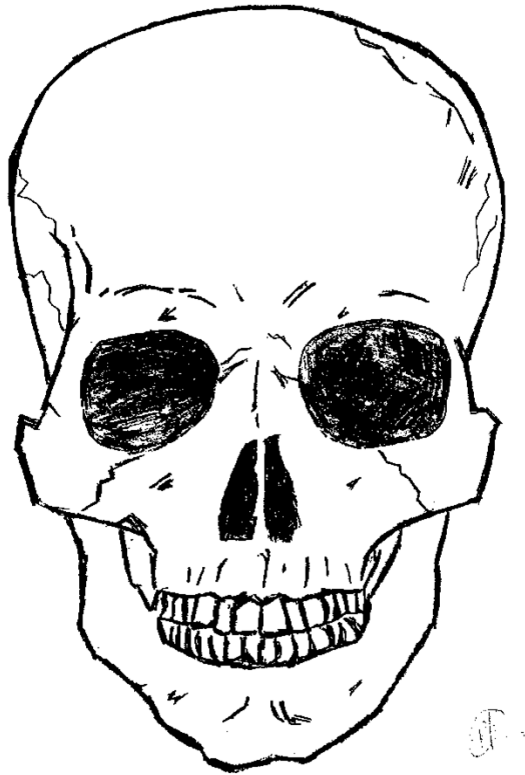


PRACTICAL MAGICK



A One World By Night Guide to Wanga

Updated June 2019

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Introduction to this Packet

Firstly, let's be clear; this packet is not the be-all, end-all resource to tell players how to practice Voodoo, Yoruba, Candomble, Santeria, Palo Mayombe or any other number of Afro-Caribbean religions in-character or out-of-character. This packet is designed to give players an initial view into what might be expected of them and what they might expect of Wanga in the org, as well as to create a sort of primer on. The material here is drawn from White Wolf's books, particularly Blood Sacrifice, and then adjusted and edited to provide a simple primer on the same material.

No intent to offend or trivialize the belief of people who practice these religions in the real world is intended. White Wolf made it clear in their source material that the World of Darkness is built on lies and deception, and a lot of the material here builds on that premise. The idea that deities in the World of Darkness might overlap from one faith to another is an out-of-character simplification intended to create in-character mystery and tension, not to insult real people's real faiths.

The best part about One World by Night is our ability to interpret the source material however we like, and in that vein we empower our player's characters to practice their faith however works best for them. A PC who wants to call on a Loa that isn't listed in this packet as he casts his Wanga should feel free to do so, and storytellers are encouraged to allow your players some flexibility in their applications of Wanga. It's not meant to be formulaic and static like Thaumaturgy, but as fluid and dynamic as the real-world religions it's drawn from.

Throughout this packet you'll find genre material and R&U regulation guidelines to help you navigate through the expectations of Wanga in OWbN. You won't find copy-pasted versions of the paths of magic or rituals here... that information is in the books and we encourage you to support White Wolf by purchasing the original source material and reading it for more detail and clarification. Particularly useful to you will be Blood Sacrifice, which is not only the primary written resource for Wanga, but also a really fantastic book to just *read*.



The most important part is, as always, have fun. We all partake in this hobby, as part of an organization, to enjoy a shared story of personal horror and tragedy. Enjoy the nightmare, who knows when your character might wake up...

The Yoruba Religion, Santeria, Voodoo, and Hoodoo

Throughout this document we will use the terms to identify the deities interchangeably. There's no intent to dismiss or belittle any of these real-world religions when we use terms like *loa* or *orisha* in place of the other... We're simply seeking simplicity and trying to avoid confusion.

In order to understand Hoodoo as described by White Wolf, you have to have a basic concept of the religions it pulls from. *Blood Sacrifice* uses a mixture of Afro-Caribbean faiths as the foundation for Wanga, and as such this packet will focus on Wanga from that perspective. However, Wangateurs (those who practice the Blood Magic known as Wanga) stem from all kinds of belief-systems and backgrounds, especially in OWbN, and players should feel encouraged to have their faith be as detailed as they're comfortable portraying.

The faith of West Africa is all about a devotion to the Orisha and a deep reverence for the spirits of the world and the people's ancestors. To this day, the real-world people of West Africa keep their religion alive in small villages and corners of bustling cities. Each priest likely serves a single one of the Orisha personally, in a process where they devote themselves to discovering the destiny they chose before they were even born. Despite this focus on serving a single Orisha, each priest reveres all of them and is often called upon to petition others on behalf of his community. Yoruba has a heavy focus on self-exploration and destiny.

The development of Santeria, or the Lucumi Faith is a product that demonstrates the strength and perseverance of the Yoruba people. As West Africans were sold into slavery throughout the rest of the world, they struggled to maintain their faith by incorporating their Orisha into the Saints of Catholicism. It wasn't quite a perfect fit though, and a new practice of worship developed from the old ways; Santeria was born as a means for slaves to worship the Orisha in peace.

Around the same time, and through much the same means, other African slaves in the Caribbean were shifting their faith as well. Some of these became Vodoun, and eventually they developed their central hub in Haiti. Voodoo has its roots in other parts of Africa, but draws influence from many parts of the world and many different religions. It focuses heavily on community. Life's blessings come from the community and one must give to the community to receive from it.

In Eastern Cuba, Palo Mayombe was also forming from the slaves taken from the Congo region of Africa. The religion is heavily focused on spirit veneration and a strong belief in the powers of the Earth and Nature. The faith draws many similarities between Catholicism, but the personalities of the deities (Particularly El Cristo Negro) and the methods of practice are surprisingly different. (Many of them have a seriousness to them that's different from how most Christians view Jesus and the Saints.)

While the words each religion uses are very different, the concepts are much the same. All three faiths (and many, MANY other Afro-Caribbean religions), believe that there is a supreme creator of the universe. Each Religion has a different name for this creator, Haitian Voodoo calls God by the name Bondye, Santeria calls God by the name Ori, and Yoruba calls its God, Olodumare. Each faith believes that the supreme creator is no longer interested in the affairs of our universe, as he has gone off to create new wonders. Each of these religions believes that the supreme creator has servants - great spirits who are nearly deities in their own right - who enact God's will throughout the universe and can be petitioned by knowledgeable priests. In Voodoo they are the les Mysteres or (more commonly) Loa, in Santeria they are the Oricha or Santos, and in Yoruba they are the Orisha, and in Palo Mayombe they are the Enkisi.

In each religion, the spirits can be called upon for guidance and wisdom, as well as power, by the priests who serve them. Service is an important element of Wanga. Wangateurs devote themselves to the service of their patron spirits (Loa, Santos, or Orisha), and will often give their complete trust over to the deities they serve. Common elements of all three religions are trance and dance, where the practitioner allows themselves to be “ridden” by a spirit to channel its power through them.

