

# NGANGA

## PRIME ATTRIBUTES

Intelligence and Constitution

## NGANGA CLASS SKILLS

Culture/Own, Language, Medicine, Occult, Perception, Priestcraft, Scholar, Survival, Trade

## BONUS SKILLS FOR NEW CHARACTERS

Medicine, Occult, Any One Class Skill, Any One Skill

Ngangas (pronounced "GAHN-gahs") are masters of the unseen, adepts in the conjuring and channeling of the intrinsic force known as *ashe*. The heat of a fire, the cure within a root, the fear that bubbles within a brave man's heart- they know how to call up these forces and rain them down upon those who displease them. All admit the power of the nganga's arts, but they are often feared and shunned for the secrets that they know.

Ngangas emerge in different ways depending upon the culture that births them. All require an innate supernatural spark, as the gift of wielding *ashe* cannot be taught. Some are educated in the use of their arts in long, grueling apprenticeships that sift the gifted from the artless, like the olabons of the Meruan nomads. Others have their powers marked early by signs and portents at their birth, like the born-witches of the Kirsí. Some ngangas do not even realize what they really are, and channel forces to enact desires that are secret even to their waking minds.

Most societies tolerate the existence of ngangas as a necessary evil. So long as some of them are willing to use their powers to curse, afflict, and control other people, other ngangas will be needed to protect the community from such wicked sorcery. Unlike marabouts, the powers the ngangas wield are essentially amoral and indifferent to human life- they deal in potencies, in *ashe*, rather than in spiritual friendships and alliances. They may tap the darker

forces of the cosmos, but these beings respond blindly to the rituals that bind them, and form no affectionate ties with humankind.

Ngangas can rise to positions of great power and influence, but only indirectly in most lands. Common people neither trust nor understand the secrets that they hold, and even the least-skilled among them is viewed with a kind of salutary dread. The nganga can strike at a man in ways that no sword or shield can fend,



## NGANGA CLASS DETAILS

| LEVEL | HIT DICE | XP NEEDED | ATTACK BONUS | PHYSICAL EFFECT | MENTAL EFFECT | EVASION | MAGIC | LUCK |
|-------|----------|-----------|--------------|-----------------|---------------|---------|-------|------|
| 1     | 1d4      | 0         | +1           | 16              | 13            | 15      | 12    | 14   |
| 2     | 2d4      | 2,000     | +2           | 15              | 12            | 14      | 11    | 13   |
| 3     | 3d4      | 4,000     | +2           | 15              | 12            | 14      | 11    | 13   |
| 4     | 4d4      | 8,000     | +3           | 14              | 11            | 13      | 10    | 12   |
| 5     | 5d4      | 16,000    | +3           | 14              | 11            | 13      | 10    | 12   |
| 6     | 6d4      | 32,000    | +4           | 13              | 10            | 12      | 9     | 11   |
| 7     | 7d4      | 64,000    | +4           | 13              | 10            | 12      | 9     | 11   |
| 8     | 8d4      | 128,000   | +5           | 12              | 9             | 11      | 8     | 10   |
| 9     | 9d4      | 256,000   | +5           | 12              | 9             | 11      | 8     | 10   |
| 10    | 10d4     | 512,000   | +6           | 10              | 7             | 9       | 6     | 8    |

and such power brings with it a wide stroke of well-reasoned fear. They remain tolerated for the good they can do if properly propitiated, and for defense against other, less moral ngangas. Only in Lokossa are ngangas part of the formal structures of power, and there the mightiest of them rules as the Ahonsu, the witch-king of all Lokossa.

The arts of a nganga require the wearing of specific charms, masks, pieces of clothing, robes, and other elements of mystically-significant couture. The precise nature of these items varies with the nganga's traditions, but they preclude the wearing of armor if the nganga intends to use any magic. Unwitting nganga require no such tokens and may wear what they will, but they cannot control their magic without learning their proper dress and its meaning.

## NGANGA SORCERY

Ngangas wield two types of magic: *ritual sorceries*, and *nkisi*, ("nn-KEE-see"). Ritual sorceries are lengthy, complex rites that require careful preparation and execution. Nkisi magic also takes time to prepare its effects, but the results are stored within a nkisi, or fetish, which may then be used to release the spell at an opportune time. A nganga may use any of the ritual sorceries he knows as often as he has the time and materials to perform them, but the number and strength of nkisi that a nganga can maintain is limited by his expertise.

If too many nkisi are empowered at once, the nganga runs the distinct risk of losing control of the *ashe* and causing a catastrophic eruption of magical force. Instinctive or unknowing nganga do not perform ritual sorceries, but their careless thoughts or wills can imbue even the ordinary objects they use every day with the power of a nkisi- and then release the energies when their secret selves desire it.

Nganga magic takes time to learn, and requires either a tutor familiar with the details of the spell or specially-fashioned icons and tomes designed to teach of its power. Ngangas are jealous of their knowledge, and few will teach it without the inducement of substantial favors or a heavy payment in treasure. Even if a tutor can be found for a particular spell, it will require time to master the

| NGANGA NKISI PREPARATION MAXIMUM |             |     |     |     |     |
|----------------------------------|-------------|-----|-----|-----|-----|
| NGANGA LEVEL                     | NKISI LEVEL |     |     |     |     |
|                                  | 1ST         | 2ND | 3RD | 4TH | 5TH |
| 1                                | 1           | -   | -   | -   | -   |
| 2                                | 2           | -   | -   | -   | -   |
| 3                                | 2           | 1   | -   | -   | -   |
| 4                                | 3           | 2   | -   | -   | -   |
| 5                                | 3           | 2   | 1   | -   | -   |
| 6                                | 4           | 2   | 2   | -   | -   |
| 7                                | 4           | 3   | 2   | 1   | -   |
| 8                                | 4           | 3   | 2   | 2   | -   |
| 9                                | 5           | 4   | 3   | 2   | 1   |
| 10                               | 5           | 4   | 3   | 3   | 2   |

details of its use. A spell requires one week of practice per spell level before the nganga may use a ritual or prepare a nkisi.

At first level, the nganga may choose a total of three nkisi or rituals from the list below. Every time they gain an experience level, they may add one more spell to their list of a level they are capable of casting, reflecting their own studies and personal development.

The number of nkisi of a given level which can be prepared is based on the nganga's experience level. At first level, for instance, he can maintain only one level 1 nkisi in readiness. Nganga can maintain more nkisi if they so wish, but doing so is dangerous. Whenever they invoke a nkisi while having more than their maximum prepared, they must first make an Int/Occult skill check at difficulty 6, +2 for each nkisi in excess of their allowed maximum. On a failed check, every nkisi they have prepared erupts simultaneously, with all effects targeting the nganga.

Rituals sometimes require magically-significant substances, herbs, and objects in order to fuel their power. Some of these things can be bought for gold, but most are more cheaply gathered by the nganga or found in the course of their adventures. For this reason, most ngangas prefer to dwell apart from large communities, close enough to receive petitioners and deep enough into the bush to allow for easy harvesting of useful reagents.

| FIRST-LEVEL NGANGA SPELLS              |  |
|--|--|
| RIITUAL SORCERY                        | EFFECT   |
| <i>Cleanse the Curse of Misfortune</i> | Break the power of a minor curse on a person.  |
| <i>Fashion Charm of Soothing</i>       | Create a magical charm that aids the sick  |
| <i>Fashion Warding Amulet</i>          | Create a long-lasting magical charm that protects a warrior from enemy blades                        |
| <i>Open the Hunter's Path</i>          | Bless a hunter with great keenness to track or find a particular person or type of prey              |
| <i>Rite of the Twisted Limb</i>        | Curse a victim with misfortune if you possess a trace of their blood, hair, or other connection      |
| NKISI SPELL                            |  |
| <i>Nkisi of the Blessed Spear</i>      | Enchant a weapon briefly, granting it +1 to hit and damage rolls and full damage against Eternal     |
| <i>Nkisi of the Burning Brand</i>      | Force a victim or object to resist your <i>ashe</i> or burst into flames                             |
| <i>Nkisi of the Deadened Mind</i>      | Bewitch a human victim into a voiceless, dull-minded slave to your will                              |
| <i>Nkisi of the Evil Eye</i>           | Subtly curse a victim with fumbling misfortune at their next skilled effort                          |
| <i>Nkisi of the Nganga's Eye</i>       | Perceive magical objects, curses, and other sorcery, but you are blind while this spell is in effect |

# MAGIC

Magic is an accepted reality for almost all the peoples of the Three Lands. Even the dumbest peasant understands that there are certain men and women with the power to exceed the common laws of the world, and that these sorcerers and marabouts can work wonders with their arts. Sometimes this knowledge is leavened with fear, and innocent souls are made to suffer because of the witch-terrors of others.

