

ANCI

ANCHOROME



JCSM
©12

The Anchôromé Campaign Guide



ANCHOROME



CONTENTS

CHAPTER 1: THE HISTORY OF ANCHÔROMÉ	5
Introduction	5
Achcauhtli the Traveler	5
Origins and Peoples	5
The Azuposi	6
The Metahel	6
The Nahopaca	7
The Dog People	7
The Poscadari Elves	7
The Desert Dwarves	8
The Hill Giants	8
The Short Ones	8
The Thri-Kreen	9
The Minnewawah	9
Secrets of Anchôromé	10
The Esh Alakarans	10
Jergal and the Thri-Kreen	10
The Ancient Ones	11
Balduran's Fate and the Lycanthropes	11
The Aeree and Aarakocra	12
The Hairy Forest Folk	12
Recent History	12
The Faerûnians	12
The Spellplague	12
The Sundering	13
Esh Alakar	13
CHAPTER 2: LOCATIONS IN ANCHÔROMÉ	14
Introduction	14
Greater Anchôromé	14
Adusgi Forest	14
Amoyeli	14
Equuoni Geyvi	16
Gadanee Hills	16
The Land of the Insect Men	16
The Pasocada Plains	17
The River Sesnaa	17
Sesnaajiini Mountains	17
The Unole	17
The Unole Ama	17
Locations of Interest	18
Chic'Epona, The Unole	18
Haud'aunee, The Unole	18
Dodaliv, Gadanee Hills	18
Fort Flame	19
Ranokk, Adusgi Forest	19
Junacolla	20
Golden Mesa, Pasocada Plains	20
Grandim's Weir, Equuoni Geyvi	20
Kaaya'yeeda, Unole	21
Ne'eshjaa, Unole	21
Tabaah Ayani, Unole	21
Pagunki Wood, Adusgi Forest	21
Tses'na, Land of the Insect Men	21
Yishtl'cha, Land of the Insect Men	21
The Pasocada Basin	19
The Burnt Mesa	22
Dunobo Springs / Danozi Wash	22
Elfmeet	22
Esh Alakar	24
The Bridge of the Ancients	24

Great Raven Pueblo	24
Growling Falls	24
Keshtin Ruins/Keshtin Pueblo	25
Kin Elbhaz	25
Kinopal	25
Lomaraj	25
The Long Canyon	26
Cochili	26
Mesa Bovara	26
Mitzlato	27
Nozoma	27
Opallinoc	27
Opallinoc Mesa	27
Peshtobo	27
Shokogya	28
Ukolo	28
Yapoza	28
The Sun Canyon and Michaca	29
CHAPTER 3: RELIGIONS OF THE PEOPLE	30
Introduction	30
The Mighty Spirits	30
Alosaka	30
Ch'oshk'aa	30
The Corn Maidens	31
Hli'akwa	31
Iyatiku	31
Masauwu	32
Matsailema and Ahaiyuta	32
Ma'we	32
Miochin	33
Morityema	33
Paiyatemu	33
Pautiwa	33
Shakak	33
Sho'tokunungwa	33
Shrui'sthia	33
Sus'sistinako	34
Sun Father	34
Tih'kuyi	34
Uretsete and Naotsete	34
The Great Spirits	34
Epona	35
The Great Raven	35
Grey Owl	36
Pamola	36
Red Wolf Unole	36
Tabladak	36
The Thunderbird	38
The White Buffalo	38
Yudzee-Yolzo	39
Other Gods and Spirits	39
Gods of the Metahel	39
Gods of the Poscadari	39
Gods of the Aarakocra	40
Faerûnian Deities	40
Animism	40
The Spirit Realm	40
Wenimats	40
CHAPTER 4: CHARACTER OPTIONS	41
Introduction	41
Races of Anchôromé	41
Alaghi Runt	41

Large and Hairy	42	Villainous Option: Bent Priest	73
Naturally Attuned	42	CHAPTER 5: MAGIC AND MISCELLANY	74
Friends Become Family	42	Introduction	74
Alaghi Runt Names	42	Talismanic Magic	74
Alaghi Runt Traits	42	Types of Talismans	74
Alaghi Runt Quirks	42	Talisman Usage	75
Minnenewah	43	Talismanic Metamagic Features	75
People of Spirit and Dream	43	New Feat - Talismanic Magic	76
Divergent Culture	43	Buying and Creating Talismans	76
Minnenewah Names	43	Totem Poles	76
Minnenewah Traits	43	Totem Pole Magic	76
Chic'Epona	44	Defensive Emanation Descriptions	77
Haud'aunee	44	Offensive Emanation Descriptions	77
Subraces of Anchôromé	45	Scalping	78
Dragonborn (Tanarvraki)	45	Scalping History	78
Desert Dwarves	45	Scalping as an Evil Option	78
Elf (Poscadari)	46	New Feat - Scalping	78
Half-Elf (Pagunki)	46	Weaver Magic	79
Halfling (Short Ones)	46	The Code of Reversion	79
Human Ethnicities of Anchôromé	46	The Silver Hexametric Folio	80
Class Roles	47	Special Magics	81
Barbarian	47	Bonnets	81
Bard	47	Micha	81
Cleric	47	Peace Pipes of the Minnewawah	82
Druid	47	Sacred Bundles	83
Fighter	48	Additional Magic Items	83
Monk	48	Armor, Weapons and Gear	85
Paladin	48	CHAPTER 6: MONSTERS OF ANCHÔROMÉ	86
Ranger	48	Introduction	86
Rogue	48	Achiyalobopa	87
Sorcerer	49	An Achiyalobopa's Lair	87
Warlock	49	Alaghi, Anchôromé	88
Wizard	50	Coyotlwere	89
Other Classes	50	Long Canyon Giant	90
New Classes	50	Nic'Epona	91
Spirit Shaman	51	Pasocada Ghost	92
Tribal Wisdom	52	Puckwudgie	93
The Nature of Spirits	53	Rolling Head	94
Creating a Shaman	54	Umpleby	94
Class Features	54	Wendigo	95
Spirit Bond Ritual	54	A Wendigo's Lair	95
Spellcasting	55	CHAPTER 7: ADVENTURES IN ANCHÔROMÉ	96
Spirit Bonds	55	Vengeance of Ikitipsa	96
Spirits of the Ancestors	55	Introduction	96
Spirits of Elemental Nature	57	For the DM	96
Spirits of Animals	59	Conditions	96
Multiclassing	61	Keyed Encounters	98
Subclasses of Anchôromé	62	Conclusion	98
Barbarian Subclasses	62	Random Rumors	99
Bard Subclass	63	MAPS
College of the Clown (Koyemshi)	63	Anchôromé	15
Monk Subclass	64	Pasocada Basin	23
Way of the Neheyawak (Okichitaw)	64	Cavern of the Bent Priestess	97
Ranger Variant - Hunter	65		
Rogue Subclass	65		
The Fetishist	66		
Warlock Subclass	67		
Animist	67		
Backgrounds	68		
Backgrounds from Other Sources	68		
New Backgrounds	69		
Azuposi Healer	69		
Medicine Man	70		
Pueblo Priest	71		

CHAPTER 1: THE HISTORY OF ANCHÔROMÉ

Designated as "terra incognita" on most maps of Toril, the northwestern continent of Anchôromé has remained isolated from most of the world since the first days of human civilization. Even the southern Mazticans know precious little information of this land of spirits.

INTRODUCTION

There is a power in nature that man has ignored, and the result has been heartache and pain.

- Anasazi Foundation, The Seven Paths

Maztica, as its name suggests, is the Forgotten Realms setting fantasy equivalent of the Mesoamerican cultures of the Aztecs and the Mayans. However, the portion of Toril known collectively as the True World does not only consist of this single, albeit large continent.

In the south we find the Inca-based Lopango and further still lies Katashaka which is said to be inspired by the continent of Africa. As we turn northward, explorers first encounter the Dog People of the Sands of Itzcala and further beyond that are the fabled lands of Anchôromé.

Anchôromé has received only minimal coverage in the history of D&D with the exception of the wonderful product **FMQ1 City of Gold** by *John Nephew and Jonathan Tweet*.

City of Gold was both an adventure and a regional sourcebook that was wholly different from Maztica. It took inspiration more from the Anasazi and pueblos of Utah, Arizona and New Mexico than from the Aztecs or Mayans. Ed Greenwood, the creator of the Forgotten Realms, also had his own version of Anchôromé which he originally detailed as a chain of islands.

This product updates and expands upon the former, bringing Anchôromé into the 5th Edition of Dungeons and Dragons. There are plenty of new regions, cultures and mysteries to be discovered that were only hinted at in the City of Gold. This product expands into territories that go well beyond the pueblos of the Pasocada Basin.

AUTHOR'S NOTE - REAL WORLD CULTURES

Readers will undoubtedly notice that artwork, names, legends, myths and stories depicted in this book have much in common with a variety of Native American peoples.

This is done with the utmost reverence for the depicted cultures and is in no way meant to be an accurate representation. Rather, it is designed to bring the same level of curiosity that stories such as *The Lord of the Rings* might for European history and myth. This is intended to be a greatly altered fantastical North America.

If you decide to expand on the content within these pages, it is highly recommended that you research Native American myths and legends either on the internet or your local library.

ACHCAUHTLI THE TRAVELER

The True World has developed independently from the cultures and peoples of Faerûn. But in the previous century and a half, knowledge of the Maztican continent (due mostly to the actions of Cordell and the Amnian invasion) has become at least somewhat understood. Anchôromé however, still remains one of the world's great mysteries. On most Faerûnian maps and even in the lore of Mazticans it is "terra incognita;" a mysterious and unknown land of strange peoples and customs.

When Maztica returned from its exile on Abeir, Anchôromé also returned; as did connections once severed by the displaced landmasses. The brave traveling merchants of Maztica known as the pochteca immediately set out for these new lands and what they found were not the "barbarians" many once thought occupied the region. There are in fact numerous rich cultures, each with their own unique histories. The inhabitants are not generally known to write about their past but rather pass their knowledge from generation to generation with detailed storytelling.

Of all the pochteca, Achcauhtli may be the most well-traveled in this northern region and his reports are certainly the most famous. A great grand-nephew of the Grand Pochteca of Kolan, Achcauhtli was once considered to be next in line for the position due to both his bloodline and remarkable talent. He cares little for power or prestige, however, and has spent the last decade chronicling as much of the history of north as he could. He has listened to all the legends, and visited even the exotic Land of the Insect Men in his travels.

Achcauhtli's talents in the magic of divination go far beyond the average pochteca and he has even spoken at length directly with the Great Spirit Masauwu to verify the history he chronicles. Before you is a summary of the results of his long and arduous journey that were originally written in a series of scrolls entitled *Coszcatl Mictlampa* (Jewels of the North). Copies of his original works have been brought to the libraries of Helmsport-Ulatos, Tukan, Tulom-Itzi and even as far as Candlekeep in Faerûn.

ORIGINS AND PEOPLES

Hold on to what is good, even if it's a handful of earth.

Hold on to what you believe, even if it's a tree that stands by itself.

Hold on to what you must do, even if it's a long way from here.

Hold on to your life, even if it's easier to let go.

Hold on to my hand, even if someday I'll be gone away from you.

- A Pueblo Indian Prayer

The origin stories and histories of each culture given on the following page is summarized from Achcauhtli's *Coszcatl Mictlampa* and ordered loosely based on their proximity to the great city of Michaca, originally featured in **FMQ1 City of Gold**.

THE AZUPOSI

By far the most populous people of the southern region of Anchôromé, the Azuposi origin story begins with the world's creation by the powerful spirits known as Sus'sistinako (the Spider Woman), and one who is simply known as the Sun. Achcauhtli originally believed that these beings were in fact aspects of Maztica and Kukul (progenitor deities of Maztica), but his direct conversations with Masauwu have changed his mind despite the glaring similarities.

Masauwu explained that the Mighty Spirits just are and always have been. They existed long before mankind emerged and will exist long after they have gone. Achcauhtli found legends of similar (if not the same) beings written in obscure yuan-ti texts that he came across in Candlekeep, and these stories are from the time of the sarrukh empires.

While Sus'sistinako and the Sun may have "created the world," they were not the progenitors of life itself. Instead, a song from the Spider Woman brought forth the creation spirits Iyatiku and Alosaka; known as the Corn Mother and the Germinator respectively. It was these two great spirits who brought life to many of the plants and animals that live in southern Anchôromé today. Azuposi often believe that these two beings are the progenitors of the human race, but Achcauhtli has written that the Azuposi migrated for many generations through countless miles of underground tunnels from the distant land of Kara-Tur. Their language still holds similarities to the Wu-haltai of Kara-Tur's northern regions.

Before their emergence from the underdark, the Azuposi existed in a state of terrible chaos and evil. They knew of the surface and an exit from the underground which they called Shipapu.



The Azuposi had many who sought an escape from their terrible existence, but they feared what they might find on the surface. They sought a hero and found it in a young boy known as Motsni. In Azuposi legend, Motsni was a bird who flew from Shipapu to the surface, but Achcauhtli has discovered that generations of storytelling have distorted the truth. Motsni was nothing more than a brave traveler who had been called "Little Bird" for his young age and small stature. Achcauhtli garnered this bit of knowledge in a frank conversation with Masauwu, and he greatly enjoyed its telling. Motsni's journeys reminded him much of his own profession as pochteca.

After many years of wandering on the surface, Motsni came across a small fire where a handsome man unlike any he had ever seen was seated. Motsni realized immediately that the he was in the presence of a being that was something more than mortal. This was mankind's first encounter with its patron spirit Masauwu, the Skeleton Man. Masauwu offered the polite but desperate traveler a seat by his fire and a place for Motsni's people on the surface where he would guide and protect them. Masauwu also promised that, if they chose to follow him, life would not be simple.

When Motsni returned with the proto-Azuposi, Masauwu held to his promises. He taught them how to work the land and gave them the tools to do so. He instructed them on how to build homes from the mud, stone and straw (known as adobe) and how to grow food in their surface realm. The Azuposi founded what would one day become their great city of Michaca, and Masauwu gave them the gift of micha, a magical golden dust that gave their city its moniker "The City of Gold"

The Azuposi knew of and venerated other Mighty Spirits, but Masauwu became the one which they venerated above all others.

THE METAHEL

The Metahel, like the Azuposi, are migrants that came from lands further west and north. They are a waterborne race of humans and have long lived through the bounty of the sea. Achcauhtli remarks that the Metahel are unlike any others in Anchôromé or in the greater True World for that matter. These hearty, oft bearded folk have learned much of survival from the Azuposi who have become fast allies.

The Metahel are as steeped in legend as are the Azuposi, but they do not venerate the spirits. Sometimes, this causes the spirits to become angry and the Metahel have been the target of natural and supernatural disasters. The Metahel worship an entire pantheon of deities unknown elsewhere.

When the Metahel first landed, they did so in great numbers both south and west of the Azuposi. Initially the Azuposi went to war with the settlers but the fighting abated not long after. The Azuposi were accustomed to the aggressive Nahopaca and initially feared the Metahel.

A wise sunwatcher of the Azuposi known as Aonghus brokered a peace that lasts until this day. Their culture now incorporates elements of Azuposi pueblo building and pottery making while still remaining true to their origins. Some Metahel travel far indeed to bring back lumber for their longships and homes.

THE NAHOPACA

The Nahopaca splintered from the Dog People through centuries of slow migration and have since formed a distinct culture. Like many in Anchôromé, they are a nomadic folk who prefer the semi-arid plateaus north of the Sands of Itzcala to the deep desert itself.

The spirits that the Nahopaca revere are not as clearly distinct as they are among the Azuposi and they certainly do not believe the spirits are responsible for their creation. In many ways, the Nahopaca practice the purest form of animism known in the Realms. They attribute living spirits to almost everything they see which not only includes significant geographical features, but even the most insignificant plant or rock has a spark of the divine. The Nahopaca include their own anima in this belief, and do not differentiate their importance from the others. The Nahopaca are not considered to be abjectly cruel, but given their deeply nomadic origins, they have little understanding of personal property or lands. They raid Azuposi, Metahel or desert dwarven lands whenever the opportunity presents itself. Though there is mutual respect between the Nahopaca and the Dog People, when these two groups meet in a fertile hunting ground bloodshed inevitably ensues.

Though their legends might not be steeped in an extensive history, their proximity to the ruins of Esh Alakar make them perhaps the most knowledgeable about the ruins with the exception of perhaps the Poscadari elves. Achcauhtli managed a peaceful discussion with a Nahopaca hunter by offering him chunks of turquoise. He discovered that the Nahopaca believe the ruins were built by an ancient race of many-armed creatures that performed terrible experiments on any who came too close to the ruins. Like the Poscadari elves, they avoid the whole region.

THE DOG PEOPLE

Outsiders would have difficulty distinguishing the Nahopaca from the Dog People, but the Dog People tend to remain in the deep desert, and have a sandier coloration to their skin that serves to camouflage them well and protect them from the sun's rays.

According to Achcauhtli, the Dog People believe they sprung from the desert sands in a time long forgotten. The pochteca was captured by the desert folk early in his travels and during his imprisonment he managed to overhear stories told by Dog People elders, but very few alluded to specifics of their origins. By the time he was rescued by the Rockjaw Clan of desert dwarves, he had gained very little information.

When Achcauhtli met with Masauwu, he inquired about the Dog People hoping that the immortal spirit could at least guide him in the right direction. Masauwu explained that when the Azuposi emerged from Shipapu, many chose to remain behind. They were fearful of the "difficult life" the Skeleton Man offered and instead disappeared back into the depths of the world.

Even the Mighty Spirits are not omniscient, so the details became relatively vague at this point, but many centuries later, those who remained were besieged by other creatures from below. Through Masauwu's description, Achcauhtli believes that these creatures were scorpionfolk.



The threat forced the Dog People to emerge from the underground, much as the Azuposi had done centuries earlier. When they emerged in the desert, communities split into smaller family units that met only infrequently. This is the Dog People known in the True World today.

THE POSCADARI ELVES

Elves once followed a charismatic shaman named Wanahton from the distant and frozen north into lands that are far warmer and have much more plentiful game. The elves met with the humans who inhabited the land and forged a lasting peace. To this day, the elves may be the greatest allies of the Azuposi, and they have even had pleasant dealings with the Nahopaca across the Long Canyon.

Some of the elves splintered over time and headed eastward towards the shore. Though still considered Poscadari, these elves have only come into contact with the violent Dog People and sahuagin from the sea. They are generally more aggressive and xenophobic than the western tribes. When men from Faerûn arrived on Anchôromé's shores, they encountered these tribes and it was they who ended Balduran's incursions into the continent.

Like the Nahopaca, the elves almost universally avoid the Ruins of Esh Alakar for fear of releasing its hidden evils. They are said to hold some of the secrets of the ancients who built the ruins, but refuse to divulge those secrets. Achcauhtli was introduced to the elves in Elfmeet by an Azuposi guide and managed to negotiate safe passage through their lands to the Land of the Insect Men.

The elves do not venture into the deserts, and in the western portion of their territory, they war with some nests of thri-reen.

THE DESERT DWARVES

In the Sands of Itzcala, the desert dwarves are known to keep to themselves. They avoid the Dog People, the Nahopaca and particularly the scorpionfolk who live deep beneath the sands.

This perpetually sunburned race of dwarves arrived in the True World after an event known as the Rockfire Disaster many centuries past. On an exploratory expedition westward, Faerûnian dwarves were assaulted by drow that had followed them for many tendays. In the battle, the drow unleashed powerful magic which weakened the underdark tunnel walls. Magma from below and ocean water from above rushed in and threatened to destroy both groups. Both drow and dwarf fled further and further west as the tunnels around them filled with scalding steam and boiling water. Eventually, the dwarven clans split and two of the clans, the Rockjaws and Sandbeards, headed north. They emerged in the Sands of Itzcala and after many years of struggling to survive, they established thriving communities in the desert.

The Rockjaw clan is known to be the only folk who have ever made contact with the colossal enigmatic beings of the desert known as the Sand Elders. Since Cordell's arrival, the desert dwarves have become slightly more visible among Mazticans and their cities. The very best guides to Anchôromé outside of the pochteca are of desert dwarf stock.

Achcauhtli spent many months with the Rockjaw clan of the desert dwarves after his capture by the Dog People and subsequent rescue. He became known as *Di'ne'nih Bi'kis* or "clan friend" and found them to be some of the most agreeable of all the varied folks of Anchôromé once he earned their trust.

THE HILL GIANTS

The hill giants of the Long Canyon differ in appearance from hill giants elsewhere on Toril. Their sandy-dark skin tone and angular facial features are in fact quite similar to the Azuposi. There are even some similarities in culture; such as the building of giant-sized pueblos along the canyon walls. This is no accident considering the hill giants were once abducted Azuposi who the ancient Esh Alakarans transformed into their current form through magical experimentation. This process concluded with the imbibing of a magical elixir that also lessened their intellectual capabilities and increased their aggressiveness; all qualities sought after for the perfect guardian.

While Masauwu has not divulged the secrets of the ancient Esh Alakarans, he did explain to Achcauhtli that at some point in history, the hill giants broke free from their masters and that they have inhabited the Long Canyon ever since. The giants tolerate no trespassers, but do not often leave their relatively fertile canyon to raid. If left alone, they are peaceable; but if travelers head too far west of the Bridge of the Ancients or north of Elfmeet they should expect to be bombarded by thrown boulders from the canyon walls.

THE SHORT ONES

The Short Ones, as the Anchôromé halfings call themselves, are immigrants from the southern jungles of Payit and Far Payit. They have been in Anchôromé so long that they have mostly forgotten their origins.

Though generally more peaceable than their southerly kin, the Short Ones have effective means of defending themselves. They build conical homes from mud and branches that are surprisingly sturdy and can withstand the storms that frequently pass through their villages.

The Short Ones almost always occupy the lower hills and light forests of Anchôromé, but they are not as centered in one region as are the humans, elves and dwarves. The halfings are known to specialize in druidic arts not seen elsewhere, and are protected by a variety of plant-like creatures. They are master gardeners and horticulturalists.



In *Coszcatl Mictlampa*, Achcauhtli refers to his time spent with the halflings as the most enjoyable of his travels. Though their diet is strictly vegetarian, he wrote of flavors and tastes that he had never before experienced. There is also a high frequency of a hallucinogenic substance which somehow connects the user to the Spirit Realm, but can have terrible side effects for non-halflings.

THRI-KREEN

In the deserts of the northwest lie the fabled Land of the Insect Men. There is no one way to describe the thri-kreen as there is a huge variety of nests of these creatures. Some are cannibalistic, with a clearly defined taste for elven flesh; and others are less savage but rarely venture far from their desert home.

Achcauhtli managed a brief stay with an individual known as Krik't'chic. This friend to the Azuposi turned out to be quite informative. Apparently, the thri-kreen had not always inhabited these lands, but had been called from another world by an unknown force or entity in a time long past. The thri-kreen were not unhappy with their new home, though they once sought to expand northwards where they came into conflict with the aarakocra, east with the Minnewawah, and southeast into the lands of the Poscadari elves. The conflicts that arose hardened many of the thri-kreen and the sparse game of the desert had turned others to cannibalism. The thri-kreen still feel the presence of the power that pulled them here centuries ago, as if it is always searching for something. They do not know of the source or what it wants from them.

THE MINNEWAWAH

The Minnewawah are a race of beings closely related to humans but are known to have just as many similarities to the spirit folk of Kara-Tur.

Geographically, the Minnewawah “control” a vast territory in Anchôromé but the nomadic men and women are not populous. Their lands are known to be occupied by strange spirit beasts that are just as common as the Minnewawah themselves.

There are hundreds of tribes of these folk in Anchorome, but only those in the southern Unole have been encountered by the Azuposi. Much like the thri-kreen and elves, there are peaceable clans (though they are typically wary of strangers), and those that are overtly hostile. One of the largest in the Unole roams the lands near the great Unole Ama lake and they are known to kill strangers on sight; including other Minnewawah.

Achcauhtli did not travel far north enough to encounter tribes of the Minnewawah, but he did meet an elder that had taken an Azuposi wife and settled in Michaca. According to the elder, the Minnewawah vary in cultural norms, but they do share some universal beliefs. Their lands are rife with powerful spirits that tend to take the forms of beasts rather than the more human-like spirits of the Azuposi. The Great Thunderbird is the most revered and it was she who was said to carry the first man and woman to the world on its back from the Spirit Realm.



SECRETS OF ANCHÔROMÉ

Day and night cannot dwell together.

- Duwamish

The following secret historical facts are utterly unknown to the Azuposi, Metahel, Minnewah or any other predominant group. The spirits and some rare individuals may have this information, but they certainly are not telling.

Each secret can be given to the PCs in bits or as rumors and can lead to a variety of adventures.

THE ESH ALAKARANS

Exploring or even approaching the ruins of Esh Alakar is taboo to all nearby folk and for good reason. In a time long before the Azuposi emerged from Shipapu or the elves were led to the Pasocada Basin from the frozen north, southern Anchôromé was occupied by beings from a plane spanning empire. These creatures are known elsewhere as spellweavers (or simply, weavers). The weavers lived in great pyramidal cities known as nodes formed of stone and steel, and powered internally by great furnaces of godlike power. Continents, worlds or even planes held at most one of these nodes, and Anchôromé was the location of the greatest on Faerûn, if not the only one.

The weaver empire had a long and detailed history that is not generally known by any but the weavers themselves, even among scholars. What is known is that it all came crashing down on a single day in one great magical catastrophe. Whether it was in a battle with beings from the Far Realm or if it was due to a hubristic attempt to supplant the gods, the furnace within every known node across the multiverse exploded simultaneously, killing millions of weavers. Esh Alakar is one of these nodes.

Though the steel has long since rusted into reddish-brown dust, the stone foundation of node Esh Alakar remains. The blast from the furnace made the city-sized ruins almost unrecognizable, but there are halls and rooms that survived relatively intact and the former city extends deep into the sand and bedrock. Weaver hieroglyphics cover the remaining standing walls.

Inanimate walls and rooms are not all that survived the blast and four weavers still roam its halls to this day, guarding the ruins and their secrets. One of the remaining weavers is approaching the end of his sixth lifespan; the true end of a weaver's life and the only occasion where one can actually reproduce.

The weavers require great quantities of magical items to fuel their reproduction, and not enough is available, so the weaver has begun eyeing the *micha* of the Azuposi as a viable substitute. The Azuposi of course will not welcome this, nor will the spirits of the Sun Canyon.

The weavers also continuously look to perform a ritual known as *The Code of Reversion*. The Code of Reversion is an attempt by the weavers to turn back the clock of existence to when their empire still existed. From here they could start anew and avoid the same mistakes they made on their first run. The thri-kreen of the Land of the Insect Men somehow play into this plan of theirs.

AUTHOR'S NOTE - WEAVER EMPIRE

The plane spanning empire of the spellweavers was detailed for the 3rd Edition in *Dragon Magazine Issue 338*, from December 2005. The Ecology of the Spellweaver can be found on page 62 of this particular issue and is written by Tito Leatri.

In addition, the same issue contains information on the *silver hexametric folio* which is updated in *Chapter 5*.

JERGAL AND THE THRI-KREEN

There is another, deeper secret concerning the Esh Alakarans that not even the weavers themselves are aware of. The leader of the four remaining weavers is named Al'Akar; one of the most ancient and powerful weavers known in the multiverse. It is he who has brought the magic that created the hill giants of Long Canyon, created the stone golem guardians of Esh Alakar and discovered the transformative magic that shapechanges intruders permanently into venomous snakes.

Al'Akar is actually an ancient and independent avatar of the deity Jergal, who wishes to return Jergal to his former status on Toril. At the moment (as it has for millennia), this agenda has him searching for the same magical gems sought after by the weavers to bring about The Code of Reversion.



These gems contain the components of this ritual that are capable of turning back time to the moment of the event known as the *Disjunction*. This would effectively bring back the weaver empire and simultaneously return Jergal's status as lord of the dead, murder and strife. Al'Akar's agenda coincides quite nicely with the weavers'.

The thri-kreen are unknowingly part of this agenda. Originally from a distant and unreachable world, the thri-kreen are either in possession of one of these gems, or actively searching for it, though they do not know its significance. Al'akar believes that this particular gem is also capable of locating the others. Jergal/Al'Akar has yet to identify exactly where or among which particular group of thri-kreen the item exists. The quest consumes him as it has for ages, but he plays a delicate game with his weaver allies who he believes would reject him if they knew his true nature.

THE ANCIENT ONES

The Esh Alakaran weavers were not the only beings to inhabit the Sun Canyon region of Anchôromé in ancient times and there are legends which point to early human habitation. These humans are universally referred to as the Ancient Ones or sometimes the Ancients.

Initially, the Ancient Ones served the weavers and they are responsible for building some of the Esh Alakaran's greatest monuments (such as the Bridge of the Ancients). Weaver rule was not cruel or overly demanding and the humans advanced in magic and culture under weaver guidance.

The Ancient Ones eventually turned on their lenient masters and fought for independence, but they did not stop their attacks once they had been freed. They sought reparations for years of servitude and immediately turned on the Esh Alakarans with violence. As those creatures are known to do, the weavers defended themselves with a calm insidiousness. Instead of fighting back, they continued to tutor the Ancient Ones and gave them awareness of the great powers found in the magical golden dust of the Sun Canyon known as *micha*.

The weavers falsely pretended to serve their former servants and in their wisdom, they knew the human society would soon turn on itself given so much power.

The Ancient Ones soon began to enslave and abuse the Mighty Spirits and they warred continually among themselves for every ounce of power they could grab. In sequential catastrophes, they destroyed their own society while the weavers sat back and observed.

Now, little remains of the Ancient Ones, but their legacy remains through the anger of the spirits and the damaged ecology of the Pasocada Basin that remains to this day.

BALDURAN'S FATE AND THE LYCANTHROPES

Balduran was a sea captain who set sail for Anchôromé in his ship the *Wandering Eye* and discovered great wealth which he stole from the Poscadari elves and hidden monuments of the Esh Alakarans and Ancient Ones. He then returned to Faerûn and built a great wall around what would one day become the city of Baldur's Gate.

After hiding the remainder of his fortune in caves along the Sword Coast cliffs, he attempted to return to Anchôromé to plunder even more wealth from undiscovered lands. His journey led him further north where Balduran ran afoul of the lycanthropes of the Adusgi Forest. Though Balduran escaped many of his crew were infected and their mutiny forced Balduran to shipwreck on an island not far from Anchôromé's shores. Balduran's resting place is on this island, contrary to popular belief that his remains are in Anchôromé proper.

Balduran's legacy lies in the naming of the Bay of Balduran in Anchôromé and of course Baldur's Gate in Faerûn, but his plundering has also driven the elves of the shorelines to become more xenophobic than their western kin. Much of his gold wealth was spent building the wall around Baldur's Gate, but the magical relics he took from both the elves and the weavers have never been found. The lycanthropes were destroyed in the forest, but now entire generations have grown and reproduced on Balduran's Island.



THE AEREE AND AARAKOCRA

One of the fabled Creator Races of Toril, the aeree are the progenitors of the aarakocra and possibly other winged beings as well. It is unknown if these creatures are extinct in their original forms or exist only as their distant ancestors.

Northern Anchôromé, however, is well-known to be the most likely place to find actual aeree if they do still exist. Aarakocra patrol the northern wilds from their eyrie on Amoyeli Island and under no circumstances allow travelers to head further north. The Minnewah are fully aware of this restriction, and do not test the bird folk.

THE HAIRY FOREST FOLK

The Adusgi Forest, like the ruins of Esh Alakar, are avoided by the peoples of Anchôromé for fears of what lies within. Minnewah go no further than the Equuoni Geyvi river because of the rumors of the Hairy Forest Folk who inhabit the great wood. Long ago a war ensued in the woods between lycanthropes of all types (many strange and new), and the greatest population of alaghi known to Toril. Along with their umpleby allies and powerful nature magic, the alaghi managed to keep the lycanthropes at bay, but were never able to rid the forest of their presence. Then, when Baldur arrived and decimated the werebeasts from the east, the alaghi finished off the few who remained.

Now, the Hairy Men of the Forest dominate the woodlands, and it is the healthiest wood in all of Anchôromé. Fey connections abound here.



RECENT HISTORY

We must protect the forests for our children, grandchildren and children yet to be born. We must protect the forests for those who can't speak for themselves such as the birds, animals, fish and trees.

– Qwatsinas (Chief Edward Moody), Nuxalk Nation

The arrival of Cordell in the True World brought about great changes for the southerly continent of Maztica, but he would have little direct effect on northern Anchôromé. Whether it was coincidence or divine plan however, his arrival signaled upheavals in the north.

THE FAERÛNIANS

Only a few years after Cordell's arrival, the Flaming Fist mercenary company established Fort Flame in Anchôromé; but these were not the only outsiders to find their way north, nor were they the first.

In a quest for redemption, glory and gold, one of Cordell's legionnaires may have been the first Faerûnian since Balduran to travel to Anchôromé. His name was Sozarro, and he had slain his commanding officer in a duel over the affections of a Payit woman whom they both loved.

Sozarro fled Maztica using the gold and jewels he had taken from the slain officer and gathered together a retinue that some say consisted only of other Faerûnians, but just as likely might have included native Mazticans.

After many weeks of travel, Sozarro's party reached Michaca, the City of Gold, which at the time was in a terrible state of duress. Masauwu was disappointed in the Azuposi who had become "soft" because to his protection and love. A terrible fiend and bent priestess prevented the Gilded Priest of Michaca from performing his sacred duties and the Azuposi could no longer acquire micha to bargain with the spirits.

Sozarro and his band killed the fiend and taught the Azuposi how to defend themselves. This is widely known as the event that led to the "birth" of adventuring in Anchôromé, and the Azuposi are no longer as weak and dependent on the spirits as they once were.

THE SPELLPLAGUE

The death of the goddess of magic and the resultant upheaval in the magical weave of Toril was not an event that affected Faerûn exclusively. Great earthquakes struck Anchôromé – particularly in the south, and dragons soon arrived causing untold destruction among the Azuposi and the Poscadari elves. Dragon attacks also plagued Fort Flame, but its human inhabitants were surprised with new allies in the form of native dragonborn. The Minnewah were mostly spared the worst of both catastrophes.

Michaca was not spared, but within two decades it mostly returned to its former appearance. Damage from the earthquakes was found everywhere and even the Bridge of the Ancients was damaged. A gap 500 feet wide now exists midway across the ancient stone span. A long rope bridge covers the length of the gap, and the Azuposi seek magic to repair this monument of the Ancient Ones.

Incursions and attacks from dragons became commonplace, but mainly in the vicinity of Fort Flame. The dragon attacks have been the one event in history to at least temporarily unite the humans of Fort Flame and the Poscadari elves. Even now a century past their arrival, the elves still see Fort Flame as intruders, but their attacks have lessened in the last few decades. Fort Flame's residents rarely venture far beyond their growing town, and now their greatest threat is the sahuagin raids from Itzcali. Dragonborn are a relatively new addition to the human population and Fort Flame is a force to be reckoned with.

THE SUNDERING

As quickly as it disappeared, Anchôromé once again returned to Toril in recent years, though the transition back seemed much less devastating. Almost immediately upon its arrival, men and women from the south came to Anchôromé with designs on trade rather than warfare. Slowly but surely, there is a connection being formed between the Azuposi and Maztica (particularly the Payit). Unfortunately, the great distances, vast deserts and Dog People raiders prevent trade from flourishing, but guards and adventurous types are well paid for their assistance.

ESH ALAKAR

A spellweaver known as Trata'rakin is finishing his last cycle of life. In order to reproduce successfully, the spellweaver will require far more magic than he has acquired and he is actively seeking to steal as much micha from the Azuposi as he can.

Al'akar is assisting the spellweaver but as always, he is more concerned at the moment with seeking the thri-kreen gem. The two independent quests are forcing the spellweavers to become more active in Anchôromé than they have been since before the time of the Azuposi.

CURRENCY IN ANCHÔROMÉ

- **Precious Metals.** Gold, platinum and the other precious metals hold the same value in Anchôromé as they do elsewhere on Toril. This was not always the case with the Minnewah, but trade relations with nearby communities have had a subtle influence.
- **Gemstones.** Cut gemstones are particularly precious in Anchôromé for their use in jewelry making. If the gold is available, Minnewah and the Azuposi might be convinced (using a Charisma check at the DMs discretion) to purchase cut gemstones at 1.25x the normal price. Uncut gemstones are common enough that they don't warrant the extra value, and turquoise never receives this bonus value as its availability outweighs its worth.
- **Barter.** Trade is the primary means of exchange of wealth with the more remote tribes. Some who have maintained the old ways only recognize the relative value of an item and do not use other physical currencies.

CHAPTER 2: LOCATIONS IN ANCHÔROMÉ

Anchôromé is a land brimming with mysteries and the secrets of the ancients. Locations abound for adventurers in these newly found lands but with their unearthing, danger too is sure to arrive. Those who seek adventure must tread lightly and beware the spirits of the land.

INTRODUCTION

You have to look deeper, way below the anger, the hurt, the hate, the jealousy, the self-pity, way down deeper where the dreams lie, son. Find your dream. It's the pursuit of the dream that heals you.

- Billy Mills

In this chapter, a selection of locations and regions in Anchôromé will be described in some detail.

Major regions of greater Anchôromé are detailed first, followed by specific locales or adventuring locations, and concluding with an look at the Azuposi capital of Michaca.

Maps detailing greater Anchôromé and the Pasocada Basin where Michaca and the Sun Canyon are located are also provided in this chapter.

GREATER ANCHÔROMÉ

Anchôromé is a vast continent whose bulk could easily encompass the region of Faerun referred to as the North. Though they are not considered nations per se, there are undoubtedly regions of Anchôromé that may be defined by their climate, topography or even by their inhabitants.

ADUSGI FOREST

Together with the aarakokra of Amoyeli, the inhabitants of the Adusgi Forest form an effective barrier for travelers to lands further north, making lands beyond these points once again "terra incognita."

The forest itself, is idyllic and has the closest connections to the feywild in all of Anchôromé if not the whole of the True World. At one time, Adusgi forest was the setting of a great war between lycanthropes and beings who collectively are known as the Hairy Folk of the Forest.

The Hairy Folk are a large population of alaghi who are served by their less intelligent umpleby allies. Fey also answered the call of the alaghi but the lycanthropes, led by a powerful and cruel werebear, resisted all attempts at eradication. They slaughtered alaghi young; nearly erasing a whole generation of the forest beings.

The turning point came about when the lycanthropes were set upon by Balduran's men, who had come to the southeastern part of the forest to forage and restock supplies. Balduran and his men managed to kill dozens of the foul shapechangers before being forced to retreat. This allowed the hairy folk to initiate a powerful charge that removed the lycanthropes permanently.

The lycanthropes still live on a nearby island, but have not yet returned to the forest. The alaghi are wary of their return.

AMOYELI

The aarakokra of Anchôromé, like their kin elsewhere on Toril, are a kind and honorable species of bird-folk. However, they consider north and northwestern Anchôromé to be their final retreat and defend the region against trespassers violently.

GREATER ANCHÔROMÉ



0 100 200
SCALE (in miles)



THE THUNDERBIRD IS THE GREATEST OF SPIRITS IN MINNEWAH LEGEND. THE THUNDER OF ITS NAMESAKE CAN BE HEARD FOR MANY MILES BEYOND ITS DEMESNE.

Amoyeli itself is an island found in the pristine Unole Ama lake. It contains tall hills well suited to launching aarakocran patrols. These patrols are supported by a city-sized eyrie formed wholly from brightly colored glassteel. The patrols continually travel from the westernmost coast to the Gadanee Hills and back again. They are a common sight for the Minnewah tribes of the region, particularly the horselords of the Unole with whom they have a strong mutual respect. The thri-kreen of the Land of the Insect Men are tolerated as well, but only as long as they do not wander northward.

It is rumored that the aarakocra protect the secret of the last of the aeree, a creator race from which many bird-like or otherwise avian species sprung in the time before man. If such beings still exist, they would likely be found far to the north of Amoyeli and its guardian aarakocra.

EQUUONI GEYVI

Just beyond the western border of the Adusgi Forest is a river known by the Minnewah as the Equuoni Geyvi. This river is said to be the source of both the forest's life and its close ties to the feywild. Eventually, the river flows into the Bay of Balduran, where displaced fey and elementals come into conflict with the humans and dragonborn of Fort Flame.

Nature spirits are known to be highly active in the river and there is said to be an elemental being of great power that travels its length. The men of Fort Flame believe this being to be primordial in nature but luckily, it has not been seen in decades.

The river spirits are easily angered by any other than the Hairy Folk, the fey or the few lycanthropes that still roam the region. It is suggested that travelers leave small pieces of jewelry as offerings to the spirits; with turquoise being a favorite of the creatures that lurk in the river.

GADANEE HILLS

The Gadanee Hills are located in the heart of Anchôromé and could be considered the center of the Minnewah culture if the varied tribes were to have one. The greatest of the hills are actually small mountains and one massive peak known as Dodaliv lies at its center.

Mount Dodaliv is the resting place of the Thunderbird of Anchôromé, a Great Spirit that the Minnewah claim carried them from the spirit world to the mortal realm in ages past. Dodaliv is perpetually engulfed in a powerful lightning storm that has long since burned away most of the local greenery. Its rumblings can be heard as far away as the plains of Unole.

Minnewah do not approach the hills unless in dire need. The Thunderbird can be helpful, but it is a fickle being and has been known to destroy entire tribes in a fit of rage when displeased.

THE LAND OF THE INSECT MEN

Beyond the Sun Canyon and the Poscadari elves lies a stretch of desert and grasslands known as The Land of the Insect Men. Rumors abound that the thri-kreen that inhabit these lands are cannibalistic, but others believe they sustain themselves by consuming gems!

A little bit of both is true because there are a variety of tribes in the region, many of which are unfriendly to each other. Some do prefer the flesh of sentient beings, with elves considered to be quite the delicacy. Others, particularly those who are in close proximity to the Minnewah, could be considered indifferent if not accommodating.

A number of tribes do in fact mine precious crystals but they do not eat them. Rather, many of these gems are used by the thri-keen as raw materials to create specialized thri-kreen weapons and other everyday implements. The crystals are strangely workable, and have the strength of steel, much like the glass eyries of the aarakocra.

Crystals appear in great quantities underground here in geodes where some hidden magic feeds them like sunlight does a tree. Whole caverns are said to be encrusted with crystalline stalagmites and stalactites - but unfortunately, the mantis men do not generally tolerate curious outsiders.

THE PASOCADA PLAINS

As a general rule, the further you travel north or east into elven territory, the more hostile the Poscadari elves become.

