precolonial myth, claiming he had a relationship with the god of death Sidapa or even calling him the god of homosexuality. Unfortunately, our research showed that this is a primarily modern retelling, and most attempts to find an original precolonial source to the story lead into a feedback loop of the same websites all citing each other. It isn't bad to want to have our identities affirmed by our past, but at the

same time, we cannot rightly claim this story as evidence of a supportive environment for queer relationships in precolonial cultures. Therefore, we decided to ensure the setting of *Sina Una* was inclusive and welcoming to queer relationships on our own terms, taking the initiative to include queer representation in the world we built.

Disability

Sadly, our ancestors were far from perfect. When the Spaniards eventually came to the islands, they believed that Visayans were never born blind or crippled. This was due to the fact that the Visayan people had a custom of abandoning babies born with what they considered debilitating defects. We don't have other discoveries that this was different in other regions as well. And given this custom, we don't believe much help was offered to those who became disabled through living their lives, which we also don't have much to read about. We don't currently have evidence of them treating non-visible disabilities specifically, such as internal pains, but we have mention of medicinal treatments for such similar symptoms with other non-chronic illnesses.

It's important to remain open and honest about this, however, as we do specifically have a place in the world (Pahinga, Kandaya) where visible disabilities are given explicit aid to help them live their life in the way they choose. As well, we make frequent references to medicines throughout the book. In the entry for Caylao (Important Figures, Pahinga, Kandaya), we specifically mention medicine for internal pains. The importance of stating the actions of our ancestors, as they differ from this book, is to avoid misinformation, even if the truth is hard to consider.

Spirits and Religion

There were a lot of different cultures in the precolonial Philippines. And as such, there were a lot of different myths and beliefs.

Like, a whole lot.

This section details how we found commonalities across the various stories and spiritual beliefs, and how we bridged them together.

Animism and Magic

Animism was a core belief of many precolonial Filipino cultures. And we wanted to reflect that importance in this book, integrating the presence of major spirits into our worldbuilding. It is also true that communing with the spirits was viewed as a conduit for divination and empowered healing.

However, magic as it appears in 5e is more akin to what our ancestors called "black magic": spells, curses, and enchantments. Black magic was generally seen as something to be feared or avoided… which unfortunately, is rather incompatible with 5e design.

To reconcile this, we decided to make spirits the root of all magic; if everything has a spirit, then everything has some level of ambient magic within it. This is how we established the difference between divine casters and arcane casters, with divine casters directly communing with the spirits to access magic and arcane casters solely manipulating the ambient magic. Black magic was then redefined to specifically be necromancy, spells that exert your will over another sentient creature, and magic granted by curses and desecration.

Souls and the Afterlife

One of the things we deliberately chose not to include was the notion of multiple souls. Multiple precolonial Filipino cultures believed that humans had at least two souls, with some saying that we had upwards of six souls each. We decided against including this element in our setting partly because the multiplicity of souls can easily become overwhelming to comprehend; additionally, since we were designing this as an interactive game setting, we knew having multiple souls would run the risk of players attempting to "gamify" and "min-max" soul usage, which is a disrespectful thing we did not want to encourage.

For the construction of the afterlife in *Sina Una*, we once again synthesized a single coherent vision of the Underworld from various different stories. The Black River and its ability to acclimate the dead to the afterlife was borrowed from Bagobo mythology, as is the "hungry mouth" depiction of the entrance to the Underworld. However, the name Lalangban and Magwayan's role as presider over the dead is borrowed from Visayan mythology.

The notion of souls making a journey to the Underworld is present in many myths, as is the idea of a happy afterlife. But as for the actual layout of the Underworld? We chose to take a lot of it into our own hands for a few reasons. Firstly, in many accounts of the Underworld we have, there exists the notion of judgement and people being sent to varying degrees of a "good" or "bad" afterlife depending on how noble their deeds were in life; these kinds of stories unfortunately indicate possible Judeo-Christian influences, making it unclear if these myths existed in precolonial society. Secondly, there was a prevailing belief that in death, the rich would continue to grow richer while the poor would remain impoverished and undistinguished; this kind of mythology is cited as a possible reason why conversion to Christianity and islam worked so well in the islands, which makes it fraught to include in our book.

In the end, we decided to expand on the Tagbanuwas and the Bukidnons' belief that the Underworld exists as the exact inverse of the mortal realm. This also allowed us to create an easy way of understanding how ancestral spirits communicated with their descendants—pools of water serving as mirrors, as mirrors are already windows into an inverse world.

The Pantheon of Sina Una

Due to the nature of research for this book and all the different accounts of deities, their names and domains, and how they all vary by region, there is never really going to be a way to tell all their stories correctly. Differing accounts name the three sky sisters as all being Bathala's children, some quote only Mayari and Hanan are, and some accounts have Apolaki as Mayari's brother. In instances where the latter was true, Hanan likely wasn't included in the tale. In order to include the story about Apolaki and Mayari's tale, both of them had to be children of Bathala. Some stories say he is the son of Dumakulem and Anagolay and Mayari's mother is almost always written as being mortal.

We essentially shifted around the family tree until things made sense to tell a cohesive story. This also goes for the Moon Siblings. Mayari is almost always referenced to be Bathala's daughter, but the story of Bakunawa comes from a different region where her main goal is to devour Bulan or Libulan, depending on the dialect of the person telling the story. Our solution was to make them twin brothers.

Many of the deities were almost hidden in nature. For these, we had to embellish their stories, most of the time by pulling a mythology from a different region and then naming it with the one we were working with. For example, Maylupa existed as a bird who had been doused with ink, but their name was never listed as being a companion of Bathala. However we found accounts of Bathala keeping two white birds, of which one he covered in ink. Thus we made the connection ourselves, in order to name his crow and keep the story connected. Similarly with Magwayen and Sidapa, where the story of the shark did not include the God of Death but only Magwayen. Because their roles in the afterlife were so similar, we wrote them to be acquaintances, even though they come from entirely different pantheons by region.