Spears of the Dawn and other adventurers often number magic-wielders among their numbers, both for their great usefulness in performing mighty deeds and for the camaraderie and acceptance they can find among such social outsiders. A nganga who might never be more than courteously dreaded by his neighbors can find friendship and trust in a band of adventurers, and a marabout can relax from constant struggles with temple priests. At the edges of the civilized world there is room for such envoys of the unknown.

Magic in the Three Lands comes in two varieties- the natural miracles of the marabout or experienced griot, and the *ashe*-wielding of the nganga. The two forms of magic are very different in the effects they are able to create.

Miracles are fundamentally the product of natural law. The marabout appeals to the spirits to create the effect they desire because the spirits have authority over the natural laws of the world. When the gods bring forth a sudden spring of freshwater or heal a comrade's bleeding limb, they are not violating any physical laws, they are simply exercising the discretion which is their right. The potent spiritual relationship between the marabout and the gods gives a mortal the ability to ask for such favors.

In the same fashion, a powerful griot's songs can have miraculous effects due to the strength of the social laws and cultural mores he invokes. The power of tradition and custom is not merely an empty convention, it is something tangible and physical, and a griot can wield this power against those who transgress its limits.

Because both marabouts and griots are simply invoking the aid of another or enacting an existing social rule, it is comparatively easy for them to call up their powers. They do not need to prepare them beforehand as a nganga does, or laboriously discipline their minds and bodies to receive their powers. Some marabouts aren't even aware of their special gifts, but instead just spontaneously manifest the gifts of the spirits who favor them. A griot must labor to learn the songs and lore of his role, but once he has mastered the subtleties he may wield his gifts for as long as inspiration lasts.

However, miracles are fundamentally limited in scope. Because they merely implement existing law or work through a reigning spiritual power, they cannot show the flexibility of a nganga's sorcery. All their arts must be approved or allowed by the existing powers, and these powers are likewise limited in what they are allowed to enact. It is for this reason that miracles almost never create a long-lasting effect or permanent physical change- the spirit world would never permit one of its number to simply go around adding to creation at the behest of a marabout. Even healing spells

simply restore a subject to their prior condition rather than adding to what exists. Marabouts and griots also have great difficulty in developing new miracles or songs, for they must somehow find a new loophole in the laws of the spirit world or devise a new use of the intricate laws of tradition. Such miracle-workers are limited to the powers that already exist.

Ngangas wield something very different- *ashe*, the fundamental potency of all which exists. Every act and substance has potency because of *ashe*. A fire's heat, a wise man's cunning, a warrior's determination, a stone's hardness- all of these traits are simply different manifestations of *ashe*. A skilled nganga can gather and channel this power to create marvels in obedience to his will.

*Ashe* has nothing to do with the gods and the spirits. It is something more essential, more fundamental to the substance of the world. It can be used to affect the divine powers if properly channeled, but it is more oriented toward the physical world and the creation of action or substance. Because it is fundamentally in defiance of natural law, it is mistrusted and disliked by many among the priesthood. "Magic spoils the gods," they say, and many claim that witchcraft ruins the relationship between humans and spirits.

While *ashe* is remarkably versatile in its effects, it is limited by the understanding of the wielder. A nganga cannot create an effect he does not understand. It is for this reason that very subtle and complex works cannot be performed by ngangas. Healing wounds, restoring the dead, conjuring complex objects, or foretelling the future are all examples of tasks too complex for a common sorcerer to accomplish. Cunning ngangas are sometimes able to surpass the limits of their arts by finding a simpler shortcut to the desired end; the experienced nganga may transform himself into a beast, for example, by simply copying the form of an existing type of animal. Such tricks often come with unanticipated limitations.

Sorcery is particularly potent in matters of curses and maledictions. It is always easier to destroy than to create, and a skilled nganga can poison the *ashe* within a victim to rob him of the power to enact his will upon the world. This may take the subtle form of bad luck and sudden illnesses or the dramatic disintegration of the victim's flesh. These curses cling to those bewitched, and it is often necessary to find a nganga to lift the taint upon the victim's *ashe*. Few marabouts have the ability to ease these curses, and so even those villages that fear their arts are often obliged to tolerate a local nganga for the sake of the cures he can dispense.

The power to wield *ashe* is something innate, either born with the nganga or produced by some powerful supernatural contact. A few ngangas go through life completely unaware of their powers, instinctively channeling *ashe* to blight their enemies and strengthen their aims. It is for this reason that some villages are so worried about witches in their midst; they might be harboring a curse-monger among their own people without the malefactor even realizing his crime. Most sorcerers are marked from youth, however, and are taken by a more experienced nganga for an apprentice to aid in their work.



# NGANGA SORCERY

A nganga's ("GAHN-gah") arts are harsh and demanding. Those born with the gift of manipulating *ashe* might go their whole lives ignorant of the strange coincidences and peculiar troubles that afflict their enemies, but any who would wish to truly master the fire in their veins must commit to a grueling study of sorcery. Such a choice often severs them from family and community alike.

Most ngangas learn their arts from a master over the course of an apprenticeship that starts in early youth and extends for as much as a dozen years. Elder ngangas often find it necessary to take such apprentices, for much of a nganga's work involves burdensome preparations and hand labor that is better done by strong young limbs than the withered fingers of the aged. Many ngangas are so feared that they cannot even find wives or husbands, and so they must rely on their pupils to tend to them in their old age.

These village or town ngangas teach the great majority of the Three Lands' sorcerers, and few of them ever attain greatness. They trade their services as cursebreakers and charm-makers to satisfy the needs of their neighbors, and avoid seeking such power as might provoke the fearful common folk into imagining them a threat. The strongest and most capable of the town ngangas might be fourth or fifth level, and that at the end of a long and diligent life.

Bush ngangas are something different. They are the men and women who are not content to be barely-tolerated figures within a humble village, or suspicious scholars hawking their lore in a town market. These dwellers in the deep wilderness seek out the lost lore of ages past and plumb deep mysteries far from the places of men. They dwell in near-solitude, with only a few trusted apprentices or servants, the better to be undisturbed in their strange labors and esoteric disciplines. Some of them are good and noble souls who desire only wisdom and the peace to pursue their understanding. Others have gone into the bush because no sensible community would tolerate their evil desires.

## TYPES OF NGANGA MAGIC

The sorcery used by the nganga comes in two forms- *ritual sorcery*, which requires lengthy rites and the correct physical components, and *nkisi*, ("nn-KEE-see"), which imbue a small fetish or token with an effect that can be triggered swiftly at a more opportune time.

To cast a ritual spell the nganga requires a number of small tools and components and an undisturbed place in which to work. These tools take up no meaningful encumbrance cost and are assumed to be always available to a nganga, but one stripped of his belongings must piece them back together over a week's time to create new ones. They are easily fashioned out of natural components, provided the nganga is in a wilderness location and can gather the necessary elements.

Aside from these tools, some rituals also require the use of costly ingredients. Urban nganga are often forced to simply buy these ingredients in the market, but one who dwells in the bush can provide for his own needs.