Hoodoo in the real world is a similar belief system formed by the slaves who ended up in the Louisiana area of North America. Hoodoo, originates from its African roots and was heavily influenced by Christianity in the 19th century. While the focus remained on naturalism and balance in life, Hoodooism served a very practical purpose of helping improve the lives of its’ practitioners. In Hoodoo, you work magic to improve luck, find wisdom, and do God’s will.

In White Wolf’s source material though, Wanga is more of a hodgepodge of other Afro-Caribbean concepts, and represents almost an entirely practical, though still deeply spiritual, system of religious worship and ritual practice. A wangateur takes what works from any other source and throws out what doesn’t fit his style or his needs. He walks a fine line and runs the risk of disrespecting the spirits every time he cuts a corner or tries something different, but the results are as undeniable as any other.

What do we call the spiritual assistants and messengers of Oludumare? Each Afro-Caribbean religions has its own terminology. Voudoun calls them les Mysteres or, more frequently, loa; Santeria knows them as orishas; and so forth. Most works available on the Yoruba religion are written by followers of one of these modern religions - and they often assume the Yoruba used many of the same terms used tonight.

Just calling them “spirits” might work, but that becomes confusing if one discusses other sorts of spirits in the same text. For simplicity, we borrow the orisha from Santeria when referring to the semi-divine entities of the Yoruba faith. This should not be taken as some sort of “favoring” of Santeria over voudoun or Palo Mayombe; it’s just that, hey, we had to call them something, and making up our own term just seemed excessively artificial.

Blood Sacrifice p. 71

Wanga is a religious practice, not merely another form of Thaumaturgy tacked on for the sake of cultural inclusiveness. While some vampires adhere to the precepts of a specific Afro-Caribbean faith, most kindred Wangateurs practice a mishmash that combines aspects of any or all of these religions...

Blood Sacrifice p. 70
(See insert “True Believers”)

At the core of these religious ideologies are the dark and light paths. Most of these faiths adhere to practices that support good in the world and improve the lot of all mankind, but for every light there must be a darkness; Palo Mayombe, Quimbanda, and so on.

The Role of the Spirits

In the World of Darkness, the Orisha and the Loa are similar deities. In fact, many of these figures overlap or are present with similar names in each religion. The concept of God is presented in these faiths as a benevolent creator focused on creation. This supreme being (Oluwa, Olu, or Oludumare) creates and then moves on, leaving behind the Loa to oversee his creation. Olodumare does not answer prayers and petitions directly. Instead he uses intermediaries to carry his will between him and his worshippers.

The following is a non-comprehensive list of a few of the orishas of Voudoun, Santeria, and Palo Mayombe. Wangateurs believe that many of these loa overlap or are actually the same deities with different names. This list is not practically complete by any means. There is no possible way a packet like this could list all the possible orishas of any one of these faiths, let alone all or several of them. Instead, these are a few examples from the list presented in Blood Sacrifice, just to help new players get started.

The orishas occupy something of a middle ground between the mortal and the divine. Not quite gods but far more than human, they serve as messengers between Oludumare and His worshippers. Many orishas are spirits of nature, aspects of weather, geography, or human nature. Many others are local or household "gods", patrons of the specific city or family. Some were created directly by Oludumare; others are spirits of the dead who have become something greater.

Blood Sacrifice p. 70

Voodoo Loa



Legba

Legba, also called Papa Legba, is the greatest and oldest of the loa. He is the Sun, the bringer of life, and the guardian of the crossroads between this world and the next. When praying to any other loa, Legba is often called upon first as he has the authority to allow or deny a prayer's answer. Legba is frequently associated with Saint Peter.

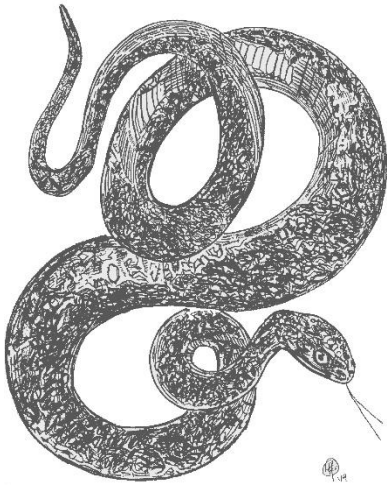
Baron Samedi

Baron Samedi is the patron of the graveyard. No human can die before the Baron has prepared their grave. He usually appears as a corpse dressed in a formal outfit complete with a top hat, spectacles, and cane. (The Bloodline known as the Samedi love to emulate this appearance as a way of paying homage to their Loa of death.) Occasionally he will appear in other forms, such as that of a child prankster, as he loves practical jokes and vulgar humor. His favorite drink is rum steeped in 21 hot peppers, and for any dealing with him to go well the Wangateur knows they won't get far without this strong and spicy rum and a few cigars.



The Lord of Death is also seen as a healer, and because of this he is usually associated with Saint Gerard.

Whether or not the Loa Baron Samedi is the same as the creature who founded and guides the bloodline named after him is a mystery few are privy to. Perhaps the oldest of the bloodline simply spend more time being ridden by the Lord of Death, or perhaps the Baron himself chose a form that heralds death with every breath.



Damballah

Damballah-wedo is another of the most ancient loa. The Children of Damballah place the Great Serpent above all others, revering his patience and wisdom. With a fatherly role providing wisdom and protection, Damballah's fury is terrible when evoked. The rainbow also falls under Damballah's domain (and his wife's, Aida-wedo), as it is associated with renewal. Damballah is closely associated with Saint Patrick.

Santeria Orishas

Eleggua

Eleggua is the guardian of passageways and secrets. He is the greatest oracle among the Orisha, without the need for divination. He is a prankster who's tricks often teach the good and punish the wicked, though he is often seen as cruel due to the inability of humans to understand his true motives. Despite this, Eleggua is always just. He is associated with fate as much as justice due to his oracular ability. Eleggua is variously considered to represent St. Anthony of Padua or the Holy Infant of Atocha.

Ogun

This Loa is the duality and dichotomy of destruction and creation. He is the divine ironworker. He is quick to anger, slow to admit failure, and persistent in the extreme. Most commonly, Ogun is associated with St. Peter, but also with St. John the Baptist and St. George.

Oshun

Oshun is the embodiment of love and sexuality, and is frequently called upon in matters of fertility. She represents art, creativity, and all forms of human pleasure, gold and wealth, and even marriage. Oshun is most frequently associated with Our Lady of La Caridad del Cobre and with St. Cecilia.



Palo Mayombe's Enkisi

Zarabanda

Zarabanda provides the means through which mortals can communicate with the other spirits. He is much the same as as Elegua and Legba in his role, though he is not an oracle like his counterparts. He's normally the first Enkisi addressed during Palo Mayombe rites.