If there was not a myth we could link stories with, we simply added onto the tales. Hanan doesn't dye the sky for her father, Ribung Linti is never actually referenced as a dancer, and Maklium Sa-Bagidan is never written as loving betel nuts. They were all stories that we added on to make the deities feel more life like and give them more ways to interact within the world.

The World

A lot of world design was left up to the writers, allowing them to pull from their own individual experiences as well as their favorite folklore stories that may not have been included in other areas of the book.

Kandaya

The origin story of Makahoy and Luntian, the island's first halflings, is inspired by the myth of the Tigmamanukan who pecked open the bamboo shoot that contained the first man and woman. Since this island is based on Palawan, the first Taonglupa residents are instead freed by local katala birds.

Puthawanan

The origin of death on the island is modified from the myth of Pandaguan, who was struck by a lightning bolt for killing a shark. Instead, Puthawanan miners unwittingly struck the scales of the Iron Serpent, causing her to retaliate in anger.

In Agusan, the practice of snakeskin tattooing and wearing snake bone anting-anting is derived from actual Cordillera region practices. Snakebones in real life are typically for married women only, but in the context of the world, it made sense to expand the usage and tie it to the Kamatayan spirit.

The Jeweled Hawk is based on the story of the Hawk's Rubies, but expands on the themes of classism and arrogance found in the original tale.

Nasirakna

The Malaahas River Junction is inspired by an Indonesian artifact called the Telaga Batu inscription. Featuring the heads of seven naga, water poured over the stone was imbued with the power to poison those who broke their oaths of allegiance. Though not an explicitly Filipino reference, it's reasonable to assume we share similarities with our maritime Southeast Asian neighbors, and so it was included.

The Tutubi are inspired by the myth that ancestors visit the mortal realm as white moths. To match the geography of this island, they are instead given dragonfly bodies and "birthed" from the local balete trees.

The spirit Makulit was loosely derived from the Tagalog creation myth. Makulit was changed to be a smaller wind spirit to fit the island and trickster theme. Additionally, the story was altered to give Makulit their own sort of origin story and reason for remaining within Nasirakna, and to tie in with one of the areas of Nahulog.

The Blue Maw and its jellyfish are inspired by the beautiful stingless jellyfish pools of Tojomon Lagoon, Sohoton Cove, and Jellyfish Lake in Palau.

Adlawadto

The story of the Dian Anays is inspired by the tale of the Termite Queen, but expanded to answer the question of how human and termite societies might have changed if the story's conflict had happened several generations ago.

The integration of toxic flora—affectionately nicknamed "danger plants" by our writing team—all over Adlawadto takes inspiration from the myth of the Lanzones, where there is a forest there full of poisonous, inedible fruits. In Adlawadto, I extended that concept to other poisonous plants endemic to the Philippines.

Talunan

The story of the lovers and the Mayon volcano is pulled directly from folklore. However, with how the original language of the story is gender neutral, we chose to make all the characters in the tale women and turn it into a queer romance. We also altered the portrayal of the Stone Spirit to develop the character beyond a one-note antagonist.

Kotabalon

The settlement of Makusog is inspired by a Dorado fishing village in Batanes. The kapayvanuvanua festival in Diura Village served as a reference for the relationship between the people, the moon, and the currents. Some of the more blood-related parts of the festivals (such as killing a pig and letting its blood color the shore) were omitted since they didn't feel appropriate for the tone of the book.

The Nakamaya Burial Site in Batanes also served as inspiration for Aguahi's aspects and duties as a guardian of Lalangban, specifically the association with pointing them to the sea and the link to souls ferried to the afterlife.

The bat spirit Paglipad draws inspiration from a Filipino folktale in which the bat refuses to join the fight between birds and mammals.

The Ocean and Beyond

The Celestial Maw as presented in this section draws inspiration from an illustration in The Soul Book, in which the earth and the heavens are portrayed as hinged together. This is most akin to the Kalinga portrayal of the "sky cupola" and the plate of the earth, but we referred to this colloquially in our Discord chats as "the clam earth theory." The idea of the low-lying sky is prevalent in many Filipino cosmogonic structural tales, with mentions in Ilonggo, Bagobo, and Cordillera myths.

Character Options

A lot of the struggle with designing player options for this kind of book was figuring out how to make real-life historical accounts blend well with the hard numerical nature of game mechanics. We also had to address the oftentimes loaded history of roleplaying games inspired by primarily Western mythology.

Babaylan

Babaylan were shamans and spiritual leaders. Though there are modern babaylan to this day, we wanted to focus on how they existed and carried themselves in precolonial society when building this class.

We refer to the babaylan subclasses as "callings" in reference to how babaylan were seen as chosen by the spirits to serve as an intermediary between the mortal realm and the spirit world. However, we purposefully left how this call manifests vague—because in historical accounts, potential babaylan were beset with seizures, fugue states, vivid nightmares, deep depressions, and other manifestations of both physical and mental illnesses that could only be cured by accepting the call of the spirits. Such material, though, may be uncomfortable or too close to personal experiences for some players, so we opted to allow individual players to choose how much they wish to engage.

Abayan are based on the real phenomena of babaylan spirit guides, which (boiled down to an incredibly simplistic explanation) serve as teachers and partners during shamanistic rituals. However, something important to note is that the babaylan never controls or commands the spirit guide, and this idea goes directly against traditional 5e design. In 5e, characters are meant to have individual control over everything they can do; even when having animal companions or familiars, the character directs where the companion goes and what the companion does, and the companion obeys unquestioningly. Our resolution for this was a halfway point between mechanics and narrative: the babaylan can direct the abayan to move as a bonus action, but we put in a clause that predicates the movement on the abayan's willingness, allowing the abayan that agency.