A nganga can gather 10 si worth of ingredients each day from a wilderness area, assuming he spends the entire day gathering. These ingredients must be gathered for a specific ritual- he can't simply harvest 300 si worth of components over the course of a month and then decide how to use them. It is up to the GM's discretion as to how large a stockpile of ingredients can be laid up for a particular ritual. Once the nganga has both the tools and the ingredients for a ritual, he needs only spend the requisite time to cast it. If injured or violently interrupted during the casting process, the ritual is spoiled and any ingredients are wasted.

Nkisi operate somewhat differently. Nkisi produce sudden, immediate effects and are intended for use when the nganga does not have time to conjure an elaborate ritual. Instead, the sorcerer conducts preparatory rites to imbue a small token or icon with magical power, and can later trigger this power to cast the spell. Nkisi require no special components, and almost any hand-held object can serve as a focusing fetish for them. Unwitting ngangas turn their own knives and hand tools into nkisi, discharging their unconscious sorceries through them at friends and enemies.

A nganga can only have so many nkisi prepared at any one time, however. If he has more than the listed maximums provided by the following table, then each time he triggers a nkisi he must roll an Int/Occult skill check at a difficulty of 6, +2 for each excess nkisi he has prepared. On a failure, all of them go off at once, targeting him for each effect.

## LEARNING AND CASTING SPELLS

A nganga may learn ritual sorceries and nkisi of any level he is able to cast. Learning a spell requires either a tutor or one of the rare and complex tomes or teaching-idols that instruct in the spell. Ngangas are reluctant to teach their lore for fear of it being used against them, and so often require many favors or very great payment to part with their learning. Once a teacher is found, a spell can be learned in one week per spell level.

Casting a ritual was discussed earlier, but casting a nkisi is a much quicker process. The nganga must have a free hand to hold the nkisi and be capable of speaking to invoke its power. Most such invocations take only a single action, though some require the nganga to chant until the start of their next round. Just as with marabouts, a nganga injured during casting loses the spell and wastes the nkisi.

Unlike marabouts, however, channeling *ashe* places certain limits on the kind of clothing a nganga can wear. Ritually-significant tokens, adornments, and masks are often necessary for focusing *ashe's* power, and so a nganga may not wear armor if he intends to cast spells. Warding amulets and other magical devices with no encumbrance cost may be used, however.

## OCCULT CONNECTIONS

Numerous rituals require the use of *occult connections* with a given target. A nganga who possesses such a connection may hurl curses and afflictions at the victim even with the width of the Three Lands between them. Occult connections include nail clippings, blood, hair, spittle, sweat, urine, washing-sponges and water, sleeping mats, worn clothing, familiar jewelry, food scraps, beer dregs, and anything else of similar closeness to the subject- even the soil taken from a very fresh footprint or a handful of earth dug from under their shadow.

A nganga may possess only one occult connection to any given person at a time; he cannot stockpile a mountain of nail clippings to bewitch a victim repeatedly. The quality of connection with a person is diffused over all such suitable links in a nganga's possession, and any use of one discharges the virtue of them all. Once a connection is used, a new one must be gathered afresh. Cunning and clever allies can be employed to steal such things, but they must bring the connection quickly to the nganga before its nature becomes entangled with their own and they risk becoming the target of any sorcery the nganga might work with it.

Occult connections are most often used in ritual magic, and allow a spell to affect a target at any distance. Nkisi are not designed to take proper advantage of them, and so they are of much less use when employed with such spells. If used with a nkisi, the victim suffers a -2 penalty on any saving throw that must be made. Once used, a connection expends its power and becomes useless for further sorcery.

Unsurprisingly, the natives of the Three Lands frown mightily on the gathering of occult connections. Even common peasants understand the dangers of allowing such things to fall into the hands of witches, and kings guard them well.

| NGANGA NKISI PREPARATION MAXIMUM |             |     |     |     |     |
|----------------------------------|-------------|-----|-----|-----|-----|
| NGANGA LEVEL                     | NKISI LEVEL |     |     |     |     |
|                                  | 1ST         | 2ND | 3RD | 4TH | 5TH |
| 1                                | 1           | -   | -   | -   | -   |
| 2                                | 2           | -   | -   | -   | -   |
| 3                                | 2           | 1   | -   | -   | -   |
| 4                                | 3           | 2   | -   | -   | -   |
| 5                                | 3           | 2   | 1   | -   | -   |
| 6                                | 4           | 2   | 2   | -   | -   |
| 7                                | 4           | 3   | 2   | 1   | -   |
| 8                                | 4           | 3   | 2   | 2   | -   |
| 9                                | 5           | 4   | 3   | 2   | 1   |
| 10                               | 5           | 4   | 3   | 3   | 2   |

| NGANGA SPELL LIST                         |                                       |
|---|---------------------------------------|
| FIRST LEVEL RITUALS                       | FIRST LEVEL NKISI                     |
| <i>Cleanse the Curse of Misfortune</i>    | <i>Nkisi of the Blessed Spear</i>     |
| <i>Create Charm of Soothing</i>           | <i>Nkisi of the Burning Brand</i>     |
| <i>Create Warding Amulet</i>              | <i>Nkisi of the Deadened Mind</i>     |
| <i>Open the Hunter's Path</i>             | <i>Nkisi of the Evil Eye</i>          |
| <i>Rite of the Twisted Limb</i>           | <i>Nkisi of the Nganga's Eye</i>      |
| SECOND LEVEL RITUALS                      | SECOND LEVEL NKISI                    |
| <i>Burden the Accursed House</i>          | <i>Nkisi of Grasping Vines</i>        |
| <i>Call Spirit Minion</i>                 | <i>Nkisi of the Blighted Fate</i>     |
| <i>Create Amulet against Beasts</i>       | <i>Nkisi of the Ghost</i>             |
| <i>Create Bakakari Shirt</i>              | <i>Nkisi of the Nganga's Command</i>  |
| <i>Create Talisman Against Misfortune</i> | <i>Nkisi of the Sloughing Skin</i>    |
| THIRD LEVEL RITUALS                       | THIRD LEVEL NKISI                     |
| <i>Calling the Veiled Bower</i>           | <i>Nkisi of Blinding Rage</i>         |
| <i>Cleanse the Curse of Death</i>         | <i>Nkisi of the Cold Clay Limbs</i>   |
| <i>Echoes of the Distant Song</i>         | <i>Nkisi of the Speaking Stone</i>    |
| <i>Rite of Death in Life</i>              | <i>Nkisi of the Sundered Spell</i>    |
| <i>Rite of the Altered Skin</i>           | <i>Nkisi of the Tearer of Veils</i>   |
| FOURTH LEVEL RITUALS                      | FOURTH LEVEL NKISI                    |
| <i>Call Spirit Hunter</i>                 | <i>Nkisi of Fixing the Soul</i>       |
| <i>Rite of Casting Forth the Eye</i>      | <i>Nkisi of the Bestial Form</i>      |
| <i>Rite of Mending the Soul</i>           | <i>Nkisi of the Broken Shadow</i>     |
| <i>Ward of the Knotted Path</i>           | <i>Nkisi of the Crimson Nail</i>      |
| <i>Ward of the Scabrous Hand</i>          | <i>Nkisi of the Invincible Will</i>   |
| FIFTH LEVEL RITUALS                       | FIFTH LEVEL NKISI                     |
| <i>Create Amulet of Might</i>             | <i>Nkisi of Severing the Head</i>     |
| <i>Curse of the Far Spear</i>             | <i>Nkisi of the Shadow That Kills</i> |
| <i>Rite of the Listener</i>               | <i>Nkisi of the Shattered Name</i>    |
| <i>Rite of the Tempest Rider</i>          | <i>Nkisi of the Walker at Night</i>   |

# NGANGA SPELLS

## BURDEN THE ACCURSED HOUSE

|               |              |                  |         |
|---------------|--------------|------------------|---------|
| <b>LEVEL</b>  | 2            | <b>CAST TIME</b> | 6 hours |
| <b>RANGE</b>  | Connection   | <b>COST</b>      | 40 si   |
| <b>TARGET</b> | One building | <b>TYPE</b>      | Ritual  |

The nganga casts a curse upon a particular dwelling or area, afflicting all within with a subtle blight of misfortune and despair. He must have possession of some fragment of the structure to be cursed, and the ritual will not work on structures larger than sixty feet on a side. When the ritual is complete, all persons who have spent more than six hours inside that structure or area in the past day must save versus Magic or be struck by a Lesser Curse, inflicting a -1 penalty on all hit rolls, damage checks, Morale, saving throws, and skill checks they might face. The curse will persist as long as the subject enters the structure at least once per week. If a nganga breaks the curse on a victim or the place, all curses break.

