

TWC2

LOPANGO – LAND OF THE SACRED SUN



LOPANGO – LAND OF THE SACRED SUN

5TH EDITION

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HERE, HIGH UPON THE MOUNTAIN SHALL BE MY HOME! FOREVER I WILL LIVE AMONG YOU, MY CHOSEN PEOPLE! FOR IN THIS LAND YOU SHALL FIND MANY AND GREAT ENEMIES, BUT KNOW THAT FOR AS LONG AS THE SUN SHINES UPON THESE LANDS, THE NATICAN SHALL PROSPER!"

**-INTIRI TO THE NATICAN
UPON THE DISCOVERY OF PICHU UMU**

INTRODUCTION

Over a hundred years ago in the Year of Maidens (1361 DR), Cordell set off on his fateful journey and found what he and his Golden Legion believed to be a whole new world.

To the inhabitants, he did not discover a new world, but rather what they would define as the *True World*. With a vibrant and too often bloody history of their own, the Mazticans were the center of their own universe. Some scholars believe that this isolation was a main factor in Maztica's relatively easy conquest.

Though it did not stay subjugated for long, the True World had forever changed. Traces of this historical event can be found in the pale faces of the cosmopolitan cities like New Amn, Tukan and others. From the brutal Kultakans, to the contemplative Payit, every nation has felt the influence of the outsiders.

What few Mazticans will speak of, mostly due to their own ignorance, is that their nations are hardly the whole of the True World. Encounters with the Dog People of the north have led to legends of the fabled lands of Anchorome, and in the south, the pochteca of both the Huacli and Kolan speak of a land far to the south through dangerous territory. This land is known as Lopango – the Land of the Sacred Sun.

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 designed to help form the framework of a campaign set partially or entirely in the region of the Forgotten Realms known as Lopango. Lopango, as stated in the introduction, is found far to the south of the more well-known lands of Maztica.

Other than hints and legends, little has been said about Maztica's southerly neighbor. What is the land like? Who are its people? What is important to them, and what are its major conflicts? When all these questions are answered, perhaps Lopango can become a wonderful – if dangerous place to visit.

Lopango has been given an “Incan feel” to it, but it is not a direct translation of that culture's history. Rather, it is only loosely based on the Incan people, and it is only “Incan” as much as the Lord of the Rings is European.

In these pages you will recognize the Incans in the form of the Natican, a beleaguered race that trusts in their patron deity with nearly full devotion. He even lives among them in the Forgotten Realms equivalent of Macchu Picchu!

You will also find that their enemies are many. Altered classics like the jungle drow and orcs may not be a new threat to gaming veterans, but the greedy giants whose very touch can turn a man into fool's gold most certainly are. Though the appetites of these giants may be greedy and often cruel, their sadistic capabilities pale in comparison to the necromancies of the horrifying Supay Gnomes!

Yes, you read it correctly; these gnomes are not to be trifled with and they are certainly not your “garden variety.”

All are not necessarily enemies, however, and races who simply desire to survive can also be found aplenty. Possibilities include a race of lizardfolk known as the cayma who yearn for freedom, a violent yet valiant race of scorpionfolk who live deep in the dark places of Lopango, and even a race of alien hunters from

another world who battle endlessly with a savage and degenerate breed of illithid!

What this all means for the Natican people is largely up to you and those who adventure within these lands. Perhaps the future of the Natican depends upon the actions of the strangers who know neither their ways, nor those of their enemies. Perhaps instead, native heroes arise among the races to end the increasingly deadly threats of Lopango.

Elsewhere in these pages you will discover the richness of the Lopangan divine pantheon. Gods play a direct role in the lives of the Lopangans, even more so than those of their northerly Maztican neighbors. Some deities, like Intiri of the Natican, even live among their chosen people!

This book is designed to be an expansion of **TWC1 The Maztican Campaign Guide**, and all of the “crunchy” material available within that book is also valid in Lopango – though you will find additional material within these pages. A new playable race, class, spells and magic items are all given their own portion of this book. Even without actually playing within Lopango itself, a Dungeon Master can put this material to good use!



Mt MIXHUACAN X

Mt XOCHIPAS X

MOUNTAINS

TLAXACAN
FOREST

Tzakan
Marsh

GULF OF QOTAL

CHAPULLELEL
JUNGLE

LOPANGO

PICHU UMU

APU ROCA X

Mt CUZCALAC X

LOPANGO

The history of Lopango cannot be separated from the story of its inhabitants. Since the sun god Intiri first led his people to the mount of Pichu Umu, his priests have recorded much of Lopango's history on baked disks of clay in the temple libraries of the holy city. Even they do not know the whole of what has occurred.

THE HISTORY OF LOPANGO

Nations are not as important to the history of Lopango as is race. Their origins and interactions are crucial to understanding the tentative peace that exists. Geographically, they are isolated enough to keep encounters to a minimum, but with the rise of the orcs and other threats this tendency might soon change.

THE NATICAN

As far as anyone knows, the Natican have always been in Lopango, but the Sun-Priests speak of a time when the people entered the world through the "Womb of Mama Carocha." Many foreign sages believe this means they left their dwellings in caves and the Underdark long ago.

It is well known that Intiri, the great sun god and child of both Virachoa and Mama Carocha, personally led his people until he came upon the mountain site now known as Pichu Umu. Guided by the light of his Sun Staff, the Natican traveled many years until they settled upon this holy site. Intiri declared Pichu Umu the center of their faith where only the sun-priests and Intiri himself would reside. Nearby, atop Mount Cuzcalac, the rest of the population founded a great city of their own.

Over time, the Natican came into contact with a variety of other beings, and the encounters were rarely peaceful. They first came upon the Giant Kings who were haughty and greedy giants that fled some great shame. The giants enslaved many Natican to mine their precious gold, but were eventually punished by Intiri's father

REFERENCES TO REALMSPACE

Spelljammer is another popular setting from the 2nd edition era of Dungeons and Dragons. Essentially, "D&D in Space," there are a number of references to this setting made within the pages of this book.

However, if Spelljammer is not a part of your campaign, there will only be minor adjustments necessary. If a passage here refers to "other worlds," it is a simple enough matter to change the meaning to "other planes." The anadjiin, for example, could just as easily be inhabitants of one of an outer plane such as the Beastlands or even Ysgard.

In an earlier edition of this book, the mysterious inhabitants of Mt. Mixhuacan were none other than the blue skinned space traders known as the Arcane. That angle could be explored once again if a DM so chooses, but references to them have been kept intentionally vague within this book. Replacing them with oni displaced somehow from Kara-Tur would make an excellent variant.

Virachoa. Virachoa, who was nominally worshiped by the Giant-Kings, sent a great flood into their valleys and drowned hundreds before his rage subsided. After surveying the destruction he had wrought, Virachoa's guilt forced him to leave the heavens and abandon the world, though some folk claim that he was slain by an unknown son. Mountain hermits tell stories that Virachoa still walks the land as an old wanderer or even a black llama to this day however, so Natican give great respect to old

strangers and practically revere the black llama in fear of offending the deity. This fact is widely taken advantage of by the cursed beings known as the qarqacha, who can appear as either; though only a fool would ignore that creature's malformation.

Intiri, the current patron of the race and source of most of the Naticans' good fortune, is said to dwell still within the Temple of the Sun in Pichu Umu. He remains aloof – forcing his people to survive without his divine or direct intervention.

On the heels of the war with the Giant Kings, the Natican became embroiled in two more devastating wars.

The first was against the barbaric emperor scorpionfolk, whose name amongst themselves was the Imperatonti. The savage creatures blamed flooding from Virachoa's wrath on the humans where their young and least mobile died horribly during the deluge. The stubborn creatures were convinced that the Natican had caused the flood, and in response, they sought to eradicate the threat from above. The war cost many lives on both sides and left a long standing racial distrust between the two species.

Many centuries later and relatively recently in Natican history, orcs poured forth from the southern jungles with their drow and cayma slaves. With brutal efficiency, they wiped out all of the Natican jungle settlements. Intiri's sun priests were at least able to hold the orcs at the jungle border.

Other conflicts have occurred on a smaller scale with the threat of the yagrel and their tzakandi allies in the north. These horrid creatures are even more alien in outlook and appearance than

the scorpionfolk and many Natican have disappeared when they strayed too far in that direction.