We took a lot of liberties with portraying babaylan as spellcasters, due to the complicated nature of magic and divination in the actual precolonial Philippines. A lot of the same principles we used when approaching magic overall in the setting applied here.

The Call of Clairvoyance subclass is based on the way babaylan would often put themselves into a trance to allow the spirits to speak through them. Elements of this history were parsed down to create numerical mechanics, and the often violent nature of these trances—accounts describe babaylan foaming at the mouth and thrashing enough to need restraint—was left out to give players the freedom to only engage with that material if they wished.

The Call of Sacrifice subclass draws inspiration from the way babaylan served communities as healers. Babaylan were regarded as incredibly skilled healers, and a number of the subclass' abilities draw from accounts of techniques and rituals babaylan actually used. Notably, the Absolve Hurt feature references agaw, which refers to snatching or seizing pain away from the sufferer, and Banish Affliction is inspired by bawi, which refers to banishing the spirit of an affliction from someone.

We took the most creative liberty with the Call of Wrath subclass. Babaylan are historically noted to fight in some cases, though this kind combative terminology is mostly used in reference to repelling an evil spirit. But we knew we wanted a more martial-inclined babaylan subclass; to quote our Discord chats, "I want to know if babaylan can throw hands, damn it!" The answer was yes, and so we decided to lean more into the fiction here.

Headhunter

Headhunting was a practiced craft that had much of the same duties in the real world as they do in the islands, in that if a heavy enough crime is committed, some measure of justice and forgiveness becomes enacted. It was practiced among the Apayaos, Bontoc/Igorot, Ifugao, Ilongot, and Kalingas ethnic groups, who lived primarily in northern Luzon. The term headhunting was very nearly literal, as the taking of heads as trophies was practiced. Practicing it was something even young warriors practiced, and being a practitioner would bring social standing to the individual.

Research for the headhunter actually led to the decision of not having magical tattoo armor, which is something that was toyed around with for a while, and somehow became something of rumor in online talk of the book. Tattoos were a social, cultural thing that possessed a lot of inherent meaning, chiefly that they were earned through, for lack of better terms, going through heavy challenges and coming out alive. Removal of magic tattoo armor development came with not wanting to gamify what is inherently a core cultural theme.

In the real world, people don't learn from the whispers of the dead, don't swing weapons charged with spiritual energy, and don't cast spells. In order to keep the fantasy of the headhunter preserved in a fictional setting that has magic, the capabilities and prowess of a headhunter has to grow accordingly.

Creating Subclasses

It should be stated now that *The Islands of Sina Una* is a work of fantastical fiction, and in the fiction of 5e design there is a desire to achieve different forms of play with classes and their subclasses. Working within this fiction and game design was the desire to give each class a narrative way to engage with the world and its innate stories and themes. To that end, the subclasses were inspired by different things in precolonial Filipino culture or mythology in order to adapt the narrative of each class to be a part of the world of *The Islands of Sina Una*.

Barbarian

The Path of the Black River was created in relation to the Black River, a belief of what happens to your soul when it dies, and how it arrives to its prescribed afterlife. There are no records regarding followers, devotees, or zealots of this place in afterlife beliefs. However, it created a narrative that fit nicely for a class that largely centers around destroying things or impassioned fighting.

Bard

The College of Siday was created with sidays in mind. Sidays are, for lack of better terms, the stories of Filipino heroes and figureheads akin to the Epics of Greek mythology. Bards, being by and large people with innate Charisma and penchant for being heard, were a natural fit to alignment with such stories. The "ignore [x] effects of exhaustion" stems from the fact that sidays would be performed over the course of several days.

Cleric

The Volcanic Domain proved one of the more difficult ones to create for *Sina Una*. Clerics in standard 5e obey the belief systems evident in abrahamic faiths, which differs from Animism down to its core. However, it became evident that domains weren't named after deities, but overarching elements or themes that could be found in said deities. We saw an opportunity to follow a narrative in-line with Animism beliefs, where tribute and offering is given to things of nature in order to receive a blessing or favor. Volcano Domain was specifically chosen as they feature prominently in the world, present a solid narrative aspect of growth and destruction, and are, for lack of a better phrasing, rad. Domains of other things in nature, such as harvest or moon or ocean or forests could be done as well, and still be appropriate for the setting. For our own sake, we stuck to Volcano Domain for rad purposes.

Druid

The Circle of Tides was created in relation to an observation, rather than a strict piece of culture or mythos. Our ancestors were superb at sailing the waters of their homes, and that stemmed from a connected understanding of it. They also would adapt to the land itself, either moving entire settlements closer inland during monsoon season, or crafting farmland terraces in hill and mountain sides. As opposed to other parts of the world where a mindset of mastery over the land was necessary to survive, what was followed was an understanding and constant adaptation of that. "Circle of Adaptation" is too vague, however, but the tides, from which sailing and seasonal movements stemmed, felt more appropriate.

Fighter

The Kawal subclass was created in relation to... well... Kawals. In the culture, these were soldiers, and generally referred to as guards. A lot of 5e fighter subclasses are focused around active interaction through means of strict damage, and having a way to have active interaction via defense was a good breakaway. Kawal became an easy application.

Monk

The Way of Kaluluwa was the hardest subclass to design, and was created in relation to the belief that the body does not die without soul, it simply acts without direction. When working with the monk class, there are a lot of inherent East Asian ideas regarding its fantasy in play, both mechanically and narratively. We especially don't have ki, for example, and there were no martial arts practiced in precolonial times. Creating something that had a definitive Filipino feel required stepping outside of the observation of ki and martial arts, two major components

of the monk fantasy, and looking at how the monk class puts such a heavy focus on unifying the body and soul. However, in our beliefs, they are treated as entirely separate things that simply work in tandem. Thus, the idea of training to have your body still act coherently so you can throw four fists at someone came about. I think we went through eight different concepts and ideas before we came to this one, and I want to once again thank our researchers for their time and patience. Monks are incredibly hard to design, and I don't want to make another.