The region known as the Pasocada Plains are grasslands found just to the north of the Sun Canyon. It eventually bleeds into desert and back once again into grasslands as one approaches the eastern shore of Anchôromé.

Spirits of the land are found in abundance in the Pasocada Plains, but they tend to be less demanding of the elves as they are to humankind - as if they sense a closer connection to the land in the elves.

When enemies enter elven lands, the spirits will bring warning to the tribes, encouraging them to unite. On dire occasions, they have been known to even fight alongside the elves, as they once did against both the thri-kreen and the men of Balduran's expedition.

THE RIVER SESNA

The River Sesna is the lifeblood of the fledgling city of Fort Flame. Its sources lies deep in the underground and it remains cold and fresh regardless of the season or temperature. The river supports plentiful freshwater and increasingly brackish fish as it approaches the Bay of Balduran.

Along its length, the most hostile of the elven tribes can be found, but even they are preyed upon by the numerous predators that wander the region. The only portion of the river that can truly be said to be safe is within ten miles or so of Fort Flame, where there are frequent mixed patrols of dragonborn and humans.

SESNAAJIINI MOUNTAINS

Even in the depths of the desert, the Sesnaajiini Mountains are high enough to be capped in snow for all seasons. Runoff from the range is the source of many rivers and streams and much of the Pasocada Basin as well.

Beyond the range, further east lies wild lands only occupied in any real numbers by elves or exiles. The Poscadari here are the elves who came into conflict with Balduran and his men. To the west, a dispora of peoples including the Short Ones, desert dwarves, Nahopaca, and Dog People can be found. The Nahopaca and Dog People frequently skirmish but the halflings and dwarves are too well defended to be too inconvenienced.

Through the generations, some dwarves are slowly creeping into the mountains themselves, returning to roots they have not seen before the days of the Rockfire Disaster.

THE UNOLE

The Unole is geographically the largest region of Anchôromé which stretches from Unole Ama and the Land of the Insect Men in the west, to the Equoni Geyvi in the east and north beyond the Gadanee Hills.

Hundreds of tribes of Minnewah, all with different backgrounds and traditions share the land with spirits of the land. The Unole abounds in magic and there are sights here that would astound the most jaded of Faerûnian sages. A thousand strong tribe of Minnewah for instance, has tamed and bred horse-beings known as the nic'Epona true. These Minnewah, Chic'Epona by name, can travel to the Spirit World nearly at will. They primarily pay their respects to a spirit known as the horse lord Epona.

THE UNOLE AMA

Pristine and visible to astonishing depths, the Unole Ama is the lake which surrounds Amoyeli island. Water spirits similar to those in the Equoni Geyvi reside here in great numbers, but are not as connected to the Feywild.

The aarakocra in their glassteel eyries do not bother these spirits and the favor is returned, but the Minnewah who approach must leave offerings of small trinkets if they wish to ply its waters for fish. There are also primitive lake monsters such as plesiosaurs found in its deeper regions.





LOCATIONS OF INTEREST

"The Holy Land is everywhere."

— Black Elk

There are hundreds, if not thousands of locations in Anchôromé which could be considered good locations for exploration. The land is ancient and holds many secrets unknown to even the spirits of the land.

The following descriptions represent information that characters might come across in rumors and legends or might otherwise experience firsthand.

CHIC'EPONA, THE UNOLE

The Chic'Epona are a tribe of Minnewah whose legends and history are steeped in reverence for horses and a great spirit known as Epona. Some believe Epona to be a goddess of horses or simply the lord of all horses, but the Chic'Epona tribe venerates her as a protector.

The area where the Chic'Epona have settled was once occupied by a type of horse known as the nic'Epona or "daughters of Epona," along with bands of normal wild stallions. The nic'Epona are intelligent and only served their mother, but eventually accepted the Minnewah. The Chic'Epona now see them as equal members of the tribe, rather than beasts and the two races live harmoniously.

The strange and beautiful appearance of the nic'Epona and their ability to travel to the Spirit Realm has served as both a boon and a bane to the Chic'Epona. At least a dozen other tribes raid the Chic'Epona to steal the mares. The only raiders to have been successful however are those who managed to block the nic'Epona's spirit travel ability.

HAUD'AUNEE, THE UNOLE

The Haud'aunee are another large tribe of Minnewah that have settled in a relatively consistent region. They are unique among the Minnewah in that they do not believe that the Great Thunderbird brought all Minnewah to Anchôromé from the Spirit Realm. Instead, they believe that they arrived on the back of a great turtle. The fact that a powerful elemental known as a zaratan exists alongside the tribe gives credibility to this belief, yet it is often ridiculed at best and met with hostility at worst by other tribes.

DODALIV, GADANEE HILLS

A true mountain among a range of hills, it is all but impossible to miss Mount Dodaliv. The peak and nearby hills are perpetually bombarded with powerful lightning strikes. The Great Thunderbird itself can be found circling the peak, but none dare approach.

The Thunderbird is not sympathetic to trespassers and approaching its mountain invites attack by peryton and other winged beasts that occupy the region. Occasionally, truly heroic Minnewah have made it to the Thunderbird's eyrie atop the peak and beseeched the primordial for wisdom or assistance in some monumental task.

THE NIC'EPONA OF ANCHÔROMÉ COME IN AN ARRAY OF PASTELS AND ONLY EVER TRAVEL TO THE SPIRIT REALM. IT IS RUMORED THAT THIS SEPARATES THEM FROM OTHERS OF THEIR KIND ELSEWHERE IN THE MULTIVERSE.



FORT FLAME

Fort Flame was established indirectly because of Balduran's travels and some consider it his legacy in Anchôromé.

The Flaming Fist mercenary company sought out Balduran's resting place shortly after Cordell's invasion of Maztica hoping to find his hidden wealth. Their travels were doomed nearly from the moment of their arrival when they were beset upon by the sahuagin of the kingdom of Itzcala. Fleeing further northward, the mercenaries eventually ran afoul of the violent clans of Poscadari elves that inhabited the shores.

Though hundreds were lost, the remaining mercenaries managed to establish a small defended settlement which grew in size for nearly a century. When the True World was transported to Abeir attacks from came from the skies. Dragons explored the new lands that had appeared during the *Blue Breath of Change* and eventually came upon Fort Flame.

The settlement would certainly have been lost had it not been for the Tanarvraki dragonborn; a subrace of plumed warriors who fought alongside the human inhabitants of the besieged town. They taught the men and women how to take down such powerful threats.

Fort Flame is no longer at war with the Poscadari elves, but humans and dragonborn are still not welcome along the southern shores and elves are never seen within Fort Flame's massive walls.

After a century of existence on another world, Fort Flame no longer maintains its past ties to mainland Faerûn, but the dragonborn have become permanent and powerful residents. Threats now come in the form of the Itzcali sahuagin once again and the band of fanatical kuo-toa that have come to dominate them.

The sahuagin continually raid the shore lines and the war is a virtual standoff without either side gaining an upper hand. Fort Flame's defenses are formidable and its warriors have been tested by dragons, but the sahuagin retreat to the seas where the humans cannot follow. The kuo-toans worship insane whale-like gods and beings (some say they serve creatures from the Far Realm, and others speak of the demon lord Dagon), but their contribution to the attack is far more insidious. Through some ancient and foul magic, the kuo-toa have learned to disguise themselves as comely human males who can live entire years without discovery within Fort Flame's walls. They interbreed with the humans and the offspring produced are just now growing to maturity.

A generation of these deep scions exist in Fort Flame and they are just now hearing the call of the sea and their insane masters.

Other than the current threat from the sea, Fort Flame is also abuzz with discussions of rejoining the Flaming Fists, and a new mission to search for Balduran's resting place.

RANOKK, ADUSGI FOREST

Shortly before the Spellplague, Fort Flame experienced some internal strife with members who wished to become independent of the Flaming Fist mercenary company and those who wished to remain loyal. Led by a former company captain, forty men, women and children left Fort Flame for the northern forest in the middle of the night one Flamerule evening in 1384, the Year of Three Streams Blooded.

Through careful negotiation the small community managed to convince the alaghi of Adusgi forest to allow them to settle in the southern portion of the wood. They were relegated to wild lands where the alaghi did not maintain a significant presence. The small settlement became known as Ranokk after the commander that led them.

When the Spellplague (or the Blue Breath of Change as it is known in these lands) arrived a year later, every member of this community simply disappeared. There is no indication of their fate other than a strange rune that seems to be inscribed on numerous trees in the area. The alaghi avoid this region now, believing it to be cursed.

JUNACOLLA

A particularly massive and incredibly ornery giant makes its home in this valley just north and west of the Pasocada Basin. It is known to eat all trespassers, rumored to once have eaten another giant that strayed from the Long Canyon.

The ground is said to tremble at its walk and it will throw entire trees rather than boulders to initiate an attack. The giant, a unique one in its nature, is the size of an empyrean but retains the intelligence of a hill giant. No one knows the origin of the creature.

GOLDEN MESA, PASOCADA PLAINS

The Golden Mesa is thought to be the furthest mesa north in Anchôromé. It stands in stark contrast to its environs due to its golden coloration and the reddish hued soil of the surrounding region. Some believed this mesa to be the first settlement of the Poscadari elves in Anchôromé. It was their home until a massive storm and flood eroded the natural stone ladders to the top, stranding hundreds.

There is no way to reach the top of the mesa without flight but if one were to manage, the ruins of this first settlement could be found along with the ancient and angry spirits of the elves who died there slowly of starvation.

GRANDIM'S WEIR, EQUONI GEYVI

In alaghi legend, the Hairy Folk are not perfect in their understandings of the natural world, as no creature can truly be. As a word of warning to younger alaghi, elders tell of the hubris of Grandim. Grandim attempted to build a weir to slow the Equoni Geyvi and build a playground for water spirits that he had befriended.

Despite the warnings and rejection of this gift by the water spirits, Grandim continued to build his weir with the help of a dozen or so umpleby workers. The weir worked too well, and once built, it was nearly impossible to dismantle the powerful dam.

Flooding killed thousands of woodland creatures, drowned the umplebys and the local ecology would be ruined for years to come. Though it was too late, Grandim saw the error of his ways and beseeched the river spirits for help. The weir was finally destroyed by a powerful elemental creature summoned by Grandim and the spirits combining their magic. This elemental refused the call back to its home plane and still haunts the length of the Equoni.

Though the remains of the wooden dam have long since rotted away, the area still shows signs of Grandim's work. The veil between the prime plane and elemental water is thin here, and creatures of water often congregate here in large numbers.



AUTHOR' NOTE - IT'S A BIG PLACE

This book details much of what could be found in a landmass that is essentially the size of the entire Faerûnian north (think half of North America). **FMQ1 City of Gold** defined the Pasocada Basin region in great detail but the entirety of Anchôromé is many times the size of the basin. There are potentially thousands of interesting areas to explore that would be impossible for a book of this size to cover. Though more books are planned as follow ups, allow Anchôromé to be your playground as a DM. Do you want to introduce a new tribe? A new race? Creature? There is most certainly room to do so. Researching Native American myth is a virtually untapped resource for great ideas. It is helpful to understand that the purpose of this book is to bring Michaca and its environs into the late 1400s DR and to give an overview of at least the southern regions in the rest of the continent.

KAAYA'YEEDA, UNOLE

In the northernmost portions of the Unole, the tribes of Minnewah become sparse and the land gets colder. Acting as a barrier of sorts to lands even further north is an area known as the Kaaya'yeeda - Minnewah for "land out of time."

The Minnewah do not travel this far north because the land is crawling with megafauna that exist almost nowhere else on Toril. There are sabre-toothed cats like the smilodon and the scimitar cat, mastodons, giant tortoises, beavers and condors. There is even giant and aggressive salmon that live in the largest of rivers and the armored glyptotherium wandering the plains.

Some believe this is the region from where horses originated, thus explaining the presence of Epona and her daughters in the lands of Anchôromé.

NE'ESHJAA, UNOLE

A large wood in Unole that is avoided by most Minnewah tribes for the rumors of a cursed tribe that once lived within its bounds, but made foul pacts with demons.

The wood is dark and foreboding, but the rumors are somewhat distorted. There are a race of owl-folk living in the wood that may have been in Anchôromé since the time of the aeree - but have managed to remain hidden. Whether the Minnewah have been slain by these owlkin or joined them somehow is unknown, but the forest is left entirely alone and it appears whomever remains in the wood prefers it that way. Minnewah and even aarakocra who have strayed too far into the forest have disappeared.

TABAAH AYANI, UNOLE

This area is occupied with a tribe of Minnewah that revere the Great White Bison and rely on the bounty that he provides for so much of their existence. Instead of horses, many of these Minnewah actually use bison as steeds, having somehow figured out a way to tame the wild creatures.

The White Bison itself roams the remote parts of the tribal lands, fiercely defending the herds from any but the Minnewah. There are predators in the land, particularly smilodon that wandered from Kaaya'yeeda, but the herds remain plentiful. The tribe is known as the Tabaah'shikei which in their tribal tongue means "bison-people."

PAGUNKI WOOD, ADUSGI FOREST

While the alaghi control the greatest portion of the Adusgi, the forest is massive and contains many smaller areas where the alaghi are not dominant. One such region is the Pagunki Wood, found in the southern tip of the Adusgi where the forest meets the Bay of Balduran.

Pagunki is unique in that it is a community of half elves, formed from the union of Minnewah and the Poscadari. The legends of this community exist in the tales of both the Minnewah and the Poscadari, neither of which treats half-elven children particularly well.

Stories speak of Pagunki as a home for the unwanted and when a half-elf (who are also referred to as Pagunki) grow into adulthood, many choose to leave their former lives and travel to find this haven, despite the dangers. Half-elven patrols are said to know of such pilgrimages ahead of time and will often aid worthy travelers. Those who are not half-elven are not typically welcome, but the half-elves are not unflinchingly hostile.

TSES'NA, LAND OF THE INSECT MEN

The thri-kreen are certainly the masters of their realm and are either feared or respected enough to remain free from Minnewah or aarakocra harassment. However, where the Land of the Insect Men meets the Unole there is a town, or more of a hive really off the bee-folk known as the abeil.

The abeil were once a single hive, but there are new, young queens seeking a place to build their own hive-towns and the thri-kreen stand in their way.

The hive-town of tses'na is (literally) buzzing with hundreds of thousands of normal bees, making it impossible to approach without protection. The normal bees are accompanied by the occasional giant that attack any non-abeil who trespass on what the queen considers her territory. The abeil are not cruel, but they are quite xenophobic and protect their lands fiercely.

YISHTL'CHA, LAND OF THE INSECT MEN

The thri-kreen utilize a crystalline substance that grows in vast caverns underground in the Land of the Mantis Men. Like quartz, the unnamed crystals come in a variety of colorations, mostly translucent, white, green, blue or a light purple. The crystals are used for everything, but particularly for thri-kreen weaponry. Despite rumors to the contrary among the Azuposi, the thri-kreen do not consume the crystals.

Yishtl'cha is indeed the greatest of these caverns and a community of thri-kreen has grown around it both above and (mostly) below ground. The thri-kreen here are not cannibals, but they are not friendly either. There is power to be found somewhere deep in the crystal growths where the thri-kreen have not yet tread. Perhaps this power is the source of the growing crystal.

THE PASOCADA BASIN

I have learned that the point of life's walk is not where or how far I move my feet but how I am moved in my heart.

— Anasazi Foundation, *The Seven Paths: Changing One's Way of Walking in the World*

The Pasocada Basin is the home of Michaca, the fabled City of Gold. It is likely the most well known region in all of Anchôromé.

Most of this is due to the writings of the pochteca Achcauhtli who spent many months here and has become an expert of sorts on the Azuposi culture. When the traveler distributed his *Coszcatl Mictlampa* scrolls, interest in the fabled micha and the city of its origin skyrocketed and the Azuposi are receiving an increasing number of guests annually.

This portion of the chapter gives an in depth look into locations in the Pasocada Basin as they stand in the late 1400s DR.

THE BURNT MESA

Once known as the Black Mesa, a unified army of Azuposi and Poscadari elves made a stand here against marauding dragons a few years after Anchôromé made its landing on Abeir. The battle raged for many days and hundreds of Azuposi warriors were lost to the dragons. The wide striations of coal burned for days on end after the battle causing a haze of black smoke that lingered over Opallinoc for weeks.

The grime and smoke caused additional sickness and death for years to come, but Opallinoc has since recovered from those terrible days. Coal remains on the Burnt Mesa in great quantities but it is no longer taken from here. Generally, the entire region is left alone because of its history and the spirits that linger. Unable to move on, some who of the dead have become Pasocada ghosts. It is a popular quest among *niyannan-napew* to put these spirits to rest, and many see it as a great honor for the more experienced warriors.

The Opallinoc Mesa has been the primary source of coal among the Azuposi who wish to use it in rituals or for magic since the *Battle of the Burning Rock*.

DUNOBO SPRINGS / DANOZI WASH

In the spring small pools of water in the Dunobo Springs are fed by snow melt high on the plateau. This causes the pools to flood and the floodwaters form the Danozi Wash - the river responsible for the carving of the Sun Canyon.

The Dunobo Springs are the source of the fabled gold silt known as micha from which the city of Michaca is built, giving it the moniker "The City of Gold." It is here that the Azuposi sunwatchers may commune with the spirit Masauwu in the portion of the Spirit Realm known as Wenimats. Using a ritual as old as the Azuposi civilization, an elder sunwatcher can use micha to summon the Sun Trail, a pathway of ground cornmeal 12 feet wide that winds its way into Wenimats and eventually to the House of the Skeleton Man.

ADVENTURERS IN ANCHÔROMÉ

Adventurers could have any number of reasons to start their adventures in Anchôromé. The following suggestions represent four of these.

- **Fort Flame.** Now that Anchôromé is back on Toril, relations with Baldur's Gate and other coastal Faerunian cities have begun anew. The Flaming Fist mercenary company once again has found interest in its old colony and might sponsor adventurers for any number of reasons to make a trip to the True World.
- **Michaca.** The miracle substance known as micha is heavily guarded by the Azuposi and it is a crucial element for their survival and their culture. However, they have been known to share the magical golden dust with outsiders in the past. It would make a fitting reward for adventurers who assist the Azuposi in some great deed.
- **Mazticans.** The southern regions of Maztica are just as distant and ignorant of their northern neighbors as are the Faerûnians. Expeditions from Maztica may be formed for the same reasons one might come from overseas. The journey through the inhospitable desert is no easier than the long trip by sea.
- **Local Heroes.** Just a few short years prior to the *Blue Breath of Change*, Michaca came under duress because the Skeleton Man felt that the Azuposi had become far too complacent. Foreign adventurers arrived in time to assist the Azuposi but the elders have vowed to never allow this to occur again. New bands of heroes known as *niyannan-napew* (literally four-folk) have arisen in the past century or so. They behave in many ways like the adventuring bands and heroes of Faerûn.

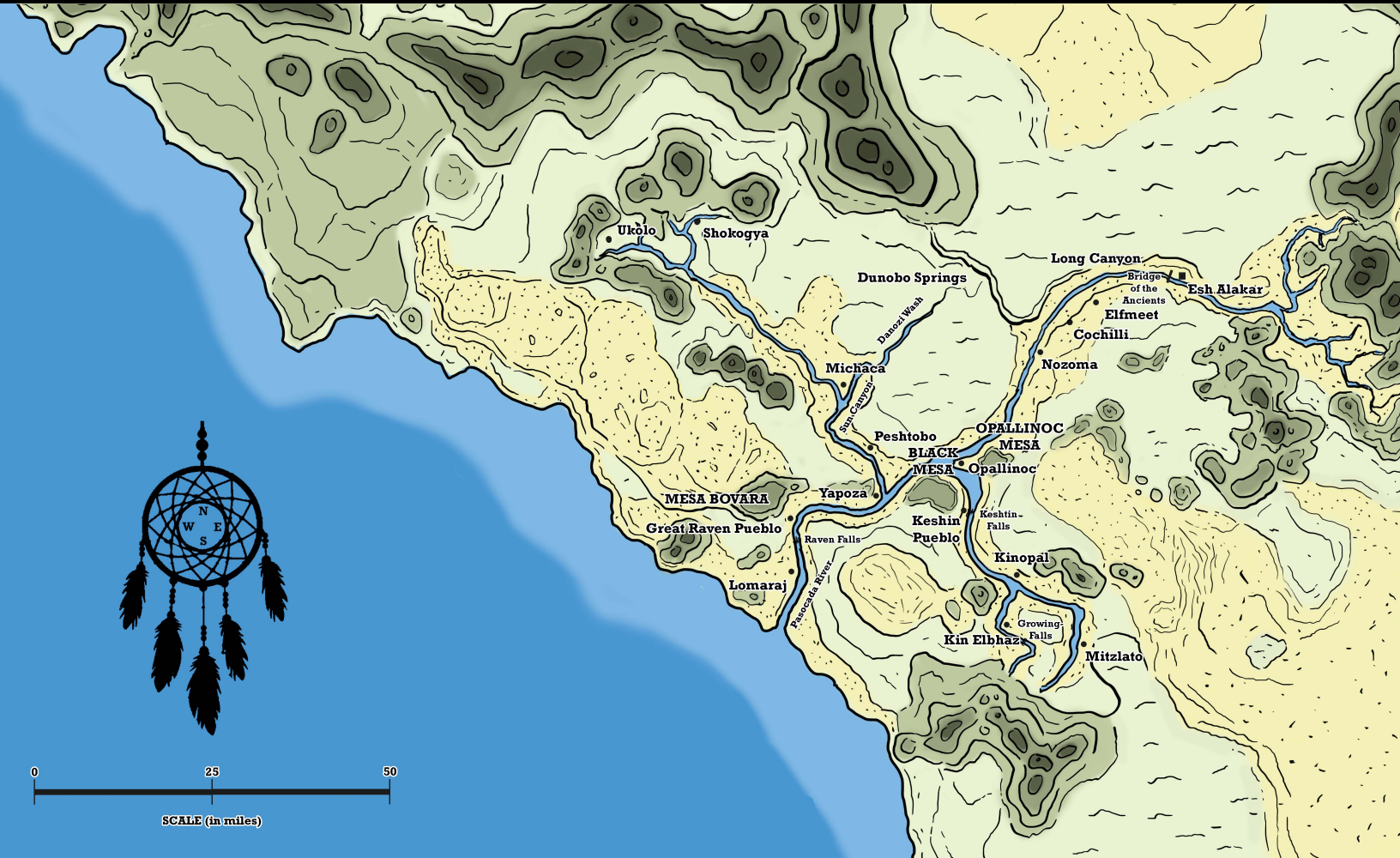
A powerful evil being once blocked the Sun Trail and Masauwu refused to assist the Azuposi in its removal. Foreign warriors destroyed the creature but not the bent priestess Ikitipsa that summoned it. It is said that she still lives somewhere in the vicinity of the Dunobo Springs, waiting for a time when the Azuposi are once again vulnerable.

ELFMEET

Once a small trading post between the Poscadari elves and Azuposi, this community has burgeoned into a town with a mixed population of Azuposi, elves and now a thriving community of half-elves. While not all elves are friendly to the Azuposi, the southernmost tribes of the Pasocada Plains have formed a strong alliance with their southern neighbors.

Many elves lost their lives side by side with the Azuposi when the dragons of Abeir first reached the Pasocada Basin. The combined population is now approximately 1500 split evenly between the two races and their mixed heritage children.

PASOCADA BASIN AND ENVIRONS





ESH ALAKAR

Esh Alakar lies at the bottom of the Long Canyon and the secrets to these ruins are detailed more fully in Chapter 1.

Despite the pits of poisonous snakes, terrible stone golem-like guardians and magical traps of all varieties, adventurers are becoming bolder in exploring the ruins. Two niyannanapew have already been lost in the past decade to its rust-stained stone hallways.

THE BRIDGE OF THE ANCIENTS

To the west of Esh Alakar lies the greatest standing monument of the Ancient Ones. These human servants and enemies of the weavers built the bridge over the Long Canyon using magical know how gained from their one time masters. The stone bridge spans the three mile width of the Long Canyon and maintains a consistent 100 foot width itself. It is a marvel in architecture, though it is said to be supported partially by ancient magics.

Unfortunately, the earthquakes caused by the Blue Breath of Change destroyed a five hundred foot span of the bridge and it now has only temporary rope bridges allowing passage.

GREAT RAVEN PUEBLO

The Great Raven Pueblo sits between the sheer walls of Mesa Bovara and the 350 foot Raven Falls. During the blue Breath of Change, this beautiful pueblo was attacked by a dragon of enormous size forcing the elders of the pueblo to summon the spirit of their namesake for defense.

The Great Raven, of whom some claim is either a child or brother to the Great Thunderbird of the north, manifested and fought off the dragon invader - protecting its chosen Azuposi with great ferocity. The pueblo priest and elder Quatestapi spent the remainder of his life building a massive stone idol of the Great Raven atop Raven Falls. Azuposi come from many miles to see the 100 foot statue.

The Great Raven Pueblo is also known to be the gateway to the lands of the Metahel people and their town of Lomaraj. Trade in rare shells and whale oil flows freely through this pueblo of 1000 individuals.

GROWLING FALLS

As its name might imply, the 200 foot waterfall known as Growling Falls can be heard for miles around. Local legends tell of the great bear fiend whose spirit gives the falls their powerful bellow.



PERHAPS THE GROWLING FALLS STILL HIDES THE PRISON OF THE BEAR-FIEND THAT ONCE PROWLED THE PASOCADA BASIN. AS THE CHILD OF A GOD IN ANIMAL FORM, IT MOST CERTAINLY HAS NOT PERISHED.

The bear-fiend was imprisoned by a hero of old who is thought to have been of either Azuposi or Dog People descent. The Azuposi call this hero Hinchapa and to the Dog People he is known as Incholcpa. Whether or not the fiend still lingers in some form about the falls is still a cause for much fear among both people, and stories of the bear are used to encourage good behavior among Azuposi children.

KESHTIN RUINS / KESHTIN PUEBLO

Just prior to the *Battle of Burning Rock* at the Black Mesa, this pueblo was decimated by dragons, killing nearly half their population. The ruins of the old adobe homes still litter the canyon walls, but what crashed below has long since been washed away.

The people of Keshtin have since rebuilt on the northern side of the 220 foot falls and their population has just now reached its one time height of 800 or so Azuposi.

For long before the attack, the community was renowned for its distinctive blankets of cotton. Following the pueblo's decimation, the inhabitants have learned to weave enchantments of protection into their blankets. These items are coveted throughout Anchôromé.

KIN ELBHAZ

Kin Elb haz was once renowned for its good fortune, leading many to accuse its inhabitants of making secret pacts with evil spirits. It eventually came to light that fey that had traveled from far to the north in the Adusgi Forest had wandered hundreds of miles south and settled in the pueblo.

These fey secretly helped drive away hostile creatures, maintain the crops and bestow other small boons on the unsuspecting inhabitants. After some temporary misunderstandings and the subsequent discovery of the fey this relationship was brought out into the open. The Azuposi are grateful for their small protectors and their luck has held over time. What was once a small pueblo of five hundred or so individuals has burgeoned into a population of 2,000 strong. The fey, known as benevolent puckwudgies, have also grown in numbers as more have migrated from the north.

Smaller, almost model sized pueblos are built for the fey who do not interact much with the human inhabitants - but have certainly found a mutually beneficial relationship.

KINOPAL

Long have there been dark legends of the Azuposi of Kinopal, and its reputation as a place where dark deals were once made has proven true.

Many generations ago a group of men and women, all leaders of their respective fraternities, made a deal with a spirit or being of unknown origin. It brought them each great personal wealth and luck, but the deal was struck at the expense of their descendants.

Soon after Anchôromé returned to Toril during the Sundering, a fraction of the newly dead started to return from their burials and the Spirit Realm. They came as ravenous ghouls that dug up and consumed hundreds of the dead, robbing Masauwu his due.

Others yet returned as wraiths, horrifying and plaguing the living. Today Kinopal is a community that is under assault, with the remaining holy men holding off the undead as best they can. Hundreds have fled during the daytime hours and only five hundred or so living still occupy the dying pueblo.

LOMARAJ

The population of Lomaraj has exploded over the past century, tripling in size and becoming a central hub of trade between the Azuposi and the fierce pale skinned folk known as the Metahel. Three thousand strong live in the wooden lodges and huts that line the Pasocada River. They ply their trade in the seas and use longships to return precious and rare lumber from up and down the coast of the True World. The Metahel of Lomaraj know more of the sea and its ways than any other in Anchôromé.

The Metahel are known to worship a strange pantheon of gods found nowhere else on Anchôromé or Faerûn. Though their origins are from another land, the Metahel have not kept written histories of and retain little memory of their homeland other than their gods and traditions. They now consider themselves native to the True World.

The Metahel maintain shrines to their deities up and down the Pasocada River near Lomaraj.

AZUPOSI CALENDAR

Azuposi Month	Meaning	Faerûnian Equivalent
Taiyamchu	Limbs of Trees Broken By Snow Moon	Hammer
O'nanulakiakwame	No Snow in the Road Moon	Alturiak
Isu-muya	Cactus Blossom Moon	Ches
Kwia-muya	Greasewood Fence Moon	Tarsakh
Showatsotes	Ground Soft Like Ashes	Mirtul
Achin	Corn Tassel	Kythorn
Hishin	First Appearance of Corn Ear	Flamerule
Pa-muya	Play Moon	Eleasis
Powa-muya	Big Feast Moon	Eleint
Angok-muya	Harvest Moon	Marpenoth
Hai-a-tassi	Fall of the Year	Uktar
I'kopu	Turning Back Moon	Nightal

THE LONG CANYON

The Long Canyon is known by the Azuposi mostly for its intense natural beauty and its reputation as the home of a large clan of xenophobic hill giants. Bordered on the east by the Bridge of the Ancients and in the west by the Nozoma pueblo, the Long Canyon stretches for almost 90 miles. Its width ranges from a mile to ten and its depth stay relatively consistent at a full mile.

The hill giants are not rapacious, but have no tolerance for trespassers and do occasionally raid Azuposi settlements. Shortly after the Blue Breath of Change and the subsequent collapse of a portion of the Bridge of the Ancient, the giants became greatly agitated. They attempted to raid Nozoma in great numbers thinking the Azuposi had caused the earthquakes and the change in the color of the sky. The foreigners who had once saved Michaca from the bent priestess Ikitipsa and her summoned fiend had retired in Nozomo however, and they turned back the tide of giants with their magic. They have not since ventured that far west.

COCHILI

The hill giants of the Long Canyon normally desire to remain alone or live in small familiar groups. However, some have emulated the pueblo building of the Azuposi and Cochili is the grandest. With buildings built for giants, this pueblo reaches far up the sheer cliffs of the Long Canyon. Giant sized stone ladders and stairways are carved into the stone and the pueblo itself is recessed deep into the canyon wall.

A community of this size would not normally be able to gather as it has with the dietary needs of its inhabitants. However, the Blue Breath of Change has provided for the giants by altering the fish species of the region into enormous sizes. The hill giants have learned to farm these fish, of which there seems to be a nearly unlimited supply. The fish do not migrate downstream or upstream, perhaps because of shallow regions that they are incapable of passing. Another possibility is that the magic that gives them their huge size is limited in its range.

MESA BOVARA

Behind Great Raven Falls lies a large mesa known as Mesa Bovara. The flat region is said to be home to the spirit of the Great Raven, which came to the defense of the pueblo when the dragons of Abeir arrived.

The people of the Great Raven Pueblo pay tribute to the spirit by wandering into the mesa and leaving turquoise jewelry. Normal and giant crows inhabit the area in great numbers and they are said to take these offerings. As consummate thieves, the crows often take such valuables themselves rather than deliver them to the great spirit.

Mesa Bovara is also rumored to have an extensive underground system of caverns and tunnels leading some to believe it is the legendary location of Shipapu; where the Azuposi first stepped onto the surface world at the guidance of the Skeleton Man and the brave Little Bird.



AZUPOSI CULTURE

The Azuposi have a rich and vibrant culture steeped in lore and reverence for the spirits. Some of the more distinctive traits of daily culture and life are given below in small detail.

FMQ1 City of Gold has a far more extensive take on the Azuposi culture.

- **Primary Diet.** Torillas and piki bread (both made with corn flour); vegetables such as goosefoot, squash, prickly pear, juniper, corn, beeweed, pinyon, pine, beans, melons, fruit, and calabashes; meat including prairie dog, gopher, mountain sheep, deer and wild turkey.
- **Goods.** Pottery, jewelry (particularly turquoise), blankets, cotton or bison hide clothing.
- **Architecture.** Primarily pueblos which are made of adobe and consist of rooms designed for habitation, storage, and ceremonial rooms known as kivas.
- **Ceremonies.** Daily ceremonies to appease the spirits and bring good luck (e.g., for a hunt); larger ceremonies for the entire community used to ensure a good harvest or appease the greater spirits; and important rituals during the summer and winter solstice at which time there are also festivals.

In addition, the Azuposi are known for their great respect for the old, whom they call elders. Death is not feared, but the undead are not tolerated. The dead are buried in a ritualized format by sundown and garbed in preparation for those who are destined to become a shiwanna in the afterlife. The belief in reincarnation is common but not universal.

MITZLATO

The Rockjaw clan of desert dwarves are fond of this pueblo and have excellent relations with the 1,000 or so Azuposi who call it home. They bring turquoise and other semiprecious stones from the desert and trade for pottery, blankets and food items that are not as available in the deep desert. Water too can be a commodity to the desert dwarves, but they cannot be fooled into overpaying. They have ways of finding it even in the deepest sands.

The dwarves have recently brought news of men with the bodies of scorpions that have attacked isolated Rockjaw clan dwarves in the south. The scorpionfolk retreat back into the sands before the dwarves can mount a response. They are currently looking for some kind of help, particularly any magic that can help locate their new enemies.

NOZOMA

Nozoma was a small pueblo on the western edge of the Long Canyon that remained far enough from hill giants that it was deemed relatively safe.

The legionnaire Sozarro and his company of heroes settled here long after their adventuring days were over, but were forced to defend the pueblo from a band of angry hill giants. Some, including Sozarro, perished that day and they will forever be remembered in the legends of the Azuposi.

The treasures these heroes once held have been passed on to Nozoma's elders and it is said to include a *portable hole* and a *skin of pouring*.

OPALLINOC

At the meeting of the Opallinoc and Pasocada Rivers lies the second largest population of Azuposi behind Mechica. With 5,000 folk and direct access to almost every other major population center by water, Opallinoc has become a center of trade among the Azuposi. Almost everything produced by the Azuposi can be found here and it is renowned for its exceptional turquoise jewelry.

Unfortunately, Opallinoc was the target of a flight of dragons in the early days of the Spellplague and much of the city was destroyed. The inhabitants mustered an army and brought together both Azuposi and elves from all over the Pasocada Basin. Making a final stand on Black Mesa, the dragons were finally defeated at the *Battle of Burning Rock* and Opallinoc was eventually rebuilt.

The city maintains a standing army of sorts, the only known among the Azuposi. They are willing to defend Azuposi from large attacks elsewhere in the basin if another were to occur.

OPALLINOC MESA

The Opallinoc Mesa has gained importance since the *Battle of Burning Rock* due to the fact that it is now the only place in the Pasocada Basin known to hold large quantities of coal. Coal is used in rituals throughout the Pasocada Basin and travelers come from all over to obtain it.

Like Mesa Bovara, it has been recently revealed that there are tunnels beneath the mesa leading into unknown caverns underground. What lies in these caverns, or whether there is any danger to be found, remains unknown at this point. The tunnels were exposed on the southwestern face where the coal is most prevalent.

PESHTOBO

Peshtobo is another large community whose population is passing 4,000 Azuposi. The city is known for having found a large vein of gold (real gold, not micha) in recent decades. The Azuposi learned much of coinage and metallurgy from Sozarro and his men, and in recent decades Peshtobo has produced crude coinage that is gaining in popularity in the Pasocada Basin as a standard for trade.

This of course has attracted the most unscrupulous of the Azuposi to the pueblo and some in the city could actually be considered quite greedy; an otherwise rare trait in Anchôromé.

It is rumored that the spirits are angry with the inhabitants and during the last spring, flooded waters caused much havoc in the town. It is unknown whether the floods were a natural or supernatural event.

SHOKOGYA

The smaller of two mining communities (with the other being Ukolo), Shokogya is a small village that stands in the shadow of the mountains and mesas where the giant of Junacolla roams. To this date the giant has only captured and eaten those who have become hopelessly lost to the north and west, but the Azuposi fear expanding their mines too far in that direction.

There is much turquoise, gold and other metals and gemstones to be found in the mountains but it is unfortunately unobtainable until the giant is dealt with.

UKOLO

Ukolo is known to be the primary source of turquoise in Anchôromé, meaning it is also one of the most heavily defended and protected sites in the whole of the Pasocada Basin.

The town itself maintains only a few hundred individuals but the nearby mountains have been mined for centuries. There are dozens of small underground encampments and some Azuposi have even made residence underground permanently.

YAPOZA

Yapoza is an Azuposi community that is steeped heavily in a legend that is said to have sprung from the early days when the Azuposi emerged from Shipapu. Azuposi society is said to be matrilineal due to the veracity of this legend.

The War Twin and Great Spirit Matsailema once rested at the future sight of Yapoza after a particularly protracted rampage through the True World. When he fell asleep a man who considered himself a hero decided to slay the Mighty Spirit in its sleep.

SMOKE SIGNALS

The Azuposi have set a series of smoke signals every few miles (dependent on visibility) along the rivers of the Pasocada Basin. They have developed a complex messaging system by burning piles of damp grass which cause a column of smoke to rise. Since the days the dragons raided the basin, even the young are taught the meaning of these messages in order to be able to react more quickly in case of an emergency.

Minnenewah are also known to use smoke signals but their meaning is more unique from tribe to tribe.

It might seem to an outsider that the use of magical communication has made smoke signals obsolete in Anchôromé, but there are few magical means that could divulge so much information to so many in so little time.

The man's wife however, plead that her husband rethink his actions. Whatever Matsailema had done, he was still one of the Mighty Spirits and most certainly deserved respect, not violence, from humanity.

When the spirit awoke from its slumber, the wife fed and brought drink to the spirit. For seven days she gave him hospitality and her husband saw the wisdom in her actions. After the seven days had passed, the War Twin bid the couple his leave and promised to bless the Azuposi with good fortune until the end of time. This of course would only remain true as long as the traditions of ownership and inheritance came through the lineage of the women.



THE SUN CANYON AND MICHACA

The Sun Canyon is the spiritual center of a very religious people. In all of of Anchôromé, and perhaps all of Toril, it is the only place where the fabled magical silt known as micha can be found. The Azuposi city of Michaca is known as the City of Gold because the golden silt is built into its walls and walkways, giving the city a vibrant sparkle in even dim sunlight.

The fact that the city is not made of actual gold has confounded outsider treasure hunters for decades. This disappointment brings mirth to the Azuposi, since the city's composition is in many ways more valuable than the soft metal. The game statistics and uses for micha can be found in *Chapter 5: Magic and Equipment*.

The Sun Canyon has been dug out through centuries of flooding from the Dunobo Springs. The chief priest of Michaca, also known as the Gilded Priest, can use micha to form a portal of sorts to a metaphysical realm known as Wenimats (see *Chapter 3: Religion*). In a ritual where the Gilded Priest covers his body in micha and enters the stream, the micha washes away and flows into a path of ground cornmeal and pollen. The Gilded Priest, and those who accompany him, may then take this Sun Trail to Wenimats, where the priest may commune directly with the Mighty Spirit Masauwu.

Michaca has grown over the past century and it has grown strong. Over a century ago, foreign heroes were asked by the Skeleton Man himself to teach the Azuposi how to defend themselves because at the time they had grown weak. Since then, Azuposi have learned of many ways to defend themselves, and Michaca itself is renowned for its *nyannan- napew*; traditional bands of four would-be heroes (one for each direction - NW, NE, SW and SE) that explore and set forth to change the world beyond the walls of the Sun Canyon.

AZUPOSI TRIBES

The Azuposi nation of the Pasocada Basin is split into six different tribes that are represented by a direction and an animal associated with that direction. The individual tribes are mostly indistinguishable by outsiders, but there are slight variations in culture and speech patterns that are easily noticed by other Azuposi.

Direction	Tribe Name
Northwest	Mountain Lion
Southwest	Bear
Northeast	Badger
Southeast	Wolf
Up	Eagle
Down	Shrew



CHAPTER 3: RELIGIONS OF THE PEOPLE

It is difficult to distinguish the difference between the gods and the spirits. The awe they inspire is equally great and their power is undeniable. But while the gods are worshiped, the spirits are respected. They are called upon for their favor and wisdom as if they were the grandest of elders.

INTRODUCTION

“Allow the power to flow through you. Don’t try to capture it. You wish only to borrow it.”

— G.G. Collins, Reluctant Medium

This chapter gives a look into the Great and Mighty Spirits of Anchôromé and the gods of its varied peoples. As noted, there is little distinction between the two with the exception of how they are viewed by their priests and lay folk.

The gods found within this chapter might also have followings and worshipers elsewhere in the Realms, but the spirits are most certainly a local phenomenon, with the exception of some of the animal spirits like Epona, the Lord of all Horses.

First, this chapter will detail the Mighty Spirits of the Azuposi, followed by the Great Spirits of the Minnewawah, and other gods and spirits that are tied to individual races and peoples. Finally, the Spirit Realm and its place in the multiverse will be covered in some detail.

THE MIGHTY SPIRITS

The Spirit Realm is limitless in scope as are the number of spirits which reside in its boundless terrain. There are a few of these spirits, however, who have existed for so long and are of such power that they stand out among the others. These Mighty Spirits are the ones beseeched, revered, and respected by the Azuposi.

ALOSAKA

The Germinator, Muingwu, Virgin of the Earth

Together with Iyatiku, it is said that Alosaka is the source of all life, particularly that of humankind. Appearing as a two-horned human male, the Germinator carries a netted gourd brimming with water in his left hand and the *Staff of Life* in his right. This artifact is said to be able to spring life of any sort from the packets of cornmeal and ears of corn that the god carries with him.

Though Alosaka is greatly respected for his role in life's creation and beseeched by those who desire the bounty of the natural world, the spirit is well understood to be a distant being to mankind. Mortals cannot fathom the true concerns of such a being whose cosmic worries and needs do not translate well.

Extreme or existential threats to existence and life itself would be the only occasions where Alosaka's attention would once again be turned to the world. The Blue Breath of Change and subsequent Sundering are two of the most recent examples that would apply.

SPIRITS AND GODS DURING THE EXILE

To have your land transported in its entirety to another world is a jarring experience to say the least, but to lose access to the source of your faith is something altogether horrifying.