El Cristo Negro

The "Black Christ" is the king of the underworld. Seen and represented as a black crucified Christ, he is strongly linked to Catholicism and is the greatest of all the Enkisi. El Cristo Negro fills much the same role as Baron Samedi, though without the same crude humor. Because of the way Palo Mayombe views the dead (placing greater importance on them than in other Afro-Caribbean faiths), El Cristo Negro is given a place of vast importance among the pantheon. Clearly associated with Jesus Christ, his similarities end when comparing behavior and personality.

Santisima Muerte

Santisima Muerte often works hand-in-hand with El Cristo Negro. Tatas and Yayas (priests of the Palo Mayombe faith, are often taught the secrets of both at the same time. A spirit of death, the dead, and cemeteries, she is called upon by spiritualists and witches who revere her as a patron of those who work magic (making her a favorite among Wangateurs!). Most of her initiates are unmarried, as she is an extremely jealous spirit. Santisima Muerte is often associated with the Virgin Mary.



Those Who Serve

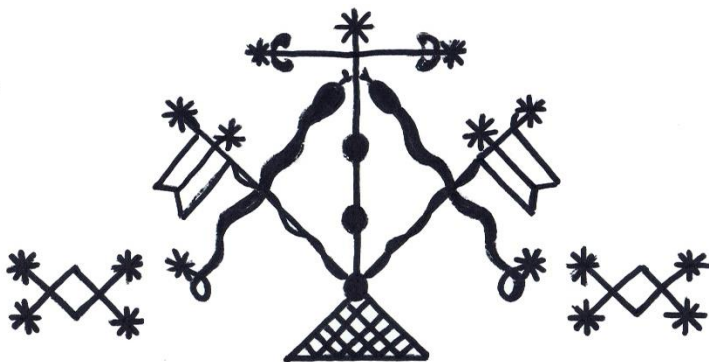
Among the varied practitioners of Wanga are a more diverse group than you might think. With the proliferation of the practice spread over so many long centuries as a religion as much as a skill, it's no wonder that such a wide and varied faith exists. While the origins of Wanga are attributed to the Children of Damballah or the Samedi, depending upon who you ask, it's hardly uncommon to find spiritual converts among any other clan. While groups like the Children of Haquim and the Followers of Set have been known to turn a few to their religion, Wangateurs often find themselves sought out by those with the spiritual need for growth.

However, there has developed a few groups known to proliferate the practices through embrace as well as spiritual enlightenment. First among them is undoubtedly the Serpents of the Light, but there are other clans where the practice is hardly unique.

Before we discuss the most well-known Wangateurs, it's important to know that there will always be outliers who practice Wanga but don't fall under these listed groups. See the OWBN bylaws for more details about which Coordinator would oversee a character learning Wanga aside from the following bloodlines.

The Children of Damballah

(Clanbook: Followers of Set, V20 Lore of the Clans)



Ask any Child of Damballah and she'll tell you that her version of Wanga is the only "pure" form you can find. They refuse to follow the more flexible "Hoodoo" practice, but instead embed themselves in very traditional Yoruban methodologies. The Children call out to the spirits, and eventually choose a single patron whose aspect they most closely represent. In this way, the Children are the most alike, and most

varied of Wangateurs. One may serve Shango and have the temperament of a raging storm, while another may identify with Ochun and be sweet and endearing. Indeed, for each aspect of each Orisha, there is a priest or practitioner whose tutelary spirit calls upon them to fulfill new and different needs.

The Children of Damballah's version of the Yoruban faith is a bit skewed compared to the real world. They believe that the gods wear masks to cater to the needs of their followers. Because of this, they tend to be the most lenient and understanding of Set's followers. They call Set by his Yoruban name, Olorun. Olorun is the god of the sky and storms, and watches over his faithful as the sky watches over the earth.

In truth, the Children of Damballah do NOT revere "Set the vampire" as a true god. They pay homage to his conquest and offer lip service to efforts to raise the Dark God from the dead, but really they only see him as a minor player in their pantheon... According to the Children's mythos, Set was a conqueror who stole the heart of Damballah-wedo for its' power. Being a god, Damballah wasn't harmed by the theft, but he and his wife, Aida-wedo, were pretty angry about it. Aida, goddess of life and the Sun, cursed Set so

that he was no longer alive and could not bear the Sun. Damballah also cursed Set, but since his province was over death he made it so Set could not be among the dead either. With the power of Damballah-wedo's heart, and the curses laid upon him, Set became a powerful creature in his own right and shared that power, and the curses, with those he wished.

This mythos is taught slowly to members of the faith as they elevate in rank and enlightenment, the Children are always cautious not to over-extend their hand, lest they tempt the ire of the Followers and risk being purged once and for all... Just like the Serpents were.

Player Character and Non-Player Characters who join the Followers of Set and choose the Cult known as the Children of Damballah should reach out to Team Set to join the cult and to identify which tutelary Orisha they wish to choose. Most should choose Olorun. This has little mechanical impact on the PC, but can help to drive the character's story through the desires of their patron and how they might interact with others.

Children of Damballah are regulated by the Setite Coordinator. In order to learn from a Child of Damballah you must possess the merit "**Apostate: Children of Damballah**".

The Serpents of the Light

(Guide to the Sabbat, Clanbook Followers of Set)



Long ago, the Children of Damballah had been split apart by the slave trade. Some of their members traveled West on slave ships and settled in the Caribbean where they were forced to hide their religious ideologies from their Christian slavers. For vampires, this made little difference, but for the mortals who practiced the Yoruban faith, adaptation and deception were the keys to the survival of their faith.

When the Followers of Set found their lost cousins in the mid 1900's and realized they weren't worshipping Set as their Dark Father, they deemed the Serpents of the Light heretics and called for their wholesale destruction. The Serpents argued that it made no difference

what name or position that they venerated Ushumare by, but their pleas for mercy fell on deaf ears. The Followers systematically purged the Serpents wherever they found them, nearly destroying them all in the process. To this day, few Serpents remain who are older than the Setite's purge.

Yet some of the Serpents did survive. Deception and adaptation were skills the Serpents had long mastered, and they took those tools to the Sabbat in exchange for safety and protection from the Followers. The Sabbat, seeing an ally who knew the danger of idolizing the Antediluvians, all too happily welcomed the Serpents into the fold. The Serpents, seeing the Followers as Zealots and puppets of their founder, became some of the most steadfast and loyal of the Sabbat's members, not to mention skilled Noddists and dedicated clergy. Since finding their home with the Sword they've grown into one of the most common and skilled practitioners of Wanga, and a major thorn in the sides of the Followers of Set.