Paladin

The Oath of Blood presented a similar issue to Clerics, in that there are inherent abrahamic faith notions in the class. Between its history as a crusader of abrahamic-capital-G-God class option in the ghosts of editions past and in video games both current and retro, it is difficult to separate it from these thoughts, even if 5e puts forth that you only need to have a cause or virtue or some such to believe in in order to gain divine power. However, at its core, the Paladin is just armed and willful dedication to a fill-in-the-blank choice. We had gained, over the course of this book, this knowledge that people are the most important thing in this world, and that devotion to a person or the people close to you can aid you beyond your own individual control. It was an easy step from there to make a focus for the Paladin.

Ranger

The Mangangayaw was created, loosely, in relation to the timawa warrior class in ancient Visayan societies. Ranger is a class that plays to the fantasy of outwinning, outsmarting, or outperforming a foe. Victory isn't the only thing desired, but the idea of doing it coolly or stylishly or smartly is the goal of a ranger at play. The Timawa weren't true nobility or higher class, but they were still above lower class, and would go to war on behalf of the former of the two. And then came the idea of a warrior who navigates high and low society, takes some measure of joy in succeeding both, and adapting to survive war through near pure adrenaline. It's loose, admittedly, but we like it.

Rogue

The Graverobber was created in relation to crimes, and how rogue subclasses are generally some form of criminal activity, with some exception. I'm no expert, but I'm confident in saying most societies look down on stealing, and while I'm sure the attitude is shared with stealing from graves, doing so had special connotations when it came to Filipino societies. Charms and amulets laden with curses or wards would be placed with bodies, death masks of gold would be placed on them to protect the body. And aside from the act of thievery being frowned upon, by and large Filipino culture cared highly about cleanliness and hygiene. Digging up in the dirt was filthy, but dealing with a rotting corpse was far, far worse. It's a taboo, and centering the class around a taboo felt appropriate, rather than making it about a vague criminal act.

Sorcerer

The Diwata bloodline was created in relation to the fantasy of innate power gained through chance or blood. Dragons (and thus dragon bloodlines) don't play the same substantial role as they do in other settings, but we did have the fact that diwata are just especially powerful spirits, with the most powerful ones being termed as gods later on in history. Much of the fiction around inherited power revolves around having the thing you gain it from be especially powerful, which diwata fit appropriately. You could make an argument about these sorcerers just being god-blooded, but it's a misguided one that misses a point that gods in Animism are just pieces of nature that are especially powerful. It's not about being god-blooded, it's about being descended from nature.

Warlock

The Mooneater Patron was created in relation to the Celestial Eaters. Tying yourself a major, everlasting, larger than life and often malevolent force in the world is the core theme of warlocks. The next closest thing we had are aswangs, which can die, so you'd wind up on a short term lease at best in unfortunate cases. More seriously, however, there's no vague notions with the Celestial Eaters when compared to other patrons. Their plots are known, their ambitions are clear, and in a world where your relationship to others is the most important thing, choosing the relationship to a creature of carelessness, wrath, hunger, or desire instead of anyone else you've come in contact with felt appropriately vile.

Wizard

The Mentala was created in relation to brief mentions of mentala in Barangay. The fantasy of wizards is one of written books and study as a source of power. In a world that lacks writing systems as we know it, however? It's a definitive problem, both mechanically and narratively. There's carved letterforms in copper plates, but I can't name one average wizard that would want to carry 50 pounds of carved precious metal just so they can cast magic missile or light. There is, however, mention in Barangay of hexes and spells carved in bamboo to work magic. While the term hexes feels off, due to witch and western-euro colonizer reasons, this was a good jumping off point to create the fantasy of a wizard made of sturdier stuff.

Races, or The Problem with Half-Orcs

There is much to be learned about the current discussion over using the term race in modern tabletop gaming, and the issues that come with prescribing inherent qualities into them. While we are a fan of modern methods of avoiding that, such as not tying ability score gains to race, we kept to the race method we

have simply so that it could be usable by anyone. If you prefer a different method of gaining bonuses to ability scores instead of through race, by all means. You have our support.

Early on in development for this book, we began creating subraces and variants for races that would be inherently thematic for *The Islands of Sina Una*. While some of the races were quite easy, and some gave some pause, without a doubt the hardest race to pin down was the Half-Orc.

Orcs were originally created by Tolkien, and described in heinous, and at best uncomfortable, terms. The archetype of an orc is generally known at this point. And if you have a half-orc, which also don't have the best themes in the majority of fictional work, you need to have an orc. We tried to figure out what we could do for an orc substitute, but nothing really stuck. Through looking through descriptions and depictions of Haliya, however, taking note of her mask was how we came to the thought of tying them not to a mortal half-breed status, but as passionate divine servants. In this world they're not referred to as half-orcs, but as balat-kayo. Depending on how you translate it can mean mask, disguise, or other related terms.

For the other race variants and subraces in the book, we explain our thought processes below.

Dragonborn

Referred to as Umalagad in the book, which, in myth, is the term for ancestor spirits that come to the world of the living and possess alligators or lizards to aid their descendants. This process turns their scales white.

Dwarves

Subraces for dwarves are tied to large, moundlike earth formations. A volcano is a large, moundlike earth formation.

Elves and Half-Elves

They just need some piece of nature to tie themselves to. Unique to our world is the balete tree, so we tied them to that. For the half-elves, we knew we wanted them to have brightly colored hair as an homage to Satine Phoenix, who has been infinitely supportive of this project since the beginning. Thus, the half-elves were tied to the flowers of the islands.