One threat has been taken far less seriously than deserved and the Natican may soon pay the price of their ignorance. A race of gnomes lives deep within the mountains, mostly unknown to the Natican. Unlike their Faerunian kin, these gnomes know nothing of Garl Glittergold or the gnomish pantheon, but instead worship a deity of death known alternately as Supai or Supay (for which the race has been named). Death, to

these gnomes, is not just a part of the natural cycle, but

rather something to look forward to and encourage. The gnomes seek only genocide and believe it is their sacred duty to bring death to all of the inhabitants of the True World. They will not hesitate to use undead to do so.



THE CAYMA

The cayma are an ancient race, but have never been a well-known or even very successful one. Like many lizardfolk, they are simply content to survive. Their legends speak of the great snakemen, who in a land before time gave them the gift of life. Sages speculate that this legend is an obvious reference to the Sarrukh, and many believe the caymas are a created race. Their legends also allude to their masters having found them unworthy even of slavery, and thus the caymas "earned" their freedom. Perhaps the creation of the yuan-ti made cayma obedience obsolete.

Apparently, not all races have been as discerning as the Sarrukh because century after century, the tale of slavery repeats itself. Brief moments of

independence are interspersed with entire centuries of enslavement. Most recently, the cayma have become the servants of the sorcerous jungle orcs from the southern continent Katashaka. The orcs did not find the cayma quite so useless in their conquering of the jungles of Lopango. In fact, Natican who have come into conflict with the diminutive lizardfolk often remark that they fight with a selfless abandon seldom seen in their cowardly orc masters.

The cayma are at peace with their history and accept that they may forever survive in servitude. However, as the orc grow more abusive over the years, they are finding an independent streak never before seen in their long existence. Perhaps the cayma are no longer simply content to survive. Rumors among the orcs speak of a resistance leader within their midst known only as Lockjaw. They do not know exactly who this leader is, but in their efforts to ferret him or her out they have grown increasingly abusive. This of course drives even more cayma to the revolutionary.



northern nations of Katashaka. Like so many great civilizations, the orcs grew decadent and reliant on their slaves. They still commanded great power, but understood little of the day to day maintenance of their empire.

When a being known to some as The Sleeper, and to others as the dreaded

Tarrasque, awoke from a hundred year slumber and decimated the orc civilization; opportunistic slaves rose up and rebelled against their abusive masters. The orcs were forced to flee to the lands of Lopango bringing only their ever loyal cayma along.

The orcs soon encountered others in Lopango's jungles, including small clans of scorpionfolk and the settlements of the sun worshiping humans known as Natican. War was inevitable with both. If the Natican and the scorpionfolk had been allies, the orcs would not have stood a chance, but

as fate would have it, these two races themselves were hardly at peace. Even still, it was the guerilla tactics and deadly ambushes of their cayma slaves that won the jungle for the orcs.

THE JUNGLE ORCS

Though they are not the most recent transplant to Lopango, the jungle orcs are certainly one of the most aggressive. Having long ago found an affinity for sorcery within their blood, these unusual orcs held a powerful empire in the

The orcs only briefly attempted to continue their way into the mountains as powerful sun priests from the holy city of Pichu Umu rained destruction on the orcs. Satisfied with a stalemate and content to digest their new "empire," the orcs retreated.

Six years after the last major skirmishes, the orcs were set upon by yet another race, though they jokingly call this day the “Gift from Below.” Embattled drow, refugees from their own war with the scorpionfolk in the Underdark, simply appeared amid orc lands one day. With their vast numbers, still potent sorcery and ever useful cayma allies; the orcs humiliated and enslaved the drow.

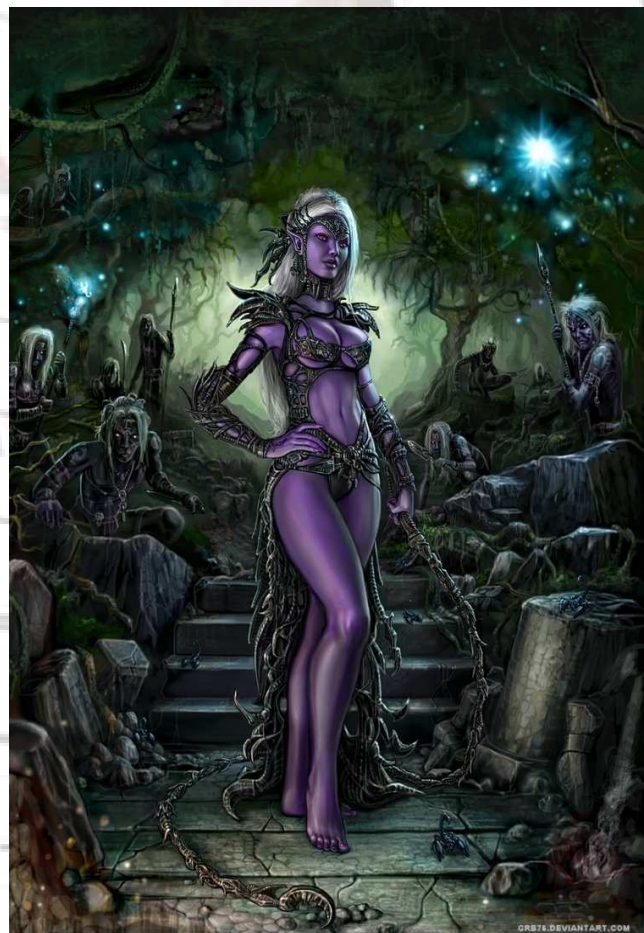
Today, the typical orc seems almost completely unaware that their history and doom in Katashaka may soon repeat itself. They know of resistance within their cayma slaves, but the diminutive lizardfolk are not the only threat to their power. What the orcs do not realize is that they may have unintentionally caused a first time event in Lopango’s long history. There are major hurdles to overcome, but the races of Lopango have the unique possibility of working together and finding a common enemy. Lockjaw, whoever he or she is, is fully aware of this possibility and between the drow, the scorpionfolk, the Natican and the cayma; an end to orc power might be inevitable.

THE JUNGLE DROW

Those who know the story of the jungle drow tend to utter the cliché about how quickly the mighty may fall. Less than four hundred years ago the drow were the masters of their Underdark city in Faerun, but everything changed the day they decided to give chase to a clan of dwarves traveling westward through unknown tunnels. Greatly outnumbered, the dwarves should have been an easy kill, but they proved more stubborn than expected. Their resistance proved a minor disaster compared to the catastrophe of the event known as the Rockfire. In one particularly bloody skirmish, the drow unleashed magic that the fragile Underdark walls simply could not handle. Their mighty spells ripped the tunnels apart and brought upon the combatants the twin disaster of magma from below and a deluge of ocean water from above. Chased by massive plumes of scalding steam, the survivors of both races forgot their war and ran far and fast westward, forever separated from home.

In the confusion many drow were lost within the unknown tunnels. Trapped in dead ends, scalding and deadly steam caught up to some. Others headed either due west or southwest with no idea where they might end up. The story of the jungle drow is the story of the individuals whose journey included the more southerly route.

Unaccustomed to wandering, the refugees suffered for two decades before finding a new realm they believed they could call home. Their first major encounter was with an unknown race of creatures whose lower torso was that of a massive scorpion and whose upper bodies were of a race of barbaric men and women. Oddly, initial contact between the two fierce peoples was almost peaceable. The drow were too accustomed to betrayal however, and were not quick to change their ways. Seeing a moment of



weakness, they sought to murder the scorpionfolk leader known as the Scorpion King and replace him with one of their own. Once again, the drow underestimated their adversaries and were chased aboveground to hide away their days from both their enemies and the painfully blinding sun.

Under the darkened canopies of their new jungle home, the eyes and skin of the drow eventually adjusted to the upper world. It was not long before they realized their new home also had its masters. Orcs, strangely powerful and sorcerous in nature, commanded the jungles and war came yet again. Having been battered from recent conflicts and a “natural” disaster of epic proportions, the refugees of twenty years of wandering fell to a race that would make them a laughing stock back in their homeland. The drow had become the slaves of the lowly orc!

The drows’ acceptance of the upper world’s bright sun was the only physical change they had undergone, but their spiritual change was far more significant. Having lost most of their priestesses in three wars, the drow abandoned Lolth and her demonic obsession with spiders. A different type of vermin had proven both more powerful and more in tune with their quest for freedom and survival.

The scorpionfolk god Vulkoon accepted both priests and priestesses of the drow race even though the scorpionfolk themselves remained wary. The drow attempted betrayal once, and the imperatonti did not take long to understand their duplicitous nature. Time will tell if the drow truly have changed.

THE EMPEROR SCORPIONFOLK

Known among themselves as the imperatonti, myths and legends abound in the emperor scorpionfolks’ history. They are passed down through word of mouth because the imperatonti have no written language. The stories themselves are incredibly important to the race and are taught to each new generation with underlying religious tones.

