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THE MAZTICA CAMPAIGN GUIDE

5TH EDITION



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To Douglas Niles: Did you think your baby would still live on after all these years?

**For updates on the True World Shaman, check out:*

<http://www.enworld.org/forum/Searchetypes/showentry.php?e=24&catid=1>

THANK YOU!

I would also like to extend a special thanks to all the amazing artists that contributed their work to this netbook. Please pay them a visit and extend your own admiration!

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INTRODUCTION

This netbook is designed to attract new players to the Mesoamerican based setting known as Maztica. Maztica is a region of the greater world of Toril from the Forgotten Realms. It was originally introduced in 1990 with the novels *Ironhelm* (1990), *Viperhand* (1990) and *Feathered Dragon* (1991); each written by Doug Niles. It was subsequently followed up by a number of 2nd Edition gaming products, starting with the Maztica Boxed Set in 1991 (also by Doug Niles) and followed by two adventures (FMA1 *Fires of Zatal* by Jeff Grubb and Tim Beach, FMA2 *Endless Armies* by Jeff Grubb) and one accessory/adventure (FMQ1 *City of Gold* by John Nephew and Jonathan Tweet).

In later editions of Dungeons and Dragons, with a few minor exceptions, Maztica was summarily ignored or outright removed from the Forgotten Realms setting. With the advent of 5e and the Dungeon Master's Guild, Maztica is back once again in the Realms!

MAZTICA ALIVE!

In the 1990 Maztica Boxed Set, the name "Maztica Alive" was given to the game book designed solely for the dungeon master. In 2010, when a name was needed to represent the legion of remaining fans and the community that they were slowly forming, there was in truth no name that could have been more appropriate. Fittingly, this community began exactly two decades after the introduction of Maztica. "Maztica Alive!" therefore, has come to represent a growing community of game enthusiasts who are determined to see Maztica survive in each new game incarnation. Currently, the group is most active in the Yahoo Group of the same name. To join the group, simply follow the link provided:

<https://groups.yahoo.com/neo/groups/MazticaAlive/info>

Also, discussions are actively growing in the community known as The Piazza:

<http://thepiazza.org.uk/bb/index.php>

Though the intention of this netbook is to draw in new fans, the group itself is always looking for new authors, artists and contributors. Please feel free to join us at either site and participate in the conversation. Perhaps your material will shape the events in countless future campaigns for future fans!

Keep an eye out for future products from "Maztica Alive!" under the following tags:

TWC – "*True World Core.*" A *Maztica Alive Core setting book*

TWA – "*True World Adventure.*" A *Maztica Alive! Adventure book*

TWN – "*True World Novel*" A *Maztica Alive! Novel*

TWM – "*True World Mini*" A *Maztica Alive mini-sourcebook*

WHAT IS IN THIS BOOK?

This book is meant to allow quick access to adventuring in the setting of Maztica.

Along with the original published material, five "Maztica Alive!" netbooks have been created to expand the setting far beyond what these pages hold in the 3.5e. These netbooks are available in the **Maztica Alive Yahoo Group**. They are all completely free and easily downloadable.

Despite this wealth of information, the Maztica setting is easy to jump into. Along with the core D&D books, adventuring in this Mesoamerican wonderland can begin today!

MAZTICA

This portion of the netbook is designed to provide an overview of the history, lands and culture of the Maztica portion of the True World. Though much of the information found herein is new, the vast majority of this material can be found in far greater detail in the **History of Maztica** booklet located in the original 2nd edition *Maztica Boxed Set* and the *Maztica Trilogy* of novels. Developed and written by Douglas Niles, this product could not exist without those wonderful works.

THE HISTORY OF MAZTICA

The history of the True World can be divided into different ages. Three of these ages, known as the *Immortal Era*, the *Golden Age of Payit*, and the *Dawn of Nexal* represent the vast majority of Maztica's history. Recent major changes have occurred with such frequency, however, that it is difficult for Maztican elders to give this period a single fitting title.

Although it might not accurately represent the plethora of changes, the time after the Night of Wailing will from this point forward be referred to as *The Return*. Qotal, the primary influence for good and the source of the fabled pluma magic, did in fact return at this time from a self-imposed exile. Even the land itself has recently returned from exile on a different world, so the name has stuck for those who require such classifications. Note that in this section, there are major spoilers for the Maztica Trilogy and it should not be perused if there is still an intention to read the novels.

THE IMMORTAL ERA

Long before mankind's dominance in the True World, avatars of the gods came to Toril in a flying pyramid of unimaginable size known as the Great Skyhome. Having embarked from another world far from Toril, some of these deities took new names upon themselves in an attempt to start fresh on this beautiful blue-green sphere. When they came to Toril, many of the

deities scattered and fled to other lands, while a core group remained.

The journey itself was not easy on the gods, and one even perished for unknown reasons upon the ships' landing. This goddess, known as Coatlicue, is said to be resting uneasily in her underground tomb.

It is also said that the gods were not the only ones who came to Toril in the Great Skyhome. The demoness Itzapaplotl, who was also known as the Obsidian Butterfly, stowed away on the gargantuan ship. She fled from the Great Skyhome itself soon after its arrival and has plagued the True World ever since.

The eleven deities who remained were a close family of powers and they would come to dominate the lands which would one day be known as Maztica. The patron and matron of this pantheon were known respectively as Kukul, the ancient Father of the Gods, and Maztica, the Mother of Life.

Kukul and Maztica were accompanied by the greatest of their children, Qotal. This noble deity was alternatively called the Feathered Dragon, the Plumed Father or the Plumed One for his manifestations as a great golden dragon with colorful plumage. Close behind Qotal followed his cruel brother Zaltec, whose name was often accompanied by the titles Bringer of War and the Eater of Hearts. Zaltec had a much more human-like appearance than Qotal, but his anger and hatred were always readily apparent in his ever-snarling mouth of jaguar-like teeth.

The three remaining males shared much of Zaltec's anger and vile appetites. Azul was the Giver of Rain and Taker of Breath and although his desire for cruelty was great, his domain was essential to the survival of the True World and its inhabitants.

Tezca was the Ruler of the Sun and Fire, though his father was also often attributed dominion over the sun. Much as his brother brought life with his rains, Tezca, despite his cruel nature, brought life-giving warmth to the world.

Plutoq was not quite as bloodthirsty as three of his brothers, nor was he as kind and compassionate as the eldest, but certainly the Master of Earth and Stone was just as influential and powerful.

As a general rule, the four sisters were not as demanding as their more ambitious brothers but their influence was no less important to the True World. Kiltzi was the sister known as the Giver of Health, Growth, Nourishment and Love. She was a compassionate goddess who cared mostly for love, happiness and contentment in her worshipers.

Eha was the Wind Sprite; a goddess whose powers were said to bring the breath to a newborn child.

Finally there was Watil and Nula; the Guardian of Plants and Animals respectively. These sisters were responsible for the well-being of the more natural aspects of the True World.

In the earliest of their days on Toril, the gods sought to find new playthings. They attempted to create man to both honor and fear them, though they were less than satisfied with their earliest attempts.

The first man was made of mud, but their amorphous forms were washed away and soon forgotten. Next, men of wood were created, and although they were not susceptible to the waters of great Azul, Tezca's fire proved their downfall. The third attempt was to create a man of gold. While remarkably beautiful and immune to both the rains and fires, this man had no *tonalli* (soul) of his own, and the gods were truly disappointed. Some say that there are ancient survivors still from each of these failed attempts, living somewhere in the most forsaken and hidden regions of the True World. Forgotten and unloved by their creators, these outcasts hold no love for the ones who brought them life.

Kukul, as the Father of the Gods, knew far more than his sons and daughters of the act of creation. In his wisdom, Kukul severed the fingers of his hand. As they landed, each finger

found a life and breath of their own. These beings; mankind in its infancy, grew to love, honor and fear the gods and the powers rejoiced.

The gods enjoyed their new playthings greatly, and each bestowed wonderful gifts upon their toys. Tezca and Azul gave fire and water to help mankind survive the ravages of their uncaring environment. Plutoq and his sisters Nula, Watil and Eha worked to bring sustenance to mankind, though the life they offered was seldom simple. Desire was also given in many different forms. Desire to love from Kiltzi, to learn from Qotal and even the desire to war was given by Zaltec. All of these gifts caused mankind to expand and exalt in the worship of their creators.

Of all of the gods, Maztica herself was raised above all others in her role as the great Mother of Life. The eldest of her children grew jealous of his mother's position. Qotal decided to bring himself to the forefront of human love, so he gave them mayz. This grain was greater than all other gifts because it allowed mankind to settle and focus more of their time on worship and for honoring the gods. Their numbers continued to expand and mankind became civilized.

Much like the eldest before him, Zaltec also grew jealous. The Eater of Hearts harnessed the magic of claws, fangs, talons and venom and gave it to his priests in the form of magic known as *hishna*. This newfound power led to great strife among the humans and warring soon increased tenfold, all in the name of Zaltec. For a brief time, the darkest of the brothers was ascendant and in their endless war, mankind despaired.

Maztica and her son Qotal were infuriated with their cruel brother. This was not how the gods intended to be worshiped! Though Qotal could do nothing to counter his dark brother's will, Maztica, in her role as the Mother of Life, created the magic of life and feathers known as *pluma*. She bestowed this magic upon her son, who then passed it along to his own priests and worshipers. Balance was once again found among the gods' playthings.

The weapon of choice among the gods; passed along to man long ago, was the obsidian edged mācuahuitl (sometimes called abbreviated as a “maca”). Zaltec’s mācuahuitl was mighty indeed, and in his anger over his family’s perceived betrayal, he beheaded his mother with a single blow from this gargantuan weapon.

Kukul, who had up until this point remained distant from the brewing conflicts within his family, despaired at the death of his wife and the strife among his sons. It is not known if he simply fled the world in disgust or took his own life, but what is certain is that neither man nor god has felt his presence since.

Itzapaplotl may have been the only one to understand that some remnant of Kukul remained in Toril’s great sun. She and her star demon servitors could not plague the world with their atrocities when the sun, who to them was known as the Eye of Kukul, could gaze upon the world. Only when the Eye was eclipsed could she visit her depredations on the lands of mankind.

After Maztica’s murder and Kukul’s disappearance, war erupted among Kukul’s children. The female goddesses flocked to their brother Qotal and the males stood alongside their brother Zaltec.

The war was to commence at the site of a great pyramid created by mortal worshipers under the direction of their deities. Hidden somewhere in the blistering sands of the House of Tezca, this pyramid was known to be the greatest of any with the exception of the Great Skyhome itself. The people were blessed with food and water and toiled for decades. They built the grand pyramid and a city surrounding it which they named Tewahca, the City of the Gods. Upon the steps of the great pyramid, the gods called for sacrifice. Zaltec called to his warriors and ten-thousand gave up their lives and cut out their hearts upon Tewahca’s grand steps. Qotal too, required sacrifice, but the Plumed One need only release thirteen beautiful butterflies from a gilded cage upon its steps. Even in war, Qotal would not demand the hearts of his faithful. Upon their release, the presence of the freed

butterflies wiped the blood clean from the steps and flowers bloomed throughout the world wherever they passed. It is not known what became of the butterflies, though it is thought that they still carry the essence of the divine in their beautiful forms.

The gods fought long and hard that day and the effects of the battle were felt all across the True World. The land shook as mountains crumbled and weather that was formerly unknown in the True World appeared and just as quickly dissipated. Eventually, it would be Qotal and his sisters who would emerge victorious. Zaltec, weakened and humiliated, shrunk into the shadows.

Watil, in her lordship over the flora of the True World knew her charges could not flourish without Plutoq’s blessing so she pleaded for mercy on his behalf. Eha, the Wind Sprite sought to spare her elemental brother Azul whom had depended so long on her wind to deliver his life-bringing rains. Likewise, the goddess Nula pleaded for Tezca even though his fire often frightened the animals under her own dominion. Similar to Kiltzi, whose boundless love extended even to her dark brother Zaltec, and she knew that to remove Zaltec from the world would upset the balance that they had all fought so hard to create.

Not since the days when mankind had first been given the gift of mayz had they found such peace than in the years following the Godswar. There was still conflict, but man exalted their gods and held the ideals of Qotal as the greatest of all. Qotal observed how they loved and laughed and once again, he grew jealous.

Jealousy is a powerful emotion, and in Toril, where the gods of Maztica are certainly not the only powers that be, such strong emotion is liable to attract others. Shar, the Lady Loss and Mistress of the Night turned her eye towards this distant land and sought to sow discord as she often does simply for discord’s sake. Posing as a beautiful mortal known as Diamond Eyes, Shar fooled Qotal into temporarily giving up part of his divinity. Qotal, ironically with the help of his brother Zaltec, reacquired his divine

power. After spending time in the hands of the dark goddess though, the divine power had changed. When it returned to Qotal, it also made subtle changes in the Feathered Dragon. Qotal's jealousy grew tenfold and when he noticed that his sister Kiltzi resembled the "human" woman he once loved and he soon after he took her against her will.

Qotal slumbered long after his terrible deed and during this time Kiltzi fled to her disgraced brother Zaltec. Whether true or not, it is whispered that Kiltzi was pregnant with Qotal's child at this time, but what became of this child, or even if Qotal himself is aware, is utterly unknown.

The people of Maztica suffered terribly during Qotal's absence. After hearing of their eldest brother's betrayal, Nula, Watil and Eha fled to Zaltec and with the absence of so many gods, the world could no longer flourish. As the crops died and famine threatened the land, the people once again turned to Zaltec. At first they tried to appease him with material gifts but Zaltec payed them no mind. Then they tried to bring to him precious foodstuffs, but the loss of such nourishment only worsened their famished lives. The Bringer of War and his equally cruel brothers would accept one type of sacrifice, and that was the hearts of the faithful! Soon afterwards, thousands upon thousands did exactly what their god commanded. Temporarily sated, they once again began performing their sacred duties and though their lives had become all at once more brutal, the people would once again begin to expand and to flourish.

Long overdue, Qotal eventually did wake from his slumber. He awoke to a world that he could barely recognize. The people had gone mad with bloodlust and his brother Zaltec had grown in power far beyond his own. In his weakened state he attempted to punish mankind, even by taking away their very speech! His attempt, likely due to his own guilt in the matter, was half-hearted and only his remaining priests obeyed his call to silence.

Qotal decided to leave the land for a time and he departed from the shores of Maztica into the Trackless Sea. In response to the faithfulness of his priests, Qotal bestowed on them the Prophecy of the Cloak of One Plume in which he stated:

*The couatl will come to let them
know the way,*

*My feathered snake of wisdom and
might;*

*My chosen daughter shall greet me
on the shore,*

*Know her; she wears the Cloak of
One Plume;*

*And the Ice of Summer, frozen
under heat and fire,*

Will prepare the path to my door.

When he departed, Qotal's faithful carved two magnificent heads, one male and one female, into the nearby cliff face to mark the point of his departure.

At around the same time Qotal left the True World, the first people to actually call themselves Mazticans arose in the north. They were a fierce and warlike people who only worshiped the deity Zaltec and their worship of the dark god was nothing short of fanatical. Zaltec began to plot for the Mazticans, his new chosen people.

THE GOLDEN AGE OF PAYIT

With the departure of Qotal there was at least a temporary end to the strife that had besieged both the unpredictable immortal world and the human world over which they lorded. Mankind once again began to expand. Nearly every great city of men in Maztica was founded during this time (with the notable exception of Nexal).

The nation of Payit, and to a lesser extent Far Payit, led this growth with advances in learning that have not been matched to this day. Many roads and networks for travel were built during

this time, bringing trade to new heights that had never been met in the past.

Pochteca, who were great traveling merchants, spread knowledge and normally unobtainable goods into every corner of the True World. In some cases, they spread far beyond the normal boundaries of the better known lands and into the foreign lands of Anchorome in the north and Lopango in the south.

While knowledge of the heavens, medicine and travel flourished in Payit, other lands greatly expanded their own knowledge. Unlike Payit however, the lands of Kultaka and Huacli developed their military tactics and weapons in ways that had yet been seen. It was during this time that the Kultakans developed the very specialized *atlatl*. This “sling” could be used to hurl spears to incredible distances. They also perfected the use of the weapon of their gods, the maca.

Though their god no longer answered their prayers, the people of Payit continued to revere, at the very least, the tenets that Qotal once held so dear. In other lands, temples to Azul, Tezca and Zaltec continued to war and sacrifice upon their bloodstained altars.

In Payit, *plumaweavers* created great works of beauty and power made of feathers while the others heightened their strength in the power of hishna and their *hishnashapers*.

Perhaps the most beautiful princess ever known to Payit came to maturity during this time of plenty. Aliah by name, she had been destined to marry her half-brother Xetl in the capital city of Ulatos. Prince Tacal of Far Payit’s own capital Tulom-Itzi grew jealous and desired Aliah for himself. The noble decided he would abduct her on the evening of her wedding but was caught in the act and his entire retinue was slain to the man. Thinking them co-conspirators, even Tacal’s family and other nobles of Far Payit were pushed to their deaths in response to the affront, despite the fact that they were simply guests of Aliah’s wedding ceremony.

Seeing the slaughter of his family and people, Tacal flew into a fit of madness and beheaded the woman he had once sought to possess with his obsidian edged maca before being slain himself. It is often whispered that the spirits of the prince and princess are forever bound to the city of Ulatos and will not move on until reparations are made for both, or until both Payit and Far Payit are laid low.

Though it may not have been the direct cause, this terrible tragedy marked the beginning of a time of decline for Payit and Far Payit. They would no longer advance humanity’s cause with the rapidity they had shown in the years prior and most migrated from the great cities back into less civilized villages.

While Payit declined, the warlike folk of the west continued to battle and became increasingly bloodthirsty at the behest of their darker gods.

Around this time, though recorded history doesn’t have an exact date, one of the war chiefs of the distant Mazticans was given a vision. This warrior, who was named Tecco, wandered the desert for a year before finding a huge pillar of stone from which his god Zaltec manifested. Zaltec bid Tecco to return to the Mazticans and lead them south to a new destiny. When he returned to his people with the pillar of stone, they followed him on his journey. Soon after, the Mazticans arrived in the Valley of Nexal knowing only that Zaltec had chosen them.

THE DAWN OF NEXAL

To the valley of Nexal this wave of immigrants flooded in from the north. Acting uncharacteristically peaceful, the Mazticans took land that no others wanted and proceeded to build homes and a temple to Zaltec. This pyramid would be added to over the years and one day it would become a wonder to the world.

A city known as Tezat was at the time considered the most powerful in the region. With two other great cities in close proximity (known as Azatl and Zokil) to form a balance of

power, however, Tezat never truly dominated the others. It was with this city that the Mazticans formed an alliance.

Under the influence of the bloodthirsty Mazticans, warring and sacrifice grew to new heights. Tezat's newfound allies helped upset the balance in the valley and the city grew to prominence. Unexpectedly, the Mazticans betrayed their allies in a battle against the combined forces of Azatl and Zokil and the Mazticans took the city for themselves.

Now it was the Mazticans' time to dominate the region, and as the chosen people of Zaltec, they did so with ruthless efficiency. During their

dominance, the Mazticans and their subjugated cities began to refer to themselves as Nexala after the name of their valley. The war chiefs of Maztica also changed their title to the Revered Counselors of Nexal, and an empire was born.

The first Revered Counselor of Nexal was named Ipana and his reign began two-hundred forty years before the arrival of the Golden Legion. During Ipana's reign, Azatl and Zokil were fully subjugated and each city's temple to Zaltec was raised above all other gods.

Oddly, only Tezat managed to maintain any sense of independence from the empire during Ipana's reign and this continued all through the second Revered Counselor Tenoch's reign as well. Throughout his entire tenure, this grandson of Ipana attempted to finalize Tezat's absorption but was never successful. It wasn't until Ipana II's reign, through the use of poison and treachery, that Tezat became a full part of the empire.

It was Ipana III, the fourth Revered Counselor of Nexal, who began to lead the expansion of the empire. At first, Ipana III held "Feathered Wars" among his own subjects where the only goal was to capture opposing warriors for later sacrifice to the hunger of the gods. Ipana III led his own army in one particularly large Feathered War and many of his warriors were captured. Because of this humiliating defeat, he decided to end the Feathered Wars and find his sacrifices elsewhere. Ipana III decided to take war beyond his borders.

Ipana III immediately defeated two city-states to the east known as Cordotl and Palul. He then attempted to attack the fearsome Kultakans but was defeated and decided to turn his wars westward. To the west, he took a city state of the nation of Huacli known as Ixtal and captured over



5,000 warriors for sacrifice. Another Huacli city-state known as Pulco actually joined the invaders and helped Ipana III defeat three more in a ten year campaign. A city-state known as Otomi managed to hold off the Nexalans until they eventually had to give up.

Tolco, a great warrior and the grand-nephew of Ipana III was to succeed Ipana III after his death of extreme old age. While he was personally a superb warrior, Tolco failed to subjugate both the people of Kultaka and of Pezelac. Tolco was slain in his last campaign against the Kultakans just as he thought there might finally be a chance at victory.

Tenoch II, a great-grandson of Ipana III was crowned the sixth Revered Counselor after Tolco's death. Tenoch II did not lead any truly grand wars during his twenty-one years as Revered Counselor, but the empire strengthened its grasp on the nations it had already conquered and many roads and way stations were built to ease trade and travel.

Pezelac did attempt to revolt at one point during Tenoch II's reign but the Nexalans reacted with such a brutal and swift retaliation that all thoughts of rebellion quickly faded. Tenoch II's son Chimal led the war effort and brought back thousands of slaves and sacrifices. In celebration, Zaltec's temple was once again lifted to an even greater height.

Chimal took the title of Revered Counselor after his father's death and led only short battles against the Kultakans to capture more sacrifices for the hungry gods. He was also known to expand trade even further than any of the Revered Counselors before him. Chimal even opened trade with the distant nations of Payit, Far Payit and Otomi.

The successful leadership and life of Chimal was replaced with that of his weakling son Totep. Totep partook of concubines and the fermented drink known as *octal* rather than spend time governing the empire as the Revered Counselors before him. The reign of this eighth Revered Counselor only lasted a paltry six years before he was poisoned by his own war commanders.

Zomoc was next to rise to the title of Revered Counselor. His reign saw military victories previously unmatched. Across dry lands and far to the southwest, Zomoc led a twenty year military campaign against the people of Kolan. The Kolan campaign was led by Zomoc's own chief general Coyo. The Kolan fought long and hard, but Coyo eventually brought back a vast line of prisoners back from across the dry lands.

Coyo was hailed as a great war-leader and his popularity surpassed that of even the Revered Counselor. Zomoc feared for his position so he fooled Coyo into offering his own heart in sacrifice to Zaltec. Zomoc eventually went insane after Coyo's death and spent his remaining years in debilitating paranoia. Some say it was Coyo's *tonalli* returned from the very maw of Zaltec to make Zomoc pay for his treachery.

After Zomoc's tortured death exactly one hundred years before the Golden Legion's arrival, Izco ascended as the tenth Revered Counselor of Nexal. Izco and his son Izco II's reign were relatively peaceful times in Nexal, though tribute was still taken in the form of sacrifice, slaves and wealth. The arts also flourished during this time and Zaltec's pyramid was raised yet again. When a paltry thousand hearts were given to Zaltec in celebration of the passing of leadership to Izco II, however, Zaltec grew angry and caused Mount Zatal to erupt. The Feathered Wars were reinstated and this time ten-thousand hearts were offered to appease the Eater of Hearts.

Pakli was selected to replace Izco II upon his death. Pakli immediately enacted war once again throughout the True World. Unwisely, he spread his forces way too thin by simultaneously attacking both the Kultakans and the Otomi (while trying to maintain control in Pezelac) and his fourteen years nearly drained Nexal's vast wealth.

Having suffered from frequent defeat, the Nexala elected another war leader named Chalco as the thirteenth Revered Counselor. This great war leader seemed to be the first who was truly

up to the task of defeating the Kultakans. In the first days of battle, thousands were captured and Chalco seemed poised to take the Kultakan capital. The defenders, however, had a hero of their own. A warrior named Takamal rallied his people and though they suffered thousands of losses, the Kultakans still managed to hold their lands. The Otomis did not fare as well against the Nexalans, but they fled into the mountains rather than be subjugated.

Chalco also sent numerous expeditions into distant lands to find evidence of the cultural roots of the Nexalans. The Pyramid of the Gods known as Tehwaca was sought out, as was the cave where Tecco first found the pillar of stone in which Zaltec manifested. Even the legendary Great Skyhome was sought by some of the more adventurous Nexalans. These explorers were said to have worked alongside some of the dreaded sea devils known as sahuagin in an attempt to find the ship of the gods. Very few of the explorers returned and those that did had little to report. One group of a thousand strong literally disappeared altogether while searching for Tecco's cave.

Chalco had his successes and failures. However, there is no disputing the fact that when he died and the title of Revered Counselor was passed onto his grandson Axalt, the empire was truly at its peak. Axalt fought relentlessly against the Kultakans but Takamal was always able to outmaneuver the fourteenth Revered Counselor. During Axalt's reign a great aqueduct was built from Cicada Spring on Mount Popol all the way to the center of the city. The Aqueduct of Axalt may very well have been the greatest accomplishment of his reign.

The fifteenth and final Revered Counselor of Nexal was Axalt's son Naltecona. Naltecona was a wise and brave military leader, but a new threat was soon to find its way to the True World and Naltecona's reign was only to last a paltry twelve years.

THE RETURN

Ten years before the coming of the Golden Legion, annual omens set into motion the inevitable demise of the Nexalan Empire.



Naltecona built a grand palace for himself and the empire seemed to be at relative peace, but then the omens began. First, a great light appeared in the skies above Nexal for twenty days. At the very moment Naltecona witnessed the lights, the temple of Zaltec suddenly burst into flames and a great statue of Zaltec melted to a lump of rock. Tecco's stone pillar remained safe deep in the pyramid itself, but this event gave "proof" to the priests that the gods were unsatisfied. The omen led Naltecona to order thousands more sacrifices. Many captive Kultakans died upon Zaltec's altars that year.

The second omen came the following year. The sky turned blood red color unlike any seen before. It also came on the exact same day at the exact same time as the previous year's omen. On the third year, again at the same time and day, Mount Zatal began to belch steam and ash. This omen lasted for a full twelve days. The fourth omen was reported by a hunter who claimed to see a deer with a plumed ring around its neck. The hunter claimed that the deer spoke to him after disintegrating all arrows that he fired at it but Naltecona put the raving man to death. On the fifth year, Naltecona himself dreamed of a great canoe arriving from the east and it was at this moment that he began to suspect the omens actually portended the Return of Qotal.

The annual omens continued. On the sixth year, a great sandstorm rose from the House of Tezca and took the form of a great pyramid. Bowing to Zaltec's priests who sought ever more sacrifices to appease the gods, Naltecona sent his nephew Poshtli to attack the Kultakans and the young Eagle Knight saw great success. On the seventh year, the top of Mount Zatal turned a deep crimson as if covered in blood. Naltecona's child was born dead on the day of the eighth omen and the child's skin color was a pale white never seen before in the True World. The ninth omen saw three of the four lakes near Mount Zatal erupt with steam. Only Lake Qotal remained calm.

The final omen was the grandest of all. A wyvern-like creature landed atop the pyramid of Zaltec, and on its chest was a black mirror. In

this mirror, Naltecona saw the coming of Cordell's Golden Legion exactly one year before their actual landfall. The creature flew off, never to be seen again.

Cordell was a great military commander who was aided by his lover, an elf mage (later discovered to be a drow) named Darien. Cordell had defeated a great pirate army for the Faerunian nation of Amn and then set off on an expedition to the true world with five-hundred men he now named his "Golden Legion." When they landed in Ulatos on the shores of Payit, Caxal, the Revered Counselor of Payit, did not quite know how to react. The Golden Legion's highest ranking cleric of Helm at the time was named Bishou Domincus and his daughter was captured and sacrificed soon after their landing. This event precipitated a war that the Payit lost to Cordell's five-hundred men. After his victory, Cordell established the fort of Helmsport nearby.

After tasting the riches of the Payit and hearing rumors of the fabulously rich Nexal to the west, Cordell set his sight on continuing the conquest. With the help of Darien, who killed Takamal with her magic, the Golden Legion defeated the mighty Kultakans and subjugated their warriors in addition to the five-thousand or so Payit.

Though Naltecona originally considered a peaceful welcome for the invaders, his advisors convinced him that war was the only route available. Through treachery, the Nexala attempted to end the war early, but the duplicity was discovered and any hopes of defeating the Golden Legion were dashed.

The Golden Legion entered Nexal and took all the treasure they could find, but Naltecona was allowed to live. A period of shaky peace was found but an attempt on Cordell's life and the urgings of a high priest of Zaltec named Hoxitl soon increased tensions.