Gnomes

Gnome subraces are tied to some aspect of nature by and large, and there's heavy portrayal of them being tinkers or working with finer metals and filigree. Gold, being abundant, was an easy choice.

Halflings

In a lot of popular portrayals, halflings have a large nomadic aspect to them. Early on we had thought it would be cool to have a mangrove city, portraying such trees and swamps as beautiful like they actually are, rather than dank and murky. From there came the idea of magical wood, and the idea of crafters who would make boats from such wood, magical or non-magical. Halflings are naturally lucky, and the nomadic aspect was still in our minds, and thus a decision was reached.

Tieflings

Tieflings are, in standard fantasy, humans with ancestry tied to fiends of lawful or chaotic variety. However, such creatures are tied to hell and abrahamic faiths, which don't have a place in this setting. Instead, we looked at the horns that tieflings are often known for, and tried to think of creatures in the Philippines with horns. We tied it then to having them have ancestry in forces of nature that manifests as pieces of its strength, showing as carabao.

What about *insert race option here*?

We're limited to certain kinds, because of legal reasons. But we have a lot of sources listed at the end of this appendix, should you wish to do your own research and find new potential sources for other playable races to add into your own campaigns.

Backgrounds

The original intention of the backgrounds was to provide a way to integrate cultural differences seamlessly into character design. As we've mentioned so many times before (and if you're sick of hearing it, I'm sorry), there wasn't a single "precolonial Filipino" identity. So the backgrounds began as way to express more cultural nuance.

They have since evolved from that idea, but some of it still remains in the final version. For example, the Voyager's feature draws inspiration from Badjao free-diving.

What should my character wear?

Generally speaking, lightweight fabrics, no heavy metal armor, and no shoes.

The real world country of the Philippines has its own varying internal climates, but lightweight clothing helps with the general heat and humidity encountered there.

Heavy metal armor is virtually out of the question, except in some circumstances (see below), as iron was a very precious resource, much moreso than gold. Aside from being a potential waste of precious resources, armor such as plate would make potentially cook or drown someone, either trapping heat or removing some of the ease of swimming. In a place that's generally humid, warm, and full of things to swim through, that's a pretty substantial thing to risk.

Outside of sandals for special events or nobility, people went barefoot. If you look at the art of the book, what feet you can see are uncovered.

They had guns, cannons, and chainmail?

Yes, we did. Next question?

...okay, in all seriousness, this surprised us too. But there are records of Filipino warriors, specifically the Moro people, wearing chain mail. It wasn't super common, mostly due to the risks of wearing iron-based armor in a very wet and hot environment, but it was there. Mechanically, we did modify the standard statistics of chain mail and chain shirts in 5e to better fit how it would be used in the islands. There are also records of bronze-cast cannons (lantakas) being mounted on ships, though many records delineate them as solely decorative. We do have other instances of bamboo cannons and arquebuses, though.

The appearance of chain mail, gunpowder, and firearms like the astinggal and lantaka in late Porcelain Period Philippines is linked to trade with Malaysia and China. Which presents a bit of a unique problem with this setting. Because we wanted the world of the islands to be as self-contained as possible, leaving the option of what exists "beyond" what is covered in this book up to your individual campaign's discretion. At the same time though, it would be disingenuous to pretend that the precolonial Philippines didn't have this technology, or that the precolonial Philippines were isolated from the rest of the world before the Spanish came along.

So yes, we have guns. And cannons. And chain mail. If you want to run a campaign more grounded in history, then feel free to explore the notion of trade with entities beyond the islands. But if it doesn't interest you, that's fine too. We have magic here, after all—we can have ubiquitous gunpowder too.

Building Disability Aids

We've already mentioned the ancestors' rather abysmal treatment of disabled individuals. So this section isn't about that! Instead, this section serves to detail our process behind creating some of the disability aids we present in the book.

We mentioned earlier that one of the important figures talks about having medicine for internal pains. But medicine isn't something exclusive to nonplayer characters. We expand upon this idea in the Equipment section with the introduction of tambal. The Visayans used the term tambal to specifically refer to plants, roots, leaves, and bark with medicinal properties. For players wishing to portray characters with chronic illnesses or other invisible disabilities, this presents some options to help with things like muscle cramps, pain, and asthma (among other things) those characters may experience in-game.

We also have magical disability aids in the Magic items. These were designed with three core principles in mind: they should not trivialize the disabled experience; they should not "gamify" disability, or give a disabled character any kind of superpower in order to "compensate" for their disability; and they cannot use up in-game resources like attunement slots or be explicitly targeted. The result is a collection of disability aids that manifest narratively as minor spirits which have willingly bonded with a wearable item to help the user. This means they aren't technically under an enchantment, so they can't be dispelled and don't require attunement. We also added some other clauses to help guard against any particularly vindictive GMs or players.

And if you're reading this, and asking, "Why would you include something like that? This is a fantasy world, and people can be whatever they want!" Well, yes, this is fantasy and people can play whatever they like. Some people want to leave their real-life struggles behind when they enter the game, and that's fine. But some others want to explore parts of their identity, including their experience as disabled individuals, in the game. Seeing yourself reflected in the fantasy you play is one of the core foundational ideals of this book. So yes, we're gonna facilitate that catharsis, in all aspects, as best we can.

Epic Magic Items

A few of our magic items draw directly from Filipino epics. For example, the monsala is from the Sondayo Epic, and both the ayoding and Lumandilaw's bolo are from the Ga'dang Epic.

However, when making these magic items, we chose to focus on certain elements of the story and omit others. Lumandilaw, the hero of the Ga'dang Epic, originally has a... rather objectifying view towards women. The epic consists of him finding a wife, growing bored, leaving to go find another wife, and perpetuating that cycle ad nauseum—all thanks to his magical musical instrument, the ayoding, which constantly advises him on how to find pretty ladies.