## CALL SPIRIT HUNTER

|               |            |                  |        |
|---------------|------------|------------------|--------|
| <b>LEVEL</b>  | 4          | <b>CAST TIME</b> | 1 hour |
| <b>RANGE</b>  | Special    | <b>COST</b>      | 500 si |
| <b>TARGET</b> | One victim | <b>TYPE</b>      | Ritual |

By means of this nocturnal rite the nganga calls forth a faithful spirit assassin, summoning it to find or slay a particular target. If the nganga has an occult connection with the target the hunter will be able to track them unerringly and go directly to their current location. If without such a connection then the hunter must trail them by conventional means, though it has a total of +4 on all tracking and stealth skill checks. This ritual may be only be cast at night, and the hunter will vanish at the first light of dawn.

The hunter itself may take many forms, all plainly inhuman and roughly man-sized. It can swim the roughest waters or climb the sheerest surfaces as quickly as it can walk. Its stats are AC 5, HD 5, Atk +7/2d6, Move 40', Skill +4, Save 13+. It is intelligent as a human, but it cannot speak, and acts only to track or assassinate a target. If the hunter is slain, the nganga suffers 2d6 points of damage from the *ashe* backlash and cannot call it forth again for one full month.

## CALL SPIRIT MINION

|               |            |                  |        |
|---------------|------------|------------------|--------|
| <b>LEVEL</b>  | 2          | <b>CAST TIME</b> | 1 hour |
| <b>RANGE</b>  | Special    | <b>COST</b>      | None   |
| <b>TARGET</b> | One minion | <b>TYPE</b>      | Ritual |

The nganga performs a ritual to conjure up a shell of material flesh around a construct of mystical *ashe*. The spirit minion takes the form of an animal common to the area no smaller than a kitten and no larger than a jackal. The animal always has some unusual coloration or physical trait, and any nganga who spots it can recognize its supernatural nature instantly. Once the spirit is summoned it will obey the nganga utterly. It cannot fight, but has an AC of 7, a movement rate of 20', and 6 hit points. It is as intel-



ligent as a human being, and the nganga can interpret the sounds it makes as human speech. Upon its death or the next sunrise, it vanishes in a plume of white smoke.

## CALLING THE VEILED BOWER

|               |         |                  |        |
|---------------|---------|------------------|--------|
| <b>LEVEL</b>  | 3       | <b>CAST TIME</b> | 1 hour |
| <b>RANGE</b>  | Special | <b>COST</b>      | None   |
| <b>TARGET</b> | One hut | <b>TYPE</b>      | Ritual |

A nganga often has reason to desire the privacy of the deep bush, but comfort is wanted as well. This ritual summons the natural flora of the area to bend and shape itself into a suitable dwelling for the nganga, one made of whatever natural living materials are available. The resultant dwelling might be a grass hut, scrub-brush wicker house, or smooth hardwood building depending on available plant life.

The structure is never more than twenty feet square and one storey in height. The dwelling blends smoothly with its surroundings and exudes a sense of peace; wild animals will not molest those within unless provoked. The dwelling will last indefinitely assuming it receives occasional repair and maintenance.

### CLEANSE THE CURSE OF DEATH

|        |             |           |         |
|--------|-------------|-----------|---------|
| LEVEL  | 3           | CAST TIME | 6 hours |
| RANGE  | Special     | COST      | 400 si  |
| TARGET | One subject | TYPE      | Ritual  |

The nganga's power is marshaled to strike down the power of a Greater Curse. At the end of this rite, both the nganga and the victim make a saving throw versus Magic. If both fail, the rite cannot be attempted for that victim for another day. If either succeed, one Greater Curse of the nganga's choosing is lifted from the victim.

This ritual may also be used to appease the anger of a cursed or offended magical item, assuming the offending party makes a suitably handsome plea for forgiveness. If both the nganga and the offender fail their Magic saving throw, then the item can only be appeased by some costly or painful offering chosen by the GM.

### CLEANSE THE CURSE OF MISFORTUNE

|        |             |           |         |
|--------|-------------|-----------|---------|
| LEVEL  | 1           | CAST TIME | 6 hours |
| RANGE  | Special     | COST      | None    |
| TARGET | One subject | TYPE      | Ritual  |

This rite allows the nganga to fracture the force of a Lesser Curse upon a target, breaking it up and ending its hold upon a victim. At the rite's completion, both the nganga and the target may make saving throws versus Magic; if either succeed, the Lesser Curse is ended. If used by the nganga on himself, only he may make the saving throw. The rite may only target one Lesser Curse at a time, and may only be performed for a given subject once per day. The nganga knows whether or not the rite was successful.

### CREATE AMULET AGAINST BEASTS

|        |           |           |         |
|--------|-----------|-----------|---------|
| LEVEL  | 2         | CAST TIME | 6 hours |
| RANGE  | Special   | COST      | 100 si  |
| TARGET | One charm | TYPE      | Ritual  |

The nganga works with a subject to fashion magical amulets that will protect them from the anger of the savage animals of the Three Lands. The wearer of such amulets gains a +2 bonus to all reaction rolls from wild animals for purposes of avoiding attack. He also gains a -2 bonus to armor class against their attacks, and a +2 bonus to hit them. These amulets are useless against magically-altered or supernatural beasts. The amulets lose their power if the wearer ever eats the meat of a domestic animal.

### CREATE AMULET OF MIGHT

|        |           |           |          |
|--------|-----------|-----------|----------|
| LEVEL  | 5         | CAST TIME | 6 hours  |
| RANGE  | Special   | COST      | 5,000 si |
| TARGET | One charm | TYPE      | Ritual   |

This exacting ritual creates an amulet of power suitable for a great hero. The amulet will only ever benefit its designated owner, and only a hero with at least seven hit dice or levels can gain its aid. When worn by its rightful owner, the amulet grants an armor class of 4 and will allow the bearer to reroll one failed saving throw per day. A nganga may have no more than three such amulets in existence at any one time.

### CREATE BAKAKARI SHIRT

|        |           |           |         |
|--------|-----------|-----------|---------|
| LEVEL  | 2         | CAST TIME | 6 hours |
| RANGE  | Special   | COST      | 500 si  |
| TARGET | One shirt | TYPE      | Ritual  |

The nganga uses his arts to create a "bakakari shirt" for a particular person, a garment sewn with dozens of charms against malevolent sorcery. The shirt may take many forms, from an actual tunic to a bandoleer of amulets. When the wearer of such a shirt is affected by a Lesser Curse, he may make a saving throw versus Magic to resist the effect. If successful, one or more of the amulets on the bakakari shirt flare up brightly before crumbling to dust and dispelling the Lesser Curse. On a failed save, the curse takes its normal course. The shirt will repel one curse for each two full levels of the nganga who fashioned it before it becomes useless. A person may benefit from only one bakakari shirt at a time.

### CREATE CHARM OF SOOTHING

|        |           |           |         |
|--------|-----------|-----------|---------|
| LEVEL  | 1         | CAST TIME | 6 hours |
| RANGE  | Special   | COST      | None    |
| TARGET | One charm | TYPE      | Ritual  |

The nganga infuses a bundle of medicinal plants with his *ashe*, encouraging the force of life within them and opening paths by which their strength may withstand sickness. Those who use such a talisman are treated as if they had made one more successful saving throw against a disease's effects, which may be enough to end the illness immediately. A subject can benefit from only one such charm per instance of illness, and a nganga may create no more of these charms at once than he has levels. Any additional charms cause the oldest extant ones to lose their virtue.