The most well-known myth is the life of the one-time hero and current deity known as Vulkoon. In ancient times, the emperor scorpionfolk were not so different from their northerly tlincalli cousins. They were a strong subrace, but typically less fervent in the worship of their multi-deity pantheon.

The subrace served as warriors of brute force during primeval wars until the rise of the mortal barbarian Vulkoon. Vulkoon was fierce but unlike many of his kin, he seemed to care for the welfare of others of his kind.

During Vulkoon’s reign, Rr’ikin’aka, a tanar’ri lord who fancied himself the King of Scorpions, made a play for the devotion of all scorpionfolk. Vulkoon and his powerful retinue assisted the obyrith lord Obox-Ob and the Chattering Prince, Tharzax (another minor demon lord) in entrapping the would-be usurper. Forever after, Rr’ikin’aka has been imprisoned deep in the Abyss. A lesser known part of the legend among the tlincalli claims that Vulkoon and his retinue were set up as bait for the trap that led to the demise of the demon lord. Obox-Ob lost his servant’s loyalty when the last of Vulkoon’s broodmates were slain that day.

Vulkoon’s dissent only grew in the years following Rr’ikin’aka’s defeat. Obox-Ob was careless with his worshipers and demanded too many sacrifices. The other scorpionfolk gods were unconcerned with this abuse so in disgust Vulkoon led those who had grown to revere him far to the south. Within a few years they settled in the Underdark of Lopango and have remained ever since. Upon the time of his death, the mass worship of his people allowed Vulkoon to ascend to the status of a demigod. Vulkoon’s youngest progeny, birthed not long after their arrival in Lopango, became a line of unbroken kings and they took the title originally assumed by vanquished Rr’ikin’aka. These ancestors of Vulkoon, known interchangeably as the King of Scorpions or the Scorpion King, have ruled ever since.

The scorpionfolk have thrived and adjusted to a far more peaceful existence than their northerly cousins, at least among themselves. However,

their relationship with other races, all interlopers in the scorpionfolk mind, have been at the very best of times strained. Their first contact with non-scorpionfolk was made with the Giant Kings, whose obsession with gold knew no bounds; but encounters were sporadic at best. Centuries later, mankind arrived led by their sun god, and peace might have ensued were it not for the Great Flood. The scorpionfolk laired far belowground, but the deluge was so vast that even far below, the caverns filled. The majority of adult scorpionfolk survived, but many young and the infirm drowned in the deepest of chambers. In fact, so many young ones were slain, that they became known to the scorpionfolk as the “Lost Brood.”

After many years of war with mankind over their assumed involvement in the Flood, the reigning Scorpion King, Krikata’en, finally called a truce. To this day, many scorpionfolk still blame mankind, but others know the true culprits were the greedy giants of the mountains and their vengeful deity. Now all three races distrust the other, but at least open warfare has been averted.

The orcs came many centuries later, and were followed almost instantly by the duplicitous drow. Unlike the giants and mankind, the intentions of the orcs have never been questioned. In fact, the orcs sought to make slaves of all scorpionfolk they encountered, but the proud Imperatonti would rather slit their own throats than find themselves beholden to a master. While the few imperatonti settlements that lay within the jungles were eradicated by the orcs, war on a grander scale has been avoided due to the geographic separation of the two races.

The drow, beaten and weary from years of wandering, arrived less than a decade after the vile orcs. Initially, the Scorpion King Je’ra’krik, in an unprecedented show of mercy, welcomed the drow within their warrens despite the objections of his advisors. He nearly paid for his kindness with his life, as the drow attempted to turn his people against him and made their own play for power. The drow did not count on the scorpionfolks’ loyalty to one another and

they were hounded all the way to the surface. Knowing of the orcs’ existence in those lands, the scorpionfolk left the drow to their fate.

A lesser race, as hostile and vile as the orcs themselves, has made themselves known to the scorpionfolk in recent years. These diminutive manfolk, who call themselves “gnomes,” have attempted to sacrifice young scorpionfolk to their horrid deity of all that is dead and undead. In this conflict and in the continued skirmish with the jungle orcs, the scorpionfolk find more in common with the other races of Lopango every day. If the Scorpion King, a powerful but ancient barbarian sorcerer known as Grikataw, sees a benefit in alliance, they may finally look to their other neighbors as something other than potential enemies.

THE GOLD-CLAD GIANT KINGS

Guilt and shame runs deep within this race of giants, and both emotions have only hardened their hearts. For many thousands of years the giants have found solace only in the accumulation of what they know as the “Flesh of the Sun,” and what mankind calls gold.

A clan of stone giants, whose name is lost or intentionally forgotten, once battled with the avatar of the violent and rapacious dragon deity known as Garyx in the Dawn Ages. Having seen many of their kin rent or devoured by the great red dragon, these giants fled the field of battle. Though some considered the battle hopeless from the start, the desertion of the stone giants forced many more casualties upon their storm giant allies than might have otherwise occurred.

It is unknown exactly how the giants arrived in Lopango, but what is known is that the deity Virachoa, still grief stricken over the death of his wife Mama Carocha, welcomed the giants with open arms. To begin with, the giants loved Virachoa in return, and the giants grew prosperous under their deity’s watchful eye. The shame of their desertion remained, however, and festered like an open wound. Eventually, they found a new “god” in their reverence for

wealth. At this point in their history, gold became an obsession. To accumulate more, the giants at first worked the mountains themselves, but when mankind arrived, the giants found the perfect slaves.

Some say it was not actually the act of turning from his worship that so angered Virachoa, but rather the complaints of his son Intiri, patron deity of the enslaved humans. Whatever the reason, Virachoa enlisted the help of the northern deity Azul to destroy the giant race through many tendays of torrential rain and the

massive flood that followed.

The giants in their valleys surely suffered the most, but all peoples of Lopango were affected by the flood. Surviving humans fled to the mountaintops where most remain to this day.

When Virachoa saw the destruction that Azul was creating, he felt a great deal of remorse and attempted to halt the rains. This act angered Azul and the two gods briefly battled. Koni, a new god of destruction, was born that day when Azul fled to the north and left a small part of his divine essence behind.

Virachoa himself was disgraced and chose to leave the heavens forever. Whether he committed some form of deity suicide or simply chose another form remains to be seen.

Instead of instilling humility in the giants, the Great Flood only angered the race and drove them into greater depths of greed, isolation and evil. From that day forward, each giant considered himself worthy of the title of king, for they alone had survived the wrath of a deity. On the surface, the giants try to cover their racial shame with their titles and power but underneath, their thousands of years of shame still cause great grief.

SUPAY GNOMES

Like the drow of Lopango and the dwarves of the House of Tezca to the north, the supay gnomes are transplants trapped in this land after the Rockfire Disaster of 987 DR. The dwarves were the first to head west under the ocean in



search of wealth, but they did not realize a small clan of gnomes had followed close behind, hoping to scavenge and steal what they could. Canny as they were, the gnomes discovered the drow without being noticed themselves. Unwilling to fight the drow; the gnomes fled westward ahead of both drow and dwarf. In fact, the gnomes traveled many of the same tunnels the surviving drow would take only shortly afterward.

A cowardly bunch, the gnomes avoided contact with all races in their journey through the Underdark. With their illusion magic, they were able to avoid even the most wary of scorpionfolk sentries and eventually found themselves in the mountains of Lopango. When they emerged from the Underdark, the gnomes stood at the caldera of an inactive volcano. It is unknown exactly how he appeared, or what was said, but this is typically regarded as the moment that the death god Supai made himself known.

There have been few opportunities for other races to converse civilly with a Supay Gnome, but in those rare moments they claim that they would not have survived in the mountains without the undead that Supai provided; the surrounding threats were just too great. Within a generation, the kind but mischievous gnomes traded all they knew of illusion for its diametric opposite; necromancy.

Supai grows hungrier every year, and demands frequent sacrifices. Natican have always been the sacrifice of choice as Supai was once

solely a human deity. His recent demands, however, have included orcs, drow, caymas, giants and particularly the powerful Underdark race known as imperatonti. Much like the orc threat, this assault on all of Lopango is serving to unite the fractured races.

THE ANADJIIN AND THE YAGREL

The yagrel and anadjiin of the northern jungles of Lopango are two very different races whose histories are closely intertwined, and few others have made contact with either race successfully. Their presence forms a border between the Mazticans of the north and southerly Lopango.



