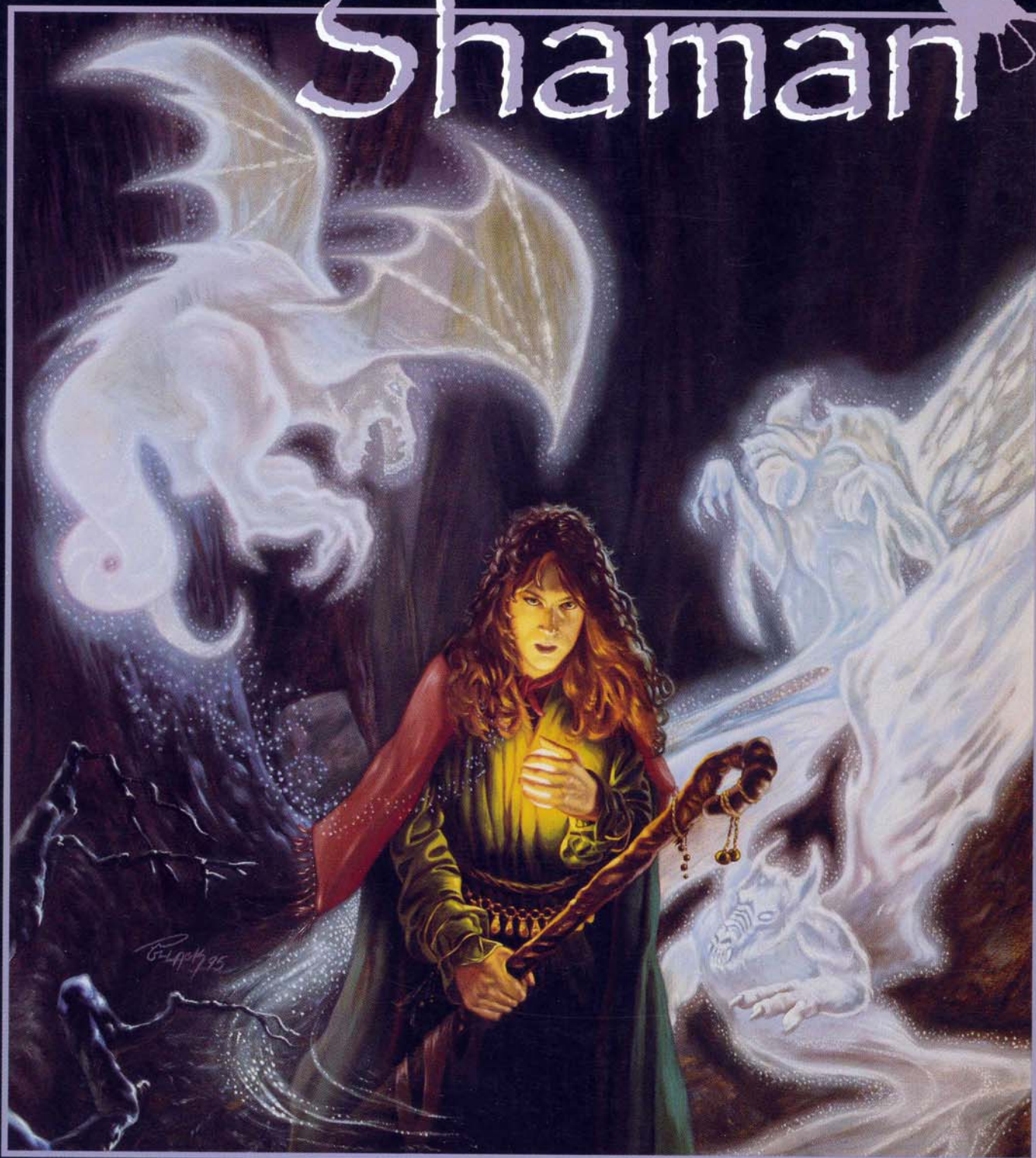




# Advanced Dungeons & Dragons®

Optional Game Accessory

# Shaman



## Shaman Level Progression

Level	XP	Hit Dice (d8)
1	0	1
2	1,500	2
3	3,000	3
4	6,000	4
5	12,500	5
6	20,000	6
7	35,000	7
8	60,000	8
9	90,000	9
10	125,000	9+2
11	200,000	9+4
12	300,000	9+6
13	750,000	9+8
14	1,200,000	9+10
15	1,650,000	9+12
16	2,100,000	9+14
17	2,550,000	9+16
18	3,000,000	9+18
19	3,450,000	9+20
20	3,900,000	9+22

## Shaman Spell Progression

Shaman Level	Spell Level						
	1	2	3	4	5	6	7
1	2	—	—	—	—	—	—
2	2	1	—	—	—	—	—
3	2	2	—	—	—	—	—
4	3	2	—	—	—	—	—
5	3	2	1	—	—	—	—
6	4	3	2	—	—	—	—
7	4	3	2	1	—	—	—
8	4	3	3	2	—	—	—
9	5	4	3	2	1	—	—
10	5	4	3	2	2	—	—
11	5	4	3	2	2	1	—
12	6	5	4	3	2	1	—
13	6	5	4	3	3	2	—
14	6	6	5	4	3	2	—
15	7	6	5	4	3	3	—
16	7	7	6	5	4	3	1
17	8	7	7	6	5	4	1
18	9	8	7	7	6	4	2
19	9	9	8	8	6	5	2
20	9	9	9	9	7	6	2

## Suggested Begging Modifiers

Locale	Modifier
Uninhabited	Automatic failure
Countryside	-7
Hamlet, Village	-5
Town	-2
City	0
Believers/followers of spirits that are served by shaman	+2

## Shaman Equipment Lists

The following lists should be used in lieu of the starting funds provided in the *Player's Handbook*.

### Tribal Shaman Equipment

**Ritual Tools:** Drum, rattle, *mask*, implements of sacrifice (one bone, one stone), gourds, and pots. Material components for spells (three measures for each spell in which components are consumed, one measure for others).

**Personal Equipment:** *Badge of rank*, bowl, mortar and pestle, spare clothes and footwear (all natural materials), wood bow (for starting fires), large leather sack, waterskin, and a one-person tent (made of leather or similar heavy material), blanket.

**Funds:** 2d10 gp (if culturally appropriate).

**Weapons:** One weapon of character's choice.

### Solitary Shaman Equipment

The solitary shaman actually has little use for equipment beyond that which he can secure from his natural surroundings.

**Ritual Tools:** Implements of sacrifice. Material components for spells (three measures for each spell in which components are consumed, one measure for others).

**Personal Equipment:** *Badge of rank*, backpack, 4 small belt pouches, 10 torches, rope (30 feet), thick blanket, flint and steel, and a waterskin.

**Funds:** 1d4+2 gp.

**Weapons:** Two weapons of the character's choice.

### Spiritualist Shaman Equipment

Not content with a simple knife, each spiritualist carries an eccentric array of half a dozen sacrificial tools. Many spiritualists insist that the more a sacrifice bleeds, or the noisier its death, the more likely it is that the spirits will notice and respond to the sacrifice.

**Ritual Tools:** Implements of sacrifice (2d6 different sets) and bowls and pots. Material components for spells (three measures for each spell in which components are consumed, one measure for others).

**Personal Equipment:** Small sack, iron pot, bowl and eating utensils, chalk, flint and steel, 10 candles, five torches, two blankets (count as 1 winter blanket), one set of spare clothing, bird seed, and a whetstone.

**Funds:** 1d10 gold pieces.

**Weapons:** Two weapons of the character's choice.



**Advanced**  
**Dungeons & Dragons**  
Game Accessory

# Shaman



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Dedicated to E. S. Miller for patience above and beyond the call of duty.

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*With a gesture, the wizard lights up the evening sky with the destructive power of a fireball. The cleric whirls on a booted heel, presenting her holy symbol forcefully, and her goddess rewards her faith by bringing a flame strike down upon the advancing trolls. Meanwhile, the party's third member, the shaman, is gesticulating wildly, shouting seemingly to nobody, "I know this is a stronghold of your enemy, but I just can't take the time to topple every stone and sew the ground with salt right now! Yes, we'll do it afterwards, just let me control the ghost pack that dwells here! I just want them to drive off the trolls before they kill us!"*

*As the cleric and wizard turn to face the smoldering trolls, now almost upon them, the shaman joins his companions with a frustrated sigh, readying his staff for a final, desperate stand. But then the trolls stop their lumbering advance. Some of them cry out, beating at the air around them. Others turn tail and flee, fire erupting on their bodies. Squinting at the scene before them, the wizard and the priest think they can just make out the ghostly outlines of a dozen hellhounds.*

*"Thank you, kind spirits," the shaman cries.*

## Introduction

You hold in your hand an AD&D® accessory that presents Dungeon Masters (DMs) and players with three brand new character classes, as well as providing expansion rules that will lend a new dimension to the cosmology of any campaign world—the world of spirits.

Although shamans wield magic, they are not typical spellcasters who either manipulate unseen forces to predictable ends or who serve powerful entities and are rewarded with the power to perform minor miracles. Instead, shamans must cajole and persuade the inhabitants the spirits, to grant them unpredictable and subtle magics; and in return they may be required to perform certain services for the spirits. Shamans are not masters of the magic arts, but must work as partners with those who fuel their spells. Certain shamans are loners or outcasts from society, while others are important functionaries within their tribes or communities. The shaman classes are not well-suited for campaigns where there is a constant focus on combat and straightforward dungeon crawls, as they have few combat abilities, but are

well suited to investigative, diplomatic, and similar styles of play.

## Using this Book

The information in *Shaman* is designed to inspire players and DMs alike, and to provide ideas for interesting characters and adventures.

The first section of the book details the three shamans character classes. These chapters are intended as a resource for both players and DMs, explaining not only the skills and powers of the shamans, but also suggesting what the personalities, beliefs and objectives of these characters might be, and how they fit into the world around them. The goal is to give players the tools to create characters with interesting powers as well as fully developed personalities.

The second section of the book is for the DM's eyes only, and those who would play shaman characters should not read these pages. Here the secrets of the spirits are fully revealed and DMs can find useful notes on integrating the information in this material into ongoing campaigns. MONSTROUS COMPENDIUM® pages detailing some of the spirits most useful as antagonists in adventures are also included, as well as scores of adventure ideas and new magic items.

One word of caution before proceeding: All the information presented in *Shaman* is completely optional. While care has been taken to not violate any published information about the cosmology of the various TSR campaign worlds, this book can add an additional "mystic" layer to the fabric of those realities. DMs should feel free to accept as much of this volume as they think fits with the vision they have of the campaign world and reject the rest.

## Shamans and the Spirits

To properly understand the shaman character, either as a PC or NPC, some time needs to be spent exploring their views of the spirits around which their lives revolve.

Different shamans disagree about exactly what spirits exist, and where they are found. What follows are three "in-character" views of the spirits, given by three very different types of shamans.





The spirits are of three types, like clans. First, there are the spirits of the wind and sky, rain and sun, the Great Spirits who look down upon us from afar. Second, there are those who walk in the wild places, the Grandfather Animals from whom all beasts are descended, the lost dead, and darker creatures. Third, there are our ancestors and the heroes whose deeds are told of it legend, to whom most of our sacrifices are given.

The spirits gave us our laws and our traditions, and they punish us if we offend them. They are like elders of the tribe, but greater; being old and venerable they are wiser, and so must be obeyed.

—Ryambe, tribal shaman.

Everything feels. Everything sees, and hears. And if you listen hard enough, everything will talk to you. Every speck of earth can tell of the footsteps that have fallen upon it. Every gust of wind can speak of the places it has blown across before. The trees are old and wise, the beasts of the forest smell every scent and see every movement. Is that what you mean when you ask about spirits? Or are you asking about the people who stay behind when their bodies have gone, to finish a task or to stand by an obligation? Perhaps those are spirits. I do not know what you mean. Everything is alive!

—Mariella, solitary shaman.

Spirits? You want to know about the spirits? Ha! Why should I tell you? You give me something—you pay me? All right then.

The spirits are the shadows that crawled across the ceiling when you were a child; they made the sounds that your parents said was just the wind on the shutters. You probably expected they'd be found in bloodier places, farther away—around the crumbled altars where lunatics cut their breasts, in the alley where the murderer struck—well they're there, too. Just don't forget to look closer to home.

What are they? What are they? How should I know? What are you? Dumb question, you're a human, they're spirits. What else can I say?

Now... if you want to know more, you hand over more silver....

—Karlach, spiritualist shaman

## The Invisible Landscape

There is an unseen place, a world that exists at once alongside and in the same space as the game





world—the world in which the spirits dwell. While shamans universally agree that this place exists and is as real the one they inhabit, they do not agree on what the spirit world is like. The shamans only know what the spirits have told them of the spirit world, and the spirits give conflicting descriptions. As different shamans speak with different spirits, they each hear different sets of descriptions, and so formulate different pictures of the place.

Here are some examples of how spirits describe their world:

*Our world is the same as the world we lived in earlier times. There are great forests and rolling plains. Wild beasts are plentiful. The rains always come when they should, and all plants give forth good harvests, plump swollen fruit and all healthy things; the hunters come back laden from each foray, and when wild beasts attack us we drive them off after great fights—always victorious but carrying a scar that the womenfolk will admire.*

*Here we carry on our trades as before, the potter, weaver and basket maker all, creating objects far above what living men can make. Here rulers are wise, and are always obeyed; here women are beautiful and men are always strong.*

—The Ancestor's Story

*I stand on the mountain where I was born—bleached and bare as it was then, not all built upon as it is now—and look down upon the city that I founded. My feet are on the summit, where the city's priests have now built me a temple, and my head is far above so that I can see all.*

*The city is as it was, with all the buildings that I had commissioned standing still. The purple flags of our greatest days still flutter on the towers, and the crash of steel echoes from battlefields far away. For those were the days when the walls gleamed white and strong, when the goldenrobed priests in the courts would tell at a glance the right from wrong.*

—The Founder's Story

*Black and red black and red, always burning fighting hurting, the world screams and I scream back and its not good and not just and not fair and you come here and see if you like it, you smug self-satisfied ugly hate you cut you rip claw bite you. Black and red black and red. . . .*

—The Lesser Spirit's Story

Many shamans hope to experience the spirit world for themselves, but although most have had visions of the place, none have ever proved that they have managed to visit it. Some speculate that the living may not travel into the spirit world; others suggest that if a shaman ever succeeded he or she would be bound to remain—having thereby become spirits, unable to resume life on the material plane.

Of course, there is a reason that these accounts differ. If you are a DM, you will find an explanation later in this book; if you are playing a shaman as a character, you will enjoy the game more if you know only as much as your character does, and learn with him as the mystery of the spirits unfolds.

## Dealing With the Spirits

It is not just anyone who may ask a favor of the spirits. Special rituals and techniques have been developed—by shamans—to do this properly. Characters other than shamans may attempt to gain aid from the spirits, but often do so at their peril.

The usual method is to give the chosen spirit a gift (a sacrifice) and ask the favor. For this, the aid of a competent shaman is required, to advise on which spirit should be approached, to identify a place where it may be contacted, to determine what type of sacrifice is required, and to conduct the ritual or sacrifice in the correct manner. A good number of requests fail simply because the shaman has not correctly guessed where a spirit is at a particular time, or fails to conduct the sacrifice properly.

What sacrifice is suitable depends upon the spirit receiving it, and the reason for the sacrifice. Different spirits have different tastes. Some prefer bloody offerings (slaughtered livestock), while others require that weapons or gems be thrown into sacred waters, that wooden effigies be burnt on special pyres, or make some other demand. In any case, the sacrifice will always require a certain quantity of money or effort. (Rules governing sacrifices to spirits are located in the DM's section of this volume.)

Shamans have easier methods of contacting the





spirits. Each type of shaman has its own technique, which relies on meditation or exhortation rather than the more expensive method of giving a sacrifice. These techniques are described in the next chapter, which provides rules and roleplaying guidelines for the three shaman classes.

## Powers of the Spirits

Although they spend most their time in an invisible state, virtually all spirits can also manifest themselves on the prime material plane, sometimes appearing as opaque or shimmering forms but usually as apparently solid shapes. Unlike many other supernatural beings, they have no power to change their appearance.

The power of individual spirits varies greatly. Some can only create effects that mirror one 1st-level priest spell per day, while others have an array of powers that rival those of even the mightiest priest or wizard.

Generally speaking, the spirits' powers, like the spirits themselves, are invisible. They cause subtle, often imperceptible affects, and many of their actions might be mistaken for fluke or natural events. Many use only slow, insidious magics (*cursing* an enemy army rather than appearing to fight them), while others prefer to possess mortals and using them to attack foes.

They can affect human emotions, can aid or hinder warriors and others in combat, and affect the fertility of animals, crops or people.

Should a character wish to combat a spirit physically, it is said that not even the most powerful magics can affect it while it is in the spirit world. However, enchanted weapons will injure a spirit who has taken form on the prime material plane, particular the *spiritknives* created by shamans.

## What the Spirits Know

A spirit's knowledge depends on its age and the things that it has experienced.

A young tree, for example, able to "feel" the world around it through its leaves, and perhaps conversing with the wind that blows through its boughs, may know a little of the affairs of the area

during its life time, but nothing of the time before it grew.

Less impressive still, a pebble in a stream may be acutely aware of the way that it has tumbled through the waters, but is unlikely to know anything more.

By contrast, an ancient ancestor, watching over its people through the generations and speaking with their shamans, will amass an encyclopedic knowledge of the tribe's history.

## Setting Up Shrines

Spirits are generally only worshipped in specific locations, either at sites of some importance to what they A shaman may wish to set up a shrine to a spirit, on his or her own behalf, or on behalf of the tribe or other associates. The purpose of this is to sanctify an area so that the sacrifices made there are received by the spirit (assuming that the shaman presiding over the sacrifice makes a successful Shamanic Ritual nonweapon proficiency check, explained in the chapter "Proficiencies.>"). It is also easier to contact the spirit at a shrine dedicated to it, though a spirit may have dozens of shrines and can hardly be expected to be at all of them at once.

To set up a shrine, the shaman must specify which spirit the shrine is to be dedicated to, and perform any rituals or tasks dictated by the spirit (in other words, the DM).

The shrine may be a small building, a fenced-off area of prairie, a grove of trees, or anything else suitable for the spirit to which it is dedicated. These are fixed places, not comprised of portable objects. Each shrine may be dedicated to only one spirit or group of spirits (one rogue hero, one ghost pack, etc.), but may be used by any shaman who can physically gain access.

Maintaining a shrine is not difficult. An hour per week is usually all that is required to keep the place clean and tidy, and players' shamans should be able to leave the place for a few weeks to go adventuring. Shamans leaving on longer adventures or journeys should find someone to tend the shrine in their absence, as the spirit may be insulted if its shrine is left to rot.



# 1: Shaman Character Classes

At this writing, there are already a half-dozen shaman priest kits in the AD&D game, like those in the *Complete Barbarian's Handbook* and the *Complete Book of Humanoids*. It is likely that shaman PCs are already being run in many campaigns out there. How does the information in those accessories relate to the information in this one?

In two words: It doesn't. *Shaman* presents an entirely optional take on the shaman as a stand-alone priest class, and many DMs may choose to reject it due to the additional complications added to the cosmology of the AD&D game. However, should DMs choose to incorporate this material into an ongoing campaign in which shamans already exist, there are two different basic approaches that can be taken, one which is fairly heavy-handed, and one which bends the dual-class system to allow for the mixing of the two shaman types.

First, one can simply convert the existing shamans into a type that is presented in this book, perhaps allowing the PC to retain one or two special abilities from the original kit.

More subtle, perhaps, the DM might incorporate the change into the campaign, by having the character be contacted by the spirits or a tribal or solitary shaman who needs his help. An adventure might be devised where a shaman becomes a dualclassed or multiclassed shaman, one class the "priest shaman, the other a "spirit" shaman type as presented in here. Of course, a character may not normally dual- or multiclass within the same the class group, so this involves a bit of rules-bending. However, since most of the shaman kits are similar to the tribal shaman in this accessory, with the exception of their spellcasting capability, it doesn't hurt game balance too much to allow a mixing of the two types of classes in this fashion. It is advisable, however, that DMs only limit this approach to characters using shaman priest kits.

One note of caution, however: Before making changes to a player's character, make sure the player doesn't mind. While the DM, having defined the game world, and now wishing to modify a part of it because of new and exciting ideas, the player, the player, having defined the character, may have firm ideas about his faith, and may resent the DM

dictating an alternate creed. Ideally, any incorporation of the material in this accessory into campaigns where existing shaman characters might be affected should be a compromise where both and player are happy.

## General Information

The shaman classes belong to the priest group featured in the *Player's Handbook*. They are specialty priests, but are unlike most other specialty priests currently in the game.

Shamans do not serve a deity or pantheon of deities. Instead, they act as a bridge between the prime material plane and the unseen spirit world. Different shaman types have different approaches to this.

The tribal shaman is a religious functionary, who deals with the spirits on the behalf of his community, and so is concerned with performing important social rituals and acting as the spirits' representative.

The solitary shaman, by contrast, is a loner, a man or woman outside of normal society who communes with nature and the spirits of the natural world.

Finally, the spiritualist shaman is a dark, brooding figure, who speaks with rats and wolves, commands vengeful spirits, and often serves forgotten gods.

The relationship between shamans and the spirits, although superficially similar to that of other priests and their deities, is actually somewhat more intimate. This relationship is touched upon below, and further detailed in "Shamanic Magic" and "The World of the Spirits."

All shamans use eight-sided Hit Dice (d8s). They do not receive additional spells for high wisdom scores. Each shaman class is limited to the selection of weapons listed under the detailed description.

All shamans use Table 1 to determine their advancement in level as they gain experience points. Shamans with Wisdom scores of 16 or greater receive a 10% bonus on all experience points earned. They also use Table 2 to determine how many spells they can cast at each level of experience.

The way spells work for shamans is one of the





primary difference between these classes and most other priest classes. Shamans do not pray for new spells every day, but instead have them provided by one or more patron spirits. A spirit that grants a shaman spells or other long-term favors is termed his a patron spirit. Once the shaman has devoted one of his slots to a particular spell, he cannot change it to a different one, except under unusual circumstances. However, unlike other AD&D spellcasting classes, the shaman may cast each spell in his repertoire more than once a day. Full details on the spellcasting abilities of shamans is provided in the section titled "Shamonic Magic."

All shamans gain one eight-sided Hit Die (1d8) per level from 1st through 9th. After 9th level, shamans earn 2 hit points per level and they no longer gain additional hit points for high Constitution scores.

Shamans may be dual or multi-classed, and follow the same combinations and restrictions as the cleric class in the *Player's Handbook*. If the campaign already contains shaman characters (created using rules from another AD&D accessory), DMs and players may bend the rules as described above.

## Format of the Class Descriptions

The three character class descriptions are split into two broad sections.

First, there are the nuts-and-bolts rules about creating the character, all the AD&D game mechanics that haven't been covered in the general section, such as the class' special abilities and restrictions. Then, there is an overview of a typical background for a character of that class, looking at training, selection, life style, and so on. A section with general roleplaying tips is offered as well.

Hopefully, the information presented will help players take their characters beyond the numbers on a piece of paper and to develop them more fully as a personalities with likes and dislikes, and allies and enemies.

Table 1: Shaman Level Progression

Level	XP's	Hit Dice (d8)
1	0	1
2	1,500	2
3	3,000	3
4	6,000	4
5	12,500	5
6	20,000	6
7	35,000	7
8	60,000	8
9	90,000	9
10	125,000	9+2
11	200,000	9+4
12	300,000	9+6
13	750,000	9+8
14	1,200,000	9+10
15	1,650,000	9+12
16	2,100,000	9+14
17	2,550,000	9+16
18	3,000,000	9+18
19	3,450,000	9+20
20	3,900,000	9+22

Table 2: Shaman Spell Progression

Shaman Level	Spell Level						
	1	2	3	4	5	6	7
1	2	—	—	—	—	—	—
2	2	1	—	—	—	—	—
3	2	2	—	—	—	—	—
4	3	2	—	—	—	—	—
5	3	2	1	—	—	—	—
6	4	3	2	—	—	—	—
7	4	3	2	1	—	—	—
8	4	3	3	2	—	—	—
9	5	4	3	2	1	—	—
10	5	4	3	2	2	—	—
11	5	4	3	2	2	1	—
12	6	5	4	3	2	1	—
13	6	5	4	3	3	2	—
14	6	6	5	4	3	2	—
15	7	6	5	4	3	3	—
16	7	7	6	5	4	3	1
17	8	7	7	6	5	4	1
18	9	8	7	7	6	4	2
19	9	9	8	8	6	5	2
20	9	9	9	9	7	6	2





## The Tribal Shaman

*When you are shaman, you will know one thing from another, and tell all what those things are. You will say when the dead are dead and when the living are trespassing against their spirits, you will say who might rightly marry whom, and who owes allegiance to which clan; in this you have power over all men, for only you, a Shaman, can make it clear who is who and what is what.*

—Ryambe, tribal shaman

The tribal shaman is the intermediary between the people of his tribe and the spirits. He is a religious functionary (offering sacrifice to the spirits), an oracle (determining the spirits' wills), a lore master and an advisor to the tribe. He is respected by all and expected to provide moral guidance by example and word.

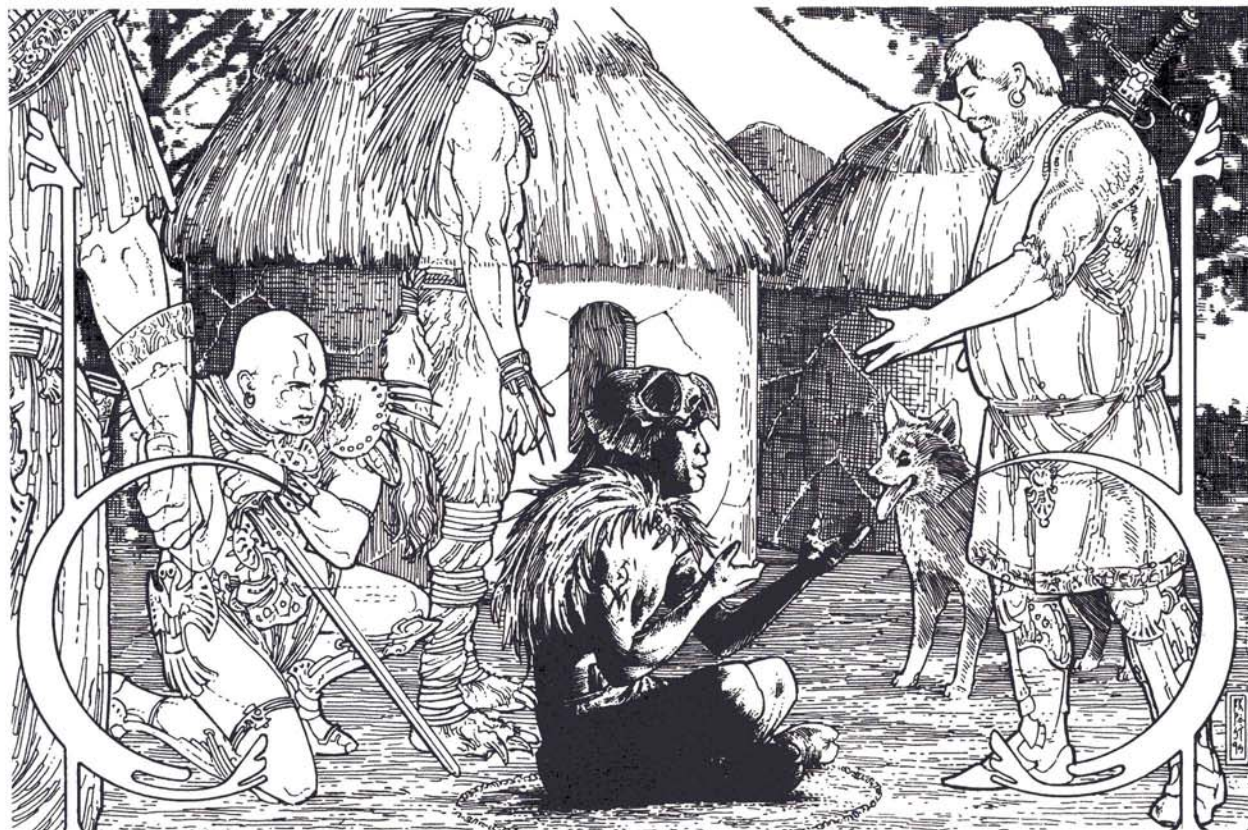
Depending on the nature of the tribe and the spirits they worship, the tribal shaman may be

part of a rigid hierarchy, may be alone or a member of a small group of shamans at a shrine or village, or may wander from settlement to settlement.

**Requirements:** Tribal shamans must have a minimum Wisdom of 12, must match the overall alignment of their culture.

**Role:** Tribal shamans are sources of moral and religious authority, sources of explanation, and guardians of the tribe's traditions and status quo. He is also the one who conveys the will of the spirits to the tribe.

The spirits with which a shaman deals are invariably the spirits of his or her tribe, and each tribe has a different array of spirits which they traditionally venerate. In some tribes, spirits are seen as being everywhere—in trees and streams, rocks and beasts, in the air and the earth. Other tribes do not venerate nature spirits, but the tribe's forebears. Some tribes worship a small number of greater spirits, each associated







with specific elements—for example water and fire.

In most tribal religions, the spirits are seen as the causes of all hardship and good fortune. If crops are abundant, and the people are in good health, then thanks are given to the spirits. If there is a bad harvest, if a woman is barren, or a son is ill, the spirits are considered to be responsible, and the people need to know why the spirits have struck them down.

It is their role as mediators between the spirits and the people that makes the shamans important, for often it is only through them can the cause of misfortune be identified and the suffering alleviated. Moreover, some shamans are believed to be able to call down the spirits' wrath on the wicked.

In this way, the spirits (and thus the shamans) maintain the tribe's social order. The spirits demand that the people behave in certain ways. The shamans then must instruct the people as to what is right and what is wrong.

**Restrictions:** There are no racial restrictions on the tribal shaman; any PC race permitted by the DM, and who comes from an appropriate background, may become a tribal shaman. (NPC shamans can be of virtually any intelligent species.) The sex of a tribal shaman is generally dictated by tribal tradition. The DM must decide whether to limit tribal shamans from a given tribe to males, females, or allow either sex to serve. (For example, the Que-Shu in the DRAGONLANCE® setting allow priests and shamans of either sex, while the wandering Vistani tribes of the RAVENLOFT® demiplane would only tolerate female shamans.) Tribal shamans only use weapons that have everyday-life functions as well as the ability to inflict harm; these include daggers, staves, and hand axes. Tribal shamans may not wear armor, and do not use shields.

**Special Benefits:** The tribal shaman is trained from childhood in dealing with the spirits that help or hinder his tribe. For this reason, at first level he already knows the Shamanic Ritual non-weapon proficiency (without needing to devote one of his starting slots to it), as well as two rituals that may be used to facilitate dealings with the spirits.

*The ritual of contact:* This ritual allows the shaman to speak with the spirits, and can only be used in sacred areas. He may specify which spirit they wish to speak with (especially wise if malign spirits might be nearby), or may attempt to contact any available spirit. The shaman performs a dance, beats a drum, sings a chant, or performs some other function to attract the spirits' attentions, usually beginning energetically, and slipping into a light slumber if the spirit comes to speak with him or her. The ritual takes 1 turn to complete.

The conversation takes place telepathically. The shaman see himself, as if in a dream, standing with the spirit in the spirit world, talking as normal. There are no dramatics, no levitating objects, and no oozing ectoplasm. Often the interaction is both informal and public, with friends and assistants of the shaman loitering nearby. The shaman usually mutters as if talking in his or her sleep, but the spirit's side of the conversation remains inaudible to spectators.

*The ritual of introduction:* This rite is usually performed at the edge of one tribe's lands, when entering the territory of another. The shaman buries at least one day's worth of food and drink and entreats the spirits of the area to accept the offering and believe that he or she has no ill intent.

All spirits of the area thereafter react to the shaman more favorably. Suspicious or hostile spirits tolerate the stranger, and indifferent spirits become friendly. However, if the shaman betrays the promise and attacks or harms the people or spirits of the area, all of the territory's spirits immediately become hostile, and any subsequent *ritual of introductions* fail to appease them.

The ritual affects all spirits linked with the territory entered, such as ancestors, hero spirits, and any other spirit traditionally worshipped by the people) and any spirits bound to the area (tree and animal spirits, etc.). It has no effect on spirits who are incidental inhabitants of the area.

**Special Disadvantages:** Aside from being overly conservative (see "Roleplaying" in this section), the tribal shaman has no special disadvantages.

**Class Background:** Each tribe has its own procedures for selecting and training shamans, and





these methods are firmly rooted in longstanding tradition. The process is the same from generation to generation, and often originates from laws given to the tribe by the spirits. A typical selection process might be as follows:

A child is first chosen according to an omen a sacred bird lands on the roof of his or her hut on a certain holy day, for example). The boy or girl is taken to live with the shamans on the edge of the village, where he or she works as a servant for them, helps with ceremonies, and so on. When the child reaches puberty, he or she is sent to a sacred cave, with water but no food, and must stay there until the spirits come and accept the new shaman and bestowing a new name upon him or her.

**Roleplaying:** Many tribal shamans are severe, humorless sorts, acutely aware of the great responsibility which they bear. They have been trained to safeguard the tribe, both its morals and its actual safety, and cannot take this lightly.

The role of the tribed shamans demands that they must speak out boldly for what is right, and yet when dealing with important members of the tribe they must learn tact and control. Committed to serving ancient spirits and maintaining tribal traditions, they are usually extremely conservative, fiercely resisting any sort of religious or social change.

They are not by nature questioners, as they have taken on trust what their elders taught them. Now, they expect others to accept the same teachings on trust from them.

Most try to make themselves paragons of moral respectability, strictly adhering to the standards that the spirits demand the tribe follows. Few are so strong willed that they have no human failings, but their tribes usually expect them to live exemplary lives and may cease to respect them if they do not. More importantly, the spirits themselves are often determined that the shamans should live blamelessly and may punish those who stray.

**Followers and Strongholds:** On reaching 9th level, the tribal shaman receives a number of followers (in addition to any henchmen he or she may already have gained). These are: 1d8 1st-level fighters and 1d4-1 1st-level tribal shamans.

The tribal shaman does not automatically receive a stronghold, although at any time he or she may set up a shrine or other permanent base and fortify it.

## The Solitary Shaman

*Every raindrop lives its life, falling through the sky, born of a cloud and killed as it strikes the ground, and the things that it sees and hears it will remember, and it will sing to you if you listen hard enough. And as the wind whistles through the branches it tells of the places it has been and what it has felt there; and as the leaves rustle the tree talks with the wind and tells you its story, too. Stay with me, then, and I will teach you how to hear. It will not take so very long to learn, a few years perhaps; no more than the fall between clouds seems for the raindrop.*

—Mariella, solitary shaman.

The Solitary is the most benign of the three shaman classes. Rarely concerned with politics or personal gain, they are recluses, hermits who live apart from society and usually lack the will or means to threaten anyone.

**Requirements:** Solitary shamans must have a minimum Constitution of 10 and a minimum Wisdom of 14.

**Role:** Most solitary shamans lead simple, self-sufficient lives and avoid contact with others. They have no use for riches or luxuries, or power. A few solitaries are known to locals as hermits worthy of respect (“wise-men” or “wise-women”), and the rustics sometimes go to them with their problems—to have a dream interpreted, an illness cured, and so on. Some, through choice or circumstance, play a more active role. A threat to their wilderness habitat or to the spirits within it may lead to their abandoning their cozy existence. The advance of a group of orcs or other violent creatures into the area, the presence of a malign wizard or the erection of an evil temple pose obvious threats to any solitary living nearby.