Hoxitl led a growing cult of fanatics known as the Cult of the Viperhand and their resentment of the foreign invaders grew with each passing day. The cultists eventually did attack, and Naltecona was one of the first casualties. The

savagery of the cultists was on a level that the Golden Legion and their allies had not yet seen and many were slain or sacrificed on the altars of Zaltec. Helm's cleric Bishou Domincus, like his daughter before him, was also sacrificed and upon his death the Night of Wailing had begun. In the following chaos, Bishou Domincus' bloody corpse was seen disappearing into a mist that came at once from nowhere and everywhere.

Mount Zatal erupted and the strange magics that were unleashed transformed the cult of the Viperhand into beasts formerly unknown in the True World. For the first time, orcs, ogres, trolls, and even the dreaded jagre walked upon Maztica. Cordell's one-time lover Darien had her true nature revealed. Darien, with the assistance of the Ancient Ones (similarly disguised or hidden drow), was the cause of much of the strife that had fallen upon the Mazticans and the Golden Legion. On the Night of Wailing, the drow became driders, and they too plagued the remaining humans. Those who managed to escape fled into the sands of the House of Tezca.

When all hope had appeared to be lost, a far gentler god made his presence known. Qotal had finally and truly returned! His power froze a lake to allow far more humans to escape than otherwise might have. The Cloak of One Plume appeared in the hands of a woman from Palul known as Erixitl. This woman had seen the couatl, as the prophecy stated, and together all of the conditions had been met for Qotal's return. Aided by Qotal's intervention, the Mazticans and foreigners fled deep into the House of Tezca.

During the march of these one-hundred thousand refugees from Nexal and the Golden Legion, a number of events occurred that would forever shape the future of the True World.

The desert was home to a race of desert dwarves that had arrived in the House of Tezca centuries prior. These dwarves had been at war with the drow who would one day plague the north. In an event known as the Rockfire, they were separated from their enemies and headed further

through the Maztican Underdark from which they eventually emerged into the desolate sands of the deserts of Maztica. The dwarves had not had an easy existence in the desert, but they did know a relative peace. With the arrival of the beasts of the Viperhand, there was now a distinct possibility that the peace would be shattered.

The dwarves knew the location of the fabled city of Tewahca and one of their chieftains, a warrior named Luskag, discovered that the obsidian mined near the city had the strength of steel. This fact would be important in the days to come, but in the True World's farther future, the founding of this *plumastone* would prove world changing. Now, with a material that could match the swords of the invading Amnians, the Mazticans would no longer be at such a blatant disadvantage. Other outcroppings of *plumastone* were soon to be found in the rest of the True World once the signs of its presence became fully understood. Luskag called to the other chieftains of the desert dwarves and brought them to the Sunstone. This magical lake of silver was found in the caldera of a volcano and could bring visions to those who stared into its waters during the suns rising. All of the chieftains shared a similar vision, and they were convinced that they could not sit out of the coming battles.

Poshtli, thought to have perished on the Night of Wailing, also revealed himself to Erixitl and her Amnian husband Halloran. In the form of a great eagle nearly the size of a man, Poshtli became perhaps the most well-known and powerful Eagle Knight ever known. Gultec, an honorable Jaguar Knight, also assisted the refugees in their march across the desert lands.

Poshtli, Erixitl, Halloran, a young scout named Jahtli, and a dwarf legionnaire named Daggrande separated from the rest of the refugees and managed to locate the fabled City of the Gods. Here, they discovered Erixitl's father Lotil, a blind plumaweaver of legendary skill along with Coton, one of the most devout of Qotal's silent priests. Trolls, beasts of the Viperhand which had never before seen in the True World, pursued the heroes to Tewahca. A preliminary battle between Zaltec and Qotal

began in the great pyramid of Tewahca. Qotal was weak and not yet fully formed in this world, so Zaltec temporarily prevailed against the Plumed Father. In the midst of the battle, the Cloak of One Plume was also thought destroyed, but this later proved to be incorrect.

The four companions eventually escaped Tewahca through hidden tunnels and were assisted by the ancient spirit wardens of the once great city. They were pursued by the trolls and all was thought lost when the trolls caught up to them. With little hope of escape, Halloran and Daggrande made a last stand to protect his now many month pregnant wife and the rest of his companions. The companions thought themselves doomed, but the desert dwarves, known to Mazticans as the Hairy Men of the Desert and led by the chief Luskag, arrived just in time to turn the trolls away.

In the meantime, the main army of the beasts of the Viperhand caught up to the refugees from Nexal. A powerful defense against the horde was led by Cordell, a veteran of the Eagle Knights named Chical, and Tokol, the son of the legendary Kultakan leader Takamal. After defeating charges from orcs, and gravely (but not fatally) wounding the jagre Hoxitl, the fierce defenders managed to turn back the horde of monsters.

Gultec had also broken from the refugees and traveled back to Tulom-Itzi at the call of his

master Zochimaloc. When he arrived in Far Payit, he saw vast swaths of destruction in the jungle. The drow, who had been changed to driders by their cruel goddess Lolth and the magic of the Night of Wailing, led an army of giant ants within the jungle, though Gultec did not yet know this. When he reached his master, Zochimaloc bid him to prepare the defense of



Tulom-Itzi but the wise Jaguar Knight knew that the peaceful defenders could not withstand the drider and ant army. Gultec advised fleeing into the jungle and Zochimaloc conceded. Under Gultec's command, the Itza managed to slow the giant ants enough for their very young and very old to escape, though the loss in life was great. Finally, the Jaguar Knight decided to make a stand at a border ridgeline between Payit and Far Payit known as the Verdant Crest.

Erixitl, Halloran, the desert dwarves and the remainder of their companions began to head east to the sea and once again north towards the jungles and hopefully to Ulatos and Helmsport. Separated from the rest, Erixitl and Halloran were captured by savage halflings of the jungles who attempted to feed them to their Cat God (a Jaguar Lord). Halloran used what little magic he had to defeat the creature which convinced the halflings that he was the big folk of prophecy said to one day lead them out of the jungle. The growing army of humans, dwarves and halflings continued northward.

Eagle Knights in Cordell's army reported to him that more men from Amn began to arrive in ships back in Ulatos and Helmsport. Having now been away from their families for more than a year, many in the Golden Legion celebrated the news but Cordell remained only hopefully optimistic. At the time he did not know that the army was led by Don Vaez and Bishou Dominicus' apprentice Pryat Devane who were determined to show that Cordell had in fact gone rogue and was no longer loyal to the crown of Amn. When these men landed in Payit, they immediately imprisoned the few remaining warriors of the Golden Legion that had remained in Helmsport. Don Vaez, while not generally liked by his men, stood at the head of twenty five ships and far more men than Cordell had brought himself. The betrayal was eventually reported to Cordell again by his Eagle Knights, but despite this, Cordell decided to continue back to Payit. The monsters of the Viperhand were once again on the march. This time, the beasts were headed east towards Payit and were led by none other than the mountainous stony form of Zaltec himself!

Gultec's defense against the ants and driders was a truly valiant stand, and over a thousand ants had been slain. When all seemed lost, Zochimaloc sacrificed himself to channel the growing power of Qotal and collapse a mountain upon the marching insects. It is unknown if he has truly died, or in fact ascended to become something "different." Halloran, Erixitl and their diverse contingent of warriors caught up to Gultec's refugees at the same time and together, they finished off what was left of the ant army.

Defeated but not dead, Darien and her driders decided to turn to hishna magic. The target of her rage had become the chosen one of Qotal, Erixitl.

All armies and players in this great epic converged upon Helmsport and the Twin Visages where Qotal was prophesized to return to the world of man.

Cordell was at first captured and imprisoned by Don Vaez when he reached Helmsport, but he eventually escaped with the help of former

associates in Don Vaez's employ. Eventually, the men of Don Vaez's expedition proved to be more loyal to Cordell and more trusting in him to lead against the oncoming monsters. Halloran and his retinue also arrived though he was carrying a sick Erixitl who had fallen to a mysterious ailment in the last days of her pregnancy (actually a hishna curse laid by the drider Darien). As the monsters approached, Halloran sought to bring Erixitl to the Twin Visages thinking it the only place where her mysterious curse could be broken.

Led by the monolith that was Zaltec, the monsters arrived in Helmsport only days after. Cordell, while greatly outnumbered, held strong against the horde while he sent Vaez's ships to return to waiting Kultakan warriors that Cordell had left behind.

At the Twin Visages, Darien and her remaining driders assaulted a recently reawakened Erixitl, Halloran and their allies. All of the driders except Darien were slain by powerful pluma magic of Lotil, the blind father of Erixitl (though he too perished). Qotal also had finally returned to the True World as the Plumed Dragon and Zaltec arrived to commence their titanic battle!

Cordell's Kultakan reinforcements returned via Vaez's ships and Hoxitl's horde was finally turned back to Nexal. Cordell was hailed as a hero by Amnian and Maztican alike, though the losses that had been suffered were great. The blood of monsters, desert dwarves, Amnians, Kultakans, Payits, and even the halflings all comingled in the fields of Helmsport.

While Qotal and Zaltec's battle raged relentlessly, the True World was being torn asunder in this second godswar. The titanic battle was causing earthquakes, landslides and other cataclysmic events. Coton, the silent and devoted high priest of Qotal finally had had enough of the gods' treatment of their mortal worshipers and he broke his vow of silence to admonish his own deity! Both Qotal and Zaltec stopped their battle momentarily to kill the man for his hubris, but before they could kill the blasphemer, Coton sacrificed himself and the still rampaging Darien. The comingling of

hishna and pluma slammed the door shut to the world that the gods had used to enter, and both Qotal and Zaltec were forced to return to their otherworldly domains.

Maztica itself had a few decades of relative silence after the huge shakeup that had occurred following Cordell's arrival. A connection had been established with the continent of Faerun that would actually only exist for a few decades of time before the Spellplague tore Maztica from the world. During this time, Faerunians from realms other than Amn began to visit the True World. Most notably, Waterdeep founded their own colonies and even the inhabitants of Lantan were said to have come. New cities and towns sprung up within this time - locales such as Qoral, New Waterdeep, Trythosford and Fort Flame (further to the north and run primarily by the Flaming Fist mercenaries of Baldur's Gate).

The cruel treatment of the native Mazticans by Helm's faithful was damaging to his faith back in Faerun and in many ways, it led to a decline in the god's power.

When the Spellplague came, the Mazticans were caught completely unaware. The skies changed from the azure of Toril to the metallic skies of Abeir. Earthquakes, similar to the ones which occurred during Zaltec and Qotal's battle decades prior, once again tore the land apart. Village elders thought the gods were angry with them and many returned to the old ways of sacrifice. In these lands, many of the foreigners were expelled or offered for sacrifice themselves. Sacrifice as a whole, however, never quite returned to pre-Cordell levels, except in Nexal, where the jagre Hoxitl still ruled with an iron fist.

New beasts began to appear across Maztica. Great lizards with terrible fangs and claws savaged the humans and halflings of the jungles. Ancient evils, once forgotten, began to appear in Maztica. Itzapaplotl, the dreaded Obsidian Butterfly, decimated villages and tortured entire populations that had been captured by her dreaded tzitzimitl. She no longer seemed bounded by the rules of the gods that long ago curbed the worst of her depredations. The worst

truth of all, however, was the fact that the gods no longer answered the prayers of their faithful. On this new world, under a new sky, the gods no longer existed and the Mazticans despaired.

Born of the great god Kukul so many thousands of years prior, however, mankind and the other races of the True World did not give up on survival so easily. The plumaweavers and hishnashapers of Payit and Far Payit developed greater and more powerful magics to survive in their newer, harsher world. Jaguar and Eagle knights, bolstered by the discovery of greater and greater amounts of plumastone, began to develop weaponry and combat techniques unmatched even by the Kultakans and Nexalans of old. The Faerunians had been cut off from their homeland and without continuing immigration, they began to naturalize in this once foreign land. A century passed and the True World not only survived, but thrived.

Just as equilibrium took hold, the skies have changed yet again. The few powerless priests who held onto the old ways have heard something in their dreams and meditations. If these whispers are correct, then the gods have once again returned to the True World.

OTHER HAPPENINGS

The epic of Maztica is in not an exhaustive story nor does it cover every event of importance in the continent's long history. In roughly chronological order other events of importance are detailed below, yet even with these, the full story can never be told.

The Origin of the Little People

When mankind first took shape, they were given forms that pleased the more martial gods Qotal and Zaltec the most. Strong and imposing, humankind was practically bred for war.

Kiltzi and her sisters, however, sought smaller things to play with and thus they took the molds that gave mankind their shape and forged life of their own. They created these beings in the shape of man, but far smaller - half sized in fact.

They led their new playthings deep into the verdant jungles where neither their brothers, nor mankind would find them. In these jungles, the halflings of Maztica would remain hidden.

The Devastation of H'Calos

More than a millennium past, a great amber shard of the sky fell to the Ixtzul Vale. People from all over the True World bore witness to this event and even heard the violent screeching sound it made as it passed. A minor chief of the people of Ixtzul Vale named Osctl Sleeping Turtle was the first to find the object and he saw that it was in fact a great egg. This egg cracked before him and he saw a great serpent or worm inside. A wiser chief might have fled immediately, but Osctl approached the hatching creature in the hopes that somehow, it might increase his standing among the six other chieftains. For his curiosity, Osctl became the first meal of the great star worm known as H'Calos.

Luckily for the True World, H'Calos' awakening was a short lived one. After engorging himself on the inhabitants of nearby villages, the star worm settled into a great sleep underground in the valley of Ixtzul. The people knew of the creature but considered it a guardian of their land and built a city atop the creature's resting place. For two centuries, the creature slumbered and did not wake to feed.

Some say the Revered Counselor of the city of Ixtzul convinced the creature to settle as their guardian, others claimed that the creature was defeated in battle before its long rest. The truth became known many years later when it came to light that the last Revered Counselor of Ixtzul named Greyst Seven Cloud used a powerful staff to keep the creature in a perpetual state of slumber.

H'Calos wasn't the only threat to the valley however. Overpopulation destroyed the once fertile valley and it could no longer support its people. Greyst Seven Cloud determined that the valley was in fact doomed, yet it was his sacred duty to prevent the valley's guardian from

awakening to threaten the whole of the True World in its great hunger.

Using the power of hishna and pluma, Greyst forged great lines of magic that would keep the creature in its state of slumber perpetually. With the people gone, he knew there would need to be guardians, however. When he looked upon the ants at his feet he realized that they would make the ideal guardians and thus he created the bacar to forever guard the star worm.

Mirandos of Helm, while burning Maztican scrolls in Maju, came across a particular scroll penned by a Maztican scholar eight decades prior. The scroll described the guardians and the cursed city of Ixtzul in fine detail and Mirandos believed she had found a road to great treasure and more importantly, power.

Mirandos managed to enter the city and she enslaved the bacar guardians to her will using the staff looted from Greyst's tomb. When the planet H'Catha (the rumored home of the star worm) rose into the sky one evening, Mirandos performed a ritual which freed the creature from its long slumber. Greatly miscalculating the power of the staff she attempted to use it to control the great beast, but its magic only shattered and the creature was loosed upon the True World.

Mirandos, like Osctl in ages past, was eaten as a reward for her hubris, and the star worm proceeded to destroy what remained of Ixtzul for a full month's time. He then destroyed Maju, Cowl, and everything in between before finally being defeated by the Golden Legion.

Perhaps Cordell's most powerful wizard at the time was a Calimport mercenary named Artur Vagnos. Artur used powerful magic and the spirit of a velociraptor from Chult to create a great beast known as the Vagnosaurus in an attempt to combat H'Calos. The magic was too powerful for him and he lost control of the beast. It devoured him and fled into the jungles. The vagnosaurus wreaked its own havoc as it headed towards Maztica's western coast. The creature then disappeared into the sea, never to be seen again.

Legion, however, triggered a violent territorialism in the tlincalli. Whether through a powerful ritual or travel through previously unknown underdark trails, the tlincalli invaded Amn itself and inhabited the ancient dwarven ruin known as Xothaerin. This new kingdom, known as Oaxaptupa, was short lived, but was a powerful thorn in the side of Amn for many years.

In Maztica too, renegade tlincalli attempted to open a portal to unleash the minions of their obyrith lord Obox-ob upon the world, but were stopped by a powerful band of adventurers (both foreign and native).

The Great Skyhome

The Great Skyhome is the name given to the massive pyramid-ship which carried the gods of the True World to Toril from a distant world, and it is also a common name given to the Maztican concept of “wildspace.”

There are numerous interactions between the True World and visitors from this vast void, and they have been occurring throughout history. The interactions include the following, but are not in any way limited to only these:

-Anadjiin from the planet Anadia have hunted the surface of Maztica in the past, but in most cases keep their predations limited to the degenerate race of illithids known as the yagrel, who live deep in the jungles. Occasionally an anadjiin goes rogue and causes much death before being taken down.

-Deep in the Axapoztlan Mountains an entire hidden city is rumored to exist. The inhabitants closely guard the entirety of Maztica from threats not of this world. They are said to accomplish this using a massive flying pyramid (though not the original from the journey of the gods).

-Itzaplotl rules her kingdom of tzitzimitl located on a massive chunk of obsidian that exists in the Great Skyhome beyond the True World. The demoness is an unabashed sadist and torturer and had nearly an entire century

THE MAZTICAN CAMPAIGN

Adventuring has become just as common in Maztica as it is in mainland Faerun. Before Cordell, there were few if any “adventurers” in the True World, but much has changed since the fateful arrival of the Golden Legion. Mazticans form parties of their own now, and they are finding ancient secrets of the past which they had at one time chosen to ignore.

The True World is just as riddled with hidden treasures and vile creatures as Faerun and threats such as the beasts of the Viperhand could lead to a lifetime of adventure possibilities. Itzaplotl, the scorpionfolk and a huge variety of dinosaurs remain great threats as well. The world has become far more dangerous than it was even when frequent sacrifice was the norm.

Forming a party might be handled a bit differently in Maztica than it is in Faerun, however. The Faerunian habit of creating “fest halls” and “taverns” never quite caught on in the True World, so in order to run a Maztican campaign, the formation of a party needs to be a bit more creative.

On many occasions, adventurers are lifelong friends, formed at childhood. The legends and stories told by Cordell’s men sparked the imaginations of hundreds of Maztican children, and they in turn have passed their enthusiasm onto their own descendants.

where she could raid the surface at will. All Mazticans fear the arrival of her terrible star demons.

-A race of anthropomorphic penguin-like traders from another world known as the dohwar have settled in the True World and they have come far from their humble merchant beginnings. They are known to keep to themselves but rumors of an artifact from a long forgotten time has been said to darken their hearts.

REGIONS

There is a huge variety of cultures across the True World. If one considers all of the humanoid races, the number actually becomes staggering. Most folk never even come into contact with members of other nations with the exception of the more cosmopolitan cities like Ulatos, Tulom-Itzi or Tukan.

Nations tend to be less clearly defined in Maztica as they are in Faerun. Borders are not as carefully delineated, nor does every village identify with the country in which it is located. For defense purposes and the inevitable taxes that such service incurs, there is at least a modicum of national identification. Nexal, Kultaka, Huacli, Kolan, Pezelac, and Payit are the major regions to consider. The inhabitants of Far Payit, the Desert Dwarves, the Green Folk, the Tabaxi, the Dog People, and the Little Folk are all examples of populations that are simply too scattered to be considered an actual nation, but whose numbers are significant. The scorpionfolk have a nation of their own known as T'lincal which might in fact be one of the most populous. Fortunately, they rarely come in contact with the rest of the True World. Independent city states like Tukan, Tulom-Itzi, New Waterdeep, and Trythosford are also major players in the True World, but do not have the territory of the greater nations. The areas described below are some of the more well-known regions of Maztica.

HUACLI

The Huacli nation is a nation of mountain valleys on the west coast of Maztica. With one notable exception, this collection of city-states

NEW AMN

New Amn, it is said, was founded on the day Cordell defeated the whole of the Payit army with his five hundred strong Golden Legion. Others argue that the nation as a separate entity was not officially founded until long after the second godswar between Zaltec and Qotal.

Today, the name has held, but it means very little to the inhabitants. The descendants of the Amnian settlers tend to use the name far more often than natives whose families have always existed in the True World. Both groups, however, have come to accept that the region is wholly under the control of the Revered Counselor of Payit. The fact that the current Revered Counselor Xuitotl is of mixed blood has allowed the nation to avoid complete reabsorption.

was once firmly under the thumb of the Empire of Nexal. After the Night of Wailing, Nexal's firm grip was broken nearly overnight.

Prior to the Night of Wailing, however, Otomi was the only city-state that maintained its independence. Most of the Huacli people were fierce warriors, but the Otomi in particular stood out. In the mountains closest to Otomi, there were massive deposits of copper, which they (and to a lesser extent, the other city-states) learned to smelt and forge weapons and armor. The metal was soft, but still superior to the obsidian blades and spears of the Nexala.

After gaining full independence, the chieftains formed an alliance and a council with the Otomi at their head.

Ethnically, the Huacli are a mixed bunch, but there is a strong streak of an independent tribe that is not known elsewhere in the True World. From these folk comes the language of the Huacli which is a mix of words and phrases from Nexalan and Téenek, a language unknown elsewhere. Other than in rare ancient scrolls, Téenek is no longer spoken in its pure form, and the new hybrid is known simply as Huacli. Speakers of Nexalan can understand about 10% of Huacli, and the same is true in reverse. A large percentage of the Huacli ethnicity is also of the Dog People, particularly in the northern city-states.

For most of their existence, the Huacli city-states have been independently governed by male chieftains. The chieftains pass their title on to their heirs upon death. If no heir is apparent, a new chieftain is often selected through widespread popularity. In Otomi, the chieftain has evolved into a nationwide ruler and he has adopted the name used in the more easterly nations. Huasteco is currently the Revered Counselor of Huacli, and he is in fact the first to use the title.

Before the discovery of plumastone (and to a lesser extent the magically created hishnahide), the Otomi kept a jealous guard over their stores of copper. Though their forged weapons have not become obsolete, they do not have the same value they once held in a time when most weapons would shatter on contact with anything other than flesh.

Copper is now freely traded throughout the True World and this has actually become somewhat of a boon to the Huacli. There are also well known artisans in Huacli who produce art that commands a high price elsewhere. For this reason alone, Huacli is a favored stopping point of various pochteca, despite the relative distance.

The Huacli worshiped all of the deities with equal fervor, but much of this faith was lost during Maztica's exile on Abeir. Plutoq's worship has become ascendant among chieftains and males since the Return, however and Nula

and Eha have become popular among many of the women.

In the first decades of the arrival of the newcomers, the Huacli often mistook the newcomers as beasts of the Viperhand. Amnians and other Faerunians were slain on sight. There are few pureblooded Faerunians remaining in the True World, but the Huacli have become a bit more cosmopolitan in recent years. Much of this has to do with the urgings of the pochteca, from which the chieftains often accept advice.

Huacli has not always been occupied by its current ethnicities and in ages past there was a people known as the Zateca, whose ruined cities still dot the landscape. Not much is known of this ancient culture, but occasionally jade artifacts and ancient scrolls will appear in Otomi, discovered by the few who survive the horrors of their crumbling ruins.

KOLAN

Kolan is another nation on the west coast of Maztica and is separated from the hot sands of the House of Tezca by the Chimatepec Mountains. Within these mountains and approaching the shores themselves lay fertile valleys. The four major cities of Kolan are quite independent and can be self-sufficient on their own. The climate and terrain of this southern nation is ideal for growing crops and the people generally have want for nothing.

Baya, Guatl, Kolatl, and Cabez are the four major cities which are cut deep into cliffs on the shore lines, with dwellings accessible only through rope ladders, pulleys and elevators. Kolatl for example, exists entirely in a grand cliff overlooking the golden waters of the Bay of Kolan.

Kolan has flourished in the last century, with new settlements growing and expanding eastward into the House of Tezca. Much of this growth is due to increasing trade with the desert city of Tukan, of which Kolan has developed a fine, but distant trade alliance.

Ethnically, the Kolans are of both Green Folk and Maztican stock. Their language is also unique (known as Kolan), and it has more similarities to the languages of the Green Folk than it does actual Maztican. Those who deal in trade with Tukan are typically bilingual.

Though they might be more frequent in Huacli, Kolan is the origin of the pochteca, and the closest thing the nation has to a leader is a Grand Pochteca. This old traveling merchant is known by no other name and is said to be welcome in almost every other nation. Forever enemies of Nexal and its terrible beasts, the Grand Pochteca is not welcome among the beasts of the Viperhand, but it is said that he has met with the cruel and generally violent scorpionfolk of the Maztican underdark!

Though it was once a terribly poor nation after years of Nexalan abuse, Kolan has come far under the guidance of the Grand Pochteca. Many lesser pochteca serve him as spies and he knows more than most of major happenings throughout the True World.

Sacrifice remained a common practice in Kolan for far longer than it had in other nations, mostly due to its isolation from the foreign influence of Faerun. However, when Maztica became part of Abeir and the gods disappeared, the need for sacrifice disappeared as well. The Grand Pochteca does not approve of the practice, but since the return of the gods and their clerics, it has made a very slow return in some parts.

KULTAKA

Kultaka is as it has always been; a nation of warriors. Despite their proximity, Nexal's grand empire had never fully conquered the Kultakans and without the Kultakan army, Cordell could never have defeated Nexal.

The land itself is a fertile coastal plain separated from the water by a vast salt marsh inhabited by lizardfolk, sahuagin, and worse.

The greatest threat to the nation is still in Nexal and without the Kultakans; the beasts of the

Viperhand would surely plague the rest of Maztica in far greater numbers. Kultaka is eternally at war with these creatures, but they continue to control the upper hand and orc blood flows freely upon its plains.

Though it is not generally known among the populace, Kultaka is actually under a far greater threat than the Viperhand. T'lincal, a great nation of scorpionfolk, lay in the vast limestone caverns beneath Kultaka. The scorpionfolk have yet to see their aboveground neighbors as a threat, but should it come to that, Kultakans would be at war with an equally fierce nation.

Kultaka is unusual in its form of leadership for the region in that they are almost always under the command of a war chief, rather than a Revered Counselor. Icnoyotl is the current war chief and is a direct descendent of Takamal and Tokol, said to be the greatest warriors ever seen in the True World.

Kultakans speak Kultakan, which is a harsher, deeper sounding language related to Maztican. Typical Kultakans are able to speak both languages despite the fact that the Kultakans have limited contact with other nations.

Kultaka used to have a significant portion of their population worship Zaltec. After the Night of Wailing, centuries of conflict with the Viperhand, and the gods' subsequent disappearance and reappearance, his worship is has dropped dramatically. The other cruel gods such as Tezca and Azul are still popular however and though sacrifice is officially banned (a law left over from the days of Amnian dominance), it still occurs in remote temples.

A century ago, large veins of gold were found in Kultaka's mountains. They have yet to run out and a community of dwarves has sprung up within the mines. These dwarves consider themselves natives of the True World but are in fact nearly an equal mix of the ancestors of dwarves from Faerun and desert dwarves who came from the Sands of Itzcala. The dwarves consider Kultaka their home and defend it alongside their human brethren in continuous war.

Hishna magic is ascendant in Kultaka, and some of the best hishnashapers and hishnacasters in the True World are known to reside here. The hisnahide spell was developed in Kultaka before spreading to the world at large and the gold from the mines is often used to power castings of this spell. Kultakan warriors are outfitted better than any others in Maztica.

NEXAL

Once the greatest empire in the whole of the True World; Nexal is now the dreaded domain of monsters.

Small streams of lava pour forth from Mount Zatal today, but the dark slopes of the volcano stands as a reminder of the devastation that occurred over a century ago, and whose repercussions are still felt today.

Orcs are now the dominant species of Nexal; cruel and violent, they have cut the hearts from hundreds of thousands of captured Mazticans in the previous century. Though no longer human, the orcs hold to the old ways of Maztica more consistently than any other remaining nation in their love of this cruel practice.

Troll and ogre overseers keep the unruly orcs in line, though they themselves frequently have difficulty controlling their base urges.

The trolls and ogres are commanded directly by powerful shapeshifters known as jagres. The jagres too are led by their semi-divine immortal leader Hoxitl, who is Chosen by Zaltec.

Man is not welcome in Nexal. For a time, evil men and scoundrels could at least eke out a pitiful existence among the cruel beasts, but when the skies changed and Zaltec's voice grew silent, every last man and woman was brought to Mount Zatal for sacrifice. Now, none remain – Nexal now solely the land of the Viperhand.

Were it not for the common cause of war and raiding, Nexal would implode in on itself, but as it stands, Hoxitl's semi-divine power is enough to keep the worst destructive impulses in check.

Were they not so fecund, the population of Nexal might not have lasted as they have. The beasts are incessantly raiding nearby nations and war with Kultaka is perpetual. As it was when Nexal was a human land, the Nexalans have yet to best that nation of warriors.