The yagrel of Chapullelel Jungle are a beaten, degenerate subrace of illithids that no longer carry the same dominating mental abilities of their forebears, but certainly make up for their lost abilities in cunning and ferocity.

The yagrel were once normal illithid who preyed on the hidden race of hunters known as anadjiin. Though the anadjiin were fearsome predators, they were not truly of this world and they wielded a “natural” form of magic similar to that of Faerun’s druids. Unfortunately, it was not always reliable on the blue-green world of Toril.

The pattern of subjugation continued with the ferocity of the anadjiin being no match for the mental powers of the terrible illithid. In the most desperate of times, and under the threat of extinction, a leader named Yatilli rose among the typically solitary anadjiin.

Yatilli was a powerful hunter himself, but his greatest accomplishment was bringing together dozens of his kind’s most powerful druids. This circle of casters drew upon the magic of their home world together and forever transformed the elder brain of the illithids. From that day forward, the illithids no longer benefitted from the leadership of the godlike being, and every tadpole born from that point forward was somehow...different. The race of yagrels had been born.

THE TZAKANDI

When the illithids began to transition into the barbaric yagrel, some pure illithid still remained. They knew that they were in decline, but sought an edge where none were needed in the past.

The illithid had never attempted the process of ceremorphosis on different creatures in the past, but some experimentation with a lizardfolk shaman named Gewshallk led to the birth of the first tzakandi. It appeared that yagrel tadpoles were much less discerning in ceremorphosis, and lizardfolk in particular were susceptible to a terrible transformation.

Aided by the young yagrels, the illithid captured and transformed hundreds of lizardfolk. From that time forward, the tzakandi have served as some of the yagrels’ most powerful and loyal allies. Semuanya had truly forsaken his people, and the few remaining true lizardfolk do not know the reasons why.

LOPANGO – LAND OF FIRE

In the lands of Maztica and even Faerun (for those who know of Lopango), the region is often called “The Land of Fire.” This is due to the fact that volcanos, both small and large, are commonplace in the region.

Native folk tend to wisely avoid the more active regions, with the exception of the Supay Gnomes who benefit from the isolation this affords them.

There are known to be many creatures of fire found within these regions as well, including magmin, salamanders, fire newts and xiuhcoatl. These creatures are as a whole typically cruel and vicious, but also tend to keep to themselves and avoid the more populated regions.

THE GODS OF LOPANGO

The gods of Maztica and Lopango bear many striking similarities in both outlook and appearance. There are also a great number of parallels that can be drawn in their own personal histories.

This is not coincidental.

The deities Virachoa and his wife Mama Carocha are in fact aspects of the northern gods Kukul and Maztica, respectively. They somehow split from their progenitors upon their arrival to Toril in the ship known as the Great Skyhome.

Even Intiri is said to display a similar personality and certainly the same nobility as the Plumed Dragon Qotal, but his history does not have the same parallels as his mother and father.

When Maztica was slain by her son Zaltec, Mama Carocha passed from the world as well, though only Virachoa knows the exact circumstances and he does not speak of it.

Vulkoon's origins are explained in the history of the scorpionfolk but it is well known that as his base of worshipers grows, he too grows in power.

Supai was once an assistant to the ancient god of death Jergal, but he grew jealous and sought out worshipers of his own. He seeks them out far from the eyes of his former master, or the upstart god Kelemvor.

Koni is a destructive force created from the mingling of divine blood, destruction and guilt. She is not a popular deity, but worshiped by a significant number of outcasts nevertheless.

From the lands to the south, ancestral spirits known as *orishas* are also believed to exist. These beings may not be gods per se, but many transplants from Katashaka still revere them.

Finally there is kind lunar goddess Mama Tranquilla. The Natican believe her to be an

unknown interloper goddess, but one who is truly kind and generous in her blessings. Few know that she is in fact the Faerunian goddess Selune in a guise that is more acceptable to the inhabitants of the True World.

A nearly universal fact about life in Lopango is that it is primarily focused around religion. Perhaps it is because the gods play such an active role in their worshipers' lives or it could be the fact that some gods even live among their people.

Listed below are the deities and concepts each race primarily worships in order of importance. Exceptions exist but they are generally few in number.

Race	Deity/Concept
Natican	Intiri, Mama Tranquilla, Virachoa, Koni
Imperatonti	Vulkoon
Cayma	Semuanya, <i>Orishas</i> , Mama Tranquilla
Giant Kings	<i>Gold</i> , Virachoa
Jungle Orc	<i>Orishas</i>
Jungle Drow	Vulkoon
Supay Gnome	Supai
Anadjiin	<i>Nature</i>
Yagrel/Tzakandi	Elder Brain of the Yagrel

INTIRI

Father Sun, The Golden Lord

Intiri is a well-loved and supremely benevolent deity who often appears in the form of a flame covered Natican (see cover). Intiri expects self-sufficiency from his chosen people and does not get involved in their day to day problems and believes that his interference would lead the Natican to becoming weak. He still remains fiercely overprotective, but only appears in the direst circumstances. It is unknown whether he would have protected Pichu Umu had the orcs made all the way to the Holy City.

DEITIES OF LOPANGO

Deity	Alignment	Domains	Symbol
Intiri, <i>god of the sun</i>	LG	Sun Priest, Light	Rain surrounding a fish
Koni, <i>goddess of drowning</i>	NE	Tempest	Storm cloud
Mama Tranquilla, <i>goddess of the moon</i>	CG	Life, Light	Pair of feminine eyes in a moon
Vulkoon, <i>god of barbarians</i>	CN	War	Tail stinger and pincers
Supai, <i>god of death</i>	CE	Arcana, Death	Fanged skull

DEAD/MISSING DEITIES OF LOPANGO

Deity	Alignment	Domains	Symbol
Virachoa, <i>god of creation</i>	N	Knowledge, Life	Seven stars in five concentric circles
Mama Carocha, <i>goddess of life</i>	N	Life, Nature	Pregnant woman

Intiri's avatar lives within his temple in Pichu Umu, but he almost never appears to any other than his highest ranked sun-priests. If Intiri were driven to battle he would undoubtedly wield his famed Sun Staff.

The sun-priests themselves live their lives to serve both their god and their people. It is rare to find one that would not lay down his life for the benefit of the Natican.

KONI

The Douser, The Drowning Queen

Koni is the goddess of storms and floods who seeks to one day bring a second Great Flood to all of Lopango. She was created from the blood of Azul as the god bled from wounds received from the maca of the great god Virachoa. Somehow, when Azul was struck and sent fleeing back to the north, this divine blood mixed with the remains of the Great Flood itself and in it the goddess was born.

Much like the deity from which she was birthed, Koni is violent and quick to anger. She is, however, far more sadistic than Azul and unlike the northern god of rain, sacrifice does not appease her. She is single minded in her desire to drown the world once again.

The physical form of the goddess combines features of a Natican warrior and a bird of prey. Her feet are taloned like a great raptor and no matter what form she takes, Koni is always accompanied by violent and stormy weather.

Koni's priests are typically Natican who have, for a variety of reasons, found themselves cast out from their villages. Koni often appears to these outcasts in their dreams and offers revenge. They are encouraged to harass and kill the Giant-Kings to finish the task that Koni's "father" Azul was once given.

MAMA CAROCHA

Mother Earth, Mother of All that Is

Mama Carocha is the deceased wife of Virachoa and mother to Intiri. Maztica, which is the northern aspect of this goddess, was murdered by her son Zaltec and at the time of the murder, Mama Carocha herself also ceased to exist, yet the exact cause of her demise is a mystery.

Her body has retained much of her power and in fact has merged with the land of Lopango itself. Thus, Mama Carocha still has hundreds of worshipers in the form of nearly every Natican druid. These druids receive substantial favor in major population centers for their understanding

of agriculture. Without their help, it would be impossible to sustain so many.

MAMA TRANQUILLA

Mother Moon, The Silver Lady

Mama Tranquilla is an aspect of Selune who appeared among the Natican nearly 2,000 years ago but her priestesses claim she has watched over the people for far longer. In Lopango, Mama Tranquilla plays much of the same role that Selune plays in greater Faerun, though she does not speak much of her connection to lycanthropes. Silver, however, is becoming an increasingly common form of wealth in Lopango and its abundance is often attributed to the goddess.

Mama Tranquilla has also become the secret patron of many of the slaves of the Jungle Orcs. In fact, the mysterious Lockjaw is said to worship her along with an assortment of Natican, caymas and even the occasional jungle drow. Her main goal is currently to unite the varied peoples of Lopango in order to face threats like the jungle orcs, Supay and his gnomes, and the storm goddess Koni.