**Restrictions:** Elves, half-elves, halflings, and humans may become solitary shamans. All solitary shamans must be at least partly neutral in alignment, as most members of this characters of





this class are true neutral. They may not use any weapons other than those suitable for hunting, or those that serve practical functions in everyday-life, such as staves, daggers, knives and hand-axes. They may use only furs and leathers as armor, and may not learn to use shields.

**Special Benefits:** Through long meditations, solitary shamans develop an affinity with the natural world (both physical and spiritual). This affinity manifests as an acute awareness of that environment, which, at 1st level, grants a solitary shaman the Survival nonweapon proficiency without expending one of the character's available slots.

Regardless of level, solitary shamans can open themselves up to any spirit in the immediate area. Even apprentice solitaries must learn to do this before gaining any other spells or powers, as it is by this means that they negotiate with spirits to gain their spells. The shaman simply sits in a quiet spot for 1d6 turns: then, any spirit in the area which wishes to speak with him enters into a telepathic dialogue. The exchange is imperceptible to even the most attentive observer, and may be considered a more placid equivalent of the tribal shaman's ritual of contact.

Further, as solitary shamans gain levels, they receive a number of additional special abilities.



These, and the levels at which they are gained, are as follows (these abilities remain with the shaman once gained; they are cumulative):

**3rd level:** The shaman can tell how healthy any plant or animal is. He or she does this by sensing the strength of its spirit and determining its physical health from its appearance. To use this ability the shaman must concentrate on the target for one round. The target must be visible and within 10 yards, and the shaman must make a successful Intelligence check.

**5th level:** The shaman becomes immediately aware of the overall health of all plants and animals within 5 yards, without having to concentrate or make any other special effort. DMs may still require Intelligence checks to discern the health of specific plants or animals.

**7th level:** With a successful Wisdom check, the character can sense the general level of spiritual activity around him or her on the primematerial plane. He or she can estimate roughly how many spirits are present within 20 yards and can distinguish between nature spirits—like telling tree spirits from air spirits, and whether or not the spirit present are even nature spirits.

**9th level:** The shaman has such an affinity with the natural world that it protects and respects him. Animals are universally friendly to him—even the most timid are unafraid, even the fiercest are harmless. The shaman may *pass without trace* through any natural area without leaving tracks or scent nor making any sound, and may automatically hide in natural cover as if possessing a 65% Hide in Shadows ability.

**11th level:** The shaman's connection with the spirit world is now so strong that he can pinpoint the location and nature of any spirit within 40 yards of him.

**Special Disadvantages:** As the solitary shaman's affinity for the spirit world grows, and he moves closer to and better understands the natural world, he becomes more detached from normal mortal affairs. Just as the benefits are gained as the character advances in levels, so are disadvantages. Their nature and the levels they're gained at are as follows:

**2nd level:** The shaman receives a -2 penalty on all rolls to identify and interpret manmade or





urban sounds, including recognizing the voices of individual beings.

**4th level:** The character is easily disorientated in crowded, noisy areas, and busy urban environments, such as marketplaces, become terrifying to the shaman. If a successful Wisdom check isn't made, the character is at  $-3$  to all attack and damage rolls, and  $-4$  to all proficiency checks. The shaman is always startled by loud noises and automatically loses Initiative for that round. Animal noises and other natural sounds present no problems, but mechanical, magical and human sounds are both inexplicable and confusing.

**6th level:** The shaman, having grown accustomed to the straightforward discourses of nature, is not familiar with the inflections of verbal speech or the meanings of facial expressions. For example, the shaman cannot perceive subtle irony or gentle cynicism, nor read a person's mood from the face or body movements, although obvious sarcasm and expressions (laughing and crying, for examples) and bestial behavior is readily understood.

**8th level:** The shaman entirely loses one of his or her five senses (taste, smell, sight, hearing or touch). For NPCs, the sense lost is determined randomly, but players may choose for themselves. This sense cannot be restored by any magic less than a *wish* spell.

**10th level:** The shaman, though at home with beasts and plants and spirits, is unable to socialize with other humanoid. In any interaction with other mortals the shaman's Charisma is considered to be half of its actual score.

**12th level:** The shaman's physical senses fail as his or her spiritual awareness increases. He or she must now apply a  $-2$  modifier (or  $-20\%$  if percentile) to all dice rolls pertaining to the senses (hearing, seeing, touch, taste or smell).

**Class Background:** There have always been people who despise the trappings of civilized society and yearn for a simpler (if harder) life. From their ranks come a scattering of people who can perceive more of the natural world than normal folk.

These are the solitary shamans, people who hone their senses through practice and contemplation, so that they come to see the spirits and

other hidden things around them. Usually this requires the aid of a tutor (a solitary of 3rd level or above), but some exceptional individuals have gained these skills unaided, or have even been born with them.

Once a solitary shaman has gained his 1st level powers, he usually leaves his tutor to find a secluded spot to settle down.

**Roleplaying:** Rarely coming into contact with other people, most solitaries are introverted and quiet. Relishing the beauty of nature, they have no interest in art or craftsmanship. They live quiet, gentle lives, and rarely want anything more: what little they have, they explain, they appreciate to its fullest, while normal people fail to appreciate the greater things that they have.

This quiet, reflective life fosters a great sensitivity in them, while their harsh and often impoverished lives prevent them from becoming sentimental. Indeed, while solitary shamans are famed for their ability to understand and empathize with the natural world, they are not as passionate as other folk, and rarely display any strong emotion.

Solitaries rarely understand or show an interest in politics or the dogmas of religions often seem absurd and petty to them. Of course, some solitaries were brought up with strong political or religious views before they retired to the wilderness, and may carry these prejudices with them throughout their lives. But most are tolerant and naive, narrowly concerned with the health of their wilderness homes and the spirits who dwell there, and disinterested in wider issues.

**Followers and Strongholds:** Solitary shamans gain neither followers nor strongholds, and have no interest in either.





## The Spiritualist

*Who were they? Well, I introduced them all, didn't I? There was Crow, who was once a god, the Rat Totem and. . . oh, what were they? They were just spirits, that's all. Ghosts of the dead, memories of the living, things that might have been in another time, how should I know? But, I will tell you this; stick with me, and I'll teach you how to make them your friends, your servants, and your deadliest weapon. The chant I performed— it's not begging, pleading, and threatening, it's a dance! It's a seduction! It's reaching out to Death and stroking her and cuddling her and leading her where you want her to go.*

—Karlach, spiritualist

The spiritualist is the darkest of the three shaman classes. These are the descendants of tribal shamans whose tribes were destroyed, and now they manipulate the spirits for whatever grim purpose they please.

Some DMs may wish to relegate the spiritualist shaman to the status of an NPC class. The archetypical character belonging to it is a vicious manipulator, and callous in his or her approach to both the lives and safety of others.

**Requirements:** Spiritualists must have a minimum Intelligence of 12 and a minimum Wisdom of 9.

**Role:** When cultures have been subsumed by expanding empires, their sacred sites ploughed over, and the people dispersed amongst the burgeoning cities, the shamans continued to practice their arts. They sometimes passed on their skills to the younger generations, who develop new spells and rituals to suit their situations. From here, emerged the spiritualists.

Shamans without tribes, the spiritualists have no obligations to fulfill, no moral standards to uphold, and little to direct their own values except the bitter memories of the respect and honor speaking with spirits brought their predecessors.

Spiritualists, as a group, do not share any particular set of objectives. Many are completely self-serving, although a minority have goals and ambitions which are motivated by selfless considerations (such as concern for a social or ethnic group).

Some, remembering the religions of their forbears, attempt to set up religious movements to resurrect these forgotten spirits. A few succeed, but others find that the ancient spirits have faded away, or become the dupes of other supernatural powers. Alternatively, rather than set up genuine religious movements, they use their powers to set up fake cults, hoping to manipulate the gullible or shear them of their cash.

Most churches and religious institutions condemn the spiritualists' activities (particularly their dealings with malign or evil spirits) and teach that such blasphemers are damned to hideous, eternal punishment. Spiritualists vary in their responses to such condemnation: Some develop guilt complexes and have little self-esteem; others embrace any religion which forgives, overlooks or condones their practices; others reject the notion that they are the ones in the wrong, and become obsessed with avenging themselves upon the culture that absorbed their own.

**Restrictions:** There are no racial restrictions on the spiritualistic class. Spiritualists may be of any alignment, but tend towards neutral and chaotic. Very few are of good or lawful alignments. Spiritualists are not the kind of people who enjoy confronting a foe face to face, and so are not very skilled in the use of weapons. They may not use heavy or awkward, nor delicate or refined weapons: only simple, basic weapons are acceptable, such as a staff, dagger, short sword, or club. They may not use armor more cumbersome than leather, and do not use shields.

**Special Benefits:** Through force of will, and a deepseated obsession with the lost stature of their kind, spiritualists has developed a method to call upon the spirits. It is not as subtle as that used by the tribal shaman from whence this class sprang, but it works nonetheless.

*Commune with Spirits:* Seeking out a quiet and secluded area, away from prying mortal eyes, a spiritualist may perform a ritual to invite nearby spirits to speak with him.

Each spiritualist has a personal ritual (which must be determined when the character is first rolled up), which reflects his or her alignment and temperament, which he or she may easily perform. Typically it takes no more than one round to





perform. If the spiritualist is prevented from using his or her own personal ritual (due to a lack of props or physical components), an alternative impromptu ritual may be attempted, but this will take longer and may have unexpected side effects. (And these have been left up to the creative whims of the DM.)

If a ritual is correctly performed, the spiritualist sends out a psychic invitation to all spirits in the area, attracting them to him or her. No spirit is bound to respond to this invitation, but most are at least curious to understand why the spiritualist wishes to commune with them.

Those nearby spirits wishing to commune with the shaman appear, visible to all who are present, as ghostly images of what they were in life, and converse normally. They appear separately, not en masse, each individual spirit or groups of spirits coming to him or her in turn; there is no order of precedence—the first to answer appears first, and later arrivals approaching the spiritualist when these have departed.

A spirit who answers the call stays to speak with the spiritualist for as long as it wishes. Most depart if the spiritualist asks them to do so, but some may refuse. In this instance the only way that the spiritualist can get rid of them is to terminate the ritual.

Most spirits consider this communion to establish a kind of truce. Even if hostile to each other or to the spiritualist, they rarely attack; only the most chaotic ignore the truce and assault their enemies. Conversely, the spirits expect the spiritualist to honor the truce and are usually appalled if he or she violates it.

**Special Disadvantages:** Aside from being cold-hearted and almost pathologically manipulative, spiritualists have no disadvantages.

**Class Background:** As mentioned above, the spiritualist shaman is the product of the displaced people from a shattered culture. Therefore, it is no surprise that the training of a spiritualist shaman resembles a twisted version of the training of a tribal shaman.

Spiritual shamans are often found in the most destitute areas of the world's cities, and there they keep an eye out for young people, ideally of their own ethnic background, who seems suited to







carry on the legacy they have begun. This generally means the shaman watches for ruthless, angry youngsters, tests them for sensitivity to the spirit world, and then coaxes or coerces the youngster to enter training.

The relevant knowledge that most spiritualists possess—rituals, lore, and so on—could be taught in a matter of weeks. In practice, however, spiritualists tend to stretch the instruction over a number of years, using the pupil as a servant, guard, and guinea pig for the duration of the training.

On becoming full spiritualists, most pupils move away from their masters, so their interests don't conflict. Some, however, may be bound to continue to serve their masters, particularly if the elder has the *bind fetish* spell (detailed in the next chapter); or simply by threatening the pupil with the powers of other spirits or mortal allies, the master may force the younger to serve him or her for decades.

In some cases one spiritualist even manages to direct a number of such protégés. Usually it is only fear of the leader's power that maintains these groups, and the younger spiritualists are often keen to break free from their elder's control. When large groups exist, the leader may take steps to ensure that the younger members do not know of each other, as this prevents them from conspiring together against him or her.

**Roleplaying:** Spiritualists are concerned with the manipulation and control of spirits and mortals. They therefore tend to be manipulative, insensitive, and unscrupulous in their dealings with other, living people. Life to the spiritualist is cheap and disposable in the face of the eternal spirits. Spiritualists rarely take death seriously, either as a personal threat or an abstract concept, and rarely understand why others make such a big deal of it: "So I murdered a few people? People die every day. So what?"

Often studying magics of which society disapproves, spiritualists usually pursue sordid, grubby lifestyles. Surviving in poverty or struggling to gain power in the cities' toughest quarters, they tend to be hardheaded, practical people, with little time for idealists or dreamers, an attitude that frequently clashes with their own dreams of past glories. Nonetheless, spiritualists

are usually intuitive, and good judges of people, but rarely develop interests in such abstracts as art or academia.

As spiritualists' activities put them outside of respectable society, their objectives usually serve the interests of those outside of the mainstream. Some side with the poor, with rebel movements or with persecuted minorities; others become involved in dark cults or the criminal underworld.

**Followers and Stronghold:** Spiritualists do not automatically gain followers or strongholds. Any haven or servants which they might gain should result from the intelligent use of their powers, and the manner in which they interact with the other inhabitants of their area. Indeed, several spiritualist spells exist just to create a base or gain guards for the spiritualist, and these are detailed in the next chapter.

Generally, a high level spiritualist establishes a haven, guarded by animals and spirits, and can rely on the support of several local allies such as beggars who act as spies, and thieves who act as henchmen.



# 2: Proficiencies

Although the AD&D *Player's Handbook* establishes proficiencies as an optional part of the game, it is strongly encouraged that these rules are used in play. Proficiencies add greatly to the variety of the AD&D game, and much of the material in this book assume their use.

As a general rule, shaman characters may only acquire the proficiencies listed on Table 4. However, all of these can be considered the "shaman group," even if they are broken down according to their original sources in the *Player's Handbook*. Essentially, shamans are barred from taking many of the highly technical proficiencies, as they devote so much of their time to spirits that they are not able to dedicate themselves to the needed training. Further, the skill slot costs of several proficiencies have been modified to reflect the unique nature of the shaman classes.

It should be noted that the list also contains several new proficiencies, some of which have also appeared in *The Complete Thief's Handbook* or *The Complete Barbarian's Handbook*.

At creation, shamans receive three weapon proficiencies and the nonweapon proficiencies, with appropriate bonus proficiencies as mentioned under the class descriptions.

Table 3: Shaman Proficiency Slots

Weapon Proficiencies		Nonweapon Proficiencies		
Initial	#Levels	Penalty	Initial	#Levels
3	3	-3	3	4

Multiclassed and dual-classed shamans, or already-existing shamans who are modified using the suggestions offered on page 7, are exceptions to the general rule. In the case of these characters, they follow the rules for proficiencies put forth in the *Player's Handbook* or the appropriate *Complete Handbook*.

## Shaman Nonweapon Proficiencies

The skill slot costs mentioned on this table takes precedence over those given in the *Player's Handbook*. The adjustments reflects the unique nature of the shamans.

Table 4: Compiled Proficiencies

General	# of Slots	Ability	Modifier
Alterness	1	Wis	+1
Animal Handling	1	Int	-1
Artistic Ability	1	Wis	0
Blacksmithing	1	Str	0
Boating	2	Wis	+1
Brewing	1	Int	0
Dancing	1	Dex	0
Etiquette	2	Cha	0
Fire-building	1	Wis	-1
Foraging	1	Int	-2
Geography	1 or 2	Int	-1
Leather-working	1	Wis	-3
Medium	2	Wis	0
Pottery	1	Dex	-2
Singing	1	Cha	0
Swimming	2	Str	0
Weaving	1	Int	-1

Priest	# of Slots	Ability	Modifier
Ancient Geography	1 or 2	Int	-2
Ancient History	1	Int	-1
Dream Interpretation	2	Wis	-1
Healing	2	Wis	-3
Herbalism	2	Intelligence	-2
Languages, Ancient	2	Int	0
Local History	2	Cha	0
Musical Instrument	1	Dex	-1
Omen Interpretation	1	Int	-2
Read/Write	2	Int	+1
Religion	1	Wis	0
Spirit Lore	1	Wis	+2
Shamanic Ritual	1	Wis	+1
Trance	2	Con	-3

Rogue	# of Slots	Ability	Modifier
Begging	1	Cha	Variable
Observation	1	Int	0

Warrior	# of Slots	Ability	Modifier
Animal Lore	1	Int	0
Survival	2	Int	0





## Modified Proficiencies

A number of proficiencies that function differently for shaman characters than other character classes. Again, this reflects the uniqueness of this new class. These modifications apply only to shamans.

**Artistic Ability:** Shamans use this ability only to craft items for use in ceremonies. (If the character picks painting as the emphasis, then he can paint flawless images and symbols upon altars and ceremonial items, while sculpting will allow the character to create an exceedingly beautiful spirit mask.

When performing shamanic rituals involving artistic efforts, the character receives a +1 bonus to the shamanic ritual check.

**Dancing:** Shamans are only adept in dances required in shamanic rituals. Attempts at performing other dances are made with a –2 to –4 penalty to the proficiency check, depending on factors such as the intricacy of the dance, or whether it is common among the people of the character’s culture.

When performing shamanic rituals involving dancing, the character receives a +1 bonus to the shamanic ritual check.

**Healing:** Shamans cannot treat poison victims unless they are aware of what type of poison it is.

**History, Ancient & Local:** For tribal shamans, this proficiency always centers on the spirits whom the community reveres. Tribal shamans with this proficiency, upon making a successful check, receive +10% to the chance that a spirit is “home” when they attempt to contact it.

For other shamans, the history proficiencies operate as normal, although any shaman may choose to specialize in lore about the spirits.

**Pottery:** This proficiency works as described, except when the character attempts to create clay ritual masks: then the character receives a +1 bonus to the Shamanic Ritual check.

## New Proficiencies

**Alertness:** Characters with this proficiency have an instinctive knack for noticing disturbances and discrepancies in the immediate vicin-

ity. A successful proficiency check reduces the character’s chance of being surprised by one. (This replaces the description of the alertness proficiency in *The Complete Thief’s Handbook*.)

**Ancient Geography:** Characters with this proficiency are familiar with the location and size of settlements and cities in their native region at some point in the past. A successful proficiency check allows characters to determine where a city’s limits were during the period they are familiar with, recognize a ruined keep as an ancient ducal seat, and whatever else information the DM deems may have been recorded in ancient documents. If two skill slots are devoted to it, characters’ knowledge extends to an entire nation or domain in the campaign setting.

This proficiency gives a +1 modifier to the characters’ spirit lore proficiencies in relation to checks in the region they are familiar with.

**Begging:** This proficiency allows traveling or otherwise displaced shamans to procure a very minimal daily income. Success requires that there be people to beg from—people with money to give. A shaman attempting to beg in a recently pillaged village or an abandoned fortress is assured of failure, regardless of how well he rolls on the proficiency check.

The following modifiers are suggested to the DM as guidelines. They do not consider the wealth of the locale, just the population density. Impoverished regions might have greater negative modifiers—but then so might affluent areas with traditions of stinginess.

Table 5: Suggested Begging Modifiers

Locale	Modifier
Uninhabited	Automatic failure
Countryside	–7
Hamlet, Village	–5
Town	–2
City	0
Believers/followers of spirits that are served by shaman	+2

If a proficiency check is successful, the character is able to parhandle enough money, goods, or services that day to meet his basic needs. (A little food and drink, and a place to sleep.)





The begging proficiency should not be used to force player characters to give away money; players are always free to decide if and how generous their characters are in response to supplications.

**Boating:** This proficiency lets characters pilot small boats, including canoes, rafts, and kayaks. A successful proficiency check is necessary to pilot the craft at maximum speed or to execute a difficult maneuver, such as steering around rocks in a rapid river.

**Dream Interpretation:** A successful check in this proficiency allows characters to understand that a dream, which either they have had, or that some other character relates having had, is prophetic. The characters can then attempt to interpret the dream, and the players must try to make sense of these details, much as a riddle that must be solved.

Most dreams are of no real significance, but on occasion a dream might hold important clues about the present or future, perhaps suggesting a way to deal with a present dilemma or warning of a future hardship.

For example, a royal advisor might come to Mriela seeking an interpretation of the following dream: A tame bear dances to the tune of a pallid foreigner's pipes, while jugglers hurl documents into the air and tumblers spin somersaults; the crowd are all blinded, with silver scarves across their eyes, and joyfully toss their money to the bear. Mariella (making a successful proficiency check) determines that the important images are the dancing bear, the piper, and the blinded crowd; she also understands (and is thus informed by the DM) that the bear symbolizes a member of the royal court, obeying the commands of an outsider or foreigner, and that the crowd are the people, appreciating the courtier's actions and therefore supporting him or her. The details of the dream may not immediately be clear, but in time the advisor or shaman may come to better understand them.

The Dream Interpretation proficiency is a vehicle through which DM's can provide players with clues, as well as launch exciting investigative adventures.

Here are some sample dream images, provided for players with the proficiency, and for DM's who want to use dreams in the adventures.

**Acrobat:** The defiance of natural forces; a precarious situation.

**Animals:** Each has its own meaning, which is tied to what is considered their defining traits; a lion represents courage and nobility, the cat cunning, the owl wisdom, the mouse timidity, the serpent treachery, the bear strength, the beaver industriousness, and so on.

**Ashes:** A passing away, never to return; the destruction of material things and mortal life.

**Bathing:** Washing away or cleansing; ritual purification.

**Balance scales:** An important judgment; the need for an accurate assessment of a situation; a balance of opposites.

**Craftwork:** The act of creation, turning raw materials into fine artifacts; building a state, business, etc.

**Fruit:** Fertility, plenty; the result of previous actions.

**Grave:** Death, disaster or bereavement. An open grave might symbolize the danger of death (perhaps a deliberate plot), a closed grave one that has already happened.

**Crossroads:** Key decisions must be made; a parting of the ways, where old friends separate; the crossing of two peoples' destinies.

**Knots:** Binding and losing; holding captive, constraining or controlling.

**Lantern:** A light in the darkness, leading the way; the last hope of success.

**Mountain:** A great obstacle or enormous struggle; firmness and constancy; a massive force resisting change.

**Road:** The course of one's life; a journey; passing beyond death; progression.

**Scythe:** A cutting down or gathering in.

**Seeds:** Potential and promise; a small beginning from which something great will come.

**Thread:** The line of time or fate; a tenuous or fragile link.

**Wheel:** Progress, a forward movement or powerful force; fate. A turning wheel might indicate the passing of time or the revolutions of the seasons.





**Foraging:** By using this proficiency, characters can search wilderness areas in an attempt to locate a desired substance, such as edible plants, a medicinal herb, or a wren's egg.

The character must search for 2d4 hours in an area where the material is theoretically available (wren's eggs aren't available in the arctic, for example).

The DM decides if the material is actually available; if he decides the material isn't available, he reveals that the character's search was in vain; no proficiency check is needed. If the DM decides the material *is* available, a successful proficiency check means the character found what he was looking for. Generally, the character locates no more than a handful of the material, though the DM may make exceptions. If the check is failed, the material isn't found. The character may search a different area, requiring another 2d4 hours and a new proficiency check.

This proficiency also helps shamans to survive in wilderness environments. When paired with the Survival proficiency the character can locate an abundance of edible or potable substances. While every character with survival has an equal chance of locating food in the wilderness, the shaman who also has foraging can locate enough food and water to sustain two people on a successful foraging check in the terrain he is knowledgeable about. (This proficiency has been expanded from its form in *The Complete Barbarian's Handbook*.)

**Geography:** As the nonweapon proficiency "ancient geography," but focused on the present-day state of the region. The one exception is that this proficiency does not provide a modifier to the Spirit Lore proficiency.

**Medium:** This proficiency allows characters to invite selected spirits to temporarily possess them. The usual reason for a character to seek possession is so that a certain spirit may be easily conversed with. The spirits thus contacted are usually benign spirits, with whom the character's community has a steady relationship, as inviting an unknown spirit to take part in the possession could be very dangerous.

Many tribal shamans routinely contact the ancestors and other key spirits this way, in order to establish why some hardship has befallen the

tribe or to seek advice in a political matter. In some tribes, the spirits are routinely contacted whenever a person falls sick or suffers any minor misfortune. In these circumstances, the spiritual possession is regarded as something quite mundane, and other senior tribesmen, besides the shamans, might have this proficiency.

In order to use this proficiency, a character must spend one round in quiet meditation on the target spirit. If the spirit wishes, it simply enters the shaman's body, causing it to move around and speak as the spirit desires. The character acting as the host for the spirit may not converse with it, and so another must put questions to and speak with the spirit.

Successful use of this proficiency depends not only on the proficiency check, but also the presence of at least one spirit within 150 feet of the medium, either in the spirit world or prime material world. Spirits are most easily found at their "home" or attending important festivals.

The advantage of this, over the shamans' usual method, is that it may be used to selectively contact only one spirit, whose words are publicly heard.

Any spirit in the area, even one different from the one a shaman wishes to contact, may attempt to possess him or her. The shaman can sense that it is not the desired spirit and can resist the attempt if a successful saving throw vs. paralysis is rolled. A malign spirit could easily use the shaman's body for murderous ends.

Finally, if the characters are ever unwillingly possessed, the Medium proficiency allows them a greater chance of regaining control from the spirit. The character attempts a saving throw vs. paralysis at the end of the first round after the possession takes place, and then at the end of the next turn, at the end of the day, the end of the week, and so on (month, year, decade, century, etc.). If any of these rolls succeed, the spirit is expelled, and may not attempt to possess the character again.

**Observation:** Characters with this proficiency have cultivated exceptionally acute powers for observation. The DM may ask for (or secretly roll) a proficiency check anytime there is something subtly askew; he may also allow characters with observation to increase their chance of finding a secret or concealed door by 1.





**Omen Interpretation:** A character with this proficiency is able to infer information about the present or future from natural phenomena. Therefore, the character cannot choose when to use the profi-

ciency, nor what questions to seek answers to.

Omens are signs hidden within the seemingly mundane or natural world, thought to have been sent by the spirits or deities, giving warnings or

The following are examples of omens that DMs might weave into their adventures. They are grouped according to their subject; the information in quotation marks is an interpretation of the omen.

#### **Battle**

- The night before a battle the flames of the campfire flicker with a reddish hue—"one of those around the fire will die if he or she joins the battle tomorrow."
- As the forces gather on the field vultures wheel lazily overhead—"the vultures are lethargic because they know that there will be few deaths here today."
- A few drops of rain fall from a clear sky as the forces gather—"the gods/spirits cry, saddened that this battle is to be fought."
- A sacred bird wheels above the battlefield—"the spirits know that this battle is of great importance, and have sent a messenger to watch for its outcome."

#### **Birth**

- Two usually solitary animals (like eagles) are seen together—"the birth will produce twins".
- A snake is found in the house where the woman is in labor—"the child will be evil and should be abandoned or sent far away."  
A dead mouse is found in the house around the time of the birth—"the child will not live to adulthood."
- An owl lands on the roof of the house where a woman is in labor—"the child will be exceedingly wise" (in other words, would make an ideal apprentice for a shaman).

#### **Journey**

- A vulture is perched watching the travelers as they walk towards it along the road—"there will be death on this journey."
- As the travelers assemble a cuckoo lands close by—"one in the group is not all that he or she

claims, and should not be trusted."

- As the group begin their journey a fox is spotted in the bushes just up the path—"an ambush has been set further on."

#### **King/Ruler**

- A lion in the forest is being chased down by a pack of wild dogs—"the fate of the noble is in the hands of the base." One night a storm blows up, and though not particularly ferocious it fells the great old tree that stands in the center of the wood—"though the danger may not seem great, it may lead to the downfall of the ruler or his/her dynasty."

#### **Trade**

- Immediately upon leaving home in the morning, a merchant finds a gold piece in the gutter—"today will bring many opportunities for easy profit."
- The town's mayor is given a fine, rare, smoked fish by an ambassador or trade envoy, but when he has it served up that evening he nearly chokes on a bone—"trade with that place (the ambassador's/envoy's city) will bring ruin for this town."

#### **War**

- The call of war goes out, but when one of the commanding officers goes to fetch his weapons from his vault he finds his sword flecked in rust—"the armies of the nation are ill-prepared for this coming conflict."
- As the party enter the gates of a city, a single stone falls from the top of its impressive walls—"if the city is besieged, it will fall, despite its mighty defenses."  
On the morning that the army marches out, they pass a funeral cortege—"the army is doomed."
- The day that hostilities break out the sunrise bathes the land in a deep golden light—"the war shall bring the nation vast wealth."





encouragement to mortals. The flight of a rare bird, patterns in the sunset, the color of smoke rising from a campfire, all of these things may be omens containing hints toward the likely outcome of a battle, the wisdom of starting a journey, or any similar matter. This proficiency allows a character to recognize and identify an omen.

It is possible for a character to seek an Omen. For example, an interpreter might spend a day standing on a hilltop looking for unusual birds, or he or she might spend take a walk through the woods studying the wildlife and plants; After 1d10 hours have passed, a successful proficiency check (rolled either by the player or secretly by the DM) means the character identifies an omen, and the DM should then give vague hints regarding the matter he seeks information on. The character has no control over when, or if, an omen appears, and the DM has the option of presenting the character with a false omen if the proficiency check is failed.

**Shamanic Ritual:** This proficiency is concerned with the correct performance of shamanic ceremonies.

The correct performance of ritual is vital to a tribal shaman. If a funeral is not conducted properly, the deceased may rise as some form of undead to terrorize the community. If a sacrifice is

not given properly, the spirits will not consider the offering as having been given—which, if the sacrifice is designed to lift an illness or assure a bountiful harvest, may have disastrous results.

If the DM chooses, he may roll this check.

Nonshamans may learn this proficiency if they wish, but they will not be able to sacrifice to the spirits to gain spells and other shamanic powers; at best, nonshamans can use this proficiency to understand what a shaman is doing in a particular ritual, and perform minor sacrifices to appease spirits they have wronged. However, while a failed proficiency check from a shaman generally means the ritual or spell just doesn't work, nonshamans will generally enrage the spirits, who will view their behavior as mockery,

Players should be aware that certain spells and shamanic class abilities require a sacrifice to be made, and should be aware that every sacrifice requires a Shamanic Ritual check. If this proficiency does not come with the class as a bonus, it is worth the player's while to choose it for the character.

**Spirit Lore:** This proficiency enables a character to make sensible decisions concerning the spirits. It means that they have some idea what powers spirits have, what aid they can give shamans.

Further, although it does not include the knowledge of ritual details covered by the Shamanic Ritual proficiency, it does allow the character to identify shrines and other sites dedicated to the spirits, tools created for use in shamanic rituals, and to determine what sacrifice is required by a known spirit for any given reason.

DMs may also use this proficiency as a way warn players who are about to commit errors which their characters simply would not make. ("The spirits might just find that insulting...").

**Trance:** A character with this proficiency may access the knowledge and memories of predecessors—tutors, the tutor's tutor, and so-on, back to the first shaman of their line or priest of the religion.

This means that a character can find the correct solution to any doctrinal or historical question, as if he or she had every proficiency on the shaman proficiency list. Each time that the trance profi-







ciency is used, the answer to one question may be sought—anything from “where was the boundary of the tribe’s lands originally?” to “what are the weaknesses of the Jendahla Spirit?” but only concerning matters known to past generations. A trance cannot be used to discover facts about the recent past, the present, or the future, or knowledge beyond the ken of previous shamans.

To delve back into the memories of past generations is not, however, without risks. There is a chance that the character will pick up prejudices, ideas, half-memories and idiosyncrasies from the

predecessors whose memories he or she has accesses. In extreme cases, the shaman might develop dual personalities, or lose his or her own memory entirely.

If a player rolls a natural 20 while attempting to use this proficiency, the DM should roll 2d6 and consult the following table for effects to the character’s mind. The resulting conditions cannot be removed by any magic less than a *wish* spell: the character is fundamentally altered, not just magically influenced. Encourage the player to roleplay the new character’s quirks.

### Table 5: Failed Trance Results

2–3: No adverse effect.

4: The shaman develops a strong prejudice or hatred, consistent the attitude of ancient peoples: this may be an old-fashioned view of women (“beat your wife if she disobeys you!”) or children (“should be seen and not heard”), or might involve a refusal to participate in “new” customs or practices (like trade with outsiders or listening to music).

5: The shaman gains a firm belief that a certain historical person still lives. This figure be a legendary shaman, the current king’s grandfather, a villain of folklore, or similar. If through proof or persuasion this conviction is disproved, the character receives a saving throw vs. paralyzation. If the save is failed, the character forgets the evidence, and is deluded again by the following morning. If the save is successful, the character’s original knowledge is restored.

6: As above, but the character becomes convinced that a whole political structure, now extinct, still survives. This may be a now extinct clan, a royal family, an evil cult, an order of paladins, and so on.

7: The character becomes obsessed with achieving a certain goal, which was achieved or has been irrelevant for centuries, such as defeating a now-friendly “enemy,” recovering a lost relic, protecting an extinct family, and so on. No evidence can convince the character that this goal is futile.

8: The character gains an antiquated sense of the geography of his or her home region, functioning as though the character has the ancient geography nonweapon proficiency, but believing it’s the way things are now. He or she remembers everything within one mile as it would have been generations ago—roads and buildings (or lack of them), streams and ponds, and so on. The current geography of places that he or she knows can be relearned at the expenditure of a skill slot on the geography nonweapon proficiency, but until this is done, the character will always be lost and confused in such areas. (If the character already had skills lots devoted to geography, these are lost, and replaced with the ancient geography proficiency.)

9: As 4-5, but the character now believes that he or she is living under the rule of several centuries ago, believing that the royal family and shamans, warriors and administrators now living are those who ruled all those years ago. He or she cannot be dissuaded of this delusion for longer than one turn.

10–12: The character loses his or her memory entirely, and instead remembers the world as it was several hundred years ago—the geography, politics, important people, everything. If changes are explained, the character will remember and try to understand them, but it will be some time before he or she can relate to the world again.



# 3: Equipment

For the most part, shamans use the basic equipment presented in the *Player's Handbook*. While they spend their lives with one foot in a world beyond their own, they mostly ply their trade with the same tools that others of their community use in their daily lives. Most of the objects needed to perform sacrifices and other rituals are gourds or jars, spears or arrows (or another weapon), mats to lay out the sacrifices upon, bowls into which sacrificial meat or objects can be placed, and so on. Because of this, all shamans can move swiftly from locale to locale when needed.

There are, however, a handful of unique items that shamans must possess and protect above all, items that are the cornerstones of their coexistence with the spirits.

## The Badge of Rank

All shamans carry an item that identifies their status to members of their tribe or culture. (Should anyone else try to fake such an object or steal one to claim to be a shaman, the spirits would be enraged.)

The object may be a staff, necklace, wand, bangle, cloak, or any other item the DM and player can agree upon. They are often made for the new shamans by the elders, usually involving

feathers, thongs of hide, bones, stones, shells, teeth, hair, and similar natural materials. By using certain combinations of colored beads and other objects, these badges can be made to carry complex messages (read only by those with the Shamanic Ritual nonweapon proficiency), telling the shaman's name, lineage and year of birth, who trained him or her, and so on. A successful Shamanic Ritual check is required to make a badge.

In some tribes all shamans have similar badges (they all have staves of a certain wood, for example), while in others shamans have widely differing emblems. Players and DMs should decide what a shaman player character's badge of rank looks like.

## The Implements of Sacrifice

Each shaman also carries two knives, one of bone and one of stone, which must never be used for any mundane purpose. They may only be used for sacred purposes, be it drawing blood from an animal offering, making ritual scars upon the people of the tribe (common at initiation ceremonies), or to create mystical markings in the dirt or on trees around ritual areas. Attempts to sacrifice with any other tool or weapon imposes a -2 penalty upon the Shamanic Ritual check for that sacrifice. If used for any commonplace purpose, (like food preparation or combat), the knives can no longer be considered specialized ritual tools and all rituals the shaman attempts to perform with them will automatically fail.