When Anchôromé was transported to Abeir, the loss of connection to the Spirit World was known to the Azuposi, Metahel, Minnewawah and all the other dumbfounded folk almost instantaneously. The panic at the loss of magic brought about riots and mayhem that lasted for many tendays. Though some spirits that had already occupied the lands of mortals remained (such as the Great Raven and Thunderbird), mankind had been cut off from the vast majority of spirits, and certainly all of the gods. The dragon attacks came only shortly afterward.

As terrible as they might have been, the dragon attacks might have prevented the varied cultures from collapsing in on themselves. It was a time where people had the choice either to band together or to simply perish, and most chose not to go easily into oblivion.

In the aftermath, as the dragons lay defeated or scattered, mankind made the collective decision not to abandon the spirits as the spirits had abandoned them. The Minnewawah, the Azuposi, and even the elves and various nonhumans of the continent individually decided to maintain their respective faiths.

When the Sundering occurred and the skies once again came back to the blue of Toril, the return of the spirits was taken in stride - as if the Elders always knew it would occur. Anchôromé is once again, and always will be a land of Mighty and Great Spirits.

CH’OSHK’AA

Arrow Youth, Brother of the Yellow Woman

As the brother of Tih’kuyi and brother-in-law to the War Twins, Ch’oshk’aa is often considered a bit of a spoiled and unwise spirit. He is known for occasional mean spirited trickery and he rarely, if ever, takes responsibility for his actions.

One story speaks of how Ch’oshk’aa set fires just underneath the earth, causing the land to get very hot. When Snake and its children crawled over the red hot earth, it burned its belly, forcing Snake to give legs to some of its children. This was the origin of the first desert lizards according to the Azuposi.

Despite his behavior, Ch’oshk’aa is a peerless hunter and he is often beseeched for his blessing from archers just before a particularly difficult shot. The small blessing forces a hunter to exhale as he releases the bowstring, an excellent technique that becomes second nature for most hunters.

THE MIGHTY SPIRITS

Spirit	Alignment	Domains	Symbol(s)
Alosaka , <i>spirit of life</i>	N	Life, Light, Nature	Seed
Ch'oshk'aa , <i>spirit of hunting</i>	CE	Nature, Trickery, War	Arrow Head
The Corn Maidens , <i>spirits of the harvest</i>	LN	Life, Knowledge, Nature	<i>Varies</i>
Hli'akwa , <i>spirit of mysticism and turquoise</i>	N	Arcana††, Knowledge	Mountain, Turquoise Chunk
Iyatiku , <i>spirit of the cycle of life</i>	LG	Death, Life, War	Ear of Corn
Masauwu , <i>spirit of death, fertility, underworld</i>	LN	Death, Knowledge, Life	Bloody Skull
Matsailema and Ahaiyuta , <i>spirits of war</i>	N	Protection†, War	Crossed Bows
Ma'we , <i>spirit of salt</i>	CE	Death, Trickery	Blood Drop on White Background
Miochin , <i>spirit of summer</i>	NG	Life, Light	Lightning, Eagle, Bat, Flame
Morityema , <i>spirit of spring</i>	LN	Life, Nature, Tempest	Desert Flowers, Raindrop
Paiyatemu , <i>spirit of mischief</i>	CN	Knowledge, Trickery	Butterfly, Clown's Garb
Pautiwa , <i>spirit of peace</i>	LG	Life, Light, Protection†	Kiva, Pipe
Shakak , <i>spirit of winter</i>	NE	Death, Grave†, Nature	Icicle, Magpie
Sho'tokunungwa , <i>spirit of the sky and stars</i>	N	Arcana††, Tempest, War	Curved Horn, Cloud, Rain, Lightning
Shrui'sthia , <i>spirit of autumn</i>	CN	Knowledge, Nature	Packet of Herbs
Sus'sistinako , <i>spirit of the world</i>	NG	Arcana††, Life, Nature	Spider, Beads, Shell
Sun Father , <i>spirit of the sun</i>	N	Light	Shining Disk
Tih'kuyi , <i>spirit of the moon</i>	LN	Life, Nature, Protection†	Horned Moon, Hunter's Bow
Uretsete and Naotsete , <i>spirits of nature</i>	N	Life, Nature	Woven Basket

†Protection and Grave Domains found in **Unearthed Arcana**.

††Arcana Domain found in the **Sword Coast Adventurer's Guide**.

Unearthed Arcana domains can be found here: http://media.wizards.com/2016/dnd/downloads/UA_Cleric.pdf

THE CORN MAIDENS

The Spirits of Harvest, Maidens of Bounty

The Corn Maidens are eight spirits who are individually linked to specific crops that are grown and harvested by the Azuposi. The Corn Maidens are said to take guidance from Iyatiku and pass on their instructions and knowledge of each individual crop to the lesser spirits and shiwannas of the land. They work well with Uretsete and Naotsete whose animals bring a measure of balance to the natural world.

The Corn Maidens are never individually beseeched even by farmers who work with a specific crop, lest they insult the other sister spirits.

HLI'AKWA

Turquoise Man

Hli'akwa is the closest thing the Azuposi have to a deity that is dedicated solely to magic. He is the spirit of turquoise and a protective spirit who weaves spells into the blue semi-precious stone.

Hli'akwa has gained in popularity in his role as a spirit of mystics ever since the Sundering. Sorcerers and warlocks - all once unknown in these lands, have started to appear much more frequently, and those who seek such power often call upon Hli'akwa for his knowledge.

Hli'akwa is also popular among the turquoise miners of Shokogya and Ukolo.

IYATIKU

The Corn Mother

Similar to Alosaka, Iyatiku can often seem distant from the concerns of mortal men and women. The Corn Mother is the spirit who is responsible for the cycle of life and she is said to be present twice in the existence of a mortal; once at the moment of their birth and once again in the realm of Wenimats shortly after death.

Iyatiku is still has duties but over the ages she has relegated them to her daughters Uretsete and Naotsete, and the Corn Maidens who serve her faithfully.



Iyatiku appearance is anthropomorphic, but most often she takes the appearance of a bird-woman, giving rise to rumors that she may have some connection to the ancient aeree or the aarakocra. In this form, she retains her human head, but has the wings, tail and powerful claws of a giant eagle.

MASAUWU

The Skeleton Man

Depending on his mood, Masauwu can appear as a normal Azuposi human - typically that of a handsome male warrior adorned in turquoise and face paint in the form of black lines on his nose and cheeks. When angry, disappointed, or encountered in his role as the spirit of death, the Skeleton Man takes the form of a bloody faced and hairless terror whose head is many times too big for his frame. The blood continues to pour down his face as if from a head wound that will not heal.

Masauwu is the spirit most connected to the Azuposi. He is responsible for their many gifts and blessings and speaks on their behalf to the other great spirits of the Pasocada Basin and the Spirit Realm. He is the lord of the veil that separates life from death and as such, he is a remarkably powerful and respected spirit.

Masauwu was the first to lead the Azuposi out from the darkness and through their herald, the Little Bird Motsni, mankind has thrived under Masauwu's blessing for centuries. Masauwu's absence was noticed more than any during the time of Anchôromé's exile on Abeir. When the land returned to Toril, Masauwu personally set foot in mortal lands in the city of Michaca to announce the return of the mighty and great spirits.

MATSAILEMA AND AHAIYUTA

The War Twins

The War Twins are famous hero spirits and the powerful servitors of Sho'tokunungwa. For many ages, the War Twins were responsible for keeping demonic spirits from the mortal realms. Their battles with such creatures are the stuff of legends, giving inspiration to many Azuposi heroes. All warriors pay at least some homage to the War Twins, particularly on the eve of battle.

Unfortunately, the War Twins (particularly Matsailema) are known to be hot tempered with the Azuposi as well. In the past, they have rampaged throughout the Pasocada Basin either in response to some affront or to test the mettle and wisdom of the Azuposi.

MA'WE

Salt Woman, The Crone of the Wastes

Ma'we is a hateful, but necessary spirit well known among the folk of the desert. Salt is as necessary for life as water in the desert, and the tribes cannot survive without paying her some form of respect. She is the only spirit to have ever demanded the sacrifice of a living human being and many bent priests of the wastes call upon Salt Woman to give them power.

Ma'we is shunned by the other spirits, particularly Skeleton Man, and this fuels her hatred. Still, she obeys her ancient edicts to provide the mineral from which she is named and the Azuposi could not survive without the salt flats that she provides.

Appearing as a haggard crone, Ma'we is continually surrounded by stinging winds that flay the skin of those who approach, causing great pain as the airborne salt dissolves into wounds.

THE ANIMAL SPIRITS

Though not quite as powerful as the Mighty Spirits, there are animals spirits among the lands of the Azuposi who are beseeched nevertheless. Most fulfill a very specific need, but they are not generally capable of granting spells and do not have priests dedicated solely to their worship.

Foreigners who know of such things, make the claim that these spirits are indeed the Animal Lords of legend. The most well known and powerful among these spirits are undoubtedly Snake, Cougar, and Bear.

MIOCHIN

Summer, Ruler of the South Mountain

Miochin is the perpetually tanned ruler of the South Mountain of Wenimats. He is served by several animal spirits, such as the bat and eagle. His weapons are lightning and fire, which he uses to battle Shakak for dominance over the Corn Maidens. Iyatiku does not interfere in this eternal battle.

Ever since the Sundering, Miochin has appeared to be agitated for a reason unknown even to his priests. The summer season has been hotter in recent years and the Gilded Priest of Michaca has reported observing great storms over the South Mountain in Wenimats. Whatever is going on with Miochin, the spirits are not telling.

MORITYEMA

Spring, Ruler of the East Mountain

Morityema is the spirit of the spring season and unassuming spirit who delights in the desert flowers and gentle rains. Like many spirits however, she can be easily offended; particularly if she is ignored. In the worst instances she will bring terrible thunderstorms that have been known to tear into pueblos and wreck the homes of those who gave her offense. Despite this, she is generally beloved by the Azuposi. Some claim to see her walking among desert blooms just at the edge of one's vision.

PAIYATEMU

Sun Youth, Trickster

Paiyatemu is the quintessential koyemshi. He appears as a young Azuposi dressed in a clown's garb and surrounded by dozens of fluttering butterflies. He holds a magical flute in one hand which he can use to cause mortals to dance or laugh uncontrollably. In his other, he carries the shield of the Sun, a reminder of his lineage as the child of the great Sun Father.

Paiyatemu is one of the few spirits to have a human lineage in his blood. His mother was impregnated by the Sun Father when a beam of sunlight came to her while she slept. His lineage makes Paiyatemu far less serious than the other Mighty Spirits, but no less wise.

The Trickster has had many adventures and journeys but his legends always include some form of coarse humor. He is known to have outsmarted the worst of demons or embarrassed them in such a way that they swear revenge.

PAUTIWA

Mediator of the Sacred Council

Pautiwa is the most centered and least easily offended of the Mighty Spirits. This makes him both the best spirit for the duty of presiding over the council of the spirits and an excellent intermediary between mortals and spirits.

Pautiwa wears a blanket around his body of pure white cotton. His face is perpetually smiling, even if others about him are agitated or hostile. Though his outlook is in many ways diametrically opposed, even Shakak and Ma'we defer to the Mediator when he is in his role presiding over a council of Mighty Spirits.

SHAKAK

Winter, Ruler of the North Mountain

Shakak is the bringer of the winter season. The spirit is hostile to mortals, but like all the Mighty Spirits, is both necessary and respected by the Azuposi.

Shakak appears as a white-haired old man whose shirt is made of icicles and his whole body is covered in frost and snow. He is served by the Magpie animal lord which frequently puts him at odds with the Great Raven. Shakak's greatest enemy however, is Miochin, whom he continually wars with over possession of the Corn Maidens.

Some blame Shakak for Summer's recent strange behavior, but the wisest of elders do not accept this rumor to be true. Shakak and Miochin have been evenly matched since the dawn of humanity.

SHO'TOKUNUNGWA

War Father

Sho'tokunungwa is perhaps the most powerful and ancient of the spirits of war. He is served by the War Twins, who are powerful spirits in their own right.

Sho'tokunungwa takes the appearance of an Azuposi male with a single horn growing from the center of his head. All warriors pay homage to the War Father, knowing their success in battle may depend on the blessing of the Mighty Spirit.

As the spirit of the sky and stars, Sho'tokunungwa knows many secrets that not even the Sun Father or Spider Woman are aware of. He is capable of controlling the rains and lightning storms that can be both beautiful and destructive.

SHRUI'STHIA

Autumn, Ruler of the West Mountain

A shy spirit who seeks no conflict with the other mountain rulers of Wenimats, Shrui'sthia is not well represented among the priests of the Azuposi. However, this is exactly the way she likes it.

Shrui'sthia is also well versed in the healing powers of the various herbs of the Pasocada Basin and has been known to pass on her knowledge to her few priests and priestesses. However, she can be fickle and has often intentionally held back crucial information, such as the poisonous effects of some of the very same herbs. Azuposi know better than to rely on her too closely.

SUS'SISTINAKO

Sus'sistanako, Spider Woman

Only the Sun Father is equal to Spider Woman in power, age and wisdom. She is the goddess linked to the creation of the very world itself as well as the portion of the Spirit Realm known as Wenimats. Travelers from far off Maztica liken her to the goddess Maztica herself, and while there are many similarities they are most certainly not the same being.

Sus'sistinako has many forms, most of which are indeed spiders whose wove the land as she would her cosmic webs. Spider Woman can also appear as a beautiful young Azuposi woman who wears beads of red with white shells and turquoise wound about her arms. She may also appear as a wizened crone of seemingly impossible age.

Though she is the force of creation who can simply will anything into existence simply by naming it, the Azuposi do not often beseech her. Of all the ancient mighty spirits, Spider Woman is the most distant. She can barely notice the actions of mortal men and women unless their actions have an affect that stretches into the cosmos.

SUN FATHER

The Sun

Of all the primary spirits of Anchôromé, Sun Father is the one most often appealed to by the Azuposi. He is the Mighty Spirit of the Sunwatchers; priests who specialize in interpreting and observing the motions of the Sun, moon and the children of the moon whom Faerûnians call the Tears of Selûne. Sunwatchers pass the wisdom they have gained over many generations onto the Azuposi, and they are exclusively devoted to him.

When the Sun Father takes the form of a human, his appearance is striking, and he is often dressed in beautiful and elegant clothing. As the spirit of the sun, he is responsible for marking the passage of time, keeping track of the living and the dead, and determining the timing of seasonal duties such as planting and harvesting.

TIH'KUYI

Yellow Woman, Moon Mother

Like her brother Arrow Youth, Yellow Woman is a patroness of hunters but she is also a protector of game animals. Whenever a hunter is successful, he gives thanks to the Moon Mother assuring that she is appeased lest she grow angry at the lack of appreciation.

Moon Mother is a pale woman, with skin coloration almost that of the women of Faerûn, but her features remain decidedly Azuposi. She wears a white cotton dress even when on the hunt. This does not seem to hinder her martial prowess in any way.

URETSETE AND NAOTSETE

Daughters of the Corn Mother

The daughters of the Corn Mother are two nature spirits who assist Iyatiku by releasing animals from two magical baskets which they carry.

As patronesses of animals, they are frequent intermediaries between the Mighty Spirits and the animal spirits of the Spirit Realm.

LANGUAGE IN ANCHÔROMÉ

With such a variety of people and cultures in Anchôromé, it is no surprise that there are many languages that can make communication between cultures difficult. In every major settlement, there is always at least one who can translate for elders or chieftains. In the Azuposi, this is most often a trait of the young who have taken to the novelty of faraway lands and people. The Metahel almost always have a dedicated interpreter for their chieftain. Minnewawah use a rather common magic to translate (a necessity in a realm where over one-hundred disparate languages exist). The following table shows the languages typically spoken by each people in order from the most common to the least. Exceptions of course do exist.

Other races speak a smattering of languages including those of their individual races, or dialects thereof. Fort Flame's inhabitants, including the dragonborn, speak a highly accented Common tongue.

People	Language
Azuposi	Azuposi, Metahel, Common
Metahel	Metahel, Azuposi, Common
Minnewawah	Minnewawah, <i>Tribal Language</i> †, Azuposi

† The Minnewawah have a trade language referred to as Minnewawah, but most of the tribes, or at least several grouped tribes, has individual tribal languages of their own.

THE GREAT SPIRITS

"Our individual consciousnesses were sieves of the divine. We could only know what our minds could encompass safely."

— Louise Erdrich, *The Plague of Doves*

The Great Spirits, like the Mighty Spirits of the Azuposi, are ancient beings who hail from the Spirit Realm. Also like the Mighty Spirits, their numbers are legion, with some who are distinguished by their ancient age and level of power.

The Great Spirits have clerics (known as priests) who gain power simply from the respect and reverence they show. Typically one spirit is chosen as patron or patroness, but priests revere the whole of the Spirit Realm and refuse to disrespect even those diametrically opposed to their outlook.

There are folk of all races and cultures that revere the Great Spirits, but their primary chosen people are the Minnewawah and to a lesser extent the Azuposi. Most of the Great Spirits are at least partially neutral in outlook.

Many Great Spirits choose to spend their existence in the realms of mortals and they have definitive physical manifestations that can appear as great monsters or less often as man-like heroes. During the Blue Breath of Change, the Great Spirits who resided in Anchôromé were able to remain, indicating that their nature is closer to that of a primordial than of a true deity.

THE GREAT SPIRITS

Spirit	Alignment	Domains	Symbol
Epona , <i>spirit of fertility and equines</i>	N	Nature, Protection†	Horn of Plenty
The Great Raven , <i>spirit of protection</i>	NG	Protection†, Trickery	Raven In Flight
Grey Owl , <i>spirit of wisdom</i>	LN	Knowledge, Nature	Owl and Stars
Pamola , <i>spirit of the cold</i>	NE	Death, Nature, Tempest	Moose
Red Wolf Unole , <i>spirit of the hunt</i>	N	Life, Nature, Protection†	Wolf's Head
Tabladak , <i>spirit of creation</i>	NG	Arcana††, Knowledge, Life	Mountain
The Thunderbird , <i>spirit of the storm</i>	N	Knowledge, Life, Tempest	Eagle, Lightning
The White Bison , <i>spirit of war</i>	LN	Nature, Protection†, War	Bison
Yudzee-Yolzo , <i>spirit of the waterways</i>	CN	Nature	Lake

†Protection Domain found in **Unearthed Arcana**.

††Arcana Domain found in the **Sword Coast Adventurer's Guide**.

Unearthed Arcana domains can be found here: http://media.wizards.com/2016/dnd/downloads/UA_Cleric.pdf

EPONA

Mother of Horses

Epona is unique among the spirits of Anchôromé in that she is one of the few interlopers, if not the only one.

She was once a goddess of fertility in another culture, possibly from outside Faerûn, but is now a Great Spirit of the Minnewawah. Whether or not the Epona of Anchôromé remains the same being as the one time goddess is unknown. She may in fact be an aspect of the fertility goddess or an echo of her that chose to remain in the True World.

Epona is the patroness of the Chic'Epona, a tribe of Minnewawah who favor her above all others. They partner with the beautifully colored nic'Epona; horse-like beings said to be her daughters.

Though few but the wisest elders know it, Anchôromé is the original land from whence horses came in a time before mankind. The spirit is amused by claims of the pale-skinned folk of Fort Flame that they in fact brought horses to the continent.

THE GREAT RAVEN

Brother to the Thunderbird

The Great Raven is one of the few Great Spirits to have adopted the Azuposi as its chosen people. It resides atop Mesa Bovara surrounded by the largest conspiracy of ravens known to Toril.

It is not known exactly why the Great Raven has become so protective of the Azuposi, but the Great Raven fought off one of the largest dragons to have ever set down in Anchôromé. The Great Raven was badly hurt during the battle and has not been seen since, but a great stone idol has been built in its honor above the Great Raven Falls.

Minnewawah also honor the spirit believing it to be of some relation to the Thunderbird.





GREY OWL

Wise One of Great Hunger

Grey Owl is believed to be the wisest of all beings. His knowledge and advice is sought out by travelers from distant lands time and time again.

The Minnewawah however, would explain to would-be knowledge seekers that Grey Owl is a predator first. Though he is not unnecessarily cruel, he would not think twice of eating a petitioner were he to be found while hungry.

Grey Owl can take on any size and will appear as a normal sized owl to observe visitors to his wood. He is served by a race of owlkin created by the ancient aeree that are capable of creating more of their kind from willing Minnewawah. Should he grow hungry or detect a threat, Grey Owl can become the size of the great pines of the north. Even the owlkin scatter when Grey Owl takes this form.

PAMOLA

He Curses on the Mountain

Pamola is the Great Spirit thought to bring the cold to the north in Anchôromé. In many ways he serves the same function as Shakak of the Mighty Spirits, but is far crueler.

Pamola's appearance is a horror to behold, with the head of a moose, the wings of a predatory bird and the body of a hairy man. He is the father of the wendigo who have spread out among all the desolate mountains of Anchôromé.

Occasionally, Pamola will take a wife among the Minnewawah granting her great powers over life and death. Children born of this union inherit much of this power, allowing them to excel as hunters at a very early age. As time goes by, the power corrupts and it is invariably used on other Minnewawah.

When exiled from the tribe, it is only years before such children become a new wendigo; forever preying on the lost or forgotten.

Pamola is believed to live on a mountain known as Kita'din, found somewhere to the north on Unole. No Minnewawah has ever traveled to the mountain and returned to give an accurate accounting.

RED WOLF UNOLE

Alpha Unole, Red Wolf

Red Wolf Unole is the quintessential pack hunter who personally leads the greatest pack of wolves known to roam the region that has been given his name.

Red Wolf is an ancient spirit that has wandered these lands since the time before man. He and his pack are responsible for making way for the inhabitation of the Minnewawah. Before him, creatures such as those who roam Kaaya'yeeda were dominant in Anchôromé, allowing no other predators to settle. Over time, Red Wolf chased these creatures to Kaaya'yeeda, where they remain today.

Red Wolf is rarely seen by the Minnewawah, as long as they continue to pay him respect at the conclusion of a successful hunt. If angered, it is rumored that he may grow to the size of a hill.

TABLADAK

The Owner, Created All Beings but One

Where the Thunderbird is revered for bringing the Minnewawah to Anchôromé, Tabladak is thought to be the benevolent creator of life.

He first created men from stones scattered about the Spirit Realm, but these men's hearts were too cold for Tabladak's liking. It is believed that he destroyed these men and left the stone remnants all about Anchôromé. Next he tried wood, which had spirits of their own and from these he created the Minnewawah. This is why it is believed that the Minnewawah have the spirits of the wood within them.

At the time of the birth of the Minnewawah, the giant Yudzee-Yolzo sprang to life as well, earning Tabladak the name, "Created All Beings but One" and Yudzee-Yolzo the name, "He Who Created Himself."

Tabladak is one of the few anthropomorphic beings of the Great Spirits. He appears much like a handsome Minnewawah male, though some believe he can change his form into most animals and even appear as a full mountain. He is also widely considered the most benevolent of all spirits who shows great concern for the Minnewawah. It is Tabladak who sent the Thunderbird to Anchôromé with the Minnewawah on its back, giving them an opportunity to prove themselves as worthy of the Spirit Realm upon their death. Even the other Great Spirits show Tabladak great respect, with the exception of Yudzee-Yolzo, who owes him nothing.

Pamola



THE THUNDERBIRD

He Who Brings the Lightning

The Thunderbird, while not a creator spirit, is certainly one of the most respected of all the Great Spirits. She, more than any other, is the most commonly used totem spirit and is often symbolically used to represent the Minnewah as a unified people.

When Tabladak created the Minnewah, he tasked the Thunderbird with their placement in the world of mortals. Her journey however, made the Thunderbird hungry and she warned the folk to scatter lest she eat them to sate herself. This is the reason why the Minnewah have formed so many disparate tribes who have fully individualized cultures of their own. Some rare Minnewah have even spurned the Great Spirit, knowing that it is her fault that the the tribes do not unite under one nation. They see nothing but irony in the use of the Thunderbird as the symbol of the people.

The Thunderbird is a fickle, but wise being. Minnewah have sought her out for her knowledge and wisdom atop the peak of Dodaliv, but it is rare for her to accept petitioners. Only when the Minnewah or Anchôromé as a who becomes threatened does she involve herself personally. The Thunderbird might be the being responsible for keeping the dragons from the Unole during the Spellplague and beyond, but there are no battles with dragons noted by the tribes.

THE WHITE BISON

The Bull of Battle, He Who Shatters Enemies

The White Bison is the harbinger of war among the Minnewah, but not senseless war for the sake of war itself. Rather, the White Bison seeks to keep the Minnewah safe as a people, even if it sometimes means initiating conflict with a rival.

When the Minnewah first settled Anchôromé, they came into conflict with the aeree and their servant aarakocra. The Bull of Battle led assaults on the eyries that shattered a number of their glassteel nests until the aeree finally relented. The Minnewah might have pushed further, had not the Ancient Ones of the southern lands also pushed into the lands the Minnewah laid claim to. In this war, the aarakocra were one time enemies who had become allies as they too fought the Ancient Ones and their powerful magic.

The White Bison remains to this day among the wild herd of bison that roam the Unole. He is aggressive and territorial, but not overtly hostile to Minnewah. All others are seen as invaders, and the xenophobic bull will attack most on sight. The aarakocra give the White Bison a wide berth.

The White Bison is a massive creature that stands out among herds of normal bison. His height is 20 feet at the shoulder and he has been known to barrel through trees in order to reach a target. As the name implies, the White Bison's coat is the stark white of pure snow.



YUDZEE-YOLZO

He Who Created Himself

This giant is known to have sprung to life at the same moment Tabladak created the Minnewawah. Since that time he has been a thorn in the side of The Owner, hostile to the creator spirit and his priests for reasons unknown.

Yudzee-Yolzo is not inherently hostile to the Minnewawah however, and many revere him for the beautiful rivers and lakes for which he is responsible.

It is said that Yudzee-Yolzo was born without legs, only having grown them after a long existence and many periods of rest. When he dragged himself across the land, the waterways were born and when he rested the lakes pooled about his body. This pattern of motion and rest created all of the major streams, lakes and rivers of Anchôromé.

OTHER GODS AND SPIRITS

“Modern man has lost the sense of wonder about the unknown and he treats it as an enemy.”

— Laurens van der Post, *Patterns of Renewal*

GODS OF THE METAHEL

The Metahel are immigrants who have come from a faraway land to the northwest, most likely by sea. They have adapted to their homes and adopted many of the ways of their Azuposi neighbors, but they have never abandoned their gods for the spirits of the land that seem so prevalent in the everyday life of their neighbors.

These bearded folk have an entire pantheon of their own, brought with them from their homeland and collectively this "tribe" of deities is known as the Asargrim. As all deities, the Asargrim were silent for a full century on Abeir, but have since come back to the Metahel. Clerics who lost their power still kept faith and passed their beliefs onto their ancestors. Today, the religion of the Metahel is as strong as it was when they set forth from distant shores many centuries past.

The gods include **Alaeralie**, *goddess of deception*, **Anachtar**, *god of oaths and promises*, **Eldunna**, *goddess of young love*, **Faerthandir**, *god of beauty*, **Hemdahl**, *god of guardianship*, **Klunella**, *goddess of the moon*, **Magnaear**, *god of strength and bravery*, **Moedae**, *god of war*, **Sifya**, *goddess of shieldmaidens*, **Skaragos**, *god of the bloodrage*, **Snoedramorphe**, *goddess of wisdom and rulership*, **Thoordra**, *goddess of runes and truenames*, **Thoros**, *goddess of thunder and lightning*, **Valigor**, *god of trickery*, **Yaemsacsa**, *goddess of the sea*, and **Yuellar**, *god of hunting and athleticism*.

There is a rival tribe of gods known as the Faernir whom the Asargrim frequently come into conflict with. They also are opposed by a number of mythical giants and fantastical creatures.

GODS OF THE POSCADARI

The Poscadari are a long lived race whose memory of past generations spans the time since they immigrated from the far north. At that time, they worshiped the whole of the Faerunian elven pantheon and they still mostly revere these deities.

GODS, PRIMORDIALS AND SPIRITS

The history of the gods and primordial is at least partially understood since the time of the Blue Breath of Change, but where the spirits stand in the greater cosmic order remains mysterious and mostly unknown.

Are they just deities under a different name? Well, if that were the case they would not have been able to remain in Anchôromé as so many did while exiled on Abeir.

Primordials then? Though primordial exist and have existed in the distant past on Anchôromé, the spirits are most certainly not such beings.

Rather, when the elders are asked of such silly classifications, they explain that the spirits simply *are*. They do not need to be expressly worshiped, but are rather respected for their great power and ancient wisdom. Their priests garner power from this respect much as a Faerunian cleric is blessed with power from from prayer.

For all game purposes the truly greatest of spirits are to be treated exactly as if they were a god. Lesser spirits run the whole range of power levels from that of a basic phantom to that of the most powerful demon.

Though they do not speak of Him, all spirits are still subject to the will of Ao as is any god.

The elves have a more particular deity of sorts named **Tarsellis Meunniduin**, *the god of mountains and wilderness*.

This deity was a patron to many before the time they became known as the Poscadari and he has remained popular among priests. Worshipers of Tarsellis leave shrines to him in the most remote locations hidden in the wilderness.

The Poscadari also pay their respects to the spirits of their adopted land. They honor both the Mighty Spirits of the Azuposi and the Great Spirits of the Minnewawah, but are closest to their racial gods.

AUTHOR'S NOTE - TARSELLIS MEUNNIDUIN

The Poscadari Elves canonically have immigrated from the cold northern lands. Their god Tarsellis Meunniduin first appeared in *Dragon Magazine Issue 155* from March 1990 in the article titled *In the Frost and the Snow* by David S. Reimer. The article mostly concerns a subrace of snow elves found on the planet of Oerth in the Crystalmist Mountains. It is not a far stretch to assume the Poscadari, and their ancestors before them shared a similar history to the snow elves on the world of Toril and locating this magazine is highly recommended for interested DMs or players.

GODS OF THE AARAKOCRA

The aarakocra remain largely a mystery, hidden in their glassteel eyries located where no man may reach without the gift of magical flight. They too are said to have an ancient pantheon, but their primary deity is the goddess Syranita.

Syranita, as the primary deity of the aarakocra, is a goddess of protection and watchfulness. How she is connected to the fabled aeree is a mystery, but most elders and sages postulate that there is certainly some connection.

While **Remnis** is known more for being a god of the giant eagles, there are certainly aarakocra who worship the giant golden eagle.

Other names that have been voiced, but not confirmed are **Quorlinn**, *the god of trickery, disguise and thievery*, **Kocraa** and **K'ooriall**, who is also known as *the skylord*.

Worship of **Aerdrie Faenya**, while common elsewhere in the Realms among aarakocra, seems to be rare or nonexistent in Anchôromé. As primarily an elven goddess, perhaps the aarakocra of Anchôromé are more "pure" in their worship and do not tolerate interlopers; even among deities.

FAERÛNIAN DEITIES

Fort Flame remains a hotbed of worship for mainland Faerûnian deities. Almost any god from the Faerûnian Pantheon may be found here, with those who were popular among the Flaming Fist mercenary company remaining the most common.

This means **Tempus**, **Tymora**, **Helm**, and **Gond** receive the most worship, but the dragonborn in particular have taken to **Torm** and **Tyr** as well as the Maztican deity **Qotal**.

The god **Jergal**, or rather an ancient avatar of his masquerading as the spellweaver Al'alakar, is the power behind the ruins of Esh Alakar. His level of connection to the deity from which he spawned has grown tenuous over the centuries and Jergal himself no longer supports the avatar's quest.

Other Faerunian gods have been introduced and some Azuposi have conflated **Tih'Kuyi** incorrectly with **Selûne** on occasion.

ANIMISM

Ignorant outsiders from Faerûn believe animism to be the worship of and reverence of the spirits of animals. While partially true, the word *anima* is more in reference to the divine spark that exists in all beings and objects. Every plant, stone or human is believed to have a spirit of its own.

Typically the more important the object or creature (or the more grand), the more powerful the spark. A large oasis in the desert, for example, is closer to the divine than a small boulder in that same desert, but both do have spirits of their own.

Animism is the primary faith of both the Nahopaca and the Dog People. Their shamans borrow power from these spirits and they are even known to have warlocks that make pacts and derive their power from animism.

Some sages scoff at the notion that "everything has a spirit of its own," but the power derived from such belief is undeniable.

THE SPIRIT REALM

"As great as is the light above us, greater by far is the light within."

— Anasazi Foundation, *The Seven Paths: Changing One's Way of Walking in the World*

The Spirit Realm is the metaphysical realm to which the spirits of Anchôromé either reside or originated. The Minnewah were inhabitants of this untouched wilderness at the time of their creation and to it their spirits will all one day return.

If the sages of Faerûn and the elders of Anchôromé were to sit and discuss such matters, what they might both come to realize is that the Spirit Realm is simply another name for the whole of the Outer Planes; it is Bytopia and Arborea, Pandemonium and Mechanus, Hades and the Abyss and countless others. The Spirit realm is part of each of the Outer Plains, or perhaps it is the other way around; it is difficult to tell when dealing with infinities within infinities.

While there are demons and devils, angels and modrons, many of these beings take shapes more familiar to the myths and legends of Anchôromé. Others will come exactly as they are. A spirit who once blocked the Sun Trail to Wenimats was in fact a farastu demodand; a fiendish being known well in the planar cosmology.

The Astral Plane is the realm of thoughts and dreams which leads to the planes of the Spirit Realm. A hazy, insubstantial silver nothingness which is only barely perceptible to spirits on their journey to their final resting place. It is through the Astral which the Medicine Men and shaman travel to contact their ancestors or other powerful beings.

WENIMATS

The Spirit Realm portion of the Outer Planes is also known for its extensive number of demiplanes. Planes which are sometimes finite in scope and part of the legends of the people of Anchôromé.

A realm which is at the same time considered both a part of and parallel to the Spirit Realm is known as Wenimats. This is the eternal home of the Mighty Spirits where Masauwu awaits the Azuposi upon the moment of their death at the Skeleton House, also known as Maski. It is a demiplane strongly connected to the Beastlands, but all who reside within the boundaries of its mountains do not ascribe to either a neutral and good or chaotic and good outlook. It is the final resting place of all Azuposi, regardless of morality.

Wenimats can be reached by living men and women through the Sun Trail, a glittering metaphysical pathway of cornmeal and micha that weaves its way through the Astral Plane to the invisible color pool that serves as a doorway to the realm of the Azuposi dead.

Wenimats is breathtaking in its natural beauty, with grand and impassible mountains found at the cardinal points of the compass. These mountains are ruled by a season and its corresponding Mighty Spirit; Winter in the frozen north, Summer to the south and Spring and Autumn to the west and east.

CHAPTER 4: CHARACTER OPTIONS



ike Faerûn and other parts of Toril, Anchôrômé has its humans and dwarves, elves and halflings, dragonborn and...alaghi? It is a realm of both the familiar and the unfamiliar. Characters built here have a whole host of new options.

INTRODUCTION

Do you and I allow light to chase darkness from our souls as well?

- Anasazi Foundation, The Seven Paths

The character races, classes and backgrounds found in other 5th Edition publications are not all common in Anchôrômé, though it could easily be surmised that they all exist somewhere in the vast land. This chapter is focused on the character options that are inherently unique to Anchôrômé, or at least uncommon elsewhere.

RACES OF ANCHÔROMÉ

Dwarves, elves, tiefling, aasimar, gnomes, and halflings from Faerûn (and even the varied human ethnicities) are all very rare beings in Anchôrômé due to its isolation. Some do brave the desert through Maztica and others ply the vast ocean that separates the continents looking for wealth, however.

Otherwise, the new races and subraces of Anchôrômé are quite unique. These options for players are explored below.

ALAGHI RUNT

Though tinier than her more feral brethren, Agracca still stood a half foot taller than me. I must admit I was quite frightened of her powerful build and I knew she could crush my windpipe with but a swipe of her powerful arms. She put me at ease almost immediately with her gentle nature and smoothly calming voice - something quite unexpected for one that looked so wild.

-Achcauhtli the Traveler



At once untamed and at peace with their natural surroundings, the alaghi are an enigma in the continent of Anchôromé. While many are hermits, communities are also formed where sometimes a runt alaghi is birthed. Typically a foot smaller than their brethren, but still larger than the average human, these runts are the most likely to leave their communities and explore lands unknown.

Many befriend other like minded individuals, and some have even become members of the *nyannan-napew* of the Azuposi far to the south and west of their home in the Adusgi Forest.

LARGE AND HAIRY

Alaghi Runts, despite the pejorative in the name, typically stand a full head taller than the average human being. They are hairy creatures who rarely wear any clothing unless required by an adopted culture. Because of these generally abnormal features, the hairy men of the forest certainly stand out in a crowd.

For well over a hundred years now, the people of Anchôromé have seen some amazing sights and they are not as easily shocked as the might once have been. In a land where there are now dragonborn, entire tribes riding brightly colored magical horses and massive spirit creatures that are just as likely to eat a seeker of wisdom as they would be to help, alaghi are not all that bizarre.

NATURALLY ATTUNED

Whether they be warrior or priest, trained in magic or given to finding power in a pact with otherworldly beings, all alaghi are inherently in tune with nature and this is no different in the runts of their kind.

Many alaghi runts become druids and some are very powerful. Alaghi are strict vegetarians and love to eat berries and fruits. The maize and squash of the Azuposi is too lacking in sweetness for the typical alaghi runt, but they can survive on such fare.

FRIENDS BECOME FAMILY

No one quite knows why the slightly smaller of the species of alaghi tend to be the more gregarious and sociable of the race, but the phenomenon is plainly obvious. Perhaps there is a cultural tendency to make smaller alaghi feel uncomfortable around others of their kind. The signs of this ostracism are not obvious to outsiders, nor do the runts speak of it. They never truly consider themselves runts and shrug when confronted with the evidence.

As a byproduct of this self imposed exile, alaghi runts tend to consider those they adventure with to be family. They are universally overprotective of other individuals and are likely to put themselves in harms way in order to protect the ones they have adopted.

ALAGHI RUNT NAMES

Most alaghi runts change their birth names to fit in with their adopted people. Often annoyingly, they will hear the name of a companion and adopt it for themselves, causing all manner of confusion.

They can be convinced to use their birth names which are not as guttural as some may assume. Males and females do not often distinguish differences in birth naming conventions.

Birth Names Aboac, Agracca, Deryn, Falinn, Gergaricc, Kurdin, Lomann, Meriyy, Noapp, Nuctif, Oankk, Pochacc, Saiyinn, Therelinn, Voyann

ALAGHI RUNT TRAITS

Your alaghi runt character has a variety of powerful abilities.

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

Age. Alaghi runts age similarly to humans. They reach maturity at around 16 and can live to be almost a hundred years old.

Alignment. Alaghi runts tend toward true neutral alignment, and often neutral good.

Size. Alaghi runts are bulky and broad and are often taller than humans, though they tend to max out at six and a half feet in order to be considered a runt. Your size is Medium.

Speed Your base walking speed is 30 feet.

Powerful Build You count as one size larger when determining your carrying capacity and the weight you can push, drag, or lift.

Natural Armor. Alaghi runts have thick hides. When you aren't wearing armor, your armor class is 12 + your Dexterity modifier.

Slam. Alaghi runts are intensely strong. Your unarmed attacks deal 1d6 + your Strength modifier in bludgeoning damage.

Reclusive. You gain proficiency in the Stealth and Nature skills.

Speak with Small Beasts. Through sounds and gestures, you can communicate simple ideas with Small or smaller beasts.

Languages. You can speak, read, and write a local language such as Common and Alaghi. Alaghi is a language of hisses, hoots, and grunts.

ALAGHI RUNT QUIRKS

As an alaghi runt, you might have one of the following personality quirks.

d6 Quirk

- 1 You are shy, even compared to the rest of your kind, and often avoid speaking or being seen in the presence of those you do not trust
- 2 You have a love for riddles and games, and repeatedly challenge those you are on good terms with to solve your riddles or beat you at games of strategy.
- 3 You are especially in touch with nature, and much prefer the wilderness to civilization, often straying from roads or preferring to stay near the outskirts of towns.
- 4 You are more aggressive, like your distant feral ancestry, and act much more uncouth than others of your race, as well as having a tendency to resort to violence.
- 5 You had an umpleby as a childhood friend and miss him terribly. You are often melancholy when thinking of your friend and static shocks trigger these memories.
- 6 You were shamed for your nudity in the past and now wear more clothes than necessary.

MINNENEWAH

Similarities in appearance notwithstanding, I am always amazed at the variety of opinion, belief, cultural norms and behavior of the Minnewah. I too once believed them to be monolithic but now, having met members of over a dozen tribes, I realize they are just as varied as the great nations of Faerûn. It would be unfair to speak with a trader from distant Calimshan and expect him to hold the same beliefs as a purple dragon of Cormyr, would it not?

-Ulder Ravengard of the Flaming Fist

Men and women whose origin lies in the Spirit Realm, the Minnewah were brought to the mortal world on the back of the Thunderbird and they promptly diverged into the hundreds of tribes that now inhabit or wander the Unole and beyond.

Now bound to this world, the Minnewah still maintain ties to the Spirit Realm that gives them a drive to return and speak with the wise spirits of their ancestors. While many diverge in core beliefs, there are some universal truths that gives the impression that the Minnewah are all truly One People.

PEOPLE OF SPIRIT AND DREAM

Sages draw similarities between the spirit folk of Kara-Tur and the Minnewah, and in many ways they are alike. Minnewah behave like humans, but are much more connected to the Outer Plains region known as the Spirit Realm.

Though separate tribes have different means of doing so, each knows of some method of either entering the Spirit Realm, visiting in it an astral form, or at the very least communicating with ancestors and spirits who reside within.

Some Minnewah eat a mystical cactus that grows in the wilds to enter the Spirit Realm in a trance. Others can simply dream their way to the Spirit Realm. The tribe of horsemen known as the Chic'Epona actually ride horse-like beings that can take them to the Spirit Realm fully in person.

DIVERGENT CULTURE

Legends hold that when the Thunderbird carried the Minnewah upon its back to Anchôromé it became very hungry. Knowing that the benevolent Tabladak would be angered should it dine on its charges, the Thunderbird warned the early Minnewah of its impending desire.

When they arrived at Mount Dodaliv, the Minnewah spread to the corners of the Unole and beyond to avoid the Great Spirit. This divergence has led to many tribes and many different ways of life. Though they share a common ancestry, the Minnewah have developed mostly independently of each other.

MINNENEWAH NAMES

Minnewah tribes have different naming conventions, but all are given a name at birth. When they reach the age of adulthood, they sometimes take a second name that among some tribes is a reference to an animal spirit, or in others simply a reference to some great deed that the Minnewah has accomplished or aspect of their personality.