### CREATE TALISMAN AGAINST MISFORTUNE

|        |           |           |         |
|--------|-----------|-----------|---------|
| LEVEL  | 2         | CAST TIME | 6 hours |
| RANGE  | Special   | COST      | 100 si  |
| TARGET | One charm | TYPE      | Ritual  |

Every village conjurer claims to be able to fashion amulets to protect the bearer from accident or trouble. The difference between their promises and those of a true nganga is that the nganga's amulets actually work. The bearer of a talisman against misfortune may reroll the first saving throw they fail after donning the amulets. The amulets only ever work once before crumbling away, and a person may bear no more than one of these amulets at a time.

### CREATE WARDING AMULET

|        |           |           |        |
|--------|-----------|-----------|--------|
| LEVEL  | 1         | CAST TIME | 1 day  |
| RANGE  | Special   | COST      | 30 si  |
| TARGET | One charm | TYPE      | Ritual |

By careful study of the subject and the use of judiciously-chosen minerals, herbs, and animal parts, the nganga can fashion a set of warding amulets that will protect the bearer from harm in battle. The amulets function only for the intended wearer and grant AC 6 as blows are magically deflected or weakened by the sorcery. The charms will function until they are physically destroyed.



## CURSE OF THE FAR SPEAR

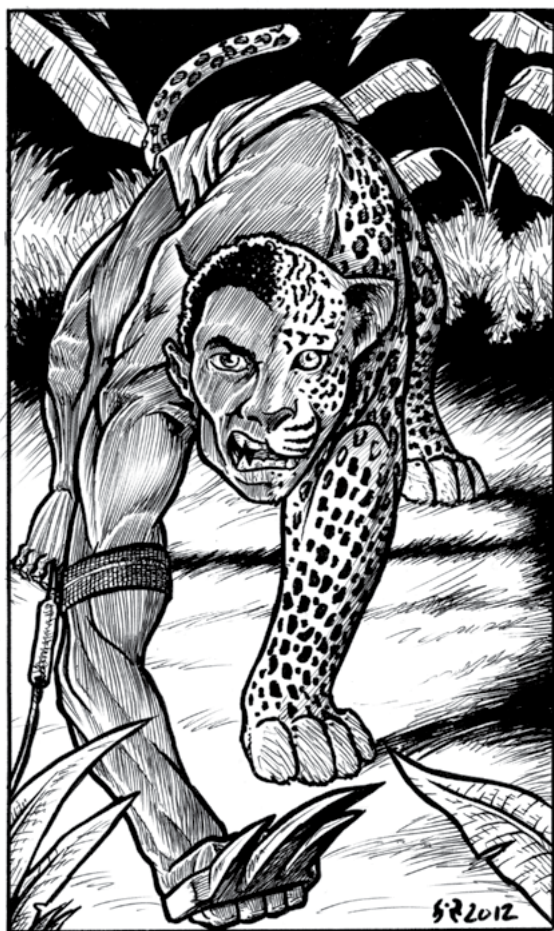
|               |            |                  |          |
|---------------|------------|------------------|----------|
| <b>LEVEL</b>  | 5          | <b>CAST TIME</b> | 1 hour   |
| <b>RANGE</b>  | Connection | <b>COST</b>      | 1,000 si |
| <b>TARGET</b> | One victim | <b>TYPE</b>      | Ritual   |

A nganga of dreadful might can use an occult connection to kill a wretched victim from afar, burning, slashing, or otherwise destroying the connection to echo the injury on the target's soul-self. At the completion of this rite, the victim must save versus Magic or fall dead on the spot. Even if the target succeeds in the save, they take 3d6 points of damage from the spiritual shock. A careful Wis/Occult examination at difficulty 10 will reveal that the victim perished due to witchcraft.

## ECHOES OF THE DISTANT SONG

|               |             |                  |        |
|---------------|-------------|------------------|--------|
| <b>LEVEL</b>  | 3           | <b>CAST TIME</b> | 1 hour |
| <b>RANGE</b>  | Special     | <b>COST</b>      | None   |
| <b>TARGET</b> | One subject | <b>TYPE</b>      | Ritual |

The nganga walks far in his dreams to communicate with another sleeper. This ritual requires that the nganga sleep, whereupon he may reach out to a person whom he has met to enter their own dreams, assuming that they too are slumbering. The target may refuse to let the nganga in, remembering only a vague and disquieting sense of being watched when they awaken. If they admit the nganga, the two may converse in a shared and harmless dreamscape, with the conversation remembered perfectly when they awaken.



## NKISI OF BLINDING RAGE

|               |             |                  |               |
|---------------|-------------|------------------|---------------|
| <b>LEVEL</b>  | 3           | <b>CAST TIME</b> | 1 action      |
| <b>RANGE</b>  | 120'        | <b>DURATION</b>  | 1 round/level |
| <b>TARGET</b> | One subject | <b>TYPE</b>      | Nkisi         |

The nganga seizes control of the fury in a warrior's heart, blinding him to the truth and redirecting his rage against his own allies. If the target fails a saving throw versus Mental Effect, he will immediately attack a target of the nganga's own choosing, and will continue to assault that target until the spell ends, using his most effective abilities to do so. The nganga may change his target as a round's actions; if the subject has no target, he stands confused and does nothing for the round.

## NKISI OF FIXING THE SOUL

|               |             |                  |                |
|---------------|-------------|------------------|----------------|
| <b>LEVEL</b>  | 4           | <b>CAST TIME</b> | 1 action       |
| <b>RANGE</b>  | 120'        | <b>DURATION</b>  | 1 minute/level |
| <b>TARGET</b> | One subject | <b>TYPE</b>      | Nkisi          |

The nganga calls nails of spiritual force to pin a living target's soul to their body. For the duration of the spell the target is immune to life-draining effects and cannot actually die. If reduced to zero hit points, they are rendered incapacitated but will not bleed out. If their wounds are not tended by the time the spell elapses, they will begin to bleed to death, and if they have been dismembered or otherwise mangled they will die on the spot.

## NKISI OF GRASPING VINES

|               |                |                  |                  |
|---------------|----------------|------------------|------------------|
| <b>LEVEL</b>  | 2              | <b>CAST TIME</b> | 1 round          |
| <b>RANGE</b>  | 240'           | <b>DURATION</b>  | 10 minutes/level |
| <b>TARGET</b> | 5' radius area | <b>TYPE</b>      | Nkisi            |

The nganga touches this nkisi as he casts a handful of seeds, vines, or other plant matter at the target. Instantly, a 5' radius sphere around the target point erupts in clinging vines that grasp at anything that enters the area of effect. Larger-than-human enemies can break through the vines in 1d4 rounds, but all others are trapped for the duration of the spell unless they succeed in an Evasion saving throw. Trapped characters are helpless and unable to do anything but speak or cry out in terror. Flames can burn away the vines in 2 rounds, but each round of flame will do 1d6 points of damage to anyone trapped within. Entangling a character who happens to be holding a torch will almost certainly set the strands ablaze.

## NKISI OF THE BESTIAL FORM

|               |             |                  |                 |
|---------------|-------------|------------------|-----------------|
| <b>LEVEL</b>  | 4           | <b>CAST TIME</b> | 1 round         |
| <b>RANGE</b>  | 120'        | <b>DURATION</b>  | Until dispelled |
| <b>TARGET</b> | One subject | <b>TYPE</b>      | Nkisi           |

Just as the nganga may transform himself into a beast, so he may transform others. This nkisi induces a cruder, more brutal transformation of the subject, unsparing of their intellect. If the subject fails a saving throw versus Magic they immediately transform into the animal desired by the nganga, gaining the normal statistics and mentality of the beast. The creature can be no larger than a man nor smaller than a kitten and must be a normal animal. Any



nganga will instantly recognize the beast as being a transformed creature, but they otherwise are indistinguishable from a normal animal of their kind. This nkisi will not function against a target with more hit dice than the nganga has levels. The affliction is treated as a Greater Curse for purposes of breaking the effect.