Nexalan was once the common tongue of the True World since the empire had spread so far. Since the empire's downfall, Nexalan itself has now come to be known as Maztican. Ironically, the current inhabitants of Nexal are rarely literate in this language of their own origin.

Zaltec has and will always be ascendant in Nexal. The worship of no other gods is accepted or tolerated. Even during his silence, the beasts continued his rites. Hoxitl managed to convince an entire population that their god was angry with them, and this was the cause of his silence. The jagre's immortality and power was a sure sign that he was the voice of Zaltec. Now that Zaltec has returned, "proof" has been given.

PAYIT

Payit is a great nation whose invasion by Amn nearly cost it its identity, but has bounced back all the stronger for its trials. There is intense national pride these days and the original invaders have mostly integrated or died off.

Today, Payit once again excels in leading the True World out of dark days with its research into pluma magic and the fine talismans of pluma created by its artisans.

When Maztica was sent to Abeir, Itzapaplotl visited her worst depredations on the Payit and the Faerunians who had once defiled it themselves. Without the plumaweavers, jaguar and eagle knights of Ulatos, many more would have suffered.

Helmsport and Cordell's old estate still exists near Ulatos, but the only other obvious reminders that the Amnians settled here is the skin coloration of the locals. Some Faerunian traditions remain, particularly in the celebration

of some holidays and certain foods found nowhere else in Maztica. Horses disappeared after a virus wiped out the majority of their population and it was discovered that the creatures known as hakuna favored horse flesh above all others. Attacks on the trade roads by these creatures became all too frequent and the use of horses as a pack animal or traveling companion became more trouble than it was worth.

Outside of Helmsport and Ulatos, Payit itself is a mix of patches of jungle, woodlands, grass plains, and vast swaths of agricultural land. Trade routes can be found everywhere leading into Kultaka and Pezelac.



Payit still has smatterings of the Faerunian common speech but it has been dying as a language with Payit and Maztican becoming the more dominant languages. It is not unusual for natives of Helmsport or Ulatos to in fact be fluent in all three.

While estates of the Amnian invaders once dotted the countryside, Itzapaplotl's raids and time itself has seen many of these fall into ruin or disrepair. The locals do not seem to care very much about that current state of affairs.

Payit is ruled by Coaxoch, a relatively young Revered Counselor who some claim is the greatest plumaweaver alive. Others claim that this is impossible given her young age and the fact that many of her talismans were actually simply taken from the treasury.

The worship of the foreign god Helm was once growing in Payit but it has since morphed into a cult known as the Cult of Hunab-Kuum. Qotal and his sister Kiltzi officially have the most worshipers and the most beautiful temples, but the Cult is growing in popularity. The leadership of the cult is now firmly entrenched in Cordell's old estate.

PEZELAC

Pezelac has always had difficulty finding its own identity in a region surrounded by powerful and aggressive nations. There are few truly native folk of Pezelac, though there were a few indigenous folk. Mostly, Pezelac is a conglomerate of all the surrounding nations such as the Payit, Kultakans and Nexalans that fled from their ruined homeland.

With the growth in trade of the recent century, Pezelac has grown in wealth despite the barren nature of the land itself. Its capital city, also named Pezelac, has grown to rival Ulatos and Tukan in its cosmopolitan nature. There

are few goods sold in Maztica that cannot be found in the city's marketplace. As in Huacli and Kolan, the pochteca thrive here and even the Little Folk and Desert Dwarves can be found in its markets.

The common Maztican tongue (formally Nexalan) is the primary language spoken in Pezelac, but particularly in the capital city, all languages can be heard being spoken.

Pezelac is not known for its fierce warriors but its close proximity to Nexal has forced it to find potent means of protection. Pezelac's newest Revered Counselor, the first woman to ever hold the title in fact, is an incredibly clever old sorceress named Tonatzin. She has reached out to the neighboring nations of Kultaka and Payit to petition for protection against the beasts of the Viperhand. In exchange for lucrative trading rights, both nations have responded with significant contingents of warriors, including a thousand-strong atlatl-wielding unit from Kultaka and eagle knights from Payit.

The nahualli also first started appearing here in the scrublands soon after the True World was brought to Abeir. The beasts of the Viperhand have difficulty overcoming the versatile magics of these spellcasters.

With the exception of Zaltec, the entire Maztican pantheon is worshiped in Pezelac. There are also numerous less known deities that are typically worshiped in small communities in the countryside. Once a fervent nation, the silence of the gods and the influx of wealth has tempered their devotion.

FAR PAYIT

Far Payit once had great cities with pyramids that rivaled the pyramid of Zaltec in Nexal during that nation's heyday. These pyramids had a slightly different architectural style than the rest of Maztica and tended to be tall and narrow.

Most of these cities now lie in ruin. The jungle has crept back into the structures and the eerie

howls of beasts permeate the old marketplaces. The people have long since moved back into small villages within the jungles

It was and is still a jungle nation, only occasionally opening into clearings set aside for the cultivation of mayz and other crops. There are mountains as well, typically jutting straight from the jungle floor and high above the canopy. These mountains are said to hold many ancient secrets and very few who enter their hidden tunnels come back out alive.

There is close to no military remaining in Far Payit, but the villages typically have some well-known defenders or heroes. Far Payit was hit the hardest when the True World was brought to Abeir because great fanged, spiked and taloned lizards began to show up in the jungles nearly over night. Villages without powerful defenders were destroyed while others had to remain in constant vigil. The situation got continually worse until the skies changed yet again. Today, the lizard threat has abated slightly.

Tulom-Itzi and Maxal remain the only cities of note in Far Payit, yet there are hundreds of small villages scattered throughout the jungle. Tulom-Itzi is the cultural center of the local people who are known as the Itzas, and great magics of pluma and hishna have been developed within its walls. Maxal was utterly destroyed by the great star worm H'Calos, though it was subsequently rebuilt by the determined Itza. H'Calos' hitherto unknown offspring known as H'Calans have plagued any who dare enter Far Payit's underdark.

The Itzas, despite their trials, are known to be some of the kindest and gentlest folk in the True World. Sacrifice or slavery is not permitted here and Zaltec's worship is practically unknown. Qotal is ascendant and remained so even during his long bouts of silence. The Itzas speak Payit, though most villages have at least one elder that can speak Maztican as well.

The Itzas do not have revered counselors or even tribal chieftains. Rather, they tend to follow the advice of the wisest or occasionally the most powerful among their populations.

Far Payit is known for its incredible variety of beautiful plumage which plumaweavers from all over Maztica send pochteca to come and trade for. They will often bring plumastone to assist Far Payit's local heroes in defending their villages. The terrible lizards which populate the jungles also have fangs and claws that are highly prized by hishnashapers. Far Payit's artisans in fact, are well known for their workmanship and many unique talismans have been created here. Other than this, the Itzas are not generally known for their trade goods. The people have all they need and are mostly entirely self-sufficient.

TUKAN

Tukan has remained a bastion of hope for the True World in the past century. It was founded out of desperation as Qotal led the refugees of the Night of Wailing across the desert to a newly formed lake in the desert grand enough to support the 100,000 or so men and women.

Tukan, unlike Nexal, was built on a peninsula but has a similar layout to Nexal. The inhabitants are mixed but are mostly native Mazticans. Tukan is also unique in that it has the largest population of desert dwarves known in the True World, and even a significant population of the Little Folk!

Trade occurs mostly with Ulatos, but the distance and proximity to Nexal and its beasts have led Tukan and its pochteca to seek trade elsewhere. There have been a number of overtures made to Kolan in general and Otomi specifically.

Tukan's architecture is a blend of traditional Maztican pyramids and Faerunian estates. The estates have fallen out of favor in recent years and few new ones are erected, but the ones which have already been built remain in good repair.

All of the gentler gods are worshiped in Tukan but Tezca and Azul also have a significant following. Human sacrifice is banned and those

who ignore the ban are mercilessly hunted down, even by members of their own faiths.

The current Revered Counselor is an aged cleric of Qotal named Tuahemoc. Tuahemoc is said to have been descended directly from the famous eagle knight Poshtli. Tuahemoc was the first to claim that Poshtli had ascended to serve at the right hand of the Plumed Father, and he has a number of shrines to his ancestor in addition to Qotal's.

THE DOG PEOPLE

The Dog People are a savage folk who live in the Sands of Itzcala. They are semi-nomadic and generally live in small villages of 50-500 individuals in these northern wilds.

The Dog People are intolerant of most others with the exception of the Otomi, whom they share some ancestry. For generations, the Dog People were captured and sacrificed by Mazticans and this has left them defensive and resentful. Trespassers in their lands are now generally caught and tortured. Often, an individual will be bound and buried up to their necks in sand and dirt near the mounds of a nasty breed of fire ant that inhabits this part of the True World.

Occasionally, the Dog People will be suitably impressed by a person or group at which point they are accepted into the tribe. The Dog People are extremely loyal to their own kind and this extends to those who are so fortunate.

The Dog People have curious superstitions about the desert dwarves which they share common lands, and though they are not allies, they tend to leave the dwarves alone. Conflicts and misunderstandings do occur, however.

The only people that the Dog People trade with are the Otomi, and even this is rare. There is very little that they want or have to offer, but the occasional curious item is found in the desert from civilizations far more ancient.

The gods of the Dog People are generally not gods at all, but rather local animal and ancestral spirits. They do not understand the concept of gods as actual divine beings.

The Dog People speak their own language, and occasionally Huacli.

THE GREEN FOLK

South of the House of Tezca, before entering the strange and mountainous land of Lopango lays the jungles of the Green Folk. Though their lands are not vast and their populations are not great, their isolation has kept them safe from aggression.

The Green Folk lands are littered with ancient temples and ruins that are complete mysteries. Not even the greatest of the Green Folk elders knows from where they came or who built them.

The Green Folk are not as cruel as the Dog People can be, but they too tend to kill trespassers. They have very little magic, however, and are easily impressed by flashy displays. Magic with impressive displays can send entire villages running, or it could cause them to drop in awe of the caster. Even most pluma and hishna magic is unknown to them.

In the jungles, all that is needed is provided, and the Green Folk do not participate in trade. They speak their own language and ethnically do not appear similar to any other Maztican humans. They tend to be exceptionally short when compared to the average Maztican.

The Green Folk worship what is thought to be the Maztican pantheon, but the names are wildly different. Calor, for example, is the name given to a deity in the myths of the Green Folk that appears quite similar to Azul.

THE LITTLE FOLK

The Little Folk of Maztica are also known as jungle halflings or the Little People. They are a savage race of halflings with little similarities in culture to their Faerunians counterparts. The

different tribes have many opposing origin stories but the general belief is that they were in fact created by Kiltzi.

The Little Folk were once located only in the jungles of Far Payit, but have since spread to others, and they occasionally come into conflict with the Green Folk.

One particularly large tribe of jungle halflings was led by Halloran into the war against the beasts of the Viperhand over a hundred years ago. Halloran, the halflings claimed, had been destined to lead them “out of the jungle,” and the prophecy has since come true. Many halflings now live in Ulatos, Tukan and even as far as Trythosford.

The majority of jungle halflings still lives deep in Far Payit along mountain bases and they rarely come into contact with humans. Most still hold to their old ways and when humans are captured (usually unlucky Itzas), they will sacrifice their victim to some form of local “god.” Most commonly, the local god is in fact a jaguar lord or other monstrosity which they keep in a pit in the village center.

The Little Folk are also known for their powerful poison known as kurari. This is a highly effective paralyzing poison ideal for hunting and taking down “big folk.”

Jungle halflings who intermingle with humans speak their own language and the language of whatever local culture they have adopted. The tribes who follow the old ways generally only speak their own language.

Chiefs rule their tribes with an iron fist and tolerate little dissension. In fact, conflict usually leads to the offending party being thrown into the pit of their god.

THE DESERT DWARVES

The Desert Dwarves are not a nation per se, but they have a significant population and have become the dominant people of the sizeable

lands of both the House of Tezca and the Sands of Itzcala.

The desert dwarves were once exploratory miners from tunnels under the Moonshae Isles who were ambushed by drow in the year 987 DR. The drow used powerful magics which unleashed magma from below and ocean water from above. This effectively cut both groups off from each other and the pathways back to Faerun's underdark. This event came to be known alternatively as the Rockfire Disaster or the Rockfire Cataclysm, and it stranded the dwarves in Maztica.

The dwarves first emerged in the Sands of Itzcala but have adapted well to their desert environment and have spread to all the deserts of Maztica. Their greatest population is in fact in the House of Tezca.

The desert dwarves tend to dwell in caves or crags in small communities of no more than a few hundred. In the House of Tezca their leaders are known as chieftains, and in the Sands of Itzcala they are often referred to as cragwardens.

The Desert Dwarves of the Sands of Itzcala tend to remain hidden and aloof when it comes to other Maztican nations. They often come into conflict with the Dog People of the wastes, but this dislike rarely leads to open warfare, and the two races generally avoid each other. When the dwarves encounter other humans, they react accordingly to the given situation. An entire community of the desert dwarves has moved into the gold-laden mines in Kultaka and joined their Faerunian cousins to form a newer, larger, and far richer community. In the desert, the dwarves will secretly observe travelers for many days before contact and will know a good bit about the players' tendencies. This branch of dwarves has also come into conflict with the scorpionfolk from lands beneath the sands.

The desert dwarves from the House of Tezca were once known to other Mazticans as "The Hairy Men of the Desert," but that old moniker is rarely used these days. Led by the great warrior Luskag, this branch fought valiantly

against the beasts of the Viperhand at the conclusion of battle for Helmsport.

Though there are many chieftains, Luskag still lives, and he is widely considered the "Chieftain among Chieftains." Should the dwarves ever make race-affecting decisions, they would surely follow this charismatic leader's direction.

Luskag's clan also is credited with the discovery of plumastone near the city of Tewahca and this has made him popular and welcome everywhere but Nexal. Luskag's clan still mines the material and though it has since been found elsewhere (as well as being magically created), the plumastone of Tewahca is by far the most popular.

The desert dwarves are not particularly religious but have managed to merge the pantheons of Maztica and the dwarves. Dumathoin is popular, but Plutoq also seems to appeal to these stone loving people.

THE TABAXI

The jaguar men of Maztica populate the jungles and at one time had only fleeting encounters with mankind. When the encounters did occur, they often erupted in violence, particularly when the tabaxi were answering to a jaguar lord.

The Green Folk have always known to avoid the tabaxi, but the newer, more adventurous humans in Maztica are rarely so wise. The jaguar-folk have responded to the frequent trespasses by trespassing themselves, and it is not uncommon to see tabaxi in the streets of the more cosmopolitan cities these days.

The tabaxi occupy just about every known jungle in Maztica but are typically located far from other settlements. They build tree homes which they find easy to climb into, but aggressors have severe difficulty locating.

There are three main groups of tabaxi. The tribes which interact with humans the most are powerful hunters, but typically leave sentient species alone. They will trade for weapons in

the nations of men, usually bringing rare pelts from the jungles.

Jaguar lords rule over a large percentage of tribes and these jaguar men are both aggressive and cruel. They are more than willing to eat manflesh, saving the choice parts for their lord.

Lastly, there are the ocēlōtl. This enigmatic race is an offshoot of the tabaxi, but has more in common with the smallish cats known as ocelots, than they do the proud jaguars. They are even more reclusive than the jaguar folk and only rarely leave their hidden jungle domains. There are rumors that the ocēlōtl command a strange magic unseen elsewhere in Maztica.

Tabaxi worship the Maztican pantheon but do not use the same names as mankind.

THE QUETZALDAUN

Many believe it was to Maztica where the progenitor race of bird men known as the aeree once fled. The aeree either became or created the aarakocra which populate Toril and can sometimes be found in Maztica, though it is said there are many more in the unknown regions of the north.

The aarakocra have suffered the predations of dragons throughout the world, driving them to extinction in some areas. Such was the case for large tribes in the True World. Green dragons followed the aarakocra from Faerun and destroyed their nests with a sadistic glee.

Some aarakocra began to abandon their gods and seek a new lord, one who would save them from the extinction promised by the green dragons and ironically, a draconic god answered their plea.

Qotal took pity on the bird-folk but he is not an easy god who breeds complacency in those he chooses. Qotal offered the aarakocra a choice; he would equip them with the tools needed to defeat the dragons if they would only worship him forevermore. The aarakocra agreed and were changed into the quetzaldaun, powerful

new eagle-folk whose keen senses and powerful forms were able to destroy the dragons that plagued them.

It is because of the quetzaldaun that dragons are almost nonexistent in the True World (the rain dragons known as tlaloatl tend to leave them alone).

Quetzaldaun have other enemies, however, and many have been forced to leave their homes and enter the lands of mankind. The populations of hakuna have exploded since Maztica arrived on Abeir, and the quetzaldaun have lost many nests.

To this day, the pact with Qotal has stood, but other deities are making inroads. Whether or not this trend continues as the quetzaldaun come into contact with other cultures or not remains to be seen (as does any repercussions from Qotal himself).

PLACES OF INTEREST

Maztica has secrets and mysteries that remain unexplained and in many cases unexplored. The following places of interest make excellent locations for adventure and exploration.

Azatl (Nexal): Azatl shares a similar history to Tezat in the days since the Night of Wailing. Knowing that they are as likely to be killed and eaten in Tezat by the trolls; the more numerous orcs have taken this city as their own. Perhaps because of the influence of Hoxitl and other jagre (who maintain a strong presence in this city), the orcs are surprisingly organized and can mobilize in case of a concerted attack.

The Bay of Shoals (Pezelac): This shallow bay in Pezelac has a great variety of wildlife and rare plants. It is known for its mangaroo trees which form mazes in the bay formed of small islands. It is rumored that there is lost magic somewhere in one of these mazes, but only from the writings of one of Cordell's legionnaires who went mad shortly after his return to Helmsport.

Canoes are the only boats small enough to navigate the shoal, but the enormous crocodiles that live within the bay keep traffic low.

The Caves of Far Payit (Far Payit): The underdark permeates the True World much as it does mainland Faerun. Unlike Faerun, the entrances are rare and typically only the scorpionfolk know of the entrances (though they rarely use them). In Far Payit however, there is a system of caves with far more obvious connections. The cave system is remarkably intricate and contains equal portions of underwater caverns.

In general, these caverns are thought to be uninhabited by intelligent races and remain ripe for exploration or even occupation. There are denizens however, which are frequently monstrous and a little known group of penguin-like humanoids are rumored to inhabit the caverns that are closer to the shore

The Fountain of the Gods (Far Payit): When the Little Folk first came out of the jungles they spoke of the legends of the Fountain of the Gods; an artifact created by the deities at the dawn of mankind's emergence as the dominant species of the True World. The Little Folk claim that it was made to test the will of man and to reward bravery where it was deserved.

It is also a place of death, and friendly Little Folk know better to go anywhere near it. The terrible lizards that have populated the jungles in the past century are particularly active here. Also, the most savage and cruel of the Little Folk guard the jungles within dozens of miles of the Fountain's hidden location. They are said to sacrifice all who approach – even other Little Folk – to their enormous crocodilian god. The ruin in which the Fountain lies is also inhabited by five Jaguar Lords who are said to have been given immortality and a spark of the divine themselves.



In a hundred years of searching, not a single survivor has ever returned from an expedition to the Fountain of the Gods.

Itzcatli (Bay of Cordell, Payit): Not much is known of this underwater kingdom of sahuagin who are mostly by their moniker “sea devils.” The sahuagin frequently raid the shores near their kingdom in the Bay of Cordell, though these raids occur anywhere along the coast. The kingdom itself has never been located.

Itzcatli was responsible for nearly destroying Trythosford about 50 years ago, before a troupe of paladins wiped out the invading forces. Though the sea devils were turned back, the paladins were also killed nearly to a man and the order has never recovered. The fabulous weapons and armor carried by the paladins were lost at sea. The sea devils also indirectly prevented reinforcements from reaching New Waterdeep when it was razed by Kultakan raiders over a century ago.

Kultaka City (Kultaka): The Kultakans are indisputably the greatest warriors (as a whole) in Maztica and their capital city is representative of this fact. The community sits on a steep rocky outcropping which is extremely difficult to climb. The city to this day has only fallen once to invasion despite hundreds of attempts through the centuries of its existence.

Lake Pezel (Pezelac): This shallow lake was discovered to have a significant population of plesiosaurs that prey on boatman who stray too close to its center reaches. The lake is excellent for fishing, however and most fishermen have found that they are left alone if they stay close to its shores.

Maxal (Far Payit): Maxal is known to be one of the few Maztican cities with a “naval” presence. It is the second largest city in Far Payit, but it is better known for having the highest population of the Itza people in the True World.

The “ships” of Maxal are actually large canoes, but this mode of transportation is ideal for trade up and down a coast where the jungles can be

quite hostile. Maxal has gone so far as to occasionally trade with the far off Green Folk, but terrible sea lizards including vicious families of plesiosaurs have made this journey a difficult one.

The city itself is located on a large cliff overlooking the sea, and is said to have one of the most pleasing views in all of the True World.

Mount Zatal (Nexal): The magic of the Night of Wailing spewed forth from Mount Zatal with the confluence of godly magics and the power of sacrifice. The transformative power was spent but hot lava still poured from the mountain for decades following that awful evening. Mount Zatal had gone relatively cold when the True World became part of Abeir and to this day the mountain is avoided by all but the beasts of the Viperhand. It is said that a massive complex lies underneath the mountain populated by fire newts, orcs, and far worse. As the gods reawaken, rumor has it that Zaltec himself stirs beneath the mountain.

Nexal City (Nexal): Nexal is a ruin and has been so for well over a hundred years, but it is occupied. The orcs, trolls and jagre still sit within dilapidated buildings worshiping their cruel god Zaltec who has only recently begun to answer their prayers once again.

The homes and pyramids are unrecognizable from the days of the height of the Nexalan Empire, and the fighting in its streets is nearly continuous. It is testament to the fecundity of the beasts of the Viperhand that they still survive in such great numbers.

Nexal is ruled from the old Temple of Zaltec by the jagre-turned-demigod known as Hoxitl. This immortal being is said to share in the divinity of his dark god, and that without him, the beasts would lose what little organization they have.

Great treasure is rumored to still lie in the depths of Nexal and it is unknown whether Hoxitl has recovered what was buried on the Night of Wailing so many decades ago.

Olbi (Sands of Itzcala): The strange ruins of Olbi are hidden in the desert known as the Sands of Itzcala. The Dog People are said to know of its location, but they avoid it for fear of an unknown darkness that lingers within.

The ruins are older than Tewahca and are a series of caves carved by unknown hands with very little resemblance to architecture found elsewhere in the True World. There are images of Maztican gods throughout the system however and rumors abound of powerful magic and plentiful gold.

The Salt Marsh (Kultaka): The salt marsh of Kultaka is teeming with horrors including numerous sahuagin from the Itzcala undersea kingdom. It is used as a training ground for new jaguar and eagle knights who often return with trophies from these fell creatures.

The Sunstone (House of Tezca): The desert dwarves know of a strange lake of silver located in the crater of a lone volcano. The lake is over 600 feet in diameter from shore to shore and looks like a massive circular mirror.

The origin of the Sunstone is completely unknown but its powers are well documented. If one sits upon its shores and meditates on the lake as the sun crests the volcano's caldera, a vision of things to come might be given to the seeker. If the intelligence behind the Sunstone feels that the seeker's motives are not pure, however, it might strike them dead on the spot or send them far away from its shore. Touching the lake itself is assuming too much and one of these effects always occurs should an offender attempt to do so.

Tewahca, The City of the Gods (House of Tezca): The city of Tewahca was built in the Immortal Era as a staging ground for a planned battle of the gods. A city sprung up to assist in this express purpose in the middle of the desert and following the battle, the people dispersed just as quickly.

What remained was a wonder of the desert which had not been found by man for many centuries. The desert dwarves however knew of

the city and its enormous Pyramid of the Gods. It was fully rediscovered by mankind preceding a second battle between Qotal and Zaltec.

The city itself contains many hidden treasures from the Immortal Era and is guarded by undead known as the spirit wardens. While not necessarily evil, the spirit wardens do not take kindly to intruders unless they are given an offering of magic. There are various other undead creatures such as shadows in the crypts of the city as well and should the wardens be placated, they have even been known to protect travelers from this evil.

Not far from the city, massive outcroppings of a natural, red-hued plumastone can be found. The desert dwarves, led by their chieftain Luskag mine the precious material. The dwarves leave the dead alone and generally stay clear of the city.

Tezat (Nexal): Tezat, along with Zotil and Azatl, was one of the four cities at the center of the Nexalan Empire before it all came down on the Night of Wailing. Briefly, the beasts of the Viperhand allowed humans to enter Nexal and while still unsafe, many managed to eke out a violent existence in Tezat. When Zaltec stopped answering prayers, however, Hoxitl declared that humans were naught but food for Zaltec, and every human remaining in Tezat was brought to Zatal to be sacrificed.

Now Tezat is the domain of trolls. There is barely a remaining intact building in the whole of the city, and the place smells of offal. There is little reason to attempt to enter Tezat, but it is told that there are treasures here that remain from the days of the Empire.

T'lincal (Underdark, Sands of Itzcala): The city of T'lincal may be the greatest population center in Maztica, but its scorpionfolk inhabitants are so isolated that contact is rarely made. This perhaps, is the single reason why the scorpionfolk have not decimated the lands of men. The tincalli took Cordell's invasion personally, however and have made themselves more visible in the past century. T'lincal itself is a den of horrors hostile to all humans who

dare set foot in its caverns. Treasure notwithstanding, there is little reason for men or women to approach the city.

Tulom-Itzi (Far Payit): The cultural center of the Itza people and the capital city of Far Payit, Tulom-Itzi is a truly wondrous city. No other city in the whole of the True World has such prominent displays of gardens, topiaries and beautifully carved architecture.

The city itself is surrounded on all sides by jungle and there are no roads which lead directly to it. People still brave the jungles to visit the city, however, whether for its abundance of rare feathers for pluma magic, the kindhearted nature of its native people, or just the sheer beauty of the city itself. Once long ago, a road did travel directly to Ulatos, but that road is long since disappeared.

The jungles around Tulom-Itzi are kept relatively safe for travel by patrols that are often led by a plumaweaver or plumacaster and numerous jaguar knights. The terrible lizards of the southern jungles are only somewhat active in the area.

Giant fire ants led by the powerful drider Darien once destroyed the city, but it has recovered remarkably. Remnants of these ants still live in the surrounding forests and the Itzas cannot seem to eradicate them once and for all.

The Twin Visages (Payit): Outside of Tehwaca, the Twin Visages are considered perhaps the greatest holy site for Qotal's faithful. It was here that Qotal battled Zaltec after returning to the True World before he was betrayed by his high priest Lotil. Some say that Qotal has since forgiven the tonalli of Lotil, having not realized that the battle was causing so much havoc elsewhere on the continent.

The Twin Visages take the form of two 30 foot high faces, one male and one female on a 300 foot bluff overlooking a beautiful lagoon full of coral.

The Twin Visages also stands as a symbol to the Mazticans. It was here that Cordell first landed

before his plundering of the True World. The Mazticans were conquered by so few because they did not stand together that day, and the Twin Visages remind natives what they cannot allow to occur once again.

The Ulatan Marsh (Far Payit): Across the bay from Maxal is a swamp of disease and decay which is sometimes known as the Great Salt Marsh. This dangerous place is known for its diseases, massive crocodiles and another nation of sahuagin that may or may not be related to the Itzcatli. The marsh frequently floods and the sahuagin use these times to hunt deep within the center of the marsh. For the most part, these sahuagin stay clear of human kingdoms, but in the marsh, all living beings are considered meat for consumption.

Ulatos (Payit, New Amn): Ulatos and its satellite town of Helmsport were the capital and center of the Amnian invasion of the True World. Once, the city was bustling with folk of many nationalities and sights that had never before been seen in Maztica. When Maztica became part of Abeir, its inhabitants were abruptly cut off from the mainland. While terrible in many ways for the True World, the shift did bring about some positive change. Without a connection to their home, it was the Amnians who began to naturalize. There are remnants of those long ago days, but traces of Amnian (and to a lesser extent some Waterdhavian and Calishite) culture have slowly disappeared. Ulatos is now firmly back in the hands of the Payit. Through interbreeding with the invaders, the Payit of Ulatos have coloration unknown elsewhere in the True World.

Cordell's old nearby estate has been kept up over the last century and now houses the young Revered Counselor of Payit, Coaxoch.

Zotil (Nexal): On the Night of Wailing, the city of Zotil was submerged in lava that was spewed by the eruption of Mount Zatal. For many years the ruin sat quiet, but the dead no longer sleep soundly. Zotil is avoided even by the beasts of the Viperhand.



RELIGION

Maztica, its gods, and the afterlife to which it is connected are different from the folk of mainland Faerun. There have been many connections made in the past, particularly among the gods, but for the most part the Mazticans follow rules very unlike the rest of the world. It is unknown whether Ao has allowed this to occur in passing, or if he simply has remained aloof, but the Mazticans do not seem to understand nor care for the happenings of the world at large. The Maztican cosmology too is different and has remained so since Kukul first created mankind.

