

BOYICUBOS

The Lost Isles

Legend of the Five Rings



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The Lost Isles



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Special Electronic Features

We've hyperlinked this product internally from the Table of Contents and externally with links to the official 5E System Reference Document and [5eSRD](#). If it is in the core rulebook, we generally didn't link to it unless the rule is an obscure one. The point is not to supersede the game books, but rather to help support you, the player, in accessing the rules, especially those from newer books or that you may not have memorized.

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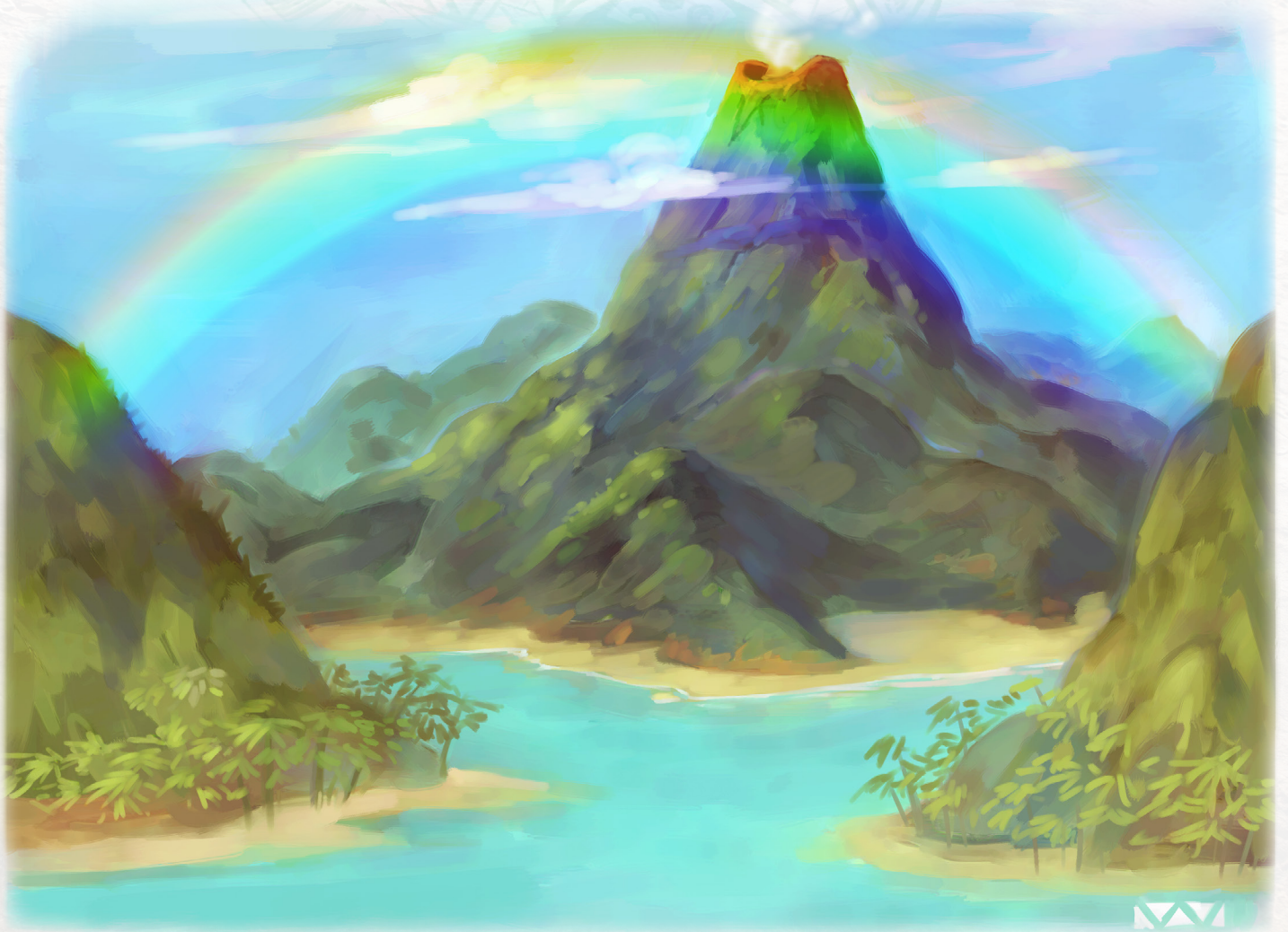
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Foreword