SUPAI

The Bringer of Oblivion

Supai (spelled in many texts as Supay) was once a simple scribe under the guidance of the Faerunian deity of death, Jergal. From the onset, Supai was unhappy with his servitude and what he perceived as the weak outlook of his master. At some point in Toril's prehistory, Supai

abandoned his post and came to Lopango to find his own chosen people. Many thousands of years later, he presented himself to a scared and lost tribe of gnomes that have worshiped him ever since.

Supai is a horrifying deity to gaze upon, and his countenance is said to startle even the other deities. Supai greatly favors undead worshipers and the leaders of the Supay gnome settlements are typically "blessed" by being turned into vampires. Supai seeks nothing less than the death of all sentient races in Lopango.

VIRACHOA

The Old Man of the Mountain, The Black Llama

The aspect of the great god Kukul known as Virachoa originally arrived in Lopango over a millennia in the past. In those ancient days, he was thought of as representing all of the celestial



bodies in both the day and night sky.

When Virachoa's wife Mama Carocha died, Virachoa became distant and depressed. When his chosen people, the Golden-Clad Giant Kings, turned from his worship, he overreacted and nearly wiped out the whole race with the Great Flood. After coming to his senses and sparing the survivors, Virachoa chose to leave the mortal world behind. After his battle with Azul and the resultant birth of the Drowning Queen Koni, he simply disappeared and stopped answering the prayers of his remaining faithful.

Today, Virachoa is still afforded great respect among the Natican and some (particularly in the town of Apu Roca) still chose to worship him. He is nominally still the primary god of the Gold-Clad Giant Kings, though they worship the metal of their namesake with far greater piety.

VULKOON

The Emperor Scorpion, The Divine Scorpion

Vulkoon embodies all that his worshipers expect of him. He is fierce, unforgiving and utterly reckless, but cares deeply for the survival and welfare of his people. Vulkoon is eternally wary of the hold the obyrith demon lord Obox-Ob has on many of the northerly scorpionfolk and his followers slay any such beings on sight. He remains neutral towards the rest of the Tlincalli pantheon.

Vulkoon has not yet decided what to make of the other races of Lopango and remains quiet when answers are sought from his priests. The jungle drow, however, have converted to his worship and he has welcomed many of them into his priesthood.



Vulkoon once appeared as a simple barbarian emperor scorpionfolk, but has since enhanced his appearance with an excess of magical armoring, weapons and other items. At some point in his divine existence the appearance of his body also changed in subtle ways and he no longer resembles any known species of scorpionfolk.

AREAS OF INTEREST

CHAPULLELEL JUNGLE

The mountains, volcanos and jungles of Lopango are filled with hidden sites for adventure. Some of the more well-known sites are described below.

MOUNT MIXHUACAN

It is whispered in legends and rumors that a great city unlike any in Lopango rests atop Mount Mixhuacan. No inhabitant of Lopango has ever visited this city and none know who or what lives there.

Besides the inherent difficulties in climbing the mountain itself, there is some type of magic which causes travelers to get hopelessly lost, no matter what approach they take. Flying also attracts attacks from families of hakuna that live within the steep cliffs.

The secret to finding the city is rumored to lie within the "Natican Lines;" massive glyphs and symbols that can only be seen in their entirety from the highest points that a climber can reach. The lines are made of white stone placed long ago in very specific formations. The effort to create the vast network of strange symbols required either great amounts of cooperation or powerful magic.

MOUNT XOCHIPAS

Mount Xochipas is the demesne of hermits, llamas, and many of the dread beings known as qarqachas. Adventurous travelers climb the mountain to find riches that are said to be hidden upon its slopes, but most do not come back alive.

Gold-Clad Giant Kings can also occasionally be found here – but they are typically outsiders who are seeking some form of redemption in the eyes of Virachoa. These outcasts believe that whatever remains of their former lord still exists somewhere on the mountain.

Chapul-lelel is well known by the Natican as a place to avoid at all costs.

It is the home of the dreaded yagrel, their tzakandi allies, and a whole host of other terrible creatures. War with anadjiin in the jungle is frequent, yet neither side ever seems to gain the upper hand. This has been the state of affairs for a long time now and change doesn't seem to be coming soon.

Lopango's isolation is due in many ways to the effective border that this warzone forms. The jungle, alongside the Tzakan marsh (which is even more impassible), reaches from coast to coast and only the most foolhardy of pochteca have made it through alive. Some pochteca in fact, having traveled through once – settle in with the Natican permanently, rather than pass through such dangerous territory again. Unfortunately, sahuagin and worse patrol the water routes nearby, so waterborne travel is hardly a safer option.

Deep in the jungle, the yagrel's deformed elder brain is said to reside. Destroying this being would effectively remove the yagrel threat permanently, but the anadjiin have been trying to do just that for untold ages and have not been successful.

TZAKAN MARSH

Lizardfolk are sometimes implanted with yagrel tadpoles and undergo the process of ceremorphosis. The half-breed creatures that result from are known by the name Tzakandi; which is undoubtedly due to the huge numbers of the creatures found within this marsh from which they were named. Ages ago, the original lizardfolk who resided here kept the numbers of dangerous predators to a minimum – they were devoted to their god Semuanya and eked out a relatively comfortable existence in their seclusion. This is no longer the case, and now creatures such as hydra and intellect devourers roam the marsh.

In the hidden waters of the swamp, there is said to be a holdout among the true lizardfolk. The yagrel have yet to completely eradicate these besieged survivors, but new tzakandi are created from captives culled from this group.

PICHU UMU

Despite its title as the Holy City of the Sun, Pichu Umu is in fact no city at all. Its small population is more akin to a small town, however, its powerful residents and divine occupant gives the mountaintop abode far greater significance. Pichu Umu is the center to the whole Natican way of life. The deity Intiri, who is widely considered the father of the Natican, resides in its greatest temple personally!

Ages ago, when Intiri led his people out from the caves and the dark underground, he planned to build the greatest of cities here. He changed his mind when the day to day governance of so many men and women became a burden. He sent the people away with his love, while the greatest of his sun-priests remained. Every Natican makes the difficult climb to the summit of the mountain upon which Pichu Umu is located at least once in their lifetime. The spirits of Intiri's faithful are also said to remain with him temporarily before moving into the realm of the dead. Thus, Pichu Umu remains a "city" in name.

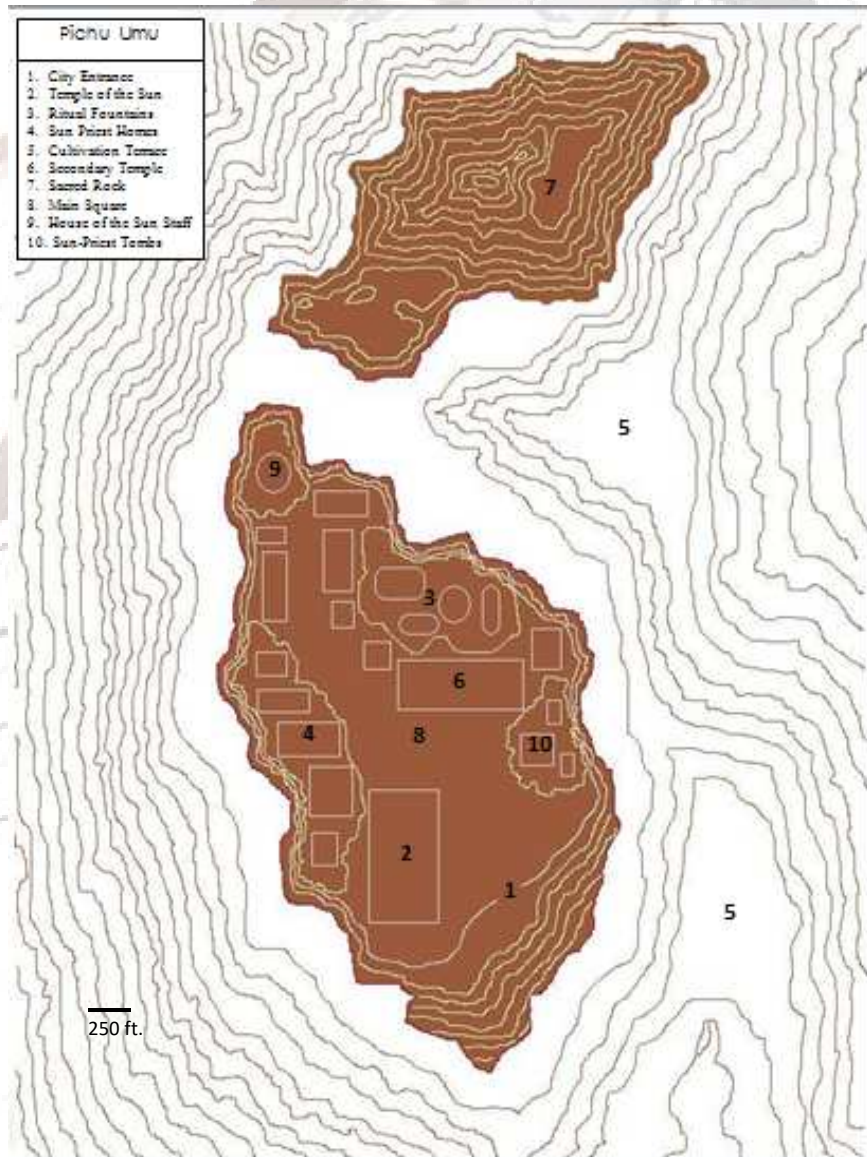
Pichu Umu's sun-priests lead simple lives, but are known to command great power. Their might has been known to turn back

hordes of the sorcerous jungle orcs and the fear of their holy light has prevented many of the other races from wiping out Natican civilization.