Male Names. Achachak, Akecheta, Chochokpi, Etu,

Gawonii, Istaqa, Kajika, Knoton, Mahpee, Mantotohpa, Nahioosi, Paytah, Shizhe'e, Shoemowetochawcawe, Tuketu, Waban, Yanisin

Female Names. Altsoba, Bena, Dowanhowee, Fala, Genesee, Ituha, Kakawangwa, Kimama, Maralah, Ninovan, Odahingum, Quanah, Sitala, Tayanita, Usdi, Yatokya

Adult Names. Charging Bear, Coyote Chasing Deer, First to Dance, Golden Eagle, Oldbark Antelope, Screech Owl, Soaring Turkey Vulture, Worthy of Trust, Yellow Leaf

MINNENEWAH TRAITS

These abilities are common to all Minnewah, regardless of tribe.

Ability Score Increase. Your Constitution score increases by 1 and your Wisdom increases by 1.

Age. Minnewah mature at the same rate as humans and reach adulthood in their late teens. Many are expected to take the roles of adults at ages as low as 13 or 14.

Alignment. Despite what is believed by many, not all Minnewah are perfectly in tune with nature. They have no tendency towards any particular alignment, but chaotic or blatantly evil Minnewah are typically exiled from their tribes.

Size. Minnewah are often lithe but muscular. They stand anywhere from 5 feet to over 6 feet tall. Your size is Medium.

Speed Your base walking speed is 30 feet.

Spirit Subtype. Minnewah have the spirit subtype, which means they can be affected by spells that specifically target spirits, such as protection from spirits and invisibility to spirits. Their close connection to human ancestry makes them humanoids, however, so they are also affected by spells such as hold person and charm person.

Minnewah Wisdom. You gain advantage on all Wisdom saving throws made against magic.



Languages. Minnenewah speak the Minnenewah trade language and individual tribal languages. Those that have frequent contact with other cultures and beings tend to pick up smatterings of words from those languages at the very least.

Subraces. Minnenewah have dozens of subraces which they call tribes, two of which are explored here.

CHIC'EPONA

The Chic'Epona are the undisputed horse masters of Anchôromé. They have established an alliance with the herds of colorful horse beings known as the nic'Epona and consider them a part of the tribe, rather than beasts of burden.

Chic'Epona almost always worship the Great Spirit Epona and treat even normal horses as well as they would another Minnenewah. The Chic'Epona are constantly on guard protecting the nic'Epona because hostile tribes attempt to steal the nic'Epona mares. The Chic'Epona will go to the ends of Toril to rescue a mare in distress, but given the horse-beings ability to travel the planes, such quests are rarely necessary.

CHIC'EPONA TRIBAL TRAITS

Minnenewah of the Chic'epona tribe have all Minnenewah traits, plus the tribal traits below.

Ability Score Increase. Your Dexterity increases by 1.

Natural Horsemen. Mounting or Dismounting a horse (or horse-shaped creature) does not cost you half your movement rate. You also have advantage on the Dexterity check to remain mounted when an effect moves your horse against its will while you're on it.

Speak with Horses. Through sounds and gestures, you can communicate simple ideas with normal horses.

HAUD'AUNEE

The Haud'aunee are a standing tribe of Minnenewah who revere a great being whom they believe to be a Great Spirit of the Spirit Realm.

AUTHOR'S NOTE - HOMEBREW TRIBES

One of the greatest things about the Minnenewah and their home in Unole is that there is so much room for more. The author encourages DMs and even players to create their own new tribe, which effectively amounts to a new subrace for the Minnenewah.

Also, if you would like to see your tribe appear in a future Anchôromé project, feel free to email your creation to seethe75@gmail.com. Just be sure to include a short history along with any special abilities you feel the tribe members should have.

This creature, which is actually an elemental of vast power known as a zaratan, has come to believe itself to be a power as well and it has adopted the Haud'aunee as its people. Most of the Haud'aunee tribe believe it was this powerful tortoise that brought them to the mortal world rather than the Thunderbird of legend.

The Haud'aunee call the zaratan Ulanawa, and emulate its tendency to remain protected and hidden, followed by bursts of great power. The creases in a Haud'aunee elder's face begin to appear more stonelike and rocky as they advance into great age.

HAUD'AUNEE TRIBAL TRAITS

Minnenewah of the Haud'aunee tribe have all Minnenewah traits, plus the tribal traits below.

Ability Score Increase. Your Constitution increases by 1.

Increased Longevity. While Haud'aunee reach maturity like all Minnenewah, they can live to be as old as 250 years.

Resistance of Ulanawa You know the *resistance* cantrip, but can only cast it on yourself, unless you have the cantrip from another source. Wisdom is your spellcasting ability for it.



SUBRACES OF ANCHÔROMÉ

In addition to the subraces found in other 5th edition publications, the following subraces can be found in Anchôromé. These subraces are considered either *common* or *uncommon*.

DRAGONBORN (TANARVRAKI)

The Anchôromé dragonborn, or "Tanarvraki" as they call themselves, are the descendants of the dragonborn that came to Anchôromé from the lands of Abeir shortly after the Spellplague. They first arrived as slaves to the tyrannical dragon overlords that wanted to conquer the new lands and subjugate their native inhabitants. However, as with generations of dragonborn before them, they rose up in rebellion and soon allied with the fierce warriors of Fort Flame, eventually overthrowing their masters and gaining their freedom.

TANARVRAKI TRAITS

As a tanarvraki dragonborn, you have all the traits of a dragonborn found in the PHB with the following replacements due to your unique draconic ancestry.

Draconic Ancestry. Tanarvraki do not have the blood of either the chromatic or metallic dragons running through them. Rather, they display the plumed frills of the dragon of the Feywild known as a mirage dragon.

Dragon	Damage Type	Breath Weapon
Mirage	Psychic	15 ft. cone (Wis. save)

Breath Weapon. You replace breath weapon damage and shape with a cone of multicolored light that does psychic damage to its target.

Damage Resistance. You have resistance to psychic damage.

DESERT DWARVES

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.

Many migrated further north, eventually reaching the southern deserts of Anchôromé where they have had to interact frequently with the Dog People, the Nahopaca, the Short Ones, and Azuposi.

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 a cosmetic adaptation to their sunbaked environment.

DESERT DWARF TRAITS

Desert dwarves have all the standard dwarven traits plus the following.

Ability Score Increase. Your Constitution increases by 1.

Extra Language. You can speak, read and write one other language of whatever group is closest to you geographically.

Enhanced Desert Stamina You can ignore the detrimental effects of the first two levels of Exhaustion, but levels are still gained and you suffer the effects of levels 1, 2 and 3 once you reach the 3rd level of Exhaustion.

Desert Dwarf Metabolism Your body retains water better than most and you are able to survive on half as much water as normal.

Desert Dwarf Vision You lose your darkvision, but gain advantage on all Wisdom (Perception) checks that rely on sight in bright light conditions only.

ELF (POSCADARI)

The Poscadari elves are bronze skinned subrace of elves that came from the distant, snow covered north following a wise and powerful shaman named Wanahton. Occasionally, in the correct light, a light blue tinge can be seen in their skin tone; an adaptive leftover from their past days as a people of the snowy tundra.

The different Poscadari tribes don't maintain different physical abilities like the Minnewah, however they most certainly have different outlooks, particularly on foreigners. Some are cruel and violently xenophobic, while others can be welcoming and even helpful if approached in a friendly manner. Almost all are on good terms with the Azuposi with the exception of the tribes from the eastern shore of Anchôromé.

POSCADARI ELF TRAITS

Poscadari elves have all the standard elven traits plus the following.

Ability Score Increase. Your Dexterity increases by 1.

Elf Weapon Training You have proficiency with the shortbow, longbow and tomahawk.

Survivalist You gain advantage on all Wisdom (Survival) checks made when in a natural environment.

Plains Camouflage You may attempt to hide even when only lightly covered by foliage, heavy rain, falling snow, mist and other natural phenomena when in a plains environment.

HALF-ELF (PAGUNKI)

Pagunki are the offspring of Minnewah and the Poscadari elf. This union is not common, but does occur where tribes of each people meet near the Adusgi Forest.

Pagunki are frequently treated like outcasts among both the Minnewah and the Poscadari. Typically, they leave their respective tribes the moment they are able and many head towards the fabled portion of the Adusgi Forest also known as Pagunki. Here a community exists where the half breeds can be with others of their kind.

Pagunki don't always remain in the forest and many continue to seek adventure and travel beyond what they consider the small minded nature of their parents' people. Some feel it necessary to prove themselves worthy, and they are known to be considered either very brave, or very stupid.

Pagunki half-elves have all the traits of half-elves found in the *Player's Handbook* but some variations are possible depending on which parent the pagunki's ancestry favors. See the "Pagunki Variants" sidebar for other options.

PAGUNKI VARIANTS

Your Pagunki character may forego the half-elf's Skill Versatility trait and replace it with one of the following.

- Pagunki whose ancestry favors their Minnewah parent may choose the Minnewah Wisdom trait.
- Pagunki whose ancestry favors their Poscadari elf parent may choose the elf's Elf Weapon Training, Survivalist or Plains Camouflage trait.

HALFLING (SHORT ONES)

The Short Ones trace their ancestry back many generations to the wild halflings of the Maztican jungles. The migrated northward over many generations.

Over time, the Short Ones tribes spread out all over Anchôromé, but most are found to the east of the Pasocada Basin, just across the northern portions of the Sands of Itzcala and the foothills of the Sesnaajini Mountains. If there is light forestation, there is typically at least one tribe of Short Ones to be found.

The Short Ones are masters of herbalism. They are capable of a level of healing that is almost magical in its complexity and their food is fabled for its strong flavors.

SHORT ONE TRAITS

Short Ones have all the standard halfling traits plus the following.

Ability Score Increase. Your Constitution increases by 1.

Short One Fortitude. You receive advantage on all saving throws against poisons.

HUMAN ETHNICITIES OF ANCHÔROMÉ

Specifics of the various human ethnicities of Anchôromé are explored in *Chapter 1*. Common names are listed below.

AZUPOSI

Azuposi may be known by a single name. Some take a family name if they are frequently exposed to Faerunian allies. Since the arrival of Sozarro over a century ago, this practice has become slightly more common.

Male Names. Ahote, Aponivi, Cha'akmongwi, Chochmo, Honani, Honaw, Kele, Kolichiyaw, Kwahu, Len, Machak, Moki, Nukpana, Pimne, Sikyatavo, Wemilat

Female Names. Abey, Ahusaka, Benquasha, Chenoa, Dyani, Etania, Fala, Huyana, Kachine, Meda, Mitena, Nitika, Olathe, Sakari, Taborri, Tarsha.

DOG PEOPLE AND NAHOPACA

The Dog People and Nahopaca share similar names. There is also little variation in male and female names.

Dog People and Nahopaca Names. Achak, Apiatan, Bemidii, Edensaw, Enyeto, Gaagii, Hakan, Igasho, Mojang, Nahele, Niyol, Onida, Pilan, Sani, T'iis, Viho, Wakiza

METAHEL

The Metahel sometimes use Azuposi names, but many hold to the old ways of their homeland.

Male Names. Asmund, Bjarni, Calder, Einar, Geir, Haldor, Hjalmar, Jarle, Olavi, Rangvaldr, Sigurd, Torbin, Uffe, Vidar

Female Names. Aslaug, Bergljot, Eydis, Gerd, Gyda, Helka, Iona, Magnhild, Meda, Oydís, Runa, Sigrid, Torhild, Ylva

AUTHOR'S NOTE - MORE HALF-ELVES

Poscadari and Azuposi have had many half-elven children in the trade city of Elfmeet. This "normal" breed of half-elves have the same option as Pagunki whose ancestry favors the Poscadari only.

CLASS ROLES

Most character classes from the **Player's Handbook** can be found in Anchôromé, but some are extremely rare. In addition, some subclasses are more common than others.

The entries below discuss the role that each class has to play in the region. Note that the subclasses mentioned may be from the aforementioned **Player's Handbook**, the **Sword Coast Adventurer's Guide**, **Xanathar's Guide to Everything**, and even some **Unearthed Arcana** documents to which links are provided.

BARBARIAN

Ignorant foreigners believe that every martial type within Anchôromé is a barbarian of some sort. While this is not based in fact, barbarians do have their role.

Among the Azuposi and Minnewawah, the *Path of the Totem Warrior* is the most common subclass chosen, with only the *tiger* totem spirit not represented.

Minnewawah tribes that are particularly fervent in their reverence of the Thunderbird commonly have barbarians which take the *Path of the Storm Herald*.

Azuposi and Minnewawah barbarians also commonly take the *Path of the Ancestral Guardian* and the Metahel are known for their lodges of berserkers (*Path of the Berserker*) and battleragers (*Path of the Battlerager*).

With the exception of some evil tribes of Poscadari elves and Minnewawah, the *Path of the Zealot* is not common.

New classes in this book include several new totem spirits for the *Path of the Totem Warrior* including the *bison*, *coyote*, *horse*, *raven* and *tortoise*.

BARD

Bards of the standard colleges are notoriously rare among the Azuposi and the Minnewawah, but those who have frequent dealings with the Metahel (in the case of Azuposi) or Fort Flame (in the case of the Minnewawah) might break from tradition in extreme circumstances.

The Metahel are known for their warrior skalds, highly respected individuals who study from the *College of Valor* or *College of Swords*.

Some alaghi use their proximity to the fey in the Adusgi Forest to become talented bards of the *College of Glamour*.

The most well known tradition of all is the *Koyemshi*, sometimes referred to by foreign men and women who insist on naming such things as the *College of the Clown*. This bardic college is fully detailed in the new classes portion of the book.

CLERIC

Clerics of Anchôromé rarely use the term, and are frequently referred to as priests. Religion is an important part of life for almost every major culture in Anchôromé, mostly due to the fact that the Great and Mighty Spirits have been known to walk among the mortals.

Nearly every domain is represented among the Azuposi and Minnewawah, Metahel and the inhabitants of Fort Flame.

Clerics are a common class that seem to be found everywhere.

The *Light* domain holds a special place in the lives of the Azuposi and clerics who choose it and worship the Sun Father are known as *Sunwatchers*.

DRUID

Druid circles are most common among the alaghi and Pagunki half-elves of the Adusgi forest and nearly all circles are represented.

Druids are practically unknown among the Azuposi, but the Minnewawah in very small numbers are known to take the *Circle of the Land* and the *Circle of the Shepherd*.

Druids are also non-existent among the Metahel, but the skalds will tell stories of enemies of legend whose powers are quite reminiscent of those granted by the *Circle of Spores* and the *Circle of Twilight* druidic circles.

The Metahel are usually hostile to characters who display similar powers.



FIGHTER

Fighters of Anchôromé almost exclusively refer to themselves as "warriors," but that name is often also extended to barbarians, rangers and even the occasional warrior priest or rogue.

At one time, metallurgy was an unknown skill among both the Azuposi and the Minnewah, but both have learned much from the Metahel and inhabitants of Fort Flame respectively. Metal is still rare, but those who take the fighter class tend to have done so because they have had some access to it. Metal armors are mostly impractical in the given environment however and both the Azuposi and Minnewah generally refuse to wear it.

Some of the martial archetypes are simply not represented in Anchôromé, even in Fort Flame. It would be a truly rare sight to see a *Purple Dragon Knight*, *Knight* or a *Samurai* anywhere else but among foreigners who have come for plunder.

Arcane Archers and *Eldritch Knights* do exist, but are as uncommon as wizards and typically have a unique reason for having developed such abilities.

Cavaliers are also not the typical nobility that may be found in Faerunian royal courts, but their skills are duplicated among the horse tribes of the Minnewah, particularly the Chic'Epona.

Sharpshooters and *Brutes* can be found among the people of Anchôromé, with the former being common among the Minnewah and the latter among Tanarvraki dragonborn.

MONK

Hand to hand combat techniques have developed in Anchôromé independently of Faerûn or even distant Shou Lung, but there are only two known monastic traditions to be found in any reasonable numbers.

Not long after a demonic fiend blocked the Sun Trail to Wenimats and Skeleton House, one of the foreigners who assisted the Azuposi opened a school of sorts in Michaca teaching what he called the *Way of the Sun Soul*. This was an appropriate fit for the Azuposi and highly valued by the Gilded Priest and other sunwatchers. The Gilded Priest himself is said to have an entourage of sun soul monks accompany him to the Dunobo Springs when he goes to commune with Masauwu. No fiend ever dare threaten this aspect of the Azuposi way of life again.

There are also rumored to be encampments in the mountains and hills of the Unole where a combat technique known as Okichitaw is taught by ancient Minnewah masters. As a monastic tradition, this is known as the *Way of the Neheyawak*.

PALADIN

The paladin as the fully armored bastion of holy might does not really have a place in Anchôromé, but specific sacred oaths can be found, particularly in Fort Flame.

The dragonborn of Fort Flame, in fact, commonly take the *Oath of the Ancients*, as do some alaghi runts who have formed close bonds with the dragonborn. It is not uncommon to see an alaghi runt druid adventuring with a dragonborn paladin who has taken this oath.

Dragonborn and humans who have seen the sahuagin of Itzcala maim and kill along the eastern coast have also taken the *Oath of Vengeance*, many hoping to one day eradicate the menace. Occasionally this vengeance is taken too far, leading the paladin down the dark path of an *Oathbreaker*.

The *Oath of Conquest*, *Oath of Devotion*, *Oath of the Crown*, *Oath of Redemption*, and *Oath of Treachery* are all exceedingly rare in Anchôromé.

AUTHOR'S NOTE - MAZTICAN CLASSES

Maztican classes found in *TWC1 The Maztican Campaign Guide* are not detailed here pending an update of the product, however it can be assumed that such characters do exist in Anchôromé with at least the same frequency as foreigner classes from Faerûn, if not more often. One class in particular that might be appropriate is the Jaguar and Eagle Knights of the settings, currently identified as ranger subclasses, but will likely fit better in a future product as the sacred oaths of a paladin.

RANGER

Of all the martial types, the ranger is undoubtedly the most common, with nearly every subclass finding representation somewhere in Anchôromé. The only possible exception to this is the Underdark-bound ranger known as the *Gloom Stalker* or alternatively as the *Deep Stalker*.

There are *Beast Masters* among the Azuposi, Nahopaca and Dog People, and they are the central players in some Minnewah tribes.

Horizon Walkers and *Primeval Guardians* are rare, but hold an almost legendary place as protectors of the Minnewah way of life.

Monster Slayers are highly regarded among the Metahel, with many being employed to remove threats to fisherman in the nearby sea.

The *Hunter* is also very common, but a new class takes on the same role as this subclass. In order to distinguish these new magic bereft rangers from the old, they are referred to from this point forward as the *Anchôromé Hunter*, even though Anchôromé natives do not do so.

ROGUE

Even among evil tribes, the act of thievery is greatly frowned upon, and assassination is seen as the tactics of cowards. This does not mean that such skills do not exist or are not needed, it is just that they are extraordinarily rare.

Many cultures have different views on the concept of possession and ownership to begin with, making thievery almost obsolete. The Minnewah, Nahopaca and Dog People do not understand the urge to take from another when most of what one needs is shared to begin with. This has changed somewhat in the past century with the introduction of more standard forms of currency.

Scouts are often trained as fighters, considering they might have to engage in battle, but there is also the rogue *Scout*, whose skills are more designed for reconaissance than actual combat.

UNEARTHED ARCANA CLASSES AND SUBCLASSES

The following subclasses from Unearthed Arcana exist for characters and NPCs in Anchôromé. Links for the documents which describe each subclass are provided, as are the documents for Other Classes.

Class	Subclass	Unearthed Arcana Document
Cleric	Grave, Protection	UA: Cleric - Divine Domains
Druid	Dreams, Shepherd, Twilight	UA: Druid
Druid	Spores	UA: Three Subclasses
Fighter	Brute	UA: Three Subclasses
Fighter	Scout	UA: Kits of Old
Fighter	Sharpshooter	UA: Fighter
Ranger	Horizon Walker, Primeval Guardian	UA: Ranger & Rogue
Rogue	Scout	UA: Ranger & Rogue
Sorcerer	Phoenix Sorcery, Sea Sorcery, Stone Sorcery	UA: Sorcerer

UA: Cleric - Divine Domains found at http://media.wizards.com/2016/dnd/downloads/UA_Cleric.pdf

UA: Druid found at http://media.wizards.com/2016/dnd/downloads/UA_Druid11272016_CAWS.pdf

UA: Three Subclasses found at <https://media.wizards.com/2018/dnd/downloads/UA-3Subclasses0108.pdf>

UA: Kits of Old found at http://media.wizards.com/2015/downloads/dnd/04_UA_Classics_Revisited.pdf

UA: Fighter found at http://media.wizards.com/2016/dnd/downloads/2016_Fighter_UA_1205_1.pdf

UA: Ranger & Rogue found at http://media.wizards.com/2016/dnd/downloads/2017_01_UA_RangerRogue_0117JCM.pdf

UA: Sorcerer found at http://media.wizards.com/2017/dnd/downloads/26_UASorcererUA020617s.pdf

UA: Artificer found at http://media.wizards.com/2016/dnd/downloads/1_UA_Artificer_20170109.pdf

UA: Mystic found at <http://media.wizards.com/2017/dnd/downloads/UAMystic3.pdf>

The Azuposi have their own roguish archetype known as the *Fetishist*, who is the spiritual successor in Anchôromé to the *Arcane Trickster*, but rely more heavily on shamanic and priestly magics. Their varied talents prove to be quite useful to Azuposi communities.

SORCERER

Sorcery was once considered a taboo among both the Azuposi and Minnewah who saw it as power resulting from bargaining with unclean spirits. Those same beliefs are (rightfully so, in some circumstances) now held for warlocks, but finally there is a greater understanding that the power of a sorcerer comes from within.

Sorcerers are still rare, but far more common than the studious wizards, particularly considering the lack of written language. Specifically among sorcerous origins, the *Favored Soul*, also known as the *Divine Soul*, is only found among the Metahel.

The *Draconic Bloodline* would seem to be an obvious choice for the dragonborn of Fort Flame, but it is strangely absent among them. Rumors hold that a Minnewah tribe of the Unole has a predisposition to this origin. There is also a tribe known to worship a spirit known as the Firebird, who have powers very similar to the *Phoenix Sorcery* origin.

The *Stone Sorcery* origin is common among the Haud'aunee and *Sea Sorcery* among the Metahel. *Storm Sorcery* is found among those who are said to share their blood with the great Thunderbird. Finally, there is a source of *Wild Magic* hidden somewhere in the deserts, making it the purview of Desert Dwarves, Dog People, Nahopaca and even the occasional Short One (who tend to take the *Outcast* background).

WARLOCK

The otherworldly patrons of the warlocks of Faerûn are not well known in Anchôromé, with a few exceptions and some new pacts. Warlocks here almost never choose the Pact of the Tome as their Pact Boon.

The Adusgi forest is rife with connections to the feywild, but the alaghi are not prone to making pacts in exchange for power. The Pagunki on the other hand, often in a desperate attempt to prove their worth, are likely to do so. The obvious choice of patrons is *The Archfey*, though the specific beings which they make pacts are unknown elsewhere. There is a Prince of Outcasts among the archfey, to whom the Pagunki pay particularly close attention.

Pacts with the *Great Old Ones* and the *Seeker* might exist, but they are an odd fit for most cultures. The *Undying Light*, also known as *Celestial* patron only exists among immigrants or foreigners, but the *Fiend* patron is known among cruel Azuposi who honor only the most vile spirits. Despite not being clerics, these warlocks often are of the *bent priest* evil option.

The Dog People and Nahopaca make a pact with the divine spirit that exists within all things known as *Anima*. They are generally thought to be the greatest practitioners of magic among those desert folk.

WIZARD

Wizards of Anchōromé suffer from the fact that there is little in the way of written language found in most parts of the continent. What few exist, are taught from sources other than books, and the traditional white bearded wizard of Faerûn is at best a story told to frighten young Minnewah.

If a wizard were to exist among the Azuposi or Minnewah, the *School of Illusion* and the *School of Enchantment* would be the rarest as most would see the power they imbue as cowardly in nature.

The *School of Necromancy* would likewise be frowned upon, with the power of life and death being viewed as the purview of the priesthood only.

All others would likely be viewed with cautious, but accepting curiosity.

OTHER CLASSES

Artificers are a class which, if they exist anywhere in Anchōromé, are certainly not common. *Mystics* are quite common among the mantis-folk of the Land of Insect Men. Perhaps there is even a Minnewah tribe somewhere in the Unole that has mastered powers of the mind? Or perhaps a Short One halfling has perfected his herbcraft to the point that he has become an alchemist?

The links to the *artificer* and *mystic* classes from **Unearthed Arcana** have been provided in the *Unearthed Arcana Classes and Subclasses* table in case you want to explore these possibilities.

NEW CLASSES

The following section gives full descriptions of new classes and subclasses found in Anchōromé, though the list is far from exhaustive.

The *Spirit Shaman* is a full new character class and it is followed by the new martial and magical subclasses mentioned above.

The Spirit Shaman has mystical abilities that give those who take the class a variety of roles in an adventuring party. Spirit Shamans who bond with ancestors might take very much the same role as a necromancer, an elemental nature spirit shaman has many of the same abilities and uses as an evoker, and an animal bonded spirit shaman might take the place of a druid.



SPIRIT SHAMAN

Character Class





SPIRIT SHAMAN

A young shaman watches her tribe's encampment from a nearby hilltop; Usdi was forced into exile shortly after performing her grandfather's last rites a tenday ago. During the ritual, Mantotohpa Red Bison Horn had started his journey to the afterlife, but to the surprise of his family and the tribe's elders, his spirit lingered as it was drawn to the young shaman to form a bond that would transcend the normal limits between life and death.

The elders were fearful of the bond. Shamans normally petition spirits to receive temporary powers; however, to form a lasting bond is very rare. The elders of Kerri's tribe had forbidden shamans from forming Spirit Bonds long ago during the great famine, so they ordered her to sever the bond, but she refused. Usdi was angry at the elders for her exile, but Mantotohpa's spirit calmed her; he had always been a kind and wise mentor.

"The elders have forgotten the old ways," he whispered in her mind. "They fear the power of our bond; they should have embraced and explored its possibilities."

Standing upon the hillside gazing down across the vale, the young shaman reflected upon the events that occurred after her exile. Mantotohpa had watched over her and granted light when she could not see and he healed her broken leg after she fell into a chasm while chasing an antelope.

Usdi has received protection and blessings every day since bonding with her grandfather's spirit, and for that, she is truly grateful.

TRIBAL WISDOM

Spirit shamans can be found in tribal communities that have strong connections to the Spirit Realm. Tribal elders often fear spirit bonds, but they sometimes seek the advice and wisdom of spirit shamans in times of great need.

Shamans who bond with spirits often live in seclusion as hermits or take up the adventuring life. Occasionally, a tribal elders believe that summoned spirits may become angry and curse their people, so they usually force spirit shamans into exile for the "safety of the tribe."

Shamans bonding with spirits are usually intelligent, wise, and charismatic enough to properly manage their connections to the spirit world. They use their granted powers without provoking the wrath of their bonded spirits and a spirit summoned through a Spirit Bond Ritual is an individual entity with desires, goals, and principles of its own.

An angered spirit may decide not to grant requested spells for a period. If angered too often, or if a spirit shaman takes actions that diametrically oppose the principles of a bonded spirit, the spirit may sever its bond. In extreme cases, a spirit may bestow a curse upon a shaman before severing its bond.

A minor spirit's curse lasts for one week, a major spirit's curse lasts for a month, and a greater spirit's curse is permanent. A minor spirit's curse may be removed with a *remove curse* spell cast at its lowest level, but the spell must be cast with a 5th level spell slot for a major spirit and a 7th level spell slot for a greater spirit.

THE SPIRIT SHAMAN

Level	Proficiency Bonus	Features	Cantrips Known	1st	2nd	3rd	4th	5th	6th	7th	8th	9th
1st	+2	Minor Spirit Bond, Inspiring Meditation Ritual, Spellcasting	2	2	—	—	—	—	—	—	—	—
2nd	+2	Minor Spirit Bond Feature	2	3	—	—	—	—	—	—	—	—
3rd	+2	Minor Spirit Bond (2)	2	4	2	—	—	—	—	—	—	—
4th	+2	Ability Score Improvement, Minor Spirit Bond Feature (2)	3	4	3	—	—	—	—	—	—	—
5th	+3	Minor Spirit Bond (3)	3	4	3	2	—	—	—	—	—	—
6th	+3	Minor Spirit Bond Feature (3)	3	4	3	3	—	—	—	—	—	—
7th	+3	Major Spirit Bond	3	4	3	3	1	—	—	—	—	—
8th	+3	Ability Score Improvement, Major Spirit Bond Feature	3	4	3	3	2	—	—	—	—	—
9th	+4	Major Spirit Bond (2)	3	4	3	3	3	1	—	—	—	—
10th	+4	Major Spirit Bond Feature (2)	4	4	3	3	3	2	—	—	—	—
11th	+4	Major Spirit Bond (3)	4	4	3	3	3	2	1	—	—	—
12th	+4	Ability Score Improvement, Major Spirit Bond Feature (3)	4	4	3	3	3	2	1	—	—	—
13th	+5	Greater Spirit Bond	4	4	3	3	3	2	1	1	—	—
14th	+5	Greater Spirit Bond Feature	4	4	3	3	3	2	1	1	—	—
15th	+5	Greater Spirit Bond (2)	4	4	3	3	3	2	1	1	1	—
16th	+5	Ability Score Improvement, Greater Spirit Bond Feature (2)	4	4	3	3	3	2	1	1	1	—
17th	+6	Greater Spirit Bond (3)	4	4	3	3	3	2	1	1	1	1
18th	+6	Greater Spirit Bond Feature (3)	4	4	3	3	3	2	1	1	1	1
19th	+6	Ability Score Improvement, Greater Spirit Bond (4)	4	4	3	3	3	3	2	1	1	1
20th	+6	Greater Spirit Bond Feature (4)	4	4	3	3	3	3	2	2	1	1

THE NATURE OF SPIRITS

There are three types of spirits that shamans may summon to form a Spirit Bond; *Spirits of Ancestors*, *Spirits of Elemental Nature*, and the *Spirits of Animals*.

Each type of spirit has a different personality and goals. Spirits of the Ancestors may have complex and varying principles that depend upon their nature in life. For example, the spirit of a hill giant chieftain may have evil motivations focused on dominance and destruction. In contrast, the spirit of a great Minnewah chieftain may desire to bring prosperity to its former tribe. The goals of Spirits of Elemental Nature and Spirits of Animals are far less complex than those of Ancestors.

The Elemental Nature spirits are often tied to the land, and might have an urge to be protective of such places.

For example, an elemental spirit of fire may be tied to a region with volcanic activity and a water spirit to a lake or stream. An earth spirit might be tied to specific mountain, and an air spirit to the same mountain's peak. If a spirit shaman uses the power granted from a Spirit Bond to harm the land, an elemental spirit may seek retribution.

Likewise, the spirits of animals are usually angered when the powers they grant are used to kill animals without a good cause or if they are used to harm the land in which they roam.

Consequently, spirit shamans should be careful to act responsibly toward nature when they are bonded with animal and elemental spirits; they should ensure that no excessive use of natural resources or despoiling of land occurs in their presence. A spirit shaman should consult with druids, elves, and fey creatures for advice about what actions are permissible where they roam or settle.

CREATING A SPIRIT SHAMAN

Spirit shamans are members of tribal communities, whether they are human, Minnewah, elf, or some other type of creature. A Spirit Shaman doesn't have to revere any specific Great or Mighty Spirit, however, the character should follow the commonly accepted spiritual practices of the tribe.

A Spirit shaman may perform spirit bond rituals at the levels indicated in the Spirit Shaman class table on page 53. The shaman may choose which type of spirit to summon in order to form a bond but the shaman grows more powerful when choosing to continue forming bonds with the same type of spirit.

The three types of spirits are the Sprits of the Ancestors, the Spirits of Elemental Nature, and the Spirits of Animals. Players should consider how their characters were first introduced to a spirit; a character may have been hunting and encountered an animal spirit or wandered near a region of powerful elemental forces and encountered an elemental spirit. Perhaps, the character visited a tribal burial mound and encountered the spirit of an ancestor.

A character's first encounter with a spirit should be an important event that shaped personal views about the connections between the worlds of the living and the dead. A spiritual encounter is likely to shape a character's long-term goals.

Once a Spirit Bond is formed, the spirit shaman gains a telepathic link with the spirit that transcends planar boundaries to the Spirit Realm, allowing two-way communication between the spirit and the shaman. A spirit shaman receives many other benefits gained through spirit bond rituals.

QUICK BUILD

The following choices are recommended for a quick build. Wisdom should be a spirit shaman's highest ability score followed by either Charisma or Intelligence. Next, choose either the Outlander, Hermit or Medicine Man background.

CLASS FEATURES

As a spirit shaman, you gain the following class features.

HIT POINTS

Hit Dice: 1d8 per spirit shaman level

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

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

PROFICIENCIES

Armor: Light armor, medium armor, shields

Weapons: All simple weapons, scimitar

Tools: One musical instrument, herbalism kit

Saving Throws: Intelligence, Charisma

Skills: Choose two from Animal Handling, Arcana, Insight, Medicine, Nature, Perception, Performance, Religion, and Survival

EQUIPMENT

You start with the following equipment in addition to the equipment received from your background:

- (a) a shield or (b) any simple weapon
- (a) a scimitar or (b) any simple melee weapon
- Hide armor, an explorer's pack, and a tribal spirit totem (spell focus)

SPIRIT BOND RITUAL

At 1st level, you may form a bond with a minor spirit. You must perform a Spirit Bond Ritual at a location that contains strong spiritual energy related to the type of spirit you chose (Spirits of the Ancestors, Spirits of Elemental Nature, or Spirits of Animals).

The ritual lasts for 1 hour. To prepare for it, you must consume a specially crafted elixir infused with rare herbs worth at least 10 gp. Afterward, you must sing or play a musical instrument for the entire duration in order to attract the spirit. At the end of the ritual, you must make a Charisma (Performance) check with a DC of 10 to form the bond with a minor spirit.

On a success, you feel the presence of the spirit and a telepathic bond beginning to form. By the end of the ritual, the spirit is connected to you as it bonds with your own spiritual essence. This allows you to communicate with it through the telepathic link. If the Charisma (Performance) check fails, the ritual was unsuccessful and you must wait 1 day before performing it again.

The DC of the Charisma (Performance) check and the cost of the herbal elixir increase with the power of the spirit you are summoning. The DC of the check is 12 and the cost of the elixir is 50 gold pieces for a major spirit, and a DC of 15 for the check and 100 gold pieces for the elixir when summoning a greater spirit.

Once a spirit bond has been established, the connection must be cultivated before its full power can be utilized. Upon gaining your next level, you gain a Spirit Bond Feature associated with the type of spirit you chose. A spirit shaman can perform additional spirit bond rituals at the levels shown in the Spirit Shaman class table on page 53. The spirit bonds are formed with either minor, major, or greater spirits as indicated in the table.

SPIRIT BOND FEATURES

Once a spirit shaman gains a Spirit Bond Feature, it is fixed for as long as the bond remains. The shaman only gains one Spirit Bond Feature per spirit. If a spirit bond is severed, the shaman loses the feature for that bond and must perform the ritual again to form a new spirit bond with another spirit.

After the new bond is formed, the shaman regains the Spirit Bond Feature upon gaining a new level. However, it is unlikely that a spirit shaman would willingly sever a spirit bond. It is more likely that a spirit would sever a bond due to a moral conflict when a shaman uses spells or granted powers in ways that directly oppose the spirit's ethical values.

AUTHOR'S NOTE - SPIRIT SHAMAN CREDIT

The Spirit Shaman class is the invention of Scott Bean who has allowed this excellent class to be used for *The Anchorome Campaign Guide*. The character option has been slightly modified and its original version can be found on the DMs Guild at the following page:
<https://www.dmsguild.com/product/194856/Spirit-Shaman-Class>

INSPIRING MEDITATION RITUAL

Starting at 1st level, after the first spirit bond is formed, a spirit shaman can perform a meditation ritual that lasts for 10 minutes to gain insight into a knowledge area that is familiar to one of the bonded spirits.

At the end of the ritual, the shaman gains advantage on one Intelligence (Arcana, History, Nature, or Religion) check to recall lore within the next hour that is related to an area of the chosen spirit's knowledge. The Dungeon Master should decide what a spirit knows, though more powerful spirits would have more extensive knowledge than lesser spirits.

A spirit shaman may perform the Inspiring Meditation Ritual and gain its benefits once between long rests. Once the shaman forms a spirit bond with a major spirit, the character can perform the ritual twice between long rests, and three times between long rests after the shaman forms a bond with a greater spirit.

SPELLCASTING

Once a spirit shaman has formed a spirit bond, the character can learn cantrips and prepare spells from the bonded spirit's spell list. See Chapter 10 in the **Player's Handbook** for the general rules of spellcasting and Chapter 11 for spell descriptions.

Some spells included in the spell lists are described in the **Elemental Evil Player's Companion** (EEPC), the **Sword Coast Adventurer's Guide** (SCAG), and **Xanathar's Guide to Everything** (XGtE).

CANTRIPS

When you form a Minor Spirit Bond at 1st level, you can learn two cantrips of your choice from the spirit's spell list. The spirit grants you the power to cast those cantrips at will. Once a cantrip has been chosen from a spirit's list, it can't be changed unless the spirit's bond is broken or if it is swapped out with a new one upon reaching a new level.

You gain additional cantrips at the levels indicated in the Spirit Shaman Class Table on page 53 and you must learn new cantrips through a Minor Spirit Bond.

If a spirit bond with a minor spirit is broken, the shaman loses the ability to cast that spirit's cantrips unless the character has already bonded with another minor spirit that has the desired cantrips in its spell list. Once a new bond is formed, a shaman may perform the daily ritual to request new cantrips which are then fixed for that spirit.

PREPARING AND CASTING SPELLS

The Spirit Shaman class table displays the number of spell slots available per day for you to cast spells granted by your spirits. To cast one of your spirit shaman spells, a spell slot of the appropriate level must be expended.

All expended spell slots are regained after a long rest. A spirit shaman must prepare spells through spirit bonds by performing a daily ritual to request the chosen spells from bonded spirits that have the spells available in their lists. The ritual lasts for a number of minutes equal to the total number of spell levels requested. During the ritual, the shaman must meditate undisturbed for the entire duration.

The shaman may only request spells of a level for which the character has available spell slots. The total number of spells per day a shaman can prepare is equal to the character's Wisdom modifier + Spirit Shaman level.

SPELLCASTING ABILITY

Wisdom is your spellcasting ability for your spirit shaman spells. Your magic comes from a deep personal understanding, attunement, and relationship with your bonded spirits. Use your Wisdom whenever a spell refers to your spellcasting ability. In addition, use your Wisdom to calculate your chance to hit with spell attacks.

The spells granted by spirits represent three different tiers. Minor spirits grant cantrips and spells from 1st through 3rd level, major spirits grant spells from 4th through 6th level, and greater spirits grant spells from 7th through 9th level.

You can use a tribal spirit totem as a spellcasting focus for your spirit shaman spells. The style of your tribal totem is representative to the type of spirits you summon.

$$\text{Spell Save DC} = 8 + \text{your proficiency bonus} + \text{your Wisdom modifier}$$

$$\text{Spell attack modifier} = \text{your proficiency bonus} + \text{your Wisdom modifier}$$

RITUAL CASTING

You can cast a spell as a ritual if it is on the spell list of one of your bonded spirits, if it has the ritual tag, and if you are able to cast spells of that level. To cast the spell, you must perform a meditation ritual that lasts for 10 minutes as you invoke the spell through your Spirit Bond.

SPIRIT BONDS

Shamans can choose from three different types of spirits to bond to. There are the *Spirits of the Ancestors* who are sometimes referred to as *Spirits of the Dead*, the *Spirits of Elemental Nature* and the *Spirits of Animals*.

SPIRITS OF THE ANCESTORS

A spirit shaman may call upon the spirits of tribal ancestors to grant spells and Spirit Bond Features. A spirit shaman must be within 500 feet of an ancestral burial site or another location that has strong spiritual energy or the Spirit Bond Ritual fails.

The shaman may petition an ancestral spirit tied to that location or call upon a specific ancestor. However, the spirit answering a shaman's call will only be as strong (minor, major, or greater) as appropriate for the shaman's level.

ANCESTRAL SPIRIT BOND SPELLS (MINOR)

Ancestral minor spirits grant you access to the following spells.

Spell Level Spell Name

Cantrips	<i>blade ward, chill touch, dancing lights, friends, guidance, light, mage hand, mending, message, minor illusion, prestidigitation, resistance, spare the dying, thaumaturgy, toll the dead†, true strike</i>
1st	<i>alarm, bane, bless, cause fear†, ceremony, charm person, command, cure wounds, detect evil and good, detect magic, detect poison and disease, false life, guiding bolt, healing word, heroism, hideous laughter, identify, inflict wounds, jump, longstrider, protection from evil and good, purify food and drink, sanctuary, shield of faith, silent image, sleep</i>
2nd	<i>aid, augury, blindness/deafness, calm emotions, crown of madness, darkvision, detect thoughts, enhance ability, enthrall, find traps, gentle repose, healing spirit†, hold person, knock, lesser restoration, levitate, locate object, magic mouth, mind spike†, Nystul's magic aura, prayer of healing, see invisibility, silence, spiritual weapon, suggestion, zone of truth</i>
3rd	<i>animate dead, beacon of hope, bestow curse, clairvoyance, create food and water, daylight, dispel magic, enemies abound†, fear, feign death, haste, life transference†, magic circle, mass healing word, nondetection, remove curse, revivify, sending, slow, speak with dead, spirit guardians</i>

†Spells from **XGtE**.

ANCESTRAL MINOR SPIRITS

Minor spirits of the dead are usually recently deceased relatives, friends or tribe members. After a Spirit Bond is formed, the shaman may learn cantrips from the Ancestral Minor Spirit Bond spell list.

Once the Spirit Shaman learns a cantrip, it is fixed for as long as the spirit bond remains. However, whenever you gain a level in the spirit shaman class, you can swap out one of your known cantrips for another in the list of one of your minor spirits.

The spirit shaman can also prepare spells through a spirit bond if the shaman has spell slots available for a specific level. Ancestral Minor Spirits grant Minor Ancestral Spirit Bond Features.

ANCESTRAL SPIRIT BOND FEATURES (MINOR)

Minor Ancestral Spirits grant you the following features at the levels shown. Each spirit bond grants only one feature.