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

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

- Miguel Colon



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Introduction

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

War in the Tropics

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

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

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

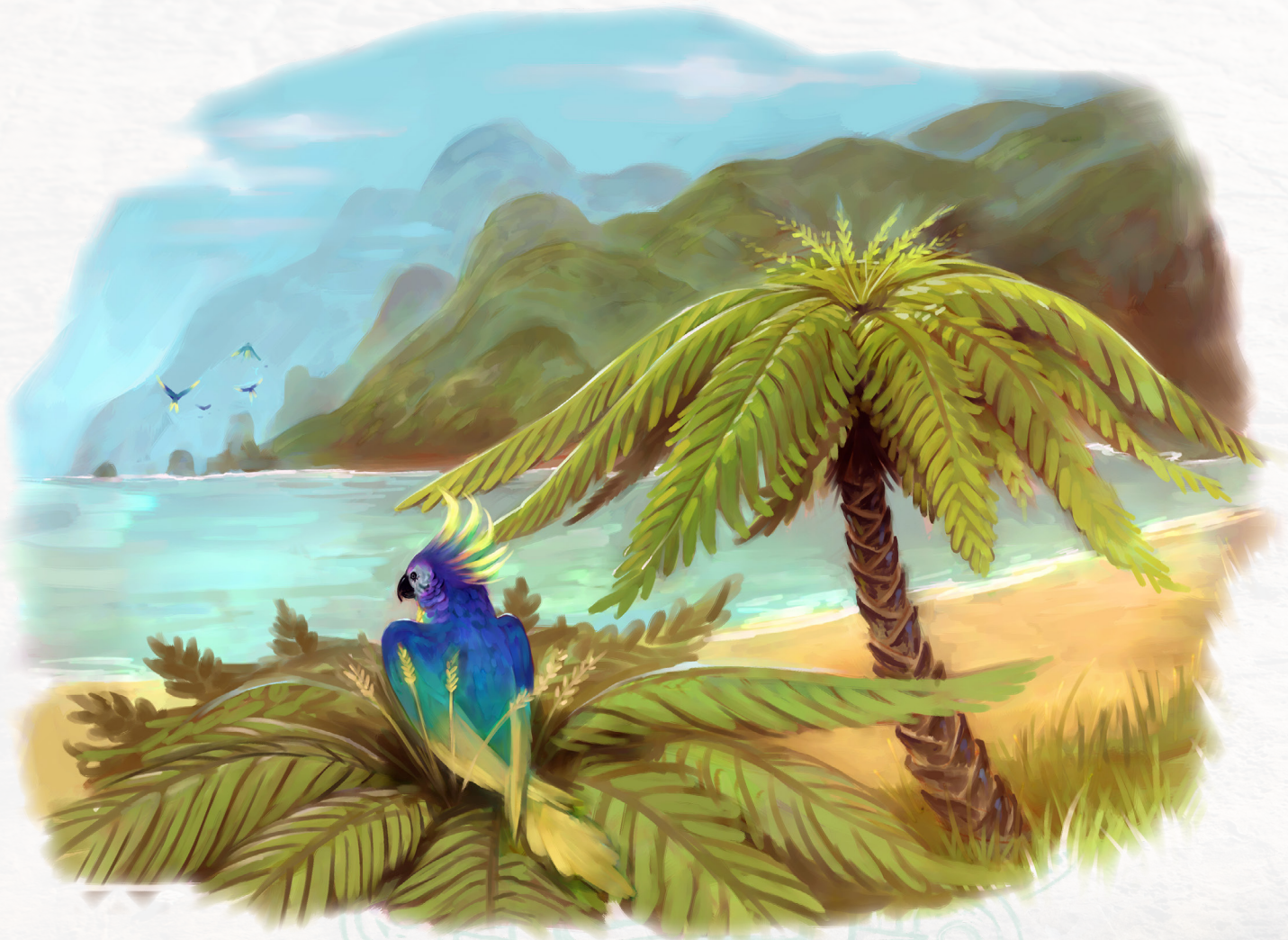
And so, the people of Boricubos would only have struggles with other lands, protecting their own territory and never venturing out to fight in wars they had no business in. Boricubos was a paradise. But one day, Guacando went back on his word. He sparked conflict between the races of Boricubos after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