Features of Pichu Umu.

1. *City Entrance.* When pilgrims arrive in Pichu Umu, they enter through these small gates. The path up the mountain leads directly to this part of the city.

2. *Temple of the Sun.* This is the residence of the great god Intiri. As much as he loves his people, Intiri does not deal well with trespassers. For matters important to all Natican, he will



occasionally see or speak with his highest ranked sun priest. Outsiders would need a truly monumental reason to meet with the avatar and even so would surely need to provide a major service for him.

Little is known of what is inside the temple itself, though it is said to be many thousands of times larger on the inside than it appears on the outside. It is inhabited by the spirits of the Natican newly dead before they pass onto the next phase of their existence.

3. *Ritual Fountains.* These four fountains serve the dual purpose of providing drinking water and serving as a focus for many sun-priest rituals. Intiri once bathed in the center pool and its waters somehow retain his power and the power of the sun. Only the sun-priests know specifics and pilgrims and outsiders are strictly forbidden from this central pool.

4. *Sun-Priest Homes.* Each sun priest leads a quiet and unassuming life either in these modest homes, or small homes that dot the mountainside on the way to Pichu Umu. The roofs of each home are covered in as strong but glassy substance in order to allow the maximum amount of exposure to their beloved sun.

5. *Cultivation Terrace.* Two sun priests are always located in the fields during the day tending to this source of food and beauty and they are overseen by a druidess named Itala. She is one of the very few who do not directly worship Intiri in Pichu Umu, though she holds great respect for the god and his priests.

6. *Secondary Temple.* When weather does not permit the sun priests' daily rituals to be performed at the ritual pools, the priests will worship here. The walls have beautiful displays of gold, silver and turquoise artwork portraying the history of the Lopango region. The gold filigree depiction of Intiri alone is said to be worth over ten-thousand pieces of gold.

7. *Sacred Rock.* The beauty of this sacred rock and its position in relation to the motions of celestial objects is said to be what drove Intiri to choose this location. Considerably higher than

the surrounding mountains, pilgrims can see for miles upon miles when standing on its summit.

There is magic within the rock itself and the divinations of the sun-priests are amplified here. Effectively, spells of this sort are given Advantage when cast within 250 feet of the rock.

8. *Main Square.* The main square is where sun-priests will first greet pilgrims and preach to them the glory of Intiri before they are allowed to set foot upon the sacred rock. Trading of goods for healing and other priestly services is also performed here. It is the only area where outsiders are fully welcomed.

9. *House of the Sun Staff.* Intiri's Sun-Staff lies untouched in a domed glass chamber for all to see here as it has for ages. An unknown guardian or guardians protects the staff and the screams of potential thieves have chilled the bones of even the fearless sun priests. No man or woman may enter the chamber except for Intiri himself, and he has not done so for ages.

10. *Sun-Priest Tombs.* The sun priests are not denied the glory of the sun even in death. A complex series of silvered mirrors keeps the royal tombs lit whenever the sun is in the sky. Undead are not tolerated, and none exist among the holy dead.

MOUNT CUZCALAC

Pichu Umu may be the spiritual center of the Natican but their true cultural center lies in the great city atop Mt. Cuzcalac. It also happens to be the city with the largest population of Natican and is approaching the size of a metropolis.

The richest and oldest families live high upon the mountain top in an area known as High Cuzca. The general public can be found residing all throughout the sides of the mountain, particularly the lower peaks.

Intiri is the dominant deity of Cuzcalac, but Mama Tranquilla has made major gains in recent years. Worship of Koni is the only other deity

who has a substantial following in the great city, but her rites are always performed in secret. Koni's followers wish to see all of Lopango drowned in a second Great Flood and many hope to initiate this cataclysm in Cuzcalac itself.

Life in Cuzcalac can truly be described as "happy" for most of its people. Poor are treated quite well and none are known to go wanting for food. Intiri takes care of his chosen people and the sun-priests that make most of the decisions for the city typically do so with the people's best intentions in mind. There is some strife and jealousy of those Natican who reside in High Cuzca, but this rarely turns to violence.

APU ROCA

Apu Roca is the second largest settlement of Natican in Lopango. The town is largely run by the clergy of Mama Tranquilla and there are also relatively large concentrations of Natican who worship the old gods (Virachoa and Mama Carocha).

Unlike almost every other major settlement in Lopango, Apu Roca is quite cosmopolitan in its attitude towards other races. The city welcomes any who come to trade and it is not unknown to see imperatonti walking alongside an emancipated cayma on its streets.

Druids tend to great fields of mayz below the town and large amounts of silver are found locally. The town is known for its exceptional friendliness, but those who endanger the peace are frequently put to death or at the very least permanently exiled. Should a massive alliance of races ever occur within Lopango, Apu Roca will certainly play a central role.

PERSONALITIES

Lockjaw (Female Cayma, N)

Lockjaw plays the role of a good slave. She seems content in service to the jungle orcs and follows her masters' bidding in both letter and intent. In truth, Lockjaw maintains this appearance to thwart the possibility of identifying her true nature as the leader of the slave resistance. Even the other slaves are unaware of her true identity because she wears a *mask of disguise* (treat as *hat of disguise*) when she addresses them. Lockjaw seeks to recruit drow, Natican, scorpionfolk and cayma in a bid to eradicate the orcs and free her people. She is currently involved in a number of plots to form this union.

Huamanpallpa (Male Human (Natican), LG)

Huamanpallpa is the greatest of the sun-priests and is said to have the ear of Intiri personally. He cares greatly for his people and much like his patron deity, he can be overprotective at times. Huamanpallpa remains fearful of the nonhuman races of Lopango and he has resisted allying with them. Younger Sun-Priests, most notably Pahuac (Male Human (Natican), LG) and Runtu (Female Human (Natican), LG) are attempting to change his outlook with some success.

King Je'ra'krik (Male Mummy Lord Imperatonti, CE)

King Je'ra'krik was originally a kindly scorpionfolk king who made various attempts at alliances with manfolk and other races of Lopango. He was betrayed when he attempted to befriend the newly arrived drow in 1007 DR. Though he survived the attempt on his life, the Scorpion King became bitter and resentful. The resentfulness soon turned to bitterness and cruelty, and when he died of natural causes not long after, He began to murder Natican at whim but he thankfully died of heartstop not long after



this change. Years later, the vengeful Je'ra'krik rose as a mohrg and he has stalked the underground tunnels for centuries preying on any non-scorpionfolk that he comes across. Though Je'ra'krik leaves the imperatonti alone for the most part, he will attempt to sabotage any attempt at peace with other races.

King Grikataw (Male Imperatonti, CN (good tendencies))

King Grikataw is the most liberal in a long line of scorpionfolk kings. He is a true believer in Vulkoon's worship and seeks peace in Lopango far more than any of his predecessors. He has attempted contact with the jungle drow though he is more than aware of their past betrayal. He is also known to Lockjaw and may be one of the few beings to know her true identity. Unfortunately, not all of the king's advisors see the wisdom in this open attitude and Grikataw's power is not absolute.

Iggritch (Yagrel, LE)

Iggritch is the leader of at least one faction of the Chapullelel yagrel. He is potentially the most intelligent and cunning of the yagrel, and is known to be nearly as influential as the elder brain itself.