CHANNEL SPIRITUAL ENERGY

At 2nd level, you can utilize the energy of your spirit bond once between a short or long rest to Turn Undead. This ability works the same as the Cleric's ability to Turn Undead described in the **Player's Handbook**.

SPIRITUAL RECOVERY

At 4th level, you can petition the spirits of your ancestors once per day after finishing a short rest to recover expended spell slots that have a total level equal to your spirit shaman level divided by two (rounded up).

REACTIVE PROTECTION

At 6th level, once on each of your turns, if you or an ally within 10 feet is hit with an attack, you can use your reaction to reduce the damage dealt by 1d4 + your Wisdom modifier. In addition, you can use your Channel Spiritual Energy feature twice between a short or a long rest.

ANCESTRAL MAJOR SPIRITS

Major ancestral spirits are respected ancestors of the tribe, such as past shamans or heroes of renown.

Major spirits grant spells from 4th through 6th level, and Major Ancestral Spirit Bond Features.

ANCESTRAL SPIRIT BOND FEATURES (MAJOR)

Major Ancestral Spirits grant you the following features at the levels shown. Each spirit bond grants only one feature.

SPIRIT STRIKE

Beginning at 8th level, once on each of your turns when you hit with a melee weapon attack, you can deal an extra 1d8 radiant damage as the spirits of your ancestors infuse your attack with spiritual energy.

SPIRITUAL WARDING

By 10th level, your experience and familiarity with spirits of the dead grant you immunity to being frightened. You also have advantage on saving throws against being charmed.

IMPROVED REACTIVE PROTECTION

At 12th level, the amount of damage reduced by your Reactive Protection feature improves to 1d8 + your Wisdom modifier.

ANCESTRAL GREATER SPIRITS

Greater spirits of the dead are great chieftains, powerful shaman, or legendary heroes of the tribe.

Greater spirits grant spells of 7th through 9th level, and Greater Ancestral Spirit Bond Features.

ANCESTRAL SPIRIT BOND SPELLS (MAJOR AND GREATER)

Ancestral Major Spirits grant you access to spells of levels 4-6 and Ancestral Greater Spirits grant you access spells of levels 7-9 from the following table.

Spell Level Spell Name

4th	<i>banishment, charm monster, compulsion, confusion conjure woodland beings, death ward, dimension door, divination, freedom of movement, guardian of faith, hallucinatory terrain, Leomund's secret chest, phantasmal killer, polymorph</i>
5th	<i>antilife shell, Bigby's hand, commune, contact other plane, dispel evil and good, dominate person, dream, far step†, geas, greater restoration, hallow, hold monster, legend lore, mass cure wounds, modify memory, planar binding, raise dead, Rary's telepathic bond, scrying, seeming, skill empowerment†, synaptic static†</i>
6th	<i>circle of death, contingency, create undead, eyebite, find the path, forbiddance, harm, heal, globe of invulnerability, mass suggestion, mental prison†, Otto's irresistible dance, planar ally, soul cage†, transport via plants, true seeing, word of recall</i>
7th	<i>conjure celestial, crown of stars†, etherealness, finger of death, plane shift, power word pain, project image, regenerate, reverse gravity, sequester, symbol</i>
8th	<i>antimagic field, antipathy/sympathy, dominate monster, feeblemind, glibness, maze, mind blank, power word stun, telepathy</i>
9th	<i>astral projection, foresight, gate, imprisonment, invulnerability, mass heal, mass polymorph, power word heal, power word kill, psychic scream†, true polymorph, true resurrection</i>

†Spells from **XGtE**.

ANCESTRAL SPIRIT BOND FEATURES (GREATER)

Greater Ancestral Spirits grant you the following features at the levels shown. Each spirit bond grants only one feature.

SPIRITUAL ABILITY ENHANCEMENT

Beginning at 14th level, the spirits of your ancestors grant you the ability to cast *enhance ability* without using a spell slot. Once you use this feature, you can't use it again until you finish a short or a long rest.

ANCESTRAL WISDOM

Beginning at 16th level, the spirits of your wisest ancestors grant you advantage on all Wisdom ability checks and saving throws.

FEAR THE ANCESTORS

Beginning at 18th level, you can harness the frightening qualities of the Ancestral spirits to incite fear in your enemies. As a bonus action, you can create an aura of fear that emanates from you in a 30-foot radius for up to 1 minute. An enemy that starts its turn within the aura must make a Wisdom saving throw against your spellcasting DC or be frightened of you for the duration. A frightened creature can try a new saving throw at the end of each of its turns to recover from the aura's effects; if the save is successful, the creature is immune to this feature for 24 hours.

In addition, you can use your Channel Spiritual Energy feature three times between a short or a long rest.

GREATER REACTIVE PROTECTION

Beginning at 20th level, the amount of damage reduced by your Reactive Protection feature improves to 1d10 + your Wisdom modifier.

SPIRITS OF ELEMENTAL NATURE

A spirit of elemental nature is tied to a natural location that has a strong presence of a specific type of element (air, earth, fire, or water). The power of an elemental spirit depends upon the strength of the spiritual energy tied to its location.

Once a spirit shaman successfully performs a Spirit Bond Ritual with a Spirit of Elemental Nature, the elemental spirit follows the shaman and their spirits are intertwined.

ELEMENTAL NATURE MINOR SPIRITS

Minor spirits of elemental nature are tied to small natural areas that have a significant concentration of one of the main elements. Suitable areas to find a minor spirit are a spring, a hilltop, a hidden grove, or a small geyser.

ELEMENTAL NATURE SPIRIT BOND FEATURES (MINOR)

Minor spirits of elemental nature grant you the following features at the levels shown. Each spirit bond grants only one feature.

ELEMENTAL WRATH

At 2nd level, you can use a bonus action to infuse your weapon with electrical energy to deal lightning damage on your next hit. Once summoned, the energy isn't discharged until a target is successfully struck with the weapon. On a hit, the target takes 1d8 + your Wisdom modifier lightning damage. Once this feature is used, you can't use it again until you finish a short or a long rest.

REACTIVE ABSORPTION

Beginning at 4th level, you can use a reaction to cast *absorb elements* at its lowest level without using a spell slot. Once you use this feature, you must finish a short or a long rest before you can use it again.

THUNDEROUS STRIKE

Beginning at 6th level, when you use your Elemental Wrath feature, your weapon also deals an extra 1d8 Thunder damage when you successfully hit a foe. In addition, you can use your Elemental Wrath feature twice between a short or a long rest.

ELEMENTAL NATURE MAJOR SPIRITS

Major spirits of elemental nature are tied to large natural areas that are rich with many elements. These spirits may exist in canyons, forests, lakes, or mountains.

ELEMENTAL NATURE SPIRIT BOND FEATURES (MAJOR)

Major spirits of elemental nature grant you the following features at the levels shown. Each spirit bond grants only one feature.

IMPROVED ELEMENTAL WRATH

At 8th level, when you hit a creature with your Elemental Wrath feature, both the Lightning and Thunder damage increase to 2d8 + your Wisdom modifier.

IMPROVED REACTIVE ABSORPTION

Beginning at 10th level, you can cast the *absorb elements* spell granted by your Reactive Absorption feature as a 2nd level spell without using a spell slot. In addition, you can use Reactive Absorption twice between a short or a long rest.

ELEMENTAL ENERGY CONTROL

Beginning at 12th level, when using your Elemental Wrath feature, you can switch the lightning damage type to deal, fire, cold, or thunder damage instead. However, the Thunderous Strike damage type remains unchanged (Thunder).

ELEMENTAL NATURE MAJOR SPIRITS

Greater spirits of elemental nature are tied to forests, lakes, oceans, rivers, seas, and mountain ranges. They hold the power that only a few spirit shamans can harness and wield properly.

ELEMENTAL NATURE SPIRIT BOND FEATURES (GREATER)

Greater spirits of elemental nature grant you the following features at the levels shown. Each spirit bond grants only one feature.

SUMMON ELEMENTAL

Beginning at 14th level, you can cast *conjure elemental* without using a spell slot. Once you use this feature, you can't use it again until you finish a short or a long rest.

CONTROL ELEMENTAL

Beginning at 16th level, if you lose control of a summoned elemental, you can use your reaction to force it to make a Charisma saving throw against your spellcasting DC. If the elemental fails the save, you regain control of the creature.

Likewise, if you do not have an elemental under your control, you can use an action to force an uncontrolled elemental within 90 feet of you to make a Charisma saving throw against your spellcasting DC. On a failed save, the elemental is under your control for up to 1 hour while you maintain concentration. While you control the creature, you can't cast spells that require concentration.

Alternatively, you can use an action on your turn to break an enemy's control over an elemental by forcing it to make a Constitution saving throw against your spellcasting DC. On a failed save, the enemy loses control of the elemental. You can immediately use a bonus action to force the elemental to make a Charisma saving throw against your spellcasting DC. If the elemental fails the saving throw, you gain control of the creature for up to 1 hour while you maintain concentration. While you control the creature, you can't cast spells that require concentration.

Once you use this feature, you can't use it again until you finish a short or a long rest.

AURA OF ELEMENTAL PROTECTION

Beginning at 18th level, you can use a bonus action to activate an aura of elemental protection that emanates from you in a 30-foot radius for 1 minute; for the duration, the aura grants you and all allies within its radius immunity to elemental damage (acid, cold, fire, lightning, and thunder).

You can activate the aura once between a short or long rest. In addition, you can use your Elemental Wrath feature three times between a short or long rest.

MASTER OF THE ELEMENTS

Beginning at 20th level, you are always resistant to elemental damage (acid, cold, fire, lightning, and thunder). In addition, you take no damage if you successfully make a saving throw against an effect that causes elemental damage, and you only take half damage on a failed save.

Whether you make your saving throw or not, you can absorb half the elemental damage you would have taken if you had failed your saving throw and form a ball of energy of the elemental damage type you absorbed, which manifests in the palm of your hand.

You can immediately use your reaction to throw the ball and make a ranged spell attack at a target that you can see within 120 feet. On a hit, the target takes the damage you absorbed. Alternatively, you can hold the ball of energy in the palm of your hand for up to 1 minute while you concentrate. During this time, you can use a bonus action to make a ranged spell attack by throwing the ball of energy up to 120 feet at a target that you can see.

On a hit, the creature takes the damage you stored in the ball. While concentrating to maintain the ball of energy, you can't cast spells that require concentration. Once you use this feature, you must finish a short or a long rest before you can use it again.

ELEMENTAL NATURE SPIRIT BOND SPELLS (MINOR, MAJOR AND GREATER)

Elemental Nature Minor Spirits grant you access to cantrips and 1st-3rd level spells. Major Spirits grant you access to spells of levels 4-6 and Ancestral Greater Spirits grant you access spells of levels 7-9 from the following table.

Spell Level Spell Name

Cantrips	<i>acid splash, booming blade†††, control flames††, create bonfire††, fire bolt, frostbite†† green-flame blade††, gust††, light, lightning lure†††, magic stone††, mold earth††, poison spray, produce flame, ray of frost, shape water††, shocking grasp, thorn whip, thunderclap††</i>
1st	<i>absorb elements††, alarm, armor of Agathys, burning hands, chaos bolt†, chromatic orb, color spray, create or destroy water, detect magic, detect poison and disease, earth tremor††, ensnaring strike, entangle, faerie fire, fog cloud, hail of thorns, ice knife††, purify food and drink, thunderwave, witch bolt</i>
2nd	<i>acid arrow, Aganazzar's scorcher††, barkskin, blur, continual flame, darkness, dragon's breath†, dust devil††, earth bind††, flame blade, flaming sphere, gust of wind, heat metal, locate animals and plants, Maximillian's earthen grasp††, Melf's acid arrow, misty step, moonbeam, pass without trace, protection from poison, scorching ray, shatter, skywrite††, Snilloc's snowball swarm††, spike growth, warding wind††</i>
3rd	<i>bestow curse, call lightning, clairvoyance, create food and water, daylight, elemental weapon, erupting earth††, fireball, flame arrows††, fly, lightning arrow, lightning bolt, Melf's minute meteors, meld into stone, plant growth, protection from energy, sleet storm, speak with plants, thunder step, tidal wave††, wall of sand††, wall of water††, water breathing, water walk, wind wall</i>
4th	<i>conjure minor elementals, control water, elemental bane††, fire shield, grasping vine, guardian of nature†, hallucinatory terrain, ice storm, locate creature, stone shape, stonewalk, storm sphere††, vitriolic sphere††, wall of fire, watery sphere††</i>
5th	<i>cloudkill, commune with nature, cone of cold, conjure elemental, control winds††, dawn†, destructive wave, flame strike, immolation, maelstrom††, passwall, planar binding, scrying, transmute rock††, tree stride, wall of stone, wrath of nature†</i>
6th	<i>bones of the earth††, chain lightning, druid grove†, find the path, flesh to stone, forbiddance, freezing sphere, investiture of earth††, investiture of flame††, investiture of ice††, investiture of stone††, investiture of wind††, move earth, Otiluke's freezing sphere, primordial ward††, sunbeam, transport via plants, wall of ice, wall of thorns, wind walk, word of recall</i>
7th	<i>delayed blast fireball, fire storm, mirage arcane, plane shift, prismatic spray, reverse gravity, whirlwind††</i>
8th	<i>antimagic field, control weather, earthquake, incendiary cloud, sunburst, tsunami</i>
9th	<i>imprisonment, invulnerability, meteor swarm, prismatic wall, storm of vengeance, time stop</i>

†Spells from **XGtE**.

††Spells from **EEPC**

†††Spells from **SCAG**

SPIRITS OF ANIMALS

Animal spirits reside in the land in which they roamed in life. The spirits of minor animals were once the dominant animals of a pack, pride, or herd that have recently died. Major animal spirits may have been prominent members of their kind that died long ago. Greater animal spirits are legendary members of their kind and may be of ancient origin.

ANIMAL MINOR SPIRITS

Minor spirits of animals are tied to small natural areas where they roamed in life. There are many different animal spirits, but these were recent dominant members of their species.

ANIMAL SPIRIT BOND FEATURES (MINOR)

Minor spirits of animals grant you the following features at the levels shown. Each Spirit Bond grants only one feature.

ANIMAL SPIRIT COMPANION

Beginning at 2nd level, you can use an action to cause one of your animal spirits to manifest physically in the form an unaligned beast of your choice that has a challenge rating of 1/8 or lower.

The beast appears in an unoccupied space of your choice within 30 feet of you. The beast acts on its own initiative and will do its best to aid you and follow your commands until it drops to 0 hit points or you dismiss it, at which time it returns to spirit form. The beast has the statistics of the form it takes as described in the **Monster Manual**.

Once you use this feature, you can't use it again until you finish a long rest.

ANIMAL SPIRIT BOND SPELLS (MINOR, MAJOR AND GREATER)

Elemental Nature Minor Spirits grant you access to cantrips and 1st-3rd level spells. Major Spirits grant you access to spells of levels 4-6 and Ancestral Greater Spirits grant you access spells of levels 7-9 from the following table.

Spell Level Spell Name

Cantrips	<i>blade ward, chill touch, dancing lights, druidcraft, friends, guidance, infestation†, light, message, poison spray, prestidigitation, primal savagery†, resistance, spare the dying, thaumaturgy, true strike</i>
1st	<i>alarm, animal friendship, beast bond††, bless, cause fear†, cure wounds, detect evil and good, detect poison and disease, disguise self, expeditious retreat, faerie fire, false life, feather fall, find familiar, healing word, heroism, hunter's mark, jump, longstrider, protection from evil and good, sanctuary, speak with animals</i>
2nd	<i>aid, alter self, animal messenger, barkskin, beast sense, darkvision, enhance ability, find steed, find traps, invisibility, levitate, locate animals or plants, pass without trace, protection from poison, see invisibility, spider climb, web</i>
3rd	<i>blink, catnap†, conjure animals, fear, feign death, fly, haste, nondetection, phantom steed, sending, spirit guardians, stinking cloud, water breathing, water walk</i>
4th	<i>conjure woodland beings, death ward, dominate beast, find greater steed†, freedom of movement, giant insect, locate creature, Mordenkainen's faithful hound, polymorph</i>
5th	<i>awaken, commune with nature, dispel evil and good, far step†, hold monster, insect plague, reincarnate, seeming, skill empowerment†, telepathic bond, tree stride, wrath of nature†</i>
6th	<i>conjure fey, contingency, druid grove†, find the path, harm, heal, planar ally, transport via plants, true seeing, wind walk, word of recall</i>
7th	<i>conjure celestial, etherealness, plane shift, project image, regenerate, sequester, simulacrum</i>
8th	<i>animal shapes, antipathy/sympathy, dominate monster, feeblemind, glibness, mind blank, telepathy</i>
9th	<i>foresight, invulnerability, mass heal, shapechange, true polymorph, weird</i>

†Spells from **XGtE**.

††Spells from **EEPC**

BEAST FRIEND

Beginning at 4th level, you can call upon the power of your animal spirits to influence beasts. You can cast *animal friendship* without using a spell slot. Once you use this feature, you can't use it again until you finish a short or a long rest.

In addition, your animal spirit companion can manifest as a beast that has a challenge rating of 1/4 or less.

BEAST WHISPERER

Beginning at 6th level, your animal spirits grant you the ability to cast *speak with animals* without using a spell slot. Once you use this feature, you can't use it again until you finish a short or a long rest.

In addition, your animal spirit companion can manifest as a beast with a challenge rating of 1/2.

ANIMAL MAJOR SPIRITS

Major spirits of animals are tied to natural areas where they roamed in life. There are many different animal spirits, but these spirits have roamed the afterlife for many years; they were great members of their species in life.

ANIMAL SPIRIT BOND FEATURES (MAJOR)

Major spirits of animals grant you the following features at the levels shown. Each spirit bond grants only one feature.

ANIMAL INSTINCTS

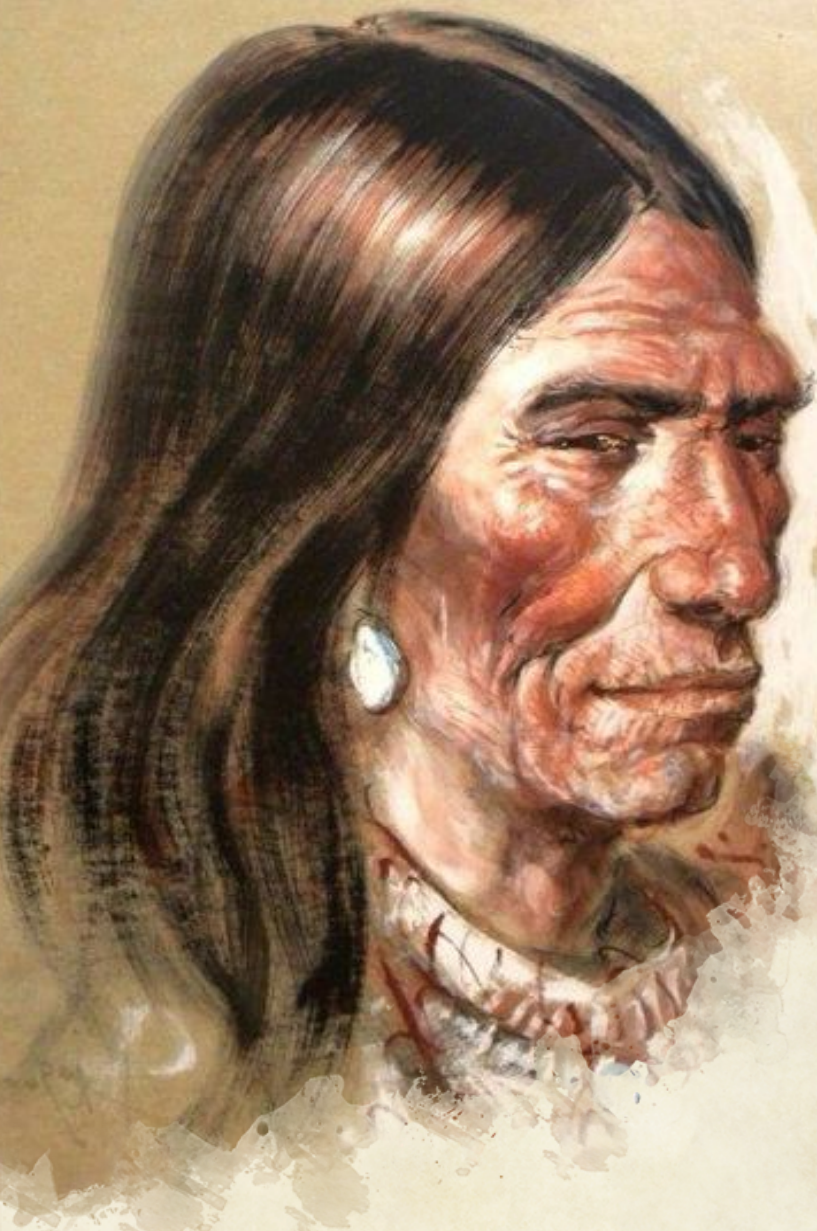
Beginning at 8th level, you gain heightened senses through your bonds with animal spirits; you have advantage on Wisdom (Perception) checks related to sight, smell, and hearing, and you can add your Wisdom bonus to your initiative rolls.

In addition, your animal spirit companion can manifest as a beast with a challenge rating of 1 or less.

SWIFT FOOT OF THE BEAST

Beginning at 10th level, your animal spirits grant you extraordinary quickness. Your walking speed increases by 10 feet.

In addition, your animal spirit companion can manifest as a beast with a challenge rating of 2 or less.



BEAST STEP

Beginning at 12th level, difficult terrain doesn't slow your walking speed.

In addition, your animal spirit companion can manifest as a beast with a challenge rating of 3 or less.

ANIMAL GREATER SPIRITS

Greater spirits of animals are tied to vast natural areas where they roamed in life. There are many different animal spirits, but these spirits have roamed the afterlife for hundreds or thousands of years; they were legendary members of their species in life.

ANIMAL SPIRIT BOND FEATURES (GREATER)

Greater spirits of animals grant you the following features at the levels shown. Each spirit bond grants only one feature.

IMPROVED ANIMAL SPIRIT COMPANION

Beginning at 14th level, your animal spirit companion can manifest as a beast with a challenge rating of 4 or less; in addition, its attacks are considered magical for the purpose of overcoming resistance and immunity to nonmagical attacks and damage.

ALPHA PREDATOR

Beginning at 16th level, you can cast *dominate beast* at its lowest level without using a spell slot. Once you use this feature, you can't use it again until you finish a short or a long rest.

In addition, your animal spirit companion can manifest as a beast with a challenge rating of 5 or less.

PREDATORY NATURE

Beginning at 18th level, you can channel the ferocity of your animal spirits to instill fear in your enemies. As a bonus action, you can activate an aura that emanates from you in a 30-foot radius for up to 1 minute.

An enemy that starts its turn within the aura must make a Wisdom saving throw against your spellcasting DC. On a failed save, the creature is frightened of you for the duration. A frightened creature can attempt a new saving throw at the end of each of its turns. On a successful save, the creature is immune to the aura's effect for 24 hours.

In addition, your animal spirit companion can manifest as a beast with a challenge rating of 6 or less.

LEGENDARY COMPANION

Beginning at 20th level, your animal spirit companion can manifest as a beast with a challenge rating of 7 or less.

In addition, your animal spirit companion can use your saving throw bonus to resist any effects that would force it to make a saving throw, or it can use its own saving throw bonus, whichever is higher.

MULTICLASSING

A character must have a minimum Wisdom of 13 to multiclass as a spirit shaman. When multiclassing as a spirit shaman, the character gains proficiency with light and medium armor and shields.

Spirit shamans are a spellcasting class. When determining a multiclassing spellcaster's spell slots, each level in the spirit shaman class counts as a level in a primary spellcasting class.

Please consult the "Customization Options" section in the Player's Handbook for additional rules and information about multiclassing.



SUBCLASSES OF ANCHÔROMÉ

From the new totems for the Totem Warrior Barbarian to the Anima Pact Warlock, Anchôromé is rife with new subclasses that your character can choose from.

BARBARIAN SUBCLASSES

The new subclasses for the barbarian are options for new totem spirits for the *Path of the Totem Warrior*. The new options are *bison*, *coyote*, *horse*, *raven* and *tortoise*.

TOTEM SPIRIT

As a barbarian who chooses the Path of the Totem Spirit, you may choose one of the following totem spirits at 3rd level, in addition to the totem spirits given in the *Player's Handbook* and gain its feature. The totem spirit follows all rules given for totem spirits.

Bison. While you are raging, you automatically save against any effect that would have knocked you prone. You also gain advantage on all effects that would stun, paralyze or incapacitate you. The spirit of the bison flowing through you will not be stopped.

Coyote. While you are raging, you gain advantage on saves against spell effects that would affect your mind and you have resistance to psychic damage. The wily spirit of your coyote totem makes your mind more than a match for opponents.

Horse. While you are raging, as long as you are not wearing heavy armor, your speed increases by 10 feet. This ability stacks with other increases in speed, including the fast movement ability gained by all barbarians at 5th level. The spirit of the horse allows you to get to your enemies before they can get to you.

Raven. While you are raging, you gain one temporary hit point for every level of barbarian. This temporary hit points are taken from first when you are injured and disappear when you are finished raging. The spirit of the raven assures your survival.

Tortoise. While you are raging, you gain resistance to piercing and slashing damage as long as you aren't wearing heavy armor. The spirit of the tortoise keeps you safe within the confines of its powerful shell.

ASPECT OF THE BEAST

At 6th level, you gain a magical benefit based on the totem animal of your choice. You can choose the same animal you chose at 3rd level or a different one from this list and the ones found in the *Player's Handbook*.

Bison. You gain the relentlessness of a bison. If you take 10 damage or less that would reduce you to 0 hit points, you are reduced to 1 hit point instead.

Coyote. You gain the keen senses of a coyote. You have advantage on Wisdom (Perception) checks that rely on sight or smell.

Horse. You gain the movement of a horse. If you take the Dash action, difficult terrain does not impede your movement.

Raven. You gain the mimicry ability of a raven. You can mimic simple sounds you have heard, such as a person whispering, a baby crying or an animal chattering. A creature that hears the sound must make a successful Wisdom (Insight) check against a DC of 10 + your proficiency bonus + your Wisdom bonus to detect the imitation.

Tortoise. You gain the patience of the tortoise. When you fail a Wisdom (Insight), Wisdom (Perception), or Wisdom (Survival) check, you may reroll the check once, but you must accept the results of the second roll.

TOTEMIC ATTUNEMENT

At 14th level, you gain one of the following benefits, or one from the *Player's Handbook* based on an animal of your choice. You can choose the same animal you selected previously or you may choose a new one.

Bison. While you are raging, your thunderous steps force any creature of large size or smaller within 5 feet of you to make a Dexterity save against DC 10 + your proficiency bonus + your Strength bonus or be knocked prone.

Coyote. While you are raging, you may emit a howl as a bonus action forcing all creatures within 30 feet that are hostile to you to suffer disadvantage on attacks rolls on their next turn. An enemy is immune to this effect if it can't hear you or if it can't be frightened.

Horse. While you are raging, if you move at least 20 feet straight towards a creature and hit it with a melee attack, that target is also knocked prone. If the target is prone, you make another attack against it as a bonus action.

Raven. While you are raging, you are under the effects of a *feather fall* spell.

Tortoise. While you are raging, if you hit a creature with an opportunity attack, the creature's speed becomes 0 for the rest of the turn.

BARD SUBCLASS

The Koyemshi is a bard subclass unique to the Azuposi and the Pasocada Basin region of Anchôromé.

COLLEGE OF THE CLOWN (KOYEMSHI)

Koyemshi are culturally very important to the pueblos of the Pasocada Basin. Sometimes, a bard who has taken the koyemshi subclass is referred to as having taken the *college of the clown*, but rarely among native Azuposi.

As an integral part of Azuposi ceremonies, koyemshi are known to wear elaborate ceremonial costumes and masks, but they also wear traditional Azuposi clothing.



The clowns gather together in fraternities which have hierarchies of their own where standing is completely merit based on ability, dedication and seniority. They perform during festivals acting the part of spirits (particularly mischievous ones) where they act out fantastic acrobatics and silly behavior.

Koyemshi also have a serious purpose in expressing the strange whims of the unknown forces that exist within the Spirit Realm. They make the unknown understandable and satisfy the psychological need to give human qualities to these unknown forces.

COLLEGE OF THE CLOWN FEATURES

Bard Level Feature

3rd	Bonus Proficiencies, Evasive Dancing
6th	Buffoonery
14th	Spiritual Inspiration

BONUS PROFICIENCIES

When you join the College of the Clown at 3rd level, you gain proficiency with longbows and hide armor.

EVASIVE DANCING

At 3rd level, you may choose to remove yourself from danger. If you choose to Disengage from battle, you may also use Dash as a bonus action if you take one use of your Bardic Inspiration.

BUFFOONERY

At 6th level, as long as you are wearing a koyemshi mask, you may target a creature that you can see and that can see you with *Tasha's hideous laughter*. The duration is 1 minute while concentrating as the spell, but you may have only one target under the effect of Buffoonery at a time. If the spell ends for any reason, you may target the same creature or another.

SPIRITUAL INSPIRATION

At 14th level, you are inspired by the spirits which you emulate. As long as you wear a koyemshi mask, you may use Bardic Inspiration any time you fail a saving throw, allowing you to pass the saving throw instead.

KOYEMSHI QUIRKS

Koyemshi are influenced by the spirits whose masks they wear. This manifests as personality quirks based on the mask worn.

Mask Quirk

Tortoise	You are slow to take actions, even your speech becomes long and drawn out.
Raven	You often mock and imitate those around you, to the point of becoming quite annoying.
Coyote	You become sneaky, and like to steal bits of food from your allies, even as they eat.
Wolf	You like to howl whenever you are using the Buffoonery feature to accentuate your performance.
Snake	You speak in an exaggerated sibilant tone, drawing out the "s" sound for far too long.

MONK SUBCLASS

A new monk monastic tradition known as the *Way of the Neheyawak* or alternatively as *Okichitaw* is practiced among the Minnewah and the occasional foreigner who finds a master to teach them the martial art.

WAY OF THE NEHEYAWAK

Okichitaw is an ancient technique among the Minnewah which relies heavily on the use of the tomahawk, a long knife (dagger) or a weapon known as the *nontoni towin mistik*.

The *nontoni towin mistik* is essentially a curved and bladed club whose statistics can be found in Chapter 5.

WAY OF THE NEHEYAWAK FEATURES

Monk Level	Feature
3rd	Disarming Strike
6th	Two Bladed Okichitawak
11th	Silent Maneuver
17th	Holding Maneuver

DISARMING STRIKE

Starting when you choose this tradition at 3rd level, you can knock a weapon out of your opponents hands. Whenever you hit a creature with one of the attacks granted to you by your Flurry of Blows and you are wielding a tomahawk, dagger or *nontoni towin mistik*, your opponent will drop one item that it is holding of your choice. The item drops at their feet.

TWO BLADED OKICHITAWAK

Starting at 6th level, you may arm yourself with two weapons. These pairs of weapons may only include either two tomahawks, a tomahawk and dagger, two *nontoni towin mistiks* or a *nontoni towin mistik* and a dagger. When you make a Flurry of Blows, you may use one of the weapons to make your two extra strikes instead of using an unarmed attack.

Also when using your Flurry of Blows, your weapons count as a magical attack.

SILENT MANEUVER

At 11th level, if you are wielding the pairings of weapons identified in the Two Bladed Okichitawak feature, you may spend an action and 2 ki points to strike your weapons together creating a zone of *silence* as the spell in a 20 foot radius centered upon yourself with a duration of one minute.

HOLDING MANEUVER

At 17th level, using 6 ki points you may cast *hold monster* as a 5th level spell without need for material components. You may also increase the level of the spell at an additional cost of 1 ki point per level of the spell above 5th.

In order to use this ability, you must be wielding one of the pairings of weapons identified in the Two Bladed Okichitawak feature, both of which you point in the direction of your target creature.



AUTHOR'S NOTE - HUNTER ORIGIN

With only minor, cosmetic changes, the Anchôromé Hunter was first developed for the Unearthed Arcana Document, "Class Design Variants." The original document can be found at http://media.wizards.com/2015/downloads/dnd/UA3_ClassDesignVariants.pdf

RANGER VARIANT - HUNTER

The Anchôromé Hunter is a different take on the ranger class which is completely lacking in magic skill. What it loses in arcane power, however, it makes up for in martial prowess and some new features and abilities.

This class is not to be confused with the ranger archetype also known as the *Hunter*, which also exists in Anchôromé. Since Anchôromé Hunters still take an archetype at 3rd level, it is possible for the Anchôromé Hunter to choose the *Hunter* archetype.

The Anchôromé Hunter loses its spells and spellcasting ability from the ranger class and gains the Combat Superiority feature of a Fighter who chooses the *Battle Master* martial archetype.

Anchôromé Hunters gain all other non-spellcasting abilities of the Ranger class and still choose a Ranger Archetype at 3rd level.

COMBAT SUPERIORITY

At 2nd level, you learn maneuvers that are fueled by special dice called superiority dice.

Maneuvers. You learn two maneuvers of your choice, which are chosen from the list of maneuvers available to fighters with the *Battle Master* archetype (page 73 of the *PHB*). Many maneuvers enhance an attack in some way. You can use only one maneuver per attack.

You learn one additional maneuver of your choice at 5th, 9th, 13th, and 17th levels. Each time you learn a new maneuver, you can also replace one maneuver you know with a different one.

Superiority Dice. You have four superiority dice, which are d8s. A superiority die is expended when you use it. You regain all of your expended superiority dice when you finish a short or long rest.

You gain another superiority die at 9th level and one more at 17th level.

Saving Throws. Some of your maneuvers require your target to make a saving throw to resist the maneuver's effects. The saving throw DC is calculated as follows:

$$\text{Maneuver Save DC} = 8 + \text{your proficiency bonus} + \text{your Strength or Dexterity modifier (your choice)}$$

POULTICES

At 3rd level, you can create special herbal poultices that have healing power comparable to some potions. You can spend 1 hour gathering herbs and preparing herbal poultices using treated bandages to create a number of such poultices equal to your Wisdom modifier (minimum 1).

You can carry a number of poultices at one time equal to your Wisdom modifier (minimum 1). The poultices you create cannot be applied by anyone but you. After 24 hours, any poultices that you have not used lose their potency.

If you spend 1 minute applying one of your poultices to a wounded humanoid creature, thereby expending its use, that creature regains 1d6 hit points for every two ranger levels you have (rounded up).

NATURAL ANTIVENOM

Starting at 9th level, you have advantage on saving throws against poison and have resistance to poison damage. Additionally, you can use one of your poultices to cure one poison effect on the creature you are applying it to, in addition to restoring hit points.

CALL NATURAL ALLIES

Starting at 13th level, when you are in an area of your favored terrain, you can call natural creatures from that terrain to fight on your behalf, using your attunement to the natural world to convince them to aid you.

The DM chooses beasts appropriate to the terrain to come to your aid from among those that could hear you and that are within 1 mile of you, in one of the following groups:

- One beast of challenge rating 2 or lower
- Two beasts of challenge rating 1 or lower
- Four beasts of challenge rating 1/2 or lower
- Eight beasts of challenge rating 1/4 or lower

These beasts approach you from their current location, and will fight alongside you, attacking any creatures that are hostile to you. They are friendly to you and your comrades, and you roll initiative for the called creatures as a group, which takes its own turns.

After 1 hour, these beasts return to their previous location. Once you use this feature, you cannot use it again in the same general area for 24 hours, since the same animals will not repeatedly heed your call.

RELENTLESS

Starting at 17th level, when you roll initiative and have no superiority dice remaining, you regain 1 superiority die.

BEASTLY COORDINATION

An Anchôromé Hunter who chooses the *Beast Master* archetype or any other archetype that has the Ranger's Companion feature gains the Beastly Coordination feature at 15th level, rather than the ability to Share Spells.

When an attacker that you can see hits your beast companion with an attack, you can call out a warning. If your beast companion can hear you, it can use its reaction to halve the attack's damage against it.

ROGUE SUBCLASS

The Fetishist is a rogue subclass that does not typically deal in thievery, but is rather a valued and respected member of Anchôromé society, particularly among the Azuposi.

Their wide array of skills are considered quite useful, and they can often take some of the roles typically reserved for priests within a pueblo. They are the consummate adventurer as well.

THE FETISHIST

You combine the practical skills of a rogue with magic that taps the power of beasts for power, giving you a versatility that isn't found in most rogue subclasses.

You can only cast spells of which you have made a fetish; small clay statuettes of animals that serve as material components for your spell.

You also gain access to talismanic magic (see Chapter 5) and a few other abilities at higher levels.

FETISHIST ROGUISH ARCHETYPE FEATURES

Rogue Level	Feature
3rd	Spellcasting, Fetish Creation
9th	Talismanic Magic
13th	Consume Fetish
17th	Living Fetish

SPELLCASTING

When you reach 3rd level, you gain the ability to cast spells chosen from the Animal Spirit Bond Spells table of the spirit shaman found on page 59.

Fetishes Fetishes are small clay statuettes created by the fetishist, which are molded to represent animals and beasts.

In order to cast a cantrip or a spell, a fetishist must create a fetish for each spell known. You must also carry the fetish with you in order to cast its particular spell, though it does not have to be held in your hand. If you lose or break a fetish, you cannot cast the spell to which it is tied until you create another.

You can replace a fetish, simply by destroying one and replacing it with a new one, thus giving you the opportunity to replace your spells given the required time and coin, but all spells must still be from the Animal Spirit Bond Spells table of the spirit shaman.

A fetish replaces all material components that do not have a gold piece cost.

Fetishes you create are useless to anyone but yourself and other fetishists may not use one which you created to know spells.

If you do not own a fetishes for the *primal savagery* cantrip you lose the Fetish Creation feature with the exception of *primal savagery*.

Cantrips You learn three cantrips, one of which must be *primal savagery**. Your other two cantrips must be chosen from the Animal Spirit Bond Spells table of the spirit shaman. You may not cast them without having its fetish in your possession. You may cast your cantrips for which you are carrying fetishes normally at any time.

Spell Slots The Fetishist Spellcasting table shows how many spell slots you have to cast your spells of 1st level or higher. The spells must be selected from the Animal Spirit Bond Spells table of the shaman and you must own a fetish for the spell you intend to cast. When you run out of spell slots for a particular level, you can choose to use a higher level spell slot to cast the spell as long as you still meet the requirements.

Spellcasting Ability Wisdom is your spellcasting ability for your shaman spells since you learn your spells through your connection to the spirit world and animal spirits in particular.

You use your Wisdom whenever a spell refers to your spellcasting ability. In addition, you use your Wisdom modifier when setting the saving throw DC for a spirit shaman spell you cast and when making an attack roll with one.

$$\text{Spell Save DC} = 8 + \text{your proficiency bonus} + \text{your Wisdom modifier}$$

$$\text{Spell attack modifier} = \text{your proficiency bonus} + \text{your Wisdom modifier}$$

FETISH CREATION

Creating a fetish is a long and arduous process that involves much more than simply molding the clay animal which you intend to create.

You must spend a full day meditating and beseeching powerful animal spirits to invest a portion of their power in your fetish, and only by burning rare herbs and incenses can you convince them to do so. You must spend one day per level of the spell to create a fetish, including one day for cantrips.

The cost of a new fetish is 50 gp per level of the spell, or 50 gp for a cantrip. You may only own as many fetishes as indicated in under Fetishes Known in the Fetishist Spellcasting table. Creating additional fetishes is useless until you destroy your old ones, and still costs you the same time and coin to do so; the creation attempt simply fails. This is also true if you do not have a *primal savagery* fetish.

FETISHIST SPELLCASTING

—Spell Slots per Spell Level—

Rogue Level	Fetishes Available	1st	2nd	3rd	4th
3rd	6	2	—	—	—
4th	6	3	—	—	—
5th	6	3	—	—	—
6th	7	3	—	—	—
7th	7	3	2	—	—
8th	7	4	2	—	—
9th	8	4	2	—	—
10th	8	4	3	—	—
11th	8	4	3	—	—
12th	9	4	3	—	—
13th	9	4	3	2	—
14th	10	4	3	2	—
15th	10	4	3	2	—
16th	11	4	3	3	—
17th	11	4	3	3	—
18th	12	4	3	3	—
19th	12	4	3	3	1
20th	13	4	3	3	1

TALISMANIC MAGIC

Starting at 9th level, you gain the ability to use talismanic magic. Talismanic magic is described in Chapter 5.

CONSUME FETISH

Starting at 9th level, you may "consume" the magic of one of your fetishes in order to give yourself an extra spell slot up to the highest level available to you. This ability requires an action.

For example, if you had a *druidcraft* fetish and you were a 17th level fetishist, you could destroy it and give yourself an extra 1st, 2nd or 3rd level spell slot. Since you are not able to cast 4th level spells yet, you may not gain a 4th level spell slot.

The extra spell slot disappears after a long rest, and you must of course recreate the fetish which you destroyed if you ever intend to use the spell it was tied to again.

LIVING FETISH

You select one spell from the Animal Spirit Bond Spell table of levels 1 to 4 and you become a living fetish for this spell. You may now cast this spell once between long and short rests without using a spell slot, requiring an actual fetish, or needing material components without a gold piece cost.

*The cantrip, *primal savagery* is found in XGtE.

WARLOCK SUBCLASS

In the deepest parts of the deserts, a religion of sorts known as animism exists among the Dog People and Nahopaca in particular. Those who practice this belief are aware that there is a divine spark within everything around them. While this spark manifests as separate spirits that inhabit every rock, every body of water, every plant and every animal; collectively anima exists as a unified divine entity of its own. It is to this collective spirit that the warlock strikes a bargain with. Anima itself becomes the warlock's otherworldly patron, creating a warlock subclass known as the *animist*.

ANIMIST

Your patron is the divine spark that inhabits all things; from the lowliest grain of sand, to the great winds of the north. It is difficult to know the will of your patron, but often you can read its desires in the natural world around you. You see omens and portents in all things.

ANIMIST EXPANDED SPELL LIST

Animists can choose from an expanded spell list when they learn a warlock spell. The following spells are added to the warlock spell list for you.

ANIMIST EXPANDED SPELLS

Spell Level	Spells
1st	<i>detect magic, shield</i>
2nd	<i>blur, locate object</i>
3rd	<i>haste, phantom steed</i>
4th	<i>arcane eye, Mordenkainen's faithful hound</i>
5th	<i>contact other plane, wall of stone</i>

PACT BOON

The animist has some unique circumstances for pact boons. Anima, as a singular entity, does not provide a Book of Shadows. Therefore, you may not select the Pact of the Tome feature.