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

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

The Races of Boricubos

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



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

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

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

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

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

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

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

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

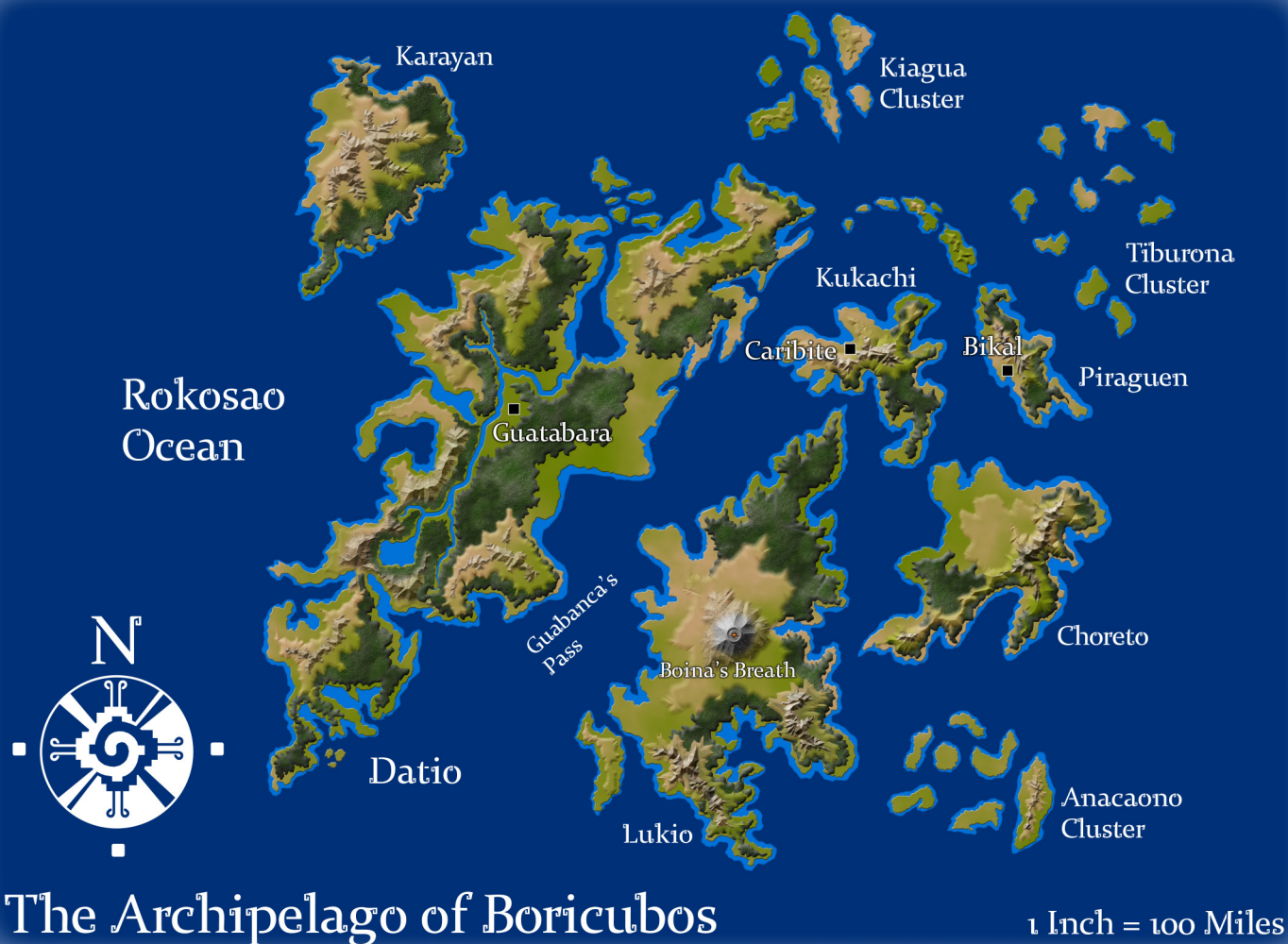
ripe for the picking by the adaro and sahuagin, and recent developments show that dragons once lived in or near Boricubos making them a potential threat for the future; will they rise again, and if so, what does the oldest race on Boricubos, the anabaguas, know about them? They claim nothing, but the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