## Drum, Rattle, and Mask

The shaman's drum and rattle are used to call the spirits. Their function is to attract the attention of the desired spirits. If either is missing, all shamanic ritual rolls are made at a -1 penalty; if both are missing a -3 penalty is applied.

The drum is usually made from hide stretched over a wooden frame, and the rattle is normally just a gourd filled with pebbles on the end of a stick. More elaborate drums and rattles may be used, made of hollowed boughs, bones, or similar







materials. The shamanic drums and rattles must never be made with metal parts, as dictated by tradition born in ancient times.

The *masks* are, in fact, carefully crafted magical items that serve as focal points for both spirits and shamans. These important treasures are described in "Shamanic Treasures." Shamans wear them during important rituals, and each *mask* is created specifically to facilitate the relationship between a particular spirit and a specific shaman. It takes weeks to create each mask, which are always elaborately painted and shaped in the visage of the spirit.

## Shaman Equipment Lists

The following lists should be used in lieu of the starting funds provided in the *Player's Handbook*; in other words, players are encouraged to start their shaman characters with the items mentioned for each class. DMs may allow players to select other items that match their vision of their characters, and, of course, may rule that they must select equipment as all other starting characters do. However, all shamans should have a set of implements of sacrifice, regardless of the methods used to determine starting equipment.

### Tribal Shaman Equipment

**Ritual Tools:** Drum, rattle, *mask*, implements of sacrifice (one bone, one stone), gourds, and pots. Material components for spells (three measures for each spell in which components are consumed, one measure for others).

**Personal Equipment:** *Badge of rank*, bowl, mortar and pestle, spare clothes and footwear (all natural materials), wood bow (for starting fires), large leather sack, waterskin, and a one-person tent (made of leather or similar), blanket.

**Funds:** 2d10 gp (if culturally appropriate.)

**Weapons:** One weapon of character's choice.

### Solitary Shaman Equipment

The solitary shaman actually has little use for equipment beyond that which he can secure from his natural surroundings.

**Ritual Tools:** Implements of sacrifice. Material components for spells (three measures for each spell in which components are consumed, one measure for others).

**Personal Equipment:** *Badge of rank*, backpack, 4 small belt pouches, 10 torches, rope (30 feet), thick blanket, flint and steel, and a waterskin

**Funds:** 1d4+2 gp.

**Weapons:** Two weapons of the character's choice.

### Spiritualist Equipment

Not content with a simple knife, each spiritualist carries an eccentric array of half a dozen sacrificial tools. Many spiritualists insist that the more a sacrifice bleeds, or the noisier its death, the more likely it is that the spirits will notice and respond to the sacrifice.

Additionally, spiritualists tend to keep records of which rituals seemed to be the most effective. (Illiterate spiritualists have been known to develop their own written languages.) This is part of their efforts to establish some form of traditions around their beliefs: Written records may outlast both them and their students. To this end, it is not uncommon for spiritualists to have blank scrolls, vials of ink and quills on their person.

**Ritual Equipment:** Implements of Sacrifice (2d6 different sets) and bowls and pots. Material components for spells (three measures for each spell in which components are consumed, one measure for others).

**Personal Equipment:** Small sack, iron pot, bowl and eating utensils, chalk, flint and steel, 10 candles, five torches, two blankets (count as 1 winter blanket), one set of spare clothing, bird seed, and a whetstone. Three blank scrolls, stoppered ink bottle, and quill.

**Funds:** 1d10 gold pieces.

**Weapons:** Two weapon of choice.



# 4. Shamanic Magic



As with any AD&D spellcasting character class, the use of magic and the acquisition of spells is important to the play of shamans.

However, since the method through which shamans receive spells is a bit more involved than most wizard or priest classes, this chapter is more than simply a catalogue of spells and their effects; it is also a primer for players and DMs in how to roleplay the relationship between shamans and spirits. (More information on this topic can be found in the chapters titled "Introduction" and "The World of Spirits," but the information in the latter is for DMs only.)

## Spells and Starting Characters

As mentioned previously, each newly created 1st-level shaman character has two spell slots, as well as a patron spirit that grants those spells.

Of course, a spirit does not lend its aid to a mortal without cause. Any spirit helping a shaman does so for a reason, usually because it feels it has something to gain from so-doing, or because it feels that the shaman is a person worthy of its aid.

Many spirits are concerned only with sacrifice or worship, but some have more complex desires. Greater detail is provided in the DM's section of this book, and players can look forward to uncovering some of their plots in the course of play. However, there are three basic approaches that all shamans may take to establishing and securing good relations with a spirit:

1. Any shaman automatically knows how to establish and maintain such relations with the spirits they have been trained to deal with, as specified in descriptions in "The Shaman Character Classes."

2. A character may attempt to predict or discern suitable procedures by making a successful spirit lore check. To do this the shaman must know a reasonable amount about the spirit—its goals and attitudes, appearance and manner: Simply having once glimpsed it or heard its name is insufficient.

3. The character can just ask the spirit. All shamans, after all, have ways to contact spirits in their locale.

## Shamans and Spell Slots

Like all spellcasting characters in the AD&D game, as shamans advance in levels, they gain more spell slots, as well as the ability to cast more powerful spells.

Traditionally, the character can change his or her spell selection every day. Shamans, however, do not have this luxury. Since shamans do not tap into arcane energies (as do wizards) or stand in the benevolent shadow of a deity (as do priests), but rather the spirits, who are beings of limited ability and power, once the shaman chooses to receive a spell from their patron, that spell is written down in a specific spell slot and cannot under normal circumstances *ever* be replaced with a different spell. So, if a 1st-level solitary shaman chooses to receive *call animal* and *listen*, then the character must be content with these spells until he advances in level and has an additional spell slot to fill.

It is possible for a character to petition a spirit to rescind the spell already granted and replace it with another spell. However, spirits who have agreed to grant a shaman particular spells may be offended if the ungrateful mortals want to swap these favors for other spells. This is rather like asking for a present from a rich relative, and then later going back and asking to trade the gift in for another. Shamans had better have very good reasons for making such requests, or they may find themselves with no spells at all. (See the "Losing Spells" section.)

## Gaining and Filling New Spell Slots

As a shaman rises in experience levels, he becomes eligible to gain further spells. To fill unused spell slots, he must return to petition his patron spirit again, or may seek out new patrons.

There is no limit to the number of patrons that a character might have. A wide range of patron spirits may grant a character a broader selection of spells, but as each makes demands upon the shaman, the character being restricted by a maze of ritual and moral obligations.

In order to petition a spirit for a new spell, shamans must be on a sacred site or a place where





sacrifice is usually made to the spirits. (So, for example, to petition the ancestors, a shaman might go to the tribe's traditional burial site.) Once there, the shaman must contact the desired spirit (each class has its own way of doing this) and make his request.

Sometimes the spirit grants the spell automatically. Sometimes it discusses the request with the shaman (asking what the shaman intends to do with the spell, why the shaman feels that he or she deserves such power, and so on). On occasion, the spirit might simply refuse outright. Most commonly, however, it agrees to grant the spell on condition that a sacrifice be made to it. The nature of this sacrifice depends upon the spirit (and is explained in the DM's section of this book) but oxen, pigs, and goats are frequent sacrifices. Spirits might demand unusual sacrifices, such as weapons or vegetables. The sacrifice of rare or even legendary beasts or objects may be required to gain high level spells, and acquiring these might involve the shaman in epic quests.

The ease with which a character may acquire a spell is left mostly in the hands of the DM, but there are certain rule guidelines that govern a character's spell slots and the three types of spells a shaman may have, specialized spells, other shaman spells, and standard priest spells.

### Gaining Specialized Spells

Each of the three shaman classes has its own specialized spell list. The magics of each reflect the nature of the shaman's training, and so are easier for the character to cast.

A shaman counts the spells on his or her specialized list as being one level lower than they actually are. So, at first level, a shaman may learn up to two second-level spells from the appropriate class list.

### Gaining Spells From Other Shaman Lists

Shamans also have the option of filling spare spell-slots with magics from other shaman classes' spell lists.

A spell from another subclass' list is treated as it is listed. So, a third level spell must be used to

fill a third level spell slot. Only spells on a class' own list are treated as one level lower.

### Gaining Priests' Spells

Shamans may also attempt to gain the standard priest spells described in the *Player's Handbook*.

In all cases, priest spells must be treated as being one level higher than their listed level. (A shaman thus requires a second-level spell slot to accommodate a first-level priest spell.) The exception to this rule are multiclass and dualclass characters. In the case of other priest classes being mixed with the shaman class, the priestly side selects spells at their normal levels.

### Losing Spells

It is possible for a shaman to lose his or her spells. This usually results from a disagreement between the shaman and the patron spirit that granted the spell(s), upon which the patron simply refuses to continue to fuel the magic.

If the disagreement is minor, like over tactics to use fighting a foe, the spirit might simply withhold the spell once or twice, in nonlethal circumstances, to apply pressure on the character. If the disagreement is more major, as in the character establishing friendly relations with the spirit's sworn enemies, a spell might be withdrawn for a longer period—possibly permanently.

Unless the spirit agrees to release the shaman from its grip, these spell slots are considered to be full, even though the spells in them no longer work. If the character deeply insulted the spirit, if the shaman, for example, deliberately went against the spirit's dearest values, then the spirit may never forgive the shaman, and the spell slots remain unusable.

If a shaman and spirit agree to part more amiably, or the spirit can be appeased with an appropriate sacrifice, as determined by the DM (with possible aid from the "Scaling Sacrifices" table in "The World of Spirits."), then the shaman may approach other prospective Patrons to refill spell slots.





## Casting Spells

Unlike other spellcasting classes in AD&D, shamans do not automatically lose a spell from memory when cast. Each time the shaman uses a spell, he must make a Wisdom check. If the check is successful, the character may use that spell again that day. For each use beyond the first one, the check is made with a cumulative +1 penalty. (If Ryambe casts *bind fetish* and successfully rolls under his wisdom, he can use that spell again. Later, Ryambe does this, and when he makes another Wisdom check, with a +1 penalty to the roll, he is unsuccessful. Ryambe may now not use this spell again until after a full night's sleep.)

## Spell Lists

### Second-Level Spells

Animal Spy (Spiritualist)  
Bind Fetish (Tribal)  
Call Animal (Solitary)  
Casting Out (Tribal)  
Circle of Protection From Spirits (Tribal)  
Command Another' Pet (Spiritualist)  
Contain Spirit (Spiritualist)  
Create Spiritknife (Solitary)  
Death Candle (Spiritualist)  
Heal Spirit (Solitary)  
Protection From Serpents (Tribal)  
Sense Nature of Spirit (Solitary)  
Understand Curse (Tribal)

### Third-Level Spells

Call Pack (Spiritualist)  
Cleanse Hearth (Tribal)  
Create Mask (Tribal)  
Haunting Notes (Spiritualist)  
Revive Spirit (Solitary)  
Transfer Offense (Tribal)  
Walk Amongst Beasts (Solitary)

### Fourth-Level Spells

Create Sanctuary (Spiritualist)  
Extract Spirit (Solitary)  
Perfect Perception (Solitary)  
Transfer Curse (Spiritualist)  
Transfer Curse (Tribal)

## Fifth-Level Spells

Animal's View (Solitary)  
Bind Guardian (Tribal)  
Call Ghost Pack (Spiritualist)  
Charm Spirit (Spiritualist)  
Cleanse Community (Tribal)  
Converse (Solitary)

## Sixth-Level Spells

Beckon the Spirit (Tribal)  
Mortal Snare (Spiritualist)  
Reinvigorate Nature (Solitary)  
Tame Animal (Solitary)

## Seventh-Level Spells

Calling Melody (Spiritualist)  
Call The Council of the Spirits (Tribal)  
View The Animal's Mind (Solitary)

## Tribal Shaman's Spell List

### Second-Level Tribal Spells

#### Bind Fetish

##### (Summoning)

Range: 10 yds	Components: V, S, M
Duration: Permanent	Casting Time: 1 rd
Area of Effect: 1 target	Saving Throw: Neg

This spell binds a fetish (a specific type of spirit, detailed in the MC section at the back of this volume) to a solid object—thereafter also called a fetish.

The object must be fashioned from wood, bone, pottery, or rock by a skilled craftsman (in other words, someone with the appropriate non-weapon proficiency), and may be a figurine, wand, necklace, or other thing: what is important is that the fetish feels at home in the object, which means—since they are usually cruel and nasty creatures—that it must look disturbing or otherwise unpleasant.

The caster holds the object and casts the spell, but the fetish spirit may attempt to save. If it succeeds, it may then attempt to attack the caster (information on this is provided in a later chapter for the DM only). Provided that the fetish spirit feels at home in the new fetish object, it remains





until the object is broken or it is expelled by magic; if it does not feel at ease (because the object is inappropriate), it makes repeated subsequent escape attempts (also explained in the DM's section).

The object constitutes the material component of this spell, and is not destroyed by the casting. Note that only one fetish spirit may dwell in one fetish object. There is no limit to the number of fetish objects a shaman can create.

### Casting Out

#### (Summoning)

Range: 10 yds                      Components: V, S  
Duration: Permanent            Casting Time: 1 turn  
Area of Effect: 1 target        Saving Throw: Special

Through this spell a shaman may attempt to dismiss any spirit which is forcibly possessing a person or object. It cannot be used to drive spirits out of objects which are their proper homes (like trees or fetishes), nor out of a person who is a willing host.

The exact performance of this spell varies from shaman to shaman. Some conduct formal rituals, ending with the sacrifice of an animal to appease the spirit; others prefer long and passionate exhortations, insulting, threatening, flattering, and pleading with the spirit to leave; a third method is to beat the subject until the possessing spirit departs. Each shaman, when first learning this spell, must determine which of these three methods is the one he or she uses. Often this choice is culturally determined, and no shaman may swap between methods at whim.

The first method requires proper ritual equipment (as described in "Equipment"), and an appropriate animal to sacrifice. The second method requires a successful Charisma check from the shaman (and/or a particularly fine piece of role-playing from the player). The third inflicts 1-3 points of damage upon the target.

The spirit may roll a saving throw vs. spell to partially resist this spell. If successful, it has still been cast out, but may return to possess its victim or perhaps another person or object in the area.

### Circle of Protection from Spirits

#### (Protection)

Range: 0                              Components: V, S, M  
Duration: Special                Casting Time: 1 round  
Area of Effect: 1 yd/lvl        Saving Throw: None

The shaman must draw or form a circle on the ground, and so long as he or she does not move out of the circle, any mortal within the circle are immune to possession attempts by spirits, and receive a -2 Armor Class bonus against any spirit's attack. The circle has no adverse effects on the shaman's own spells or powers, but does affect any attacks or magical attacks made by spirits that he or she might own or be allied with. As soon as the caster leaves the circle it ceases to function.

The material component of the spell is dust from the bones of an animal or person killed by a spirit, which must be sprinkled over the area of the circle.

### Protection from Serpents

#### (Animal)

Range: Touch                      Components: V, S, M  
Duration: Special                Time To Cast: 1 turn  
Area of Effect: 1 target        Saving Throw: None

This spell protects the target from normal serpent. Nonmagical and unintelligent snakes simply ignore the person's presence. Magical or intelligent snakes, and snakelike beings like nagas, may still attack, but do so with a -2 penalty. The target also receives a +1 bonus to saves vs. injected poisons during the spell's duration.

The material component of the spell is ash from a fire in which a snake has been cremated. Relatively large amounts of the ash are required, because as the spell is cast the shaman smears it over the target's body (requiring the target to undress completely for the spell to be cast).

The spell is ended if the ash is washed off. If it is removed from a part of the target, that exposed portion is again vulnerable to snake bites.

Alternative versions of this spell also exist, used by shamans in regions where snakes are not the most threatening of venomous creatures. Amongst desert shamans, a *protection against scorpions* spell is used, smearing scorpions' ashes over the target to grant protection against the creatures.





### Understand Curse

#### (Divination)

Range: 10 ft                      Components: V, S  
Duration: 3 month.              Time To Cast: 1 turn  
Area of Effect: 1 target        Saving Throw: None

This spell may be cast upon any person or object that is suffering from any harmful magical affect or the unwelcome attentions of a supernatural power. The spell reveals to the shaman the manner in which the target is cursed, the reason for the curse, and who is responsible for this.

Thus, the shaman can discover the name of the person or creature who cursed the target and what manner of being it is (a spirit, a mortal wizard, a demigod, and so on); whether the curse or spell is a punishment, revenge, or unprovoked assault; and the manner of the curse or spell (whether it's a *curse* or *cause blindness* spell, a spirit's attempts to drive the target mad, and so on).

Note that the spell does not reveal the nature of a spirit (though a local shaman may recognize the name, particularly if it is an ancestor or other spirit venerated by the people), nor the race of any mortal agent.

### Third-Level Tribal Spells

#### Cleanse Hearth

##### (Protection)

Range: Special                      Components: V, S, M  
Duration: 3 months                Time To Cast: 1 turn  
Area of Effect: Special            Saving Throw: ½

This spell is used to cast out spirits from any one hearth (home). A "hearth" might be as small as a beggar's shack, or as large as a whole farmstead (including barns and outbuildings) or a royal palace, but it must be the residence of a single family. The spell's casting time is therefore approximate: it would take only one round to *cleanse* a small shack, but might take a whole day for a palace. Shamans may shorten the casting time by enlisting the aid of other shamans, as explained below.

To cast the spell, the shaman and any assistants first take supple boughs and clumps of leafy plants. Thus armed, they rampage around the

dwelling, shouting threats and calling down curses upon any spirit that might resist them. Lashing at the air with their boughs, they strike at the walls, floors and beams, and items of furniture. Any weapons, people, or domestic animals inside the home they beat with clumps of plants, while ornaments are shaken and clothes flung about. Nothing is left untouched. Furniture is emptied, sides of meat beaten against each other and sacks of grain torn open. In this way, the shamans charge around the house "driving" the spirits out.

If there are any spirits in the house whose Hit Dice exceed the caster's level, they are unaffected. All other spirits within the home may each attempt to save vs. spells. If successful, they must still leave, and may not return until 2d6 weeks have passed; if the save fails, the spirits are driven out and may never return.

Note that the spell also affects spirits possessing people and domestic beasts in the home (provided that they are present when the spell is cast), as well as those inhabiting buildings or objects there. If for any reason the shamans fail to beat any room, animal, person or object in the house, then any spirits possessing that thing remain unaffected by the spell. Spirits living in the rooms without possessing any particular object, and those in wild animals (like mice) inside the house, are all affected by the spell. However, the spell has no effect on bound spirits, like fetish spirits bound into objects, or spirits which naturally live in plants or animals.

The material components for the spell are simply the branches and plants used to beat the spirits away.

#### Create Mask

##### (Summoning)

Range: Touch                      Components: V, S, M  
Duration: Permanent            Casting Time: 1 week  
Area of Effect: 1 Object        Saving Throw: None.

With this spell, a shaman may create a mask to be used when dealing with a specific spirit or spirit type. Examples would include masks designed to be used for a specific Nemesis or Hero Spirit, the Ancestors of a single tribe, or all Guardian Spirits.





As a general rule, a mask may either affect a single powerful spirit, or a group of less notable spirits.

The caster must create the mask without the aid of others (and therefore requires a proficiency in Carpentry, Pottery, or a similar field) and casts the spell as work progresses. The finished product must resemble the spirit it is designed for use with (at least symbolically), and is generally decorated with rare feathers, shells, bones, and similar materials. These materials cost the creator at least 50 gp. At the DM's discretion, a mask may require specific, rare decorations that may cost more, or might even require the shaman to undertake a quest.

When worn, the mask provides a -1 bonus to any roll made by a shaman who is interacting with the spirit or spirits for which the mask was designed. That means a -1 bonus on Shamanic Ritual rolls, Charisma checks when trying to use persuasion or guile, but not on rolls to save against magic and powers wielded by the spirit.

The mask can only depict a spirit of the same alignment as the spirit which granted the shaman this spell. For example, if the casting shaman gained the spell from a Lawful Neutral spirit, he or she could only create masks designed to affect Lawful Neutral spirits.

Furthermore, the spirits inevitably hold shamans responsible if the masks that they created are misused. So, shamans should be careful who they make masks for (most create them only for their own use or the use of their own tribe), and should guard them well . . .

The mask is the material component of this spell.

### Transfer Offense

#### (Protection)

Range: Special                      Components: V, S, M  
Duration: Special                  Casting Time: 1 turn  
Area of Effect: Special          Saving Throw: None

This spell takes the wrong-doings of a community and ritually "transfers" them to an animal (a "scapegoat"). Any spirits that are displeased with a community will recognize the efforts by the shaman, and will accept that the burden of guilt has been shifted to the scapegoat, and thus the community's standing is restored in their eyes. This is

handy if someone has misbehaved so badly that mere sacrifice is insufficient to appease the spirits, if the crimes cannot be precisely determined, or if the perpetrator is unable or unwilling to beg forgiveness.

An animal such as a goat or an ox is selected, and symbolically dressed in the village's wrongs: representative ribbons, thongs, or ropes are tied to its horns, or the clothing of wrongdoers (if they are identified) are strapped to its back. A short speech or ceremony is then given, and the beast is driven or led away from the village, to be destroyed by wild animals.

It is considered unlucky if the beast returns to the village, if a hunter should slay it and—particularly—if any human, demihuman, or humanoid should eat its meat. DMs should consult Chapter Six for details of just how "unlucky" such events might be.

The material components of the spell are the animal and the items attached to it.

## Fourth-Level Tribal Spells

### Transfer Curse

#### (Protection)

Range: Special                      Components: V, S, M  
Duration: Special                  Time To Cast: 1 turn  
Area of Effect: Special          Saving Throw: None

Very similar to the *transfer offense* spell, this spell transfers a curse or malign spell from its target to an animal scapegoat. The method of casting the spell is identical—the creature is dressed with objects representing the target of the curse, or the curse itself, and driven from the village.

Any normal spell can be transferred in this way, regardless of the relative levels of the shaman and the original caster. Wizards' and priests' magics, spirits' curses and the spells of extraplanar creatures may all be transferred.





## Fifth-Level Spells Tribal

### Bind Guardian

(Summoning)

Range: 10 yds

Duration: Permanent

Area of Effect: Special

Components: V, S, M

Time To Cast: 1 rd

Saving Throw: Neg

This spell is used to bind a guardian spirit to a new site or to a physical object. The spirit gets a saving throw vs. spell, to resist however. A successful save means the spirit remains free and may attack the shaman.

If the spirit is currently guarding a particular place, the shaman may attempt to bind it into a bone (the material component, which must be at least as old as the spirit—tricky if the spirit has been there for several centuries). As long as the shaman carries that bone, he or she may call upon the guardian spirit to aid him or her once per week, the spirit fighting to defend the shaman (but not otherwise obey any commands) for 1 turn or until destroyed. No one but the casting shaman may use the bone in this way.

The spell may also be used to reset the spirit—taking it from the bone and placing it as a guard over a new site specified by the caster. The new location may be no more than one hundred yards across, and must be a fixed, static area with clear boundaries: movable objects like tents and chariots cannot have guardian spirits set over them, and in open areas, a boundary must be defined with a fence or ditches, or something similar. If the new site has no clear perimeter, or if the boundary is destroyed, the spirit guards only an area 15 feet across in the very center.

When the spirit is removed from the bone to be set at a new site, the bone (the material component) crumbles away.

### Cleanse Community

(Protection)

Range: Special

Duration: 1 year

Area of Effect: Special

Components: V, S, M

Casting Time: 3 hours

Saving Throw: Special

This spell works in much the same way as the third-level spell *cleanse hearth*, driving possessing





spirits from an area for one year, and is cast in a similar manner. The casting shaman, and any assistants rampage through the village or community, striking at the air, beating buildings, furniture, animals, and people.

The spell affects any group of dwellings considered by their inhabitants to form a single community. Most often this means a single village, but where the residents of a valley or similar area might consider themselves to be a single community, or even a city neighborhood inhabited by an isolated cultural or demihuman enclave, broader areas can be affected.

No spirit is immune to the spell (unless bound), regardless of their Hit Dice. However, they remain unaffected if the person, beast or object that they inhabited is not struck by any of the shamans. Further, any spirit successfully saving vs. the spell can return to the area after 1d10 months.

The material components for the spell are the branches and plants used to beat the spirits away.

## Sixth-Level Tribal Spells

### Beckon Spirit

**(Summoning)**

Range: Special	Components: V, S
Duration: 1 turn	Casting time: 1 turn
Area of Effect: Special	Saving Throw: None

Through this spell, a shaman may ask any spirit to appear to him or her, and it is typically used to gain audience with a hero spirit, ancestors, or other major spirit.

The shaman must find a place that is holy to the spirits; there must be no one present of whom the spirit disapproves (see the *Shaman MONSTROUS COMPENDIUM* Appendix at the end of this book for descriptions for indications of spirits' likes and dislikes), and no person or creature of an alignment opposed to the spirit.

The spirit may choose to answer or ignore the shaman's *beckon*. If it chooses to come, it usually appears from the darkness of a cave, or steps out of swirling mists, or makes some other suitably dramatic entrance.

The spell is usually used by powerful shamans who wish to converse with major spirits, or give a

physical object to the spirit. If the spirit wishes it may carry an object from material world into the spirit world. Once the object crosses over, it can never be retrieved. Only under the most unusual of circumstances can a spirit give a character in the material world an object that lasts beyond the spirit's sojourn at that location. (In other words, it is up the DM to decide if, and when, spirits can deposit items from the spirit world in the material world.)

## Seventh-Level Spells Tribal

### Call the Council of Spirits

**(Summoning)**

Range: Special	Components: V, S, M
Duration: 1 turn/lvl	Casting time: 1 day
Area of Effect: Special	Saving Throw: None

The casting shaman stakes out an area up to 100' across, marking the boundaries with the skulls of animals, sacred fires, and posts engraved with depictions of the spirits. At dusk he then sacrifices fifty cattle (or their gp equivalent), and waits.

A single group of spirits may be called to this Council—all of the tribe's heroes for example, or all of the ancestors, or the spirits who are the villains of the tribe's legends, or all of the totem spirits. If the spirits have reason to distrust the shaman, they may refrain from attending, but usually all that are called arrive within one turn after the spell's completion.

Thereafter, a *council* may be convened, the most respected spirit taking the lead in organizing the discussion. The spirits ask the shaman why he or she called them, and debate the issues put before them: Only important matters affecting the tribe's well-being, ancient evils, and epic quests are considered worthy of a *council*, and the spirits may punish shamans who call them to resolve petty, routine, or personal problems.

Once the *council* has begun, the shaman (as a mere mortal) is relegated to the sidelines, and is wise to be quiet unless the spirits (as his betters) ask for an opinion or information. The whole discussion often has a dreamlike quality—voices echoing, mists swirling, space and time becoming





confused—and when the duration expires, the whole *council* simply fades away, leaving the shaman alone.

The material components of the spell are the markers that identify the spell's area, which crumble when the spell expires. Although they are not valuable, it takes several days or more to assemble them, and the cooperation of other members of the tribe is usually required (groups of hunters stalking rare animals whose skulls are needed, for example). The only other requirements for the spell are that there are no mortals besides the shaman present, and that the area chosen be on the tribe's own territory.

## Solitary Shaman's Spell List

### 2nd-Level Solitary Spells

#### Call Animal

**(Animal)**

Range: 1 mile                      Components: V, S, M  
Duration: 1 hour/lvl            Casting time: 1 rd  
Area of Effect: 1 mile            Saving Throw: None

This spell calls to the caster one animal of any given species. The only requisites are that such an animal exists within one mile of the caster—and is capable of coming to him and that the caster hold in one hand a bone, tooth, tail, paw or feather from an animal of the species required. The material component is not destroyed by the casting.

The *called* animal typically arrives in 1d20 rounds, and then behaves as a semi-intelligent pet for the duration of the spell. The animal trusts and respects the caster, protecting and serving him as faithfully as possible, but retains its natural personality and instincts. Further, the animal can carry out only simple commands, such as "leave him alone," "follow that," "take this to the top of the hill," and "kill any horses you see." The creatures do not act suicidally, and are not capable of understanding words like "castle," "barbarian," "thief," and other subjective descriptions.

Intelligent and magical creatures are immune to the affects of this spell.

#### Create Spiritknife

**(Summoning)**

Range: 15 feet                      Components: V, S, M  
Duration: Permanent            Casting Time: 1 turn  
Area of Effect: 1 weapon        Saving Throw: Neg

A *spiritknife* is created by binding a spirit within range—any spirit, free or bound—into a weapon made of a natural material. The purpose of such weapons is to cause damage to spirits on the prime material plane.

The spell generally only works on 1 hit die spirits, and a spirit who does not wish to be bound may save vs. spell to avoid the effect. More powerful spirits may be bound with their own consent, and usually demand assurances that they are to be freed after a certain period of time.

Bound spirits retain full use and control of all powers they had before bound (in other words, it may attack the *knife's* creator or wielder if it wishes, even if bound), it is wise to use a compliant or harmless spirit. Many solitaries prefer to take only willing spirits for these knives, and may rescue dying spirits from trees ravaged by fire, or streams drying in a drought, for use in these weapons.

Any spirit hit by a *spiritknife* (normal attack roll, with adjustments for invisibility applied as normal) takes 2d4 points of damage per Hit Die of spirit bound within the weapon. Spirits currently possessing objects or people, and spirits in the spirit world, are invulnerable to them (although the base damage of the weapon will still be inflicted on the vessel, if appropriate).

*Spiritknives* must be slashing weapons (usually knives or daggers). The material from which a *spiritknife* is made may not have been contaminated, purified or altered, though the maker may change the shape of the material. So, metals (extracted from ores) may not be used, but stone, bone, and wood are acceptable. Most *spiritknives* are made from flint or wood, though obsidian, marble and other substances are usable.

The material component for this spell is the weapon itself, which is not destroyed on casting.





### Heal Spirit (Healing)

Range: 10 yds                      Components: V, S, M  
Duration: Permanent            Casting time: 1 rd  
Area of Effect: 1 spirit            Saving Throw: None

This spell may be used to heal a spirit of any damage it has taken (but may not be used to heal physical damage taken by objects or people possessed by the spirit). For each casting of the spell the target spirit regains 2d6 hit points, up to, but not beyond, its normal maximum.

The material component of the spell is a small gourd of blood, or a poultice of healing herbs, which is poured out on the ground or scattered in the wind (as appropriate) when the spell is cast.

### Sense Nature of Spirit (Divination)

Range: 10 yds/lvl                Components: V, S, M  
Duration: Instantaneous        Casting time: 1 rd  
Area of Effect: 1 Target        Saving Throw: None

By casting this spell upon a specific target, the shaman can discern what type of spirit it is. If cast upon normal inhabitants of the prime plane, the spell can be used to confirm that they are not spirits; if cast on extraplanar beings and undead, the spell gives an uncertain or indeterminate response.

If cast on a spirit, however, it reveals any facts that the DM considers relevant: essentially, the information revealed pertains to the nature and purpose of the spirit.

The information revealed is not of a MONSTROUS COMPENDIUM nature; the details provided will not help the shaman codify and classify the spirit. Rather, the shaman can tell that it's a "powerful spirit, courageous and noble" or "a great and extremely ancient animal spirit." The shaman may also get hints about the spirits' intentions—hostile spirits will be recognized as "predatory," "angry," or "belligerent," for example.

The material component of the spell is a small crystal, worth at least 10 sp, which must be held in the right hand during casting but is not consumed.







## Third-Level Solitary Spells

### Revive Spirit (Healing)

Range: 10 yds                      Components: V, S, M  
 Duration: Permanent            Casting time: 1 Turn  
 Area of Effect: 1 spirit          Saving Throw: None

The caster arranges a circle of small fires around the place where the target spirit is (enclosing an area no more than 20 yards across), and, while chanting, burns on them a mixture of rare herbs and mineral. As the casting begins a dark green smoke curls from the fires, enveloping the area in a sweet, olive fog, which dissipates in one round after the spell is completed or the casting aborted.

The effect of the spell is to completely restore the health of any one injured spirit within the circle. All lost hit points are recovered by the spirit.

The spell takes a great toll on the casting shaman, however. The caster takes 1d6 hit points of damage as a result of the effort, and if he fails both a Strength and Constitution check, one point of Constitution is permanently lost.

The mixture of herbs constitutes the material component of the spell. They cost 10 sp if bought in the market, or may be gathered in one day by a character with a Herbalism proficiency.

### Walk Among the Beasts

#### (Animal)

Range: 0                              Components: V, S, M  
 Duration: 1 turn/lvl              Casting time: 1 rd  
 Area of Effect: Cast                Saving Throw: None

The shaman may cast this spell only on him- or herself, but is thereafter ignored by almost all animals encountered. The only beasts not affected by this spell are those which are magical or intelligent, or the shaman's own pets.

The material component of the spell is the pelt of any indigenous animal, which must be openly worn by the caster, whether as a cloak, girdle, shawl, hood, or other item of clothing (not destroyed by the casting).

## Fourth-Level Solitary Spells

### Perfect Perception (Divination)

Range: 100 yds                    Components: V, S, M  
 Duration: 1 rd/lvl                Casting time: 1 rd  
 Area of Effect: Caster            Saving Throw: None

Upon casting this spell, the shaman can then hear all sounds and see all objects within 100 yards. The smallest insect crawling on a leaf is seen in perfect detail; the sound of a fox's foot fall can be heard clearly; with close concentration, the shaman can even hear the trees creak as they grow, or see each speck of dust on the breeze.

While many solitaries cast this spell simply to enjoy the beauty of nature, it has innumerable practical benefits. Unless magically moving with no sound at all, no one can sneak up on the character (Move Silently rolls simply aren't good enough). Tiny spy holes, minute clues and traces are immediately obvious; if the character has the Tracking proficiency, for example, he or she can see all tracks with perfect clarity (though proficiency checks might still be required to identify them). Spotting needles in haystacks becomes a simple task.

The spell does, however, have important limitations. First, it cannot be used to see through illusions (though at the DM's discretion it may be used to detect clumsy phantasms). Second, it does not allow the caster to see through solid objects; walls, people, leaves, even blades of grass, may obstruct objects. (Basically, if an object is within view, the caster can see it, and it is up to the DM what is and is not in view.) Finally, it does not magnify sights or sounds over 100 yards away.

The material component of the spell is an eagle or vulture's feather, which is not consumed when the spell is cast.





### Extract Spirit

#### (Summoning)

Range: 10 yds

Duration: Permanent

Area of Effect: 1 spirit

Components: V, S, M

Casting time: 1 rd

Saving Throw: Neg

This spell allows the caster to remove a spirit which is bound into an object, and place it in another container. The spell only works on spirits bound into objects. This includes naturally bound spirits (for example, tree spirits or the spirits of springs and fields), and those bound by another shaman's magic (such as fetish spirits). If the spirit does not wish to be *extracted*, it may attempt a save vs. spell. The spell has no effect on those set to guard an area or merely constrained not to wander.

Some benevolent solitaries use these spells to rescue doomed spirits, like moving the spirits of dying trees into a seed or sapling. This is not as pointless as it might sound, as the rescued spirit is likely to be grateful for its salvation, and may spread word of the character's goodness, which might in turn make other, more potent spirits friendly towards the character.

Most shamans, however, use the spell to create spiritual alarms or guards. The two usual uses of such spirits are listed below. Inventive characters may attempt to find other uses for them, the success or failure of such attempts to be adjudicated by the DM.