GODS

The main nine gods of the Maztican pantheon are described below with their given alignment, suggested domains and a description of their symbols.

In addition, a number of lesser and dead gods are provided, though their worshipers are either few, or no longer exist.

This list is by no means comprehensive and there are countless local gods and racial gods that remain off this list.

DEITIES OF MAZTICA

Deity	Alignment	Suggested Domains	Symbol
Azul	LE	Tempest, Death	Rain surrounding a fish
Eha	CN	Tempest	Clouds
Kiltzi	CG	Life	A flower in bloom
Nula	CN	Nature	Hummingbird
Plutoq	LN	Knowledge, Nature	Mountain peaks
Qotal	LG	Life, Light	A plumed dragon or serpent
Tezca	CE	Light, War	A flaming lizard
Watil	NG	Nature	Leaf
Zaltec	CE	Death, War	A human skull

OTHER DEITIES OF MAZTICA

Deity	Alignment	Suggested Domains	Symbol
Poshtli	LG	Light	An eagle with outstretched wings
Hoxitl	CE	Death, War	Snarling displacer beast
Hunab-Kuum	N	Knowledge	A perfect circle of light and darkness

DEAD DEITIES OF MAZTICA

Deity	Alignment	Suggested Domains	Symbol
Kukul	N	Knowledge, Life	Stars surrounding a sun
Maztica	N	Life, Nature	Mountain
Coatlucue	CE	Trickery, Death	Skirt made of snakes

THE PLANES

Maztica's cosmology is wholly different from the Great Wheel cosmology of greater Toril, but it is connected in various locations. A series of demiplanes reachable through ethereal travel rather than astral, it is the final resting place for Mazticans and it often serves as the home of their gods.

The souls of Mazticans and those who worship the Maztican deities are known as tonalli and upon the moment of death, they arrive in a grand temple. This temple lies atop a pyramid that stretches beyond the range of vision. The skies are a sterile, pure white light that bathes the pyramid in a surreal glow. This makes it difficult to look beyond the edges of the pyramid, and even the immediate vicinity is given a hazy, dreamlike quality. This Pyramid is known as the Great Pyramid, but is actually a part of a neutrally aligned plane known as Maztlan.

From the haze, spirit-beings known as zizimime come forth to guide the tonalli to a realm which better represents the soul's disposition in life. The gods themselves have multiple domains and worshipers of many alignments may come face to face with their god as they spend eternity despite the plane their tonalli resides.

Tonalli who had a neutral outlook in life are directed by the zizimime to stay where they are as Maztlan slowly changes around them to their permanent domain of rest. Other souls that have at least some tendency towards neutrality are led onto the next platform which directionally corresponds to their alignment. These "platform planes" have the following names:

Direction	Alignment	Name
N	LN	Itzli
E	NE	Mictlan
S	CN	Mayel
W	NG	Xilen

Some spirits are then instructed to stay at which point their surroundings change, while others continue on further still. The spirits who are

instructed to continue moving go onto one of the following at the "base" of the Great Pyramid:

Direction	Alignment	Name
N-NW	LN(G)	Tlalocan
N-NE	LN(E)	Tlatocalli
E-NE	NE(L)	Exbal Ken
E-SE	NE(C)	Zompantli
S-SE	CN(E)	Xipetlan
S-SW	CN(G)	Tochitl
W-SW	NG(C)	Xitonco
W-NW	NG(L)	Catlampa

Purely lawful good, lawful evil, chaotic evil or chaotic good tonalli are led directly to the corners of the great pyramid and arrive in one of the following planes based on their alignment:

Direction	Alignment	Name
NW	LG	Tlaxcautli
NE	LE	Xibalba
SE	CE	Teotli Itic
SW	CG	Teotecan

Tonalli have no choice as to where they end up regardless of whom they claim to worship. There are many who paid lip service to Qotal in life but whose disposition led their souls to the pits of Xibalba to their unpleasant surprise.

Maztlan: When the Great Pyramid fades and the zizimime leaves a neutral spirit to its fate, the tonalli sees a massive island surrounded on all sides by an endless sea. Seven caves dot the landscape which are said to be the homes of all spirits before birth. A specter of the mother goddess Maztica is said to inhabit the island as well.

Itzli: Itzli is a plane of endless outcroppings of obsidian and plumastone. Spirits live here in echoes of their mortal existence. Regimented an organized wars between the tonalli are relatively common and those who break rank are said to be devoured by some foul being of chaos as punishment. Upon each new morning (a yellow-red sun rises and sets over the glassy fields), the souls are reborn, no matter their fate on the previous day.

Mictlan: Also known as the true “Land of the Dead,” Mictlan was long thought the final destination for all souls. It is a hell of nine levels that must be traversed over many years of travel. The levels range from fields with winds of flesh scraping knives to rivers of blood packed with swimming jaguar-spirits. The first level, however, is rather plain and only inhabited by spider and owl-like beings.

It is unknown what becomes of tonalli who complete the journey, but a demon-being is known to occasionally assist stranded spirits. This spirit is known by the name Xolotl. There is also said to be a king and queen of Mictlan known as King Mictlantecuhtli (“Lord of the Underworld”) and his wife, Mictēcacihuatl (“Lady of the Underworld”).

Mayel: Mayel is a plane of swirling winds and tempestuous storms. A spirit can spend an

eternity here being thrown around in permanent cyclones that only rarely fluctuate in strength. Eha maintains a zone of calm here where those faithful to her in life can spend eternity without fear of the powerful winds.

Mayel himself is the name of a once human consort of Eha who holds significant sway among the spirits.

Xilen: This heavenly paradise consists of endless fields of mayz on an island of abundance. Children who have yet to form their own morality before death end up here and are tended by angelic zizimime known as Ihuilcacpatlani. Xilen has plant life seen nowhere else in the multiverse, some of it highly magical. There are fruits that bear milk for the children and others that calm minds infected with madness. It is because of the former that Xilen has also been given the name, “The



Heaven of Milk Trees.”

Tlalocan: This heaven was oddly created by the cruel god Azul to please his wife before her name was lost to the ages and he became bitter and cruel. The realm rains constantly, but it is a warm and gentle rain that often continues even when bright sunshine fills the sky. Tonalli here rest well, but are eternally drenched by the rains.

Tlatocalli: Tlatocalli could be confused for an obsidian-free extension of Itzli for the endless wars that rage across its surface. The battles here, however, tend to be crueler but no less organized. Spirits who slay their enemies here enjoy making them suffer beforehand. Frequent and powerful earthquakes are common and can change the outcome of a battle in moments.

Exbal Ken: This terrible plane is a realm of gore and sacrifice. Exbal Ken was in fact, the name of the first antihero to sacrifice another human being to placate the gods. Spirits here continue on without their hearts and frequently without their heads, but they feel the pain of their sacrifice eternally. When new spirits arrive on this hellish plane, they rarely last a day without being brought to the altar.

Zompantli: This is a realm inhabited by as many evil undead as there are tonalli. Walls, homes, and even the flora and fauna all seems to be composed of disembodied skulls. Most are silent but many scream eternally or speak forever in maddening riddles.

Xipetlan: Also known as the Flayed Land, this realm is a desert which lies in eternal darkness. Sandstorms powerful enough to rip the skin from flesh tear through the desert and give this realm its common moniker.

Tezca is said to dwell here often when he is not attending his duties. The lack of sun and fire discomforts him, but he is said to reside here anyway in recompense for some long past transgression.

Tochtli: This is the primary home of the goddess Nula and she enjoys her time here more than in any of the other planes. It is full of

animals and the tonalli that come here eventually become animals themselves, though they have the capabilities of *awakened* beasts. There are many powerful predators here, including giant sized versions of common creatures. When she is here, Nula is tended by the largest of these specimens.

Xitonco: Xitonco is a pure pastoral wilderness full of game and gentle weather. With the exception of the occasional roc, there is little to fear on this plane. The spirits too are generous and welcoming. They are often blissfully unaware of their own existence as spirits and cannot be convinced otherwise, despite evidence to the contrary.

Catlampa: The most honored dead of the Maztican continent, even beyond the greatest of warriors, are women who die in childbirth. Even the darker and cruel gods respect the sacrifice they have given. By the decree of the entire pantheon, women who pass in such a way may forgo their eternal fate and be brought to Catlampa.

Catlampa is a desert, but it is not barren, nor is it overly uncomfortable. In fact, massive lakes split the desert with oases of pastoral heaven. The mothers and any other tonalli whose disposition earned them a place in this heaven are allowed to occupy the vast swaths of land alone. They are also given the powerful wings of an eagle so that they might fly the vast distances to greet their neighbors.

Tlaxcautli: This favored home of Qotal stands as a massive pyramid of its own. Spirits who come here are often visited by angelic beings in the form of giant eagles. They enjoy frolicking with children on the steps of the pyramid despite lawful and often regimented nature.

There is eternal peace here among the masses and the spirits only ever show eternal love for each other.

Xibalba: A massive ball game similar to the one popular among Mazticans is played here eternally by both spirits and the occasional deity. The penalty for failure is sacrifice and eternal

oblivion. Victors are consigned to one of ten demon lords who then hideously transform the victors. These unique creatures come in pairs and are known as Xiquiripat (Flying Scab) and Cuchumaquic (Gathered Blood), who sicken a tonalli's blood; Ahalpuh (Pus Demon) and Ahalgana (Jaundice Demon), who cause a tonalli's body to swell up; Chamiabac (Bone Staff) and Chamiaholum (Skull Staff), who transform their spirits into skeletons; Ahalmez

(Sweepings Demon) and Ahaltocob (Stabbing Demon), who repeatedly stab their spirits until they are naught but a bloody mess. Finally there is Xic (Wing) and Patan (Packstrap), who caused spirits to cough up blood for the remainder of eternity. Xibalba is a terrible place of no hope.

Teotli Itic: Similar to Mictlan, Teotli Itic consists of nine layers of hellish landscapes.

THE CULT OF HUNAB-KUUM

The Night of Wailing, the Return of Qotal, the changing hue of the sky above and most importantly the end of the gods' response to prayer have led to one conclusion for a mixed group of Maztican natives and foreign-born invaders. The powers were all one giant lie from the start! The gods were never real. There is in fact, only One True God for all the True World, and He is Hunab-Kuum.

Hunab-Kuum is the result of a mix of beliefs partially imported from Faerun and partially native to Maztica. Specifically, when Waterdhavians first followed the Amnians to reap the benefits (and plunder) the True World, they imported many of their beliefs to the native populations. One of these beliefs was in the overlord of all the powers of Toril known as Ao. The Cult of Ao had a significant number of representatives on the first ships from Waterdeep. Their worship of the Overgod mixed with that of the Amnians, who in turn had many who believed Helm was the only true power. After all, during the Time of Troubles, it was only Helm who maintained his standing as a god and was not forced to walk the world as a weakened avatar.

Bishou Devane, the successor to Bishou Domincus and veteran of the second Ulatos War was believed to have been the original cult leader and proselytizer of this heresy before his death of old age. Like his predecessor, Devane thought that only Helm was worthy of worship in the True World. Unlike the more current cultists, Devane actually believed in the other gods but over time, particularly since his death, the cult's beliefs have changed.

Little is known of the native Maztican contribution to their dogma, but it is said that a spirit or demipower known as Hunab-Ku was one of the lesser beings of power already among the inhabitants of Payit and Far Payit. When the skies changed from the deep azure of Toril to the steely skies of Abeir and the gods stopped answering the prayers of their faithful, these varied beliefs merged and the Cult of Hunab-Kuum was born.

Members of the cult know that the false gods have manifested in the True World before, but these were all just aspects of the One True God. Even when Zaltec and Qotal battled, it was just a visual representation of the differing aspects of Hunab-Kuum's will. The One True God represents all belief and is not believed to be a lord among the gods. Rather, they believe that He is all that truly exists.

Pits of fire, acid and burning blood are unavoidable in a spirit's eternal journey on this plane. Many are grabbed by demonic zizimime and buried up to their necks while swarms of ants bite at their faces for years on end.

Teotecan: Teotecan is a vast mountain where Kiltzi, the goddess of love frequently resides. It is a pleasant realm of gentle mountain forests, few predators, and little cruelty.

There are rumors of something terrible living in the forests however; a devourer of souls that does not venture far from the place where Qotal once violated his sister's trust. Kiltzi herself does not speak of the darkness, but the spirits believe it is a disease that can affect the whole of the plane if left unchecked.

CHARACTERS

RACES

Humans might currently be the dominant race in Maztica, but there are many others to choose from who interact with humans on a daily basis. The invasion of Amn made some significant changes in mankind's culture and the True World has become far more cosmopolitan. This is particularly apparent in integrated cities like Tukan, Ulatos and Trythosford.

Many of the more common races have subraces unique to Maztica. The jungle halflings known as the little folk, the fierce desert dwarves, and even the various human cultures are described in this section. In addition, the tabaxi and the quetzaldaun – races of jaguar-like humanoids and eagle folk respectively, are described in full and offered as new races to play.

HUMANS

Mankind is known for its ability to adapt and survive. In a world with beholders, dragons, and even the dreaded Tarrasque, the fact that humans can be found nearly everywhere gives testament to their extraordinary ability. Maztica is no different.

There are many origin myths in the different cultures but the most common one involves the wisdom of the great sun god Kukul. The gods failed in a number of attempts to create beings to honor them. Men of clay, wood and gold were created but each in turn disappointed their creators. Kukul, the Father of the Gods, understood their folly and realized that if they were to create beings that would truly worship them, it would require a sacrifice. So Kukul took his great mācuahuitl and severed his own fingers. When the fingers struck the earth, they began to wriggle and crawl; eventually standing and honoring the gods from which they were created.

While many share this origin story, every man or woman is not the same in Maztica. There are many different ethnicities; each with their own appearance, passions and culture.

MAZTICANS

Due to their predominance in the lands of Nexal prior to the Night of Wailing, the Faerunian newcomers to the True World once believed there to be only two ethnicities of men in Maztica, the Maztican and the Payit. The typical Maztican man or woman has a rich brown skin tone and jet black, fine hair. Originally, these folk came from the northern wilds of the True World, but were led to the valley of Nexal by their dark god Zaltec. Since then, their language (Maztican, once known as Nexalan), culture and outlook has spread all over the continent. Maztican is the common tongue of the True World.

Maztican Names: (Male) Acalan, Coatl, Naltecona, Nochehuatl, Tolco (Female) Ahuiliztli, Erendira, Meztli, Teiuc

KULTAKANS

The Kultakans share much in physical appearance with the Mazticans, but are generally taller and more muscular. They are bred from birth to be warriors and for generations the weakest were left to die in the wilds (not even being fit for sacrifice).

Kultakan Names: (Male) Acamapichtli, Takamal, Quautli, (Female) Citlali, Citlalmina, Hutamana, Pochilli, Quixitl

PAYITS

The Payits have similar skin tone and hair coloration to the Mazticans, but are generally softer in body. There is a high frequency of light skin tones and eyes appearing due to generations of interbreeding with Amnians and Waterdhavians.

Payit Names: (Male) Atl, Cuauhtémoc, Tetuahemoc, Xiupilli (Female) Centehua, Erixitl, Hucilli, Quinapotl

ITZAS

The Itzas are the fun loving, gentle folk who live primarily in the jungles of Far Payit. Short and lean, they are generally self-sufficient and unassuming. It is still rare to find an Itza outside of their small villages in the jungle.

Itza Names: (Male) Chimapopoca, Huitzilin, Itzli, Itzcoatl, Tochtli, (Female) Chalchiuitl, Itzla, Teyacapan, Xilonen

THE DOG PEOPLE

The dog people are the savage folk of the northern wilds, badlands and desert. Long haired and lean, their skin can be described as having more of a coppery tone than brown. The dog people were persecuted for centuries by Mazticans, and they rarely offer any kindness in return.

Dog People Names: (Male) Adohi, Moab, Nahuel, Sani (Female) Anevay, Angeni, Nayeli, Zyanya

THE GREEN FOLK

The green folk live in the far southern jungles of Maztica, though some of their physical traits can be found in the nation of Kolan. They are a tall jungle folk, often adorned in earthy tones and paints. Their skin tone is brown, but not nearly as dark as their northern neighbors. The Green Folk are easily recognizable on the rare occasions that they enter cities such as Tukan.

Green Folk Names: (Male) Chicomecoatl,

Matlal, Tlaloc, Tototl, (Female) Centehua, Cozamalotl, Tlacotl,

DWARVES

Since Cordell's invasion of the True World, dwarves have become relatively commonplace. There are both shield and gold dwarf communities (particularly near gold mines), but no type of dwarf is more populous than Maztica's own subrace of desert dwarves.

THE DESERT DWARF (MAZTICAN)

Desert dwarves are descended from clans of shield dwarves that were exploring for new veins of gold ore but were ambushed by drow and trapped underneath the True World. When they emerged, they did so in the great deserts of Maztica and despite their hardships, they managed to thrive in their new home.

The desert dwarves are very similar in appearance to the shield dwarves of northern Faerun, but their skin has the appearance of being perpetually sunburned. This condition has no detrimental effects, however and is simply an adaptation to their sunbaked environment. Desert dwarves have all the standard dwarven traits plus the following.

Heat Resistance. Desert dwarves live in a cruel environment and have developed some resistances to heat. The desert dwarf gains advantage on saving throws against fire, and has resistance to fire damage

Great Stamina. Living in the desert is difficult and desert dwarves have adapted suitably. A desert dwarf effectively starts off with an exhaustion level of -2 so that the first two levels of exhaustion can be ignored. Finishing long rests and other actions that remove exhaustion return a desert dwarf to this level.

HALFLINGS

Halflings originated in Maztica completely independent of their origins elsewhere. There are some Faerunian halflings in Maztica but these are exceedingly rare. Far more populous are the Little Folk; jungle-dwelling halflings

who envenom their arrows with a powerful paralytic poison known as kurari.

LITTLE FOLK (MAZTICAN HALFLING)

It is said that the goddess Kiltzi created the Little Folk in imitation of Kukul's crafting of the human race. Though one particular tribe has left the jungles and can work well alongside the "big folk," most jungle halflings are violent and savage.

Ability Score Increase. Your Constitution score increases by 1.

Disease and Poison Resistance. The little folk are constantly exposed to the many diseases carried by tiny biting flies in the jungle and the poisons of various frogs and snakes. They gain advantage when making a saving throw against poison or disease (natural diseases only).

TABAXI

His maca had long since been lost, but with his powerful claws, Tezca felt no fear. In fact, using the weapons of man made him feel less feral, less tabaxi! His quarry passed beneath him, a great taloned lizard of the deep jungles. Its pack had preyed on his clan too long so he and seven other warriors set out to hunt the hunters. All but he had been slain, and the lizard pack had been reduced to this last, the largest of them all. In perfect silence he stalked his prey from the trees. Silence was not enough, however, as the wind turned and the predator suddenly began to sniff vigorously. With a snarl it turned in Tezca's direction.

In the deepest jungles of Maztica, a race of jaguar folk has kept mostly to themselves and their territory. Devotees to the life of a predator, these tree-dwelling folk have perfected the art of hunting, but do not often extend their predations into human lands. In their wisdom, the shamans of the tabaxi have advised their charges to keep far from the other intelligent races of the True World.

For ages, the tabaxi followed their advice, but when mankind made himself known to them and appeared in tabaxi lands more often, the tradition started to change.

PROUD JAGUAR CLANS

Tabaxi thrive in harsh conditions where nearly everything that moves must eat or be eaten. Typically led by either wise elder shamans or at their most debased by cruel jaguar lords, the tabaxi are almost always loyal to their clan. Laws are almost unnecessary, but should a tabaxi sin against his own, the punishment is almost always fatal.

Tabaxi once kept mostly to themselves, but mankind has made more frequent contact of late and the younger tabaxi generations have started to develop a bit of a wanderlust. Often ostracized by their elders, these tabaxi quickly take to whatever new clan they accompany, regardless of the race of its members. Most often, these tabaxi become adventurers.

ALPHA PREDATORS

Tabaxi are the consummate hunters. Their greatest warriors are able to take down prey many times their size, sometimes using only what the gods have given them. These proud creatures are willing to work in groups or alone, but they rarely, if ever shy away from a challenge.

It is a great mark of shame for tabaxi to run from a threat and doing so has a tendency to make them quite ornery. Brave does not mean stupid, however, and tabaxi will sometimes take days to plan a hunt correctly.

Their natural camouflage, senses, cunning and weaponry makes them generally the most successful predators in their territory.

TABAXI NAMES

Tabaxi have their own language that incorporates numerous growls which are difficult for others to pronounce. Clan names always use specialized syllables that require practice to speak and are impossible to record. The younger, adventurous tabaxi typically adapt names similar to their newer companions.

Male Names: Igrrtaca, Mirrintic, Otrri, Patrri, Tezcacoatl, Tlacelel, Tupac, Yorrotl, Zarrtic

Female Names: Cuarritl, Citlarri, Eztlii, Izerr, Nene, Patrri, Tlarri, Yarretzi, Zuma, Zyanya



TABAXI TRAITS

Your tabaxi character has the following traits which are in common with all tabaxi.

Ability Score Increase. Your Dexterity score increases by 2.

Age. Tabaxi have similar lifespans to humans. They reach adulthood in their teens and live less than a century. Rare elders sometimes extend this lifespan to 120 years.

Alignment. Tabaxi tend towards chaos though they can be quite loyal to their clans and its fairly well defined hierarchy. Their concerns are rarely similar to the petty obsessions of man, but

clans ruled by a jaguar lord often sink into the depths of evil. The ocēlōtl subrace is generally seen as the kinder of the subraces.

Size. The subraces tend to vary in size, but the overall height of a tabaxi is generally between 5 and 6 feet tall.

Speed. Your base walking speed is 30 feet. You may also climb at the same rate.

Darkvision. Your eyes are well accustomed to hunting in the dead of night. You can see in dim light within 60 feet of you as if it were bright light, and in darkness as if it were dim light. You cannot discern color in darkness.

Keen Senses. You gain advantage on all Wisdom (Perception) checks that rely on hearing or smell.

Jungle Camouflage. When hiding in natural surroundings, you are proficient on your Dexterity (Stealth) check.

Claw Attack. When making an unarmed strike, your sharp claws do 1d4 + your Strength modifier in Slashing damage.

Languages. You can speak, read and write in tabaxi but you may only speak the common Maztican tongue.

Tabaxi is spoken in guttural growls with long “R” sounds and the written language uses a unique alphabet of claw marks that could easily be scratched onto trees.

Subrace. The two main types of tabaxi are the Jaguar Folk and the Ocelot Folk (Ocēlōtl). Choose one of these subraces.

JAGUAR FOLK

As one of the jaguar folk, you have more powerful claws and tend to be stronger than other tabaxi.

Ability Score Increase. Your Strength score increases by 1.

Powerful Claws. Your claw damage increases to 2d4+ your Strength modifier.

OCELOT FOLK (OCĒLŌTL)

The Ocēlōtl are known for their sharp wit and maneuverability both on land and in the tree tops.

Ability Score Increase. Your Intelligence score increases by 1.

Fleet Footed. Both your ground and climbing speed increase to 40 feet.

QUETZALDAUN

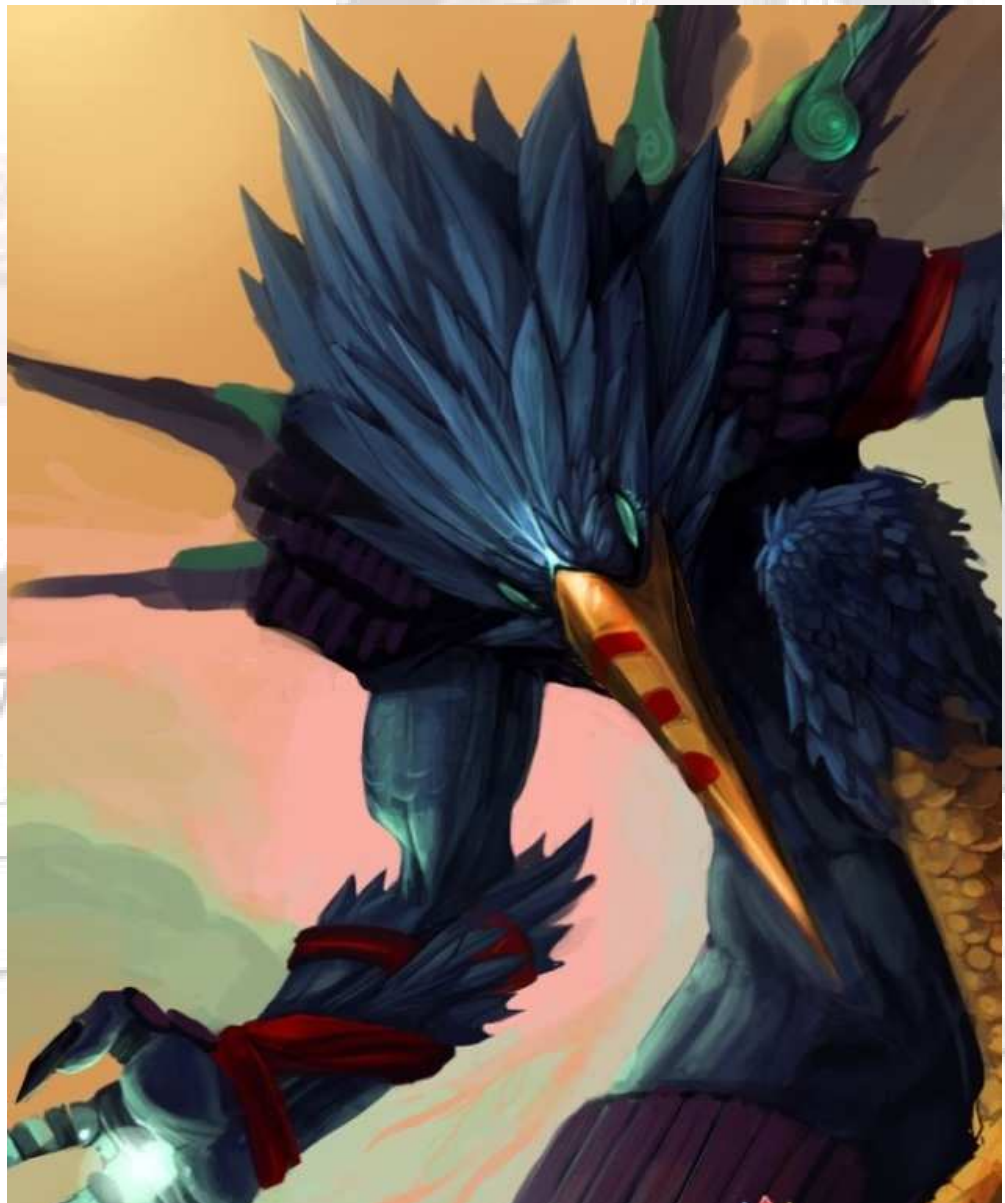
The hakuna were particularly ornery this time of year and Huitzi knew she would need to be vigilant in defense of her nest. Twice before had the dragon-horse come to steal and eat her precious eggs and twice she hurled the creature's broken bodies to the rocks below.

Huitzi had found her home a few moons past following the death of her husband. Now the last of his offspring was set to hatch and the growing boys in her nest had yet to find their first flight.

Huitzi scanned the horizon and saw the glint of the sun off of many golden scales. Three hakuna approached and she was certain that she couldn't

handle the odds. Huitzi turned to prepare her children but then the two eldest emerged from the cave. Oh, how Aaracotl and Xiatem resembled their father! With a look of grim determination in their eyes and a spear embedded with razor sharp obsidian, her children spoke nearly in unison. "Mother, we stand ready to fight beside you. Do not fear for us."

In the highest mountains and cliffs of the True World dwells a race of bird like humanoids that have been practically unknown for generations. Similar in many ways to aarakocra, yet also



different in not so subtle ways, these bird folk are more akin to eagles than to parrots. They are the quetzaldaun. The eagle folk claim that they indeed were once of the progenitor race of creatures from which the aarakocra were created, but the god Qotal blessed them long ago with their current powerful forms.

The quetzaldaun avoided humanity for untold generations but recent events have left many without a home. Harboring an intense hatred for all dragonkind, these humanoids have found that mankind can be excellent allies in the quest to preserve what is left of their once proud culture.

CLIFF DWELLERS

The quetzaldaun have managed to remain hidden from mankind for so long because they lair in the most remote reaches of the highest mountains. Deep tunnels are often dug into the sides of the steepest cliffs where only those with the ability to fly can reach. Climbing in such regions is far too treacherous.

Unlike aarakocra who tend to dwell in large communities (or “rookeries”), the quetzaldaun are fairly independent and live in smaller, tight families. Elders claim this is a survival adaptation from ancient days when dragons wiped out entire communities of their predecessors, the aeree.