Also, if you select the Pact of the Chain feature at 3rd level, you may choose a puckwudgie or a benevolent puckwudgie as a familiar when you cast the *find familiar* spell.

ANIMIST OTHERWORLDLY PATRON FEATURES

Rogue Level Feature

1st	Animist Expanded Spells, Aura of Oneness
6th	Spiritual Retaliation
10th	Infusion of the Elements
14th	Pure Anima

AURA OF ONENESS

Starting at 1st level, your patron bestows upon you the ability to project an aura of calm which flows from the sense that all creatures and things are of one unified spirit.

As an action, you can cause all creatures in a 10-foot cube originating from you to make a Wisdom saving throw against your warlock spell save DC. The creatures that fail their saving throws all become indifferent if they were originally hostile for 1 minute. For all other details, consider it as if the creatures were under the effect of a *calm emotions* spell.

SPIRITUAL RETALIATION

At 6th level the spirits of the world surrounding you become overprotective and become angered when you are subject to harm. When you are struck and injured in melee you may use your reaction to allow the spirits to lash out at your attacker. This manifests as 1d6 psychic damage that automatically hits. At tenth level, this damage increases to 1d10, at 14th level it increases to 2d6, and at 18th level it is 3d6.

Once you use this feature, you can't use it again until you finish a short or long rest.

INFUSION OF THE ELEMENTS

Beginning at 10th level, the spirits of the elemental world around you become defensive in nature and interested in your well being. They infuse you with some of their power, protecting you from the worst of their natures.

If you take any damage of an elemental nature (acid, cold, fire, lightning or thunder) on the start of your next turn you gain resistance to that particular damage type which lasts for 1 hour. You may have only one Infusion of the Elements active at a time, as the elemental spirits refuse to work together and share an enmity even stronger than their desire to protect you.

If you take a new form of elemental damage, you gain resistance to the new damage type and lose resistance to the previous type. Every time you are damaged by one of these elements, the 1 hour time limit resets.

PURE ANIMA

Starting at 14th level, you may become a being of pure anima. In game terms, this means you cast the spell *etherealness*, but the duration is only 2 hours.

Once you use this feature, you can't use it again until you finish a long rest.

BACKGROUNDS

Choosing a background works very much the same way in Anchôromé as it does in Faerun, but by the nature of the cultures found on the continent, some backgrounds are practically non-existent among natives.

There are also a number of brand new backgrounds that a character might choose from.

BACKGROUNDS FROM OTHER SOURCES

Before diving into new backgrounds, here is an relatively exhaustive list of published backgrounds and their roles in the continent of Anchôromé.

Unlabeled backgrounds are from the **Player's Handbook**, *ToA* backgrounds are from the **Tomb of Annihilation**, and *SCAG* is the **Sword Coast Adventurer's Guide**.

Acolyte. The acolyte is not a common background due mostly to the lack of temples in Anchôromé. The pueblo priest background shares a similar role.

Anthropologist (ToA). Now that Anchôromé has returned from Abeir, Anthropologists are one of the most common backgrounds for the strange visitors from foreign lands. They tend to show an interest in the great variety of peoples, particularly the tribes of the Minnewawah.

Archaeologist (ToA). Like the anthropologist, the archaeologist has become a more common background for Faerûnians in recent years. They are not as well received, however, and when they identify themselves as such, they tend to bring out the base fears of the locals of hidden, buried evils. Archaeologists are not welcomed in the vicinity of Esh Alakar for certain.

Charlatan. Many charlatans have come to Anchôromé with dreams of easy pickings from "ignorant" natives. The truth has proven to be very much the other way around. Azuposi and Minnewawah actually find it quite entertaining when a charlatan attempts to hoodwink an elder.

City Watch (SCAG). Though petty crime is not common in Anchôromé, some settlements do have a version of a city watch, though they rarely refer to it as such. The pueblo of Peshtobo, with all their newfound wealth has found need of such characters as of late.

Clan Crafter (SCAG). There are certainly clan crafters among the desert dwarves, and in extremely rare circumstances, an allied Nahopaca or Dog Person may also choose the background.

Cloistered Scholar (SCAG). There are no known libraries in the lands of men or Minnewawah in Anchôromé except for very small personal libraries found in Fort Flame. The cloistered scholar is most certainly not a commonly chosen background.

Courtier (SCAG). Nobility and courts as they stand in Faerûn are not known in the cultures of Anchôromé. Courtiers are not often found unless they are outsiders from distant lands.

Criminal. Criminals are quite rare in a place where most resources are commonly shared, however, greed has crept into some societies and with it crime has followed.

Entertainer. The *koyemshi* serves as the ideal character class to also choose entertainer as a background. There are no gladiatorial arenas for a character to choose the gladiator variant among the known peoples.

Faction Agent (SCAG). Many factions have an interest in Anchôromé and what they might gain from having an agent among its people. There is at least a few from every major faction listed in the **Sword Coast Adventurer's Guide** residing in Fort Flame, and Anchôromé might have a few factions of its own.

Far Traveler (SCAG). A Far Traveler has a much wider application in Anchôromé than elsewhere. Just about any foreigner found on the continent could have this background. Many come for plunder.

Folk Hero. Folk heroes are common among Anchôromé natives. Adventuring folk, particularly those of a niyannan-napew are highly likely to choose this background.

Guild Artisan. While the various fraternities found in the Pasocada Basin have similarities to the guilds of Faerûn, they rarely have their own dedicated artisan.

Hermit. Almost every pueblo and tribe knows of at least one hermit. The bent priest is similar to the hermit in their seclusion, but are far more evil in their machinations. Alaghi hermits are as common as those who live within communities.

Inheritor (SCAG). While many view wealth differently in Anchôromé, an inheritor is still certainly a background that a native or foreign character could choose.

Knight of the Order (SCAG). Knights of the Order are not a common sight in Anchôromé, but there are rumors of a new knightly order forming in Fort Flame that consist mainly of dragonborn and like-minded humans. They are dedicated to stopping the threat from the sea.

Mercenary Veteran (SCAG). Mercenary veterans in Anchôromé are exclusively Flaming Fist mercenaries that wish to see Fort Flame back under full control of the organization.

Noble. A rare visit from a foreign noble is possible, but unlikely in Anchôromé.

Outlander. Outlanders are common in Anchôromé and many have visited other strange locations like the distant nations of Maztica and even the far frozen north.

Sage. With the lack of libraries and places of book learning in Anchôromé, the sage is a rare class. The medicine man background serves very much the same purpose, though their knowledge is passed down through generations of oral tradition and learning.

Sailor. As experts among the high seas, Metahel characters are the most likely to take the sailor background.

Soldier. Standing military organizations are not terribly common among the Azuposi and are nonexistent among the Minnewawah. Fort Flame might produce some characters with the soldier background.

Urban Bounty Hunter (SCAG). Bounty hunting is not a common profession, but more might be found as foreign influence grows and coinage gains in influence.

Urchin. To find an urchin in Anchôromé would certainly embarrass the elders of any major pueblo or tribal land. The people pride themselves on taking care of their most vulnerable.

Uthgardt Tribe Member (SCAG). There has perhaps never been a single Uthgardt in all of Anchôromé, but it would be interesting to see how one would interact with the Azuposi or Minnewawah.

Waterdhavian Noble (SCAG). If a noble were to visit Fort Flame, a Waterdhavian noble could certainly be a possibility as well.

NEW BACKGROUNDS

Three new backgrounds and an option for evil characters are provided below.

Two of the backgrounds are similar in that they tend to the needs of their respective villages. The Azuposi Healer tend to the physical health of their village and the Pueblo Priest tends to the spiritual health of the community as a whole.

The Medicine Man is known for his wisdom and though most are hermetic in their nature, they bestow their great wisdom on their communities in times of need.

Choosing a Bent Priest on the other hand is a villainous class option frequently taken by former pueblo priests, sunwatchers, spirit shamans or even some good warlocks. The one universal truth about bent priests is that they have fallen to corruption and beseech the dark spirits for power.

AZUPOSI HEALER

You are relied upon by your community to help mend broken bones and draw infection from wounds. When an Azuposi child is sick, you are called upon to bring him to health and when a baby is being born, you are there to give commands and guide the mother.

Skill Proficiencies: Medicine, Religion

Tool Proficiencies: Herbalism Kit

Languages One of your choice

Equipment: Two vials of antitoxin, a set of common clothes, a healer's hit, a herbalism kit and a small gold nugget worth 5 gp

SPECIALTY

You specialize in one particular malady that you are known to be a particular expert in curing.

d8 Specialty

- | | |
|---|-----------------|
| 1 | Bruises |
| 2 | Broken Bones |
| 3 | Child Birth |
| 4 | Cuts |
| 5 | Natural Disease |
| 6 | Infection |
| 7 | Natural Poisons |
| 8 | Stomach Issues |

FEATURE: SPECIALTY KNOWLEDGE

You are so adept at your particular specialty that you know exactly what to do in medical emergencies. A healer who specializes in poisons may know how to draw forth the venom of an adder. If your specialty is disease and a child is sickened, you may know the cure. If you specialize in child birth and you are present, there is little chance that a mother has complications.

You should work with your DM to determine the game effects this has, and under what circumstances.



SUGGESTED CHARACTERISTICS

Most Azuposi healers yearn to make those around them feel better and healthier. They long for greater knowledge in order to better serve those they tend to and are willing to search the world high and low for new cures and the rarest of herbs.

d8 Personality Trait

- | | |
|---|---|
| 1 | I feel so much empathy for those who ail. I often ask those I am with how they feel. |
| 2 | I know that all bad things pass in time and my optimism is plainly visible on my face. |
| 3 | I am melancholy because of those whom I could not save. |
| 4 | I am very inquisitive, always trying to understand how things, particularly the living body, work. |
| 5 | I talk too often and frequently about medical theories I have developed through study. |
| 6 | It is safe to say that nothing can make me queasy. I have seen it all. |
| 7 | I realize how important good hygiene is to good health and I make sure those around me know it. |
| 8 | I am always searching for new breakthroughs in herbalism and medicine. I will interrogate any who claim knowledge I might not have. |

d6 Ideal

- 1 **Knowledge.** I need to know all there is to know about the body. (Lawful)
- 2 **Ego.** I must be the best at my profession no matter what I need to do. (Evil)
- 3 **Sympathy.** If I could, I would take all the suffering in the world onto myself. (Good)
- 4 **Awe.** I am don't care so much why medicine works as it does, but it is a process that amazes me. (Chaotic)
- 5 **Responsibility.** It has been placed upon me to do an important job and I will be sure to do so. (Lawful)
- 6 **Obligation.** I was given a talent by the Spirits and it would be a great tragedy for me to waste my gifts by not helping others. (Good)

d6 Bond

- 1 I became a healer because I lost someone very close to me that I could not help.
- 2 One day, I will find the cure to something which has no cure.
- 3 Plain and simple, I do this for the children. I cannot stand to watch them suffer.
- 4 I was born with an innate understanding of the body and I will spread my knowledge to others across the world.
- 5 There is nothing that can't be fixed, no malady that cannot be cured. I will prove that to all those around me.
- 6 My family has lived in this village for many generations and endured much with it. I owe everything to its people.

d6 Flaw

- 1 I've simply seen too much death and I am losing hope.
- 2 I have lost too many patients and now I refuse to get close to anyone, lest I lose them as well.
- 3 Sometimes I forget I work with people and that those people have feelings.
- 4 Pain is an illusion, and in pursuit of a cure I don't mind causing it if it leads to a greater good.
- 5 I am getting tired of being underappreciated and overworked. I need to rest all the time and I can be bitter.
- 6 I seek out glory and the praise of my fellow villagers. I don't care as much about my patients as I should.

MEDICINE MAN

Among the Minnewah and Poscadari elves in particular, certain individuals are gifted with an inherent and intimate understanding of the spirits that surround them. From a very young age, you were seen as different among your tribe, but as much as others feared you, they also had many hopes for the otherworldly wisdom you held.

In time, perhaps the village became too stifling for you. Surrounded by spirits, you could not always endure their whispers and those of the living which implored you for you for knowledge. Thus you stand apart from your peers. As you grow older the lines between the mortal and the Spirit Realm blurs until they become almost indistinguishable from one another.

Skill Proficiencies: Medicine, Religion

Tool Proficiencies: Herbalism Kit

Languages Two of your choice

Equipment: Various charms and effigies. (Nonmagical) dreamcatchers, feather charms, and small pieces of turquoise worth 10 gp total. You also have common clothes and a herbalism kit.

ORIGIN

Why is it that you have your special connection to the spirits? Why do you hear their incessant whispers and why do you know there wants and desires where others see and hear nothing? You can roll on the following table to determine which origin brought you this otherworldly insight or you could select one of your choice.

d8 Origin

- 1 A spirit owes your ancestor a great debt and blessed your family with supernatural insight that only manifests once every few generations.
- 2 A traumatic, or near death experience brought your spirit to the attention of entities of the Spirit Realm. They have not left your side since.
- 3 You were not supposed to have survived child birth, but the spirits took you as their own. You owe them for your miraculous survival.
- 4 Your mother was the recipient of a blessing while you grew in her womb. As a child, you never cried since the spirits kept you forever entertained.
- 5 You came upon a charm which housed a powerful spirit that you freed. As a byproduct, you have become intertwined with the Spirit Realm.
- 6 You were born at a moment where the sun, moon and constellations came into an alignment that only comes around once every few hundred years. The spirits took special interest in your birth.
- 7 When you were a child, you put a spirit to rest that had long suffered through an act of selfless kindness. The Spirit Realm took note and sought to reward you with supernatural sight.
- 8 You were born without ever having been fathered. Some say it was the spirits that brought you to your mother.

FEATURE: SPIRIT VOICES

You hear the incessant whisperings of the spirit realm around you giving you great wisdom into their needs and desires. Though you may not posit a direct question, you may come upon insights unavailable to others as far as the Spirit Realm is concerned.

You are particularly adept at determining which actions might offend the spirits and thus you can prevent yourself or others around you from making such mistakes.

SUGGESTED CHARACTERISTICS

Medicine men are always highly regarded among their people but often held at a distance. Some become hermetical and they always somehow seem lost in the voices that incessantly whisper to them.

d8 Personality Trait

- 1 The spirits whispering constantly in my ear are distracting and it makes me seem absent minded.
- 2 My words and wisdom are a valuable commodity and I don't do anything for free.
- 3 The spirits are my constant companions. Others see me as a loner, but this is patently untrue.
- 4 I have grown used to listening and I rarely choose to speak.
- 5 I am eager to find more company among the living. I am not used to their busy ways but it interests me.
- 6 I trust the opinions of the spirits and they certainly are opinionated. So I am now as well.
- 7 The voices I hear, and the things they say would terrify others. I do not share their wisdom without great need.
- 8 My advice is very useful and I know it. I tend to offer it even when it is not asked for.

d6 Ideal

- 1 **Arrogance.** The spirits have given me reason to believe that my life is worth more than those around me. (Evil)
- 2 **Protection.** Those who have great gifts must use those gifts to help and protect others. (Good)
- 3 **Wisdom.** Knowledge is useless without the wisdom to use it correctly. (Lawful)
- 4 **Power.** I have been given this gift for a reason and must grow in power to fulfill my purpose. (Chaotic)
- 5 **Respect.** The spirits see all and must be respected. (Lawful)
- 6 **Preparation.** We are here for only a short time compared to the whole of our existence and we must prepare ourselves for the afterlife. (Any)

d6 Bond

- 1 My village is so important to me. I miss it when I am gone and long to head home.
- 2 I cannot understand the poor decisions others make and know its my obligation to right their wrongs.
- 3 The voices have been telling me what to do for my whole life and I will no longer listen.
- 4 I will bring the wants and needs of my people beyond the bounds of my homeland.
- 5 The close relationship my people have to the Spirit Realm must be preserved.
- 6 I wish to deaden the veil between the physical and Spirit Realm so I may be closer to the spirits with whom I converse.

d6 Flaw

- 1 I've no concern for the living, their world is an illusion which I only temporarily am occupying.
- 2 Can't...take...the...voices...anymore!
- 3 I know better than others the will of the Spirit Realm so I should make all decisions.
- 4 In the end, we all end up at the other side of the veil, so what is the point in avoiding death? A few extra moments?
- 5 The spirits intentionally frighten me all the time. I am extremely jumpy and expecting to be frightened again terribly at any moment.
- 6 I take advantage of all those who surround me, just as I do the spirits of the Spirit Realm. It is my birthright.

PUEBLO PRIEST

Like the Azuposi healer, the pueblo priest sees to the general welfare of each Azuposi settlement. However, where the Azuposi Healer sees to the physical needs, the pueblo priest sees to their spiritual needs.

In this way, they are much like the medicine men of the Minnewah, but less mysterious and hermetical. The pueblo priest is a part of every major rite performed to honor the spirits, including festivals, rituals and holidays. They are often seen wearing the sacred vestments and covered in a variety of charms and talismans.

Skill Proficiencies: History, Religion

Tool Proficiencies: Any one set of artisan's tools

Languages One of your choice

Equipment: A set of normal clothes and a set of religious vestments. Nonmagical charms and talismans. A set of the artisan's tools in which you are proficient and random chunks of turquoise worth 15 gp.

AUTHOR'S NOTE - SUNWATCHER

The Sunwatcher is similar to the Pueblo Priest as a background, but their duties require them to stay within their villages and settlements. As written on page A10 of **FMQ1 City of Gold**, the Sunwatcher *"is a liaison between his people and the Sun - the most powerful spirit in contact with them. He takes his duties very seriously, often becoming otherworldly and losing touch with daily affairs of the community."*

As such, the Sunwatcher doesn't make the best adventurer. However if a player desires, his cleric character could claim the Sun Father as patron, light as a their domain and Pueblo Priest as a background. Effectively making them an adventuring Sunwatcher.

FEATURE: TALISMANIC KNOWLEDGE

While the background itself does not give the pueblo priest access to talismanic magic (needing the feat or a class feature to do so), the pueblo priest is well versed in their magical abilities. A pueblo priest can identify and determine the exact special properties of a talisman that they come across by making a DC 13 Intelligence (Religion) or DC 13 Intelligence (History) check.

SUGGESTED CHARACTERISTICS

Pueblo priests have responsibilities to their people that cannot be shirked. It is their responsibility to cater to the spiritual needs of the Azuposi and keep the spirits satisfied with their respective settlements.

While it was once not the case, Masauwu decreed just over a century ago that the life of an adventurer is suitable for a pueblo priest in order to stop threats like the demon-spirit who once blocked the Sun Trail to Wenimats.

d8 Personality Trait

- 1 I live for my people, particularly of my community, and everyone knows and loves me.
- 2 I am a servant of the Spirit Realm and live only to interpret their desires.
- 3 I am aware that I am the liaison between the Spirit realm and the mortal world. That is my duty.
- 4 Since I was a child, I have lived for the variety of festivals. To this day, they still make me so happy and I hate to miss them.
- 5 I fear that the Azuposi will grow soft once again which will greatly displease the Skeleton Man. I will not allow this to happen.
- 6 I long to be named Gilded Priest. I know that it is my destiny.
- 7 I am here to guide the people through any hardships that may arise. It is my sacred duty.
- 8 I appreciate the great honor that my duties bring me, but I have a wanderlust that will not stay quiet.

d6 Ideal

- 1 **Kindness.** I love smiles on the faces of my flock. It is my duty to keep my people happy. (Good)
- 2 **Power.** Every day I feel the pull of the darker spirits. I know I am treading the path of the Bent Priest. (Evil)
- 3 **Service.** As a pueblo priest it is my duty to tend to the spiritual needs of my people and that is one I simply will not ignore. (Lawful)
- 4 **Fame.** I enjoy the benefits and honors I am afforded as such an important member of my community. (Chaotic)
- 5 **Salvation.** There is no more important duty than assuring that mortal and spirit remain at peace. The spirits are a fickle lot, but they have certain rules to obey. (Lawful)
- 6 **Culture.** Without our festivals, rites and holidays we are diminished as a people. (Any)



d6 Bond

- 1 I shall never allow the Azuposi to grow weak as we once did, and I will lead by example.
- 2 I live for my community and long to keep my people safe from harm.
- 3 There are threats from the Spirit Realm that none need know of. It is the duty of folk blessed as I am to hide such knowledge.
- 4 I believe that we are too beholden to ancient traditions that no longer have the same meaning. Our rites need updating.
- 5 I fear that we were once abandoned by the spirits and if we are not careful, it will happen again.
- 6 There is so much beauty to be seen in this realm and the next. I wish to see it all.

d6 Flaw

- 1 I've grown bored with my duties and laziness has sunk in.
- 2 The young generation is distracted and knows not the power of the Spirit Realm. I must teach them to behave no matter how harsh I need to be.
- 3 I have suffered too many tragedies to continue to believe the spirits have our best interests in mind.
- 4 I can make quite a bit of personal gain by using my position among the Azuposi.
- 5 I don't believe in what I do any longer. It is time for me to move on.
- 6 I feel the incessant call of the darker spirits like Ma've and Shakak.

AUTHOR'S NOTE - THE TRADER

The Trader was a rogue kit introduced in **FMQ1 City of Gold**. A product called **Traders and Merchants!** has created a background ideal for such characters. It was written by Walrock Homebrew and is currently being sold on DM's Guild for PWYW. The author highly recommends that if you wish to choose a trader background, you pick up this product which can be found here:
<https://www.dmsguild.com/product/209113>

VILLAINOUS OPTION: BENT PRIEST

The bent priest has fallen to the secret whispers of the spirits of evil that inhabit Anchôromé. It could be a specific spirit such as Ma've or Shakak, or it could just be a collection of smaller spirits of nature, the elements or the evil dead.

Universally, bent priests and priestesses are cast out from families and villages, never allowed to return, and this rejection only ever fuels their hatred. Even when it is not the case, most calamities are blamed on a bent priest or the dark spirits which they show reverence.

Depending on their original class, bent priests make adjustments to the spells they have available as well as some of the features which they may use. The following table lists spells which are available to bent priests depending on their class and level.

BENT PRIEST EXPANDED SPELLS

Spell Level	Spell
1st	<i>bane, cause fear,</i>
2nd	<i>crown of madness, spider climb</i>
3rd	<i>animate dead, bestow curse</i>
4th	<i>giant insect, sickening radiance (XGtE)</i>
5th	<i>antilife shell, contagion</i>
6th	<i>create homonculous (XGtE), eyebite</i>
7th	<i>finger of death, power word pain</i>
8th	<i>Abi-Dalzim's horrid wilting (EEPC), maddening darkness (XGtE)</i>
9th	<i>imprisonment, shapechange</i>

BENT PRIEST CLERICS

Bent priest clerics no longer have access to the spells, features and abilities from their original domains. Instead, they gain access to the 1st, 3rd, 5th, 7th and 9th level spells listed in the Bent Priest Expanded Spells list. They only gain access to these spells when they reach the appropriate level.

Also, they gain the Reaper, Channel Divinity: Touch of Death, Inescapable Destruction, Divine Strike, and Improved Reaper features of the Death domain found on page 96 of the **Dungeon Master's Guide** when they reach the appropriate level.

BENT PRIEST SPIRIT SHAMAN

Bent priest spirit shaman lose the ability to cast ritual spells through the Ritual Casting feature of the Spirit Shaman, but may keep it if they have the ability from another class or through a feat. They instead gain access to the Talismanic Magic feature if they do not already have it.

Bent priest spirit shaman also add the spells from the Bent Priest Expanded Spell list to their available spells when they reach the appropriate level to cast them regardless of their spirit bond.

BENT PRIEST WARLOCKS

Only a warlock who chooses the pact of an animist can become a bent priest. The animist has some differences in spell choices and features, however.

The bent priest warlock replaces spells from the Animist Expanded Spells list, with the Bent Priest Expanded Spells list. You lose the Aura of Oneness feature, but gain access to Talismanic Magic. You may not choose a benevolent puckwudgie as a familiar if you take the Pact of the Chain feature, and if you have already chosen one, it leaves your side permanently.

Finally, bent priest warlocks suffer a terrible fate when the dark spirits come calling at the moment of death. A bent priest warlock of 9th level or lower becomes a deathlock (from **Mordenkainen's Tome of Foes**), and a warlock of 10th level or greater becomes a deathlock mastermind.

CHAPTER 5: MAGIC AND MISCELLANY



ike its people and its history, much of the magic and equipment found in Anchôromé is quite unique. While different, it is not any weaker, and an Azuposi priest wielding his talismanic magic could certainly go toe to toe with a wand-wielding Faerûnian wizard.

INTRODUCTION

Man's law changes with his understanding of man. Only the laws of the spirit remain always the same.

– Crow

In this chapter you will find the unique magic known as talismanic magic, available only to certain classes in Anchôromé and those who take it as a feat.

You will also learn of the great power of totem poles; items which generate protective (or in some cases aggressive) regions with power on par with the mythals of Faerûn.

There are new spells to be found, new magic items and feats in addition to mundane armors, weapons and tools never before seen. This chapter does not encompass all that is unique to the continent, but it certainly gives an important overview.

TALISMANIC MAGIC

Talismanic magic channels raw magical power bestowed by certain spirits and contains it within a piece of jewelry worn about the neck in a similar manner to a mundane necklace. Using that raw energy, a spellcaster can alter their magic into new forms much like a sorcerer, but with a number of new options.

Talismans have different metamagic abilities available to their users and some can hold more power than others.

AUTHOR'S NOTE - FETISH MAGIC

Fetish magic is a "new" form of magic that is only applicable to the rogue archetype known as the fetishist found in chapter 4. However, if a DM is designing their own new version of spellcaster, the Fetish Creation feature might be applied to such a class using a similar dynamic, but necessitating a greater number of spell slots and available fetishes.

TYPES OF TALISMANS

Talismans come in two varieties, *lesser talismans* and *greater talismans*. Lesser talismans hold 6 "talisman points" and greater talismans hold 10 talisman points. Each day, a lesser talisman regains 1d6 of these points and a greater regains 1d10 (up to their respective maximums). There are rumors of more powerful talismans, but they are legendary items at the very least.

These talisman points can be used by a character who has the talismanic magic feature or has selected the feat to twist spells to suit their needs.

Some of these alterations are taken from the sorcerer's metamagic feature, but others are new. Not every talisman can use every form of metamagic and their capabilities are as unique as the talismans themselves. The classification of lesser or greater has no bearing on which metamagic features the talisman gives a caster access too, thereby making it possible to have a lesser talisman that is more versatile than one that is greater. Depending on the wants and needs of a caster, this may make a lesser talisman more desirable.



TALISMAN USAGE

A spellcaster who has the talismanic magic feature or who takes the feat must attune to a particular talisman in order to use it. This is exactly like attuning to a magic item, but it does not count against that number of magic items the caster can attune to. Only one talisman may be attuned to at a time.

Some of the metamagic features available to talismans and their users are from the sorcerer's metamagic feature and others are new. Each comes with a cost in talisman points, which are subtracted from the talisman's total when used.

Talismans give their attuned users access to metamagic features as long as there are still talisman points available for the day. If a talismanic magic user attempts to use a metamagic feature when there are too few or no talismanic points available, nothing special occurs beyond the normal effects of the cast spell. Using a talisman to alter or enhance a spell is a bonus action and the attuned owner is always aware of how many talisman points remain in a talisman.

Note that a talisman regains talisman points each day regardless of whether or not its attuned owner has taken a long rest. Clever talismanic magic casters who own two or more talismans use this to their advantage by switching attunements during a long rest to a talisman with more talisman points.

TALISMANIC METAMAGIC FEATURES

Talismans may grant any number of the following metamagic features available to their attuned users assuming the talisman has enough talismanic points left to meet or exceed the cost. You may choose the metamagic features available or roll d20. Italicized metamagic features are found in the **Player's Handbook** on page 102.

d20	Metamagic Feature	Cost
1	<i>Careful Spell</i>	1
2	<i>Distant Spell</i>	1
3	<i>Empowered Spell</i> †	1
4	<i>Extended Spell</i>	1
5	<i>Subtle Spell</i>	1
6	Substitute Energy Spell	2
7	<i>Quicken Spell</i>	2
8	<i>Heightened Spell</i>	3
9	Penetrating Spell	3
10	Shared Spell	3
11	<i>Twinned Spell</i>	1/Level of Spell
12	Copycat Spell	1/Level of Spell
13-17	Roll Twice††	—
18-20	Roll Three Times††	—

†Uses the caster's primary spellcasting ability score in place of Charisma. As described in the **PHB**, you may use this in tandem with another metamagic feature if you have enough Talismanic Magic points remaining to do so.

††Reroll repeats or additional rolls of 13-20.



SUBSTITUTE ENERGY SPELL

When you cast a spell that causes acid, cold, fire, lightning or thunder damage, you can replace the damage type with acid, cold, fire, lightning or thunder damage instead. The altered spell uses a spell slot of the spell's normal level.

The altered spell works normally in all respects except the type of damage dealt and appearance. A *fireball*, for example, becomes a ball of penetrating sound if the caster chooses to use this feature and cast a *thunderball*.

COPYCAT SPELL

If you observe a spell which is not on your list of castable spells, you may cast the spell on your next turn if you have a spell slot available for the spell's level. The cost in Talismanic Magic points is 1 per level of the spell which you are copying.

For example, if you see a wizard cast the *invisibility* spell and you do not have it on your spell list, you may use 2 Talismanic Magic points to copy the spell on your next turn.

AUTHOR'S NOTE - NEW METAMAGIC

The metamagic features found in the Talismanic Metamagic features table should not be the final say in metamagic abilities and DMs are encouraged to develop their own, possibly with some input from their players if they create their own talismans. The DMsGuild is a good source of additional metamagic features.

PENETRATING SPELL

If you use the Penetrating Spell metamagic feature when casting a spell that causes damage, the spell will ignore resistance and cause a creature that is immune to suffer half damage instead on a failed saving throw and none on a successful saving throw.

For example, if you use a penetrating *burning hands* spell on an imp, the imp would have to make a saving throw or take half damage instead of none. A banshee, which has resistance to fire, would take full damage if it failed its save.

SHARED SPELL

If use the Shared Spell metamagic feature while casting a spell in which you target yourself, you may also target a creature within 5 feet of you that you can touch. The shared spell must be an exact duplicate of the original in every way.

If you for example, cast *protection from energy* on yourself and choose resistance to acid, you may choose another creature within 5 feet that you can touch to also benefit from resistance to acid. You cannot, however, choose resistance to acid for yourself and resistance to fire for the creature.

NEW FEAT - TALISMANIC MAGIC

You have learned to use magical talismans to alter and augment your spells in a limited manner and dependent on the strength and function of a magical talisman you own.

You gain the ability to attune to a single talisman which must be done during a long rest. If you have multiple talismans, you may attune to a new one during your next long rest.

BUYING AND CREATING TALISMANS

Talismans are hardly, if ever for sale. They are never sold in a store for certain, but a player character may meet an unscrupulous merchant willing to sell one they've obtained. In this circumstance, a lesser talisman costs 6,000 gp x the number of metamagic features it has available and a greater talisman costs 10,000 gp x the number of metamagic features it has available.

A talisman can also be created by a character who has the Talismanic Magic feature or feat using the guidelines found in **Unearthed Arcana: Downtime** for creating magic items. The equivalent gp value of the talisman should be calculated first for the talisman's creation.

The Unearthed Arcana document can be found at: https://media.wizards.com/2017/dnd/downloads/UA_Downtime.pdf.

TOTEM POLES

Totem poles are a common sight in the Unole, and the vast majority of them are mundane. They are typically used to represent spirits, revered ancestors, legends, sacred beings, animals, people, or historical events.

However, a number of Minnewah tribes have come to using powerful spiritual magic, typically through the cooperation of a number of spirit shamans, to create a magical totem pole of great power. These totem poles are similar in some ways to the mythals of Faerun, and their magic can affect very large areas, often the main settlements of a particular tribe.

Despite their magic, totem poles can be just as easily destroyed by accident or intent as a normal totem pole, and such an event is devastating to its respective tribe. Because of this, powerful spirits and creatures are often tasked with protecting totem poles. A character who manages to overcome these guardians and destroy a totem pole earns the eternal enmity of the whole tribe who will go to the ends of Toril to enact revenge.

TOTEM POLE MAGIC

Magical totem poles rely on a series of carvings that represent a variety of significant beings or events. The top carving is usually more ornate and almost always represents one of the Great Spirits.

Generally, totem poles emanate 1-3 defensive powers from carvings that are found lower on the pole, and one offensive power from the Great Spirit carving. Defensive powers typical deal with some form of protection for all the inhabitants within an area, while the offensive powers can be used once between long rests and can only be used by those who worship the represented Great Spirit.

The emanations from the pole exist in a predetermined range and are usually shaped spherically with the totem pole at the center.

If you wish to create a random totem pole, roll 1d8 on the totem pole defensive emanations list. If you roll a 7 or 8, roll again two or three times as indicated and reroll additional rolls of 7 or 8. Then roll 1d10 and consult the offensive emanations list. The emanation should range 3d8 miles from the pole.

TOTEM POLE DEFENSIVE EMANATIONS

d8	Emanation
1	Protection from Energy
2	Purification
3	Feather Falling
4	Witch Fire
5	Nondetection
7	Roll 2x
8	Roll 3x

TOTEM POLE OFFENSIVE EMANATIONS

d8	Emanation	Associated Spirit
1	Favor of Tabladak	Tabladak
2	Whispers of the Wendigo	Pamola
3	Eyes of the Owl	Grey Owl
4	Acid Arrow	Yudzee-Yolzo
5	Lightning Strike	The Thunderbird
6	Charging Bull	The White Bison
7	Retaliatory Kick	Epona
8	On Black Wings	The Great Raven
9	Call of the Pack	Red Wolf Unole
10	<i>Unique Power</i>	<i>New Spirit</i>

DEFENSIVE EMANATION DESCRIPTIONS

The following emanations affect all creatures within range of the totem pole's emanation, regardless of the creature's intentions or allegiance.

PROTECTION FROM ENERGY

All creatures gain resistance to an energy type (acid, cold, fire, lightning, or thunder) as long as they remain within the totem pole's emanation.

PURIFICATION

By whispering a short blessing, a creature can *purify food and drink* at will while they stand within the emanation of the totem pole.

FEATHER FALLING

All creatures within the emanation are under the effects of a *feather fall* spell as long as they remain within the totem pole's emanation.

WITCH FIRE

Sentient beings who have spent less than a tendar in the totem pole's emanation glow with a green light as if they were under the effects of a *faerie fire* spell. This power cannot be hidden with any mundane means, but magic can suppress it.

SANCTUARY

All creatures within the emanation of the totem pole are under the effects of a *nondetection* spell.

OFFENSIVE EMANATION DESCRIPTIONS

The following emanations are tied to a particular Great Spirit and only those who call that particular spirit their patron are able to use these offensive abilities.

FAVOR OF TABLADAK

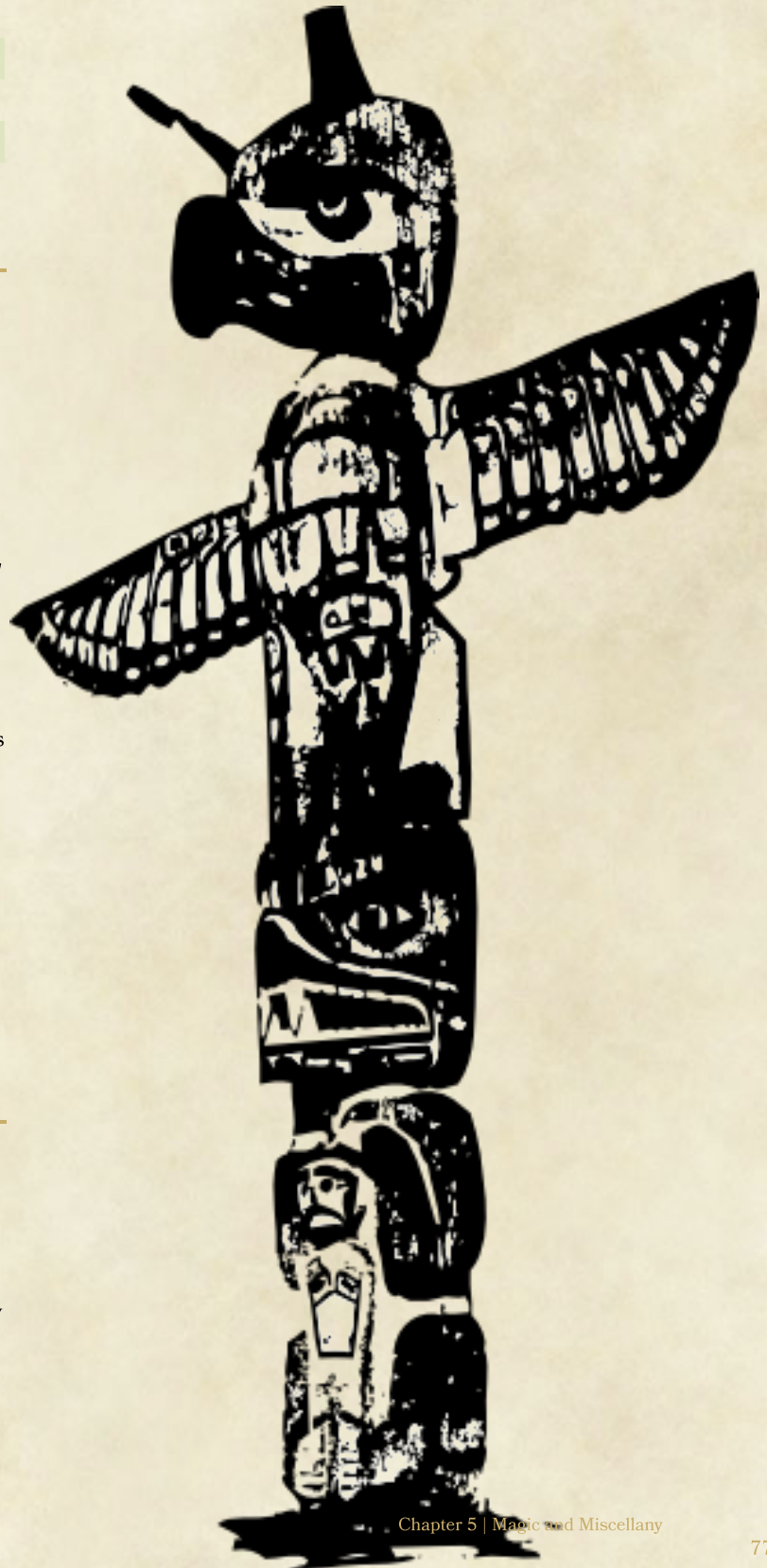
By calling on their patron spirit, a creature that worships Tabladak may cast *divine favor* once between long rests if they are within the totem pole's emanation.

WHISPERS OF THE WENDIGO

By calling upon their patron spirit, a creature that worships Pamola may cast *dissonant whispers* once between long rests if they are within the totem pole's emanation.

EYES OF THE OWL

By calling upon their patron spirit, a creature that worships Grey Owl may cast *enthrall* once between long rests if they are within the totem pole's emanation. Both the target and the caster must be able to see each other for this spell to function.



ACID ARROW

By calling upon their patron spirit, a creature that worships Yudzee-Yolzo may fire an arrow from a bow and the arrow will transform into an arrow made of burning acid as if the archer has cast *Melf's acid arrow*. They may do this once between long rests if they are within the totem pole's emanation.

LIGHTNING STRIKE

By calling upon their patron spirit, a creature that worships the Thunderbird may use a bonus action to cause a lightning strike to hit a creature which they are making a melee attack against. The lightning adds 2d6 damage to a successful attack and none on a miss. Either way, it can only be used once between long rests.

CHARGING BULL

By calling upon their patron spirit, a creature that worships the White Bison may do an extra 1d6 damage with a melee attack if they moved at least 20 feet in the direction of the target creature during the attack. The damage is of the same type as the weapon used. In addition, a target that is hit must make a DC 13 Dexterity save or be knocked prone. Charging Bull can only be used once between long rests.

RETALIATORY KICK

As a reaction, a creature that worships Epona may kick a creature within 5 feet who has just caused them damage. The kick does 2d6 damage and can be used once between long rests.

ON BLACK WINGS

By calling upon their patron spirit, a creature that worships the Great Raven may cast *catapult* (XGtE) once between long rests if they are within the totem pole's emanation. The object being catapulted grows ghostly black wings during its flight.

CALL OF THE PACK

If at least two creatures who worship Red Wolf Unole as a patron spirit use an action to howl, all hostile creatures within 60 feet are subject to the spell *fear*. The save DC is Wisdom based and is calculated using 10 + proficiency bonus + Wisdom modifier of the howler whose total is the highest. If there are more than two participants, add +1 for every additional howler beyond 2 with a maximum DC of 18. This ability can only be used once per long rest for all participants.

UNIQUE POWER

This is left for the DM to develop, or you can simply choose one of the emanations. Typical offensive emanations are similar to 1st or 2nd level offensive spells, and all can only be used once between long rests. The nature of the spirit is also up to the DM to determine.

SCALPING

Scalping is a practice that has spread among the Poscadari elves and into some of the more warlike tribes of Minnewah. As its name implies, a "scalping" removes the top portion of the head which is occasionally used as a trophy.

After major conflicts, scalps are typically collected and put on display to demonstrate the successes and ferocity of the scalp's owner.

The origin of scalping is a tragic one and though in some scenarios it is just one of the cold byproducts of war, there are evil bent priests and medicine men who have used the practice in mystical and very evil ways.

SCALPING HISTORY

It is widely believed that Balduran was the first of Faerûn's inhabitants to set foot in at least some regions of Anchôrômé. Balduran came to the continent to plunder and much like Cordell in Maztica, he took whatever he could. It did not matter to Balduran that he plundered the ancient dead or angered the spirits of the land; there was gold to be found. The Poscadari elves of the coast fought against such desecration and slaughtered Balduran's men when they could, but Balduran fought back in some of the most brutal ways he could think of.

To begin with, he put bounties on the heads of Poscadari elves, literally trading gold for each head returned to him. He recruited local Minnewah to do so in addition to his own men. Eventually, when the number of heads became an inconvenience, he began to accept scalps, and thus the practice was born.

SCALPING AS AN EVIL OPTION

While not exactly a pleasant practice, every time a warrior scalps a defeated foe is not considered an evil act. However, some bent priests, evil shaman, medicine men, warlocks and sorcerers have taken the process one step further.

Certain dark spirits have given the power to these evil folk to entrap the deceased's soul within its own scalp. Thus, the spirit cannot move fully into the Spirit Realm upon death.

In game terms, this means that a character who has been scalped in this way cannot be resurrected from the dead by magic unless the one performing the resurrection has the scalp in their possession or it has been destroyed.