### NKISI OF THE BLESSED SPEAR

|        |            |           |                  |
|--------|------------|-----------|------------------|
| LEVEL  | 2          | CAST TIME | 1 action         |
| RANGE  | 60'        | DURATION  | 10 minutes/level |
| TARGET | One weapon | TYPE      | Nkisi            |

This nkisi confers a blessing upon a weapon, granting it a magical +1 bonus to both hit rolls and damage and allowing piercing weapons to inflict full normal damage upon the Eternal. If the weapon is already magical this spell will confer no additional benefits. If cast upon a bow or sling, the effect is applied to any missiles it may discharge.

### NKISI OF THE BLIGHTED FATE

|        |             |           |         |
|--------|-------------|-----------|---------|
| LEVEL  | 2           | CAST TIME | 1 round |
| RANGE  | 240'        | DURATION  | 1 week  |
| TARGET | One subject | TYPE      | Nkisi   |

The nganga strikes a victim with a particularly fearsome curse. If the target fails a saving throw versus Magic, they become afflicted with a Lesser Curse and must roll twice for every attack roll and skill check, taking the worse of the two rolls. A nganga may have only one such curse placed at a time, though he may lift it at will in order to place one on a different target.

### NKISI OF THE BROKEN SHADOW

|        |             |           |               |
|--------|-------------|-----------|---------------|
| LEVEL  | 4           | CAST TIME | 1 action      |
| RANGE  | 120'        | DURATION  | 1 round/level |
| TARGET | One subject | TYPE      | Nkisi         |

The nganga channels *ashe* to strengthen the mystical bond between a single target and their shadow, forcing them to make a saving throw versus Magic. On a failure, blows leveled at a target's shadow result in injuries to their fleshly body. The shadow gains no benefit from a creature's armor or natural toughness, and so most targets will have a shadow with AC 9 unless they are unusually quick or magically warded. The size of the creature's shadow will depend on the current lighting conditions.

### NKISI OF THE BURNING BRAND

|        |             |           |          |
|--------|-------------|-----------|----------|
| LEVEL  | 1           | CAST TIME | 1 action |
| RANGE  | 240'        | DURATION  | Instant  |
| TARGET | One subject | TYPE      | Nkisi    |

Fire-ash and burning plant sap are used in fashioning this nkisi. When invoked, the victim bursts into brief flames as the *ashe* of fire is made manifest upon them. These crackling flames result in 1d6 fire damage plus 1 for every level of the nganga. The nganga can also target unattended objects with this spell, and it will set them aflame unless they have been doused in water or otherwise rendered non-flammable.

### NKISI OF THE COLD CLAY LIMBS

|        |                  |           |               |
|--------|------------------|-----------|---------------|
| LEVEL  | 3                | CAST TIME | 1 action      |
| RANGE  | 240'             | DURATION  | 1 round/level |
| TARGET | One target/level | TYPE      | Nkisi         |

The nganga drains the *ashe* of motion from up to one target per level within range, sapping their limbs of speed. Targets must save versus Magic or be snared by the nkisi, losing their normal movement allowance each round while under the spell's effect. If they give up their attack action, they may move up to their normal movement rate—thus, an unencumbered warrior may give up his action to move 30 feet during the round.

### NKISI OF THE CRIMSON NAIL

|        |            |           |               |
|--------|------------|-----------|---------------|
| LEVEL  | 4          | CAST TIME | 1 action      |
| RANGE  | 240'       | DURATION  | 1 round/level |
| TARGET | One target | TYPE      | Nkisi         |

The nganga touches a nkisi which has been transfixed with an iron nail while directing his wrath at a single target within range. The victim must save versus Magic or be instantly pinned to their present location by numbing agonies, unable to act. Each round the target is affected by the spell, the torment inflicts 2d6 points of damage. The victim may make a new saving throw versus Magic at the end of each round to end the spell prematurely.

### NKISI OF THE DEADENED MIND

|        |            |           |             |
|--------|------------|-----------|-------------|
| LEVEL  | 1          | CAST TIME | 1 round     |
| RANGE  | 120'       | DURATION  | 1 day/level |
| TARGET | One target | TYPE      | Nkisi       |

This blight temporarily stifles the head-soul of a human victim, severing their motive will from control of their body. If the subject fails a Mental Effect saving throw, they become an empty-eyed, mindless servitor of the nganga, unable to resist the sorcerer's commands. Instinctive survival reflexes will prevent the victim from performing suicidal acts or passively accepting violence, but they will helplessly comply with every other order for the duration of the spell. The enchanted victim is unable to speak or to perform complex actions while bewitched, and any attacks they make are at a -2 penalty to the hit roll. The spell may be ended early by effects that dispel Lesser Curses. The nganga cannot ensorcel a target with more hit dice than he himself has levels.

### NKISI OF THE EVIL EYE

|        |            |           |          |
|--------|------------|-----------|----------|
| LEVEL  | 1          | CAST TIME | 1 action |
| RANGE  | 240'       | DURATION  | 1 day    |
| TARGET | One target | TYPE      | Nkisi    |

The nganga touches the nkisi while turning an unblinking gaze upon a target. If the victim fails a save versus Magic, they must roll twice on their next skill check performed within the spell's duration and take the worse of the two results. Invoking this nkisi is silent and easily concealed from an inattentive victim, and its effects count as a Lesser Curse.

## NKISI OF THE GHOST

|        |            |           |                  |
|--------|------------|-----------|------------------|
| LEVEL  | 2          | CAST TIME | 1 round          |
| RANGE  | Touch      | DURATION  | 10 minutes/level |
| TARGET | One target | TYPE      | Nkisi            |

The nganga may use this nkisi to render himself or an ally invisible to sight. Any objects within the subject's allowed encumbrance maximum are also rendered invisible, as are objects he may pick up. This spell does not confer silence or lack of scent on the subject, and passing within ten feet of a watcher allows them an opposed Wis/Perception check against the invisible target's Dex/Stealth, with the unseen intruder granted a +4 bonus on the roll. If the subject casts a spell or moves violently such as by running or fighting, the shroud of invisibility will tear and fall away.

## NKISI OF THE INVINCIBLE WILL

|        |            |           |          |
|--------|------------|-----------|----------|
| LEVEL  | 4          | CAST TIME | 1 action |
| RANGE  | 120'       | DURATION  | Special  |
| TARGET | One target | TYPE      | Nkisi    |

The nganga channels a surge of raw *ashe* into an ally, imbuing the recipient with a supernatural degree of efficacy. Whatever act they are attempting to accomplish is almost certain to succeed, overwhelmed by sheer mystical force. In conjunction with a skill check, this adds a +4 bonus to the check, and when boosting an attack roll it will result on a hit on anything but a natural 1. The surge is very brief, however, and must be timed precisely- the nganga must hold his action to cast the spell immediately as his comrade acts, and the surge will not aid checks or deeds that require more than one action to complete. Because the nganga must focus on controlling the surge he cannot cast this nkisi on himself.

## NKISI OF THE NGANGA'S COMMAND

|        |                   |           |                  |
|--------|-------------------|-----------|------------------|
| LEVEL  | 2                 | CAST TIME | 1 round          |
| RANGE  | 120'              | DURATION  | 10 minutes/level |
| TARGET | 1d4 targets/level | TYPE      | Nkisi            |

The nganga may command 1d4 animals per level, provided that none of the targets have more hit dice than he has levels. The target with the best saving throw may save versus Mental Effect; on a success, none of the animals are affected, while on a failure all are bewitched. For the duration of the spell the animals will understand the nganga's speech as if they had human intelligence and will obey all but suicidal orders. This spell will even function on magically-altered or spirit beasts, though only one such creature can be commanded per level and they gain a +2 bonus on their saving throw.