DEVOUT AND GRATEFUL

The quetzaldaun were saved from extinction and changed into their current forms ages ago by the Plumed God Qotal. This part of their history is well known and passed down through the generations. Quetzaldaun pray thanks to the god in daily observances and it is a rare eagle folk that does not worship the Feathered Dragon.

It is ironic to many that the quetzaldaun are so fanatical in their devotion to this draconic god considering that in all other cases, dragon and their kin are the sworn enemies of the quetzaldaun.

QUETZALDAUN NAMES

The quetzaldaun have names similar to other humanoids in the True World, but each has a root or single syllable that means “eagle” in one

of the local languages. Family names are generally similar to both male and female first names with the syllables *quet-* or *qot-* appended to the front. For example, *Quetaquilt* is the name of a well-known (and rather large) family.

Male Names: *Arascotl, Aquitl, Arvidotl, Cuauhtemoc, Ethonitl, Mokotl, Orelipochtli, Xiatem*

Female Names: *Akilina, Arnaudl, Aquilitil, Delinipactli, Huitzi, Ikitipitl, Tristinetepec*

QUETZALDAUN TRAITS

Your quetzaldaun character has the following traits in common with all other quetzaldaun.

Ability Score Increase. Your Dexterity score increases by 2. Your Wisdom also increases by 1.

Age. Quetzaldaun are not known to live terribly long lives. They are considered to have reached maturity at a very young age. Anywhere from 6-8 years old a quetzaldaun attempts its “first flight” and is forever after considered an adult. In rare instances a young quetzaldaun fails to be ready and can end up dead or severely injured.

Quetzaldaun can live to 60 years but rarely go beyond that limit.

Alignment. Quetzaldaun follow the edicts of their god Qotal strictly and even eagle folk who are raised outside of a quetzaldaun family feel the deity’s pull. Therefore, most tend towards an inherent goodness and maintain a generally lawful outlook. There are certainly exceptions to this tendency.

Size. Quetzaldaun are tall but light. A typical adult stands anywhere from 6 to 7 feet tall, yet might only weigh 120 lb. The weight is mostly attributed to their hollow bone structure as the eagle folk in no way appear frail.

Speed. Your base walking speed is 30 feet. You may also fly at 40 feet.

Eagle Eyes. Quetzaldaun vision is outstanding. They can see three times the distance of humans in near perfect detail. They also gain advantage on Wisdom (Perception) rolls based on sight.

Fear Immunity. Quetzaldaun are immune to all forms of fear, both magical and mundane.

Dragon Foes. Quetzaldaun gain advantage on all Wisdom (Survival) checks when attempting to track a dragon or any dragon kin, as well as

Intelligence checks to recall information about them.

Languages. You can speak, read and write in both Draconic and Maztican.

CLASSES

Maztica and the True World were once fully ignorant of the powers that resided in the larger planet of which they were a part. When Cordell and his Golden Legion landed on the shores of Payit over a century past, they were wholly unprepared for the raw power of the Faerunian wizards and in particular the drow wizard Darien.

The destruction she wrought, and the visible might of the many that followed had been a terrible bane for the True World at the time, but the lessons she inadvertently taught the people were in hindsight a major boon.

As always, the great artisans known as plumaweavers and hishnashapers have kept Maztica's unique culture thriving. They practice a form of magic that has grown greatly in power due to necessity and the desire to avoid a repeat of Darien's devastation. If Darien were alive to this day, she would not be pleased with her legacy.

The growth of magic did not stop with the artisans, however. When the skies changed and Maztica became part of the unknown world of Abeir, the gods stopped answering the calls of their faithful. The void in power needed to be filled to stop the new threats that plagued the world. Using techniques mimicked from Faerunian wizards, plumaweavers and hishnashapers began to record their magical workings into great feather quilts or to etch them into the bones of various predatory animals. Research and experimentation became a part of the life of these new native wizards and soon they became known as the plumacasters and hisnacasters of the True World.

As always, the brave eagle and jaguar knights continued to protect their charges, though they no longer retained the once close connection to

Qotal and Zaltec that they once had. The gods had disappeared and instead of guarding the temples of their demanding deities, they began to find other reasons for the existence of their respective lodges. The first true Maztican "adventurers" came from this brand of warrior, and like the artisans; they too learned new techniques and grew in power.

Finally a whole new type of Maztican caster arose once the True World touched upon the world of Abeir. These spontaneous casters were able to touch upon a world of spirits and find animal-like mirrors of themselves whom they could bring back to the world of mortals. The animal spirits were known as the nahualli, and so too were the casters who brought them from the spirit world. In addition to their spirit companions, nahualli were the only casters known who could call upon the powers of both pluma *and* hishna, though they would not master either.

Out of the Maztican culture also grew a rogue that had long been known in the True World, but had never been able to fend for themselves quite like they were now able. These traveling traders were known as pochteca, and they became a force in their own right. Perhaps they could not stand toe to toe with an eagle or jaguar knight, but their clever minds would more often than not compensate for their lack in physicality.

Now that the gods have returned and the sky is once again the clear blue of Toril, so too have the priests of these gods. In Nexal, where the beasts of the Viperhand endured, the strongest and most intelligent of the creatures maintained the old traditions of sacrifice and slavery. The clerics of the brighter deities took an oath of silence in honor of their missing patrons and patronesses, which they continue to honor despite the Return.

A common saying throughout the True World has always been that, "the people shall endure." Necessity in the ever-changing world has driven Mazticans to adapt and they are more capable than ever. The Golden Legion would have barely made it past the shores of the Twin Visages had they arrived in the modern Maztica.

THE ARTISAN OF MAZTICA

The wise old man holds his most recent weaving aloft in front of the rampaging orcs. He turns the blanket of finely spun feathers in his hand and colors pour forth. The foul beasts of the Viperhand are no match for his powerful magic and every one of them stand transfixed by the display.

The tzitzimitl smiled in wicked glee when naught but a single female stood between it and the group of human children. They would make fine tribute to his mother Itzapaplotl. The female raised a staff adorned with various fetishes and multiple jaguars appeared as if summoned from thin air. Too late this star demon realized its folly.

Sometimes feared, sometimes loved, the Maztican artisan is almost always appreciated for the protection they afford. Wise and powerful, the artisans give hope to the common man in a dangerous world.

TALENTED CRAFTERS

As their name implies, artisans are crafters. The typical artisan spends the vast majority of their downtime developing great talismans of pluma or hishna magic.

When battle eventually comes and the enemy does not fall to a barrage of arrows, these items can turn the tide of battle.

GUARDIANS

Though many live as hermits outside of the major centers of population, the artisans almost always chose a community which they feel is under their protection. The size of the community is not generally proportional to the power of the artisan and woe to the attacker who believes a small jungle village to be easy plunder.

CREATING AN ARTISAN

Though many artisans feel perfectly content to remain in their home villages or cities, there are many reasons for one to become an adventurer.

You need to decide for your character exactly what this reason is. Is she motivated by increasing his power? Does she believe that they are serving their community better by exploring the world? Perhaps there is a specific threat which they want to end?

Many artisan adventurers quest to find inspiration in their craft and some even do so to collect rare feathers (plumaweavers) or the fangs and talons of terrible beasts (hishnashaper).

QUICK BUILD

You can make an artisan quickly by following these suggestions. First, Wisdom should be your highest ability score, followed by Dexterity. Choose the hermit background whether you are a plumaweaver or a hishna shaper. As a plumaweaver, choose the cantrips *light*, *ray of frost* and *tickle* as well as the first level spell *bird charm*. As a hishna shaper, choose *jaguar claw*, *shocking grasp*, *true strike* and the 1st level spell *cat charm*.

CLASS FEATURES

As an artisan of Maztica, you have the following class features.

Hit Points

Hit Dice: 1d8 per artisan level

Hit Points at 1st Level: 8 + your Constitution modifier

Hit Points at Higher Levels: 1d8 (or 5) + your Constitution modifier per artisan level after 1st.

Proficiencies

Armor: Light Armor

Weapons: Simple weapons, tlahhuītōlli (plumaweaver) or ahtlatl (hishnashaper)

Tools: Artisan's bag

Saving Throws: Dexterity, Wisdom

Skills: Choose four from Animal Handling, Arcana, History, Medicine, Nature, Insight, Perception, Sleight of Hand, Survival

Equipment

You start with the following equipment in addition to the equipment granted by your background:

- (a) an ahtlatl with 20 yāōmītl or (b) a tlahhuītōlli with 20 arrows
- (a) a component pouch or (b) an arcane focus
- An artisan’s bag

SPELLCASTING

The talented and dexterous fingers that allow you to create such amazing talismans also allow you to manipulate the powerful forces of pluma or hishna.

CANTRIPS

At 1st level, you know three cantrips of your choice from the artisan spell list. You learn additional artisan cantrips at higher levels as shown in the Cantrips Known column of the Artisan table.

If you are a plumaweaver, you may not choose

a cantrip with a hishna tag, and if you are a hishnashaper, you may not choose a cantrip with a pluma tag.

SPELL SLOTS

The Artisan table shows how many spells you have to cast for spells of 1st level and higher.

To cast one of these artisan spells, you must expend a spell slot of the spell’s level or higher. You regain all expended spell slots when you finish a long rest.

SPELLS KNOWN OF 1ST LEVEL AND HIGHER

You know two 1st-level spells of your choice from the artisan spell list. The Spells Known column in the Artisan’s table shows you when you learn more artisan spells of your choice. Each of these spells must be of a level for which you have spell slots.

When you gain a level in this class, you can choose to replace one of the artisan spells you know with another on the artisan spell list. This spell must also be of a level for which you have spell slots.

If you are a plumaweaver, you may never choose any spells with the hishna tag, and if you

THE ARTISAN OF MAZTICA

Level	Proficiency Bonus	Features	Cantrips Known	Spells Known	—Spell Slots per Spell Level—				
					1st	2nd	3rd	4th	5th
1st	+2	Spellcasting, Artisan Archetype	3	2	1	—	—	—	—
2nd	+2	Craft Minor Talisman	3	3	2	—	—	—	—
3rd	+2	Ranged Weapon Bonus +1	3	3	2	1	—	—	—
4th	+2	Ability Score Improvement	3	4	3	1	—	—	—
5th	+3	—	3	4	3	2	—	—	—
6th	+3	Distant Ranged Weapon Spell	3	4	3	2	—	—	—
7th	+3	Artisan Archetype feature	3	5	4	2	—	—	—
8th	+3	Ability Score Improvement	4	6	4	3	—	—	—
9th	+4	Craft Talisman	4	6	4	3	1	—	—
10th	+4	—	4	7	4	3	2	—	—
11th	+4	Artisan Archetype feature	4	8	4	3	3	—	—
12th	+4	Ability Score Improvement	4	8	4	3	3	1	—
13th	+5	Ranged Weapon Bonus +2	4	9	4	4	3	1	—
14th	+5	—	4	10	4	4	3	1	—
15th	+5	Artisan Archetype feature	4	10	4	4	4	1	—
16th	+5	Ability Score Improvement	4	11	4	4	4	2	—
17th	+6	Craft Major Talisman	4	11	4	4	4	2	—
18th	+6	—	4	11	4	4	4	2	1
19th	+6	Ability Score Improvement	4	12	4	4	4	3	1
20th	+6	Craft Legendary Talisman	4	13	4	4	4	3	2

are a hishnashaper, you may never choose any spells with a pluma tag.

SPELLCASTING ABILITY

Wisdom is the spellcasting ability for your artisan spells because the power in your magic relies on you to weave magic into the world using your devotion to your craft. You use your Wisdom whenever a spell refers to your spellcasting ability. In addition, you use your Wisdom modifier for setting the saving throw DC for an artisan 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

ARTISAN SPELLS

CANTRIPS (0 LEVEL)

Dancing Lights
Jaguar Claw
Light
Message
Ray of Frost
Shocking Grasp
Tickle
True Strike

1ST LEVEL

Animal Friendship
Animal Senses
Arrowflight
Bird Charm
Cat Charm
Color Spray
Cool
Create or Destroy Water
Elevate
Expeditious Retreat
False Life
Feather Darts
Feather Fall
Hishnahide
Identify
Longstrider
Obsidian Shards
Plumastone

Snake Charm
Speak with Animals
Spearflight
Stoneflight
Warmth

2ND LEVEL

Animal Messenger
Barkskin
Beast Sense
Breathsense
Continual Flame
Eagle Flyby
Exhausting Wave
Gentle Repose
Gust of Wind
Hold Person
Jaguar Pounce
Kiltzi's Love
Locate Animals or Plants
Magic Weapon
Mirror Image
Scalesnare
Slashing Plumage

3RD LEVEL

Bafflement
Bestow Curse
Breath of Qotal
Eyes of the Jaguar Lord
Feign Death
Gaseous Form
Haste
Hypnotic Pattern
Magnificent Headdress
Nondetection
Protection from Hishna
Protection from Pluma
Remove Curse
Sending
Slow
Water Breathing
Water Walk
Zaltec's Fury

4TH LEVEL

Blight
Confusion
Control Water
Fabricate

Giant Eagle
Greater Invisibility
Hallucinatory Terrain
Locate Creature
Stoneskin

5TH LEVEL

Awaken
Creation
Dream
Geas
Hold Monster
Insect Plague
Legend Lore
Omen
Passwall
Path of the Pochteca
Seeming

ARTISAN ARCHETYPE

Choose an artisan archetype, which describes the source of your power and the type of crafting you will undertake. Choose either plumaweaver or hishnashaper. Both are detailed at the end of this class description.

Your choice grants you features when you choose it at 1st level and again at 7th, 11th and 15th level.

CRAFT TALISMAN

Crafting talismans of pluma and hishna are the main abilities of artisans and their great works are known throughout the True World.

There are four levels of ability for crafting talismans. At 2nd level an artisan may craft a minor talisman, at 9th level they may craft normal talisman, at 17th level, major talismans can be crafted and finally at 20th level, the artisan may make a legendary talisman.

Minor talismans are one shot items, which have a single use and then become inert. Such magical items may emulate a spell of levels 1-2 and take one hour per level of the spell to craft. As long as the crafter has an artisan's bag, the cost in making the item is negligible. A crafter may have no more than five minor talismans crafted at any given time. If he attempts to make additional minor talismans beyond the five, the effort is wasted.

When the artisan reaches 9th level and is able to craft normal talismans, he can now create permanent items. The items may also emulate spells of up to 5th level, but now they take a full week per spell level to craft. Normal talismans cost half the amount to craft as a normal magic item. There is no limit to how many normal talismans the artisan can craft.

At 17th level, the artisan can now create permanent items that emulate spells of all levels. The items take a full month per level of the item to craft and cost one-half the normal amount to do so. There is no limit to how many talismans of this sort may be created.

At 20th level, the artisan may spend a full year crafting an item of such magnificence, that it will be spoken of in legends for years to come. The Cloak of One Plume, for example, was an act of legendary plumaweaving said to have been created by Qotal himself. Using this ability is the crowning achievement of an artisan's lifetime and can only be done once. A price cannot be put on the actual construction as the artisan must gather the rarest of feathers from the most magical of creatures (for a plumaweaver), or the fangs, claws and venom of the most terrible beasts (for a hishnashaper).

Artisans may continually craft even while adventuring. In brief moments of peace between encounters, the hands of an artisan continually work to create their marvelous items. Artisans do not need to continually focus on the task in order to craft.

Crafting talismans is actually therapeutic to an artisan and when one is in the process of creation, the artisan gains advantage on any save against psychic damage.

RANGED WEAPON BONUS

As part of their training, both plumaweavers and hishnashapers become excellent marksmen with specific ranged weapons. Plumaweavers train in the use of the Maztican war bow known as the tlahhuītōlli. At 3rd level plumaweavers receive a +1 bonus to hit when attacking with one of these weapons. At 13th level, this bonus increases to +2. Similarly, the hishnashaper receives the same bonus when using an ahtlatl.

DISTANT RANGED WEAPON SPELL

At 6th level an artisan gains a spell which increases the range of their preferred weapon. Plumaweavers add *arrowflight* to their spell list in addition to whatever spells they already know. It is not considered a part of their total. Also, they may cast the spell once in between short or long rests without using a spell slot. Hishnashapers receive all the same benefits with the spell *spearflight*.

ARTISAN ARCHETYPES

Upon creation of an artisan, the source of the artisan's power must be decided. The two brands of magic are wholly different and determine the majority of abilities. The ranged weapon bonus, the distant ranged weapon bonus spell, the types of talismans they can create, and the spells on their spell list are all affected by this initial choice.

In addition, the artisan has the following abilities based on which archetype is chosen.

THE PLUMAWEAVER

BIRD CHARMER

At 7th level a plumaweaver gains becomes attuned to the natural world of avians and can communicate with all such creatures. Bird calls become entirely understandable to the plumaweaver and the avians can understand the plumaweaver as well. In addition, any attempt to charm a bird or bird-like creature (determined by DM) has advantage.

DEVOTED GUARDIAN

At 11th level a plumaweaver is immune to all fear affects when acting in defense of his home, community or friends.

INCUBATOR

At 15th level, a plumaweaver is under the effect of the spell *incubator*. This may only be used once per year, and the incubation chamber must be created as described in the spell's description at full cost.

THE HISHNASHAPER

VIRULENCE

At 7th level, the hishnashaper can add poison to the damage caused by the cantrip jaguar claws. This is an additional 2d4 poison damage, but a successful Constitution save (against the hishnashaper's spell DC) will only amount to half damage.

FEARSOME APPEARANCE

At 11th level, a hishnashaper's features change subtly to become more predatory. All normal beasts must make a Wisdom save (DC 8 + the hishnashaper's Wisdom bonus), or they will suffer disadvantage when attacking the hishnashaper.

NATURAL POISON IMMUNITY

At 15th level a hishnashaper is immune to all poisons which are derived from the natural venoms of creatures. They gain advantage on saving throws against all other poisons as well.

CLERIC DOMAIN

The clerics of the True World choose a wide variety of domains with the most common being War (Zaltec) and Life (Qotal). The True World Shaman however is a new domain which is used primarily by some of the more savage clerics, particularly of the tabaxi and the Dog People.

TRUE WORLD SHAMAN

Rather than worship a specific god, you revere the spirits of your ancestors or the spiritual energy of the world itself. The spirits are your close, trusted friends and you can see them wherever you go, even if others cannot. Shamans are usually prominent members of a tribe, but sometimes they take to the road and become loaners, or are adopted into another group.

Your connection to the spirit world allows you to summon a spirit companion to the physical world that aids you in your endeavors. As the need arises, you can call on other spirits for

assistance, since each has its own personality and abilities.

TRUE WORLD SHAMAN DOMAIN SPELLS

Spell Level	Spells
1st	<i>Cure Wounds, Speak with Animals</i>
3rd	<i>Animal Messenger (takes the form of an animal spirit), Locate Animals or Plants, See Invisibility</i>
5th	<i>Revivify, Speak with Plants (speaks to spirits which inhabit plants), Spirit Guardians</i>
7th	<i>Death Ward, Locate Creature</i>
9th	<i>Commune with Nature, Mass Cure Wounds</i>

BONUS SPELLS

When you choose this domain at 1st level, you gain the druidcraft cantrip if you don't already know it. In addition, you receive a bonus spell at level 3 and 5 as noted on the domain spells table.

SPIRIT COMPANION

You have an animal spirit companion chosen from this list: Bear, Boar, Cougar, Coyote, Eagle, Lion, Monkey, Owl, Panther, Snake, Tiger, Vulture, Wolf, or Wolverine (Work with your DM to create other spirit types, if desired). It has the statistics listed in the sidebar in addition to the following:

Your spirit companion cannot be healed. When

SPIRIT COMPANION

Small or medium fey, neutral

Armor Class 13

Hit Points 12 +3 hp per level beyond 3rd

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
12 (+1)	12 (+1)	12 (+1)	3 (-4)	14 (+2)	10 (+0)

Saving Throws Adds your proficiency bonus to Dex and Wis saves

Damage Immunities Poison

Condition Immunities Poisoned

Senses passive Perception 12

Languages same as yours

Challenge 1/4 (50 XP)

Incorporeal Movement. The spirit companion can move through other creatures and objects as if they were difficult terrain. It takes 5 (1d10) force damage if it ends its turn inside an object.

Animal Specific Trait. Spirit companions have the following traits based on their form:

- * Bear: +1 AC, +1 HP per level, proficient in Athletics
- * Boar/Wolverine: Resists all damage, proficient in Constitution saves
- * Cougar/Lion/Panther/Tiger: Speed 40 ft., darkvision 30 ft., proficient in Acrobatics, Athletics, Stealth, reduce falling distance by 20 ft.
- * Coyote/Wolf: +2 AC, proficient in Perception, Survival, can track by scent as a 1st-level ranger.
- * Eagle/Hawk: +2 AC, Speed 5 ft., fly speed 60 ft., proficient in Perception.
- * Monkey: +2 AC, climb speed 30 ft., proficient in Sleight of Hand.
- * Owl: Speed of 5 ft., fly speed 50 ft., darkvision 120 ft., proficient in Perception.
- * Snake: +5 initiative, darkvision 30 ft., proficient in Perception.
- * Vulture: Speed 5 ft., fly speed 40 ft., proficient in Perception, Survival, can track by scent like a 1st-level ranger.

it drops to 0 hit points it disappears, leaving behind no physical form. During a short rest you can perform a brief ritual that restores all the spirit's hit points or causes it to manifest again at full hit points. During a long rest, you can dismiss your current companion and choose a different one.

Your companion acts independently of you, but it always obeys your commands. In combat, it rolls its own initiative and takes its own actions on its own turn. It can use the following actions: Dash, Disengage, Dodge, Hide, and Search. While you are within 100 feet of your companion, you can communicate with it telepathically. Additionally, as an action, you can see through your companion's eyes and hear what it hears until the start of your next turn, gaining the benefits of any special senses it has. During this time you are deaf and blind with regard to your own senses.

Finally, when you cast a spell with a range of touch, your companion can deliver the spell as if it had cast the spell. Your companion must be within 100 feet of you, and it must use its reaction to deliver the spell when you cast it. If the spell requires an attack roll, you use your attack modifier for the roll.

SPIRIT BOON

Choose one of the following spirit boons. You can select a different spirit boon any time you are allowed to choose a different spirit companion. If your companion takes the dodge action, you lose access to the spirit boon until it is no longer dodging.

- * **Guardian Spirit.** Your spirit companion can use its reaction to take half the damage of an attack or spell that damages a creature adjacent to it.
- * **Harrier Spirit.** Your spirit companion can use its reaction to cause an adjacent opponent to have disadvantage on an attack roll.
- * **Protecting Spirit.** When you damage a creature with an attack or spell, your spirit companion can use its reaction to grant temporary hit points equal to your Constitution bonus to a creature adjacent to it.

* **Stalker Spirit.** Your spirit companion can use the Help action.

* **Watcher Spirit.** Your spirit companion functions as if it had the see invisibility spell active at all times.

CHANNEL DIVINITY: CALM UNDEAD

You lose the Turn Undead ability and gain Calm Undead. As an action, you present your symbol and invite the undead spirits to return to the spirit world where their ancestors await them. It is identical to Turn Undead except that undead creatures that fail the saving throw are stunned for 1 minute or until they take damage. While stunned, the creature ponders its past life and its current actions. Shaman of 5th level or higher gain the Destroy Undead feature as normal (however the spirits of undead destroyed by a Shaman depart peacefully for the afterlife).

CHANNEL DIVINITY: CALL SPIRIT COMPANION

As your action, you dismiss your current spirit companion (if present) and summon a different spirit companion anywhere within 30 feet. It can be the same type and grant the same boon, or you can change one or both.

HEALING SPIRIT

Beginning at 6th level, your healing spells are echoed by your spirit companion. Whenever you cast a spell of 1st level or higher that restores hit points, your spirit companion or another creature of your choice adjacent to it regains hit points equal to 2 + the spell's level.

VICIOUS SPIRIT

Beginning at 8th level, your spirit companion can use its action to make a melee attack. Its attack modifier is equal to your Wisdom bonus plus your proficiency bonus. On a hit, it deals damage equal to your Wisdom bonus. If you are good or neutral, the damage is radiant. If you are evil, the damage is necrotic.

SPIRIT REALM AMBASSADOR

Beginning at 17th level, you and your spirit companion resist necrotic damage. You always function as if you had the sanctuary spell active, however it only affects undead. If your actions

end the sanctuary effect, it is reinstated at the end of a short rest. Finally, once per day you can use the etherealness spell as a ritual, affecting only yourself and your spirit companion.

RANGER ARCHETYPE

When Maztica was invaded long ago by the forces of Amn, it was the brave eagle and jaguar knights that had nearly turned the tides of battle in favor of the natives.

These ranger archetypes are the most well-known and exclusive True World warriors, and all know to fear the Maztican wearing their famous armor.

THE EAGLE KNIGHT

Once associated exclusively with the temples of Qotal, upon his disappearance (for a second time), the eagles branched out and became far more secular. They still hold to their ancient traditions, and joining an eagle lodge is one of the highest honors given to a Maztican warrior.

Poshtli, a hero of the past centuries, is widely known as the greatest eagle knight of all time and when he flew off into the sky never to be seen again over a century ago, many believe he ascended to the mantle of divinity.

EAGLE ARMOR

At 3rd level an eagle knight is given his eagle armor from the artisans of his lodge. This armor will be the focus of many of his future powers and is always the eagle knight's most valued possession.

Should the armor be lost, the eagle knight can petition his lodge for a new set. However, this is a huge embarrassment regardless of the surrounding circumstances and the lodge will always require the eagle knight to complete a major task before replacing the eagle armor.

ARMOR DANCING

Once the eagle knight receives his armor, he may choose to perform a ritualistic dance once between short and long rests. This ability is a reaction to taking damage and halves the damage of the attack against you.

GIANT EAGLE SHAPE

At 7th level you may use an action to assume the shape of a giant eagle once between every short and long rest. The eagle knight may only transform while wearing his eagle armor. This ability lasts a number of hours equal to one half of your eagle knight level rounded down.

Your statistics are replaced with the statistics of the giant eagle, but you retain your personality, alignment, Intelligence, Wisdom and Charisma.

You also assume the hit points and Hit Dice of the giant eagle, but if you fall to 0 hit points, you revert to your human form (possibly resulting in falling damage). Any excess damage carries over to your normal form.

Any other benefits of your class are kept except you also assume the senses of the giant eagle. You cannot cast spells in this form, and your equipment merges with your giant eagle form.

FLYBY ATTACK

When an eagle knight assumes the form of a giant eagle, he provokes no attack of opportunity when flying out of an enemy's reach.

PLUMA SPELLS

At 11th level, the close connection his lodge shares with artisans allows the eagle knight to pick up a few tricks. An eagle knight may learn three spells with the pluma tag of up to 3rd level. He may cast up to five levels of spells between each short and long rest from this list. The save DC against the eagle knight's spells is Charisma based.

WILD SHAPE

At 15th level an eagle knight can infuse his ability to change shape with extraordinary power once between long rests. The ability to transform into a giant eagle becomes an ability to transform into any beast of CR 1 or lower and the duration of the shapechange can last indefinitely. Also, the eagle knight may change beast forms each turn if he so desires as an action. Finally, if the eagle knight is currently in the form of a giant eagle, he may cast the pluma

spells he has known from the class ability of the same name.

THE JAGUAR KNIGHT

Jaguar knights were once the primary defenders of temples to the evil god Zaltec, but their dedication has always been circumspect at best. In fact, despite the enmity of their respective deities, jaguar knights have always had a healthy respect for their eagle knight counterparts.

When the gods disappeared and the skies changed, the jaguar knights split almost completely from their roots with the Eater of Hearts and only a few (particularly the beasts in Nexal) continue the old ways.

Like Poshtli of the eagles, Gultec is the hero-legend of the jaguar knights and many aspire to the levels of greatness and heroism shown by the greatest of all jaguars.

JAGUAR ARMOR

At 3rd level a jaguar knight is given his jaguar armor from the artisans of his lodge. This armor will be the focus of many of his future powers and is always the jaguar knights most valued possession.

Should the armor be lost, the jaguar knight can petition his lodge for a new set. However, this is a huge embarrassment regardless of the surrounding circumstances and the lodge will always require the jaguar knight to complete a major task before replacing the jaguar armor.

ARMOR DANCING

Once the jaguar knight receives his armor, he may choose to perform a ritualistic dance once between short and long rests. This ability is a reaction to taking damage and halves the damage of the attack against you.

JAGUAR SHAPE

At 7th level you may use an action to assume the shape of a jaguar once between every short and long rest. The jaguar knight may only transform while wearing his jaguar armor. This ability lasts a number of hours equal to one half of your jaguar knight level rounded down.

Your statistics are replaced with the statistics of the jaguar, but you retain your personality, alignment, Intelligence, Wisdom and Charisma.