- If the object into which the spirit is placed is carried by the shaman, it allows him to sense the approach of spirits and living creatures. The range of this ability depends on the power of the creature or spirit: it extends up to a distance of 10 yards per Hit Dice or level of the approaching being; a 5-HD monster is detected when it moves within 50 yards, a 3-HD monster within 30 yards. The shaman does not know, however, in which direction the being is, how far away it is, which way it is moving, nor what it actually is. In crowded areas (where the number of creatures or spirits exceeds the shaman's Intelligence score) the shaman cannot keep track of the total number of beings present, and the ability becomes effectively useless.
- If the object is placed in a room or on a path or passage or other area, the shaman can tell if any

creature or spirit passes through the area. An area up to 10 yards across can be monitored in this way. (Note that if several spirits are set as guards in this manner, the Shaman cannot tell which specific one has been passed, only that one of them has been.)

The material component for this spell is the container for the spirit, which must be an object with which the spirit has a natural affinity: for example, a tree spirit might be placed in a piece of wood, while a river spirit would better be stored in a jar of water. When the spirit is released, the object crumbles; if the object is broken, the spirit is also released.

### Fifth-Level Solitary Spells

#### Animal's View

##### (Animal)

Range: 10 yards

Duration: 1 turn/lvl

Area of Effect: 1 Target

Components: V, S, M

Casting Time: 1 rd

Saving Throw: None

The caster selects one animal within 10 yards, and through this spell becomes able to hear through the creature's ears and see through its eyes, perceiving the world as the animal does. The caster can then cause the animal to move in any direction that he wishes (to follow a person, check out a path, or scout the surrounding area, for example), but cannot make the animal attack. The spell only works on normal animals, including giant varieties thereof. While under this spell, the animal is not at the mercy of its instincts, so that it is not sidetracked by the desire to eat, mate, or perform similar activities. The shaman is in effective control of its actions.

For the duration of the spell, however, the shaman is unaware of his or her own body, which sits, stands or lies in a deep trance. The shaman does not even realize if his or her body is attacked or manhandled. If the shaman's body dies, the spell immediately comes to an end, and the character's life force leaves the material plane.

A minor disadvantage of the spell is that if someone manages to look into the animal's eyes the caster's face is reflected back in the pupils.

The material component of the spell is a handful of clear, clean water.





### Converse

**(Plant/Elemental/Animal)**

Range: 15 yds                      Components: V, S  
 Duration: 1 turn/lvl              Casting Time: 1 round  
 Area of Effect: Caster            Saving Throw: None

*Converse* allows a shaman to hold a brief conversation with the natural world. Instead of asking a single question of all within range, the shaman picks a single target (a tree, a bird, a stream, etc.) and asks a single question of the spirit that dwells within it. The thing then replies, and the shaman may continue to ask subsequent questions of the same or another thing within the range of the spell. A total of 2d6 questions (rolled in secret by the DM) may be asked. The spirits will answer to the best of their abilities.

The objects of which questions are asked must be natural, living things with spirits in them. Dead or artificial objects (like a felled tree or a sword) cannot be questioned.

The spirits' answers are imperceptible to any others present at the casting, and the same concentration and silence are required to hear the words of the natural world. When asking questions the shaman may sing (to the wind), make animal noises (to the animals), or sit in silence (asking the earth), as seems appropriate.

### Sixth-Level Solitary

#### Reinvigorate Nature

**(Animal/Elemental/Healing/Plant)**

Range: Special                      Components: V, S, M  
 Duration: Permanent              Casting Time: 24 hrs  
 Area of Effect: 1 sq. mi./        Saving Throw: None  
 1,000 XP

By casting this spell, the shaman revives nature spirits, restores tainted water sources and barren soil to a wholesome and life-supporting state, and removes any magical curses and natural blights upon the land within the area of effect of the spell. Any nature spirits within the area of effect are treated as though they have just been subject to a *revive spirit* spell. On the other hand, any disease spirits in the area of effect must make a successful save vs. death magic or be destroyed. Disease

spirits who are not slain must still flee the area, although they may return once the shaman's ritual is complete.

Although the shaman must still have this spell granted by a spirit patron, this spell is too powerful for the spirit to power by itself. In fact, the shaman must sacrifice some of his own life energy to bring the land back to life, and it is this life energy that comprises the material component of the spell.

To cast *reinvigorate nature*, the shaman must position himself at the center of the area, and cast *perfect perception* to become familiar with the immediate area and the blight that is effecting the land. Then, just as that spell is about to expire, the shaman launches into a 24-hour-long ritual that comprises the *reinvigorate nature* spell. During this time, the shaman decides how much life force to cede to Nature, and at the end of the period, it is then drained from the shaman and into the land. (In game terms, for every square mile of land the shaman wishes to reinvigorate, the shaman loses 1,000 XPs.) Halfway through the ritual, the character must make a Shamanic Ritual proficiency check. If the check is successful, the results of the character's efforts are visible immediately after the experience point drain has taken place; grass, or some other appropriate plants, begin to grow around his feet, spreading outward. Full recovery of the land may take weeks or months, but, with the boost granted by the character's life energy, the recovery will take place in a speedy fashion. If the character fails the Shamanic Ritual check, no XPs are lost, and the ritual has no effect. After a day's rest, the character is free to try again.

If the shaman is interrupted at any time during the ritual, he must start over. He must wait a day and a night before trying again, just as if he had failed to make a successful Shamanic Ritual check.

#### Tame Animal

**(Animal)**

Range: 10 yds                      Components: V, S  
 Duration: Permanent              Casting Time: 6  
 Area of Effect: 1 animal        Saving Throw: None

This spell allows the shaman to take an animal as a tame and loyal pet. In order to do this, the shaman must perform some act that earns the





creature's gratitude, casting the spell immediately following. The beast must be of animal-level intelligence, and may not be magical or fantastic.

Examples of such services include: freeing the animal from a snare or trap, or defending the animal or its young from a fearsome predator. The fable of Androcles pulling a thorn from the lion's paw provides a more poetic example of how to gain an animal's gratitude.

The uses of the tamed pet depend upon the intelligence of the animal. Relatively bright creatures might master half a dozen simple commands (coming when whistled for, running to fetch help on another command, attacking with its hooves, etc.), while notoriously stupid beasts—like sheep—may master only a single command.

## Seventh-Level Solitary Spells

### View the Animal's Mind

**(Animal)**

Range: Touch                      Components: V, S, M  
Duration: 1 turn                  Casting Time: 1 rd  
Area of Effect: 1 Animal        Saving Throw: None

This spell enables a shaman to probe the memory of a single animal, which the caster is in physical contact with. For the duration of the spell both the shaman and the animal are in a trance, neither aware of their surroundings nor able to react to events in their vicinity. The spell only works on normal animals with intelligence no greater than animal level.

While looking into the creature's mind, the shaman may search for specific information known to the animal, or view events seen by it from its own perspective. When watching an event which the animal has seen, all details are perfectly clear, allowing the caster to see (and memorize) facial features, conversations, and so on, even though the animal could not itself understand such details.

The caster may not look at the animal's entire memory in one casting of the spell, but may seek only one type of information concerning one time period or individual.

For example, the shaman may seek to view all of the animal's memories covering a period up to one full day (periods longer than one day may not

be viewed with a single casting). Alternatively, the animal's memory may be searched for any encounters with a person or object known to the caster, or the largest predator in the area. Alternatively, the shaman may skim through the creature's mind, getting a general impression of the events that have occurred to it through its life—usually boring stuff about habitat, feeding patterns, and so on, but sometimes revealing important facts like a period of captivity, a traumatic encounter with a large monster, or some other event that the shaman might like to investigate with subsequent castings of the spell.

The spell's material component is the preserved eye of an owl, which is not destroyed when the spell is cast.

## Spiritualist's Spell List

### Second-Level Spiritualist Spells

#### Animal Spy

**(Animal)**

Range: 0                              Components: S, M  
Duration: 2 turns/lvl            Casting Time: 1 rd  
Area of Effect: 1 creature       Saving Throw: None

The shaman holds a creature, which must be no larger than a domestic cat and nonmagical, and stares intently into its eyes for one round. The creature then fulfills the caster's subsequent orders for the duration of the spell.

The animal temporarily receives an Intelligence boost of 1d3 points and the ability to understand the caster's words, while the caster can understand the creature's natural mode of communication.

The creature retains its own personality throughout this spell, and cannot be forced to perform deeds that are against its basic nature.

Further, the animal still views the world in a different way than the caster. It cannot recognize individual humans, except by the most blatant features—like huge weapons, extra limbs, bright clothing, or unique odors. The animal cannot interpret human interaction, unless the humans observed are eating, fighting or similar easily interpreted activity, and cannot understand any speech besides the caster's.





The material component of this spell is, of course, the animal upon which it is to be cast: as the spell can only be cast on an animal held in the hands, shamans may be concerned to gain captive or tame animals which they carry in cages or in their pockets. Rats and mice are favorites with many spiritualists, because they are easy to carry with them.

### Command Another's Pet

(Animal)

Range: 10 yards                      Components: V, S, M  
Duration: 1 turn/lvl                Casting Time: 1  
Area of Effect: 1 animal          Saving Throw: None

This spell allows the shaman to gain the immediate loyalty of any tame, normal animal, including giant varieties thereof. The target of the spell views the caster as its true master, forgetting all previous loyalties. It obeys any commands that it has been trained to obey, but does not gain any special ability to understand the caster, and no additional intelligence; it also retains its natural in-

stincts and character, likes and dislikes.

To cast this spell, the caster takes a piece of food suitable for the animal which is targeted, and tosses it to the creature. This is the spell's material component, and cannot be reused. While most people know that dogs eat meat, for example, more exotic pets may baffle shamans: To correctly deduce the diet of an unusual animal, the shaman must make a successful Animal Lore proficiency check.

### Contain Spirit

(Enchantment, Evocation)

Range: 10 yds                        Components: V, S, M  
Duration: Special                    Casting Time: 1 rd  
Area of Effect: 1 spirit              Saving Throw: Neg

This spell allows the caster to trap any one spirit within a bottle, gourd, or other container.

For the spell to work, the spirit must be within ten yards of the caster, the caster's level must be







equal to or greater than the spirit's Hit Dice, and the caster must be holding or touching an appropriate receptacle. On completing the incantation, the shaman seals the receptacle, and unless the spirit makes a successful saving throw vs. paralysis, it is trapped. The shaman cannot speak to, coerce, or destroy an ensnared spirit without casting further spells.

The spell is, theoretically, permanent. As long as the receptacle remains sealed, the spirit is trapped and unable to use any of its powers. However, if the container is ever opened or broken, the spirit is immediately freed.

Further, if the spirit's Hit Dice exactly equal the caster's level, then it may attempt to force its way out. Once per week the spirit may roll a saving throw vs. paralysis, and if it succeeds, it manages to force the container open and break free.

Shamans wishing to prevent powerful spirits from escaping may use specially prepared receptacles, inscribed with elaborate charms. As a rule, if the container is worth 10 gp, the spirit suffers a -1 penalty to save; if it is worth 100 gp the penalty is -2; a 1,000 gp receptacle gives a -3 penalty, and so on. The shaman needs 2d6 days to prepare such a receptacle.

The container in which the spirit is to be trapped is the material component.

### Death Candle

(Divination)

Range: Special                      Components: V, S, M  
Duration: Special                  Casting Time: 1 rd  
Area of Effect: 1 target          Saving Throw: None

This spell creates a way for the shaman to keep track of the health and life of another person. The spell is cast on a single person, who must be holding a previously unused candle: As the spell is cast the candle must be lit, and thereafter cannot be extinguished except by magical means, such as *gust of wind* or *create water*.

The flame burns without the candle burning down, for as long as the target lives. If the target is ever extremely unwell (such as suffering from a fatal disease or wounded to the point of near-death), or ever leaves the material plane, the flame gutters and flickers low, but does not fail.

Only if the target dies does the candle go out. Thus, the candle's owner can tell whether a person lives or has died.

The material component is a previously unlit candle.

## Third-Level Spiritual Spells

### Call Pack

(Animal)

Range: 1 mile                      Components: V, S, M  
Duration: 1 turn/1vl              Casting Time: 1 rd  
Area of Effect: Special          Saving Throw: None

This spell calls a number of animals of a species specified by the caster, who then perform one simple command given to them by the caster. The spell attracts 2d10 animals, or however many the DM considers are within range, whichever is lower. Intelligent, magical or supernatural creatures (like dragons) are immune to this spell.

The animals continue to follow the caster's command until it has been fulfilled or the spell's duration has expired. The duration of the spell is figured from the time the animals arrive (usually 1d10 rounds), not from the time that the spell is cast. Commands must be extremely simple—usually one word only: "kill" or "pursue" (while pointing at the target) are both acceptable.

The material components are the shaman's drum and a small amount of food preferred by the animal type the shaman is *calling*.

### Haunting Notes

(Divination)

Range: Special                      Components: V, S, M  
Duration: Special                  Casting Time: 1 rd  
Area of Effect: 1 target          Saving Throw: Neg

To cast this spell, the shaman must play a brief melody on a musical instrument (and must be proficient in the use of such an instrument), while staring at and concentrating upon a single living target within fifteen yards.

The spell actually conjures up a small, mindless spirit (½ Hit Die, with no awareness of its own), which possesses the target. The target receives a save vs. paralysis, and if the save is successful,





the spirit returns to the spirit world, the target never knowing anything was attempted.

If the spirit successfully possesses the target, the target suffers no ill effects from this, nor does he have any reason to suspect that he has been possessed. The caster may thereafter locate him any number of times. By simply playing the same tune again, the shaman gains an intuitive notion of where the target is and what condition he is in. However, whenever the caster plays the melody to get a fix on the spirit, the notes of the tune can be heard as a ghostly echo by the possessed target.

Devices and spells that prevent magical detection and scrying do not prevent the shaman from locating the target. The location is not discovered by casting a spell on the target, after all, but by seeking out the location of the possessing spirit. The range of this spell does not extend beyond the Prime Material Plane, so targets who have gone elsewhere cannot be located.

Each shaman may keep track of only one person at a time with this spell. Recasting *haunting notes* on another target severs contact with the previous person.

The material component in the spell's casting is the instrument upon which the tune is initially played (which is not destroyed by the casting). The other components are the sound made by the instrument and the movements required to play it.

## Fourth-Level Spiritualist Spells

### Create Sanctuary (Animal)

Range: 100 yards	Components: V, S, M
Duration: Special	Casting Time: 1 turn
Area of Effect: Special	Saving Throw: None

When a shaman casts this spell, he or she designates an area of up to 100 square yards to become his or her personal sanctuary.

The spell is cast by sacrificing a small, normal animal and muttering the correct invocation. (The whole ceremony requires a single Shamanic Ritual proficiency check.)

Every animal of the species sacrificed, within one mile of the caster, is then drawn to the site. They are thenceforth bound to the shaman, recog-

nizing him or her as the leader of their pack (even if they are not naturally pack animals). Within one mile of the site, these creatures gain a higher-than-normal intelligence (+1 Intelligence to their normal scores), though their natures remain unaltered (mice are timid, cats are curious, and so on). All offspring of such animals are similarly bound to the caster and endowed with these faculties.

The caster gains the ability to communicate with the creatures, but only so long as he is within the area of the sanctuary. The shaman can understand their grunts, squeaks, etc., and they can understand his human speech (in any language).

Each of the creatures can act as a guard for the *sanctuary*, or a spy for the shaman, with certain limitations: Creatures with low intelligence cannot convey details of a situation effectively. For example, two hundred heavily armored soldiers might be reported as "lots of people, making clanking sounds." Further, they cannot understand human conversation or recognize social interaction. (See *animal spy*, above.) Nonetheless, these animals can serve as an "early warning" system for the shaman.

The animals are not made suicidally or slavishly loyal by this spell, but merely see the shaman as their leader—a rank that may confer responsibilities as well as privileges: A pack of dogs, for example, might expect the "pack leader" (caster) to organize their hunting and the division of the kills, and might desert a leader who fails in these duties.

The spell's duration is in effect permanent, but if the *sanctuary* is destroyed if the shaman recasts the spell in a second location. Each shaman may have only one *sanctuary*. The *sanctuary* also fades upon the caster's death, unless the shaman chooses to inhabit it as a ghost. Any strong supernatural presence also dispels the *sanctuary* (such as the entrance of a powerful extraplanar being, or sprinkling the area with copious quantities of holy or unholy water).

Typical spiritualists' *sanctuaries* include sewers and cellars (where hundreds of rats may breed), graveyards (often accompanied by a pack of dogs), or ruined towers (housing bats, crows, or cats).

Casting this spell requires a successful Shamanic Ritual check, as a sacrifice is made as part





of the casting. The sacrifice is received by the totem spirit of the animals who are to make up the sanctuary's guardians. Shamans who maltreat their animals may have to answer to the totem spirit of their kind. The sacrifice is the material component for the spell.

### Transfer Curse

#### (Protection)

Range: Special	Components: V, S, M
Duration: Special	Casting Time: 1 turn
Area of Effect: Special	Saving Throw: None

This spell transfers a curse or malign spell from its intended target to another. It is essentially identical to the tribal shaman's spell of the same name, except that it does not transfer the curse to an animal. Instead, a person or creature of the same race as the target must be used; if the original target were inanimate, or an animal, then the scapegoat must be of the same race as the shaman.

After the spell has been completed, the unfortunate scapegoat suffers the full effect of the magic transferred to it, leaving the original target unharmed. If a spell were designed to affect an inanimate object or area, it henceforth affects inanimate objects touched by the new target. (If a *curse* had turned a well's water stagnant, then any well from which the unfortunate drinks becomes stagnant.)

Nonmagical defects (like natural blindness) cannot be transferred. To cast the spell, both the sufferer and the new target must be present: However, the new target need not be a willing victim. The material component is 30 feet of silver wire, used to bind the new target while the spell is cast. The wire is worth at least 1,000 sp, but can be reused.

## Fifth-Level Spiritualist Spells

### Call Ghost Pack

#### (Animal)

Range: 3 miles	Components: V, S, M
Duration: 1 turn/lvl	Time To Cast: 1 rd
Area of Effect: Special	Saving Throw: None

This spell calls any ghost pack (see the *MONSTROUS COMPENDIUM* pages at the end of this volume) within three miles, to come to the caster.

The pack travels to the caster at a normal walking pace, and once there it loyally obeys any one simple command issued by the caster ("kill them" or "protect me," for example). When the task is completed or the spell's duration expires the pack leaves. (Note that the duration is figured from the time that the pack arrives, not from when the *call* was issued).

Affected packs become tame and loyal, not obsessive and suicidal. They still have their normal urges and instincts (for example, to hunt), and have no desire to be destroyed: they might therefore be distracted (by apparent prey, mates, etc.) and never obey suicidal commands.

As a general rule, in any place where a ghost pack may be found (towns, farmland, etc.) there is still only a 25% chance of such a pack actually existing. To cast these spells with any certainty, the shaman must pick a place where he or she knows that a ghost pack roams.

The material component is the tail, pelt, claw, or skull of any predatory animal. This is not consumed in the casting of the spell.

### Charm Spirit

#### (Charm)

Range: Special	Components: V, S, M
Duration: 1 round/lvl	Time To Cast: 1 round
Area of Effect: 10 yds	Saving Throw: None

This spell allows the caster to charm any specified spirit within range. The caster must be able to see or otherwise know the location of the target spirit.

The spirit may be bound into an object, possessing a person, animal or object, or free. The spell cannot be used to charm spirits naturally bound, such as nature spirits.

If the target spirit fails to roll a successful save vs. spell, it obeys the caster as a faithful servant for the duration of the spell, even attacking its own allies. However, no spirit can be forced to perform actions against its own alignment.

The material component is a crystal ball, worth at least 50 gp.





## Sixth-Level Spiritualist Spells

### The Mortal Snare

(Necromantic)

Range: 10 yards                      Components: V, S, M  
Duration: 1d100 years              Casting Time: 1 turn  
Area of Effect: 1 target              Saving Throw: Neg

By casting this spell, the Shaman binds the target spirit into a living human body. (Elves, orcs, etc. are also suitable.) If the spirit makes a successful saving throw vs. spell, it remains at liberty.

If left in the body, the spirit may then attempt to save once every turn until it eventually escapes. If the body is not firmly tied down or otherwise incapacitated, the spirit may manipulate it as if it possessed it.

Usually, as soon as the spirit is bound into the living body, the caster kills the unfortunate, flinging both the human soul and bound spirit into the Astral plane for the duration of the spell. When the duration expires the spirit returns to the spirit world, and the human's life force departs for its final resting place: Until then, the spirit may leave or be summoned from the Astral plane.

Exiled spirits are seldom amused by being abused in this way, and may attempt to avenge themselves against the caster when the spell finally expires. Similarly, other spirits may take offense at the shaman's behavior. Only the most desperate of shamans will use this spell, as its consequences may be far worse than the circumstances that prompted the shaman to take the action.

The living body is the material component for the spell.

## Seventh-Level Spiritualist Spells

### Calling Melody

(Charm)

Range: Special                      Components: V, S, M  
Duration: Special                  Casting Time: 1 turn  
Area of Effect: 1 target              Saving Throw: Neg

This spell is cast much like the lower-level *haunting melody* spell: The shaman plays a tune within 15 yards of the target, and thus creates a small mindless spirit that possesses the unfortu-

nate. The target may save vs. paralyzation at this stage, in order to avoid being the unknowing host to the spirit. The target must be within range of the spell for the full duration of the tune (1 turn), or the spell fails.

Thereafter, the caster may summon the target by playing the tune again. This power works regardless of the distance separating the two, but the target may resist the effect by rolling a successful save vs. spell. The character may attempt to break free of the control once every turn, and is affected only for as long as the caster keeps playing the tune.

For as long as the target is drawn to the caster (until he or she saves or the caster stops playing), he moves towards the caster's location at a moderate speed (walking quickly but not running, trotting a horse but not galloping, etc.), attempting to evade any obstructions in its path. The target is capable of speech, but speaks slowly, as if drunk or very tired, and is capable of hatching basic, simple plans to get to the caster (e.g. hiring a ferry across a river, bribing a gate guard to enter a city, etc.). However, he or she does not act against his or her alignment.

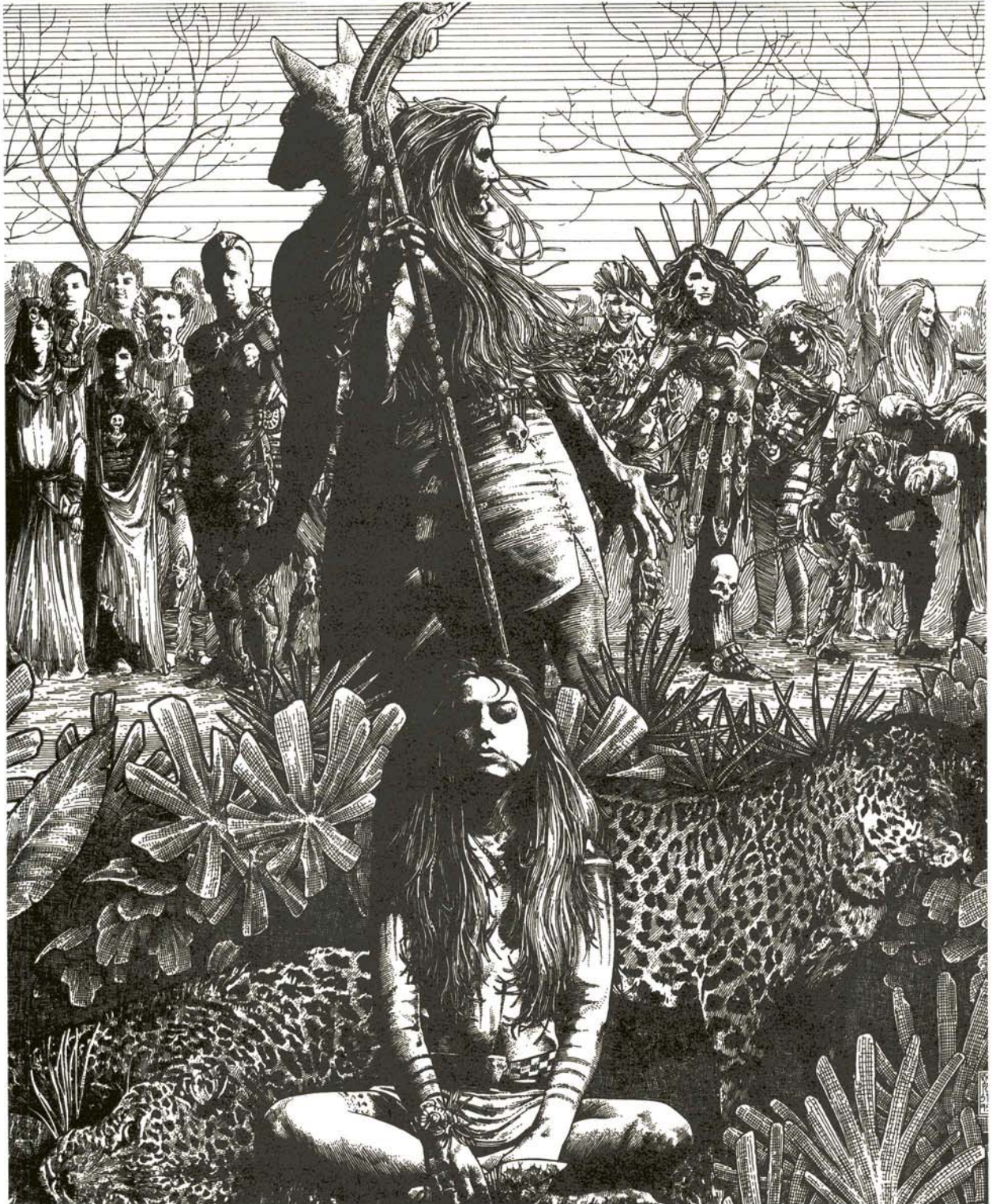
Throughout this, the character can hear the melody in his head, and is aware only of an overriding importance of going in a particular direction. He is unaware of the reason for this compulsion, or the eventual destination.

As with the *haunting melody* spell, the shaman may maintain contact with only one target. If the spell is cast on another person, the link with the previous target is lost.

The material component in the spell's casting is the instrument upon which the tune is initially played (which is not destroyed by the casting, and which the caster must be proficient in). The other components are the sound made by the instrument and the movements required to play it.



# 5. The World of the Spirits







*Many years ago, a cleric named Paulus wandered the country, calling together the hopeless and oppressed in a search for the Perfect Country, which they believed the gods would lead them to.*

*Whatever hardships the people labored under, Paulus assured them, they would be free of these things in the Perfect Country; for this was the land that the peasants dreamed of, such as has never and will never exist on this world. There would be no disease in this country, no crops would be blighted, no animals plagued, and no one would die before their time. Conscription and slavery, hunger and taxes, drought and corruption, warfare and poverty—all these things would be absent.*

*No one knows what happened to Paulus and the thousands who followed him. The hopeful claim that they found their Perfect Country, and more than a few poor vagabonds still walk the highroads hoping to find the place that they have gone. The disheartened say that Paulus led his people into a wilderness where they starved.*

*Still, whenever the tale of the Perfect Country is told to eager ears, it is said that somewhere a disheartened traveler stumbles across a perfect village where he is invited to a feast: Apples without blemish and fine white bread are served, tender meat cooked to perfection and wine of an unequaled vintage fill the table. Everyone is happy here, though no one can agree what the place is called, and the traveler is welcomed into any house or hostel he or she might choose.*

*Yet when morning comes, the traveler awakes on a barren hill or cold heath, with a grumbling in his empty stomach and nothing gained from the evening but his story of a marvelous village—a tale which he might one day tell to another eager set of listeners on another night . . .*

*—The Tale of the Village-That-Might-Have-Been*

Readers of the initial chapters may have come away feeling a bit perplexed. What are the spirits? Are they undead? Are they natural forces? And what is the spirit world? Is it Limbo? Is it the Astral Plane? Is it some realm that has yet to be detailed in the PLANESCAPE® line? Hopefully, this chapter will provide DMs with the answers they need to use the spirits and the shamans in AD&D campaigns.

The rest of this volume is for DMs only. Players should read no further.

## The Truth About the Spirits

In earlier chapters, all we gave were vague hints that the spirit world was the afterlife, a mirror of our world where the indestructible part of all things reside.

It would follow, then, based on the construction of the AD&D multiverse, that the spirit world is somewhere between Limbo, the Astral, and the Ethereal Plane, perhaps even part of one or more of the above.

Well, in making those hints, we were in fact telling a white lie.

There is a simple reason why no one has ever visited the spirit world and lived to tell about it: The spirit world doesn't exist.

The spirit world is a figment of mortals' imaginations. It is the land that people dream of when they sleep; it is a place where ideas and emotions find form, and where yesterday's shadows are still cast across the ground; it is a place where legendary heroes are born when storytellers have invented or reinvented them; it is a place where the words and deeds of the dead live on after their time, as long as they exist in some fashion in the minds of mortals.

If Callax the Enchanter thinks of his dead father, the "father"—or rather, Callax's image of him—comes into existence in the spirit world, and will linger until he has been forgotten. The phantasm of the "father" is called, for convenience's sake, a spirit. Equally, if a character feels a powerful emotion—anger, hope, hatred—that emotion finds a form as a spirit. A person who is forced to leave a loved home might leave a kind of "psychic echo" of herself there, and that, too, is a spirit.

The strongest spirits are those which are thought of or told of the most, or those caused by the strongest emotions. And once created, the spirits are further shaped and altered and given powers by those who believe they hold sway over them. In a very real way, the shamans are themselves the source of their power. It is the belief of the shaman that the spirits grant him magical abilities if he makes sacrifices to them that allows the spirits to do just that.





## Simple Facts: Questions and Answers

**Q:** Are spirits immortal?

**A:** No. They fade away as time passes, unless reinforced by the beliefs or feelings of mortals.

**Q:** How intelligent are the spirits?

**A:** They are as intelligent and wise as mortals believe them to be.

**Q:** Are mortals aware of the spirits created by their feelings and thoughts?

**A:** No. In fact, even the shamans are unaware that this is how spirits are created. Likewise, most spirits aren't aware that they were created by mortals, either.

**Q:** Are spirits linked to anything other than mortals?

**A:** Yes, some are, and spirits associated with nature in particular. A tree's spirit fades away if the tree dies, for example.

**Q:** Do characters enter the spirit world when they dream?

**A:** No. At most they look into or receive visions from the spirit world.

**Q:** What happens if peoples' ideas about a spirit change?

**A:** If the spirit exists only because people believe in it, the spirit changes to conform to these new ideas. In some instances, this can cause one spirit to become split into two or more different ones, if contradictory views of the same spirit begin to emerge.

**Q:** What happens if two different groups of people have different ideas about a spirit's personality?

**A:** The spirit appears to be different to each group.

## The Invisible Landscape Charted

In the introduction, we provided quotes from several spirits, each featuring a wildly different

description of the spirit world. Now, as DM, you clearly see that the spirit world doesn't exist, but, like its inhabitants, is shaped by the thoughts and notions of mortals.

However, players like maps. They like to be able to refer to places and locations they've previously heard of or seen. To maintain the illusion that the spirit world is an actual place nested between the Astral and the Ethereal Planes (or wherever a shaman may believe it to be), you may wish to impose the following "standards" on the spirit world:

- Overall, the spirit world has the same shape and appearance as the campaign's prime-material world. All spirits originate from the thoughts and feelings of people or from events on the material world, and so remain tied to it, geographically.

- The position of a spirit in the spirit world corresponds to one or more places on the Prime Material Plane. From these places that spirit can be contacted, and it can affect the material world, and can possess victims or manifest itself.

- The area a spirit can inhabit is the only "spirit world" that it is aware of. Spirits may know of other spiritual entities, either because their conception dictates this (as with hero and nemesis spirits), or because shamans have told them that other spirits exist.

- The final and firmest ground rule is that no character may enter the spirit world, either physically or through psychic projection. While the feelings and ideas which formed the spirits and their worlds are very real, they do not create a real, solid, actual place that a character can visit.

## Types of Spirits

Any idea or emotion held by the people of the Prime Material Plane could find an expression in the spirit world. Likewise, any memory held dear, or held in disgust, can be given expression as well.

If a spirit is created by the feelings and beliefs of the living, they are as the people of the campaign world would expect. If a tribe considers trees to be noble and strong, then the tree spirits that speak to the shamans are noble and strong. If the shamans believe that trees are just dumb plants, then the tree spirits are indeed mindless.





If a spirit is based on the recollection of an actual person, then it retains most of its old personality or opinions, and either interprets recent innovations or events in terms of its existing attitudes or ignores them all together.

This gives you, as a DM, a great deal of freedom in playing spirits, and can lead to a great deal of weirdness in your games.

## The Spirits and the Material World

A spirit may be considered to be in the spirit world if it isn't interacting with mortals or material objects. From this detached vantage point it may communicate with other spirits within 10 yards on the material or spirit worlds, may receive sacrifice, respond to shamans' *rituals of contact*, and may watch the mortals of the material world.

If the spirit wishes to affect the Prime Material Plane, however, it must move to the material world. To move from one to the other takes one full round, during which the spirit may not attack but may use any spells or powers that it has. Think of it as an aircraft descending in altitude (toward the mortal world) or climbing (to the spirit realm). Here they may remain as invisible and passive spirits (but with the potential for immediate action), may manifest themselves physically (allowing them to engage mortals in combat or conversation) or may attempt to possess a person or object. Any spirit possessing a target must remain on the material world; to retreat to the spirit world it must lose its hold on the target.

### Possessing Creatures

Spirits can possess the bodies of mortals in one of two ways. In order to attempt either the spirit must be on the material plane and within fifteen feet of the target.

1. Any spirit with more than 1 Hit Die may attempt to take control of a mortal's body, so long as the number of Hit Dice that it has are double the victim's. (Keep in mind that humans, demihumans, and many humanoids are actually one hit-die creatures regardless of level.) The victim may resist the possession if he rolls a successful save

vs. paralyzation, in which case the spirit may not attempt to possess him or her again for a full turn.

The spirit gains control of the person's body only. It cannot access his or her memories or thoughts. The victim, meanwhile, remains aware of the actions committed by his or her body, but is powerless to resist.

The possession may be ended only by an appropriate spell, such as *casting out*, an exorcism, the victim's use of the medium nonweapon proficiency, or by the spirit voluntarily leaving the body.

Note that this power may also be used to possess animals, but not extra-planar creatures.

Note that if the spirit leaves the mortal for even a moment—to answer a Shaman's Call, for example, then the mortal is freed of its control.

2. Some less powerful spirits may "ride" the possessed person's body, not actually entering into it but attaching themselves to the mortal. (Spirits who do this are typically 1-Hit-Die spirits. The examples of this kind of spirit given later in this chapter are the emotion spirits, detailed below.)

This allows the spirit to affect the person's emotions. Some spirits may also communicate telepathically with a person whom they have possessed in this way.

As the spirit does not actually enter the person or creature, no saving throw is allowed. As above, the spirit may continue to attach itself to the person until it voluntarily lets go or is magically dislodged.

### Possessing Objects

Spirits may also choose to possess inanimate objects. The object receives no save to resist the possession.

Spirits with less than three Hit Dice may only affect the object in minor ways, such as causing it to fall from a hook or shelf, or cause any similar and apparently coincidental effect.

More powerful spirits may animate the object, causing it to move as if it had a Strength, Dexterity, Constitution, and movement rate equal to the spirit's Intelligence Attribute. Such objects may hover or fly, and might include anything from a





chair or bed to a sword or spear. (DMs can undoubtedly think of innumerable ways in which nasty spirits could use these powers to terrorize or murder mortals who had angered them.)

## Other Powers

Most spirits have powers other than the ability to possess mortal creatures to affect the material world in certain ways. The most commonly observed power, however, is the ability of spirits to grant spells to those who believe in their existence.