## NKISI OF THE NGANGA'S EYE

|        |      |           |                |
|--------|------|-----------|----------------|
| LEVEL  | 1    | CAST TIME | 1 round        |
| RANGE  | Self | DURATION  | 1 minute/level |
| TARGET | Self | TYPE      | Nkisi          |

This nkisi allows the nganga to sense the presence of sorcery or curses. For the duration of the spell, the nganga can see magical auras around objects or people. Even hidden amulets are instantly identified, and those persons or objects under curses are marked

out, though the nature of the curse is not obvious unless the nganga knows the spell which was used to inflict it. While this nkisi is in effect the nganga is blind to the material world, though it may be ended prematurely as a round's action.

## NKISI OF SEVERING THE HEAD

|        |            |           |          |
|--------|------------|-----------|----------|
| LEVEL  | 5          | CAST TIME | 1 action |
| RANGE  | 120'       | DURATION  | Instant  |
| TARGET | 30' radius | TYPE      | Nkisi    |

The connection between a person's head-soul and their physical body is brutally severed by the expulsion of its *ashe*. The nganga chooses a point within the spell's range to target, whereupon each living enemy targeted within 30' of that point suffers an instant 1d6 damage per nganga level, with a saving throw versus Magic for half damage. Targets reduced to zero hit points are not dead, but are simply "locked in", unable to perform any action until liberated by an effect capable of lifting a Greater Curse.

## NKISI OF THE SHADOW THAT KILLS

|        |             |           |               |
|--------|-------------|-----------|---------------|
| LEVEL  | 5           | CAST TIME | 1 action      |
| RANGE  | 120'        | DURATION  | 1 round/level |
| TARGET | One subject | TYPE      | Nkisi         |

The nganga infuses the victim's shadow with a surge of murderous *ashe*, imbuing it with the power of violence. If the victim fails a saving throw versus Magic, the shadow then attacks its owner, striking with the same attack bonus and weapon and attacking when its owner's combat turn comes up. If the victim manages to eliminate their shadow through darkness or shadeless light, the spell is broken.

## NKISI OF THE SHATTERED NAME

|        |             |           |               |
|--------|-------------|-----------|---------------|
| LEVEL  | 5           | CAST TIME | 1 action      |
| RANGE  | 120'        | DURATION  | 1 round/level |
| TARGET | One subject | TYPE      | Nkisi         |

A ruthless press of the nganga's will deadens the *ashe* of loyalty within the hearts of the target's allies. When the spell is cast, the subject makes no saving throw- instead, the ally within range with the best Mental Effect saving throw rolls for it. On a success, the spell has no effect. On a failure, every ally of the target within range suddenly becomes utterly indifferent to the target's fate, and will do absolutely nothing to help or aid him. They will become no friendlier to the nganga and their comrades, but they will not lift a finger to help the subject, and will perform no action to his advantage unless it is vital to their own interests.

## NKISI OF THE SLOUGHING SKIN

|        |            |           |         |
|--------|------------|-----------|---------|
| LEVEL  | 2          | CAST TIME | 1 round |
| RANGE  | 240'       | DURATION  | Special |
| TARGET | One target | TYPE      | Nkisi   |

The nganga smites a foe with a sudden and terrible sickness that leaves their flesh erupting in boils and sloughing away if they fail a saving throw versus Magic. This plague counts as a Virulence 1, Interval 1 round, Toxicity 10 sickness that forces a saving throw



versus Physical Effect each round until one is successful. At the beginning of each round in which the subject is afflicted, they suffer 1d6 damage and lose 1d4 Charisma points as they become a figure of horror and disgust. Even after the spell ends the Charisma damage lingers, healing at the rate of one point a day.

#### NKISI OF THE SPEAKING STONE

|        |            |           |                |
|--------|------------|-----------|----------------|
| LEVEL  | 3          | CAST TIME | 1 round        |
| RANGE  | Touch      | DURATION  | 1 minute/level |
| TARGET | One target | TYPE      | Nkisi          |

The nganga may touch a stone, pool of water, or other inanimate object and bid it answer questions. The object may answer up to one question per two full levels of the nganga, having a fairly clear memory of actions taken within sight of it, but unable to comprehend or relate human speech. Answers will never be more than a sentence or two in length. Objects will answer questions on a particular topic only once per day, so repeated castings are unlikely to reveal further details without more time being spent in the investigation.

#### NKISI OF THE SUNDERED SPELL

|        |           |           |          |
|--------|-----------|-----------|----------|
| LEVEL  | 3         | CAST TIME | 1 action |
| RANGE  | 240'      | DURATION  | Instant  |
| TARGET | One spell | TYPE      | Nkisi    |

This nkisi is favored to quickly avert hostile magic, shattering an enemy's spell before it can do harm. If the nganga wins initiative and holds his action to cast this spell just as his enemy hurls his sorcery then the nkisi is expended and the enemy's spell fizzles harmlessly. This form of countermagic functions only against hostile ngangas and similar sorceries.

Alternately, the nganga may cast it on an target who is currently under the effects of hostile magic, whereupon it will immediately lift the most recent harmful sorcery in effect upon the victim. If attempting to dispel a more powerful caster's magic, the nganga must roll 1d20 and add his level, beating a difficulty of 10 plus the hostile caster's level or hit dice.

This nkisi can sunder a Lesser Curse, but can do nothing to end an effect that counts as a Greater Curse. It can also be used to dispel the effects of permanent or long-duration spells such as the *Nkisi of Grasping Vines*, but must defeat a stronger caster as above if the effect's originator is more powerful.

#### NKISI OF THE TEARER OF VEILS

|        |                  |           |         |
|--------|------------------|-----------|---------|
| LEVEL  | 3                | CAST TIME | 1 round |
| RANGE  | 240'             | DURATION  | Instant |
| TARGET | One target/level | TYPE      | Nkisi   |

Mighty Oya is the lady of storms and lightning-torn clouds. This nkisi echoes her anger, casting a brilliant spark of killing light to strike one target per level of the nganga for 1d6 damage per level of the caster. The nganga may arc the spark around allies and obstacles, but each target must be visible and further away than the prior target. A saving throw versus Evasion allows a victim to take only half damage.

#### NKISI OF THE WALKER AT NIGHT

|        |                 |           |         |
|--------|-----------------|-----------|---------|
| LEVEL  | 5               | CAST TIME | 1 round |
| RANGE  | Special         | DURATION  | Instant |
| TARGET | Self and allies | TYPE      | Nkisi   |

By means of this nkisi the nganga is empowered to step between shadows, vanishing into the darkness to emerge far away. The nkisi may be cast anywhere with a shadow of at least man-size, though perfect darkness is unsuitable for the spell.

The target destination must be a location known intimately well to the nganga, either a dwelling-place or an area he has intensively studied for at least a week. An adequate shadow must exist somewhere in the destination area or else the spell fails with no effect. When cast, the nganga may bring along willing allies, up to one entity per caster level.

## OPEN THE HUNTER'S PATH

|               |             |                  |            |
|---------------|-------------|------------------|------------|
| <b>LEVEL</b>  | 1           | <b>CAST TIME</b> | 30 minutes |
| <b>RANGE</b>  | Special     | <b>COST</b>      | None       |
| <b>TARGET</b> | One subject | <b>TYPE</b>      | Ritual     |

The nganga sits with a hunter in a long ritual of incantation and meditation, opening the mystical channels between the hunter's desire for his prey and the physical realization of his will. Until dusk or dawn, whichever comes first, the hunter may roll twice on all skill checks related to tracking, stalking or finding their desired prey and take the better roll. The prey may be named as a general type- "wild pigs", "antelope", "men", and so forth, or a specific person may be named.