You also assume the hit points and Hit Dice of the jaguar, but if you fall to 0 hit points, you revert to your human form. Any excess damage carries over to your normal form.

Any other benefits of your class are kept except you also assume the senses of a jaguar. You cannot cast spells in this form, and your equipment merges with your jaguar form.

CAT EYES

When a jaguar knight assumes the form of a jaguar, he can use darkvision up to 60 feet.

HISHNA SPELLS

At 11th level, the close connection his lodge shares with artisans allows the jaguar knight to pick up a few tricks. A jaguar knight may learn three spells with the hishna tag of up to 3rd level. He may cast up to five levels of spells between each short and long rest from this list. The save DC against the jaguar knight's spells is Charisma based.

WILD SHAPE

At 15th level a jaguar knight can infuse his ability to change shape with extraordinary power once between long rests. The ability to transform into a jaguar becomes an ability to transform into any beast of CR 1 or lower and the duration of the shapechange can last indefinitely. Also, the jaguar knight may change beast forms each turn if he so desires as an action. Finally, if the jaguar knight is currently in the form of a jaguar, he may cast the hishna spells he has known from the class ability of the same name.

ROGUISH ARCHETYPE

Even the kindest of the nations and regions in Maztica have strict, if not brutal punishments for crime. It is not unusual to find a thief sentenced to death by hanging or stoning on the spot when convicted. The native Mazticans rarely use prisons so punishment must be swift and efficient.

Because of this deterrent, thievery has always been kept to a minimum, with notable exceptions among the newcomers. However, the skills of a rogue have certainly found importance elsewhere in the True World.

THE POCHTECA

The pochteca are traveling merchants of the True World. They trade their goods from one side of the continent to the other and a venerable pochteca has seen more of the True World than any other dozen folk combined.

Pochteca are also consummate spies and are greatly valued by Revered Counselors and other rulers. Typically, a pochteca has a standing just below most nobles in Maztican society and harassing one is often punished with swift death.

Natural explorers, the pochteca are ideal for an adventuring party.

DIRECTION SENSE

At 3rd level, pochteca always inherently know which directions are north, south, east or west. They also gain advantage when making a Wisdom (Survival) check in order to not become lost and to forage while doing so.

TOOL USE

A pochteca gains proficiency in the use of a disguise kit and herbalism kit when they reach 3rd level.

EXPERT TRAVELER

At 9th level a pochteca gains blindsight. She does not require light in order to be perfectly aware of her surroundings. The pochteca also learns two new languages due to all the time spent in foreign lands.

BUILT FOR SPEED

You can dash as a bonus action for your turn when you reach 13th level. Also, difficult terrain no longer affects your movement.

UNCANNY AWARENESS

At 17th level, you can no longer be surprised and you have advantage when rolling for initiative.

SORCEROUS ORIGIN

Sorcerers have not always been known in Maztica and few have had the bloodlines to allow for the manifestation of that kind of power. As in many instances, however, the True World has changed greatly in the previous few centuries.

NAHUĀLLI

When Maztica was torn from Toril over a century ago, the pervasive magics of pluma and hishna divided and combined in unpredictable ways. Most of the raw, unleashed magic was lost into the ether, but some found its way deeper into the world of spirits and from there into the souls of unborn children. These children found that they could tap into the powers of both magics. Their tonalli also twinned, forming an animal-like spirit-half which are also known as nahuālli (but is usually referred to as a “spirit twin”). Generations of these sorcerous men and women have now come and gone and no one can predict when or where these blessed folk might appear.

PLUMA AND HISHNA PRACTITIONERS

Nahuālli are identified early by their uncanny ability to manipulate the forces of both pluma and hishna. A nahuālli may choose spells or cantrips from either the pluma or hishna tag to add to their spells known at each level.

SPIRIT TWIN

At 1st level, a nahuālli sorcerer travels in his dreams to the world of spirits and meets his spirit twin. The sorcerer coaxes this being to accompany him back to the land of mortals to serve and protect. This early connection is very similar to the connection a caster may have with a familiar from the *find familiar* spell. The spirit twin can appear in the form of a bat, tapir, constrictor snake, mastiff, jaguar, poisonous snake or wolf. The spirit twin may only choose one of these forms but otherwise acts the same as a familiar. Thus, it always obeys your commands; it can communicate telepathically

with you within 100 feet, and can temporarily be dismissed into a pocket dimension (actually the world of spirits). Your spirit twin may also deliver touch spells of as if you had cast them. The spirit twin is either a celestial, fey or a fiend and cannot be slain. If the spirit twin would otherwise have been killed by an attack it is banished to the spirit world where you may once again summon it in your dreams during a long rest. The nahualli may travel whatever distance from you that you wish (on the same plane), however, it does not generally like to do so.

SPirit TWIN SHAPECHANGER

Starting at 6th level, your spirit twin can shapechange as a bonus action on any round into any of the shapes listed under Spirit Twin above. It may also change into the form of a brown bear, dire wolf, giant eagle, giant spider or reef shark.

ADVANCED SPIRIT TWIN

Starting at 14th level, choose one of your known spells. You may transfer the ability to cast this spell to your spirit twin. If it does cast the spell, the spirit twin uses one of your spell slots just as if you had cast the spell yourself and as long as the spirit twin has this ability you are incapable of casting the transferred spell yourself. The spirit twin does not need to use verbal or somatic components to cast a spell, but material components must be in the possession of the sorcerer. If the spell description indicates the components are consumed, they disappear from your possession as if you had cast the spell yourself. Your spirit twin may not summon a familiar of its own. After a long rest you may swap the transferred spell for another which you know. At this point, the spirit twin is also better at keeping itself alive and can become invisible as an action on its turn. If it then takes an attack action, the invisibility is dropped. It must use an additional action to become invisible once again.

SHARED SPIRIT

Beginning at 18th level, your spirit twin becomes so in tune with your own spirit that the two of you almost become one. Add the hit points of your spirit twin (based off of whatever form it is currently using) to your own and then

divide the resulting hit points among the two of you. If the spirit twin changes shape, adjust the hit points accordingly. An extra hit point from an odd total goes to the sorcerer. The spirit twin however, is now resistant to all forms of magical damage and therefore any spell damage other than piercing, slashing or bludgeoning made against it by a spell suffer disadvantage on the damage that is caused. As a reaction when you take damage, you can dismiss the spirit twin to transfer all of its remaining hit points to yourself. If this reaction is used, however, the spirit twin may not be summoned again until after a long rest.

OTHERWORLDLY PATRON

Warlocks have long existed in Maztica but with the rise of their patron, have recently played a far more prominent role.

THE OBSIDIAN BUTTERFLY

The demoness, goddess, or completely unique entity known as Itzapaplotl has long granted power to those who make a pact with her. This being, who is alternatively known as the Obsidian Butterfly, has unknown motivations and the depths of her evil is uncertain. Warlocks who make a pact with the Obsidian Butterfly are given great power, but her dark plans are sure to one day involve her chosen.

EXPANDED SPELL LIST

The Obsidian Butterfly lets you choose from an expanded spell list when you learn a warlock spell. The following spells are added to the warlock spell list for you.

OBSIDIAN BUTTERFLY EXPANDED SPELLS

Spell Level	Spells
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1st	<i>Bane, Burning Hands</i>
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2nd	<i>Alter Self, Shatter</i>
-----	----------------------------

3rd	<i>Animate Dead, Nondetection</i>
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4th	<i>Blight, Phantasmal Killer</i>
-----	----------------------------------

5th	<i>Cloudkill, Commune</i>
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MARK OF THE OBSIDIAN BUTTERFLY

Starting at 1st level, Itzapaplotl makes her presence known by emblazoning her symbol permanently on your forehead. This symbol forever brands you as an outcast but also causes all within sight of the brand to fear you. All creatures in sight of the brand must make a Wisdom save against your warlock spell DC or become frightened by you. They may attempt to save again at the start of each of their turns and once they have successfully saved they do not need to again for a full day. You are not able to suppress this ability, but the mark can be covered with a simple hood or hat.

STAR FIRE

Starting at 6th level you may enact a wreath of bright white and blue flames around yourself as a reaction to damage. These flames shed bright light in a 10-foot radius and lasts for 10 minutes or until you use an action to dismiss them.

The flames erupt with a bright flash from the damage and cause 2d8 fire damage to your attacker.

This ability can only be used once between short and long rests.

CONJURE TZITZIMITL

You call forth a star demon of Itzapaplotl to serve you from thin air. The tzitzimitl serves your wishes as long as your concentration isn't broken at until an hour has expired at which point the creature disappears in a puff of smoke. The tzitzimitl is not generally friendly to you but it must follow your commands explicitly.

Careless commands can allow the tzitzimitl to betray you if not worded properly. This ability can only be used once between long rests.

VISION OF TAMOACHA

The torture chambers of the void realm of Tamoacha are horrors than few minds can accept. As an action you may project a vision of this hellish realm to any creature that can see your mark. This creature takes 8d10 psychic damage and must make a Wisdom save against your warlock spell DC or become paralyzed. The creature remains paralyzed until it is successful on the Wisdom save which it may attempt once during each of its turns.

ARCANE TRADITIONS

At one point the artisan was the true caster of Maztica. There is no denying their power or contribution to culture in the True World, but magic for magic's sake was never their sole purpose.

When the Golden Legion came, the practice of recording spells in tomes of papyrus was introduced. Research into the inner nuances of pluma and hishna magic grew as well, and with it so did the level of power involved. Soon, plumaweavers and hishnapapers had to begin devoting all their time to the study of magic and actual crafting fell by the wayside. Within a few short decades, the plumacasters and hishnacasters were born.

THE PLUMACASTER

Pluma magic is the magic of feathers created by the goddess Maztica herself and bestowed upon mankind by her son Qotal. You are trained as a wizard in the ways of the foreigners who arrived long ago, but you have managed to stay true to the native magics of your homeland.

The magic you command is of a level not seen in previous generations and many of your fellow Mazticans look upon you in awe. As a pioneer in your craft, you also forever seek to develop new spells and find magic in the most hidden corners of the True World.

PLUMA MAGIC SAVANT

Beginning when you select this type of magic at 2nd level, the gold and time you must spend to copy a spell with the pluma tag is halved.

VARIANT FAMILIAR

At 2nd level, you add the find familiar spell to your spellbook if it is not there already. When you cast find familiar, you may choose to summon a plumazotl bird or a corollax in lieu of the other choices given in the spell description.

LIGHT AS A FEATHER

At 6th level, you can cast *feather fall* as a reaction to falling 60 feet or more without using a spell slot. You may also add the spell to your

spellbook if you do not already have it. This use of the spell, however, has a range of self only.

AVIAN CONJURATION

At 10th level, you can double the number of bird or bird like creatures you conjure when you cast a conjuration. This cannot be used on spells with an instantaneous duration, such as find familiar.

BIRD WINGS

At 14th level, you gain the ability to sprout the colorful wings of a parrot from your back. You gain a flying speed equal to your current speed and you can create these wings as a bonus action on your turn. You may keep these wings indefinitely until you dismiss them as a bonus action on your turn.

You may not wear armor while your wings are manifested and clothes worn on the back are typically ruined if worn while the wings sprout. This ability may only be used once between long rests.

THE HISHNACASTER

The magic of talons, claws and venom was a gift given to mankind by the god Zaltec, the Eater of Hearts. Like the practitioners of pluma, you have learned much from the invading Faerunians, but have incorporated the power of the True World.

Your magic is often violent and unforgiving, but such is the necessity when living in a cruel land. You constantly seek to find and create new spells to build your repertoire. The level of power you command was once nonexistent among your people.

HISHNA MAGIC SAVANT

When you select this type of magic at 2nd level, the gold and time you must spend to copy a spell with the hishna tag is halved.

MIGHTY LEAPER

At 6th level, on your turn as a bonus action, you may cast the spell *jump* on yourself without using a spell slot. For the duration, your appearance becomes noticeably cat-like and your skin becomes spotted like that of a jaguar.

You also add the spell *jump* to your spellbook for free.

FELINE CONJURATION

At 10th level, you can double the number of cats or cat like creatures you conjure when you cast a conjuration. This cannot be used on spells with an instantaneous duration, such as find familiar.

HISHNA STRIKER

When you reach 14th level and cast a spell which requires a successful attack roll, you may add your Intelligence modifier to the amount of damage caused. You also gain advantage on the attack roll. You may use this ability once between short and long rests.

EQUIPMENT

ARMOR

Maztican armor holds a great importance to the people and their culture. Cordell's metallic "skins" were obviously more protective than the hide and cotton Mazticans typically wore. Warriors would frequently find out that obsidian weapons would shatter on contact. The Mazticans refused to adapt to the metallurgy of the newcomers, however, and rarely do they wear even stolen metal armor.

A recent development in hishna magic has given the Mazticans an alternative. Hishnahide (see the *hishnahide* spell) has greatly improved protection without significantly altering the appearance or traditions of Maztican warriors.

The great eagle and jaguar knights, the most elite of Maztican warriors of course use their own armor, but these magical garments are described under the eagle and jaguar knight martial archetypes.

What is given below are a few types of armor that do not use hide and are still in common use in the True World.

Chīmalli: These are the shields of the Maztican warrior almost exclusively. They are made with different materials, but most often with the cane

of mayz. Often, these shields are decorated with bright feathers. Some of the most beautiful are not used for war but rather only decoration. These *chīmalli* are known as *māhuizzoh*, offer no bonus to AC, and are worth anywhere from 100-500 gp.

Much has changed in Maztica since the Night of Wailing, and the weaponry of the True World has improved tremendously. If the Golden Legion were to invade Maztica today, the war would end up far differently than it had just over a century ago.

ARMOR

Name	Cost	Armor Class (AC)	Strength	Stealth	Weight
<i>Light Armor</i>					
Ichcahuīpilli	20 gp	12 + Dex modifier	—	—	10 lb.
<i>Medium Armor</i>					
Ēhuatl	50 gp	13 + Dex modifier (max 2)	—	—	20 lb.
Eagle/Jaguar Armor	—	14 + Dex modifier (max 2)	—	—	12 lb.
<i>Shield</i>					
Chīmalli	15 gp	+2	—	—	5 lb.

Ichcahuīpilli: This armor is made of quilted cotton which is then soaked in salt water brine and left to dry. The salt crystallizes and strengthens the cotton so that it becomes quite resistant to damage.

Ēhuatl: This tunic is worn by noble warriors and bears the motif of the warrior's station. Under the tunic, cotton armor known as *tlahuiztli* is typically worn. On its own the *tlahuiztli* weighs 10 lb. and offers the protection of typical padded armor.

Eagle/Jaguar Armor: This is the exclusive armor of the Eagle and Jaguar Knight lodges. To be caught with this armor without earning the right (by becoming a respected member of the lodges) is punishable by death immediately. This is considered to be a crime as terrible as murder in Maztica. The armor itself is flawlessly crafted. It is crafted from hide, but generally includes a coif from which the only the face of the wearer is exposed. The face is in fact positioned so that it appears to come from the eagle or jaguars mouth. The means of crafting this armor is known only to artisans who work closely with the respective lodges and the secrets have never otherwise been made available.

The Faerunians brought knowledge of metallurgy previously unknown in the True World, yet even still, this new knowledge has been all but abandoned in favor of the working of *plumastone*. This wondrous variant of obsidian is the material of choice for Mazticans across the continent, and almost every weapon incorporates its use.

Mazticans use many of the weapons found on other parts of Toril (nets in particular), but it is far more common to find the weapons described below. In many cases, even the descendants of the invaders have adjusted to the native weaponry.

Cuahuitl: This simple baton was often made of some form of hardwood and given the shape of an agave plant's leaves.

Tepoztōpīlli: After the maca, this spear-like weapon is the most commonly used among Maztican warriors. Its head had a very broad edge and all along the edge of the head were imbedded plumastone shards.

Cuauholōlli: In appearance this weapon is very similar to a mace and was quite simple to make, yet it could also be quite effective. The handle was made out of wood and capped with a stone, wood, or copper sphere.

WEAPONS

Huitzauhqui: This weapon is used as a basic club, but its design is studded with plumastone cutting elements on its sides.

into its sides. When wielded using two hands, it is said that a blow from this weapon could decapitate a fire lizard.

WEAPONS

Name	Cost	Damage	Weight	Properties
<i>Simple Melee Weapons</i>				
Cuahuitl	1 gp	1d6 bludgeoning	2 lb.	Light
Tepoztōpilli	2 gp	1d8 piercing	4 lb.	Thrown (range 20/60), two-handed
Cuauholōlli	3 gp	1d6 bludgeoning	4 lb.	—
Huitzauhqui	4 sp	1d8 bludgeoning	8 lb.	Two-handed
Tecpatl	20 gp	1d6 piercing	2 lb.	Finesse, light, thrown (range 20/60)
<i>Simple Ranged Weapons</i>				
Tēmātlatl	1 sp	1d4 slashing	—	Ammunition (range 30/120)
<i>Martial Melee Weapons</i>				
Mācuahuitl (Maca)	10 gp	1d8 slashing	5 lb.	Versatile (1d10)
Itztōpilli	4 gp	1d8 slashing	3 lb.	Special
Mācuāhuitzōctli	4 gp	1d8 slashing	5 lb.	Special
<i>Martial Ranged Weapons</i>				
Ahtlatl (with Tlacochtli)	10 gp	1d10 piercing	2 lb.	Ammunition (range 60/120), loading
Ahtlatl (with Yāōmītl)	10 gp	1d8 piercing	2 lb.	Ammunition (range 80/150), loading
Tlactalhuazcuahuitl	1 gp	1 piercing	1 lb.	Ammunition (range 25/100), loading
Tlahhuitōlli	35 gp	1d8 piercing	2 lb.	Ammunition (range 150/600), loading, heavy, two-handed

Tecpatl: This long double sided plumastone blade has an elaborate stone or wooden handle, seven to nine inches overall in length. The weapon is used most commonly in sacrifice and is a favorite of the beasts of Nexal for their foul ceremonies.

Tēmātlatl: A sling made from maguey fiber. The Mazticans use hand molded clay balls filled with jagged chunks of obsidian as ammunition. When the clay balls shatter, the obsidian does actual slashing damage rather than a normal sling's bludgeoning damage.

Mācuahuitl (Maca): This is the most common weapon used in the True World and its use is unbounded by cultures and even races. Among the gods, Zaltec is known for his great black mācuahuitl which he used to behead his mother Maztica. It is also claimed that he taught mankind the secrets of its creation and design. The maca is essentially a flat, wide wooden sword with sharp plumastone blades embedded

Itztōpilli: This weapon was similar in design to a standard axe, but one side had a blunt protrusion rather than a second blade. Generally, the sharp edge is used in battle, but if the wielder chooses, the blunt edge could be used for 1d6 bludgeoning damage instead of the normal 1d8 slashing.

Mācuāhuitzōctli: Generally, this weapon was used as a club and was slightly over one and a half feet long. Four knobs and a pointed tip protrude from its end and the tip could be used to deal 1d6 piercing damage rather than the normal 1d8 slashing if the wielder so chooses.

Ahtlatl: This weapon is known among Faerunians as the “Maztican Dart-Thrower,” but in the Maztican tongue it literally means “Extended Arm.” Typically, this weapon is used to hurl darts called “tlacochtli” with greater force and from greater range than they could be thrown by hand. It can also be used to hurl arrows known as yāōmītl. The people of Tulom-Itzi developed this weapon shortly after Darien’s

army of marching ants decimated their city, but its use has spread to all corners of the True World, particularly in Kultaka.

Tlacochtli: These are the darts that are typically launched from an ahtlatl. In actuality, these darts are more similar in size to a spear (at nearly 6 feet long). The darts are typically tipped with plumastone heads.

Yāōmūtl: These are the versatile war arrows that can be thrown from an atlatl or launched by a tlahhuītōlli. They are barbed with plumastone and typically fletched with turkey or duck feathers.

Tlactalhuazcuahuītl: This blowgun is made of a hollow reed and it almost always uses a poisoned dart as ammunition. The darts themselves are made of sharpened wood fletched with cotton. This is a favored weapon of the halfling tribes of Maztica.

Tlahhuītōlli: This weapon is the most commonly used Maztican war bow. It is made from extremely flexible wood and is approximately five feet long strung with animal sinew.

OTHER GEAR

These items which can be found in Maztica consist of various foods, adventuring gear, trade items and tools. This list does not include items that Mazticans may use that appear in the PHB. In addition to these, items such as cloaks, gems, feathers, animal skins, beans, cotton, shells, building materials, and stones are also traded and sold.

OTHER GEAR

Item	Cost	Weight
Artisan's Bag	25 gp	2 lb.
Axayacatl	1 cp	—
Blood Salt (dose)	150 gp	—
Chicle	1 sp	—
Chocolate	10 gp	—
Kurari (dose)	200 gp	—

Fire Peppers (dose)	150 gp	—
Micomitl	1 gp	1 lb.
Nezca (dose)	10 gp	—
Octli (cup)	4 cp	—
Tarqa Root (dose)	200 gp	—
Uictli	5 sp	5 lb.
Xocoatl	25 gp	—

Artisan's Bag: This relatively small hide bag contains all the materials necessary for a Maztican artisan to continually work his craft with the exception of the components which have a gp cost. It also holds many material components for spells much like a wizard's component pouch. For plumaweavers, the bag typically holds a variety of mundane feathers, while a hishnashaper's contains various small teeth and talons.

Axayacatl: This is the primary food of the beasts of the Viperhand and perhaps is the sole reason the creatures have remained populous even in their barren land. The axayacatl is a water bug that is harvested in the thousands. They are often dried in the sun and ground into dough. After being cooked in lime water they are wrapped in cone shaped mayz husks and eaten.

Blood Salt: Near mineral deposits in the House of Tezca, a red salt can be found which causes severe nausea if imbibed. For up to an hour after ingesting the salt, the imbiber is poisoned (Constitution check DC 10 to avoid). It only requires small amounts of the salt to have this effect and when dissolved in water it can easily go unnoticed.

Chicle: This product is the hardened sap of the evergreen tree known as sapodilla. It is chewed rather than eaten outright.

Chocolate: Made from sugar and the cocoa bean, chocolate is considered a true delicacy in the True World and beyond. The relatively high value of the cocoa bean is in fact due to this demand.

Kurari: Typically held in coconut containers, kurari poison is a powerful paralyzing poison created from plant sap that is primarily used by



the jungle halflings. Kurari is a viscous yellow/green liquid and anyone hit by a slashing or piercing weapon to which it is applied must make a Constitution save (DC 13) unless they are immune to poison. If they fail the save they are paralyzed for 1 minute. Every round the paralyzed creature can save again to shake off the effects. One coconut full holds anywhere from 20-50 doses (and is priced accordingly). A single dose can coat one weapon for a single attack, but up to three arrows each, which it is typically used for. Unlike basic poisons, the viscous material does not dry up quickly and can remain potent up to an hour.

Fire Peppers: Far more powerful than normal spices, with a successful attack, fire peppers could be used to blind one creature for 1 minute. Also, if a creature ingests at least one entire fire pepper, it must make a Constitution save (DC 10 + number of fire peppers consumed beyond the first) or become incapacitated. This spice is popular as a foodstuff among the Far Payits who

appear to be resistant to its negative effects (advantage on the Constitution saving throw).

Micomit: This is the name of the typical Maztican quiver and is usually made of animal hide. It could hold about twenty arrows.

Nezca: The mushroom known as nezca grows in the shadows of jungle trees in the foothills and mountains. The Dog People sometimes foray into these areas outside of their desert homes to find the fungus in order to induce visions and “commune” with their ancestral spirits. The effects that it has are not in fact magical, but chemical. When eaten the imbiber must make a Constitution save (DC 10) or become incapacitated for 1d4 hours. The “visions” continue for days but do not otherwise have any game effects.

Octli: This milk-colored, viscous liquid produces light foam. It is made by fermenting the sap of certain types of maguey plants and is an alcoholic beverage.

Tarqa Root: The tarqa plant has deep woody roots from which a poisonous white powder can be extracted. If inhaled, this powder causes debilitating seizures if a Constitution save (DC 12) is failed. The root does 2d4 poison damage and causes the creature to act as if stunned for one round.

Uictli: Wooden digging sticks used by farmers and other commoners. Uictli bear some resemblance to a spear of sorts and a character proficient in the use of spears could gain their proficiency bonus when using the uictli as an improvised weapon (yet still only doing 1d4 damage).

Xocoatl: This is a spicy and hot chocolate drink popular with the rich and nobility. It is made from a mix of cocoa beans, flour from mayz, water and fire peppers.

CURRENCY

The standard in currency has been in flux for a long time in the True World. Originally, most of the exchange in Maztica was done using a barter system that included goods and services as much as precious metals, stones and artwork. Due mostly in part to the system of the pochteca, a standard was needed to represent the high value of foreign goods from all parts of the continent. The “cocoa bean” (cb) eventually came to represent the basic unit of currency and is roughly the equivalent of a Faerunian copper piece. In areas where the crop was more common, the cocoa bean could be worth far less, worthless in fact – except in large quantities. Yet in other regions a cocoa bean could be exchanged for up to an entire silver piece. Around the time of Cordell, Faerunians found the bean to be delicious (and profitable for exchange merchants) so they fetched a much higher average in Ulatos, Trythosford and New Waterdeep.

In the larger cities, other forms of currency were used including ears of mayz, coral buds, copper blades, quills filled with gold dust (gq), and sizeable chunks of uncut turquoise or jade.

Since the time of the Golden Legion, most of the True World has adopted the foreigners’ system of minting coins. The first gold coins were printed with Cordell’s face on one side and an eagle on the other which was rumored to represent Cordell’s eagle knight ally Poshtli. Apparently, Cordell’s narcissism didn’t go over well with the lords and ladies of Amn, so this coin was only in print for a few years. Collectors are now willing to pay up to ten times the actual gold value for such rare coins. Coins have since been printed with popular Revered Counselors and the eagle backside has been kept. A jaguar representing the great jaguar knight Gultec has also been used regularly.

When found, treasure in the True World could contain any version or mix of the currencies given, but typically the older the horde, the less likely each will be found. Older hordes typically find most of their value in pure precious metals, stones and artwork.

AVERAGE EXCHANGE RATES

Currency	cp	sp	ep	gp	pp
Cocoa Bean	1	1/10	1/50	1/100	1/1000
Ear of Mayz	1	1/10	1/50	1/100	1/1000
Copper Blade	10	1	1/5	1/10	1/100
Coral Bud	50	5	1	½	1/20
Quill of Gold Dust	500	50	10	5	1/2
Uncut Jade	1000	100	20	10	1
Uncut Turquoise	5000	500	100	50	5

MAGIC

There are a number of spells unique to the True World. This list is not exhaustive as many new spells have been developed in the century or so since the arrival of the Amnians. In addition, some spells have been found that are far more ancient in nature.

PLUMA AND HISHNA SPELLS

Pluma and hishna were gifts to mankind from the gods Qotal and Zaltec respectively. The magic of pluma represents the magic of feathers and has more recently taken on aspects of life itself. It is an inherently good magic though it can still be used for evil purposes.

Hishna is pluma's dark equivalent. It is the magic of fangs, claws and venom. As the mirror of plumamagic, hishna is considered inherently evil, but it can be used for good purposes.

Both brands of magic have helped the Mazticans survive through many trials and upheavals and both are greatly valued by the general populace. While Maztica was banished to Abeir and the priests were cut off from their gods, the strength of both magics necessarily needed to grow. New spells are being developed yearly by powerful plumaweavers, hishnashapers, plumacasters and hishnacasters.

Many spells are tagged with either *pluma* or *hishna* based on the source of their power. These tags have no additional game effect beyond defining the power source and may be referenced in other spell lists.

ANIMAL SENSES

1st-level transmutation [hishna]

Casting Time: 1 action

Range: Touch

Components: V, S

Duration: 1 hour

A willing target of this spell is granted the senses of animals. For the duration of the spell, the recipient has advantage on Wisdom (Perception) checks that rely on hearing, sight, or smell.

ARROWFLIGHT

1st-level transmutation [pluma]

Casting Time: 1 bonus action

Range: Touch

Components: V, S

Duration: Concentration, up to one hour

You touch a tlahhuītōlli. Until the spell ends, the range of the arrows fired from the tlahhuītōlli (both normal and long) is doubled. The tlahhuītōlli cannot be shared from one person to another, otherwise the magic immediately ends.

At Higher Levels. When you cast this spell using a spell slot of 3rd or 4th level, the range increases by a factor of 2.5. With a spell slot of 5th level or higher, the range of the arrows is tripled.

BAFFLEMENT

3rd-level enchantment [pluma]

Casting Time: 1 action

Range: 30 feet

Components: V

Duration: 1 round

The casting of this spell requires you to talk to the victim of the spell. Your plumamagic-infused words confuse and disorient a target that fails a Wisdom based saving throw. An affected target drops any weapons it is holding and cannot take an action or reaction for the spell's duration.