That sort of narrative commodifies women and treats them as disposable, and we did not want players who identify as women to be subject to that kind of treatment in this setting. So when creating the ayoding for the book, we decided to focus on other aspects of Lumandilaw's heroic accomplishments, like stopping a bird mid-flight with the power of his voice or breaking a curse.

Another item we took some liberty with is the boat the Salimbal. In 5e, planar travel at higher levels of gameplay is nearly a given; however, in the islands, extraplanar interactions are are, with the Salimbal being one of the only items known to safely travel beyond the edge of the world. So we had to work to find a way to blend this narrative with the existing 5e mechanics.

Monsters

Much of our work was done in an effort to remain true to the mythology and stories each monster originated from. However, not everything could remain untouched, such monsters were modified in one of four ways.

Filling In Gaps In Lore

Sometimes, the myths leave large gaps that need to be filled with specifics for the purposes of game design.

Diwata

Precolonial Visayan culture used the term diwata to refer to the same classification of entities that this book describes as spirits, in general. In this book, the diwata is instead given specifically to location spirits.

Giant

We significantly added to the lore of giants to fit the established myths of *Sina Una*. We also changed their less intelligent and fearful qualities to apathetic and regretful.

Merfolk

The amanbuti as presented in this book was called the undin in our earlier drafts. The undin, however, is solidly a postcolonial monster whose name can be traced back to Western influences. But we liked the place that the creature held in our merfolk culture, so we decided to keep them with an entirely invented new name. Amanbuti is a contraction of mangaamang butete, or pufferfish parent.

Changed To Suit 5e Design

The creature type classification system, which is based on assumptions of Western mythology, as well as other elements of 5e design don't always map exactly to myth—so we've made accommodations where we can.

Ibingan

We've decided to turn them into a dragon, an upgrade from their place as magical serpents. This is also a small nod to the naga, which exists in Filipino lore but is also ubiquitous as a demigod of sorts in neighboring Southeast Asian cultures.

Lumawig

The main change for Lumawig is to align them with our cosmology and assumptions. Keep in mind that Lumawig is a very important part of Bontoc Culture and we encourage that the material be treated respectfully.

Changed to Suit a Western Audience

English is weird, and things get lost in translation.

Black Egg

The aswang traditionally swallow up a black-feathered bird that resembles a baby chicken, traditionally called itim na sisiw, or black chick in English. That doesn't sound quite right in English, so we changed it to a black egg instead to call back to the balut egg of modern Filipino cuisine.

Changed to Suit Modern Sensibilities

This touches on something we've talked about extensively: ensuring players feel welcome and safe at a table using this book.

General

In most cases, we've decided to degender monsters.

Aswang

The precolonial aswang is largely seen as a malevolent spirit that slowly consumes livers. Meanwhile, the modern aswang is imprinted in the Filipino psyche, representing our fears, anxieties, and base desires. In effect, the word aswang is synonymous with the word monster as it is used outside of the traditional fantasy game context. Because of this cultural significance, we decided to lean more into the collective idea of the aswang today rather than just reverting to its precolonial notions. Oh, but they will still eat your liver.

Busaw

The precolonial busaw is a malevolent spirit placed opposite to the diwata. In *Sina Una*, we took the more modern interpretation of the busaw as tree-dwelling ogres, in part to also replace other, more popular tree dwellers that were cut from this book because of their racist origins. See: Agta/Kapre.

Tiyanak

Many depictions of tiyanaks that exist today are steeped in religious guilt—being presented as a cautionary tale against expectant mothers who sin and miscarry. On the other hand, tiyanaks can be traced back to precolonial myths as dwarflike creatures who shapeshift to lure the unwary. We decided to discard Western notions of sin and re-align it with its origin tale, while keeping the undead imagery that they have acquired in newer stories.

The Celestial Eaters

There isn't extensive writing specifically on the Celestial Eaters. Outside of Bakunawa, we only encountered one, or extremely similar, writing of them. However, this provided us with room to adapt them to fit more in line with *Sina Una*, so long as we didn't outright change what was already established.

While we could technically put this under the general changes we did, adapting them for the book was a more involved process.

As a brief aside, it got brought up in production that "Dragons" are found in every mythology, just not in the form you may not expect, as "Dragons" are just representative of what a culture fears most. In Western Europe, dragons typically represent laziness, avarice, or Satan. In the islands, large fears changed from culture to culture, largely due to location. So if you were a fisherman or a frequent sailor, you'd understandably

have a fear of an incredibly large serpent or crab. In an area with poisonous spiders, a large spider would be double disastrous, or in an area with large feral cats, one that could leap off entire mountains is nightmarish. The one most grounded in reality, however, is Minokawa, as we based our depiction of it on the Philippine Eagle, which is known to grab and eat monkeys (and possibly lead writers, if they're small enough).

Horrifying.

Arimaonga

The lion Celestial Eater Arimaonga is described as leaping from the horizons, playing along the mountains, and at one point placing the moon in its mouth. It is then surprised by mortals making loud noises, spits the moon back out, and then leaps back into the horizon. We weren't given any description for how it looks or appears, however, and that gave us room to describe/depict as we wanted. There was also no mention of the damage such a cat would wreck on a mountain range by playing in it, which led to the creation of its lair mechanics.

Bakunawa

Bakunawa is covered more succinctly up above, as it is the Celestial Eater with the most cultural coverage. But with it, we had to design some form of "look". Like Minokawa, we pulled from local fauna for its look. Originally we had thought of looking at snakes, then at eels, but neither one had the right feel. We then looked at water snakes in the Philippines, and once our shocked screams were done, we decided they were a good model to go off of. We had some ideas for what we wanted to do for it, but the artist for her (Brian Valeza, whose portfolio work includes art of other Philippine monsters) nailed it right off the bat.