Serpents of the Light are regulated by the Setite Coordinator.



The Samedi

(Laws of the Night, Clanbook Giovanni, and V20 Lore of the Bloodlines)

As the Serpents were settling into the Caribbean, they came across the mysterious creatures known as the Samedi. While their visual similarity to another lost clan didn't slip past more astute members of the Serpents of the Light, it was their choice to refer to themselves by the same name as one of the spirits of Haitian Voodoo that made them so fascinating to the Serpents. The Samedi were, if nothing else, survivors. Their ability to not only survive, but thrive in such a world as they had arrived in made them valuable allies. The similarities in their faiths only cemented the alliance.

While the Samedi are hardly friendly with the Sabbat as a whole, they find a certain kinship among the Serpents. Both bloodlines are considered rogue necromancers by the Giovanni, and both practice similar religious ideologies. The Samedi are a bit more direct than the Serpents tend to be, which may be why they thrive as well as they do outside the Sabbat. (Though the Serpents will tell you it's the Samedi's mastery of Thanatosis...) The Samedi even hold claim to having created Wanga in the first place, a rumor that many Serpents see no cause to refute.

The Samedi are the only Wangateurs who wholly follow the religious ideologies of Haitian Vodoun. They all revere the Baron Samedi, Lord of Death and the Dead. To the Samedi, their wanga is not as much a product of their faith as it is a gift from their patron spirit. And no one questions the Baron's obvious delight in the actions of his favored children. Because of this status, Samedi and those who learn Wanga from them "suffer" from a unique affliction; the Baron may possess them at any time.

While it's unlikely that this would happen to save a PC or NPC's life - the Baron is the Lord of the Dead after all - it does make for some interesting opportunities for the PC. All such possessions should be learning experiences for the Samedi or opportunities for the Baron to use their vessel to accomplish some undertaking that the Baron needed their borrowed body to see out. Most commonly, his children are his eyes and ears in the world, and the possession is a more literal interpretation of this than one might expect otherwise.

Samedi PC's and NPC's, as well as their magic, are regulated by the Giovanni Coordinator's office, as they all learn Wanga from the Baron.

Samedi usually move on to learn Wanga after they've begun their Necromancy.

Others of the Faiths

Some Others also practice Santeria, though in far smaller numbers...

The Lasombra (Blood Sacrifice)



Wangateurs within the Lasombra are a strange anomaly. With so many Lasombra being so closely attuned to the water it only made sense that they would be manipulating both the slave ships and the pirate fleets of the Atlantic Ocean. It was during those voyages that they met with the Yoruban Children of Damballah in Africa and the

Serpents of the Light and Samedi in the Caribbean. Many already practiced Catholicism, and making the jump to Santeria wasn't uncomfortable. It gave them Thaumaturgy that was flexible and made the trips across the Atlantic easier and faster. Many Lasombra employed Wangateurs to manipulate the weather on their behalf before finally taking on the faith themselves.

Lasombra who practice Wanga tend to be Santero priests with an attachment to the sea. They all practice Weather Control as their primary path, and are regulated jointly by the Lasombra and Setite Coordinator's offices.

Regardless, those Lasombra who made the Caribbean their home for any length of time eventually had to decide whether or not they wanted to be Catholic or convert to Santeria. Many converted, if for no other reason than because they saw the power of Shango every time they went to sea.

The Brujah Santos (A World of Darkness 2nd Ed.)



In dark places in the cities of Brazil and Mexico are a few Brujah who found kinship among the struggling Wangateurs of the Caribbean islands. They all sought to throw off the shackles of their oppression, and the words and deeds of the Brujah rang true to many of the Serpents and Samedi they met there. Before the conflict between the Camarilla and the Sabbat came to the Americas, the Brujah Santos had already spread out among the pirates of the Gulf of Mexico and the Western Atlantic Ocean. These Brujah eventually became caught in the clashes between the two great Sects, and were forced to choose sides in the great Jihad. Those who valued their humanity and the beauty of their faith joined with the Camarilla and lived mostly in Brazil, and those who sought more balance or valued community found themselves aligned with the Sabbat and settled into Mexico.

While the Brujah don't typically look for religious ideologies in their embraces, the Santos often feel a calling to others who find their faith being forced away from them. Though many Santeria practitioners are often quiet about their religion, these Brujah Santos are not so subtle... They tend to relish the fact that the Camarilla suspects where they learned their Wanga from, despite that their mentors can often be traced back through several staunch supporters of the Traditions. Likewise, learning from a Brujah who practices the religion can be difficult. To him, it's not only his religion, it's a badge of honor demonstrating his sworn service to something greater than any sect.

The Brujah Santos are jointly regulated by the Brujah and Setite Coordinators

Abilities, Backgrounds, and Merits

Lore: Wanga

With this ability the Wangateur understands the abilities and capabilities of Wanga. He knows that it's not a magic based upon formula, but on faith. With a successful challenge, this lore may allow an observer to identify the tutelage spirit of a Child of Damballah or the Orisha / Loa being called upon to work a specific magic.

Further, this lore allows the observer to understand the differences between Ahku (a formulaic magic colored by the caster's faith) and Wanga (a faith-based magic with very little formula). Setites looking to expose a Child of Damballah or weed out a remnant Serpent of the Light may use this ability to try and spot the Heretics among them.

Lore: Wanga also covers the necessary knowledge to know which Loa to seek for instruction in paths or rituals. The greater the amount of this Lore, the more likely the scholar is to understand more hidden subjects. Characters who do not actively practice Wanga are strongly discouraged from having this lore above three.

Games that don't emphasize Lores as greatly may prefer to cover most of these details under respective clan lores and the broader Theology ability.

Lore: Spirit, and Lore: Wraith

Budding practitioners of Wanga must know the differences between Spirits and Wraiths, and how to appease and appeal to both groups. While Lore: Wanga (Or Theology) deals with the Orisha and the Ogun, Lore: Spirit and Lore: Wraith deal with the more general spirits that the Santero or Priest might deal with on a regular basis.

Wraiths used to be humans and therefore are typically easier to understand; they want to feel the emotions and sensations associated with being alive. They want to reach out to their Fetters and families and know that the things they left behind are doing okay without them. Wangateurs may try to reach out to their forefathers for knowledge or Wisdom, and storytellers are encouraged to use such actions as a method of exploring ideas like fate and responsibility with player characters.

Spirits, on the other hand, are far more alien. They often have needs and desires that relate to their purpose. A spirit of the air may simply wish for freedom, while a spirit of fire just wants to watch the world burn. More complex spirits, such as the Orisha or other Celestials, are as deep and complex as any human, and may have simple desires or complex goals for their priests to work towards. Storytellers are encouraged to use the lesser gafflings and such as tools, while Jaggings are good representations of ancestor spirits who are not appropriately represented by wraiths.