The Islands of The Archipelago

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

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

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



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

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

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

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

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

Problems in Paradise

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

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

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

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

And threats they are. The adaro and sahuagin appeared in Boricubos at different times, but quickly became fast allies with one another, hoping to take the land and sea for themselves, using the sahuagin as shock troops to clear the land of any valuables and bringing them to their underwater lairs. So far this has proved an effective strategy by the coalition, especially considering that the civil war in Boricubos has left the island of Karayan undefended and ripe for the taking.

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

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

Adventure Ideas

- The high priest of an anabagua village has just died of The Blight, and it is necessary for a new high priest to be named. Because of the secretive nature of the deaths of the anabagua elders, however, the party is contacted in private by an anabagua ambassador who has heard of the party's exploits. He explains that the ritual site where the new high priest has been chosen has been haunted by zemi, objects such as statues and weapons with the spirits of the dead stuck inside of them. They explain that the sudden dying off of the anabagua elders has left their spirits restless, and he wants the party to either destroy



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the zemi, thus releasing the spirits from their physical prisons, or find a way to exorcise them entirely by putting them at peace.

- The party is approached by a baracúden who is desperate, particularly if there is a baracúden in the party. He explains that some of Ataba's Faithful and the Defenders of the Archipelago have started a war of words which he soon believes will escalate into violence if the party does not intervene. When the party arrives at the sight, they find that Ataba's Faithful had been attacked by a rogue wolákani and won't be satisfied until he has been found and brought to justice, however, the Defenders of the Archipelago are afraid that if it is up to the members of Ataba's Faithful, they'll kill the first wolákani they find, hence the argument. The Defenders of the Archipelago plead with the party to find the guilty wolákani so that they can stand trial.
- The party is approached by three coquíán druids, who immediately greet them by saying it must be divine favor that they met together. The clerics were in search of someone to settle a dispute between a group of hurákani and wolákani. The two groups are about to come to blows near a coquíán village, and the druids are afraid innocents will be caught in the crossfire. They ask the party to help settle the dispute peacefully, hoping that by healing the tensions between the two races, they can also begin healing the land.
- The party comes across a group of hurákani who appear wounded. They came across an ancient zemi in the forest and instead of paying it the proper respects, decided that it would be a good idea to free the spirit trapped inside, and hope that a coquíán could exorcise it, as there was no one around to worship it anymore. As it turns out, the zemi was abandoned for a reason, as it contained a malicious spirit that attacked them before they could reach the coquíán. They beg the party to find the zemi or the spirit that was trapped in it, and put a stop to it before it harms anyone else.
- A group of iguacas calls the party over and explains that they are in a bind. They are supposed to fight against a group of baracúden and hurákani later that day along with a group of táiném who hired them, but their commander made a mistake and sent iguacan mercenaries to both sides of the conflict: themselves and another group. They explain this mistake to the party, along with the fact that they cannot get out of their obligations to fight, without good reason, or it would reflect badly on their mercenary company. They propose an idea to the party: join them to fight the other group of iguacas while they focus on