Minokawa

The eagle Celestial Eater Minokawa involved quite a few sources and references, and unlike other celestial eaters, had a description to it, though it is still somewhat vague. It is described as being incredibly horrifying to look at, with feathers that are like swords. It comes from and flies back to the horizon, and in one version of its telling it makes its nest in the maw that separates life and death. It's a lot of material to work with! But while we had a concrete place for it to be, we were still unsure of it being so "approachable", so we put it in a place even harder to reach than the afterlife, and made that place that much more dangerous to traverse. We based its appearance largely on the Philippine Eagle, as well as our own fears of a bird that flies around eating monkeys.

Tambanokano

The crab Celestial Eater Tambanokano is simply described as being large enough to displace the ocean. Interestingly enough, it's the one of the only ones that has an origin of how it came to be, which is as the son of the sun and moon, who hates the former and will kill and eat the latter. We had a lot of freedom when it came to creating the look for Tambanokano, but its stories had one of the largest variations. See: Tambanokua.

Tambanokua

The spider Celestial Eater Tambanokua is described as being incredibly large, and crawling around in the depths of the earth. It is a variation of the story of Tambanokano, in that they're the same entity! They're just told in two different regions. In this telling, it still hates its father the sun, but will web up the moon and cause an eclipse/apocalypse. The decision to include both was made flippantly, and thus far, without regret. We were able to decide fully what it would look like.

What We Left Out

So you've reached the end of the book, and you might be asking, "Hey, where was *insert myth here*?" We didn't include everything; some because we didn't have the room, and others for more solid reasons regarding the scope of the book. We detail some of those reasons here.

Agta/Kapre

While a popular modern myth, the kapre has some very uncomfortable roots to slavery, specifically to the slavery brought about through transatlantic slave trading, which the Spanish took part in. While this was covered in some of our marketing for this book, we had talked about using the Agta in its place. However, after further research, we found that even that had its roots in racism, specifically towards the real world, real life aeta people.

Aso-ang

It's basically just a werewolf. There's already werewolves present in this game system, and if you want to introduce them to your games, just use those stat blocks. It wouldn't feel right having you pay for something you can literally get elsewhere.

Pasatsat

It's post-colonial, and therefore has no place in this book.

The Islands as Part of a Bigger World

The islands as presented in this book are intended to exist as a standalone world. However, because all of the options here are balanced against the 5e core ruleset, you can integrate the islands as part of a larger setting. Perhaps the islands are an archipelago off a larger continent, or maybe a trading hub in the middle of a vast ocean.

Whatever the case may be, it is important to remember that in this kind of context, the islands shouldn't be some new exotic place for the adventurers to "discover." The islands already have their own people with their own independent culture, and they aren't in need of saving or enlightenment from outside forces. Wherever you decide to place them in the world, the islands should be allowed to exist with dignity and respect to those that live there.

Our Sources, and Other Recommended Readings

A Sagada Reader by William Henry Scott

Barangay: Sixteenth-Century Philippine Culture and Society by William Henry Scott

Bikols of the Philippines by Maria Lilia F. Realubit

Creatures of Philippine Lower Mythology by Maximo Ramos

Iranun and Balangingi: Globalization, Maritime Raiding, an the Birth of Ethnicity by James F. Warren

Philippine Folk Literature Series by Damiana Eugenio

Raiding, Trading. and Feasting: The Political Economy of Philippine Chiefdoms by Laura Lee Junker

The Aswang Project (aswangproject.com)

The Body Book by Fe Maria C. Arriola

The Boxer Codex

The Soul Book by Francisco R. Demetrio, Gilda Cordero-Ferdando, and Fernando N. Zialcita



Binny the Binturong says!

This book is called The Islands of Sina Una. However, in text, the setting never refers to itself as Sina Una, and you will not see mention of Sina Unans.

Let us know if you caught on before seeing this!

PS. I smell like popcorn!

Joshua Mendenhall (Unfortunately)

Appendix B: Glossary

Amihan is the cool northeastern wind that brings a dry season of little to no rainfall to the islands. It is sometimes characterized as the sibling wind of Hagabat.

Anahaw is a palm tree whose leaves are used for thatching and wrapping food.

Anting-anting is a charm made to protect the wearer. The components are made out of items found in nature and change according to what the anting-anting specifically fights against.

Asog are known as male-to-female spirit mediums that have changed themselves to better access the spirits.

Balangay are outrigger boats propelled by sail or paddle and used for fishing, trade, or war.

Barote is a piece of quilted or corded body armor that is intricately knotted to prevent cuts from spreading.

Batuan is a hard, green fruit used as a souring agent in dishes.

Buta-buta is a sturdy plant that often grows among mangroves and is great for firewood, but touching the smooth substance on the surface of its leaves can cause hives and even blind you.

Hagabat is the hot southwestern wind that brings a humid season of heavy rainfall and monsoons. It is sometimes characterized as a sibling wind of Amihan.

Impong is a name usually given to an old woman.

Kalamansi is a small, round citrus fruit, usually picked for cooking when still green.

Kalasag is a tall shield made from light, fibrous wood that can entangle edged and bladed weapons.

Katala is a small white cockatoo distinguished by the red and yellow feathers under its tail.

Karakoa is a war boat. It is designed to be easy for its crew to assemble and disassemble the boat entirely, and transport the pieces across land as needed.

Kinilaw is a dish that consists of cubed raw fish marinated in vinegar or acidic juices along with vegetables and spices.

Korlong is a kind of bamboo zither, played with two hands like a harp.

Kulintang is a melodic percussion ensemble composed of gongs and drums in different pitches.