Most practitioners of Wanga learn a moderate amount of each of these lores, with only a few who pursue true mastery of either knowledge. Remember, a Wangateur wants to know enough to properly respect and revere the spirits, not to command or manipulate them against their will.

Herbalism

This ability represents an understanding of herbs and homeopathic remedies. Particularly among those who practice Hoodoo, it's best to cure an ailment with simple remedies and let them believe it was magic, than to waste time and effort actually bothering a powerful spirit to do what a simple herb could have done.

Medicine

Like Herbalism, medicine represents a simpler way of mastering life and death than becoming too dependent upon the Loa. One who relies on themselves is more likely to be of value when they call for aid, after all.

Fortune Telling

More theatrical and less practical, Fortune Telling is about the show. I mean sure, you can use Necromancy to ask dear Aunt Petunia where the Will is hidden, but if the table doesn't levitate and the bones aren't cast in just the right way, are they going to come back and pay for winning lotto numbers, too?

Theology

Extremely important for Hoodoo practitioners, this ability represents an understanding of religion in general. For Hoodoo, you know just which religious deity to call upon at the right time. For everyone else, this ability also represents being able to articulate your own religious ideology to others in an intelligent way.

Torture

Some Wangateurs seek balance in all things. The scales cannot be balanced if everyone upholds only good. Not all information comes willingly... and honestly, some spirits wraiths prefer torture to being asked nicely. You have the lores to know which ones want which treatment, right?

Cult

A background that can be used as an influence of equal level, but that has to be actively maintained. Storytellers shouldn't let players make a cult without keeping it running regularly, or it's members won't be very cooperative when they're asked to do things for the cult. You really do get out what you put in. This is especially appropriate for Voodoo practitioners, who revere community, though it may manifest in a different way. For example; a Priest with strong ties to his community who serves regularly for the benefit of his people might have a high cult rating.

Code of Honor: (Hoodoo / Voodoo / Santeria)

Wanga requires PC's have these merits to learn the Magic, and they're great ways to really reinforce the ethics of the ideologies. Keep in mind that the Afro-Caribbean faiths are deeply personal, individual experiences for those who follow them, and each code may be as different as the practitioners who adhere to them. While nothing specific could ever hope to completely encompass the entirety of these ideologies, the following are some ideas to help you develop a Code for each religious philosophy: (Again, these are simplified suggestions intended to get new players started!)

Codes of Honor are personal things that should be written by the player and storyteller of the PC.

- **Yoruba:** Contemplative and Inclusive, Yoruban practitioners are understanding of the ideologies of others. Typically, these Codes of Honor should require the PC give aid to those who need it, but they're not naive. Benefits may include protection against eroding Morality and Virtues to better pursue one's destiny despite the tasks they may be called upon to complete.

- **Voodoo:** Tricksters and teachers, the Voodoo priests of Haiti and West Africa speak with the dead to learn the secrets of their enemies and the strengths of their allies, they then use that information to serve the Loa. Benefits may include being deceptive or misleading, but may ban the character from bringing undue harm to another.
- **Hoodoo:** Survivors and pragmatists, Hoodoo exemplifies the ideals of a religious Swiss Army Knife. They're flexible and ready for anything, but tend to be jacks of all trades. Codes might be focused on staying alive or exploiting an opportunity, but should require running away rather than staying to fight a (potentially) losing battle.
- **Santeria:** Spiritual and caring, Santeria is about the longevity of the community. Santeros are wise and patient, carefully planning the best (and least dangerous) times to strike - whether it be in the political arena or the spiritual one - in order to best achieve their goals. A Code of Honor for a Santeria Priest might benefit patience and caution, like Hoodoo, but place more emphasis on creating an opportunity and avoiding a potential disaster.
- **Palo Mayombe:** Serious and stalwart, Palo Mayombe tata and yaya revere the dead and the Earth. Steeped in deep mysticism and the occult, a Code of Honor focused in Palo Mayombe may require pursuing knowledge and showing proper reverence for the dead and the Earth, while may bolster the priest against temptation and evil. The Codes may likewise bar practitioners from taking actions that aren't carefully planned and prepared.

Oracular Ability / Prophetic

Consider these merits as a means of receiving visions from the Loa. Storytellers should be comfortable giving guidance to Wangateurs with these merits in a way that fits with their preferred method of worship. For example; while meditating a Vodun Papa may hear the songs of the recently departed calling him to downtown, or a dancing Santeros may feel her body lashing out at unseen enemies when there is a plot to kill her. As always, storytellers should feel free to be as creative and as vague or specific as the story calls for.

Apostate

The Apostate Merit is used to indicate that a PC has joined a bloodline or clan aside from the one they were embraced into. Typically the Merit is available only for those who swear allegiance to their new faith above their old clan. Characters who join the Children of Damballah or convert to the Serpents of the Light will be required to purchase the Apostate Merit in order to possess Wanga.

Apostate: Followers of Set, Serpents of the Light, or Children of Damballah is Coordinator Approval

Setite Initiate is Coordinator approval and is NOT appropriate for starting PC's

Setite Initiate (V20 Lore of the Clans)

The Initiate Merit is reserved for those few converts who have proven themselves to their new clan and are willing to completely leave their old one behind. Definitely not for faint of heart, Initiates go through complex rituals and emerge with significant changes to their blood. Initiates gain access to a special discipline and blood magic, but must still pay out of clan costs for both. Children of Damballah Initiates gain Auspex and Serpent of the Light Initiates gain Serpentis.

The Blessings of Gods

Wanga

Wanga blurs the lines between rituals and paths. The invocation of its paths often requires the presence of specific materials and the vocalization of names of power. Therefore, Wanga possesses its own unique web of tools, components, and ritualistic items that must often be present for the magic to work. Not every ritual involves all of these tools, but the vast majority of them require at least a few. Listed below are the more common of Wanga's tools, once again, a bit of research on the player's part will turn up a wealth of additional material.

From the White Wolf Wiki

Building upon the Afro-Caribbean styles of spirit and ancestor worship, Wanga is a thaumaturgical practice that draws upon a pantheon of spirits in all things. Voudoun, Santería, Candomblé, Shango cults, Palo Mayombe, Olodumare and Obeayisne all contribute to the philosophies and traditions of wangateurs. Wanga focuses on creating offerings that are pleasing to the appropriate spirits, offerings that will coax them to aid the caster and the caster's allies or to harm the caster's enemies.

Any user of Wanga (a Wangateur) knows that simple rote and ritual will not please the spirits, as they require the caster to have the dedication to the belief in the system in order to create items of ritual focus, from boiling cauldrons filled with blood, iron spikes, herbs, and other nasty things, to fetishes and charms designed to concentrate the power of the spirits when invoked properly. Wanga is often a bloody and dirty practice, but it is a labor of faith, and its results are undeniable.