Black Acuahana (Male Vampire Supay Gnome, CE)

Black Acuahana has led the race of Supay gnomes for centuries and is the first gnome to have met with Supai himself upon the volcano caldera. For his long service, Acuahana was "blessed" with vampirism. He is no fool, however, and realizes that his deity will one day devour his soul just like all others.

Jantorine the Gilded (Female Golden-Clad Giant King, LE)

If the giants could be said to have a leader, it is Jantorine. Stubborn as they are, the giants still listen to Jantorine when it comes to matters that may affect the race as a whole. In part this is due to the fact that she is a powerful warrior, but more so that she has control of the richest gold

mine in all of Lopango. Jantorine has nothing but disdain for the other races of Lopango and sees them as competition for resources. Though Jantorine takes greed to a new level, she is not needlessly cruel.

Chic'ya (Female Human (Natican), CG)

Chic'ya is currently the highest ranking priestess of Mama Tranquilla. She is one of the few who is aware of her goddesses' identity as Selune in mainland Faerun, and she also is one of the few in Lopango to have visited this far off land. Chic'ya, more than any, also hopes to unite all the races of Lopango against the dual threats of the jungle orcs and the Supay gnomes.

CHARACTERS

Many of the same characters available in **TWC1 The Maztican Campaign Guide** are also available in Lopango. New races and a new class are described below for play as well.

RACES

The Natican are by and far the most populous race in Lopango. They are the only true human ethnicity with only the rarest of exceptions.

Of all the other well-known races, only emancipated drow or cayma are found with any relative frequency adventuring. The imperatonti find the notion foolish, the orcs are at war with basically every other race and would never cooperate; and the giant-kings, anadjiin, and yagrel do not even understand the concept. The rarest of Supay gnomes might throw off the yolk of their vile upbringing and racial philosophy, but this would be an incredibly rare event. Should a player desire to play a Supay gnome, simply use the statistics for svirfneblin (from the **Sword Coast Adventurer's Guide**), but replace their racial ability of *stone camouflage* with a racial resistance to necrotic damage.

NATICAN

The Natican have a relatively homogeneous society with little outside influence to cause variations in their appearance. They are almost always copper skinned, with long and thin black hair; though many crop their hair short or even go bald. Some Natican have excessively large craniums and almost all have elongated noses. Given their diets and active lifestyles, both the men and woman are known to be physically fit and attractive.

Natican Names: (Male) Amaru, Antay, Asto, Atik, Hakan, Huamanpallpa, Inti, Kumya, Kunak, Manko, Poma, Raymi, Samin, Sumaq, Uchu, Urqu; (female) Achik, Asiri, Chuki, Inkasisa, Kayara, Koya, Kusi, Mamak, Pacha, Pakari, Quri, Rimak, Sami, Sisa, Taki, Wayta;



JUNGLE DROW

The jungle drow of Lopango share much in appearance with their ancestors, but have changed drastically in outlook and culture. Years of wandering in the underdark of the True World, followed by decades of slavery among the sorcerous jungle orcs have tempered their haughtiness and some have even come to rely upon one another.

No longer beholden to the whims of a demonic spider goddess, the jungle drow worship a wholly different arachnid lord. Vulkoon the Scorpion King has taken the drow under his guidance and the jungle drow share his chaotic and neutral outlook.

Physiologically the drow have also changed in some subtle ways. Having been exposed to the sunlit world for generations now, they no longer suffer from the sunlight sensitivity of their Faerunian kin, but have lost their darkvision as a result.

CAYMA

Sashaya ran ever deeper into the jungle. Five years of planning and finally the cayma slave had managed to shake the yoke of her orc oppressors.

She heard a sound to her left as she felt the wind get knocked out of her. Her master Khalif found her too valuable to let go this easily and had pursued her personally. She shook off the effects of his crushing spell, brandished the dagger that she had stolen from him, and threw it directly at the foul orc's face. Sashaya would never go back!

The cayma have known very little more than servitude through their ages of existence.

Always dedicated to their masters, the cayma were exceptional slaves and somehow found contentment in this state of affairs.

After a brief century of freedom, the cayma were most recently enslaved by sorcerous orcs from the continent of Katashaka, but under their needless cruelties and abuse, the cayma have finally begun to rebel.

Cayma fought hard and bravely against the Natican – maintaining a semblance of honor throughout the entire war. There are stories among the Natican during of cayma allowing their elderly or children to escape to the mountains before the arrival of their orc masters. The Natican have not forgotten, and escaped cayma are not wholly unwelcome in human lands.

FREEDOM FIGHTERS

Cayma who have found freedom rarely forget their brothers and sisters who still suffer under cruel oppressors.

Adventuring cayma at the very least cannot pass up an opportunity to free cayma slaves when they happen upon them. Though many cayma choose to become rogues, the reminder of the abuses they endured elicits an almost savage response when they are confronted with their former lives. Cayma despise orcs, and will always push their adopted party to seek them out.

GUERRILLA WARRIORS

Cayma use their natural camouflage in the jungle to its greatest effect but lose this advantage in other settings.

Their methods are consistent, however, and cayma like to strike hard and fast from a position of surprise. They are honorable creatures but in war, sticking a dagger in the back of an unsuspecting combatant is certainly an acceptable tactic.

CAYMA NAMES

The cayma are discovering their way in the world and have not yet developed a full cultural identity of their own. Their masters over the

centuries have typically given them short, easy names used to bark orders and many retain this convention. More recently cayma freedom fighters have begun to choose new names for themselves; typically ones that can instill fear in their enemies, while still retaining a sense of anonymity – Lockjaw being the perfect example.

CAYMA TRAITS

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

Ability Score Increase. Your Dexterity score increases by 2, and your Wisdom score increases by 1.

Age. Cayma are slightly shorter lived than humans, rarely living until 80 years of age. They reach adulthood earlier than humans however, and are typically fully grown by 12.

Alignment. Cayma tend toward true neutrality in outlook and rarely choose the ideals of one alignment over another.

Size. Cayma vary in height and weight greatly because of their breeding for a variety of purposes. Some are as small as a human child, while most warriors tend to be more than 6 feet tall. Either way, your size is medium.

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

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.

Free Movement. Your ability to travel through difficult terrain makes you the perfect scout or forward infantry troop. Your movement is unaffected by difficult terrain and you have advantage on saving throws against magical effects that reduce your movement.

Languages. You can speak, read and write in the jungle orc tongue and one additional language of those you interact with most often.

CLASSES

Classes from the **Player's Handbook** (PHB), the **Sword Coast Adventurer's Guide** (SCAG) and the **Maztica Campaign Guide** (TWC1) can be found in Lopango, but not with the same frequency as in Faerun or Maztica. The list below describes which are common, uncommon and rare. Unlisted classes should be considered very rare and only encountered in extenuating circumstances.

From the PHB:

Class (Subclass)	Frequency
Barbarian (Totem Warrior)	Common
Bard (Lore)	Rare
Bard (Valor)	Rare
Cleric (All Domains)	Common
Druid (Land)	Uncommon
Druid (Moon)	Common
Fighter (Champion)	Common
Fighter (Battle Master)	Common
Fighter (Eldritch Knight)	Rare
Monk (Four Elements)	Uncommon
Paladin (Ancients)	Rare
Ranger (Hunter)	Common
Ranger (Beast Master)	Uncommon
Rogue (Thief)	Rare
Rogue (Arcane Trickster)	Rare
Sorcerer (Draconic)	Rare (Common in Orcs)
Sorcerer (Wild Magic)	Rare (Common in Orcs)
Warlock (Archfey)	Uncommon
Warlock (Fiend)	Rare
Wizard (All Schools)	Uncommon (Necromancy) Common for Supay Gnomes

From the SCAG:

Class (Subclass)	Frequency
Cleric (All Domains)	Common
Rogue (Mastermind)	Rare
Sorcerer (Storm)	Uncommon (Common in Orcs)
Cleric (All Domains)	Common
Druid (Land)	Uncommon
Warlock (Undying)	Uncommon for Supay Gnomes

From the TWC1:

Class (Subclass)	Frequency
Artisan (Plumaweaver)	Uncommon
Artisan (Hishnashaper)	Uncommon
Cleric (True World Shaman)	Common
Ranger (Eagle Knight)	Rare
Ranger (Jaguar Knight)	Rare
Rogue (Pochteca)	Common

Warlock (Obsidian Butterfly)	Rare
Wizard (Plumacaster)	Uncommon
Wizard (Hishnacaster)	Uncommon

By and far, the most common classes chosen by adventurers are clerics, druids and rangers (hunters). Orcs use sorcery almost exclusively and the Supay gnomes choose to become necromancers or warlocks.