Larawan is a term used for the resulting imagery when the likeness of someone or something is given a form, like a painting or a statuette.

Luya is a fragrant spice made from the roots of the ginger plant. It is used to flavor dishes and make tea.

Mambabatok is a traditional tattoo artist.

Mangkono is a hardwood tree known for its extremely durable and heavy timber.

Maninihon is one who crafts earthenware vessels.

Monsala is a kind of scarf, typically associated with magic and flight.

Okir are geometric, flowing designs and folk motifs that can be usually found among the Moro and Lumad peoples. The term is most commonly associated with delicate and intricate wood carvings.

Pong-pong is a plant that has fruits with kernels that are so dangerously toxic that it can affect the heart muscle, causing the heart to stop beating.

Pudong is a turban-crown made from a colorfully dyed and gauze-thin length of cloth.

Putat is a plant with fruits that have potent poisons against wild pigs and boars.

Sarong is a large length or tube of fabric typically worn around the waist. Both knee-length and ankle-length varieties exist, and a sarong can also be used as a shawl or blanket.

Sinigang is a soup known for its sour broth. It is commonly made with pork, shrimp, or fish.

Torogan is a traditional house built by the Maranao which is much like a massive hut. The Torogan is a symbol of high social status and was home to the Datu/Sultan and their family.

Talong Punay is a slightly hairy shrub that blooms beautiful white flowers and small fruits that bear many seeds. The plant, depending on how you utilize it, can be used as an anesthetic, antiasthmatic, and a hallucinogenic.

Tamilok is a long, slender marine clam that bores into submerged wood.

Tenga ng daga is a type of edible jelly mushroom used in several dishes. This mushroom can be found in upland and mountainous areas, with lots of forest cover.

Tibig is a species of fig tree found near water. It produces clusters of green, bland fruit, and its sap can be used as an alternative source of drinkable water.

Tigmamanukan is a chicken-like bird of omen, commonly associated with the god Bathala.

Tuba is an alcoholic beverage created from the sap of palm trees.

Tubli is a rambling, climber plant, with enough poison in it to kill cattle. It is a natural pesticide, piscicide, and rodenticide, but it has also been used as a medicinal plant to treat wounds and skin diseases.

Appendix C: Pronunciation Guide for Common Words and Names

Pronunciation Table

Word	Phonetic Pronunciation
Islands	
Timanduk	tih-MAN-dook
Kandaya	kan-DYE-yah
Puthawanan	poot-AH-wah-nan
Nasirakna	nah-sih-RAK-nah
Adlawadto	ad-law-AD-toh
Talunan	tah-LOO-nan
Kotabalon	koh-tah-BAH-lon
Important Figures	
Bathala	bat-HAH-lah
Mayari	mye-YAH-rih
Haliya	hah-LIH-yah
Bakunawa	bah-KOO-nah-WAH
Kaylahon	kye-lah-HON
Anagolay	an-AHG-goh-LYE
Magwayen	mahg-WHY-yen
Haik	HAH-ihk
Maklium Sa-Bagidan	mak-LIH-oom sah BAG-ih-dan
Amanikabli	ah-MAN-ih-KAH-blih
Races	
Balat-Kayo	bah-LAT KYE-yoh
Umalagad	OO-mah-lah-gahd
Balete	bah-LET-teh
Backgrounds	
Mangangalakal	mang-NGANG-al-a-kal
Panday	pan-DYE
Aswang	AHS-wang
Classes and Subclasses	
Babaylan	bah-BYE-lan
Siday	sid-EYE
Kawal	kah-AWL
Kaluluwa	kah-LOO-loo-wah
Mangangayaw	mahng-NGANG-eye-aw
Diwata	dih-WAH-tah
Mentala	men-TAH-lah
Equipment	
Habay-habay	hah-BYE hah-BYE
Barote	bah-ROH-teh
Pakil	pah-KIHL
Kalasag	kal-ah-SAG
Palisay	pal-ih-SYE
Bagakay	bag-gah-KYE
Busog	BOO-sohg
Bunang	BOO-nahng
Kampilan	kam-PIH-lahn
Songil	son-IHL
Astinggal	AH-sting-gahl
Sumpit	SOOM-pit
Boats	
Baroto	bah-ROH-toh
Balangay	bah-LANG-eye
Karakoa	kah-rah-KOH-ah

Thus concludes The Islands of Sina Una.
Thank you for reading, and we hope you use it for years to come.

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Bakunawa rose from the sea, her scaled and slick and massive form rising up over cities and mountains. She chased the moon Mayari across the sky, ripping through the land in her wake. Mayari fled to the zenith of the heavens, unable to run any further, and still, Bakunawa pursued. Then, a flash of silver light struck through the heavens, and there stood Haliya, her sword searing bright and her mask reflecting the warrior goddess' rage. The two dueled across the islands, Bakunawa's thunderous roars echoing through the stars and Haliya's quick blade shimmering amidst the clouds. Until, with one last blow, Haliya struck down the foul serpent and banished her back into the furthest, darkest depths of the sea.

And all was quiet. But the gods, Haliya most of all, knew that this peace would not last. The mortals would need to be ready to fight, whenever that fateful time came.

The Islands of Sina Una is a new Campaign Setting for 5th Edition that pulls from the precolonial mythology and culture of the Philippines. In the time since Bakunawa's last attack the mortal races that inhabit the islands recover slowly as life goes on. While some do battle with the monsters that roam these lands, others work as intermediaries, communicating between spirits and deities to help protect and guide their people. And yet, there are still others who choose to align with the terrible Celestial Eaters, to destroy the moon and bring about the end of all things.

Including two new base classes, twelve subclasses, spells, monsters, magic items, and more—in this world, every choice you make carries the heartbeat of those who came before you. So what role will you choose to play in this world of monsters, mortals, and spirits?