## Spirits as Patrons

In Chapters 1 through 3, it was explained how the spirits grant spells to the shamans by acting as their patrons. Patron spirits are always 1 Hit Die or more, as no spirit may sponsor a spell of a higher level than its Hit Dice total. (An 8-Hit-Die spirit may grant spells of any level, while a 2-Hit-Die spirit may only sponsor second-level spells.)

Further, not all spirits can sponsor the same kind of spells. Examples of what spells each spirit might sponsor are explained in the MC entries at the end of this book.

## Contacting the Spirits

A spirit may be contacted at any place it is associated with. These places constitute the spirit's "world," as detailed above.

The following locations may make up a spirit's world:

**Home:** Each spirit has a "home" where it may be contacted most of the time. This home may be a sacred mountain or spring, or whatever other site is most closely connected with it. A spirit linked with rats might be said to live "wherever 50 rats are found" (so that if a person can get 50 rats in one place, the spirit is automatically present).

Some spirits are always at "home," particularly minor spirits, who may only be associated with one place. Others spend as little as 50% of their time at home. Specific examples are given in the explanations of spirit types later in this chapter, but each DM is encouraged to customize each spirit to make it unique.







**Shrine:** At a place established to honor the spirit, or where it is worshiped, or where legend tells that it once did some great deed, the spirit may be contacted. There is usually a 10% chance that the spirit is present at any one of its shrines, and it is always here when feasting or sacrifice is traditionally held there in its honor.

**Other:** Some spirits may roam over wide areas. Ancestors might rove across their traditional homelands, and ghost packs may prowl wherever they used to hunt, for example. There is always a slight chance (1%) that such a spirit can be contacted in a peripheral area.

**Note:** There is a chance that a spirit is in two places at once—attending two feasts in its honor held at the same time, for example. This does not present a problem. The spirits are, after all, subjective beings, the creations of mortals' imaginations and desires. If two groups of mortals firmly believe that a certain spirit is with them on the same day, then the spirit is, indeed, with them both.

The chance of a spirit being present may be rerolled each hour, or at the DM's discretion.

## A Spiritual Bestiary

This section presents brief looks at a wide variety of spirits. It barely scratches the surface, as the types of spirits in existence in the game setting are limited only by the human imagination. Those most easily used in play are expounded upon in the MC section.

**Ancestors:** Many tribes venerate the preceding generations, and their memories often come to define the laws and morality of their societies. These beliefs define and sustain ancestor spirits, beings usually seen as the ghosts of the dead, who act as conservative forces working to maintain and defend what the people consider to be the "old ways."

They are most easily contacted at their home (90% chance), but can also be contacted at a shrine to their honor (10% chance) or while attending special events and holidays in their honor. (The chance for contacts in this case is defined by the story needs of the DM.)

The ancestor spirits are detailed on the MC pages.

**Animal Spirits:** These are 1-Hit-Die spirits, exhibiting characteristics suitable to the human per-

ception of the animal's species (the fox is wily, the rat despicable, etc.). Magical creatures and those with Intelligence scores above Animal-level have no "spirit" that a shaman would recognize.

They may only ever be contacted at their home (the animals within which they reside), present 100% of the time, but encountered only 1d10 times per year.

Predatory animal spirits form the ghost packs, which are detailed in the MC section.

**Bound Spirits:** A bound spirit is any spirit embedded within a physical object on the Prime Material Plane. Some are deliberately bound into an object by a shaman (most usually fetish spirits), but the vast majority are nature spirits (see plant spirits, tree spirits, and weather spirits, below).

**Bogeymen:** Bogeymen are the figments of frightened imaginations. They are the nameless creatures that lurk in a child's closet or beneath the bed and the dark shadows glimpsed in the yard at dusk. The more frightened people are of them the more powerful they become.

Bogeymen generally fall into two categories: The lesser spirits are responsible for only minor scares—the creak of a floorboard when no one else is in the house, or the rustle in the bushes when a character is traversing a deserted, darkened area, alone and unarmed. Shapeless and shadowy, these are 1-Hit-Die spirits, able to cause 1d4 minor, inexplicable effects per week. If they succeed in frightening those that they haunt, however, they may grow in power, developing into the **greater bogeymen** described in the MC section at the end of this book.

Truly monstrous spirits might be born of the superstitions of a whole community, having 6 or more Hit Dice, but the particulars of such spirits are left to each DM to determine.

They may always be contacted at their home, and never anywhere else. Home for a bogeyman is where it feeds on fear (the deserted path, the bedroom closet, and so on).

**Disease Spirits:** People are always concerned about their health, and their concerns create disease spirits. Those living from hand to mouth are often particularly anxious about losing their health, and so in poorer areas these spirits infect people with blind malignancy, just as they are expected to do. In areas where illness is considered





to be punishment for wrong-doings, such spirits seek to afflict sinful or evil people or communities. Where illness is considered a random fact of existence, they act randomly. When people begin to panic about disease, their fear causes the spirits to proliferate, causing an epidemic, often leading to greater panic and further spread of the disease. In order to cause a disease in a person, the spirit must possess him or her. A target that saves successfully vs. paralyzation fights off the spirit and its illness, and those already infected can be cured if the spirit is exorcised. (Of course, real illnesses exist in the campaign worlds, and these still threaten characters as normal.)

Minor ailments should be considered 1-Hit-Die spirits. Fatal diseases are 3-Hit-Die spirits (because people fear them more). They have no Intelligence or Wisdom scores and cannot take physical form. They simply behave as they are expected to.

Most disease spirits have no homes and rarely have shrines (though worship sites raised to disease spirits would have 1d6 spirits present per sacrifice offered each month), but rather wander from victim to victim. During major epidemics, there is a 50% chance that 2d6 disease spirits can be contacted.

**Emotions:** Whenever an emotion is felt, this can create or strengthen a corresponding spirit. Thus, there exist spirits of love, hate, anger, sorrow, and so on. The entire range of emotions may be found in the spirit world.

Shamans believe that every sentient life form—and many animals—have a multitude of such spirits imperceptibly contained within them, one spirit for each emotion which that person often feels (joy, anger, and so on). The strengths of these spirits reflect and in turn affect the person's behavior: a bad tempered person, for example, has a strong spirit of anger, and this spirit in turn provokes the person to further bouts of temper. In other words, the spirits within a person make up their personality.

By the use of *extract* spells, a shaman can “exorcise” unwanted emotions, like hate or jealousy) from a person by driving the appropriate spirit from the body; malicious shamans can equally remove positive emotions from a person. If an emotion is cast from a person, that person becomes unable to feel the corresponding emotion, be it

love, pity, hatred, or whatever. (Targets of this kind of attack may roll a save vs. magic, and characters who believe in the spirits receive a -2 penalty to their roll. A failed save means the emotion is gone from the character.)

Equally, an emotion spirit that has been exorcised, or left lingering in a place where an emotion was felt strongly, can latch on to a new victim, “riding” them unless they can successfully save vs. spell. A person who is being “ridden” then finds him or herself much more prone to the emotion which the spirit represents.

Should the DM choose to have a player character under the influence of a loose emotion spirit, he can simply tell the player that the personality of his character has inextricably changed, or he can simulate the emotional imbalance suffered by the character with saving throws: Whenever the character might plausibly be driven to feel the emotion—insane anger if insulted or overwhelming joy on seeing a young child playing—he must successfully save vs. spell or be filled with the emotion.

An interesting use of emotions in game play might be to explain why a certain player wasn't playing his character according to his typical personality. As all DMs have seen, there are some sessions during a campaign where a player will be out of sorts, and his character will be more violent or emotional than usual. Rather than chalking it up to bad roleplaying and docking the player's XPs, the DM might make an adventure out of it, as this personality abnormality suddenly becomes permanent, and the character needs to discover why.

Emotions usually survive only within mortal hosts, but linger (at a temporary home) for a time depending upon their strength. They have no Attribute scores and cannot take physical form.

**Fetish Spirits:** Fetish spirits are barely sentient creatures, often found around ruined law courts, abandoned palaces, and other places where justice has previously been exercised in a cursory or heavy-handed manner.

Each fetish spirit has a spell-like power, usually malign, which a shaman (using a suitable spell) can harness. Further details of these spirits and their powers are given in the MC section.

**Great Spirits:** These are distant, powerful spirits, usually the personification of natural forces





like The Rainbow, Mother Earth, or the Four Winds. Rarely invoked by anyone but high level shamans, the great spirits are unconcerned with petty details of mortal life, but are usually considered to be involved with great and dramatic events—wars, quests to save the tribe, and so on.

Great spirits have 15 Hit Dice, and may be considered to have powers equal to those of demigods (as detailed in *Legends and Lore*). Full statistics for a sample great spirit are included in the MC section.

Great spirits are not believed to have a home that is accessible by mortals, thus they cannot be contacted at their home by shamans. There is a 40% chance they may be contacted at shrines devoted to them, and a 1% chance at any other location.

**Guardian Spirits:** These spirits are most frequently found in places where a person gave his or her life to protect a place or object that he was passionate about. A priestess who died bravely protecting her temple from looters, a soldier killed in the heroic defense of a beloved lord's palace, or a farmer who died protecting his farm from marauders might give rise to a spirit that guards the place the person died for.

For as long as the focal site or object stands, and even though there is no reason to guard it, the guardian spirit maintains an invisible vigil, appearing on the Prime Material Plane when the mortal defenders (if any) have been overcome. If the focal place or object is ever destroyed, the spirit vanishes.

By the use of a *bind guardian* spell, a shaman can uproot a guardian spirit from one place and set it to guard another. It is always present at its home—the place it defends—and cannot be contacted elsewhere.

Guardian spirits are described fully in the MC section at the end of this book.

**Hearth Spirits:** When a home has been lived in for some years, the combined affections and concerns of its inhabitants lead to the creation of a hearth spirit—a spirit that oversees and guards the home.

These are simple 1-Hit-Die spirits, with Intelligence and Wisdom scores of 11 and very limited powers. They may watch over all that happens in the house, and as they are formed from the emotions of the house's occupants they have a perfect memory of

the major events that have occurred throughout its history, and the motivation and concerns of those who live there (but not of visitors and guests).

Further, once per day the spirit can cast the equivalent of a *cantrip* spell. This is often used for simple defensive purposes. For example, if burglars enter the house while the occupants sleep, the spirit might cause a noise to wake the owner or scare the interloper.

If the house is not threatened, the spirit might occasionally perform some helpful task for the owners (repairing a shoe, finishing the cleaning, and so on.) If thanked with an appropriate gift (a meal left for it on the kitchen table at night, a pint of beer poured on the doorstep each evening, or something similar) the spirit may perform such tasks on a regular or even nightly basis.

Hearth spirits are always found at their home, defined by the fences or markings that bound the house's compound, or the walls of the house itself if it has no yard.

**Hero Spirits:** Hero spirits are the peoples' memories of their great folk-heroes—the champions of myths and legends. Many may actually have been callous megalomaniacs, but the people preserve only the heroic portions of their deeds, and so create spirits embodying the virtues that are dear to them. Examples of hero spirits are the founders of cities, great kings, benevolent outlaws, and so on. Few bear much resemblance to the people they are modeled on, and many never existed in reality at all.

Further detail on these spirits are included in MC section.

They are typically most easily contacted at their home (75% chance), although they also frequent shrines to their honor (35% chance) and sites that are connected to their name in legend (5% chance).

**Might-Have-Beens:** Every disappointment and betrayal can lead to the birth of a might-have-been, and if the feeling is widespread or powerful enough it can linger for some time. A kingdom straining beneath a tyrant's yoke might dream of what might have been if only they had a kind king—thus creating a might-have-been spirit that embodies the virtues that the real king lacks. Such a spirit might choose a champion to free the people and aid him or her in that quest. A barren woman





might dream constantly of the child she never had, creating a might-have-been resembling the longed-for child. Untimely deaths, missed opportunities, and countless other sorrows can create might-have-been spirits, beings that often seem to almost break through into the real world (as their creators would so like them to do), but remain elusive and evasive.

Might-have-beens are usually 1-Hit-Die spirits. Those created by the wistfulness of a whole country or region might be as powerful as 8 Hit Dice. They have no homes, but may be found where suitable dreams are dreamt and hopes hoped (5% at any such place).

**Nemeses:** Heroes are held to be great only because they fought such ferocious foes (Robin Hood needed the Sheriff of Nottingham, just as David needed Goliath). No one celebrates insignificant victories, and as the tales of a hero grow so the power and villainy of his or her foe is usually exaggerated: Just as hero spirits are unrealistically virtuous, so their arch-enemies are transformed into hideously malign and powerful villains.

Each nemesis is equivalent to or slightly weaker than the hero spirit it is remembered as struggling against. Although the two are bound into interminable conflict neither can ever finally overcome the other, and their fates are intertwined. If one is forgotten, most likely the other will be as well.

Full details of these spirits may be found in the MC section.

Nemeses may typically be contacted at their home, with a 95% chance of being present. There is a 25% chance they are at shrines devoted to their honor, and a 1% chance of being at locations associated with them in legend.

**Plant Spirit:** Many tribes believe that plants, as well as animals and humanoids, are sentient beings, and sometimes even worship certain trees as sacred and potent beings.

Plant spirits are generally 1-Hit-Die spirits, as sentient as they are presumed to be. Some may have magical power (causing misfortune to those who cut wood or fruit from them without permission, for example). Plant spirits can always be contacted at their home, which is the plant within which they reside.

**Rock Spirits:** Like plants, rocks may sometimes be considered sentient or even sacred. Again, most

rock spirits have only 1 Hit Die, and are very slow witted, feeling only the most obvious of events reverberating through the ground around them. A few unusual rocks (menhirs, weird natural cliffs, or other sites revered as sacred) may harbor 2-Hit-Die spirits capable of casting one 3rd-level priest spell from the Elemental Earth sphere.

**Rogue Hero:** When a legend or myth is forgotten—either because the people cease to care about it, or because their culture is destroyed—the spirits of the heroes that it spoke of no longer have the sustenance that they require to continue. They weaken and fade away within the space of one human generation (about 30 years).

Some spirits, however, do not take their destruction easily, but seek an alternative method of survival. These are termed rogue heroes.

Some of these spirits seek out rogue shamans (usually spiritualists), hoping that if these shamans can keep the legends alive or make regular sacrifices to them they can survive a little longer. Others use their remaining power to terrorize a community, hoping to win respect through fear but usually being transformed into bogeymen by the peoples' terror. Others seek to have cults founded to worship them.

In other cases, the people do not forget, but simply misremember the hero. It may suit a conquering regime, for example, to teach the people that the spirits of old were really foul, evil beings, and so the popular imagination recasts them in this warped image. (If only a part of the population is convinced, the hero spirit might actually divide, one half remaining as the hero—but less powerful—and the other half becoming the rogue hero.)

In almost all cases, however, the rogue bears the twisted appearance of its former self, and is a degenerate, evil creature.

Typical statistics for a rogue spirit are included in the MC section at the back of this book.

They may typically be contacted at their home (90% chance) or a shrine devoted to them (25%).

**Totem Spirits:** Each totem spirit embodies one species of animal, and all animal spirits of that species are subject to it. Many mortals talk of the totems as the first animal of its type (Grandfather Lion, for example).

They are the archetypes of the species from an





anthropomorphic human or demihuman viewpoint, having every attributed characteristic of the species to a heroic degree. The lion totem is noble and courageous beyond compare, the owl totem is infinitely wise, and so on.

Not only do the totems have total control over the animals of their species, but can also bestow their own qualities on those who sacrifice to them. So, a hunter might give sacrifice to a gazelle totem (hoping that the animals would thus give themselves up to him or her more readily), but so might a warrior who envied the gazelle's speed. Examples of the gifts available from totem spirits include:

*Boar:* +1 to damage when charging into melee.

*Fox:* +1 bonus to Intelligence, Tracking and Survival checks.

*Gazelle:* +1 Movement Rate when sprinting.

*Lion:* Immunity to magical fear.

*Owl:* +1 (or 20%) bonus to any attempt at identifying an object or interpreting a text.

*Mole:* +2 bonus to Mining nonweapon profi-

ciency checks.

*Rabbit:* +1 bonus to Dexterity checks.

*Rat:* +1 bonus to any check concerning lying, cheating or stealing.

*Toad:* +1 bonus to any check concerning poisons or poisoning.

These benefits last for 3d10 days, after which another sacrifice must be made or the special benefit is lost.

Totem spirits be typically be contacted at their home, but there is always a 20% chance that a totem will be present at a shrine devoted to its honor.

"Home" is wherever legend tells of them living, or wherever a large number of their animals gather.

"Other" places are any where their animals roam.

**Weather Spirits:** Although there are great spirits overseeing most of the weather, shamans—particularly solitary shamans—believe every drop of rain and lazy summer breeze has its own spirit, though these would be tiny, with only ½ Hit Die. The spirits may be Sentient, but as with other na-







ture spirits their mentalities are limited by the people whose beliefs bring them into existence.

### Random Spirit Contact

If DMs are put in a position by their players where they must suddenly decide what spirits are found in a particular place, they may either improvise an answer, or roll on the following table. Note that this list assumes that an area is not a sacred site, spirit's home, etc., and results for such places should be adjusted accordingly. Spirits which appear only in certain places—like guardian spirits—are not mentioned, as these should only be encountered in the course of adventures. Hearth spirits (present in established homes) are also omitted. Natural areas (like forests) also have a number of bound plant and animal spirits, and weather spirits (breezes, flurries of rain, etc.) are omnipresent. DMs should assume 1d6 in any place at any time.

The headings on this chart are deliberately vague. For example, a “totem spirit” may be a rat or dog totem in towns, or a lion or bison totem in wilderness areas. These should be defined by the DM to suit the setting and the needs of the game.

Roll 1d100 to determine each spirit present. For wilderness areas roll 1d2–1 encounters; in inhabited areas roll 1d6 times. Each roll covers a single geographical area (copse, village, etc.), around 100 yards across.

### Table 7: Random Spirit Contact Chart

1–3:	Ancestors (if venerated in the area, if not, no effect)
4–12:	Bogeyman
13–14:	1-4 1-Hit-Die Disease Spirits
15:	1-3 2-Hit-Die Disease Spirits
16–39:	1-2 Emotions
40:	Fetish Spirit
41–48:	Ancestors (if venerated in area; if not, no effect)
49–50:	Hero Spirit
51:	Rogue Hero
52–53:	Nemeses
55–59:	Ghost Pack
60–68:	1-3 1-Hit-Die Might-Have-Beens
69–75:	Major (2 HD) Rock or Plant spirit
76–100:	Totem Spirit

### Combating the Spirits

Sooner or later, player characters will undoubtedly find themselves opposing a spirit so angered that they are facing it in a “kill-or-be-killed” situation. Some hints were provided in the Introduction as to how a spirit might be attacked. Now, here's the truth and all the details.

### Using Magic Against the Spirits

Most priestly and wizardly magics, have little effect on the spirits. Priests' and wizards' spells that affect creatures of a specific alignment also work against spirits (assuming that the target spirit is of the correct alignment and the spell affects sentient creatures). Spells that restrict, protect from, or harm extraplanar creatures appear to have no effect on spirits.

Spirits are not affected by spells and powers that combat undead, they are neither “people” nor animals (for the purposes of *charm* and *hold* spells), and can be damaged by weapons and spells only when they choose to take on physical form.

The spells that affect them the most efficiently are the shamans' spells detailed in Chapter Three.

### Weapons Effective Against Spirits

Mundane weapons have no effect on spirits, and enchanted weapons are weaker against them than real creatures. (After all, killing a thought with a sword is an exceedingly difficult thing to do unless one kills the thinker.) In the case of spirits, killing the thinker is impossible, since they are often created by the collective thoughts of hundreds. In terms of play, for each 4 Hit Dice a spirit has, the magical weapon must be of an additional +1 in rating. (A *sword* +1 is effective against a 1-Hit Die spirit, but a *mace* +2 is needed against a 3-Hit Die spirit, and an +4 or better weapon is needed to injure an 8-Hit-Die spirit. The most effective weapons against spirits are the *spiritknives* created by solitary shamans. They deal permanent damage to any spirit of any power level.





## “Killing” Spirits

A spirit which manifests itself on the physical plane may lose Hit Points. Once these are reduced to 0 the spirit is “killed” (destroyed), and its physical corpse dissipates. However, shamans know that some or all spirits can return again, unless they are slain with a *spiritknife* created by solitary shamans.

Unless the mortals who believe in the spirit’s existence are told of its destruction (and believe the report, thus no longer believing in the spirit), the spirits are recreated by their belief in the space of 1d10 days. They reform as 1-Hit-Die spirits, but recover other lost Hit Dice at a rate of one per two full months until they have grown back to their original powers.

## Bringing It Into Play

DMs who want to use the material presented in *Shaman* will fall into two categories: those who will use this material in a brand-new setting (either published by TSR or of their own creation), and those who will use it in the gameworld where their present campaign is taking place.

The first situation is simple; a new world always carries with it certain peculiarities and unique elements. In this case, those new elements revolve around the spirits and the spirit world. (Inspirational material for how these elements might be approached can be found in the next chapter.)

The second option is somewhat trickier, particularly in campaigns that have been running for awhile or if the DM wants to introduce a shaman player character. The questions and incongruities that might be created by this may threaten the suspension of disbelief that players need in order to feel like their characters are part of a real, living world.

## “Where Did That Come From?”

One of the hardest things to deal with, is suddenly introducing spirits and shamanic magic into a campaign where it has not existed previously.

## New Horizons

Although shamans are commonplace in one part of the campaign world, their cultures are not repre-

sented in the lands where the PCs have been. If shamans exist in parts of the world that the PCs have not explored yet, they may come in contact with someone from that region for the first time. This can lead the PCs onto adventures in a brave new part of the world, perhaps spurred on by a desire to discover the nature of these “spirits” and the magical powers they are granting to the shamans. Campaign motivators that grow out of this possibility involve missionaries flocking to convert and “civilize” these distant tribes, inevitably interpreting these alien beliefs in terms of their own cosmology, and deciding that the “spirits” are a new form of evil to be combated. Merchants and conquering generals may be less zealous, but their reports are still colored by their own prejudices and assumptions.

Finally, most TSR campaign settings include either “barbaric” or “nomadic” cultures; any of these could easily support the kind of shamans presented here.

## Out from the Shadows

It is also possible that shamans have been living among the people of the PCs’ lands in secret for some time. The PCs discover a secretive solitary shaman, or cross swords with a spiritualist and her network of apprentices and bullied thieves. This option confronts the PCs with the nature and powers of the shamans first hand, and might encourage the party to investigate this “strange new magic.” Priests and wizards in particular might be interested in investigating this.

## “Why Haven’t I Heard of This?”

Of course, players of priests may be particularly perturbed by the appearance of characters whose abilities mimic their own. It stands to reason that priest-players would think their god would have informed someone in their church of the existence of these powerful spirits, whether they be benign or dangerous. There are two ways to approach this justified opinion on the part of the player, one which is a simple answer to provide during a *commune*.

One answer to this question may be as simple as the spirits being beneath the god’s notice. The spirit world and all those in it are the products of





the minds of the mortals. Therefore, they are, ultimately, the creations of insignificant mortals, and could never be of any real concern to the great cosmic powers. Interesting as they may be, the spirits are just interesting irrelevancies on a universal scale. (As such, the god's replies to any inquiries will be that they are figments of the imagination.)

Another, more radical approach would be for the DM to rule that the gods themselves are nothing more than spirits. Perhaps, if enough people venerate a great spirit, or deify a hero, then these beings can become powerful enough to step beyond the spirit world and create their own planes for existence, and from their, create new races and lesser gods. In this option, the gods would not have informed their priests of the existence of spirits, because when they transformed into their present state, they forgot of the existence of these lesser beings, instead coming to believe whatever mortals believed was true about them.

Either of these options can lead to several adventures, in which a PC priest either attempts to discover the truth of about the spirits—perhaps even becoming a shaman himself in the process, through the optional rules presented later in this section—or possibly even starts crusading against the shamans and their spirits in an effort to root out something so insidious that even the gods haven't noticed it yet.

### "It Was Right Under Our Noses!"

Of course, it is also possible that the PCs have already encountered spirits and shamans, but just didn't realize it. There are several published AD&D monsters that could very well actually be spirits as they are conceived in this accessory. The following list suggests areas in and cultures from TSR's official AD&D gameworlds that might feature tribal shamans (since solitaries and spiritualists can exist just about anywhere in any game-world), as well as monsters that, despite their classifications in the *MONSTROUS COMPENDIUMS* accessories, could easily be some form of spirit. After all, the variety of spirits is limited only by the creative potential of the human mind, so it stands to reason that each world would have its own unique kinds of spirits, as well as the archetypal ones presented in the next chapter of this accessory.

Creatures that might serve as "replacement spirits" are either incorporeal or spend most of their time invisible. Creatures with obscure points of origin are also quite suitable, because even if the characters have encountered the monster before, it is easily retro-fitted into being a spirit because no one knew what it was in the first place.

One thing for DMs to remember, is that the variety of spirits is limited only by the imagination of mortal minds; if a character can conceive of it, there's a good chance it exists in the spirit world. Therefore, since each character has a different outlook as determined by the environment in which he exists, the spirits that exist in the *DARK SUN*® setting are vastly different than those in the world of the *DRAGONLANCE*® Saga, or the *BIRTHRIGHT*™ or *RAVENLOFT*® worlds. With the spirit world, the sky's the limit.

### Notes on Sacrifices to Spirits

While not all spirits demand or even appreciate such gifts, some (ancestors and hero spirits, for example) may require sacrifices for any of the following reasons:

- **Worship or Respect:** Societies that revere spirits make frequent and regular sacrifice to them. These are designed to ensure the good fortune and prosperity of the community by soliciting the spirit's aid.
- **Thanks:** If a spirit gives aid to a person (other than a shaman), that person should give thanks-offerings to the spirit.
- **Atonement:** If a person angers the spirits, sacrifices may appease them. The spirits' anger might be roused in a number of ways, including breaking laws, killing animals that are sacred to them, desecrating a sacred site, showing disrespect to a shaman, or publicly mocking the spirits.
- **Rites of Passage:** Sacrifices are also used to mark important events in a person's life, such as birth, adulthood, marriage, or death. Here the spirits are called upon to give their blessings to the person, to recognize his new status. These events are essentially social occasions, and the sacrifices are often part of a feast that is enjoyed by the community.
- **Favors:** People may make sacrifices in order to secure the assistance of the spirits in some en-





deavor. The favor should fall within the purview of the spirit (totems deal with hunting and animals, heroes with warfare and heroism, and so on). A typical favor might grant a bonus to one type of roll for the duration of an adventure, such as requesting +1 to saving throws vs. spell, or +1 to attack rolls, or -1 AC. Whether or not a spirit grants a favor is a matter for each DM to decide: A Charisma check may be required (modified for particularly generous sacrifices), the character should previously have performed deeds that impressed the spirit, and the favor should add to the drama of the adventure and not detract from it. If possible, the player should not be told whether a request has failed or succeeded, and the bonuses should be applied to die rolls secretly by the DM without telling the player.

Further, shamans may have to make sacrifices to gain spells, establish shrines, make certain kinds of divination, and for other ritual purposes.

### How to Sacrifice?

A sacrifice must be made at the proper time and place, and by the proper ritual (known to those who have the Shamanic Ritual proficiency). Further, a qualified shaman must oversee or perform the ritual (who must make a successful Shamanic Ritual proficiency check for the sacrifice to be effectual).

Appropriate locations for sacrifices are:

- Sites which are sacred to the spirit, preferably shrines set up by shamans, or anywhere else that the spirit is present.
- Any place where sacrifice has traditionally been made, or where the spirit has ordained that they should be made. (Some communities, for example, sacrifice to their spirits in the center of their village, even though this is neither a place where the spirits are often found nor a sacred site.)

If the sacrifice is made in an inappropriate place, or by an unqualified person, or is incorrectly performed, then the sacrifice fails. The spirit does not receive the gift intended for it, and so does not respond to the sacrifice.

Various methods of sacrifice exist, including:

- **Blood Sacrifice:** Livestock might be given as "food" to the spirits, particularly to those who,

like ancestors, are considered to have once been alive. Larger beasts are generally preferred to smaller animals. The flesh of animals killed in this way may be burned or buried, consumed in a feast shared by the community, or eaten by the shamans or other privileged social group.

- **Liquids:** Libations of beer or milk may be poured upon the ground or an altar for minor sacrifices. These are most likely for frequent, minor sacrifices (such as an offering to the house's hearth spirit made each morning).

- **Vegetable or Food Sacrifice:** More rarely, vegetables, bread and other foods may be offered. This usually has to be prepared in a special way, and may be burned, buried, or eaten after it has been offered to the spirits.

- **Solid Objects:** Weapons (particularly those captured in war), jewelry, precious objects, etc. may be given as sacrifices. These may be stored or displayed at a holy site, burned, buried, or cast into a sacred pool. Ancestors and other spirits supposedly deriving from the dead may also be given objects of use to normal folk, such as eating implements or clothing.

DMs should remember that things presented to the spirits as sacrifices are their property. If tradition (and the spirit) allow sacrificial beasts to be eaten, then that is fine, but the unapproved looting of sacrificial sites is theft, and harshly punished by the spirits. Solid objects buried or abandoned for the spirits may seem like easy loot for adventurers (especially if there is a magical item or two amongst them), but the spirits have ways of making people regret such disrespect, as detailed on the MC sheets at the back of this book.

### Scaling Sacrifices

The importance of a sacrifice should be reflected by the value of the objects offered. In this way, great wrongs are more costly to atone for, and great ceremonies have more splendid sacrifices than minor ones. The list below provides sample values of sacrifices. People remain free to provide greater sacrifices if they wish, and the sacrifice must be made in some appropriate form. Money cannot be given; instead goods equal to the value listed must be sacrificed (200 gp = 20





cows, or a heavy gold torque necklace, or a suit of banded mail armor, or one elephant).

Any character with a Shamanic Ritual or Spirit Lore proficiency is able to correctly estimate what must be sacrificed for any common reason, though to preserve the atmosphere of the game you should explain it to the player in terms of so many cows, or so many weapons, rather than giving the bald financial value.

### Table 8: Demanded Values of Sacrifice

- **Annual Feast to Honor Spirit:** 20 gp/Hit Die.
- **Annual Feast to Honor Numerous Spirits:** 50 gp/greatest spirit's Hit Dice.
- **Atonement for Minor Wrongdoing:** 10 gp.
- **Atonement for Major Wrongdoing:** 200 gp.
- **Consecrate a Shrine:** 200 gp.
- **Daily Ritual** (to Hearth Spirit): 1 cp.
- **Daily Ritual** (to Hero Spirit): 1 gp.
- **Mark a Funeral:** 10 gp.
- **Mark a Chief's Funeral:** 250 gp.
- **Thanks for Aid** (in hunting or battle): 10% of the spoils.

## Notes on the Character Classes

Basically, the character classes and their abilities were described in full in Chapter Two. This section is intended to alert DMs to potential abuses by players, and the occasional DM dirty trick, the abilities of the classes might lend themselves to.

### Tribal Shamans

The shaman's tribe is very important to the character. DMs should give some thought to its nature, and work the detail out with the character's player. These details may have a great deal of influence on the character during play, particularly if your adventures are set in or around the tribe's lands. What does the tribe expect from the shaman, and what aid does it give? Does the shaman have superiors (or underlings) or is there no hierarchy amongst the tribe's Shamans? The sections at the start of the Chapter on the tribal shaman (Chapter Two) should give you some pointers and ideas. Watch for player characters who vi-

olate taboos when it seems convenient. These are the kind of shamans who wake up one morning without any spells.

### The Solitary Shaman

If an *animal contact* spell is forcibly terminated before its duration has expired, such as with a *dispel magic*, the shock can have devastating effects on the shaman. For example, an element of the mind being contacted might stay with the caster. To determine the result of such an interruption, roll 2d6, add up the results and consult the following table:

### Table 9: Disrupted Animal Contact Results

- 2-3: No adverse affect.
- 4: The caster is catatonic for 1d6 turns.
- 5-6: The caster gains one phobia from the target of the *view the animal's mind* spell, such as a fear of dogs from a cat, a fear of cats from a mouse, and so on.
- 7-8: The caster gains one trait or mannerism from the nearest animal, such as growling when angry, sleeping curled up like a cat, or craving to catch his own food.
- 9-11: Each night the caster dreams of being an animal. The dreams may seem extremely real, and although they are harmless the character may come to believe that he or she is a lycanthrope, turning into a animal form each night.
- 12: Caster trapped inside the target of the *view the animal's mind* spell. The caster's original body dies. The shaman may still use any powers or magics (verbal and somatic components for spells are now replaced with suitable animal grunts and gestures), though it may prove difficult to get or carry material components, or to make sacrifice to the spirits. Most skills and proficiencies are now useless; the shaman may speak in animal form, but his or her words sound very odd (guttural, rasping, etc., as appropriate to the animal).





## The Solitary Shaman's Benefits and Disadvantages

Most of the solitary's Special Benefits and Special Disadvantages are quite straightforward, simply requiring bonuses or penalties to specified checks, or granting extra abilities and insights. Most of the descriptions in the players' section should be clear enough as they stand.

However, the 6th-level disadvantage is one players might "forget" to roleplay. If a shaman's player can be trusted to roleplay the handicap fully, then he or she is best left to do so. Interesting and amusing roleplaying episodes can arise from this. Imagine a thug trying to extort bribes from someone who cannot understand the lout's veiled threats, or a frightened local trying to subtly pass information on to the shaman. If the player cannot be trusted to roleplay this handicap, you might consider reporting most conversations to him rather than actually playing them through. Rather than, "The burly man smiles, revealing crooked and rotting teeth. He starts cleaning his fingernails with his dagger and says, 'I'd hate ta see anything happen to yer health, big boy,'" the DM might say, "The burly human pulls back his lips, revealing the teeth of an old animal, and wishes you good health. He is grooming himself at the same time." This then, forces the player to recreate his character's social ineptitude, because he doesn't know what's going on, either.

The 7th-level and 12th-level benefits also merit a brief word. Characters who gain these abilities have spirits as part of their everyday lives. The DM should no more mention every one's presence than he would mention every tree to a ranger. Explain if spirits are encountered during episodes of obvious interest, such as fights or dungeon crawls, and whenever the player specifically asks, but otherwise make it clear to the player that spirits are just a natural feature of the world. Emotion spirits, ancestors, hearth spirits, and disease spirits are all fairly common, after all, and probably of no immediate interest to the player or character.

### Abuse of Create Spiritknife (2nd-level)

It might seem that this spell can be abused too easily, as solitaries can use it to mass-produce

magical items to sell or to distribute among the other PCs. Firstly, however, consider how irate the spirits would become if a shaman started enslaving them en masse. He will eventually attract the enmity of powerful spirits in the area, and at the very least the spirit that empowers this spell may demand a reasonable explanation from the cavalier shaman. (The patron spirit may be particularly astounded if the shaman gave or sold *spiritknives* to characters who had lifestyles, beliefs or alignments of which it disapproved.)

Owning a *spiritknife* might be extremely unwise in and of itself. The spirits accept that a solitary or tribal shaman has a legitimate use for such a weapon, but the last thing that the spirits want is for the irresponsible or criminal to have the power to wound or destroy them. They will likely conspire against anyone whom they considered undeserving of such an item.

## The Spiritualist

If a player chooses to play a spiritualist, it may be worth considering who the character's master was. From whom did the spiritualist learn his or her skills, and where is this person now? Broadly, DMs have three options here:

- The PC spiritualist has a master who does not care what he or she does, lives many leagues distant, or is dead. This needn't be as dull as it might sound: If the master is dead, the character may have inherited a number of trinkets, fetishes, or other treasures from him or her. A naive player would be delighted that the DM were so generous as to give the character these goodies, but the person or creature that slew the master may now be after the player character, perhaps hunting for one of the items the PC inherited.