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

- The party encounters a group of táiném having a serious debate with a group of coquíán. The party gathers that the táiném need more land because they have been pushed away from the coasts by baracúden members of Ataba's Faithful, a militant religious group that took Ataba's mandate to destroy all of the táiném and wolákani to an extreme and are showing no quarter to any they encounter. The táiném here are simple farmers, not warriors, and they simply want to clear a bit of land in order to be safe from Ataba's Faithful. The coquíán, however, have their bows drawn and are forcing the táiném to either adapt to farming and gathering, or leave back to their coastal city that they just escaped from. Upon seeing the party, the táiném plead with them to talk some sense into the coquíán, as they are simple commoners, not warriors who could handle the dangers of the jungle. And if they go back to their coastal city, they are just liable to be attacked and killed by members of Ataba's Faithful. The táiném promise to pay what little gold they have in order to help them resolve the situation they just need somewhere safe to live.
- A wolákani smith approaches the party and seems pleased to have found a group of adventurers, exclaiming, "The gods must be smiling upon me today!" They explain to the party that there is a secret material that they use in some of their weapons to give them extra strength and durability beyond what mundane materials alone can provide, however, the site where they get the metal has been overrun with disturbed spirits from a battle which occurred there not too recently between a group of táiném and baracúden. The smith asks for the site to be cleared so that they could get back to the location and gather some more of the precious ore, promising to create weapons for the party beyond anything they've ever seen before if they succeed.



Iguaca

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

–Iguaca Wizard

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

Deprived Mercenaries

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



coquían, or alongside the tainem in their coastal cities.

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

So it was for millenia. The iguacas would be able to study magic in a way no other race could, however,

they were naturally born without it. They could fly as no other race could but could not claim the skies they so desperately wanted. And so when the war in the heavens started, many iguacas had the same idea: make themselves indispensable to the world by selling themselves off as mercenaries. With the most numerous and powerful wizards on Boricubos, they could do exactly that, and ensure that when the war was over, they had something to call their own: authority over the entire archipelago.

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

Beautiful Killers

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

Natural Born Fliers

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

Battle Between Iguacas

As the iguacas have formed into mercenary groups fighting on different sides of the same war, one might come to believe that there would be animosity between different mercenary companies, but this couldn't be

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

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

Iguaca Names

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

Female Names

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

Male Names

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

Society & Lands

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

Before the war, there was no clear leadership amongst the iguacas, however, now each mercenary group takes on a cacique as its leader, and this leader's word is answered without question. Usually such a leader is not voted in, or chosen, but arises naturally through the various battles which take place, with the iguacas

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noticing who the strongest among them is. The cacique in these mercenary groups is almost always a mage of some sort, and they are in charge of all the military planning as far as plans of attack, which members of the mercenary groups fight for which side of the war, and all the finances that come into the company's ownership. This is not a complete control, however, and the cacique will often take on advisors who they believe feel best represent the interests of the mercenary company.

Relations

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

Anabagua

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

Baracúden

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

Coquían

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

anabaguas up as the rightful rulers of Boricubos. But those are problems for the future.

Hurákan

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

Tainem

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

Wolákan

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

Religion

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

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

Adventurers

The naturally intelligent iguacas are renowned for their talent with magic, and so many take to becoming alchemists, arcanists, and wizards. Others still train tirelessly with the bow and when joining mercenary companies, magi, rogues and fighters are well respected

members. There are very few, if any iguacan sorcerers, as they tend to be born without any magical gifts, having to learn them with training.

Reasons for Adventuring

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

Iguaca Quirks

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

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Iguaca Traits

Iguacas have the following racial traits as well as the subrace traits listed.

Ability Score Increase. Your Intelligence score increases by 2.

Age. Most iguacas reach maturity by age 50 and can live up to 400 years old.

Alignment. Most iguacas are Lawful Neutral, though there are a few who fall under the purview of Lawful Evil. Very few iguacas are Lawful Good.

Languages. You can speak, read, and write Common and Iguacan.

Size. Most iguacas are 5 to 6 feet tall and weigh anywhere from 100 to 175 lbs. Your size is Medium.

Speed. Your base walking speed is 20 feet.

Flying Speed. You have a flying speed of 40 feet.

ARCANE IGUACA

Ability Score Increase. Your Dexterity score increases by 1.

Arcane Mastery. You gain proficiency in Arcana. You add double your proficiency bonus to ability checks made with this skill.

Magical Creators. Choose a level 1 spell from any spell list. You gain the ability to cast it as a wizard of your level, treating it as if it were cast in the highest spell slot a wizard of your level has. Once you cast this spell, you must take a short or long rest before casting it again.