CLERIC DOMAIN

All of the domains listed in the PHB and SCAG are available in Lopango. Clerics of many gods are present here but by and far the most common are the Sun Priests of Intiri. Treat "Sun Priest" as if it was its own specific domain.

SUN PRIEST DOMAIN

Intiri's priests revere the power of the sun with even greater fervency than clerics who choose the Light domain. While the two share some common abilities, there are also notable differences, particularly at higher levels.

The radiant energy that suffuses a sun priest's soul is almost palpable in his or her presence. Though they are not connected to the element of fire, sun priests never feel cold and neither do allies within a certain radius.

SUN PRIEST DOMAIN SPELLS

Spell Level	Spells
1st	Chromatic Orb, Searing Smite
3rd	Exhausting Wave, See Invisibility
5th	Daylight, Breath of Intiri*
7th	Aura of Life, Fire Shield
9th	Conjure Elemental, Flame Strike

*As Breath of Qotal (TWC1)

BONUS CANTRIP

When you choose this domain at 1st level, you gain the *light* cantrip if you don't already know it.

WARM BODY

Also at 1st level, your body radiates heat like the sunshine on a clear day. You are permanently under the effect of the spell *warmth* except that it also affects allies within 30 feet of you.

CHANNEL DIVINITY: RADIANCE OF THE DAWN

This ability is the same as that listed under the Light domain in the PHB.

As an action, you present your holy symbol and any magical darkness within 30 feet of you is dispelled. Additionally, each hostile creature within 30 feet of you must make a Constitution saving throw. A creature takes 2d10 + your cleric level on a failed saving throw and half as

much damage on a successful one. A creature that has total cover from you is unaffected.

LIGHT OF INTIRI

Starting at 6th level, the light of Intiri protects your soul. You gain resistance to necrotic damage.

RADIANT SPELL

At 8th level, you gain the ability to replace fire damage done by any spell with radiant damage. In addition, spells that originally caused radiant damage gain additional damage equal to your cleric level. When you cast a radiant spell, a small ephemeral sun appears above your head which lights a 30 foot area until the beginning of your next turn.

RIDE SUNBEAM

At 17th level, you may ride beams of sunlight allowing you to fly at a speed of 10 + your walking speed. However, this ability is only available where the sun is shining and only under bright light conditions.



EQUIPMENT

The Natican and other inhabitants of Lopango have a number of unique armors, weapons and magical items. Only recently have the pochteca of Maztica brought common use of the spells plumastone and hishnahide however, and items made of these substances are still relatively rare.

Even though Maztica has had more contact with Faerun in the recent century, Lopangans are more likely to use the weaponry of the mainland. Metal swords are actually quite common among the non-human races, and slightly less so

among the Natican. The weaponry of the Mazticans is also common here, though use of the mācuahuitl is not as dominating as it is in northern lands.

ARMOR AND WEAPONS

Listed below are unique weapons and armors found in Lopango. They are each given a small description and an item equivalency from either the PHB or TWC1 in parenthesis. The statistics for a new weapon known as alternatively bolas or ayillos are also provided.

Hualcana (Shield). These shields are built from wood covered in leather. Their shape is typically round, but could also be square or rectangular.

Uma chucu (Padded Armor). At one time, uma chucu simply referred to the copper or wooden helmets worn by high ranking warriors among the Natican. Eventually, the thick and padded cotton tunics (with wooden plates to cover the back) took this name as well and now it refers to an entire set of armor with equivalent weight and protection of padded armor.

Estolica (Atlatl). These weapons are small and flexible spear throwers that are mostly employed within the jungles. They are mostly used by cayma and jungle drow in addition to the Natican.

Huaraca (Sling). These are simply leather slings that throw rounded stones with a circular movement of the huaraca.

Suchuc Chiqui (Spear). Favored among the troops of Mount Cuzcalac, these wooden spears are adorned with symbols of authority.

Macana or Chaska Chiqui (Mace). This object was a wooden shaft with a heavy object at its end that would usually be in the shape of a star to maximize the chances of breaking bones.

Chambi (Club or Morningstar). Chambi were simple clubs that sometimes were adorned with spikes. These are the favored hand to hand

weapons of the orcs when they are forced to fight in that way.

Cuncha Chucuna (Handaxe). These handaxes were often made of either stone or copper.

Bolas			
Cost	Damage	Weight	Properties
1 gp	1d4 bludgeoning	2 lb.	Special, thrown (range 20/60)

This is a length of rope with two or three stones tied to the ends. It is swung around the head and then thrown at enemies (also used in hunting), and can be used to trip foes from a distance. A Large or smaller bipedal or quadruped creature hit with bolas must make a DC 10 Strength (Athletics) check or be knocked prone.

LANGUAGE

The languages in Lopango have their ancient roots from different parts of the world, but most are based on either the Maztican common tongue (originally called Nexalan) or that of Faerun. This is due to in many ways to each species origin elsewhere in the world or the commonality between the deities of the north and the Natican gods. The Natican are thought of as having a very heavy accent in the north, however.

The orcs, imperatonti and anadjiin have unique languages of their own but of the three only the anadjiin are incapable of speaking Maztican.

MAGIC ITEMS

SUN STONE

Weapon (sling stone), uncommon

A sun stone is a small clay ball embedded with quartz crystals that can be thrown or used as a sling stone. When it strikes a target, it shatters and creates illumination equivalent to a *daylight* spell, but it has a duration of 1d4+1 rounds.

Using a sun stone destroys it.

SUN GLOBE

Wondrous Item, rare

A sun globe is similar in appearance to a sun stone, but it is larger and contains more quartz crystal. It does not fit in a sling and can only be hurled.

Wherever the sun globe strikes, it causes the same effect as a sunburst spell centered at its location. Using a sun globe destroys the item.

ARTIFACT

There may be a number of artifacts in the Land of the Sacred Sun, but only one stands out as the symbol of an empire.

THE SUN STAFF OF INTIRI

Weapon (quarterstaff), artifact (requires attunement by a creature approved by Intiri)

The Sun Staff of Intiri is the symbol of all the Natican people and the primary weapon of the patron deity of its namesake.

Any creature besides Intiri or one to whom he has given the weapon must make a DC 17 Constitution save. On a successful save, the creature takes 10d6 radiant damage, on a failed save, the creature dies.

If used as a weapon by someone who is attuned to it, the quarterstaff adds +3 to attack and damage rolls. In addition, the quarterstaff does 2d12 additional radiant damage on a hit.

Random Properties. The Sun Staff of Intiri has the following random properties from the **Dungeon Master's Guide**:

- 2 minor beneficial properties
- 1 major beneficial property
- 2 minor detrimental properties
- 1 major detrimental property

The detrimental properties of the Sun Staff of Intiri are suppressed when the quarterstaff is in the hands of Intiri.

CURRENCY

The Natican survived within their empire utterly devoid of a form of currency. Barter was common, but there was originally no standard to base all transactions on. Service, artworks, and food all had value based on need or want.

Much of that has changed since they began intermingling with other races. The Giant-Kings and their greed for gold taught the Natican (for better or worse) the perceived value of the metal, and actual gold pieces are now used. Many are minted with the face of an actual Giant-King as they all tend to love having their own individualized currency.

The scorpionfolk, orcs, cayma and even the gnomes and yagrel at least have a rudimentary understanding of the value of gold, but simply golden nuggets (typically 10 gp in value) are common, rather than coinage.

In the marketplaces of Apu Roca, currency can be found from anywhere. Even gold quills from Maztica or coins minted in faraway Faerun!

Adjusted Ability Scores. While holding the Sun Staff, the wielder receives a +2 bonus to both Charisma and Wisdom. This cannot raise either ability score over 24. Once the staff is released, both scores return to their normal values.

Spells. The quarterstaff starts each dawn with 7 charges. While an attuned wielder is holding the staff and uses an action, they can expend 1 or more of its charges. The charges can be used to cast one of the following spells (save DC 18): crusader's mantle (1 charge), aura of life (1 charge), destructive wave (2 charges), flame strike (3 charges), or Prismatic Spray (uses all charges, at least 3 must be remaining).

Consuming Light. The fabled Sun Staff lies for all to see within its glass home in Pichu Umu. Its light is so intense as to be nearly blinding, effectively emitting a daylight spell with a 120 foot radius which cannot be dispelled by any effect that is not of artifact or divine level power. In addition, creatures that have either the sunlight sensitivity or hypersensitivity trait (such as a wraith or vampire) take 12d8 radiant damage while they are in range of the light or half that if they make a Constitution save with a DC of 20.