## RITE OF CASTING FORTH THE EYE

|               |         |                  |        |
|---------------|---------|------------------|--------|
| <b>LEVEL</b>  | 4       | <b>CAST TIME</b> | 1 hour |
| <b>RANGE</b>  | Special | <b>COST</b>      | 100 si |
| <b>TARGET</b> | Self    | <b>TYPE</b>      | Ritual |

A deep trance induced by incantations and ritual opens the secrets of the world to the nganga's awareness. He may cast his awareness out of his body and travel in an instant to any location his body has been before. Once there, his awareness may move at the rate of 60' per round, seeing and hearing everything that takes place within his spirit-self's line of sight. The nganga's spirit-self cannot pass through solid objects. Rare magical wards may also bar the nganga's spirit-self, and supernaturally-perceptive entities- including ngangas and those marabouts favored of the Spirit sphere- can see and affect him as if he were present in the flesh, to the point of injuring or perhaps killing him. While so transported, he can neither cast spells nor fight back, but must flee back to the point where he first cast his awareness before he can end the ritual. If his spirit-self is slain, his body dies.

## RITE OF DEATH IN LIFE

|               |             |                  |        |
|---------------|-------------|------------------|--------|
| <b>LEVEL</b>  | 3           | <b>CAST TIME</b> | 1 hour |
| <b>RANGE</b>  | Connection  | <b>COST</b>      | 500 si |
| <b>TARGET</b> | One subject | <b>TYPE</b>      | Ritual |

The nganga uses a dozen different incantations and imprecations to blight a victim's life. This ritual requires an occult connection to the target. If the victim saves versus Magic this spell cannot be attempted again for one week. If the victim fails the saving throw, they suffer a Greater Curse that inflicts a lasting -2 penalty on all skill checks, -4 to all hit rolls, and automatic failure on all saving throws versus disease. The curse will last until it is dispelled or the nganga chooses to lift it.

## RITE OF MENDING THE SOUL

|               |             |                  |         |
|---------------|-------------|------------------|---------|
| <b>LEVEL</b>  | 4           | <b>CAST TIME</b> | 6 hours |
| <b>RANGE</b>  | Special     | <b>COST</b>      | 500 si  |
| <b>TARGET</b> | One subject | <b>TYPE</b>      | Ritual  |

This long, laborious rite works to heal the terrible damage that certain spirits can inflict upon a human soul, channeling waves of unformed *ashe* to patch the wounds left by intangible claws. At the end of the ritual, both the nganga and the target make saving

throws versus Magic. If either are successful, the victim regains any experience levels lost to level draining effects. The rite aids only a single subject at a time, and can be applied to a particular target only once per day.

## RITE OF THE ALTERED SKIN

|               |      |                  |        |
|---------------|------|------------------|--------|
| <b>LEVEL</b>  | 3    | <b>CAST TIME</b> | 1 hour |
| <b>RANGE</b>  | Self | <b>COST</b>      | None   |
| <b>TARGET</b> | Self | <b>TYPE</b>      | Ritual |

By means of a careful ritual and the use of the complete skin of a wild animal no smaller than a rat or larger than a buffalo, the nganga may transform himself into a normal, non-supernatural beast until the next sunrise. While in animal form the nganga retains all his normal attributes and hit points, but gains the movement rate possessed by the animal. Spells cannot be cast in beast form. A nganga may fight in animal form, using the attack modes and attack bonus of the beast, but shedding blood is dangerous. Each time the nganga intentionally kills a creature in beast form, he must save versus Magic or be trapped in the animal shape until it is dispelled by another, with the shape counting as a Greater Curse. Otherwise, the nganga may freely shift back and forth from the chosen animal's shape as a round's action until the ritual ends.

## RITE OF THE TWISTED LIMB

|               |            |                  |        |
|---------------|------------|------------------|--------|
| <b>LEVEL</b>  | 1          | <b>CAST TIME</b> | 1 hour |
| <b>RANGE</b>  | Connection | <b>COST</b>      | 50 si  |
| <b>TARGET</b> | One victim | <b>TYPE</b>      | Ritual |

With a fire and a low incantation, the nganga may send evil fortune to a subject. The nganga must possess an occult connection to the victim. The nganga may name a particular sort of activity to curse or simply level a general malediction against the subject. The victim immediately suffers a Lesser Curse, and is forced to reroll the next skill check they make and take the worse result. If the nganga has specified a particular activity, only the next check of that kind is affected. If "combat" is specified as the activity, the victim must reroll their next successful hit roll and take the worse result. The curse lasts for one month if not expended earlier, and only one instance of this rite may afflict a subject at once.

## RITE OF THE KNOTTED PATH

|               |         |                  |            |
|---------------|---------|------------------|------------|
| <b>LEVEL</b>  | 4       | <b>CAST TIME</b> | 30 minutes |
| <b>RANGE</b>  | Special | <b>COST</b>      | None       |
| <b>TARGET</b> | Self    | <b>TYPE</b>      | Ritual     |

By this enchantment, the nganga "ties up" the path to his present location, making it very difficult for outsiders to find it. An area up to a hundred feet in diameter may be warded by the ritual. Once it is cast, anyone not already present within the zone is unable to find it or perceive anything within it unless they succeed on a Wis/Perception check at a difficulty equal to 4 plus the nganga's experience level. The spell ends with the following sunrise, or if someone within the zone departs it, attacks or otherwise draws the attention of someone outside it.





### RITE OF THE LISTENER

|        |             |           |        |
|--------|-------------|-----------|--------|
| LEVEL  | 5           | CAST TIME | 1 hour |
| RANGE  | Connection  | COST      | 500 si |
| TARGET | One subject | TYPE      | Ritual |

This insidious curse has no obvious effect upon the target, but instead opens their innermost counsels to the nganga. By use of the occult connection, the nganga can listen in on everything the victim hears. Listening through the victim's ears requires concentration, but the nganga will be alerted should particular names or topics of interest arise in conversation. The victim is allowed a saving throw versus Magic to repulse this Greater Curse.

If the spell is not resisted, the ritual will last until the next new moon, allowing the nganga to freely eavesdrop on the subject. If a suspicious bystander attempts to detect magic or curses on the subject, they must beat the nganga's roll in an opposed Wis/Oc-cult skill check to discern this subtle malediction.

### RITE OF THE TEMPEST RIDER

|        |         |           |        |
|--------|---------|-----------|--------|
| LEVEL  | 5       | CAST TIME | 1 hour |
| RANGE  | Special | COST      | None   |
| TARGET | Special | TYPE      | Ritual |

The nganga gathers together a mighty store of *ashe*, focusing it on the principle of motion and wind. At the ritual's completion, the nganga and up to a dozen allies and their mounts are whisked into the air and hurled through the sky to land at a chosen destination

up to two hundred miles distant. Any destination may be chosen, but it must be accessible from the air, and this ritual will not work if cast out from under the open sky. The ritual is potent but imprecise- the nganga's destination must be at least a mile distant from his present location, and he and his comrades will generally land 1d10 x 10 yards away from their exact intended landing point.

### WARD OF THE SCABROUS HAND

|        |               |           |        |
|--------|---------------|-----------|--------|
| LEVEL  | 4             | CAST TIME | 1 hour |
| RANGE  | Special       | COST      | 250 si |
| TARGET | One container | TYPE      | Ritual |

This painstaking ritual is favored by those ngangas who prefer to have a great deal of security to their belongings, and is cast upon a box, calabash, chest, or some other sealable object. The nganga may name certain others or describe a particular sort of person or type of token- those matching or bearing the items described may open the item safely. All others will discharge the ward, forcing them to save versus Magic. If successful, their hands become numb, leaving them unable to hold anything for 1d4 rounds, and they suffer 2d6 damage from the jolt. If they fail their save, they take 3d8 damage and their hands begin to rot. Every round the blight eats at them, they suffer an additional 1d6 damage and can hold nothing. At the end of each round they can make a new saving throw to end the effect, whereupon their hands become functional 1d4 rounds later. The scars and pustules will require a week to fade. The ward lasts indefinitely until triggered, but a nganga cannot have more items warded at once than they have experience levels.