

Duende

"The Duende, then, is a power, not a work. It is a struggle, not a thought."
"Theory and Play of the Duende" –García Lorca, Trans. A. S. Kline

Quotes:

Puti: Welcome, Welcome, Can I get you something to drink?

Berde: Hah! There was a bucket of water on-top of the door, I can't believe that actually worked, you look so stupid!

Pula: I am going to ask you one more time, please step away from the door.

Itim: Get the f*** away from my property, I will kill you.



Sometimes they are little more than nasty little wood-dwarves that maintain hidden households in the forest. Other times they are invisible house-keepers, protecting the poor and performing chores under cover of darkness. In one aspect they favor families, especially women and children; rewarding kindness with little trinkets and sweets. In another aspect they are vicious killers, who maim and steal from the same families who they used to coddle.

Capricious and manic, the Duende or Dwende are one of the most misunderstood of the Aswang (Filipino Monsters). They are manifestations of both a home's domesticity and the wildness of the forests. They are representations of both Lewenri (Seelie) and Aghoy (Unseelie), and the extremes of both courts. In this, the Duende family of Aswang serves the force of duality that the Filipino Dreaming is notorious for. While most are at a loss as to understand what aspect a Duende offers, those few wise in the ways of the Aswang offer an easy explanation. The Duende are.

A Duende doesn't have seemings like the other Kapatiran (Kith). Instead it has phases that dictate their roles at certain points in life. In all effects, these four phases are akin to four different actual lives, not unlike the Seemings of other Fae. Each life can be guessed by which color he wears. White are the most benevolent, Green are kind but mischievous, red are nasty and mean, and black are the most malevolent. What may be a friend or ally in one life, will turn against fellows in another life with no rhyme of reason to offer solutions.

Appearance: They are an All-male kith, with never a girl Duende even though of (although some whisper of the Zakishi Warishi of the Hsien). In Rupa Bassit (Mortal Mien), a Duende always appears as a stooped and scowling old man with long straggly beard. Many favor big hats that hide their features in shadows. Even in mortal form they favor clothing in shades of their current stage. In Rupa Diwata (Fae Mien), they grow even shorter, rarely over a meter high, and their faces take on a wooden, weather-beaten texture, all crags and wrinkles. Tiny angry eyes (glowing their current colors) appear beneath a scraggly brow and mismatched brown teeth leer at everybody. Even those Duende in the Nicer aspects still have a bad habit of leering.

Lifestyles: The lifestyles of the Duende are dictated by their aspects. Each Duende will go through each aspect at different times in his life. There is no telling, when, why, or where this change will take place. All that can be understood is that the mood changes with their colors and dress changing to match. Instead of seemings based on age, a Duende has these four stages. There is no set order from one to another. A Duende goes through any and all of these aspects at random.

- **Puti Duende** dress all in white. They are Lewenri-Lewenri, Marcra, and happily help. They serve as guardians of homesteads and bless families. They help the poor and perform good acts at night when no one sees. They can appear gruff and even snarky, but inside they have hearts of gold.
- **Berde Duende** dress all in green. They are Lewenri-Aghoy, and act as mischievous and ornery houseguests. They like to play pranks and love dirty jokes. They are fond of children (in the good way) and will actively harm adults who don't treat their children right.
- **Pula Duende** dress all in red. They are Aghoy-Lewenri and start migrating away from households. They become greedy and cynical. They still punish adults who harm children, but they may also punish the children themselves for slighted misdeeds.
- **Itim Duende** dress all in black. They are Aghoy-Aghoy, Busaw, Thallain, and are some of the worst of Fae creatures, even worse than the worst of Thallain of Celtic Fae Families. Murderously xenophobic, the Itim Duende move far away into the forests, where no one can find them. If someone does find them, then that someone must be on their best behavior and show the Duende all respect the Duende believes is due. Black Duende at this point can still offer blessings if he feels like it but need a lot of coaxing. That is, if he doesn't murder the person first.

Glamour Ways: Duende garner Kahali-Halina by helping mortals in need and enjoying the honest gratitude that comes alongside it. When Puti, Berde, or Pula, this is easier, as they have access to mortals. Itim Duende have a harder time. Perhaps this is why so few of them use their blessing birthrights – *That and the fact that they hate everybody of course.*

Unleashing: Anting-Anting Unleashings from the Duende are accompanied by a soft cool breeze that carries the fresh scent of rich loam and fresh mushrooms. With this breeze is also emotional impressions based on the Duende's current aspects. Puti are filled with exuberant joy and gratitude to be alive. Berde are filled with mischievous wonder. Pula are filled with a sense of dark justice and impatience with the mewling whelps of this world. Itim are filled with hate, and raw murderous disgust for all the pitiful creatures of this bull-shit world.

Affinity: Time

Birthrights:

Invisible (*Hindi Kita*): Creatures of the household as well as the wild world around them, the Duende have a powerful way to remain well out of sight and out of mind. By standing out of the way and not moving, the Duende is all but invisible. The Duende need not spend anything, or roll anything, but must remain absolutely still. Someone must actively be looking for the Duende to see him and must succeed on a Perception + Kenning roll difficulty 7 (in a house) or 9 (in a wooded area) to find him. Children under the age of 5 can see automatically.

Blessings (*Mga Pagpapala*): Much like the Nuno, the Duende have the ability to bless mortals, (although the cursing part still eludes them, much to the chagrin of the Itim Duende). The Duende must offer up a bunk and then spend a point of Glamour. He then must roll his willpower Difficulty 7. For every success, the Target is blessed for that amount of days. Blessings mean that 9's count as 10's on all rolls.

Frailites:

Always Elder (*Parati Matanda*): The Duende will forever be a grumpy and dodgy old fart with scraggly beard and scowling face. They begin in Matanda seemings and will die in Matanda

seemings. They will never have an appearance greater than 2, and all social rolls will have higher difficulties for them as they go through their different aspects. *Puti Duende* are at +1 difficulty to all social rolls. *Berde Duende* are at +2 difficulty to all social rolls. *Pula Duende* are at +3 difficulty to all social rolls, and *Itim Duende* difficulty are at +4 to all social rolls.

Magtanggo, dressed all in red, scowls more than usual as he answers your bullshit questions...

Kapre: Big bodies, big egos, big cigars for big compensations...

Nuno: As obnoxious as we are. But twice as small means twice the ego...

Santelmo: Not the brightest candles burning, now are they? Still, they aren't without use. Point them at someone you don't like and say evil. Hopefully they will both die.

Siyokoy: Muddy swamp witches. They stay there and we'll stay here, and hopefully we're all winners.

Tikbalang: Heh. At least some of us know how to have a good time.

Tamawo: At one time they were worshipped like gods. What do they do now? Nothing. They sit around and look pretty. A waste of offered blood if you ask me.

Wakwak: Hey, Santelmo, *Come here*. I have somebody evil to tell you about.