- The player character has a master who is close by and expects occasional services from his or her ex-pupil. However, these missions are not without benefit for the player character, who may make a great deal of money or numerous contacts through performing these favors. Eventually the two may part company by mutual agreement, or the player character may have to use force to gain his or her independence.

- The player character has a tyrannical master,





who often threatens and cajoles him. Perhaps the player character has sworn before a fetish spirit to obey the elder. As time goes on, however, the player character realizes that the master controls a number of other junior spiritualists, and by banding together they might manage to overwhelm him or her. If the master controlled the others by the use of some magical item, then the player character might even use it to command his or her master's other apprentices.

### Abuse of the *Commune with Spirits* Ability

Selfish players whose characters repeatedly use this rituals can be a real pain. Some might use these as opportunities to hog all of the attention in the gaming group, or hope that by pestering the DM they might force him to give them absurd advantages or reveal clues that they can't be bothered to discover legitimately.

DMs who find that a player is abusing this power have several ways to stop the miscreant. The first step might be to have a quiet word with the player and suggest that he or she adopt a less selfish style of play. But if this proves futile, more forceful persuasion might be necessary.

Most crassly, the DM can gloss over characters' attempts, simply saying that the spirits have nothing interesting to say, or can rule that the nearby spirits have no interest in speaking with the shaman. If a shaman repeatedly pesters them without due cause, the spirits might well become irate and simply ignore such invitations.

Finally, the jealous attentions of one specific spirit might render a spiritualist's *commune* ritual useless: One potent spirit might follow the spiritualist around and appear as soon as the ritual is completed; and refusing to leave, thus blocking any other spirit from appearing and forcing the spiritualist to break off the communion. The spirit should be given a clear reason for doing this, such as attempting to force the spiritualist to perform a certain deed. If the DM does not make the spirit's motives convincing, however, the player is likely to realize that this is just a ploy to disempower the character and may become resentful.





# 6: Spiritual Sites

Every shamanic culture will have certain sacred sites, places considered holy or taboo because they are touched or inhabited by the spirits. The following are “sample” sites, places such as a single tribe might respect. DMs should split these sites up, and rather than use them as a single set scatter them as required across the campaign world.

## The Birthing Stones

Somewhere in the tribe’s territory is a ring of stones, where their founder is believed to have been born. It is said that no child born elsewhere will amount to anything in the tribe, and it is here that the women of the tribe are taken when their time to give birth approaches.

Any child of the tribe (including newly created player characters) who was born elsewhere will suffer one of the social disadvantages listed on Table 10. Roll 1d6 to determine which one.

Table 10:  
Social Disadvantage/Minor Curse

- 1–2: Deformity. (These include an extra toe, strange colored eye.)
- 3–4: Sickly (–3 Constitution, always suffering some petty ailment).
- 5: Inept hunter (–2 penalty to proficiency checks concerning hunting, archery, and so on).
- 6: Scrawny (–2 from Strength, Constitution, and Charisma).

At any given time there are 1d10+5 1-Hit-Die might-have-beens loitering near the stones, reflecting the desires of barren or disappointed women. There is also a guardian spirit here that appears as a naked, pregnant woman, armed with two stone daggers.







## The Sacred Herd

Many tribes maintain a special sacred herd of cattle (or other beasts, as appropriate to the gameworld), said to be the property of the ancestors. The herd is watched only by the most senior and able men of the tribe—for if any were to be lost or taken by predators the tribe would be punished for their carelessness by the spirits—and is permitted to wander the tribe's lands as it wishes.

At each full moon, a shaman comes to the herd, and for one day and one night watches its movements. From their meanderings, the shaman divines information of importance to the tribe—whether war or foul weather threatens, whether an alliance should be sought with a neighboring tribe, and so on.

Only the shamans may kill or eat the sacred cattle, and it is from this herd that beasts are taken for sacrifice on behalf of the tribe (sacrifices on the behalves of families or individual must be supplied by that family or individual).

Each day there is a 10% chance that 1–10 ancestor spirits are inspecting their cattle, or whatever else pleases them. At times of great danger for the tribe, a group of ancestors will appear to the herdsmen and warn them of the danger, or offer cryptic advice on how to see the tribe through the danger.

## The Mountain of Ancestors

The shamans teach that the ancestors live on the top of a high mountain in the center of the tribe's traditional lands. No one—not even the shamans—is allowed up to the summit, and anyone caught trying to break this taboo is executed.

The shamans are allowed to trek halfway up the mountain, and they do this only to contact the ancestors, offer sacrifice, lead the spirit of a deceased tribesman to the ancestors, and bury the chieftains. While the remains of common members of the tribe are deposited in the funeral grounds on the plains, the bodies of the chiefs are taken halfway up the mountain and left on wooden biers. So, the slopes halfway up the mountain are dotted with rotting scaffolds and

human bones where the remains of past chiefs have been deposited. At the same level, animals' bones lie scattered around, the remains of sacrifices made here and left for the spirits, and the mountain supports a small colony of carrion birds (said by the tribesmen to be messengers of the ancestors, bringing news of the living to the dead).

On the Prime Material Plane, the mountain top is a barren, desolate place, but in the spirit world it teems with life. The bulk of the ancestors are found here at all times, and 70% of the time all are present. They can be contacted—by spell, sacrifice or the Medium proficiency—from the boundary of bones on the mountain side, and attempts to communicate with or sacrifice to them gain a –2 bonus on the mountain side.

Should characters wish to climb the sacred peak past the halfway point, they must make Mountaineering proficiency checks, or a Dexterity check with a –3 penalty; any character who fails the check tumbles down the rockface and takes 3d6 points of damage. (The spirits do not appreciate trespassers, and conspire to make the apparently simple climb quite hazardous.) If the roll is successful, or if characters press on despite their wounds, they reach the mountain top where they may hear ghostly, incomprehensible whispers or catch glimpses of forms when the wind whips up veils of the year-round snow. When they descend, they must make another check (again falling for 3d6 points of damage if they fail), and if they are still alive when they reach the bottom they are badly cursed. Any game they kill or animal they butcher will be rancid and make those who eat it vomit; they will be struck barren or impotent; and any plants that they tend die within a month. This curse is permanent, and cannot be lifted except by a *wish* spell. No sacrifice or heroic action can make amends for those who trespass on the peak.

## The Hunting Shrine

Although the tribe hunts throughout the plains and forests of its homeland, there is a sacred site of special note to its hunters, where the tribe's founder was said to have felled the First Antelope (or other animal, as appropriate to the campaign setting).





For most tribes, the shrine is an area of plains, 50 yards across and bounded by wooden pillars to which the horns of game animals are lashed. Other tribes build altars that feature statues representing the totem spirits. Here, once per year, a special hunt begins, which the tribe considers extremely important. It lasts seven days, and every beast slain must be eaten the day that it is killed or be burned as an offering to the spirits. Difficulties with the hunt—indicating wrongs done by tribesmen—are investigated by the shamans. In the evenings, there is much feasting and (hopefully) celebration, though if the hunt is poor the shamans are kept busy trying to establish why the spirits are displeased. The people know that the hunt indicates the favor of the spirits, and from its success or failure they know whether they will prosper or suffer in the coming year.

Before the hunt all tribesmen are obliged to make amends through sacrifice for any major wrong that they have committed in the preceding year. Sacrifices of cattle are made to the ancestors and totem spirits on behalf of the tribe.

Throughout the rest of the year, there are 1d3 shamans at the shrine at any given time. Hunters often come here to make sacrifices, consult with the shamans, or make amends for killing a forbidden animal.

The deer totem spirit can always be found in the spirit world by the shrine, and there is a 40% chance (rerolled per hour, as usual), that the totem spirit of another local animal will be present. There is also a 15% chance that 2d6 Ancestor spirits are available—though they are present in the area to indulge in a little hunting of their own, and do not expect to be interrupted by the living without some serious cause.

At the time of the annual hunt, 6d6 ancestors are present, led by the hero spirit of the tribe's founder. The totem spirits of all local animals gather here, too.

## The Funeral Ground

There is an area of plain, in the shadow of the sacred mountain that is set aside for the dead. No mortal may enter it unless a shaman, or accompanied by a shaman during a funeral.

Here, the bodies of the dead are left on wooden biers, in their finest clothes and with their favorite weapons, so that they may carry these with them into the spirit world to join the ancestors. Tribe members whose bodies are abandoned elsewhere are believed to have difficulty finding their way back to the sacred hill, and the ancestors often punish those who fail to bring the bodies of kinsfolk for a proper funeral.

The area extends over several square miles, and is covered with wooden biers, bones, weapons, and a permanent flock of carrion birds; the tribe believes that these birds report to the ancestors on the sacred mountain, and guide the newly deceased from their bodies to the mountain.

The burial ground is guarded by one guardian spirit (stemming from the first warrior whose body was left here). Those who do desecrate the area can expect to be cursed by the ancestors (see the *MONSTROUS COMPENDIUM* sheets at the end of this book) and hunted down by the living tribesmen. In addition, there is a chance that the characters who violate the burial ground will gain the unwanted attention of noncorporeal undead in the area, or other wandering spirits.

If player characters trespass on the burial ground, or decide to loot the biers, roll 2d6 and consult the following table:

### Table II: Effects of Violating Funeral Grounds

- 2–4: No ill effects.
- 5–6: The ancestors *curse* the characters.
- 7–8: A random character is possessed by an odem (see the *RAVENLOFT MONSTROUS COMPENDIUM Appendix III*), or a 2-Hit-Die spirit. The long-term effects are left up to the devious imaginations of the DM.
- 9–11: A hero spirit materializes and challenges the offending characters to a fight to the death.
- 12: No ill effects.



# 7: New Magical Items

This chapter introduces a variety of new magical items, some which are particularly suited to parties of player characters who have shamans in their ranks, others suited for standard AD&D character classes who will be facing the spirits for whatever reasons the DM cares to devise.

Most of these items are one-of-a-kind, and a background is supplied for each, which should help the DM weave them into the plots of adventures. In some cases, the items are actively sought by groups which might cause a great deal of pain and grief for parties who refuse to relinquish them. The details (such as the names of owners and creators) could easily be altered in order to fit these items more easily into individual campaigns.

## Shamanic Magical Items

### The Feather-Cloak and Mask

This is a floor length ceremonial cloak with a matching mask. The *feather-cloak* itself is made from large red and white feathers stitched onto bird skin, while the mask is wooden, fashioned into the likeness of a bird's head and trimmed in the same feathers. The set is traditionally the property of a tribe's most respected shaman, presented on the first day of each new year by the chieftain to the shaman whom he deems most worthy, and kept by the recipient for the duration of the year. To receive the *cloak* is a great honor; to lose it would mean lifelong humiliation.

The *cloak* grants the wearer a -2 bonus on all attribute checks and proficiency rolls when dealing directly with the spirits of the winds, the bird totems, or any other spirits living in the sky. Examples of these include attempts to use Shamanic Ritual proficiency to sacrifice to the Winds, and Charisma checks made to impress these spirits.

Further, the *cloak* grants the following powers once per day: The wearer may summon all the birds from within one mile to form a tame and obedient flock (as if controlled by a *call pack* spell); gains the spell-like ability of a *speak with animals* that is only effective on birds; and the spell-like ability of *animal's view*, usable through the eyes of any bird which has white or red plumage.

The *cloak* is very fragile. For travel, it must be packed carefully into a large basket or chest with

no other items. If it is worn in any situation that might cause it harm there is a 10% chance that it is damaged (the skin torn and several feathers lost), thence becoming useless until repaired (requiring a seamstress/tailor proficiency). Actions that might damage the *cloak* include wearing it for a day's travel, packing it carelessly, engaging in combat while wearing it, and sleeping in it. The *cloak* is automatically damaged if it is trampled on, or if its wearer is struck by a sword or other edged weapon.

Should any of the feathers actually be lost, they must be replaced before the *cloak* can be used again. Unfortunately, no one is sure where the feathers came from: Tribal myth tells that they were the gifts of a great bird with red and white plumage, which nests behind the sun; careless owners might hope that there is an easier way to replace lost feathers.

### The Jade Bell

The *jade bell* was originally designed and enchanted by Kuchiki Yoi, a solitary from the campaign world's far-eastern realms, as a gift for her overlord. It hung for many decades protecting the noble's family from malign spirits, but was eventually looted when mortal enemies sacked the castle. It was kept by the victors of the battle, until they recently found a buyer for the awkward item. Its present location is unknown.

The *bell* was carved from a single great block of green jade. The inside bears the names of 400 protective spirits and gods of law, and the name of its creator. Four dragons are carved around the outside, each looking, and between them the outlines of supernatural and ferocious beasts are carved, all of which are supposed to watch out for and chase away unwelcome spirits.

Measuring over 6' across and weighing three tons, the *bell* is intended to be hung in a bell tower. When it is tolled, it begins to vibrate and hum, the sound building from a whisper to the roar of nearby thunder in 1d6 rounds. Thereafter the *bell* must be tolled every round or else the sound dies away.

When the *bell* roars at its full volume, it serves to drive away evil and malign spirits. Any spirit of evil alignment or intending to harm anyone under





the *bell's* protection is affected by tolling. All such spirits within range of the *bell's* sound (five miles) must successfully save vs. paralysis each round or flee as if under the influence of a *fear* spell. Even if a spirit makes a successful saving throw, it is subject to  $-2$  penalties on all attacks.

Anyone within 100 feet of the tolling bell is automatically considered to be under its protection. Further, anyone living in or welcomed as a guest into the building or community where the *bell* is housed is protected, so long as they are within the bounds of that building. (A palace or temple or similarly sized area may thus be affected.)

### The Globe of a Million Wrongs

The shaman Mephesion was a renowned solitary, who lived in a cave hidden on the estates of an order of holy knights. Although preferring solitude, he would nonetheless follow the knights on their campaigns against wizards and nobles who had embraced the cause of evil. Mephesion was always on hand when the knights sacked a stronghold of their enemies.

After these victories, the solitary shaman would collect all of the malign emotions that lingered in the area—hatred from the ramparts and throne rooms, malicious joy from the torture chambers, and every other harmful emotion he could find. These he bound into a specially prepared crystal globe, and so protected the world from their influence.

The *globe of a million wrongs* is a sphere of flawless crystal, hollow within but without any seam or crack. Measuring nearly one yard across, the sphere weighs 100 pounds and was originally carried slung from poles by mute slaves. The sphere is clearly a magical item, engraved as it is with intricate patterns and potent symbols, but has no obvious function. A successful Spellcraft proficiency check reveals the symbols and charms to be concerned with binding and containing; a second successful check or Spirit Lore check determines that the *globe* is intended to contain noncorporeal beings.

The *globe* was designed as a container for harmful emotions, but it is actually more than that: as it holds them within its impenetrable barrier, so it prevents them from dissipating, and spirits which

would have long ago faded are thus preserved within their prison.

Placing a single spirit inside the globe is simple, requiring only a standard *contain spirit* spell. To pull any selected nearby emotions into it—as Mephesion did—requires a special seventh-level spell known only to its creator and the spirit who granted it to him. Releasing a single, specific spirit is not possible, but freeing all of the vile beings is easy. The sphere has only 6 hit points: if more than one point is lost, the crystal cracks, and thereafter one spirit escapes per turn; if all 6 points are lost it shatters, immediately freeing every emotion held within.

Not even Mephesion knew how many spirits were held in the *globe*. There are at least 1,000, and perhaps as many as 100,000, including spirits of anger, hatred, pride, resentment and confusion. If the spirits were released, they would immediately set about possessing whoever they found nearby, diffusing out in all directions if there were no obvious targets. The cruelty and violence spread by the spirits could plunge a large town into chaos or decimate a rural area.

The present location of the *globe* is unknown. Most likely the order of knights has it well guarded somewhere (though they deny possession of it), but some claim that it was sealed in Mephesion's tomb. Bards tell the more colorful story of how Mephesion, foreseeing his own death, built a chamber of marble to house the *globe* and hurled the whole building into the Astral plane, setting seven guardian spirits to stand over the gateway from the mortal world.

### The Rainbow

Although its origins are unknown, the *rainbowl* gained some local fame in the hands of a solitary named Antus Meyre. This shaman began his career giving simple oracles to the hunters and peasants who lived close to his woodland home, interpreting dreams and making divinations for them.

The *rainbowl* is remarkable only for its plainness. It is a simple wooden dish, ten inches across, without any decoration and inexpertly carved. It resembles most closely a vagabond's begging-bowl.

However, if used to collect rainwater the *rainbowl* can be used to scry upon the immediate area. As the





raindrops fill the dish, they form an image—visible only to shamans—of the things that they saw beneath them as they fell. Thus, a shaman looking into the rainwater can see the surrounding area as if he were suspended high above the ground. The images are amazingly clear and detailed, and the shaman can zoom in on any part of the image.

The facial features and accouterments of any person up to one mile away can be discerned, and figures can be seen moving up to five miles away. There is no limit to the number of times per day that the *rainbowl* can be used, but it functions only in rainy weather and its view is obscured by fog, darkness, thick foliage or other obstructions. Further, the rainwater must be caught directly in the *bowl*. If it is intercepted or directed by any artificial means (poured from a jug, channeled by guttering) then the image is a fragmented, meaningless muddle. It also takes some time to scrutinize an image (to scan an area of one square mile takes one full turn, and the image covers thirty square miles), although a shaman who knows the surroundings well can focus on any familiar place in a single round.

After Meyre's death, his hut was looted by treasure seekers, and the *rainbowl* passed into the possession of a Spiritualist named Luczire. She was later killed by bandits, and the *rainbowl* was lost. Perhaps the bandits, knowing of the *bowl's* powers, sold it to another shaman, or have hidden it with the rest of their loot; or perhaps they thought it was merely a cheap wooden dish and kept it for domestic use, so that this impressive item now serves as a mundane vessel.

### The Lion Wand

Fashioned from ebony, the wand is 15 inches long and carved with figures of all manner of large cats (leopards, lions, etc.), and has a grip in the middle bound with lion fur.

It has two linked powers. First, anyone carrying the wand is safe from the attacks of great cats (lions, panthers, etc.); the beasts simply treat the bearer as an irrelevance—part of the scenery—unless he first attacks them.

Second, the owner may command up to three great cats. If he or she attempts to command a fourth animal, it simply ignores him or her. To

issue a command, the bearer need only have the wand on his person and give a verbal order. These must be simple instructions, but can be both flexible and long lasting. "Protect me," "follow me," and "fight alongside me" are all feasible commands that will be followed loyally, though the cats do not obey suicidal instructions.

The wand was created by a tribal shaman named Ngewei about twenty years ago. The shaman was a refugee from a tribe enslaved by invaders, and traveled with a small group of warriors who venerated the lion totem Spirit; the wand was a gift to a the chief of the tribe where Ngewei and his companions eventually settled, a sign of gratitude over that they had been permitted to stay and worship their totem. Five years ago, however, the wand was stolen by a trader's guard. Any adventurer recovering the wand, however, might find that it causes them nothing but trouble: the descendants of the chief who once owned it, Ngewei's descendants, and the tribe from which the shaman fled all want to recover the wand for their own ends, and might pester or attack other owners to recover it.

## Nonshamanic Magic Items

What follows are a handful of magic items around which introductions to the spirit world can be focused. Again, these magical treasures are either one-of-a-kind or exceedingly rare.

### Books of Exorcisms

As the existence of spirits and the spirit world have become known to clerics of "civilized" religions, temples have begun collecting and compiling methods of dealing with these beings. In particular, priests have sought ways to drive out possessing spirits.

Among the spurious recipes for potions, collections of "mystic signs," and other absurdities that the superstitious have toyed with, the most reliable methods are the exorcisms collected by the lawful and neutral temples.

Each exorcism is a brief chant or prayer, supposed to affect a specific type of spirit, usually loosely described in such terms as "those spirits which inspire a man to anger" (anger spirits).





Each spell affects only 1% of spirits, and the DM should assign each collection of exorcisms a rating from 1 to 99, reflecting the number of exorcisms contained there and representing the percentage chance of a suitable exorcism being present to deal with any particular spirit.

To exorcise a spirit, a priest must first identify a suitable exorcism (Intelligence check), and must then recite the words exactly as they are written and without interruption. This takes one round, and if the priest is struck, engages in conversation, or is otherwise distracted, the exorcism fails. If the spirit's Hit Dice exceed the priest's level, the exorcism also fails. Otherwise, the spirit must make a successful save vs. spell or else recoil 2d10 yards away from the priest, leaving any person or thing that it was possessing.

To invent an exorcism, a priest must spend a full day in study and contemplation, and must make a successful check against Spirit Lore, Spellcraft, and Religion proficiencies: Without these proficiencies, a workable exorcism cannot be invented. Should any of the proficiency checks fail the exorcism will not work (the DM may wish to roll these checks instead of the character's player).

Only proven, tried exorcisms are included in temples' official collections. But books are often available from other sources that contain untried exorcisms (each having only a 25% chance of success) and completely fraudulent exorcisms (which never work).

### Anika's Mirror

Anika Rose was a nervous and rather too imaginative child, born to wealthy protective parents. Heavy shutters barred her windows and a bodyguard walked close behind when her nanny took her out into the city's streets. With so much to protect her from the world, not surprisingly she grew to feel it was full of invisible threats and dangers.

Like many other children, she feared the footstep on the landing in the night and the dark beneath the bed, but her nanny, always there to protect her, would check beneath the bed and close the heavy door that led onto the landing. One place that Nanny could not check, however, was in the reflections in the mirror on the wall; Anika became convinced that something grotesque lived inside

the mirror, something that hid if you peered into the glass but would watch you in the dark.

As she grew, she became more paranoid about the mirror. Her worries became more than a child's anxiety (and as they grew, the bogeyman that she had made grew, too). She could feel the Thing staring at her in the night. Before long she became terrified that the Thing might learn to get out, and that it might do awful things to her. And then, of course, it was only a matter of time before that came to pass.

When Anika's funeral was over, the family sold off the contents of her room. The mirror was sold along with the rest, a tall, attractive, gold edged looking-glass. It is guaranteed to find a wealthy buyer. And the bogeyman still lives in the mirror; it still looks out in the dark when no one can see, its stare like a cold breeze, and it knows how to get out at night.

### The Incense Cage

Recently created by a little known invoker, the *incense cage* is designed to form an barrier through which spirits cannot pass, so as to keep them inside or outside of the area.

The *cage* is created by burning a certain mixture of herbs and minerals in four brass braziers, arranged in a square no more than fifteen feet along each side. The sickly purple smoke which issues from the braziers forms a barrier which spirits find extremely difficult to penetrate (none with less than 5 Hit Dice may pass through, and those with 5 Hit Dice or more attempt to cross once per turn, rolling to save vs. spell to determine whether or not they pass through). The area thus enclosed is generally a pyramid, 15' high in the middle, but wind and air movement can blow the smoke about and so can also change the shape of the area enclosed by these fumes.

The exact recipe for the special incense is thought to exist only in its inventor's spell book. If she were to sell any of the powder, she would demand at least 500 gp per pound (enough to maintain the *cage* for one turn): The price is not unreasonable, as this is the only method of dealing with spirits available to most nonshamans, and the ingredients are hard to find.

Over thirty different herbs and minerals must





be mixed to form the incense, including spices from the east, powdered human bones, and a drop of dragon's blood, and they must be mixed with great care under special astrological conditions.

Rumors suggest that the inventor's apprentice or other servant has secretly copied the recipe, and is willing to sell it for the right price (at least 10,000 gp for the only copy). If these rumors are true, the Invoker is doubtless eager to recover her recipe and preserve her monopoly on its manufacture (so buyers should beware, but adventurers might find employment seeking it). Further, not just anyone could mix the ingredients correctly; Spellcraft and astrology proficiencies would both be required.

## Spiritual Weapons

Gelliad was a noted mercenary who agreed to spare the life of a spiritualist if the shaman would teach her how to command the spirits. It took three years for Gelliad to complete her training, and on becoming a full shaman her first act was to kill her master.

Her career spanned two decades, and she armed herself with spiritual enchantments and earned a reputation as a formidable commander. Four years ago, she simply dropped from sight. The weapons that she had enchanted—her dagger, her sword and her armor—are now in other hands. Most assume that she has at last been killed and her possessions looted.

### Gelliad's Dagger

The *dagger* is a plain weapon, with a dull gray iron blade, hilt and pommel, and an olive brown leather grip. Apparently of little value, the *dagger* usually has a +1 attack and damage bonus, which rises to +3 when fighting spirits. Further, all wounds inflicted by the blade fester, so that 1 hit point from each successful hit cannot be healed by magic or natural means until a *bles*s or *remove curse* is cast upon the victim.

### Gelliad's Armor

The armor that Galliad made for herself consists of a scale hauberk (a tunic covering the upper arms, thighs and torso), with matching leather greaves and gauntlets, an open faced

helm. All this equipment is sized to fit a human female, or a male elf.

The scales on the hauberk are shards of skull (orc, human, elven, etc.), taken from Gelliad's victims, and the plate helm is carved from the skull of a huge ogre, so that the wearer looks out through the skull's eyes.

The armor in good repair is AC 6, standard scale armor, and the wearer takes only half damage from nonmagical attacks.

However, the bone sections of the hauberk and helm are prone to splinter if struck by magical weaponry, or the teeth or claws of magical creatures. For every adventure in which the armor is struck by magical attacks, its Armor Class is by one (6 becomes 7, 7 becomes 8, etc.) as bone sections fall off or shatter. If the armor is to be repaired, fresh bones must be procured from those killed by the owner; if repaired with other bones or metal sections it ceases to offer any special protection against nonmagical attacks.

### Gelliad's Sword

Matching her knife, Gelliad's sword is a simple weapon, forged from dark iron and sporting a plain leather grip.

The sword contains an unusual fetish, a vampiric spirit which draws power from the sword's victims and can expend its energies to increase the weapon's damage. Every time the sword is used to take a sentient life, it gains one charge.

Normally the sword is a *bastard sword* +0 (a magical weapon that gives no bonuses to attack or damage rolls). However, it has a number of magical charges (2d4 when first encountered, to a maximum of 10 at any time), which can be expended by the wielder at will.

The expenditure of each charge doubles the sword's damage for one round only. Every time that the sword slays a sentient being, it gains one charge. When the last charge is used up the sword inflicts double normal damage +1d6, and shatters any nonmagical object that it strikes, like armor worn by a struck target, trees, bricks, and so on; but the fetish is thus destroyed and the blade ceases to be magical.



# 8: Adventures

The advantage of the strange and ever-mutable spirit world and its invisible inhabitants is that it is a place from which almost any bizarre plot-device might stem. Even if when the player characters begin to gain an understanding of the spirits and their ways, there are evermore shadowy corners from which dangerous and unpredictable foes and situations may spring.

The following adventure suggestions should give DMs an idea of the way in which you can exploit this variety, whatever your gaming style.

## Adventures for Tribal Shamans

Tribal shamans in their very concept provide adventure hooks, being that they are the center of tribal life. With their clearly defined social functions, they characters themselves can be instrumental in prompting, instigating or complicating adventures.

For example the hunting shrine might be the focus for an enemy's attempt to ruin the tribe's hunting. By desecrating the area, murdering the shamans present, or sacrificing here to hostile spirits, unscrupulous foes might hope to turn the totem spirits against the tribe—the spirits being offended that the tribe failed to prevent the desecration, and dooming all their hunts to fail until the insult is avenged. The player characters might be involved in the perpetration, prevention, or punishment of such an attack. If they are shamans for the tribe attacked in this fashion, it may be their duty to find a way to appease the spirits, and then hunt the perpetrators.

The annual hunt can also be the source of adventure of a tribal shaman. A novel "whodunit" scenario is a natural here, for the wrongdoing of one individual can cause disaster to befall the whole tribe. So, the crimes of a player character or NPC might cause the hunt to fail, and the investigations of a shaman to uncover these wrongs might be the only thing that can save the tribe from starvation. Depending on the nature of the crime, the offender may be desperate to remain hidden, and what may begin as an investigation of who failed to pay proper homage to the spirits, may end up as a murder mystery, with the bodies slowly piling up. If the crime is less severe, the shaman will have to see that proper sacrifices are

made on the final day of the hunt.

Even the aftermath of a *transfer curse* spell might provide a novel gaming situation. If a large, lumbering ox carrying the village's wrongs were now heading back towards the community, low-level tribal shamans and other player characters might be dispatched to divert or discourage it; they cannot kill the creature unless they wish to carry all the wrongs, and should find it too large to just wrestle to the ground and drag away. A more imaginative method of driving it off would be necessary, and the situation could be complicated if it were particularly stubborn or belligerent, or if it were being magically controlled by an enemy of the tribe (with an *animal spy* or *call animal* spell). Perhaps this might be just one episode in a long series of magical attacks, or might introduce the player characters to a long adventure which pits them against a malign shaman.

The notion of a shaman using the spirits to wage war on another tribe can open up all kinds of interesting scenarios with which to challenge a tribal shaman. An enemy might *bind* guardians on the outskirts of the tribe's funeral grounds, or he might find a way to trap bogeymen inside the remains of the deceased and use *charm spirit* spells to set them marching toward the tribe's village. (This would be particularly frightening if there are also some player character priests in the village—the skeletons would not turn when the holy symbols are presented, as are animated, but not undead.)

## Adventures for Solitary Shamans

The solitary shaman is more focused on the interaction with spirits, and these adventures are less likely to be focused on threats to a community. The solitary shamans adventures will either revolve around threats to a single individual, or threats to an entire region or country.

For example, a solitary shaman might suddenly find the area around him blighted by powerful magic, the land gripped in an unnatural drought. The solitary will need to determine if the force behind the drought is a powerful mortal wizard, or if perhaps the spirits are involved. The shaman's home region might be home to a powerful hero spirit, and an equally powerful nemesis spirit. The





nemesis spirit has seized upon the idea to finally destroy its foe by driving all who worship it for the land. (Or perhaps the people who worshiped the hero spirit have turned away from it, and now it has become a rogue hero that is cursing their lands.)

In order to destroy this potent malign spirit, the shaman might have to must create a *spiritknife* containing another specific spirit, either a hero spirit, or perhaps even the nemesis spirit, the former counterpart of a rogue hero. In the case of the latter, the shaman will have to convince the nemesis spirit to assist him, and who knows what twisted sort of quest the villainous being will send the shaman on in return for its aid?

Once the magical blight has been dealt with, the area must still be returned to its fruitful state. This can send the shaman on a quest to gather nature spirits and druids to come to region and revive it. Alternatively, a high-level shaman might perform the ultimate sacrifice and use part of his own life force to restore the land with an *reinvigorate nature* spell, while lower-level ones may attempt to convince a solitary to do the same.

Finally, player characters (whether they are solitary shamans or not) might be brought into conflict with a shaman due to the spells he has cast. If a valuable animal, like a war horse or hunting dog, had been “stolen” by a *tame animal* spell, the beast’s original owner might hire the characters to recover it from its (willing) servitude. Of course, things could get a little more complicated, if the characters come to realize that the original owner was abusing the animal, possibly using it as guinea pig for magical experimentation, and the shaman “rescued” it rather than stole it.

## Adventures for Spiritualists

As mentioned in the class description, spiritualists shamans are perhaps best relegated to NPC status, as the character’s drive for revenge and deep-rooted anger and despair is very difficult to role-play properly.

However, for particularly skilled roleplayers, a spiritualist may be an interesting challenge.

One potential adventure for a spiritualist might revolve around opposing a priest of a “civilized” faith, who has actually abandoned his deity and

turned to the worship of spirits. However, while the priest is hoodwinking his congregation and building personal power by allying with such fell spirits as a nemesis, rogue heroes, and even a few bogeymen, he is keeping the spiritualists in check by threatening to destroy a powerful spirit that he has captured with a *contain spirit* spell. The shamans will either have to unmask the impostor (who is turning the townsfolk against the shamans with lies and bigoted rhetoric), or infiltrate his stronghold and recover the *contained* spirit. In doing so, the characters will have to circumvent or defeat traps and guardians both of this world and that of the spirits.

A character, whether a spiritualist or not, might find himself at cross-purposes with another local spiritualist. When one of the character’s primary allies starts hearing a recurring tune in her head (as in a *haunting notes* spell), it becomes clear that a manner of war has been declared. The characters will need to dispose of the troublesome spiritualist shaman, and will need to seek out and destroy his *sanctuary* to do so.

Finally, word might reach the spiritualist that his master has died, and that the notebook he kept with various rituals and unique summoning spells remains undiscovered. Since control of the spirits equals power for a shaman, the character will most likely be interested in claiming these notes for him or herself. However, the player character wasn’t the only student the mentor had, and as the spiritualists descend upon their master’s former home, an adventure that is part deadly cat-and-mouse game and part treasure hunt can be created.

A final twist to this scenario could be that the master was not actually dead: He merely pretended to be, so his former students would confront and battle one another, so that he could reveal himself to the strongest of them, the player character. The reason for this charade could be a genuine desire to find a worthy successor, or the spiritualist might be about to engage in a lethal experiment involving bogeymen, rogue heroes, and disease spirits, and he would prefer that one of his former students “assist” in the task. (In the latter instance, the spiritualist will have some way to insure the player character’s cooperation, and it will be up to the whole party to stop the spiritualist’s evil scheme.





## Adventures for All Character Classes

### The Sacred Mountain and the Two Tribes

Two tribes in the campaign setting consider the same mountain sacred. One tribe worships a “Great Hunter” hero spirit, while the other worships a similar spirit called the Silver Bear. Each think of the mountain as the natural home of their spirit, and are unaware that another tribe has a conflicting belief. Therefore, both spirits live on the mountain in the spirit world, without ever meeting or being aware of the other’s existence. Each tribe can contact its spirit at the mountain, leave sacrifices, ask advice, and so on, without the interference of the other spirit.

Because each tribe thinks of the mountain as the home of only its own spirit—and the spirit is created and defined by their thoughts—so it is for each spirit its sole domain.

At some point, the tribes become aware of each others’ beliefs; perhaps they bump into one another as they make sacrifices, or a group of outsiders (like the player character) makes them aware of each others’ beliefs.

Each “knows” that its own spirit is the sole original occupier of the sacred mountain, and thus concludes that the other must be a recent interloper. Thus, both spirits consider themselves as rightful masters of the mountain, and take the other to be an invader. The tribes tell many stories about the conflict between the two—a conflict which becomes very real, as the two spirits begin to fight in the spirit world.

The conflict between the tribes is irreconcilable. A DM could use such a setting to weave adventures illustrating the tragedy of the situation, or simply use the conflict as a way to ensure that there is always plenty of fighting for the player characters to get involved with.

### Mining the Sacred Mountain

A tribe believes that its ancestors live on a certain mountain (as the site described Chapter Seven), upon which it is blasphemy for a mortal to trespass; a group of “civilized” merchants believe that money can be made by mining a pre-

cious metal from the mountain side, and are equally insistent that it is absurd (if not immoral) to forego any potential profit.

The player characters could be involved on either side in the forthcoming conflict. The ancestors threaten to curse the tribe if the insult is not avenged, and the merchants don’t intend to let “a bunch of ignorant savages” stop them from acting on the charter granted to them by the local lord. Characters could either be sent by the tribe to drive the miners away, or might be hired by the merchants to oversee or protect the mining operation. An interesting adventure might be to have the characters start out on the “wrong” side of this conflict (which in up to the DM to choose), and then have them realize this fact early in the adventure. Then, the characters must undo whatever actions they took early on, and from there strive to help the good side to victory.