For more information on the practice and its tools, please consult **Blood Sacrifice**, 69-83

ASSON - used primarily in Voudoun. This is a rattle wielded by the houngan or mambo, and is considered a magical and sacred object. It is normally constructed out of a gourd to which has been affixed a wooden handle, and is often decorated with such esoteric items as snake bones and bits of coral.

EKWELE - from the Santeria faith, this is a thin chain measuring about 50 inches in length, and broken at regular intervals by one-and-a-half inch disks made from a tortoise shell. It is used in the practice of Ifa, a form of divination.

ESE - also from Santeria, the Ese are poetic verses used in the interpretation of Ifa. Babalawos often have hundreds of these committed to memory.

FARINE - this flour is used to trace the veves utilized in voodoo rituals.

GRIS-GRIS - a gris-gris is a charm, talisman, or any other small magic item. Many of the faiths refer to such charms as wangas; gris-gris is the voodoo equivalent.

HOUNFOUR - a temple or structure used for ceremonies to the god of voodoo.

KESENGUE - a human shinbone wrapped in black rags; this is a common component of Palo Mayombe ceremonies.

NGANA - a large iron cauldron filled with graveyard earth, bones, and sticks and other disturbing ingredients. It is one of the most important components of Palo Mayombe. (This term also refers to a priest or shaman of certain African religions, though it is never used in that context here.)

PERISTYLE - an open courtyard in which voodoo ceremonies are held. There is often, but not always, a hounfour located on the property.

POTEAU MITAN - the pole that stands at the center of peristyle or hounfour. It is often carved or decorated, and represents the center of the universe and its connection with the spirit world. All dancing during the ceremony revolves around the poteau mitan.

VEVE - common to many of the Afro-Caribbean faiths but most prevalent in Voodoo, this is a symbolic design representing one of the loa (or other spirit). Vevs are used as the focus of rituals, and serve as a temporary altar when a more permanent construct is unavailable. Although they can be found written or inscribed on all manner of surfaces, they are most commonly constructed by pouring flour on the ground during rituals.”

Unless stated otherwise these paths are activated with the expenditure of one Blood Trait and require a Social Challenge, retested with Occult. In addition, the wangateur must call aloud (though it need not be at great volume) upon the power of an appropriate spirit (orisha, loa, or the like), and many require the presence of specific items or components.

Wangateurs do not differentiate between Voodoo Necromancy and Wanga. They are part of the same system to the practitioners, and as such those who learn Wanga and Vodoun Necromancy do not receive an extra five free rituals.

Learning Wanga

For those clans or bloodlines who learn Wanga normally without a teacher, such as the Children of Damballah, Serpents of the Light, or the Samedi, they learn through contact with spirits. Such scenes can be run without the need for coordinator or subcoordinator input as long as rarity requirements are met. For everyone else, please reach out to the Giovanni Coordinator's office to petition the Loa for their blessings.

Wangateurs don't learn their magic the same as one might learn hermetic thaumaturgy. There is no formula for a teacher to say "If you do this, then this will happen." Instead, a teacher simply facilitates the initiate's first interactions with the Loa. The teacher isn't agreeing to teach the Path of Curses, they're agreeing to vouch for the person to the spirits. Because of this, few Wangateurs will teach their magic to anyone they don't share a faith with, and those few who do teach are often very careful not to try and facilitate a meeting between their deity and someone who doesn't believe in the same ideals as that deity. Characters looking to learn wanga must in some way subscribe to an Afro-Caribbean ideology.

It takes time and experience to learn Wanga. No priest worth his salt would accept a possible convert until he's certain that convert will serve the Loa faithfully.

Wanga is a religious practice, not merely another form of Thaumaturgy tacked on for the sake of inclusiveness. While some vampires adhere to the precepts of a specific Afro-Caribbean faith, most Kindred wangateurs must have real faith (though not necessarily True Faith) in the God and spirits revered by these religions. Kindred who don't worship some combination of these faiths have a great deal of difficulty mastering Wanga.

Most wangateurs do not teach their secrets to anyone who does not share their beliefs. Even if a faithless wangateur wannabe can find an instructor, she can never call upon Wanga's full potential; the loa, orishas, Saints or whatever you wish to call them do not smile upon those who invoke them spuriously.

Blood Sacrifice p. 70

From a mechanical perspective, once a PC or NPC agrees to facilitate a meeting between a prospective wangateur and the Orisha, they teach the Wangateur how to call upon Papa Legba or Baron Samedi. At that point, the PC learning, the PC teaching, and the storytellers for both PC's should reach out to the appropriate genre coordinator to request the PC be allowed to learn Wanga. The Coordinator and the staff of the learning player will discuss the PC and decide how best to proceed from that point, and that conversation may determine what starting paths the player gets to choose from, if approved.

Regardless, in order to learn Wanga a PC must have purchased the Merit "Code of Honor" with a Code appropriate to the various Afro-Caribbean derived religions.

If a character acts grossly outside of their Code of Honor to the point that the Storyteller believes the Code should be removed from the character sheet, that PC will lose access to their Wanga until such time as they've made amends to the Loa and earned their place among the faithful again.

Teaching Wanga requires the teacher be an experienced priest and that the student have approval from the coordinator responsible for the teacher's clan as well as the coordinator responsible for the learning PC.

Rarities:

Rarity 1: ST Approval (Common Magic that can be found among most or all Wangateurs)

Rarity 2: Subcoordinator Approval (Uncommon Magic usually practiced by specialists)

Rarity 3: Coordinator Approval (Rare Magic known only to the most dedicated of a Loa's followers.)

Note that ALL Wanga is Coordinator approval for converts and Apostates unless they have an appropriate approval for the Merit: Initiate.

Wanga Paths

The Following Paths are available to practitioners of Wanga who meet the rarity requirements listed below. Paths that are not on this list are available only with the permission of the appropriate coordinator. All custom Wanga Paths must have the approval of the appropriate Coordinator's team.

A Wangateur's Primary Path may be any Rarity 1 Path.

Any path not listed here is considered Coordinator Approval. Note that player created paths and rituals always require Coordinator approval.