At Higher Levels. When you cast this spell using a spell slot of 5th level or higher, the duration becomes 1 minute.

BIRD CHARM

1st-level conjuration [pluma]

Casting Time: 1 action

Range: 30 feet

Components: V, S, M (a small coral or jade whistle worth 100 gp which is not consumed in the casting)

Duration: Concentration, up to one hour

You summon and control the actions of 1-3 birds of one hit die or less. Typical birds summoned are parrots, hummingbirds or even eagles. The birds can understand simple commands such as *Attack*, or *Retrieve*, but no mental connection is formed to the caster so the

birds need to be able to hear commands in order to follow them. The birds cannot be any type other than *beast*.

At Higher Levels. When you cast this spell using a spell slot of 4th level or higher, you may summon birds with up to 3 hit die and they can now have the type of *monstrosity*. At 6th level or higher, the birds may have up to 5 hit die.

BREATH OF QOTAL

3rd-level evocation [pluma]

Casting Time: 1 action

Range: Self (80-foot line)

Components: V, S, M (gold dust worth at least 50 gp and is consumed in the casting)

Duration: Instantaneous

You open your mouth and a blinding bolt of light shoots from your mouth in a direction of your choosing forming a line 80 feet long and 5 feet wide. Each creature in the line must make a Dexterity saving throw. A creature takes 8d6 radiant damage on a failed save and is blinded for a round. A successful save results in the creature not being blinded and only half as much damage.

At Higher Levels. When you cast this spell using a spell slot of 4th level or higher, the damage increases by 1d6 for each slot level above 3rd.

BREATHSENSE

2nd-level divination [pluma]

Casting Time: 1 action

Range: Self (100 foot radius sphere)

Components: V

Duration: Concentration, up to 1 minute

When you cast this spell you are able to sense the breath of all living creatures within range and for the duration of the spell. The zone in which the caster has breathsense moves with the caster.

With this knowledge, the caster knows the number, type (beast, monstrosity, etc.) and

general distance to each creature. It is easy for the caster to tune out the breath of smaller innocuous creatures such as mice, birds, etc.

CAT CHARM

1st-level conjuration [hishna]

Casting Time: 1 action

Range: 30 feet

Components: V, S, M (a turquoise adorned collar worth 100 gp which is not consumed in the casting)

Duration: Concentration, up to one hour

You summon and control the actions of 1-3 cats of one hit die or less. The only available cats for summoning are normal cats. The cats can understand simple commands such as *Attack*, or *Retrieve*, but no mental connection is formed to the caster so the cats need to be able to hear commands in order to follow them. The cats cannot be any type other than *beast*.

At Higher Levels. When you cast this spell using a spell slot of 4th level or higher, you may summon cats with up to 3 hit die and they can now have the type of *monstrosity*. At 6th level or higher, the cats may have up to 5 hit die.

COOL

1st-level abjuration [pluma]

Casting Time: 1 action

Range: Touch

Components: V, S, M (duck down)

Duration: Concentration, up to one day

You touch one willing creature. The target has advantage on all Constitution checks required due to oppressive heat.

At Higher Levels. When you cast this spell using a spell slot of 2nd level or higher, you may cast this spell on up to 5 willing participants.

EAGLE FLYBY

2nd-level transmutation [pluma]

Casting Time: 1 action

Range: 60 feet

Components: V, S, M (wing feather from a bird of prey)

Duration: Concentration, up to 1 minute

Choose a willing, flying creature that you can see within range. For the duration of the spell, the recipient does not provoke attacks of opportunity when they fly out of an enemy's reach.

ELEVATE

1st-level transmutation [pluma]

Casting Time: 1 action

Range: Touch

Components: V, S

Duration: Concentration

You touch a nonliving object weighing up to 200 lb. and make it as weightless as a feather. Left unattended, such objects will remain in place or will move at the speed of even the gentlest wind. Though the spell does not in any way soften an item, weapons under the influence of this spell cause no damage due to the lack of momentum.

EXHAUSTING WAVE

2nd-level evocation [hishna]

Casting Time: 1 action

Range: Self (30-foot cone)

Components: V, S, M (handful of sand)

Duration: Instantaneous

When you cast this spell, a shimmering wave of heat emanating from your hands extends to the full range of the spell. Any creatures in this area must make a Constitution save or suffer the effects of exhaustion. Roll 1d6-1 and add this to the current level of the target's exhaustion to maximum of level 5 (this spell alone cannot lead to death by exhaustion, even with multiple castings).

EYES OF THE JAGUAR LORD

3rd-level illusion [hishna]

Casting Time: 1 action

Range: Self (30-foot cone)

Components: V, S, M (a cat's eyeball or cat's eye stone)

Duration: Concentration, up to one minute

Your eyes change to resemble a jaguar's. Each creature in a 30-foot cone must succeed on a Wisdom saving throw or immediately fall into a deep slumber for the remainder of the duration. The victims fall unconscious until the spell ends, the sleeper takes damage, or someone uses an action to awaken them. In addition, the caster has darkvision within the range of the spell.

Undead and other creatures that do not sleep are immune to this spell.

FEATHER DARTS

1st-level evocation [pluma]

Casting Time: 1 action

Range: 120 feet

Components: V, S

Duration: Instantaneous

You create three darts of bright energy that resemble feather fletched darts and fly from your fingertips to unerringly strike creatures of your choice. The shards all strike simultaneously and can strike a single or multiple targets based on the desires of the caster. Each dart causes 1d4+1 radiant damage.

At Higher Levels. When casting this spell using a spell slot of level 2 or higher, the spell creates one additional shard for each slot above 1st.

GIANT EAGLE

4th-level transmutation [pluma]

Casting Time: 1 action

Range: 90 feet

Components: V, S

Duration: Concentration, up to 10 minutes

One to three normal eagles are transformed by you into giant eagles. The giant eagles obey all verbal commands and act on your turn each round.

The creature remains in this form until it is

dropped to 0 hit points (or slain outright), you dismiss the spell, or the duration runs out.

The DM may allow other birds of prey to be transformed to their giant versions using this spell.

GREAT SCREECH

6th-level evocation [pluma]

Casting Time: 1 action

Range: Self (60-foot cone)

Components: V

Duration: Concentration, up to 1 minute

You open your mouth and let forth the great screech of a colossal bird of prey in the shape of a cone. The ghostly image of a great eagle is superimposed over your head while the spell is in effect.

Each creature in the affected area must make a Dexterity save. On a failed save, a creature takes 6d8 thunder damage and is deafened until your next turn. On a successful save, the target takes half damage and is not deafened.

You can redirect the cone of sound as your action on any turn until the spell ends.

HEART RIPPER

7th-level necromancy [hishna]

Casting Time: 1 action

Range: Touch

Components: V, S

Duration: Instantaneous

Make a melee spell attack against a creature you can reach. A hit on a creature that has a heart and 100 hp or less causes the creature's heart to instantly burst from its chest and into the hands of the caster. The spell has no effect on creatures without a living heart such as undead, no heart such as most constructs, or creatures with more than 100 hp. Affected creatures die instantly.

This spell can be cast as a ritual only upon a victim who is incapacitated for the entire duration of the ritual. Typically, this use of the

spell occurs during sacrifices to Zaltec deep in the bowels of Nexal.

HEARTSENSE

2nd-level divination [hishna]

Casting Time: 1 action

Range: Self (100 foot radius sphere)

Components: V

Duration: Concentration, up to 1 minute

When you cast this spell you are able to sense the heartbeat of all living creatures within range and for the duration of the spell. The zone in which the caster has heartsense moves with the caster.

With this knowledge, the caster knows the number, type (beast, monstrosity, etc.) and general distance to each creature. It is easy for the caster to tune out the heartbeats of smaller innocuous creatures such as mice, birds, etc.

HISHNAHIDE

1st-level transmutation (ritual) [hishna]

Casting Time: 1 hour

Range: Touch

Components: V, S, M (*see below*)

Duration: Instantaneous

Animal hides can be permanently transformed into the highly durable material known as hisnahide. This spell increases the strength and protective abilities of hide armor, but also stiffens the hide and greatly increases its weight. Enough hide for one set of armor can be created using this spell. The hide in all ways retains its original appearance, but in all ways is now considered *heavy armor*.

Casting this spell can change the effective AC and weight of the hisnahide to match either ring mail, chain mail, splint or even plate. The wearer of the hisnahide is subject to stealth disadvantage while wearing hisnahide and it has the same strength requirements for the equivalent armor.

The material components for this spell are

costly. In addition to the cost of the hide armor, the spell requires special oils derived from the venom of rare animals worth 50 gp (for ring mail), 100 gp (for chain mail), 500 gp (for splint) and 2,000 gp (for plate).

INCUBATION

6th level necromancy [pluma]

Casting Time: 1 hour

Range: Touch

Components: V, S, M (a gold foil and feather embroidered chamber worth 2,000 gp for the gold and 1,000 gp in rare plumage. The gold becomes lead upon a successful resurrection and must be replaced)

Duration: Instantaneous

If a creature (who must be large sized or smaller) who has had this spell cast upon it dies, they collapse into a pile of feathers. If the feathers are disturbed a melon-sized egg can be found.

If this egg is then brought to a specially prepared "incubation" chamber (as described under components), the egg will hatch after a full 24 hours and the dead creature will grow from infant to full age within an additional hour.

The creature returns with full hit points, and is cured of any non-magical diseases and poisons. It also returns any missing body parts and closes all wounds. Curses or magical diseases remain.

JAGUAR CLAW

Transmutation cantrip [hishna]

Casting Time: 1 action

Range: Touch

Components: V, S

Duration: Instantaneous

Using the power of hishna, your hand briefly becomes the claws of a jaguar. Make a melee attack against the target and on a hit, the target takes 1d8 slashing damage.

The spell's damage increases to 2d8 at 5th level, 3d8 at 11th level and 4d8 at 17th level.

JAGUAR POUNCE

2nd-level transmutation [hishna]

Casting Time: 1 action

Range: 30 feet

Components: V, S, M (sinew from a great cat)

Duration: Concentration, up to 1 minute

Choose a willing creature that you can see within range. For the duration of the spell, if the recipient moves at least 20 feet straight toward a creature before an attack, the attacker's target must make an opposing Strength check or be knocked prone. The DC of this attack is equal to 10 + the attacker's Strength modifier and it is a Strength based saving throw. If the target is prone, the attacker may take a bonus action to make an additional attack against it.

KILTZI'S LOVE

2nd-level enchantment [pluma]

Casting Time: 1 action

Range: 30 feet

Components: V, S, M (a small piece of chocolate)

Duration: Concentration, up to 1 minute

Kiltzi's love can be cast upon up to 5 creatures within range who are already friendly to the caster.

Good feelings toward the caster intensify to the point where the targets would do almost anything to keep him or her safe. Anyone under the influence of this spell is immune to fear effects if the caster is in danger and will protect the caster even if doing so puts them in mortal danger.

If the caster then attacks any of the targets the spell is dispelled for all affected creatures.

MAGNIFICENT HEADDRESS

3rd-level illusion [pluma]

Casting Time: 1 action

Range: Self (30-foot cone)

Components: V, S, M (feather of any beast, fey or monstrosity that has a magical power)

Duration: Concentration, up to one minute

The phantasmal image of a vibrantly plumed headdress adorns your head and glows with a multicolored light that can convince others of your greatness and majesty. Each creature in a 30-foot cone must succeed on a Wisdom saving throw or fall to their knees and remain prone for the remainder of the duration. The prone creature also may not choose to attack you, though it may attack other targets (while still suffering the normal disadvantages of being prone). The magnificent headdress also provides bright light within the range of its effect.

Hats, helmets or other head gear do not prevent the use of this spell as the phantasmal headdress weaves artfully into any worn gear.

MAYZ OF THE PLUMED FATHER

6th-level conjuration [pluma]

Casting Time: 1 day

Range: 30 feet

Components: V, S, M (10-15 topaz gemstones worth 100 gp each or more which are consumed in the casting)

Duration: Instantaneous

You plant topaz gems as if they were the seeds of the crop known as mayz. For a full day you nurture the crop during which time you can take all actions. You cannot, however, move more than 100 feet away from your crop or they will not germinate and grow.

The crop will mature in a full day and produce one full ear of golden mayz per gem planted. If the mayz is not eaten within an hour, it will wither and become useless.

Anyone who eats one entire ear (prepared in any manner) will recover full hit points, be cured of all diseases and curses, and receive the benefits of a bless spell for a full 24 hours after eating the mayz.

OBSIDIAN SHARDS

1st-level evocation [hishna]

Casting Time: 1 action

Range: 120 feet

Components: V, S

Duration: Instantaneous

You create three shards of dark energy that resemble obsidian and fly from your fingertips to unerringly strike creatures of your choice. The shards all strike simultaneously and can strike a single or multiple targets based on the desires of the caster. Each dart causes 1d4+1 necrotic damage.

At Higher Levels. When casting this spell using a spell slot of level 2 or higher, the spell creates one additional shard for each slot above 1st.

OBSIDIAN TOMB

7th-level evocation [hishna]

Casting Time: 1 action

Range: 100 feet

Components: V, S, M (a miniature carved obsidian cage worth 1000 gp and is not consumed in the casting)

Duration: 10 minutes

A cocoon-like shell encases the target of this spell who you choose within its range.

An encased creature cannot move or speak and immediately begins to suffocate. They can however make a Strength check each round. One successful check damages the shell enough so that the victim can begin to breathe, and a second successful check allows the creature to escape, effectively ending the spell.

The target must be medium sized or the obsidian tomb will not fully entrap the creature.

At Higher Levels. If an 8th level spell slot is used to cast this spell, large creatures can be affected. Using a 9th level slot can affect creatures of any size.

OMEN

5th-level divination [hishna]

Casting Time: 1 day

Range: Self

Components: V, S, M (the caster must cover his skin in gold powder worth at least 50 gp, the powder is consumed in the casting)

Duration: Instantaneous

You cast this spell which causes some non-harmful or game affecting event in the local environment. This event might be as simple as a bright shooting star or as fantastic as the change in color of a snow capped mountain to that of blood. The effect is never permanent, but can last for hours at the discretion of the DM.

This environmental change can then be read by the caster to determine a cryptic understanding of major events in the following year. For example, "dark death on wings of fire" might be read indicating a dragon attack.

This spell may only be cast once until such time as the actual event to which it refers occurs. Using the above example, immediately after the dragon attacks, the spell may be cast again.

PATH OF THE POCHTECA

5th-level conjuration [pluma]

Casting Time: 1 action

Range: Unlimited

Components: V, S, M (gold dust worth 10 gp per mile which is consumed in the casting)

Duration: 1 year

In order to cast this spell the caster must embark on a journey by foot. The distance of the journey is up to the caster and is only limited by the amount of gold dust used in the casting. This gold dust is sprinkled all along the path traveled.

For a full year following the trip the caster may then use the teleport spell to end up anywhere along the path resulting in no chance of mishap and always ending up on target.

PLUMASTONE

1st-level transmutation (ritual) [pluma]

Casting Time: 1 hour

Range: Touch

Components: V, S, M (100 gp in alchemical ingredients which are consumed in the casting)

Duration: Instantaneous

This spell can transmute up to 1 cubic foot of obsidian, flint or chert into a material known as plumastone. Plumastone maintains the appearance of the original stone type, but is as hard and durable as normal steel.

PROTECTION FROM HISHNA

3rd-level abjuration [pluma]

Casting Time: 1 action

Range: Touch

Components: V, S

Duration: Concentration, up to 1 hour

For the duration, the willing creature you touch has advantage on all saving throws against magical effects with a hishna source of power (including magic from items such as a hishna talisman).

PROTECTION FROM PLUMA

3rd-level abjuration [hishna]

Casting Time: 1 action

Range: Touch

Components: V, S

Duration: Concentration, up to 1 hour

For the duration, the willing creature you touch has advantage on all saving throws against magical effects with a pluma source of power (including magic from items such as a pluma talisman).

SCALESNARE

2nd-level transmutation [hishna]

Casting Time: 1 action

Range: Touch

Components: V, S, M (full skin of a snake)

Duration: Instantaneous

This spell transforms the discarded skin of a snake into a grasping tentacle of hishna magic. The tentacle is thrown at a target of large size or smaller and if the caster succeeds on an attack roll the creature is restrained and remains restrained until it succeeds on a Strength saving throw against your spell's save DC. The target also drops whatever it might have been holding.

The scalesnare cannot be used other than in the same round the spell was cast.

SLASHING PLUMAGE

2nd-level conjuration [pluma]

Casting Time: 1 action

Range: Self (30-foot radius)

Components: V, S, M (an eagle feather)

Duration: Concentration, up to 1 minute

The air surrounding you is filled with spinning feathers with hardened, sharp edges. A creature takes 2d8 slashing damage when it enters the spell's area for the first time on a turn or if it starts its turn there.

At Higher Levels. When you cast this spell using a spell slot of 3rd level or higher, the damage increases by 1d8 for each slot level above 2nd.

SNAKE CHARM

1st-level conjuration [hishna]

Casting Time: 1 action

Range: 30 feet

Components: V, S, M (a miniature golden snake statue worth 100 gp which is not consumed in the casting)

Duration: Concentration, up to one hour

You summon and control the actions of 1-3 poisonous snakes. The snakes can understand simple commands such as *Attack*, or *Retrieve*, but no mental connection is formed to the caster so the snakes need to be able to hear commands in order to follow them. There are no other types of snakes available for summoning besides poisonous snakes.

At Higher Levels. When you cast this spell using a spell slot of 4th level or higher, you may summon different varieties of snakes with up to 3 hit die and they can now have the type of *monstrosity*. At 6th level or higher, the snakes may have up to 5 hit die.

SPEARFLIGHT

1st-level transmutation [hishna]

Casting Time: 1 bonus action

Range: Touch

Components: V, S

Duration: Concentration, up to one hour

You touch an ahtlatl. Until the spell ends, the range of any ammunition from the atlatl (both normal and long) is doubled. The ahtlatl cannot be shared from one person to another; otherwise the magic immediately ends.

At Higher Levels. When you cast this spell using a spell slot of 3rd or 4th level, the range increases by a factor of 2.5. With a spell slot of 5th level or higher, the range of the atlatl is tripled.

STONEFLIGHT

1st-level transmutation [pluma]

Casting Time: 1 bonus action

Range: Touch

Components: V, S

Duration: Concentration, up to one hour

You touch a tēmātlatl. Until the spell ends, the range of the ammunition fired from the tēmātlatl (both normal and long) is doubled. Tēmātlatl cannot be shared from one person to another; otherwise the magic immediately ends.

At Higher Levels. When you cast this spell using a spell slot of 3rd or 4th level, the range increases by a factor of 2.5. With a spell slot of 5th level or higher, the range of the ammunition is tripled.

TICKLE

Conjuration cantrip [pluma]

Casting Time: 1 action
Range: 60 feet
Components: V, S
Duration: Instantaneous

A small animated feather appears near a target of your choice and can be used to attempt to break concentration by tickling the target.

The target must make a Constitution saving throw with a DC of 10 in order to maintain concentration while casting a spell. Targets with natural armor cannot be affected by this spell.

WARMTH

1st-level abjuration [pluma]

Casting Time: 1 action
Range: Touch
Components: V, S, M (goose down)
Duration: Concentration, up to one day

You touch one willing creature. The target has advantage on all Constitution checks required due to a cold environment.

At Higher Levels. When you cast this spell using a spell slot of 2nd level or higher, you may cast this spell on up to 5 willing participants.

ZALTEC'S FURY

3rd-level evocation [hishna]

Casting Time: 1 action
Range: 150 feet
Components: V, S, M (the fang of a poisonous serpent or lizard)
Duration: Instantaneous

A small fang of a serpent flies from your hand continuously growing until it reaches a point within the range of your spell. Once it reaches its destination it explodes into needle-like shards in a 20-foot-radius sphere centered on that point. Each creature located within the sphere must make a Dexterity saving throw. A target takes 8d6 poison damage on a failed saving throw, or half damage on a successful one.

The shards do not necessarily fly in straight lines

and ricochet off of non-living material so damage from the spell can spread around corners easily.

At Higher Levels. When you cast this spell using a spell slot of 4th level or higher, the damage increases by 1d6 for each slot level above 3rd.

MAGIC ITEMS

The vast majority of magic items in Maztica were carefully crafted by an artisan. These items, known as talismans of hishna or pluma, act similarly to magic items described in the DMG. The tags "hishna" and "pluma" will be added to such items in their descriptions below, but they have no special rules of their own. Rather, the tags are added to determine if certain spells have effects on the said item (for example, should there be a zone where hishna magic does not function.

BANDS OF MIGHT

Wondrous item, uncommon (requires attunement) [pluma]

Small woven bands of feathers that seem innocuous enough, but are capable of greatly enhancing a warrior's strength. There are three versions of the *band of might* available. One raises the wearer's Strength to 18, another to 19 and a third to 20. The latter most powerful version are extremely rare and Halloran was the only person ever known to have owned one.

If your Strength score is already equivalent to or greater than the strength given by the bands, the bands have no effect on you.

CLOAK OF ONE PLUME

Wondrous item, legendary (requires attunement) [pluma]

The cloak of one plume is a legendary item that has disappeared and resurfaced many times through Maztica's history. It is formed of one giant feather and is said to be the creation of the god Qotal himself. Its powers and current whereabouts remain unknown. It was last lost

when Maztica became part of Abeir, though with the return to Toril, rumors of its sighting have spread once again.

Great Charisma. When the cloak is worn and the wearer is attuned to it, the wearer has a Charisma score of 19. If the wearer already has a Charisma of 19 or higher, this ability has no effect.

Magnificence. Once between each short and long rest, an attuned wearer may enact the same effect as the spell *magnificent headdress* except the effect emanates from the cloak instead of an illusionary headdress.

Flight. The attuned wearer of the *cloak of one plume* may fly at one-half his walking speed. If the wearer already has a flying speed greater than the one granted by the cloak, this ability has no effect.

Fire Resistance. Despite its feather composition, the *cloak of one plume* is immune to fire and it grants fire resistance to a wearer. This ability may be extended to another individual of the same size of the wearer or smaller. The wearer (or any whom it chooses to extend protection to) does not need to be attuned for this protection.

FEATHERTOKEN

Wondrous item, very rare (requires attunement) [pluma]

This is a powerful talisman that offers the holder who is attuned and any allies within 10 feet advantage on saving throws against spells. It also affords the wearer a +1 bonus to AC and the wielder may use a *featherfall* effect as a bonus action.

HEARTSEEKER

Weapon (tepoztōpīlli), legendary, requires attunement [hishna]

One of the deadliest and most famous weapons in Maztica, the *heartseeker* is a tepoztōpīlli spear with a deadly ability. If you are not attuned to this weapon you may still use it, though it simply gives a +1 attack and damage roll bonus with an additional 1d6 in necrotic damage.

Increased Potency. While you are attuned to this weapon, its bonus on attack and damage rolls is +2. It also deals an extra 2d6 in necrotic damage.

Seek the Heart. If a creature with a heart is struck by heartseeker on a natural attack roll of 20, the target is automatically brought to 0 hit points. This does not work on creatures without hearts of those with more than 100 hit points. On the latter type, heartseeker causes an additional 10d10 necrotic damage on top of the damage normally caused.

KILTZI'S RINGS OF ETERNAL LOVE

Ring, rare (requires attunement) [pluma]

These featherwoven rings always come in pairs. They are typically used as rings symbolizing eternal devotion between two married humans. When a wearer is attuned to the ring they receive a bonus of +2 to their Charisma scores and gain advantage on all saves that are Charisma based. Finally, once between each short and long rest, the wearer may cast Kiltzi's Love as a spellcaster of their class level.

MOCCASINS OF FREE MOVEMENT

Wondrous item, rare (requires attunement) [pluma]

Wearers of moccasins of free movement have advantage on all Dexterity (Stealth) checks while wearing the moccasins if they are attuned. Also, the wearer is effectively weightless when crossing liquid surfaces such as water, tar or even lava (though the wearer would be affected by the heat of the lava).

PLUMALITTER

Wondrous item, uncommon [pluma]

This large blanket of interwoven feathers is approximately 6 feet wide, 10 feet long, 1 foot thick and can hold up to 750 lb. while its magic is functioning. A plumalitter hovers approximately 5 feet above the ground when a command word is spoken and can move up to 30 feet per round in any direction including upwards.

SERPENT TLACOCHTLI

Weapon (tlacochtli), uncommon [hishna]

A favorite of the ahtlatl wielding contingents of Kultakan warriors, these darts are enchanted snakes carried in a burlap sack which typically holds 2d6 of the snakes. The snakes are deadly poisonous but do not attack those in possession of the bag.

When a snake is grabbed it immediately stiffens and takes the appearance of a tlacochtli dart. The dart can then be launched from an ahtlatl normally. These darts do an additional 2d6 poison damage to victims who are struck by the dart. A Constitution save can be made with a DC of 12 to half the poison damage.

The darts remain in dart form but can be retrieved by the owner; at which time they revert into snakes. If the owner is killed before a dart is retrieved it may be retrieved by anyone who claims ownership of the bag.

SKIN OF POURING

Wondrous item, uncommon [pluma]

This waterskin is formed of tightly interwoven feathers. It is always full of sweet tasting water and can pour water at the rate of 5 gallons each minute.

SANDALS OF SPEED

Wondrous item, rare [hishna]

These sandals allow you to increase your movement by 10 feet. You also may travel an additional 6 hours per day without danger of suffering the effects of exhaustion. These sandals are a favorite of the pochteca travelling merchants.

SPIDERWALKER

Wondrous item, rare [hishna]

What initially appears to be the dried husk of a dead tarantula spider is in fact an item of hishna magic.

When activated, the spiderwalker grows and becomes a living giant spider (though its type is

now construct). The spider obeys the commands of the one who activated it and control cannot be turned to another. The *spiderwalker* can be deactivated but then cannot be reactivated until the following evening. This is also true if the spider is slain.

The *spiderwalker* may only be activated when the sun is down and it ceases functioning at sunrise.

TALON OF ZALTEC

Weapon (claw), rare [hishna]

This weapon is fashioned from a desiccated jaguar claw at the end of a small wooden stick. It causes 1d6+1 slashing damage, has a bonus of +1 to hit, and contains a virulent poison which does 3d6 poison damage (Constitution save DC 13 for half damage) and gives the poisoned condition on a failed Constitution save.

The user may forego a claw attack to spray powder in a ten foot cone that causes victims who fail a DC 13 Constitution save to be blinded for 2d6 hours. There is enough powder for 3 uses of this ability each day.

***Special Note on Artisan Talismans:** Lesser talismans are *common* items, normal talismans are *uncommon* or occasionally *rare*, major talismans are either *rare* or *very rare* and legendary talismans are *legendary*.

MONSTERS

There are creatures in Maztica that do not exist anywhere else in the world as well as unique variations of well-known monsters. Maztica has always been a dangerous place, but since the Night of Wailing, it appears that there are far more threats than before in the history of the True World.

JAGUAR

Medium beast, unaligned

Armor Class 12

Hit Points 13 (3d8)

Speed 50 ft., climb 40 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	15 (+2)	10 (+0)	3 (-4)	14 (+2)	9 (-1)

Skills Perception +4, Stealth +6

Senses passive Perception 14

Languages —

Challenge 1/4 (50 XP)

Keen Smell. A jaguar has advantage on Wisdom (Perception) checks that rely on smell.

Jungle Camouflage. A jaguar has advantage on Dexterity (Stealth) checks made in a jungle terrain.

Pounce. If the jaguar moves at least 20 feet straight toward a creature and then hits it with a claw attack 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 jaguar can make one bite attack against it as a bonus action.

Actions

Bite. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6+2) piercing damage.

Claw. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 4 (1d4+2) slashing damage.



TAPIR

Medium beast, unaligned

Armor Class 11 (natural armor)

Hit Points 11 (2d8+2)

Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
10 (+0)	11 (+0)	10 (+0)	2 (-4)	10 (+0)	5 (-3)

Skills Perception +2, Stealth +2

Senses passive Perception 12

Languages —

Challenge 1/8 (25 XP)

Jungle Camouflage. A tapir has advantage on Dexterity (Stealth) checks made in a jungle terrain.

Actions

Bite. *Melee Weapon Attack:* +2 to hit, reach 5 ft., one target. *Hit:* 3 (1d6) piercing damage.

GIANT FIRE ANT WORKER

Medium beast, unaligned

Armor Class 13 (natural armor)

Hit Points 4 (1d8)

Speed 30 ft., climb 30 ft.

STR	DEX	CON	INT	WIS	CHA
12 (+1)	15 (+2)	11 (+0)	2 (-4)	11 (+0)	4 (-3)

Skills Perception +2

Senses blindsense 30 ft., passive Perception 12

Languages —

Challenge 1/4 (50 XP)

Chemical Communication. Giant fire ants can pass information to other ants using chemical secretions instantly. If each ant is at least within ten feet of another, unless each ant is surprised, none can be surprised.