### The Ghost of Your Father

One of the player characters is the son or daughter of a man who was often absent—perhaps a great wizard who traveled the world seeking lost lore, or a warchief who was preoccupied leading the defense of the homeland. On one hand, the father taught the character all that he or she knows, and was clearly a great hero, but on the other, his absences made the character miserable as a child.

As a child, the character therefore had two conflicting images of the father. First, the loving patriarch, a man of great virtue who loved and cared for his child. Second, there is the irresponsible monster, without love and reveling in his child’s misery; the character remembers his or her mother’s tears, the feeling of helplessness and isolation, and the sense of betrayal each time the father went away. Now, in adulthood, the character still has two conflicting images of his or her father, built upon these conflicting memories.

These feelings find form in the spirit world. Two spirits exist: one the loving, protecting father, the other the callous, monstrous father. Perhaps the character, at times of great stress, finds that these spirits appear alternately to him or her. First one appears to save the character from some danger; then later another attacks or betrays the him or





her. The character is not even be aware that there are two separate “fathers,” and so finds the childhood confusions being played out in adult life.

Only if the character can come to terms with his or her emotions do the spirits cease to torment. But perhaps the only way to come to terms with these emotions is to confront both “fathers,” perhaps to defeat the monstrous spirit, and to understand the reality of the father’s life.

### ... And Again ... And Again ...

The characters are traveling through a sleepy rural area when a murder takes place, without any witnesses, clues, or evident reason. The characters, being wise in the ways of the world are asked to investigate. The next night another murder takes place in a different part of the region, again with no witnesses, clues, or apparent motive.

Another murder follows, and then another, each more heinous than the previous, and each committed without witnesses or clues left behind. After or just before the fourth murder, the characters catch the culprit—a gibbering lunatic who claims that “voices in his head” told him what to do. And of course, the day after his arrest there is another killing.

If the characters look into the local archives (at a town hall or monastery, as appropriate for the campaign), records show that a series of five murders took place exactly one hundred years ago, and every one hundred years before since the archive began; the sites and times of the murders are always roughly the same.

Catching one murderer does little good. The spirits which possessed him or her simply possess another random local. These were created by the violence of the original set of murders, centuries ago, and are shadows acting out the killings each century and so reinforcing their powers. If the characters can prevent further killings, then the cycle may be broken.

The point of the adventure is to prevent the fifth (and possibly the fourth) killing. The characters know roughly where and when each killing will take place, but as to the victims, all that they know is that the last victim is always a visitor to the region—just like themselves.

### Blasphemous Blackmail

A shaman (perhaps even a player character) has suddenly finds himself unable to cast a number of spells. Not understanding why his patron has withdrawn its support, the shaman attempts to contact the spirit, but is unable to do so. Then, word is received from a spiritualist shaman that he has “kidnaped” one of the character’s patron spirits, imprisoning it with a *contain spirit* spell. The spiritualist offers to free the spirit in return for a large sum of money or a famous item currently in the shaman’s possession. If these demands are not met, the spiritualist warns, the spirit will remain trapped and the shaman thus without its spells.

The party’s task is to find and release the spirit, or submit to the blackmail and secure the cash or item that the spiritualist wants. (However, the problem with blackmail is that if it’s successful once, the blackmailer is likely to squeeze the victim for more.) Dispatching the spiritualist and retrieving the kidnaped spirit is the better approach, but the only person who knows where the *containment* bottle is hidden is the spiritualist, and so the PCs must first discover its location. Storming in and killing the spiritualist would be counterproductive, as they might then have problems locating the bottle.

Of course, an added wrinkle in this scenario might be that the spiritualist is not acting on his own accord. If there is a high-level mage somewhere among the party’s enemies, then the spiritualist was actually *geased* into abducting the patron spirit, and that the blackmail scheme was actually the only way he could make the PCs aware of his presence and hopefully get them to free him from the *geas* (which he cannot reveal, due to the enchantment). In this eventuality, the spiritualist no longer has the character’s patron, and the party must penetrate the sanctum of a powerful enemy to retrieve the spirit.

### The None and Only

The local inn has been run down for some time, and when the owner dies, a stranger comes to town and offers to help the widow run the place. All he seeks is board and lodging.





The stranger alters the inn's name from The One and Only to The None and Only (at least, the name changes on the sign, though no one sees him repaint it). The ale is of exceptional quality (and no one ever has a hangover after drinking it), and the food is wonderful. Slowly it becomes evident that the beer barrels never run dry, and the larder is always full. The stranger stops charging the locals for their beer or dinner, and more and more of them give up work entirely to sit around the inn.

There are no fights in the tavern, excellent entertainers turn up to perform for free—moments after a patron wishes that type of entertainment was available—and the atmosphere is always friendly. The place is, in fact, the perfect village inn, such as no one has ever seen. And this is unsurprising, because the stranger is a might-have-been spirit (about 6 Hit Dice), formed from the unfulfilled dreams of the world's drinkers. DMs should make the place as weird and utopian as they like.

However, the drunken locals begin to neglect their work; fields go unsown, cattle are not milked, and the buildings become dilapidated.

The local rulers are upset—as a village that produces nothing yields no tax revenues—and the village priests are distressed that the people are turning from virtue and embracing the sin of gluttony. Worse still, at least from the point of view of the head of the local temple, the atmosphere is so amicable that the righteous, as well as several clerics, laugh and drink happily with blasphemers who should be their sworn enemies.

The town's rulers eventually decide to hire the characters to convince the villagers to return to tending to their everyday duties, using whatever means they deem necessary.

The trick here is to convince the villagers to turn their backs on what seems like a perfect existence: an almost impossible task, particularly since the might-have-been spirit will be doing its best to convince them the player characters that there's nothing wrong with the poor commoners finally finding release from their everyday grind. Short-tempered, task-focused parties may just go ahead and destroy the inn, which will certainly stop it keeping the people from their work, but







will result in them facing much hostility from the people. Another party may defect to support the new proprietor they may have to defend the place against other heavies sent by the rulers. The best course is a slow approach, to attempt to figure out what's happening, and somehow dispense with the spirit.

### Grandmother's Footsteps

The player characters are hired by the leader of an immigrant community, whose members have recently been subject to an increasing number of attacks by the native population. Ousted from a neighboring area or their homelands, the people have come to the area and started to buy up farms and set up businesses. An unknown number of locals have now begun to burn down these farms and businesses, attack livestock in the fields, and so on.

The majority of the locals, though uninvolved in the violence, refuse to give information to the immigrants, and the local law enforcers are uninterested in investigating. They protect their own. The characters, however, eventually discover that one extended family is behind the attacks, operating from a homestead out of town which they run and guard like a military camp.

As the newcomers arrived, the family muttered that "Grandma wouldn't've liked this," and their thoughts formed a spirit, appearing and claiming to be the matriarch's ghost. The spirit (treat it as an ancestor) embodies the family's distrust and resentment. She communicates via the family's dearest child, possessing the girl and giving orders through her, which the family obey dutifully.

To resolve this situation, the party can destroy the spirit, which is only a short-term solution as the family's xenophobia will cause it to reappear 1d4 weeks later; they can take up armed resistance against the family, which will start a bloody small-scale war and get them in trouble with the local authorities; they can gather evidence and force the local authorities to act against the family; or they can try to convince the bigots that they are wrong by proving the immigrants are human beings just like them. Of course, the ancestor spirit will do all it can to blind the family to this simple truth.

### The Guardian Angel

One of the characters receives a visit from an immaculate, giant talking fox, which claims to be his "guardian angel." The fox warns the character of a terrible danger that threatens to destroy his family, friends, beloved country, sweetheart, or some person or place that is dear to him.

The danger, according to the fox, comes from a group of trappers who are supposedly possessed or being manipulated by a potent evil, which intends to perform some hideous rite in the area that they are working. The "guardian angel" suggests that the characters destroy or drive the trappers away.

The "guardian angel" is, in fact, a devious fox totem, which is lying to the character. The trappers are innocent of any true evil intent, but are merely making a living trapping foxes for their pelts. They are, however, killing more foxes than the totem appreciates, and have trespassed at a shrine to the spirit.

### The Lover Returned

A young woman, who is either a former adventuring companion of the player characters, or the daughter of an ally, suffers the ultimate tragedy on her wedding day: Her husband-to-be is killed on his way to the ceremony.

She languishes for weeks, refusing to leave her room, and barely eats or drinks. One day, however, a servant of the household approaches the characters with a fearful revelation that the young mistress has been chanting and performing strange rites in yard behind the house. One morning after chanting thus, she was cheerful and happy, and spent much time over breakfast talking about how her husband had finally arrived and that soon they would be married. The servant has come to the characters, because another servant went to the local temple, and they are convinced that she has raised the dead. Now they are preparing to put her on trial as a necromancer. The servant begs that the characters go speak with her.

The young woman has not yet been arrested, and is unaware of the mounting danger. She is shocked and appalled at the news that some think her a necromancer. She reveals that she had deal-





ings with a spiritualist during an adventure, and that he showed her certain rituals that would cause the spirits to give her her heart's desire, in exchange for his life. She had not been raising the dead, but beseeching the great powers to restore her love whole and intact. On cue, the supposedly dead fiancé strolls into the room. He willingly subjects himself to any spells the characters wish to use to verify that he is alive, and then joins them on a trip to the temple to stop the wheels of inquisition before they crush his love, as well as to set a new date for their marriage.

If there is a mid-level solitary shaman in the party, however, the fiancé will be immediately recognized for what he is: a hero spirit formed from the young woman's love for her fiancé and the sacrifices she performed to nourish it. The shaman must decide if he is to shatter her happiness by attempting to reveal the spirit, or to simply let things run their course.

Regardless of what actions the characters take, a sequel to this adventure can be run. After many game sessions have elapsed, the characters can receive a desperate plea for help from the young woman. She has fallen out of love with her husband, has received the temple's blessings to be free from him, but he refuses to let her go: He stalks her everywhere, and has even killed two hounds she bought to protect her and placed them in the bed they once shared. She fears for her life, and begs the characters to convince her former love to leave her alone.

If the husband is known to the party as a spirit, and the player characters have been dealing extensively with these beings, they might recognize that he has become a rogue hero, being that he has lost his primary (and perhaps only) worshiper. Even if the player characters leave the spirit alone after their first encounter, the showdown is now unavoidable.

### My Darling Daughter

A prominent family in the city, merchants or nobles, are concerned at their daughter's strange behavior: The girl has become terrified of the servants, but refuses to explain why.

Seeking a man of wisdom and renown, the





girl's relations contact a respected wizard or priest in the party of player characters, and ask him or her to talk with the girl. Careful questioning or more subtle investigation may reveal that the girl has an irrational fear that the servants are plotting to murder the family. As the party investigates, it becomes clear that the child overheard part of an innocent conversation, and misinterpreted it. The misunderstanding is easily resolved, but the child's fear remains.

Before long, her fear has formed itself into a bogeyman, which causes strange incidents—medicines and rat poisons are mislabeled, a family pet is found mutilated, an assassin's knife is found in the servant's quarters: Now the entire party is called upon to investigate what now seems to be real assassins.

The incidents fuel the girl's fear and the bogeyman grows in power. Soon it starts possessing the servants and forcing them to attack the family, exactly mirroring the fears that the girl has. The characters can seize individual servants, but must eventually work out that the attacks follow the pattern of the child's fears. Killing the spirit will work, as the child's fear reforms it, and the solution lies in convincing the girl that the danger is past.

## Lord of the Dance

Missionaries have converted many of the local people, and they have turned away from the hero spirit, the village's founder, whom they had previously worshiped. The spirit feels that its power is failing, and resents the people's abandonment of it, and so begins to work against them by *cursing* the land and attacking outlying farmsteads. As the people come to fear or abandon the spirit, it begins its transformation into a rogue hero.

The local priests, aware that they have no powers to oppose this thing, hire the player characters to protect the village. The last remaining shaman, however, tells them that the spirit will be appeased only if a ritual dance (more like a mime, telling the story of the village's foundation) is performed immediately and then every year thereafter, and demands that the villagers also sacrifice to the spirit and eat a communal meal in its honor. These were the traditional methods of honoring the spirit, and

the new priests are opposed to their "heathen" performance: However, this is the best way to appease the spirit, and so to protect the villagers.

The characters must either test their diplomatic skills, negotiating between the dogmatic priests and the furious spirit, or they must make a stand against the spirit, destroying it and minimizing the loss of life when it next attacks.

Ultimately, the party may have to destroy the rogue hero, but then they will have to locate a high level shaman to cast *reinvigorate land*, or one of the player characters may have to, or the village be lost due to lack of crops.

## The Stubborn Guardian

Despite its deceptively easy opening, this final adventure is for powerful parties that should include at least one priest of 5th level or higher.

A new trade route has recently been established, carrying goods through the territory of a nomadic tribe. The caravans, however, have attracted the avaricious attentions of a nearby clan of orcs (or some similarly uncouth race or group), who have repeatedly raided the merchants.

On the most dangerous stretch of the route there is a ruined castle that the merchants would like to reestablish to protect their caravans: The safety of the enclosure to provide a night's refuge and a small garrison of cavalry to chase off the orcs would hopefully end the bloody (and expensive) attacks.

Unfortunately, the castle has a single inhabitant—a guardian spirit who doggedly waits for the fort's long dead commander. The spirit stems from a soldier who was ordered to stand guard until the officer returned, and to let no one enter in the meantime. Soon after the order was given the commander was killed while leading a sortie, and the fort was sacked.

Both the traders and the local tribes have an interest in keeping the trade route open and so in securing the fortress—the traders because they profit from the route, the tribe because the merchants exchange goods from distant lands for their humdrum surpluses. Neither, however, want to aggravate the conflict with the orcs, and so they seek a way to deal with the guardian spirit.

The tribe's shamans have contacted the spirit,





and cannot persuade it to abandon its watch. Only if proof can be found that the commander is dead will it end its vigil, and finding its loyalty admirable the shamans have urged that such proof be sought in preference to attacking the spirit. And so, the player characters are contacted.

The player characters have to find proof of the commander's death (the corpse, which can be identified by its golden bracers or the pattern that all officers had carved so deeply into their scalps that it marked their skulls), and bring it back to the fortress. There, the shamans and the party can jointly show it to the guardian spirit.

The characters will have to venture deep into orcish territory to find the ancient site of the battle where the commander met his demise. (The guardian spirit knows the direction in which the commander led his troops, and any orc the party captures along the way can tell them of the location of the "Valley of Bones.")

What the party doesn't know, but will learn, is that the many of the men and women who died on that ancient battlefield are now various forms of undead. The bone- and rusted-armor littered area is beset by wraiths, spectres, wights, and wandering skeletons. The commander has become a coffer corpse (detailed in the *FIEND FOLIO*<sup>®</sup> *MONSTROUS COMPENDIUM* accessory).

As if the undead weren't enough for the party to deal with, for every turn they spend in the valley, they are set upon by 1d4-1 disease spirits (of whichever disease the DM wishes), and must save vs. paralysis to avoid being possessed by each. Not only was this the site of a deciding battle, but it was also the location of an open-air temple, the ruins of which stands amidst the corpses. A successful Religion proficiency check identifies markings on the broken pillars the markings as symbols of an extinct cult worshiping a god of disease and decay. The spirits spawned by these twisted cultists finished off the wounded warriors, and have been fading for the past several centuries: Now the player characters can revive them.

Of course, once the party has defeated the restless dead, and possibly given them proper funeral rights, they will have fight their way out of orc territory, carrying the commander's body (or at least his skull), and possibly severely injured and diseased.



# 9: MONSTROUS COMPENDIUM® Section

The following pages present detailed information on a selection of the spirits.

DMs are reminded that these are merely representative spirits of the types in question. Some customization will undoubtedly be needed for each individual campaign, and to keep players on their toes. Each entry contains the following information:

**CLIMATE/TERRAIN** defines where the spirit may be found when it is not in the spirit world.

**FREQUENCY** is the likelihood of encountering the creature in an area. Very rare is a 4% chance, rare is 11%, uncommon is 20%, and common is 65%. Since most spirits can't be considered for random encounters (they are fixed to a specific location), this entry can be taken as a guideline for adventure design.

**ORGANIZATION** describes the social structure the spirit adopts.

**DIET** tells what the spirits need to survive. This will typically be sacrifices, but there are some spirits who require other fuel remain whole.

**INTELLIGENCE** is the equivalent of the Ability Score of the same name.

**ALIGNMENT:** Any lawful shows the general behavior of the spirit of that type.

**NO. APPEARING** indicates the average number of spirits of that type who may answer a call or be in a location.

**ARMOR CLASS** is a rating of the monster's resistance to damage in combat. Listed ACs do not include any situational bonuses noted in the description.

**MOVEMENT** shows the relative speed of the spirit.

**HIT DICE** indicates the number of dice rolled to generate the spirit's hit points. Hit Dice are 8-sided. The Hit Dice are rolled and the numbers shown are added to determine the spirit's hit points. Further,

for the purpose of calculating chances to save, and so on, each spirit should be considered as a priest of a level equal to its Hit Dice.

**THACO** is the spirit's ability to strike another in combat (20 is standard base, the lower the better).

**NO. OF ATTACKS** indicates how many times a spirit can attack in one round.

**DAMAGE/ATTACK** shows the severity of a given attack and is expressed as damage points. The number and type of dice rolled to determine the number of hit points lost by the target of the attack will be listed in parentheses.

**SPECIAL ATTACKS** and **SPECIAL DEFENSES** is unusual combat-related abilities.

**MAGIC RESISTANCE** is the percentage chance that magic cast upon a spirit will fail to affect it, even if other creatures nearby are affected. If this resistance is penetrated, the spirit is still entitled to any saving throws normally allowed.

**SIZE** is an indication of the overall dimensions of the spirit. The following categories exist:

T = tiny	under 2 feet tall or long
S = small	over 2 to 4 feet tall or long
M = man-size	over 4 feet to 7 feet tall or long
L = large	over 7 feet to 12 feet tall or long
H = huge	over 12 to 25 feet tall or long
G = gargantuan	over 25 feet tall or long

**MORALE** is a general rating of how likely a spirit is to persevere in the face of adversity or a character with the means to harm it. Morale ratings correspond to the following ranges:

2-4	Unreliable
5-7	Unsteady
8-10	Average
11-12	Steady
13-14	Elite
15-16	Champion
17-18	Fanatic
19-20	Fearless





**XP VALUE** is the number of experience points to be awarded to player characters who succeed in defeating the creature. (This does not necessarily mean destroying the spirit.)

**ACCEPTED ALIGNMENTS:** The spirits prefer worshipers to be of certain alignments (usually similar to their own), and demand that their shamans adhere to these alignments.

**COMBAT:** This section details the spirit's preferred methods of combat, as well as detailing any attacks abilities and defenses it has.

**FAMILIARITY:** These are the conditions under which a shaman establishes a relationship with the spirits. Until these conditions have been met, the shaman cannot expect the spirits to respond to his or her rituals, and the spirits will not grant spells or other favors to the shaman.

**DEMANDS:** These conditions are required for a shaman to maintain links with the spirits. If these demands are not fulfilled, the spirits withdraw aid from the shaman.

**BENEFITS:** The shamans and worshipers can expect these advantages from revering the spirits. If a community fails to fulfill the spirits' demands, however, it does not receive these benefits.

Readers will note that the standard entries of Activity Cycle, Treasure, and Psionics have been omitted from the monster statistics. This is because these are useless entries for the description of spirits. They are not active during a particular time of day, and, since they are not real, they have no treasure. (However, tribal burial grounds and shrines devoted to the spirit may contain treasure for PCs to acquire.) Additionally, the traditional entry for Habitat/Society has been replaced with "Accepted Alignments" and "Familiarity," while Ecology has been replaced with "Demands."



# Ancestors

**CLIMATE/TERRAIN:** Any/Sacred Mountains  
**FREQUENCY:** Uncommon  
**ACTIVITY CYCLE:** Any  
**DIET:** Sacrifices  
**INTELLIGENCE:** 14  
**ALIGNMENT:** Any lawful

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**NO. APPEARING:** 4-400  
**ARMOR CLASS:** 10  
**MOVEMENT:** 10  
**HIT DICE:** 1  
**THACO:** 20  
**NO. OF ATTACKS:** 1  
**DAMAGE/ATTACK:** By traditional weapon  
**SPECIAL ATTACKS:** Nil  
**SPECIAL DEFENSE:** +1 or better to hit  
**MAGIC RESISTANCE:** Nil  
**SIZE:** M  
**MORALE:** Champion (15-16)  
**XP VALUE:** 60

In areas where the inhabitants revere and respect their deceased relatives and ancestors, an image of the departed lingers, perpetuated by the memory of the living.

Appearing as large crowds, the youngest ancestors stand to the fore while the vague outlines of the almost forgotten lurk at the rear. Only those remembered in folktales, or those still remembered by the living, can appear individually, and these always appear as the living remember them, rather than as they actually were.

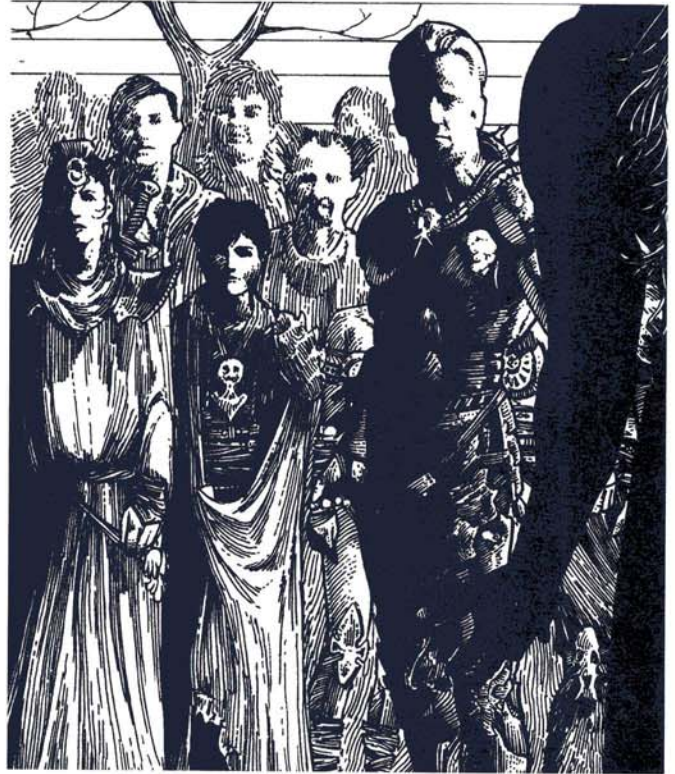
Only ancestors of the previous generation and the figures of folklore and myth can undertake individual actions. The total number of ancestors who can attack, speak, or aid a shaman is usually equal to the current size of a community +2d20 ancestors, plus hero spirits as appropriate.

**Combat:** Ancestor spirits fight with whatever weapons are traditionally wielded by the tribe they watch over.

**Accepted Alignments:** Any lawful.

**Familiarity:** Ancestors automatically accept any shaman descended from them. Establishing relations with a foreign set of ancestors usually requires that the shaman offer sacrifice to them (worth at least 100 gp) and prove willing to protect their people.

**Demands:** The ancestors want two things from the living: their continued remembrance, and food. To ensure that they are remembered, they usually encourage the living to memorize tales of past heroes and lists of their forbears' names. To acquire food, they demand the community hold elaborate ritual meals in their honor. The food nourishes the ancestors as their descendants consume it.



Ancestors do not require sacrifice directly from the shamans. But, if their descendants turn away from them, ancestors usually hold the community's shamans responsible, so that it is in the shamans' interests to ensure that the people remember and venerate the Ancestors.

Ancestors further demand that the people continue to live in the traditions of their community. They insist that the people maintain ancient customs and rituals, that traditional leaders are respected and obeyed, and that the spirits are respected.

**Benefits:** As a group they may grant any spells from the tribal shaman's list up to and including 6th-level spells, and standard priests' spells up to and including 2nd-level spells. Individually, they have insufficient power to fuel spells.

Ancestors have a degree of control over their descendants, and any property which was once theirs. So, they may make any descendant fertile or virile, barren or impotent as they wish. They may also aid or hinder warriors in battle (*Bless* or *Curse* them at will), and "guide" any weapon one of them once owned when it is in the hands of one of their descendants (so that it becomes a nonmagical +1 weapon). They can also affect the fertility and health of any herd or flock they once tended, or the fertility of any field the community has traditionally farmed.



# Bloodspirit

CLIMATE/TERRAIN:	Any settled
FREQUENCY:	Rare
ACTIVITY CYCLE:	Any
DIET:	Violent Oppression
INTELLIGENCE:	7
ALIGNMENT:	Chaotic neutral

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NO. APPEARING:	1–4
ARMOR CLASS:	0
MOVEMENT:	12
HIT DICE:	1
THAC0:	20
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	1d3 (talons)
SPECIAL ATTACKS:	Possession
SPECIAL DEFENSE:	+1 or better to hit
MAGIC RESISTANCE:	Nil
SIZE:	S (3')
MORALE:	Fanatic (17)
XP VALUE:	60

These spirits arise in locations of constant violence, where emotions run the gamut from executioners' feelings of guilt to victims' feelings of self-righteousness to onlookers' feelings of vindication on the part of the victims against the oppressor. Examples are situations of domestic abuse or sites where many executions or torture sessions are performed by various executioners of varying moral outlooks.

Although their point of origin can be considered their home, these spirits are unusual insofar as they may wander far and wide: They are attracted to situations where strong individuals abuse the weak. As such, there is an 11% chance 1d6 bloodspirits are present at any such location.

When bloodspirits manifest themselves, they tend to remain invisible, but if somehow forced to become visible, they resemble the kind of stick figures an abused child might draw: They have small, rail-thin bodies with spindly arms that end in talons, and bulbous heads of irregular oblong shapes that sport large eyes and broad, fang-filled mouths. Often, their mouths are impossibly wide, even to the point where they are wider than the spirit's head.

**Combat:** Bloodspirits do not typically enter combat themselves. They will attempt to defend themselves as best they can if somehow forced into melee, but at the earliest possible moment they will flee to the spirit world. Much like the abusers that gave rise to them, bloodspirits are, essentially, cowards. Their preferred method of attack is to possess a bully, and let his or her actions speak for them. Bloodspirits exclusively target those who bully or otherwise victimize the innocent with their activities. They either infuse their target with overwhelming guilt over his unpleasant ways, or with an overwhelming desire to take his behavior to extreme. There is a 50% chance of either, checked for at the time of possession.

Whenever a target infused with guilt attempts to abuse a defenseless person, or witnesses such abuse, he or she must save vs. spell. A failed save means the character must flee the location for 1d4 hours, overtaken by guilt, or must leap to the defense of the person(s) being abused, even to the point of using force to defend them in order to soothe his or her own guilty conscience.

Whenever a target infused with a sense of extremism uses force against a weaker or defenseless victim, he or she must save vs. paralysis. If the save is successful, the possessed character is filled with murderous rage and will attack with deadly force for 2d4 rounds.

**Accepted Alignments:** Any good.

**Familiarity:** Bloodspirits cannot be approached by shamans, but will always approach them instead. Bloodspirits will offer their assistance to any shaman who consistently stands up for those who are weak and preyed upon by bullies. A shaman who consistently—at least three times in a row—opposes oppressors and bullies, even at the expense of his own safety, attracts the attentions of 1d6 bloodspirits, each of whom will refuse to make contact with all others, and will ignore all such efforts, unless under the influence of a *charm spirit* spell.

**Demands:** Bloodspirits place few demands on shamans other than that they continue the activity that attracted the bloodspirits in the first place. Ironically, bloodspirits' only goal seems to be stopping the very activity that spawns and sustains them. Although they frequently end the abuse by forcing the abuser to kill his victim, they still see this as a victory. Unfortunately, of course, there will always be plenty of cruelty and petty, violent abusers for the bloodspirits to live on.

Should a shaman who uses spells sponsored by one or more bloodspirits ever become that which they loathe, they will withhold the spells until the shaman has liberated a number of people from victimization (be they a group of slaves, or a family suffering under the yoke of a drunken father). If the shaman continues to victimize those less powerful than he or she after such restitution is made, the spells will be withheld permanently, with a cumulative 10% chance for each instance that the bloodspirits will possess their former ally.

**Benefits:** Although relatively weak, bloodspirits can nonetheless sponsor an eclectic array of spells.

From the tribal shaman's spell list, they may sponsor *bind fetish* and *circle of protection from spirits*.

From the solitary shaman's list, they may sponsor *sense nature of spirit*.

From the spiritualist's list, they may sponsor *death candle* and *create sanctuary*.

Bloodspirits can also sponsor priestly spells of the Guardian sphere up to 3rd level.



# Bogeymen, Greater & Lesser

CLIMATE/TERRAIN:	Any
FREQUENCY:	Uncommon
ACTIVITY CYCLE:	Any
DIET:	Fear
INTELLIGENCE:	10
ALIGNMENT:	Chaotic evil

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NO. APPEARING:	1
ARMOR CLASS:	5
MOVEMENT:	12
HIT DICE:	1 or 3
THACO:	20 or 18
NO. OF ATTACKS:	2
DAMAGE/ATTACK:	1d4/1d4 $\times$ 2 (bite and claws)
SPECIAL ATTACKS:	See below
SPECIAL DEFENSE:	+1 or better to hit
MAGIC RESISTANCE:	Nil
SIZE:	M
MORALE:	Fanatic (20)
XP VALUE:	350

Bogeymen are the creations of peoples irrational fears and superstitions, of their irrational, waking nightmares. Most are fairly weak (only 1 Hit Die), but from the overwhelming fear of one individual or the trepidation of whole community greater bogeymen are created.

Bogeymen consider vindictiveness and cruelty the only worthwhile pursuits, akin to art. Those who are suitably despicable they admire; others they consider fair game.

Although all are different, bogeymen are inevitably grotesque, appearing as huge hairless dogs, rotting corpses, parodies of the viewers' loved ones, etc.

**Combat:** Bogeymen are motivated by the need to inspire fear, and will most often focus on this during combat. Favored tactics include apparently launching fearsome attacks, during which the spirit has a +4 bonus to hit, but actually only inflicts a single point of damage, and then springing a seemingly innocuous attack that causes 1d4 points for its bite, and 1d4 each for its clawed hands. Bogeymen also have the ability to cast *hold person* once a day, and will slowly tear held victims apart instead of killing them instantly; and once per day it may *teleport* any object within 10 yards, up to 20 pounds in weight, into its own hand (including a fighter's valued sword). Both lesser and greater bogeymen have these abilities. Additionally, the greater bogeymen may create an illusion



of any powerful enemy the character facing it has recently dispatched. This illusion has all the statistics and abilities of a geist (see the RAVENLOFT MONSTROUS COMPENDIUM Appendix III).

**Accepted Alignments:** None. Bogeymen have no desire to cooperate with mortals for any reasons beyond tormenting them.

**Familiarity:** First the shaman must avoid attack by convincing the spirit he or she is as sick and twisted as the bogeyman by presenting it with a suitably disgusting gift (not requiring a formal sacrifice), like a meal prepared from the brains of a still living monkey. Then, a *charm spirit* spell is needed to make the spirit cooperative.

**Demands:** None. Bogeymen have no interest in mortal affairs. They exist only for the fear they can instill in mortals.

**Benefits:** Bogeymen can provide shamans with the *death candle* spell, but will only do so if coerced or *charmed*.



# Fenette

CLIMATE/TERRAIN:	Streams and rivers
FREQUENCY:	Rare
ACTIVITY CYCLE:	Any
DIET:	Male life force
INTELLIGENCE:	14
ALIGNMENT:	Chaotic Evil
<hr/>	
NO. APPEARING:	1-4
ARMOR CLASS:	10
MOVEMENT:	10
HIT DICE:	1
THACO:	20
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	1d3 +7 punch
SPECIAL ATTACKS:	Shapechange
SPECIAL DEFENSE:	+1 or better to hit, immunity to <i>charm spirit</i>
MAGIC RESISTANCE:	Nil
SIZE:	M
MORALE:	Champion (15-16)
XP VALUE:	175

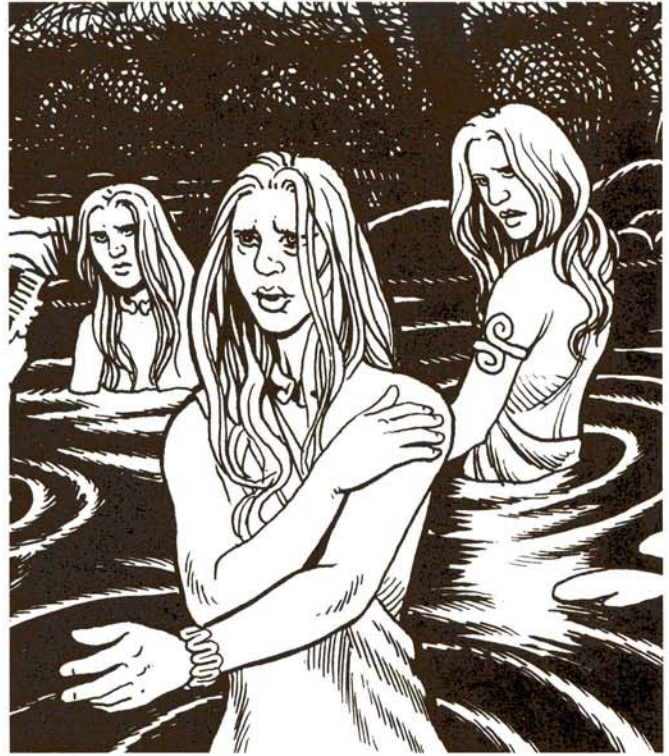
Oftentimes the bereaved need explanations for the deaths of their loved ones, and if there is no logical explanation presents itself, a fantastic solution will be invented. If this answer catches the imagination of enough people, it will give rise to a new form of spirit.

This is how the fenettes came to dwell in the waterways of a particular region: One widow claimed that temptresses lived in the river, and that it was they who had lured her husband to a watery death, not drink and darkness as some neighbors claimed.

The fenettes appear most frequently as slender young women with long hair that clings to their bodies with moisture. They will either use this pleasant form to lure men to the edge of river, or they will use their *shapechange* ability (making them one of the few spirits with this power) to appear like a gold ring or other valuable item laying near on the bottom near the edge. When the opportunity presents itself, they embrace their victim like a vise (20 Strength) and drag him to a watery doom.

Although these spirits are often mistaken for nymphs, these malign creatures have nothing in common with that race.

**Combat:** Fenettes try to avoid direct confrontations, preferring lone victims that are easily killed. However, if forced to fight, their slender forms belie their massive strength: They are more lethal in hand-to-hand combat than many warriors are with swords, and have reportedly punched straight through a man's chest on occasion. More often, however, a fenette simply *shapechanges* into a fish and swims away should she be faced with a foe or force that is beyond her ability to deal with. Should all else fail, she can *animate* the bodies of unrecovered victims. There are 1d6 of these foul corpses at the fenette's disposal. They



have the attributes of sea zombies. (See the **MONSTROUS MANUAL** for details.)

**Accepted Alignments:** Any. (See below.)

**Familiarity:** It is virtually impossible for any male to approach a fenette and not either become a victim or walk away empty-handed; fenettes see only targets in males, be they shamans or not. Only a woman can safely approach a fenette, and in order to become familiar with one, all the woman has to do is know where to find her.

**Demands:** Ironically, the fenettes claim that they drag men into the river because they are lonely. They pine for the company of men, but can never have any. For this reason, they demand that any female shaman receiving spells or benefits from a fenette bring them at least one male per month, and spend one night each week telling the spirit all about her love life. If the shaman is having poor luck on the romance front, the fenette is serious and full of helpful advice, but greets happy romantic developments with the giggly excitement of a young teenage girl.