The Minnewah consider this practice incredibly evil, as do the Azuposi, Poscadari, Metahel, Nahopaca, Dog People, desert dwarves and even transplants from Faerûn who are used to such blatant disregard for the sanctity of the eternal soul.

NEW FEAT - SCALPING

Prerequisite - Evil Alignment

After you kill a creature you may attempt to scalp it and steal its soul within one turn of its death. The body must be within 5 feet of you, it must be smaller than one size greater than your own, you must spend an action, and you must have a slashing weapon in hand.

When you decide to scalp the defeated creature, you remove the top portion of its head and force the soul to occupy the gruesome trophy. The creature can not be raised from the dead unless the scalp is destroyed or the one attempting to raise the creature holds the scalp in their possession.

You may not scalp a body that you simply find dead and the dark spirits who grant you this power insist that you have participated in at least some part (having caused 1 or more points of damage) in the death of the creature.

WEAVER MAGIC

The weavers of Esh Alakar (who are all, in fact, spellweavers) are one of the single greatest secrets in Anchôromé, and they come with a variety of magics unknown to any but themselves.

Even the rare few who are aware of their existence are likely unaware of their desire to find the Code of Reversion and the gems necessary for them to do so.

The weavers have also lost a "tome" of great magic known as the *Silver Hexamaetric Folio*, though it has yet to be recognized as a book of magic.

THE CODE OF REVERSION

Only the spellweavers themselves know what grandiose magical ritual they were attempting when all of their pyramidal node cities exploded and ended their empire for all time. This event, known as the Disjunction, is what Al'akar and the remaining three weavers hope to wipe from existence using another ritual known as the Code of Reversion.

When the Disjunction occurred, six gems of great power were either created or imbued with temporal energies and flung across the multiverse. One of these gems, and one that can locate all of the others, is buried deep in the earth somewhere in the Land of the Insect Men. If Al'akar were to find this stone, he might abandon Esh Alakar and take the remaining weavers with him in search of the others.

Though the Code of Reversion might bring the weaver empire back to its former glory, which isn't necessarily a disastrous event for the multiverse, all would be undone as time completely reset itself back to the moments before the Disjunction. Though Al'akar does not care for the weavers, this goal coincides nicely with his desire to reunite with Jergal and to bring Jergal back to his former glory.

THE REVERSION GEM OF ANCHÔROMÉ

Wondrous item, artifact (requires attunement)

When the weavers performed their grand ritual, they used six gems as a focus, but something went terribly wrong. As each node exploded, the gems were thrust through space and time; lost forever to what remained of the weavers.

Perhaps as a byproduct of the Disjunction, each was imbued with incredible powers and a command over time that gave its owners remarkable magic.

The Reversion Gem of Anchôromé is a faceted amber gemstone the size of a man's fist which can be used to locate the others, though it has some incredible powers of its own. If one were to stare into its facets, one could catch glimpses of each of the others, giving clues to where they might lie.

Time Hop. If you don't like the results of an action, you may hop back in time to just before you attempted the action and try again or attempt a new course of action. You have to accept the new consequences.

This ability may be used once between short and long rests.

Borrow Health. You may reach forward in time to borrow your health from the future. You regain 8d6 hit points for now, but then at some point in the next ten days, you are damaged by the same amount.

This damage occurs randomly 1d10 days in the future at exactly the same point in the day as you used the gem's Borrow Health ability.

Random Properties. The gem has the following randomly determined properties from page 218 of the *Dungeon Master's Guide*.

- 2 minor beneficial properties
- 2 minor detrimental properties

Curse. The time fluctuations surrounding the stone are disruptive and can cause great calamity to its user. Roll 1d8 when an owner first attunes to the stone. From that point forward, they either begin aging in reverse (roll of 1-3), aging at twice the normal rate (4-6), are thrust 1d10 x 1000 years into the future or past (roll of 7, equal chance of future or past) or are given double the normal lifespan for their race (roll of 8).

If the gem is destroyed, the effects remain, but do not get worse. In other words, if an attuned owner aged backwards to a child, he or she remains a child, but begins to age normally once again. Dropping the attunement does not end the curse, and a creature who ages to their birth disappears from existence. Only divine magic from a deity or spirit of time can bring such a character back.

Destroying the Gem. The gem can be physically destroyed like any other, but if it is not done properly, the gem simply travels through time and reappears where it was located at some point in the last century. In order to permanently destroy the gem, it must be destroyed while it is in the Far Realm beyond time and space. In this place, it has no power and none of its abilities function.

THE REMAINING GEMS

The locations of the remaining five gems are a mystery and beyond the scope of this book. However, Al'akar's quest for all six could lead to some truly epic adventures designed for heroes of the highest caliber.

If Al'akar and the spellweavers should locate the Reversion Gem of Anchôromé through the labors of the thri-kreen, a multiverse wide search for the remaining gems would ensue. The following locations are possible examples of where the gems might be located.

- In an unknown region of Limbo, where time distortions have added to the chaos of the surrounding region.
- In the collection of the three headed gem dragon Blithen of Many Names. It has been slowly distorting his perception of time, having unknown effects on his behavior.
- In the Bastion of Unborn Souls, causing the souls which pass its vicinity to be born as with some mastery of chronomancy.
- In the deepest oceans of Celestia, where a race of octopoid men and women known as the Zoveri suffer from its emanations.
- In the possession of the Lady of Pain who cares nothing for the artifact. She leaves a whole sect of dabus who have been enriched by its magic to guard it, simply out of habit.
- Among the glimmerfolk of the Endless Light, also known as the Plane of Radiance and Plane of Rainbows.
- Replacing one of the eyes on the body of Chupoclops, whose massive corpse floats deep in the Astral Plane.

THE SILVER HEXAMETRIC FOLIO

Thannor Gwervinal, an archaeologist who hails from Waterdeep, set sail for Fort Flame in 1489 DR with the backing of a prominent house. In the last few years, despite his own frailties, he has managed to travel half way across the continent until finally settling in Opallinoc. The scholar has become an "expert" of sorts on the Ancient Ones and has funded numerous expeditions into what he believes are the ruins of these long gone humans.

Some of these expeditions have returned with nothing, most have not returned at all, but one particular niyannan-*napew* (consisting of a powerful Nahopacan animist, a dragonborn fighter, an azuposi hunter and a cleric of Morityema) returned with a remarkably strange object.

The object consisted of three separate pentagonal books, each covered in strange hieroglyphs and connected by a fine metallic chord. Thannor has not been able to decipher the hieroglyphs, nor understand the purpose of its strange layout.

HISTORY OF THE FOLIO

What Thannor has not yet realized is that the "book" that he has obtained is one of the last remaining repositories of magic and lore from the weaver empire, lost before the Disjunction even occurred. The folio came in the possession of the Ancient Ones who kept it hidden from their masters. When the Ancient Ones rebelled against Esh Alakar, they used its magic against the weavers, but it was lost once again when their empire collapsed.

USING THE FOLIO

What Thannor does not realize is that the metallic pages of the folio are designed to be manipulated by beings with more than a single set of hands. When the silvery plates that make up its "pages" are arranged correctly, the folio forms a perfect dodecahedron, and the hieroglyphs expose magical secrets of the ancient spellweavers.

The puzzle is a challenging one, and requires a successful DC 15 Intelligence (Investigation) check to solve. Even then, the design is intended for those with more than one set of arms and requires a DC 15 Dexterity check. The Dexterity check is made at disadvantage unless two people (or one with more than one set of arms) work on putting the folio together simultaneously.

NUMENAL

The Silver Hexametric Folio has a sentience of its own that calls itself Numenal. Numenal has Int 17, Wis 10, and Cha 17. It can communicate through telepathy with any creature who is within 100 feet, but this telepathy only manifests as the hum, clicks and rhythms of the ancient weaver tongue. As such, it can only be understood if the holder is under the effects of a *tongues* spell or similar effect. The folio can sense creatures within this same range of 100 feet, though it cannot see and does not technically "hear."

Numenal claims to be a teacher and repository of spellweaver lore, and comes across as helpful and friendly. It has attempted to communicate with Thannor and others around it already, but Thannor has not been able to understand its words, thinking the mental "noises" a byproduct of the book's magic.

Numenal is neutral, but it does have a special purpose in seeing the spellweaver empire restored and helping to complete the Code of Reversion. It does not know of Al'akar's secret identity but it is aware of the spellweavers that still live within Esh Alakar, and it will attempt to persuade its owner to enter those fabled ruins so that it can be returned. It will not immediately make demands to enter the ruins, but will more subtly insist it be given over to creatures it can more easily influence if it makes no progress with its current owners. This is currently its goal with Thannor, and it wishes to leave his incompetent hands as soon as possible.

MAGIC OF THE FOLIO

The folio contains a number of spells, which, with sufficient study, a character could add to their list of available spells.

Each spell requires a day of study per level of the spell, which can be accomplished during downtime. The magic is only available to those who gain their abilities through study, which unfortunately limits the knowledge mostly to wizards and bards.

If the DM decides that a patron or deity is also willing to grant these spells, or if by force of will others may "learn" to use the spells, clerics, spirit shaman, sorcerers and warlocks might also gain access to the spells provided.

AMANENSIS

3rd-level divination (ritual)

Casting Time: 1 action

Range: Self

Components: V, S

Duration: 1 hour/level of caster or until discharged

You tap into the collective memory of the alien spellweavers. For the duration of the spell, you can make a single Knowledge check as if you were proficient, and you also make it at advantage. If you already have proficiency, double the proficiency bonus.

While you are under the effects of this spell, you perceive incessant hums, clicks, and complex rhythms just at the edge of your senses as if some alien intelligence is trying to communicate with you. As long as this effect persists, you suffer disadvantage on all Wisdom based checks. Spellweavers do not suffer this penalty.

CYNOSURE

4th-level conjuration

Casting Time: 1 action

Range: Touch

Components: V, S

Duration: 1 minute or until discharged

This spell is meant to be cast prior to the casting of additional teleportation magic and it lowers the chances of mishap. You gain advantage on any roll to determine whether you land on target, off target, in a similar area or suffer a mishap. In addition, even if you arrive off your target area, the distance is cut down by 75% (round down), and if you suffer damage from a mishap, the damage is halved.

MODULATE

3rd-level transmutation

Casting Time: 1 action

Range: Touch

Components: V, S

Duration: 1 hour

This spell is cast specifically by touching a magical wand. The spellcaster imbues the wand with a spell he knows and can cast of 1st-3rd levels. For the following hour, the wand may be used to cast that particular spell as long as it has charges available.

Each use of the imbued spell costs two of the wands remaining charges. The wand does not lose its original functions during this time, though each wand may only be imbued with one spell through *modulate* at a time.

SIPHON

3rd-level transmutation

Casting Time: 1 action

Range: Touch

Components: V, S

Duration: Instantaneous

By casting this spell on a magic item that has charges, the caster may steal the magic of the item to power his spells. It only works on items that have charges, whether or not they are replenished daily.

Once cast, the caster replenishes one spell slot of any level which he can cast. The cost in charges is 1 charge per level of the spell slot replenished. An item with no charges or insufficient charges is unaffected by the spell.

SPELL STAR

8th-level abjuration

Casting Time: 1 action

Range: Self

Components: V, S, M (a moonstone worth 250 gp, which the spell consumes)

Duration: 1 hour

When this spell is cast, a glowing blue and white six-pointed star hovers just in front of the caster's head, shedding dim light in a 30 foot radius.

The caster chooses six spells which he has on his spell list to imbue the spell star with. Once this is done, the spell star becomes invisible, but follows the caster and can be seen with spells such as *see invisibility*.

For the duration of the spell, the caster who has the spell star is immune to the effects of the spells that have been imbued. Each spell can only be blocked once in this manner, at which time the ability is drained from the spell star. If all six spells are blocked, or if the duration runs out, the spell star disappears.

SPECIAL MAGICS

Though they are not all magic items of the standard sort, some magics of Anchôromé are quite special indeed. *Bonnets* are specially enchanted headdresses consisting of an array of beautifully placed feathers. *Micha* is the golden dust of the Azuposi which is in many ways central to their culture and a source of great magical might. The *Peace Pipe* is a tool of the Minnewah used to help prevent war and make important decisions with the wisdom of the spirits. The Sacred Bundle is a collection of holy objects, which, when attuned to and carried can give access to amazing abilities.

BONNETS

While the vast majority of bonnets are nonmagical, some are specially enchanted by spirit shaman or others to enhance the abilities of warriors. Minnewah are universally angered by non-Minnewah who wear bonnets, believing them to be sacred to their people and not for outsiders.

There are many types of magical bonnets, and two are described below.

HORN BONNET

Wondrous item, uncommon

This bonnet is made from the scalp of a bison and it is decorated with both feathers and quills. Similar to *gauntlets of ogre power*, the bonnet can give you a Strength score of 19 (or have no effect, if your Strength is already 19 or higher). However, the bonnet only works for up to one hour per day, while it is worn.

WAR BONNET

Wondrous item, uncommon (requires attunement)

This magnificent headdress is a head band of feathers and it has two long trailers of eagle feathers to the left and right side. The bonnet gives its bearer keen hearing and vision when worn. The wearer gains advantage on Wisdom (Perception) checks that rely on hearing or smell.

MICHA

Micha might have the appearance of flakes of gold, but it is worth much, much more.

Micha only exists, as far as what anyone knows, in one place in all the multiverse. In the Dunobo Springs of the Pasocada Basin, the golden dust settles once each year and is collected by dozens of pueblo priests from Michaca.

It is used in rituals and yes, at one point in time it was used in the construction of the very adobe itself to construct the City of Gold. Its most important function however, is to guide the Gilded Priest of Michaca to the Sun Trail which leads to Wenimats and the abode of Masauwu himself; also known as the Skeleton House.

Here the Gilded Priest may commune directly with the Great Spirit, gaining advice, wisdom, and the desires of the spirits which if followed, will guarantee their blessings for the upcoming year.

Micha has a use beyond what the Gilded Priest and the pueblo priests of Michaca gather it for. It is a powerful magical substance whose capabilities are (luckily for Michaca) mostly unknown in the greater world.

The Azuposi are not overprotective of its distribution but they do not allow others to simply come and take it. Rather it is often given as a gift to outsiders, the result of a direct command from Masauwu over a century past. Many have come to Michaca, seeking some service they could perform to earn such a wonderful reward.

POWERS OF MICHA

Micha can be used to empower spells to work far beyond their normal capabilities when added as a material component.

Each ounce of micha can increase the spell level of a cast spell without requiring the caster to use a higher spell slot. However, the caster can still only cast spells to the highest level of which he is capable. One ounce is used per level of spell increase.

For example, if a wizard wanted to cast the *ray of sickness* 1st-level spell as a 4th-level spell, the wizard would need to be level 7 to be able to do so. He would need to use 3 ounces of micha, but the spell would only cost him one of his 1st-level spell slots instead of a 4th-level spell slot.

In addition, micha can be used for some metamagic purposes. One ounce can be used to make a spell an Empowered Spell or an Extended Spell, and 3 ounces could be used to make it a Heightened Spell. See page 102 in the *Player's Handbook* for details on metamagic.

You may use the spell enhancing capabilities of micha or the metamagic ability once on each of your turns, but not both. In addition, the micha you use is consumed upon casting.

PEACE PIPES OF THE MINNEWEWAH

Peace pipes are used during councils among the Minnnewah for a variety of purposes, but mostly during territorial disputes or the forging of a treaty. Many are nonmagical but the herbs used still have a calming effect on those who participate in its use.

Magical peace pipes have no affect on anyone against their will, and all of their effects are beneficial.

Magical peace pipes must be used during a specific ritual known to all the tribes of Minnnewah in order to function. This ritual consists of ritualistic dancing that beseeches the wisdom of the spirits and must last for at least 4 hours, though it has been known to go on for much longer.

Peace pipes are a standard part of negotiation shared by all who are participating. As such it doubles a being's Wisdom bonus for all Wisdom checks. This lasts only as long as the peace pipe is lit, though it may be repacked with herbs as needed without interrupting the magical effect.

In addition, for a full hour after the peace pipe is extinguished, all who participated in the ceremony (including the council, dancers, and even guests) are affected by the *bless* spell.

Some peace pipes are known to have additional powers, all beneficial. In particular, when packed with particular herbs, some peace pipes can allow the user to *commune* with a Great Spirit and others are known for their ability to heal ailments of the mind and body.



SACRED BUNDLES

Sacred bundles are a collection of 5-10 holy objects that when collected in a single wrapping, grant their owners extraordinary abilities. The owner of a sacred bundle does not need to attune to the item, but they may only benefit from the affects of one sacred bundle at a time. If an owner has more than one sacred bundle, they may choose a different one to be affected by after a long rest.

Like bonnets, Minnewah do not take the ownership of a sacred bundle by non-Minnewah lightly, and some are likely to attack on sight if they notice one being carried. Sacred bundles are never given freely.

All sacred bundles give their owner access to a feat, including any ability score increases when they are on their owner's possession, but not necessarily being held.

The DM may choose the feat which the sacred bundle gives access to or you may roll 1d12 and consult the following table.

SACRED BUNDLE RANDOM FEAT

d12	Feat
1	Alert
2	Athlete
3	Charger
4	Durable
5	Grappler
7	Lucky
8	Mobile
9	Observant
10	Resilient
11	Skilled
12	Tough

ADDITIONAL MAGIC ITEMS

Magic permeates Anchôromé. Though there are no bookish wizards, busily producing items of power in secret laboratories, magic items can still be found in abundance.

The spirits are generous with their gifts, and adventurers seeking tangible rewards in magic are rarely left wanting.

ARROWS OF THE GREAT PINE

Weapon (arrow), very rare

These arrows are one of the two items made and used by Oglala (with the other being *bracers of archery*), perhaps the greatest archer of all time among the Minnewah.

Oglala slew a massive giant, perhaps even the mate of the giant of Junacolla with a number of these arrows, though he was in turn slain by the very Thunderbird itself. Oglala grew far too bold and thought himself powerful enough to hunt the Great Spirit.

Arrows of the great pine look like normal arrows, though they are mildly flexible and holding one can cause hands to become sticky with sap. Once fired from a bow, the arrows turn into a fully formed pine tree during mid flight which cause 4d10 piercing damage on a successful hit.

The arrows are found in bundles of 2d4 and once fired, they remain in tree form and lose their magic.

CALLING STONE OF THE BEAST SPIRITS

Wondrous item, rare

These are magical stones that summon animals to do the bidding of the possessor. The stones form naturally and are generally shaped in the crude likeness of an animal of CR 2 or less. They are blessed by the spirits of the animals because they approved of the shape they have taken and they only summon animals of their particular likeness.

Using an action, the possessor can summon 3d4+3 animals who may be commanded to attack or perform some other action of which they are capable. The animals remain for 1 hour or until they drop to 0 hit points at which point they disappear back to the Spirit Realm. Once you use the stone, it can't be used again until 10 days have passed.

DREAMCATCHER

Wondrous item, uncommon

While sleeping within 5 feet of this enchanted dreamcatcher, the sleeper is blessed with a good, restful night's sleep. While sleeping near the dreamcatcher, the creature is immune to dream-affecting spells, such as the *dream* spell. In addition, it cannot be subjected to effects that would affect its dreams, such as a night hag's Nightmare Haunting ability or similar effects.

Some dreamcatchers (considered *greater dreamcatchers*) also grant 5 temporary hit points to a single user who spends a long rest with the dreamcatcher within 5 feet. This user must attune to the greater dreamcatcher, but the temporary hitpoints last until their next long rest or until the hit points are used up. The greater dreamcatcher is a rare item.

LANCE OF THE HORSE WARRIOR

Weapon (lance), rare

These lances are somewhat common among the Chic'Epona tribe and others who make frequent use of horses. They function as a +1 weapon, but any who are struck must also make a DC 13 Wisdom save or be struck by a *fear* spell with a duration of 1 minute.

There are lances of the horse warrior that have a +2 or even +3 bonus, but they are *very rare*.

MEDALLION OF MEDICINE FIRE

Wondrous item, very rare (requires attunement)

This medallion is constructed of feathers and beads and is sculpted into the shape of flames. Typically made by spirit shaman, its owner has access to a number of powers invoking flames brought about by elemental spirits of fire. The medallion grants the following powers:

- Resistance to fire
- Cast *burning hands* twice each day, save DC 16
- Cast *fire shield* once each day (warm shield only)
- Cast *flame strike* once each day, save DC 16



ORB OF TRAILBLAZING

Wondrous item, rare

This fist sized, copper orb is dotted with tiny flakes of obsidian and appears to have constant movement just underneath its shiny surface. The cardinal directions are carved into the sphere.

When you throw the orb it turns into 500 tiny, copper insects like locusts, ants and beetles who eat vegetation at a voracious pace. In terrain that is deemed difficult due to overgrowth (such as forests and jungles) the insects make a 5 foot wide path, negating the difficult terrain.

The insects travel at your pace for 10 hours before reverting back to orb form. The insects have no affect on living creatures other than normal plants and the orb can be activated once per tenday.

SNAKE BELT

Wondrous item, uncommon

This belt is made of snakeskins and has a tiny rattle that can easily be silenced by tucking it under the belt loop.

Once between long and short rests the *snake belt* allows you to cast *polymorph* on yourself only, and only in the form of a giant rattlesnake (*Giant Poisonous Snake* from the **Monster Manual** page 327).

SUNBOW

Weapon (any bow), rare (requires attunement)

This bow has three charges, which it recharges every day at dawn. You can expend a charge as part of an attack to light up a fired arrow with a blinding shine. If the attack hits a creature, you deal an additional 1d10 radiant damage to it and the creature must succeed on a DC 13 Constitution saving throw or become blinded until the beginning of your next turn.

TEEPEE OF SANCTUARY

Wondrous item, very rare

What begins as a bundle of sticks wrapped in animal hide (weighing 1 pound) can be thrown to the ground as an action while repeating a command word. The bundle instantly unfolds and grows to the size of a fully formed teepee with a 15 foot radius.

The teepee is larger on the inside than it is on the outside, behaving exactly as if the user had cast *Mordenkainen's magnificent mansion*. The structure lasts 24 hours or until the owner once again speaks the command word. Either way, the teepee of sanctuary can only be used once every 10 days.

There are also wigwams that have the same magic, with only a difference in outward appearance.

WAR SHIRT OF THE MINNENEWAH

Armor (leather), uncommon

This war shirt gives protection equivalent to leather armor but the wearer is also immune to fear effects and cannot be frightened.

AUTHOR'S NOTE - MAGIC ITEMS CREDIT

Some of the magic items were originally conceived in the May 1994 issue of *Dragon Magazine* (issue #205) in the article "The People" by David Howerly. These items have been reimaged for the 5th edition.

In addition, the dreamcatcher, orb of trailblazing (originally "trailblazer beetles") and sunbow can be found in their original forms in the product *50 New Magic Items* by James Introcaso and have also been slightly altered. You can find the original versions at: <https://www.dmsguild.com/product/174790/50-New-Magic-Items--World-Builder-Blog-Presents>

ARMOR, WEAPONS AND GEAR

The following table includes new armor, weapons and gear that are mostly unique to Anchôromé.

Name	Cost	Armor Class / Damage	Restrictions / Properties	Weight
<i>Armor</i>				
War Shirt	100 gp	11 + Dex modifier	<i>Light Armor</i>	4 lb.
Buckskin Armor	10 gp	12 + Dex modifier	<i>Light Armor</i>	11 lb.
Tlingit Armor	50 gp	14 + Dex modifier (max 2)	<i>Stealth Disadvantage, Medium Armor</i>	45 lb.
<i>Weapons</i>				
Jawbone Club	3 sp	1d6 slashing	<i>Simple weapon, light</i>	2 lb.
Tomahawk	5 gp	1d6 slashing	<i>Simple weapon, light, thrown (30/60)</i>	1 lb.
Nontoni Towin Mistik	10 gp	1d8 bludgeoning	<i>Martial weapon</i>	2 lb.
<i>Gear</i>				
Tribal Spirit Totem	5 gp	—	—	1 lb.
Flint Knapping Tools	15 gp	—	—	8 lb.

ARMOR, WEAPONS AND GEAR

The collection of armors, weapons and unique gears found in the table above are described in detail below. —

War Shirt. War shirts are typically ceremonial in nature, but they do offer some means of protection and warriors have been known to wear them proudly in the face of danger. Most war shirts are beautifully decorated, giving them a high cost.

Buckskin Armor. Buckskin armor is essentially treated hide armor, but it is more flexible and gives slightly less protection. It is categorized as light armor and is the most common armor worn by Minnewah hunters.

Tlingit Armor. This ingenious form of armor is carefully crafted and includes battle helmets depicting animals or ancestors, along with wooden visors, thick leather tunics, and body armor. Often, the armor is covered with wooden slats or more recently, copper coins. Though its protection only amounts to that of scale mail, it is typically the heaviest armor worn by Minnewah warriors, and only when war is expected.

Jawbone Club The jawbone club is created by affixing the jawbone of an animal to a wooden shaft and sharpening the teeth. The club is used to slash, rather than bludgeon.

Tomahawk The tomahawk is a particularly light handaxe often crafted with a flint blade. It is used as a thrown weapon as often as it is in melee. There are also tomahawks that double in function as a peace pipe, with the handle and rear portion of the tomahawk head serving as a pipe for smoking.

Nontoni Towin Mistik This oddly shaped war club is the primary monk weapon of the Okichitaw. It is curved at the end allowing a great amount of force to be used in the striking. Its handling takes practice and training in order to use properly.

Tribal Spirit Totem Spirit shaman carry a small wooden carving of a spirit animal, element (such as a fire or wave), or ancient hero-spirit which they use as a spell focus.

Flint Knapping Tools Flint knapping tools are intentionally shaped stones used in the process of flint knapping, which is far more complex than it may seem to outsiders.

FLINT KNAPPING / ANCHÔROMÉ FLINT

The role of the flint knapper is incredibly important to both the Minnewah and other tribes of the region, including the Poscadari elves, and to a lesser extent the other folk who live in or near the Pasocada Basin.

In the absence of steel, flint is a remarkable substance that can be hewn to a razor sharp edge, yet still it maintains enough structural integrity to be used in weapons of war. In essence, a weapon whose edge is made of flint and one created by a talented flint knapper is as effective as a weapon of steel. The flint found in Anchôromé is stronger than flint found elsewhere in the world, and even axe heads made of the material will not crack on impact if made correctly.

In order to be able to craft by knapping flint, you must be proficient in Flint Knapping. In Anchôromé, flint knapping can replace proficiency with smith's tools any time that skill is available. Otherwise, the crafting is identical to what is described on page 187 of the **Player's Handbook**.

If you are interested in the specifics of Flint Knapping as a real world skill, excellent information can be found here: <https://www.warpaths2peacepipes.com/native-indian-weapons-tools/flint-knapper.htm>



CHAPTER 6: MONSTERS OF ANCHÔROMÉ

Threats in Anchôromé are as terrible as any beholder or dragon, mindflayer or minotaur. While those creatures may exist here too, most enemies come in the form of corruptions of the spirit and inhabitants of the darker portions of the Spirit Realm.

INTRODUCTION

It is through mysterious power that we have our being, and we therefore yield to our neighbors, even to our animal neighbors, the same right as ourselves to inhabit this vast lands.

- Sitting Bull

There are countless new creatures to be found in the continent of Anchôromé, many which can be found nowhere else. Many of these creatures are from the Spirit Realm,

but there are new animals, lycanthropic creatures and plenty of new undead. This chapter describes a select few.

Creature	Region	CR
Achiyalabopa	Coastal	5
Alaghi, Anchôromé	Forest	5
Coyotlwere	Desert	1/2
Long Canyon Giant	Pasocada Basin	5
Nic'Epona, Anchôromé	Grasslands	3
Pasocada Ghost	Desert, Grasslands	1
Puckwudgie	Forest, Any	1/2
Rolling Head	Any	1
Umpleby	Forest	1
Wendigo	Mountain	1

ACHIYALABOPA

Large celestial, lawful good

Armor Class 13

Hit Points 67 (9d10 + 18)

Speed 20 ft., fly 50 ft., swim 30 ft.

STR	DEX	CON	INT	WIS	CHA
18 (+4)	16 (+3)	15 (+2)	12 (+1)	17 (+3)	16 (+3)

Damage Immunities radiant

Damage Resistances poison

Condition Immunities charmed, paralyzed

Senses darkvision 60 ft., passive Perception 13

Languages Celestial, Common

Challenge 5 (1800 XP)

Magic Resistance. The achiyalabopa has advantage on saving throws against spells and other magical effects.

Magic Weapons. The achiyalabopa's wing attacks are magical.

Innate Spellcasting. The achiyalabopa's spellcasting ability is Wisdom (spell save DC 14). The achiyalabopa can innately cast the following spells, requiring no material components:

At will: *detect evil and good*, *light*, *tongues*

1/day each: *calm emotions*, *prayer of healing*, *protection from evil and good*

ACTIONS

Multiattack. The Achiyalabopa makes 2 attacks with its wings.

Invisibility (1/Day). The achiyalabopa becomes invisible for an unlimited time which only ends if the achiyalabopa wills it as a bonus action, or if it attacks or casts a spell.

Wings. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target.
Hit: 11 (2d6+4) slashing damage.

Spiritual Radiance. The achiyalabopa can charge its wings with a rainbow like radiance that adds 7 (2d6) radiant damage on its next wing attack, at which time the energy dissipates. In addition, all melee attacks on the achiyalabopa are at disadvantage while its wings are so charged.

LEGENDARY ACTIONS

The achiyalabopa can take 3 legendary actions, choosing from the options below. Only one legendary action can be used at a time and only at the end of another creature's turn. The achiyalabopa regains spent legendary actions at the start of its turn.

Wings. The achiyalabopa makes one attack with its wings.

Spiritual Radiance. The achiyalabopa uses its spiritual radiance ability.

Heal Self. The achiyalabopa magically regains 11 (2d8 + 2) hit points.

ACHIYALABOPA

The achiyalabopa were once a single being; a spirit of great power that some believe had a relation to both the Great Raven and the Thunderbird.

The Great Spirit Achiyalabopa was one of the first to truly fall in love with the mortal races and all the potential for goodness that they stood for. Because of this love, it sacrificed its own divine nature in order to be closer to the mortal realm. To do so, it split itself into many creatures from the one so that it could keep its new mortal eyes on its chosen people (the Azuposi).

Wings of Radiance. The achiyalabopa appears as an enormous avian, though the species is known to vary. Some (like the image on page 86) take the form of a swan. Others have been known to appear as comorants, geese, or even the occasional massive gull. What they all have in common are their razor edged, beautiful rainbow colored wings. These wings contain what remains of their divinity and like a unicorn's horn, they are considered quite sacred.

Only Azuposi of the absolute darkest nature (and great power) would ever think to harvest the wings of an achiyalabopa, but occasionally they will gift a brightly colored feather or two to a worthy hero. The feathers are rumored to hold great mystical powers.

Coastal Guardians. The original Achiyalabopa was a Great Spirit of the coastal waters and as such, her descendants maintain an overprotective streak for such regions. The one way to anger an achiyalabopa to the point of attack would be to threaten its environment in some shape or form. This includes the many rivers of the Pasocada Basin in addition to the waters where the Metahel hunt. The Metahel have come to a mutual understanding with such creatures and try to respect the sanctity of the waters that are so crucial to their survival.

AN ACHIYALABOPA'S LAIR

The achiyalabopa do not need rest or sleep, but they do tend to have a waterside cave which they can retreat to and store gifts or collected treasure. The most desired lair is typically found in a cave behind a waterfall, particularly if the falls are known for forming rainbows, which the achiyalabopa's presence can intensify greatly.

REGIONAL EFFECTS

The area within a mile of an achiyalabopa's lair might include any of the following magical effects.

- Waters are purified and cooled, negating all poisons or diseases within the region. Such waters are incredibly refreshing to drink, and almost have a sweet quality to them.
- Rainbows form very easily and their colors are intensified. Extra effects such as double rainbows are common and in rarer circumstances, colors not normally found in a standard rainbow are spotted.
- Normal animals are not aggressive to sentient creatures of a good alignment, but tend to be hostile towards those of evil alignments. They otherwise behave normally.

ALAGHI, ANCHÔROMÉ

The alaghi of Anchôromé are similar to their Faerûnian cousins in temperament and culture, but are slightly larger and have much more strength. They have been called *sasquatch* by the Minnewah and are thought to be closer relatives to the yeti than their eastern counterparts. Those in the northern reaches of the Adusgi forest grow coats of stark white in the winter months until spring when most of it is shed.

Gentle Brutes. Alaghi of Anchôromé are seminomadic hunter-gathers and they tend to travel in small familial packs. They are barrel chested, have sloping brows and tend to only kill for food. Some alaghi learn the ways of the druid and live a hermetic life, while others settle in groups of 15-20, living in crude huts. The ones who settle are generally more aggressive and tend to behave more like their yeti cousins.

Subspecies In Anchôromé, the alaghi are not exactly the same species as they are in Faerûn. Faerûnian alaghi are typically 6 feet tall and average 330 lb, where those in Anchôromé can top out at seven and a half feet and weight well over 400 lb.



ALAGHI, ANCHÔROMÉ

Large humanoid (alaghi), neutral

Armor Class 16 (natural armor)

Hit Points 67 (9d10 + 18)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
18 (+4)	14 (+2)	15 (+2)	14 (+2)	10 (+0)	9 (-1)

Skills Nature +5, Stealth +6, Survival +5

Senses passive Perception, 12

Languages Alaghi, Common, Sylvan

Challenge 5 (1800 XP)

Camouflage. The Anchôromé Alaghi has advantage on Dexterity (Stealth) checks in mountain or forest terrain.

Surprise Attack. If an alaghi surprises a creature and hits with an attack during the first round of combat, the target takes an extra 7 (2d6) damage from the attack.

ACTIONS

Multiattack. The Alaghi, Anchôromé makes 2 attacks of two javelins, one stone dagger and one slam, or two slam attacks.

Huge Stone Dagger. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 11 (3d4+4) piercing damage.

Javelin (4). *Ranged Weapon Attack:* +7 to hit, range 30/120 ft., one target. *Hit:* 11 (2d6+4) piercing damage.

Slam. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 11 (2d6+4) bludgeoning damage.

Anchôromé alaghi take great pride in their size and instinctually encourage those who are born "runts" to leave their woods and go out into the greater world. Perhaps this is the behavior that has allowed the Anchôromé alaghi to remain so much larger than their eastern cousins. Perhaps still, the Faerûnian alaghi are simply Anchôromé alaghi runts that have found their way elsewhere.

COYOTLWERE

Coyotlwere are a race of animals that have been both blessed and cursed by the spirits. They are a cowardly lot, but are known for their thievery and their tendency to pick on those who are weak.

Normal coyote abhor their presence, which is odd given their origins, but it is believed that they have betrayed the animal lord and spirit Coyote himself, or at least their ancestors did at some distant point in the past.

Cowardly Thieves Coyotlwere are not up front combatants, and will use their holding gaze ability in order to escape any threat they perceive. However, they are opportunists to the extreme, and will gladly kidnap a human child who has strayed far from a camp or pilfer small objects and food at any opportunity. Coyotlweres have been known to follow traveling caravans, small groups or even individuals for weeks awaiting the right opportunities.

Coyotlweres are typically loners, but have been known to work together to take down prey.

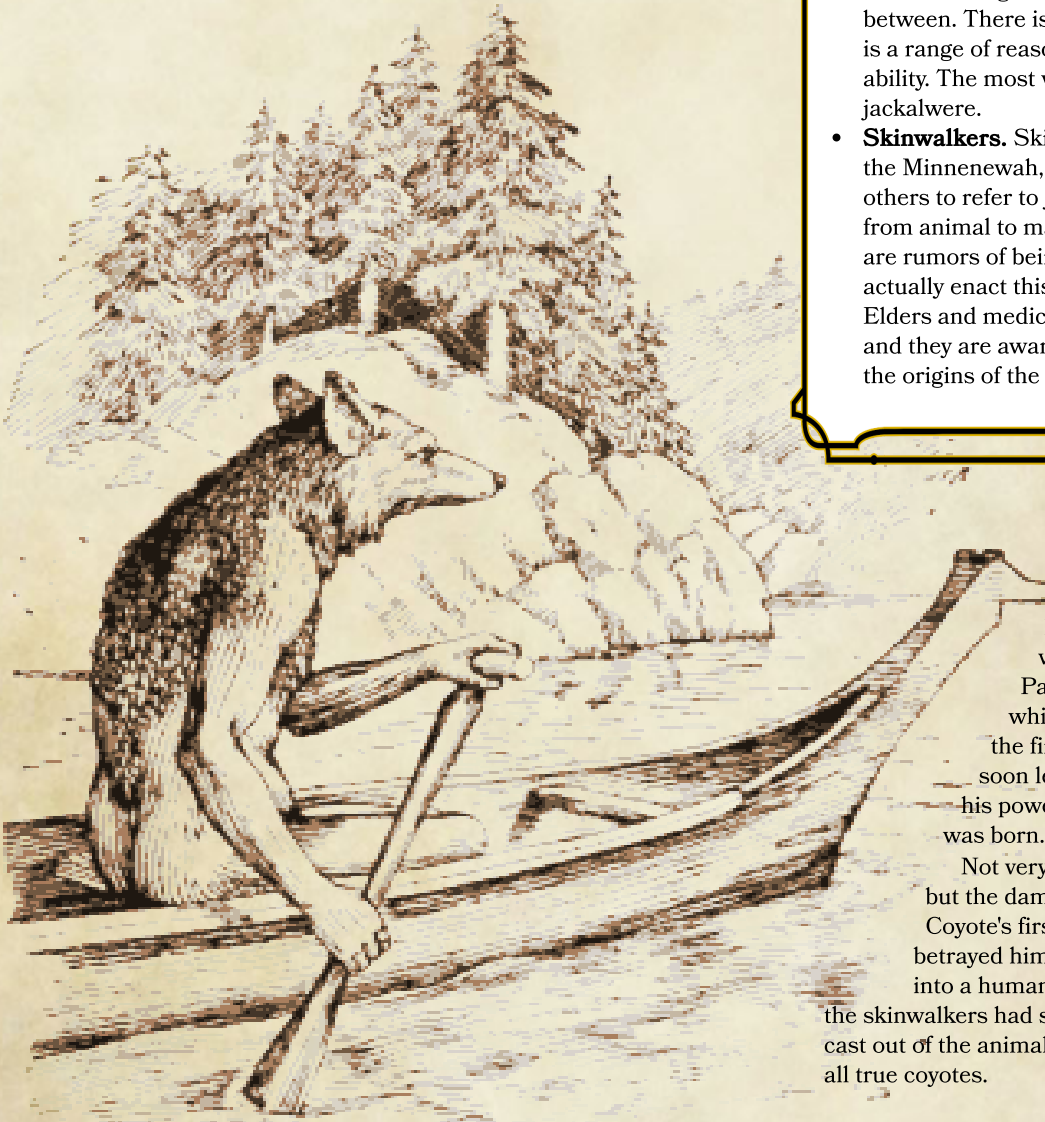
SHAPECHANGER NOMENCLATURE

There is typically much confusion as to what makes a lycanthrope and what to call other beings. Some folk refer to all creatures who can change shape between human and animal as a lycanthrope, but this is patently untrue. Though these types of classifications are typically only important to sages, there are clear distinctions.

- **Lycanthrope.** Though the name itself literally has words in it for wolf and human, the word lycanthropy has come to mean the specific magical curse that causes a man to change into a wolf, a bear, a rat or a myriad of other creatures going so far as to even include spiders, crocodiles and sharks. There are also natural lycanthropes that are born as they are.
- **Therianthrope.** Occasionally also known as an antherion, therianthrope is the general name for shapechangers whose natural forms are those of animals, but can change into men, or often some hybrid form in between. There is no "Curse of Therianthropy" and there is a range of reasons why an animal might have this ability. The most well known therianthrope is the jackalwere.
- **Skinwalkers.** Skinwalkers are a generic name used by the Minnewah, Azuposi, Poscadari elves and a host of others to refer to just about any being who can change from animal to man form or vice versa. However, there are rumors of beings who use the skin of an animal to actually enact this change, thus earning the name literally. Elders and medicine men know the most of these folk, and they are aware that the skinwalkers are closely tied to the origins of the coyotlwere.

Cursed by Coyote. All coyotlwere are descended from one pack of coyotes who were tricked by humankind into leading them to the domain of Coyote himself. The humans, who some believe were the Ancient Ones of the Pasocada Basin, slew the spirit Coyote while it rested and stole its skin, becoming the first of the skinwalkers. These humans soon learned to use the skin of Coyote to gain his powers and the legend of the skinwalker was born.

Not very long afterwards, Coyote was reborn, but the damage had been done and the new Coyote's first action was to curse the pack that had betrayed him. They were given the ability to change into a human (or hybrid) in an ironic retort to what the skinwalkers had stolen, but they would forever after be cast out of the animal kingdom and recognized as enemies by all true coyotes.



COYOTLWERE

Medium, neutral evil

Armor Class 12

Hit Points 18 (4d8)

Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
9 (-1)	15 (+2)	11 (+0)	13 (+1)	10 (+0)	10 (+0)

Skills Deception +4, Perception +4, Stealth +6, Survival +2

Damage Immunities bludgeoning, piercing and slashing damage from nonmagical weapons from nonmagical weapons that aren't silvered

Senses passive Perception 14

Languages Common (can't speak in coyote form)

Challenge 1/2 (100 XP)

Shapechanger. The coyotlwere can use its action to polymorph into a specific Medium human or a jackal-humanoid hybrid, or back to its original form (that of a coyote). Other than its size, its statistics are the same in each form. Any equipment it is wearing or carrying isn't transformed. It reverts to its true form if it dies.

Keen Hearing And Smell. The coyotlwere has advantage on Wisdom (Perception) checks

that rely on hearing or smell.

Pack Tactics. The coyotlwere has advantage on an attack roll against a creature if at least one of the coyotlwere's allies is within 5 feet of the creature and the ally isn't incapacitated.

ACTIONS

Bite (Coyote Or Hybrid Form Only). *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 4 (1d4+2) piercing damage.

Tomahawk (Human Or Hybrid Form Only). *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6+2) slashing damage.

Holding Gaze. The coyotlwere gazes at one creature it can see within 30 feet of it. The target must make a DC 10 Wisdom saving throw. On a failed save, the target is paralyzed for 10 minutes. At the end of each of its turns, the target may make another Wisdom save to shake off the effect. Taking any damage also elicits a new saving throw. A creature that successfully saves against the effect is immune to this coyotlwere's gaze for the next 24 hours. Undead and creatures immune to being paralyzed aren't affected by this ability.

LONG CANYON GIANT

The long canyon giant is frequently mistaken as a subspecies of hill giant, which is understandable considering the similarities. However, the two species are not related.