RED-THROATED IGUACA

Ability Score Increase. Your Charisma score increases by 1.

Naturally Persuasive. You gain proficiency in Persuasion. You add double your proficiency bonus to ability checks made with this skill.

Specialization in Enchantment. Choose one enchantment spell. You may cast it normally on any creature, even if that creature would normally be immune to its effects. Creatures that are not immune to its effects suffer disadvantage on their first saving throw against this spell. Choose another enchantment spell at 5th level, at 10th level, and at 16th level.

SCARLET IGUACA

Ability Score Increase. Your Strength score increases by 1.

Athleticism. You gain proficiency in Athletics. You add double your proficiency bonus to ability checks made with this skill.

Airborn Superiority. Whenever you are flying and attack a non-flying creature that is not adjacent to any of its allies, you gain advantage on your attack roll.

Additional Abilities

The iguacas are a race of extremely talented mages who learn from birth what it is like to be a Wizard, so it is no surprise that some take this to new extremes.

New Feats

ECLECTIC TRAINING

Prerequisites: Iguaca, Magical Creators racial ability

These iguacas are trained in more than one school of magic, combining disciplines. You gain the following benefits:

- Gain an additional spell for your Magical Creators racial ability, using a different spell list. You can cast both your original spell, and this one once each before having to take a short rest or long rest to cast it again.
- Your Intelligence score increases by +1, to a maximum of 20.

PECKING STRIKE

Prerequisites: Iguaca

These iguacas have learned how to utilize their beaks as weapons to rapidly jab at their enemies. You gain the following benefits:

- Your beak is a natural weapon, which you can use to make unarmed strikes. If you hit with it, you deal piercing damage equal to 1d4 + your Strength modifier, instead of the bludgeoning damage normal for an unarmed strike.
- You can make attacks with your beak as a bonus action when you are wielding a finesse weapon.

SLOW FALL

Prerequisites: Iguaca

These iguacas have learned how to slow their falls so that when crash landing or falling unconscious mid-flight they do not suffer permanent injury or death. You gain the following benefits:

- While you are conscious, you take no damage from falling damage. If you fall unconscious while flying, you only take half the falling damage that you normally would.
- Your Dexterity score increases by +1, to a maximum of 20.

Classes of Boricubos

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



Barbarian

Barbarians are well respected and cheered warriors all throughout the archipelago of Boricubos. They are naturally found amongst both the wolákani, who sometimes make up for lack of experience for raw aggression and rage, though they are found primarily within the baracúden people, as the baracúden regularly train berserkers from birth to defend Boricubos from attacks from both adaro and sahuagin threats. Lately, because of the war in the heavens, some of these barbarian warriors have been forced to use their talents against the people of Boricubos, a situation they are not happy with, however, they still see it necessary to defend their own communities from threats, even if these new threats are on the archipelago. Even still, there are a few baracúden barbarians who turn their focus to even deeper waters, knowing that one day they'll have to face the might of the dragons, completely foreign yet ferocious invaders, in battle.

Other barbarians can be found amongst the hurákani. The hurákani, however, often see barbarians in their community as wildcards that cannot necessarily be trusted: after all, it would be foolish to trust a hurricane. It is for this reason that barbarians within the hurákani community often hide themselves and their abilities, and if they must use them to defend their homes, they try their very best to disguise themselves as merely skilled fighters, going into a calm, furious rage rather than a wild chaotic one.

Barbarians of other races tend to come from the same tradition as bards, except they are a new phenomenon. This change from bard to barbarian happened when Ataba and Yokaho mandated their preferred races to start a holy war with each other, causing some bards to pick a side, and change their performances from ones that are meant to inspire to those that encourage bloodlust in battle. Because of their similar talents, many of these barbarians pass themselves off as bards in order to safely pass into enemy territory to gather information as spies. Ever since this started, there has been a growing suspicion of bards, which has led to more than one innocent bard being attacked for being a spy when in fact they were nothing of the sort.