Path Name	Rarity	Source
Abombo Path (Cenotaph)	3	Kindred of the Ebony Kingdom and Clanbook Giovanni Revised
Ash Path	2	Laws of the Night Revised
Blood, Path of	2	Laws of the Night Revised
Bone Path	3	Laws of the Night Revised
Conjuring	2	Laws of the Night Revised
Corruption	2	LotN Storyteller's Guide
Curses	3	LotN Storyteller's Guide
Dry Nile (Binding Chango)	3	Blood Magic: Secrets of Thaumaturgy
Flow of Ashe, The	1	Blood Sacrifice
Haunting, Path of	3	Kindred of the Ebony Kingdom
Orisha's Fortune	1	Blood Sacrifice
Sepulchre Path	2*	Laws of the Night Revised
The Snake Inside (Zarabanda's Malice)	2	Blood Sacrifice and Blood Magic: Secrets of Thaumaturgy
Spirit Manipulation	2	MET Camarilla Guide
Voice of the Wild	1	Blood Sacrifice
Weather Control	2	MET Camarilla Guide

*Sepulchre is available as a starting path for Samedi Only, though most Samedi will usually come to Wanga after mastering Afro-Caribbean (Vodun) Necromancy.

The Flow of Ashé

The original publication of this path is in Blood Sacrifice: The Thaumaturgy Companion pg. 77.

All levels function as published save as detailed below. The Flow of Ashé does not require any blood expenditures to invoke as that would largely defeat the purpose, and it may not affect powers requiring more than one Blood Trait to activate.

If the sorcery challenge to invoke any level of this path is failed, however, there is a Static Willpower Challenge (difficulty of 3+level of effect failed), and should the wongateur fail this Static Challenge she loses two Blood Traits, in addition to any other penalties for failing to invoke a sorcery path effect. The use of Flow of Ashe does not count towards blood expenditures in a round, but the first three levels will use an action to apply the paste or consume the salve. The fourth level may be used as a free action in conjunction with the activation of a discipline that requires Blood traits, including other Thaumaturgy.

Most requisite powders and herbs are relatively rare and require that the wongateur frequent occult and specialty shops in order to obtain them. Occult Influence should generally be required to obtain them.

Basic Flow of Ashé

Touch of Life

System: To enchant the mixture the caster engages in a Static Mental Challenge against four Traits.
Functions identically to spending a single blood trait to imitate a feature of a living person.

Strength of Root and Stone

System: The wongateur may use the Flow of Ashé to power an increase of one Physical Trait. To enchant the mixture the wongateur must engage in a Static Mental Challenge against four Traits.
Functions identically to spending a single blood trait on a physical trait.

Intermediate Flow of Ashé

Breath of Life

System: To enchant the mixture the wongateur must engage in a Static Mental Challenge against six Traits. Functions mechanically identically to spending a single blood trait heal.

Favor of the Orishas

System: To create the mixture, the wongateur must engage in a Static Mental Challenge against six Traits. Functions mechanically identically to spending a single Blood Trait to power a discipline.

Advanced Flow of Ashé

Gift of Ashé

System: A wongateur may have a total number of pastes and powders prepared at any time equal to her Occult Ability. To enchant the mixture, the wongateur must engage in a Static Mental Challenge against eight Traits.

Orisha's Fortune

The original publication of this path is in Blood Sacrifice: The Thaumaturgy Companion pg. 79. All levels function as published save as detailed below.

Flow of Ashé cannot be used to power Orisha's Fortune as Blood Trait costs for Orisha's Fortune are physically shed (need not inflict Wound Levels), rather than spent. Blood shed as part of the use of Orisha's Fortune is magically consumed, taken by the orisha. This path requires line of sight to use.

Basic Orisha's Fortune

Sheltering Hand

System: The caster engages in a Static Mental Challenge against six Traits. Successfully enacted, the target (typically the wargateur herself, or an ally), gains one retest on her next action that requires a challenge. This effect may not be stacked through multiple castings or by multiple casters, on a single target.

Fortune's Blessing

System: The caster engages in a Static Mental Challenge against seven Traits. Successfully enacted, the target (typically the wargateur herself, or an ally), gains a retest towards the use of a pre-specified Ability Trait for the next scene or hour. This effect may not be stacked through multiple castings or by multiple casters, on a single target.

Intermediate Orisha's Fortune

Fortune's Curse

System: The caster selects a type of action (brawling, sneaking, hacking, driving, shooting, etc.) and engages the target in a Mental Challenge. If successful, the target is forced to bid an additional Trait when attempting that action for the remainder of the scene or hour. This effect may not be stacked through multiple castings or by multiple casters, on a single target.

Fortune's Favor

System: The caster engages the target in a Mental Challenge. If successful, the target is forced to bid an additional Trait when attempting any action for the duration of the power, and the caster gains a free retest on all challenges against the target, for the duration of the power. Fortune's Favor lasts for a number of turns equal to the caster's Occult Ability. This effect may not be stacked through multiple castings or by multiple casters, on a single target.

Advanced Orisha's Fortune

Smiting Hand

System: The caster engages the target in a Mental Challenge. If successful, the target may have any number of his retests automatically canceled equal to the number of temporary Mental Traits spent by the caster after he succeeds in the challenge (maximum of 3). The caster may simply declare "Smiting Hand Cancel" whenever his target uses ANY retest on a subsequent challenge during the scene. Additionally, should his action fail, the victim must perform two simple tests. If he fails both simple tests, the victim suffers a spectacular botch to his intended action; how this botch occurs is decided by the Storyteller.

Voice of the Wild

The original publication of this path is in **Blood Sacrifice: The Thaumaturgy Companion** pg. 80. All levels function as published save as detailed below.

Basic Voice of the Wild

Scent of the Beast

System: If successful in a Static Mental challenge against six Traits, the Kindred gives off a scent identical to that of the target animal for the remainder of the scene. If an additional Mental Trait is spent she could smell like that animal in a particular emotional state; she could, for instance, duplicate the scent of a scared cat or a dog in heat. With the expenditure of three Mental Traits, the power is effective enough to fool an animal ghoul. Three Mental Traits will also permit the caster to fool Lupines, Kindred in animal form, or Kindred using Auspex to heighten their sense of smell, but the victims may call for a Mental Challenge against the caster. If the victim succeeds, they notice something subtly off about the caster's scent, and may well investigate further.

Any attempt to attract an animal requires the expenditure of a single Mental Trait to inspire the creature to overcome its instinctive aversion to vampires; without the expenditure, the animal will approach to within a few yards, but no closer. Any attempt to create a scent strong enough to affect a human or Kindred not using Auspex (duplicating the spray of a skunk, for instance) also requires the expenditure of a Mental Trait.

Hide from Hunter's Eyes

System: A Static Mental Challenge (difficulty six) is conducted. For the remainder of the scene, animals of the specified variety (dogs being the most common in modern cities) simply don't notice the Kindred's presence unless she specifically does something to attract attention (touching the animal, making any noise louder than low conversations or the like). This power requires the expenditure of three Mental Traits to fool Lupines, Kindred in animal form, or Kindred using Auspex. The Lupine or Kindred may ask for a Mental Challenge against the caster to detect the caster while under the effects of this power. Animal ghouls may be fooled by this power if Mental Traits were expended during casting. If no Mental Traits were spent at the time of casting, a ghouled animal may challenge the caster in a Mental Challenge in order to detect them.