Altered Azuposi. It is no coincidence that the Long Canyon hill giants appear much like overgrown Azuposi. Ages ago, the Ancient Ones used magic they had stolen from their former weaver captors to create these brutes. The Azuposi did not exist alongside the Ancient Ones for very long, and it was only within the first few *decades* of their emergence from the Underdark that the Ancient Ones all but disappeared.

Perhaps this was a lucky thing for the Azuposi since their initial meeting resulted in slave taking and creation of the Long Canyon giants. The now lost formula for the potion that initiated the transformation included elements for a dimming of mental facilities in addition to increasing size and strength, making them easy to control.

The newly formed giants bred true, however and now the Long Canyon giant have established themselves where the Ancient Ones once reigned.

Tool Makers. Long Canyon giants have kept much of their industrial nature from when they were normal humans. Unlike normal hill giants, Long Canyon giants are known to make and use complex tools, fish, build homes, and even carve what few trees they can get their hands on into enormous crude spears.

LONG CANYON GIANT

Huge, chaotic neutral

Armor Class 14 (natural armor)

Hit Points 105 (10d12 + 40)

Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
20 (+5)	12 (+1)	19 (+4)	7 (-2)	10 (+0)	10 (+0)

Skills Perception +3, Survival +3

Senses passive Perception 13

Languages Common

Challenge 5 (1800 XP)

ACTIONS

Multiattack. The Long Canyon Giant makes 2 stone club attacks.

Stone Club. *Melee Weapon Attack:* +8 to hit, reach 10 ft., one target. *Hit:* 18 (3d8+5) bludgeoning damage.

Rock. *Ranged Weapon Attack:* +8 to hit, range 60/240 ft., one target. *Hit:* 21 (3d10+5) bludgeoning damage.

Tree Spear. *Ranged Weapon Attack:* +8 to hit, range 60/240 ft., one target. *Hit:* 21 (3d10+5) piercing damage.



NIC'EPONA, ANCHÔROMÉ

Large beast, neutral

Armor Class 12

Hit Points 59 (7d10 + 21)

Speed 60 ft.

STR	DEX	CON	INT	WIS	CHA
18 (+4)	15 (+2)	16 (+3)	10 (+0)	14 (+2)	14 (+2)

Saving Throws Dex +4, Wis +4, Cha +3

Skills Perception +6

Damage Immunities bludgeoning, piercing and slashing damage from nonmagical weapons from nonmagical weapons

Condition Immunities charmed

Senses passive Perception 16

Languages understands Common and Celestial but can't speak

Challenge 3 (700 XP)

Color Change. Without even a thought, nic'Epona can change colors to any color of the spectrum, including patterns. They cannot use this to become camouflaged.

Fleeting Causeway (3/Day). Anchôromé nic'Epona are able to keep their footing on any surface, from water to quicksand to air for 1 minute. Their hooves create an

momentary causeway upon which they gallop, giving the impression that they are flying, running across water, or performing some other apparently impossible feat. They can even run up vertical surfaces, treating the transition from horizontal to vertical as just another step. When they perform this feat, their hooves glow with an intense blue fire.

Trampling Charge. If the nic'Epona moves at least 20 feet straight toward a creature and then hits with its hooves attack on the same turn, that target must save on a DC 14 Strength saving throw or be knocked prone. If the target is prone, the nic'Epona can make another attack with its hooves against it as a bonus action.

ACTIONS

Plane Shift. An Anchôromé nic'Epona can plane shift itself and a single rider if it can get 20 feet to run in a straight line. Under these circumstances, its hooves light with purple fire before the nic'Epona disappears. Anchôromé nic'Epona may only travel to regions of the outer planes known to be part of the Spirit Realms and back to Anchôromé.

Hooves. *Melee Weapon Attack:* +6 to hit, reach 5 ft., one target. *Hit:* 17 (3d8+4) bludgeoning damage.

NIC'EPONA, ANCHÔROMÉ

The nic'Epona are the colorful horse-beings who are said to be the daughters of the Great Spirit Epona. Herds of these creatures roam the plains of Unole and though most keep their distance from mankind, a tribe of Minnewawah known as the Chic'Epona have managed to befriend them.

Daughters of Epona. All nic'Epona are female and their intelligence is such that they are perfectly capable of being aware of their creation and the goddess/spirit that brought them into existence. They are loyal to the Great Spirit and worship her in their own way.

In order to reproduce, nic'Epona breed with normal horse stallions, though there are incredible rumors of nic'Epona/pegasus, nic'epona/asperii, or even nic'Epona/unicorn hybrids in some truly extreme circumstances. When a foal is born to a nic'epona mother, females are always born nic'Epona as well. Stallions are always normal members of their father's race.

Plane Shifters. Nic'Epona have been given a marvelous gift by their mother. They are able to shift to other planes when they have just a little bit of room to move. It is incredibly difficult to capture a nic'Epona because of this ability and entire herds can blink out of the Prime before an enemy has an opportunity to close in.

Allies of the Chic'Epona. Nic'Epona are shy creatures that do not wish to be "tamed" in any way and woe to the rider who considers a nic'Epona his or her beast of burden. Mistreated nic'Epona might in fact transport an abusive rider to one of the darkest lower planes before dumping its rider and returning.

The Chic'Epona are an exception to this general behavior. In a distant time, the Chic'Epona did something to assist Epona herself and she has since encouraged her daughters to ally with the kind Minnewawah. For many Chic'Epona, having a nic'Epona ally is the mark of a great warrior and leader.

MONSTER LANGUAGE

In the monster entries within this chapter, a number of the monsters are indicated as speaking or at least understanding the Common tongue. This is in fact a filler, and should be replaced with a language that is spoken locally. This could be anything from Azuposi, Metahel, Minnewawah or even one of the Minnewawah tribal languages. It could also represent the true Common tongue if the DM so desires.

ANCHÔROMÉ MONSTERS

Some creature's names are listed with "Anchôromé" in their descriptions. This is due to the fact that the species in Anchôromé is very likely to be different from others of a similar name that exist on another continent or world. It is not to be assumed, for example, that all alaghi are similar in size to the Anchôromé alaghi, nor are all non-Anchôromé based nic'Epona only able to travel to the Spirit Realm.

PASOCADA GHOST

The Pasocada ghost is a common form of undead that arises in the Pasocada basin and similar areas.

Restless Spirits. Azuposi and other folk who die in the wilds but are not properly buried cannot find their way to the Spirit Realm and become restless harbingers of disease.

They appear much like translucent manifestations of their mortal selves and their ghostly weapons carry a wasting disease that is difficult to recover from.

Even if destroyed, a Pasocada ghost returns to its haunting region until its remains are found and given a proper burial. The time it takes to return is variable, and can be anywhere from a day to a full year.

Undead Nature. A chenoo doesn't require air, food, drink, or sleep.

PASOCADA GHOST

Medium undead, lawful evil

Armor Class 12

Hit Points 22 (5d8)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
10 (+0)	14 (+2)	11 (+0)	10 (+0)	10 (+0)	11 (+0)

Damage Immunities necrotic, poison

Damage Resistances acid, bludgeoning, piercing and slashing damage from nonmagical weapons from non-magical weapons that aren't made of silver, cold, fire, lightning, thunder

Condition Immunities charmed, exhaustion, grappled, paralyzed, petrified, poisoned, prone, restrained, unconscious

Senses darkvision 60 ft., passive Perception 10

Languages all languages it knew in life

Challenge 1 (200 XP)

Diseased Weapons. The Pasocada ghost's weapons cause extra necrotic damage on a successful hit. This damage manifests as a blackening of the infected region where the wound was scored. The target must succeed on a DC 10 Constitution saving throw or its hit point maximum is reduced by an amount equal to the necrotic damage taken. This reduction lasts until the creature finishes a long rest. The target dies if this effect reduces its hit point maximum to 0.

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

ACTIONS

Disease Longbow. *Ranged Weapon Attack:* +4 to hit, range 150/600 ft., one target. *Hit:* 5 (1d6+2) piercing damage plus 7 (2d6) necrotic damage.

Disease Spear. *Melee or Ranged Weapon Attack:* +4 to hit, reach 5 ft., or range 20/60 ft., one target. *Hit:* 5 (1d6+2) piercing damage plus 7 (2d6) necrotic damage



PUCKWUDGIE

The puckwudgies are fey who were once great allies of the Minnewah but were betrayed and have since caused no end to mischief. Many remain kind and goodhearted, but they have not forgotten what men are capable of. Others generally make of nuisance of themselves, and those who were most directly affected have become cruel and vindictive.

Betrayed Fey. All puckwudgies are chaotic beings, known for their sense of humor and willingness to perform pranks on each other or particularly on mortal men and women. Puckwudgies were known to also help mankind (and the Minnewah) in subtle ways. They would scare away predators with their arrows to protect lost children, water crops, kill pests and generally assure the good fortune of those they considered under their protection.

A tribe of Minnewah known as the Wappauge, led by a Bent Priest, betrayed their puckwudgie allies to a tribe of ogre-like beings nearly two hundred years ago, however. The ogres murdered and ate dozens of the tiny fey.

In their cruel ignorance, the Wappauge believed that the ogres would make fine allies and that puckwudgies were nothing more than a nuisance. In the end, the ogres turned on the Wappauge and slaughtered them until only a few families remained.

Varied Outlooks. The puckwudgies that survived the ogres scattered to the corners of Anchôromé, and they (rightfully) blamed the Minnewah for the loss of their kin. To this day, solitary puckwudgie are at best of a neutral outlook, their tricks and comedy having become a true nuisance, but rarely deadly. These puckwudgie no longer lend their help to the Minnewah or mankind.

The worst of the puckwudgie have given themselves over to dark revenge. These fey use their fire arrows to burn down food storage, attract predators to regions of human habitation, and occasionally outright kill. The latter still remains rare among the puckwudgie and their fey sensibilities for mischief usually overcomes murderous rage.

Many puckwudgie, particularly those who have had nothing to do with the Wappauge, retain their old tendency to act as benefactors. These are known as the benevolent puckwudgie, and a whole clan of such creatures are the fey responsible for the pueblo of Kin Elbaz's good fortune.

PUCKWUDGIE

Small fey, chaotic (any)

Armor Class 12

Hit Points 36 (8d6 + 8)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
8 (-1)	15 (+2)	12 (+1)	13 (+1)	12 (+1)	12 (+1)

Saving Throws Int +3, Wis +3, Cha +3

Skills Stealth +4, Perception +3, Nature +3

Damage Resistances fire, poison, bludgeoning, piercing and slashing damage from nonmagical weapons from weapons that aren't magical

Senses darkvision 60 ft. passive Perception 11

Languages Common, Sylvan

Challenge 1/2 (100 XP)

Spines Reaction. If a puckwudgie is attacked by a weapon with a reach of less than 10 feet, the attacking creature is subject to one of the puckwudgies spine attacks. The puckwudgie makes the attack as a reaction to being attacked itself.

ACTIONS

Shortbow. *Ranged Weapon Attack:* +4 to hit, range 80/320 ft., one target. *Hit:* 5 (1d6+2) piercing damage plus 7 (2d6) fire damage. The magical fire from a puckwudgie arrow spreads very easily. A creature who has taken fire damage from a puckwudgie arrow must take an action to put out the fire that has begun if it is flammable or wearing anything flammable, otherwise it takes an additional 3 (1d6) fire damage at the end of their turn. This fire goes out on its own after it has caused damage and does not stack with other similar fire damage.

Spines. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6+2) piercing damage plus 7 (2d6) poison damage.

ROLLING HEAD

The rolling head, also known as the cannibal head, is an undead creature which arises from a brutal murder that goes unavenged. While they retain a special hatred for their murderers, they blame all of the living for their suffering.

Ravenous. Rolling heads are as ravenous as ghouls and given time, they could consume an endless supply of corpses. Consuming the body of their murderer gives them relief from the endless torment they suffer, but they become enraged when they realize the moment is fleeting.

Despite their hunger, rolling heads will often leave the disembodied heads of their victims uneaten, hoping that they too might turn and join them in the hunt. These "second generation" rolling heads never experience the brief moment of satisfaction and follow the head that created them.

Undead Nature. A chenoo doesn't require air, food, drink, or sleep.

OPTION - ROLLING PURSUIT

The rolling head's means of locomotion, alluded to in its name, might offer it an advantage. If in pursuit of a victim, or in a rare circumstance where it chooses to flee, the rolling head gains a bonus to its speed if it is at a higher elevation and moving towards a lower elevation. In such a case, add 1d6x5 to its movement rate.

ROLLING HEAD

Small undead, chaotic evil

Armor Class 13 (natural armor)

Hit Points 33 (6d6 + 12)

Speed 40 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	11 (+0)	14 (+2)	8 (-1)	10 (+0)	8 (-1)

Skills Perception +2

Damage Immunities poison

Condition Immunities charmed, exhaustion, poisoned, prone

Senses darkvision 60 ft., passive Perception 12

Languages Common

Challenge 1/2 (100 XP)

Create Rolling Head. If a creature is slain by a rolling head, and the body is consumed by it (except for the head), the creature will arise as another rolling head on a roll of 5 or 6 on 1d6 at the next sundown. The new rolling head will follow the one that created it, though the original undead does not control its actions.

ACTIONS

Bite. *Melee Weapon Attack:* +4 to hit, reach 5 ft., one target. *Hit:* 5 (1d6+2) piercing damage. If the target is a creature that is not immune to paralyzation, it must succeed on a DC 12 Constitution saving throw or be paralyzed for one minute. The target can repeat the saving throw at the end of each of its turns, ending the effect on itself on a success.

UMPLEBY, ANCHÔROMÉ

An umpleby could be seen as a shaggier and dimwitted alaghi, but its hair crackles with a visible static charge. This effect often causes their long, fine hair to stand comically on end.

Static Charge. Over time, the static that is constantly building up in an umpleby's hair reaches full charge. The umpleby can then discharge the static when it makes one of its slam attacks. The frantic movement of combat can build up this charge quickly.

Hairy Men of the Forest. The term "Hairy Men of the Forest" has become a generic name for the alaghi and umpleby, who are their greatest allies and sometimes servants, but the name most certainly was originally a reference to the umpleby. Their hair is often so long that their facial features can barely be identified. From this hair, the umpleby weave all manner of tools, including the nets that they use to capture intruders into the Adusgi Forest.

UMPLEBY

Large monstrosity, neutral

Armor Class 13 (natural armor)

Hit Points 93 (11d10 + 33)

Speed 30 ft.

STR	DEX	CON	INT	WIS	CHA
19 (+4)	10 (+0)	16 (+3)	6 (-2)	7 (-2)	10 (+0)

Skills Stealth +4, Survival +2, Perception +2

Damage Immunities lightning

Senses passive Perception 12

Languages understands alaghi and sylvan but cannot speak

Challenge 3 (700 XP)

Charged Striking (Recharge 5-6). When the umpleby makes a slam attack, and if the umpleby is "charged" with static electricity, a target that is hit also takes 14 (4d6) lightning damage. If the umpleby would have taken damage from an attack that does lightning damage, it instead takes no lightning damage and this ability is automatically recharged.

Umpleby Hair Net. An umpleby typically carries 2 nets made of its own woven hair. These nets are tougher than usual, having an AC of 13 with 10 points necessary to cut, and a DC 15 Strength check needed to break.

ACTIONS

Slam. *Melee Weapon Attack:* +6 to hit, reach 5 ft., *Hit:* 17 (3d8+4) bludgeoning damage.

Net. *Ranged Weapon Attack:* +6 to hit, range 10 ft/25 ft., *Hit:* Target is restrained until freed.

WENDIGO

The wendigo is one of the most feared horrors in all of Anchôrômé, widely considered the epitome of the corruption of the mortal spirit. Many are servants and the children of the cruel spirit Pamola, but others come into existence on their own without the express will of He Who Curses on the Mountain. Most wendigo are created when one who is lost in the wilderness resorts to cannibalism before dying.

Voice of the Winds. Wendigo do not just slay their prey. Their evil natures demand that they stalk travelers and the lost for days, often driving their quarry insane long before leaving their half eaten and frozen corpses atop a lonely mountain. When a wendigo is present in the lonely wilderness, the air is colder, the nights are longer, and the very wind seems to whisper of the horrors to come. Wendigo are spirits of the air as well as that of the cold, loneliness and cannibalism. When a wendigo is stalking prey, it always seems as if the creature is just off at the corner of the eye.

Children of Pamola. Wendigo come into existence in a variety of means. Some are sired by the spirit Pamola himself, who blesses his children with great inherent magic, but whom also inherit his cruel nature. Invariably, all children leave their mortal tribes and homes and head northward or up into the frozen mountaintops. Kita'din is said to be the mountain home of Pamola himself, and while this may be uncertain, it is known to have at least a dozen of these terrible creatures.

Undead Nature. A wendigo doesn't require air, food, drink, or sleep.



WENDIGO

Large undead, neutral evil

Armor Class 15 (natural armor)

Hit Points 110 (17d10 + 17)

Speed 30 ft., climb 30 ft.

STR	DEX	CON	INT	WIS	CHA
14 (+2)	19 (+4)	12 (+1)	10 (+0)	12 (+1)	16 (+3)

Saving Throws Con +4, Wis +4, Cha +6

Skills Perception +4, Stealth +7

Damage Immunities cold, poison

Condition Immunities charmed, exhaustion, frightened, poisoned

Senses darkvision 60 ft., passive Perception 14

Languages Abyssal, Common

Challenge 7 (2900 XP)

Mimic Sounds. The wendigo can mimic animal sounds and humanoid voices. A creature that hears the sounds can tell they are imitations with a successful DC 14 Wisdom (Insight) check.

ACTIONS

Multiattack. The wendigo makes three attacks: one with its bite and two with its claws. If it can, the wendigo uses its Staggering Roar instead of a Bite attack.

Bite. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 11 (2d6+4) piercing damage plus 10 (3d6) cold damage.

Claws. *Melee Weapon Attack:* +7 to hit, reach 5 ft., one target. *Hit:* 11 (2d6+4) slashing damage. If the target is a Large or smaller creature that the wendigo already hit with two claw attack this turn, the target is grappled (escape DC 14). Until this grapple ends, the creature is restrained and the wendigo can't use its claws against another target.

Staggering Roar (Recharge 5-6). The wendigo emits a thundering roar. Each creature within 30 feet of the wendigo must succeed on a DC 14 Wisdom saving throw or take 14 (4d6) psychic damage and be stunned for 1 minute. A creature can repeat the saving throw at the end of each of its turns, ending the effect on itself on a success.

A WENDIGO'S LAIR

Wendigo do not often remain in one place, but rather wander mountains, cold forests and tundra.

REGIONAL EFFECTS

The regional effects of a wendigo follow the creature within a mile radius of its location

- Temperatures are always colder and winds blow harder. Blizzards become commonplace.
- The wind constantly whispers describing horrors that will be visited upon those who can hear them.

CHAPTER 7: ADVENTURES IN ANCHÔROMÉ

This chapter is designed for DMs to help get their players' feet wet in the continent of Anchôromé. It consists of a small location based adventure which was introduced in the *Other Adventure Ideas* section of **FMQ1 The City of Gold**, and answers the question of what has become of the antagonist of that accessory's main adventure *Quest for the City of Gold*.

In addition, a page of *Random Rumors* has been included in order to further your own adventures by giving a little inspiration and some adventure hooks.

VENGEANCE OF IKITIPSA

The Vengeance of Ikitipsa (who is depicted on the cover) is a short location based adventure for 4 characters of levels 2-3. The final encounter uses one CR 4 creature, making it a hard encounter for a party of 4 level 3 characters and deadly for level 2. However, the PCs will have an opportunity to plan their attack and should be at full strength when they come to this battle.

INTRODUCTION

The Sunwatchers of Michaca have a saying about dealing with the dark spirits that "You cannot call what one has given you a gift if it comes with a demand of recompense. The dark spirits always demand recompense, often in the form of one's own spirit."

Such was the tragic case of the bent priestess Ikitipsa. Born the youngest of three daughters, Ikitipsa was recognized at a young age for her abilities to commune with the Spirit Realm. Her mother once heard her calling out in the night, and thinking she was having night terrors approached the girl where she slept. Ikitipsa was not sleeping, however, and when her mother called to her the little girl attempted to introduce her mother to her "new friend." This new friend was named Chosposi, and the mother would have thought nothing of it had that name not been so uncommon, and also that of her child-brother who had been lost to disease 20 years past.

Ikitipsa continued to speak to the spirits as she grew into womanhood but mostly at the expense of her relationships with the living. Men certainly feared her and the age of finding a lifelong partner came and went with the years. She grew cruel and distant to her family, once nearly severing her middle sister's finger with a savage bite.

Eventually, without a word, Ikitipsa set off into the wilderness and never returned. Her mother and sisters mourned her disappearance, but also breathed a sigh of relief as the increasingly deranged sibling was no longer their responsibility. The fact that her sisters did not even look for her drove Ikitipsa into even deeper anger and the dark spirits that had been whispering of betrayals for so many years sounded all the more believable.

Ikitipsa eventually gave herself to the dark powers and learned the ways of the animist. Her ability to commune with the spirits kept her company in the wilds and she soon chose the evil ways of a bent priestess. It was Ikitipsa who had summoned the demon-creature to block the Sun Trail and shame the Azuposi in the eyes of their patron Masauwu.

Eventually with the help of outsiders, the demon-creature (a being known as a farastu) was defeated and the Azuposi grew strong once again, but Ikitipsa sunk back into the wilds, planning her vengeance once again.

She had made promises however - promises to the dark spirits who provided her with the services of the farastu and she had failed them. The dark spirits turned on her and it was not long afterward that Ikitipsa was slain by calamity.

Now, in death, she would serve the spirits much as they once served her. As a deathlok, Ikitipsa does what they will, and their will would have even been too cruel for the living bent priestess.

Through the decades, Ikitipsa has become the quintessential bogeyman. She is the bump that goes in the night and the one whom parents warn will punish misbehaving children.

Unfortunately she is a true threat. Ikitipsa haunts the darkness like a predator in the night kidnapping the lost or unwary. She has taken two children recently who can hear the spirits as she once did. Ikitipsa plans to feed these children to the dark powers of the Spirit Realm in order to bring more of their kind into the mortal world. This, over a century after her original attempt to cause Michaca harm, will be the vengeance of Ikitipsa.

FOR THE DM

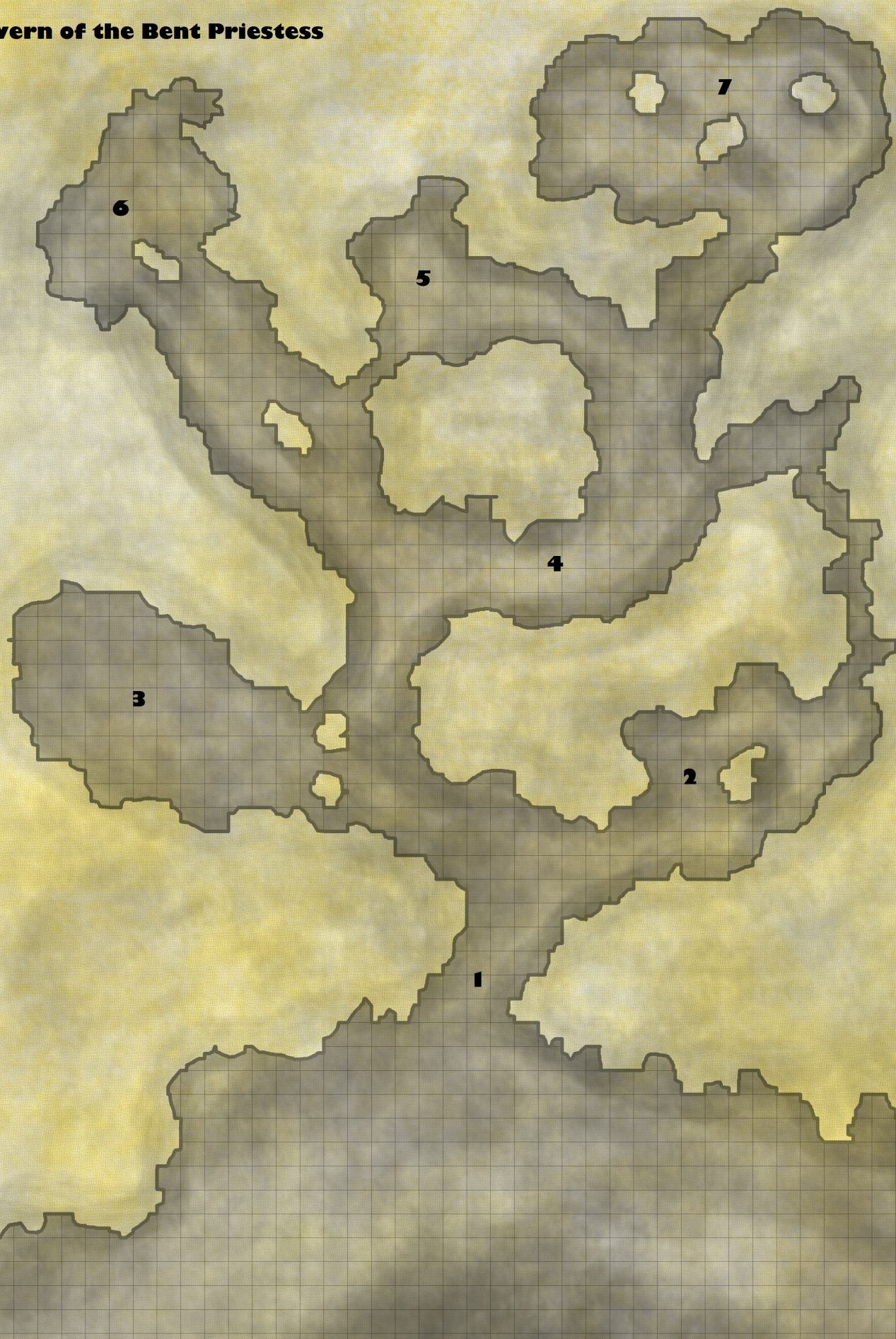
The Vengeance of Ikitipsa is a small encounter location for four characters of levels 2 or 3. The location is a small cave system dug into red sandstone which the DM can place just about anywhere off the beaten path, but relatively close to Michaca. How the PCs get involved and find the cave is up to the DM, but Ikitipsa's destruction will make the PCs true heroes in the eyes of the Azuposi.

If the party is looking to get their hands on some micha, bringing back proof of Ikitipsa's demise could earn them 2d6 ounces of the magical dust.

CONDITIONS

With the exception of Ikitipsa's chamber, the caverns are pitch black only a few feet beyond the entrance. If the PCs wish to see, they need to bring their own source of illumination. The cavern walls are made of yellow and reddish sandstone and they are bone dry. However, there are signs that water was once present in these caverns, and stalagmites and stalactites are plentiful in the central chamber.

Cavern of the Bent Priestess



One Square = 10 feet

KEYED ENCOUNTERS

Refer to the map of the "Cavern of the Bent Priestess" for each keyed encounter.

ENCOUNTER 1 - GUARD

Ikitipsa has been allied with a clan of ogres for over a century. She uses them to kidnap lost folk and most importantly to guard the caverns in which she resides.

While very few ogres can be considered intelligent, the **ogre** guard she currently has stationed is particularly thick headed, and it will attack any who approach before sounding an alarm.

ENCOUNTER 2 - VICTIMS

Ikitipsa has had many victims over the past century and their bones are unceremoniously dumped in this area after being feasted upon by the ogres or other minions. Unfortunately, this has led to a collection of restless spirits who will once again inhabit their old bones should intruders into the area be detected.

The bones arise as 5 **skeletons** and attack all but undead. Even the ogres avoid this area.

One of the normal, non-undead skeletons was a hunter who got lost in the wilds and was murdered by Ikitipsa herself. He has a *+1 longbow* that is covered in old dry bloodstains and gore, but is easy to find. With a DC 12 Wisdom (Perception) check, the PCs will notice that three of the skeletons are headless.

ENCOUNTER 3 - OGRE YOUNG

Two **ogre** females occupy this room along with two infant noncombatant ogres. The females will not move to attack if they are left alone, but will make threatening gestures at any who approach. If communicated with, they agree to leave the party alone if the promise is reciprocated.

ENCOUNTER 4 - STALACTITES

This chamber is dominated by a stalactite that has grown from the ceiling to the floor and formed a great stone pillar. Now a circular chamber surrounds the pillar and hundreds of smaller stalagmites and stalactites remain. Unfortunately, hidden among the stalactites is a pack of 9 **stirges** who are tired of feasting on ogre blood.

ENCOUNTER 5 - ROLLING HEADS

Ikitipsa has murdered dozens of men, women and children so restless spirits were bound to occur at some point. **Rolling heads** are typically bent on revenge towards their killers, but Ikitipsa has used her connections to the dark spirits to know the three that occupy these parts of her cavern.

One of the heads, a long haired female who was likely killed in her mid teens still wears turquoise and gold earrings worth 50 gp.

ENCOUNTER 6 - WIGHT

Prior to her death, either the dark spirits or simple fate brought Ikitipsa together with another warlock. She slew this spouse in a fit of rage and he has returned to her as a **deathlock wight** to her eternal annoyance.

The wight has a distinct hatred for all life and would have killed the ogres that serve Ikitipsa had she not used her magic to confine him to this chamber.

The wight has a *calling stone of the beast spirits (eagles)* in its possession, which it will use to summon 3d4+3 eagles that will appear beside him on his first turn. The eagles are out of place in the cavern's low ceiling and will attack with disadvantage making them more of an annoyance than a true threat.

ENCOUNTER 7 - THE BENT PRIESTESS

This chamber is lit by a sickly green light giving it a dim light condition. The light comes from candles made from the fat of Ikitipsa's victims. All 12 of them detect as magical, but have no powers other than the evil light they exude.

Two dirty and emaciated children sit quietly in cages that hang from metal chains. When the players enter the room the children stare at them without emotion. If the DM wants to add to the overall creepiness of the scenario, perhaps one of the children issues a warning in the voice of a relative or friend that has passed into the spirit realm.

The candles surround a circular rune in the shape of a pentagram that is drawn in blood in the center of the chamber. When the players approach either the rune or the cages, Ikitipsa screams and jumps down from the cavern ceiling, having used *spider climb* to hide amid its shadows.

Ikitipsa is a *deathlok*, which, along with the deathlok wight, can be found on pages 128-129 of **Mordenkainen's Tome of Foes**.

Ikitipsa does not care for gold or wealth except to lure victims into her traps in the wild. As such, she has three chunks of turquoise worth 50 gp each and a pile of coins she took from a Faerûnian she murdered. In all there are 120 gp, 60 ep and 150 sp. Ikitipsa also wears a *snake belt* which she will not use during this battle.

CONCLUSION

The defeat of Ikitipsa is no small feat as she has eluded destruction on many occasions and she has plagued the Azuposi for over a century. If the PCs return to Michaca with proof of her demise and the two children in tow they will be hailed as heroes and given the *micha* promised them in the introduction.

In addition, they will forever be welcomed in Michaca and will not have want for housing or food and will even be given limited supplies should they be needed. The extent of this goodwill is up to the DM.

The Gilded Priest of Michaca might seek to make the players an official *niyannan-napew*, which can lead to all sorts of adventures as they are sought out to solve a variety of longstanding problems. See the page of Random Rumors in the next section of this chapter to inspire further ideas.

RANDOM RUMORS

In the process of reading this book, perhaps some adventure ideas have sprung to mind given the mysterious locales and peoples presented. If you desire a more random start to a campaign in Anchôromé, perhaps you may wish to roll d10 and consult this table of random rumors. Hearing one of these rumors would likely occur at Fort Flame, Michaca or another prominent Azuposi settlement such as Opallinoc.

d10	Rumor
1	Snake in the Tunnel
2	Nic'Epona Thief
3	Dwarves and Scorpions
4	Eyes of the Raven
5	Man of Gold
6	"Metalhel"
7	Birds of a Feather
8	Mirages
9	Hair or There
10	Dead Elf Walking

Snake in the Tunnel. A massive snake-like creature has been seen in the newly uncovered caverns beneath the Oppallinoc Mesa. The coal gatherers who witnessed the creature managed to flee before they were noticed but now they fear working at the mesa. The gathering of coal for rituals has all but stopped and the spirits are growing angry.

Nic'Epona Thief. A man who hails from Fort Flame has long known of the Chic'Epona and their fabled horses. He recently came across a talisman that prevents all planar travel within a certain range and has used it to capture one of the nic'Epona. The Chic'Epona consider the horses full equals and have seen this kidnapping as an affront to their tribe. Rumor has it that a war band is forming to descend upon Fort Flame far to the east.

Dwarves and Scorpions. The desert dwarves have approached their Azuposi friends in Mitzlato asking for a band of brave men to rescue one of their chieftains. She was last seen being dragged under the sand by a scorpion with the torso of a man. When they investigated, the sand fell away revealing underground tunnels leading into the deeper dark. Unfortunately every dwarf who has gone after the chieftain has not returned. They could really use some help from a capable crew.

Eyes of the Raven. Quatestapi, the deceased elder of the Great Raven Pueblo, died of natural causes not long after completing his idol of the Great Raven to whom his people owed their lives. Though the stonework was completed, he had hoped to obtain crystals to represent the spirit's eyes on the idol. It is a wish that has never been fulfilled. His grandson Ayawamat has heard of beautiful blue crystals the size of a man's head and has taken his grandfather's quest upon himself. The only problem is that the crystals are found in the Land of the Insect Men and he certainly needs help in obtaining them.

Man of Gold. The legend of the Men of Gold is one where the myths of Maztican creation and the history of the Azuposi overlap. The Ancient Ones were said to have found the Men of Gold, melted them down, and grown rich beyond all belief.

A Nahopaca hunter, mad and ranting like a lunatic, was recently captured by the Wolf Tribe of Azuposi. The hunter spoke of finding a living Man of Gold deep in the wild desert but also of a great evil that accompanied the being. Under no circumstances will he return to the desert, but he can certainly point out where the Man of Gold can be found.

"Metalhel". The Metalhel are an enigma in the True World. A race of pale skinned men and women who worship strange gods in lieu of the spirits of the land. However, they have been a huge boon to the Azuposi and the two peoples have remained fast allies for ages. Unlike the Azuposi, the Metalhel use items of steel for both weaponry and day to day items. Fort Flame has these items, and a Metalhel chieftain has recently expressed interest in traveling to the distant town to acquire some in trade. Such a long trip would undoubtedly require a powerful escort.

Birds of a Feather. One of the fabled eagle-folk of the northwest has been captured and brought to Peshtobo. The greedy elders of that pueblo have accused the bird man of trying to steal their gold, but the aarakocra apparently has a different reason for his trespass. There is something terrible going on far to the north and west.

Mirages. When Anchôromé arrived in Abeir, the dragons of that savage world were quick to rampage through the new territories they might conquer. Not all dragons are as rapacious, and perhaps dragons still remain in the True World even beyond the time of the Sundering. Such is actually the hope of the tanarvraki dragonborn of Fort Flame. The dragonborn have always held great respect for the rare dragon species known as the mirage dragons, whom they believe to be their progenitors. Rumors abound that one such dragon lives deep within the Adusgi Forest. The dragonborn would certainly be willing to support an expedition into the forest should a group of brave individuals desire to do so.

Hair or There. The alaghi of Adusgi Forest are shy and mostly keep away from the lands of men or elves. The occasional runt has broken tradition and befriended those of other races. One of these runts has spent many years among mankind in Fort Flame observing and learning of wizardly magic and the ancient magic of elves has particularly piqued his interest. This strange hairy man has decided that Adusgi Forest might one day benefit from a mythal if it warded the forest from lycanthropes forevermore. He seeks adventurers to join him in a quest to find out all he can about mythals and possibly locate a few legendary Anchôromé magics that might just help in one's creation.

Dead Elf Walking. It is no secret that the elves of the Pasocada Plains have had a rocky relationship with mankind that is not Azuposi or Minnewah. The dragonborn and humans of Fort Flame know just how valuable they would be as allies, particularly since the ones just south the fort itself tend to be the most hostile. A general of Fort Flame has heard rumor of the Golden Mesa and the great sadness that the elves bear because of it. Perhaps if he could find some heroes to lay the dead to rest, it could lead to improved relations with the elves? This general would certainly pay handsomely for such a monumental task.

CREDITS

AUTHOR

Jon Hild

COVER ART - "LA BRUJA - THE WITCH"

Jean Paul "Ivanuss" www.artstation.com/ivanuss

PAGE 6 ART - "JUDGING"

Amy Matthews <https://www.deviantart.com/sheppard56>

PAGE 10 ART - "THRI-KREEN"

Christopher Dann <https://www.deviantart.com/mewisemagic>

PAGE 12 ART - "THE WITCH"

Deinos Saurus "Deino" <https://www.deviantart.com/deino>

PAGE 36 & 38 ART - "OWL" & "WOLF"

Doreen Bosman

PAGE 37 ART - "PAMOLA"

Shane D. Solomon

<https://www.deviantart.com/shane-d-solomon>

PAGE 41 ART - "BIGFOOT"

Claudio Bergamin <https://www.claudiobergamin.com>

PAGE 86 ART - "ACHIYALABOPA"

Alcina <https://www.deviantart.com/alcina24>

PAGE 93 ART - "PUKWUDGIE"

Adam Ray

PAGE 95 ART - "FOLKLORE WENDIGO"

OnHolyServiceBound (Tehoka:son Montour)

<https://www.deviantart.com/onholyservicebound>

PAGE 12 & 23 CARTOGRAPHY

Andrew James Woodyard

PAGE 97 CARTOGRAPHY

Anvil Cartography

<https://www.dmsguild.com/product/240694/Bear-Cave>

OTHER ARTWORK

Additional images used are under license from *Shutterstock* or are public domain images used under the *Creative Commons License*. The Creative Commons License can be found at <https://creativecommons.org/licenses/by/3.0/deed.en>

DUNGEON MASTER'S GUILD

The following credits are for contents in this book that are used with permission from DMsGuild, either as inspiration or for excerpts.

- *Alaghi Runt* derived from **Beastfolk and Alaghi**, written by Celia L.
- *Spirit Shaman* was created in its entirety, with the most minor of alterations here, by Sean Bean in the **Spirit Shaman Class**.

SPECIAL THANKS

This book does not come all from the mind of one human being and there are dozens of people who gave a word, a phrase, a name or something brilliant that sparked the imagination. There is no way I can remember all the specifics, but there are a few I would particularly like to thank.

- Thank you *John Nephew* and *Jonathan Tweet*, this book is dedicated to your original masterpiece **City of Gold!**
- *Andy Woodyard*, your maps turned out even better than I had hoped. And your ideas, wow! I love the Pagunki and never would have thought what a half elf community would be like without you!
- Thank you *Zeromaru X* for opening my eyes to lore from the 4th Edition that I was once so resistant to thinking about. The tavanaki, the mention of a mirage dragon, or any dragon at all for that matter is because of your encouragement.
- *Sleyvas*, I have to thank you for so many excellent ideas, I don't know where to start. Half of the Unole wouldn't be populated had you not thrown so many thoughts at me during our brainstorming sessions.
- *Louis Bowwow*, half the books I have written should be credited to you. Your eager responses and constant push to drive me deeper into the lore is truly invaluable to me!
- *Big Mac*, I always wait so eagerly for your responses on the Piazza! You are equal parts encouragement and a fountain of ideas I never would have even begun to dream up.
- *Sturm, Ripvanwormer, Morfie* and a dozen others at the Piazza - thank you all so much for your insight, your words of praise and even your harsher criticisms. I appreciate it all!

LEGAL

DUNGEONS & DRAGONS, D&D, Wizards of the Coast, Forgotten Realms, the dragon ampersand, Player's Handbook, Monster Manual, Dungeon Master's Guide, D&D Adventurers League, all other Wizards of the Coast product names, and their respective logos are trademarks of Wizards of the Coast in the USA and other countries. All characters and their distinctive likenesses are property of Wizards of the Coast. This material is protected under the copyright laws of the United States of America. Any reproduction or unauthorized use of the material or artwork contained herein is prohibited without the express written permission of Wizards of the Coast. ©2018 Wizards of the Coast LLC, PO Box 707, Renton, WA 98057-0707, USA. Manufactured by Hasbro SA, Rue Emile-Boéchat 31, 2800 Delémont, CH. Represented by Hasbro Europe, 4 The Square, Stockley Park, Uxbridge, Middlesex, UB11 1ET, UK. This work contains material that is copyright Wizards of the Coast and/or other authors. Such material is used with permission under the Community Content Agreement for Dungeon Masters Guild.

ADVENTURE IN LANDS ONCE UNKNOWN...

To the north of Maztica, beyond the deserts of the Dog People, lies a land that belongs to no one but the Great and Mighty Spirits. Here, mankind exists in a loosely defined tribal existence but secrets abound in this mystical land.

With the size comparable to Faerun's region known as the North, Anchôromé could not be explored in its entirety in ten lifetimes. This book, however, is here for those who wish to put that claim to the test.

Cover Art: "*La Bruja - The Witch*"

Jean Paul "Ivanuss" www.artstation.com/ivanuss

NOTE FROM THE AUTHOR

This book marks the 30th book produced for the *Maztica Alive* campaign. However, it represents a new chapter in products designed purely for the northern continent of Anchôromé.

Maztica, in its original form was criticized for copying real world history too closely, and often with little respect for the cultures (mostly the Aztecs and the Mayans) from which it emulated.

The **Anchôromé Campaign Guide** will attempt to take all that was wonderful about Maztica, and avoid many of the old pitfalls.

While this book borrows heavily from Native American myth in some situations, and aesthetically attempts to take a "Native American feel," the people of Anchôromé are *not* Native Americans. The author holds nothing but the highest regard and respect for those whose legends inspired this book.

In addition, Anchôromé would not be complete without giving thanks to John Nephew and Jonathan Tweet. Of all the official Maztica products, **FMQ1 City of Gold** is widely considered to be the greatest. Everything about the Azuposi people found inside this book is thanks to those two authors and the adventure and campaign guide that they wrote in 1992.

Much like I fell in love with Maztica and by extension the Azuposi and Michaca in the north, I hope that you, the reader, find the same enjoyment in **ANC1 The Anchôromé Campaign Guide**.

A FINAL NOTE

It is one of my hopes and dreams that Anchôromé becomes a playground for many new authors and hundreds of new ideas. There is so much potential here, and so much good stuff to come.

It is my greatest hope that the subsetting grows organically and that this book inspires others to take up the mantle of creating fun and exciting material using this as the basis of your work.

If you would like to throw ideas at each other, collaborate on contribute, please feel free to email me at my gmail account at seethe75. In the title, just give it the name Anchôromé and we will be off to making this continent even more exciting!