PATH OF THE DEFENDER

Those barbarians who follow the Path of the Defender are known as the Defenders of the Archipelago. They are an organization of barbarians that started off baracúden only but quickly gained new supporters and offshoot branches dubbing themselves with the name as they share the same goal: prevent the war from going on any further on Boricubos and focus in on the threats that are coming from the waters below rather than mandates from the heavens above. Though their numbers are small now, they grow every day with members of every race.

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UNDERWATER RAGE

At 3rd level, when you enter a rage you gain a swimming speed of 30 feet. If you already have a swimming speed, it increases by 20 feet.

DEFENDER OF THE WEAK

Starting at 6th level, as a reaction when an adjacent ally would be damaged by a melee weapon attack, you can push them into a square 5 feet away and move into their square. You take damage from the attack instead of your ally.

SEA SUPERIORITY

At 10th level, when you make a melee weapon attack with a piercing weapon while swimming, you gain advantage on the attack roll. Additionally, when you are attacked while swimming after the attack is made, you can move 5 feet in any direction. This movement does not provoke opportunity attacks.

INVULNERABLE SWIMMER

At 14th level, as a reaction when you are in a rage, you can cause the currents of the water to change their flow when a melee or ranged weapon attack is made against you. The change in the flow of the water causes the attack to have disadvantage against you and all damage against you is halved if it does hit you. You can use this ability once per rage.

PATH OF THE JUNGLE

Barbarians who follow the Path of the Jungle are those who are dedicated to protecting the jungles of Boricubos with their lives, no matter how dangerous the wilds may be. These bloodragers have formed an organization of like-minded individuals who call themselves the Protectors of the Green. At first, their mission was clear: stop the war on Boricubos from destroying the jungles, and this mission has only been strengthened when a few select members learned about The Blight affecting the anabaguas. They keep their knowledge of The Blight a secret for the sake of the anabaguas.

CALL OF NATURE

At 3rd level, you are able to conjure one beast of challenge rating 1 or lower. This creature shares your turn and follows your orders and will fight for you but otherwise disobey any orders which will obviously lead to its death. Once you have used this ability, you must complete a short or long rest before doing so again.

WILD EMPATHY

Starting at 6th level, you can use an action to gain the ability to speak with beasts for 1 minute as if you shared a common language. While using this ability you have advantage on all Charisma (Persuasion) ability checks

against beasts. Once you have used this ability, you must complete a short or long rest before doing so again.

JUNGLE'S FAVOR

At 10th level, while you are in a jungle, you gain advantage on initiative checks and are not affected by difficult terrain.

NATURE'S PROTECTION

At 14th level, while in a rage, beasts and plants have disadvantage on attack rolls against you and you have advantage on saving throws against their spells and abilities.

PATH OF THE WARSONG

Barbarians who follow the Path of the Warsong often act as informants and knowledge brokers in the war. They are considered an important part of the war effort in these troubling times, with many tainem and baracúden, as well as iguaca mercenaries going on and passing on information about enemy movements and numbers. Even quite a few coquían have joined the ranks of these barbarians, not so much as they care which side wins the war, but so that it ends much more quickly.

RAGING SONG

At 3rd level, you gain the ability to inspire those around you with a rage of their own. As an action, you can expend one usage of your rage ability to grant the ability to a willing creature within 30 feet as if they were a barbarian of your level.

BEGUILING LIES

Starting at 6th level, as a bonus action you gain the ability to subtly enhance your words with undetectable weaves of magic. For the next minute, whenever you would make a Charisma (Deception) or Charisma (Persuasion) ability check, you gain advantage on the ability check. Once you have used this ability, you must complete a short or long rest before doing so again.

SUPERIOR SONG

At 10th level, as a bonus action, you can enter a rage and also inspire a rage in one willing creature within 30 feet, granting them the ability as if they were a barbarian of your level. Using this ability only expends one usage of your rage.

MASTER MANIPULATOR

At 14th level, gain the ability to dominate the minds of those you encounter. If you speak with a humanoid for 1 minute, you can force them to make a Wisdom saving throw or be affected by an effect similar to *dominate person* as if it were cast in a 6th-level spell slot. This ability cannot be traced while using it. Once you have used this ability, you must complete a long rest before doing so again.

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