Actions

Bite. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 4 (1d6+1) piercing damage plus 2 (1d4) acid damage.

GIANT FIRE ANT MALE

Medium beast, unaligned

Armor Class 14 (natural armor)

Hit Points 5 (1d8+1)

Speed 30 ft., climb 30 ft., fly 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	15 (+2)	12 (+1)	2 (-4)	11 (+0)	4 (-3)

Skills Perception +2

Senses blindsense 30 ft., passive Perception 12

Languages —

Challenge 1/2 (100 XP)

Chemical Communication. Giant fire ants can pass information to other ants using chemical secretions instantly. If each ant is at least within ten feet of another, unless each ant is surprised, none can be surprised.

Actions

Bite. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6+2) piercing damage plus 2 (1d4) acid damage.

GIANT FIRE ANT QUEEN

Large beast, unaligned

Armor Class 15 (natural armor)

Hit Points 19 (3d10+3)

Speed 30 ft., climb 30 ft., fly 30 ft.

STR	DEX	CON	INT	WIS	CHA
16 (+3)	10 (+0)	12 (+1)	5 (-3)	12 (+1)	7 (-2)

Saving Throws Wis +3

Skills Perception +4

Senses blindsense 30 ft., passive Perception 14

Languages —

Challenge 1 (100 XP)

Chemical Communication. Giant fire ants can pass information to other ants using chemical secretions instantly. If each ant is at least within ten feet of another, unless each ant is surprised, none can be surprised.

Actions

Bite. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 7 (1d8+3) piercing damage plus 3 (1d6)

acid damage.

Acid Spray (Recharge 5-6). The queen sprays acid in a 30 foot cone. Each creature in that area must make a DC 14 Dexterity saving throw, taking 13 (3d8) points of acid damage on a failed save or half as much damage on a successful one.



Jacob Blackmon



PLUMAZOTL

The plumazotl are a race of beings created long ago by mankind that have spread far and wide across the face of Maztica. They are a kind race of creatures composed entirely of bright feathers and come in two different varieties, one bird-like and the other humanoid.

Intelligent Constructs. Plumazotl are constructs that developed an independent will of their own. They are kind, wise and generally nonviolent, but are known to protect their own fiercely.

Procreation. Plumazotl have learned to breed in a truly unique fashion. They continually seek out rare and precious feathers that they add to their own forms. Bird plumazotl eventually gain enough mass to become a humanoid plumazotl.

A humanoid can then in turn weave a new bird plumazotl from its own store of feathers.

Children of an Artisan. In ages past, perhaps the greatest plumaweaver to have ever lived created the plumazotl with his wife in an act of inspired artistry. This plumaweaver, Itzamna Manik, was slain by the gods for his hubris, but his children live on. Some rumors claim that his wife may yet live on as well. The plumazotl eternally lament the loss of their master and creator and oppose the servants of the gods who destroyed him.

Pluma Magic. Plumazotls are capable of casting a limited number of spells of pluma magic.

Familiars. The bird plumazotl are often chosen as familiars by good plumacasters. They are easily kept happy sharing the rare feathers a plumacaster comes across.

BIRD PLUMAZOTL

Tiny construct, lawful good

Armor Class 13

Hit Points 7 (2d4+2)

Speed 10 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
6 (-2)	16 (+3)	12 (+1)	10 (+0)	14 (+2)	12 (+1)

Damage Vulnerabilities fire

Damage Resistance bludgeoning, piercing, and slashing from nonmagical weapons

Senses passive Perception 12

Languages Maztican, Payit

Challenge 1/4 (50 XP)

Innate Spellcasting. The plumazotl's spellcasting ability is Wisdom (spell save DC 12, +4 to hit with spell attacks). It can innately cast the following spells, requiring no material components.

At will: *cool, tickle, warmth*

3/day: *feather darts*

Actions

Bite. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6+2) piercing.

Claw. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6+2) slashing.

HUMANOID PLUMAZOTL

Medium construct, lawful good

Armor Class 13

Hit Points 22 (6d8+4)

Speed 30 ft., fly 60 ft.

STR	DEX	CON	INT	WIS	CHA
6 (-2)	16 (+3)	12 (+1)	11 (+0)	16 (+3)	14 (+2)

Damage Vulnerabilities fire

Damage Resistance bludgeoning, piercing, and slashing from nonmagical weapons

Senses passive Perception 13

Languages Maztican, Payit

Challenge 2 (450 XP)

Innate Spellcasting. The plumazotl's spellcasting ability is Wisdom (spell save DC 13, +4 to hit with spell attacks). It can innately cast the following spells, requiring no material components.

At will: *cool, tickle, warmth*

3/day each: *arrowflight, feather darts*

1/day each: *protection from hishna, slashing plumage*

Actions

Bite. *Melee Weapon Attack:* +5 to hit, reach 5 ft., one target. *Hit:* 6 (1d6+3) piercing.

Tlahuītōlli. *Ranged Weapon Attack:* +5 to hit, range 150/600 ft., one target. *Hit:* 7 (1d8 + 3) piercing damage.

ADVENTURES

Adventuring in Maztica is a unique challenge and experience for both players and DMs. It is a fantastical approach to cultures that might not be familiar to either. The following sections can be used to spark adventures (or used in their entirety) for years to come.

HOOKS AND RUMORS

It cannot be forgotten that Maztica is in fact a continent, and the possibilities for adventure are virtually limitless. The novels and to a lesser extent the 2nd Edition boxed set define an adventure of epic scope, but there are many

more than what can be covered in just those few pages.

The following section is devoted to a few additional rumors and adventure hooks that the DM could easily expand upon. Some are specific to locations while others are easily placed anywhere within the True World.

As noted, each individual plot hook has a section dedicated to the players and one exclusively for the DM.

The Men of Mud, Wood and Gold

When the gods first came to the True World they sought to create man to worship and honor them.

First, they created men from the mud of the great riverbanks. At first, these men pleased the gods, but when Azul's first rains came, the men were washed away and the first playthings of the gods were lost to them. Next, the gods attempted to make man of wood. The rains came and the wooden man could withstand even the greatest deluge. The gods were pleased until the lightning of Tezca set the wooden man on fire, and once again the gods had failed. They then forged a man of gold. While these beings were immune to both the rains and fire, they had no true tonalli to speak of and the gods were not satisfied with their worship. The gold man was soon discarded and the gods despaired. Finally, the Father of the Gods, great Kukul- took his macuahuitl and severed his own fingers. The fingers fell to the world and wriggled until they stood and mankind as we know it was born. The gods were finally pleased.

There have been stories handed down from the greatest plumaweavers that not all of these men perished in those ancient days. The legends hold that those that survived felt abandoned by their creators and hold no love for their gods, or for their favored creations...

In a remote part of the True World, these proto-men do still survive. The men of mud (lutum), wood (evil treants) and gold (golems) still survive in hidden valleys far from major human population centers. Perhaps one of these hidden enclaves is found and the creatures vent their rage on the interlopers. After tasting a small bit of revenge, perhaps they seek more and begin terrorizing local villages and towns. Can the adventurers stop them? Perhaps the gods themselves could be convinced to accept their long lost creations? Kiltzi as the goddess of love, for one, might favor acceptance and forgiveness - but do these "original men" even want to be accepted?

The Thirteen Butterflies of Qotal

In ancient days the gods commanded their worshipers to build them a pyramid of such splendor that none like it had ever been known before in the True World. The gods directed them to build this pyramid deep in the desolation

of the House of Tezca, where the gods could battle within its gargantuan temple. Qotal and Zaltec provided for their devoted in the desert and soon a city formed with numerous homes, palaces and additional places of worship. This City of the Gods was known as Tewahca and before the battle was to commence, the gods demanded sacrifice.

Zaltec called to his throngs of warriors and soon ten-thousand strong offered their hearts upon the pyramid's blood soaked steps. Qotal, ever the gentler of the brothers, brought only a gilded cage of thirteen butterflies for his own sacrifice. As he released the butterflies, they flew from the cage and all signs of Zaltec's gory deeds were cleared. Zaltec roared his rage and battle commenced between the siblings. To the delight of his devout, Qotal emerged victorious that day.

After the battle, the desert began to once again dry up and soon after, the human inhabitants fled to other lands. Tewahca was lost to the sands of time and remained hidden for centuries (though in more recent events it has been found!). Qotal's butterflies too, had never been seen again, though it is said that wherever they flew, the most verdant and colorful regions of the True World were born.

In Far Payit, blight has affected the lush jungles. Slowly, vast swaths of the wooded realm have turned pale and lifeless. Elders of Tulom-Itzi have determined that this destruction has been caused by the smallest of creatures. This insect, known to the white skinned immigrants as a "beetle" is not an enemy that can be defeated with macuahuitl or magic. It seems as if the forests and jungles are doomed and only the gods themselves could save Far Payit now.

Watil, Maztica's goddess of plants and nature, has provided one of her highest priestesses with knowledge of a possible solution. This priestess was given a vision during her sleep that she was flying through the jungles at a great speed. After what may have been moments or hours, as time was incomprehensible in her vision- the priestess came upon a sheer cliff in the jungle. A narrow cleft in the rock, only large enough for

travelers to pass one at a time became visible under thick vines and foliage. High above the cleft, she noticed a symbol. Her eyes, or rather her awareness, could not focus on the image to begin with, but soon the symbol began to glow-beckoning her deeper into the cleft. The now golden image was unmistakably in the form of a beautiful butterfly. Perhaps the very ones that Qotal had so long ago unleashed upon the world! As the priestess forced her consciousness into the cleft, a new feeling fell upon her; this one was of menace and darkness. Before she could go much further, the feeling became overwhelming and the last thing she could remember was the feeling of teeth and the smell of rank breath surrounding her...

The Princess Aliah and the Obsessed Prince of Far Payit

The tragedy of Princess Aliah is perhaps the greatest story of obsession known among the *mortals* of the True World. With gods, even kindhearted ones, who behave as they do-this story of jealousy comes as no surprise, but it is no less tragic for that knowledge. This event might not have been the direct cause of the end of the Golden Age of Payit, but it certainly heralded the beginning of the end.

During the Golden Age of Payit, mankind had moved into grand cities and advanced in the arts, astronomy and trade like at no other time in history. A young princess of Ulatos known as Aliah was said to have been the most beautiful woman in the land and many suitors sought her hand. She was betrothed to her half -brother Xetl when she came of age and men across many nations despaired. The proud prince Tacal of Far Payit, however, would not accept anyone but himself as her rightful husband. Tacal believed himself to be the only one suited to marry such a bright jewel and with a small group of conspirators, he formulated a plan to take her. On the evening of her wedding to Xetl, Tacal and his allies infiltrated the grand ceremony. When the time was right, he signaled his men and before she could make her vows she was bound, gagged, and whisked away to the edge of the temple. The Eagle and Jaguar Knights of Ulatos were too persistent and canny to be

outmaneuvered and Tacal was soon caught. His retinue was slain to the man. Tacal was a prince of the city of Tulom-Itzi in Far Payit and his whole family had been invited to the ceremony. They too were slain in the chance that they might be in league with the abductor.

When Tacal saw his plans foiled and his entire family thrown from the edges of the temple, his mind was shattered. With an obsidian dagger he cut the throat of Aliah and murdered the object of his obsession.

Though war never blossomed between Payit and Far Payit, something certainly changed in the True World after the tragedy. Trade diminished, art and learning no longer flourished, and soon the families began to move back into the jungle and the much smaller villages. Civilization, it seemed, was to take a step backwards.

Recently, apparitions have been seen in modern Ulatos and even in nearby Helmsport. It is said that the spirits of both Aliah and her tormentor have never quite rested fully.

In truth, Aliah has moved on to her just reward in the afterlife, but the rumors are true about Tacal. His jealousy and betrayal have caused him to arise as a powerful mictlanec, and he forever seeks his "betrothed." Tacal has remained buried in his unmarked grave for centuries but was released after recent construction in the outskirts of Ulatos. He has since located his former co-conspirators and they serve him again as shadows. Now, Tacal searches in the darkest hours for Aliah and he is more than happy to enact revenge on the people of Ulatos during his search.

The Door of Stars

The Otomi had resisted the expansion of the Nexalans with success exceeded only by the fierce Kultakans throughout the history of the empire. Many times the Revered Counselors of Nexal sought slaves and sacrifice from the city, and many times they have been turned back in defeat. Nexal however, has seen success on occasion, particularly under the command of Chalco, and the Otomi have been forced to flee

into the nearby mountains. This, however, is where the true mystery of the Otomi lies. When they have been forced to flee, the Otomi have managed to disappear without a trace and avoid nearly all pursuit. It was almost as if they disappeared into the mountains themselves. Nexalans who chased the Otomi into the mountains would always find the trail to go cold, and thus they have never managed to fully subjugate the Otomi.

For centuries, the Otomi have managed to keep their secret hidden. The Amnians however, forever curious and full of explorers, have sought to uncover this mystery. The full truth has never been fully uncovered but recent divinations have given only a phrase, "Cilaqui Ciyahui." Roughly translated from Maztican to the common tongue, this means, "The Door of Stars."

The Otomi have been in the mountains for as long as their written records can detail, but they have found remnants of a civilization far older than their own. Ancient ruins lie hidden in valleys and on the faces of the sheerest cliffs. In one of these ruins the artifact known as Cilaqui Ciyahui was found. This fifteen foot diameter stone disk is engraved with symbols completely unknown and unidentifiable by Maztican or Faerunian alike. There are literally hundreds of the symbols located in fifteen movable rings on the disk's surface.

When the symbols are moved into the correct alignment the stone disk will glow brightly before the interior fades to a shimmering blue membrane for a full hour. This membrane is a *gate* to some other place. In fact, there are many "other places" to which the disk can transport if the proper sequence of symbols is aligned.

The Otomi themselves have found one particular sequence that led them to a dead land under a darkened green sky. It was found within a different ruin long ago, and it is to this dead world that the Otomi have always fled to avoid pursuit. The end point of the gate was a disk similar to the original, and the Otomi were wise enough to realize that a distinct set of runes

etched above the outermost ring could be used to return to Toril.

Experimentation with the disk has yielded only disaster to the Otomi and has been long forbidden. Very few combinations have an effect, but on one occasion, terrible two limbed beasts poured through the gate and slew dozens of Otomi warriors using a sound that was greater than thunder before they were laid low. A second attempt drew the curious Otomi who passed through into an endless darkness where he floated off screaming into the void. It would take definitive proof of an actual destination- perhaps a sequence found in another ruin- to convince the Otomi to use the artifact for any other purpose.

**Note* - This hook is designed to allow players to move their adventures to other Mesoamerican game settings. The creators remain unknown (perhaps it was the batrachi or a spelljamming race), but if the players gain access to Cilaqui Ciyahui and find a new sequence in some remote ruin, they could be adventuring in Mystara's Hollow World tomorrow if the DM so chooses.

Camazotz

The name Camazotz has been spoken in stories both ancient and new. A "boogeyman" as the white men of Faerun would say, or a god that only the mind-shattered would honor. As dark Zaltec eats the hearts of his worshipers, this divine being is said to drink the blood spilled both in sacrifice and on the fields of war. Though they share a moniker with another dark being, the "obsidian butterflies" of the True World (bats, to Faerunians) are said to heed his every command and when a child is found pale and bloodless on a morning after particularly starless nights, they are said to have fed the god.

Children are not the only victims of the god's deprived appetite and many careless men and women have disappeared in the jungles only to be found days later, completely drained. The disappearances have occurred much more frequently as of late.

While Camazotz might be the name of a true deity, the being who takes that name in Maztica is nothing of the sort, yet he is no less horrifying. Camazotz was one of the first men of Maztica, possibly one of the actual fingers of Kukul that first wriggled to life in untold ages past. He was the first to worship Zaltec as his dark patron, though before long he developed his own taste for blood and the hearts of sacrifice. Camazotz began to believe himself greater than his deity and more worthy of sacrifice than the Eater of Hearts himself. His powerful personality convinced more than a few of his claims and these sycophants were forced to build temples to the man-god.

It is said that Zaltec himself slew the pretender upon the summit of one of his own blasphemous temple-pyramids and with that the time of Camazotz was thought to be over.

Itzapaplotl, the true Obsidian Butterfly and demoness of the Maztican pantheon, at the time was a lover to Zaltec. Their "relationship" as it was, was fraught with jealousy and grabs for power, and in Camazotz she saw a way to hurt her dark bed mate. She raised Camazotz as the undead- one who forever depended on blood and would forever take what he could grab from the mouth of Zaltec himself. Knowing that Zaltec would seek his demise, Camazotz stuck to the dark places of the world and hid. Over the centuries he grew in power and fed from the lost and the unwanted. This ancient Maztican vampire now has followers hidden in all parts of the True World and he still plots to one day take the divinity that he rightfully deserves.

The Unwilling Calixtla

Not every city, town and village holds Qotal or Zaltec above all gods. The desert town of Calixatletl, for one, has always held Tezca as their patron above his brothers. This devotion is due to the fact that the inhabitants beseech Tezca's for their day to day survival. They have managed to thrive in an environment where it was thought only the Hairy Men of the Desert could dwell.

No man could survive without water, but the

legends state that Azul shared some of his bounty with Tezca - in the form of the sand mother cactus, and Tezca has in turn shared this knowledge with his faithful. Also, the terrible fire lizards of the desert have been tamed by the hishnashapers of Calixihuahatl and now the great lizards can be mounted like the horses of the white men.

Tezca's blessings do not come free, however and there is a toll in blood that must be paid. Sacrifice might not be as common as it was in Nexal during that cursed city's heyday, but the inhabitants certainly show their devotion by paying a bitter price.

The most important day of the Calixihuahatl's calendar is without a doubt the day of the year when the sun remains in the sky the longest. On this day, known as Tezcalhuitl (literally, "Tezca's Day), a new leader is elected by high priests to rule the town for a full year. During this year the man is regarded to be Tezca himself, and is treated as such. His every whim is obeyed and his feet are never again allowed to touch the ground, lest he become insulted and stop the sun from rising. Held aloft on beds of dry grass and plumage (which is typically gathered on great expeditions into more verdant lands), this man, who is known as the Calixtla - is to want for nothing.

On the following Tezcalhuitl, before the next Calixtla is elected, the previous god-king is sacrificed and his heart is eaten by Tezca's priests so that they might partake in the body of their deity. Knowing that he served his people well and that he would soon join his god, the Calixtla willingly allows this to occur.

While brutal, the Calixtla system has worked for the town since time immemorial. The god is satisfied, the people survive, and life goes on in this fledgling city in the desert.

All was well in Calixatletl until the most recent Tezcahuitl. A stranger came to the town only a short time before seeking water and refuge. Tezca's priests determined that the man was cursed and his heart was given to Tezca. Since then, the current Calixatletl - a former Jaguar

Knight named Xiuhyo, has refused to give himself to Tezca. Tezcacahuitl has already passed and the signs of Tezca's disapproval have already made themselves known. The fire lizards have grown restless and many attack their own handlers. Blight has also appeared on the sand mother cacti causing water supplies to run low. The priests of Tezca fear that they may awaken one day soon to find that the sun itself has not risen! They are helpless under these conditions, as a Calixtla has never before refused his destiny. As the physical manifestation of their god, they cannot force the sacrifice - but neither can they wait much longer. Perhaps this is time to seek outside help, and perhaps the odd group of strangers that have recently been spotted were destined to solve the Calixtla's mysterious behavior?

Rumors from the South

One of the survivors of Cordell's original invasion and attempted subjugation of Nexal was a soldier named Jalimar Trollslayer. He was a greedy man who cared all too much for the gold that the expedition sought after and he was not well-liked by the natives for this reason. However, Jalimar was a brave soldier in battle and he was awarded a large tract of land by Cordell, which became a plantation.

Jalimar, in his lust for gold, was never satisfied in his role as a plantation owner and he eventually sold the land to a petty noble from Memnon known as Drakosa.

Jalimar set forth on an expedition of his own, following rumors of vast amounts of wealth far to the south. Along with him, he brought ten other Amnites and fifty native Payits. Not a single member of this large expedition was ever seen again.

The story of Jalimar Trollslayer was a deterrent to others who might have sought wealth of their own in the south. For decades, the only knowledge of these far lands has remained its name – Lopango.

Jalimar's standard was recently found in the possession of a pochteca and identified by a

scholar of the white folk of Tukan. Emblazoned on a golden disk, the sign of a trolls skull split by a broadsword and emblazoned with a motif of fire was unmistakable. What was even more surprising, was the fact that the coin had been printed with a date, and that date was only two years ago!

**Note – This hook is developed off of the description of Plantation Drakosa from page 7 of FMA1 Fires of Zatal. In addition, it is designed to give a reason for sending players to the southern continent of Lopango. What has truly become of Jalimar and his expedition is left to the DM to decide.*

THE DARK MOUND

Dark Mound is a short series of encounters designed for new characters in the setting of Maztica. By the end of the adventure, depending on the PCs actions and the number of encounters that occur, the players should have gained a few levels. It is designed to begin at 1st or possibly 2nd level.

BACKGROUND

Tulom-Itzi was destroyed by thousands of marching giant ants spurred on by Lolth's dark magic and the bidding of the albino drider Darien well over a hundred years ago.

The ants were eventually destroyed and Tulom-Itzi was rebuilt, but the ant threat never truly disappeared. Some ants, led on by pure instinct, founded their own new colonies and new queens were born in their dark tunnels.

The Itza inhabitants of Far Payit are not old enough to have been alive when this horror occurred. However, they have been taught by their parents and their parents' parents to eradicate colonies whenever they should pop up, lest the terror of a century past come again.

SET UP

In Far Payit, the Itza people are always on the lookout for new folk to help guard the numerous

jungle villages. Even Tulom-Itzi itself, the great capital city of the jungle realm, has need of heroes and the party looks like just the bunch. A village elder attempts to hire the party to eradicate a colony of fire ants. This is not just any colony, however, and the party is in for quite a surprise if they believe themselves above killing simple ants. In fact, the colony in question is of deadly giant fire ants!

The elder in question, a doddering old plumaweaver names Atl, will offer the party a princely sum of 30 gold quills should they slay the colony queen and bring back evidence of her demise. With their queen destroyed, the individual ants will likely disperse or sicken and die on their own. Either way, they will no longer be an impending threat.

Entrance. Read the following description to the PCs as they approach the entrance to the anthill.

This is by far the most massive anthill you have ever seen. Rising twenty five feet or so into the air you can only imagine the size of the ants that live within. You have agreed to your quest however, and no time is as good as now to begin. As long as you stay close and cover each other's backs, you should be able to get to the queen's chamber and slay her. Or at least, you hope you can.

Once the PCs have entered the mound, they will have to navigate a lair of dozens, if not hundreds of chambers. The interior is pitch black and there is little sound except for the slight sounds of movement from elsewhere in the mound.

Random Encounters. The players will have to search the interior of the ant colony for 1d8 full hours in order to finally reach Area A. During their exploration, they will have to roll every 15 minutes to see if they have a random encounter.

If the PCs declare that they are continually heading downward whenever it is possible to do so, reduce the time to 1d6 hours.

Some of these encounters occur within the tunnels themselves in which case the PCs will have to fight in single file from a prone position. Roll 1d20 and check the following table to determine if an encounter occurs.

RANDOM ENCOUNTERS

Roll	Encounter	Condition
1-10	None	None
11-12	1d4+2 Workers	None
13-14	1d4+2 Workers	Must fight prone
15-16	1d4 Males	None
17-18	1d4 Males	Must fight prone
19-20	1d4 Males + 1d4 Workers	None

Rewards. In each ant encounter listed above ants, there is a possibility that one of the ants is dragging a corpse of some poor unfortunate person (typically an Itza man or woman) to the mushroom farm or directly to the larva chamber. Roll 1d8 at the completion of each encounter. Each of the following can only be rewarded once. If a result is repeated, treat it as if the result was "none."

REWARDS

Roll	Reward
1-4	None
5	A bag with five uncut pieces of jade and 2 uncut pieces of turquoise (150 gp total)
6	A belt with a gold buckle (50 gp) and two <i>potions of healing</i>
7	A featherwoven +1 <i>ring of protection</i>
8	A +1 <i>tēmātlatl</i> and 10 quills of gold dust (50 gp)

Keyed Rooms. Though there are hundreds of tunnels and chambers in the ant colony, the true heart lies deep in the lowest chambers. Areas A-F are the only keyed encounters but the DM may want to develop other unique chambers.

A. Crossroads. The party is entering the heart of the dark mound and this is the area with the highest traffic. Roll once on the random encounters table when the party first enters these chambers, then again after each five minutes.

B. Dead End. Years ago a curious myconid and some myconid adults broke through to this portion of the ant colony. They were immediately beset upon by the ants and all were slain but the king. The ants instinctually collapsed the majority of the tunnel but if the DM chooses to allow it, the players could dig here and find the entrance to the underdark. The digging would take two hours, requiring a roll on the random encounters table every 15 minutes. The uncovered tunnels then lead into areas uncovered in the scope of this adventure.

There is something else of interest in the room. Read the following to the PCs when they enter.

As your light reaches the back of the chamber, you notice something that all adventurers like to see. A wooden chest sits in the center of the chamber. It is closed, but you can only imagine what treasures lie within!

When things appear to be too good to be true, they likely are. The moment the first PC comes within striking range, the chest will reveal itself to be a **mimic**. The mimic did not expect to see humans in its current location but it had no use in fooling the ants, so it has remained in its chest shape indefinitely. If the mimic falls to below half its hits, it will attempt to plead for its life. Unfortunately for the PCs (and possibly for the mimic), it has nothing to offer.

C. Fungus Farm. The fire ants are perfectly willing to eat raw meat, but the vast majority of their food comes from fungus that is carefully cultivated by the ants. This is a particularly large fungus farm that is used primarily to feed

the queen and her larvae. When the party enters read the following.

You have just entered the largest chamber you have yet to see within the dark mound. Your light source shows that from end to end, the chamber is probably over 200 feet in diameter. The ceiling also looms about 50 feet above you.

As you look inside, you notice a white fungus covers nearly the entire chamber. When you walk, you find yourself ankle deep in the material. Protruding from the rot are dozens of human, halfling, jaguar and other less easily recognizable corpses.

There are no ants here at the moment but when you peer into the back of the chamber you notice some brown and red hued fungi as well. The fungi begin to move in your direction!

The ants might not be intelligent but their instincts are incredible when it comes to the design and well-being of their home. The ants have trapped a **myconid sovereign** here that came in through Area B before that exit to the underdark was closed off. The ants, perhaps due to the effects of eating the strange fungus that grows here, seem immune to all of his spore attacks. They have left the creature here alone in the farm, but whenever the myconid attempts to escape it is torn apart by male and worker ants. They always leave the myconid just clinging to life.

The myconid's presence here encourages the growth of the fungi which the ant queen seems to understand. Its sad situation bears a stunning resemblance to imprisonment.

Unfortunately, long years of solitude have driven the myconid sovereign to insanity. It is now effectively a chaotic creature and will attack anyone entering the farm on sight (with the exception of the ants). It will begin its attack with hallucination spores.

The corpses are all in varying states of decay, and a grand total of 350 gp in small items of jewelry and loose coins can be found. However, it takes a full hour to search the room completely and the random encounter table should be consulted once again every 15 minutes (ignore the prone condition).

D. Queen's Chamber. The **giant fire ant queen** lairs in this chamber and she is continually attended by 4 **giant male fire ants**. The queen is in the process of laying eggs and is not actually mobile at the moment. She is, however, capable of using her acid spray attack and will do so whenever it is available and there are PCs in range. If the males are slain, she can easily be picked off with ranged attacks.

E. Egg Chamber. Five **giant worker fire ants** continually attend the larva and eggs that occupy this chamber. There are currently close to 200 wriggling larva (noncombatant) and over 1,000 eggs! If the queen has been slain the message

will already have been relayed to these workers and they will go berserk. Every round you can roll a 1d4. If a 4 is rolled, one of the ants begins to attack another ant rather than the PCs.

F. Mud Chamber. The ant mound is truly a wonder of architecture, particularly for creatures that are supposedly unintelligent. Whenever heavy rain falls, excess water flows into this chamber. Without it, some of the nastier weather might otherwise cause ants to drown. It has not rained severely in months so the bottom is actually just a mud pit that PCs must make a Dexterity (Acrobatics) check with a DC of 15 to prevent themselves from getting stuck each round they move in the chamber (treat a fail as if the character is restrained, requiring a successful Strength check with a DC of 15 to escape). The mud also acts as difficult terrain for movement purposes. What's worse yet, is that a quintet of **mud mephits** have made this pit their home. The ants leave these planar nuisances be as they don't even appear as living beings to the ants. The mephitis will wait until one or more PCs is stuck in the mud to attack.

The mephitis have collected small trinkets from the victims of the ants over the year, most of them worthless, but a DC 15 Wisdom (Perception) check will uncover a *skin of pouring* hidden in the muck.