**Benefits:** Fenettes sponsor 2nd- to 4th-level spells from the solitary shaman spell lists, as well as priest spells from the Elemental Water sphere of up to 4th level. Additionally, they grant favored servants with the ability to cast *water-breathing* once per day.



# Fetish Spirits

<b>CLIMATE/TERRAIN:</b>	Any structure or area where crimes are punished and sentences handed down
<b>FREQUENCY:</b>	Common
<b>ACTIVITY CYCLE:</b>	Any
<b>DIET:</b>	Sacrifices
<b>INTELLIGENCE:</b>	9
<b>ALIGNMENT:</b>	Lawful Evil

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<b>NO. APPEARING:</b>	1
<b>ARMOR CLASS:</b>	5
<b>MOVEMENT:</b>	10
<b>HIT DICE:</b>	3
<b>THACO:</b>	18
<b>NO. OF ATTACKS:</b>	1
<b>DAMAGE/ATTACK:</b>	1d6
<b>SPECIAL ATTACKS:</b>	Nil
<b>SPECIAL DEFENSE:</b>	+1 or better to hit
<b>MAGIC RESISTANCE:</b>	Nil
<b>SIZE:</b>	S
<b>MORALE:</b>	Champion (15–16)
<b>XP VALUE:</b>	50

Fetish spirits are malicious little spirits, prone to sycophantic adoration of those who bind or own them, that are created by a combination of the wishes of those who use the law to advance their own selfish desires over justice, and those who feel they've been wronged by the law. They are stupid, foolish beings. They appear as misshapen, goblinoid creatures, but have an air of unreality about them. Colored in shades of gray, they appear to be a child's painting come to life.

Fetish spirits are obsessed with bringing "justice" to the world, and their sole expertise is in vindicating their own malicious actions. Still, they refuse to aid shamans and others in criminal acts or unprovoked evil.

**Combat:** Each fetish spirit has a particular power that may be harnessed by binding the creature into a physical object, such as an amulet. The spirit eagerly uses this power as the owner wishes (though only once per day) in order to help the owner right wrongs, gain vengeance, bring wrongdoers to justice.

The DM should invent appropriate powers for each fetish spirit, but they may also be determined randomly. In that case, the DM should roll 1d20 and consult the following list: Each fetish power, works as the priest spell of the same name. 1–4 *Curse*, 5–7 *Cause light wounds*, 8–9 *Detect evil*, 10 *Detect poison*, 11–15 *Detect lie*, 14–16 *Protection from good*, 17–18 *Cause disease*, 19 *Cause blindness*, 20 *Cause deafness*.



**Accepted Alignments:** Any lawful.

**Familiarity:** When unbound, fetish spirits cannot be approached by mortals for aid.

**Demands:** None when "wild," other than their obsession with justice. Encounters should adhere to the fetish spirit's sense of justice. When bound into physical objects, fetish spirits require one animal gift per month (a mouse or bird will suffice), the blood to be poured over the fetish object. If this is not forthcoming they refuse to let their owners use their powers until they have had the blood they feel they are owed.

**Benefits:** Any person who owns a fetish object (into which such a spirit is bound) may direct its powers for any lawful ends. Fetishes hate dishonesty, betrayal, theft, murder—in fact, they hate anything commonly considered a crime, or that they could argue to be criminal. They love nothing as much as to punish "criminals" at their masters' commands. Of course, the sycophantic spirits are largely blind to their masters' own faults, but still they do not allow their powers to be used for any criminal action—unless the act is itself in revenge for a previous crime.



# Ghost Packs

CLIMATE/TERRAIN:	Settled Areas
FREQUENCY:	Uncommon
ACTIVITY CYCLE:	Any
DIET:	Sacrifices
INTELLIGENCE:	2
ALIGNMENT:	Neutral

NO. APPEARING:	1 (1–20 pack members)
ARMOR CLASS:	5
MOVEMENT:	10
HIT DICE:	1 per member
THAC0:	As per animal type
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	As per animal type
SPECIAL ATTACKS:	As per animal type
SPECIAL DEFENSE:	+1 or better to hit, and see below
MAGIC RESISTANCE:	Nil
SIZE:	As per animal type
MORALE:	Champion (15–16)
XP VALUE:	As per individual animal type +2 HD

Ghost packs are the remnants of great packs of predators made extinct by the spread of civilization. They continue to hunt their mortal lands, regardless of the changes to the area. Some cities are prone to infestations of ghostly wolves, while plantations may suffer from ghost lions, and so on. Rare packs have been discovered led by nemeses or rogue heroes.

The members of ghost packs appear as they did while they lived, though they often appear to be unhealthily thin. Some have red, black, or opaque eyes; others have pure white or black fur.

**Combat:** Ghost packs attack as their living counterparts would, but they are not stopped by walls and other trapping of civilization. Ghost packs pass through them as if they were not there. A *circle of protection from spirits* and *create sanctuary* are the two ways to stave off these spirits.

**Accepted Alignments:** Any.

**Familiarity:** Characters who wish to become familiar with these spirits must bring them a live specimen of a species they once hunted but can no longer find in the area. The ghost pack will then hunt the animal, and will perform a service for the character. (This is not a formal sacrifice, and does not require a Shamanic Ritual proficiency check.)

**Demands:** Shamans must protect the pack from those who would prevent it from hunting. In return the pack can offer few spells, but the spirits will protect the shaman if his life is in grave danger, descending upon those who threaten their ally and tearing them to shreds. Ghost packs have no interest in mortals' worship.

**Benefits:** Ghost packs can sponsor up to 2nd-level spells from the priestly Animal sphere, and up to 4th-level spells from the solitary shaman's list.





# Great Spirits

CLIMATE/TERRAIN:	Any
FREQUENCY:	Very rare
ACTIVITY CYCLE:	Any
DIET:	Sacrifices
INTELLIGENCE:	18
ALIGNMENT:	Chaotic neutral

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NO. APPEARING:	1
ARMOR CLASS:	0
MOVEMENT:	18
HIT DICE:	15
THACO:	6
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	1d20 (see below)
SPECIAL ATTACKS:	See below
SPECIAL DEFENSE:	+4 or better to hit
MAGIC RESISTANCE:	50%
SIZE:	H
MORALE:	Fearless (20)
XP VALUE:	8,000

The great spirits are the most powerful and most distant of all spirit kind. Only powerful shamans can contact them, and those who attempt to use binding spells or other spirit-controlling magic on them come to bad ends.

Each great spirit is linked with a notable natural or supernatural phenomenon. Examples include the Four Winds (North Wind, South Wind, and so on), The Rainmaker, Fire, The Sun, Lightning, The Master of the Clouds, The Sky, and potentially dozens of others.

Each great spirit has its own appearance, inevitably mirroring its nature—the Four Winds as columns of wind, Lightning as a giant swinging a basket of lightning around his head, and so on.

**Combat:** The likelihood a great spirit will enter into combat against a player character is virtually nonexistent. Should the spirit choose to manifest itself to mortals who then do not show it the proper respect, the spirit will retreat to its home. Should the spirit be forced to fight, it may cast *command* three times per day, and may control any element or force intimately connected with it to inflict 1d20 points of damage to the offending characters each round. (For example, The North Wind may cause gale force, freezing winds to rise from the north and blow all kinds of debris at the characters.)

**Accepted Alignments:** Any.

**Familiarity:** A great spirit accepts any shaman of 3rd level or higher who has demonstrated that he or she shares the traits of that spirit. For example, The North Wind expects icy and merciless aloofness (preferring evil shamans); Fire demands that shamans be adaptable and powerful; Lightning only has time for those who are loud, foul tempered, and brash.



**Demands:** The great spirits require that shamans continue to display the same characteristics that earned the spirit's admiration, and take no other great spirit as a patron. They have no need for worship, as mortals' awe and awareness over natural and unnatural phenomena is all they need to retain their existence.

**Benefits:** Great spirits grant any spells from the solitary shaman list, as well as tribal shaman spells up to 5th level. They may also grant priest spells of an appropriate sphere up to 4th level. "Appropriate" spheres are ones associated with the natural force the spirit represents: The Four Winds, for example, can grant Weather and Elemental Air spells, while Fire grants spells from the spheres of Elemental Fire and Chaos.

Further, on those rare occasions when a great spirit chooses a mortal champion to defend it or to advance its element in the natural world, mortal receives a permanent *bless* for the time that he or she serves the spirit.



# Guardian Spirits

CLIMATE/TERRAIN:	Any/ruins
FREQUENCY:	Rare
ACTIVITY CYCLE:	Any
DIET:	Sacrifices
INTELLIGENCE:	13
ALIGNMENT:	Any lawful

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NO. APPEARING:	1
ARMOR CLASS:	3
MOVEMENT:	8
HIT DICE:	5
THAC0:	16
NO. OF ATTACKS:	2
DAMAGE/ATTACK:	By weapon
SPECIAL ATTACKS:	See below
SPECIAL DEFENSE:	+2 or better to hit, immune to <i>charm</i> spirit spells
MAGIC RESISTANCE:	Nil
SIZE:	M
MORALE:	Fearless (20)
XP VALUE:	1,400

Guardian spirits are often found at sites of desperate defenses and last stands that are featured in tales and legends. Formed from the loyalty, discipline, and fear of mortals who once guarded the object or site, and given more solid existence by the legends that have grown up around the place, they are single-minded in their dedication.

Guardian spirits resemble the mortals whose tasks they continue, with the features, weapons and trappings of those people. Most appear as soldiers, though rare guardian spirits appear in forms as children, frenzied dogs, wizards, and so on.

**Combat:** Guardian spirits, regardless of their appearance, have the THAC0 of a 5th-level fighter, but receive two attacks per round. Although they inflict the damage of whatever weapon they appear to be wielding (which is invariably a traditional warrior weapon of whatever culture they belong to), each hit scored prompts the target to save vs. paralyzation. If the save is failed, the target loses one point of Constitution (with appropriate loss of bonus hit points, if any). Lost Constitution points are lost recovered at a rate of one point per week.



**Accepted Alignments:** Any lawful.

**Familiarity:** Guardians respond favorably to anyone who helps guard their site. Merely expressing a willingness or ability to do so is insufficient: The character must join the guardian spirit for 1d6 days on its vigil before it agrees to become the character's patron. They respect steadfastness, loyalty, patience, and courage, and should a shaman prove that he does not have those traits, the guardian will refuse to grant spells until the shaman has learned discipline.

**Demands:** They expect shamans to continue to help with the defense of the site as necessary. Guardian spirits have no interest in worship.

**Benefits:** Guardian spirits can grant any spells of the priestly Guardian sphere, 1st- and 2nd-level spells of the Combat sphere, up to 3rd-level spells from the solitary shaman list, plus the priestly *bless* spell.



# Hero Spirits

CLIMATE/TERRAIN:	Sacred mountains/tribal lands
FREQUENCY:	Uncommon
ACTIVITY CYCLE:	Any
DIET:	Sacrifices
INTELLIGENCE:	15
ALIGNMENT:	Any lawful or good

NO. APPEARING:	1
ARMOR CLASS:	0
MOVEMENT:	12
HIT DICE:	10
THACO:	11
NO. OF ATTACKS:	2
DAMAGE/ATTACK:	By traditional weapon
SPECIAL ATTACKS:	<i>Causes fear</i> in all opponents of 3rd level or less. (Effects mimic the <i>cause fear</i> spell.)
SPECIAL DEFENSE:	+3 or better to hit, plus see below.
MAGIC RESISTANCE:	Nil
SIZE:	M
MORALE:	Fanatic (18)
XP VALUE:	5,000

Hero spirits are figures of myth and epic legends—founders of tribes, great warriors who saved an entire people, and so on. They are inevitably perfect examples of manhood or womanhood, physically flawless, fit and muscular, and embodying all that their people consider virtuous and praiseworthy.

Where people venerate their ancestors, hero spirits often lead the ancestors, but just as often the hero spirits strike out alone, patrolling the tribal lands. Stories tell of contemporary heroes receiving warnings, aid or guidance from these mythic figures in times of crisis.

Like the ancestors, hero spirits embody traditional values and disapprove of innovation. They also admire courage, strength, skill and panache.

**Combat:** Hero spirits attack twice per round with whatever weapons legend states they preferred in life. Once per round, instead of attacking, the hero spirit may automatically make one dramatic defense, such as snatching an arrow from midflight, leaping over the head of an assailant, and so on. This forces a morale check in characters 5th level and lower.

**Accepted Alignments:** Any good and lawful neutral.

**Familiarity:** Most shamans must build a shrine and dedicate an additional 100 gp worth of sacrifice to the spirit to win its familiarity. Shamans of 8th level or higher do not have to make any effort to establish relations, as all hero spirits automatically recognize them as outstanding mortals, worthy of their attentions.



**Demands:** Shamans must ensure that 500 gp worth of sacrifice is directed to the hero spirit per year (from the shaman personally or from others), must maintain a shrine to it, and must successfully defend the hero's people/descendants. Moreover, the spirit insists that the shaman proclaim that his or her own deeds are only accomplished with its aid, and promote stories of its heroism above those of other hero spirits. (Shamans cannot, therefore, serve two hero spirits simultaneously.) When a shaman reaches 8th level, he or she needs no longer attribute success to the hero spirit: The spirit now accepts the shaman's achievements as the deeds of an equal. Still, the hero spirit expects the shaman to work for the safety of the tribe, and relate the tales of its deeds to the young tribe members.

Hero spirits do not accept worship and sacrifices from common people. However, they do accept the worship of living heroes, and look favorably upon the sacrifice of any member of the tribe who has reached at least 5th level. Minimum sacrifice is usually cattle or similar animals worth 1,000 gp per year, but heroes who have nothing—because they have worked selflessly for the good of the tribe—need not make sacrifice.

**Benefits:** Hero spirits can sponsor any spell from the tribal shaman's spell list, as well as any 1st-level priest spell. A supplicant of 8th level and above also gains the ability to perform one act of impossible dramatic heroism per week (such as stunning a dragon with a punch). The limits of the power are determined by the DM.



# Nemesis Spirits

CLIMATE/TERRAIN:	Any
FREQUENCY:	Uncommon
ACTIVITY CYCLE:	Any
DIET:	Sacrifices
INTELLIGENCE:	13
ALIGNMENT:	Any chaotic or evil

NO. APPEARING:	1
ARMOR CLASS:	0
MOVEMENT:	12
HIT DICE:	9
THACO:	12
NO. OF ATTACKS:	2
DAMAGE/ATTACK:	By traditional or natural weapon
SPECIAL ATTACKS:	Spells
SPECIAL DEFENSE:	+3 or better to hit
MAGIC RESISTANCE:	Nil
SIZE:	M
MORALE:	Champion (15–16)
XP VALUE:	5,000

Nemesises are legendary figures from the folk tales of a specific culture. They may be evil kings, faithless advisers, or monsters, but they are always the epic foes who were overcome by the culture's heroes. Each is unique, ranging from handsome or stunningly beautiful to grotesquely bestial and hideous, but they all want their eternal enemy brought to his knees and the culture which spawned them destroyed.

Each nemesis is the arch-enemy of a hero spirit, and wages a constant war against its foe, its followers always fighting the hero's devotees. Ironically, if the Nemesis destroys the hero spirit's cult and eradicated all memory of it, it would soon fade away, too, as it is remembered only as the foes of the hero.

**Combat:** The nemesis spirit wields the weapons associated with it in legend, or if it is a beast or some kind of animal, uses the natural weaponry available to it. In addition, all nemesis spirits can cause three spell-like effects, at will, four times per day: *Cause fear*, *charm* (*person*, *monster* or *plants*) and *pass without trace*.

**Accepted Alignments:** Any chaotic or evil.

**Familiarity:** Nemesises will accept any shaman who is willing to fight the followers of their foe. A single sacrifice (requiring a Shamanic Ritual check, of course) suffices to cement the alliance.



**Demands:** A shaman who serves a nemesis spirit must never cooperate with the followers of the corresponding hero spirit, nor offer sacrifice or do any other thing to aid that spirit. Further, the shaman must conspire to weaken the hero spirit's followers whenever possible.

Nemesises do not require sacrifice to survive, but if they are to provide any spells or other aid to the shaman, they must receive sacrifice once per month. One chicken per worshiper per month is a minimum sacrifice, but nemesises prefer more dramatic offerings, preferably the relatives of worshipers of the nemesis' corresponding hero spirit.

**Benefits:** A nemesis can sponsor any spell from the spiritualist's list, plus tribal shaman spells up to 3rd level.

Additionally, a nemesis spirit aids favored servants in combat, providing them with a non-magical +1 attack bonus, and the ability to *curse* one opponent every two rounds.



# Rogue Hero

CLIMATE/TERRAIN:	Any/ruins
FREQUENCY:	Very Rare
ACTIVITY CYCLE:	Any
DIET:	Sacrifices
INTELLIGENCE:	14
ALIGNMENT:	Any chaotic

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NO. APPEARING:	1
ARMOR CLASS:	4
MOVEMENT:	9
HIT DICE:	6
THACO:	15
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	By traditional weapon +3
SPECIAL ATTACKS:	<i>Cause disease</i> and <i>curse</i> twice each per day
SPECIAL DEFENSE:	+2 or better to hit
MAGIC RESISTANCE:	Nil
SIZE:	M
MORALE:	Fearless (20)
XP VALUE:	2,000

Rogue heroes are hero spirits who have been forgotten by their peoples or turned into figures of evil. They continue to exist because a dominant religion or ideology has so successfully turned them into malign figures or because shamans continue to sacrifice to them. They are now twisted versions of the heroes they once were.

They are often encountered at ruined shrines that were once dedicated to their honor, but also roam the extent of their ancestral lands. Occasionally, they will lash out at mortals without apparent provocation.

**Combat:** Rogue heroes are creatures with nothing to lose, and thus fight until they or their opponent is destroyed. They wield weapons as dictated by the tales that are told about them. However, they fight with such fury and ferocity that they have +3 to all attack and damage rolls. Further, they use their ability to *curse* on the first round of combat, and their *cause disease* ability on the round following the first successful attack leveled against them.

When combat with a rogue hero has been initiated, the battle continues until one combatant has been destroyed.



**Accepted Alignments:** Any.

**Familiarity:** Rogues accept any shaman willing to serve them. They yearn for better days—when they were more powerful and more famous, and accept any shaman who might help them back to their former glory.

**Demands:** Rogue heroes expect that either 500 gp worth of sacrifice is directed to them per year, or that the shaman works to spread their fame across the land and build a cult to worship them. The rogue hero craves worship, but by definition rarely receives much, and shirking shamans are not tolerated.

**Benefits:** The rogue hero can sponsor any spell on the spiritualist spell list, 2nd-level tribal shaman spells, and priest spells from the Necromantic sphere of up to 3rd level.



CLIMATE/TERRAIN:	Remote areas
FREQUENCY:	Rare
ACTIVITY CYCLE:	Any
DIET:	Blood
INTELLIGENCE:	14
ALIGNMENT:	Chaotic evil

NO. APPEARING:	1
ARMOR CLASS:	0
MOVEMENT:	12
HIT DICE:	5
THACO:	16
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	Nil
SPECIAL ATTACKS:	Constitution drain
SPECIAL DEFENSE:	+2 or better to hit
MAGIC RESISTANCE:	10%
SIZE:	M
MORALE:	Fearless (20)
XP VALUE:	275

Tales of faithful wives who join their husbands at remote homestead, only to die through the neglect of their spouse or because of the harsh environment abound. So do the tales of the restless spirits of such women wandering the hills and ridges of the land that killed them. The stories tell that these spirits seek out rugged individuals like their husbands and drain all vitality from them.

While there may indeed be ghosts roaming the lonely moors and highlands, these tales have also given rise to the sith, a beautiful vampiric spirit who preys on shepherds and lonely explorers.

The sith looks like a woman in her 20s, who wears a tattered dress that is not at all suited for life outside high society. Her features are face and hands are smudged with dirt and her hair is unkempt, but there is nonetheless a radiant beauty about her.

**Combat:** The sith will attempt to appear a helpless victim of circumstance when first encountering a lone character. She will express joy and relief over having finally met a "savior" in this harsh land, and will move to embrace the character. If the character accepts her embrace, he or she must make a save vs. paralysis. Should the save fail, the character feels compelled to join the sith in a dance, as they remain tightly embraced. As they dance, the sith drains her victim's blood through the skin via her touch: The victim loses 1d4 points of Constitution per round.

Even characters who are not under the influence of the sith's touch may not recognize what is happening to him before it is too late. The drain is painless, and the loss causes the victim to feel increasingly lightheaded and dizzy (-1 to all attack rolls for each round the sith drains blood from the character) and finally fall unconscious. When the Constitution score reaches 0, the character is irrevocably dead, and can only be revived by a *wish*. Since



the sith is not an actual vampire, the character does not rise as undead.

**Accepted Alignments:** Any.

**Familiarity:** Siths are automatically favorably inclined toward female shamans, and will only deal with males if under a *charm spirit* spell. Establishing a relationship with a sith takes three pints of blood, which must be poured over a shrine built in their honor. The shrine must be built from wood or stone that bears signs of having been worked by a craftsman.

**Demands:** Siths want to be taken from the wilderness and deposited in the city: This is all they ask of a shaman and will grant spells only if it appears progress is made in that direction. This may be accomplished the same way one would relocate a guardian spirit. Of course, a wily shaman may string a sith along for some time.

**Benefits:** While in the wilderness, a sith can grant a shaman 2nd- and 3rd-level solitary shaman spells, but once the spirit has been transplanted to the city, it may sponsor the full gamut of spells from the spiritualist list, in addition to the low-level spells from the solitary list. However, the spirit still remains a murderous, vampiric entity. Good-aligned characters would probably not knowingly unleash such a being onto an unsuspecting populace, even for the power it can grant. Many spiritualists, however, would have no moral qualms about such an act.



# Spirits, Minor

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This is a catch-all for a wide variety of spirits created when mortals dwell too long on the hardships of their every day lives. They have less than one Hit Die, and the effects they have on the lives of mortals are barely beyond that of being irritants. However, from these spirits may grow bogeymen or worse. No statistics are given for these spirits, since they cannot, for the most part, fully interact with the real world. These spirits do not by themselves have XP values, but if DMs build plots around them and the character resolve those situations, they should naturally get story points.

**Apparitions:** These spirits are caused by traumatic emotional events, and a mortal dwelling on those occurrences—such as murders, executions, and so on. So long as the mortal lives, even if he or she is hundreds of miles from the location of trauma, the apparition appears whenever events of the material world again resemble the events which gave birth to the spirit.

So, the night before an innocent convict is to be hung on the town scaffold, the cries of the last guiltless victim may be heard in the market place or court house, because somewhere those who knew the person was innocent are still wrestling with their guilt. Many legends of “ghosts” stem from the manifestations of the apparitions, and it is through these legends that apparitions can be transformed into more powerful spirits, either benign or malign.

Apparitions may be considered  $\frac{1}{2}$  Hit Dice spirits, though lacking intent or the capacity for independent action they are no danger to anybody. They may only ever be encountered at their home, present 100% of the time, but visible at most 1d10 times per year.

**Breathstealer:** Sometimes, infants are just not strong enough to survive the rigors of life. The human heart and mind, in a neverending search for answers, inadvertently gives rise to unnatural horrors, such as the breathstealers. They are arguably the most dangerous of the minor spirits.

These foul spirits can be found in nurseries and the homes of the old and infirm. They lurk in the corners until nighttime, at which point then manifest themselves in the form of black cats. In this shape, they get onto the chest of a sleeping victim, lean over his mouth, and literally draws the breath of life from the person, essentially smothering the victim as he sleeps. When they assume solid form, they appear like sleek, black cats with eyes that glow with a faint greenish glow.

Like bogeymen, breathstealers are born from the fears and concerns of mortals. Unlike bogeymen, they never grow more powerful than  $\frac{1}{2}$  Hit Die. In rare cases (2% of breathstealers), the spirit has the ability to sponsor the *death candle* spell from the spiritualist’s spell list. Such a spirit is most often found in hospices or orphanages, where it has been able to steal the breath (and life) of dozens of victims.

**Forgotten Ancestors:** When a tribal society is destroyed or “civilized” and the people forget their forebears, the ancestor spirits begin to fade or to be distorted. Many simply vanish, but others persist in different forms. (Some change into creatures like the dark faeries of legend, now surviving in the popular imagination as figures of evil. Others use their remaining power to “haunt” sites once sacred to them, and continue to take power from the fear and the stories they cause.)

Forgotten ancestors have the same statistics as the ancestors described in this section, but with only  $\frac{1}{2}$  Hit Die and none of the spells or benefits listed. They appear as twisted or emaciated versions of their former selves, in line with present perceptions of them.

They may typically be contacted at the same places that they could have been found when they were normal ancestors. Any place that has come to be associated with them since they were Forgotten can also be considered a shrine. They are at home 90% of the time, at a shrine 9% of the time, and elsewhere 1% of the time. However, they have little of consequence to offer shamans, except perhaps information, and so their steady fade into nonexistence continues.

**Grave Spirits:** Around many corpses grave spirits grow. Each spirit is spawned by the negative feelings toward the deceased, and are particularly likely to exist where a person died a violent death, or where he or she left many behind who felt betrayed or angered. So, while they are usually rare, they are commonly found at the graves of wealthy, ruthless merchants, coldhearted magistrates, assassins, traitors, moneylenders, and thugs.

The grave spirit maintains a vigilant watch against anyone who would disturb the rest of the deceased or otherwise defile the grave. Should anyone attempt such actions, the spirit manifests itself with a decayed visage of the deceased, and all who view it must make a successful saving throw vs. paralyzation or flee as if under the power of a *fear* spell. This is the only attack the spirit has, and it is invulnerable to all attacks: The only way to destroy it is to remove all ill will toward the deceased, an impossible task in most cases.

Additionally, every year on the day the person was buried the spirit may roam the entire cemetery or burial ground, harassing any living people that may be there.

Each corpse can have only one grave spirit, giving rise to tales of ghosts, which might strengthen the grave spirit into something far more lethal. Grave spirits may always be contacted at their home (burial site) and never anywhere else, but they rarely have anything interesting to offer and cannot sponsor spells. They have no hit points or Hit Dice.



<b>CLIMATE/TERRAIN:</b>	Areas near cemeteries and burial grounds
<b>FREQUENCY:</b>	Very rare
<b>ACTIVITY CYCLE:</b>	Night
<b>DIET:</b>	Children
<b>INTELLIGENCE:</b>	13
<b>ALIGNMENT:</b>	Chaotic Evil

<b>NO. APPEARING:</b>	1
<b>ARMOR CLASS:</b>	0
<b>MOVEMENT:</b>	10, Fl 18, (B)
<b>HIT DICE:</b>	4
<b>THAC0:</b>	17
<b>NO. OF ATTACKS:</b>	3
<b>DAMAGE/ATTACK:</b>	1/1 claws + 1d4 bite
<b>SPECIAL ATTACKS:</b>	Poisonous bite, save vs. poison or take 1d10 points of damage. Paralyzing touch. If the Strigloi hits with both claws, it has grabbed and paralyzed its victim and may take to the sky with him or her.
<b>SPECIAL DEFENSE:</b>	½ damage from nonmagical weapons. Also, see below.
<b>MAGIC RESISTANCE:</b>	5%
<b>SIZE:</b>	M
<b>MORALE:</b>	Elite (13-14)
<b>XP VALUE:</b>	3,000

There are those who lead lives so horrible that those who knew of their deeds allow them to live on in memory and tales told to frighten children. When these tales are told enough times by enough parents, they begin to assume form in the spirit world, and eventually begin to haunt the Prime Material Plane in ways much worse than bogeymen. These spirits, called strigloi, do not merely feed on fear... they feed on the flesh and blood of children, like the monstrous beings from the tales. Strigloi abduct children from their homes in the dead of night, and a child taken by one of these monsters is never seen again.

Strigloi appear as extremely ancient men or women, pale and wrinkled, with lank hair and covered in fine dust. They are capable of taking flight, and do this by simply leaping into the air, at which point they either become invisible or appear as a sparkling white light or flame.

**Combat:** The strigloi will never fight an adult if it can find any way to escape: They prey exclusively on the young, and prefer to devote their energies to their prey. As mentioned above, two successful hits allow the creature to carry its victim away. Strigloi have never been observed using their poisonous bite on the child they wish to abduct, but have always reserved that attack for anyone trying to defend the child. It might also use its paralyzing attack on defenders, only to take them into the air and drop them from a great height.



In addition to taking half damage from attacks leveled against it with nonmagical weapons, the foulness of this kind of spirit causes the weapon to corrode on contact, rotting or rusting immediately and breaking the next time an attempt is made to strike with it.

**Accepted Alignments:** Any evil.

**Familiarity:** A strigloi accepts any shaman who somehow demonstrates that he or she has power over it (briefly casts *contain spirit* on it, for example). It probably goes without saying, however, that no good-aligned shaman would want to establish relations with a creature such as a strigloi, but should attempt to destroy it.

**Demands:** Per spell that it sponsors, a strigloi expects one pint of fresh blood (from a sentient being) to be given to it every week. This is simply given to the physical manifestation of the spirit, without a formal sacrifice. Extra pints may be given in advance to create a "credit." Strigloi have no desire for worship.

**Benefits:** Strigloi can sponsor *contain spirit*, *death candle*, and *haunting notes*. Additionally, it has been said that strigloi can grant favored shamans the ability to cast *vampiric touch* (as the wizard spell) twice per day. Whatever foul rituals would need to be performed to gain that benefit, however, is known only to the most darkhearted spiritualists.



# Totem Spirit

CLIMATE/TERRAIN:	Same as animal type
FREQUENCY:	Uncommon
ACTIVITY CYCLE:	Any
DIET:	Sacrifices
INTELLIGENCE:	15
ALIGNMENT:	Neutral

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NO. APPEARING:	1
ARMOR CLASS:	5
MOVEMENT:	18
HIT DICE:	10
THACO:	11
NO. OF ATTACKS:	2
DAMAGE/ATTACK:	As per animal type (see the MONSTROUS MANUAL for details) + 3d6 or by weapon (in human form)
SPECIAL ATTACKS:	May control the actions of animals of their own species, regardless of range, and any other animals within 10 yards.
SPECIAL DEFENSE:	+3 or better to hit
MAGIC RESISTANCE:	5%
SIZE:	M
MORALE:	Elite (13–14)
XP VALUE:	3,000

Each type of animal has a spirit that stands as an archetype for the species. So long as the species exists (or at least, so long as sentient mortals are aware of it), the totem spirit continues to exist, presenting mortals with an anthropomorphic (humanlike) image of the species. It is usually encountered in areas where its animal type is abundant or being exploited and abused.

Each totem spirit may appear either as a stunningly beautiful version of the animal it represents, or as a humanoid with the animal's features (a shapely woman with the head of a cat, for example). Its movement rate is the same in either form.

**Combat:** Totem spirits prefer to avoid combat, and will instead try to use trickery to reach their goals. However, if confronted with flagrant abuse of the animals they represent, they can bring to bear the deadly natural weaponry of their animal type, or can attack as a 10th-level fighter who is specialized in whatever weapon they choose to wield.

**Accepted Alignments:** True neutral or neutral good.

**Familiarity:** Totem spirits expect shamans to have demonstrated an ability to live in harmony with the wilderness and the animals of the land, and then to make a sacrifice of 200 gp to it.



**Demands:** Totem spirits demand that shamans oppose any attempt to exploit or destroy their patron animal. The shaman must also spend one day each week attending a shrine to the totem spirit if such exists in their vicinity.

The animal totem also expect mortals in general to respect the wilderness—to kill only what they need (hunting to sell the meat or skins is not approved of), to take dead-fall in preference to living wood, and so on. Those who fail to do so have frequent accidents and invariably fail to bag any animals on hunts.

**Benefits:** Any solitary shaman spell and priest spells of the animal sphere up to 5th level, plus *animal spy*, *call pack*, and *create sanctuary*. Additionally, any hunter giving 10% of his or her catch to a totem spirit as a sacrifice receives a –2 bonus to all proficiency checks concerning that species of animal, including Hunting, Set Snares, Tracking, and Animal Handling, so long as the hunter doesn't use these powers to exploit the land.



## Failed Trance Results (Roll 2d6)

- 2-3:** No adverse effect.
- 4:** The shaman develops a strong prejudice or hatred, consistent with the attitude of ancient peoples. This may be an old-fashioned view of women ("Beat your wife if she disobeys you!") or children ("should be seen and not heard"), or might involve a refusal to participate in "new" customs or practices (like trade with outsiders or listening to music).
- 5:** The shaman gains a firm belief that a certain historical person still lives. This figure be a legendary shaman, the current king's grandfather, a villain of folklore, or such. If through proof or persuasion this conviction is disproved, the character receives a saving throw vs. paralyzation. If the save is failed, the character forgets the evidence, and is deluded again by the following morning. If the save is successful, the character's original knowledge is restored.
- 6:** As above, but the character becomes convinced that a whole political structure, now extinct, still survives. This may be a clan, a royal family, an evil cult, an order of paladins, and so on.
- 7:** The character becomes obsessed with achieving a certain goal, which was achieved or has been irrelevant for centuries, such as defeating a now-friendly "enemy," recovering a lost relic, protecting an extinct family, and so on. No evidence can convince the character that this goal is futile.
- 8:** The character gains an antiquated sense of the geography of his or her home region, functioning as though the character has the ancient geography nonweapon proficiency, but believing it's the way things are now. He or she remembers everything within one mile as it would have been generations ago—roads and buildings (or lack of them), streams and ponds, and so on. The current geography of places that he or she knows can be relearned at the expenditure of a skill slot on the geography nonweapon proficiency, but until this is done, the character will always be lost and confused in such areas. (If the character already had skill slots devoted to geography, these are lost, and replaced with the ancient geography proficiency.)
- 9:** As 4-5, but the character now believes that he or she is living under the rule of several centuries ago, believing that the royal family and shamans, warriors and administrators now living are those who ruled all those years ago. He or she cannot be dissuaded of this delusion for longer than one turn.
- 10-12:** The character loses his or her memory entirely, and instead remembers the world as it was several hundred years ago—the geography, politics, important people, everything. If changes are explained, the character will remember and try to understand them, but it will be some time before he or she can relate to the world again.

## Random Fetish Spirit Power (Roll 1d20)

- 1-4:** Curse  
**5-7:** Cause light wounds  
**8-9:** Detect evil  
**10:** Detect poison  
**11-15:** Detect lie  
**16-18:** Cause disease  
**19:** Cause blindness  
**20:** Cause deafness

## Random Spirit Contact Chart (Roll 1d100)

- 1-3:** Ancestors (if venerated in the area; if not, no effect)  
**4-12:** Bogeyman  
**13-14:** 1-4 1-HD Disease Spirits  
**15:** 1-3 2-HD Disease Spirits  
**16-39:** 1-2 Emotions  
**40:** Fetish Spirit  
**41-48:** Ancestors (if venerated in area, if not, no effect)  
**49-50:** Hero Spirit  
**51:** Rogue Hero  
**52-53:** Nemeses  
**55-59:** Ghost Pack  
**60-68:** 1-3 1-HD Might-Have-Beens  
**69-75:** Major (2-HD) Rock or Plant spirit  
**76-100:** Totem Spirit

## Effects of Violating Funeral Grounds (Roll 2d6)

- 2-4:** No ill effects.  
**5-6:** The ancestors *curse* the characters.  
**7-8:** A random character is possessed by an odem (see the RAVENLOFT<sup>®</sup> MONSTROUS COMPENDIUM<sup>®</sup> Appendix III), or a 2-HD spirit. The long-term effects are left up to the devious imaginations of the DM.  
**9-11:** A hero spirit materializes and challenges the offending characters to a fight to the death.  
**12:** No ill effects.



# Shaman



by Kevin Hassall and Steve Miller

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