Intermediate Voice of the Wild

Marking the Prey

System: The target must be visible to the wargateur and must be defeated in a Mental Challenge to take effect. If successful, all animals of the chosen variety in the area will focus exclusively on the target for the duration of the scene or hour, or until the target is able to escape their immediate vicinity (and avoid pursuit) for several minutes.

Guiding Spirit

System: The caster must make eye contact or direct physical contact with the animal as she spends vitae and engages in a Static Mental Challenge (difficulty seven) to invoke this power. The animal may make this a contested challenge instead of a Static by spending a temporary Willpower only if the wargateur is influencing it to do something totally against its instincts or training. This power lasts for one scene or an hour.

Advanced Voice of the Wild

Mantle of the Beast

System: Make a Static Mental Challenge against eight Traits. Claws created with Mantle of the Beast do one extra level of Aggravated damage. They also grant two additional Traits. Wings allow the Kindred to glide for a distance of 100 yards (further with a strong tailwind), and she can safely fall almost any distance without taking damage. A protective covering like a turtle's shell or an insect's carapace adds three Health Levels of armor. Advantages for taking other features are at Storyteller discretion.

Wanga Rituals

The Following Rituals are available to practitioners of Wanga who meet the rarity requirements listed below. Rituals that are not on this list are available only with the permission of the appropriate coordinator.

All custom Wanga Rituals must have the approval of the appropriate Coordinator's team.

Ritual Name	Rarity	Level	Resource
Baleful Doll	2	Intermediate	Blood Magic
Blood Dance	2	Intermediate	Blood Magic
Bone of Lies	1	Intermediate	LotNR
Bottled Voice	3	Intermediate	LotNR
Cadaver's Touch	1	Intermediate	LotNR
Call of the Hungry Dead	1	Basic	LotNR
Call on Shadow's Grace	2	Intermediate	LotNR
Calling the Restless Spirit	1	Basic	Laws of Elysium
Candle of Rage	1	Intermediate	Blood Sacrifice
Casting of Bones	3	Basic	Player's Guide to the High Clans
Cleansing of the Flesh	3	Intermediate	MET ST Guide
Cobra's Favor	3	Advanced	MET ST Guide
Craft Bloodstone	2	Basic	MET Sabbat Guide
Craft Garde	1	Basic	Blood Sacrifice
Craft Gris-Gris	1	Basic	Blood Sacrifice
Create Corpse Minion	3	Intermediate	Blood Magic
Curse Belated	3	Intermediate	MET ST Guide
Curse Candle	3	Intermediate	Blood Sacrifice

Dead Man's Hand	2	Advanced	Blood Magic
Defense of Sacred Haven	1	Basic	LotNR
Devil's Touch	1	Basic	LotNR
Dominoe of Life	2	Basic	MET Sabbat Guide
Eldritch Glimmer	2	Intermediate	Laws of Elysium
Enhancing the Curse	2	Basic	MET ST Guide
Extinguish	2	Basic	MET ST Guide
Eyes of Despondent Revelation	3	Basic	Player's Guide to the High Clans
Eyes of the Dead	3	Intermediate	Blood Sacrifice
Eyes of the Grave	1	Basic	LotNR
Eyes of the Past	3	Intermediate	Laws of Elysium
Firewalker	2	Intermediate	MET Sabbat Guide
Friend of the Trees	2	Intermediate	Laws of Elysium
Garb of Hades	3	Advanced	Blood Sacrifice
Grandfather's Gift	2	Basic	Blood Sacrifice
Grasp the Ghostly	1	Advanced	LotNR
Graveyard Mists	3	Intermediate	Player's Guide to the High Clans
Howl from Beyond	3	Basic	Player's Guide to the High Clans
Impassable Trail	1	Basic	MET ST Guide
Incorporeal Passage	2	Intermediate	LotNR
Infirm Inert	3	Intermediate	MET ST Guide
Jinx	2	Basic	MET ST Guide
Knell of Doom	3	Basic	Player's Guide to the High Clans
Knowing Stone	3	Basic	Blood Magic
Lesser Trigger	3	Advanced	Lair of the Hidden
Mirror of Second Sight	1	Intermediate	MET Sabbat Guide
Nightmare Drums	2	Intermediate	Blood Magic
Ori Sight	1	Intermediate	Blood Sacrifice

Paper Flesh	3	Advanced	V20 Corebook
Part the Veil	3	Basic	Blood Sacrifice
Purity of Flesh	2	Basic	MET Camarilla Guide
Recure the Homeland	2	Basic	MET Sabbat Guide
Ritual of the Unearthed Fetter	1	Intermediate	LotNR
Sanguinis Phial	2	Basic	MET ST Guide
Scry	2	Intermediate	MET ST Guide
Sense the Mystical	2	Basic	MET ST Guide
Shackles of Blood	2	Advanced	Blood Sacrifice
Singing Charm	1	Basic	Blood Sacrifice
Spirit Beacon	1	Basic	LotNR
Spite of Harridan	1	Basic	MET Sabbat Guide
Summon Guardian Spirit	3	Basic	Laws of Elysium
Summon Mischeivous Spirit	1	Intermediate	Laws of Elysium
The Haunting	2	Intermediate	Laws of Elysium
The Watcher	2	Intermediate	Laws of Elysium
Trima	2	Basic	MET ST Guide
Two Centimes	2	Basic	Blood Magic
Wake with Evening's Freshness	1	Basic	LotNR
*Ward (or Warding Circle) vs:			
Cainite	1	Intermediate	Camarilla Guide
Demons	2	Advanced	Camarilla Guide
Fae	3	Intermediate	Camarilla Guide
Ghosts	1	Basic	LotNR
Lupines	2	Intermediate	Camarilla Guide
Spirits	1	Advanced	Camarilla Guide
Widow's Spite	1	Basic	MET Sabbat Guide

*Wards and Warding Circles must be learned individually. For example; Ward vs. Cainite and Warding Circle vs Cainite are two distinct rituals.

Credits

Firstly, we want to thank our amazing players for reminding us with every email that there's more to thaumaturgy than the kewl powerz that we often associate with magic in the org. Every experience we get to have with the PC's and storytellers who love this genre is just another example of why we volunteer. Thank you for all you do.

We'd also like to thank the coordinator teams for the Followers of Set and the Giovanni who, jointly, have provided the input and assistance of their offices in a combined effort to satisfy all of our dedicated players.

The other coordinators who have clans mentioned here are also treading in new water. We're looking forward to working with you all as we explore something with real potential for greatness.



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